



# THE Meetinghouse

PUBLISHED BY THE CANADIAN FRIENDS HISTORICAL ASSOCIATION FOR

MEMBERS & FRIENDS • THIRD MONTH 2018



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Modern Quakers on  
Prince Edward Island

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in Beaver Harbour, New Brunswick.

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## AGM 2017 Highlights

Annual General Meeting held at  
Hope House in Guelph, Ontario.

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### *Modern Quakers on Prince Edward Island*

**COVER PHOTOS:** TOP: A mixed group of local and summer residents gather for Meeting in Summerside in 1991. PHOTO : Daphne Davey.

BOTTOM LEFT: Dedication of the historic Beaver Harbour, New Brunswick replica Meetinghouse.

BOTTOM RIGHT: AGM 2017 participants gather at Zavitz Hall, University of Guelph.

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The Canadian Friends Historical Association preserves and communicates the history and faith of Friends (Quakers) in Canada and their contribution to Canadian society.

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; it is published three times a year.

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

Meetinghouse design and layout:

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# Message from the Chair:

Second Month 28, 2018

Publication of The Meetinghouse is always an opportunity to reflect on the many CFHA volunteers who contribute individually to this publication and the activity of CFHA. Indeed, the items included in any issue represent only the tip of the iceberg of what is going on behind the scenes and between issues. Not counting eight regular features, sixteen potential items are on the consideration list for the Spring 2018 issue.

It is gratifying to all CFHA contributors to feel their work is read, enjoyed and utilized by our readers. There is often a sense among the Executive Committee and volunteers, however, that many members could enjoy much greater benefit by direct participation in CFHA activity. Why not take your membership up a notch and become a little more involved? Contrary to expectation, great enjoyment and valuable contribution to CFHA does NOT require a background in history, detailed knowledge of Quaker beliefs and practices, or large investments of time. Anyone who has a basic curiosity about the Quaker experience will be enriched by the pleasant and stimulating discussions and work that go on in the background. CFHA activities

lend themselves to entry level participation. New volunteers, including those who reside outside major population centers, are always welcome. Volunteer work with CFHA often provides particular value for individuals active with social issues and concerns by introducing them to unique historic Quaker experiences and perspectives.

We encourage you to pursue these little-known benefits of CFHA membership by contacting [chair@cfha.info](mailto:chair@cfha.info).

Here for your reading enjoyment is the latest issue of The Meetinghouse. I am sure you will find this issue full of interesting and informative articles and announcements.

Special thanks are due to contributors Daphne Davey ("Here to Stay, Modern Quakers on PEI"), Doris Calder ("Beaver Harbour Dedication and Celebration"), and Evelyn Schmitz-Hertzberg for her AGM 2017 photographs. Thanks, are also due to Anne Thomas and David Newlands who kindly reviewed and proofread the contents of this issue.

On behalf of the CFHA Executive I extend best wishes for a wonderful advancing spring and happy reading! ■



**Gordon Thompson**  
*Chairman*

## 10 More Minute Book Transcriptions Posted

Since our previous issue our dedicated transcribers have completed transcriptions and proofreading of the following ten minute books. These versions are searchable (use Control+F or Command+F on your MAC) and are provided for the benefit of members and those interested in Quaker history, genealogy and academic research.

- 12 Jan/18 - Yonge St MM 1818 - 1828
- 9 Jan/18 - Yonge St Removals 1806-79
- 23 Dec/17 - Yonge St MM 1804 - 1818
- 20 Nov/17 - West Lake PM 1860 - 68
- 11 Nov/17 - West Lake PM 1846 - 60
- 3 Nov/17 - Ameliasburg Prep 1853 - 82
- 3 Nov/17 - West Lake MM, Women 1851 - 82
- 5 Aug/17 - West Lake MM 1837-1849
- 19 Jul/17 - West Lake Women 1828-1872
- 4 Jun/17 - Genesee YM Indian Com 1868-91

A number of additional document transcriptions are in progress. Please look for an updated list in our next issue.

Interested in becoming a transcriber? New volunteers are welcome to join the team and share in the thrill of discovery. The work is not hard, and the emphasis is on having fun and enjoyment in the activity. At the same time transcribers frequently gain a deeper understanding and appreciation of the lives and experiences of the original Quaker writers.

For more details contact [chair@cfha.info](mailto:chair@cfha.info). ■

# Events & Notices:



## Fifth Month, 2018

**28-30** The Canadian Historical Association (CHA) Annual Meeting, University of Regina, Regina, Saskatchewan. Each year, the CHA organizes a three-day conference that is held in conjunction with the Congress of the Humanities and Social Sciences. The Annual Meeting provides historians in all fields an opportunity to showcase their research and discuss issues relating to the discipline. The theme this year is "Gathering Diversity". The CHA website is [www.cha-shc.ca](http://www.cha-shc.ca), the conference website is: <http://www.cha-shc.ca/english/what-we-do/annual-meeting/2018-cha-annual-meeting-university-of-regina.html#sthash.nXkznsk9.dpbs>

## Sixth Month, 2018

**1-3** OGS Conference, University of Guelph, Guelph, Ontario. If you plan to attend this popular gathering of genealogists and family history researchers be certain to visit our CFHA booth. Come by to say hello, see our latest "Who Are The Quakers?" display panels, renew or take out membership and learn more about our activities. The Conference 2018 theme is Upper Canada to Ontario The Birth of a Nation. The OGS conference 2018 website is <http://conference2018.ogs.on.ca/>.

**10** The Committee of Friends Meeting House will host the 209th Anniversary Interdenominational Service at the historic Friends Meetinghouse at Uxbridge, Ontario, starting at 2:30 PM. All are welcome! For directions and additional information please see the Committee website [www.uxbridgequakermeeetinghouse.com](http://www.uxbridgequakermeeetinghouse.com) or call Russell Gould at 705-852-3476.

**22-24** The Conference of Quaker Historians and Archivists will hold its next biennial conference at the University of Massachusetts at Amherst. The conference will be followed by an optional post-conference field trip to Quaker sites in Massachusetts and Rhode Island. Among the many interesting papers to be presented will be one by Robynne Rogers-Healey and Sydney Harker titled: "A complex Faith: Strategies of Marriage, Family and Community among Upper Canadian Quakers." Registration details will be posted once available at the conference website <http://libguides.guilford.edu/cqha>

## Eighth Month, 2018

**3-11** Canadian Yearly Meeting will be held at Georgian College, in Barrie, Ontario. Registration details will be posted at [quaker.ca](http://quaker.ca).

## Ninth Month, 2018

**22** Save the date! Another great Annual General Meeting is being planned. The morning business meeting, afternoon program and evening dinner and keynote speaker make for a popular and enriching sharing of information, learning and social opportunity. Location and registration details to follow as soon as available. News just in: we are negotiating use of the historic 1867 Orthodox Quaker Meetinghouse in Pickering, Ontario, as the AGM venue! ■

## Membership Renewal Reminder

Once again as we go to press, I would like to remind members who have not yet renewed that membership dues for the 2017-2018 membership year are due. A renewal letter will accompany this issue to confirm your previous payment and facilitate renewal.

Please download the membership form from the website and remit payment as soon as possible. If you have any questions, please do not hesitate to contact me at [chair@cfha.info](mailto:chair@cfha.info).



# Transcription Tidbits

## **Transcription Tidbits**

**are relatively short excerpts selected from various minute book transcriptions.**

**They provide a flavour of the meeting challenges, and illustrate how Quaker principles and application of the Discipline was expressed in everyday meeting life. The original spelling and punctuation are retained. Readers are invited to forward their own favourite excerpts from CFHA transcriptions for consideration as future tidbits to [chair@cfha.info](mailto:chair@cfha.info).**

YONGE ST MM BK 3 1828-51 H-16-3

### **Yonge Street Monthly Meeting of friends held at Pickering the 17th day of 9th mo 1835**

At Genesee yearly meeting of friends held at Farmington by adjournments from the fifteenth to the 19th of 6th mo inclusive 1835

The committee appointed last year to attend to the important concern of improving the condition of the Indians reported that some of their number had met the Cataragus Indians in council who seemed desirous for friends to continue their care for them evincing a feeling of gratitude towards us for past services they renewed the proposition for us to send a Suitable family to reside among them offering the use of 200 acres of land or more if necessary and to put buildings thereon by taking their timber to defray the expence

The committee are of the opinion that much usefulness might arise provided a Suitable person could be obtained to take the charge of Such an establishment organised someting upon the plan of a manual labour School who would also have to attend to the protection of the Indians in their rights from trespassers on their timber &c by aiding and advising them as well as encouraging them to assume habits of industry

A school has been taught amongst them under the charge of the committee for six months of the past year and the committee have caused a prosecution to be commenced against one of the trespassors which we understand has terminated in obtaining a judgment of \$250 against him

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YONGE ST PM 1806 - 1862 O-11-1

### **Yonge Street Preparative meeting held the 6th day of the 6th mo. 1833.**

An Overseer informed that Job Webb has allowed Fiddleing and dancing in his own house and at another time being at a Raising showed a person how to dance, which is directed to the monthly meeting.

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YONGE ST MM BK 3 1828-51 H-16-3

### **Yonge Street Monthly Meeting of friends held at Pickering 17th of 5th Mo 1838**

Isaac S Phillips offered a written acknowledgement as follows (Viz) Dear friends I have violated the order of friends Society by defending my Self with violence when attacked in the high way, which I am sorry for, and hope my future Conduct will envice the Cincertity of this my acknowledgement

*Signed Isaac S Phillips*

# Here to Stay



## Modern Quakers On Prince Edward Island

by Daphne Davey

ABOVE : Three generations of Males (descended from Alice and Ray Male) visit PEI Friends in 2015. L-R: Bruce Craig, Patricia Craig, Daphne Davey, Susan (Male) Radoulovitch, Sharon (Radoulovitch) Kunz, Isaac Kunz, Maud Anschutz. PHOTO : Daphne Davey

With the publication in 2016 of historian John Cousins's book, *New London: The Lost Dream*, the little-known history of the Quakers on St. John's Island (now Prince Edward Island) in the last quarter of the eighteenth century has been revealed in fascinating detail.

As far as is possible to ascertain, however, after the visit of Joseph Hoag

in 1801 no further mention of a Quaker presence in the province is recorded until the mid-twentieth century. Joseph Hoag was a Quaker travelling minister from Vermont whose Journal recorded his mixed experiences holding meetings for worship with the remnants of Friends on the Island. One such meeting was "large and much favored; the way appeared open

and the minds of the people much reached and tendered.” But at another, he had to “deal in a plain, close, and solemn manner, showing the desolation it produced where there was a known departure from the truth . . . but it seemed like pouring water on a rock. It seems that active Quakerism was fading away through lack of organization, leadership, support, and steadfastness.

In 1978, I moved to Prince Edward Island by way of Québec and Ontario (my Quaker roots were actually in England). During the succeeding twelve years when I was an Isolated Friend in the province, it was believed there were no other Quakers here. In fact, as we discovered later, no less than five American Quaker families were already living here in the summer months at various scenic locations around the province. Although not aware of these Friends at that time, I did nonetheless discover a couple from Toronto Monthly Meeting, summer residents with whom I shared meeting for worship on one occasion. Another find was a family of sheep farmers from British Columbia who for a short time were trying out life on the Island. We shared meeting for worship, sitting in a large, old open-sided barn in which they were camping for the summer.

Other than these encounters, my only source of Quaker nourishment, face to face, was occasionally attending Sackville Worship Group (New Brunswick Monthly Meeting), Atlantic Friends Gathering, and Canadian Yearly Meeting (CYM) when it was held in the Maritimes. Exceptionally, on one occasion Atlantic Friends Gathering was hosted (by me!) on PEI. I felt it an honour that Friends from the mainland would trouble to bring this popular Victoria Day weekend gathering by ferry right to my doorstep.

The year 1991 proved to be the turning point in the modern history of Quakers on PEI. That was when I was contacted by Betsy Honor, an enquirer from the USA

who had moved to PEI for her husband’s employment. With this impetus and the interest of Lobie Daughton, another I had heard from who had attended Ottawa Monthly Meeting at one time, we met for worship in April – thus founding the PEI Worship Group. We were soon joined by Bill and Dana Thurlow, experienced Friends who moved from Nova Scotia to Summerside. Our nucleus was established and has continued without interruption ever since.

Before long, the aforesaid American Quakers emerged into the light, and for a number of years until, due to age, they were no longer able to travel north, our summer meetings would be swollen with their visiting family and friends, mostly Quakers themselves. The daughter and granddaughter (and great-grandchildren!) of one such couple, Alice and Raymond Male, still visit us in the summer, considering the Island and our Meeting their second home.

Throughout our history until recently, our meetings for worship were held in each other’s homes. While such an arrangement was cozy and geographically flexible, its disadvantages made it less than ideal, not the least being a challenge for outreach, the accommodation of children, and the inconvenience to non-Quaker family members of the host. For two winters, however, we were able to worship in the Spirituality Centre of the Sisters of St. Martha convent – a large, sunny, and spiritually imbued room perfect for our purpose. Our silent worship there was often graced with the angelic strains of the nuns singing Mass, faintly wafting down the long corridor. More typically, the rural character of Prince Edward Island led us to worship on many occasions surrounded by the beauty of nature, with vistas of water, in farm settings, or on one occasion with a tame chipmunk visiting each lap in the worship circle. ►

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*During the succeeding twelve years when I was an Isolated Friend in the province, it was believed there were no other Quakers here. In fact, as we discovered later, no less than five American Quaker families were already living here in the summer months at various scenic locations around the province.*

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*“My feeling is that, despite our individual busy lives, we do want the worship group to continue. My fervent wish is that we conduct it as a Quaker worship group . . .”*

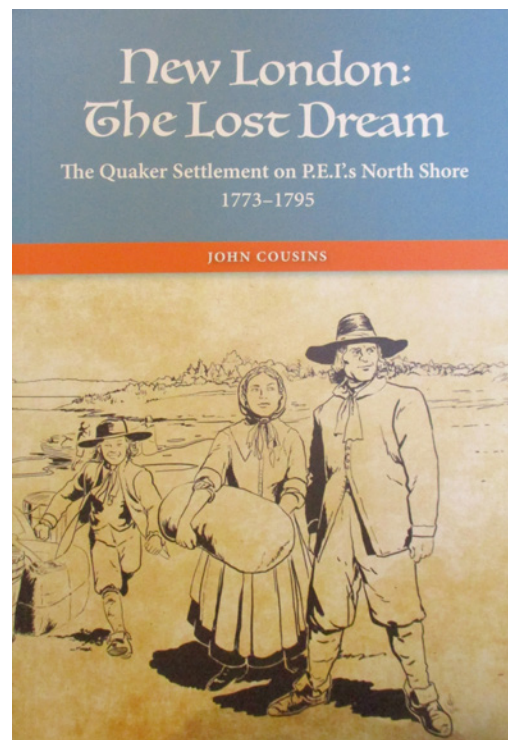
Our year-round resident Quaker population remained very small for many years and mostly in the “grey jay” category. As a result, as a group we were minimally active in outreach, although individual Friends were involved in Canadian Yearly Meeting committees and other forms of Quaker service. We did periodically donate books on Quakerism to the public library and the university, and we were happy to host Friends travelling in the ministry (such as from Friends General Conference or from within CYM) and, of course, a variety of individual visitors. One small outreach effort, information cards placed in the Visitor Centre in Charlottetown, did bring us a vacationing Friend – from Chattanooga, Tennessee!

Over the years, the exercise of drafting the annual State of Society Report for CYM had presented an opportunity to assess our strengths and weaknesses as a worship group. The following excerpt from a particularly instructive review conducted in 2002, especially relating to the issues of attendance and ministry, no doubt represents the experience of many Quaker worship groups. Typically, such groups comprise attenders outnumbering experienced members (at least at first), struggling to gain a stable footing and grow with the nearest source of support from a Monthly Meeting possibly being hundreds of kilometers away:

### **Attendance**

We outlined obstacles to regular attendance (affecting almost half our contact list), including travel distance and weather, time for family and job commitments, needs not being met, lack of a meeting centre (library, event space), and not meeting as often as weekly. From this arose the following questions:

- \* Can we remove some of these obstacles which may be related to the operation of the worship group, rather than those related to our homes/families?
- \* What can we do for new attenders to give them a deeper experience of Quakerism which might encourage them to pursue the



John Cousins's historically ground-breaking book about Robert Clark's pioneer Quaker settlement on PEI.

learning process more actively and so attend more frequently?

### **Ministry**

We experience very little vocal ministry (not that this is a reliable, or at least sole, measure of the health of a Quaker Meeting), and recognize that vocal ministry indicates our care and concern for Friends in the group, and this ability to minister is made possible by a spiritually strong group. From this arose the following questions:

- \* Is this lack of vocal ministry due to not understanding the Quaker “process” by which a person feels moved to speak in Meeting?
- \* Is it because of “spiritual dryness”?
- \* Is it because of a sense of inadequacy, unworthiness to speak?
- \* How can we address these “blocks” to ministry?

In the meantime, we had grappled with the problem of Friends’ diverse schedules, and decided to experiment for one year with a split “morning” and “afternoon” worship



session. These would be held on alternating Sundays so Friends could choose to attend one or the other or both without any overlap. While it did enable some Friends to attend worship who otherwise were unable to do so, it greatly encumbered the spiritual and temporal life of the worship group, and business simply could not be conducted after the true manner of Friends. At the end of that year, a “meeting for regrouping” was held to discern whether we should reunite the two sub-groups. Thankfully, we chose to do so.

This challenging year ended with a rather wistful note I wrote to Friends:

My feeling is that, despite our individual busy lives, we do want the worship group to continue. My fervent wish is that we conduct it as a Quaker worship group . . . It is clear that most of us will be more strongly drawn to attend more regularly if we can find a central, stable and sufficiently roomy space with the basic amenities to suit our needs.

Other challenges recorded in my notes included:

- not settling promptly to worship (implying the need to “come with heart and mind prepared”)

- a lack of interest in experimenting with worship-sharing as a safe means for addressing issues

- inconsistency in scheduling and attendance at meeting for worship

These were growing pains, inevitable for a small worship group so distant from a Monthly Meeting whose greater accessibility would have permitted the Quaker experience to be so much more efficiently absorbed.

However, several years ago things started to shift. By this time we had lost most of our oldest Friends, while new attenders had joined us, introducing a fresh dynamic. In the winter of 2012-13, we sought to address some of these growth questions by instituting an annual Quaker Study series from November to April. We have since covered an eclectic range of subjects in our first four seasons, always with the common aim of considering each topic from a Quaker perspective..



In 2013, the PEI Worship Group for the first time hosted one of a series of New Brunswick Monthly Meeting retreats, bringing a new experience to some of our local Friends. We were now regularly represented at New Brunswick Monthly Meeting for Business (mostly held in Fredericton, NB – a full day’s trip).

We also made a major move from holding Meeting at our “default meetinghouse”, the beautiful heritage home of one of our members in Charlottetown, to the Chaplaincy Centre at the University of Prince Edward Island (UPEI), an interfaith space already used by Catholics, Unitarians, and Muslims. With the added benefit of an adequate kitchen for our continuing pot-luck fellowship needs, we soon made ourselves at home in this welcoming, neutral, and central space.

In 2015, Canadian Yearly Meeting in session was held for the first time on Prince Edward Island, hosted at UPEI. One especial benefit to the PEI Quakers resulted from the Sunderland P. Gardner Lecture, open to the public. It attracted the attention of a young man from the community, in consequence of which he joined our worship group and is considering membership!

During Yearly Meeting, a Simple Meal was held with proceeds donated to the ►

ABOVE: A mixed group of local and summer residents gather for Meeting in Summerside in 1991.  
PHOTO : Daphne Davey

UPEI Food Bank. That fall, the PEI Worship Group hosted its own Simple Meal on campus and donated the proceeds also to the Food Bank – a gesture of thanks for the free use of the Chaplaincy Centre.

In 2016, our worship group was approached to organize the annual Family Violence Prevention Week interfaith service. This was a very moving event, with representatives from First Nations, Muslims, Buddhists, Roman Catholics, and Protestants bringing words of encouragement for this work. The life-size cut-out figures of named women murdered by family violence were placed at the front, and members of the UPEI Security Service lit a candle for each woman.

As we became more strongly engaged in such activities, we started to think about where we as a worship group were – or were not – going. Although our membership was still comparatively small (averaging eight regular Friends), we had developed a greater depth of Quakerly experience, including several successful applications for membership in the Society. But we had not yet discussed new possibilities of organization and responsibility that might serve to enrich us further, given that worship groups do not have a clerk or formal responsibilities, and some Friends perceived this lack as a disadvantage. Was it time to consider the next level in our development as a Quaker community?

We decided to spend two Quaker Study evenings exploring the issue. By conscientiously following the Quaker process of decision making, we clarified all concerns and in unity embraced the decision to apply to New Brunswick Monthly Meeting for Allowed Meeting status. An Allowed Meeting is semi-autonomous, with the exception of the key areas of memberships, marriages and funerals that remain under the care of the Monthly Meeting. On the other hand, an Allowed Meeting can, for instance, pursue its own outreach and public social witness without reference to the Monthly Meeting

– in our case not an insignificant benefit, given that the two bodies are based in different provincial jurisdictions.

In April 2016, New Brunswick Monthly Meeting approved the formation of the PEI Allowed Meeting, to be known publicly as the PEI Quaker Meeting. Our Meeting is represented on New Brunswick Monthly Meeting's Ministry & Counsel, and some of us continue to attend New Brunswick Monthly Meeting for Business. Our relationship with our parent Meeting remains close.

In his Journal, Joseph Hoag reports a rumour that “a number of years past, there came several families of Friends and an approved Minister and settled in this place [named “Parker’s Corner”] and held a Meeting under the care of Friends in England for some years.” If this can ever be substantiated by research, I believe it will be the only known formal Quaker Meeting on Prince Edward Island prior to the formation of the PEI Worship Group in 1991. No matter, the resurgence of an established community of Quakers in the province after more than two hundred years is something to celebrate.

In the future, we will explore the formation of a fully fledged Monthly Meeting when we feel led by the Spirit to do so. But it is surely inconceivable, in this age of easy travel and electronic communication to provide support, that a Quaker presence here on Prince Edward Island will ever die out again. ■



# No Slave Master Admitted

Replica Meetinghouse opened  
by Doris Calder in Beaver  
Harbour, New Brunswick.

by **Daphne Davey** • Dedication text by **Doris Calder**

The village of Beaver Harbour on New Brunswick's Fundy coast was again the setting for a commemorative Quaker event. On August 26th, 2017 approximately seventy-five people came to honour the Quaker Loyalists who in 1783 founded the first avowedly anti-slavery settlement in British North America. But this year they came for an additional reason, to dedicate a newly constructed replica of the 1785 Quaker meetinghouse. Along with local residents, history buffs and other interested folks, Quakers from New Brunswick, Prince Edward Island, Nova Scotia and Maine gathered at the Beaver Harbour Archives and Museum. The replica is a fitting reminder of the historic Quaker presence at Beaver Harbour/Pennfield in the late 1700's. The project was the fulfillment of a dream for James Hawkins, archivist and curator of the museum and a life-long resident of Beaver Harbour. He, with the support of his wife Florence, was the initiator and moving force that carried the project to completion. The enthusiasm of the New Brunswick Branch of the United Empire Loyalist Association and The Black History Society of New Brunswick added impetus to the whole undertaking. Funding was given by the New Brunswick Branch of The United Empire Loyalist Association, The United Empire Loyalist Association of Canada, The New Brunswick Heritage

Branch, and The Fundy Community Association. Even then funds were not adequate to build it to the original size of 25 ft. by 22 ft., but rather to a smaller 18 ft. by 12 ft. Local workers volunteered their time and provided excellent craftsmanship. New Brunswick Friends prepared and presented a panel on the history and significance of the Pennfield Colony for the "Who Are the Quakers?" series. It is placed on the wall inside the meetinghouse. The first part of the afternoon's program featured an address by Deborah Coleman, immediate past president of The NB Branch of the United Empire Loyalist Association. She began with a review of the early history of George Fox and Quakers in England, and the coming of Quakers to America. Her main focus, however, was the Underground Railroad. She gave graphic details of Friends and others who dedicated themselves to the abolitionist movement and to helping fugitive slaves on their perilous journey to freedom. Deborah is a direct descendent of Quaker loyalist Benjamin Brown, one of the 49 signees of the historic agreement to "settle ourselves together on the river St. Johns in Nova Scotia... No Slave Master Admitted." Ronald Coleman, Deborah's husband, is a direct descendent of Seth Coleman, one of the Nantucket Whalers who settled in Dartmouth, Nova Scotia in the 1780s. ►



ABOVE: Participants at the celebration and dedication of the Beaver Harbour, New Brunswick replica Quaker meetinghouse pose in front of the building.  
PHOTO : Ellen Helmuth



TOP: Deborah Coleman, UELA New Brunswick Chapter President receives flowers after her presentation.  
MIDDLE: Replica meetinghouse includes a stove and benches.  
ABOVE: Doris Calder delivers the meetinghouse dedication on behalf of New Brunswick MM.  
ALL PHOTOS : Ellen Helmuth

Seth Coleman was a leading citizen and clerk of the Dartmouth Meeting. One of his many contributions was to vaccinate citizens against smallpox at a time when the disease was spreading dangerously. He vaccinated 285 black refugees, 79 white and 59 indigenous persons. Following Deborah's presentation the crowd walked to the old Quaker burial ground and gathered in front of the meetinghouse for the dedication. There was a poignant awareness of the history of Beaver Harbour and an appreciation of the depth of meaning involved where white settlers and free black settlers of the Pennfield Colony had lived together in community eighty years before emancipation was declared.

### ***"No Slave Master Admitted."***

From the steps of the Meeting House, Doris Calder of New Brunswick Monthly Meeting dedicated the building with the following words:

These are the words and that is the conviction that has brought us here today. They were expressed by a group of refugees who had been driven from their homes and their communities by war. They had a vision of building a new and better society in a wilderness that was then called Nova Scotia. After banding together on Long Island, NY in 1783, they signed a formal agreement to found a settlement where no slave owners were allowed. These refugees were Quakers, members of the Religious Society of Friends. They believed there was 'that of God' in every person. They also believed in continuing revelation, and they early recognized the evils of slavery. Although they were to face famine and fire in the new land, they did not give up their dream of building a community free of slavery.

"No Slave Master Admitted." These words ring out strong and clear across the centuries. They send an uncompromising message. The Quaker loyalists of Pennfield were themselves victims. They made their stand during a dark and violent time, a time when the prevailing mindset and laws of white society endorsed the enslavement of hundreds of thousands of people of colour. We must stand against the increase

of intolerance and racism in our time. The declaration of the Quaker loyalists who came to Pennfield is the underlying reason we are here today.

What led them to take their stand? From the Quakers' beginning in the mid-1600s in England, they believed in what they referred to as 'the Inner Light'. John's Gospel speaks of "the true light which lightens everyone who comes into the world". This experience is what rooted them in their stand against slavery. We honour their memory.

But today we are also celebrating the fulfillment of another dream—the completion of the replica of the Quaker meetinghouse which was first built in 1785 on this spot. This replica was envisioned, planned, and built by very dedicated people who care passionately and have worked very hard to make it happen. We share in their joy in seeing their dream fulfilled.

I think we would all agree that Beaver Harbour is a very special place. It resembles a beautiful painting by a landscape artist—the harbour itself surrounded by hills forming a backdrop for the neat layout of the little town. It emanates a very peaceful atmosphere. As visitors we have experienced delightful friendliness and hospitality, and when we have to leave, we go with happy memories. But more than this, there seems to be a fine, invisible quality here. Could this have something to do with the history of Beaver Harbour?

What is the significance of the meetinghouse? Quakers gathered in a centered and expectant silence waiting upon the Higher Power, the Light Within to guide them and give them strength. Their experience of the Light informed their lives and influenced how they lived.

There is written record of an occasion in 1801 when some members of the Passamaquoddy, i.e., Peskotomuhkati (Bes-ga-ta-moo-ga-dee) nation joined the Pennfield Quakers in worship. They sat very soberly and when the meeting was over they were asked about their experience. One of them answered, putting his hand on his breast, "I could not hear every word, but I felt him in here. I believe he is a very good man."





The Peskotomuhkati lived and practised their authentic spiritual truth and traditions.

It's important to remember that when the traumatized and homeless loyalist refugees came ashore uninvited on Peskotomuhkati territory, they were made welcome. It was that same generous spirit extended to the newcomers that helped them to survive the severe hardships that soon befell them.

If, after the terrible forest fire that destroyed their town and their dreams in 1790, the Pennfield Colonists could have looked into the future and have seen us remembering them today, no doubt they would have been amazed. But I like to think that they would have been pleased that after more than two and a quarter centuries we

are dedicating a replica of their Quaker meetinghouse.

We dedicate it in honour of the founders of the Pennfield Colony—the white loyalists and the free black loyalists who lived their belief in the equality of all persons. We honour the Peskotomuhkati who had lived in this territory for thousands of years, but who welcomed and stood by the refugees who landed on their shores.

As we dedicate this meetinghouse, we are symbolically lighting a candle in honour of a vision of a world free of racial injustice. May this light shine in our nation and in our hearts, and may we walk cheerfully over the earth answering that of God in every one. ■

ABOVE LEFT: James Hawkins, inspiration behind the replica meetinghouse, relaxes on a bench inside.

ABOVE: NParticipants enjoy a social opportunity..

PHOTOS : Ellen Helmuth

## Canada Tells...

...its (hi)stories of Canadian Quaker families, events and experiences. CFHA publications and internet provide a valuable platform to share your personal accounts and discoveries made in your particular area of interest and research.

Many individuals are surprised to learn that others are interested in the same subject matter and may have their own additional information to bring forward. With apologies to "Canada Reads", we feel that Canadian history in general and Canadian Quaker history in particular is under appreciated. Help us address this situation by submitting your articles, photographs, and stories to CFHA Canada Tells.

Submissions will be considered for publication in The Meetinghouse or in the Canadian Quaker History Journal.

Shorter items up to a page or two are most suitable for The Meetinghouse. Longer items (over 1500 words) are typically included in the Journal. Writers compiling articles for publication consideration in the Journal are asked to follow the CFHA Journal stylesheet available from the editor Robynne Rogers-Healey ([journal@cfha.info](mailto:journal@cfha.info)) or the Chair ([chair@cfha.info](mailto:chair@cfha.info)). Please note submissions for the upcoming edition of the Journal must be received by Robynne no later than the end of Fifth Month, (May) 2018.

The Meetinghouse newsletter and the Canadian Quaker History Journal provide the best means for members to share subject matter of interest to others, and both publications always welcome additional new submissions. ■

# AGM 2017 Highlights



ABOVE: Rear view of Rockwood Academy, noted Quaker school at Rockwood, Ontario.

PHOTO : Evelyn Schmitz-Hertzberg

The 2017 Annual General Meeting was held at Hope House in downtown Guelph, Ontario. Many of our members in southern Ontario look forward to the AGM as an opportunity to support our organization and to enjoy a program that is always stimulating and informative. Thanks to the meticulous planning of AGM organizer Bob Moore our excellent turnout of participants enjoyed an effective business meeting, great meals, bus tour of the University of Guelph and Rockwood Academy, and concluded with an excellent dinner and illuminating keynote presentation by Robynne Rogers-Healey.

Highlights of the business session included our appreciation and thanks to Sheila Havard for her years of service on the Executive

Committee as membership secretary. Members present also reviewed and approved the financial reports and budget provided by Treasurer David Newlands; appreciation for Anne Thomas and Donna Moore who kindly reviewed the financial statements was noted. A notable financial item was approval of funding of the CFHA university scholarship and high school student essay award program on a three-year rotating basis. No university scholarship applications were received by last year's submission deadline, so no new scholarship award payment will be made during the current fiscal year.

The business meeting received a welcome report provided by Joyce Holwerda, Clerk of the Canadian Yearly Meeting Archives



Committee. This report addressed concerns related to the manner in which CFHA and Archives Committee volunteers have been posting Canada minute book transcriptions, and created opportunities for dialogue. The business session concluded with a minute which acknowledged the tremendous contribution made by Carman Foster to the minute book transcription project. During period of over 10 years Carman has contributed thousands of pages of transcribed text for the benefit of researchers and family historians. In recognition of his work a minute designating Carman an Honorary Member of CFHA was recorded.

After lunch the afternoon bus excursion made the most of the beautiful autumn day and the detailed historical notes prepared by Bob Moore. At the University of Guelph, we learned of the foundational research conducted by Quaker Charles Zavitz. His work came to involve voluntary crop result information being contributed by thousands of farmers all across Canada. We also learned how strong political efforts to have him dismissed during World War One to overcome his refusal to allow military drills on campus were resisted by the university administrators.

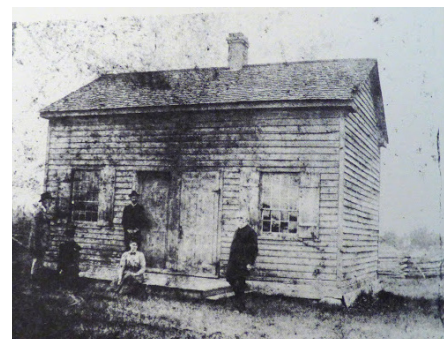
We next visited Rockwood Academy, a prominent Quaker center of learning founded in the middle of the 19th century. We were privileged to be able to tour the grounds of the massive school structure, now under the protection of the Ontario Heritage Trust. Following the return trip to Guelph some tour participants joined Bob in a short but invigorating climb up the hill immediately across the street from our venue to step inside the recently refurbished and magnificent Roman Catholic basilica, and to enjoy the commanding view over the city.

After a delicious dinner we reconvened in the Hope House lounge for the keynote presentation. Before Robynne Roger-Healey began her presentation we enjoyed the 'unveiling' of the latest addition to the "Who Are The Quakers?" display panel series. This panel was designed by members of New Brunswick Monthly Meeting and celebrates the 1783 founding by Quaker and free black families of Beaver Harbour on the Fundy

coast of southern New Brunswick, and how local members of the Passamaquoddy nation helped the beleaguered settlers through the first winter.

Robynne's keynote presentation drew on her extensive academic achievements and publications based on her research of early Canadian Quakers. Her seminal book *Quakers to Upper Canadians* relied on extensive research she performed in the Canadian Yearly Meeting Archives, ably assisted by Jane Zavitz-Bond. Robynne made excellent use of her personal experience and perspective on both CFHA and CYM Archives to articulate a clear and sensible vision for the present and future role of each organization. This vision identified the optimal areas of major activity as being continued collection and preservation of Quaker records for the CYM Archives, and continued cooperative efforts by CFHA to support research and provide greater public access to the records via transcription and publications. This clear delineation of roles was very well received, and provided a truly fitting conclusion to a very satisfying AGM. A special thank you goes to Bob Moore for his planning and preparation.

Plans for the 2018 AGM are in development, and a number of venues in the greater Toronto area are under consideration. Be sure to reserve the date: Ninth Month (September) 22, 2018, and plan to make a day of it! ■



ABOVE: Rockwood Academy developed from a pioneer log house, (circa 1820) and this Quaker Meeting House, (1837) built by John Harris, first settler of Rockwood.

BELOW: AGM planner and tour organizer Bob Moore details the work of Charles Zavitz at the University of Guelph..  
PHOTO : Evelyn Schmitz-Hertzberg



# CYM Archives Website Update

WELCOME TO THE CANADIAN YEARLY MEETING

## ARCHIVES WEBSITE!

by **Joyce Holwerda**, *Committee Chair*

Our Committee was able to hire Michela Lockhart to create an index of the material in our Archives. The Archives contain the minutes of the different committees of Canadian Yearly Meeting, including the Canadian Friends Service Committee. As Quakers were often at the forefront of social movements, many papers pertaining to these can be found. The Voice of Women, Project Ploughshares and Alternatives to Violence are some examples.

You will find the index by going to [quaker.ca](http://quaker.ca) and clicking on the Canadian Quaker Archives button. From there you will select "The Collection". This page will describe the various collections we hold and how to find the item you are looking for. As with all research please remember to use several terms to find items of interest. For example if you want to know about prisons, look for items under other headings such as jail, prison, prisoners, singular, plural, Elizabeth Fry, John Howard, etc..

If there is anything you wish to see, please note the location information (Box name and number and the title of the paper you are interested in). You may write Michela an email at [cym-archivist@quaker.ca](mailto:cym-archivist@quaker.ca). She will retrieve the item, scan it and email it to you. Our budget allows for Michela to work 10 hours per month, so she may not be able to respond immediately. If you would like several items, you can make arrangements to hire Michela for \$35/hour. It is also possible to ask Michela to pull these items

and for you to make arrangements to come to the Archives to examine the documents in person. Please expect this to take time to arrange as Michela's time is limited.

The Archives also has a vertical file cabinet that contains information about individuals and places. This can be accessed the same way.

The catalogue of the Dorland Library is on the website as are links to transcriptions of minute books and diaries. Current holdings are documents submitted by Monthly Meetings. These can only be accessed with that meeting's permission.

Microfilms have been made of some of our holdings. They can be viewed at the Archives of Ontario. A list of that material can be found on our website at this link: <http://quaker.ca/archives/wp-content/uploads/sites/47/2013/01/Index-to-Microfilmed-Minutes.pdf>

We hope that having access to this information will encourage further research and writing to take place. ■