

## LI.—YONGE STREET FROM THORNHILL TO RICHMOND HILL.

As we move on from Thornhill with Vaughan on the left and Markham on the right, the name of another rather memorable early missionary recurs, whose memory is associated with both these townships—Vincent Philip Mayerhoffer. Notwithstanding its drawbacks, early Canadian life, like early American life generally, became, in a little while, invested with a curious interest and charm; by means, for one thing, of the variety of character encountered. A man might vegetate long in an obscure village or country town of the old mother country before he rubbed against a person of V. P. Mayerhoffer's singular experience, and having his wits set in motion by a sympathetic realization of such a career as his. He was a Hungarian; born at Raab in 1784; and had been ordained a presbyter in the National Church of Austria. On emigrating to the United States, he being himself a Franciscan, fell into some disputes with the Jesuits at Philadelphia, and withdrew from the Latin communion and attached himself, in company with a fellow-presbyter named Huber, to the Lutheran Reformed. As a recognized minister of that body he came on to Buffalo, where he officiated for four years to three congregations, visiting at the same time, occasionally, a congregation on the Canada side of the river, at Limeridge. He here, for the first time, began the study of the English language. Coming now into contact with the clergy of the Anglican communion, he finally resolved to conform to the Anglican Church, and was sent by bishop Stewart, of Quebec, to the German settlement in Markham and Vaughan. Here he officiated for twenty years, building in that interval St. Stephen's Church in Vaughan, St. Philip's in the 3rd concession of Markham, and the Church in Markham village, and establishing a permanent congregation at each. He was a vigorous, stirring preacher in his acquired English tongue, as well as in his vernacular German. He possessed also a colloquial knowledge of Latin, which is still a spoken language in part of Hungary. He was a man of energy to the last: over cheerful in spirit, and abounding in anecdotes, personal or otherwise, the scenes of which the generality of persons about him were little acquainted with. It was from him, as we remember, we first heard the afterwards more familiarized names of Magyar and Sclave. His brother-clergy of the region where his duty lay were indebted to him for many curious glimpses at men and things in the great outer world of the continent of Europe. During the Napoleonic wars he was "Field Chaplain of the Imperial Infantry Regiment, No. 60 of the Line," and accompanied the Austrian contingent of 40,000 men furnished to Napoleon by the Emperor of Austria. He was afterwards, when the Austrian Emperor broke away from Napoleon, taken prisoner with five regiments of the line, and sent to Dresden and Mayence. He was at the latter place when the battle of Leipsic was fought (Oct. 16, 17, 18, 19, 1813.) He now left Mayence without leave, the plague breaking out there, and got to Oppenheim, where a German presbyter called Muller concealed him, till the departure of the French out of the town. After several adventures he found his way back to the quarters of his regiment now acting in the anti-French interest at Manheim, where he duly reported himself and was well received. After the war, from the year 1816, he had for three years the pastoral charge of Klingenmunster in the diocese of Strasbourg. He died in Whitby in 1859. A memoir of Mr. Mayerhoffer has been printed, and it bears the following title: "Twelve years a Roman Catholic Priest; or, The Autobiography of the Rev. V. P. Mayerhoffer, M.A., late Military Chaplain to the Austrian Army and Grand Chaplain of the Orders of Free Masons and Orangemen of Canada, B. N. A., containing an account of his career as Military Chaplain, Monk of the Order of St. Francis, and Clergyman of the Church of England in Vaughan, Markham and Whitby, C. W." He had a musical voice which had been properly cultivated. This, he used to say, was a source of revenue to him in the early part of his public career, those clergy being in request and receiving a higher remuneration, who were able to sing the service in a superior manner. His features were strongly marked and peculiar, perhaps Mongolian in type; they were not German, English or Italian. Were the concavity of the nose and the projection of the mouth a little more pronounced in "Elias Howe," the medallions of that personage would give a general idea of Mr. Mayerhoffer's profile and head. In his younger days he had acquired some medical knowledge, which stood him in good stead for a time at Philadelphia, when he and Huber first renounced the Latin dogmas. His taste for the healing art was slightly indulged even after the removal to Canada, as will be seen from an advertisement which appears in the *Courier* of February 29, 1832. (From its wording it will be observed that Mayerhoffer had not yet become familiarized with the English language.) It is,