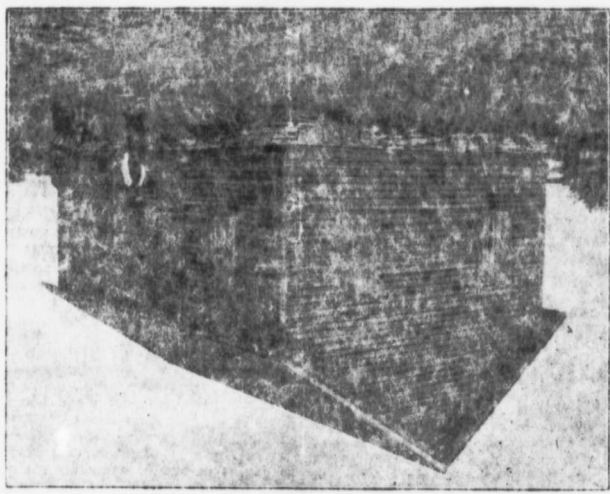


The object in preparing these rough notes of some facts in connection with the early Quakers of the Old Midland District is not to supply an essay of well-connected entertaining narrative, but to give some facts that may be of historic importance, from original sources that have not been, so far, accessible to the general public.

The Midland District of early Upper Canada, comprising all the territories of the early French Catholic missionaries as far back as 1615, and contemporary territory, there is record of the labors there were any white settlers in this scene of various churches and religious denominations, long before some of the labors of the first pioneers, appears to have been entirely settled by the early U. S. I. to the Trent river, which was almost from the Ganarogue river westward to the territory on the Bay of Quinte.

Some notes compiled at the invitation of the Bay of Quinte Historical Society, Belleville, by Thomas W. Casey, Napreus.

Ruins of the Quaker Meeting House, Adolphustown, the first in Canada. Built in 1799.



FIRST MISSIONARIES
 —AND—
 EARLIEST QUAKERS
 OF THE BAY OF QUINTE DISTRICT

porary with the great explorer Champlain, the first white man to discover even the existence of the Bay of Quinte. Even the location of that early mission seems now a matter of conjecture by such a pains-taking historian as Kingsford. He writes:

"It is not possible to identify the locality by M. de Gallierce's map (prepared at that time). The outline has no resemblance to the form of the peninsula of Prince Edward county, knowing these waters well I can trace some resemblance to the river Joira, Napanee, and the bay terminating at Picton. Assuming this locality to be identified, one feels prompted to place Garrey out at the southern shore of the arm of these waters in the Township of Frederickburgh, and Quinte may have been situated to the south west of Picton, at the head of the Bay, in the Township of Marysburg. It must be confessed, however, it is not possible to rise higher than conjecture."

Dr. Canniff, in his excellent history, written at an earlier time, writes:

"The Bay of Quinte region may be regarded as the earliest mission field in America. Of the four missionaries who came with Champlain from France, in 1615, one at least accompanied him on his journey up the Ottawa, across to Georgian Bay, and down the Trent to the Bay. This was in July, and Champlain was under the necessity of remaining in this region until the following spring, in the meantime visiting several of the tribes along the north shore of Lake Ontario. During this period the zealous Recollet earnestly labored to lay the foundation of Christianity and planted the 'ancient mission' spoken of by Father Piquet, in 1751. From the nature of the relics found in the Indian burying ground, near Carrying Place, at the Cold Bluff, by Waller's Bay, it might even have been situated there. Silver crosses and other evidences of Roman Catholic Christianity have been found at that place. Father Piquet remarks that the land was not good, but the quarter is beautiful."

EARLY PROTESTANT MISSIONARIES.

The first Church of England mission minister in Upper Canada was, undoubtedly, the venerable Rev. John Stuart, who came to Kingston in advance of the Loyalists and who made

occasional visits to the Mohawk Loyalists of Tyendinaga Reserve, to whom he had ministered in the Mohawk valley, near Albany, before their migration here as Loyalists. But the Rev. John Langhorn was, doubtless, the first regular missionary sent to the U. E. Loyalists of the Province, and his labors were almost exclusively devoted to the pioneer settlers of what is now Lennox county. Indeed it was hardly possible in his day to reach any other settlers, so remotely located were they. Even to the most thickly settled he was compelled to go on foot as there were no roads or even bridle paths in his earlier days, nor would there have been shelter or feed for a horse, had he possessed one. It is said he never used a horse in all his mission labors in Upper Canada. He came from England in 1788, two years after the settlement of the Loyalists, and remained until 1813, when he returned to his native Wales.

The record of his early marriages from October 1787 to March 1813 is now in an excellent state of preservation and in the Bishop's office at Kingston, and also the records of many baptisms and burials. Thanks to the Ontario Historical Society these have been published.

It is stated in one of his registers that St. Paul's church, of Frederickburgh (where Sandhurst post office now is) was first used for service on Christmas Day 1791, and, "This is, perhaps, the first church that was ever built, new from the ground, in the Province of Quebec solely for a church of England church; excepting one of the Mohawk churches lays claim to a seniority."

St. John's church, at Bath, was built and opened for service shortly after, and is still in use. It is now, probably, the oldest church of any denomination in use in the Province of Ontario.

The first Methodist missionaries in the Province also labored in the Bay of Quinte region, principally on the frontier of Lennox county. William Lossie first came to Adolphustown in 1790 and visited some of his relatives and friends. At their urgent request he regularly went as a missionary in 1791 and the first three classes regularly organized in the Province were organized by him respectively in Adolphustown, Ernesttown and Frederickburgh, in February of that year. Rev. Darius Dunham, the first ordain-

and Methodist minister, was sent to the Bay of Quinte circuit in 1792; he spent all his after ministerial life in Upper Canada and located, reared his family and died in Fredericksburgh township, near Napanee. He lies buried beside the Switzer church, in Ernestown.

The first two Methodist churches built in Upper Canada were erected in 1792 respectively at Adolphustown and Ernestown. The remains of the first at Adolphustown are still standing though it has not been used for years.

It may also be added here that the old Center's Methodist Church, on the Bay High Shore, a couple of miles east of Picton, was the earliest church built in Prince Edward county, and now, perhaps, the oldest Methodist church in use in the entire Dominion of Canada. It was built in 1809 and has been in use ever since. The inside of the old church remains to-day as when it was first finished, and furnishes a good type of the architecture of the earliest Methodist churches.

The first of the regularly sent Presbyterian missionaries to Upper Canada was the Rev. Robert McDowall, though Rev. Mr. Pethune was with a congregation in Glengarry county previous to that time. Mr. McDowall first came in 1798, and located in Fredericksburgh, though his labors extended far out to the west at times; there he married Hannah Washburn, a daughter of one of the prominent early Loyalists. There he reared his family, there he died, and heard several members of his family be buried at the McDowall Memorial church yard, on the front of Fredericksburgh. His register of many hundreds of marriages and baptisms is now preserved at Queen's University, Kingston. Thanks also to the Ontario Historical Society, a very large portion of this register has also been published.

One of the first, if not the very first Lutheran missionary, Rev. John L. Wigant, also lived and labored along the Bay region. He lived near Bath, on the Bay shore. His register of baptisms dates back to May, 1794, and of marriages to November 1796, but it is quite probable that he was in the Province at an earlier date. A meeting house was erected about the beginning of the last century in Fredericksburgh, and is still standing

and in use (by the Methodists) though it has been repeatedly renovated during the hundred years. A Lutheran register of that section is still in existence, and a copy is in the hands of the O. H. S. and may be published at a future time. No members of that church are now living in that section.

THE EARLY QUAKERS

It happens, too, that the first "Friends Society" or Quakers, was also formed in Adolphus town. Many of the early and prominent pioneer settlers of that township and the adjoining township, west and east, were members of that society in New York and New Jersey previous to the American Revolution and their forced migration to the wilds of Upper Canada. Years passed between the time of their first settlement here in 1786 and the formation of a regular society, or a "preparative meeting" in November 1798. It is not at all probable that they were without their regular meetings together for worship till that time, for among them were men and women of real ability and piety ranking among the most intelligent of the more than ordinary intelligent first pioneers of the "Fourth Town."

The records of all the early organizations are still in existence, and in the hands of the descendants of the first worthy founders, but for reasons of their own they have not been made public. I have had the privilege of access to them and from these some facts that may be of interest to many are gleaned.

FIRST OFFICIAL RECORDS.

The Society at Adolphustown, out of which all the others in the Midland District and the adjoining counties east and west sprang, was largely composed of those who had been before connected with the New York Yearly Meeting. There are the Yearly, Half-Yearly, Quarterly and Monthly meetings, and without representatives from the higher bodies the Preparatives cannot be organized. There are first copies from the minutes of the Yearly Meeting, held in New York 1st of 5th month (June) 1797, in which it is set forth

"That this meeting was led into renewed consideration of the subject of our friends remotely situated in Upper Canada", and a committee reported "that in order to strengthen and encourage those remote members it

would be right to renew a brotherly extension of sympathy and care towards them, another visit we believe might be useful, in conjunction with an appointment from Nine Partners (Duchess County) Quarter, for the purpose of being impressed with a belief that there would be a propriety and safety in granting those friends the privilege of holding a preparative meeting and to be furnished with a copy of our Discipline that so they may be enabled and encouraged to a consistency in principal and conduct. As they reside at a greater distance from a Monthly meeting we would suggest whether it might not be reasonable and proper to grant them the Liberty of accomplishing their Marriages and such other privileges as the Committee in the course of their visit and attention to the case may apprehend safe and proper."

Then follows a report that, "two friends of said yearly meeting met at Philip Dorland's house in Adolphustown, Upper Canada, on the 17th of ninth month (September), 1788 and after a time of waiting together where-in several suitable communications were offered, and the Divine presence measurable felt, the said meeting opened and appointing Philip Dorland clerk," and it was recommended that this Preparative meeting be joined to the Monthly meeting of Nine Partners and much more to that effect. That locates the time and place of formation of the first Society in Upper Canada.

"The subject of appointing some friends to the weighty office of Overseers coming under consideration and John Dorland, Cornelius Blunt, and Aaron Brewer being named are appointed to that service for the present year."

The Committee from Nine Partners who were present and thus took part in the regular founding in Canada were Fry Willis, Enoch Dorland, Gideon Simmon, Henry Bull, Reuben Haight. Their names suggest they were all more or less related to the early Canadian members. A journey from Dutchess county to Canada at that time represented more hardships and dangers and more time than a trip to Great Britain would now require.

Philip Dorland, at whose house the first Society was formed, was one of three brothers, John, Philip and

Thomas, all of whom were among the prominent first residents of Adolphustown. He was also Clerk of the first Town meeting held there which was the first of its kind held in Upper Canada, on the 6th of March, 1792, the original minutes of which are still in an excellent state of preservation, and they show that he was an excellent penman. He was also assistant Government commissary for the township for years. He was elected by the people of Adolphustown and Prince Edward County to represent them in the first Legislature of Upper Canada, in 1792 but true to his Quaker principles, he refused to take an oath as the law at that time appears to have required without exception. His seat was therefore declared vacant and he had the long and dangerous journey to Newark and back for nothing, bearing his own expenses. The men of the Quakers at that time would sacrifice their all for principle! Later on he moved to near where Wellington, Prince Edward county, now stands where he lived and died. All these brothers were the heads of large and respectable families, now scattered nearly all over our Dominion.

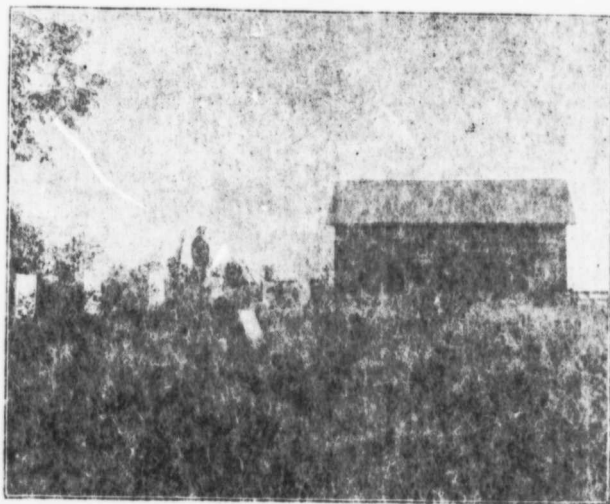
OTHER SOCIETIES FORMED.

On the 16th of fourth month, 1801, the right was considered and granted for the friends at Kingston township to hold a Preparative meeting for three months and a committee of seven was appointed to visit the locality for that purpose; the committee consisting of John Dorland, James Noxon, Robert Hubbs, Jacob Crook, Daniel Haight, Philip Dorland and Jacob Cronkite. A Society was formed there and held its meetings at the house of Aaron Brewer, near where the village of Cataract now stands. It continued for years and a meeting house was built and used for some time. It has gone down now, however. Assistance was also given from Adolphustown to purchase a burying ground there, which is still used by the descendants of the members of the first Society. That ground was the nucleus of the present large Cataract cemetery, the general burying place for the city of Kingston to-day, and near by it such men as the late Sir John A. Macdonald, Sir George E. Kirkpatrick, and hosts of the notables of the Politicians, the Christian Ministers, the University Professors, and the leaders of all branches of industry

in Canada found their last resting place. It was formed in 1801.

The next record of that class is found in the minutes of 16th of fourth month, 1801, providing for the formation of the first Society in Prince Edward county. It is stated that, "After solid consideration thereon this meeting allows them to meet together for the solemn purpose of worship once in two weeks for three months, at the

throughout Canada but throughout the States, to all familiar with the operations of the Quaker body. There are now three meeting houses in existence and in use at Bloomfield, representing the three existing branches of the Society of Friends — Orthodox, Hicksites, and Progressives. There are also, we believe, a like number at Wellington, a few miles west, which were off shoots from Bloomfield, but



Quaker Burying Ground, Adolphustown, first used in 1799. Mr. I. S. Barker standing near graves of his ancestors.

house of Coraeus Bunt. That became a very large and influential society at what is now known as Bloomfield. It seems to be the only one of all that were in existence eighty or more years ago in the Bay counties that is to-day in active existence. It was for years and years the place of the half yearly meetings and other important gatherings of all the members from nearly all parts of the Province. There went out from that locality, from time to time ever since, workers whose names are well known, not only

they have dwindled to a very small number.

There were also meeting houses in Sophiasburgh township, where there were once numbers of very influential members, but the houses and the societies have now passed away. The same is true of the township of Thurlow, in Hastings county, of Murray, in Northumberland, and of Camden in Addington.

These minutes also show of similar steps for the formation of a Preparative meeting and oversight at Par-

mersville, (now Athens), Leeds county, where there was a large and influential membership for years and a substantial and well attended meeting house or more. If any exist there now, the number has become very few.

In Adolphustown to-day there is probably not one person left who considers himself in active membership with the Society. It seems somewhat sad that a body once so numerous, influential and respected, with principles so good, and maintaining such a high standard of morality and honor, should have thus dwindled down. Let others moralize over the reasons. The descendants are mostly now exemplary members of other denominations, holding the principles and practices of their forefathers in high respect and esteem.

There are yet good societies at Pickering, Yonge street, north of Toronto, in Oxford county and elsewhere, but in the Bay of Quinte district, of which these notes treat, there appear to be few members remaining, outside of Bloomfield.

FIRST MEETING HOUSE.

The first Quaker meeting house built in Upper Canada was at Adolphustown, on the south shore of Hay Bay, about a mile west of the first Methodist church erected in the province. The remains of both these historic old buildings are yet standing, though neither has been used as a place of worship for many years. Here are some references to it in the original minutes:

"At the Preparative Meeting held 24th day of 10th month, 1798, the written Epistle from London being presented and read to good satisfaction, and also the Epistle from Philadelphia handed to this meeting and read to satisfaction. The friends appointed to the consideration of building a Meeting House report, that having taken the matter into consideration do unite in proposing to commence building a house twenty-five by thirty feet with eighteen feet posts. After solid consideration thereon, this meeting concurs therewith and appoints James Nexon, Aaron Brewer and John Dorland to consider upon a spot of ground suitable to set a house, and inquire into the price of the land."

On the 28th of 11th month a report was made, recommending one acre and a half on the farm of John Dorland,

the price to be four pounds. In 1799, 27th day of 11th month, a committee was appointed to superintend the construction of the building, and in 1800, James Nexon and John Dorland were named to have oversight of the burying ground," and to admit such persons to inter their dead there as are willing to conform to the good order used among Friends."

That "God's Acre" was used for years by members of the Society, but few others. To this day some descendants of the old families are being laid beside their kindred. It has been kept in fairly good repair. There are but few headstones left remaining now legible; among them are the names of representatives of four generations of John Dorland's family, some of the Borkers, Ingersolls, Clapps, Haight's, Caseys, Weeks, and some others, whose names and memories were long revered. It is perhaps the most historic Quaker burying ground in the province.

MATTERS OF DISCIPLINE.

We cannot read these early minutes without being impressed how strict were the Quaker Societies about the "walk and conversation" of their members. What a change it would make in some religious bodies were there as strict enquiries and reports made in regard to the conduct of each member! Here is a sample of the answers sent to the Monthly Meeting. Such reports were made at least once each year. That was in 1798:

"1. Friends appear generally careful in attending meeting. The hour nearly observed; as clear in other parts of the Query, as far as appears.

2. It is believed that a good degree of love and unity subsists amongst us.

3. It is believed that Friends are in a good degree careful on these accounts.

4. We believe there is a good degree of care with Friends to keep themselves and others under their tuition in plainness of speech, behavior, and apparel, and to guard against the unnecessary use of spirituous liquors, clearing of frequency of taverns, and attending places of diversion.

5. We believe there is a good degree of care with Friends in reading the scriptures, and to guard against reading pernicious books.

6. It does not appear that there is

any neglect respecting the poor, and none of the children are placed from amongst Friends.

7. Clear of keeping company without the consent of parents or guardians, or with those not of our Society. In one instance not clear of attending a marriage performed by a magistrate.

8. Friends not at all so careful to make their wills seasonably as is desired. Some care is taken that no public gifts or legacies are misapplied, as we know of.

9. It is believed that Friends are mostly careful in performing their promises, and paying their just debts, and not to launch into business beyond their abilities to manage.

10. Care is taken to deal with offenders in the spirit of meekness and agreeable to discipline."

Here is a report to the Nine Partners' Monthly Meeting in 1800: Allen Clark hath deviated from plainness; been concerned in making a horse-race, and attended general training. Amos Bull sent acknowledgment that both he had neglected attendance at meetings, married out of order used among Friends, gave way to passion and struck a man. He asked to be received again under watchful care. Several men and women acknowledged having married out of the Society, but it was generally reported they gave evidence of regret for doing so.

THE VARIOUS SEPARATIONS.

It is a matter of history that there was a separation of many members of the Societies, both in England and America, because of the teachings of Elias Hicks, about 1827, and the two sections have been popularly known as "Hicksite" and "Orthodox" ever since. This agitation was strongly felt in this district, and the separation has always continued. There was some struggling about the possession of the meeting-houses, burying grounds, and other property, each claiming to be the original body. In Prince Edward county both sections soon had their own meeting houses, and most hold them yet, where meetings are still held. This was, no doubt, one of the causes of weakening of the entire Quaker body. Of late it is known that another separation has taken place, because of the modes and methods of the "Progressive" section, or the "New Lights," as some have termed them,

who have introduced singing, a paid ministry, and other changes. It is not intended in these notes to give any opinion of the respective merits of the causes of these divisions, but merely to refer to them as among the reasons of the decline of numbers and influence in most of these sections of the Ray-Bosley, where the Quakers were once so numerous and now so few.

JOSEPH JOHN GURNEY'S VISIT.

In 1838 a visit to Canada was made by Joseph John Gurney, at that time one of the most influential and wealthy among the Quakers in England, and a brother of the celebrated philanthropist and preacher, Mrs. Elizabeth Fry. The names of these two worthies are yet held in honor the world over. He visited Adolphustown and Bloomfield, as well as other places, and preached, taking a strong stand against the doctrines of Elias Hicks. Near Bloomfield he made purchase of a large house and an excellent farm and presented it to the Orthodox Quakers for a boarding school—they never cared to call it an Academy. It was maintained there for years, opening about 1852, and there many young people, who became prominent and respected citizens, received their educational training, both as regards literature and good morals. It did an excellent work for years, and was, later on, moved to Pickering where its scope was a good deal enlarged, and where it is yet doing an excellent work. Pickering has now become a sort of headquarters, where the Yearly Meetings of the Orthodox body of Canada are regularly held. The Society in Canada thus received very material encouragement and assistance of the justly celebrated Gurney family.

OPPOSED TO WAR.

It is well known how persistently and consistently the great body of the Quakers have always been opposed to war, or anything that savored of a resort to an appeal to arms, from before the days of William Penn down to the days of John Bright, in England, and equally so in America. During the time of the American Revolution, the Quakers then resident in the colonies desired to remain neutral, but the Revolutionists appeared to resolve there should be no neutrals. The Barkers, the Niles, some of the Dorlands, and many others of their be-

had, took no hand in the war, but in the end their property was confiscated and they were driven from the country, because they, too, did not help.

During the American war of 1812-15 many of the Quakers of this district strongly persisted in refusing to do military duty, in any shape or form, or to pay the special war tax levied, or to receive pay for any duties the Government might require at their hands. Some very interesting instances are yet on record. Recently the writer saw some old memoranda among the papers of Corey Spencer, a prominent Quaker and one of the pioneer settlers of Hathwell, now Pictou. He and many of his belief refused to aid or that the war in any way. During the year of 1813 he kept a record of the "property forcibly taken" from him for war purposes, all of which he did under protest and deemed it conspicuous. He was required to use his team to carry loads of military supplies to Kingston, to Myers Creek, now Shelburne; to York, now Toronto; and other points; dragoons and their horses were billeted on him, some a month at a time; his horses were taken away for use at times for diverse military uses, and other such things were imposed. In some instances he was given certificates for these things and told he was entitled to payment from the Government, but he refused all such pay. He was served with a warrant, at the instance of the Sheriff of Midland District because he refused to pay a special tax weekly by Wm. Templeton, Napreew, near in the Napreew River, published sketches of early days about the Bay of Quinte counties will regularly appear in the Napreew, published weekly by Wm. Templeton, Napreew.

The foregoing and numerous other

THOMAS W. CASNEY.

They have never before been published. Prince Edward Historical Society, and president respectively of the Judge Merrill, Pleon, the ex-president nations to Mr. John S. Barker and here copied, the writer is under obligation to Mr. John S. Barker and the Quaker Association of the Quaker Meeting House and burying ground were the illustrations from which For the photographs from which

their position in such matters. not be convinced of the correctness of men of that stamp, though they may admire the inflexible determination of the Quakers of those days. One can have been given by those who knew matters, and many similar instances scores of his determination in such principles he was opposed. There were tax for any purpose to which in his forced to meet executions, with additional costs than voluntarily pay a special tax. He would rather thus be and costs,—\$60 in all, because of that sum of seven barrels of flour and 4 bushels of wheat, sold under execution. Then there is a memorandum of the ten pounds, levied on Quakers in lieu of a requirement of military duty. He yet refused to pay or to appear.