

## Foreword

It is a pleasure to introduce *The Archaeology of Five Queensville Farmsteads* by William D. Finlayson. This is the second volume in the series, **Our Lands Speak**; this one reporting on the archaeological salvage excavations of five local early and mid-Victorian farmsteads north of Toronto. Its preceding volume, *The Archaeology of Patterson Village*, already offers interesting comparisons when reviewing the photographs of the ceramic decorations, bottle sizes and shapes, and remains of iron tools found at these two quite distinctive locations.

Those who have followed Finlayson's significant career in Ontario archaeology might find this congruence unusual. His uniquely important work began with the Draper Site in Pickering where Bill had excavated an entire 16th century Huron-Wendat village, its longhouses, palisades, and the associated interior features. Forty years later this remains the most significant excavation of an ancestral Huron-Wendat community in Southern Ontario. In 1998, Bill finally was able to draw together and publish a mammoth study of over two decades worth of research at 76 Iroquoian sites in the Crawford Lake area west of Milton, north of Burlington. This vital and complex publication reported ancestral Wendat-Huron settlements as well as pre-contact and historic Neutral sites. It is another landmark study in Ontario Archaeology.

However, it was as a Professor in the Department of Anthropology at Western University and Director of the Museum of Indian Archaeology in London that I met Bill in 1985. I had just become the first Coordinator of a new and innovative MA programme in Public History. With graduate students in the programme, archival research by Cathy Sims, and interesting discoveries by the Oral History historian, Janet Trimble, I joined Bill in creating an archaeological master plan for the Beausoleil First Nation for Christian, Hope, and Beckwith Islands. Together, we drafted that study's report.

I had also become chair of the Fanshawe Village Advisory Committee to the Upper Thames River Conservation Authority, when shortly thereafter, the Authority decided that this had become a responsibility that no longer suited its overall mandate. Closure of the village and either the complete loss or dispersal of its buildings and extensive collection of farm artifacts was thereby threatened. My role was to convince Bill to expand the mandate of his museum and take over direction of the many interesting buildings that had been relocated to Fanshawe Park by Wilfrid Jury, the founding archaeologist of the Museum of Indian Archaeology and Pioneer Life in London and the driving force behind the excavation and reconstruction of St. Marie Among the Huron and the Military and Naval Establishments in Penetanguishene. That connection was Bill's sales pitch to

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his own museum board. Together, we revised the village plan so that Jury's own farmhouse might again be in an appropriate setting, and he later was able to initiate the addition of the remarkable sawn log Corbett house from McGillivray Township north of London as well as several other historic buildings. Thus, I pretend that I dragged Bill Finlayson into the nineteenth century.

The second reason for wishing to write this foreword is, of course, the Sharon Temple, the original congregation of its builders whose families are closely associated with the excavated farms near the cross-roads community of Queensville. In this study, Bill briefly outlines the evolution of the original settlement at Hackett's Corners into that of Queensville. This temple is a unique building, with none other as a comparator in this country.

The Children of Peace, or "Davidites," were led by David Willson. Born into a Presbyterian family in New York during the American Revolution, he moved to York, the capital of Upper Canada, in 1801, married a Quaker, and soon provided leadership within the Quaker community. However, he had rather miraculously survived a shipwreck on Lake Ontario, and from what increasingly was viewed by him as mystical experience, his leadership did not conform to Quaker norms by the opening period of the War of 1812. The most obvious differentiation was his love of directed music through a choir (at Sharon, he added three organs and a band) rather than just silent worship and contemplation. His breakaway following of five families headed north with him to the com-

parative wilderness (Willson's biblical term) of York County, creating the village community of Hope, later called Sharon, south of Lake Simcoe. What they created was a startling contrast to other Quaker settlements.

We have a few fine examples of 19th century Quaker Meeting Houses in Ontario. The oldest remaining and simplest frame rectangular building with overhanging porch roof was completed in Newmarket in 1812 by Quakers emigrating from Pennsylvania. Two other fine mid-century examples in brick and stone can be seen in Sparta, east of St. Thomas and in Coldstream along the north bank of the Thames River, west of London. Each of them separates men and women who enter the Meeting House through different doors. One of them has a complete wooden partition creating a full visual, but certainly not a full sound partition; the other's partition is perhaps a metre high. These are low, rectangular, attractive, modest buildings that fit snugly into their landscapes and adjoining cemeteries.

Then, there is the Sharon Temple, completed in 1832, an amazing feat of hand-construction that had taken several years to build. If ever there was a frame building that says, "Look at me," this is its postcard. The three-storey building's construction was overseen by Ebenezer Doan who had also migrated from Pennsylvania at the beginning of the century. Its four very tall doors were centrally placed on each side between six elongated windows, each, three panes wide; the building stood 60-feet square, rising in three tiers with windows of 72, 60, and 54 panes of glass. Light floods in, and the sound from

the second storey musicians' gallery (reached by a stairway called Jacob's Ladder, and perhaps, just as frightening as the biblical image) is simply an experience that one does not forget. Seventy feet in the air at the roof is a gilded ball inscribed with "Peace." A second, smaller single-storey meeting house was also built, with services in the temple limited to once a month. It was closed in 1886, but even before Willson's death in 1866, its services had become an occasional experience, emphasizing seasonal festivals such as Thanksgiving—possibly the community's creation in this colony.

In Quaker Meeting Houses, a community gathered, mostly in silence, to give thanks and discernment as they sought out an understanding of God together. This is an entirely different experience from the Catholic or Anglican traditions which centre upon the presence of God at the altar and through the Eucharist. It is also distinct from hearing a sermon, hymns, and prayers of thanks to God led by the pastor in the Presbyterian or Methodist congregation. Willson's services and symbolism were elaborate, both from his emphasis upon music and a choir in the service, and from his autocratic leadership of the community that nevertheless continued the Quaker tradition of strict social equality. Several in the second and third generation of this group came to support the two Methodist churches in Queensville mentioned in this study.

The Davidites had indeed left their Quaker fold. Or had they? This was the riding that faithfully returned William Lyon Mackenzie to the Legislature until his exile. A son of

Ebenezer Doan had married the daughter of David Willson, and while she was pregnant, he endured winter months in prison following the 1837 Rebellion. In the early 1840s, not only did these York ridings return Robert Baldwin as leader of the Reform Party to office, they also elected Louis Hippolyte Lafontaine at Baldwin's request when his French-Canadian co-premier had been defeated in Canada East. Later, the favour was returned by Lafontaine and their commitment to Baldwin's concept of Responsible Government was the single contribution to our constitutional development. I would venture that, from these Quaker roots nurtured in Pennsylvania and Upper-State New York, its popular and democratic base lay here.

If the temple and services of the Children of Peace were overly complex, that was not true of their homes. We know this both from the excavated foundations described in this study and because the Ebenezer Doan House has survived and has been moved to the temple's grounds. This is a three-bay frame house, unusual for its construction date of 1819 because, although a small home, it is a full two storeys high. The central door opens into the hall-kitchen; two smaller rooms are on the left and a back staircase leads upstairs, a three-room plan that had been common in Pennsylvania among English Quaker and German settlers. This still-standing house makes an interesting comparator with the later dwellings that have been excavated by Bill Finlayson's team. That is precisely why, as an historian, I am quite excited by Bill's series of books. He writes from an

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archaeological perspective, carefully limiting his conclusions to the physical evidence. In this study, he augments those findings through cross-referencing them with the detailed diary from 1871 by Ezra Doan that has been previously been published. An historian in the making, I'd say.

Indeed, this is the significance of these two studies. Finlayson has reviewed the physical evidence of two settlements, contemporary in time, close to one another by location, but different in their occupational purposes. One is a farming settlement that resulted from a breakaway religious movement that included in its community a Quaker master builder. The other evolved into a grouping of farm houses but had begun as an agricultural implements manufacturing complex owned by a compassionate entrepreneur. The homes, out-buildings, cisterns, and outhouses were similar; the artifacts of glass, iron, and ceramics were those traded across the colony or were locally-made tools. He is describing both the particular and the general, in design, in community, in social and work life, in family structure, daily life and hygiene—a complex tale from their detritus just as it could once be seen in their architectural design, construction, building materials, and settlement patterns.

This is an interesting and rewarding study. I have enjoyed it; so will you.

*Bruce Bowden, Ph.D.*  
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June 28, 2018