



# *The Meetinghouse*

*A quarterly newsletter published by the Canadian Friends Historical Association  
for members and Friends*

Summer 2014



*Sharon Temple on the grounds of the Sharon Temple National Historic site in Sharon, Ontario, north of Toronto. See story on pages 5 and 6*



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L3Y 4Z0

The Mission of the Canadian Friends Historical Association is the preservation and communication of the ongoing 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

The Meetinghouse is the newsletter of the Canadian Friends Historical Association and published four times a year, Spring, Summer, Fall and Winter.

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 submis-

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**Articles, reports and photos about historical events, families and places involving The Religious Society of Friends (Quakers) are welcome. See due dates for copy below. Please email the Editor at: patmor123@gmail.com**

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### Deadlines, distribution dates for The Meetinghouse

ISSUE	COPY DUE	DISTRIBUTION DATE
Fall	September 20	October 1
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### CFHA 2013-2014 Executive

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Treasurer and acting Secretary -  
*Ruth Jeffery-MacLean*

Vice-Chair (Publications) -  
*Robynne Rogers-Healey*

Vice-Chair (Built Heritage) -  
*Ian Woods*

Past Chair -  
*Gordon Thompson*

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*Pat Moauro*

Journal Production -  
*Albert Schrauwers*

Webmaster - *Randy Saylor*

CYM Records Committee  
Liaison - *Jane Zavitz-Bond*



## Editorial Notes

... *Pat Moauro, Editor*

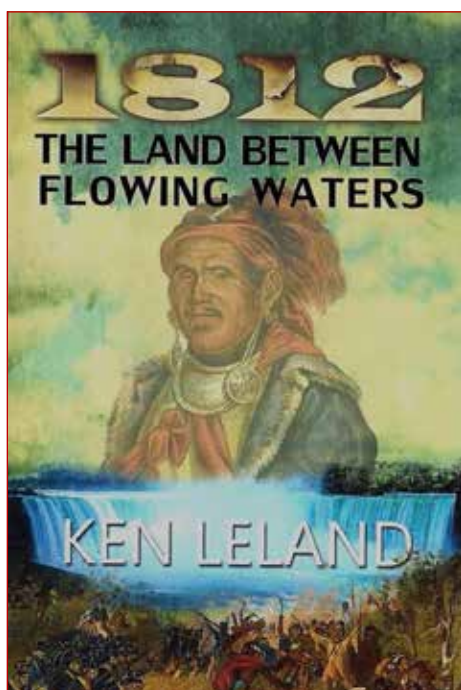
### Reports on topics from the devout to the politicized



**Pat Moauro**



**The Sharon Temple**



This Summer issue of *The Meetinghouse* presents a rich variety of historical events, scenarios and topics for anyone interested in Quaker history, especially from the 1800s. Topics range from the deeply devout to the highly politicized and nationalistic struggles, including reformation, rebellion and war in Upper Canada.

They include **The Sharon Temple**, built by a now extinct religious sect which arose from Quaker roots; an historical exhibit honouring the role of Quakers in the development of Prince Edward County; Ontario Genealogical Society members and even a Dunnville Friend tracking their Quaker roots; and a review of an historic novel that includes the struggles of a Quaker family during the War of 1812.

The **Canadian Friends Historical Association (CFHA)** will hold its 2014 Annual General Meeting and Conference on Saturday, September 20 at **The Temperance Hall** on the grounds of the *Sharon Temple National Historic Site*. Sharon is a former village which has been incorporated into the municipality of the Town of East Gwillimbury, north of Toronto. Sharon Temple was built by a Quaker sect called The Children of Peace, led by **David Willson**, who came from The Religious Society of Friends. **The Sharon Temple** and its grounds are a unique historical open-air museum site, which was designated as a National Historic Site of Canada in 1990.

**Ruth Jeffery-MacLean**, CFHA Treasurer and acting Secretary, reports that "We have planned something a little different this year. Following the business meeting in the morning, we look forward to a threshing session. This will be a time for all of us to think creatively and courageously to establish some exciting goals for the Association as it continues its mandate."

**Gord Thompson**, a past Chair of CFHA, is a keen, active historian, who started a two-part article on "Concern and Discernment: An early 19th century reflection on man, God, and environmental balance," in the Spring issue of this newsletter. He has written Part Two on pages 11-15.

He also provides a report about CFHA's participation in the annual **Ontario Genealogical Society (OGS)** Conference in May on page 9; a report about a severe tornado that struck and lashed the Niagara peninsula in southern Ontario in 1792 on pages 15-17; and a report from his visit to a regular meeting of the Quinte-Hastings branch of the OGS.

**Jane Zavitz-Bond**, *Canadian Yearly Meeting (CYM)* Archivist, reviews latest developments in her regular column, *From the Archives*, on pages 18 and 19.

Hope to see as many of you as possible at the AGM and Conference on September 20 at Sharon, Ontario.

*Pat*

**Pat Moauro** can be reached at: [patmor123@gmail.com](mailto:patmor123@gmail.com)

## Chairman's Message

... *Andrew Cresswell, Chairman*

### 'New individuals with new energies, ideas' needed



**Andrew Cresswell**

After what felt like perpetual winter, we find that we have by-passed spring completely and are now into the cloudless days of deep summer. On the cusp of summer holidays, it is with mixed emotions that I write what will be my last Chairman's Message.

While my formal position will end this September, I look forward to more time for research and to write for the Association.

First, I would like to begin by publicly thanking all those individuals, both within and

outside the Association, who have made my time in this role such a powerful experience.

It has been a pleasure to work with so many individuals and organizations, passionately committed to public history in Canada. I deeply appreciate your wisdom, patience and enthusiasm. Special thanks goes to the members of the current Executive - some have been with me on this journey since the beginning.

Second, I personally would like to invite you to attend the Annual General Meeting on Saturday, September 20 at **The Temperance Hall at The Sharon Temple** in Sharon, Ontario.

I apologize for the delay in forwarding information about the AGM, but hope that you choose to attend this important gathering. It is a symbolic gathering for me personally, as it was our last visit to the site where I began my volunteer career with the Association.

#### **Formulate future of CFHA**

More importantly, it is a chance for the membership to discuss and formulate the future of the Association. Rather than the traditional meeting and conference, the day will focus on the current and future business of the Association. For this to be meaningful,

we require as many members in attendance as possible.

Finally, I would like to invite you to consider a formal position within the Association. We have done our best to keep you abreast of the changing landscape within the public history field in Canada, from significant cutbacks of archivists at Library and Archives Canada, to the challenges of advocacy as a charity in Canada.

#### **Need to adapt to changes**

The work of the Association must adapt to these changing expectations and pressures, and as such, requires an influx of new individuals with new energies and ideas. I feel confident in speaking for the members of the current Executive, in stating that we will do everything possible to make the transition to a new administration as smooth as possible.

If you are interested in joining the Executive, please contact **Gordon Thompson** at [gordthompson@eaton.com](mailto:gordthompson@eaton.com).

On behalf of the Executive, have a joyful and healthy summer, and we look forward to seeing you September 20th at the Annual General Meeting.



*The Ark, above, sits in the centre of the main floor of the Sharon Temple at Sharon, Ontario, built by **David Willson** and his Children of Peace. The Ark, which was built in the seventh year of construction, displays the Bible open at the Ten Commandments (Exodus 20:1-17)*

## Sharon Temple: historic reminder of Children of Peace

**By Ruth Jeffery-MacLean**

*"Calculated to inspire the beholder with astonishment".*  
- **William Lyon Mackenzie**,  
18 September, 1828, describing the Sharon Temple

Many of you may know about the Sharon Temple and its history. Built by the Children of Peace between 1825 and 1832 under the vision of their founder, this remarkable piece of architecture is no less astonishing today than it was to Mackenzie

when he came upon it in the wilderness of Upper Canada.

**David Willson** and his wife **Phoebe** were among the first Quaker settlers to come to the region north of Toronto. As a convinced Friend, Willson was devout in his Quaker faith.

Early minutes from Yonge Street Monthly Meeting record evidence of his weighty influence in the meeting as it was being established in a new land. **David Willson's** theology, however,

took him to places that were uncomfortable to ponder for many of the Friends at Yonge Street Meeting.

David was asked to leave. He left, taking a large number of the Yonge Street Meeting members with him.

They established their own meeting in the town of Hope, which was renamed Sharon in 1841.

Their sect, called the Children of Peace, flourished under their founder, **David Willson**.

*Continued on page 6*



## **Sharon Temple: historic reminder of Children of Peace ... from page 5**

The building's design points to many tenets of the faith of the Children of Peace. They wavered little from Quaker roots. It was built on the square with an equal number of windows on all four sides to symbolize the Light of Christ shining equally on all who entered.

A door on each side demonstrated that everyone may enter on equal footing. The three stories symbolized the Trinity and 12 lanterns on the corners were for the Disciples. The aspects of the structure

promote thoughtful reflection in every consideration.

The Children of Peace have been recognized for instituting many amazing progressive social changes in the society of Upper Canada. But what will keep them ever in our minds and hearts is the unique temple they built.

After Willson's death in 1866 the sect slowly diminished, with the last service being held in the Temple in 1889.

**CFHA** members will be returning to the Sharon Temple National Historic Site for

their Annual General Meeting on September 20, 2014. The conference agenda will not focus on the site; however, those in attendance will be free to wander through the grounds and visit the temple during the day. It is a very special place.

*For a deeper, more detailed look into this National Historic Site please visit their website: [http://www.sharontemple.ca/index.php?option=com\\_content&view=article&id=6&Itemid=14](http://www.sharontemple.ca/index.php?option=com_content&view=article&id=6&Itemid=14)*

## ***Canadian Friends Historical Association 2014 Annual General Meeting***

***"Plough up the fallow ground. Thresh and get out the corn."***

**A threshing session for the future of the Association**

# **Saturday September 20, 2014**

**Temperance Hall, Sharon Temple  
Sharon, Ontario**

**9:30-12:00pm Annual General Meeting**

**1:00-7:00pm Threshing Session & Dinner**

***To register, contact Ruth Jeffery-MacLean:***

***Phone: 905-898-8119***

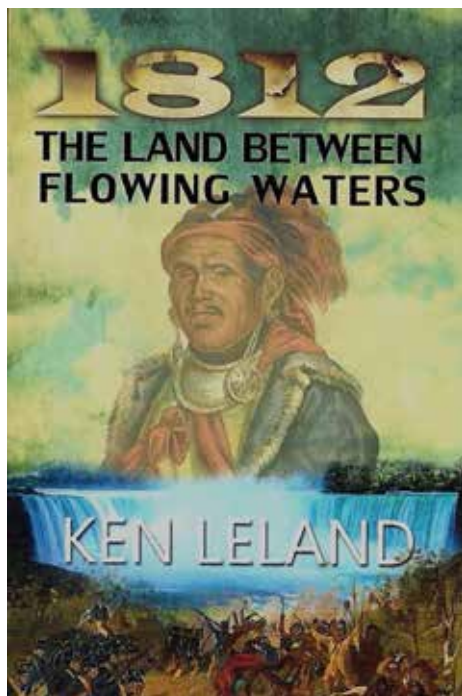
***Email: [secretary@cfha.info](mailto:secretary@cfha.info)***

***Mail: PO Box 21527***

***Newmarket, Ontario L3X 1G9***

***The 2014 AGM and Threshing Session fee (including a light breakfast, lunch and dinner) is \$25. There is no fee to attend the AGM only. Advance registration for the lunch and dinner is required. Please register by September 14, 2014. Please provide your name, mailing address, phone number and email address. Make cheques payable to Canadian Friends Historical Association***

## Quakers among families featured in 1812 novel



### **1812 The Land Between Flowing Waters**

**By Ken Leland**

Published by: Fireship Press

ISBN-13:978-1-61179-251-5 Paperback,

ISBN 978-1-61179-252-2: ebook

**K**en Leland's first novel is set in the Old Northwest and the Niagara River frontier of Upper Canada during the War of 1812. In Upper Canada the Benjamins found freedom from slavery. With their white neighbours and friends, the Lockwoods, both families must defend a new homeland from impending American invasion.

These families are Loyalists, living near Niagara Falls. The Babcocks are pacifist Quakers, yet they too are threatened by the coming onslaught. For Kshiwe, Kmonokwe and their children, 1812 is just another season of fear among First Nations. This Neshnabek family lives many days travel to the west, in a place settlers call Indiana. In the shadows of Brock and Tecumseh, all join in the struggle to endure.

**Kenneth Leland** was raised on a fifth-generation family farm in northern Indiana. Beside a quiet country road, three miles from his father's corn fields, stands a monument to **Okama Menomni**, leader of the last group of Neshnabek, or Potawatomi, to be banished from the state named after America's aboriginal inhabitants. A few hundred feet from that monument is an oak-covered hillside that slopes to the shores of a small lake where Leland set the opening scene in the fall of 1811 in his debut novel *The Land Between Flowing Waters*.

In the 1950s, scouting was a popular activity in Marshall County, Indiana. The property beside the Menomni Monument, just south of the lake, was the summer camp and winter jamboree site for many boys and young men. As a youth, Leland knew almost nothing of the Neshnabek who had lived there originally, very little of their customs or experiences, why they seemingly disappeared or where they had gone. Still, there was an air about the place that a farmer's son could feel just by walking over the land, by sleeping in its forest.

Scouting taught the importance of service to others, brotherhood, and vigilance. As Leland learned in later (much later) life, these are Neshnabek values par excellence. And so it was from this personal background that Leland chose to write of a Neshnabek community caught up in the fight to survive the War of 1812.

Reader reviews are available on Amazon.com and the book is available from:

[http://www.amazon.ca/1812-Land-Between-Flowing-Waters/dp/1611792517/ref=sr\\_1\\_1?s=books&ie=UTF8&qid=1402365561&sr=1-1&keywords=ken+leland](http://www.amazon.ca/1812-Land-Between-Flowing-Waters/dp/1611792517/ref=sr_1_1?s=books&ie=UTF8&qid=1402365561&sr=1-1&keywords=ken+leland)

and <http://www.chapters.indigo.ca/books/1812-the-land-between-flowing/9781611792515-item.html?ikwid=ken+leland&ikwsec=Home&ikwidx=0>

Excerpts from the novel, a blog with historical background and sources for his writing, short stories, and links for purchasing copies are on his website at: [www.kenlelandauthor.com](http://www.kenlelandauthor.com)



*Author Ken Leland*



## Wellington Heritage Museum exhibit honours role of Quakers

Wellington Heritage Museum is located in the heart of the village of Wellington. It was built in 1885 as a Quaker Meeting House and now features exhibits on local history.

Highlights include a tribute to the Quakers, or "The Religious Society of Friends", who played a notable role in Prince Edward County's development. In addition, the Douglas A. Crawford Canning Industry Collection conveys the importance of that industry in Prince Edward County. More than 75 different canning factories were operating here between 1882 and 1996.

### Hours

*Open Victoria Day weekend  
through September*

*Wednesday to Sunday 9:30  
a.m. to 4:30 p.m.*

*CLOSED: Monday and Tuesday*

### Location

*290 Main St (Highway 33),  
Wellington*

### Admission

*Admission by Donation*

### Contact Information

*Jennifer Lyons*

*Head Curator*

*(613) 476-3833 or*

*(613) 476-2148 x 258*

*Fax (613) 476-8356*

*May to October phone the  
museum at*

*(613) 399-5015*

*e-mail:*

*wellmuseum@pecounty.on.ca*



New Exhibition:

### Quakers and the Great War

**May 17—September 30**

This year we mark the 100th anniversary of the start of World War I. This exhibition has chosen a commemorative theme that links to the museum's own history as a Quaker Meetinghouse.

**Wellington Heritage Museum**

290 Main Street, Wellington







At right, Michigan resident and **OGS** member **Paula Johnson** visits the **CFHA** booth and speaks with **Gord Thompson** at the **OGS** Conference. Conference registrants deposited tickets for the **CFHA** booth door prize, **Carol Williams'** three-volume **Emma Field** boxed set (upper left).

- Photos by Donna Moore



## *OGS* registrants track their Quaker family roots

**CFHA** members made the most of opportunities to raise awareness of our organization during the annual **Ontario Genealogical Society (OGS)** Conference held May 1 to 4 this year at Brock University, St. Catharines, Ontario.

The conference, whose theme was "Genealogy Without Borders", was well attended by participants from Canada and the United States.

**Donna Moore** and **Gord Thompson** staffed the **CHFA** booth, which introduced some new display material and the Family History Project's Testimony of Appreciation Certificate.

The new **CFHA** display consisted of laminated enlargements of two Canadian Quaker Meeting organizational charts and the Dorland map of Quaker settlements in Upper Canada. Historian **Arthur G. Dorland** created the map and organizational charts to show the development and

relationships of Quaker Meetings in Upper Canada as part of his book *The Quakers in Canada*.

Charts showing relationships and evolution are always popular among **OGS** registrants. Visitors to the **CFHA** booth were invited to apply self-adhesive labels to the charts to indicate the original meetings attended by known or suspected Quaker ancestors.

This informative exercise allowed later booth visitors to see the locations where **OGS** registrants knew or suspected they had Quaker family roots.

The Brock University venue attracted a number of local registrants. A surprising number of these turned out to be descendants of the original Friends who pioneered the area in the late 18th century and established the meetings of Pelham and Black Creek.

Visitors completed summary family history forms, and

the family names submitted included **Chapman, Doan, Fenn, Strawn, Bowne, Kipp, and Lundy** (no surprise there!) Our booth staff also recorded contact information of **OGS** registrants who were willing to share it. By the end of the conference more than 20 individuals had provided contact information for follow-up.

Many visitors took the opportunity to pick up a copy of the **CFHA** Genealogists Guide to Canadian Quaker material, prepared by **Randy Saylor**, and a copy of our Canadian Quaker Family History Project announcement.

As the conference drew to a close on Sunday the **CFHA** booth material was carefully packed away and we left satisfied that the effort had been amply rewarded in positive exchanges and opportunities for further dialogue.

- Report submitted by  
**Gord Thompson**

# Dunnville Friend traces Brown family ancestry



**Bev Brown Jackson**

**Bev Brown Jackson** of Dunnville, Ontario, is a member of Pelham Executive Meeting and a member of CYM Records Committee.

*“Since arriving in Canada the Browns have been very active Quakers, and perhaps even before. One of the brothers, Nicholas, is reported to have provoked the Orthodox/Hicksite split in the Pickering Meeting. Another brother, Ira, a widower with children, went to Ohio where his granddaughter and her husband started evangelical Quaker Malone College in Canton.”*

**By Bev Brown Jackson**

On a motorcoach tour last summer my husband Jack and I travelled to my Brown ancestors' home state of Vermont. I had looked at a map beforehand and located their hometown of Ferrisburgh, Addison County, Vermont near Lake Champlain. Since the town isn't on any major roads, I was sure there was no hope of travelling through it on our tour.

We spent the night in Lake Placid, New York, and headed south to a new bridge at the lower end of Lake Champlain, then headed northeast back to the super highway. Imagine my delight when we drove right through Ferrisburgh, or what little there is of it! I tried to absorb as much as I could of the town and surrounding countryside.

Away from the lake it was gently rolling hills and what looked to be decent farmland. I wondered why the seven Brown brothers left about 1816-18, leaving parents, **Abraham** and **Catharine**, two sisters and a brother in Vermont.

The oldest brother, **Nicholas**, would have been 31 years old and the youngest, **Rowland**, 12. Three would have been married. The story is told that they crossed on the ice at the east end of Lake Ontario and travelled to Aldolphustown on the Bay of Quinte. Six of the brothers later went on to Pickering, Ontario, where they joined with Quakers to form a large Meeting.

Two generations later my line went west to Coldstream, northwest of London, Ontario. I am a descendent of middle brother, **Sylvanus Brown**, whose grandson **Samuel Pearson** went to Coldstream. **Samuel Pearson's** father **David** is buried in Whitby.

**Chester Brown** of Coldstream was **Samuel Pearson's** son. **Mable Willson**, former clerk of Genesee Yearly Meeting at the time of the union, was another child of **Sylvanus Brown**, as was my Dad, **Howard**. Chester's son, **Bob**, still runs Coldstream Concrete with offices in the beautifully restored old family home, almost across from the Coldstream Meetinghouse. The local **Bycrafts** are also **Brown** descendents.

Since arriving in Canada the Browns have been very active Quakers, and perhaps even before. **Nicholas**, is reported to have provoked the Orthodox/Hicksite split in the Pickering Meeting. Another brother, **Ira**, a widower with children, went to Ohio where his granddaughter and her husband started evangelical Quaker *Malone College* in Canton. The other brothers were **Abraham**, **James** and **Joseph**.

What a trip that must have been from Vermont to Canada as such a large family group and at a time when the lake was frozen! I can't even imagine coming from England in the 1600s. Originally the Brown family was from High Wycombe, Buckinghamshire, England, (where the name was spelled **Browne**), immigrating to Rhode Island before 1650.

Google maps have added a whole new dimension to family tree searches. I've just found High Wycombe on a Google map. I'm sure on another motorcoach tour in the late '60s I went right through that Brown hometown on our way to London from Coventry!

Tracing one's ancestry is always interesting but leaves many questions that will probably never be answered but are fun to ponder.



# Concern and Discernment: An early 19th century reflection on man, God, and environmental balance



**Gordon Thompson**

**By Gordon Thompson**

In the early 19th century a Quaker in North America anticipated much of the environmental insight and understanding that is now generally taken for granted. The Spring 2014 issue of *The Meetinghouse* included a passage from the writings of that Friend which reveals this Quaker's keen appreciation of the relationship between balance in nature and the impact of human activity.

We saw in Part One of this two-part article this writer's prescient sense of the harms which may follow if human stewardship of the natural world is neglected or poorly performed.

The author of the insightful passage presented in Part One is none other than **Elias Hicks**. The passage was reproduced from *The Journal of Elias Hicks*, copyright 2009 by **Paul Buckley**, and published by Inner Light Books, San Francisco, California, Library of Congress Number 2009934073, ISBN 978-0-97971 110-5-3 (paperback).

The passage was reprinted here and in the Spring 2014 is-

## **Part Two**

*This is the concluding article of a two-part series. The first part ran in the Spring issue of this newsletter.*

sue of *The Meetinghouse* with the kind permission of Inner Light Books and Editor **Paul Buckley**. The selected passage is taken from pages 12 to 14 of the Journal. It chronicles the formative years when a young and clearly somewhat worldly **Elias Hicks** has experiences where "my mind hath been at times so taken up in divine meditations that they have been to me seasons of great instruction and comfort" while on solitary fowling excursions in the then wild areas of Long Island.

## **Hicks' journal records reflections, insights**

As **Paul Buckley** notes in his detailed introduction, the systematic composition of The Journal took place in the last years of **Elias Hicks'** life. As a result the passage represents a blend of the recollections of the seminal experiences of the period from the middle of the 1760s to 1770 combined with reflections and insights of his later years.

It is not possible, as a result to determine when a particular insight became apparent to Hicks. It is possible, however to trace the development of Hicks' ethical awakening to his early hunting experiences:

"...And now I began to feel through the rising intimations and reproofs of the precious gifts in my own heart that the manner in which I sometimes amused myself with my gun

was not without sin.

"...Nevertheless, at divers other times, when in company with others on a party of pleasure, and no fowls presented which were good and useful when taken, we have merely for sport and to try which could excel in shooting, fell upon the small though innocent birds that we could decoy and cause to fly over us that were of no use when dead and destroyed many of them from wantonness or for mere diversion and for which cruel procedure my heart is sorrowfully affected whilst penning these lines. But this conduct, from the convictions I felt, and the result of such reflection, soon appeared to be a great breach of trust and an infringement on the divine prerogative."

We cannot know the point where **Elias Hicks** became consciously aware of his feelings of personal guilt in his experience of sport shooting, but it first manifested itself, as he writes, shortly after the events just described:

"Therefore, it soon became a principle with me not to take the life of any creature, but such as were esteemed really useful when dead or very obnoxious or hurtful when living."

For the young **Elias Hicks**—according to his Journal he is not yet 22 years of age—the acquisition of this personal principle is foundational.

*Continued on page 12*

## Concern and Discernment:

It speaks to the profound personal reverence for all things living that **Elias Hicks** feels and underpins his understanding of the larger issue of humane and ethical treatment of animals:

And it also appeared to be a duty, when we apprehend it right to take the life of any of these, that we endeavour to do it in the most mild and tender manner in our power. For from the consideration, it must appear to every candid mind that the liberty we have for taking the lives of the creatures, and using their bodies to support ours, is certainly an unmerited favor and ought to be used as the mere bounty of our great Benefactor and to be received by us with great humility and gratitude."

It is hard to know whether Hicks is reflecting an established Quaker view or his personal view in this eloquent passage. The strong personal conviction expressed by Elias Hicks provides a clear and eloquent expression of the sentiments held by many Quakers.

Respect for the lives of domestic animals is an element of Quaker witness that can be traced back to George Fox's early 17th century autobiographical notes at the very beginning of his Journal. In writing of his pre-adolescent years he records the following:

"For the Lord showed me that...my words should be few and savoury, seasoned with grace, and that I should not eat and drink to make myself wanton but for health, using the creatures in their service as servants in their places, to the glory of him who hath created them; they being in their covenant, and I being brought up

into the covenant, as sanctified by the Word which was in the beginning, by which all things are upheld, wherein is unity with the creation.

"But people being strangers to the covenant of life with God, they eat and drink to make themselves wanton with the creatures, devouring them upon their own lusts, living in all filthiness, loving foul ways and devouring the creation;..." (note 1).

This excerpt is not one of the better known passages by Fox, but it expresses a principle that would be familiar to later Friends: that of respect for the created world.

The next sentence penned by Hicks reveals a remarkable gift of both observation and understanding of what was observed:

"I have likewise from reflections founded on observation and from the nature and reason of things, been led to believe that we frequently err by the liberty we take in destroying what we esteem noxious creatures and not only abuse the power and rule over them given us by our great common Creator, but likewise act very contrary to and subversive of our own true interest."

Subsequent sentences elaborate this passage and make it clear that Hicks' understanding of "our own true interest" refers to both temporal and spiritual interests in the largest sense. When considered from our twenty-first century perspective, however, the information expressed in this sentence is striking in its clarity and perceptiveness.

In the sentences which follow Hicks offers his explanation

*... continued from page 11*

for the misguided behaviour of humans and provides some insight into his observations of human impact on natural balance. These observations are undoubtedly the result of his long experience as a farmer on Long Island. That Hicks places this exposition and his later observations in the context of his developing years reflects how he views this body of discernment to be all of a piece.

Hicks continues:

"For no doubt, as all in the beginning was pronounced good that the good God had made, there was a right proportion and true medium and balance among the creatures that were to inhabit this lower world. And man being made as a crown to the whole, no doubt his true interest lay in preserving, as much as might be, this true medium or balance.

"But man fell from the state of rectitude in which he was created - and wherein he only was capable of governing the creatures agreeable to the will of the Creator. Hence, by exerting his power over them under the influence of his fallen wisdom, and not understanding their true natures nor end of their creation, he has wantonly fallen on and destroyed such kinds as (to his limited understanding) appeared noxious because, at some times, they were observed to feed off some of the fruits of the field that were the product of his industry - when a little care in frightening them away would have been sufficiently effectual and their lives preserved to fill up the place assigned them in creation.

*Continued on page 13*



## Concern and Discernment:

"Hereby, the true balance has been so materially affected that the tribes of lesser creatures, such as reptiles and insects (which were to feed and support those creatures man had wantonly destroyed and which come not so obviously under man's comprehension, nor so generally within the limits of his power to destroy) have increased to a proportion sufficient to spread destruction and devastation over the fields and left the face of the earth, at times, as a scorched or barren desert.

"For such has been the wisdom and goodness of the Supreme Being in the creation of man that he has so intimately connected his duty with his truest interest – both in regard to temporals as well as spirituals – that if he falls short in the first, he will likewise feel himself affected in the latter and, for every shortcoming or act of sin, feel the consequent reward or punishment and disappointment.

"Therefore, it is our indispensable duty, as reasonable, accountable beings, wisely to ponder our ways and previously consider the consequent effect of all our conduct. For if we are to give an account of every idle word (which we are to do) it must appear clear to every rational mind (for the very idea of rationality secludes from the understanding everything which is irrational – which certain every idle word must be) therefore, every idle or presumptuous act must be still more criminal. How presumptuous must it then appear from rational reflection for limited, borrowed beings to sport themselves with the lives of other beings? However little they may appear in the view

of proud man (who vainly supposes all made for his use) yet they may be as necessary a link in the great chain of nature and creation as his own existence.

"For although in the course of divine providence we may be permitted to take the lives of such of the creatures (in a reasonable way) as are suitably adapted to the accommodation of our bodies in a line of real usefulness, yet that by no means carries any warrant for us wantonly, or in a sporting way, to destroy the lives of those that are not useful when dead.

"Neither is this privilege given to man, any partial act of the deity, for we see he has given the same privilege to almost every other creature and also furnished them with means whereby they are enabled to take such of the creatures as he has intended for their use and by which the true balance might be maintained."

This passage reveals a great deal more about **Elias Hicks'** understanding and perception of the purpose and role to be played by man within nature in the context of Divine intention. It is clear that Hicks' understanding of the biblical Garden of Eden is not that of a benign and bloodless paradise. Rather, it was a Paradise that was distinguished not by the absence of predator/prey relationships but that those relationships existed, initially, in a state of balance.

The role of Man, in Hicks' view, was one of stewardship and governance to preserve and not disrupt this original balance and order. This is a rather interesting interpretation of the Creation account.

Although **Elias Hicks** makes

*... continued from page 12*

a total of four references to "balance" in the foregoing sentences, the term is not explicitly found in the Genesis account. In this we can see the development of the initial concept of "covenant" as expressed by Fox to a reconfigured concept of creation based on "balance" as expressed by Hicks.

The view that there could be predator/prey relations in the Garden of Eden is consistent with the creation of the observed universe as a "lower world" awaiting the advent of The Peaceable Kingdom to come as foretold in Isaiah Chapter 11, Verse 6.

As described in Isaiah and frequently depicted in well known "Peaceable Kingdom" paintings by his nephew **Edward Hicks**, both predator and prey species are present but co-exist in a non-predatory relationship.

What is remarkable about **Elias Hicks'** view is his clear understanding that the least living species may be necessary to the whole as is the greatest—now a well-accepted environmental principle—and the corollary assertion that "they may be as necessary a link in the great chain of nature and creation as his own existence."

This view is a significant departure from the typical understanding of the scriptural account of God granting Man dominion over the "the fish of the sea and over the fowl of the air, and over the cattle, and over the earth, and over every creeping thing that creepeth on the earth. (Genesis, Chapter 1 Verse 26, KJV).

*Continued on page 14*

## Concern and Discernment:

Hicks seems to realize that from a biological sense Man is at best an equal and no more than that compared to any other living thing which God has created and pronounced "good". Through this entire exposition Hicks is implying, sometimes rather explicitly, that all species have been granted an equal right—although he refrains from using that word - to existence and to perform their respective biological role in maintaining, as best they are able, the biological balance as initially created.

In the closing sentence of this Journal excerpt Hicks expresses the view that the natural world has retained much of the initial environmental balance that 'fallen' Man no longer understands:

And had man kept his station as well as the other creatures, I have no doubt but the true balance would have been at least much better preserved than it now is – if not inviolably kept.

This is a rather remarkable assessment and assertion. Although the Genesis narrative of the creation and role of Man underpins the vocabulary and conceptual framework of Elias Hicks it does not blind him to the reality of the impacts that human activity that he discerns.

His assertion resonates with present day readers because it states a simple Truth: far from being the pinnacle of creation Man is empowered with capacity for technology and environmental change combined with a comparatively weak capacity for understanding and accepting responsibility for the en-

vironmental imbalances that Man has caused. The Truth asserted by **Elias Hicks** is much more apparent and just as contemporary today.

One might conclude that **Elias Hicks** came to believe that God erred in the creation of Man as a fallen, misguided species with a propensity for destructiveness beyond the dictates of immediate wants.

The Quaker view of the human condition was one of hope, however, and grounded on the belief and expectation that human perfection in all aspects of the lived experience could be recovered. The presence of individuals with the capacity to understand and advocate for balance and a rightly-ordered relationship with and within the biosphere did not end with and was not exclusive to **Elias Hicks**.

As a seasoned, long-serving and much travelled Friend **Elias Hicks** developed extensive and deep rooted relationships with Friends in the United States and Canada. As a regular participant at the annual and quarterly sessions of New York Yearly Meeting **Elias Hicks** would have had regular contact with the delegates and Friends from Nine Partners Quarterly Meeting and beyond.

As members of this and other meetings relocated and established meetings in the eastern parts of Upper Canada **Elias Hicks** retained relationships with members of these communities. **Elias Hicks** was named to a committee appointed jointly by New York and Philadelphia Yearly Meetings to visit meetings in Upper Canada and assess the

*... continued from page 13*

propriety of establishing a Half Yearly Meeting in Canada. In the company of traveling companion **Daniel Titus** and other Friends he completed a journey of over three months duration and over 1,500 miles, mostly on horseback, in the fall of 1803. His time in Upper Canada extends over 19 days and is marked by his participation in numerous sessions of Preparative meetings, Monthly meetings and appointed meetings for the general public. The appointed meetings are held in diverse locations: an inn (Ernestown), the home of a Methodist, and once in the courthouse at Kingston. During the local travels Elias is accommodated at the homes of Friends he has known from previous years.

**Elias Hicks** will make one more visit to Upper Canada before his death on the 27th of Second month, 1830. Although he is not present at the opening session of Canada Half Years Meeting when it is established at Bowerman's Hill (near present day Wellington, Prince Edward County) at the end of First Month 1810, he did attend the second Half Yearly Meeting held at Yonge Street in Newmarket, Ontario.

It is not possible to know whether or not the environmental theme which appears in this excerpt from the Journal of **Elias Hicks** was a regular element of his ministry. It is possible to acknowledge that his example and expression of the Quaker faith was respected and made a lasting impression on many of those who knew him personally.

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## Concern and Discernment:

Over 17 years after **Elias Hicks'** visit to Newmarket the schism that would see his name attached to one of the factions erupted through the Philadelphia and New York Yearly Meeting communities. In Upper Canada a meeting attended by many friends of **Elias Hicks**—Green Point, in Prince Edward County—affiliated with

the Hicksite faction and was the venue of the first session of Canada Half Yearly Meeting (Hicksite) following the split.

Human impacts and degradation of the natural living environment of our own and all other species has become a strong concern among Friends in recent years. Clearly, however, the roots of this Quaker

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concern extend much further back. Almost 200 years ago **Elias Hicks** articulated and gave eloquent expression to exactly the same concerns being shared today.

Notes:

1) *The Journal of George Fox*, edited by **John L. Nickalls**, First Edition 1997, Page 2.

## Severe tornado strikes Niagara Peninsula in 1792

The Niagara peninsula in southern Ontario was still a largely uninhabited area in the early 1790s, with few areas opened and settled. For the few residents in a particular area of the peninsula, however, the weather conditions of June 30, 1792 must have been ideal for the formation of an extremely powerful and long-lived tornado.

The destructive power of the tornado which occurred late in the afternoon that day calls to mind the recent extreme tornado events which destroyed a large swath of Moore, Oklahoma just over a year ago.

Modern media reports of the Moore tornado described and provided extensive images of that event: near total destruction of many buildings, a huge, powerful funnel and a track determined to measure a mile in diameter and to extend 17 miles in length.

In the years following the 1792 tornado a number of Quaker travellers passed through the Niagara peninsula. Some were travelling on official business related to treaty negotiations then in progress with a number of First

Nations tribes. Others were travelling in the ministry or on official assignment to visit and document the situation of Quaker families which had recently taken up residence in the area. Some of these traveling Quakers recorded their experiences in Journals. *The Canadian Quaker History Journal*, No. 64, published in 1999, included passages from a number of these early accounts in an article by **Chris Densmore** "Early Quaker Visits to the Niagara Region of Canada, 1793-1804." Three of the Journal accounts provided include references to and descriptions of the 1792 tornado and its effects. These specific passages are reproduced below, and bear a noteworthy resemblance to the exceptional tornado which occurred last year at Moore, Oklahoma.

The earliest of the tornado accounts included in *The Canadian Quaker History Journal* dates to 1793, and was recorded in Fifth Month by Joseph Moore, one of several Friends appointed by Philadelphia Yearly Meeting to attend proposed treaty negotiations between the United States government and Indian tribes

in present day Ohio. During visits to Quaker families in the Niagara Peninsula Joseph Moore recorded the following brief reference:

"23d. I felt much better in health, and understanding divers Friends lived at a place called the Short Hills, about twelve miles off, we concluded to go there. On the way we dined at Thomas Rice's, and thence proceeded to Joshua Gillam's. We passed through some land where we saw the effects of a hurricane that was on the 1st of the 7th month last, and truly I may say, I never saw so great destruction of timber. For about two miles in width, and said to be many miles in length, there was scarce a single tree left that was not torn up by the roots, or broken off."

The next account is written more than five years later by Rufus Hall, a Friend from New York traveling in the ministry. Hall provides the longest and most detailed account of the tornado and its visible effects. It is clear from his notes that the recollections of those present during the tornado and

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## Severe tornado strikes Niagara Peninsula in 1792

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*A tornado moves past homes in Moore, Oklahoma, on May 20, 2013. (AP photo/Alonzo Adams)*

its aftermath remained vivid and immediate more than six years after the event. Writing in Eighth Month 1798 he notes the following:

*"Here I think it is right to give some account of a remarkable deliverance of the hand of Providence, which happened, as I was informed, about six years before. A terrible hurricane raged in this place to such a degree that it blew down and destroyed all the timber for thirty miles in length and one mile in width: insomuch that I could not discover one tree of any bigness that stood whole.*

*"It was also so violent for another mile in width that it destroyed about one half of the timber; and at that time in this place, there lived ten or a dozen families, whose*

*houses were all shattered, and some of them blown down and entirely ruined; yet not one person was slain among them, although several were hurt.*

*"One man was riding the road in the most dangerous spot, where the timber was very thick, and every tree was torn down around him; yet they fell so across logs and large roots of trees, that they were kept up from the ground in such a manner that neither the man nor his horse was killed, though they were both hurt.*

*"But he was obliged to remain in his deplorable situation all night (it being in the afternoon when the storm happened) till sometime the next day; when some of his neighbours came and helped him out. The people were so*

*affrighted that several of them told me they were not sensible of hearing any trees fall; and after the awful storm was over and the wind had ceased, they endeavoured to go to see how it fared with one another: - each supposing that their neighbours and friends were slain in the tempest. But when they met, it was with weeping for joy that their lives were preserved. The remains of the destruction were to be seen when I was there, and I thought it so remarkable deliverance that it ought to be recorded, inasmuch as it evidently manifested the wonderful mercy of the great Preserver of mankind."*

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## Severe tornado strikes Niagara Peninsula in 1792

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The third account is that of **John Hunt**, a Friend from Pennsylvania who has travelled with two other Friends in Tenth Month of 1800 to visit Friends in Pelham Monthly Meeting. Now eight years after the tornado both the track and the recollections of the event remain clear and mostly consistent with the previous accounts:

*"29th. We attended their preparative meeting, and in the afternoon visited three families. This day we passed by and through what they called the Hurricane; which is a tract or vein of land through the country about two miles wide, along which a whirlwind or hurricane had lately passed, and had blown down nearly all the timber, which lay crossed and piled on one another very thick, and in every direction. We were shown the place where a man who was passing along when it happened, was stopped, by the trees falling so thick around him that he could not go on; yet neither he nor his horse was hurt; but they were so penned in by the timber that they could not get out that night, nor till about noon next day, when by people's coming and cutting away the logs they were released. A remarkable preservation! "Day unto day uttereth speech," and the elements of wind and water show forth his handy, powerful work."*

How powerful was the tornado of 1792? These weather events are now rated according to the characteristics listed on the Fujita Tornado Intensity Scale and are assigned an appropriate "F" number based upon wind speed and other

evidence. The categories of the Fujita scale as based on wind speed, when known, include F0 Gale (40-72 mph), F1 Moderate (73-112mph), F2 Significant (113-157 mph), F3 Severe (158-206 mph), F4 Devastating (207-260 mph) and F5 Incredible (261-318 mph).

### Damage by 1792 tornado

In many instances the actual wind speed is not known, and so each category provides additional criteria based upon the evidence of damage and particularly the size and weight of objects which become airborne and the distance they are carried as "missiles". The width or length of the tornado track is not a criteria in assigning the F number of a tornado.

The available information concerning the 1792 tornado as recorded in the three accounts provides evidence of rotation (had blown down nearly all the timber, which lay crossed and piled on one another very thick, and in every direction), extensive uprooting of mature trees, and damage and destruction of presumably solidly built pioneer homes (there lived ten or a dozen families, whose houses were all shattered, and some of them blown down and entirely ruined).

Absent from the accounts are any details related to objects having been lifted and transported. Based upon the details provided, however, it is possible to align the evidence with the F3 Severe tornado category.

The additional criteria for this category includes the following descriptive evidence:

*"Severe damage. Roofs and some walls torn off well-constructed houses; trains overturned; most trees in forest uprooted; heavy cars lifted off ground and thrown."*

There may be other accounts of the 1792 tornado which would provide additional details and a different Fujita category.

Both **Rufus Hall** and **John Hunt** include in their account some reflection—quite likely shared by the local inhabitants—on the Divine meaning and import of this momentous event. It is noteworthy and perhaps a reflection of the positive view of God and his purposes with mankind held by Quakers that both accounts comment on the kindness of God in preserving life.

Friends as far back as **George Fox** did, in fact, ascribe very specific Divine intent to natural events. The tornado of 1792 would have been seen as a physical manifestation and visitation of Divine power.

**Rufus Hall** expresses this view very well. He does not introduce his account as a report on a terrible storm but rather states *"Here I think it is right to give some account of a remarkable deliverance of the hand of Providence..."*

The fact that the tornado and its effects were seen as deserving of close study and careful report could be considered an Act of Providence. He intended that others should obtain some benefit from the reading of his account, and in ways he may not have thought likely his purpose is still being fulfilled today.

- **Gordon Thompson**

## From the Archives

... *Jane Zavitz-Bond*

# CYM Archives receives historical documents, gifts



**Jane Zavitz-Bond**  
**CYM Archivist**

**A**s we move into Summer here are some important updates to report.

**Michela Lockhart** works four days a month with the CYM Records in the archives vault. It is a pleasure to have her with us.

I continue to assist inquirers by phone, emails, or mutually arranged appointments. We are grateful to the CYM Trustees for the grant for this essential work. Researchers can access CYM (Quaker) Archives website at: [www/quaker.ca](http://www/quaker.ca); then go to Archives-Library and proceed.

The website upgrading continues. The transcriptions of handwritten records will be posted under the Archives. We will keep you informed. There will be a link to CFHA's website - [www.cfha.info](http://www.cfha.info) - for bridging searches.

Ancestry.com has returned the microfilms they borrowed from CYM archives and report that early Canadian Records will be online by the end of the year. Since Ancestry.com has been purchased, the schedule for transferring records has been delayed somewhat.

Ancestry.com put the records of other North American Yearly Meetings online this Spring, but CYM and the International Index still need to be put up; however, for the present you may search the records individually with specific terms, family names, meetings, etc.

You can make your search a little easier if you know the region, or better yet, the Meeting, and the date/time that you are seeking.

A recent asset to the records was the addition of the *Thomas C. Hill (Quaker) Monthly Meetings in North America Index* from Google. We continue to receive The Friends Ambulance Unit (FAU) stories. **Jonathan Savan** is searching for records, if any, in the Archives regarding his mother **Kathleen Green Savan**, who was part of the FAU China Team.

He asks for any stories or materials anyone may have for a documentary he is producing. Kathleen was secretary to **Fred Haslam** at Canadian Friends Service Committee (CFSC) when the unit was formed. Although she was not required to do alternative service because of being a woman, she was determined to go.

We have the records she typed in the office! Members of the younger generation have been working on this important segment of our history. They include **Chris Starr** for **Francis**; **Laird Keith** for **Gordon**; **Erica Tesdell** for

**Margaret Stanley**. Academic historians **Thomas Socknat**, **Susan Jackson Reid** and our own **Robynne Healey** have done major work. The basic materials in the Archives from CFSC and the writings by FAU members are in the Dorland Library.

Now for some Quaker Archives ties to current history. When Pope Francis went to Israel recently he invited the presidents of Israel and Palestine to the Vatican to pray together for Peace.

Friends were gathered at Camp Nee-Kau-Nis for the joint meeting of Pelham and Yonge Street Half Yearly Meetings. They were gathered in worship on First Day, VI-8, as the Pope and the two presidents met at the Vatican. We Friends also prayed for a peaceful settlement in the Middle East.

Since I knew this would be happening, I took a copy of the picture from the Archives of **Betty Polster**, former Clerk of CYM, with **Pope John Paul** after she was the reader at St. Paul's Anglican Church, Toronto, during his visit to Canada in 1982.

It was the first mass held by a pope in a non-Catholic Church. At a meeting following the mass, Betty spoke for us during the time allotted to Friends. She conveyed to the Pope that we Quakers prayed for him in his work for Peace and Social Justice. He responded, "And I for you."

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## CYM Archives receives historical documents, gifts

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A committee was appointed at CYM to decide what Friends would say to the Pope. At first "our" three minutes were to be used in silent worship, but the planners at the Canadian Council of Churches (CCC) said that silence should come first and we should still have our three minutes to speak.

Betty told us the silent worship was deep. "They were praying people."

### Friend's commemorative medal, photo in Archives

This included the 12 members of the CCC represented, and the Pope and his attendants. Betty sent the commemorative medal, the photo of her receiving it (from the Vatican), the order of service, and other items to the Archives.

Another side note in this papal story, the Dorland Collection grew out of the *Rendall Rhoades Collection*, purchased as a result of **Stephen Kent's** call from MacMaster University during research on his doctoral thesis.

The subject? The early Quakers in the mid-1600s who were accused of being papists because they met in silence, and "secretly" as did the Jacobins, members of the Society of the Friends of the Constitution, a radical left-wing group involved in the French Revolution.

I also brought the picture of the attenders from other churches at Vatican Council II. The large commemorative volume was in the Pickering library. In a double-page pic-

ture I found **Douglas Steere** sitting in his plain dark suit looking out at us in the center of others in their regalia.

He sent letters, mimeographed by Friends World Committee, of the proceedings and his experiences with others during the Vatican Council. They tied the students in my World History class at Olney Friends School to the present.

The Council declared that the Jews were not responsible for crucifying Jesus - a shift in Roman Catholic interpretation of history. This occurred after WWII, and the horrors inflicted upon the Jewish people remains significant.

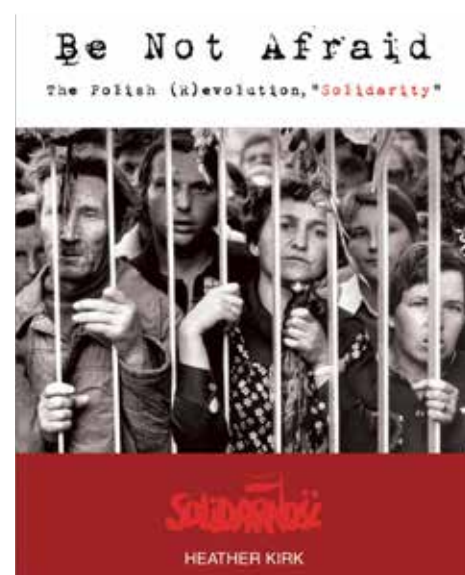
### "Greatest non-violent resistance movement in history"

Recent gifts in the Dorland Library involve Friends' heritage and "roots". I commend *Be Not Afraid: The Polish (R)evolution, "Solidarity"* from Borealis Press, Ottawa, Canada, 2011.

**Heather Kirk** wrote the book for secondary school students after having lived in Poland for some time. She included this observation on the title page:

"It was the greatest non-violent resistance movement in history. It lasted ten years. It involved ten million people. It helped to change the world. It killed precisely no one."

The successful non-violent action was led by the



This book has been acclaimed in reviews by specialists in Polish history.

### Textbook to help students focus on Quaker Peace Testimony

**Heather Kirk** is working on a text for secondary schools students with similar varied formatting to hold students' interest on the history of the Quaker Peace Testimony. This type of outreach is needed today.

Stories of responses by Canadian Friends to WWI and WWII, and more about Quakers and the 1837 Rebellion are planned for future issues of *The Meetinghouse*, or in the **CFHA** *Canadian Quaker History Journal*. These stories are exciting, at least to those of us on the Quaker history trail and its preservation.

The CYM archives is outreach! It is a privilege to be a part of this instrument for Peace and Love in the hands of God.



## Gord Thompson of CFHA attends Quinte-Hastings OGS meeting

The regular meeting of the Quinte-Hastings branch of the Ontario Genealogical Society, May 18 this year, featured a presentation on effective cost-saving "best practices" to aid in the establishment of a personal archive.

**Stephanie Wright**, a genealogist, consultant and manager of Timelines Research, made an interesting and informative presentation.

The **CFHA's Gord Thompson** attended the weekend meeting, which also provided an opportunity to review some of the many family history records that are available for viewing at the Quinte Genealogical Centre.

The Centre is located within the Quinte West Public Library in Trenton, a modern facility at a beautiful waterfront setting on the Bay of Quinte at the mouth of the Trent River.

This is an excellent resource to explore known and possible Quaker family history information and connections.

*Quinte Genealogy Centre  
Quinte West Public Library  
7 Creswell Drive, Trenton,  
Ontario, Canada K8V 6X5  
Phone: (613) 394-3381 Ext. 3328*

### **HOURS**

*Monday-Wednesday  
9:30 a.m. to 8:00 p.m.;  
Thursday and Friday  
9.30 a.m. to 6:00 p.m.;  
Saturday  
9:30 a.m. to 4:00 p.m.  
Closed Sunday*



*The CFHA's Gord Thompson explores family history records, including a binder containing the **Bowerman** family history at the Quinte Genealogical Centre in the Quinte West Public Library.*  
**- Photo by Cheryl Levy**

## "Something a little different" planned for CFHA AGM, Sept. 20

Greetings to our membership! Please note the flyer on page 6 announcing the plans for the **CFHA's** Annual General Meeting to be held 20th September, 2014 in the Temperance Hall on the grounds of the Sharon Temple National Historic Site in Sharon, Ontario.

We have planned something a little different this year. Following the business meeting in the morning, we look forward to a threshing session. This will be a time for all of us to think creatively and courageously to establish some exciting goals for the Association as it continues its mandate.

Your input is so very important. As the day proceeds, participants will be welcome to take breaks to wander throughout the grounds of the wonderful Sharon Temple. There will be food for your sustenance and enjoyment and most importantly, good fellowship.

Please mark your calendars, send me a cheque, and plan to spend the 20th of September in Sharon with your friends at the **Canadian Friends Historical Association**.

**Ruth Jeffery-MacLean**

Treasurer and acting Secretary  
**Canadian Friends Historical Association**