



The Meetinghouse

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

Spring 2015



Quakers and Mennonites work together

*Workmen on the 200-plus-year-old Yonge Street Meetinghouse replaced the cedar shake roof last summer. The work was contracted to a group of men from the Mennonite faith. Friends at Yonge Street were pleased to realize that this might be a small gesture toward the traditional Peace Churches working together again. See pages 14 and 15. - **Photo by Ruth Jeffery-MacLean***



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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

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Articles, reports, book reviews 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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The Meetinghouse Summer issue deadline, distribution

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CFHA Executive 2014-2017

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Chairman's Message

... Gordon Thompson, Chairman

Action taken on members' 'Threshing' recommendations

Almost everywhere across Canada this past winter has seemed endless and severe. It has nonetheless provided ample opportunity for reflection and some "stock taking" by the **Canadian Friends Historical Association (CFHA)**.

We are at the halfway mark in the year and I am pleased to provide a brief summary of activities year to date:

- Additional volunteer members **June Pollard, Bob Moore** and **Donna Moore** have come forward to serve on the Executive;
- Our generous donors have once again contributed the necessary funds to cover the gap between operating expenses and revenue from membership fees;
- You are reading the third issue this year of *The Meetinghouse*, thanks to our contributors and Editor **Pat Moauro**;
- The Executive meeting held at the end of Second Month 2015 devoted a major session to the review of the information provided by the SWOT (Strengths, Weaknesses, Opportunities, Threats) analysis initiated by previous chair **Andrew Cresswell** and completed during the member "Threshing Session" during the 2014 AGM.

Action has been taken on many of the member comments and recommendations. Comments related to improving student and youth engage-



Gordon Thompson

ment in particular claimed our attention. I am very pleased to report that the Executive members are united in their support of a scholarship - one to be awarded to a University student and one to a High School student.

Funds are available to support this scholarship program for the coming year, thanks once again to the charitable donations and family memorials provided by our members and supporters.

The lower Canadian dollar allowed the conversion of US funds at a favourable rate. The additional Canadian funds realized by this conversion were augmented by a small amount of regular funds to bring the Founders designated assets up to \$2,000.

This is a positive portrait of our organization, and rightly so. There remain, however, areas of concern and deficiency.

The first and most pressing of these is the lack of contributions of articles for publication consideration in the *Canadian Quaker History Journal*. We often learn of suitable

articles only after they have appeared in a different publication or are self-published. Member contributions are always welcome, but a better network and awareness of the Journal are needed. Contact us if you have a suggested topic for an article you would be interested in writing.

Membership numbers "very small"

The second concern relates to membership. Although **CFHA** has a relatively good member retention record there is no escaping that **CFHA** membership numbers are very small when the scope of the organization mission statement is considered. Further action is needed in this area.

The posting of the Nine Partners Minute book transcriptions, plus an increased number of links to the **CFHA** website by other Quaker organizations, have greatly increased the number of "hits" on www.cfha.info. During a 40-day period, approximately, ending at the end of February, 241 new unique visitors accessed the **CFHA** website. So far, however, we have yet to receive a single enquiry or member application as a result. **CFHA** needs better means to engage active workers and participants. Your thoughts and suggestions on this and any topic of interest are always welcome.

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CFHA to hear author discuss Yarmouth, Malahide settlements

Retired educator, historian and author **Donald G. Anger** will deliver the keynote address at the Canadian Friends Historical Society's 2015 Annual General Meeting and conference on September 19.

Donald Anger, B.A., M.ED, of Toronto, is a retired Principal and history teacher, and author of nine historical and genealogical books.

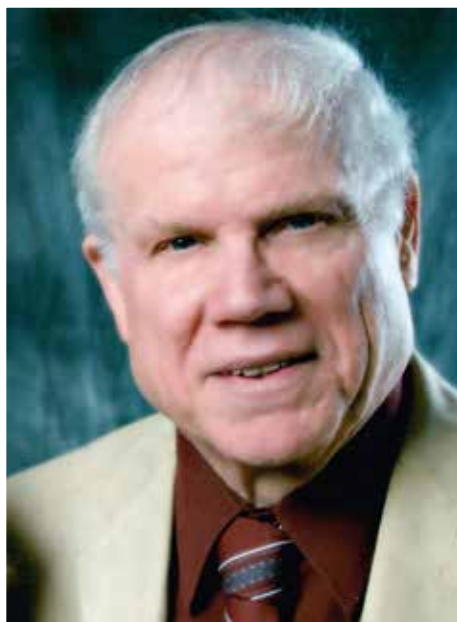
After retirement from the Niagara South Board of Education, he spent several years as a volunteer historical researcher and writer at the Port Colborne Historical and Marine Museum where his wife Virginia was Director/Curator.

In preparation for the war of 1812 Bicentennial, the Museum asked Don to investigate what, if anything, had happened in the Port Colborne area, then known as the Sugarloaf Settlement, during the war.

His surprising discoveries, mainly in the form of original unpublished sources and their untold stories, led directly to his writing of: *Scruples of Conscience - The War of 1812 In The Sugarloaf Settlement*.

When war came to the Sugarloaf Settlement, the lives of people there were forever changed. While "Scruples of Conscience" weighed heavily on the minds of the Quakers and Mennonites, enemy raiders turned the once peaceful settlement into a virtual "no man's land".

Meanwhile, working quietly and resolutely in the shadow of Sugarloaf Hill was a Quaker, **Jonathan Doan**. He was determinedly forging postwar plans for a new Society of Friends community that could be safe and secure in the faraway wilderness of Yarmouth.



Donald G. Anger

Author, historian to address CFHA annual meeting

As well, out of this same War of 1812 maelstrom at the Sugarloaf emerged a young man, **Daniel Abell**, who made a fateful decision only days after war was declared. The decision would impact him and his family, but also strongly influence the future course of events among the Malahide Quakers.

This story is told in Don's book: *Daniel Abell of Malahide (1784-1868), Quaker Cabinet-Maker On The Talbot Road*.

The **CFHA** 2015 keynote presentation will re-weave the lives of these two individuals and reveal their lessons, examples and legacy as shaped by their community participation, vision and Quaker principles.

The presentation will trace their personal, familial and inter-generational relationships through the early days of Quaker settlement in the area, the devastation of the War of 1812, and the impact of the Rebellion of 1837.

A question and answer session will follow.

**JONATHAN DOAN
and DANIEL ABELL**

*The Genesis of the Yarmouth and Malahide Settlements
During the War of 1812 at the
Sugarloaf by **Donald G. Anger***

Action taken on members' 'Threshing' recommendations

...continued from page 3

Finally, a few thoughts concerning the easy access to extracts of images of Canadian Quaker minute books and other documents by subscribers to Ancestry.com.

On the whole, interest in the historical experience of Canadian Quakers can be expected to increase as descendants and others try to make sense of the unfamiliar vocabulary they will discover.

The extensive information posted on the **CFHA** website can certainly facilitate, enrich and educate those newly introduced to a personal Quaker legacy.

As the activities of **CFHA** extend and build upon the information now available through Ancestry new opportunities exist for many new researchers to find value and engagement in **CFHA** membership.

On behalf of the Executive it is our sincere hope that these warmer and brighter days of Spring will bring further enjoyment and new discoveries in your pursuit and enjoyment of Canadian Quaker History.

Gordon Thompson,
Chair **CFHA**



Richard Cottam (above) (1899-1986), in a pensive mood. At right, **Richard Cottam** in a Friends' Ambulance Unit uniform (at left), with a sailor friend.

Richard Cottam, OBE —A Quaker in two World Wars

By **Sheila Havard**

Coldstream Monthly Meeting

My British father was a bundle of contradictions. For a Quaker, he could be startlingly boastful. My parents were indifferent to royalty; however, I had to be taken by a neighbour to "see the Queen" when she visited my home town of Bristol, and my father was extremely proud of his Order of the British Empire (OBE).

He used to pull it out of his roll-top desk to show me. Although I knew it had been bestowed by the Queen herself, I never knew why at the time. Later, I discovered that he had spent much of World War II driving through bombed out




towns on his special petrol ration, bellowing instructions through a loud speaker to the beleaguered citizens and evacuating citizens in distress. This emergency and relief work was honoured when the OBE was bestowed on him "for Services to Civil Defence". With a child's literal thinking, I always thought his pride was unbecoming of a Quaker.

My father loved to tell stories of his past, but

his story-telling was very repetitive and there were many gaps that I have since struggled to fill. He thought a story wasn't worth telling unless it was "embroidered", and a tale of no interest unless it was a "tall" one; this made the stories all the more interesting and any Quaker concept of truth be darned!

Continued on page 6

FRIENDS AMBULANCE UNIT (1914 - 1919) PERSONNEL CARDS SERIES 1

NAME.		ADDRESS.		NEW ADDRESS.	
COTTAM Richard		24. Clarendon St., Wakefield		The Cottage, Snapethorpe Farm, Lupton, Wakefield.	
Brassard N° 12661	Date 13-4-1917	Date of Birth 12 th March 1899.	Nearest relative Mother		
Cap Badge N° 7314	Unit N° 844	Nationality British	Address: Mrs H. S. Cottam		
Identity Disc N°	Passport N° 149918	Married or Single Single	24. Clarendon St., Wakefield.		
Exemption Cond? F.A.U. Grounds Cons. Oly?		Certificate N° 1449			
	Vaccination Infancy	Religion Member Friend	Uniform supplied		
	1st. Inoculation 13-1-17.	Attender	Hope Dec 1916.		
	2nd. Inoculation 20-1-17.	Previous occupation Clerk	191		
	Re-Inoculation	QUALIFICATIONS.	191		
	Kit Expenses to: F.R.O.W. Amstef	Hospital 1 st Aid + H.N. B.R.C.S. Officers - 20-3-17 - 11-4-17.	191		
	New Wells Wakefield	Motors	191		
	Period of Service from 3-1-17	Languages	191		
		Special	191		
		Training Jordano { 3-1-17 10-2-17.			

Above is a copy of a Personnel Card for **Richard Cottam**, OBE, father of **Sheila Havard**, writer of this historical article. This card is one of several that Sheila has in her possession.

Richard Cottam, OBE – a Quaker in two World Wars

... from page 5

But to backtrack, it seems my father was born in Wakefield, Yorkshire, not on a country estate as I had romantically believed for so long. My grandfather was a corn factor and possibly a drunkard. My grandmother was deaf and you had to shout down a horn at her.

My father's parents were wed in an Anglican church and my father was baptized there, yet my grandfather, father and uncle are listed in the Friends House archives in London as members of Wakefield Meeting of Pontefract Monthly Meeting in 1906, or seven years after my father's birth.

The family was undoubtedly middle class. One of my father's

favourite tales concerned the cook. Apparently she once horrified some staid onlookers by complaining about her blunt carving knife: "You could ride bare-bottom to London on that!" - a daring statement in that conservative era.

During World War I, in 1917, at the height of war hysteria, my father dutifully reported to register at the police station under the Registration Act. He asked where on the form conscientious objectors were to register and was told there was no such space.

My father tore up the form and departed. He later received conditional exemption from military service as a conscientious objector. This

presumably means that he must have appeared before a Military Tribunal, but I find no record of this in the meticulous reporting by The Friends between 1914 and 1919 of the names of those who appeared before Tribunals and/or were jailed.

Conditional exemption from military service was granted provided that the individual concerned performed some kind of national service, such as Friends Ambulance Unit (FAU) service. Absolutists refused to help in the war effort in any way and were harshly punished.

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Richard Cottam, OBE – a Quaker in two World Wars

... from page 6

It took some courage to be a conscientious objector of any kind. Young World War I conscientious objectors (COs) faced a dilemma when deciding whether to apply for a conditional or absolutist exemption. A writer illustrated this in an item sent to *The Friend*, although his comments actually referred to post-World War II peacetime conscription:

"... most COs have to make up their minds on this very difficult issue while little more than schoolboys. Very few can be so certain of their convictions and so spiritually mature at the age of 17 or 18 as to be able to take the hard and lonely stand of the absolutist."

Richard terrified by thought of imprisonment, joins Friends Ambulance Unit

In a recording of his last talk, in Welwyn Garden City Meetinghouse, Hertfordshire, my father's voice trembles as he recounts his terror at the thought of imprisonment as a conscientious objector. Absolutists met with harsh punishment. He had visited imprisoned Friends and was familiar with the grim conditions.

Before he turned 18, when he would become eligible for service, my father promptly joined the FAU. The training took place first at Jordans Meeting House (see winter edition of *The Meetinghouse*), where FAU workers were trained in first-aid, stretcher drill, sanitation, hygiene and field cookery. They also went on strenuous route marches in the surrounding Buckinghamshire countryside.

My father underwent this training from January 3 to February 10, 1917. From March

20 to April 11, he trained at Uffculme, an FAU hospital near Birmingham. According to his personnel cards, he was then transferred to France with 41 others on April 20, 1917, where they were assigned to Ambulance Train No. 11. This train was apparently "no palace"! Only four coaches were connected with a corridor.

The feeding and caring for the hundreds of patients in the coaches without corridors required either trudging through snow or mud outside during a halt, or some agile footwork along the footboards.

The ambulance trains picked up the stretcher-loads from the casualty clearing stations, sometimes in complete darkness when lights were banned. The wounded were transported to hospitals away from the front, at times at a painfully slow pace due to mined or destroyed tracks or the volume of weapons-bearing traffic.

Canadian Friends served in FAU in Europe

According to one of my father's stories from France, one foul, wet, stormy night, while the crew was loading the stretchers, a wounded officer asked "Is this a Quaker train?" When told it was, he sighed with relief: "Thank God". The officer died shortly afterwards.

Incidentally, some Canadian Friends also served in the FAU in Europe. Others contributed financially to and volunteered with the War Victims Relief Committee (WVRC) which, unlike the FAU, was officially connected to the British Yearly Meeting.

Of special interest to Ontario Quakers, **George Bycraft** of

Coldstream Monthly Meeting helped build more than 400 small wooden houses in northern France under the WVRC.

Also under the WVRC, in the fall of 1918, **Edwin Zavitz** helped care for a colony of sickly and undernourished evacuated Belgian children in a former monastery in Central France, following which he worked at a similar colony further south (<http://archive.org/stream/friendreligious19181919smit/friendreligious19181919smit.djvu.txt>).

Jane Zavitz-Bond, CYM Archivist, writes: "Edwin Zavitz worked under War Victims Relief Service, not the FAU. The AFSC (American Friends Service Committee) had been formed and cooperated with London Yearly Meeting's relief work. The North American Ambulance Units, including Canadians, trained at Haverford College."

Between the two world wars, my father completed his interrupted education at Leeds University and became active in a number of fields: welfare work among the unemployed, the Friends Allotments Committee (community gardens), and a farm scheme for discharged prisoners.

From 1941, he was Regional Officer of the National Council of Social Service for the South-West of England and concerned himself principally with the welfare of the elderly and the creation of village halls.

He also served at least twice as Monthly Meeting clerk and clerk of the parish council of Shipham, the West Country village in which my parents lived.

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Richard Cottam, OBE – a Quaker in two World Wars... *from page 7*

In his declining years, my father, although a convinced Quaker, derived solace from the rites of the Catholic Church.

He recounted with emotion joining some 80,000 people who assembled to meet the Pope in Wembley Stadium in 1982.

Although he was a staunch Yorkshireman, my father lived most of his life in the south of

England. But he never adopted the long southern "a" and never forgot his roots. In his declining years, he spoke more and more of the West Riding of Yorkshire, and it was on the Yorkshire moors that my brother scattered his ashes, near the Friends School he attended in Rawdon, Leeds, and not too far from his home of Wakefield.

Hopefully, much more information will gradually be unearthed about my father.

This article is a cautionary tale: be sure to investigate your family history before you reach the age when you hanker after your roots only to find there are no living relatives to satisfy your curiosity!

CFHA's 2015 AGM to be held in Sparta

Canadian Friends Historical Association 2015 Annual General Meeting

Date: Ninth Month 19, 2015 (Saturday, September 19, 2015)

Location: The Meetinghouse of Yarmouth Monthly Meeting, Sparta, Ontario

ADVANCE PROGRAM

Light refreshments, Registration, Morning Annual General Meeting Business Session.

All members are encouraged to attend the Association's Annual General Meeting (AGM).

No charge to attend the AGM morning Business Session.

Lunch will feature Period Fare appropriate to the 1820s to 1830s. Menu items will depend on the success of the local harvest.

AFTERNOON PROGRAM AND LOCAL TOUR

Dinner at the Sparta Heritage Church Museum. Menu based and prepared using recipes from the 1820s to 1830s, using locally grown produce.

**Keynote speaker Donald Anger will present: JONATHAN DOAN and DANIEL ABELL
The Genesis of the Yarmouth and Malahide Settlements
During the War of 1812 at the Sugarloaf**

Please note: pre-registration and payment is required for the Period Fare Lunch, Afternoon Program, Dinner and Keynote Presentation. Registration fee is \$50.00 per individual until the end of Eighth Month (August 31, 2015) and includes lunch, afternoon program, and dinner and keynote presentation. Registration after this date is \$60.00 per individual. Registration for the dinner and keynote presentation only is \$30.00. To register: please complete the enclosed CFHA AGM Registration Form, or download it from the CFHA website www.cfha.info and send it with a cheque payable to CFHA. Please mail the registration form and payment to:

Canadian Friends Historical Association

Attention: June Pollard

PO Box 21527

17600 Yonge Street

Newmarket, Ontario

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**For additional information or other enquiries please contact June Pollard at 647-995-5459
or by e-mail at secretary@cfha.info**

Quakers on Moore family tree show denominational ebb and flow

By Bob Moore

Every religious movement can point to a time when its perspective was new and exciting and fired up its followers. Their enthusiasm was contagious and they could not help but share it with their neighbours, who came to a similar understanding, and the evangelistic growth continued.

The established religions might have felt threatened and persecuted to the newcomer, but if anything the persecution caused it to grow even more rapidly. But as a new religious movement came along, one generation rebelled by turning its back on its parents' convictions and embracing the new-found faith.

The history of Quakerism is no exception. It spread in the late 1600s and, despite being attacked openly, grew quickly, to the point that several new colonies in the Americas were needed to host the converts. It held its own through the 1700s but the Methodist and Baptist movements started taking their toll on the Quaker numbers.

Most families can trace the denominational ebb and flow through their own family tree, and the **Moore** family is no different; however, one member took a completely unexpected turn.

The Moore family came into the Quaker movement soon after it arrived in the colony of Massachusetts, in the mid 1600s.

Of course, the Massachusetts Puritans persecuted their Quaker neighbours (so much for upholding the pure teaching and example of Jesus) and the



Donna Moore of London and **Bob Moore** of Guelph are fifth cousins and descendents of Quaker forebears. Their common ancestor was **Samuel Moore**, who was born in 1742 in Elizabeth, New Jersey, and who died in 1822 in Norwich, Ontario.

Moore family left with many for the safe haven of New Jersey.

When the American Revolution broke out, the **Moore** family, like many Quakers, were again persecuted and escaped to the Loyalist refugee camps around New York City. They made their way to the Maritimes after the revolution, but around 1811 most of them re-settled in Ontario.

Some of the branches of the tree were falling away but at least the Moore branch in Sparta and the Moore branch in Norwich remained in the Quaker fold.

That was the case until **James Beach Moore** came under the Baptist persuasion around 1860. Not only under the Baptist persuasion, but under the call to enter the Baptist ministry.

His father, **William Shotwell Moore** was not amused. It was bad enough that his son wanted to join the Bap-

tists, but even worse that he wanted to train as a hireling at the Baptist College in Woodstock. His father made his choices very clear: stay in the fold and live at home in Norwich, or pursue this calling and leave home.

Of course, every young convert would jump at the chance to demonstrate the depth of his new-found faith and James left home. It turned out that there was a Baptist College in the States that would allow him to work for his room, board and tuition, so off he went.

Soon after he arrived in the States, the American Civil War broke out. James got caught up in the excitement and though too young, he joined the Union forces and became an aide-de-camp to General **Philip Kearny**.

That must have shaken his Quaker father to the core!

Continued on page 10

Quakers on Moore family tree show denominational ebb and flow...*from page 9*

He journeyed into the battle zone and argued successfully that James was too young and should be released from his duties. The father and son must have made a deal because James was allowed to return home to Norwich and to pursue his studies in Woodstock.

According to his obituary in the Waterford Star on September 3, 1931, he had outstanding success in the Baptist movement:

"He was ordained to the ministry and became pastor of a small Church in Whitevale, Ontario at a salary of four hundred dollars a year. He was instrumental in forming three new churches in the district.

"Rev. Mr. Moore [then] devoted a year to evangelistic work after which he assumed a pastorate in Tillsonburg and from 1880 onward labored there and in the nearby village of Brownsville.

After a year or two in the village of Scotland he came to Waterford. After five years as pastor of the Waterford Baptist Church, he again began evangelistic work and for eight years was [traveling] among the churches, while his family lived in Toronto.

He returned to the pastorate and assumed charges in Blenheim, Brownsville and Delhi successively. At the conclusion of his Delhi pastorate, he retired because he was then nearly 70 years of age.

"As late as the summer of 1928, in his 86th year, his services were still in keen demand and he preached 28 sermons that year. It was about this time that McMaster University conferred on Moore the degree of Doctor of Divinity. In the last few

years he had continued to do supply work when called upon.

"For the last twelve years or more [of his life], Moore had made his winter home at St. Petersburg, Florida, where he became permanent chaplain of the Canadian Association of St. Petersburg, comprising about 300 members, the Grand Army of the Republic which included forty Civil War veterans, and the Three Quarter Century Club, comprising over 300 members, all of whom were over 75 years of age. The Elder's infinite capacity for telling stories made him a prime favorite with the Canadian colony in Florida."

One of his sons, **William Henry Moore**, trained as a lawyer but gained notoriety as an author and Member of Parliament from 1930 to 1945 and seemed to have settled in the Anglican Church. But his daughter **Elizabeth** remained in the Baptist church and married a Baptist minister, the **Rev. William James Hay Brown** of Brownsville, Ontario. They had two sons, **W. Gordon** and **L. Douglas**, and both of them trained as Baptist ministers. But then the two brothers went in quite different directions.

W. Gordon joined the staff of the Toronto Baptist Seminary which had been started in 1926 by the outspoken fundamentalist, **T. T. Shields** after McMaster hired a liberal theological professor.

T.T. Shields was known for attacking liberal Protestantism and Roman Catholicism. **L. Douglas**, on the other hand started attending Wycliffe College, the Anglican theological graduate school within the University of Toronto and grad-

uated from there in 1934.

He served in Anglican churches in Guelph, Jarvis and Nanticoke, and then back to Guelph during World War II. Church records indicate that he practiced the Anglican liturgy at the high end of the scale. He transferred to an Episcopal church in Memphis Tennessee.

Given his liking for high liturgy, perhaps it should not surprise us that on a bus trip to Florida in 1946, he was convinced by his seat-mate, a Roman Catholic priest, to join one of the oldest and most complicated forms of Christianity.

In 1949, he was ordained as a Roman Catholic Priest! In that same year, his brother was founding Central Baptist Seminary, a conservative but less fundamentalist school in Toronto.

In 1956, he was installed as the Pastor of St. Stephen's Roman Catholic Church, Cayuga, Ontario. The parish history book remembers him this way:

Father Brown was a man of vision and also a man who was prepared to take the action to see that it was accomplished. Without a doubt he will always be remembered as the man who brought the long time dream of a separate school to reality.

He oversaw the building of St. Stephen's School as well as the Bishop McCarthy School on Highway 56, in Seneca Township. With change always comes uncertainty, and St. Stephen's was to go through a troubled time until the community accepted the change to a two-school system.

Continued on page 11

Quakers on Moore family tree show denominational ebb and flow ...from page 10

A benevolent person, he often used his own resources to achieve what the parish or diocese could not afford at the time. This included a free dental clinic in the basement of the rectory, as well as major and beautiful changes to the sanctuary and church as a whole. Along with an addition to the sacristy, Italian marble and beautiful art work adorn St. Stephen's today.

Father Brown also worked hard to increase attendance and return those to the fold who had drifted away. He was a very social person and had many functions like the Open House at the new rectory in September of 1956, as no formal ceremony had been held since its erection. A community-minded priest, he gave land for the new Scout Hall and underwrote the cost of many church, school, and community projects.

In the midst of his active priesthood, he was diagnosed with cancer and became ill in 1963 and was assisted by Father Cartwright. Father Brown died in 1964 and was buried in Holy Sepulchre Cemetery in Hamilton. Bronze plaques commemorate this priest and his achievements and are mounted in the entrance to St. Stephen's Church as well as St. Stephen's School."

The dental chair and instruments, donated by St. Stephen's in 2006, can be seen at the Haldimand County Museum & Archives (Cayuga, Ontario).

Most families who trace their ancestral straying from the Quaker movement will probably find that they ended up attending the Methodist and eventually United Churches,

just like most of their neighbours. In this case, what started out as a religious rebellion to join the Baptist movement by **James Beach Moore**, kept manifesting through his grandson, **L. Douglas Brown**, into a full-circle hop back to the Anglican Church and eventually all the way back to the Roman Catholic Church that his ancestors would have left under Henry VIII in 1531!

On the other hand, before we judge **L. Douglas Brown** too harshly it could be argued that he manifested a number of the Quaker testimonies in his parish work. While the Roman Catholic liturgy does not embody simplicity, the life of the parish priest does as he lives with few personal belongings. He certainly embodied integrity as he followed a calling even though it must have cost him his standing in the Brown/Moore family.

The record of his work in the parish of St. Stephens exemplifies the value of both community and equality, as he started schools and reached out to provide dental care for the poor.

So maybe, he was a Roman Catholic in his religious form, but he still exemplified what a wise old Quaker woman once said to me: "Your family will always be Quaker!"

None of the names stated in this article are in my direct line, but we are related by blood.

Our common ancestor was Samuel Moore, who was born in 1742 in Elizabeth, New Jersey, and who died in 1822 in Norwich, Ontario. His children include: Enoch (my great-great-grandfather who was



This is the original dental chair used in a free dental clinic started by in the basement of the rectory of St. Stephen's Roman Catholic Church, Cayuga, Ontario.

sentenced to hang for high treason), Elias (MPP for Oxford County), Lindley (brother-in-law to Lucretia Coffin Mott, and co-founder of the Anti-Slavery Society of Rochester, NY), John (builder of the farm house just north of Sparta Meetinghouse) and Samuel (grandfather to James Beach).

Donna Moore of Coldstream Monthly Meeting, north of London, and I are fifth cousins. We discovered each other in 1987.

It was the 150th anniversary of the Rebellion of 1837.

Quakers on Moore family tree show denominational ebb and flow ...*from page 11*

Peter Gzowski had a guest (on his CBC Radio program) who discussed the rebellions. I wrote Peter to tell him about

my ancestor who was sentenced to hang for his part in the rebellions.

He had me on his show, and

Donna was listening. She knew that we were connected and through Gzowski we got each other's information and have kept in touch ever since!

Samuel Moore (Quaker leader)

*From Wikipedia,
the free encyclopedia*

Samuel Moore (1742 – 1822) notable as a leader in the early establishment of the Religious Society of Friends (Quakers) in Canada's Maritimes, and as the progenitor of a number of civic, religious and political leaders in both Canada and the United States.

As a Quaker, Moore would not join the armed struggles during the American Revolution, and he was forced to leave his Woodbridge, New Jersey home, and flee to New York in 1777. In his deposition to the British-appointed Claims Commission in 1786 at Halifax, he testified that he had been imprisoned several times for refusing to assist the rebels.

His house and land were confiscated in 1779, and with his wife and nine children, he was evacuated by the British to Wilmot Township in Nova Scotia. Moore became a leader in the Quaker fellowship there.

The annalist, **Ambrose Shottwell**, verifies that Samuel was both a Loyalist and a Quaker: "Samuel, b. 4 April 1742, at Rahway, N. J.; member of the M, M. for Rahway and Plainfield, by request, 16 of 11 mo. 1774; dwelt, before the Revolution, at Uniontown, 2 miles from Rahway, whence, having the reputation of being a Tory, he went, during the war, to New York, and at its



*Old and new gravemarkers for **Samuel Moore** in the Quaker Burying Ground, Norwich, Ontario*

close, like many others, he took refuge in Nova Scotia, his property near Rahway being confiscated; his family accompanied him excepting his son Elias and daughter Sarah. On 15 of 7 mo. 1802, he received a certificate of membership from R. & P. M. M., directed to Nantucket M. M., the few Friends in Nova Scotia being under the care of that meeting."

In 1786 and 1787, Samuel hosted his brother, Joseph, and his Quaker companions who had collected donations in the United States for the poor of Nova Scotia, Canada.

When **Timothy Rogers**, the entrepreneurial patriarch of the Rogers Communications family, was considering immigrating to British North America, he visited with Moore in 1795. Rogers records that **Samuel Moore** was "a Friend that lived in Wilmot in the County of Annapolis, that received us very kindly....I think we had hereway about 10 or 12 meetings."

Rogers' journal preserves several letters between the two Friends. Rogers chose to emigrate to Upper Canada, rather than Nova Scotia, and founded the settlement that eventually became Pickering Village, Ontario.

When **Joseph Hoag**, the well-known Quaker preacher from Vermont, visited the Canadian Maritimes in 1801 and 1802, he stayed with Moore's family, and took Samuel with him on his journeys. In his journal, Hoag recorded that Moore "made an agreeable companion."

Between excursions, he stayed in the Moore home, and reported that the Quaker meetings "were held half the time at Samuel Moore's." Hoag recorded that when he became quite sick, he convalesced at the Moore home for the first three months of 1802, and "was brought near the grave" but did recover and returned to the United States on April 23 of that year.

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Samuel Moore (Quaker leader)

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Perhaps influenced by **Timothy Rogers**, Moore re-located his own family to Upper Canada just before the beginning of the War of 1812. His journey from Nova Scotia to Upper Canada took a detour to his old hometown in New Jersey. His wife, **Rachel Stone** died there, and one son, **Lindley Murray**, decided to stay in New Jersey.

Samuel had sold considerable holdings in Nova Scotia, and was able to purchase about 10 farms across southwestern Upper Canada from St. Thomas to Simcoe, Ontario. He passed these onto his sons, including **Elias**, who became the Member of the Legislative Assembly for Middlesex County in 1836.

Though Quakers and Loyalists, his family became active in

the agitation against the Family Compact, a group of elite landholders in Upper Canada. A number of his sons, notably **Enoch** and **John**, and grandsons were arrested for their part in the Rebellions of 1837.

"All did everything they could, short of taking up arms themselves, to aid the rebel cause, providing an example to rival the Malcolms, of a Loyalist family abetting rebellion."

When he died in 1822, Moore's grave was one of the first in the Quaker Burying Ground on the northwest edge of what is now Norwich, Ontario. Moore was a direct descendant of **Samuel Moore**, one of the civil leaders in the early years of New Jersey. His brother, **Joseph**, was a Quaker minister who was part of

a group sent to facilitate the peace treaty talks at Sandusky, Ohio in 1793 between the United States and the Western Confederacy.

After his own children, notable among his descendants are:

Edward Mott Moore, the orthopedic surgeon and founder of the public parks system in Rochester N.Y.;

James Beach Moore, the Baptist church planter;

William Henry Moore, a member of the House of Commons of Canada;

W. Gordon Brown, founder of Central Baptist Seminary in Toronto; and

Peter J. Moore, the award-winning record producer.

Quaker response during, after War of 1812

Most who move in Quaker circles eventually find themselves in conversation with individuals unfamiliar with some or all Quaker principles. Individuals who know something about Quakers generally know that Quakers are pacifists.

Many who know that much about Quakers are still often surprised to learn the extent to which the practice of this principle is core and foundational to Friends.

It is at this point in a conversation that "The Question" is most likely to be posed: "What would a Quaker do if someone was attacking his or her mother or sister or spouse etc.?"

For the Quakers, Mennonites and other pacifist settlers who lived in southwestern Ontario during the War of 1812 this was not an abstract conversational question but rather a literal and lived experience. What DID these Quakers do when their religious convictions were put to the test?

Donald Anger, author, historian and keynote speaker at the **CFHA** 2015 AGM, has extensively researched the experience and response of the Quakers and other pacifists who were a large portion of 'Sugarloaf' (present day Port Colborne) as they became engulfed in the savagery of war.

Please plan to attend our

AGM at the Yarmouth Monthly Meeting in Sparta, Ontario, Ninth Month 19, 2015. The business meeting will be followed by a period fare lunch, afternoon program, and the evening banquet of locally grown produce prepared to 1820s-1830s cuisine.

After the banquet **Donald Anger** will reveal how the Sugarloaf settlement Quakers responded during and after the War of 1812 as illustrated by the lives of **Jonathan Doan** and **Daniel Abell**.

This is an AGM you will not want to miss. Please see the additional details and registration information in this issue.



Workmen work on the 200-plus-year-old Yonge Street Meetinghouse to replace its cedar shake roof last summer.

Quakers, Mennonites work together on new cedar roof

As the days get longer and spring sunshine warms the cedar shake roof, the wildlife awakes from a long winter's nap. The Yonge Street Meetinghouse, nestled next to a high traffic corridor is an oasis of delight.

Fox, squirrels, chipmunks, mice, rabbits, raccoons, skunks and a colourful array of birds make their homes in the wild areas of the property.

We welcome them all but have to draw the line when they decide to take up residen-

*Article and photos by
Ruth Jeffery-MacLean*

cy in the meetinghouse.

Sitting in waiting stillness on a Sunday morning we began to hear things from above. Sometimes it was just a scurry of feet and sometimes it sounded like the beginnings of a major renovation. For several years the roof was patched as each new hole appeared but when electrical wiring was found chewed to the point of

potential danger a new roof was imminent.

A variety of materials were considered to cover the roof. Our exasperation with the rodents made us sceptical of the traditional material.

In the end, maintaining historical integrity of the 200-plus-year-old building, advised the decision, and we placed our confidence in the contractor to install a cedar shake roof that would not be an open invitation for the raccoons to return.

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New cedar shake roof on utility shed.

Quakers, Mennonites work together on new cedar roof

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In July 2014, with assistance from *Samuel Rogers Trust and Heritage* Newmarket, the cedar shakes that kept us dry for 45 years were removed and the greyed roof of the meetinghouse soon turned to a honey blond.

The smell of the cedar across the property was cleansing.

The work was contracted to a group of men from the Mennonite faith and Friends at Yonge Street were pleased to realize that this might be a small gesture toward the traditional Peace Churches working together again.

Please put your minds at ease; to be on the safe side, all electrical wiring in the ceiling was replaced with armoured cable.

This should prevent little teeth from chewing their way through that tough covering.



Installation of cedar shake roof on Meetinghouse completed.