

with Messrs. John Fraser, London, George Davidson, Galt, and A. D. Ferrer, Guelph.

The Rev. Robert Burns, D.D., Toronto, with Messrs. John McMurrich, James Shaw, and John Burns, Elders.

The Rev. William Rintoul and Donald Fraser, Montreal; with Messrs. John Redpath, J. R. Orr, and Wm. Murray.

Messrs. Jas. Gibb and J. T. Hossack, Quebec Dr. Burns, Mr. Gale, and Mr. Burns, Agent for the Church, were appointed a Sub-committee, to circulate the papers, and to arrange matters for immediate action.

It may be encouraging to state, that upwards of one half of the Ministers in connexion have already paid in their first year's subscription of £2 each;—that the single congregation of Knox's Church, Hamilton, has subscribed £150, over and above a very handsome provision for the widow and family of their lamented pastor;—and that a considerable number of members of the Church have subscribed liberally, in several instances to the extent of £25.

It is perfectly understood that subscribers are at liberty either to give a subscription at once, or to pay it by instalments, extending over a year or two, as they may find most convenient.

JOHN FISHER, *Con. of Gen. Com.*  
JOHN BURNS, *Treas'r to the Fund.*  
GEORGE ELMASLE, *Secretary.*

TORONTO, Aug. 25, 1851.

### LACHUTE.

#### HISTORICAL RECORD OF THE RISE AND PROGRESS OF THE SETTLEMENT.

In our last number we gave a short account of the laying of the foundation stone of the new Presbyterian Church at Lachute. We have received from John Meikle, Esq., Secretary and Treasurer to the congregation, a copy of the historical sketch of the settlement, which was deposited along with a copy of the *Ecclesiastical and Missionary Record, Montreal Witness, and Herald*, and a variety of coins. The whole paper is interesting, giving as it does a very minute account of the settlement, from its beginning in 1796, when the first settler, Hezekiah Clark, with his family, immigrants from Vermont, came into the parish. We would gladly give the whole history, extending to nine well written pages of foolscap, if our space would allow. As it is we extract the following particulars.—

In 1795, Lachute was an entire wilderness.—In 1798, Mr. Clark was joined by other six families from Vermont—

“When he came to the place, he was obliged to draw his wife and children on a sled from St. Andrews to Lachute. On the first night he had to sleep under a covering made of the branches of trees, and next day contrived to make a hut, with which to shelter themselves. In two years from that time, the second settlers arrived, the settlement was able to provide for itself. It was about this time that Mr. Lane made a purchase of a tract of land, from the seignor, known to this day as “Lane's Purchase.” In the year 1800, the first day-school was opened with from thirty to forty scholars, the school-house at that time being situated near the Falls. In the same year a Sabbath-school was founded by the Rev. Thaddeus Osgood, from Boston, (who is now living in Montreal, and abundant in good works.) There being at that time no stated minister of the gospel among them, the people, in a most laudable spirit, met together on the Sabbath for devotional exercises, and mutual edification, viz: by reading a sermon from a good author, with prayer and praise. In the following year, the Rev. Mr. Su-

val, of the Methodist connection, paid them a visit, and administered to them the Sacrament of the Lord's Supper, which he did in an adjoining barn to a numerous congregation. No other clergy men than those of the Methodist Society visited this settlement, till about the year 1815, when Mr. Bradford, an Episcopalian minister, stationed at the front of Clitham, paid them two visits.—In the year 1801, the grave-yard was opened, when the wife of Mr. John Hutchins was interred therein. In the year 1803, the settlement contained thirty families, of which only one individual remains to the present day, viz, Mr. John S. Hutchins. Up to the year 1803, the settlers suffered great hardships from the want of roads, mills, bridges, &c. In conveying their grain to the mill, they had no other resource than by making such use of the river as they could—they made canoes for such portions of the river as were navigable, and on reaching the rapids, had to carry their grain on their backs till, after great delay and fatigue, they reached the mills at St. Andrews.

At this early period, in the history of the settlement, the only market town they could reach conveniently was St. Eustache, to which there was no direct road, until one of the settlers, Uriah McNoll, accidentally found out a nearer way than their former circuitous route, by Grand Breuille, alias St. Benoit, viz., by the Belle Riviere—his cow having strayed into the forest, he, with some of his neighbors, set out in search of it, and after great difficulty and fatigue, came upon some cattle pasturing in the bush, and following them as they returned home at night, they were led by them to a French settlement, now called Côté St. Louis; and next day, on making enquiry of the Canadians if they knew where the north river lay, they answered, yes, and led them by an Indian track for about four miles, when they reached the river, at the end of the road now called Côté St. Louis road; they then thanked their French guides for their kindness, and descending the river, reached their homes; this accidental bewildering led to the opening of a road to Côté St. Louis, thereby shortening the distance to St. Eustache by many miles. The road thus discovered, is the same that we now travel. About this time the roads were so far improved that wheel carriages were used in going to church, mill, and market.

In 1809, Thos. Barron, Esq. (now Col. Barron,) arrived, the Americans having by this time nearly exhausted the potash timber, the best of the soil gradually began to give way to another class of settlers from Scotland. In this year, a new grist and saw mill was built on the south side of the river. In 1810-11, a great famine prevailed, and provisions were very high, viz., pork, £7 10s. per barrel, beef, £4, and other kind of provisions were equally high; had it not been for the high price paid for potash, viz., £70 to £75 per ton, the inhabitants would have suffered much more than they did. In 1812, the year of the American War, the militia roll numbered about 150 able bodied men, who rendered active service. In 1816, the school was established under the Royal Institution, with a government grant of £60 per annum for the support of the teachers. In the year following this, the Rev. Thaddeus Osgood again visited this place as a missionary, and established another Sabbath-school. Until 1825, there were no other than floating bridges in use, and the people had experienced so much inconvenience in the use of them, that in this year they erected a pier-bridge, commonly known as White's Bridge, which has had a second covering, and is still in good condition. About this time the office of magistrate was conferred on Thos. Barron, Esq., he being the first person who held that office in this place. From 1816 till 1837, the Methodist body, in conjunction with the Rev. Mr. Henderson, of the Secession Church in St. Andrews, supplied the settlers faithfully with the ordinances of the gospel. The latter resigned his charge on 1st November, 1831,

in favor of the Rev. Mr. Bunton, who was on that day inducted, as the first Presbyterian minister, into his pastoral charge in this place. In the year 1831, the United Secession congregation, under the pastoral charge of the Rev. Mr. Bunton, built a stone church, being the first church built in the settlement. The settlement enjoyed for eight years the faithful services of the Rev. Mr. Bunton, who departed this life on the 12th of August, 1839, much beloved, and sincerely lamented, by all classes of the community.

In 1842, the Rev. Mr. Henry was inducted as pastor of the congregation in connexion with the Church of Scotland, and continued as such until the month of August, 1844, when, with the concurrence of the congregation, and at the desire of the minister, their connexion with the Church of Scotland ceased, and they joined the Presbyterian Free Church of Canada. Until 1843, the Parish bore the name of Lachute, but in this year, the Government, under Sir Charles Metcalfe, changed it to that of St. Jerusalem D'Argeville; but as Protestants do not entertain much respect for sainted lime and stones, it has not been generally acknowledged by its new name. The settlement at this date, (13th August, 1851,) is in a flourishing condition: the farmers are all comfortable, and owners of the land they occupy. The inhabitants are mostly emigrants from Scotland, and the place is generally known as a Scotch settlement, yet there are a good number of Americans, English, and Irish. It may be termed a Protestant settlement—unanimous in politics, true to their queen, and friendly on religious subjects.”

### LETTER FROM DR. WILLIS.

To the Editor of the Record.

TORONTO, Sept. 20, 1851.

MY DEAR SIR,—

I promised to send you a few notes of my preaching tour, and visitation to the churches, both east and west, of the Province. Though I use the word “visitation,” I pretend to nothing diocesan beyond what has been invited by my clerical friends, and what consists in partaking in their labours and cares, and the rendering of occasional services, for which my experience may be presumed to have qualified me. And I have to acknowledge the kindly and confiding manner in which, both in the east and west, duties not less honourable than gratifying to all my pastoral and professional feelings, were committed to me, and accepted, amidst all their imperfections, with so many assurances of satisfaction and gratitude. I do love the pastoral work, and, though in some points of view, I occasionally doubted if I might not on the whole have rendered more benefit to the church by confining myself, at least for half of the vacation months, to quiet and uninterrupted study at home, in the prospect of my winter engagements, yet the gratification I have felt in assisting so many friends at the feast of love, and seeing in the face so many of the flocks whose shepherds I have contributed to prepare and furnish for their good work—this gratification, I say, makes me the more easily acquiesce in the opinion some have expressed, that in no way could I have turned my leisure more effectually to the public advantage.

One of the earliest of my summer excursions was to Glengary. I was enabled to estimate on the spot the vast amount of labour which devolves on my friend and pupil, Mr. Cameron. The half of this field were more than enough for one man; yet, while our Gaelic speaking preachers are so few, it is well that the work is in the hands of so devoted and so faithful an evangelist. I shall long remember the intense interest which was manifested by these hardy sons of the north in their religious ordinances, and the numerous attendance on the week day as well as Sabbath services of their solemn season.