

views of the Planters are prevalent and how do these coincide with the reality of what is known? What mythology, be it Acadian, Scots or Planters, has been and/or continues to be created? Do Planter descendants perceive themselves to have particular and special attributes? How much oral tradition is carried through to the present and carefully guarded by these Planter descendants?

In the article that appeared in *Historical New Hampshire* in 1985, R. Stuart Wallace examined the development of identity among the "Scotch-Irish" in New Hampshire, a group which came to Nova Scotia in the 1760s as part of the Planter migration. Wallace noted that in 1720 the "Irish" arrived in various parts of New Hampshire.⁶ A century later with the emergence of such Scottish literary giants as Walter Scott, Robert Burns and David Hume a new ethnic group the "Scotch-Irish" began to emerge from those who had identified themselves as Irish. By the time Edward Parker published his *History of Londonderry, New Hampshire* in 1851, the settlers of 1720 had become Scots who spent a few years in Ireland before coming to America.⁷ It was obviously better to lay a claim to a Scottish heritage in the nineteenth century than an Irish one. What of the "heritage" claims of the Nova Scotia Planters in the nineteenth century and even in the twentieth century? Again what are the mythological claims of the present descendants of the Planters? Where do the myth and the reality superimpose? The use of oral tradition by researchers may raise some interesting insights not about what "Planters" were but what they thought they were and what many descendants may still think they are.

At this conference and in our future research on the Planters we must be aware of the danger of erecting a new mythology and a new exclusiveness about an admittedly understudied group. In our efforts to right the balance in Planters Studies, let us not in our enthusiasm tip the scales.

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As the last speaker, on the last program, on the last day of a 2-day conference, I feel like the caboose on a train. I am not sure whether you are here because you are waiting for the crossing gate to rise or because you want to see what the last car is like. Parks involvement with the Planters is

6 R. Stuart Wallace, "The Development of the Scotch-Irish Myth in New Hampshire," *Historical New Hampshire*, 40, 3 & 4 (Fall/Winter 1985), 110.

7 Rev. Edward L. Parker, *History of Londonderry* (Boston, 1851), 32-33.

kind of an inherited and accidental thing. In fact, speaking of railways, it goes back to the Dominion Atlantic Railway which included in their tourist park at Grand Pré not only exhibits on the Acadians but also on the successors to the Acadians, the New England Planters. And when we took over the park from a now disinterested railway, we inherited that part of the exhibit which included the Planters.

Our current interest in the Planters arises from the decision to overhaul the Grand Pré National Park exhibits in 1978. We went through a series of public hearings in the community and elsewhere that led eventually to a decision to separate the Planters from the Acadian commemoration. As a result of that decision, we went into a further series of separate hearings to decide what to do with the Planter commemoration. Out of those hearings came a decision to develop a Planter commemoration which would involve a contribution by Parks of both artifacts and some funding to the Kings County Museum, and an out door exhibit dealing with the history of the Planters and their settlement, preferably at a landing spot such as the Starr's Point Landing on the banks of the Cornwallis River. We hope that over the next five years our plans will come to fruition.

The reason I am here today is to suggest future directions for Planter research. If, as a director of research in Parks, I had an unlimited budget, here is what I would do to fill the gaps which we have identified. I should first emphasize that despite such massive examples of military history as the Citadel, we are becoming more and more interested in the social side of history. Our experience with Acadian studies has indicated that with hard digging and persistence, we can find results where people think no results can be found. What is required is pains-taking searching through documentation, much of it available only on microfilm. The information is there and it can be found. So, as a research director with unlimited staff and funds, I would have historians go through the public records office materials relating to eighteenth-century Nova Scotia page by page. I would assign people to go through every registry office in the relevant counties of Nova Scotia and also through New England archives — not only state archives but museums and/or repositories in every town from which Planters are known to have come.

What should we do with all this material? Well, I have a list of seven or eight projects that would benefit from such an extensive documentary search.

First, I would look at the recruitment of Planters. The Nova Scotia government mounted an effective public relations campaign in New England; it appointed agents there. The message seems to have somehow penetrated every village and hamlet in the New England countryside. How was it done? We need to know more about that.

Secondly, I would like to know more about the migration process. The Planters came with furniture, cattle, household goods, etc. They were

given some government assistance. How were the public and private aspects of the migration experience carried out?

Thirdly, I would like to know more about the social origins of the Planters. What kind of people were they? We have some ideas but I imagine we could find out a great deal more.

Fourthly, I would like to know the economic status of the Planters. Governor Lawrence wanted people not only with some knowledge of what they were doing but with some capital and resources. The Planters were not penniless immigrants. What did they bring with them?

Marie Elwood has touched and expounded on another interest of mine, the whole township and proprietorial system. The system as introduced in Nova Scotia by the Planters was not at that time unique. In fact, it was an old and well recognized means of planting colonies on both sides of the Atlantic. I would like to know more about its use and evolution up to the time that it gave way to land grants to individuals.

Moreover, I would like to know about trade with New England and the maintenance of family links. We know that ships went back and forth between New England and New Scotland but how long did people continue to think about families back in Connecticut as "family" and when did that link finally break so that they became strangers.

Further, I would like to know more about the evolution of Planter and Acadian relationships in the 1760s. We know that Acadians stared through gimlet eyes from the edge of the woods at these people invading their lands. Yet, by the end of the decade they seemed to be working side by side. How did these people view each other?

And finally, I would like to know about the religious beliefs of the Planters. Although many people at this conference talked about religion, there are more questions to be answered. How, for example, did the Planters pursue their religious impulses without any apparent clergy?

That is a list of eight projects and I should say that it does not look at the moment as if Parks is going to sponsor them. I am going to turn these eight projects over to you in the hope that you will find the answers for me.

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I wish to thank you very much for the privilege of being guest of honour at the banquet of the Planter Conference, and for the presentation of the certificate as Planter Scholar.

Many years ago, when I was a member of the Council of the Canadian Historical Association, Professor Creighton, *the* Professor Creighton who

* Banquet Address to the New England Planters in the Maritime Provinces of Canada Conference, 24 October 1987.