

justice of dragging a Baptist or Presbyterian minister before the Quarter Session and compelling seven respectable men to come forward and prove that he was of good moral character, while some of the ministers of the established church were openly in the broad road of folly. They objected to ministers of English and Scottish blood, who with their fathers, had always been loyal to the Empire, being compelled to take the oath of allegiance before they could unite the members of their flock who so desired, in the holy bonds of matrimony. This petition caused a great commotion; those favorable to it were branded rebels to their king and country. Among the strongest opponents of this petition were the settlers from the other side of the lake, who had been taught, and enjoyed, the blessings of religious liberty. Meetings were held at which the argument of the bludgeon was used to answer the arguments suggested by reason. Many who took a great interest in the question at that time have crossed the dark river, old things have passed away, what was held to be treason in 1830 is considered to be just and loyal now. Let the dead past bury its dead. Let the mantle of forgetfulness be thrown over the errors of the fathers. The Methodists did not have a church in the settlement, but the untiring circuit rider started with the first settler and followed the sound of the pioneer's axe back into the wilderness. Coyne's was a halting place for them. Here John Baxter and Asahel Hurlburt expounded the Scripture and rested their weary limbs. Later John and William Ryerson and Ephraim Evans found Henry Coyne's latch-string always hanging out. The log cabins were small, and the settlers made most of the furniture with the axe. There was only one room which served as kitchen, parlor and dining room during the day time and as a bedroom at night. The children climbed up to the loft at night, which was then used as a sleeping apartment and general store room. Newspapers were scarce and not much time was devoted to reading. The Scotch settlers read their Bibles faithfully every Sabbath as was their wont in the old land, but this was about the only class of literature that received, generally, much attention. The elder Coyne boys did manage to get a weekly paper, Liberal in politics, and every word it contained was duly considered and every argument mastered. It was they who took the front rank in the agitations of the time, and none were more hated by those who favored the old regime. John and James were carpenters, and while working among the settlers at their trade, they disseminated Liberal principles. They held the abuses of the time up for ridicule, and were