

THE BRIDGING
OF
THREE CENTURIES

THE LIFE AND TIMES
of
PHEOBE CROSSLEY LLOYD -
THE GIRL BRIDE OF A REBEL OF 1837

Patriots of 1837
and Their Descendants
Honoured by Their Country and King
A Century Later

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A century has passed since the times of the Rebellion of 1837. Many books have been written on the subject from various angles and a good personal collection of those who possessed personal knowledge of men and events of the day, have read widely on the subject for ever half a century has an extensive file of all data obtainable. From investigation made at first hand and from interviews with lineal descendants, I have been able to pick up much information by tradition and also from original documents. Many articles and some volumes have been written in the past year as a completed century has brought the stirring times of 1837 to the minds of those interested in the political history of Canada.

THAT YOU MAY UNDERSTAND

The information contained in this book was gathered and prepared by Mr. J. M. Walton, Aurora, and Mr. E. G. Lloyd, Schomberg, but unfortunately both of these men died before the book could be published.

Therefore, the book has now been published in its present form by the family of the late Mr. Lloyd so that the very important and interesting information contained within its covers would not be lost to them or to posterity.

PREFACE

A century has passed since the times of the Rebellion of 1837. Many books have been written on the subject from various angles. I have had a close personal contact with descendants of men who possessed personal knowledge of men and events of that day, have read widely on the subject, and for over half a century have kept a comprehensive file of all data obtainable. From investigation made at first hand and from interviews with lineal descendants, I have been able to pick up much information by tradition and also from original documents. Many articles and some volumes have been written in the past year as a completed century has brought the stirring times of 1837 to the minds of those interested in the political history of Canada.

I am approaching this subject from a new angle. Little knowledge has come to the surface in recent years as to the lives of the wives of the patriots of this locality and their sufferings through the participation of their husbands in this tragic event. What is written about Jesse Lloyd and his wife, Pheobe Crossley, has been gathered from reliable sources, and is, I believe, a true story of her life and times. Old letters written by Pheobe Crossley to her fugitive husband, Jesse Lloyd, one hundred years ago, were discovered in Ohio where he had gone and where he died of fever in September of 1838. This unexpected discovery inspired the preparation of this sketch. The back ground of

the family of her husband, Jesse Lloyd, is faithfully depicted from the most authentic sources. The readers can form their opinions of the character and antecedents of the rebel. If any had the idea that Jesse Lloyd was an irresponsible disturber of the peace and a man of no substance or standing, with nothing to lose, not even a character, they will see their mistake. While the Quakers were apostles of peace, yet the Quakers played a bigger part in political reforms, where reform was most needed, than is commonly known.

J. M. Walton.

Aurora, Ontario,
December, 1938.

E. G. Lloyd.

Schomberg, Ontario,
December, 1938.

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Papineau. Carries code messages to Lower Canada. Plans for capture of Upper Canada capital by bloodless conquest. Self protection and personal safety cause for forging of pikes. The turn of events. Rising flood of Rebellion. McKenzie visits Lloydtown in November of 1837. Lloyd pays over in the presence of his wife \$2000. to McKenzie. Carried it by saddle bag to York in the night.

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CHAPTER I

THE WELSH QUAKERS

Little was it thought when George Fox, the founder of the Quaker sect started out in 1650, that his teaching would affect so many lives and the destiny of men and nations become involved. Back three hundred years, among the hills of Wales, his followers, accepting his teaching, found grave and far-reaching results in their lives. From an old book published in Philadelphia in Market Street, between Second and Third Streets, in 1787, the press of Joseph Cruikshank turned out a volume entitled "Collection of Memorials" concerning divers diseases, ministers, and others of the people called "Quakers" in Pennsylvania, New Jersey and parts adjacent from the first settlement. On page 21 appears the testimony from the monthly meeting in Haverford, Pennsylvania concerning Thomas Lloyd. We quote an extract: ---

"Many of us, having had long acquaintance with Thomas Lloyd, both in Wales where he formerly lived, and also in Pennsylvania, where he finished his life and laid down his head in peace with the Lord.

He was by birth of them who are called the gentry, his father being a man of considerable estate and of great esteem in his kind, of an ancient house and an estate called Doloboran in Montgomeryshire in Wales. He was brought up in the best schools, and from thence went to one of the universities; and because of his superior, natural and acquired parts, many of kind in the

world had an eye of regard towards him. Being offered degrees and places of preferment, he refused them all. Hearing of a poor deposed people called Quakers, he went to hear them. The Lord's power reached him and came over him to the humbling and bowing down of his heart and spirit, so that he was convinced of God's everlasting truth, and received it in the love of it, and was made willing, like meek Moses, to choose rather to suffer affliction with the people of the Lord, than the honours, preferments and riches of this world".

Like other Quakers of his time he suffered imprisonment, fines and confiscation of his property. "His helping hand to the weak, his gentle admonitions, add a zeal of witness in the hearts of all faithful Friends who know him both in the land of his nativity and in these American parts". "He had many disputes with the clergy and some with peers in England, and also suffered imprisonment and much loss of outward substance to the honour of truth; yet these exercises and trials in the land of his nativity were small compared to the many great griefs and sorrows he met with and went through in Pennsylvania". He was born in 1604. In his last words he said to Griffin Owen, a friend then intending to journey to England, "I desire thee to mind my love to Friends in England if thee lives to go over to see them. I have lived in unity with them and I do end my days in unity with them and desire the Lord to keep them all to the end in the simplicity of the Gospel". On the 10th of the 7th month of 1649, on

the 6th day of his sickness, he passed to his reward and was buried in the Friends Burial Ground in Philadelphia at the age of 45, having been seven years President and Deputy Governor of Pennsylvania.

All histories of Pennsylvania record the life work of this first Lloyd to cross the ocean and make his home in America. 145 years passed from the landing of the first Thomas and we see the Lloyds again in American history among the Royalist Quakers who did not espouse the Revolutionary cause in the New England States. When the rebels had succeeded in gaining their Independence and throwing off the English yoke, their persecution of those who had not espoused their cause was the worst recorded in history. There was no amnesty granted. The Tories, as they were called, were tarred and feathered, lashed, branded, their homesteads ravished and houses burned, and many were hung; and again we see the persecution of these people, among them the descendants of those who had sacrificed their life's opportunity in the pursuit of happiness life and liberty on a continent newly opened up, to reach which haven, entailed a death-defying voyage in poor, small ships across an almost uncharted ocean.

Just 150 years after the landing of the first Thomas Lloyd another Thomas Lloyd, born on the 8th day of the 6th month of 1798, was to set his foot in Upper Canada in the year 1809, and from his line has sprung hundreds of descend-

ants to bear that name. This Lloyd, however, came of his own choice, for the war had been over and the fury of the victorious rebels against the Royalist Quakers had subsided. Not so with the branch of the family we shall deal with in the succeeding chapter.

Back this far in history may be collected the source in Wales, the effects of which two hundred years or more later were to be felt in the affairs of the inhabitants of Upper Canada, when a scion of this family, Quaker that he was by birthright and inclination, using the plain dress and the plain language of the sect throughout his life, is to figure as the main topic in this book. An interesting historical research has been to trace the influence of the Quakers, whose teachings always enjoined peace, were found sympathetic, and in many cases, active in the cause of political reform under the evil that existed in the days of the Family Compact.

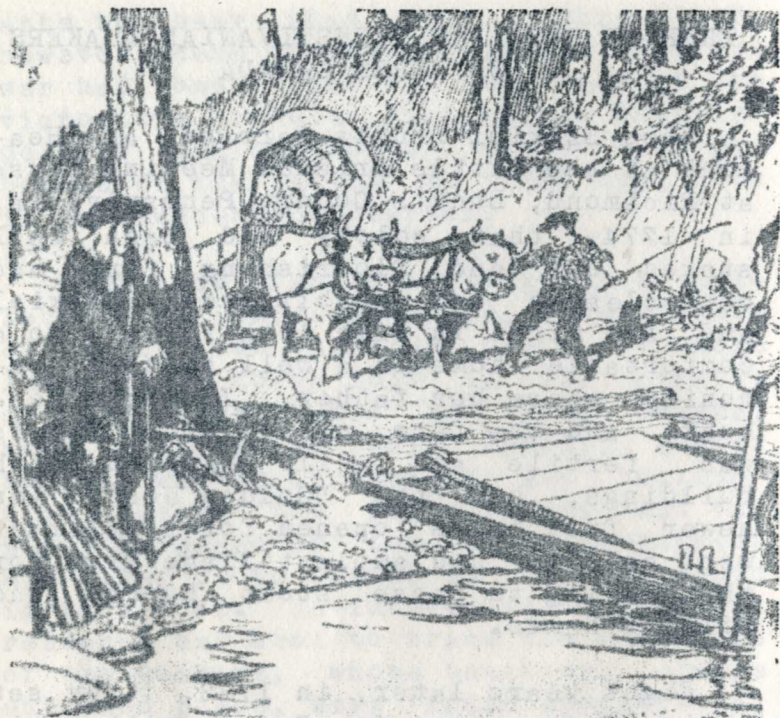
Back of the Thomas Lloyd who lost his Doloboran Estate by becoming a Quaker and refusing to pay tithes, there was before him the Right Rev. William Lloyd, one of the five Bishops who presented their historic petition to King James II, who on its reading tore it up and exclaimed "Treason!!!" The five were tried on the charge but were acquitted. These Lloyds of Wales were men of strong convictions and unflinching courage. Truly Jesse Lloyd inherited some of those qualities of his illustrious ancestors.

CHAPTER II

TREK OF ROYALIST PENNSYLVANIAN QUAKERS TO UPPER CANADA

When Ezekiel Dennis married Ann Heacock at the little Friends Meeting House at Richmond, Buck's County, Pennsylvania, in 1774, that colony had been well staked out and flourishing farms had been cleared and established. Ezekiel and Ann might in time look forward to a comfortable home in a well settled community where her father, Jonathan Heacock, and the farm of the elder Dennis was fertile and well equipped with buildings, but the "Golden West" (as newer free lands opened for settlement were called) had ample tillage free for the taking to those stout hearts and willing hands.

Eight years later, in 1782, they set their faces towards Canada with their six children; Amy, a sturdy lass of 8; twins, John and Abdigal, aged 7; Mary aged 6; Joel aged 3; and Keziah, an infant. They made their way by covered waggon from the old home settlement in Buck's County, Pennsylvania, making their way over the Alleghenies and through the wilderness. They brought cows, pigs, chickens, implements, household utensils, plants, seeds and tools. With rod and gun they captured the fish and game that furnished provisions. The cows were milked and butter made on the trek. A mark on a rear waggon wheel gave the nightly total of revolutions, thus recording the daily mileage of the waggons. They reached the rushing Niagara at Fort Erie long before the



A Party of Quakers on Way to Canada

first regular ferry began to ply the river. Probably Indians in canoes rowed them over, or it may have been a raft of their own construction, but cross they did, with all their settlers effects, and lived for a dozen years or more on the land they cleared near the present site of Fort Erie. In 1794 they moved to Clinton County with all the family now grown to eleven souls, not counting William Hodgins, who had wooed and won 14 year old Amy. Six years after Ezekiel and Ann took their oxen westward, and their brother Jonathan followed with the party on the trail that they had plied.

Tradition has it that beside Jonathan, their married sister; Deborah, wife of Andrew Cohoe, Susannah, wife of William Lloyd, and Amy, wife of James Crawford and their families and John Heacock with his wife (who had been Esther Pyle) were in the company. They arrived at Niagara, so tradition runs, but John looked askance at the swift current, rushing forward to the plunge over the brink of the great cataract. "Does thee think it prudent to venture over with the beasts and the baggage and the little ones?" the elder of the party queried. "We are in the hollow of God's hand", Jonathan is said to have replied. "If He willeth it we will find safe crossing. The bolder spirits crossed the dangerous river, but John and his women folk turned westward and made their way to Stark County in Ohio, where descendants of that family are still to be found in the vicinity of Salem in Columbiana County. It was to this settlement of his kin that Jesse Lloyd, the rebel, turned his face when driven in exile from his adopted country with the reward of \$500 on his head. A century after this, John Heacock's grandson, Joel Heacock, for many years a Quaker minister at West Branch in Indiana, was the one who was said to have imparted to the child, Herbert Hoover, who afterwards became President of the United States, the tenets of that faith, which in all the pomp and power that came to him as President of the greatest Republic in the world, he retained, and the Quaker Meeting House in the capital city of Washington is the place in which the ex-President Hoover, the Quaker, today worships.

Jonathan Heacock, with the rest of the party, turned northward into Canada. These spirits were not daunted by the raging Niagara waters, and with their improvised rafts and canoes they managed to get their live stock and equipment lowered down the steep incline. Crossing on a raft of logs, hewn on the river bank, they got safely across the torrent. Their waggons had to be taken apart and with heavy winlasses lowered and drawn up the steep river banks on ropes and chains.

The first year on Canadian soil was one of terrible privation and suffering. The pioneers lived on berries, roots and barks. Even the leaves of trees were boiled and used for food. One of the party, Ambrose Cohoe, a sturdy man in middle life, died of fever and lack of proper food, for there were no crops whatever that year. Looking back into the dim distance of that tragic scene, we see courage and self-denial and devotion of a father whose wife and seven children, including one at the mother's breast, were enabled through his sacrifices to survive that winter of frenzied hunger, while he, the strongest of them all, literally starved himself to death. In the roll of frontier heroes on both sides of the border there were illustrious names of daring explorers, bold sailors and frontier fighters in Indian wars, but there are perhaps none ever recorded who would consent to die by inches in the agonies of hunger for the weaker ones, who through his self-denial were able to subsist.

Into Canada the Quaker immigrants brought those qualities of forthright simplicity, spirited personal integrity and fair dealing, which had enabled their forebearers, led by William Penn, the founder of Pennsylvania, to set up a commonwealth in the United States, free from warfare with the Indians. There was in them neither hatred nor fear of any human being. History bears witness that the Quakers never doffed their hats to kings, potentates, judges or other dignitaries. They submitted in simple dignity, and with level-eyed serenity saw the scourging, flogging, burning and confiscations of the Quakers in the New England States, but they would not forebear their peace and brotherhood, even in the face of death.

Going back to England we find John Till, the maternal grandfather of Deborah, Ann, Amy and Jonathan Heacock, who had laid in jail at Stafford, England, at the behest of Oliver Cromwell, for six long years, for refusing to attend public worship, varily among this same bank of settlers. He was released by Charles II, but would not yield his faith. The Lloyds had a fine estate at Doloboran in Montgomeryshire, Wales, and Thomas Lloyd, the most prominent son of this wealthy family, after being educated in the best universities, espoused the Quaker religion, and sacrificing worldly prospects, came to America on the ship "Welcome" on the founding of Pennsylvania by William Penn and this same Thomas Lloyd was for seven years the Deputy Governor and President of the Province of Pennsylvania under William Penn's proprietorship.

We will now pick up the ancestral line of Jesse Lloyd. William Lloyd was with the party of Heacocks and had married Susan, and with that party of covered waggoners, crossed the Niagara in 1788. Jesse Lloyd, who was to become famous in history as the Lieutenant of the rebel, William Lyon McKenzie, would be two years old when his father arrived on Canadian soil. The family of William Lloyd migrated to the Yonge Street settlement of Friends, that had been established in 1800 by Timothy Rogers. The family located first in the Township of Whitchurch, but they were frontiersmen and mill builders and they found what they wanted in the woods on the water power stream in the 10th concession of King, about 14 miles west of Yonge Street. To the family of William Lloyd had been born Jesse Lloyd. He married Pheobe Crossley in 1813. Her family had settled in the Township of King. At the time of her marriage she was 14 years of age.

We thus get the background of the life of Jesse Lloyd, the rebel, carrying the characteristics of fortitude and tenacity of purpose that had been in the line since their suffering Quaker forebearers had felt the punishment that had been meted out by Oliver Cromwell to the Quakers at Stafford, England.

Another epoch has passed. We still find the indomitable spirit of these Lloyd Quakers unbroken. We find they set out from the richest and most desirable part of the United States - - the County of Bucks in Pennsylvania, from their

cleared homesteads, comfortable houses with orchards and gardens and live stock and neighbours. They had been non-militant Quakers and they had not espoused the rebel cause. The victorious colonial army, assisted by their French allies, led by Lafayette, forced the surrender of General Cornwallis at Yorktown. These Quakers were not only in danger of personal violence from the vengeance of the successful American Revolutionists, but their homes were sometimes destroyed by fire. Unyielding and uncompromising they turned their faces to a new land where, under British rule in the wilderness of Upper Canada, they could establish new homes. Governor Simcoe had urged all such to come and had offered them free lands in the new British Province.

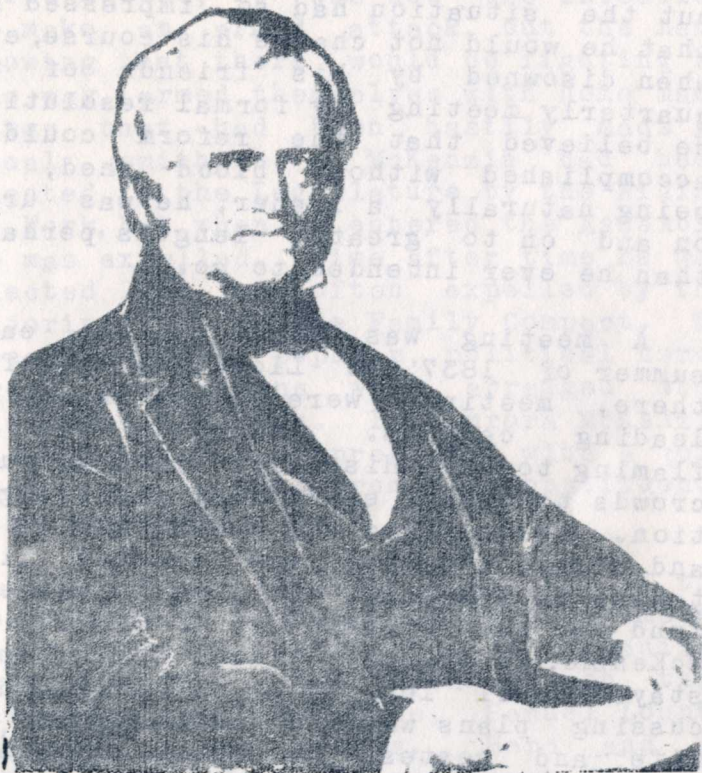
Jesse Lloyd, in his young manhood, went into the Township of King, where in the hills, water power mill sites were found to build his saw mills and grist mill and establish the Village of Lloydtown, and here his large and growing family were raised. He was possessed of good morals and fine business ability and was a progressive, enterprising citizen.

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CHAPTER III

IN UPPER CANADA

When the four parliamentary reforms, including Responsible Government, had been achieved, there were great grievances to be redressed. The ruling party had got control of the crown lands and Government offices. This click became known in history as the "Family Compact". They controlled elections, political favours, and sought to fasten upon the backs of the people a State Church, to set apart a Clergy Reserve for the support of the Church, which was a great hindrance to the development of the country and was bitterly contested. It is not necessary in this book to enumerate the political evils of the day or the agitation that was begun by McKenzie on the platform and through the press for reforms. Unrest and dissatisfaction prevailed in every direction, and the agitation grew from year to year. It is remarkable that those who had come into Canada as Loyalists and were prepared to stand for almost anything, were forced by circumstances to align themselves in the ranks of the reformers. Even Quakers who had been submissive and non-resistant, taking little part in public affairs, felt compelled by the urgency of the abuses to take some part in the agitation that was growing year by year. Meetings were being held all over the home district, and even in some more remote parts of the Province. Jesse Lloyd was a local leader in public affairs in his district, as Samuel Lount, from his smithy on Yonge Street near the Holland Landing, was in his community.



William Lyon McKenzie

There were not the daily papers, tele-
phones or telegraphs to quickly spread
the news, but from homestead to home-
stead, in the inns and in the shops,
rumours were spread until with recurring
elections, the intensity increased.
Jesse Lloyd's activities were brought to
the attention of his quarterly meeting
on Yonge Street. A committee was ap-

pointed to remonstrate with him for his participation in public meetings. He was a Quaker by tradition and belief, but the situation had so impressed him that he would not change his course, even when disowned by his friends of the quarterly meeting by formal resolution. He believed that the reform could be accomplished without blood shed, and being naturally a leader, he was urged on and on to greater lengths perhaps, than he ever intended to go.

A meeting was held in the early summer of 1837 at Lloydtown and from there, meetings were called in all the leading centres. McKenzie was the flaming torch. His lurid oratory roused crowds to great enthusiasm and indignation. Jesse Lloyd was a substantial man and became a valued and trusted Lieutenant of McKenzie. In 1837 he raised a fund for the reform cause of \$2,000. and McKenzie, in frequent visits to the home, stayed until long after mid-night, discussing plans with his Lieutenant. The wife and hostess on these occasions, never listened in the same room to these conferences, but at midnight she would always take a lunch to the men. In the month of November McKenzie came and his visit lasted long into the night. Before he left his host called his wife into the room, and there piled on the table was currency to the amount of \$2,000. This McKenzie put in his saddle bags and made his way to Toronto on horseback.

Meetings in opposition to the reformers had become so turbulent and so many heads had been bludgeoned, that it

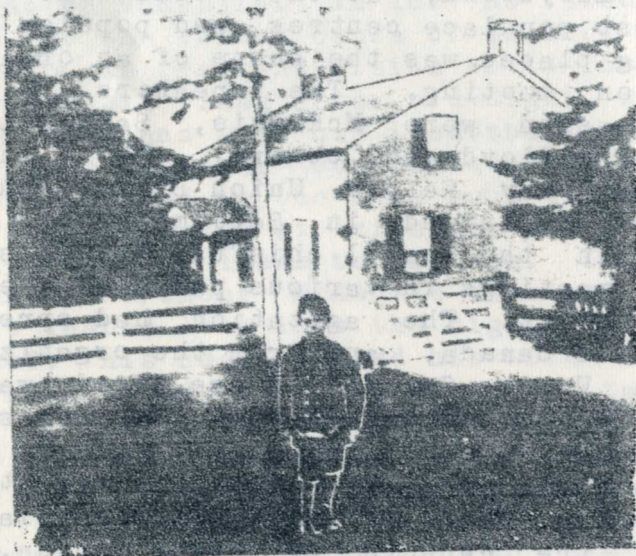
was unsafe for the reformers to gather without some means of self-defence. When the idea of marching on Toronto was first mooted, it was not the intention to make an armed attack, but the men, knowing that there would be fighting by the way, armed themselves with home made pikes that had been hastily made in local smithies. McKenzie had been elected to the Legislature by the Riding of York, but when he entered the Assembly he was expelled. Time after time he was elected and as often expelled by the majority vote of the Family Compact. He became a great, popular, political hero. Great processions were arranged when elections were won. In Aurora McKenzie was banqueted and presented with a gold medal as a tribute from his constituents, that cost \$250.

Lloydtown, at that time one of the most populace centres and popular meeting places, was the scene of an organization meeting. The speakers on that occasion were McKenzie, Samuel Lount, Jesse Lloyd and others. Here and on that day Reform Union Branch Number 1 was organized in September of 1837. Again the rebel chieftan held a series of meetings in various parts of the home district. The agitation had spread to Lower Canada, and from the organization in Upper Canada, Jesse Lloyd was the emissary to carry code messages from McKenzie to Papineau. These code messages were written by Thomas Storrow Brown. Even at that time the planning of the capture of Upper Canada, the capital, was to be a bloodless conquest.

CHAPTER IV

JESSE LLOYD'S HOME LIFE AND SURROUNDINGS

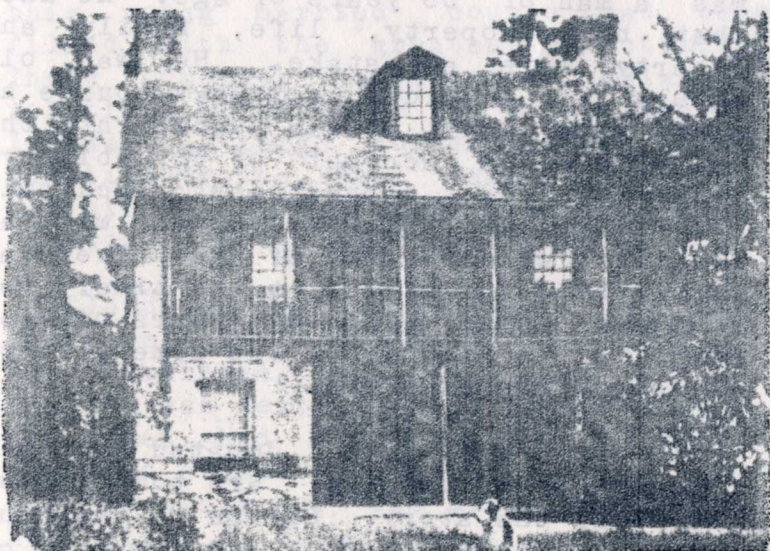
While all this agitation and organization was going on, Jesse Lloyd was at his home in Lloydtown. He had a two hundred acre farm. He had built his saw mill and big grist mill with three run of stone, and was busy with the development of the village of Lloydtown and the establishment of the cemetery. He was one of the Municipal Commissioners and the Supervisor of Roads, and he had many other activities and undertakings. He had built on his farm at Lloydtown a large log barn, and had one hundred acres cleared and in crop. His assessment of live stock and farm equipment showed him to be the largest rate payer in the



Lloyd Homestead

Ross Lloyd, Great Grandson of Jesse Lloyd

Township. He had begun the building of a splendid brick residence, 34' x 62' in size, with a fine entrance door way facing the north. To the south there was a double piazza. Heavy chimneys supplied the two fire places on each floor, and the outlook from the southern piazza was beautiful, over the fine orchards and gardens and the beautiful farming country to the south. Here the 14 year old bride was surrounded by her cluster of children - - 14 in all. Some had died. One pair of twins named after the political leaders of the day, Bidwell and Perry, carried portentous names. The eldest daughter, Hannah, was married at the age of 14. She died at the birth of her first child in the year of the Rebellion, leaving the infant daughter a charge upon the over-worked mother. The



Southern view of Lloyd Homestead

house was a meeting place of social and political activity. Both Jesse Lloyd and his wife, Pheobe, maintained the plain speech and the plain clothes of the Quakers. The husband was fond of jokes, and noted among his friends for his humorous remarks. Being congenial, he had many friends.

It was at the Lloydtown organization meeting that McKenzie officially declined to lead any military organization or operations that might be undertaken. Samuel Lount and Anthony Anderson are reported to have taken charge of the aggressive measures that finally led to the march down Yonge Street. Even as late as December, Lount, Lloyd and Gibson all protested against arming, counting it a rash enterprise. Lloyd was a man of 55 years of age. He knew that his property, life, family and liberty were at stake. He was old enough to consider well what course he would take, but he was pushed into the leadership on account of his ability, integrity and earnestness. McKenzie consulted him frequently. His wife at that time was 39 years of age. They had eight children living at the time. Her youngest child was two years of age. Such is the picture of the home life of Jesse and Pheobe Lloyd.

In the cemetery, donated by the founder of the village, are tomb stones that tell the story. One is to "Hannah, wife of Seymour Stogdill and daughter of Pheobe and Jesse Lloyd died 13th August, 1837 age 17 years, 4 months, 19 days" and these words,

"One sweet babe dear Hannah bore,
She left me and she is no more.
Without a struggle, sigh or groan,
She gave her body to the tomb.
Blest virtue of the thoughtful life
With blessing crown my loving wife."

Another stone is erected "In memory of Pheobe Lloyd, wife of Jesse Lloyd, who died August 6, 1882 age 89", and beneath these words is carved the verse:
"Jesus has called our mother home;
Her flesh now moulders in the tomb.
God grant her offspring may be blest
And meet her in eternal rest."

Well may this prayer be offered, for little rest did she have in the years of her life, filled as it was with labour, privation, anxiety and grief. Up to the year of the Rebellion the whole life of this young married couple had been filled with the greatest of activity. Their home was the centre of social and political affairs for the neighbourhood. It was a large household where, in addition to the large family, there was the hired help and a constant stream of visitors and business associates.

Lloydtown was then one of the most populace and thriving centres north of the Provincial capital. The Holland Landing was next in point of importance. Newmarket had then to take a second place to either of these villages. Even the meetings of the municipal council held first on Yonge Street at the Inn of Gamble whose Inn adjoined the present estate of Sir William Mulock, was transferred to Lloydtown. It was beginning

to have its own communications via Bolton and Woodbridge, the route following the Humber River. Maps recently prepared of the conservation survey, under the direction of Aubrey Davis, shows that the only clearing in the forest of any consequence worked westward from near Aurora, then known as Machell's Corners, over the highlands to Kettleby and on to Lloydtown, and another tract of clearing of the forest had taken place in a southerly direction toward Toronto. Lloydtown too, was the gateway to a country that was opened up to the west and north, and to the adjoining county of Simcoe. Jesse Lloyd and his wife were connected with the Yonge Street Quarterly Meeting in the first years of their marriage, and before a Friends Meeting had been established at either Lloydtown or Duncairn. From the abundance of this thrifty settler much help was extended to struggling settlers in their first years. Help was granted in both labour, food and supplies. This gave him a further sphere of influence among the people. The husband and wife lived in marital happiness, and the future held many bright prospects for them, but the dark shadow of tragedy and exile was over-hanging the happy home.

The daughter, Hannah, who was the bride of Seymour Stogdill, died on the 13th of August, 1837, at the birth of her first child. This left an orphaned child for the over-burdened Pheobe, its grandmother. When she was first married she had not learned to read or write, for there were no schools, but by 1837 she had learned to read and write, and

this became a great comfort to her as the year went by, when her Bible was her constant companion, and from her Hymn Book and Bible she spent the years of her widowhood and old age.

Some relics of the old Lloyd home are now in the possession of some of her descendants. The youngest and fourteenth child of this union was named Emily Armstead Lloyd. She married John Reed of the County of Simcoe, and the family Bible of the Lloyds is retained in that branch of the family, in which is written the dates of the birth of Jesse Lloyd and his wife, Pheobe. The book is now in the possession of Mrs. Hillock, who lives at No. 11 Howie Avenue in Toronto, with her sister, Martha Reed. In the same home is to be found a little hand made, wooden chest, a pair of quaint old spectacles, and the rocking chair that was used by Pheobe Lloyd in her last days. There is also a bureau and a pine side board of excellent workmanship, but the most valuable of all is the Testament and Hymn Book used by Pheobe Lloyd at the time of her death. Another relic of these days is to be found in the Township of King in the home of Mrs. J. Wesley Tilson at Kettleby. She is a descendant of Anthony Anderson, who was shot in the encounter at Montgomery's Tavern. This box is 3" x 5", carved out of dark cherry wood by one of the imprisoned rebels, Andrew Romand. It is made without nails or glue, and on the lid of the box is carved the inscription, "To the widow of Captain A. Anderson who fell in the City of Toronto, February 4, 1837. From Andrew Romand while a state

prisoner in Toronto jail, 12th July, 1838", and below was the sentiment,

"When freedom's battle once begun
Conveyed from bleeding sire to son
Though baffled oft, is always won."

Lloydtown was a progressive centre. Here the moving spirit was Jesse Lloyd, and new houses, work shops, factories, schools and churches were being built rapidly. A post office had been established in 1831 with Joseph Watson being first postmaster. Jesse Lloyd had his two hundred acre farm and an additional 60 acres, with his buildings completed. This fine mill stream, now carrying only a trickling brook through the summer, once turned the wheels of industry in the village. The flour mill business was sold by the founder to Eli Gorman in 1832, and it later was taken over by the Tyson family, who operated the mill for many years, and the fine frame residence is still standing and in excellent condition, and occupied by the present owner, William Hanlan. Some of the old mill stones can still be seen lying partly embedded in the earth. As the water power failed, steam power was installed. Finally one set of stone was taken out of the mill and installed in the mill at Boggarttown. The two other set of stones can be seen on the site of the old mill. Their iron bands are rusted away, but the metal weights balancing the stone are still there. The mill was ~~burned~~ down about 40 years ago, and the timbers were taken by the late Thomas Clarke to Schomberg and used in the building of grain elevators, which were erected in the station yard of the

Schomberg and Aurora railway when that line was built into the village. The chain of title of the lands of Lloyd shows that the crown deed was granted in 1829 to the Canada Company for 200 acres. In 1832 the Canada Company deeded to William Webb 200 acres for \$400. William Webb sold in the same year to Jesse Lloyd for a mill site 60 acres for \$1600. Jesse Lloyd built the mill and sold it to Eli Gorman, 44½ acres for \$4,000. In 1837 Eli Gorman sold to Isaac Tyson for the consideration of \$200.

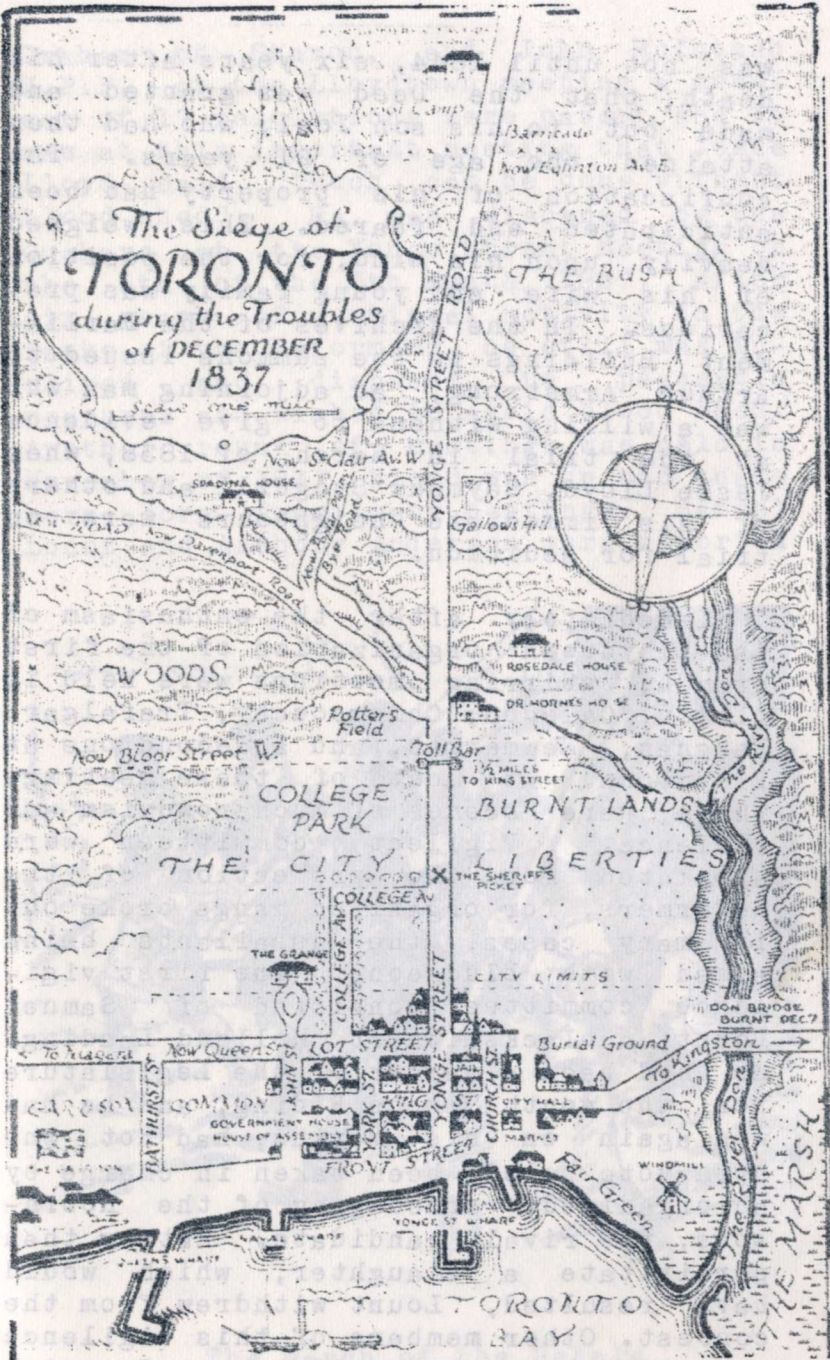
CHAPTER V

THE GATHERING STORM

Political agitation increased its intensity as the autumn of 1837 approached. Public meetings were being held everywhere, and the publications of McKenzie were inflaming the people. It is notable that after the Toronto meeting where resolutions were passed, the first organization meeting was held at Lloydtown in September of 1837, and Reform Union Branch Number 1 was organized. At this meeting McKenzie, Jesse Lloyd, Samuel Lount and David Gibson were the main speakers. A big meeting had been held previously on the 5th of August, and it is on record that a banner was displayed bearing the motto "Liberty or Death". This was an ominous sign. Reform Union Meetings were held later in many centres, and the delegates to the Toronto Convention were W. W. Baldwin, Jesse Lloyd, James Gray, Mark Larmont, John Lawson and Jared Irwin. Meetings began to be dangerous from their turbulence and violence. The political activities of the Reformers were watched and spies were everywhere. Reports were being sent in to the capital of the growing strength of the coming Revolution. Lloyd had been entrusted to carry the messages in cipher, written by Thomas Storrow Brown, to compatriots in Lower Canada. This substantial citizen, with his heavy family obligations realized that his political activities had prejudiced his property rights. He knew that the Crown Deed of his large land holdings had been withheld on this account. Though he had made more improvements to his lands, it

The Siege of
TORONTO
 during the Troubles
 of DECEMBER
 1837

Scale one mile



was not until 1844, six years after his death, that the Deed was granted and made out to his son Joel, who had then attained the age of 21 years. The confiscation of his property had been anticipated and feared. This weighed heavily upon his mind, for the position of his wife and young family was precarious. In the Archives of the Parliament Buildings is the summons issued to Arthur Armstrong, an adjoining man who was a willing witness to give evidence at the trial in March of 1838, when Jesse Lloyd, Seymour Stogdill and others of his immediate neighbours were on trial for sedition.

Immediately after the enthusiasm of the Lloydtown organization of the first branch, stirring meetings were held in Albion, Caledon, Chingcouchy, Trafalgar, Vaughan, Newmarket, and a second one at Lloydtown. At most of these meetings there were scenes of much rowdyism and violence. Vigilant committees were appointed for the protection of the Reformers, for organized gangs broke out in many cases, the assailants being armed with bludgeons. The first vigilance committee consisted of Samuel Lount, a blacksmith at Holland Landing. He had been a member of the Legislature for the south Simcoe Riding, and he had won again on his merits, had not the open vote poled been taken in charge by an organized, armed gang of the Robinsons, the rival candidate. Rather than precipitate a slaughter, which would have resulted, Lount withdrew from the contest. Other members of this vigilance committee were Silas Fletcher, Jeremiah

Graham of Sharon, and John McIntosh M.P.P. At the Lloydtown meeting a model set of 17 resolutions were passed, and it was at this important meeting that Jesse Lloyd said, "Much can be done without blood shed". He was disowned by the Quakers at the Yonge Street Meeting on the 5th of the 5th month, 1837. After six years of continual activity in the ranks of the Reformers, he still was inclined and disposed to peaceable measures and wished to avoid blood shed. Another round of meetings was held in November of 1837. Blood was up and heads were sore from many beatings. Samuel Lount and Anthony Anderson were reported



The March of the Rebels

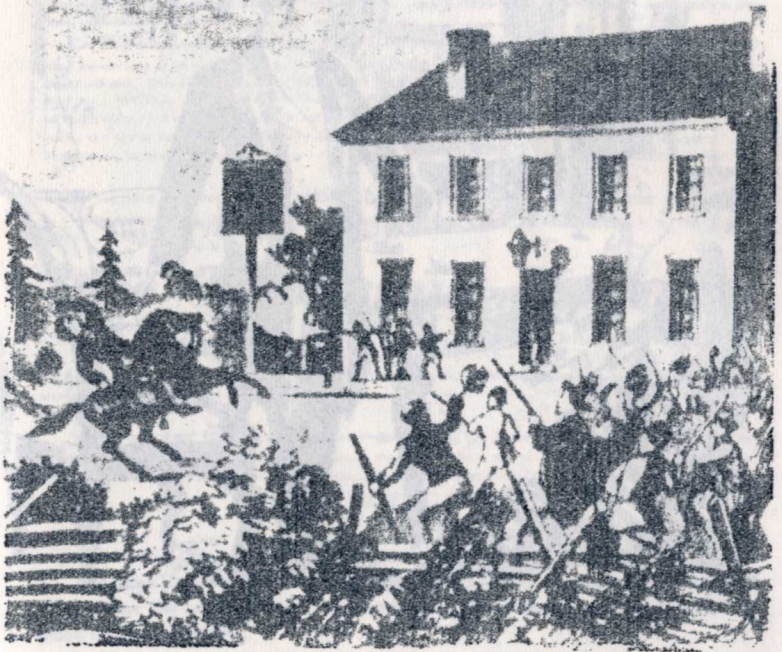
*to have taken command of the aggressive measures of offence and defence. Even as late as December Lount, Lloyd and Gibson all protested against arming, counting it a rash enterprise. Jesse Lloyd was now 51 years of age.



CHAPTER VI

THE FLIGHT

After the troubled experiences and the encounter at Montgomery's Tavern, the death of his friend and neighbour, Anthony Anderson, the burning of the hotel, the burning of Gibsons and all the scenes of violence and disorder, foreign indeed to the experiences and traditions of the Quaker, a new situation confronted him. Everything was lost - property, home and prospects. The next morning the proclamation had been posted everywhere offering £1000 for the head of McKenzie and £500 for that of Jesse



Montgomery's Tavern

Lloyd and other Lieutenants. He and his companion the next day, when entering an Inn, read the proclamation which was hanging on the wall. Speeding homeward he made a furtive visit to his wife and family. Danger and death were stocking his foot steps. Spies were everywhere, hungering for the portion of \$2500. that was awarded them if they could but put their hands on their erstwhile neighbour. Only a few minutes were allowed for the farewell between husband and wife. A few quick words were said and sadly he turned his face in the direction of the United States and his back towards the scenes he loved so well. Tired and har-



Mrs. Lount petitioning
Sir George Arthur, 1838.



PROCLAMATION.

BY His Excellency SIR FRANCIS BOND HEAD,
Baronet, Lieutenant Governor of Upper Canada, &c. &c.
To the Queen's Faithful Subjects in Upper Canada.

In a time of profound peace, while every one was quietly following his occupation, finding scope under the protection of Law, a band of Rebels, instigated by a few malignant and obnoxious men, had the wickedness and audacity to assemble with Arms, and to attack and Murder the Queen's Subjects on the Highway—in Burn and Destroy their Property—in Rail the Public Mail—and to threaten to Plunder the Banks—and to Fire the City of Toronto.

Brave and Loyal People of Upper Canada, we have been long suffering from the rage and unprovoked violence of these Rebels, but this is the first time that Rebellion has dared to show itself openly in the land, in the absence of invasion by any Foreign Enemy.

Let every man do his duty now, and it will be the last time that we require assistance from our brave and loyal friends in England, or the Assistance of our Gracious Queen, invited by such treacherous and ungrateful men. MILITIA-MEN OF UPPER CANADA, the Country has never seen a finer example of Loyalty and Spirit than YOU have given upon this solemn call of Duty. Young men of all ranks, and all ages, to the Standard of their Country. What has this place and condition of things to know the Cause from Her Majesty's public enemies is every so dangerous as a concealed Treason—that were we finally to be overcome, what is to happen to us and to our dear and faithful Queen and Throne, we would see in the light of day, and read in the papers throughout the land.

Be vigilant, patient and active—leave punishment to the Law—our first object is to arrest and secure all those who have been guilty of this crime. Good men and true—And to act as in this, we know it to be our duty.

One Thousand Pounds,

is the sum which I have granted, and do hereby give to Messrs. WILLIAM LYON MACKENZIE and FREDERICK INGLES as one who will apprehend, and deliver up to me, DAVID GIBSON or SAMUEL LAMONT or JAMES LEVING or WILLIAM ALLAN, or any of them, or any other person, who shall apprehend, and deliver up to me, any person who shall be guilty of a public offence, except by or for this said, and have committed, or be liable to commit, the offence of Treason.

And all, but the Leaders above-named, who have been seduced to join in the Criminal Rebellion, or have refused to return to their Duty in their Sovereign's Army, and so have manifested no good and faithful Allegiance—and they will find the Government of this Province as lenient as it is just.

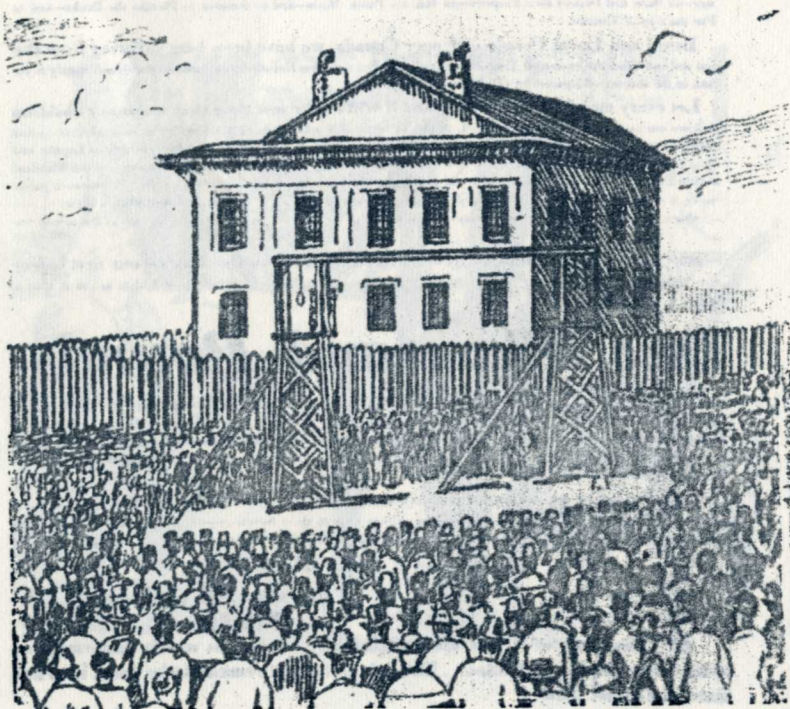
GOD SAVE THE QUEEN.

Thursday, 8 o'clock, P. M.
7th Dec.

The Party of Rebels, under their Chief Leaders, is wholly dispersed, and lying before the Loyal Militia. The only thing that remains to be done, is to find them, and arrest them.

R. STANTON, Printer to the QUEEN'S Most Excellent Majesty

passed he set out on a long journey to the international boundary. At that time he is described in the official description given for his arrest as being rather an old man, stooped, with long thinnish hair, and wearing plain coloured, home-made clothes, and speaking with a Yankee accent. Little is known of the route he took, but it is known that he reached his kindred in the United States, for a letter was found 100 years afterwards, written by his devoted wife with a post script by some male relative. This letter had to be carried to Newmarket, nearly 20 miles away through the woods, and the letters



The execution of Lount & Matthews,
April 12, 1838.

were posted in the name of John Strawn,
Salem, Cclumbania County, Ohio. It is
not known how many letters passed be-
tween the separated couple between the
departure in December and his death in
the following September, but it is known
from tradition that one letter told her
that in his next he would probably set a
point and time when they could meet for
an interview.

CHAPTER VII

THE STRUGGLINGS AND SUFFERINGS OF THE REBEL'S WIFE

The winter following the Rebellion was one of great hardship and suffering for the families of those who had taken an active part in the Rebellion. In the Lloydtown home it was intensified. There was the big property to take care of and the many young children to provide for. The fear of further arrests was constantly before them. Seymour Stogdill, the bereaved husband of Hannah Lloyd, was arrested during the winter and confined in the jail on a charge of sedition. There were threats of confiscation of rebel property, but worst of all were the nightly raids by gangs of rowdies calling themselves Loyalists. Usually they were drunk and boistrous. They would break into the houses of the patriots, seizing guns and ammunition and other supplies. At the Lloyd home they were looking for letters that might disclose the whereabouts of the fugitive. Nothing was spared. Every drawer, nook and cranny was searched night after night. They always helped themselves to any food or provisions they could lay their hands on. On one occasion the little orphaned infant was sick. The grandmother had a supply of milk to give it during the night. This was seized on by one of the rowdies. The woman pleaded with him to spare this supply for the sick child, but with curses he repulsed her. These rowdies continued week after week until the public were so incensed that even those who had ranged themselves on the other side, protested

against the barbaric treatment, and even at last the perpetrators became ashamed and mortified at their own conduct. The pinch of poverty began to be felt in the home. There was no income and credit had to be asked for at the local stores. A farm was pledged for store debt and a good hundred acres went for the payment of a \$900. store bill. This was a different situation to when the husband was able to raise a fund of \$2000. and the sight of that big pile of currency was in the memory of the distracted wife. Where the money went she did not know. She was in hopes some of it could be regained. Finally, years afterwards, when McKenzie was allowed to return to Canada, she sought to recover some of this fund, but when she needed it most in the winter of 1838 there was nothing available from that source. This was the darkest period in the life of Pheobe Lloyd, but the shadow of still darker tragedy was hovering over her.

CHAPTER VIII

THE BLACK BORDERED LETTER

'Twixt fears and hopes the months passed by. Pheobe struggled on with her domestic cares and duties, anxiously awaiting the receipt of letters from her husband as he drifted from place to place for safety in a foreign land. The long journeys on horseback to the post office were events in her life. Anxiously she awaited the replies. Finally, after several months a letter came saying that he hoped a meeting could be arranged. The time and place would be stated in the next letter. With anxiety she awaited the news. Her identity was concealed at the Newmarket post office. Letters were had for her in the name of Pheobe Crossley. On this fateful day when she approached the post office wicket and asked for mail, the letter that was handed her by the clerk had an onimous black border. Chill fear seized her, but she had to conceal her feelings. Reaching for the letter she nervously put it in her pocket and made her way with as little show of emotion as possible to mount her horse and start on what to her was indeed a via dolorosa. The feeling in the heart of the woman on that memorable ride from Newmarket to Holland Landing will never be properly told. She did not open the letter until she reached her home, and there she slowly and painfully read the news that chilled her heart. Her husband had died. In his weakened condition, aggravated by long journeys, hardships and privations, he was unable to withstand the attack of the fever that was epidemic in the dis-

CHAP. II
trict in which he found himself. In a few days death released him and in two hours his body was in the grave, the location of which is unknown to this day. So ended the closing chapter of the life of Jesse Lloyd, who in his early boyhood entered Canada in high hopes of a bright future in the land of his adoption. Little did he think that the next time his feet pressed the soil of the land he had left, that his body would rest in the alien soil, and that at his grave no wife or children would be present to shed the tears of bereavement. A hundred years afterwards friends are trying to locate that grave, and it is hoped that through the efforts of an official organization of that state for the discovery and care of military graves, that his burial place will be discovered.

A tradition is that the widow did go to the United States for the purpose of visiting the grave and that she was away for several days, but none of the descendants have any idea as to its location, but he is buried in the land where his forefathers had sought a home where truth and justice would be established. In that land a hundred years or so later the family were forced to leave and to seek a new home in the wilderness of Upper Canada. Wherever his grave is, the soil that was placed upon him covers a liberty-loving, truth-seeking champion of justice and humanity.

CHAPTER IX

THE VISIT OF THE REBEL'S WIDOW TO LEADER MCKENZIE

The years went by. Pheobe struggled along with the cares of her family and the duties of her home. When the pardon was granted for McKenzie and he was allowed to return to Canada, the hope that had always been in the mind of Mrs. Lloyd that she might regain a part of the fund that her husband had contributed, was revived. She could remember the financial sacrifices and poverty and privation she had suffered. Her husband had been a man of ability, good standing and substance. He gave the best years of his life to the political reform and gave of his means freely, and died in comfortless exile. When she had ascertained that William Lyon McKenzie had again located in Toronto, she prepared to make a personal visit and appeal to him. A meeting was arranged and accompanied by her Church Minister, the Rev. Matthewson, the two of them started out on horseback from Lloydtown for the town of Toronto. She entered the house occupied by McKenzie. The minister remained in the hall. She and the rebel leader were together in a room for a long interview. She pleaded her cause and told of her hardship and suffering and struggles. McKenzie in turn, with some petulance, reminded her that he had sacrificed his all and had left his family in starvation and himself in the greatest physical distress, and that she could hope for no return of the money. All that and everything else was gone. What passed between these two will never be revealed,

but with a heavy heart she left his home. Never to the end of her life did she re-vile him or fault the attitude he took, hard as it was for her to bear. After that visit however, it is known that she settled herself more to her fate. Always of a religious nature, she sought consolation in the reading of her Bible and the singing of her favourite hymns. Her children had grown and many of them had homes of their own. The hardest of her struggles were over and the lot of the declining years of her life were not as happy as they should have been, for the clouds had not altogether cleared. She lived to the ripe age of 89 years and her remains were buried in the cemetery that her husband had donated to the community in his palmy days, and here today the little tomb stone that stands sentinel over her grave tells in a few chiselled characters that the remains of Pheobe Lloyd, the young bride of the rebel leader, took their last long rest. No doubt as she sat in the rocking chair that is one of the treasured relics of the home, she could see the sunlight on the landscape from the southern porches of her beautiful home, when as a young mother she was a happy bride of the most prosperous and progressive of the town-ship's inhabitants.

CHAPTER X

We now come to the memories that bridge the three centuries of this Quaker family. We have depicted in a poor way the scene of the meeting of Pheobe Lloyd and William Lyon McKenzie at his home. Neither of them in recounting their experiences of the Rebellion and the days that followed would think of forecasting what the future years would bring. Little did Pheobe Lloyd realize that a hundred years later a descendant of hers in the person of E. Gladstone Lloyd was to play a part in turbulent times. The mother, a beautiful young school teacher of the Township, who came from an old family of Pennsylvania pioneers, Elizabeth Jenny Shrigley, was to become the wife of Alfred Lloyd, a grandson of Jesse. To them was born a son, whom his mother probably named 'Gladstone' after one of England's greatest statesmen. This youth enlisted in the Great War and entered the Canadian Expeditionary force, fought in France, was badly wounded through the hips. He lay for months in his father's home at Lloydtown, hoping to regain his health. He did to some measure, being able to walk by the aid of iron braces to support his frame. After repeated operations and hospital experiences, bone from other parts of his body was grafted into his injured spine and today he appears a rugged man. He is postmaster of the village of Schomberg, close by the scene of the early activities of the pioneer, Jesse Lloyd, his illustrious ancestor. He is an honoured veteran of the Great War, well-known and highly regarded by all his military comrades

and by all who know him. When the King and Queen come to visit Canada this descendant of the rebel of 1837 can claim a place among those who gave distinguished military service in the Great War in defence of Canada and the Empire.



William Lyon McKenzie King,
Prime Minister of Canada.

Colonel Gibson.

E. Gladstone Lloyd.

All are descendants
of rebels of 1837.

And little did the little rebel, William Lyon McKenzie, at that tragic interview in his home with the widow of his lieutenant, Jesse Lloyd, foresee that a grandson of his should have been elected to represent in the Parliament of Canada the old constituency of York County, known in history as "The cradle of reform", and the riding he himself had been elected to for six times and should in the year 1939 be the Prime Minister of Canada, the leader of the strongest Government since Confederation, the greatest parliamentarian in any of the colonial parliaments, should be the one who would extend the welcome of the Dominion of Canada to King George VI and Queen Elizabeth, the first British sovereigns to visit the Dominion. And so they both, in their own field, no more outstanding loyalist citizens of Canada can be found than these two scions of once rebel leaders.

A HISTORICAL VIEW OF THE QUAKER MOVEMENT

In this volume I have taken the opportunity of giving to my readers a short account of the origin, principals and impress on the pages of history of "the people called Quakers".

This will be read for the most part by non-Quakers. To them I wish to present truths as will give them a clear view and a better understanding of the depth and intensity of personal conviction in which the Quaker movement began in about 1650, with George Fox as the founder.

The heroic endurance with which convictions that in some cases seemed revolutionary and erratic, were persisted in in the face of long continued persecution. To those interested in religious history - - - the story of man's constant search for truth, purity and Divine light and guidance, of the working of God in man, that the Society of Friends should have persisted for three centuries in the face of conditions to be put against them, and in this day they and their principles be respected and acknowledged as doing a good work, and as a great force for the betterment of social, moral and spiritual welfare of the world is a fact that cannot be gainsayed.

Without formulated creed or ordained ministry and emblems, without forms, ceremonies or ritual of sacramental observances, a Society which bases not only its public worship and the whole Church policy as a trust in the acting

guidance of the Holy Spirit; whose business meetings are and always have been open to all members, men and women alike, and has reached every decision in Church affairs without ever taking a vote, even in such far reaching measures as those affecting the world, such as slavery, war and social injustice, is not only unique, but unparalleled.

The quiet meeting may seem without purpose or effect to some who have not thought deeply. The plain dress and speech, the old fashioned 'thee' and 'thou' and the address to all, high and low, without title, and only by the ordinary names, is the most effective way that equality of all men in the sight of God can be taught, for the Quaker believes that before Him all must appear in the final judgement without external trappings, ranks or honours.

Their assemblies might be harried and themselves fined, imprisoned or scourged. All these persecutions they took in peace and never struck back.

In 1660 they assured King Charles that they would never take part in any seditious movement. To this declaration they have as a body remained entirely faithful.

No reproach can fall upon the Society of Friends in Canada by reason of the part any of the members took in the Rebellion. Friends in a meeting had pleaded with erring members in this regard and disowned them when they would not desist, and declared in a resolution,

according to the minutes, that the offending member "was not in unity with the practise and principals of our established order".

The three years imprisonment of George Fox that nearly broke his body and soul, did not stamp out this great movement in the early days, as it was intended, but rather intensified and inspired it and all over the world a great spiritual movement has spread, and the seed of faith was planted in America in its early days of settlement, when these persecuted Quakers from the old land sought refuge in a free land. History was again to take a change and after the War of '76 the wilderness of the British Provinces in North America was a refuge for these persecuted people.

Out of this background the descendants of these Welsh Quakers, steeped in the practise and tradition of three centuries, we find the members among the irrepressible and persistent Reformers, some of whom went to the extreme length of armed Rebellion. One of such was the hero of this book, Jesse Lloyd, whose ancestry covers a term co-equal with that of the sect of which he was a member. Looking over the list of those charged with sedition and brought to trial, the following Quaker names are noticed. It is not to be considered as a complete list, but the names we state are outstanding; - - Joseph Gould, M. P. P., Lounts, Doanes, Stogdills, Vernons, Wilsons, Lundys, Codys, Rogers and Irwins.

TRIBUTE TO E. G. LLOYD

* As has been stated at the beginning Mr. Lloyd has now gone from us, having died on December 15th 1950, and at the first regular meeting of the Schomberg Lions Club held in January, 1951, (a meeting known as Town Night when the members of the Lions Club had as their guests the Village Trustees, the School Board and other business men of the village who were not Lion members,) the President of the Lions Club paid tribute to the late Gladstone Lloyd with these words.

"Fellow Lions and Guests: It is most fitting, I believe, that we should on this occasion be holding our annual Town Night because tonight we have our first vacant chair, made vacant by the passing of one of the most public spirited citizens this community has ever had, the late Gladstone Lloyd.

Some of us remember him, when as children we walked down the road to school each day.

We remember him when in 1910 he finished his public school education and went to attend high school in Newmarket.

We remember him when he finished his High School education and in 1914 became a student at the University of Toronto.

We remember him when in April, 1915, he enlisted in the Royal Canadian Artillery and came back to Schomberg wearing the uniform of the University Battery.

We remember him when he served for

3 years in France, and we remember him when as a result of his service to Canada he spent 4 long years in a hospital bed.

We remember him too, when in 1924 after partially regaining his health he returned to Schomberg as the Village Postmaster and from that day right up to the time of his death he never let one opportunity pass by wherein he might do something to help someone else.

We think of the interest he took in the school, with the fire brigade, in the War Veterans Association, and the further service he rendered to Canada as an Officer in the Reserve Army, and we can never forget his unquenchable enthusiasm for the ball club, and the flood lit ball field, and for the multitude of little things he was forever doing for others.

At the sound of the Gong I ask you to rise and stand with bowed heads for one minute in memory of, and in tribute to, a great patriot, and brave soldier, a fine citizen and a good and loyal member of the Lions Club, the late Gladstone Lloyd."

Schomberg, Ontario,
January, 1951.