

was four years old. McIntyre, who was a small man, threw Kider, an Englishman, who was six feet four in his stockings. Kider got mad and in very strong language expressed the opinion that he could thrash any Scotchman in the township. The Highland blood rose to a dangerous pitch, but, fortunately some of the more discreet persuaded the Scotchmen not to resent the insult, and cooled their blood down, and prevented what promised to be a disastrous fight for Kider.

Col. Talbot's mill having been destroyed by the Americans in 1814, the settlers were compelled to travel long distances to get their grain ground, or had to use hand mills, till about 1824 when George Henry erected a mill at the mouth of No. 9 Creek. Wm. Siddall erected a mill at the same place shortly afterwards. Wheaton Hewitt, a Yankee pedlar, started a store near these mills, the goods being furnished him by Absalom Shade. In the early times a mill was not up long before a distillery was built to keep it company, and McIntyre erected one near Henry's mill. No. 9 received the sobriquet of "Little Ireland," because Squire Leslie Patterson resided there, though all the rest were Pennsylvanians. The first school was taught in Pearce's kitchen, by Thomas Gardiner, an Irishman, and a brother of Mrs. Henry Coyne. His scholars were Andrew, Joseph, Tom and Mary Backus; William, Leslie, Richard and Mary Ann Pearce; Betsy, Thomas and William Coyne and William Siddall. The next master was Abraham Lehigh, a Yankee, whose only qualification was his cheek. His education was of the most meagre character, yet such was the difficulty in getting teachers that he was employed for four or five years. Arch. Campbell succeeded Lehigh, and he was followed by Thomas McColl, who was a good teacher and a remarkable man. He was a preacher of the old school Baptist Church, and the first house of worship built in the neighborhood was built by that denomination, a mile-and-a-half east of Coyne's Corners. The English church at No. 9, (Tyrconnel) was built in 1825 or '26, principally through the instrumentality of the Rev. Mark Burnham.

Early in the thirties the Scotch settlers with the Coynes and some others began to object to the paternal and church government of the Province. They admitted and practiced the principles of religion, but they rebelled against the church claiming for itself dominion in temporal and spiritual matters. A petition was drawn up and largely signed asking parliament to grant dissenting ministers the same right to marry as was enjoyed by the Church of England. They did not see the