

the St. Lawrence. On this occasion it is recorded he sent messages from Cataragui "to a few missionaries residing among the Indians." When Frontenac arrived afterwards with a view of establishing a fort, we find it stated that as he approached Cataragui, he was met by a canoe with the Abbe d'Urse and the Captains of the Five Nations. The following year, 1674, La Salle, in his petition for the grant of Fort Frontenac and adjacent lands, proposed "to build a church when there will be 100 persons, meanwhile to entertain one or two of the Recollect friars to perform divine service and administer the sacraments."

By this it will be seen that there existed at the Bay of Quinte a mission of this church, 150 years prior to the capture of Canada by the English, and nearly 170 years before the settlement of Upper Canada. The exact spot where the "chapel" was located, cannot be fixed; but there is no doubt it was somewhere on the shores of the bay.

The Rev. Alexander McDonnell was first Roman Catholic Bishop of Upper Canada. He was born in the year 1760, in Glengary, in Scotland, educated for the priesthood at Valladolid College, in the Kingdom of Spain; for at this time no person professing the Roman Catholic faith could be allowed to be educated in any part of the British empire. He was ordained priest before the year 1790, then came back to Scotland, his native country, and officiated as a priest in Badenoch, a small district in the north of Scotland, also in the city of Glasgow; afterwards joined, in 1798, the Glengarry Fencibles, there for duty in Ireland, under the command of Lord McDonnell, of Glengarry, who was colonel of said Fencible regiment. He came to Canada in the year 1804, was consecrated first Bishop of Upper Canada in the year 1822, titled as the "Bishop of Kingston." This good bishop died in Dumfriesshire, Scotland, in 1840. His body was laid in St. Mary's Church, Edinburgh, until removed to Canada in 1862. His remains were taken from the cars at the station at Lancaster, and carried to St. Raphael's Cathedral, in which church he had spent some of his most useful days, administering the consolations of his religion to his numerous co-religionists throughout the province of Upper Canada. His remains were escorted by thousands of people of all denominations from St. Raphael's Church to St. Andrew's Church, and thence to Cornwall depot, in order to convey his remains to Kingston, the head of his See, where his remains now lie in the vaults of the Cathedral of that ancient city, in which he as bishop officiated for years, a favorite of both Catholics and Protestants.

Our sketch is only intended to refer to the first churches and ministers of religion in these counties, not to the immense increase both in numbers and wealth which has characterized them during the last century; hence our notice of each Church must be necessarily brief.

The English Church.—One of the refugee pioneers, who is said to be the first clergyman of the Church of England who settled in Canada, was the Rev. John Stuart. We gather the following interesting particulars from "Memoirs of the Rev. John Stuart, D.D., father of the Upper Canada Church. He opened the first academy at Cataragui, Kingston, 1786; the last Missionary to the Mohawks."

The conversion and civilization of the American Indians engaged the attention of Europeans at an early date. The Jesuits first gave attention to the Mohawks 1642. A few years later Father Loques laid down his life on the Mohawk River. The first colonizers, the Dutch, did not give the subject much attention. "The government of New York did not make any effort to Christianize the Five Nations, further than to pay for some time a small salary to the clergyman at Albany, to attend to the wants of such Indians as might apply to him." The Rev. Mr. Freeman translated into the Mohawk language the Church of England Prayer Book with some passages of the Old and New Testament. "In 1712 Mr. Andrews was sent as a missionary to the Mohawks, by the Society for Propagating the Gospel, and a church was built at the mouth of Schoharie Creek, but that missionary soon abandoned the place. As he was the first, so he was the last that resided among them for a great many years. After that the only ministrations were at Albany. In 1748 the Rev. Mr. Spencer, Mr. Woodbridge and Howley were sent successively by the people of New England to this field of labor.

The French war soon interrupted this, and not until 1761 was anything more done, when the Rev. Dr. Wheslock directed his attention to that quarter, with missionaries and schoolmasters. The testimony mainly of all those mentioned who labored among the Indians, is to the effect that, although they were quick to learn and would for a time live a Christian life, they mostly all lapsed into their former savage state. The necessity of having missionaries of the Church of England resident among the Mohawks, was again brought before the Society for Promoting the Gospel, a few years before the Revolution, both by Sir William Johnson and the Rev. William Inglis, of New York, the last of whom laid the subject before the Government of England in the form of a memorial. In 1770 the society consented to ordain a missionary for the exclusive benefit of the Mohawks. John Stuart, who was selected for this purpose, was born at Harrisburg, in Pennsylvania, in 1730. The family mansion in which he was born was still standing in 1836. His father, an Irishman, came to America in 1730. John Stuart had two brothers who sided with the Americans. When he "graduated at the College of Philadelphia, he made up his mind to join the communion of the Church of England." His father being a Presbyterian, this was extremely distasteful to him. But his father finally consenting, he proceeded to England for ordination, and received holy orders in 1770, and was appointed missionary to the Mohawks at Fort Hunter. Mr. Stuart returned to America, and preached his first sermon to the Mohawks on Christmas day, 1770. In 1774 he was able to read the liturgy, baptize and marry in the Indian tongue, and converse tolerably well with them. He afterwards, assisted by Brant, translated parts of the Bible. When the rebellion commenced, Mr. Stuart continued his services without much inconvenience, never omitting to offer up prayers for the King, to whom it appears he always remained loyal. Finally, however, he was suspected of aiding the British, and everything was done by the rebels to make his home miserable. "His house was attacked, his property plundered, and every indignity offered his person. His church was also plundered and turned into a tavern, and in ridicule and contempt a barrel of rum was placed in the reading desk. The church was afterwards used as a stable, July, 1778." Mr. Stuart made up his mind that he would emigrate to Canada, and communicated his resolution as follows: "I am fully persuaded that I cannot possibly live here secure, either in regard to ourselves or property during the ensuing season; this place is likely to be a frontier, and will probably be burnt if the enemy can effect it. For these and other weighty reasons, materially weighed, I have resolved, with the approbation and consent of Mr. Stuart, to emigrate to Canada."

In September, 1781, Mr. Stuart set out with his family, consisting of his wife and three small children, on his long and tedious journey, and arrived at St. John's on the 9th of October in the same year. "Soon after Mr. Stuart determined to settle at Cataragui where was a garrison, and to which a good many loyalists had already proceeded." This devoted minister of the Cross had evidently a large amount of hardship to endure, and oftentimes he had to pass through deep waters of trial. Nevertheless, he writes: "I shall not regret the disappointment and chagrin I have hitherto met with, if it please God to make me the instrument of spreading the knowledge of the Gospel amongst the heathen, and reclaiming only one lost sheep of the house of Israel." In the summer of 1788, Mr. Stuart went round his parish, only 200 miles in length. He describes his voyage as follows: "I embarked on a bateau with six Indians, commanded by Captain Brant, and coasted along the north shore of Lake Ontario, about 200 miles from the head of the lake. We went twenty-five miles by land to New Oswego, the new Mohawk village on the Grand River. These people were my former charge, and the

society still styles me their Mohawk Village missionary. I found them conveniently situated on a beautiful river, where the soil is equal in fertility to any I ever saw. Their village contains 700 souls and consists of a great number of good houses, with an elegant church in the centre. It has a handsome steeple and bell, and is well finished within." We would very much like to give further details of this excellent clergyman's history, but it is impossible to do so here, except to say, that Mr. Stuart was held in great esteem by the authorities of our land. He had sent to him some time after 1788 a commission as First Judge of the Court of Common Pleas, which for some good reason, no doubt, he returned to Lord Dorchester. In 1789 he was appointed Bishop's Commissioner for the settlements from Point au Boudette to the western limits of the Province, being the district now constituting Canada West. In the same year was conferred upon Mr. Stuart the degree of D.D. by the University of Pennsylvania, his Alma Mater, a compliment he appreciated from his native State. About the same time he received the appointment of Chaplain of the garrison of Kingston. He had secured about 4,000 acres of valuable land to which he occasionally made additions. In his prosperity and wealth he exclaimed: "How mysterious are the ways of Providence! How shortsighted we are! Some years ago I thought it a great hardship to be banished into the wilderness, and would have imagined myself completely happy, could I have exchanged it for a place in the city of Philadelphia. Now the best wish we can form for our dearest friends is, to have them removed to us." Dr. Stuart died on the 15th of August, 1811, and was buried at Kingston, where he still lives in the hearts of those who were children when he died, but who were taught to love and respect him.

We must merely give the names of several other clergymen who had the honor of being contemporaneous with Dr. Stuart, or who soon followed him. Among these we find the names of the Revs. Robert Addison, Mr. Pollard, and Mr. Laughom,—the latter was connected with one of our counties, and succeeded in erecting a church, where he lived in or near Bath in Ernestown.

Here is a laconic biography of this good, though somewhat eccentric, man from the pen of a friendly writer: "He was a Welshman by birth, possessed of but little education or talent, yet a truthful, zealous, and useful man. Odd in his manner, he nevertheless worked faithfully among the settlers from Kingston to Hay Bay."

The Baptist Church.—About the year 1794 Elders Wyner, Turner, Holts, and Wieno, made their appearance in this country, and promulgated the Gospel according to their views. There is no record, however, to show that they made any very deep impressions in these counties, although it is probable they may have held meetings in some of the townships.

The Lutheran Church.—It appears there were a number of persons belonging to this Church in Ernestown in 1790. The first church built in Upper Canada, east of Kingston, perhaps the next after the one built at Tyendenaga, was erected by the Lutherans. It was named Zion's Church, and built in the year last named. Mr. Schuerdfefer, who resided in the States, was invited to be their pastor. This invitation was gladly accepted, as he and his family had suffered severe persecution from the rebels. Mr. Myers and Mr. Went, ministers of this body, likewise officiated from time to time; the latter lived a short distance below Bath, and went every four weeks to preach at Smith's Bay, and in the meantime preached to the Lutherans of Ernestown.

The Presbyterian Church.—In the year 1800 Mr. McDowell was the first Presbyterian minister to visit the Bay. It is said he was sent for by Major Van Alstine, who was a Presbyterian. It is said that through his instrumentality the spirit of Christianity was aroused to no little extent, especially among those who in early days were accustomed to sit under the Presbyterian ministry. He travelled far and near, in all kinds of weather, and at all seasons; sometimes in the canoe or bateau, and sometimes on foot. On one occasion he walked all the way from Bay of Quinte to York, following the lake shore, and swimming the rivers that could not be otherwise forded. Mr. A. Sherwood thus speaks of this estimable minister:

"He lived to labor many years in the service of his Master, and after an honorable and good old age he died highly esteemed by his friends, and much respected by all who knew him."

The Society of Friends.—Some of the members of this religious society settled at an early date on the Bay of Quinte. About 1790, two of their speakers visited Canada, whose names were David Sand and Elijah Hick. They held services in Adolphustown, and it is uncertain whether this was before or after the building of the meeting-house. The first preacher among the Quakers was James Noxen, one of the first settlers of Adolphustown. The Friends have a small meeting-house at Cataragui.

Wesleyan Methodist Church.—Playter, who is an authority on this subject, informs us that "in 1780 a Methodist preacher, named Tuffey, a Commissary of the 44th, came with his regiment to Quebec. He commenced preaching soon after his arrival, and continued to do so at suitable times while he remained," or until his regiment was disbanded in 1783. The second Methodist preacher in Canada was George Neal, an Irishman. During the war he was Major of a cavalry regiment. In 1788 a pious young man, called Lyons, an exhorter in the Methodist Episcopal Church, came to Canada, and engaged in teaching school in Adolphustown. He collected the people together on the Sabbath, and conducted religious services. In the same year came James McCarty, an Irishman, to Ernestown. He was a follower of Whitfield, but acted with the Methodists, holding religious meetings. William Losee was the first regular preacher of the Methodist Church in Canada. He first visited the country in 1790, preached a few sermons along the Bay of Quinte and St. Lawrence, and returned with a petition from the settlers to send him as a preacher. In February, 1791, he again came as an appointed minister from the Methodist Episcopal Church of the United States. Losee was a loyalist, and knew some of the settlers in Adolphustown before they left the United States. He desired to see them, and preach to them the glad tidings of salvation.

There seems to be a little confusion as to names in this part of our sketch. There can be no doubt the Methodist Episcopal Church of the United States is the legitimate offspring of Wesleyan Methodism, the Rev. Dr. Coke, one of Wesley's coadjutors, having organized the Church in America. We hope the time is rapidly approaching when mere names will sink into insignificance, when the Churches or denominations will be looked upon merely as distinct families, governed by rules somewhat dissimilar, according to circumstances, but all merging into the universal spiritual family of Christ, the total body of true faithful believers, the one Catholic Church of the triune Jehovah.

Whether Losee was a Wesleyan or Episcopal Methodist makes very little difference. He was evidently a Christian, and had respect to the usages of his peculiar Church family; hence we find him forming class-meetings and organizing societies in various parts of the country. His circuit was not a very small one, but included Kingston, Ernestown, Fredricksburg, Marysburgh, and even Sophiasburgh. Class-meetings form the corner-stone of Methodism, now the most numerous religious Protestant family in the world, yet they are imperfectly understood. By many they are regarded as the seal of cant or priestly control. This is a very great error; rightly conducted they are of great service and well adapted to promote our spiritual welfare. They are considered by some to be only suitable for the uneducated; this also is a great mistake; they are alike beneficial to the humble peasant and the wealthy nobleman.

On the sabbath of February 20th, 1792, in the third concession of Adolphustown, at Paul Huff's house, he established the first regular class-meeting in Canada. After this it was found necessary that a "meet-

ing-house or church" must be built and dedicated to the service of the Most High. The spirit of benevolence took possession of the people, and a sanctuary was the result of their efforts. Here is the record touching this subject: "Said house to be built on the northwest corner of Paul Huff's land, lot No. 18, third concession, fourth town." For this laudable undertaking the sum of £108 was subscribed, and among the names is that of Andrew Embury, a name of historic interest in connection with Methodism in America. It is a singular fact that this and other names are to be found among those who planted Methodism in New York, although afterwards they were driven from their American homes, and their property sacrificed on account of their loyalty to England. This is a page of history which many American writers of Methodism would like to see obliterated. Philip Embury was not thus treated because he was called to a higher sphere of existence prior to the Declaration of Independence. Paul Heck and his wife, Barbara, of pleasant memory, with many other Christian loyalists, including the widow of Philip Embury, are sleeping in our midst, in the peaceful shades of the Canadian forest.

Space will not allow us to present our readers with a more lengthy and complete sketch of early Methodism. We may remark, however, that Mr. Losee did not continue more than two years in the ministry when he became mentally unfit to perform the duties of his sacred calling. Playter, in graphic language, tells the secret of his illness, which time, the great reconciler of all things, no doubt would remove: "He was the subject of that soft, yet powerful passion of our nature, which some account our weakness, and others our greatest happiness. Piety and beauty were seen connected in female form then as well as now, in this land of woods and waters, snows and burning heat. In the family of one of his hearers, and in the vicinity of Napanee River, was a maid of no little moral and personal attraction. Soon his (Losee's) attention was attracted; soon the seed of love was planted in his bosom, and soon it germinated and bore outward fruit. In the interim of suspense as to whether he should gain the person, another preacher came on the circuit, visits the same dwelling, is attracted by the same fair object, and finds in his heart the same passion. The two seek the same person. One is absent on the St. Lawrence; the other frequents the blest habitation, never out of mind; one, too, is deformed, the other a person of desirable appearance. Jealousy crept in with love. But at last the preference was made, and disappointment, like a thunderbolt, overset the mental balance of the first itinerant minister in Canada."

EARLY EDUCATION.

Nearly one hundred years ago, when the refugees came to Canada, their educational advantages were limited, in fact they had no advantages at all in this respect until many years after their arrival. Unluckily the majority of the loyalists had not enjoyed opportunities for even a common education. At the then village of Kingston there were some educated people, but around the bay the number was comparatively few. In addition to this, in those early days there was not the same desire to acquire learning as exists in our day of light and knowledge. In many cases the old sturdy farmers who had got along moderately well without much book-learning, thought it was not only unnecessary but would have a prejudicial effect upon the young, disqualifying them for the ordinary duties of husbandry. If a man could read, sign his name, and have a slight acquaintance with the first rules in figures, it was considered sufficient. Ex-Sheriff Rutten, then living at Adolphustown, says, in regard to this subject:

"As there were no schools at that period, what knowledge I acquired was from my mother, who would of an evening relate events of the American rebellion, and the happy lives people once led under British laws and protection previous to the outbreak."

In a few years, as the neighborhood improved, school teaching was introduced by a few individuals whose individual infirmities prevented them from hard manual labor. The first teachers it is said were discharged soldiers, and formerly hailed from Erin's Isle.

The Rev. John Stuart was the first teacher in Upper Canada. In 1785, the year he settled at Cataragui, as he called the place, he says, in a letter written to a friend: "The greatest inconvenience I feel here is there being no school for my boys; but we are now applying to the Legislature for assistance to erect an academy, and have reason to expect success. If I succeed in this I shall die here contented." In May, 1786, he opened an academy at Kingston, and two years afterwards it was in a flourishing condition.

It appears also that Mr. Clark was engaged in this honorable calling on the Bay of Quinte, probably in Ernestown, or Fredericksburgh. Dilworth's spelling-book and the New Testament were the chief if not the only books possessed by these early institutions.

Governor Simcoe when he had assumed office saw the importance of higher education, even for an infant colony, and he at once adopted measures to procure a competent person to place at the head of a college he was resolved to establish in connection with a State Church. His scheme of education to further that object, was to establish a system of grammar schools and a university as the head. Mr. Strachan, a gentleman of considerable erudition, was induced to come to this country to further the Governor's scheme, but when he arrived in 1799, the Governor was recalled, and nothing more at that time was done.

In 1800 a school was established at Kingston, by the Hon. R. Cartwright, for his sons, having Mr. Strachan as teacher, when he had the privilege of taking ten additional scholars at £100 each per annum. Among these ten were the late Chief Justice Robinson, Chief Justice McAuley, the Hon. George Markland, Bishop Bethune, the successor of Dr. Strachan, the Rev. W. McAuley Pictou, Captain England, Royal Engineers, Justice McLean, Colonel John Clark, and the two sons of Hamilton, James and Samuel. These, with four sons of Richard Cartwright, formed Mr. Strachan's first school.

We must not, however, go into further details of early days, but for a moment refer to the incalculable advantages of our present system of education in these counties. First of all we have excellent schoolhouses in every section of the country of five miles square, in which the children's comfort is carefully attended to, the rooms being moderately heated and well ventilated. The teachers, male and female, as a rule in these counties are persons of superior intelligence, ability and tact, well qualified to teach the "young idea how to shoot." The writer has had occasion to call at many of these schools, and certainly the lady part of this army of youthful instructors are some of the most amiable and excellent of our land. The constituted educational board in order to keep pace with the march of progress, exact from all candidates for the office of teacher, a strict adherence to the published programme of qualification, while they use their best efforts to insure a high standard of proficiency in the teacher. The influence of the present system of education in the rising generation, and through them in the future prospects of the counties, is destined to be very great. The children of the yeomanry of these counties a generation back, whilst they enjoyed abundance of the necessities and comforts of life, were debared from some measure from the inestimable benefits of a sound education. Not so now. The wilderness has become a smiling land, and no man is excusable, no matter how humble his position in life, who wilfully neglects the right training of those who have been committed to his care.

THE CITY OF KINGSTON AND ENVIRONS.

This city is appropriately named the Limestone City, as it is built on an extensive line of stone rock. The stone forms some of the most valuable