

day, he went either to "meeting" or "stayed at home and read my Book." On one occasion, however, during an exceptionally wet harvest, Sunday being a fine day, he could not resist the temptation to get in his wheat. Previous to 1801 the meetings were held at the neighbors' houses, but during that year the settlers united in the erection of a modest chapel or "meeting house", as it was called. Class meetings and other special religious services still continued to be held at the settlers' homes. When anyone was present who was specially appointed to lead the services it is observed that they had "preaching", under other circumstances, some of the brethren simply "talked". There are frequent records of quarterly meetings, held apparently on Saturdays, preceded by a fast day on Friday and followed by a love feast on Sunday.

The first record of a camp meeting in the District was on August 17th, 1805, when he "went down the mountain to camp meeting", probably in the neighborhood of Dundas. Subsequently there was apparently a camp meeting every year in June at the Thirty, Forty or Fifty, which were current designations of streams in terms of their distance from Niagara. These corresponded to the present towns of Beamsville, Grimsby and Winona.

These simple annals might be extended indefinitely by drawing upon contemporary records from other parts of the province, but sufficient has been given to indicate the simple and industrious lives of the early settlers in what was then known as Upper or Western Canada. Though lacking the range of interest and of outlook of modern life, theirs was not without strenuous, romantic and even dramatic features. Under those conditions, however, they laid the foundations for our present Canadian life, and in doing so conditioned the modern Canadian social and political outlook to a far greater extent than the majority of existing Canadians realize.

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