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CANADIAN QUAKER HISTORY

Newsletter

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Editorial

It is appropriate on the 10th anniversary of the founding of the Canadian Friends Historical Association that this issue of the NEWSLETTER should be concerned again with first arrival, first settlement, departure and return of Quakers in the Maritime area of what is now Canada. This is the third occasion on which we have focused on Early Quakers in the Atlantic coastal area. Canadian Yearly Meeting has been held three times at the Memramcook Institute, St. Joseph, New Brunswick in 1974, 1978 and 1982 according to the pattern to hold Yearly Meeting alternating between Eastern Canada, Ontario and Western Canada.

NEWSLETTERS Nos. 9, 12 and 22 contained articles and bibliographies relating to the CFHA gatherings at the 1974 & 1978 Yearly Meetings.

This issue is a continuation of Friends' interest in the history of Quaker refugees, whalers and settlers along the Atlantic coast. As Memramcook Institute is in the heart of Acadia, our program at Yearly Meeting this year served to inform us more fully on the unique history of the people called Acadians. We have a brief report on the outing and Doris Calder's introductory talk on the history of the Acadians, including the work of Anthony Benezet, the Philadelphia Quaker who organised relief for the deported Acadians.

We also have a review of the **Journal of A. Gibbons** a Friend who visited Quaker settlements and individual Quakers in Nova Scotia and New Brunswick in 1786 - nine years prior to Timothy Roger's visit in 1796, (reviewed in Newsletter No. 12 by Win Van Veen)

It is interesting to compare the characteristics which these two "peoples", the Acadians and the Quakers, had in common. Each group was held together by a strong religious faith and by a sense of common identity. In spite of hardships (not only the hardships of pioneer settlement and climate) but also the man-made consequences of their own convictions and resolve which brought them into conflict with the "British authorities" - in the case of the Acadians with British Colonial wars and conquest; in the case of the Quakers, as refugees from the American War of Independence - both groups asserted their "neutrality".

Jack Ross's article raises the question as to who really were the first Quakers to arrive in the Atlantic area and claims that the first Quaker (or Quakers) was George Skeffington who landed in Newfoundland in 1705 from England. He summarizes the sources which he investigated through the prompting of the late Henry Cadbury several years ago. The question remains open, as it appears further research can still be done. For example, Wm. C. Braithwaite in his **Beginnings of Quakerism**, page 337, tells us that when business meetings for the whole of England were moved to London from the

north after 1660, a document was circulated which "shows a wide range of foreign service undertaken by Friends" and mentions also "the great work and service of the Lord beyond the seas" including Newfoundland. Page 575 states that, "comparable to the Sixty First Publishers of Truth in Great Britain, is the list of sixty Friends who went to America, two thirds of them before 1661." The Mission to America extended from Newfoundland (Hester Biddle) to Durinam (a British Plantation, later Netherlands Guiana).

The Acadians have survived as a people in New Brunswick for more than 350 years. Friends who arrived a century later and left have again established Quaker Meetings in Nova Scotia and New Brunswick and a Worship Group in St. John's, Newfoundland. We share the history of this region.

A look at the history of these two groups of people teaches us much about the positive qualities of human beings, about their endurance, their strivings for religious ideals, and their caring for one another with a true sense of community. These qualities emerge distinctly from the **Journal of A. Gibbons** and we echo the words of a Friend at the time of Timothy Roger's later visit. - "I often think of Thee with gratitude for Thy long and tedious journey in love to visit us".

This is an important part of our heritage as Friends in Canada today.

Kathleen Hertzberg

1. Newsletter No. 9 "Notes on Quakers in the Maritimes" - Ralph Greene.
Tenth Month 1974 "Locating the Penfield. N.B. Settlement" - Grace Pincoe.

Newsletter No. 12 "Bibliography of Early Quakers in the Maritimes"
Sixth Month 1975 - Grace Pincoe. (Part 4).

Newsletter No. 22 "Timothy Roger's Journal" - Wim Van Veen.
Sixth Month 1978 Part 5 of the Bibliography - Grace Pincoe.
2. "Beginnings of Quakerism" - Wm. C. Braithwaite, second edition 1955.
J.F.H.A. Suppl. No 24, F.B. Tolles "The Atlantic Community of Early Friends" 1952 "The Trans-Atlantic Quaker Community in the Seventeenth Century" - Huntington Library Quarterly xiv. (239-258)
3. Canadian Yearly Meeting Directory - 1982.

WHO WERE THE FIRST QUAKERS IN CANADA ?

by Jack C. Ross

When and where was the first Quaker establishment in Canada? The answer depends on how the question is phrased: the first Monthly Meeting? The first families? The first settlement? The first Friend? Or, Canada as it was, was to become, or is now?

All, I suppose, are secondary questions, for the more important matter must always be: when was the spirit manifest among those who listened and responded? I accept as basic J. Ormerod Greenwood's demonstration in **Quaker Encounters** that the essentials of Quakerism were independently discovered in many countries in the mid-Seventeenth Century, and the religion of the Inner Light to which George Fox contributed clarity, order and form was only the best known. Thus I suppose that we must speak, regarding Canada, both of Children of the Light who first set foot on this land, and those who met the boat.

Still, we must take care to be accurate when we do make historical statements about the Society of Friends, and regarding the issue broached in the first paragraph, there has been great carelessness. Here are some examples.

A recent booklet by Margaret Springer, **The Religious Society of Friends (Quakers) - An Introduction**, may reach a number of information seekers who visit our meetings. She says "the first Quakers in Canada came from the American colonies in the late 18th century. They settled in the Maritimes, and in many counties of what is now southern and south-eastern Ontario" (p.7). She adds that further settlers came from Britain in the 19th century. This is general enough to be fairly accurate, except it excludes the earlier direct settlers from England among whom there may have been friends, and it excludes Newfoundland, not one of the Maritimes.

An earlier version comes from Arthur Dorland's **The Quakers in Canada, A History**, the most widely known historical work on Canadian Friends. He says: "so far as we know the first Quakers in Canada came from the Island of Nantucket to Barrington, Nova Scotia, fourteen years before the United States declared their independence" (p. 30). He is correct that this was a relatively small settlement and ultimately not significant for the growth of Quakerism in Canada. But yet it is factually misleading. I shall now present two kinds of evidence for the existence of Quakers in Newfoundland at least 60 years before the settlement in Nova Scotia: the one inferential and the other decisive. Dorland's map, which runs off the page before Newfoundland, might have to be revised in the next edition.

A renewed Protestantism began to take hold in England at the end of the 17th

century with unambiguous Protestants on their thrones. One of the results was the formation of gospel societies. George Keith, former Quaker turned its bitter foe, was active in one of these, the Society for the Propagation of the Gospel in Foreign Parts, and there were many Keithites in the American colonies. His vigorous anti-Quaker propaganda infected the entire SPG, which took conversion of the Quakers as one of its passions. In or just before 1700 the SPG sponsored a fact-finding tour of North America by Thomas Bray, D.D. He passed by Newfoundland, toured the colonies, and returned to write a book, **A Memorial Representing the Present State of Religion on the Continent of North America**, 1700. Bray he was and Bray he did, loud and long about many things. He did not set foot on Newfoundland, but interviewed a passenger on his boat who had been there. Sensitive as he was about Quakerism, he reported none in Newfoundland. This would seem to establish the earliest date to consider in relation to the following materials - no Quakers there, worth converting, at least, before 1700.

The first Newfoundland Quaker about whom there is definite information is George Skeffington (also spelled Skiffington, Sceffington), a rare name that is still found in rural Newfoundland. Professor Keith Matthews, Newfoundland historian, traces the name to Poole and Dorsetshire. Poole had many Quaker sailors.

The incidents regarding Skeffington are contained in Henry Cadbury's "Now and Then" occasional column, number 59, **Friends Intelligencer**, 1945. His source is a book by James Bowden, which I have been unable to locate, but I have found the records upon which Bowden must have relied, and recapitulate the essence here. I encountered Henry Cadbury in New Jersey in 1968. Hearing that I was going to Newfoundland, he told me the story of George Skeffington, and asked that I investigate further. I promised I would, but Henry Cadbury died before I could complete the task. This is my attempt to fulfill that obligation.

Cadbury tells Skeffington's story in his usual witty fashion. Skeffington was a fishing vessel master whose charge was exploiting the rich cod fishery off Newfoundland each Spring as soon as the ice permitted ships to land, and to establish shore stations for the season. The first master to land each year was named "Admiral" of the port for the season, the second his assistant, and so on. Skeffington apparently landed first at a Newfoundland port, perhaps Bonavista ("Buena Vista") in 1705. A French commander from Placentia, a French fortress (recently restored) on the south coast, attacked the garrison where a St. Moody had established Skeffington as leader. Our hero hastily surrendered to avoid fighting, though the island on which he was situated was fortified with 120 men and eight guns (cannon).

A payment of 250 pounds was demanded, which Skeffington agreed to pay from his personal account. Cadbury's account has him taken hostage to Placentia and soon released. He was noted some years later as a settler, building facilities and catching salmon 40 miles north of Cape Bonavista, which would put him well out to sea. He is last heard of in 1729, but nothing more is known of his Quakerism.

Cadbury also notes, from Bowden, a French account that puts Skeffington, or someone like him, at another place. It is this account that introduces the possibility, far less definite than the evidence regarding Skeffington, for a number of Friends in Newfoundland, in 1705 but not before 1700. I will turn now to original sources from the military records of the Colonial Office in St. John's.

The colonial records of 1703, the first complete and accessible account, make no mention of Skeffington, but there are notes of events in which he might well have appeared had he been there. Equally, the military records do not note presence of anti-militarists nearby, which would have threatened them, since war was expected constantly, the French garrison being only 75 miles distant by modern roads.

Fishing masters testified in St. John's in 1704, but Skeffington was not among them.

A memo of 4 May, 1705 from Whitehall explains reasons for putting the garrison in the hands of the "Captain of the Convoy".

In June, 1705, there were reports of attacks by French and Indians.

On June 30 there was a memorial of an attack on June 15. A French force attacked many harbours and destroyed St. John's, except the fortress, after which a sub-force under M. de Montigny went north, destroying settlements as they went, and attacked "Kitty Vitty".

The last named place is now known as Quidi Vidi, but has had many similar names. It is few hundred meters north of the St. John's harbour and could have been reached in a few minutes. The account does not make very good sense here.

A petition to the Queen was dispatched on 19 June, 1705, by 150 merchants, but Skeffington was not among them - evidence, I think, that he was not in or near St. John's then. If at Quidi Vidi his signature would have been solicited.

The next minute, in June, sets the attack the previous January, which is supported by tales of winter hardships undergone by the French going north to Bonavista.

The records then show, apparently a late entry, a visit by Skeffington, 29 March, 1705, ~~from~~ Bonavista. He was given provisions and "means of defense" and asked to be a spy for the garrison. The note is from one J. Moody, commander at St. John's whom we may assume had little understanding of Quakers. Or perhaps Skeffington was a dissembler of a not-very-Quakerly sort who took the arms but later dumped them at Bonavista.

Cadbury apparently also used D.W. Prowse's **A History of Newfoundland**, 1895. Prowse cites the French account of the raids, I could not find the original among French histories of Newfoundland. The one of interest was on "Quidimity", another name for Quidi Vidi. There were 72 English fishing

there. M. de Montigny attacked with some "Canadians and Indians" (p. 265), and "there a Reformer of the Tremblers, a Quaker (un religionnaire de la Tremblade un Quakre), who was their commander". The rest of the story resembles the one concerning the hasty surrender at Bonavista. The added feature of interest is the character given the fishermen, collectively. The men were cooperative with the Indians who were their captors, voluntarily organizing themselves daily to be counted. When one attempted to escape, they pursued him and brought him back, where upon the French, without trial, "had his head broken on the spot where he was taken" (p. 265). The date of this was about March, 1705. Does that sound like a Quaker garrison of fishermen? By circumstances they could not anticipate being put in a position of defending a military post when they needed to be about their urgent business of making a living?

Another account, from Lord Dartmouth, has Skeffington paying a ransom of 4,000 pounds.

What can we conclude from this miscellany of data, with all its contradictions? Cadbury concludes that there were either one or two Quaker groups, and lets it go at that. There are problems with either conclusion. How could there have been an attack on Bonavista after an overland trip, following an attack on St. John's in January, if Skeffington was in St. John's 29 March requesting supplies and accepting arms, which must have been before the surrender? The French account seems possibly confused, and perhaps the editor did not distinguish Quidi Vidi from Bonavista, an understandable second hand error. Further, it is unlikely that Skeffington, or any other fisherman, stayed the winter in Bonavista, since the practice was to return to England with the catch if possible. Further, there is no island at Quidi Vidi on which there could be a fortress. The fortress, a log stockade, is on a cliff overlooking the harbour where the fishing village was established. The harbour inlet is very narrow, big enough for only small boats and cannot receive ocean-going craft. If there were 70 fishermen there they would have been very crowded indeed, and not very wise in choice of location.

The only thing certain is that there was a Quaker named George Skeffington in St. John's on 29 March 1705, the first specific date for the existence of a Quaker in Newfoundland, and according to one way of looking at it, in Canada. Less definite but fairly likely, there was a group with him, some of whom were probably Quakers or strongly influenced by Skeffington. The site was more likely Bonavista than Quidi Vidi.

Skeffington was not the only Quaker sailing master. There were many, and some of them came from the port towns where ships departed for Newfoundland. There is no reason to assume that Skeffington was the first.

Cadbury notes that a George Skeffington "of Newfoundland" was recorded as a minister in Pennsylvania and the Jerseys "in 1700". Perhaps he was established in the fishery at that early date.

No matter which option among these facts we choose, it is no longer possible to make simple and unqualified statements about first Quakers in Canada like the ones cited above. Alas for simplicity.

Jack Ross is a member of the Society of Friends, originally from the United States. He is Professor of Sociology at Memorial University, St. John's, Newfoundland.

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- Re: George Keith - see Newsletter No. 26, March 1980, **Some lesser known separations in the Society of Friends**, by David L. Holden.
- Re: The name "Skeffington" appears 4 times in the 1982 Toronto telephone directory!
The name is also familiar along the north-west coast of England, around the original Quaker country.

Editor

Journal of A. Gibbons - 1786 -

(my grandfather John Gibbons M^d
grandfather - Lydie Nibbs M^d)

Copied from original in 1909
Copies sent to Mrs. H. Gibbons
& Mrs. Lydia Nibbs M^d
in that order.

Received of W. H. Gibbons of
Coatesville, Pa. 8th 1901 This Journal
of A. Gibbons of a Religious visit
to Nova Scotia bearing date of
16th of 8th Mo. 1786

Which journal came to him along
with other papers of the late
Aure Gibbons & whose estate he
was Executor -

I claim that this volume belonged
to me, and had been loaned to
Aure Gibbons by me to be read and
returned -

I now agree that at my death or
earlier if I see fit this volume of
Journal of A. Gibbons as above de-
scribed shall become the property
of said W. H. Gibbons or his heirs and
be returned to him or them

(Signed) Hannah Gibbons Emerson.

THE JOURNAL OF A. GIBBONS - describing a religious visit to Nova Scotia from 16th day of 5th month 1786 until his return to New York on 9th day of 11th month 1786.

Reviewed by Fritz Hertzberg.

After having obtained the concurrence of his Quarterly Meeting and Monthly Meeting (New York Yearly Meeting ?), he set sail on the Brig Catherine under Captain Melony bound for Halifax. He was accompanied by his Friend, Jos. Moore, who had also obtained the concurrence of his Quarterly Meeting and who travelled under like concern. They arrived at Halifax on June 3rd. 1786. They were received by Friends who were known to them either from a visit three years previously or as Friends from their home Meeting who had left to settle in Nova Scotia.

During the almost 6 months of absence from home, they did not stay anywhere for rest or personal enjoyment. Wherever they went, they arranged immediately for public Meetings or visited individual people seeking contact with them for the purpose of having "religious opportunities" and "solid conversations".

I will first give a description of the land and water route which the two Friends took. I will then quote passages giving their thoughts and undertakings during their time of travelling in the ministry.

After 6 days in Halifax and Dartmouth, they rode on horseback to Windsor about 100 km beyond on the Bay of Fundy or to be more exact, on the Minas Basin which is connect to the Bay of Fundy by the Minas Channel. With the help of Friends, they visited many places in that area, always calling a public Meeting whether Friends were living in the place or not.

At the beginning of July, they went by boat over the Bay of Fundy to St. Andrews in New Brunswick near the border of the States of America. Here they met many refugees from the States (American War of Independence) and found personal acquaintances amongst them. The same pattern of activity was displayed here.

Travelling by boat from harbour to harbour, they reached St. John New Brunswick. After a week in the town, they went by boat up the St. John river for about 90 miles. Wherever there was a settlement, a Meeting was called and was held in the Quaker way of Worship.

Back in St. John two weeks later they left again and crossed the Bay of Fundy for Digby, Nova Scotia. For ten days, the journey continued up the Annapolis River to Granville and back to Digby.

The end of August had now arrived and the waters became less easy to travel. They had to wait several days before a boat could be found. During these periods of waiting, daily Meetings or visits were arranged wherever they stayed.

On 4th September, they left by boat for Fort Pursue. They arrived at Yarmouth on the 7th and could not continue further because of bad weather. They visited Friends on horseback and held Meetings and could finally go on board on the 15th. On the 3rd. October, they reached Halifax after several stops in Sherbourn and Liverpool before arriving in Halifax.

One week in Halifax was used for sending books out to several of the places they had visited and not a day passed without religious conversations or Meetings.

On 19th October, they sailed for New York which they reached after four weeks' voyage arriving on 9th November 1786.

Both A. Gibbons and his companion, Jos. Moore, showed a strong desire to share their Christian and Quaker religious faith with people wherever they went. They had no hesitation in approaching officials and churches of other denominations. We must of course, bear in mind the isolation of all the places they visited. A visit from people from far away was an important event no matter what was the reason for the visit. The two Friends however, travelled in the awareness of a Divine Order, Will and Guidance.

The following excerpts from the JOURNAL will illustrate the quality of spirit and the state of mind, the purpose and the high confidence in the ever-present God which the two Friends exhibited as they pursued their task as "Friends travelling in the religious ministry" in obedience to a call.

Travelling in the Ministry

"With the concurrence of the Friends both of our Quarterly and Monthly Meeting".

"A religious visit - to share our life with the Grace of God".

"Calm understanding of His power whose wisdom is unsearchable and His ways past finding out".

"In Cornwallis, an Anabaptist minister made it known to his congregation".

"Christ within as the alone sure guide to rest and peace . . ."

"Religious opportunities". "Solid conversations". "Loving tender frame of mind".

"Favoured in an humble manner to declare to them the nature of solemn worship of Almighty God and of the necessity of being in a prepared state to receive instruction from Him".

"Many were strangers to solemn silent worship". "Time of favour".

"As they were shaken out of one form, there was need of great care and keeping in patience . . .".

"Except the dead were raised, preaching is vain and faith is vain on which I stood forth though in much weakness and fear, but He who is strength in weakness was near to help, to my admiration - let Him have the praise".

"We had close searching labour amongst them; they were still and solid".

"We were favoured with a large clear testimony".

"A quiet Meeting in which we had some close labour being favoured in the line of ministry".

"Danger many were in by relying on outward ordinances and observations without witnessing a real change wrought by the Holy Spirit of Christ".

"In this Meeting, I felt an awful weight to cover my mind under a sense of which I stood up and being mercifully favoured with Divine help and being enabled to point out the solemn business of Divine and Spiritual Worship and the inward teaching of the Holy Spirit upon which I was largely opened the people".

"At large Meeting in the Court House - may the praise be given to Him whose is the power to tender the heart and contrite the spirit before Him".

ITINERARY OF THE JOURNEY OF A. GIBBONS & JOS. MOORE 1786

Departed Philadelphia 16.05.1786 for Nantucket Island. Cape Sambro.

Arrived Halifax 3.06.1786.

met with Juo Panock, a member of Society of Friends,
went with Lawrence Hartshorn and Samuel Starbuck's home.

5.06.1786 - visit with the Governor.

8.06.1786 - Public Meeting in Halifax; Friends from Dartmouth present.

12.06.1786 - looked for horses to get to Windsor (75 - 100 km), and left for Windsor.
- met with Arnold Shaw in Newport.

17.06.1786 - to Horton.

19.06.1786 - To Cornwallis, met with John Robinson.

22.06.1786 - Daridge Island (?) - met Thomas Moore, and new settlers from New Jersey and New York. Also refugees from New England.

28.06.1786 - Barronfield - Judge Edward Barron.
Amhurst - George Oxley.

4.07.1786 - Sackville

5.07.1786 - Westcook

13.07.1786 - Campobello Island

11.07.1786 - Dipper Harbour.

14.07.1786 - St. Andrew - more refugees from the States.

16.07.1786 - Cape Ann, Morristown.

18.07.1786 - Campobello.

20.07.1786 - Beaver Harbour - Marg and Jesse Woodware.

29.07.1786 - St. John.

7.08.1786 - 90 miles up the River St. John meeting mostly refugees from New York.

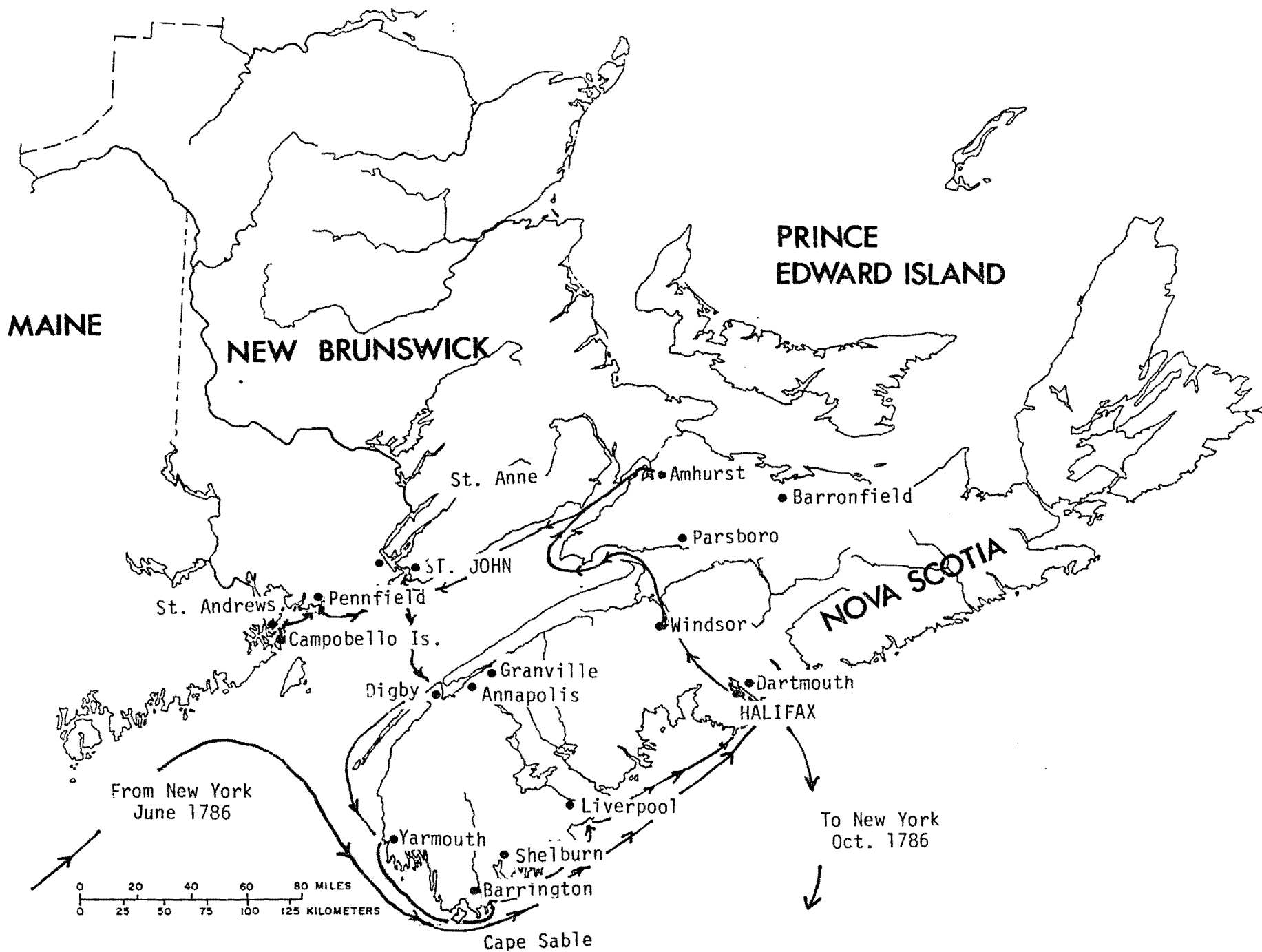
9.08.1786 - returned down the river.

14.08.1786 - returned to St. John.
16.08.1786 - to Digby, Nova Scotia.
18.08.1786 - to Annapolis.
24.08.1786 - to Grandville.
25.08.1786 - back to Annapolis.
28.08.1786 - Sessebeau.
5.09.1786 - off for Cape Pursue
8.09.1786 - Yarmouth.
15.09.1786 - passing Tasket Island to Barrington
3.10.1786 - back to Halifax., stopping off at Shelbourne and Liverpool en route to Halifax.
10.10.1786 - left Halifax.
9.11.1786 - arrived back in New York.

A copy of the **JOURNAL OF A. GIBBONS** - 1786 has been presented to Canadian Friends by Sarah Rhoads Benson. This copy will be located at the Friends Collection, Pickering College and a copy will be deposited at the Quaker Archives, University of Western Ontario.

The JOURNAL has 59 double space type written pages. It appears to have been copied in 1909 (with many errors) from the original hand writing of A. Gibbons (his full Christian name does not appear anywhere in the JOURNAL.) The original is presumed to be still in the possession of the family of W.H. Gibbons.

Fritz Hertzberg is a member of the Toronto Friends Meeting.



Canadian Friends Historical Association Gathering

at Canadian Yearly Meeting 1982

The event was organised by Doris Calder, 31 Friends visited the survival of the Acadians National Historic Site Museum adjacent to the Memramcook Institute as the first lap of our 1982 historical tour. We were able to use the lounge of the museum to gather first for a talk by Doris Calder. She outlined briefly the history of the Acadians from their arrival in this part of New France called Acadia in 1606, their harsh deportation then dispersion to the British colonies of New England and Pennsylvania; to the eventual return of some of the survivors after 1764. About 1,000 of the deported Acadians arrived in Philadelphia where many were cared for and assisted almost single-handed for ten years by Anthony Benezet, a Quaker school master, of French origin. We were deeply moved by this account of "man's inhumanity to man" and by the labour of love of Anthony Benezet who also worked against slavery and war. We heard about the subsequent survival and renaissance of the Acadians on the tour of this museum and at the Acadian Museum on the University of Moncton campus. Doris Calder's talk appears in this C.F.H.A. newsletter. We were glad to have gained understanding of the history of the Acadian people and appreciation of their culture and way of life and we thank Doris Calder for arranging this gathering.

Report to Yearly Meeting session.

Kathleen Hertzberg

OUTLINE OF THE HISTORY OF THE ACADIANS

Doris Calder

The history of the Acadians was the subject of this year's historic tour at Canadian Yearly Meeting. As Yearly Meeting was held in the heart of Acadia, we felt that it was appropriate to become familiar with Acadian history and culture.

For the first half of the tour we visited the Monument Lefebvre, part of the old College St. Joseph Canada's first Acadian Institution of higher learning. The building contains a fine new museum whose theme is Acadian survival in the period after the deportation of 1755. The displays emphasize that the story of the Acadians is a continuing one. Our Acadian guide, obviously proud of his heritage, gave us a very interesting historical account.

To complement this, Doris Calder of New Brunswick Monthly Meeting gave a presentation on Friend Anthony Benezet of Philadelphia. For many years Anthony Benezet undertook relief efforts on behalf of exiled Acadians landed in that city.

The second half of the tour was spent at the Acadian Museum at the University of Moncton. This museum houses a major collection of Acadian artifacts, and has become the research center for historians, folklorists, and ethnologists interested in Acadian studies.

The following is the presentation given by Doris Calder. It briefly gives an account of events leading up to the expulsion of the Acadians from Nova Scotia (which then included New Brunswick), describes something of the sufferings of the Acadians, and of the relief efforts of Friend Anthony Benezet.

For many years Acadia had been in dispute between France and England. By the Treaty of Utrecht in 1713, all Acadian territory except Cape Breton was ceded to England. The King of France encouraged the Acadians to move to Cape Breton, and promised them transportation, lands, a year's provisions, and exemptions from duties of any kind for a period of ten years. Many Acadians enthusiastically pledged themselves to accept this offer. However, as the French king failed to fulfill his promises to them, they decided to stay where they were, hoping to live in peace with the English.

Queen Anne of England was succeeded by George I in 1714, and according to ancient rule, all the inhabitants of Nova Scotia were required to take the oath of allegiance to the new monarch. The Acadians demurred. How could they pledge allegiance to George I and still be loyal to Louis XIV? They made a compromise, and pledged instead that they would not engage in any service with the king's enemies, savages or others, so long as they were

permitted to stay in the province. The British rejected this pledge, and demanded either their allegiance or their dismissal. This unstable situation existed for 40 years, steadily growing worse.

Then in 1755, the English charged that some young Neutrals (as the Acadians were then called) had conveyed intelligence to Indian and French forces then acting against the province. They decided to punish all 8,000 Acadians for the alleged betrayal. Since the British fleet was standing by to meet emergencies at the time, the admirals decided abruptly that this was the time to test the allegiance of the Acadians by requiring them to take the oath to the king.

The Acadians refused. Accordingly, at the Governor's house in Halifax on July 28th, 1755, Council "deemed it most proper to send them (the Acadians) to be distributed amongst the several colonies on the continent, and to hire a sufficient number of vessels for that purpose with all possible expedition.

And it was so. There was no time for the Acadians to prepare. They were removed by force. Their communities were destroyed, and in the haste of the departure, families were separated never to meet again.

Fear, confusion and neglect was their lot. They had to endure scanty food supplies and crowded quarters on long sea voyages. Some were on the transport vessels for several months. When they finally reached their destinations, they found that they were unwanted and despised there also.

In late November, along with the first snow of the season, three vessels with 454 Acadians arrived in Philadelphia. The poor Acadians, stricken with grief and many physically ill, were kept under guard on board until the Philadelphia authorities could decide what to do with them. At this point, Anthony Benezet entered the picture. He was a respected member of the Society of Friends, and was full of compassion for refugees. He himself had suffered and his family had suffered years before. He had been born in Picardy, France, in 1713, of Protestant parents. The French Protestants were at that time subjected to harsh treatment from both church and state. Many thousands fled from persecution, including the Benezets, who, when Anthony was 2 years old, went to Holland, then to England, and finally to Philadelphia when Anthony was 18. There he married Friend Joyce Marriott and became a school-teacher. He became a well-known Friend, and was described in the following way by Benjamin Rush, who observed him in the streets of Philadelphia: "In one hand he carried a subscription paper, and a petition; in the other he carried a small pamphlet on the unlawfulness of the African slave trade, and a letter directed to the King of Prussia on the unlawfulness of war."²

Anthony Benezet was always deeply moved by the sufferings of others, and when the unfortunate Acadians landed in Philadelphia, he immediately responded to their needs. He went aboard the transport vessels, conversed with the acadians in their own language, and then pleaded their case before the Philadelphia Assembly. He reported that they were greatly in need of food, blankets, clothing, and shelter. Shortly after that, the Assembly

recommended that 60,000 be granted for their subsistence.

Upon leaving ship, the Acadians were taken by the conservators of the poor and housed in old and inadequate soldiers' barracks. Anthony Benezet obtained land from a friend and then, by soliciting and begging from door to door, he raised sufficient funds to erect a long row of one-storey wooden houses, which provided respectable shelter for them.

The Acadians, however, were viewed with suspicion by many people in Philadelphia, especially since England and France were still at war. The language difference made communication very difficult for them, and they did not have equal privileges with other inhabitants of the city. The citizens and the Assembly became weary of their presence and their needs, yet day after day Friend Benezet went among friends and neighbours with a subscription list on behalf of the Acadians, and repeatedly presented their case before the Assembly

In 1760 he prepared, at the Acadians' request, a memorial on their behalf to King George II, a portion of which follows:

"Thus we, our ancient parents, and grandparents (men of great integrity and approved fidelity to your Majesty) and our innocent wives and children, became the unhappy victims to those groundless fears. We were transported into the English colonies; and this was done in so much haste, and with so little regard to our necessities, and the tenderest ties of nature, that from the most social enjoyments and affluent circumstances, many found themselves destitute of the necessities of life, and separated parents from children and husbands from wives, some of whom have not to this day met again. We were crowded in the transport vessels, that we had not room even for all our bodies to lay down at once; and consequently were prevented from carrying with us proper necessities, especially for the comfort, and support of the aged and weak, many of whom quickly ended their misery with their lives. The miseries we have since endured, are scarce sufficiently to be expressed; being reduced from "affluence to poverty" in constitutions, that most of us have been prevented by sickness from procuring the necessary subsistence for our families; and therefore are threatened with that which we esteem the greatest aggravation of all our sufferings; even of having our children forced from us and bound out to strangers, and exposed to contagious distempers unknown in our native country. This compared with the affluence and ease we enjoyed, shows our condition to be extremely wretched. We have already seen in this province two hundred and fifty of our people, half the number that were landed here, perish through misery and various diseases."

This memorial was sent to Secretary Pitt in London for its presentation to the king. To meet the expense of solicitation at Court, Anthony Benezet promised to raise 100 pounds sterling, but found difficulty in persuading even one person to help him raise that amount.

In 1762, he helped the Acadians to begin manufacturing wooden shoes and linsey cloth, using waste pieces of material, even discarded rags on the city streets. He was especially concerned that they be educated, and in 1762

he requested the overseers that certain Acadian children be allowed to attend Public School. This was granted upon Benezet's certification of those he felt would attend regularly.

He educated many Acadian daughters in his own school as there was no Public School for them. He also experimented in industrial courses and manual arts education for the Acadians.

The last two years of his life, Friend Benezet taught in the school for black people and their children. This school had been established and was supported by voluntary contributions of Friends in Philadelphia. On the 3rd day of the fifth month, 1784, Anthony Benezet died.

One of his distinguished pupils, Deborah Logan, wrote thus about him:

"He had a great and extremely natural partiality for his own nation, and his heart would warm to them in their individual distresses, which he would endeavour to alleviate by every means in his power; witness his unwearied endeavours to assuage the griefs and better the conditions of the poor French Neutrals, inhumanely torn from their farms and settlements in Acadia by the policy of war, and brought here to languish away existence and perish among us. He appeared almost their only friend, gave liberally of his own, solicited alms from others in their behalf, (to which he endeavoured to turn the attention of government), and gratuitously educated many of their daughters. Scarce a day passed without seeing some of these poor people applying to him as their benefactor."⁴

Although there has been little contact between Quakers and Acadians, we can be proud of the efforts of Friend Anthony Benezet.

Footnotes:

1. Public Documents of the Province of Nova Scotia, p. 258.
2. Benjamin Rush, **Essays, Literary, Moral and Philosophical**, Philadelphia, 1806, p. 303.
3. Roberts Vaux, **Memoirs of the Life of Anthony Benezet**, 1817, p. 98.
4. The Friend, Vol. XI, 1835, pp. 169-170.

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Franklin Research Series #384.

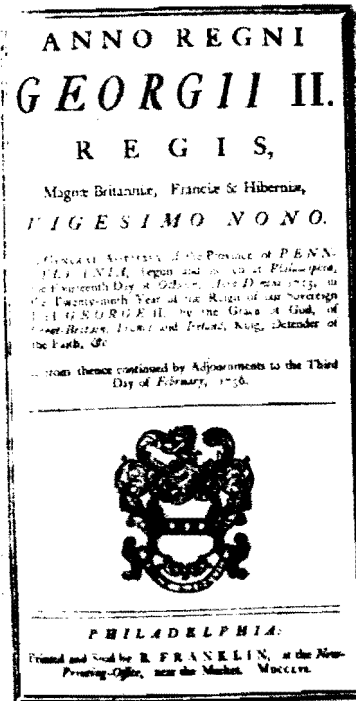
Philadelphia Monthly Meeting, Memorial of Anthony Benezet.

Doris Calder is a member of New Brunswick Monthly Meeting.
The above article is the introductory talk which she gave to the
CFHA outing at Memramcook Institute, St. Joseph, N.B. at CYM on
Wednesday, August 18, 1982.

Doris Calder's beautiful slide presentation, researched and
photographed by her, with taped comments, on "THE HISTORY OF
BEAVER HARBOUR - AN EARLY FRIENDS SETTLEMENT IN NEW BRUNSWICK",
was shown at the CFHA, YM gathering in 1978. The slide
presentation is available on request.

Note:

Naomi Griffiths' **The Acadians: The Making of a People** - McGraw Ryerson.
1972, is a very good overview of the history of the Acadians. The book
contains a full bibliography, including a Bibliographic Note which comments
on the bibliographical material listed.



Anno Vigentesimo Nono
 Georgii II. Regis.

ACT for dispersing the Inhabitants of New-
York, imported into this Province, into the
Counties of Philadelphia, Bucks, Chester,
Lancaster, and the Townships thereof; and
making Provision for the same.

WHETHER the Governor and Council of *any State* have thought it most advantageous to the *British Interest* to transport many of the *Inhabitants* thereof into other of the *Maidly's North-America*, Numbers of whom have been taken this *Province*, destitute of the Means of supporting themselves and their unhappy Families. Where a *Compassion* to their miserable Situation, they have permitted to land, and have been maintained at the *Charge*, to be long altogether ungrateful for them, in such distressed Circumstances, to procure their own Subsistence. And whereas the supporting the *Indians* and *Persons* of different Tempers and the *Province* may give them an Opportunity of their own Labour and Industry, whereby they may obtain a comfortable Subsistence for themselves, and *Pluck* of this heavy Yoke, which most oppress a grievous Burthen upon the *Inhabitants* of this

BE IT THEREFORE ENACTED
That the Honorable ROBERT HUNTER MOR-
rison, Lieutenant-Governor, under the Honorable
Chief Justice, and RICHARD PEAR, Esquire, true and
lawful Representatives of the Province of New-Castle, upon De-
putation, do with the Advice and Consent of the Repre-

Printed by B. Franklin !

Text: An Act for dispersing the Inhabitants of Nova Scotia imported into this Province, into the several counties of Philadelphia etc. and making Provision for the same.

Whereas the Governor and Council of Nova Scotia have thought it most advantageous to the British Interest to transport many of the Inhabitants to other of His Majesty's Colonies in North-America, numbers of whom have been brought into this Province, destitute of the Means of supporting themselves and their numerous Families, whereupon in compassion to their unhappy situation, they have been permitted to land and have been maintained at the publik Charge, it being altogether impracticable for them in their distressed Circumstances to procure their own necessary Subsistence. And whereas the dispersing of the several Families and Persons into different Townships and parts of this Province, may give them an Opportunity of exercising their own Labour and Industry whereby they may procure a comfortable Subsistence for themselves, and ease the Publik of this heavy Expense, which must otherwise prove a grievous Burden upon the Inhabitants of this Province:

. . . etc.

Note: "For all that was done, the exiles remained alien to the community and suffered an increasingly high death rate. This experience was the common denominator for almost all the other colonies." pp. 66 "The Acadians: Creation of a People."

by Naomi Griffiths

DATES

Arrival of de Monts expedition at St. Croix, 1604.

Establishment of Port Royal, 1605.

Samuel Argall's raid, 1613.

Acadie receives additional title of Nova Scotia, 1621.

English and Scots dominate the colony, 1628 - 1632.

Razilly begins work for France in Acadie, 1632.

English rule the colony, 1654 - 1670.

Colony held again by France, 1670 - 1710.

Port Royal captured by Nicholson, rechristened Annapolis Royal, 1710.

Treaty of Utrecht awards the colony to the British, 1713.

Arrival of Cornwallis as governor with instructions to found Halifax, 1748.

Charles Lawrence appointed lieutenant-governor, 1753.

Deportation of the Acadians, 1755.

Acadians granted the right to own land once more in Nova Scotia, 1764.

First Acadian convention at Memramcook, 1881.

A VISIT TO SHARON TEMPLE

by Margaret McGruther

The first time I heard of Sharon Temple a few years ago, was from a non-Quaker friend in Alberta. He said that he had seen an article about some Quakers who had built a temple in Ontario. This seemed an unlikely thing for Quakers to do but, sure enough, he produced a copy of the "Canadian Geographic" magazine with pictures of an elaborate-looking temple. On reading the article, I found that Sharon Temple had been built by a group that had separated from the main body of Quakers to become the Children of Peace, but I had never before heard of that separation. It was with considerable interest that I joined the Canadian Friends Historical Association trip to Sharon Temple that was held in conjunction with Canadian Yearly Meeting in 1981.

On Thursday afternoon, August 20, 1981, a group of Friends and others assembled at 2:00 p.m. outside Pickering College to board a yellow school bus for a visit to Sharon Temple. This temple is an impressive reminder of the first of the divisions that took place within the Religious Society of Friends in Canada. Sharon is a village about eight miles to the northeast of Newmarket. Its name was Hope before the separation of 1812.

On the bus, Jane Zavitz gave us a brief outline of the life of David Willson, the founder of the Children of Peace, the builders of Sharon Temple. David Willson had been a member of Queen Street Preparative Meeting. He was drawn to music, and oppressed by the quietism of the time. He had charisma, so that, when he left in 1812, Queen Street Preparation Meeting almost totally went with him. They called themselves the Children of Peace. Queen Street, which had applied to become a Monthly Meeting, was instead laid down by Yonge Street, Monthly Meeting. A more detailed history of David Willson and his followers, together with a description of the temple is printed in CFHA Newsletter No. 29, Seventh Month, 1981.

Inside the Temple, Donald Smith gave us a description of how the Temple was built by the Children of Peace, its purpose, and the symbolism that is inherent in the architecture. We saw the two banners painted by Richard Coates, and a barrel organ built by him for use in the Meeting House. A tune was played on it for us, and it was good to hear that it was in the process of being fully restored with tunes that were on it originally.

Kathleen Hertzberg commented on the theology of David Willson. The separation of the Children of Peace in 1812 was the first separation, and some scholars even see it as the beginning of the Hicksite movement in Canada. David Willson's efforts at reconciliation were turned down by both Yonge Street Monthly Meeting and Philadelphia Yearly Meeting. He wrote music, sermons, and pamphlets which were remarkable for a man with so little formal education. The Children of Peace lived co-operatively, but not communally, all mindful of the welfare of the others. Their brass band was of a high calibre and on occasion, they went and played in Toronto.

The Temple has an amazing amount of built-in symbolism, most of it Judaic, and is beautifully crafted. It is surprising that it was built to be used only on a few special occasions through the year. David Willson himself would not enter it during most of his ministry. The acoustics are said to be outstanding, as it was built for music. The band played on the second floor, after climbing the graceful, high, ladder-like stairway. None of the visitors was allowed to climb the stairway, and it is hard to imagine someone with a cumbersome instrument, such as a tuba, climbing to the second floor.

After looking at the inside of the Temple, we went outside to see the other buildings on the grounds. The Doan House was built in 1819, and was moved to its present site in 1957. The Doans still living in the area donated furniture, and it is furnished in the style of 1850. There are decorated cupboards in the kitchen, and upstairs there is a rope bed with a straw mattress. A neighbour, dressed in period costume, was baking Welsh cakes in the kitchen, and all the visitors were offered a sample. The house is solid white clapboard, with green shutters. It was built by Ebenezer Doan, the master builder of the Temple. Jesse Doan was the band leader. Outside the house is a herb garden, and behind it is an unusual circular privy which originally belonged to David Willson.

Across the lawn from the Doan House is a log cabin which was brought to this location from 10 miles away. It has no known connection with the Children of Peace, but is a building of historical interest. It was built square with no doors or windows. These were cut later. Inside, a lady in period costume was demonstrating a heavy loom. There are also a large spinning wheel, a much smaller one, and an old settle in the room.

Some distance from the log cabin, beyond the Temple, is David Willson's study. It is a one-roomed building, built for him by his followers in the same style as the Temple. Its graceful lines are in contrast to the bulk of the log cabin. Copies of some of the sermons, pamphlets, and poems that he wrote are on display inside the building. Some of his writings are in the library at Haverford College, and still others are in private hands. There are two doors to the study, both locked, but the windows are high and rectangular, and through them we could see the contents of the room. It contains a melodeon, desk, and rocking chair. The building is surrounded by a graceful wooden colonnade. It has candle holders on the roof similar to those on the Temple, and is painted in green, cream, and beige, the colours of the Temple.

After we had had time to explore the site, we stood or sat around a picnic table on the lawn and enjoyed some light refreshments. We left by bus at 4:30 p.m. to return to Pickering College.

Margaret McGruther is a member of Calgary Friends Meeting.

GENEALOGICAL ENQUIRIES

We are able to do some research on the many genealogical queries which we receive. Most of this work is done by Bill Britnell who is a volunteer. He writes that he has been able to do something on most of the queries received but there are cases in which he could do nothing except refer the query to the Quaker Archives at the University of Western Ontario, which in fact, is not set up to answer genealogical queries.

As we have reported elsewhere, the completion of the INDEX of the Records and its duplication on microfilm, will greatly facilitate both genealogical and historic research. However, as we have emphasized before, the Canadian Friends Historical Association is not set up to undertake these queries. It is hoped that enquirers will do their own research (or employ a professional genealogist) as soon as the INDEX can be reproduced. In order to do all this, funds are required. In the present circumstances, enquirers will have to have patience with the volunteers who are willing to do this work. We would ask all who wish to benefit from the quaker Records to remember our need for funds in order to keep a student working on the INDEX and to reproduce the INDEX eventually. We would emphasize that **contributions accompanying a genealogical enquiry are not a fee for service but are a donation to the Canadian Friends Historical Association to further in particular, the work of indexing the records.**

Genealogical Enquiries answered since the list in Issue # 30

Enquirer	Query Date	Reply Date	Families Researched
Mrs. Maren Gracan-Clayton	6-Nov-81	6-Dec-81	ARMITAGE
Peggy Roberts	18-Dec-81	4-Jan-82	PAYNE, CHASE
Mrs. Pat Cole	21-Oct-81	9-Jan-82	COLE
Richard Carter	26-Oct-81	9-Jan-82	VICKERS, LLOYD
Col. Raymond J. Hill	12-Oct-81	9-Jan-82	WINTERSTEEN, DEGEER
Lois Wedge	18-May-81	12-Jan-82	WHITE
Ted Wallace		12-Jan-82	BROWN, LUNDY
Alan J. Phipps	26-May-81	12-Jan-82	LEE
Elwyn A. Rogers	29-Aug-81	12-Jan-82	ROGERS
Mrs. Joan Starr	6-Jun-81	12-Jan-82	STARR
Walter Garratt	3-Sep-81	12-Jan-82	GARRATT
M. L. Behme	14-May-81	12-Jan-82	WESTON, BEDFORD, TEMPLETON, OLIVER, MAIN, WILLIAMS, PRATT
Mrs. J. Pratt	28-Oct-81	14-Jan-82	PRATT
Mrs. B. Baron	2-Mar-82	13-Jun-82	SANDERSON, HUGHES
Edward R. Dinniwell	13-Jul-82	15-Aug-82	LAPP

ANNOUNCEMENTS

THE TENTH ANNUAL MEETING OF THE CANADIAN FRIENDS HISTORICAL ASSOCIATION WILL BE HELD ON SATURDAY, 27 NOVEMBER, 1982, AT FRIENDS HOUSE, TORONTO.

The Annual Business Meeting will commence at 10:30 a.m. Lunch at 12:30 p.m.

At 2 p.m. there will be a talk by DAVID NEWLANDS entitled:

"GONE BUT NOT FORGOTTEN"

Early Quaker Burying Grounds and Markers in Central Ontario.

NOTICES WERE MAILED TO MEMBERS AT THE END OF OCTOBER, 1982

David Newlands is a member of Yonge Street Friends Meeting and has been actively involved in historical archaeology and museum studies for the past nine years.

He was the first editor of the CFHA **Newsletter** and has been involved in the efforts to restore and renovate the Yonge Street Friends Meeting House. David has published a number of articles on Yonge Street Friends in **York Pioneer** and **Rotunda**, the magazine of the Royal Ontario Museum. A companion article on the Yonge Street Hicksite Burying Ground will appear in the **York Pioneer** in 1983, and an article on Ontario Meeting House Architecture is planned for publication in early 1983.

DEATHS

Nelly Haight of 14th Sept. 1982

In her youth, Nelly Haight went out to live in Brandon, Manitoba with her parents Edgar & Amelia Zavitz Haight, they were the first white women in the Township.

She attended George school - making the long journey from Brandon to attend a Quaker school.

She kept house for her parents and cared for babies from the childrens aid for many years and was awarded the 1967 Canada medal at the time of the Confederation celebrations. Late in life, she and Vincent Zavitz married.

A lifelong, loving, caring Friend.

Robert Nelson on 8th June, 1982

Victoria Monthly Meeting and an early supporter of the Canadian Friends Historical Association.

NEWS AND NOTES

JANE ZAVITZ was the guest speaker at the Public Meeting organised by the UXBRIDGE-SCOTT HISTORICAL SOCIETY on Wednesday, October 27, 1982. Her topic was: "The impact of Quakers on a Pioneer Community".

"FAMILIES" (the magazine of the Ontario Genealogical Society) - Vol. 21. No. 1, 1982 contains an ARTICLE ON SIDCOT FRIENDS SCHOOL, England (Canadian connections). Pages 44 & 45.

INDEXING OF THE QUAKER RECORDS: Thanks to an EXPERIENCE '82 grant again this year, (Ministry of Citizenship & Culture) Mark Ritchie was able to continue work on the index during the summer. He attended the CFHA Executive Committee on October 21, 1982 and reported that a great deal had been achieved during the summer. There are now approx. 14,000 cards in 12 file drawers. There is still a great deal of material to be indexed, including records in private hands. The microform duplication of the index is still being investigated.

We would like to put on record our sincere thanks to the Minister of Citizenship & Culture for Ontario, Mr Bruce McCaffrey, who reviewed and approved our second application, Mr McCaffrey wished us every success in this endeavour.

PUBLICATIONS: The CFHA BROCHURE, which has been circulated in a typewritten quick-copy format, has already proved to be an asset in interesting Friends and others in the Association and increasing membership. It is planned to have the Brochure in printed format shortly.

MEMBERSHIP: Marguerite Johnson, our membership secretary, reports that we have to date 130 paid up members. We are very thankful to our long-standing members for their continued support and we welcome our new members. At the same time, we need to be aware that our membership must increase even to cover the cost of two issues of the NEWSLETTER per annum. Everyone is aware that the cost of postage, paper, envelopes and phone calls, continues to increase. It is urgent that everyone assist the Association to increase its membership.

ONTARIO GENEALOGICAL 1982 SEMINAR: At the University of Guelph, May 14th - 16th. Well attended with Scottish research emphasized. The CFHA booth with display map of Quaker settlements in Ontario and other reference materials including Newsletters and the new brochure evoked general and specific interest and support. New and useful contacts and information are important to this society.

Re: Farnham (Quebec Records): CFHA Exec. is recommending to the Records Committee of Canadian Yearly Meeting that the cost of microfilming the Farnham Records (presently located in the Haviland Record Room of New York Yearly Meeting) should be shared between the Haviland Record Room and CYM provided funds are available. This would amount to between \$60 - \$80 for each group.

Farnham Friends Meeting was established in 1820 in the Eastern Township of Quebec near the border of Vermont.. and was laid down in 1902.

The Quakers in Canada - A History: Arthur Dorland

A Canadian Peace Museum: Canadian Yearly Meeting 1982 recognised the concern of Ottawa Friends Meeting that an opportunity should be created for Canadians to commemorate and to learn about the people and movements which have struggled on behalf of peace in Canada and elsewhere. It is proposed that some form of a Canadian National Peace Museum could serve this purpose. Yearly Meeting sent forward this concern in form of a Brief, to the Canadian Council of Churches asking them to promote the establishment of a National Peace Museum. The Board at its meeting held October 6th. 1982 approved forwarding the Brief with accompanying Resolution to the CCC Commission on Canadian Affairs for further study. It was recognised that considerable research in regard to the appropriate channels including ways and means; would be required before the Dept. of Secretary of State, under the National Museums Act, could be approached. Research would also be required to provide the necessary detailed historical background on peace work and efforts by Canadians to help bring about a peaceful world. Historians who have worked in this field should be approached by Ottawa Friends Meeting, working with the CCC Commission on Canadian Affairs.