

levying of taxes for war purposes. For the same reasons, two generations later, when disloyalty to the crown would have commended them to popular favor, they were accused of loyalty.

The Philadelphia Friends were suspected of being loyal before the British forces occupied the city; and the men were carried off to inland places and kept under watch until the close of the war, while the women and children were left exposed to insult and robbery. Joshua Knight, a man of some prominence, who lived in Abbington, a suburb of Philadelphia, with some of his fellow sufferers, either before or after the occupation, had sought protection from the British in New York. Apparently at his suggestion, a meeting of Friends was held there early in June, 1783, at which arrangements were made for going to Nova Scotia; and a month later the following advertisement appeared:

"Notice is hereby given to those of the people called Quakers who have entered into an agreement to settle together in Nova Scotia, that they are requested to meet at the house of Joshua Knight, No. 36 in Chatham Street, a little above the Tea-Water Pump, on Seventh Day next, the 5th of July, at four o'clock, afternoon, in order to conclude upon some matters of importance to them; and those who mean to join the above mentioned body are requested to call at No. 188 Water Street, between the Coffee-House Bridge and the Fly-Market,¹ and have their names entered as soon as possible."

New York, July 2, 1783.

The reduced *fac simile* of the agreement here mentioned will be found specially interesting because of the words written large above the signatures, "No slave-master admitted." This, it must be remembered, was fifty years before the abolition of slavery in the British West Indies; and eighty years before President Lincoln's emancipation proclamation put an end to slavery in the United States.²

The Pennfield Quakers were ill prepared for the struggle before them. Their property had been confiscated by the Whig authorities; and the most hardy were unfitted for the rough experiences of pioneer life. After a few years of hardship and destitution, their village was swept away by a forest fire, and their colony was broken up, a few families only, including that of Joshua Knight, returning to begin again the settlement at Beaver Harbor.

¹ A corruption of the Dutch name *Vallei Markt*, (Valley Market).

² As early as 1727, in Great Britain, the Friends had taken strong grounds against the slave trade; and in 1761, it was resolved to disown any member of the Society who should have any concern in the traffic.—*Gay Andras in the Canadian Magazine*.