



Yonge Street Meetinghouse - 1810

CANADIAN QUAKER HISTORY

Newsletter

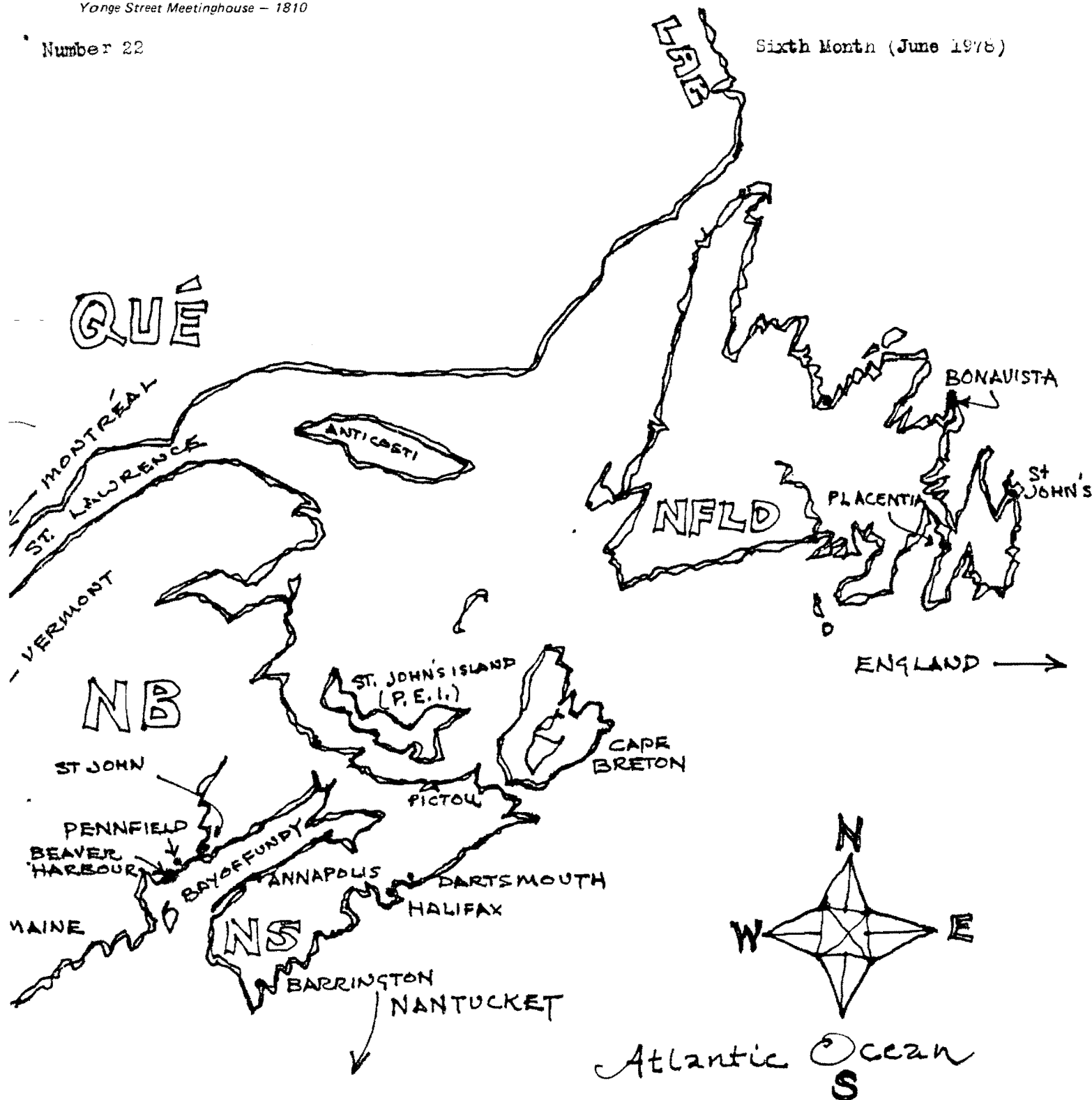
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F R I E N D L Y C O M P A N I O N S H I P

A Visit to Quebec, Nova Scotia, and New Brunswick
from "Journal of Timothy Rogers"

Selected and edited by Wim J. Van Veen, for CFHA meeting at St. Joseph, N.B., at the time of the 1978 Canadian Yearly Meeting - the 145th annual meeting of the Religious Society of Friends in Canada; the 23rd as a united Yearly Meeting; and the second one held in the Atlantic Provinces

Introduction

Our restless Friend¹ Timothy Rogers described the contact with Canada's Atlantic region in his second "simpler but honest account" of his life - the first one had perished in a fire.²

This second journal he largely wrote some ten years after permanent settlement in Upper Canada. More than 150 years later and thanks to a caring family, it still exists. In 1974 Gregory Elias Rogers kindly presented it to Yonge Street Monthly Meeting, and for a while Pickering College in Newmarket was the custodian.³ It now is in the Archives of the Religious Society of Friends in Canada at The University of Western Ontario. A microfilm copy has become available in the Archives of Ontario in Toronto,⁴ and in Yonge Street Meeting House (1810)[Orthodox].

Variant -A-

The manuscript to which we shall refer as 'Journal of Timothy Rogers,' or 'Journal,' is said to be in poor condition. That may be so, but the microfilm copy is better than many a microfilmed newspaper page of many a year later. Reading it does pose some problems - more about that later - but just over ten years ago a great-great-great-grandson, David P. Rogers, had made the task of selecting excerpts much easier.

In 1966-67, in his office, a transcript of the Journal was produced under the title "Timothy Rogers, His Journal, 1756-1828." In 9th month (Sept) 1974, he presented a bound copy to the Library of Toronto Friends. It contains 105 single-spaced typewritten leaves, as well as an additional set of five unnumbered leaves with genealogical and family-tree information. The compiler of that material is not mentioned.

"His Journal" is included in Grace Pincoe's list "A Bibliography of Historical Material in Friends House Library, Toronto; Part 4: Early Quakers In The Maritimes."⁵ In notes here it will be identified as HJ-D.

Variant -B-

Earlier Joseph P. Rogers, David P. Rogers' father, had made extracts from the original Journal and had them transcribed under the title "Autobiography: Journal letters, etc."⁶ It was presented to Canadian Yearly Meeting, and in 8th month (Aug) 1974, the Library of Toronto Friends received a copy.

Typewritten at 1 1/2 space, the text runs 39 leaves. Starting out with "Chapter 1," this variant does not use other chapter numbers, but it does help the reader along by adding the relevant years from the original for identification purposes.

It, too, is listed in "Early Quakers In The Maritimes."⁵ It will be referred to as A-JP in subsequent notes.

Variant -C-

The third unpublished variant states that "This typed volume was made by Mary M. Walton" in 3rd month (Mar) 1937 from a copy of the original, owned by Hanna Cody Grant, a daughter of Benjamin Cody. He was one of the Yonge Street pioneers and also Samuel Rogers' brother-in-law. It is not clear how this variant originated and when.

In 1937 the original manuscript was owned by Alfred Rogers who, according to the introduction, was Clerk of Yonge Street Monthly Meeting in 1929 and 1937.⁷

This variant is called "An Autobiography 1756 - 18[...]" and it also is in the Archives of the Religious Society of Friends in Canada. It comprises 40 single-spaced typewritten leaves on which the years are clearly marked in the left-hand margin. It is subdivided into Chapters I (to +1776), 2 (1776 - 1803) of Part One, and Part Two (1803 - 1813, 1827). By and large, this and the previous one are identical.

It will be cited as AR-MW.

Variant -D-

This is printed on page 176 of William A. McKay, The Pickering Story.⁸ Understandably concentrating on the Upper Canadian happenings, it has included some parts of the description of the Quebec-Maritimes trip by Timothy Rogers, although the selection proves to be too haphazard. And for serious research it is not helpful.

The author's selection has been transformed into a continuous story, but, as will be seen, the omissions tend to make it misleading. This is regrettable, for this is the only one I have been able to locate which copies the original spelling -- although it is not letter-perfect by any means. (The author also used part of the Journal as the preface to the book, but without identification,⁹ and it shows sixteen misspellings in nineteen lines.) Apparently Guy Rogers lent the Journal to the author.

In the following notes it will be called Mc-TR, and the actual locations in the original text will be enclosed by the following marks: [+ +] at the start, and [+] at the close of each segment.

= = =

It was felt that the presentation of the original language would add a touch of flavour of the past, as had the writer of The Pickering Story already proven.

But I must admit that page after page of this form of the past is not the most relaxing reading material. Indeed, Timothy Rogers himself had warned that his readers can't expect very much by way of language and spelling, when he stated at the start of his Journal that these sheets are the writings of one that never had much learning, or "larning."

It was clear that some liberties needed to be taken in order to make reading less arduous.

Capitalization, punctuation, and paragraphing were of no concern to Timothy Rogers. Capitals at the beginning of the sentences seem like precious stones. On the other hand, the first letter on a new line rather than a new sentence, as well as n's and r's at the beginning of words, tend to look consistently like capitals. Therefore I have lowered the latter and raised the former, but one be prepared that words such as Friends, Meeting House, Light, God, are almost always spelled with lowercase f, m, h, l, and g. Punctuation is non-existent: I have counted some five periods in the selected excerpts. Remedial action was obviously necessary. And, finally, I have also been very generous with paragraphing.

It helps to read phonetically and to search for homophones. For those whose mother tongue is English, the more unsettling examples are "one" for own, "sole" for soul, "no" for know, "cold" for called, and "-aig" for -age or -edge, as in "vilaig" and "nolaig" for village and knowledge. I have been encouraged to add bracketed 'translations' where confusion may result.

Proper names will be spelled properly in notes, for I feel that particularly in those instances, it becomes more distracting than helpful to apply parentheses and brackets in the text itself. I have made use of the second edition of Arthur G. Dorland's book, The Quakers in Canada: A history,¹⁰ which is still available, be it in small quantities, rather than A History of the Society of Friends (Quakers) in Canada,¹¹ although the latter has a far superior index.

The few bible quotations have been identified, although one of them, by Thomas Green, caused a great deal of fruitless search. I have some sympathy for Samuel Hanson Cox who advanced that Friends defend their beliefs with non-existent bible texts and he challenged them to lend him "a concordance that contains them!" ¹² Thomas Green's pronouncement was not intended to defend a belief, but to focus on God's guidance in life. I can steer the reader only in general directions after having consulted at least seven concordances in general and theological libraries.

Timothy did not write very much about the actual visit. Therefore this selection from the Journal pays some attention to subsequent exchanges, in particular to the recorded parts of his correspondence with two Friends in Nova Scotia. Also included is the visit to the Montreal area; part of the description seems to have met with less than widespread dissemination.

Notes

"Journal" = "Journal of Timothy Rogers" (Microfilm copy consulted)

"HJ-D" = Variant made in David P. Rogers' office. (1966-67)

"A-JP" = Variant originating with Joseph P. Rogers. (1937?)

"AR-MW" = Variant connected with Mary M. Walton. (1937)

"Mc-TR" = Variant in Appendix i, The Pickering Story. (1961)

¹With an average of every seven years, Timothy Rogers settled a new farm. Journal 164-165; HJ-D 94.

"I was born in 1756, married in 1776, had 15 children by my first wife. . . . In 1801 I removed to Yonge Street in Upper Canada. In 1809 I buried 7 children; in 1812 I buried my wife Sarah [Wilhel]; in 1813 I married my present wife [Anna Harned, from New Jersey], by whom I have five children. I have settled eight new farms; once, when removing to a new farm, I lost all by fire. Settled three new countries, where Meetings of our Society have been established." Letter, Timothy Rogers to Thomas Shillitoe, England, 5th month (May) 1827, quoted in Journal 183; HJ-D 104; A-JP 38-39; AR-MW 40.

²Journal 17; HJ-D 7; A-JP 9; AR-MW 9.

³Canadian Quaker History Newsletter No 8, 6th month (June) 1974, quoting Newmarket Era, 15th of 5th month (May) 1974. Reference in the Era to Timothy Rogers' having freed two slaves on his journey through Nova Scotia and his not having been well received by the establishment is erroneous. It occurred in 1797 in Vermont. Great-great-great-great-grandson Gregory Elias is the son of Donald and the grandson of Alfred.

⁴Microfilm Ms 303, Reel 54, Series D-2-8.

⁵Canadian Quaker History Newsletter No 12, 6th month (June) 1975.

⁶Joseph P. is a son of Samuel.

⁷Alfred's father Elias and Joseph P.'s father Samuel were sons of Timothy Rogers' grandson Elias.

⁸[Pickering, Ontario:] Township of Pickering Historical Society, 1961, Appendix i. He calls it a diary. Guy Rogers is a son of Alfred and a brother of Donald.

⁹P. VIII. From Journal 174-175; HJ-D 36-37. & 176

¹⁰Toronto: 1968.

¹¹Toronto:

¹²Quakerism Not Christianity: Or reasons for renouncing the doctrine of Friends (New York: 1833), 369.

J o u r n a l

Whereas god all:mite has, in his infenite wisdom, cosed me to liv among the sons of men; and as I have went thru many things in my days that may be instructing both to my childorn and others, I cannot fell esy withoute giving a short account of my pilgommaige in this life, and if it shoold apeer simpel to any in rising generatiions, my [---]¹ harts desir is that they may exsept [accept] these shets

¹Word obliterated by ink; ignored in HJ-D, A-JP, and AR-MW.

as the ritings of one that never had much larning, and has a consarn to leave sumthing for to incoraign mankind to do what is rite befor god and man.

And when thou com to rede this simpil but onest acount of my Life, thou may esaly find that I have had many ups and downs acording to the natril forting [natural fortunel of this life, and that hitherto have allwais found a blessing, evin in my outward inplyments, in being faithful to the light of god in my one hart which has seported thousans in ages past and, I beleve, will allways be a seport to them that strikly atend to the same.²

Thus Timothy Rogers started his autobiographical writings.

On his pilgrimage in this life, and faithful to the Light of God, he felt a concern to visit Montreal and Halifax when Joshua Evans, minister in Newtown, West Jersey, on his way to these outlying Friendly posts, attended Ferrisburg, Vermont, Preparative Meeting in 1795.³

Two days before departure, Timothy Rogers received a minute from Friends:

At a monthaly meting of frends, held at ferrisborgh, the 11th day of 6th mo 1795, our frend Timothy Rogers informd this meting that he had a prospect of acompnaing our frend Joshuay Evings into the provans of canada, and to Novasha if the way opens, he being a member of our society in younaty with us.⁴

First the Friends travel from Ferrisburg south to Vergennes in Vermont, visit Willsborough, Peru, and Cumberland to the east and north in New York State, and cross the water to Grand Isle and Isle La Motte in Lake Champlain.⁵ Farther north, and back on the New York side, they had an experience with another branch of christian belief:⁶

One meting Joshuay spoke twice in, and a paptis techter, by name Nathanel Colver, asked [to be allowed] to sing an hime. Joshuay put him of; he sot a spell, and then rose and went to preaching, continueaid til we gru wary; he stopd, sot a while longer. [++] The meting ended quiet and well - prases be to god.

Q u e b e c

The 23 we went to St Jons,⁷ landed about 1 in the aftornon, found our frend John Daves with the horses,⁸ and parted with the frend that had carred us from the grand isle so fur in a kenew, safe [+] at Abarham Griges.⁹ We had a meting at 5 aclok this aftornone, very and hily faverd; many much spoke of gospel truth. We rote letors to our famalys.

² Journal 1; HJ-D 1; A-JP 1; AR-MW 1. ³ Timothy Rogers nor Dorland, Quakers in Canada, provides any background for Joshua Evans' desire to make these visits. The latter does not even mention Timothy Rogers by name in his own journal, but calls him "a 'Friend who kindly offered to bear me company'." Quakers in Canada, 34n, citing Friends' Miscellany, X (1837), 71.

⁴ Journal 121; HJ-D 65; A-JP 19-20. The period of 1792 to 6th month (June) 1795 is not copied in AR-MW.

⁵ They visited Nathan Tomson (HJ-D: Thomson) on an unnamed island; Joshuay Shelding (HJ-D: Sheldon) at Willsborough; Richard Kay at Peru; Daniel Hoeg (HJ-D: Hoag) on Grand Isle; and Ichabod E. Fisk on Isle La Motte. They travelled in a canoe with Waring McInborough [?] and Valentine Jenkins Jr. Journal 121; HJ-D 65; A-JP 20. Not in AR-MW.

⁶ At Jacob Bowran's, seven miles up River Sharpe [Chazy?] near Pliny Morris. Journal 122; HJ-D 65; A-JP 20.

⁷ St. Johns, or Saint Jean, Quebec. ⁸ He had been left with the horses at Cumberland, near Plattsburgh, N.Y., to go to St. Johns on the 17th day of 6th month (June).

⁹ HJ-D: Abraham Grigg.

The 24 [++] we went 20 mils to a town on St larnens's river [+]
cold Laparary, heird of an indian town, went 12 mils to se them, [++] found
about 400 famalais and a Roman catholic meting hous [+]¹⁰ and a preas amongs
them.¹¹

[We] staid one night with their cheaf cold Captin Tommo, or
Thommas, that entartaned us very kindly. Had much goodly conversation with him
and others by an intarpertor. This was a good time.

He askd why their preast was not willing his yong indins should
not larn to talk inglesh and read the scriptors [scriptures]. We ansord we
beleave becose he is afraid they will find a betor religin then his one and leave
him. Said he, the thing I beleave so two, but my son is at the colaig [college].
When he coms hom, I intend he shall larn me. When I am larnt, I will larn my
yong indians.

He thankd us for our visit and advise, and requested we would
leave a riting saying, he should forgit, but if we have a riting, we can keep it
and my son can intarpit. We gave him 4 or 5 small book and allthough he askd
nothing, we gave his wife 3/4 of a dolar and left a paper as follow:

To captin thommos at the vilaig of cocxnawaga,¹² the 25d of 6 mo cold june,
AD 1795 Beloved frend and brother -- Being now at thy hous for to see the[e]
and as we have no good intorportor, therefore we air abligd to go away and cannot
tell the Indians how we lov them, but we wish all of you would allways liv in the
feir of him that mad hevin and eirth and all that is theirin, and teach the yong
indins so.to.do that when you and we dy and leave this world, we may meat agan
in hevin.

We read in the holy Scriptor that whatsoever maketh menefest is light¹³
and that this light doth apeir in the minds of all men and wimming, and reprove
or disquiet them when they do rong, and approve or bring peas for well doing;
and this is what we would recomend to thee as the most shur techer if faithfully
attended to, and that good¹⁴ light is Christ or that good Spirit of free grase
that brings us to the nolaig of the tru God home [whom] to no is life eternal.
Sind by us, thy ral frends, Joshuay Evings in Newtown in the west Jersay, ny¹⁵
pheledelphy, Jonh Daves of Solatoga, N. York state, and Timothy Rogers of ferris-
borg, ny Vergenas in Vermont State.

So after he invited us to rite to him, we bid him fairwell and all his
famaly.¹⁶

The 25 we went bac to Laprarie, had a meting heir, then down the
river to long Lays fery,¹⁷ [and] crost. John Davis went [with] the horses to a
frendly mans hous, namd Abraham Pestovers,¹⁸ on the 26 he staid heir for feir
[of] the small pox. Joshuay and I went in the scity of Montroal, put up at
Elmor Coshans,¹⁹ found sevril pepil very kind, espeshaly a poor man, Adom Winslow,
a Jarmon [German].

¹⁰ Here Mc-TR 176 allows a definite break in the story which is picked up again
upon departure from Montreal.

¹¹ Journal 122; HJ-D 66; AR-MW 17. This and following paragraphs describing the
happenings on the 24th day are not included in A-JP. Thus A-JP and AR-MW
clearly diverge again.

¹² Caughnawaga.
written below the line.

¹³ Eph 5:13.

¹⁴ The word "good" added later and

¹⁵ high. HJ-D has "New York" and "N.Y."
AR-MW 17-18.

¹⁶ Journal 122-124; HJ-D 66;

¹⁷ Longueuil[?]. HJ-D 67 and A-JP 21: Long Lays ferry; AR-MW 18: Long Ferry.

¹⁸ HJ-D 67: Abraham Preston.

¹⁹ HJ-D 67: Gosham; A-JP 21: Goshan;

AR-MW 18: Coshan.

The 27 day we got leav to have a meting at the prispetrin meting hous: Eldor Yong atended with us and red our setifikats. I beleave about one thousand atended. Som went out when Joshuay firs spake, but when he sot awhile longer, he rose, spoke agane [and] the meting ended quiet. A number semd kind.²⁰

We rote to our famalais agane, [+++] found a brig cold "the four Brothers" from London, bound with eight thousand boshels of wheat for [++] Darth²¹ on [++] Halafax harbor, about 1 1/4 mild from Halafax, in Novaschosha, comanded by cap. George Sarmon. Joshuay and I went on bord, and sent our horses bac by John Davis.

The 28 day we parted, being on board for to go about twelv hunderd mils by wator [++] about. After [++] about 20 days pasaig by wator, my companin being very sik about 2 weeks, and having sevril storms of wind and rane and fog,²² sayling ny St Jons Iland,²³ thru the gut of Canso, by the iland of cape Britin, and having setings on 5 days [++] and firs days.²⁴

[++] And I had two very remarcable dreams that gave me a tru sens of trobel in my famaly at hoom. I had many brething crys for my wife and childorn in my spirit, as also for my one sole.

N o v a S c o t i a

On the 17 day of the 7 mo 1795 we had a pres gan [press gang] come on bord. We got to Darthmoth among our frends [and] put up at Seth Colman's.²⁵ He and one Thomas Grean²⁶ semd to be the firs frend in that meting.

We tarred heirabouts till the 27 day of this month, having famaly metings, public metings and with the members, and atended preparitiv meting twis that had part of the athorraty of a monthly meting. In all about 16 or 17 metings. Frends indors Joshuay's setifikit and my minit that is as follars: From our preparitive meting of Frends held at Darthmoth to the monthly meting of friends at ferrisborgh --

Deair frend, in Lov we salute you and have to inform that our esteemed frend Timoth Rogers being now with us as acompanin to our esteemed frend Joshuay Evings, we have to signafy on his behalf that his company has ben exseptabil and advises both in public and privit sadisfatory to us, and as their sarvesis is nerly over, we wish him a safe and joyous retorn to his famaly and frends.

Singned in and on behalf of our preparitive meting of frends, held in Darthmoth, county of Halafax, Novaschosha, the 25d of the 7m 1795, by Seth Colman, Clark.²⁷

We wair highly favord in this visit and our labors semd to be blesd so as to tendor many in this quartor, and we was boughd on their acount

²⁰Journal 124; HJ-D 67; A-JP 21; AR-MW 18. The first Pæsbyterian church built in Canada. Dating from 1792, it later became known as St Gabriel Street Church. John Young was the missionary here and was a minister from the presbytery of Albany, N.Y. Quakers in Canada, 38, quoting Charles W. Gordon, "The Presbyterian Church and its Missions," in Adam Shortt & Arthur G. Doughty, ed. Canada And Its Provinces . . . (Toronto: 1913), XI, pt 1, 265.

²¹Dartmouth]. ²²The words "and fog" added later. ²³St John's Island, or Isle St-Jean. In 1798 it was renamed Prince Edward Island.

²⁴Journal 124-125; HJ-D 67; A-JP 21; AR-MW 18. The next paragraph as well as the period from 17th day of 7th month (July) to the arrival in Saint John, N.B., on the 8th day of 8th month (Aug) not included in A-JP.

²⁵Seth Coleman moved to Nantucket where he died in 1822. Quakers in Canada, 35, quoting Mrs William Lawson, History of the Townships of Dartmouth, Preston, and Lawrencetown, Halifax County, N.S., edited by Harry Piers (n.p: 1893), 22-23.

²⁶The following year Thomas Green moved to Annapolis. Quakers in Canada, 35, quoting letters from him to Timothy Rogers which will be cited under "Letters."

²⁷Journal 125-126; HJ-D 67-68; AR-MW 19.

for they setold heir from Nantocket about 9 or 10 years ago to cory on the whal fishery, and as they stated the mator to us, they had bene 3 or four tims as many mor as they now air that belongd to the meting, for many did move in about four year aftor they first came: to inglan [England] and other plases.

This litil number was very loving, and at a morning meting we parted, as I beleave, in the lov of the truth.

And Thomas Gren went with us to Samuel Moer's, a frend that livd in Wilmet in the county of Anopales, that resevd us very kindly.²⁸ Both he and his frendly nabors that came to se us 10 or 12 mils. And som followrd us 20 or 30 mils. I think we had heiraway about 10 or 12 metings.

I rote by Thomas Grean bac to Sethe Colman and famaly in sobstans like this -

Beloved frends in that gospil lov that we felt when we parted. I wish your pashans [patience] in the truth and obedans to the spirit of truth that I beleav was with us. For that lov that doth arise from the spirit of truth is like an ankor to the sool, for it coms only by the tru mesiar [Messiah] and I hartaly wish, my frends, your minds to be setold and founded on the rok of ages. Fairwell, T:R

And Thomas Gren's wife and childorn somthing like this -

Beloved frends, Keep ye in the everlasting truth. Liv in it and let it rule in your harts. For as it was with us, when we was with you, it will, if ye abid in it, be with you to the end, and in the end giv you a crown of peas and joy that will continu thru life and in the world to com. Fairwell. This in lov from your frend Tim Rogers.

Samuel Mor's wife and childorn was not membars, but very lovin and I beleave fully convinsd of truth. She came with us 25 mils. He came about one honderd and fifty. [++] We had a number of metings being hily favord in testamonys,²⁹ and came acrost the bay of Fondy from Digby to the sity of St Jons on the mouth of the St Jons River.³⁰ In the bay of Fonday, they say, the tide rases from 30 fet to 70 fete high, that coses, in a time of wind, the bay to be very ruff.

N e w B r u n s w i c k

At St Jons we landed on the 8 day of 8 mo 1795.[+] Joshuay has ben very much complaneing of being onwell. We put up at John Garrison that marred Sarah Woodward. Hir brothers Isaac and Jessy Woodward was liven in town, and all was very kind to us. We had two very large metings, and highly faverd - may the lord bles the honest harted.

The 11 day we went forrard with the help of som frendly pepil, got to Charaty French's at Diper Harbor.³¹ The 12d we landed at Bever Harbor.³² Our frend Samuel Moer's went bac from heir. We had 2 or 3 metings heir, [and] put up at our frend Joshuay Night's.³³ Heir was a small meting of frends that was sot up by them without the nodes [notice] of any monthly meting.

²⁸Wilmot; Annapolis.

²⁹Journal 126-128; HJ-D 68-69; AR-MW 19-20.

³⁰Bay of Fundy; Saint John.

³¹HJ-D 69; Charity French's.

Harbour. Also known as Pennfield (Quaker) Settlement.

³²Beaver

³³Joshua Knight was a leader of a Loyalist group from Philadelphia. Quakers in Canada 47. See also Grace Pincoe, "Locating the Pennfield, N.B. Settlement and Burial Ground," Canadian Quaker History Newsletter No 9, 10th month(Oct)1974, 6. Dorland in Quakers in Canada, 49, seems to advance that Knight's home "at Dipper Harbour or at Beaver Harbour is not clear." It is clear in Journal 128 and in HJ-D 69. The words "the 12th, we landed at Beaver Harbour," following the reference to Dipper Harbour, had been deleted in A-JP 21 and AR-MW 21.

[++] The 14 we went forrard by friends' help to one Daved Oings on Campaboler Isal in the bay of Quady, ny St. Croiks River.³⁴ He gave us soper [and] loging for nought.[+] He is from Urap [Europel].

[++] The 15 day we got to [+] Mechias in [++] the provans of Mane [+], a part of the Bay State.

Here ends the Canadian leg of the journey. Joshua Evans and Timothy Rogers continue on the 15th of 8th month (Aug) through Maine, New Hampshire, and Vermont, where the two part ways on the 5th of 9th month (Sept).³⁵

Timothy Rogers finally reaches Ferrisburg where he finds his family "all alive." However,

My famaly was not well, my ten childorn had the hopin [whooping] cof. My wife had movd our frend Jacob Winn, wife and 5 childorn in our hous becaus they had siknes.³⁶ . . . I, while I was gone, had almost all that had grod on 150 acor of improvd land lost. My famaly became much out of ordor to my grate greaf.³⁷

L e t t e r s

Timothy Rogers had travelled 2,200 miles³⁶ in twelve weeks, or an average of 26 miles a day. Now the trip is over. Although the Journal does not provide a general summary of the state of the Society in that part of Canada, the visit is not just written off. Some continuing contact appears to have existed, witness correspondence in ensuing years which he included in his Journal.

The first letter comes from Samuel Moore who had travelled some 150 miles with our Friends.

Wilmot, Novasha, 10th mo 17 day 1795

Estemed frend, The day I parted with thee at Bever Harbor we reachd St Jons. The next day got a passeg to Digby that maid my passeg hom very quick, that I found all well. I was at hoom but a few days and then went to Halafax and paid our frends a visit at Darthmoth. They wair much rejosed to heir from thee & Joshuay that you had got so fur with so litill difalty. I exspect to go to Darthmoth in about 10 days, and Jobe Yong with me who has a desir to join with frends in membership.

I offon think of thee with gratitude for thy long and tegus [tedious] jorny in lov to visit us. I hope the labour that was bestoed amongst us with lov will prove to us with a lasting inpression to the honar of the grate mastor.

We have not heird from you sins we parted. Therefore a line from thee would be very exseptabil and let us .no how you got along. I hope when this com to hand, it will find thee at hum to thy famaly with the ansor of peas in thy bosam. My famaly is all well, and joins me in lov to thee and thine.

To Timothy Rogers. From thy frend Samuel Moore.³⁸

³⁴HJ-D 69: David Owen. Campobello Island; Passemequoddy; St. Croix River.

³⁵They visited William Callendor and Stephen Smith in Machias; Esqr Merit (HJ-D: Squire Merritt) at Pleasant River; a certain Hall; Richard Corfin (HJ-D: Coffin); Paul Dodly Sargant (HJ-D: Dudley Sargent) at Frenchman's Bay; at Blue Hills Bay, Penobscot, and Camden; saw widor Chapman (HJ-D: Widow Champman) at Broad Bay; John Winslow at Falmouth; Benjamin Scribing at Sandwich; proceeded to Dorchester, Lime in [New] Hampshire, Thetford; and stayed with Gerard Bassett in Vermont. Journal 129-130; HJ-D 70.

³⁶Journal 130; HJ-D 70; A-JP 22; AR-MW 22. ³⁷Journal 132; HJ-D 71; A-JP 23; AR-MW 22.

³⁸Journal 133; HJ-D 71-72; A-JP 23; abridged in AR-MW 22.

The 15 day of the 1 mo 1796 I rote one letor to Samuel Moor and one to Seth Colman and Thomas Gren and one to Jese Woodard and brothers and one to Jacob Lestor. . . .³⁹

In the 9 mo I opend in our preparitiv and monthly metings at Ferrisburg a desir I hav had on my mind to go westward to look for sum new setolment, and a comity was apointed and concluded I might have a few lins, but I found frends to be so unwilling I should move that aftor I had don considorabil tords looking and bying to the westard, I gave up my prospekt and concluded to not move from our meting at present. . . .⁴⁰

During that month, or shortly after, Timothy Rogers receives a letter from Thomas Green in Annapolis.

Beloved frind Timothy Rogers -

Thy kind favor of the 1st m last I resivd at Samuel Mor's being their in compny with James Daves, Jethro Michal, Joseph Wing, and Wilam Rock Jn,⁴¹ being a comety to visit this part, and in peticoler my son in law elet [a] dartor Thame,⁴² Andru Croford & Jobee Yong of Granvel whough requested to be members of our sosiety, and there is a prospect of their being resevd, and sum mor in a hopeful way. Thanks be to him that torneth pepil from darknes to light and from the pour [power] of saton to the pour of the living god. . . .⁴³

We had a meting upon the mounting ny Samuel Mor's and one at the meting hous ner Roberd Randolph's; two at Job Yong's,⁴⁴ and sevril famaly setings, and their apers to be a tendor pepil in this part that is hongring and thusting and som truly seking aftor the senser [sincere] milk of the word of life. May the lord increas their faith and giv them gras to keep them from folling, saith my sol. Amen. In lov ta all, Thomas Greene. . . .⁴⁵

In the 4 mo I resevd a letor that heir follars a copy.

Darthmoth, 4d 12m 1797

Respeted Frend)

Timothy Rogers)

Thy favor of the 5 m last was very exseptabel from which we expseted Joseph Hoag and som other frend. But the good mastor knoes best. . .

But blesed be the lord who is mindful of the litil remnent up and down in this part of the wourld in home he hath begotton som hungerings and thirstings aftor the tru and living bred and pur wine of the heavenly Kingdom. May there be an increas of this, saith my sole.

Although our expsettation falled of Joseph, it was exseptabelly recompensed by John Win's whoughs gospel labors was exsepabel to all and pourfully eddefiing to a number. Oh, may it never be lost or be like the morning due that soon paseth away. I went with him and his companen to Anoplas wheir we parted in lov and unyty which yet liveth in me. With thankfulnes to god and the lord Jesus Christ from home cometh every good and everry profetabel gift.

Job Yong, Andru Crowford, Ellett & Deborah Thanes have ben resevd into membership sinse thou was heir. My son in law Thanes and son Benjamon & Wilam Gravener and a yong man that servd his time in this naborhoad have requested

³⁹Journal 134; HJ-D 72: Jack [sic] Woodward, Lester. HJ-D 73.

⁴⁰Journal 136-137;

⁴¹HJ-D: Davis, Michael, Wing, Roachin. Quakers in Canada, 35n: Davies, Mitchell, Wing, Rotch.

⁴²HJ-D 77: in particular my son-in-law elect daughter named Andrew Crawford.

⁴³Journal 143; HJ-D 77.

⁴⁴HJ-D: Moore, Robert Randolph, Young.

⁴⁵Journal

144; HJ-D 78. The following note inserted in the Journal: "This T. Green was one of the heads, or principal members of a small Preparative Meeting at Dartmouth, Co. of Halifax, Nova Scotia, & my father's acquaintance with him & Seth Coleman Sr was in his visit there in co. with Joshua Evans in 7th mo. 1795- See Journal. J[ames?] [Jonathan?] [John?] H. R[ogers]."

and stand fair at present to be resevd son, but when there will any mor step
forred in this glorias cos, I cannot tell.⁴⁶

And now I may informe thefel that this litil meting will shortly
com to an end. I exspet to move to Anopales. Have had evidens to beliv it to
be from a devin spring. Doubt not but He, whoese the world and fulnes thereof
is, will provide me a plase. Let me sek aftor an hombel mind that is sadisfied
with a litil of this world and allways anuf to be thankful for.

The coses of this meting being removed, I liv to him that best
noeth. My prospect at present is that the meting plas will be about half way
between Samuel Mor's and Jobe Yong's, and if I liv to mov their, I exspet my son
in laws will go with me or soon aftor, if the lord will. I belev Seth Colmon
has not concluded as yet wheir to mov tu. It is lykly to the Stats. . . .

I offon think of thee and Joshuay and many mor valants in and for
the truth. May the increas of such never have an end. My feirs air inacspre-
rabel⁴⁷ at tims when I considor the dangor and darknes I am sarounded with and
sensabel of my one [own?] weknes and being as one alone to bair the arke of the
testamony for the truth heir in the wildornes of iniquity.

But I thank god thru jesus christ who coused me to beleve and take
up the cros and despise the shame.⁴⁸ He has never left me, nor forsaken me, but
in mersy doth quicken me in his one good plesher, and renu my strenh to serv and
worship him whough is god over all, blesed forever. Abov all things may I con-
tinue in his lov and feir to ofend so that I may be strenthened so as to obay his
commandments, not regarding the scoffings, makings or any discorigments that may
be cast in the way.

Respecting the present jugments in the world, I have but litil to
say, but this much I fel a fredom to menchan: Let frends be very carful not to
join with any thing wheirby they may be found, upan emparshal and perfect exama-
nation, fitors aganst god. Therefore let him that standeth, take hed lest he
fol.⁴⁹ Wisdom only can direct in this to shon the snare and gooid [guidel] to
happaness. Therefore let non unwisely step asid and so be left to morn and
find no plase to hide.

If thou git this, pleas to let me no the first opurtunyty next
spring. Thou may have opurtunyty this wintor to send a letor to Wilam Minton's,
New York, who will forred it to me the first convayans, so that I mit git it
befor I leav home, as I exspet if I am favorred to go forrod.

I shall set out by the midel of the 5th m and sould be glad to no
if Joseph or any other frends has a prospet of coming to visit us heir next somer,
and which way they will come, for I should be sorryful if any com and I should
mis of their company. But if it be their way to take the yerly metings, I may
see them and shoud be glad to see thee, as anyone I think of at this time. . . .
Thomas Gren.⁵⁰

And heir is my ansor.

Ferrisburgh, 6 day 5 mo 1798

Respected frend)

Thomas Green) A few days ago in the post offes at Vergunar I found thy favor
of 12 mo past to my comfort and sadisfacon.⁵¹

⁴⁶HJ-D 75: Young, Andrew Crawford, Elliott and Deborah Thanes, William Grovenor.

⁴⁷inexpiable (obs. unrelenting)? HJ-D 76: inexpressible. ⁴⁸"[Jesus] for the
joy that was set before him endured the cross, despising the shame...." Heb 12:2b
(The Authorized (King James) Version)

⁴⁹"Wherefore let him that thinketh he standeth, take heed lest he fall." 1 Cor 10:12

⁵⁰Journal 140-142; HJ-D 74-77. ⁵¹Note time lapse.

I may inform that Joseph Hoeg has ben so long detand by sum frends that he belevs the time past that he aut to a ben their. So he has retornd his setific to the monthly meting, but I find he offon has you that way on his mind, but I beleve he mens to be subject to the will of [the] grate mastor.

And I offan fele prayers to the father and fountain of all good that you, that air of that lital remnant in that part of the Land, may, as lital childorn, be gottin by his spirit of lov - that is in jazus christ, that you may reman, as smal childorn, in his arms. . . .

I prase the lord that he hath sent one of his sarvants among you, no daut to your grate joy, being a help to you in your tryed situation, by advising you for your good, fase to fase, that I hope was a mens of sharpening your lov in the truth [and] cosd you to thank the lord in sinserity of sol. I am thankful that their has ben four resevd amongst you and three more convinsd. . .

I have ben somewhat onesy [uneasy] about that meting being dropd. I hope thy good mastor will make the[re] fully sensabel what he requirs of thee. I wish the truth to grow in the naborhood of Anaplas and elsewhair in that part of the footstol.⁵²

If Seith Colmon has movd, plese to inform me wheir. As to thy plase to setol on, I hope you will continu thankful to the end, whether thou has lital or much. As to the plase to met among you, let truth alone apoint; that christ with his father by the spirit of truth may met amongst you - and I beg as a brother that thou would be faithful to bair the ark of the testamony. . . .

As to Joshuay, I have no pticaler ansor sins he went sotherd, nor do I no of any frend coming that way at present. I want to see thee [---]⁵³ and a nomber of others that way, but when the lord will send his angel and smit my chans about me and cos the prisn dor to open, I no not. . . .⁵⁴ Timothy Rogers

About this time I found very hevvy labur. As I had hevvy labor by many things in the beginning, so it continues. Our metings dwindle⁵⁵.

In 1799 Timothy Rogers receives another letter from Thomas Green, written 3rd day, 9th month.

Respeted frend Timothy Rogers,

. . . I had an opurtunyty with the quartorly metings comety that was apointed to join the monthly metings comety and raport their jugment respeting my son Benjamon and son in law Thanis being exsepted and also respecting my three dartors that I requested for. These orpurtunytyys with both cometys was edafying and comfortbel and I may now inform thee they air all exsepted [accepted] as members in sosiety, and I hop in sam digre air seking aftor the sinsser word of life so that thay may gro thereby.

My turning back to Nantoket was two honderd mild out of the way, [pointed?] out,⁵⁶ for my travel homwards, but the reward of pes in thus obeying the comand of the lord abondently rewarded me therefor. . . .

I had ben but few days at hom befor I met with the most exersising tryal that I have ever expersed.

Our worthy frend Ralf Bambrig son Thomas that lived ner me, who

⁵²" . . . the earth is my footstool." Is 66:1a. Also Lam 2:1; Matt 5:35, 20:43; Acts 7:49. Most bible references to 'footstool' have an aggressive and warlike connotation. See Josh 10:24; Ps 110:1; Matt 22:44; Mark 12:36; Luke 20:43; Acts 2:35; 1 Cor 15:25; Heb 1:3, 10:13.

⁵³Illegible because of ink blot.

⁵⁴He must have referred to Paul's experience in prison. Acts 16:26. No indication here of what he considered his own chains and prison.

⁵⁵Journal 145-147; HJ-D 78-80.

⁵⁶HJ-D: p...ted.

had ben disobedent from his youth and becam an uidol profligate drunken cretor and givin over to serv the mastor he had chosen, had let out his afections toords nabur Rosel's darto⁵⁷, a vertous, delitful yong woman, and she not consenting to becom his wife, he at last brought to a conclushan to put an end to hur life and his one [own]. Acordingly to their hous in the evning and in the presens of all the famaly perst hur brest with his nife so fatel that she dyed instantly. Not speking one word, he wounded himself twice befor the nife was taken from him, but by the cair of a forsison [physician] was helled turnover.⁵⁸

But it was my lot to be colled their in a few minits aftor this sen begon, to behold them both lying on the flour, one ded and the other in the gratest destres with a wounded body - what was inexpressably mor the sin seing a wounded conhans. . . .⁵⁹

It is now five months sins I came to my new habatation in which time myself and famoly has ben favored with helth⁶⁰ and have also ben renuedly confermd that he that said, The time is in thine one hand;⁶¹ go and I will go with thee,⁶² and I will be thy god,⁶³ and thou shal be my servent and serv me,⁶⁴ is well plesed with my obedens that I am brout dayly under renued obligacion with fervent desirs to be perfectly sujected into a state of unfaned thankfulnes for all the mersys and favors past, and a dobling my dilagens so to make my coling and election shuer that I may be inabled to keep the commandments and in truth say, Thy will be dan, o Lord.

The number has incresed from 20 to a 100 and som days ner two honderd pepol, and somtims I have a testamony given me with pour to bair aganst the unfrutful works of darknes, and somtims to set with my lips seld in silans which is a disapointment to the erthly mind and eir that is inpatently wating to heir words spoken by man.

But may I retain it in memory that obedans is betor then sakorry fise and to harken to the vois of God then the fat of rams.⁶⁵ I have ben in-exspresably consolated three days past with very agreabel compny; Jarves Jonson from Ieland, Joseph Whitehall from Jersey, Cornelias Houland and Thomas Roch from Nu Bedford, and Abisha Bunker and Petor Barny from Nantocket have this morning set forred for Halafax.⁶⁶ They had two metings in this naborhood wherin the gospel was preched with demonstration and pour, confirming and strengthning my testamony in the same preshas truth from all which, I hop, som strength and edyfication will be ganed. . . .⁶⁷

Seven days later Thomas Green writes another letter which Timothy Rogers had earlier included in the Journal.

⁵⁷HJ-D 82: Russell's daughter.⁵⁹ ⁵⁸HJ-D 83: but by the ? of a fair citizen was killed. The young man was tried, convicted, and sentenced to death. Thomas Green was present at the hanging and assisted him in his last moments. AR-MW 24 has a quoted summary of the incident, and in error attributes the rôle of spiritual adviser to Timothy Rogers.

⁶⁰Here the handwriting in the MS changes from large, thick lettering to a smaller and much more compact type in thinner ink.

⁶¹Ps 31:15a: "My times are in thy hand."⁶³ ⁶²Judg 4:8a: "... If thou wilt go with me, then I will go." Also Ruth 1:16. ⁶⁴Is 41:10: "... I am thy God." Also Ex 20:1; Deut 5:6; Ps 46:10a; Ps 100:3a.

⁶⁴1 Sam 17:9b: "... then ye shall be our servants, and serve us." The latter part of the quotation may also be considered a paraphrase of John 12:26.

⁶⁵"Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam 15:22b.

⁶⁶HJ-D 84: Jarvis Jensen, Whitehall, Thomas Roach, Abisha Bunker, Peter Barney. Cornelis Howland [Hovland?] deleted in HJ-D.

⁶⁷Journal 148-152; HJ-D 84.

Belloved Frend Timothy, Pleas to exsept the inclosed lins as a token of regard for thee and famaly. . . .

I was in hope that frends would retornd from Dearthmoth befor the baer [bearer] of this set out, but is at this time unsartin - this is foweded by ana [man who] livs 40 mils up Unen river. His name is Woodbary.⁶⁸

I should be plesed to se Joseph Hoag and the[se] theis somer if the good mastor's will:s be so. All the frends heir desir their lovs to be remem-berd.

It was said of Paul that he dwelt two hool yers in his one hiered hous, and reseved all that came in unto him to prech the kingdom of god and tech-ing those things that consererd the lord jesus christ with all confadans, no man forbiding him,⁶⁹ but what bor litil use shal be instormentol in doing heir, one oly noes, and exsperens will only make manafast ones mor. In lov I bid thee fairwell. 10 day 9 mo 1799. Thomas Greene.⁷⁰

Now part 1 of the Journal is drawing to a close, to make place for the the arrival and happenings in Upper Canada. The situation in Nova Scotia is no longer mentioned. For some six years, from 1798 to 8th month (Aug) 1804, Timothy Rogers apparently kept only minutes.⁷¹

Ferrisburgh, 22 of the 3 mo 1804 — These may sartafy all whome it may consarn it that Timothy Rogers attended our preparitiv meting and sevril other metings and his company was agreabil and sadisfatory to us.

Nathanel Auston John Huff Daved Corbin Peter Van Vliet
Timothy Dakins Joseph Rogers

As I said, I now presede on the 24d of the 4 mo 1800; I traveld to (If I don't liv to rite the story, I wish my son Timothy wood from (my minits. This rote by me the 5 day of the 4 month 1811 at (Picoron. Timothy Rogers.⁷²

Once more, in 1809, and for the last time, the Maritime excursion is alluded to when on the 30th of 5th month (May), Timothy Rogers writes a letter from New York to his esteemed frend Samuel Moore:

I am thankful in seeing thy son at Yearly Meeting. I feel a revival of that love which has not been forgotten; and which, I hope, neither time nor distance will diminish.

My dear friend, I wish thee health of soul and body. My love is in a particular manner to thee, thy wife, and family; also to Thos Green and family; & Seth Coleman and his family. x x x

My mind is bowed in a concern for the growth of the true Seed in that part of the footstool, where your lot is cast. . . .⁷³

⁶⁸River unable to identify. HJ-D 80; Unen; Woodbury. ⁶⁹Acts 28:30

⁷⁰Journal 147-148; HJ-D 80. ⁷¹Journal 160; HJ-D 92; AR-MW 26.

⁷²Journal 160; HJ-D 92; AR-MW 26-27. Pickering.
These lines interrupt the narrative which continues: "I started with my son in law Rufus Rogers, his father Wing Rogers having had a talk with me. . . ."
Timothy, born 6th day of 6th month (June) 1788 from the first marriage, left Canada for the United States and was disowned. (HJ-D 106)

⁷³Journal [1811]; HJ-D 101; A-JP 36; AR-MW 37. "Copy of a letter," 30th of 5th month (May) 1809, which was copied into the Journal by someone other than Timothy Rogers.
This person also penned pages [182] - [183] and obviously did the type of work HJ-D, A-JP, and AR-MW would do in the next century.

HINTS ON

RECORDING QUAKER CEMETERIES by William Britnell

There are many old Friends cemeteries in the Province of Ontario (& elsewhere) still waiting to be recorded, in order to preserve a record of the valuable information to be found there. The ideal time to have recorded them was quite a few years ago before time and the elements had taken their toll, but failing that, the next best time is right NOW. The following hints may be of some use to those readers who may contemplate recording a cemetery or two.

When is the best time for recording? Ideally, choose a bright sunlit day in spring, summer or fall. Don't try to record a cemetery too early or too late in the year when there is still some snow on the ground, for there is the danger that gravestones lying flat will be missed. If the cemetery contains many large trees, it isn't a good idea to record after the leaves have fallen, for they too can effectively hide fallen gravestones. The ideal time to record a heavily treed cemetery is in the springtime before the leaves are fully out, and lots of sunlight gets through to the ground.

What equipment is necessary? Besides the obvious (notebooks, pens, clipboard, etc) there are a few other items which will almost certainly be necessary in almost every cemetery. Never be without a garden trowel and a whisk-broom. The need for these will be obvious as soon as one comes across a gravestone lying flat on the ground with weeds and grass beginning to creep in from the edges and slowly cover the gravestone. Indeed, many large gravestones can be found almost completely covered by a layer of grass, which must be rolled back to expose the surface of the stone. Other gravestones, still upright, will have settled into the ground and it will be necessary to dig at the base of the stone to expose any writing which has settled below ground level. The age of the person, which is very important, is usually on the very bottom line and is often a few inches below ground level.

Another useful piece of equipment is a good, large mirror. This can be used on sunlit days to reflect sunlight across the face of an old gravestone, and the resulting areas of sunlight and shadow can make all the difference when trying to decipher the writing on an old, weathered stone. Indeed, I have seen numerous gravestones that on first glance could easily be written off as completely undecipherable; but when the surface of the stone is highlighted by reflected sunlight, the engraving on the stone simply leaps to the eye, as fresh as the day it was engraved. Many people carry a stick of chalk with which to highlight the writing on a gravestone, but personally I would recommend the mirror without hesitation.

What information should you record? The answer is obvious--record the information exactly as it appears on the gravestone, in the exact wording. Do Not make an abstract of the information, do not rearrange names to simplify the compilation of an index, do not correct spelling errors if you happen to know a name is spelled incorrectly. Number each individual gravestone and copy the exact wording on the stone just as it appears.

A final hint: Most Friends cemeteries are filled with small, unpretentious gravestones that do not rise very far above the surface of the ground, so it is definitely NOT a good idea to try recording a Quaker cemetery if you have a bad back and/or arthritic knee-joints!

Bill Britnell widely recognized for his extensive and accurate recording of cemeteries has so far recorded eleven Quaker burying grounds to a total of 2002 gravestones! A list of these cemeteries will be found in our last Newsletter #21, p. 11.

A BIBLIOGRAPHY OF HISTORICAL MATERIAL
IN FRIENDS HOUSE LIBRARY, TORONTO

Part 5: Early Quakers in the Maritimes (Continued:)
Compiled by Grace Pincoe

This bibliography is a continuation of the one published as Part 4 in our issue No. 12 Sixth Month (June) 1975. Additional copies of that issue are available at \$1 from Friends House Library. As additional material becomes available it will be listed in later issues.

Boss, Judy.

The "Quaker House" in Dartmouth. Halifax, N.S., Nova Scotia Museum, 1975.
18, 3 leaves, illus. 3 charts cm.

Located at 59 Ochterlony St.

Appendix I: Chart of land grant with names.

Appendix II: Township of Dartmouth replotted for Nantucket Whalers. (From Dartmouth plans and map; Land Grants Office, Halifax)

Appendix III: A map of Dartmouth compiled in 1841 showing the houses built by the Nantucket families. Those with the names of the owners beside them were among the first twelve houses to be built. William Ray's house (the "Quaker House" is shown in solid colour)

Foster, Thyra Jane.

A guide to the records of the yearly meetings of New England Friends with their subordinate meetings. Providence, R.I., 1977.

iii, 149 leaves, map, tables, 28 cm.

"Records are at Rhode Island Historical Society unless otherwise noted. The Archival part of these records has been microfilmed and the reels are available at Rhode Island Historical Society unless otherwise noted".

Friends, Society of. Dartmouth (N.S.) Preparative Meeting.

Minutes. v.1 (10th/12th month 1786- 19th/4th month 1798)

97 leaves, photocopy of typescript, ms. 28 cm.

Original volume is in the collection of the Nantucket Historical Association.

Microfilmed at the Nantucket Historical Atheneum July 1974.

Longhand transcription by Ralph Greene was used to produce an exact typescript at the Dartmouth Heritage Museum, Dartmouth, N.S., 1975.

The Meeting at Dartmouth held its first meeting as a Preparative 12th month, 1789. Preceding that it had certain temporary privileges, e.g. performing marriages.

Minute book ends with an unfinished sentence.

Sherwood, Roland H

Flashback: the Quakers of Pictou.

1 leaf

(Xeroxed undated page from Pictou Advocate, Pictou, N.S. ca 1967.)

Spray, W. A.

The blacks in New Brunswick. Fredericton, N.B., Brunswick Press, 1972.

72, 23 p. illus. ports. facsims. 21 cm.

Coward, Elizabeth Rugglen.

Bridgetown, Annapolis County, Nova Scotia; its history to 1900. Kentville, N.S. Kentville Publishing Co., 1955.

Xeroxed copy of pages 125-127 dealing with Quakers.

NEWS AND NOTES

INDEXING PROJECT BEGUN

Canadian Friends Historical Association was fortunate to have been granted approximately \$1800 by the Ontario Department of Culture and Recreation. This amount is to pay a student, Mark Alan Ritchie, to index Friends' archives at the University of Western Ontario this summer. Alan Ritchie was chosen for the project from several applicants by Edward Phelps, Librarian of Special Collections at the University of Western Ontario and Walter Balderston, Chairman of the Canadian Friends Historical Association. Alan Ritchie began work on May 15th and from then until the end of June worked on Yonge Street records. The index will be primarily a name index, and will include disownments. This work will be followed in July by the indexing of West Lake and Pickering records. A full report of the project will be made at its conclusion in September.

The grant will not quite cover total cost of the summer's work, and donations towards the cost will be welcome. Tax deductible receipts will be issued for all donations. Send to the Treasurer, Canadian Friends Historical Association, Dorothy Muma, 60 Lowther Avenue, Toronto, Ontario, M5R 1C7

CORRECTION

Please make the following correction in your copy of the last issue #21, of the Newsletter

Page 20, second last line - For "Thornhill" read "Thorncliffe"
Bob McClure's address should read: Apt. 1910, Don Valley Towers,
71 Thorncliffe Park Drive, Toronto, Ont. M4B 1L3.

DEATHS

We regret to report two deaths: the first a member of our association for two years; and the second one close to us by reason of his architectural work.

MARGARET MAJOR, 1893-1978

News of her death on March 3rd came to us via Stirling and Mildred Nelson of Niagara Falls. In answer to our letter of inquiry regarding this very active entertaining eighty-five-year old member of the Rogers clan, her daughter, Winifred Ouderkirk (now a member) wrote us a fine, newsy letter. This letter and her history of the Rogers family are both available at Friends House Library. Winifred Ouderkirk lives at 87 Pine St. South (Thorold), St. Catharines, Ont. L2V 3L9. We will briefly summarise the letter here and regret it loses its flavor thereby.

Margaret Major was born December 2nd, 1893, the daughter of Stephen Rogers and Emily Driver, at Hollen, Ontario, near Listowel. She entered the Eventide Home, December 1, 1976, where she was active in organizing events, and worked typing and writing, to complete her manuscript on the Rogers family, until she entered Greater Niagara General Hospital January 15th. The funeral was at Niagara Falls, March 5th, the burial was May 13th at Hollen Cemetery, where she had had a stone up for years.

She had a varied life, living in a number of different places in Canada, and having been married three times. She lived in Hollen till her teens, Sault Ste. Marie, Dawson Creek in the 30's, Niagara Falls some years, and on the Alaska Highway in the late fifties.

She first married Dec. 3, 1913 Thomas Wilson Cavanagh (Sept. 24, 1893-
Nov. 3, 1933)

Second marriage Aug. 3, 1940 to James Earlington Hilts (Sept. 20, 1883-
Nov. 7, 1961)

Third Marriage June 4, 1964 to James Earl Major (July 14, 1891-Aug. 31, 1965)

Surviving is a sister (Muriah) Elizabeth Sommerville (born Aug. 25, 1895)
and a brother John Ira Rogers (born Aug. 19, 1899) still living
in Dawson Creek, as well as many family living in the Niagara district.
Winifred Ouderkerk's daughter plans to complete the family history
her grandmother left.

B. NAPIER SIMPSON, 1925-1978

Members of the Association will share the great feeling of loss
in the death of Napier Simpson with the Society of Friends, especially
those of Yonge Street Meeting, whose Meeting House he restored with
such faithfulness and usefulness in 1975. A leading historical
architect he was killed in the tragic plane crash at St. John's
Newfoundland Airport on Friday June 23 along with other members of
the Historic Monuments Board of Canada en route to L'Anse-Aux-Meadows,
in connection with the unveiling ceremonies of a plaque marking the
site of an early Viking landing believed to be the first known
settlement of Europeans in North America. Canada can ill afford the
loss of so many of our finest Canadian historians. It behooves us all
to support Canadian Historical research. Our sympathies go out to
their families.

Napier Simpson was also the conservation architect of Black Creek
Village in Toronto. Many of us have enjoyed his talks on historic
houses.

Those wishing to read an illustrated account of the Yonge St. Meeting
Restoration should consult two articles by David Newlands: "A Meeting
House for Friends" in Rotunda, v.7, #4, Fall 1974 p. 24-29; and, "The
Yonge Street Friends Meeting House, 1810-1975" in "The York Pioneer"
for 1975, p. 41-48.

2nd CONFERENCE OF QUAKER HISTORIANS AND ARCHIVISTS at QUAKER HILL, RICHMOND, INDIANA, JULY 8-10, 1978.

Reports on Research in Progress; Business session on Archives project
for collecting and microfilming local and Yearly Meeting minutes, etc. Willard
Heiss; three Non-Anglo Yearly Meeting sessions, one of them featuring H.W.
van der Merwe and Raymond Cardoso from South Africa. The above is only a small
selection from the program. We wish them well, hope for a printed report and
regret there is no representative from Canada there this year.

GRACE PINCOE RESIGNS

Owing to health and family reasons Grace Pincoe regrets she must
resign as of September 1st her office of Editor of the Newsletter and her
position as Librarian of Toronto Monthly Meeting.

NEXT ISSUE TO INCLUDE "THE FIRST QUAKER IN NEWFOUNDLAND, by JACK ROSS.

This article examines evidence that George Skeffington was the first.
Save your cover map on this issue. In the meantime for folks visiting Newfoundland
this year drop in at any Public Library and read the article on Skeffington by
Carson Ritchie in the Dictionary of Canadian Biography, vol. 2, 1969.

CANADIAN FRIENDS HISTORICAL ASSOCIATION

Invites you to its second meeting in and about the Maritimes.

QUAKER REFUGEES WHALERS AND SETTLERS
ALONG THE ATLANTIC COAST

DATE: THURSDAY AUGUST 17, 1978 - 1:30 p.m.

PLACE: MEMRAMCOOK INSTITUTE (Residential Adult Education Centre), St. Joseph, N.B.
(Note : The Institute is not at Memramcook, N.B. as you might expect!)
Telephone: 506-758-2511. Canadian Yearly Meeting is in session there
Monday to Saturday.

PROGRAM SLIDE-TAPE SHOW of Beaver Harbour/Pennfield area by Doris Calder.
TIMOTHY FOLGER, Quaker Whaler of Nantucket and Dartmouth. Talk by
Ralph Greene.

UNVEILING OF PORTRAIT of Timothy Folger.

FILM: DOWN TO THE SEA IN SHIPS.

MORE ABOUT THE PROGRAM

Since Quaker historical spots in New Brunswick are too far away for a bus trip we are very grateful to our New Brunswick Friend, Doris Calder of the St. John Worship Group, for exploring and photographing the Beaver Harbour/Pennfield area. With some assistance from Lena Hawkins she produced the historical commentary for the tape to go with it. Thus you may at last see what you may only have read about. Perhaps with this assistance you may find your way there.

We are very happy to have Ralph Greene who did our program on Early Quakers in the maritimes when we were here before in 1974. Under his leadership a group of Young Friends have been doing a very interesting project at the Dartmouth, Massachusetts, Meeting. An artist in the group, Meredith Cornell, painted a portrait of Timothy Folger, who was responsible in Revolutionary days, for moving the Quaker whaling industry from Nantucket to Dartmouth, Nova Scotia. The original painting in the Quaker Whaling Museum (Atheneum) on Nantucket Island is a huge life-size one, by Benjamin Copley, a noted early American painter. Meredith painted a small version which will hang appropriately over the fireplace in the small "Quaker House Museum" at 59 Ochterlony Street in Dartmouth, Nova Scotia. The film was chosen for its high artistic quality, and its showing of Quaker sea life and Quaker Meeting-Houses. After the meeting Ralph will leave to meet the group in Dartmouth for the presentation. We appreciate the work and research of these young Friends from the American Dartmouth, and are grateful to Ralph Greene for bringing the portrait to our meeting for us to see. We regret not meeting the group and especially the artist.

There will be a display of material from Friends House Library chiefly on relevant material. Those interested in Quaker history in the Maritimes should refer back to our Canadian Quaker History Newsletter #9, Oct. 1974 and #12 June 1975. Back issues are available at \$1 each.

Further information may be obtained from Grace Pincoe up to August 3rd at 535-6446 or at Friends House 921-0368.

* Toronto Friends may be interested in knowing that our Mary Eck is descended from the Pennfield settler, Gideon Vernon.