

and even the place where it stood, I believe, has been washed away by the bay. The other, a Quaker meeting-house, built some years later, is still standing. It was used as a barrack by the Glengarry regiment in 1812, a part of which regiment was quartered in the neighbourhood about that time. The men left their bayonet marks in the old posts. On Sunday morning the horses were brought up and put to the lumber waggon (why called 'lumber waggon' I do not know), the only carriage known then. The family, all arrayed in their Sunday clothes, arranged themselves in the spacious vehicle, and drove away. At that time, and for a good many years after, whether in the school-house or meeting-house, the men sat on one side, and the women on the other, in all places of worship. The sacred bond which had been instituted by the Creator himself in the Garden of Eden, 'Therefore shall a man leave his father and mother, and cleave to his wife; and they shall be one flesh,' did not seem to harmonize with that custom, for when they went up to His house, they separated at the door. It would have been thought a very improper thing; indeed, I am inclined to think that if a married couple had presumed to take a seat side by side, the good brothers and sisters would have put them out of doors—so deeply rooted are the prejudices in matters of religious belief, and that they are the most difficult to remove, the history of the past confirms through all the ages. This custom prevailed for many years after. When meeting was over, it was customary to go to some friends to dinner and make, as used to be said, a visit, or what was equally as pleasant, father or mother would ask some old acquaintances to come home with us. Sunday in all seasons, and more particularly in the summer, was the grand visiting day with old and young. I do not state this out of any disrespect for the Sabbath. I think I venerate it as much

as anyone, but I am simply recording facts as they then existed. The people at that time, as a rule, were not religious, but they were moral and anxious for greater religious advantages. There were not many preachers, and these had such extended fields of labour that their appointments were irregular and often like 'Angels' visits, few and far between.' They could not ignore their social instincts altogether, and this was the only day when the toil and moil of work was put aside; they first went to meeting when there was any, and devoted the rest of the day to friendly intercourse and enjoyment. People used to come to Methodist meeting for miles, and particularly on quarterly meeting day. On one of these occasions, fourteen young people who were crossing the bay in a skiff, on their way to the meeting, were upset near the shore and drowned. Some years later the missionary meeting possessed great attraction, when a deputation composed of Egerton Ryerson and Peter Jones, with his Indian curiosities, drew the people in such numbers that half of them could not get into the house.

There were a good many Quakers, and as my father's people belonged to that body, we frequently went to their meeting, and the broad brims on one side, with the scoop bonnets on the other, used to excite my curiosity, but I did not like to sit still so long. Sometimes not a word would be said, and after an hour of profound silence, two of the old men on one of the upper seats would shake hands, then a general shaking of hands ensued on both sides of the house, and meeting was out.

Our old family carriage—the lumber waggon—revives many pleasant recollections. Many long rides were taken in it both to mill and market, and sometimes I have curled myself up and slept far into the night in it while waiting for my *grist* to be ground so I could take it home. But it was not used by the young folks as