

WM. KING—FIGHTER FOR THE FAITH

Brief Sketch of Many of the Incidents which Added Lustre to the Stirring Record of an Old Kent Stalwart.

(Specially written for THE PLANET.)

Much has been said through the public press regarding the late Rev. Wm. King and no doubt a great deal about him has been revealed—some true and some false. But let reports be as they may, he was a man of great mental calibre, a ready mind to call forth what was wanted and when it was wanted. Besides he was a man of high moral and Christian character. He was always ready and willing to give kind and wholesome advice to his most deadly enemy as well as to his friend, continually warning young men and women to confide in none but those bearing a high moral and Christian character. Character is that which is within a man but reputation is what the rabble say of him and very often false. Oft has it been said, "How are the Kings and Braces Irish when their names are English and Scotch?"

This is a historical question worthy of note. In the early part of the seventeenth century the greater part of the Province of Ulster, Ireland, was unsettled except by powerful Catholic Barons. These forfeited their estates by rebellion, and the lands were held by James the first, King of England. The native Irish had been driven from their lands by the rebellion of the chieftains, and James, the King of England, considered it would be better to have those rich lands settled with English and Scotch settlers than with the native Irish, hence the origin of the Ulster Plantations, which were formed in Ulster and settled with Protestants from England and Scotland. Therefore the English and Scotch names found in the Province of Ulster bear testimony as to where their ancestors came from. The King bestowed large tracts of land on his followers who sold them to English and Scotch settlers. A company in London obtained a large plantation in the County of Londonderry and settled it with Protestants. The land was sold to them at a nominal value—24 cents per acre—and many of the descendants of those original settlers still live on the old homesteads. The King family lived on their original purchase until they came to America in 1835, when it was sold for \$500 per acre and passed into other hands.

THE FAMILY HISTORY.
The ancestors of William King, Sr., came from England about the year 1620 to Ireland and purchased a farm near Newton-Limavady, in the County of Londonderry, Ireland.

The original farm was divided among three sons—Matthew, the youngest, got one of these farms, which passed from him through three generations, to William King, Sr., who married Elizabeth Torrence, whose ancestors came from Scotland to Ireland about the same time the King family came from England. His family consisted of three sons and four daughters. James and William received a liberal education, and John got the farm. The girls never went to school and all the education they got was simply by reading a little in the Testament and learning the Shorter Catechism, while writing was no part of their right. Such was the standard of education in Ireland from 1782 to 1833.

The family located in the northwestern part of Ohio, obtaining a section of land heavily timbered and rich soil from the Government free from taxes for twelve years. William spent one year with his parents, where he became an expert chopper, as he was an athlete in his early

school days. He went south in November, 1836, and located near Jackson, Louisiana, where he taught a private school consisting of four families, in all about twelve pupils. Among these were Judge Butler's two sons, who became so famous in the Southern Confederacy in the war against the Northern States. For this work he received a salary of \$800 per annum and boarded with Judge Butler.

TRIALS OF SCHOOL LIFE.

At that time the South was largely depending on foreign element for educational purposes and Mr. King struck it when money was in abundance among the planters and nothing at that time was in the way of the growth of slavery. He opened his school with an iron will and inexorable must succeed or get out of the business, and success crowned his efforts. The first act of note in this work was to conquer two Spanish boys who were jealous of Judge Butler's sons and always in trouble with unlawful weapons. It is a serious trouble between the boys he took a revolver and a single barreled pistol from the afterwards well known General Butler and a bowieknife from the Spaniard. All were seen by our informant in 1848 but the revolver and bowieknife were borrowed by a colored man at Buxton on a perpetual loan unexpected by Mr. King while the single barreled pistol is in the possession of our informant.

Mr. King's school became so low that only three pupils remained when the Judge wished to know if he was going to give it up.

"I am from Derry and 'no surrender' is my inherent principle, let my reputation by the rabble be what it may and I don't want the salary nor will I take it unless I earn it—so they may keep the salary," was his ready reply.

Butler told him to go ahead and he would pay him the whole salary if he had none other pupils than his two sons, and he wished them trained for the army, as he looked forward to a great battle between the North and South on account of slavery. This suited Mr. King as he was a cavalry man himself but always spoke freely against the evils of slavery—not that the evil was in the slaveholder but in the law, as the evil of the liquor traffic is not in the dealer but in the law. Before the first year closed he had built up his school to about forty pupils, receiving a fee of \$40 from each one besides educating about a dozen boys free. This showed his will power to continue any work to succeed in which he started. After six years of this work he received a call from the State to the principality of the State Academy of Jackson, Louisiana, in which he remained three years, leaving it after accumulating a bank account of \$48,000. This was the time he stood halting between two opinions—the law and the gospel, but finally chose the latter.

CHOOSING A PROFESSION.

He chose Edinburg University for his Theological Alma Mater, and by this he was licensed in 1846 to preach, being sent by the Free Church of Scotland, as a missionary to Canada. During his college course in Edinburg, he never revealed the fact that he was a slaveholder, nor did they know anything about it in Edinburg. His first wife was Mary Phares, daughter of John E. Phares, a planter. She was a most amiable and highly respected lady with strong anti-slavery principles. Mrs. King died in February, 1846, and her in-

terment with such expense as he incurred, astonished the students with the wonder as to who could be affording such elaborateness, but he kept his own counsel.

In 1847 he was appointed an executor for the purpose of settling the estate of his late father-in-law. He then divulged the secret that he was a slave-owner and he must go South to give them their freedom as the legal difficulties that formerly stood in the way were removed. This statement fell like a bomb-shell in the midst of the Presbytery, and made quite an explosion. One raged most furiously, another generally calm, but now excited. Dr. Burns and Mr. Galt saw his position and coolly asked how long he had been a slave-owner. He replied since 1842. They then enquired if the Free Church knew that. He replied that he did not think it necessary to inform any one as the views of the Free Church made known in the General Assembly of 1845 by Cassdick and Cunningham, were the same as he held, that slavery per se was not a sin; that the relation of master and slave was not necessarily sinful, but the burden of proof rested with the master, to show that the power which he possessed was not abused, but was used for the best interests of the slave. This was his position, but as the law stood he could not set them free. The law was changed and if he freed them he must move them beyond the jurisdiction of the Southern States. In 1847 he went to Louisiana, and in 1848 he manumitted his slaves—15 in all, and in 1849 founded the Buxton Settlement. The fugitive slave law passed this year driving thousands of fugitives into Canada, the home of the free and the asylum for the oppressed of every nation.

MAPLE CITY'S VICE-REGAL VISITORS

On Wednesday next their excellencies, Lord and Lady Minto, will be the guests of the Maple City. The Governor-General, Lady Minto and their entourage will be accorded a civic adoration of welcome by his

schools and colleges, also see the factories and residential streets. They will be accompanied by press representatives from Toronto, Ottawa and Montreal. In addition to the pleasure of entertaining their ex-



worship, Mayor McKeough, at Harrison Hall, after which our citizens will be formally presented.

The vice-regal party will then be driven around the Maple City and will make brief stays at the various

The people of Kent were now roused to their highest pitch of anger against the settlement of colored people in Raleigh. Mr. King received letters forbidding him to proceed with such an undertaking and even threatening his life if he persisted in, but he was unyielding in his venture, boldly asserting of the balcony in front of the Royal Exchange that he was from Londonderry and that city never was conquered nor would he surrender until death called him to sleep.

At that time Edward Larwell, M. P., was the leader of the Tory party in Kent and he with his associates prepared a document against Mr. King's work of colonization. Edward Larwell and 400 others signed it in duplicate, sending one copy to Parliament and another to the Presbyterian Synod at Toronto. Mr. King, being at the Synod, heard what each one had to say—some spoke loudly and most sternly against him endangering his life in such work, but old Dr. Burns rose in his might and in his usual controversial style ordering Mr. King "to go forward most fearlessly," stating that the document was no use to the Synod, "take it with you."

That document was exhibited in the Raleigh Town Hall on a certain occasion in a municipal contest and afterwards it was stated by a Raleigh politician that he stole it from the Parliament Buildings, which was positively false. Both Conservatives and Reformers signed that famous document.

THE MYSTERIOUS CHEST.

Relative to the "iron chest" mentioned in The Planet a short time ago, there is rather a mystery. He had a "tin box" in which he kept his valuable Elgin Association paper, deeds and mortgages, but this he never took with him from his residence, but in case of leaving home orders were given to get that out if fire occurred, as his valuable papers were in it. There is, perhaps, a mistake relative to the reported "iron chest," as such an article was not in his possession any time so far as known by our informant. He purchased a very apparently strong trunk in New Orleans about 1840, and wherever he traveled to any distance he took it with him. He crossed the sea about nine times or more and that trunk was with him every time except in 1833, his first trip to America. The trunk was old and dilapidated, containing nothing in 1864 except old letters, newspaper clippings and useless matter of no value to anyone. If the well-known document with 400 names to it was there that was the only document of value.

AT EARLY MORN

When Ald. George G. Martin, the noted Scotch barrister, was taking his customary auto-breakfast stroll along Stanley avenue and admiring the bit of sidewalk he had laid in 20 minutes the night before, he was in a gladsome mood for he had dreamed during the night that the Pere Marquette, that mighty corporation, had been so far prevailed upon by the eloquence of his eminence that they were going to build carshops in Chatham to the value of \$100,000.

Mr. Martin did not wear kilts, though he may have had a sprig of heather in the lapel of his coat but the latter garment was in the house. He was not humming "Annie Laurie" nor was there a trace of a haggis breakfast on his "veskit."

Ald. Martin did not have a copy of Burns under his arm. As the early reporter approached the worthy alderman, he side-stepped just like a bumble bee that had discovered a virgin clover bloom.

"Any new industries to announce to-day," inquired the sleuth who was around looking to worm something out of the early birds.

"Hoot, mon," said Mr. Martin generally.

"How many of a population are you going to add to Chatham," pursued the pencil artist, the working-morning," responded the working-

"Tis a braw fine mornin', the man's friend. The man of writing could see that something was disturbing the oratory expert. He appeared to be bothered. Then the alderman told his dream and its waking unreality, and the man of many eloquent words wept that Chatham had lost what she had never had.

CHATHAM'S EARLY CHURCH CALL

Presbyterians Extended it to Rev. Angus McColl in 1848—Some Interesting Manuscripts Saved by Kenneth Urquhart—Ye Olden Times.

Kenneth Urquhart, one of the present elders of the First Presbyterian church, is probably the oldest church worker in the city of Chatham. He took a very active part in the founding of the Presbyterian church here in 1835 and was the first treasurer of that church. Ever since his heart and soul has been in church work and even in the present day, although he is well up in years, he is an earnest worker, and is, in fact, the grand old man of the First church. He is the last remaining member of the earliest Presbyterian congregation formed in Chatham.

He has in his possession to-day many interesting papers in connection with his early church life, among others are those relating to the induction of the late Rev. Angus McColl, D. D., as pastor of the church in 1848. The church at that time was situated on Adelaide street. The old building is standing at the present time. Among these papers Mr. Urquhart has the edict which was presented and read to the congregation before the call was extended to Mr. McColl, who was then living in Hamilton. The exact wording of the edict is as follows:

"The Presbytery of Hamilton having received a call from the congregation of Chatham and Tilbury to Mr. Angus McColl, preacher of the gospel, to be their minister, and finding him qualified to be a minister of the gospel, and judging him to be suited to the congregation of Chatham and Tilbury, have resolved to proceed unless something occurs which may justly impede the same. The Presbytery of Hamilton do therefore hereby give notice to all persons, especially the members of the congregations of Chatham and Tilbury, that if any of them have anything to object why the said Mr. Angus McColl should not be admitted pastor among them, they may repair to the Presbytery of Hamilton, which is to meet at Chatham on the 21st day of Feb., 1848, with certification, and if no person object to anything that day, the Presbytery will proceed without delay."

The above to be read publicly on the 8th of February to the congregation of Chatham.

The call was duly extended and signed by the different members of the church.

Mr. Urquhart is the only man living to-day, out of all who signed this call. Many of the people whose names appear attached to this important document will be remembered by several of the older citizens. The wording of the call was as follows: "We, the undersigned members and adherents of the Presbyterian church of Canada, residing in Chatham and its vicinity, feeling the great destitution which prevails in this place for the want of the public means of grace—the want of the stated services of a minister of Christ in connection with this church, and having heard you, the Rev. Angus McColl, preach to our satisfaction, and we trust to our spiritual benefit, and believing that under the divine blessing your permanent settlement among us as a minister of the gospel, and to take the oversight of our souls in the Lord, would be for our spiritual benefit and edification—and feeling confident that your learning and piety are such as would prove satisfactory to us, do

hereby call and invite you, the said Rev. Angus McColl, to come and thus take charge of our souls in the Lord and we entreat the reverend Presbytery of Hamilton to take means to give effect to this our wish.

"We also hereby promise to give you, the said Rev. Angus McColl, all due honor and obedience as the servant of our Lord and Saviour Jesus Christ in the event of this our call taking effect and your being settled among us—we also promise to pay regard to your temporal comfort among us. Thomas Campbell, Archy McKellar, Donald McColl, John McLean, Alex. Urquhart, James Sanderson, Duncan McVicar, John Adam, Cyrus Morrison, Francis McLean, Donald Cumming, James McPherson, A. McVicar, John McColl, A. McVicar, D. McVicar, Hugh McAllum, John McColl, Neil McColl, Daniel McColl, Jas. Reynolds, Arch. Campbell, Walter Murray, James Gray, Donald McDonald, Donald Johnson, Andrew Oliver, James Grant, Wm. Baist, Wm. Houston, James McLean, Wm. Waddell, Peter McPherson, James Duncan, Wm. McLean, John McKay, John McKerrall, Jr., Hugh McVicar, John McKerrall, Sr., Donald Campbell, Geo. Duncan, Benjamin Barfoot, John McDonald, Peter Brown, Jas. McVicar.

The elders at this time were J. McColl, Thomas Campbell, and Alex. Urquhart. The trustees were A. McKellar, W. P. McDonald, and K. Baist. Robert Angus, D. McVicar, J. McColl, Jr., J. McLean, Wm. Colvart, James Grant, Mr. Siddington and H. Cumming. Duncan McColl occupied the position of secretary.

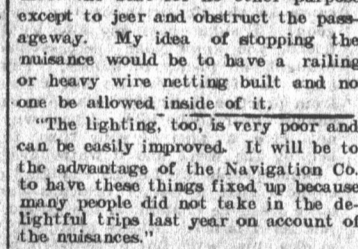
These documents, which are much faded and tattered on account of their extreme old age, have been very carefully guarded by Mr. Urquhart, who prizes them very highly. He looks back with much interest and pleasure on his past church work and tells many interesting stories of the hardships and difficulties met with by the early church congregation and preachers and of the old fashioned but, nevertheless, strictly religious modes of conducting church work.

BABY'S BEST FRIEND

The best friend baby can have is a simple medicine that will relieve and cure the minor ailments that make his little life often very miserable. Such a friend is Baby's Own Tablets. They cure indigestion, sour stomach, constipation, simple fevers, diarrhoea, and allay the irritation accompanying the cutting of teeth. All mothers who have used these Tablets praise them. Mrs. F. L. Bourgeois, Eastern Harbor, N. S., says: "I have used Baby's Own Tablets and look upon them as baby's best friend. I have found them an excellent remedy for colic, and they have done our baby much good in many ways." Little ones take these Tablets as readily as candy, and the mother has a guarantee that they contain no opiate or other harmful drug. Once used always used where there are little ones in the home. Sold by druggists or sent by mail at 25 cents a box by writing direct to the Dr. Williams Medicine Co., Brockville, Ont.



An imported model in leopard panne velvet with a rolling collar and loose vest of white lace strapped with the velvet. The jacket has a pleated kimono front and a blouse back, small postillions attached to a narrow belt. The back of the skirt is laid in box pleats as far as the side-back seams.



Shouting Isn't Proving
In the matter of the so-called Catarth Cures Other rates and promises, we perform and prove.

Dr. Agnew's Catarrhal Powder
is a powder put in the nostril, not in the mouth. It is not a remedy but the cure, and the healing effect is felt at once. The breath will come freely, filling the system with a new vigor. Colds and Catarrhs are relieved, and headache fully cured in ten minutes.

Catarth of twenty years' standing cured in a few days.

Hon. George Taylor, the well known politician, of Scranton, Pa., writes: "Effect of Dr. AGNEW'S CATARRHAL POWDER can truly say was magical. First application cleared my head instantly. I used it according to directions, and I have not had the slightest symptoms since."

DR. AGNEW'S LIVER PILLS
make even a high liver a long liver. For dullness of the skin, eruptions, languor and bowel irregularities, every pill is as good as a physician, although they cost only ten cents for forty doses. K.



Walking Suit of dark blue velvet. The Blouse is made with a yoke and has two pleats on either side of the front, which extends below the waist line in rounding points. The large full sleeves are pleated above the elbow and gathered at the wrist on a straight cuff. The skirt has a pointed yoke and habit back. The collar, cuffs and girdle are of black taffeta decorated with narrow blue and white braid.