



# THE Meetinghouse

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MEMBERS & FRIENDS • SUMMER 2016



Genesee Yearly Meeting (Hicksite) gathers at Coldstream Meetinghouse, 1925

## Coldstream Monthly Meeting Through the Years - Now & Then

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### *Coldstream Monthly Meeting through the years*

COVER PHOTO: Coldstream Monthly Meeting members and attendees are joined by the Canadian Friends Historical Association executive (third front left to seventh front left) after its meeting on April 16, 2016. BACK ROW LEFT TO RIGHT: Carl Thomas, Joyce Holwerda, Dereck Collins Thompson, Matthew Webb, Tom Butler, half hidden: Harold Saunders? FRONT ROW LEFT TO RIGHT: Marilyn Thomas, Angela Graham, June Pollard, Gordon Thompson, Donna Moore, Sheila Havard, Clarence Kobes, Carol Wilkins, Margaret Chapman George Webb, Steven Crowe  
INSET PHOTO CREDIT: Coldstream Monthly Meeting Archive, care of Marilyn Thomas.

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The Mission of the Canadian Friends Historical Association is the preservation and communication of the on-going history and faith of the Religious Society of Friends (Quakers) in Canada and their contribution to the Canadian Experience.

The Canadian Friends Historical Association is an Ontario Corporation and a Canadian Registered charity.

## The Meetinghouse

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Reprinting of articles must be accompanied by the acknowledgement: "Reprinted from The Meetinghouse (issue and date) published by the Canadian Friends Historical Association."

Views expressed by contributors are not necessarily those of the Association. Please direct all inquiries regarding submissions and advertising to:

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# Message from the Chair:

Seventh Month 10, 2016



**Gordon Thompson**  
*Chairman*

It is a pleasure to be writing to our members once again, and to welcome you to another interesting and informative issue of *The Meetinghouse*. Let me start by thanking the many members who expressed enthusiastic approval of the new look of the newsletter. The cover image of our “little Friend” certainly made an impact on our readers.

There is great deal to report in this issue, as you will see, and so I will limit my comments here to several key items and requests for your consideration.

**First**, it is with great gratitude and appreciation that we acknowledge and accept the final disbursement of the estate of Frank V. Miles. The thoughtfulness and generosity extended to **CFHA** by Frank Miles has been remarkable. Together with other bequeaths and contributions by members, the **CFHA** Founders Fund has already been able to provide funding support for two projects. Please read further details included inside.

**Second**, the receipt of bequeaths and donations has been met by an increased activity level on the part of **CFHA** as a whole. Two Funding programs –the Founders Fund and the High School Essay and University Scholarship Initiative-- are now launched. Our volunteer transcribers have added several hundred additional pages to the posted and freely accessible transcriptions of 18th and 19th century American meetings from which members migrated north to establish a strong Quaker presence in Upper Canada. Founders Fund assistance has seen the completion of a “Who Are the Quakers?” display at the Dartmouth Quaker Whaling House museum at Dartmouth, Nova Scotia, and a travelling version that will be available for **CFHA** and Quaker Meeting Outreach activities. With your generous donations and support and the untiring energy of volunteers and Executive Committee members, **CFHA** is truly achieving its mission statement and it’s potential as an organization. **CFHA** has momentum, which brings me to item Three.

**Third**, when an organization has achieved a certain stature and acquired responsibilities for prudent stewardship of member resources and program administration, a greater emphasis on longer term strategic and succession planning is called for. Although many members of the current Executive Committee have graciously agreed to serve in the coming year, now is the time for our organization to facilitate smooth transitions in the coming years. This is best achieved when there is time for new volunteer members of the Executive Committee to work alongside the current members. Please consider the personal contribution you may be able to make on the Executive Committee and contact the Nominating Committee Chair with any thoughts you may have on how you can help sustain the programs and momentum of **CFHA**. Please remember that we are also always on the lookout for articles, personal research and family accounts, which add to the historic record of Quakers and their legacy in Canada.

Fourth, and last: Everyone enjoys a good party. **CFHA** has organized a GREAT party by way of holding our Annual General Meeting on the 24th of Ninth Month at the Uxbridge Historical Centre (established around the former Quaker schoolhouse) on the edge of Uxbridge, Ontario. As for any party, there is work to do first, and this year the business meeting will include a number of additional items for discernment. The business meeting, the afternoon bus tour with tour guide and keynote speaker Allan McGillivray and evening dinner will all benefit from your participation. Please see the registration I information provided in this issue and plan to attend!

A quick thank you is in order to Sheila Havad for her excellent history of Coldstream MM, and all the contributors to this issue. On behalf of the Executive Committee please accept our best wishes for the summer months ahead and your enjoyment of this issue of *The Meetinghouse*! ■

# Events:



## Ninth Month 2016

**10** The United Empire Loyalist Association of Canada, New Brunswick branch, in association with the Black History Society of New Brunswick and the Beaver Harbour Archives and Museum are holding a gathering September 10, 2016 at the Beaver Harbour Museum 1:00-3:00 PM, 18 Quaker Lane, Beaver Harbour N.B. Keynote speaker Deborah Coleman, President of the UELAC N. B. branch, will speak about the founding of a colony. Posters will be available by April 30.

Seating will be limited so please RSVP by September 1st. Call Deborah at 506-634-7783. Light refreshments will be served. It is a homecoming where we pay homage to our Loyalist Quaker ancestors.

Location: Beaver Harbour Archives and Museum, Beaver Harbour, New Brunswick.  
Information: Deborah Coleman  
506-634-7783.

**24** CFHA Annual General meeting, Uxbridge Scott Historical Centre, Uxbridge, Ontario. Please see registration details elsewhere in this issue and plan to attend our annual gathering and business meeting. This will be another “you don’t want to miss it!” event. Registration details and forms are also available at [www.cfha.info](http://www.cfha.info).

## Tenth Month

**17** Canadian History Association (CHA) Call for papers. Submission deadline is Tenth Month 17, 2016. Selected submissions will be presented at the CHA Annual Meeting to be held in Toronto, Ontario on Fifth Month 29, 30 and 31 of 2017. For additional information please see the Submission link: : <http://www.cha-shc.ca/english/what-we-do/annual-meeting/2017-cha-annual-meeting-ryerson-university-toronto.html#sthash.GZfPLAiG.dpuf>

## Eleventh Month

**10-13** A very interesting 3-day conference titled Quakers, First Nations and American Indians will be held Eleventh Month 10-13 at various campus locations near Philadelphia. The conference is organized by the McNeil Center for Early American Studies at the University of Pennsylvania. It examines many aspects of the relationships that have taken place between Quakers and North American First Nations—including some aspects of the Canadian experience—from the 1650’s to the present. Please see additional program details in this issue. Conference contact and detailed information is available from <http://www.mceas.org/quakersandamericanindians>  
VOICE: 215-898-9251 ■

# Coldstream Monthly Meeting through the Years - Then & Now

by **Sheila Havard** with the kind assistance of **Marilyn Thomas** and **Jane Zavitz-Bond**



## COVER STORY

ABOVE: CFHA Executive Members at Coldstream Meetinghouse, Seventh Month 2016. LEFT TO RIGHT: Donna Moore, June Pollard, Sheila Havard, Gordon Thompson.  
PHOTO CREDIT: Clarence Kobes

The Canadian Friends Historical Association executive has taken to holding its meetings in various Quaker communities across Ontario. What better opportunity to highlight each Meeting and Meetinghouse in turn? The Fifth month meeting this year was held in one of the three historic Meetinghouses in Canada, at Coldstream. Most of the first Friends who settled in the Lobo area from 1834 on were, according to the pamphlet by Edgar M Zavitz<sup>1</sup>, removals from Pelham Monthly Meeting, whose origins were in

Pennsylvania, and before that probably in Holland. (Edgar Zavitz suggests that his last name may possibly have been a corruption of the Dutch “Zuider Zee”.) Lobo Indulged Meeting became Lobo Preparative Meeting under the care of Norwich Monthly Meeting in 1857. When Norwich Monthly Meeting was laid down in 1893, the Preparative Meetings of Lobo, Yarmouth, and Arkona became Lobo Monthly Meeting, which was divided in 1989 into Coldstream Monthly Meeting and Yarmouth Monthly Meeting.

For sources, I have of course drawn on Arthur G. Dorland’s *The Quakers in Canada*, but also Hugh Webster Zavitz’s series of diaries, the Lobo First Day School record for the years 1905 to 1956, binders of photographs and extracts of minutes lovingly put together by Coldstream Monthly Meeting members, and the recollections of some Friends with roots in the area. I am very grateful to Marilyn Thomas and to Coldstream Monthly Meeting for making the binders available to me and allowing me to quote their contents.

Arthur Dorland bestows special praise on Lobo Friends, and I quote “No single Meeting in the Society of Friends in Canada can show a more interesting record of achievement than this little group of Friends at Lobo” and, later, “Lobo Meeting presently became one of the most progressive centres of Quakerism in Canada”. I should also reveal my own special interest in the history of Coldstream Monthly Meeting as I have been frequenting it at increasingly close intervals since the 1980s.

An amusing incident took place in 1838 when word got around the neighbourhood that the customary whiskey would not be supplied at the raising of Benjamin Cutler’s ►

<sup>1</sup> Zavitz, Edgar M., *A History of the Society of Friends at Lobo Township*, 1917

<sup>2</sup> Dorland, Arthur G., *The Quakers in Canada*, page 171

<sup>3</sup> Dorland, Arthur G., *The Quakers in Canada*, page 170

*The style of the building was the dominant style for Friends Meetinghouses in colonial North America for the years 1770 to 1870.*

grist and sawmill, he being a Friend and hence a teetotaler. The locals put down their feet so to speak and announced that they would not participate without their drink. Benjamin Cutler retorted that the timbers would then lie there and rot. However, on the appointed day many workers turned up and the mill was raised. The work proceeded more calmly than usual. Without the mill in Coldstream, the farmers would have had to continue hauling their grain the 8 to 10 miles to the closest mill. The need for the mill was greater than the need for booze!

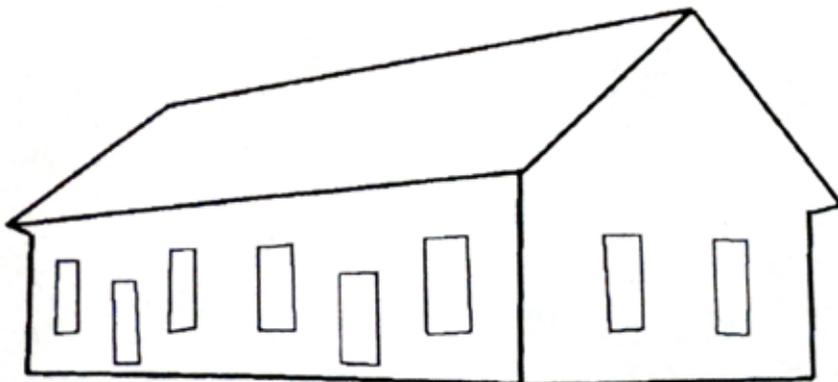
As already mentioned, in 1857 the Indulged Meeting established in 1849 in Lobo became Lobo Preparative Meeting by authority of Norwich Monthly Meeting. The minutes for the Lobo Men's and Women's Meetings are similar. The men's 1857 minute shows that the usual procedure of a visiting committee was as follows:

*At the meeting of Friends held at Lobo 1st day of 4th mo 1857. At which the following extracts from Norwich Monthly Meeting was produced and read. Whereas the members of Lobo indulged meeting have requested the establishment of a Preparative meeting and meeting for worship at that place and the committee to visit them, on that account, reporting that their unity there with, the meeting after a time of deliberation were united in granting their request.*

The first Meeting for Worship of the Indulged Meeting had taken place at the home of Daniel and Susan Zavitz, following which Meetings were held at Benjamin

Cutler's home until 1850. That year land was sold, according to Arthur Dorland, or donated, according to the Coldstream record, to build a small frame Meetinghouse. Half an acre came from John Marsh and one acre from Benjamin Cutler. This building proved too small by 1859 and a new brick Meetinghouse was put up at a cost of \$700. It was 50 feet long and 32 feet wide. The bricks came from nearby Poplar Hill. Donations towards the building came from other Meetings: Pine Street Meeting (\$40), Yarmouth Meeting (\$73), and Malahide Meeting (\$40). In 1887 a further half acre was added to the property so that the Meetinghouse and burying ground then stood on the two acre lot that they still occupy today. In due course a long horse shed was constructed, extending southeast from the Meetinghouse towards the gravestones. There was a small addition on the back of the Meetinghouse with a door onto the back porch. This addition contained room for First Day School and the ladies' toilets. The toilet room contained four composting pit toilets, two for adults and two children's sized, all in a row. The men's facilities were similar but were in the horse shed close by.

The style of the building was the dominant style for Friends Meetinghouses in colonial North America for the years 1770 to 1870. (See sketch provided by Seth Hinshaw.) In other words the building has two entrances, one for the men's side and one for the women's side, with a partition separating the two halves of the building. The partition was raised for worship and closed for separate Meetings for Business. For more on the building itself, see below. The grounds are dotted with soaring trees and a small grove of pine trees, planted by Young Friends, now shelters the Meetinghouse from Quaker Lane. The present day Meetinghouse is surrounded by Coldstream Conservation Area. To this day the scene is one of peace and tranquility. For me Meeting for Worship is never quite the same without this view of rustling tree branches through the windows of the Meetinghouse.



Quaker Plan 1745 - 1925  
(dominant 1770 - 1870)



# Who are The Quakers?

ABOVE: A team Effort!  
Members of diverse groups celebrate the "Who Are The Quakers?" new exhibit opening at the Dartmouth Quaker Whaler's House Museum, Dartmouth, N.S. Pictured L to R are: Barry Thomas, Eastern Shore Friends Meeting; David Newlands, Eastern Shore Friends Meeting; Beth Bycroft, member, Halifax MM; Carol Bradley, member Annapolis Valley MM; Ellen Helmuth, member, New Brunswick MM; and in front of Ellen: Claire Henry, member, Halifax MM; next and behind Ellen: Keith Helmuth; NB MM; then, Marion Newlands, Eastern Shore Friends Meeting; Rebecca Newlands Boutet, with her daughters Una Anajandra Boutet and Ophelia Rose Boutet.  
PHOTO CREDIT: Bonnie Elliott

## Exhibit Opened at Dartmouth Quaker Whaler's House Museum

**A**t the end of the first week in Seventh Month, 2016, the Dartmouth Heritage Museum hosted a gathering of supporters to launch a new exhibit on Quakers in its Quaker Whaler's House Museum. This is the result of over a year of work by members of the Eastern Shore Quakers in Nova Scotia.

The Eastern Shore (Nova Scotia) Quakers meet once a month at the historic Quaker Whaler's House Museum, operated by the Dartmouth Museum Society. Friends thought that it would be a good project to provide, with the support of the Museum, an exhibit that introduces the history, beliefs and concerns of Friends in Canada and beyond.

This was the origin of the exhibit titled, "Who are the Quakers?" The exhibit is composed of eight panels, each 24" x 32" in size that present three aspects of Friends: history, beliefs and concerns. The three historical panels cover the beginnings of Friends, the move to North America and the Quaker Whalers of Dartmouth. The beliefs panels discuss the testimonies, faith and worship and the peace testimony. There is also a panel on the need to respond to climate change. The final panel talks about

Quakers in Canada today and includes a map showing the location of meetings for worship.

The panels cannot say all that might be presented about Friends, but attempt to introduce each topic accurately and to encourage the viewer to ask questions of the Museum's guides or go to other sources of information. A companion exhibit guide has been produced and includes the history of the historic Quaker building and reproduce the text of the panels.

The Canadian Friends Historical Association has supported the project financially and the New Brunswick Monthly Meeting of Friends has also supported the development of the exhibit. The CFHA has a set of panels that it will make available for short-term use by Quaker organizations. Digital copies of the panels can also be used on Quaker websites. The display panels present an excellent summary of the founding principles and practices of Quakers, and provide useful display material for 'Doors Open' and similar outreach opportunities.

**For more information, please contact [chair@cfha.info](mailto:chair@cfha.info).** ■

*Reproductions  
of the eight panels  
follow on the next  
two pages*

# Who are the Quakers? Beginnings



George Fox at Swarthmoor Hall by Robert Spence (1870-1964)  
© Religious Society of Friends (Quakers) in Britain. Used by permission.

The Religious Society of Friends (Quakers) was founded in northern England in the mid-seventeenth century when small groups of religious 'seekers' came together under the leadership of George Fox (1624-1691).

These 'seekers' were trying to find a more authentic form of Christianity other than that provided by the Church of England and other religious groups of the day. These 'seekers' believed that Christ speaks directly to everyone, and what was required for ministry and guidance was to listen to the still, small voice within.

Authorities disapproved of the Quakers, who called themselves 'Friends' and so passed a number of laws restricting Quaker meetings and practices. Many Friends spent years in prison, some dying from brutal prison conditions.

BACKGROUND IMAGE: Brightlights Meeting House, An example of an early Quaker place of worship.  
Photo courtesy Gwen Hardie. Used by permission.



# Who are the Quakers? Testimonies

*"Our principle is, and our practices have always been, to seek peace, and ensue it, and to follow after righteousness and the knowledge of God, seeking the good and welfare, and doing that which tends to the peace of all."*

- George Fox (1667)



Jack and Susan Smith of Ohio Yearly Meeting of Friends (Conservative)  
Used with permission.

Quakers adopted a number of practices based on their religious experiences and understanding of the Bible. These were called testimonies and dealt with truth, integrity, equality, peace and simplicity.

- In seeking always to speak the Truth, Friends called places of worship meetinghouses rather than churches. The people assembled in worship were the Church.
- Friends regarded the taking of oaths as contrary to the teachings of Jesus and setting up a double standard of truthfulness.
- Friends refused to bow or take off their hats to social superiors believing all people are equal under God.
- Quakers refused to serve in any military organization, citing Christ's commandment to love one's enemies; Quakers have been conscientious objectors during times of war.
- Quakers emphasized plainness in dress and speech. The pagan names of months and days were replaced by numbering: January was First Month and Sunday was First Day.

The testimonies continue today as an integral part of the life of the Society of Friends. Although the testimonies continue to be adapted to respond to the changing world, the underlying principles remain unchanged.

*"Friends, keep out of vain fashions of the world. Let not your eyes, minds, and spirits run after every fashion in apparel of the nations, for that will lead you from the solid life."*

- George Fox, A Declaration From the Harmless & Innocent People of God Called Quakers (1666)



Who are the Quakers?

# Faith & Worship



ABOVE: Arch Street Meeting House, Philadelphia

The early Quakers were principally farmers and tradesmen. They became excited and inspired by reading the Bible for themselves. As a result, they sought a direct, personal experience of faith like that in the time of Jesus, which they called 'primitive Christianity'.

Friends emphasized the interior spiritual life, which they called the 'Inner Light of Christ' that 'enlightens every man...' (John 1:9).

Turning away from the rituals of the churches, Quakers developed a form of worship based on stillness that emphasized the importance of the individual worshipper listening to the inner voice from God and sharing this with the gathered group. There was no music; no rituals or creeds; no paid or specially-trained minister or priest. These meetings were times of ministry and prayer given spontaneously by men or women Friends.

Over time different strands of Quaker belief and practice emerged, each emphasizing a certain facet of the original spirituality of Friends. These strands have resulted in Evangelical, Holiness, Universalist, Liberal, and Conservative Quakers.

*"And when my hopes in men were gone, I heard a voice that said, 'There is One, even Christ Jesus, that can speak to thy condition.' And when I heard it my heart did leap for joy."*

- George Fox, Journal, 1647



RIGHT: J. Doyle Penrose, Presence in the Meeting 1916  
© Religious Society of Friends (Quakers) in Britain. Used by permission.

Who are the Quakers?

# THE MOVE TO North America



William Penn (1644-1718)  
© Religious Society of Friends (Quakers) in Britain. Used by permission.

A number of early Quaker men and women felt compelled to spread their unique faith and form of worship beyond England. Quakers also wanted to live according to their beliefs in free and tolerant communities.

The earliest Quaker visitor to British North America was in 1656, when a woman 'Publisher of Truth' visited the English fishing fleet in Newfoundland.

In 1681 King Charles II granted a large tract of land to William Penn, a leading English Quaker and associate of George Fox, with the understanding that the tract would be called Pennsylvania, in honour of Penn's father. After securing the permission of the Delaware Lenape First Nation inhabitants, Penn continued to settle the colony.

William Penn drafted a Frame of Government (1682) for his colony which embodied Quaker testimonies. It established a governing assembly, free and fair trial by jury, freedom of religion, freedom from unjust imprisonment, and free elections. This became a building block in what later became the U.S. Constitution.

AT RIGHT: The Peaceable Kingdom, by Quaker artist Edward Hicks, based on Isaiah 11:6-9 and commemorating Penn's treaty with the Lenape Indians.

Courtesy of the Pennsylvania Academy of Fine Arts, Philadelphia. John S. Phipps created, by exchange acquired from the Philadelphia Museum of Art, originally the 1950 bequest of Lisa Norris Elkins.



A portable "Who Are The Quakers" display set is available for use

Who are the Quakers?

# Quaker Whalers OF DARTMOUTH



ABOVE: Timothy Folger (1732-1814) Painting by John Singleton Copley

Courtesy Nantucket Historical Association Accession # 2003.0018.001

BELOW: Going On by Gordon Grant

Courtesy of Old Dartmouth Historical Society - New Bedford Whaling Museum Accession # 2001.0033.003

Quakers Timothy Folger and Samuel Starbuck of Nantucket arranged with Nova Scotia Governor Parr in 1785 to establish a whaling base in Dartmouth. Together with other Quaker families, they built homes and a meetinghouse and had a thriving business.

Nantucket seamen were the best whalers in the world. They sold their whale oil to Britain and France. Whale oil from the Quaker whalers lit the streets and homes of London, England.

The British government ordered Governor Parr to close the whaling business in Dartmouth. Funds were offered to take the Quaker whalers to Wales. In 1792 Folger and Starbuck, their families and crews, sailed to Milford Haven in Wales where they set up a new whaling base.

Some Quakers left Dartmouth to go back to Nantucket. Others stayed. Of those who stayed, Seth Coleman ran a successful boat building business, and Lawrence Hartshorne built a gristmill and bakery.

There are few reminders today of the Quaker presence in Dartmouth other than the Commons, the William Ray House, and a plaque at the Post Office, which was the site of the Meetinghouse.



Who are the Quakers?

# THE Peace Testimony

*“We utterly deny all outward war and strife and fightings with outward weapons for any end or under any pretence whatever...the Spirit of Christ which leads us into Truth will never move us to fight and war against any man.”*

- 1660

From the earliest days of the Religious Society of Friends, there has been a testimony against war and the preparation for war. In 1660, the Friends wrote to the British government stating their opposition to war.

Quakers, along with the Mennonites and Brethren, have opposed conscription and the draft and have encouraged others to declare themselves as conscientious objectors. As a result, some have been imprisoned, worked in non-combatant units, served with the Friends Ambulance Unit or the Mennonite Central Committee, or have volunteered with other relief organizations.

Friends have spoken out against injustice and inequality two of the roots of conflict. They have provided appropriate programs to help to alleviate suffering and to restore community life. They were among the early opponents of slavery.

The British Friends Service Council and the American Friends Service Committee were awarded the Nobel Peace Prize in 1947 for their humanitarian work.



RIGHT: Quaker star first used in the 1870s. A modern version by the Quaker Peace and Social Witness Committee.

© Religious Society of Friends (Quakers) in Britain. Used by permission.



ABOVE: Nobel Peace Prize Medalion awarded to British Friends Service Council in 1947.

Picture © Religious Society of Friends (Quakers) in Britain. Used by permission.

RIGHT: Statement of Peace Testimony, 1660.

© Religious Society of Friends (Quakers) in Britain. Used by permission.



Who are the Quakers?

# Let Your Lives Speak

*“True godliness doesn't turn men out of the world, but enables them to live better in it, and excites their endeavours to mend it; not hide their candle under a bushel, but set it upon a table in a candlestick...”*

- William Penn, 1682

In every generation Quakers have responded to important social and environmental issues. The global climate change crisis that we are facing today challenges Friends as individuals and as communities to take decisive actions to reduce our impact on the earth to a sustainable level.

Individual Friends realize that they can do only a small part of what is needed, so they are working through the Canadian Friends Service Committee, individuals and other organizations to continue to put into action the testimonies of simplicity, integrity, equality and peace.

Who are the Quakers?

# Quakers in Canada



ABOVE: Sparta Friends Meeting House, Sparta, Ontario (1865)



ABOVE: Yonge Street Friends Meeting House, Newmarket, Ontario (1810-1812)

By the mid-1700s Quakers in North America numbered in the tens of thousands, almost all of them in the thirteen American colonies.

In the early nineteenth century, Quakers in the US moved westward and northward. As part of the northward movement, Quakers moved to Upper Canada (now Ontario) where they established Meetings in communities near the U.S. border. Some of these Meetings still exist and some of the meetinghouses are still in use.

Today there are Quaker Meetings in every Province and the Yukon. The map below shows the location of these Meetings.

Further information on the Canadian Yearly Meeting, Religious Society of Friends (Quakers) can be found at [quakers.ca](http://quakers.ca).



The Eastern Shore Quakers (Box 47, Tanager, Nova Scotia, Canada B0J 3H6) developed this exhibit. The Canadian Friends Historical Association, Newmarket, Ontario, provided financial assistance. Panel designed by Tim Chisholm, Stark Raven Consulting and Design. © Eastern Shore Quakers 2015.

by local meetings for outreach. Please contact [chair@cfha.info](mailto:chair@cfha.info)

*One remarkable achievement of Lobo Friends was a monthly periodical launched in 1886, called the Young Friends' Review, which was printed in London.*

In 1875 Coldstream Friends organized the "Olio". This was a literary and debating society, which continued for 25 years and drew audiences of up to 200 people. The entertainment consisted of recitations, essays, speeches, music, etc. Hugh Webster Zavitz's diaries show that the sessions ran through the winter months, usually from 11th month to 4th month, finishing for the season when farming activity started up again. They were held to start with in various people's houses and attracted not just Friends, but the wider community. Apparently, one session in 1891 consisted of "a lively and well sustained debate on: "Resolved, that a dirty, good-natured woman is better than a clean, scolding one"; which was decided in favour of the negative."<sup>4</sup>

We see from Webster Zavitz's diaries that the Olio was instrumental in starting up the Coldstream Public Library:

**Tuesday, February 7, 1888**

*... First public Olio was held in the Town Hall at Coldstream this evening the proceeds to get books for the Library. Georgia recited "All the way to Boston." I read "Tobacco. A Parable" A pleasant time Hall nearly full.*

and

**2-19 – 3rd day.**

*... In the eve, with Georgia and Elma, went with Jonah's to an entertainment in the Hall given by the Literary & Olio for the benefit of the Library. They took in \$26 & over. Georgia recited.*

Coldstream Public Library was set up in 1887 in the Marsh Store with Emma Marsh as librarian. It ran on private subscriptions and membership fees until 1892, when it became part of the provincial system.

In 1880 Lobo Preparative Meeting set up a First Day School, which became a member of the Lobo Township Sunday School Association, founded in 1891. In its heyday this School was quite an undertaking. We learn from the Minutes of Lobo First Day School, beginning 2nd 8 1905 – Book 3, and Book 4, which runs from 1931 to 1956 (transcribed versions of both books are available at the [www.quaker.ca](http://www.quaker.ca) website), that the School had from 50 to 80 students during this period, divided into six or seven classes, including one to two classes for adults. It was administered by a committee of six to nine Friends. The classes were held in little groups in the meeting room and the backroom for half an hour after Meeting for Worship. A First Day picnic took place every year. The school contributed to the Second World War relief effort and subsequently made regular donations to an Indian Mission School in Peace River and to Canadian Friends Service Committee in Toronto.

One remarkable achievement of Lobo Friends was a monthly periodical launched in 1886, called the Young Friends' Review, which was printed in London. This was the first periodical by Canadian Friends and it was distributed in Canada and in fact ▶

BELOW: Women participants of Genessee Yearly Meeting at Coldstream Meetinghouse in 1922.

PHOTO CREDIT: Coldstream Monthly Meeting Archive, care of Marilyn Thomas.

<sup>4</sup> Young Friends' Review, London 1891, November 4th, page 56.



throughout North America. It cost 50 cents a year or five cents a copy. The Young Friends' Review, which covered the gamut of subjects from politics and current events to religious topics, continued until 1899 and was eventually merged with the Hicksite publication The Friends Intelligencer in Philadelphia (founded in 1844).

Until approximately 1900, Genesee Yearly Meeting was held alternately at Farmington (New York) Yarmouth and Bloomfield (Westlake, in Prince Edward County). It was subsequently held at Coldstream, Yarmouth, and Pelham. These gatherings could be huge, as can be seen from the photo on the cover. It was Coldstream's turn in 1910, 1913, 1916, 1919, 1922 and 1925. The 1919 Yearly Meeting was so well attended that a tent was rented and three caterers hired. The expense was such that it was decided in 1922 to use the shed instead. A great work bee was organized to scrub it clean. After 1924 Yarmouth and Pelham decided that they could no longer host such large gatherings. From 1928, the combined Genesee Yearly Meeting and Canada Yearly Meeting (Orthodox) met at Pickering College.

The Friends Sewing Circle was started some time after the Second World War by Coldstream Meeting ladies with the purpose of making quilts for families or individuals in need. In the early days the quilts were sent to children in Anglican residential schools (Peace River and Lubicon). Quilts and bales of clothing were also sent to the Cape Croker and Muncey reserves. In the early days, women also tore sheets to make bandages to be used in clinics in far away countries. The Sewing Circle is still in operation, with participation from both Friends and others in the community.

To return to the Meetinghouse building itself, it still reveals hints of the past. Although the original wooden floor has long since been covered by a carpet, which both muffles sound and preserves heat, some of the windowpanes still show their age by the intriguing ripples and bubbles in the glass. One window frame in the right front side of the meeting room has obvious chew marks.



ABOVE: The pulley and chain system used to smoothly raise and lower the meetinghouse partition and counterweight.  
PHOTO CREDIT: George Webb

Apparently a horse found its way into the Meetinghouse and attacked the frame in a frantic attempt to escape. On the back side of the meeting room, one small shelf indicates where an oil lamp once stood.

The rope and pulley system for raising the partition between the two halves of the Meetinghouse was replaced by a chain and pulley system after the rope on a similar system in Yarmouth Monthly Meeting Meetinghouse in Sparta broke and the partition came crashing down in close proximity to a small child!

Modernization has not spoiled the charm of the historic Coldstream Meetinghouse. A kitchenette occupies a nook in one corner of the back of the meeting room, so the risers and benches no longer extend this far along the back wall. With its stove and counter, sizable crowds can be catered for. In the 1970s the small back room was enlarged to make a bigger First Day room and another small ▶

room and modern washroom was added, as well as a ramp. At that stage there were two First Day classes, one in each room. Unfortunately, the children's program has now been wound up for lack of attendees. In the 1990s, the partition between the two halves of the Meetinghouse was painted in stripes of different shades of grey (see photo at right). (It is quite decorative but I don't think the intended message is that we are all grey but not equally grey!) There are no longer woodstoves in each half of the building. These have been replaced by natural gas heating.

All in all, Coldstream Friends have managed to make the Meetinghouse more comfortable while retaining the tranquility of the historic atmosphere.

As we read about these past times in Coldstream, we cannot help admiring the diligence and sense of duty of our Quaker ancestors. Most were farmers, and farmers relied on manual labour to attend to their fields. Can you imagine, for instance how many days of labour it took Webster Zavitz to rid his fields of thistles without modern weed control methods? (Thistles are mentioned year after year in his diaries!)



ABOVE: The Coldstream meetinghouse is the only example of a two-tone partition.  
PHOTO CREDIT: TBA

But the diaries and contemporary accounts are also full of fun, lots of it: Olios, picnics and so much intervisitation! Compared to such a close community our modern life seems isolated if not lonely. While some may deplore the sternness and discipline of these early Friends, as exemplified, for instance, in the answering and re-answering of the Queries, we should not forget this sociability and lighter side. ■



## Deborah Coleman's Lobster Chowder

**A**nother interest of New Brunswick historian Barbara Coleman is the preparation and enjoyment of treasured family recipes. Barbara shares here her family recipe for preparing lobster chowder. Barbara writes: "The waters of the Bay of Fundy yield the choicest lobsters in the world. I would like to share with you a family recipe which has been served on Christmas Eve for generations."

*Deborah Coleman is a member of the New Brunswick Historical Society and President of the New Brunswick Chapter of the United Empire Loyalist Association of Canada.*

**Deborah R. Coleman**

### To start:

- 6 cups diced potatoes
- 2 large onions, diced
- 2 cups diced celery

In a large pot place the vegetables and cover with water. Bring to a boil. Cook until potatoes are just tender. Drain.

- 3 cups lobster meat, chopped.
- ¼ cup butter
- 1 Tablespoon vinegar.

Saute together in a skillet about three minutes. Add to vegetables.

### Add:

- 3 cups milk.
- 1 pint cream
- Salt and pepper to taste.

Garnish with chives. Reheat gently to serve. Do not boil. Serve with soft white rolls. Serves 8 people generously.

# CFHA Founders Fund Successes

*CFHA accepts such generous bequeaths and donations in the spirit in which they are given. It also understands that the donors have placed their faith in CFHA to exercise faithful stewardship of such gifts and to ensure that they are applied constructively and effectively.*

A considerable amount of activity related to the CFHA Founders Fund has occurred since the Spring issue. Cathy Miles Grant, the daughter of Frank V. Miles, and the executrix of his estate, has advised that the information reported in the Spring 2016 issue of *The Meetinghouse* did not include complete information regarding his citizenship. Frank V. Miles held both US and Canadian citizenship.

In addition, Cathy also communicated the information that CFHA would once again be among the beneficiaries of the final disbursement of the Frank V. Miles estate. CFHA has been humbled and inspired to subsequently receive an additional contribution of almost \$12,000 from the Frank V. Miles estate and to designate this generous bequeath to the CFHA Founders Fund assets. CFHA is honoured to acknowledge the receipt of this thoughtful bequeath, and to express our deep appreciation for this significant and very meaningful support.

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It is a pleasure to announce that the first project to receive Founders Fund support has been completed, and that an award in support of a second project has been made on the advice of the CFHA Founders Fund Administrative Committee. The application from the Eastern Shores Quaker Meeting for support for the development of the "Who Are the Quakers?" initial set of display panels resulted in a CFHA Founders Fund award of 50% funding of this project. The completed panels are now on exhibit at the Dartmouth Quaker Whaler's House Museum, as detailed elsewhere in this issue. CFHA has acquired

a separate display set for CFHA and other Quaker organization outreach activity, plus use of the digital version of the display panel images for display on the CFHA website.

The second Founders Fund award is in support of research and development of a definitive publication based on the historically significant collected papers, photographs as other documents related to the work of Frank V. Miles with the MT-19 Friends Ambulance Unit in China 1946-1950. This work will be undertaken by Cathy Miles Grant. Cathy has secured significant funding assistance for this project from a number of sources, and CFHA is pleased to supplement these resources with a \$4000 (US) award to be applied specifically to research costs. An additional condition of the award is the contribution of a related article to an upcoming issue of the *Canadian Quaker History Journal*.

Applications for Founders Fund financial assistance of projects which advance and help achieve the mission statement of CFHA are encouraged. In addition to Founders Fund assistance for projects CFHA is also pleased to have initiated a Student Essay and University Scholarship program to foster greater academic awareness of the Quaker contribution to Canadian history.

**Additional information concerning both of these programs is available at [www.cfha.info](http://www.cfha.info).** ■

# The CFHA Annual General Meeting

Will be held at the  
Uxbridge Historical Centre, Uxbridge, Ontario  
Ninth Month (September) 24, 2016



*The story of the Uxbridge Quaker community and principal families spans over 200 years and remarkable events. Don't miss this opportunity to support your Canadian Friends Historical Association and enjoy the wealth of knowledge of Allan MacGillivray as he brings the history of the Uxbridge Quakers to life.*

## AGM Registration is Now Open!

**Y**es, you will be smiling to, like these students and staff of the Quaker school at Uxbridge were doing in the 1930's (photo courtesy Uxbridge Historical Centre).

**The full day program will include:**

- The morning Business Meeting held in the manner of Friends 9:00am - 12:00pm
- Lunch
- A fascinating afternoon bus tour of notable local Quaker sites with tour guide and keynote speaker Allan MacGillivray
- Dinner & keynote presentation with Allan MacGillivray, well known speaker, historian & former curator of the Uxbridge Historical Centre

**All for the early bird price of \$65.00 per person\*.**

\*After Ninth Month 17 Full program registration is \$ 80.00

An option to attend the dinner and keynote presentation only is also available at a cost of \$45.00 per person.

Bus tour and dinner/keynote registration is limited. Please register and forward payment as soon as possible. Registration is confirmed when payment is received.

To register please download the CFHA AGM Registration Form from the website [www.cfha.info](http://www.cfha.info), or forward your selected registration option and full payment to CFHA, PO Box 21527, 17600 Yonge Street, Newmarket, Ontario L3Y 4Z0. Please make cheques payable to CFHA.

**Our AGM is always a worthwhile and informative gathering – Please plan to attend the full program!**

**Questions? Please e-mail [secretary@cfha.info](mailto:secretary@cfha.info)**

# AGM Tour Guide and Keynote Speaker Allan McGillivray a well known historian and ‘Raconteur’.



ABOVE: The original Uxbridge Quaker schoolhouse will be the venue of the CFHA AGM..  
Photo courtesy of The Uxbridge Historical Centre

**T**hose familiar with a previous CFHA presentation by Allan McGillivray will be looking forward to another great opportunity to be both educated about the Quakers of Uxbridge while being enthralled by the dramatic anecdotes and incidents which Allan incorporates into his presentations.

Allan McGillivray was born in Uxbridge Township and has been a life long resident of the area. He was a founding member of the Uxbridge-Scott Historical Society in 1971, and became curator of the Uxbridge-Scott Museum in the early 1980s. He retired from this position several years ago. As curator, Allan was also involved in researching local history and assisting those with questions concerning genealogy (primarily in the days before computers). Over the years, he has written history articles for the Uxbridge newspaper. As Uxbridge Township and the initial community of Uxbridge was founded by pioneering Quaker settlers, mostly from

Pennsylvania, in the very early 1800's, Allan is uniquely qualified to speak on the subject of the local Quakers in general and has very detailed knowledge of the principal local founding Quaker families.

The theme of the keynote presentation is “Quaker Landowners and What Became of Them”. The keynote will be an elaboration of the information provided by Allan earlier in the day as guide of the bus tour of local Quaker sites to the west of Uxbridge. This will include significant Quaker sites such as that of the Hicksite Meetinghouse, the intersection of the 3rd Concession road with the old original Quaker settlement road, and the historic Orthodox Quaker Meetinghouse. The bus tour will pass by properties originally owned by members of the Taylor, Hilborn, Birchard, James, Gould and other Quaker families, including property owned by Timothy Rogers at Mount Albert. Participants will pass by the site of the sensational murder of young Quaker Isaac James. Participants will also learn of the improbable connection between local Uxbridge Quaker Stewart Taylor and the events at Harpers Ferry, Virginia, which many historians regard as the pivotal incident which lead to the Civil War.

The bus tour and keynote presentation will be of interest and value to anyone with an interest in local and specifically Quaker history. The Uxbridge Historical Centre and the guided bus tour will provide opportunities to learn and observe many elements of Quaker legacy and practice, including meetinghouse construction details, burying ground grave marker practices, and contributions to local education, industry and agriculture. ■

*For more  
information about  
the AGM, please  
see the poster  
on page 14.*

## UPCOMING CONFERENCE:

# First Nations and American Indians from the 1650s to the 21st century

*As noted in the Events information, the McNeil Center for Early American Studies is organizing a comprehensive conference which will examine the relationships between Quakers and First Nations.*

As noted in the Events information, the McNeil Center for Early American Studies is organizing a comprehensive conference which will examine the relationships between Quakers and First Nations. The following description in italics has been excerpted from the conference website, and abbreviated program details only are provided below. For full program information, please visit the conference website.

*“First Nations and American Indians from the 1650s to the 21st century is an interdisciplinary conference examining relations between American Indians, First Nations and the Society of Friends. The 17th century founding of the colony of Pennsylvania was made possible by a unique accommodation among Lenape Indians and the Quaker settler colonials. During the 18th and 19th centuries, the Quaker reputation for maintaining good relations with American Indians gave them influence in federal policy on Indian Reservations, at boarding schools and in adoption programs. Quakers also reached out to Canadian officials and the First Nations of Canada. Over time, the pattern of interaction between Quakers, First Nations and American Indians has taken many turns, sometimes giving rise to currents of distrust and disappointment, darkening the celebration of Pennsylvania’s mythical, original peace.”*

The program will include a combination of keynote and grouped presentation of papers. The opening keynote address will be provided by Jean Soderlund, and is entitled: **“Reciprocity: The Lenape Origins of Delaware Valley Peace and Freedom”**. Subsequent grouped presentations will examine the following subjects: **“Early Encounters”**, **“New England Neighbours”**, **“Diplomacy”**, **“Quakers and Indians in Violent Times”**, **“Local Memory”**, **“Civilizing Quakers”**, **“Peace and Memory”**, **“The Friendly Association and Pennsylvania Politics”**, **“The Quakers and the Seneca”**, **“Quaker Indian Schools”**, and **“Collective Quaker Action”**. This last group presentation will include a paper by Geoffrey Little entitled

**“The Evils Which Press on the Aborigines in Every Place: The Hudson’s Bay Company and the Aborigines’ Protection Society, 1835-1857”**. The conference will conclude with a closing keynote presentation by Pawnee speaker John Echohawk entitled **“A Shared Vision for Healing”**. The conference will also incorporate a lunchtime meeting of the Friends Historical Association and exhibits of the Quaker and Special Collections of Magill Library.

The record of the experience of Canadian Quakers and First Nations communities in Canada does not appear to be well documented or known. Although the available transcribed Canadian minute books reveal almost no information concerning interactions with local First Nations, a number of Canadian Hicksite Friends served on the Indian Committee of Genesee Yearly Meeting (Hicksite). At least some of the Indian Committee meetings were held in Canada. CFHA volunteers are currently transcribing available minutes of that committee. The transcribed minutes will be posted to the CFHA website once completed. ■