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CANADIAN QUAKER HISTORY NEWSLETTER of the
CANADIAN FRIENDS HISTORICAL ASSOCIATION

THE JOURNAL OF JOSEPH HOAG - A QUAKER IN ATLANTIC CANADA
as it refers to his visit (travels in the Quaker Ministry)
to Nova Scotia and New Brunswick.
1801 - 1802

edited from an original manuscript of the JOURNAL in
the Quaker Collection, Haverford College, Haverford, Pennsylvania.

by

Christopoher Densmore and Doris Calder
with an introduction by the same authors

and

3 maps by Doris Calder with
Nancy Knechtel - (Niagara Community College)

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The Journal of Joseph Hoag: A Quaker in Atlantic Canada, 1801-1802

Edited by Christopher Densmore and Doris Calder

In 1801, Joseph Hoag set out from Vermont on a religious visit to Quakers and others in New England and to "Nova Scotia and the adjoining British provinces." The journal kept by Hoag of his nine months in Atlantic Canada is the most extensive description of the Quaker settlements in that region and also records Hoag's contacts with New Lights, Baptists, Methodists and Swedenborgians.

Hoag's interest in the Maritimes may have been sparked by his Vermont neighbor Timothy Rogers who traveled to Nova Scotia and New Brunswick, in 1795, as a companion to Joshua Evans who was making a religious visit to Canada. Rogers's manuscript journal contains copies of letters he received from Samuel Moore and Thomas Green who he had visited in the Annapolis Valley of Nova Scotia and who, by 1797, were anticipating a visit from Joseph Hoag. (1)

Joseph Hoag was an acknowledged minister in the Society of Friends. His concern to visit Friends and others outside of his own Yearly Meeting required the approval of his monthly and Quarterly Meetings who prepared a certificate or minute showing their approval. Friends traveling in the ministry normally were accompanied by a companion. For most of the trip through the Maritimes, Hoag traveled with Joseph Wing of New Bedford, Massachusetts. After Wing returned to New England from Nova Scotia in 10th Mo. 1802, Hoag was accompanied in the remainder of his journeys by Samuel Moore and Thomas Green of Nova Scotia.

At the time of Hoag's travels, there were three regions of Quaker settlement in the Maritimes. In the 1780s, a number of Friends from the island of Nantucket moved to Dartmouth, Nova Scotia. The meeting at Dartmouth was a distant "PREPARATIVE MEETING" of the Nantucket Monthly Meeting. While a number of Quakers from the Dartmouth meeting moved to Great Britain in the 1790s, some remained at Dartmouth. Quakers in the Annapolis Valley of Nova Scotia appear to have been connected with the Dartmouth meeting. Another area was in New Brunswick where Quakers accompanying the loyalist settlers had a Meeting near Beaver Harbour. (2)

Joseph Hoag was born in Dutchess County, New York, in 1762 and moved to Vermont about 1789. Hoag and his wife, Huldah Case Hoag, were well known Quaker ministers. Hoag continued making extensive travels during his life, the last to Iowa in 1842 when Hoag was 81.

There are two printed editions of the Hoag Journal. The first was printed at Sherwoods, New York, in 1860. The second was originally published at Aurburn, New York, in 1861 and reprinted in London in 1862 and in Philadelphia in 1909.

In the 1840s, Joseph Hoag was a strong adherent of the Wilburite position within the society of friends. Hoag, like John Wilbur of Rhode Island, disapproved of the direction taken by some Evangelical Friends, as represented by English Friend John Joseph Gurney. In 1845, Hoag gathered up his "writings" and took them to his granddaughter, Narcissa Battey, who acted as his scribe and amanuensis. The following winter, he placed a writing in the hands of Narcissa's parents, Ezra and Hannah Hoag Battey, with instructions that they not fall into the hands of the followers of Joseph John Gurney. The separation between the Wilburite and Gurneyites in the Orthodox Society of Friends which Hoag had anticipated occurred in New England Yearly Meeting in 1846 and in Hoag's own Quarterly Meeting, which was a part of New York Yearly Meeting, primarily from Vermont and central New York, undertook the publication of Hoag's journal in the 1850s.

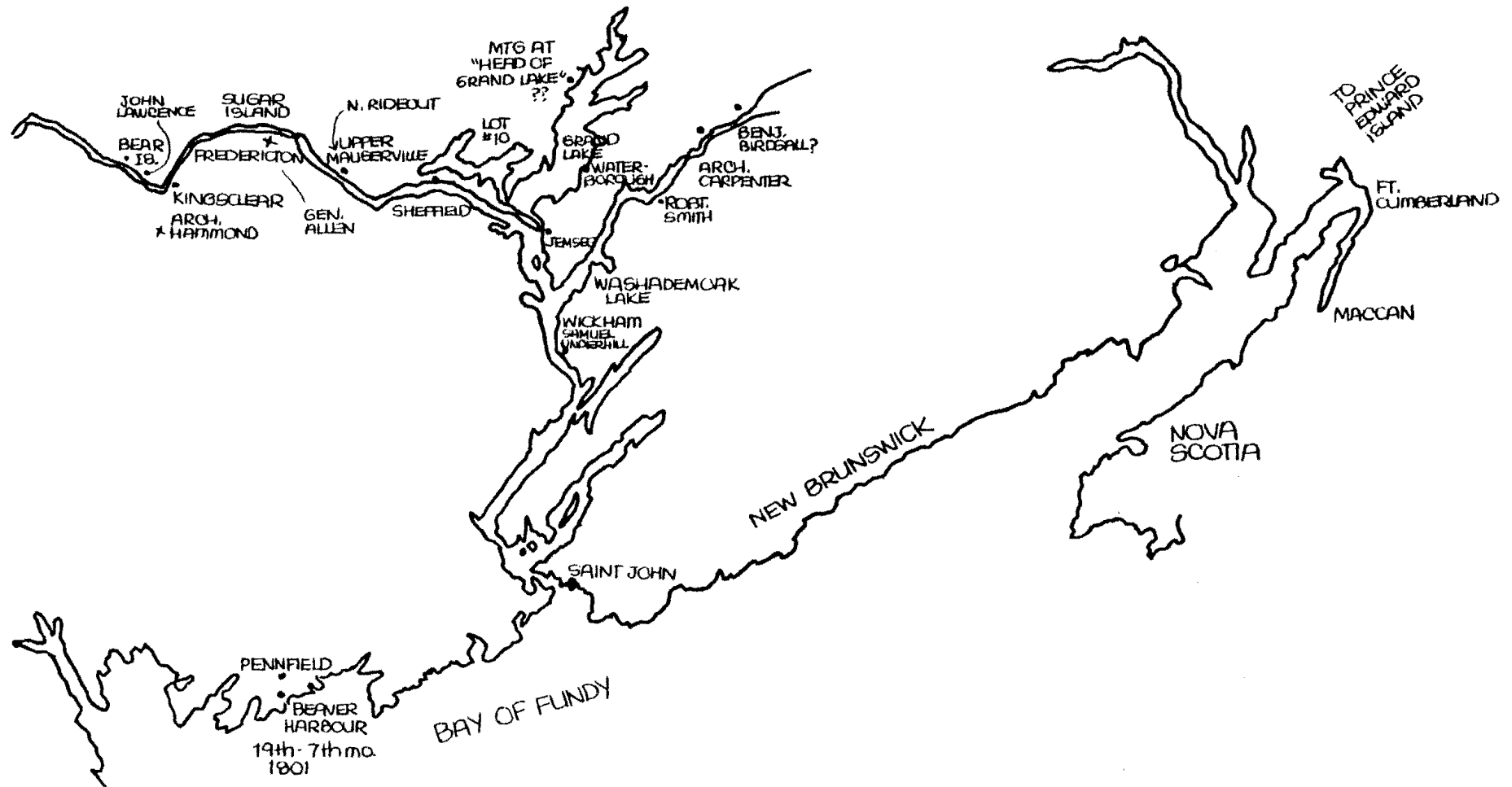
The Wilburite New York Yearly Meeting at Poplar Ridge sent the manuscript of Hoag's journal to William Hodgson in Philadelphia for assistance in preparing it for publication. However, the Wilburites in New York Yearly Meeting were divided, and one faction objected to some of Hodgson's editorial work. The Yearly Meeting split in 1859 and both factions published an edition of the Hoag Journal. The 1860 edition was printed by the "Otis" faction and the 1861 edition by the "King" faction.

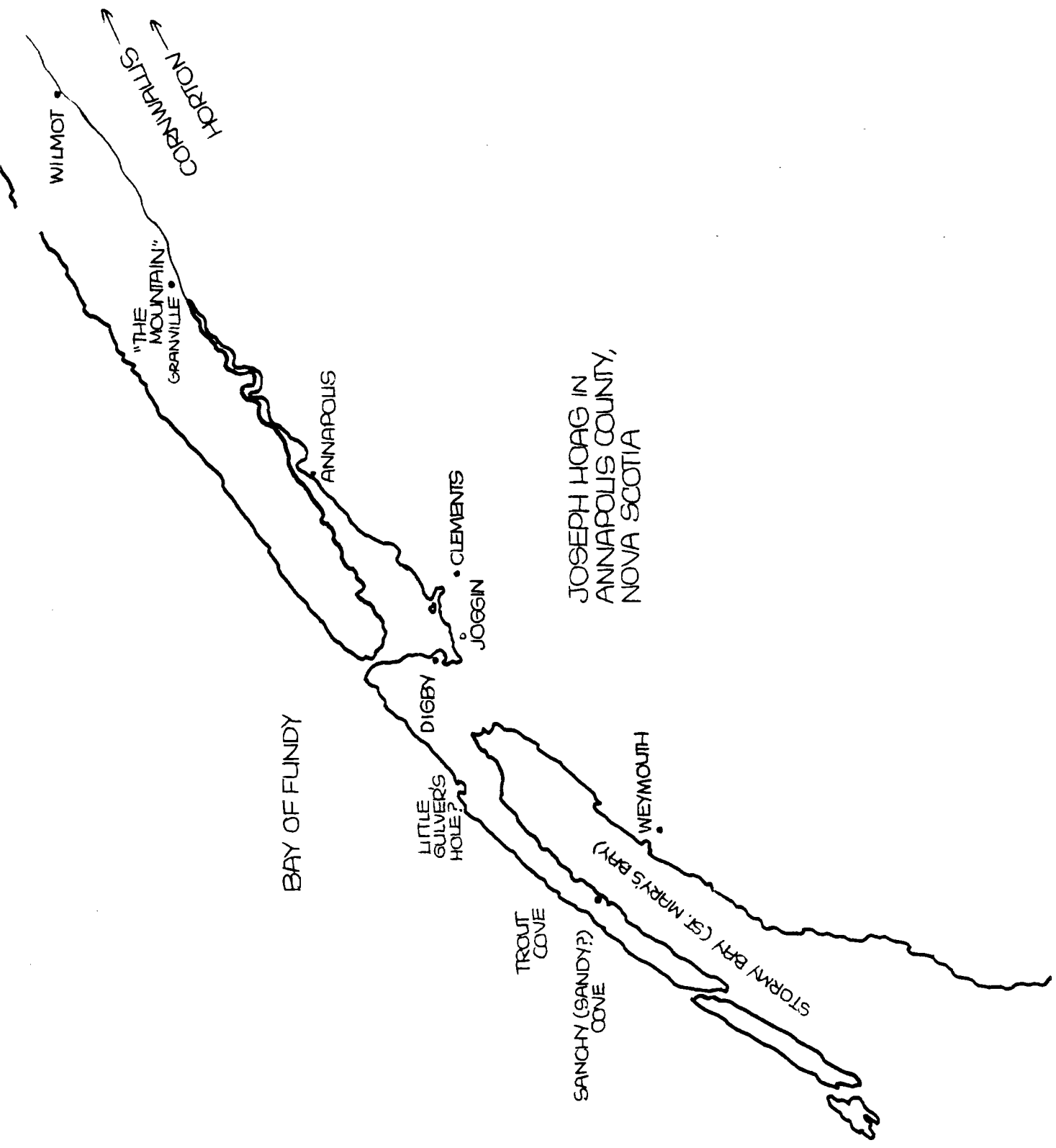
In the Quaker Collection at Haverford College is a manuscript copy of the journal which appears to represent an earlier version of the Hoag journal than either of the printed editions. The manuscript lacks punctuation, is marked by misspellings, and contains some materials omitted from both of the printed versions. The manuscript appears to represent the form of the Hoag journal sometime after Hoag's writings were put into shape by Joseph Hoag with the assistance of Narcissa Battey in 1845. In the absence of Hoag's original diaries and papers, it is this manuscript which appears to be closest to the original. The two printed texts differ from each other in numerous minor ways, but most of these differences appear to represent matters of editorial style rather than substantive disagreements on the meaning of the text.

The version of the Hoag account which follows is based on the Haverford College manuscript. In the interest of presenting a readable text, we have added punctuation, corrected spelling and in a small number of instances, changed the tense of a verb. The word order has been maintained intact. Words enclosed in brackets have been added. Place and personal names are first spelled as they appear in the text, followed when appropriate by the correct or more probable spelling of the name. Lengthy or significant passages omitted in the printed versions are underlined.

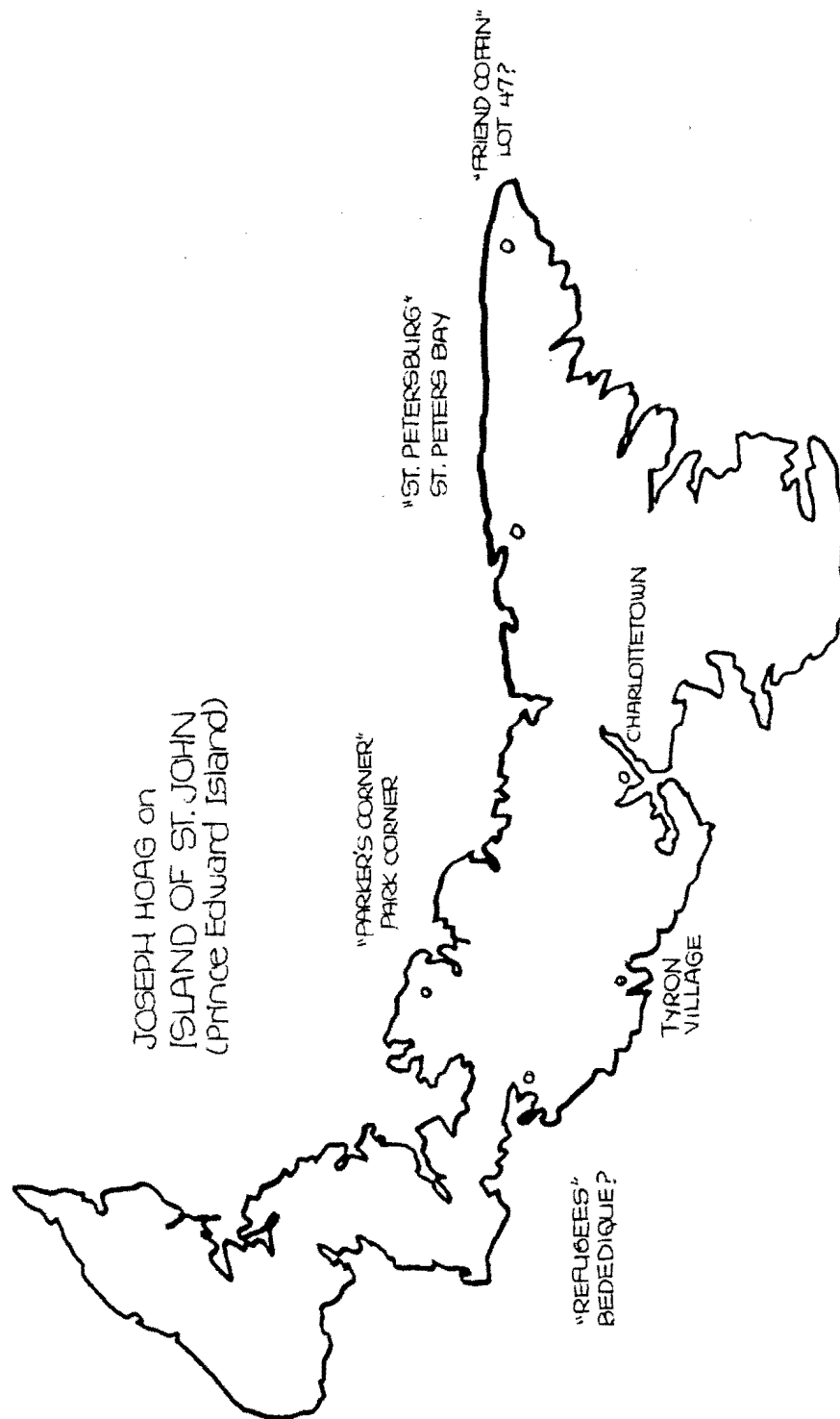
The manuscript of the Hoag journal is used with the permission of the Quaker Collection, Haverford College, Haverford, Pennsylvania.

JOSEPH HOAG'S TRAVELS
ON THE ST. JOHN RIVER, 1801, 1802





JOSEPH HOAG IN
ANNAPOLIS COUNTY,
NOVA SCOTIA



Among the people and institutions who supplied information and assistance in the editing of this manuscript are Elizabeth Potts Brown, Haverford College Library; Thomas E. Drake, New York City; Rosalind C. Wiggins, Archives of New England Yearly Meeting; Malcolm Thomas, Friends House, London; Edouard A. Stackpole, Nantucket Historical Association; Elizabeth Moger, Haviland Records Room, New York Yearly Meeting; Nicholas de Jong, Public Archives, Prince Edward Island; and Nancy Knechtel, Niagara County Community College, for drafting the maps.

[The following section is transcribed from page 72 of the manuscript; corresponding to pp. 107-138 of the 1860 and 77-78 of the 1861 editions.]

Having lived here [in Vermont] from about the age of twenty-eight to thirty eight years of age and meetings thus far settled in order and my family as comfortable as I in that time could provide [and] my interest being nearly clear of debits against it, I found my mind impressed from day to day with a prospect to pay a religious visit to the inhabitants of Nova Scotia and the adjoining British provinces to Friends with others of New England generally. After considering the importance of the subject several months the Lord gave me to see clear the time had come to inform Friends of my concern, which at the next Monthly Meeting I complied with under a feeling sense of the greatness of the undertaking. The meeting took up the subject and appointed a committee to consider of it and report. They named some of Danby Friends on the committee, one that had much influence. They set down stakes[?] at once [that] I should not go unless I would give up all my prospect on British ground and then I might go. This I could not dare to do. They kept it along about one year without giving a detailed report. At length the prospect and concern left me as much as though it had never been. I informed the meeting. The Friends that held back appeared to be shocked the business dropped. I felt quite easy for more than a year but those that held back were very uneasy the whole time That it seemed we both shared the just reward of our works. It was ascertained that the one that most held back intended to go with me and have the certificate so fixed that he could go as far as he pleased and come home when he pleased and bring me with him as a guardian. This plan failed. He did not go with me. When I opened my prospect again in the year 1800, the meeting gave me a certificate expressive of full unity as quick as they could and the Quarterly Meeting endorsed it and sent me off without any companion at last, saying a Friend and his wife that was going on a social visit to their relatives to be my company until I got amongst Friends of that Yearly Meeting [e.g. New England Yearly Meeting]. It appears by the minutes I kept that I got ready and took a solemn leave of my family the 5th of first month, 1801. (6)

[Hoag traveled through New York and New England from January through July. The account is continued again at the time of Hoag's departure from Nantucket with his companion Joseph Wing.

The main body of Hoag's account is from pp. 93-114 of the manuscript and corresponds to pp.105-138 in the 1860 and 94-122 in the 1861 edition.]

On the 14th of 7th month, we sailed for Nova Scotia. We were ten days on the voyage occasioned by contrary winds, fog and [a] poor pilot, which took us to the 19th of the month when we got into Beaver [Harbor] where we came among the few Friends there and had a meeting with them that day. It being the first day of the week, there was more of a gathering than I expected. In the course of my testimony I was led to speak to a single state that felt whole and thought himself in good standing, who was in good health and as to the outward, appeared likely to live for years, [but] who had not long to live and was deceived in his favorable belief of himself and was led to call his attention home to a narrow heart search and a faithful petition to the Lord, that He would shew them how it stood between Him and his soul; that the Lord will shew thee and shew mercy too; this is the only escape from a disappointment in the end, that cannot be recovered.

We then went back in the country to a new settlement and had a large favored meeting in a barn. A tribe of Indians came to it and sat very sober. After meeting they were asked how they liked what was said. One of them answered putting his hand on his breast, "I could not understand every word but I felt him here. I believe he is a very good man." Oh, thought I, how many of the wise and learned never think to try preaching to that standard.

We returned back to the Friend's house we first put up at. We left him well and found him sick with the pleurisy. I had it on my mind to have another meeting there. It was readily consented to and the sick Friend chose to lay in the room where the meeting was. I had to take up the subject of the woe to them that was at ease, and trusted in the mountain of Samaria, shewing there was no greater mountain than the gospel, and no greater name than the truth for that was all over and where all this was professed and believed, and their peace not made with God, it would disappoint in the end and this was the woe under the gospel. After the meeting the sick man was much broken down and acknowledged that he saw it was not with him as he expected. We left him under great exercise. I heard a few weeks after he was gone and that after passing through great and painful exercises he was favored to become quiet in a resigned state of mind which was joyful to hear.

Before I take leave of this place, I shall feel most easy to remark that all three of those meetings were favored ones. The truth was in dominion and the people generally acknowledged its doctrines. One thing led to mourning, as Friends did not meet together nor sit down in their families [but were] not willing that their children should go to other meetings, of course [the] poor things were growing up in a way that was not only awkward but uneasy to themselves; not informed of Friends principles through the neglect of their parents. I was grieved for them and

cleared my mind to the parents faithfully and left them. Oh, may the Lord remember the dear children that are so neglected and be a Father to them and gather them into his own enclosure.

We stayed hereabouts to get a passage until first day. About 10 o'clock set sail for St. John's. Had a quick passage and made a short tarry at St. John's. Went up the river about 60 miles in an open boat. Set out late in the day and the wind leaving us, we sat in the boat nearly all night. It being foggy it was very uncomfortable and [what] made it more afflicting we had a noisy ruffian on board and a young girl. After dark he set to pulling her about. I saw she was not pleased with it and I thought she was alarmed. I asked her if she wanted protection [and] she said yes. I said, "Come and sit here and thee shall have it." She readily came and sat down between me and Joseph Wing. He then attacked me. I several times did him stand off which he appeared to resent. I then, with a tone of voice that expressed determination and resentment, bid him not lay hands on her nor thrust my principles too far, for I would protect a woman that asked the favor of me to the last. That he might depend upon. He came no more near us but kept his abusive clamor going until the girl went on shore. When we got started again I took up his conduct and reasoned with him until I got him still and told him I pitied his parents as they had given him good education and the school master that had bestowed on him so much labor in vain and that I was sorry for him that he had neither the gratitude, honor, nor good sense to shew to the world that he had been educated for. I said he was a man of pretty good learning, and that all civil people would feel as I did. The quicker they were out of his company the better they would be satisfied. The poor man looked sorry and shamed. I left him to think and parted. (6)

We landed near the place we intended and hired horses of Hugh Coperthite [Copperthwaite] and rode forty miles up the river and came among a people that held their meetings some like Friends. They rejected hierling ministry and held that none ought to preach, only those who were called on and qualified by the spirit of Christ. There were three meetings twelve miles distant from each other. (7) They generally closed their meetings with a prayer or a hymn. We got among them the second day's travel, about noon, and had a meeting with them at five in the afternoon. There was openness with the people to hear and receive the truth which flowed freely in gospel authority. They were broken into tenderness under a sense of divine favor. The day following we had a meeting about a mile up the river. It was large and favored and a truly humbling time. Praised be the Most High God.

After meeting we were called upon to give our opinion on women's preaching, [they] informing [us] that they had three women, one at each meeting who preached and that they were the most able ministers they had and that all the traveling ministers who came along before us had opposed women's preaching, which opened the door for us to let them know we approved of women's preaching and had them among us who were able ministers [and] gave them our reasons at large why we approved of them in a way that was

satisfactory and rejoicing to many of them.

We then went to Nicholas Rideout's where we had another large meeting for the place, a day of high favor and renewed fervor to the people. May they be wise and improve it to their comfort. We returned to Hugh Copperthwaite's and delivered up his horses. He would take nothing for their services. We had no meeting on seventh day, first day two. The first was pretty satisfactory to the people, the latter a large gathering of several different societies. I was led to shew largely that the law and ceremonies in our day was all of a piece and that none of them would make comers to them perfect as to the conscience and, of course, left them under the dominion of sin, and that nothing could purify the conscience but the law of the spirit of life that makes free from the law of sin and death. This doctrine offended some, though they could bring nothing to confute it, yet were fretted with it. Others rejoiced that the subject was clearly opened to their understanding.

On the second day of the week we traveled twelve miles down the river. Had a meeting at the house of one Birdsils [Birdsall] who went from Friends; a number being there of that sort. I had close exercise and plain labor among them [and] felt satisfaction in being honest to my Lord and Master.

We continued down the River to New Brunswick on sixth day, 14th of [the] month. We had a large meeting in the Methodists house. The people sat respectfully sober. [They] received our visit well and treated us kind. 15th [of the] Mo. had no meeting. 16th [of the] Mo and first day attended two. The first was satisfactory, the last meeting was much hurt by my endeavouring to evade taking hold of the subject as it opened in my mind. After pursuing a little it all left me and I had to sit down in confusion. It remained so until meeting ended and some after until the Lord shewed me if I had looked to Him for counsel and strength He would have carried me through all He required but in that I leaned to my own understanding, it was but right He should chastise me. A humbling, instructing time it was to me.

The 17th we sailed for Westmoreland, but went up Maccan River to Nathan Hoag's and had a meeting there among a thoughtful, inquiring people, mostly Welch, that appeared willing to hear and believe the truth. The day following we had a meeting down the River a piece that was satisfactory and the next day in the Court House near Cumberland. It was a large company of mixed people and an exercising time though some of them acknowledged to the truth. There were many others that when their sentiments were crossed it seems to set them on fire, particularly the belief that if a man once has grace he cannot be lost, let him do what he will, he will be brought in at last. This idea is so pleasing to the carnal nature that it is almost impossible, sorrowful as it is, to prevail with them to admit the thought that it is possible for them to be wrong, which closes the way in these parts for profitable labor in this part of the land.

I fell in with Swedenborgians who tried hard to bring me over to their belief [and] kept about me several days. (8) At length one of them asked what reason I could give why we were not in duty bound to believe what that man of God [Swedenborg] wrote, as much as to believe the scriptures when the prophets said, "Thus saith the Lord." I mused a little. It came into my mind to answer, "That [Swedenborg's] was a revelation so different from the law or gospel and therefore was a new dispensation and that God chose his own way to reveal the law in a way that man could not counterfit by signs and miracles that were visible to the natural eye, and that when Jesus Christ came to introduce the gospel he wrought miracles that were as much greater than those of the law as the gospel was more glorious and that we Quakers were not going to give away revelation that had no better foundation than the assertion of one man. They made no reply. I got rid of them to my joy and thankfulness.

After the last meeting we were kindly invited home by Thomas Roach [Rotch in 1860 ed], a Methodist by profession. He lent us horses to ride across the country. A civil old man was our pilot. They, neither of them would have anything for their services. We rode it in one day and dismissed the man and horses. He returned the next day. We were detained about a week before we could cross the Bay to St. John's Island. It being wheat harvest, we went into the field to labor to save spending money. We earned our living and one dollar over.

While detained here an enemy poured his floods upon me, insinuating that I had no business there. If I had, I should not have been disappointed and that was not all. I had left my business at home and family to suffer and that I was deceived and had deceived my friends. To be a deceiver and false teacher was the wickedest of all sin and that I was guilty of that sin for I destroyed the souls of others which was worse than to destroy their bodies. In this way I was afflicted from day to day. When I strove to get these thoughts out of my mind, I found it in vain and to flee them out of my power. At length it was presented to me and it came like the voice of a lion, if I went on as I had, deceiving the people, that a dreadful judgement would come upon me for God would not always be mocked. It came so heavy that my stomach failed for food and drink. My strength failed every way and when I thought of stopping to go home and told my friends how I was deceived, they would ever after disregard me, my wife would look cool upon me, then I had better be dead than alive. The best way for me was to slip away and to get into some solitary place where I never should be heard of. Then I should take some comfort for it was in vain for me to plead sincerity, for the Lord knew my heart and to plead was mocking of God for my own feelings told me better. My feelings and distress was such that I slept but little, eat little, grew weak fast and could find no other stays to my mind as to contain myself but in this appeal, "I am before Thee, Oh Lord, Thou knowest all things and if things are so or not, for to run away I cannot dishonor Thy Holy Name, reproach the Truth and Thy people and bring scandal on myself. I cannot do it. I had rather die in this strange land and be buried among

this people, Oh Lord, if it is my offering. Here is my life, my body and my soul in time and eternity, to Thy disposal for Thou will do right. I pray Thee to preserve me from being a reproach on Thy Holy Name or on the righteous course." When my mind became stayed here the billows rolled away, the mists passed over and my pained mind was admitted once more into the clear sunshine to rejoice and give thanks to the Lord for His wonderful mercy and sustaining providences in the hour of temptation.

The 30th of the Mo. and first of the week we sailed for the Island of St John's. We were about twelve hours on the water, landed at Charlotte Town and [were] kindly received by John Cambridge and wife, [at] whose house we made our home while on the Island.(9) The 1st of the 9th Mo. and 2nd of the week we had a large quiet good meeting. The Governor and his wife attended. He expressed his satisfaction with the communication as that he approved. Thus we see many will acknowledge and approve that which they are not disposed to practice. We inquired of horses to hire. The Governor hearing of it offered his. We accepted and sent for them next morning. He had his own riding horse furnished for me and said, "Let the minister ride that, he will carry him well." He looked at the saddle and said, "It is so fine I do not know but that it will hurt the minister's feelings. Bring the blanket," had it put on and said, "now he will not see how find it is and it will not hurt his feelings." I note this as due to show the kindness of the man thought one of the great of the world.

The 2nd of 9th Mo. and 3rd of the week we rode 25 miles through a wilderness of good land to Tyra [Tyron] Village and had a comfortable meeting with a body of poor people. Thence we rode twelve miles through the woods to a settlement, mostly refugees,(10) and had a meeting with them. It seemed like encompassing Jerico. Their walls were strong, but blessed be the name of the Lord who was pleased to give strength to blow the gospel ram's horn that the walls gave way and Truth rose into dominion. Not feeling clear, we stopped until first day, the 6th of the month and had another meeting with them that was large and much favored, minds reached and tendered. The way appeared open, the assembly solemn and ended well.

We put forward seventeen miles through a thick wilderness and a poor path and had two rivers to swim our horses across. In the latter we stood a narrow chance of drowning our best horse owing to the mud in the bottom but were favored happily to escape and get into Parker's Corner [Parks Corner] in good season.

Went to Farmer Tonsend's [Townsend] who had formerly been a Friend and had a meeting at his house the 8th of the month. Here we had to wade feel deep sufferings, feel the shipwreck of faith and a good conscience. I had to deal plain, close and solemn, shewing the desolation it produced where there was a known departure from the Truth and what stumbling-blocks such were to the honest seeker after righteousness, but it seemed like pouring water on a rock. I was informed before I left that a number of

years past there came several families of Friends and one approved minister and settled in this place and had a meeting under the care of Friends in England for some years. The preacher and the next principal member took to excessive drinking as often to be disguised. The people would not meet with them and the meeting had to drop. When I heard this I did not marvel at the sufferings we had to feel. (11)

The 9th of the Mo. we left this place with heavy hearts. Rode thirty miles back to Charlotte Town, a dreary solitary ride to me through the wilderness. The 10th, 11th and 12th we stopped traveling and wrote home to our Friends and visited our former home. The 13th and first of the week we had a second meeting on the south part of the Island, five miles from town, among a tender thoughtful people. The Lord was wont to do them good. His presence was felt among them. A tendering, humbling time, I think, not easy to be forgotten. Oh, how often is there renewed cause for humble thankfulness and grateful praise to the most High God for the continuation of His mercies that endure forever.

The 15th and 16th we rode to the east end of the Island. The 17th we had a small meeting at one Coffin's, formerly from Nantucket and brought up a Friend. (12) There were others of this description present. It was an exercising laborious time which is often the case when we fell among people that know what the truth is and who do not live up to it. It is not only a loss to themselves but often proves a hinderance to others. In the evening we had a meeting about three miles from this. A number came to it that had never been to a Friends meeting before. It was a favored meeting. The minds of the people were tender and [they] appeared desirous to shew their gratitude. I thought it best to retire from them as quiet as I could. At the house where we lodged in the evening it came into my mind that when I departed to give the mistress of the house a dollar. In the morning it came into my mind again. When we departed, I left a dollar in her hand [and] told her to take it and make good use of it and left them. When we got on the road, John Cambridge told me he went out among the people after meeting and they were gathering money for me until he told them I would not take it. They then stopped. The husband of the woman I gave the dollar to was the most earnest to raise something handsome for me. I then thought I could see clear why my mind was impressed to leave money with them to shew them I could give but not receive on the principle they gave to confirm John's testimony.

The 18th we rode back to St. Petersburg [St. Peter's Bay?]. The 19th and first of the week we had a meeting where there was great opposition in the minds of the people that caused deep searching of heart for awhile until Truth arose and cleared my way, enabling me with gospel authority to hold up the standard of truth to which the people inclined, yet seemed to struggle under it Balaam like, which is often the case. I felt well relieved and good satisfaction. We stayed in the neighborhood. The night following, the 21st, we returned to John Cambridge's [and] stayed there for a passage until the 24th.

We took a solemn departure from those kind friendly people the 25th and landed in Picto [Pictou], a little Irish village, not a house without some more or less being sick with the smallpox in them. Neither of us had ever had it. We had to stay several hours to hire horses to ride across the country. At a place when [we] sat down we could look through a loose partition and see them on the couches apparently at the point of death all the natural way. Yet neither of us took the disorder, a proof to me of the care of diving providence, the remembrance of which is humbling to my mind, [it] awakens and calls for grateful thanks. (13)

We started the same day for Halifax, 140 miles, and got there the 28th very much fatigued and sadly loused. We stopped a few minutes at a Friends house in the city who asked if I intended a meeting in the city. I answered that I had heard said that when sailors came in from the sea they must first get a good entry in the harbor before they could tell much about their clearing out.

We crossed the river [to Dartmouth], put up with Seth Colman [Coleman] [and] kept close for several days to clear out from out disagreeable stock. After getting cleaned recruited and my sprits revived we appointed a meeting in the evening at Friends meeting house in Dartmouth. It was small but it seemed pleasant to be with Friends again after a long absence. The evening following we had a meeting in Halifax which proved a good entry into harbor. At the close of the meeting it sprang in my mind to express my satisfaction with their solid deportment and good attention and that it was encouraging to me as it showed regard for religion and that I did not feel clear of the place and if it was agreeable to them I wanted to meet with them again such a day at the fourth hour in the afternoon. They answered it would be agreeable. I then requested them respectfully to inform their neighbors as the company would be grateful to me. After we came away Friends told me they thought I would get beat for there had been several Friends from England, the stated, who had made trial and could never get our a much larger meeting than we had. I felt easy in what I had done.

We returned to Dartmouth. From the 30th to the 3rd of 10th Mo. we stayed with Friends there and had no meeting. The 4th we attended our appointed meeting. It was thought more than two hundred persons came whose deportment was becoming Christians. It was a favored time. The people were tendered. On my sitting down it came weightedly on my mind to appoint another in the city. I said to myself, "It cannot be for this house is crowded full and there is nowhere to meet." While I was musing, a gentleman stood up and asked, "Do you want another meeting in the city? My mind is impressed, that you do, and if you do, you can have the Methodist Meeting house. It is the largest in the city and best seated. I own two-thirds of it and you are welcome to it. Appoint your meeting at five o'clock in the afternoon for the laboring class will be at liberty and you will have a great meeting. There are many who want to hear your for you are gaining in the city." I turned to my companion and asked him what he thought of it. He

answered, "It was on my mind with weight to have another meeting but I could not see how or where. It is best to accept the offer." I stood up and let the people know where we should be at the house at the hour to a minute if we could and that I wished them respectfully to inform their neighbors that it would be cordial to my feelings to have company of all that was willing to meet with us. [We then] closed the meeting and went to the Friend's house that lived near. I soon asked the Friend if there was not a man living in the north part of the city that would let us have a meeting at his house. He answered, "yes." We sent a messenger with orders if the way was clear to make the appointment and go forward and notify the people. We attended and had a comfortable meeting. The people's minds appeared open to receive the doctrines of truth. At the close we informed them of the other appointment and returned to Dartmouth. Not feeling clear, I proposed another meeting there [with] general notice to be given. It was larger here. Way opened and utterance was given to clear my mind so as to feel fully relieved.

The 6th of the Mo. according to the appointment we attended. When at the place we found a large house. After we entered the doors we had to make often stops for the people to make way for us to get along to our seats. When we came there was no place but the pulpit for us. As we walked up I looked around and saw the house crowded from one end to the other with people and a great body standing outdoors. I, there in a lofty pulpit, seated on a satin cushion, a thought came into my mind, if my Friends at home knew where I was there hearts would tremble for me. I sank down and wished I had not made the appointment [and] concluded I could not open my mouth. There I sat under that depression of spirit and distress of mind that I could hardly keep from trembling for some time. My companion kept his faith well which was a strength to me. At length through the mercy of a gracious Redeemer all this was taken off. They appeared to me to be no more than children and all about me no more than dust. Feeling the word of life to arise in my mind with strength and gospel authority I was preparing to rise. A language saluted me, "see that thou keep calm and speak deliberate." Under the impression I rose on my feet and though there was considerable whispering over the meeting, the first sentence spoken stilled them that my companion remarked the like he never saw. He took notice and did not remember that he saw a hand lifted or a foot moved for one hour and a half. The power of the Lord came mightily over the Meeting. Truth reigned beyond what I had ever experienced before. Gospel truths flowed as the gentle waters dropped as the rain and distilled as the latter rain upon the people. The service closed with thanksgiving to the Most High God for favors past and humble prayer for the continuation of them and a blessing for the favors of the day. In going out of the house I felt a caution to take care and not be drawn away by the affection of the people. I was favored to take the hint and got away as quick as I could to the Friend's house nearby, away from all noise and felt joy and peace in so doing.

Next morning after having a sweet refreshing night's sleep, I

awoke feeling clear of these parts. I told my companion we would not leave. While all was well, we would leave it well. We took the stage and in three days crossed the country over to the bay side and came to Samuel Moore's at whose house Friends meeting was held on first day once in two weeks. The 8th and 9th we lay by and wrote home. The 10th and first of the week we had a large favored meeting at Samuel Moore's. The minds of the people were broken into tenderness, several of them to shedding of tears plentifully. In the afternoon we had a meeting on the Mountain among a poor people that were glad of the opportunity and much tendered under the testimony I had to bear among them, yet there did not appear to be much religious concern with any of them. I felt peace in discharging my duty.

The 11th we rode to Grandville [Granville] twelve miles and put up with Thomas Grean [Green], a public Friend, and the only one they had in this country. The 12th we had a full and satisfactory meeting there where Friends Meeting is held half the time. 13th we had another meeting [at] Granville about eight miles down Digby River from the other meeting. It was held at a Baptist meeting house. I think this was a large meeting. I was told that four Priests came to this meeting, all of different sentiment and hearers with them, strongly armed with a coat of mail, the materials superstition. They did not mean to be hitched on any side nor have their castle defaced anywhere as much so as I thought as ever I was sensible of. The state of the people very much depressed, my mind with painful exercise. I said in my heart, "In vain will be to open my mouth unless the Lord giveth strength equal to the dya for I felt much stripped in spirit and resigned to pass the meeting silent believing the Lord knew what was best for me and the people. My mind became calm and composed. It was a long silence. At length I felt the word of life to rise with powerful authority with these words, "Saul, Saul, why persecutist thou me? It is hard for thee to kick against the pricks." I was led to open and apply the subject in all its bearings. The priests' heads fell, the Lord's power came over the meeting and the mighty power of the most High shook their castle to the foundation. Though they struggled awhile, there armor failed them, their Goliath fell and the spirit of opposition, Philistine like fled and left the field. Gospel truths flowed clear and easy, dropped as early dew. May it rest long on the people, many of whom were broken to tenderness of heart and some to tears. Oh, may my soul forever bow before the Lord in humble grateful thanks and praises to his everlasting Holy Name.

The 14th we had a meeting at Annapolis in a Methodist house of worship. Many enquiring tender people came to it. The Lord favored us with a good refreshing meeting. The 15th we had in Clemmens [Clements] a meeting twelve miles from Annapolis among the Dutch, a poor people, a solemn tendering time, the poor things seemed much rejoiced with the visit. We rode ten miles to Digby Village. The 16th and first day of the week we had a meeting in the Church meeting house. The minister gave up the afternoon to us and attended himself. [They] shewed no disgust though plain truths was told them. A satisfactory opportunity to

us and generally to the people. (13)

The 17th we went to Trout Cove. The 18th we had a meeting there and found kind reception by the people. We also had a meeting at Little Gulvers Hole. The 20th we had another at Sanchy [Sandy?] Cove. In all these places we met with kind reception. Good attention was paid to us. The 21st we made round Stormy Bay ten miles and lodged with a man by the name of Jones and had a meeting in the neighborhood. The 23rd and first of the week we went to Waymouth [Weymouth] and had a meeting there. A great many people were gathered to gether [and] the power of the truth broke in upon the people in a wonderful manner. They seemed melted like wax, some wept aloud. The Lord was pleased to exhalt the standard of truth and righteousness and magnify his power in the eyes of the people. Blessed be his holy name forever more.

The 24th we started fow Wilmit [Wilmot] were Samuel Moore lived but hearing of Obediah Griffin, an old neighbor of my father's when I was a boy by whom we were joyfully recieved and well used.

My companion having informed me before that he must return home in the fall now let me know he thought the time was come. Not feeling clear of the country, I could in no way believe it right for me to return then. It was a trial for me to think of parting after traveling several months together without least discordance. After some struggle of mind I was favored to give it up and part with my companion. He went to Digby to seek passage and I went to Wilmot where I made some stay. The next meeting I have account of was on St. Marys road three miles from Digby. After it we rode to Digby and found my companion there who had not yet got a passage. We were one night together and had to part again.

We went on to Annapolis, made but little stop there. I now had Samuel Moore as companion. The morning following we rode about five miles and came to a thick neighborhood. [We] stopped and had a meeting with a careless, easy people that concerned themselves very little about religion. After meeting we went to Robert Fich-Randolph's [Fitz-Randolph]. The 30th of the Mo. attended Friends meeting at Wilmot on first day and had an appointed meeting again on the Mountain in the afternoon, a full and favored season. Truth gave strength and utterance to clear my mind that I felt full relieved.

I lay by a short time to recruit as I was much word down. My rest was short, being strongly impressed to go to see Cornwallis and Hoveton [Horton?]. I informed Friends [of] my prospect [and] they approved it. Samuel Moore and Thomas Green were in company. The 4th of the week and Mo. we set out and rode forty miles. Got in so late there was not time to have a meeting that evening that we gave the next day to look a place and inform the people. [The] sixth of the week we had a meeting in the Baptist house of worship. The gathering was not large. The inhabitations mostly fixed in the Baptist belief that it seemed heavy getting along amongst them. I was favored to relieve my mind. The 7th of the

Mo. and week we rode to Horton. The 8th of the Mo. and first of the week we had a large meeting in the Baptist meeting house of that place. Many of other societies coming in, there was an open door for labor. I was much enlarged. The doctrines of truth went forth clear and appeared to be well received by the people. We returned to Samuel Moore's the 11th [of the] Mo. I made a little visit to the inhabitants of the Mountain and took my final leave of them. (14)

The 12 [of the] Mo. we went to visit the few Friends that lived at Granville and made our home with Thomas Green. 13th [of the] Mo. met with the few Friends there and some neighbors, where we experienced the Lord's promise fulfilled that where two or three gathered in his name, there He would be in the midst of them whose presence gives joy and gladness of heart and raises the drooping head. The 14th I appointed a meeting at Annapolis but now feeling clear I appointed another the 15th on first day. The collection of people was large which gave opportunity to relieve my mind in a solid feeling manner and to part with them affectionately. The following day we rode to Digby, forty miles.

The 17th [of the] Mo we went up the River about nine miles and had a meeting the north side of the basin. I went poor, empty and bowed in spirit. In this depressed condition I mourned awhile. My redeemer was pleased in his own time to arise with healing in his wings and to anoint the shield. I went forth under the banner of his love, my bow abode in strength. The battle was turned to the gate this day, I hope to the everlasting honor of the true and living God. The 19th we returned to Digby.

The 20th we had a meeting at evening in a private house. In the course of my communication I was led to address a mother of a family that mourned with heartrending grief for a drunken husband that was spending his interest at taverns in drunkenness; that she greatly feared her children would come to poverty and want. I had to speak to her thus, "Hold up thy head in hope for thou shall soon be relieved of thy burden. Thy husband shall be taken away and laid beneath the turf, not suffered to deprive thee of a living, nor thy children of a home. When this takes place see that thou art a mother to thy children, bringing them up in the fear of the Lord, that He may be a husband to thee and a Father to thy children and bless you." After meeting there came in several where I was. One man looked on me and said, "According to your preaching such a man is going to die soon and you pictured him out exact." I asked if he was at meeting. He answered, "Yes, and his wife too." Before I got away from the place there came a man into the house where I was and said, "Such a man is dead, just as this minister said. He died drunk and now we want to get the minister to stay and preach the funeral sermon." I thought it best to pass away as quiet as I could.

Not feeling clear of the other inhabitations up the River St. John I made the second visit with Samuel Moore for company. He made an agreeable companion. The 22nd we sailed for New Brunswick and the 23rd arrive there about 12 at night. It being the first day of

the week at evening we had a large solid comfortable meeting in the Methodist house of worship. My spirit was revived and courage renewed in the Lord to go forward in hope. Accordingly we sailed up the river about forty miles to Archelas [Archelaus] Carpenter's. Got there the 25th [of the] Mo. We had a large meeting at Robert Smith's in the neighborhood. The way for communication was made easy, the doctrine of truth was opened clear, the people gave good attention. Near the close a comely woman acknowledged what had been said to be the everlasting truth and that there was no other way to be saved, wished the audience to prize the favor in earnest, giving all diligence to make their peace with God.

Feeling clear of this place we took a boat to go up the river. The wind being ahead we stopped in about four miles. The next day, the 27th, we travelled on foot six miles to Benjamin Birdsall's; stopped and had a meeting with a careless people, yet such was the mercy of the Lord that the truth came over all. The minds of many were tendered. The 29th [of the] month and first of the week we had a meeting in Waterbury [Waterboro?] with the Baptists. Though the Lord gave strength and utterance amongst them they were so settled in their fixed belief that it was like pouring water on a rock. I felt peace in doing my duty. After meeting we traveled twelve miles to Hugh Copperthwaite in Sheffield. The 30th [of the] month we had a meeting in the evening with a loose hard people, mostly refugees. It required sharp heavy strokes to enter old dosy blocks. It made the labor hard, but good was the Lord who helped me to clear my mind that I felt easy to leave them and glad to escape with the skin of my teeth.

The first of the 12th Mo. we traveled twelve miles to Nicholas Rideout's and lodged with him. The 2nd of the Mo. we sat with a tender few that were concerned to meet together in the manner of Friends and were comforted. I had to encourage them to abide faithful and the Lord would be with and keep them in safety. The 3rd [of the] Mo. were detained by a snow storm. Early in the morning of the 4th [of the] Mo. we started for Frederick Town. Finding the river not passable we returned to our Friend Rideout. We had a little meeting in the neighborhood the 5th [of the] Mo. The 6th [of the] Mo. and first of the week we met with the few friendly people at Rideout's where they commonly met. Having notice of our being there, a pretty company came in. I was favored with a lively clear testimony. In the afternoon we met with the few friendly people who chose to meet by themselves as usual. The life of gospel love was sweetly felt among them. Feeling much sympathy with them I was led to encourage them to abide in and keep the word of patience as those the Lord would keep in the hour of temptation.

The 7th [of the] Mo. the roads not being fit to travel we lay by. The 8th we made trial and got across the river on the ice. On the first it was crossed and went to Frederick Town, made out home with Robert Smith and were kindly used. The 9th at evening we had a large crowded meeting at Cornelias Ackerman's [Cornelius Ackerman's] where I was led to shew that the devil was the first

that ever preached the doctrine that man might sin and should not die and that God has always said the soul that sins shall surely die and that God had ministers and the devil had ministers and when we heard ministers preach such doctrines as the devil first preached we might know they were not the Lord's ministers. I was led largely into the subject. The people gave good attention and appeared solid. I was told after meeting that there was a great dispute between the New Lights and Methodists, each claiming the right of likeness to the Quakers and the man remarked, "You have decided the dispute." I asked him how it turned. He said, "The New Lights believed once in grace always in grace in the extreme and you laid that waste and the Methodist exults." I was told there was a number of both societies at meeting. After the meeting I was attacked by a New Light preacher with about twenty at his heels. A bright sharp eyed man approached and accosted me thus, "Well friend, I can fellowship with you. I have seen Quakers before and if I am ever so happy to get to heaven I expect to have Quakers company, but how you get along without baptism and the sacrament or Lord's supper I do not see." Being fatigued and seeing such a sharp looking man and large company with him, I was afraid for I thought they came for an argument which I was not fond of. I sat a little to think. It came into my mind to ask a few questions that would perhaps bring it to a close. I proceeded, "Did I understand thee that thou believed there was Quakers in heaven?" Answer, "Yes." Question, "Is there any way for any to get into heaven but by Christ the door?" Answer, "No." I then remarked, "I think the Quakers have the better of the Baptists and make a savings." He says, "Why so?" I remarked, "We save the trouble of going down into the water and coming out again and drying our clothes and get into heaven as safe as you." He sat a little without reply, then arose on his feet, took me by the hand with these words, "I can bid you God speed, farewell," and went off and his company with him and glad was I.

The 10th of the Mo. we traveled up the river seven miles. A storm coming on, we stopped with General Isaac Allen who kindly invited us to stay with him through the storm. We gladly accepted the offer. The 12th we moved up the river about four miles before we stopped to have a meeting at evening. Met with painful trials as I had now got on the ground where the people had held their meetings somewhat in the form of Friends for several years and had rejected the common ceremonies. There came in a New Light preacher [who] stayed around several months and had got a number of them into the water and forbid women preaching. [He] had silenced one woman, the other two somewhat stood their ground. He forbid the people meeting in the Quaker way, as he called it. There was a number that would no go into the water nor receive his doctrine and, after he had got the people all in confusion and contention, he went off and left them in a pitiful situation. I found it my business to go among the remnant that had not been drawn away, encouraging them to meet together as before, and they had found the effects of admitting ministers to preach in meeting before they knew their principles. I thought it a sufficient warning in future, but poor things, they seemed so broken and

heart rent that I could but mourn for them. Oh, may the Lord be a wall about them. I believed it right to encourage the women to stand their ground.

The 13th and first of the week we had a meeting in Cove Village in Kings Clear. It was large, both sorts at it. My mind was led in a clear discriminating line of doctrine between the precious and the vile, the letter and the spirit, ceremony and gospel substance in that the letter killeth, but the quickenings of the spirit made alive unto love and good works. This rejoiced the poor broken ones. The others were silenced. Truth had the victory. Blessed be the name of the most High who is strength in weakness, riches in poverty, a ready helper in every needful time to all those that look to and put their trust entire in Him.

The 14th we had a meeting to which a number of black people came. It was a tendering time. They seemed more open and ready to receive and believe the truth than many that had more information, for they acknowledged they felt the truth of it. The 15th we had a meeting at Archelas Hammon's [Hammond] at evening; not large but satisfactory excepting some lightness among the young people who became sober before meeting ended. Not feeling clear of the place we appointed another meeting in the neighborhood the evening of the 16th. It was large. Truth came overall; rose in dominion. The people were tendered, fully acknowledging to the truth of what was delivered among them. The 17th we had a meeting at John Bookers (16) to good satisfaction to ourselves and the people. The 18th had no meeting. 19th had a meeting at evening in the house of John Caroners, (17) a favored solemn time. The 20th and first of the week we had another meeting in the neighborhood. A large number came to it. I found my mind drawn to take up the subject of mans' sinning during life and that those that believed in and taught that doctrine were not the followers of Christ, for He came to put an end to sin and finish transgression and in the room thereof to bring in the everlasting righteousness, a new doctrine in this part of the country. It made the people state for awhile. Through the mercies of the Most High, I felt my mind harnessed for the day and enabled to shew them from many scripture texts that God through Christ had amply provided means in the purging forth of the spirit of His grace upon all flesh, a measure of which was given to every man to profit with, all which if they believed in and obeyed in all things that it would become that through them which would enable them to walk in newness of life after the spirit and not after the flesh, and worship the Father in spirit and truth which was only expected of him and was led to shew them that what was not of God was sin as well in worship as all other conduct. My mind was much helped, the word when forth clear and in good authority. The meeting [was] quiet and closed solemn for which I felt renewed cause to give thanks and praise to the Lord most high for the favor of the day.

The 21st not being well, laid by except riding about five miles to Bar Island [Bear Island?] where we had a large meeting the 22nd at evening. The people were attentive and quiet and I think it

was to the satisfaction of all. After this meeting I felt at liberty to turn about; left some of them weeping, a humbling parting.

The 23rd traveled ten miles mostly on foot. Put up with Benjamin Stuart [Stewart in 1861], formerly from Fishkill, N.Y. state, and was kindly entertained. The 24th and 25th we continued our travel on foot through snow which was very fatiguing, until we got to Jonathan Sison's [Sisson] at Lisawa [Lizaway] Creek, who was from my native country and very glad to see me here. We had a good home where we rested the 26th. The 27th, first day of the week, had a meeting at his house. Found a few serious inquiring people and the way open to minister gospel truths which was gladly received. The 28th we traveled.

The 29th had a meeting on Shagar [Sugar?] Island. It was shown me in the clear light of the Lord that the people had [been] visited with the day spring from on high and much awakened, [but] that the priests ass in some other places had taken this opportunity [and] made the people believe that this was their day of grace and seal of their salvation, that they never could be lost and had turned the minds of the people from that that began the work of reformation on their minds to believe that if they were baptised in water, partook the sacrament as they called it and kept the sabbath day and paid the priests well, all was well, even while sin had the dominion over them and the last state of such was worse than the first. I was constrained to take up the subject at large, go into all its branches and shew the corruptness of such principles and the weakness and hardness of heart it would leave them in, that it was delusion that always brought forth sin and sometimes conduct acted and cloaked under religion that was strange. After giving of them this subject I was helped in a marvelous manner to call the attention of the people to that that first awakened them, then shewing them from many scripture passages what it was and what it would do for them if they would believe in it. They would have the everlasting gospel preached to them without money and without price. After it [the meeting?] feeling so relieved and clothed with peace, I could but admire and marvel in thinking upon the goodness of the Lord and giving a sense of and strength to speak to the state of the people that they acknowledged it was so. Many had run into strange things so much so that a father had urged his daughter to an unlawful intimacy with one of their ministers to do the will of God. (18)

After meeting we went to Colonel Allen's. The 30th we came to Fredericks Town. Having a cold on my lungs we lay by until the 2nd of 1st Mo. 1802. In the evening we had a meeting in the town. Many came and appeared well satisfied. The 3rd and first of the week we moved down the river. My being much unwell we moved slow. The 4th we got to Hugh Copperthwaite's. The 6th we rode about twelve miles. Being more unwell I gave up crowding ahead only as I could bear it. [I] soon had to stop. It gave me a chance to recruit a litte.

Feeling my mind drawn towards a village and the head of Grand Lake I proposed to Benjamin Birdsall to take us there, thirty miles. He took us to Marmaduke Hutchinson's. We found them Friends that rejoiced to see us come. We had a meeting at his house the next day. They being much beloved by their neighbors and living near the village the meeting was full, a precious tendering time. The first deacon in the church with his wife were convinced of the truth at that meeting, have since become members of our society and nearly all their large family of children. Next day we parted with them affectionately and returned to Benjamin Birdsall's. The 10th I lay by several days until I got a little recruited and then went down the river to Samuel Underhills where we stopped and had a large meeting. The 17th of the Mo. and first of the week that was truly favored and the people generally tendered, acknowledging to the truth of what they had heard. When I came to this place I informed what my prospect was when they said a Baptist minister had appointed a meeting the same hour the same day and notice was spread. I thought of it a little and told them I felt best to attend to my own prospect as we lived in a free country the people might go the way they liked best which was complied with. When the time came the priest seeing how the minds of the people stood proposed to drop his appointment and come with them to my appointed meeting. After acknowledged he was glad he was there being well rewarded for coming for the presence of the Lord was amongst us and wished the people to take heed to what they had to hear for it was the truth; encouragement to you my children to stand faithful to the pure openings of light and life resting assured that the Lord will make a way for the right thing.

The 18th and second of the week we went down to New Brunswick. My lungs becoming more affected we stayed until we could get a passage in a good vessel to Digby. We sailed at two in the afternoon. In a few hours there came on a tremendous storm from the south east and brought the fog so thick that we could not see from bow to stern of the vessel. They had soon to light lamps, the tide going out we had a heavy sea, night coming on, dark beyond description that for twelve hours it seemed awful. In the morning we narrowly escaped dashing on the rocks. Our lives were all spared to look back and think upon the marvelous providences and tender mercy of Him that controlleth the great deep.

We stayed at Digby one night, then went up the river to Wilmot home with my companion who found to his joy his family all well. By this time I was not able to travel. I took a room for several weeks. Went out but little, only to attend meetings as they came in course, being half the time at Samuel Moore's where I then was.

Whilst here I heard of three families of Friends that lived back in the country and had not been visited by Friends since they came there. I felt my mind arrested night and day to go and see them. When I was recruited so that I could ride I set out with Samuel Moore and Thomas Green in company. We found them. One of the brothers was dead. They were three brothers, they told us

that they agreed for their passage to Pennsylvania. Before the sailed unbeknown to them the Captain was ordered to land them at Nova Scotia just about the time war was declared with America. It continued so long they became discouraged and bought there; had lived in the country twenty-eight years without any intercourse with Society. The old people appeared to retain the trait of Friends in language, dress and deportment. The children were gone from it except those of the youngest brothers who had settled a number of miles were in the practice of sitting down with their children on first day which the others omitted. The difference was easily seen. We had a meeting in each neighborhood; this last was a solid tendering and joyful time to this dear family. When we parted with them tears fell from their cheeks like drops of rain. My heart ached for them.

We returned to the other settlement where I was taken sick and confined a week before I got able to travel. When recruited we had another meeting with them and parted. I returned to Samuel Moore's. After parting with those Friends and looking over the great number I had fallen in with that told me their parents or grandparents were Friends and some that they were members, seemed as sheep without a shepherd. All within me capable of feeling was awakened to sympathy that I could but pour forth my prayer to the Lord that He would pity this land and be a Shepherd to the peoples. In many places I was entreated with tears on their cheeks to come and live among them, then they would be Friends and enjoy society for they could be nothing else. The priests they could not go to hear. Many affecting scenes I passed through in this land feeling this language pass through my mind, "Oh, that Friends did but enough consider what our forefathers passed through to support the principles we professed and the righteous blood that was shed for the liberty we enjoy. They would not wander from the sacred enclosure of Israel's King as they do, see the Lord doth not withhold anything that is good of those that love Him."

When returned to Samuel Moore's I found myself unable to keep up and in a few days was confined to the bed with an inflammation on the lungs near three months. The pain and agony I underwent at the lungs I cannot describe. It affected my head that I was often fleetly and wild in my talk. When more settled the thoughts of being deranged was very afflicting and of dying in a strange land and away from my family and friends was also grievous, yet I saw nothing but death for a while and the old enemy was suffered to throw his fiery darts that tried my faith to a hair's breadth in presenting to me that this was the reward of all my toil and anxiety and that it was just such fair as God always rewarded his servants with and that I had deprived myself of the enjoyment of life to serve God and now I see what I had got by it and that I had preached repentance and that was false doctrine for God never received any to Heaven only those that never sinned and that I had told people that God had sent his Son Jesus Christ into the world who had laid down his life for the sins of the people to the acceptance of God His Father that sinners might be converted to God. All this was horrid blasphemy, inconsistent with the

nature of a good reason or good sense to believe that God would take the life of a good man for he was nothing but a good man and to take such a life to satisfy his revenge on the wicked was horrid to believe and that I had preached it up and that if I would renounce this false doctrine I should feel better as I was going to die and if I did not do it hell would be my doom. My agony was great. I requested that no one should be admitted into the room without my consent. I took my room and bread in that way for two weeks. All through this sore trial I felt in me to contradict all of those presentations and when the darkest shades of despair came on me there was a little spark of hope kept alive that could not be quenched, yet I was reduced under these trials almost to a helpless condition. To deny all that I had every found comfort in I durst not do without evidence of light would bring peace and quiet to the mind-- this I did not find. To try to comfort myself an old experience I found gave no relief, I turned and turned but found no way of solid comfort until I gave up to die in that country in just such a manner as the Lord was pleased I should for in all those rolling thoughts there was nothing in me that would consent that God was not perfect goodness and equally just. This grain of faith I never gave up and it proved enough to keep the fire of hope alive. For a number of days, I durst not converse with any person, only ask for what I needed. I durst not look into a book as I found my mind could not bear it. I lay for days and nights and kept as still as possible in body and mind. The only thoughts or theme of meditation was "Here I am before thee, Oh Lord, a poor helpless creature. If I have been wrong, less or more, thou knowest it all and can shew it me. If I have been right thou canst confirm it to me and strengthen me as seemeth good in thine eyes." In this state of mind only could I feel composed and enjoy a little of the comforts of hope until the Lord was pleased in mercy to take me out of the horrible pit and give me to see in the clear visions of light that it was the hour of temptation I had passed through in which and with which floods the old dragon had swallowed up many and would down many with the sweep of his tail. Therefore in that I did not run with the temptation nor lean to my own understanding, but had regard to that spirit that withstood the temptation in me and had called to Him alone and not on another, that he heard me and would hear all such and keep them in the hour of temptation from falling. The floods passed away and it seemed as though I was in another world much like paradise. I found the feet of my mind once more standing on the rock of all ages that never was prevailed against.

I soon recovered and got out. Spring having come on I made preparations to return to the States. The 19th of 3th [3rd Mo. in 1860 edition; 4th Mo. in 1861] I came to Digby to seek a passage. I had to wait several days in which I felt a draft on my mind to make some visits which were attended to and attended meeting at Jogins at James Holingheads; the next day at Joseph Young's, Digby, both comfortable, refreshing meetings.

The 23rd of 3Mo., 6th day of the week, I embarked for the States about four in the morning with a fair wind. Had not sailed but a

few hours before there came a heavy north east storm. Before it we ran three days and nights. When in sight and against Cape Cod the storm ceased and for twenty-four hours we had a still calm, the sea having been blown into great swells and the wind ceasing at once, we could not sail at all. The ship rolled exceedingly; were sick enough the next morning. The wind arose from the W.N.W., tremendous gale that we were in jeopardy and imminent danger for six hours. About the middle of the day it abated. I was set on shore at Martha's Vineyard near a Friend by the name of Coffin who with his family were glad to see me return.

[The following section follows immediately after Hoag's return to New England in the 1860 edition, on pages 139-140, in the 1861 edition, this section comes after Hoag's return home to Vermont, on pages 137-138. The following transcript follows the 1860 printed version.]

Two circumstances transpired while I was at Nova Scotia, that I now think best to relate. The first occurred a short time after I left Halifax. A messenger came to me earnest desiring to know, if five hundred pounds Halifax currency, a good-sized house well furnished, a cow kept for the year, and brought to my door to be milked, [1860 edition adds: and a horse and chaise the year round, at my command,] with sufficient wood cut at the door, would be salary sufficient to satisfy me to come and settle with them. It brought a close trial over my mind-- not that the offer was any temptation, any more than the dust I stood on-- but how to get along with it, and not hurt the people nor the good cause. Beyond my expectation, way opened to give my reasons why I could not comply with their desires, in so plain a way, with pleasantness, that they took no offence, and we parted very friendly. The other was in another part of the country. They offered me a farm of five hundred acres of land, sixty acres under good improvement, with a good house and barn on it for £100, and furnish it with five cows, a yoke of oxen, a span of horses, and all farming utensils, which I should have at my own price, and from seven to ten years to pay it in, without interest. They thought I might accept of this offer, as it would not be taking a reward (they said) for preaching, but a chance that would put me in a situation to attend to my duty, without being embarrassed, or my family suffering want. In this it was more difficult to open the subject in all its bearings, so that they could clearly understand me, and to show them in what point I stood, and the difference between their view and mine.-- When they understood me they acknowledged that I could not accept it, so we parted very friendly and loving, which I viewed as a great favor.

1. Timothy Rodgers. Journal. In the Quaker Collection, Pickering College, Newmarket, Ontario. Joshua Evan's account is included in his Journal Byberry, Pennsylvania: John Comly, 1837; the Evans Journal is also included in Friends Miscellany, vol. 2, 1837.

2. The minute book of the Dartmouth Preparative Meeting, 1786-

1798, is at the Nantucket Historical Association. Although the Dartmouth group seems to have been functioning as a regular meeting in 1801, I have not been able to locate any further minutes. For a brief account of Quakers in the Maritimes, see Arthur G. Dorland, The Quakers in Canada (1967), pp. 30-38, 47-50.

3. For the editing of the Hoag journal, see Hodgson, William. Society of Friends in the Nineteenth Century, 2 vol. (Philadelphia, 1875-1876), vol. 2, p. 183, and Densmore, Christopher. "New Information on the Wilburites of New York," Quaker History 72 (Fall 1983), pp. 130-133.

4. Hoag Journal at Quaker Collection, Haverford College (MS 975 C). The 1860 edition was published by David Heston at Sherwoods, New York, and the 1861 edition was published by W.J. Moses, Auburn, New York.

(5) The records of Danby Monthly Meeting record Hoag's request on 3rd Mo. 1797, approval was given in 7th Mo. but it was reported that no companion could be found to accompany Hoag. The minutes for 10th Mo. 1797 state Hoag "had given up performance of said visit." In 10th Mo. 1800, Hoag again "opened a prospect of making a Religious Visit into Roadisland Yearly Meeting as far as Nova Scotia and the Island of St. Johns." The request was approved the following month. Minutes of Danby Monthly Meeting. Haviland Records Room, New York Yearly Meeting (#D1/1222).

(6) Both the 1860 and 1861 editions omit Hoag's protection of the young girl and his conversation with the young ruffian.

(7) The 1860 edition: "There were three meetings three miles distant from each other."

(8) The 1860 edition begins the sentence "These were Swedenborgians..." as if this is a continuation of the proceeding comments.

(9) Probably John Cambridge (1748-1831), a land agent and business man who may have originally been a Quaker and had been connected in the 1770s with the Quaker settlement on St. Johns of Robert Clarke (ca. 1750-1794). Cambridge will be the subject of a sketch in a forthcoming volume of the Dictionary of Canadian Biography.

(10) Refugees may be a reference to Loyalist settlement near Bedeque.

(11) See R.W. Kelsey, "Quakerism on Prince Edward Island in 1774." Bulletin of the Friends Historical Association 12 (1923), and the entry for Robert Clark in the Dictionary of Canadian Biography, Vol. 4, pp. 152-153. Malcolm Thomas of Friends House, London, found in the Devonshire House Monthly Meeting a report that Clark had been "of disorderly conduct" and the appointment of two Friends to "visit & deal with him" (3rd 1Mo. 1786). A later minute (7th 11Mo. 1786) reported that he had gone to "the Island

called St. Johns" so no action was taken.

(12) The 1798 census lists Coffins in lots 38 and 47. Lot 47 is on the "east end of the island."

(13) Pictou is known as a Scots rather than an Irish settlement. Possibly Hoag's characterization reflects his own confusion between the two groups. Dorland's Quakers in Canada (1967), p. 36, mentions Quakers at Pictou.

(14) "Dutch" may refer to German troops settled in Nova Scotia after the Revolutionary War.

(15) Cornwallis and Horton were in Kings County, near the Minas Basin. Cornwallis on the Cornwallis River and Horton on the Gaspereau River.

(16) The manuscript and the 1860 edition read John Booker, 1861 edition reads John Baker.

(17) Manuscript reads John Caroner, 1860 reads John Carner and the 1861 edition reads John Lawrence.

(18) Passage omitted from both printed versions.