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From the Dorland Room...

Stephen Grellet's oft quoted passage expresses a keen awareness of time... "if there is any good that I can do let me do it now for I shall not pass this way again." One who appears to have lived by these words is Kathleen Hertzberg, who presented her final message as chairperson at the 1995 Annual Meeting. Twenty years have flown by so quickly. She has carried this responsibility for the association as a special concern. We are thankful that she will continue her interest in other roles.

In this issue of the Journal we have contributions culled from CFHA sponsored events over the last six months. The first article was presented by Christopher Densmore in the afternoon session of the annual meeting. The Canadian connections with New York Yearly Meeting are many and ongoing, even to the original settlers! The pleasure of hearing Chris' paper and the discussion which followed gave attenders the opportunity to carry their knowledge of Canadian Quaker history further. We thank Christopher Densmore for his continued work in history, and the ease and clarity he brings to his papers. He was a major contributing member of the team which prepared the history of New York Yearly Meeting out of which the idea for this program emerged. It was also a pleasure to have Elizabeth H. Moger, Keeper-of-the-records of NYYM with us. She added to the discussion from her great store of knowledge about New York Friends. She was the originator of the idea of a 300th anniversary history of NYYM. Quaker Crosscurrents: Three Hundred Years of Friends in the New York Yearly Meetings was published this summer and is reviewed in this issue.

The Annual Meeting was held in the Yarmouth Friends Meetinghouse. The CFHA had last met there in 1976. A history of Friends in Yarmouth, my first major contribution to the Newsletter/Journal, was under Jadwega Bennich's editorship. Jonathan Doan came to Yarmouth in 1813 and encouraged Friends to settle on the Oak Plain while serving as Col. Baby's land

agent. An allowed meeting for worship under Norwich Monthly Meeting was established in 1819, and a preparative meeting in 1823, when Sarah Haight arrived as a recorded minister. To have CFHA come to my home meeting was special to me. Today the meeting is active with a number of growing families. The heritage continues. I first heard of Sarah Haight from Paul Zavitz on shipboard as Young Friends sailed to visit Friends abroad in 1948. Little did I know how important she would be to me in the years to come. The biography of her reprinted in this issue was first published in the Young Friends Review in Dec.(No. 12) 1888 and Jan.(No. 1) 1889, edited by E.M. and S.P. Zavitz, of Coldstream. Arthur Dorland referred extensively to it in History of Friends in Canada. Our typescript copy is less edited, and we hope readers will enjoy an account of the settlement struggles from the perspective of one who lived through them. Sarah and Reuben Haight never ceased their concern for the meeting and always supported the spiritual life of their neighbours. In turn they were supported in wonderful ways by those neighbours. Once the family was established and the sons older and able to assist the rest of the family, life was a bit easier.

The Meeting in Yarmouth did not suffer during the divisive Orthodox-Hicksite Separation, nor did those established in the 1840's in Malahide and Lobo townships, both also preparative meetings to Norwich. This fact that may have bearing on the continued existence of Coldstream and Yarmouth meetings today.

The article was given to me by Edith E. Zavitz along with her other family papers. Her mother, Ida Haight, was the daughter of Ephraim who built a house copied from the home they left at Chappaqua, on the Hudson, in 1817. Brother James built his copy north of Union, and Samuel, the author, used the same model for his home on the Sparta-Union Road. It is now our farm home. We can imagine what life was like in that place,

it still has an air of peace and welcome. My daughter and son-in-law Ken and Martha Laing now farm the acres organically, and live in their timber frame house on the ridge, back the mile-long lane from Samuel's house.

The second article in this issue is a transcription of a talk presented by Tatiana Pavlova, as the major CFHA event for Canadian Yearly Meeting. The tape recording from which the transcription was made did not include the concluding comments made by several Friends, including Ursula Franklin, Margaret Forde and myself. I have been asked to share these closing words from that evening in the Sharon Temple here, since the spirit expressed by these speakers so aptly highlighted the importance of Tatiana's moving words. Having spoken without a script in response to the occasion, this is not an easy task.

After hearing Tatiana's speak, I found it is so appropriate that we were gathered in the Temple, itself built in the spirit of Quaker values and ideals. Its four doors open to the four directions of the compass so all may enter regardless of their origin. We were joined by Friends from across Canada who had come to celebrate the fortieth anniversary of the reunification of Canadian Yearly Meeting. We were joined by Friends from across North America, and now, even Russia. The golden globe which hangs between the lanterned peaks of the Temple represents the universal peace we seek for the world. Darkness came as we sat. A recorder's musical tones resonated in the quiet, lifting our hearts and spirits with a hope that peace might indeed come in the future in the same way that we had been brought together, that evening. We must, can only, do our part and pray others will also work to accomplish that dream.

Friends have had a number of ties with the Russian people beginning with Peter the Great and Tsar Alexander's visits to England; Daniel Wheeler's work in draining the estates near St. Petersburg in the 19th century; the Doukhobor's coming to Canada nearly a century ago with Tolstoi and Quaker's assistance. In 1920-21 Friends administered famine relief in Russia. Nearly fifty years ago eastern Europe shifted to communism after WWII. It came

to Poland while Paul Zavitz was working there with AFSC/CFSC in reconstruction. He was transporting material to rebuild homes in the war ravaged farm villages. Now we are into another major shift of political-economic history. The doors are opening again, as the Sharon Temple's doors did for us, joining east and west, north and south together in common cause. And at this time we welcome, hear, and respond to Tatiana as she reminds us that time brings changes in ways we do not expect, with sweeping impact, surprisingly. "If there is any good that I can do let me do it now for I shall not pass this way again." We are in awe. Under it all are the everlasting arms of the spirit of love and peace which we can all embrace and share. We give thanks.

Jane Zavitz-Bond

Acquisitions by the Dorland Room:

- 1) Quaker Crosscurrents: Three Hundred Years of Friends in the New York Yearly Meetings ed. by Hugh Barbour, Christopher Densmore, Elizabeth H. Moger, Nancy C. Sorel, Alson D. van Wagner and Arthur J. Worrall, with a forward by Martin E. Marty (Syracuse University Press, 1995).
- 2) A copy of William Sewel's History of the Rise, Increase and Progress of the Christian People Called Quakers once owned by Yonge Street Quaker Samuel Hughes. Donated by Walter F. Hughes of California.
- 3) A preliminary copy of The Hughes Family: Quaker Pioneers of Pennsylvania by Walter F. Hughes. This 72 page book of is well illustrated, and traces the migration of the Hughes family from Wales, to Penn., Ontario, Wisconsin and California.
- 4) A number of cemetery transcriptions published by the Quarterly of the New York State Niagara Genealogical Society were contributed by Doris Stringers of Fonthill, Ont. They include "Quaker Burial Ground, Haight Rd., Somerset, Niagara Co., NY", "Friends Cemetery (Rt. 104) Ridge Rd, Hartland, Niagara Co., NY", "Skinner Family Cemetery, Town of Porter, Youngstown, NY", "Kline Cemetery, Lewiston, Niagara Co., NY", "Clark Cemetery, Lewiston, Niagara Co., NY" and "Town of Royalton, Births, marriages and Deaths for the year 1847".

Address to the Canadian Friends Historical Association Annual Meeting,
Sparta, Ontario, October 28, 1995.

Migrating Quakers, Fugitive Slaves and Indians: The Quaker Ties of New York and Upper Canada

Christopher Densmore

For the past five years, I, with a number of others, including Elizabeth Moger, Keeper of the Records of New York Yearly Meeting, Alson Van Wagner, Chair of the Records Committee of New York Yearly Meeting, and a number of other historians and Quaker participant observers have been at work on a history of New York Yearly Meeting. That history was finally published in June 1995 by Syracuse University Press under the title of *Quaker Crosscurrents: Three Hundred Years of Friends in the New York Yearly Meetings*. Not coincidentally, 1995-1996 is the Tercentenary of New York Yearly Meeting. *Quaker Crosscurrents* is the New York equivalent of Arthur G. Dorland's *History of the Society of Friends in Canada* (1927), and we hope that our book, like Dorland's, will not be the final word, but will instead serve as outline and a contextual aid for further research.

Canadian Quakers are a part of our book. Quakers have their own sense of geography, which often ignores political geography and national boundaries. The boundaries of New York Yearly Meeting were largely a product of migration, so that New York Yearly Meeting has included local meetings in northern New Jersey, the western portions of Massachusetts and Connecticut, the State of Vermont, Quebec, Upper Canada, Michigan, and even a couple of meetings in northern Pennsylvania and north-west Ohio. Orthodox Friends in Canada were part of New York Yearly Meeting until they were "set off" from New York Yearly Meeting in 1866. In 1834, the Hicksite branch of New York Yearly Meeting set off the quarterly meetings in western New York, and those in Upper Canada, to form Genesee Yearly Meeting. This body was always trans-national,

including New York, Ontario and later Michigan Hicksite Quakers, though with the decline of the Hicksite meetings in western New York and Michigan, it had become a largely Canadian body by the time of the reunion of the three branches of Friends in Canada in 1955. The last remaining New York State meeting in the old Genesee Yearly Meeting, East Hamburg (NY) Executive Meeting was transferred to the reunited New York Yearly Meeting in 1958, to become Orchard Park Monthly Meeting. Though New York Yearly Meeting no longer includes any Canadian meetings, one meeting in New York State, St. Lawrence Valley Friends Meeting, is part of Ottawa Monthly Meeting of Canadian Yearly Meeting.

From the late 1790s, Quakers in Upper Canada were connected to the wider Quaker world through the organizational ties of the meetings and through the visits of Friends "traveling in the ministry." New York Yearly Meeting was concerned, for example, that Quakers and their meetings were well supplied with Quaker books. Canniff Haight's *Country Life in Canada Fifty Years Ago*, published in 1885, has a list of the library of Haight's Quaker grandfather, who died in 1829. While not a large library by modern standards -- only twenty-six titles -- it was a well selected collection. People of that era tended to read intensively rather than extensively so twenty-six volumes, and access to other books at the meeting house, represents a good working library. About half of the titles were Quaker books, including recent works by Elias Hicks and Thomas Willis of New York, and Jesse Kersey of Pennsylvania.¹

However, the library also shows the dual implications of this Quaker connectedness. Hicks, Willis and Kersey were prin-

ciple figures in the Hicksite-Orthodox controversies of the 1820s. The visits of traveling Friends to Canada, and the travels of Canadian Friends, like Nicholas Brown, to the States, virtually insured that the controversies which had begun on Long Island and in Philadelphia would also trouble the Canadian meetings. Philadelphia Yearly Meeting divided into Orthodox and Hicksite branches in 1827, and New York Yearly Meeting divided in turn in 1828. By 1829, the division was universal throughout the Yearly Meeting, and Canadian as well as New York Friends would remain divided, at least organizationally, until 1955.

Though controversies among Friends continued throughout the nineteenth century, no other controversy had the impact of the Hicksite-Orthodox Separation. In contrast to the wide-ranging impact of that event, the separation led by David Willson and others in the Yonge Street Monthly Meeting in 1812 which resulted in creation of the Children of Peace at Sharon had no discernible impact on Quakerism beyond the local area, even in Canada, despite the publication by Willson of pamphlets in New York and Philadelphia, and the appeals of several disowned Friends to New York Yearly Meeting. Conversely, the withdrawal of Wilburite Friends in Ferrisburg, Scipio and Farmington quarters of New York Yearly Meeting in the late 1840s, seems to have no impact on Canadian Friends. Neither did the withdrawal of the Congregational or Progressive Friends in New York and Michigan from Genesee Yearly Meeting in 1848 affect the unity of Canadian Hicksites. As a result of the Progressive separation in Michigan, Michigan Quarterly Meeting was laid down and the remaining Hicksite meetings in Michigan attached to Pelham Quarterly Meeting.

The apparent lack of Wilburite sentiment in Canada in the 1840s and 1850s is noteworthy because in the 1870s and 1880s, Canada Yearly Meeting (Orthodox) split into Conservative and, for lack of a better term, Gurneyite factions. This time, New York Yearly Meeting (Orthodox) does not split, possibly because the more conservative members of the Yearly Meeting who

might have otherwise objected to the changes brought about by the "new methods" in the 1870s, had already left as Wilburites thirty years earlier. The one exception in New York Yearly Meeting is LeRay Monthly Meeting in northern New York which joins Canada Yearly Meeting (Conservative). The Wilburites in New York State, and the Conservatives in Canada and LeRay remain separate bodies until the early 1900s when the Wilburites also join Canada Yearly Meeting (Conservative). New York Wilburites remain part of Canada Yearly Meeting until the reunion in 1955, when the New York Wilburite meetings are laid down and the few remaining members rejoin the reunited New York Yearly Meeting.

So far, I have talked about organizational matters which are far easier to document than social networks and patterns of influence.

In 1842, Joseph C. Hathaway, a Quaker living in Farmington, New York, wrote to the National Anti-Slavery Standard about some of his recent house guests. One such guest, a nineteen year man old from Virginia was on his way to Canada. His master, for the man was a slave, had wagered him against \$1000 in a cock-fight. "He thought it best to use the physical and intellectual powers that God had given him, in finding a country where an immortal being is considered of too much value to have his destiny hang upon a chicken's foot." The same letter told of another fugitive slave, living openly in Geneva, New York, and working as a barber, when his old master walked in for a shave. "He shaved him with a trembling hand; and the moment he left the shop, hurried out of the back door, and immediately fled to Canada." Later that summer, Hathaway wrote about another visitor, who seeing reward posters offering \$600 for his capture, had not dared to seek assistance until near the end of his journey. Without any assistance, he had traveled, presumably on foot, at least the entire breadth of Pennsylvania and half of New York State, before boarding the Underground Railroad.²

Canada contributed two notable agents in the Michigan branch of the

Underground Railroad, Laura Smith Haviland and Elizabeth L. Comstock. Laura Haviland's father came to Upper Canada from eastern New York and her mother from Vermont. Haviland was born in Kitley Township, County of Leeds, Upper Canada in 1808. In 1815, the family moved further west, to Niagara County in New York State, then in 1829, most of the Quakers of Royalton Meeting in Niagara County moved yet further west to Michigan Territory. Quite likely they traveled north of Lake Erie on their way to Michigan, passing though the Quaker communities at Pelham, Norwich or Sparta. During this long westward migration, Laura remained within the boundaries of New York Yearly Meeting. In 1858, she was joined in the work of abolition by another immigrant from Canada, the English born Elizabeth L. Comstock. Comstock was a Friends minister and in the 1870s was one of those who brought the "new methods" of Midwestern Friends to New York Yearly Meeting. Comstock's final years were spent in Union Springs, New York, where she advocated the reconciliation of Orthodox, Hicksite and Wilburite Friends.³

Lorenzo Mabbett, from Collins Center, in southern Erie County, New York, was another Quaker conductor on the URR. In 1849, he wrote to the North Star, about some of his own guests who had to cut short their stay in New York State.

A few hours since Anna G. Mabbett was seen upon one of our back roads with a horse and wagon containing besides herself a fugitive slave and his wife, all in women's attire. The slave was about to commence school on the Reservation with the Indians, when his friends learned that the base ministers of Slaveocracy were on his track and close upon him...⁴

These accounts are intriguing, but also point out how little we know about the mechanism of the Underground Railroad. Canada is so unspecific as a destination.

The Mabbett account also mentions the fugitive intending to attend school on the Cattaraugus Reservation of the Seneca

Nation. It is quite possible that the school was the one sponsored by Genesee and New York Yearly Meeting (Hicksite) and taught by Friend Griffith M. Cooper. The juxtaposition of Quakers, Indians, fugitive slaves and Indians in Mabbett's letter seems incidental, but also occurs in a letter written by Philadelphia Friend Lucretia Mott to the Liberator in 1848. This letter includes in almost equal portions descriptions of her visits with "self-emancipated slaves" in Buffalo, Detroit, Chatham, Dawn, London, and Toronto, and of her visit, as part of the Indian Committee of Philadelphia Yearly Meeting, to the Seneca Indians at the Cattaraugus Reservation. The landmark Seneca Falls Woman's Rights Convention to "consider the relative position of women in society" merits two lines in a lengthy letter.⁵

Quakers from New York and Philadelphia Yearly Meetings worked with the Senecas in New York State from the 1790s onward. An intriguing result of this Quaker effort came in June 1812. Major John Norton, at a council held at Grand River, was attempting to enlist Iroquois support for the coming war between the United States and Great Britain. During this council, two of the "most respectable" of the Seneca chiefs approached Norton stated their intentions to stay out of the coming conflict.

Seeing therefore, that no good can be derived from War, we think we should only seek the surest means of averting its attendant Evils: -- We are of the opinion that we should follow the example of some of their people [the Quakers], who never bear arms in war, & deprecate the principles of hostility.⁶

I cannot, on this slender evidence, claim that the Iroquois desire for neutrality was motivated by the example of Quaker pacifism. In September 1812, a Council of Oneida, Onondaga, Stockbridge and Tuscarora addressed the President of the United States on the subject of the war. They reminded the President that it was the United States government under Washing-

ton that had advised them to refrain from shedding blood:

this advice was good. Our good prophet of the Seneca tribe... has given us the same advice, and our tribes have entered into a league to follow that advice. We wish to hold fast to it, and not to take any part in the contest between your people and the British.⁷

The "good prophet" is Handsome Lake, and the "Code of Handsome Lake" is the basis of the Longhouse Religion that is the form of traditional Iroquois religion practiced today among the Iroquois in New York and Ontario. The vision of Handsome Lake has been described as a combination of Quakerism and traditional Iroquois religion.⁸ It is true that Quakers from Philadelphia Yearly Meeting were teachers and frequent visitors to the Alleghany Reservation at the time of Handsome Lake's vision, and there are areas of similarity in the message of Handsome Lake and the Quakers. Was there a Quaker influence on the Longhouse Religion? Possibly, but I tend to be skeptical of that claim.

What is clear to me is that Quakers functioned as cultural mediators among the Iroquois. They were Euro-Americans, but clearly distinct from other Euro-Americans and perceived by the Iroquois as being well intentioned toward the Indians and thus useful as a source of information about Euro-American behavior.

The Quakers thought that their primary function among the Seneca was to teach agriculture, that is Euro-American agriculture as the Iroquois were already an agricultural people, and the mechanical arts. However, I think that they also taught by example that it was possible to dissent from the broader culture. Quakers provided an ethical basis for minority group survival. The choice before the Iroquois was therefore not simply adopting or rejecting in total the white man's ways, but they could, like the Quakers, be selective in their choices.

Quaker attitude toward Indian religion amounts to a particularly Quaker form of fundamentalism. Quakers under-

stood the Iroquois to be a religious and moral people, and that Seneca outward religious practices were no more or less absurd than the ceremonies practiced by the various Christian denominations. Whatever Quakers thought of Handsome Lake's teachings as a whole, they endorsed the fruits of his teachings which called on the Iroquois to be sober, industrious and peaceful. So while I do not consider the Longhouse Religion to be a form of Quakerism, I think a case can be made that the Quakers, by teaching and example, helped to legitimize it as a cultural choice. Thus the existence of the Longhouse Religion in Canada today does owe something to the work of Quakers at Alleghany two centuries ago.

I must note that New York Iroquois were not successful in their initial intention to remain neutral in the War of 1812. However, their involvement largely limited to the Battle of Chippewa in July 1814. Following the battle, the Seneca chief Red Jacket sent a proposal to fellow Iroquois who had sided with the British for a mutual withdrawal from the fighting and most, though not all, of the Iroquois took no further part in the war. This very limited participation on the part of the Seneca stands in stark contrast to the seven years of harsh warfare that marked Iroquois involvement in the War for American Independence.

The earliest substantial accounts we have of Quakers in Upper Canada are by-products of the Quaker-Iroquois connection. In 1793, Philadelphia Yearly Meeting was invited by both the Seneca and the United States government to act as observers at a treaty to be held at Sandusky in the Ohio country. During their travels to and from Detroit, which included discussions with Governor Simcoe at Navy Hall in modern Niagara-on-the-Lake, Joseph Moore and Jacob Lindley visited Quakers living on the Niagara Peninsula.⁹

How did these early Quaker migrants to Upper Canada fit into Canadian society? What was their contribution? While I assume that the motivating factor behind most migration, including that of Quakers into Canada is economic, why did

Timothy Rogers chose to move north of Lake Ontario at a time when many Vermont Quakers were moving into the newly opened lands of the Holland Purchase in western New York? Why did Laura Haviland's parents move back to New York State in 1815?

It does seem likely that the earliest Quaker migrants who settled in the Niagara Peninsula in the late 1780s consciously chose to live under British government. Quakers, though they attempted to remain apart from the warring factions in the American War for Independence, were often considered by the patriot forces to be loyalists and Tories and were sometimes roughly treated. For some Quakers, British toleration, despite its limits, seemed preferable to an uncertain future in the new United States.

The Quakers as allies of the British is the theme of a very curious of documentation that I encountered while working on this paper. The document is a print, first published during the War of 1812, and then reissued in New York during the Canada Rebellion. The title is "British Warfare in 1812, 1837-38." On the left side of the print is the depiction of a British soldier offering rum to an Indian in return for scalps; on the right side, a British officer encourages a slave to set fire to a building. The print is made relevant to the Upper Canada Rebellion by the depiction in the background of the burning of the "Caroline." In the center of the print is the figure of a Quaker inciting a slave to arson by means of a document labeled "Liberty for Negroes."¹⁰ What this has to do with the Upper Canada Rebellion, other than a chance for a New York printmaker to make money by recycling a twenty year old image and "twisting the British lion's tail" is beyond me. Why the Quaker? Am I missing some logical connection that would have been obvious to someone in 1838?

Perhaps it is best to end on this note of perplexity. The aim of the editors and authors of Quaker Crosscurrents was to provide a framework. We have told part of the story, but there is more that could be done. We know a little bit about Quakers in New York and Upper Canada, and a little

bit about Quakers and abolition, and a little bit about Quakers and Indians, but we do not fully understand all of the connections or the implications of those connections. There is much work to be done.

Notes:

1. Canniff Haight, Country Life in Canada Fifty Years Ago (Toronto: Hunter, Rose and Co., 1885), 182; the listing for the Elias Hicks' Sermons could refer to one of several collections published between 1825 and 1829; Jesse Kersey was the author of A Treatise on the Doctrines of the Christian Religion (1815), and Thomas Willis was the author of Reply to Hibbard (1812).
2. National Anti-Slavery Standard, May 5, 1842, August 11, 1842.
3. Laura Smith Haviland, A Woman's Life-Work 4th ed. (Chicago: Publishing Association of Friends, 1889) and Caroline Hare, ed. Life and Letters of Elizabeth L. Comstock (London: Headley Brothers, 1895). For Comstock's comments in 1886 on the differences between the branches of Friends and her hopes for reconciliation, see pp. 468-70.
4. North Star, Sept. 29, 1849.
5. Liberator, October 6, 1848; see also her husband James Mott's account of their Canadian visits in the Pennsylvania Freeman, July 27, 1848.
6. The Journal of Major John Norton. Edited by Carl F. Klinck and James J. Talman. (Toronto: Champlain Society, 1970), 290-91.
7. William Ketcham, An Authentic and Comprehensive History of Buffalo. Vol. 2 (Buffalo: Rockwell, Baker and Hill, 1865), 424-5.
8. Elizabeth Taylor-Rossinger, "The Quakers and the Iroquois." Canadian Quaker History Journal 57 (Summer 1995), 19-20.
9. See "Jacob Lindley's Account of a Journey to Attend the Indian Treaty" Friends Miscellany 2 (1832): 49-156, especially 71, 75, 151-2, and "Joseph Moore's Journal of a Tour to Detroit," Friends Miscellany 3 (1833): 289-343, especially 294-96, 332-35. For a later visit by Lindley to visit Friends on the Niagara Peninsula in 1797, see Friends Miscellany 3 (1833): 351-65.
10. The image is reproduced in Jane Errington, The Lion, the Eagle, and Upper Canada: A Developing Colonial Ideology (Kingston: McGill Queens University Press, 1987), 76, and in Peter C. Marshall, Deadly Medicine: Indians and Alcohol in Early America (Ithaca: Cornell University Press, 1996), 173.

Canadian Friends Historical Society Yearly Meeting Event
held 23 Aug., 1995 at the Sharon Temple Historic Site and Museum

Tatiana Pavlova - A Russian Quaker's Viewpoint

[Unlike the rest of our articles, the following is an edited transcription of an oral presentation made by Prof. Pavlova. We have tried to retain the original flow and inspiration of the talk in so far as was possible. Eds.]

Ursula Franklin:

Friends, it is a very real and profound privilege for me to chair this meeting. I will very briefly introduce the occasion and our friend, Tatiana Pavlova. She will then speak for 45 or 50 minutes and we will then have an opportunity for some questions. It is the light, not the light within, but the light without, the sunlight, that limits the time that we can be together in this building. That does not mean that the informal discussion has to end when we leave. There will be tea on the lawn thanks to the Sharon Temple Museum.

I would like to say two things, so that all of us may see the real and profound significance of this meeting in this place. As Kathleen said, it is both a blessing and a miracle that we are able to welcome among us an active Quaker from Moscow. It is also more than appropriate that she speaks to us in this place. We are so much reminded of what brought a group that was close to, or within the spirit of the Society of Friends (even though, administratively, they were not part of a yearly meeting) together in this place. If there is anything that our community will remember about the Children of Peace, it is their sense of joy, their sense of

equality, and the sense they had of being a part of a community, that the well-being of others was as important or more important than the well being of themselves. The giving of alms, the sharing of the fruits of their work on the last Saturday of the each month, in this Temple, was very much the practical expression of the belief of Friends. That is the underlying reason why to this day, the best collection of the wisdom of Friends is called Faith and Practice; they, here in this place, as well as we in all places all over the world, share the knowledge that there is no faith without practice, and no practice without

faith. In this community, people felt so very strongly that what mattered was not so much the profession of their religion, but the consequences that flowed from that. And that is the direct link to our Friend Tatiana Pavlova, a highly respected scholar. She is a member of the Religious Society of Friends, but also a historian of the seventeenth and eighteenth century thought, pacifism, and utopian communities in England and in Europe. She has a number of very important books to her credit. But what brings her here to this place is not only the fact that she will attend a congress of historians in a weeks time in Montreal, but that bond she has with us, and we have with her, based upon faith and practice. And I think there is nobody more qualified to speak about the consequences of being a Quaker,



what it takes to practice that faith in today's Russia. And it is therefore with a sense of history, a sense of friendship, privilege and compassion that we all await and welcome our Friend and assure her of our love, of our good and compassionate thoughts.

Tatiana Pavlova: Friends, I would like to say how much I appreciate that you are here to listen to me. It is a great privilege and honour and I feel grateful to all the Friends who made great efforts to bring me here; both to my close friends, like Margaret Forde and Muriel Bishop, and also to the Canadian Friends Historical Association and especially Kathleen Hertzberg, who energetically did this difficult job of pulling a Russian Quaker from far away Moscow to Canada.

It is not easy to speak the day after Muriel's lecture. I'll be talking about what's happening in Russia and what's happening with our group. What I'm going to say will be divided in two parts. I'm afraid the first part is a bit negative. The first part will be about the situation in Russia now. To help you understand what we are doing, and why we are doing these things and not other things, and how we're doing that, I should give you a picture of the Russian situation: economic, political, and spiritual. The second part of my talk will be about something positive, the things we are trying to do in our Quaker group in Moscow to overcome our difficulties.

You are celebrating forty years of uniting Friends meetings all over Canada. We are celebrating - not celebrating but just marking - this year as the tenth year of our perestroika. This is a very significant time for all of us. Ten years ago Mr. Gorbachev came to power and started all these changes for all the world, not only for the Russian people. At that time, in '85, we all felt that the old system, the so-called communist system, should be changed. I was born before the war, so I remember the Stalin years, the Khrushchev years. I remember the Brezhnev years. They were very difficult and gloomy times. We all had fear, constant fear in our hearts. Just as a small example: my father died in '43 in a Stalin [labour] camp. My mother never told me about my father. She was afraid that some shadow

would fall upon me as a daughter of an "enemy of the people", as they called these innocent people. His was an execution which had no explanation; it was state terrorism. And so we mistrusted each other. We were suspicious, constantly suspicious of our colleagues and of the people around us, because we didn't know who was a KGB informer. I have been told that every fifth person at the Institute of World History where I work is a KGB informer. We kept our life secret. We were not open anywhere.

The Bible and religion were forbidden. The Bible was not available at all, in either public or research libraries. People who tried to bring the Bible into Russia were stopped at the border and their Bibles sometimes confiscated as a kind of anti-Soviet literature. Holding religious meetings or Bible studies for even five, or six people, could land us in prison. This was what we had during the communist regime.

The main symbol of this regime, strangely enough, was the dead body of Lenin, lying open to the public in Red Square, near the Kremlin in Moscow. Don't you find it strange that the main sacred symbol for our society was a dead body? When Gorbachev came to power, changes started to appear. First, slowly within the system, but after a long time, we felt that we received more and more freedoms. It was most important for us, because we could finally contact our colleagues from abroad. People could come more freely to us, and we could travel. I was first allowed to travel abroad at the beginning of '88. There were changes everyday. I am so sorry that my mother didn't survive. She died in '85. She couldn't see all these changes.

I remember in '89, a humorist named Hazanaf, one of our most popular actors, was telling a joke on the Russian popular radio. He said a phrase which struck me; it was incredible in our time to hear it said out loud. He asked, "How does a country smell if the preeminent corpse is not buried yet?" These were the kinds of jokes we enjoyed at that time.

Although it was very good for us to see these changes and receive more freedom, Gorbachev and his government couldn't manage to improve the economic

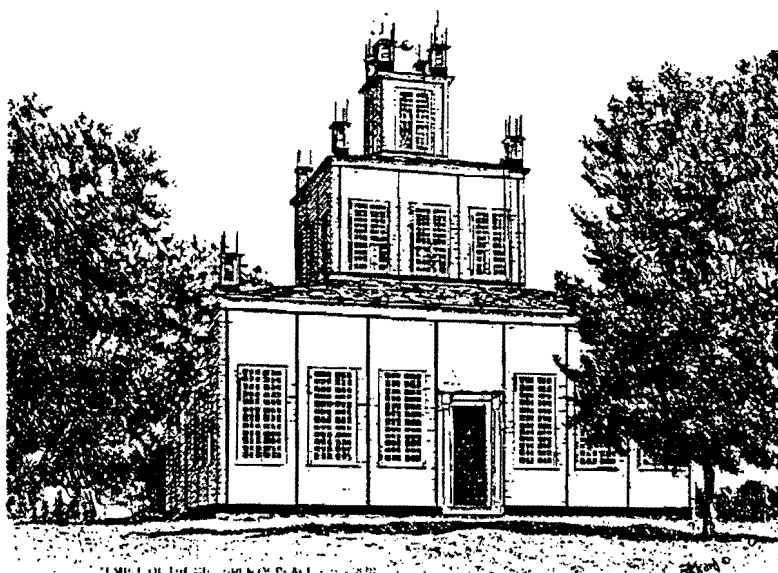
situation. Food and consumer goods started to disappear, slowly, but more and more. First cheese disappeared. Then flour, sunflower oil, butter, or rice; all very simple, very essential things started to disappear. It got worse and worse until '91 when we literally had no food. Margaret was in Moscow in '91 and remembers this time. No food was available and the shelves in our stores were literally empty. People frequently ask me why Gorbachev was not as popular inside our country as he was abroad. It was because although he was an open and charming person and managed to open our country, he didn't manage to improve the situation inside our country. People only understood that they were deprived of necessary consumer goods. Understandably, they were not comfortable with his government at all. They largely hated him because he was always talking, but things were getting worse and worse.

In '92 there was a new government, Yeltsin's government. Guy Darns was our prime minister. He was a man who was educated in the U.S., who studied the American market economy and introduced it to our country. He said that prices should be unregulated; after they made prices free, they jumped up a thousand times. So all the millions of people in our country, imagine that, lost all the money they had on their savings account overnight. Some of them were collecting money to buy a car, some to buy an apartment and so on. And it

disappeared overnight; inflation ate it, as we say. Now Moscow stores have plenty of goods. Everything is available: a variety of cheeses, a variety of ham and sausages, meat and fish, everything luxurious, things are available everywhere. But prices are so high that people cannot afford to buy proper foods. I work for the Institute of Science, but I cannot buy cereal with bran or flakes. I sometimes buy fruit, but its too expensive. We cannot live on our salary. I met a man who was a professional doctor in Vladavastok. He is now a taxi driver because a doctor's salary is too low to feed his family. Our teachers are very, very poor. Our academics, are hungry. They can't survive on a small pension or salary. That just barely pays for bread and rice and milk, nothing more. On the first of January the prices for hot water, telephone, electricity, and cold water were raised five fold. And from the first of July two and a half times more. You can imagine the kind of panic we live in, a panic of not knowing how we will survive. We just accommodate some-how and get another job, the fourth job, to increase our income. Then something happens again and there is panic again.

This has been our life for the last three years. This is literally about survival. All along the streets of Moscow, near each metro station, you will see many, many elderly ladies. They are either begging or selling because many of them are ashamed just to ask for money. They manage to buy

some bread or milk or cigarettes in the morning and when the shops are closed in the evening they sell these goods near the metro station for a small profit. That's how they make a living. And they're everywhere, all through the country; lines of mostly elderly, grey-haired women. Men sometimes play accordions in the pedestrian malls for money. This is how our elderly people live. The average pension is so small, about \$30-35 (American) a month. Our prices tend to be close to world prices now. So how are they to survive with



a pension of just \$35 a month?

Now a little, just briefly, about the political situation. The people who are now in power and who call themselves democrats are mostly the former communist power elite. They may be able, as well as wanting to do something good and new in our country, but the reality is they still cling to the totalitarian, communist mentality. Our new business men, who are also people in power, are the same members of the former party elite; that's how they made their capital. They just used party money.

We have three groups in power: first, the former party elite to which Mr. Yeltsin belongs. Secondly, the new businessmen who are also members of the former party elite. And the third force is the Mafioso, who are sometimes the same people. The problem and the tragedy of our political and economic life, is that these three structures are united together. I can't tell who is a member of the mafia and who is not. I have no idea for whom I will vote in December when we will have Parliamentary elections, because I don't trust anybody. I know how corrupt our society is. All officials are corrupt. All judges, lawyers, police, all officials. To start any business, you have first to bribe somebody, and then somebody else. And you must know who to bribe. And when you open your business, the racket comes and demands you pay 30% of your income or they'll burn your house or kill your wife and children. This is our reality. Our group researched state taxes and discovered that they are something between 60 and 120% of income. What are we to do? I don't know how people manage. If they do manage to start their own business, they don't pay taxes. They keep it for themselves.

The last subject I would like to tell you about is the spiritual situation in Russia. You know that politics and economics are dependent upon a people's mentality. And an element of that is virtue. We lost our communist values long ago - not just those people in Moscow, but all over the country. We joked about the KGB, about the system and how naive it was to believe that some communist utopia would be built in our society. These values were lost long ago,

before Mr. Gorbachev came to power.

But people must have something to believe in. They are not, I think, complete non-believers. Ours is an age of spiritual uncertainty (break in tape). Our church, the Russian Orthodox Church, is mostly a new believer's church. It is in a very difficult situation. On the one side the state tries to use it for its own needs; to make it a state church, a sign of the establishment. On the other side, the Nationalists and Russian Fascists try to use it for their nationalistic needs. The church elite is also very close to the former communist government because they were used by them as well. Some of the church elite were secret communists. In general the church is very poor, especially the local churches. The money which is given for our national church is not going to the people. This money goes mostly for the marble floors or golden decorations in tourist attractions in Moscow for instance. The churches in the villages are very, very poor. My son was working for a Russian Orthodox church in a village but they couldn't pay him at all, even though he worked hard; at most they would pay him a symbolic salary to bolster his spirit.

I could continue to speak about these difficulties but I would like to go on to something more positive now. There are many people who would like to go back to the communist era because they felt much more secure then. People want stability, good salaries, and security; now we have only instability. I think that perhaps 50% of our population feel that way; we will see what the elections will show. But I would never go back because I appreciate freedom. And I know that many of my colleagues and friends feel the same. Freedom allows us to do something positive. And what are these positive changes? There are now many grass roots organisations which are really helping and trying to improve the situation in our country. There are, for instance, organisations for peace, those which help the handicapped, private orphanages, human rights organisations and religious groups. Our Quaker group first started to meet after I returned from the United States in 1990. We started to meet in my apartment.

I think I should say something about

how I came across Quakerism. Long ago, in the '60s, I came across the history of the Quaker movement. Ursula has already told you that I studied seventeenth century English history. I came across a petition which was signed by 164 Quakers. This was a petition to the parliament in which they asked to relieve a number of Friends who had already served several years in jail. They asked to substitute themselves for the jailed Friends who wanted to go back to their families. This struck me very much. The history of our country is a history of prisons, and I never came across a situation like this where people sacrificed themselves for the freedom of their friends. I started to study Quakerism more and more. The Academy of Science even allowed me to do research about John Bellows after I showed the chief of the department of history this approving quotation from Karl Marx. Bellows was a social reformer at the end of the seventeenth century. My book (on Bellows) was published in '79 by a scientific publishing house in Moscow.

And then, you know, a miracle happened. Many of us know that they really do happen in life. The miracle that happened was that British Friends somehow learned about this book. One of the readers was William Barton, who read it in Russian. After he read this book, he came to Moscow to find this peculiar person who was studying Quaker history in this closed society. They came to our institute to give a lecture about Quakers hoping that this person would come and listen. And I really came. When I was introduced with my other colleagues, William Barton just said, "Tatiana Pavlova, I read your book." It was so surprising. I had never met any British people before '74, when we had an English/Soviet colloquium. We met quite formally, since we had no right to meet privately or invite them to our homes. It was so wonderful to meet with Friends William Barton and Peter Janning, the second Quaker who came to Moscow. That is how I came across Quakerism.

They started very carefully to send me people, one after one, who were going to Moscow for some official business. They started to send me a book, or a letter, or just kindly regards. I appreciated it very much.

Then American Friends came, first in '85. It seemed to me that somebody was standing off in the corner and watching me. This was our reality. But this is how it happened that I came to be a Quaker after visiting England, first in '88, then in '89, then the United States in 1990. In the United States I applied to be a Quaker to the International Membership Group.

When I arrived back from the United States I started to invite people back to my apartment for meeting. It was not regular at first in '90. Regular meetings started in '91 in my apartment. One of the members of our meeting was Margaret Forde from Hamilton. She was a quite usual attender. We used to meet the full year in my apartment until '92 when I went to Pendle Hill. The group was growing, we were already about 20 people, and it was difficult to meet in a tiny apartment. We moved to the basement of an Orthodox Church whose priest was friendly where we met for 2 years. But then other members of his congregation felt uncomfortable that some heretics, Quakers, were coming to the basement of their church. They politely asked if we would please leave this place which they were going to use some recreational purpose. So we left and were homeless for a few weeks, until we found a good place at the Pedagogical University which is empty, obviously, on Sunday. We rented a room there, but now at the end of August we have to leave again because the authorities are not very comfortable with our peace activities. That special question I will address more precisely tomorrow.

What are we doing in our Quaker group? I know that some Friends would very much like to hear about our peace activity. But this peace activity is mostly introduced and taught as an initiative of QPS representatives, not as an initiative of our Russian group. They organised a peace march in Chechnya, a movement of women and land, as well as other different and very good things. But they are going as a project of the QPS and the European Community Office where Patricia Cockeral and Chris Hunter are working now. I would like to concentrate on our initiatives.

The time is limited, so I will speak about what is most important for me. We do

a newsletter every second month for our group and we send it to St. Petersburg, where we have a small group which meets irregularly. We also have a tiny group in Veri, and a group in Electrostad. But what is most important from my point of view is social work. I told you about these elderly ladies standing near the metro stations. It really struck my heart. First Canadian Friends from Hamilton Monthly Meeting and then German Friends started to send us some money for these elderly people. It was a modest sum which couldn't be used for a big project such as a home for elderly people, for instance. But we found 10 families of elderly people who had no children, and no support. They are not able to work because they are in their late 70s and early 80s. Some of them are paralysed, or are caring for other members of their family who are paralysed. Some of them are completely deaf. Because the exchange rate of the dollar constantly changes, we convert these dollars into rubles every month, gambling that the exchange rates will be more favourable. We deliver this money to each family every month to supplement their pension. I think this is very important work, because it gives you... You know, if you could see how shiny the eyes of these elderly women are who receive this supplement to their pension from some unknown Friends who care of them. How many blessings I receive from them. But I always answer, you don't have to thank me, I am just doing what Friends from abroad want me to do.

The other work which we are doing is spiritual work and it is, it seems to me, very important. I am quite an idealistic person. I think that many, many things in a country depend on the spiritual and moral atmosphere among the people. We are doing spiritual education. I first started to do it after visiting Pendle Hill. I was a Friend in residence there in '92. On my return our Quaker group asked me, they actually asked me, to give classes on spirituality. I first taught Quaker spirituality, then Synoptic Gospel studies, because people are not acquainted with the Bible. They are confused since they have never read it. So we made acquaintance with the New Testament, with the Synoptic Gospels. Then

I started with Old Testament studies. We went through a whole year of Bible studies. Then we finished St. John's gospel and then John Woolman's Journal, which I translated into Russian. It will hopefully be published in September of this year

I am sure nothing is accidental. By chance, a friend of mine was working as a psychologist with alcoholics on the 12 step program of Alcoholics Anonymous. She learned about my classes on spirituality and invited me to give the same class to Alcoholics Anonymous. This is most enjoyable work for me because this problem of alcoholism is a very difficult problem for our country. We have many alcoholics. People, overcome by difficulties, by a long, long depressing winter, who are not able to earn a lot of money, but must work hard, become very depressed and drink Vodka a lot. These are not the worst people. But some want to overcome it; they want to get out of this vicious circle of drinking. When I'm talking with them about "What is belief?", "What is faith?" "What is prayer?", "What is service and worship?", they are so thankful and grateful. And I see that it really helps to do something.

I will finish my talk now with this light I see in my alcoholics faces, in their eyes, when I hear their profound seeking, spiritual questions. I believe that Russia will rise up and say its piece to the world. We have that to contribute to the world fellowship. We are able to do it. We need support, but we also have something to share. I have an English friend who is a psychologist whose idea I would like to share. I know that using sexist language in this society is something bad, but allow me to do it at the end of my talk because it speaks to my heart. She said, you Russians are a kind of female and we western people are a kind of male. You are emotional, we are rationalistic. You are warm hearted, we are a bit cooler. You want to be protected, and we want to give protection. Our peoples have quarrelled for many years. Anne Thomas was talking about that, about these quarrels between men and women at Bible Studies. We have quarrelled for a long time. But now may be the time for understanding and harmony can come. I hope that will happen.

Thank you for your attention.

Early History of Reuben and Sarah (Wright) Haight

by their son, Samuel H. Haight,
at Sparta, Canada, February 23, 1886.

I have had it in mind to write a brief narrative of the various trials and afflictions, as well as the joys and blessings of my parents and their family, from personal recollections from the spring of 1817, at which date my father moved from Westchester County, State of N.Y., leaving my oldest sister, Phebe, married to Henry Powell and settled in Poughkeepsie, with nine other children, Daniel, Mary, James, Rebecca, Ester, Reuben, Samuel, Ephraim and Hannah. My parents names were Reuben and Sarah Haight, formerly Sarah Wright.

My father bought one thousand acres of land most all pine land, with a small grist and saw mill also a carding and fulling mill, located where it is now called Otterville in South Norwich. At that time there were a great scarcity of provisions and prices were very high and my father commenced building a grist mill and making



Samuel H. Haight

improvements which caused a large outlay, and very hard labor for my parents almost day and night, until a reaction took place in prices which caused him in 1820 to turn everything to his creditors. Though the assets were more than the liabilities, the creditors having to realize more, kept the property for a time but it declined in value and was disposed of without satisfying their claims. There is a grist mill standing on the same site, as a monument of remembrance of the losses and trials my parents passed through. A little prior to 1820, John and Elias Moore special friends of my father, had located and settled on lands in the township of Yarmouth, Canada. They bought a lease of Government, of a clergy reserve, Lot number 16 in the fourth concession of the township of Yarmouth for nine dollars and presented it to my father. At that time one seventh of the lands were clergy or Crown lands, government leased for twenty one years at a nominal rent, the first seven years, \$3.50 each year, and doubled every seven years. The before mentioned John Moore engaged Meritt Palmer and my brothers Daniel and James, in the spring of 1821 to chop and clear land on his farm, on Lot 21 in the 4th concession of the township of Yarmouth on the following terms. He, John Moore, was to find teams and board, and they to do the labor and each have one quarter.

Previous to my father leaving Norwich, my sister Mary was married to a young man by the name of John Weeks who, being a millwright, entered into partnership with Jacob Birtsel and built a grist mill, one half mile south of what is now called Richmond on the Otter Creek in the township of Bayham, in the year 1822. And in the fall of 1821 my father moved to Yarmouth, Canada, into part of the log house owned by Isaac Moore - and a very hospitable man he was.

I can truthfully say that all who became acquainted with my father and his family, situation exhibited great kindness and sympathy.

Here we were, 13 - 4 miles from the lot father leased. So we commenced to build a log house in the winter of 1821 and 1822. My brothers, Daniel and James assisting, one mile in a dense forest, procuring what lumber we required for flooring and window frames, from Norwich about forty miles, mostly through woods, almost impassible. At this time I was near twelve years old. The house was built near a tamarack swamp connected with a large black ash swamp, with a spring proceeding from the swamp which made it an uncommon favorable resort for the wolf and wild cat with other like species, which seemed to think we were intruders on their domain, which was evident from the many unpleasant voices they uttered particularly nights, almost without cessation, for which they are not to be blamed if we look at it unselfishly.

To return to my narrative, in the fall of 1822 after the crop matured on the above named John Moore's farm that was to be shared equally, my brother Daniel being very homesick and tired of Canada, sold one hundred bushels of wheat to Elias Moore for one York shilling per bu. to realize means to return to our relatives in Westchester County, N.Y.

I can well remember at that time it was a rare thing to see a shilling for a circulating medium; we used our own productions, such as twenty bushels of wheat and 15 of corn for a cow -- or four bu. of wheat for six or eight yds. of cotton.

We mostly manufactured our own clothing from flax and tow; a ladies' dress of such material would out-wear four or five, such as we now see, and many a pair of striped linen and tow pants have I worn. At that time it was called barter, exchanging one commodity for another.

Our taxes were very light -- no Court houses to build and no officials to pay. The nearest Court house was in Vittoria Village in the Long Point county, about seventy miles east.

Brother Daniel returned to N.Y. State and remained about one year, then

returned back in the summer of 1825 with a horse and one horse wagon, old fashioned Eleptick springs were not known here in those days. He also brought a box of second hand clothing for the family's use. The horse and wagon were especially for to enable Mother to get out to Meeting. She was a public minister, from the time I first knew her and Father was an elder and remained one until his death. Both were birth-right members of Friends. I will give a little expression of my thoughts, when the box was opened, I never shall forget how rich I felt, yes, I think the richest day I ever experienced. The horse, wagon and clothing were donated by our relatives.

Now to return to the family in 1824, which was composed of Father, Mother, James, Rebecca, Ester, Reuben, Samuel, Ephraim, William and Sarah E. -- William was born in Norwich, N.Y. and Sarah E. in Yarmouth, Canada. Here it seems proper to give an account of sister Mary for it seems very vivid in my mind, of going after Mother with a horse, she being at the Otter, near Richmond, nursing Mary. Mother rode horse-back home, sometimes I rode on the horse behind Mother and sometimes I walked. This was in the spring of 1822. Mary was soon after brought home and departed this life the 7th of 11th month, 1822, with consumption, aged 23 years 3 months and 17 days. I well remember of waiting on her a great deal. Her husband came and was with her until she died. She left one child, named Phebe

I must now return to the year of 1823. I cannot say what month or day of the month, but Father's creditors appeared, to justify themselves in sending officials and took whatever they found worth taking and also took my father, or rather left him with promise he would meet them at a designated place, on Talbot Street as they told him they could not bear to see him part with his family. He met them as agreed upon and was near two years in Vittoria Jail at Long Point.

At that time the law could imprison for debt, even to a very small debt. He did not remain very long in close confinement, before there were bondsmen offered to bail him out on limits. I feel to relate some cir-

cumstances which took place while he was in close confinement, as I have often heard him relate. There was a school taught in the village and there was a report circulated that there was a white-headed Quaker in jail, which came to the ears of the school children, which excited the curiosity of the children to see what kind of a creature it would be. Accordingly they slowly approached his room and he mildly and pleasantly approached them and told them he wanted to write them some pretty verses and wished them to come again and get them and commit them to memory, then come and recite them to him. They did as requested. This opened the door for the multiplying of his friends in the village insomuch, the cupboards was filled with a great abundance of the delicacies for the physical man. He was soon allowed as much limit as his peculiar condition admitted, for his comfort. He was very expert in catching pigeons and in those days there were very large numbers that lived on wheat stubbles. He caught great numbers at that time in a net, decoyed by stool pigeons, -- and furnished the neighbors with an abundant supply.

During my Father's confinement, Mother went and stayed seventeen months with him. During that time, she had a severe fit of sickness of Bilious fever. Doctor Toroyer of Long Point Bay, doctor her without money and without price, for which I trust he received his reward. Father was given his liberty, I think, in the fall of 1825.

During the past four years we made but little progress in clearing land. My brother, Reuben R., next older than myself, was always troubled with a cough, not able to do scarce anything and my youngest brother, William and Sister, Sarah, were very delicate, not able to do but little. The other members of the family had to work out to get the necessities of life, so it seemed very hard to make much progress in clearing lands.

In the year 1826 my brother Reuben R. was taken more poorly and departed this life the 23rd of 4th month 1826 - aged 17 years, 10 months and 9 days, - which was a real trial to all of us, especially to me he being next older than myself.

The following year, 1827, my brother James took the horse and one horse wagon that our friends had sent to us and took mother back to visit her friends, from where we came, while there James went to one of his uncles that was a hatter by trade and was put forward in learning the trade. So after the Yearly Meeting in N.Y. of which they both attended, they returned to Canada, James bringing a German hatter with him, commenced the hatting business in a log shop, the material of which brother Ephraim and myself had prepared before he came. After he came it was put together and he commenced the manufacture of hats on the same lot we occupied a few rods away from the house.

My sister Rebecca had been slowly going into a decline for 3 or 4 years prior to her death which took place 30th of 12th month 1828, aged 23 years, 6 months, 10 days. This was a sister that was dear to me. As we were deprived of all opportunity of getting school learning she wrought hard in her delicate state of health to teach us all she could. I have ever been thankful that I was blessed to be able to wait upon her the greater part of the last year of her life, for it seemed to her that I could do everything right.



Phebe Mills Haight

Returning to brother James, after he left to learn the trade, brother Ephraim and myself with Father's help, provided for the family. I then was 16 and Ephraim 14 years old. The family consisted of Father, Mother, Ester, Hannah, Sarah E., William and Ephraim and myself, eight in number. We had but little land cleared, Ephraim and myself being young and Father getting old and feeble. There were dark days to me and I am well aware it was to other members of the family. About this time brother James found it was no place in the woods for his hat business, where it was hard to be found by the public, so removed to St. Thomas, where he opened a shop and carried on the manufacture of hats there. I being anxious to learn the trade and Father was willing I should, so I went with James in the year of 1829. This left the family very helpless. My sister Ester came and kept house for us in St. Thomas.

I was away nearly one year when Father became discouraged and proposed to break up housekeeping and he and Mother go and live with brother James, as he was a hatter by trade and could do more in the shop than he could possibly do in clearing land. The other branches of the family to find houses the best they could. This proposition of Father's seemed to take very deep hold of sister Ester's mind and she sought some other way to pursue. She talked with Father, showing him how hard it would be not to have a Father's home to come to, even if they, the children worked out. Father being very willing to do anything possible to keep the home, proposed if I could come home, he would give all up to Ephraim and myself, if we could pay for the farm it should be ours, by our agreeing to make a comfortable living for them and some provision for the two youngest, William and Sarah E. James was married, I think in 1829. Sister Ester had gone home when she proposed that I go home and leave the trade in order to keep a home for the family to resort to.

I trust I never shall forget the conflict of mind for three days and nights, before it was all decided to return home. It presented a duty I owed to my parents, brothers and sisters. Whilst writing these

lines, the tears are dropping upon the paper before me, for it brings the circumstances so vividly before me as though it was but yesterday. This brought brother Ephraim and myself under the responsibility of the family.

In the year 1829, I being nineteen years old and Ephraim seventeen, James married Sarah, daughter of Isaac and Charity Carman. My sister Ester was married in 1832 to Meritt Palmer. This leaves the family of seven, Father, Mother, Samuel, Ephraim, Hannah, William and Sarah E. We thus remained contending with the forest for a time when we were tried with another severe trial in parting with our beloved sister Hannah, beloved by all who knew her. She departed this life 22nd of 1st month 1834, aged 19 years, 7 months and 5 days, with consumption. Thus we see the afflictions that our parents passed through, as well as their children in being separated in the bloom of life. I feel permitted to state that I was blessed to be with them all in nursing, watching, and doing all in my power to soothe and alleviate their wants, as far as my power of frail man could do, for which I have received a rich reward.

From the year 1834, we were blessed to be longer without serious sickness in the family than for many years previous to that date.

Ephraim and myself wrought hard. One year we chopped and cleared twenty six acres of heavy timbered land and sowed with wheat, and fenced it the same year. We gave a job of chopping and clearing ten acres more, that we also sowed in wheat, making 36 acres in all. That made quite an opening for one year. Thus we continued, until I was married which took place the 17th of the 1st month 1839 to Phoebe, daughter of C[ornelius] and Matilda Mills. At this time, we had in possession three hundred acres of a farm, part paid for, which we divided equally. I gave him his choice, we also divided all goods and chattels, except a cross cut saw, broad ax, a fine pail kettle and a large pair of stilyards, which both wanted occasionally. These articles are with us at the present time, 1886. I then moved on my part of the farm. Father,

Mother and Sarah E. remained with Ephraim.

On the 27th of 7th month, 1839, we were again brought into a deep baptism of spirit by the death of our sister, Ester Palmer, who departed this life, aged 33 years, 9 months, 23 days. She too, was a sister whose heart beat in unison with my own, whose angelic spirit, no one could behold, but to love. Persuaded I am, her spirit has received the reward of her labours, which I trust was well done.

My brother William, being weakly, not able to do any hard work, our brother-in-law, Henry Powell, wished him to come and clerk, he being a merchant in Poughkeepsie. Ephraim and myself had previously agreed to give him a clear deed of fifty acres of our land, by his staying with us until he was twenty one years of age. But he preferred going, and selling his land to us. He went about the spring of 1840 and remained there about two years, then returned and lived with me about one year, then married Mary Ann Taylor, daughter of Elisha and Elizabeth Taylor. They settled on fifty acres of a farm, near here.

My Father, Mother and Sarah E. had a great desire to visit their relatives in Westchester, N.Y. and Ephraim and myself feeling anxious they should, yet financially we were poor; but put forth every effort and succeeded in raising means for them to go.

They started in the spring of 1841 and were gone over a year, Ephraim and myself mortgaged our wheat on the ground, to raise money to bring them home. They returned in 1842 to Ephraim's and remained there until after Ephraim was married. Shortly after that they came and lived with me, until the death of Father, 2nd of 1st month, 1851, aged 81 years, 11 months, 29 days, he giving satisfactory evidence that he had overcome the world and was fully prepared for the rest of the righteous.

After Father's death, Mother and Sarah E. moved into a house very near ours and got along nicely. Ephraim and myself furnished them with the necessities of life, until Mother's death caused by paralysis, departing this life 25th day of the 5th month, 1853, aged 78 years and 3 months.

I will now return to brother James.

In 1832 he was very prosperous in business also unfortunate losing by endorsing papers for a company, living in York State, that was doing a heavy business in wheat and other produce in Canada, that failed to redeem their paper and left him with \$40,000 of bank debts to pay, which caused him and his family a great deal of trouble and anxiety. His health at the time was poor, yet he was enabled to satisfy the banks and save a sufficiency to make himself and family comfortable. He departed this life 22nd of 2nd month, 1877 aged 76 years, 6 months, leaving his widow and five children, (viz) Isaac, James W., Hannah, Phebe and Reuben, with a sufficiency. Isaac married Laura Freeman, they had three children. One living married Anna McTavish. James W. married Louisa Wood. They had five children, Herbert Edgar, Sarah L., Weltha and Mary, all living but Herbert. Edgar married Amelia, daughter of Isaac and Sarah Zavitz.

To return to my oldest sister, Phoebe, who married Henry Powell, who remained in Poughkeepsie over forty years in the mercantile business. They had three children (viz) Isaac, Sarah, and Henry H. Isaac died when a young man in 1843. They moved to Canada and bought a farm of me across the road, opposite of our farm, built a house, and before moving into it, sold it, and returned to Poughkeepsie, retired, remaining there until his death. Sarah L. married Isaac Brown of New York.

To return to the time of my marriage in 1839, we had 3 children, one dying young, the other two, Rosetta M. and Samuel M. Rosetta M. was born 22nd day of 12th month 1839, and departed this life, 18th of 10th month 1842, aged 2 years, 11 months and 9 days.

I will give a brief account of Ephraim and his family. They had four children (viz) Edward, Granville H., Ida and Maria. Edward married Margaret, daughter of John and Gertrude Verico, they had three children (viz) Harry, Elizabeth, Gertrude, and Charles Granville. Charles Granville died in 1877, aged 27 years. His widow and her two children made their home at brother Ephraim's until her death in 1884 -- with

full assurance of a happy end.

Granville H. married Bertha, daughter of John E. and Maria Akins, she dying about two years later after which he lived with his father. Ida married Samuel P., son of Daniel and Susan Zavitz, living in Lobo. They have two children (viz) Howard and Mable. Maria still lives at home.

To return to brother William's marriage about the year 1844. (This is father of John T. Haight, Paola, Kansas.) They had 5 children, (viz) John T., Sarah E., Amanda L. and Mary J. - one dying young. They always lived near us, and as has been said, my brother always was weakly and remained so until his death, 27th of 1st month 1881, aged 62 years, 4 months and 16 days, with an assurance of a happy release.

Sarah E. married William Shaw, They have four children and live near here. Amanda and her mother, also living near. Mary J. died when a young woman.

My nephew, (son of James and Sarah C. Haight, 10th generation) Reuben

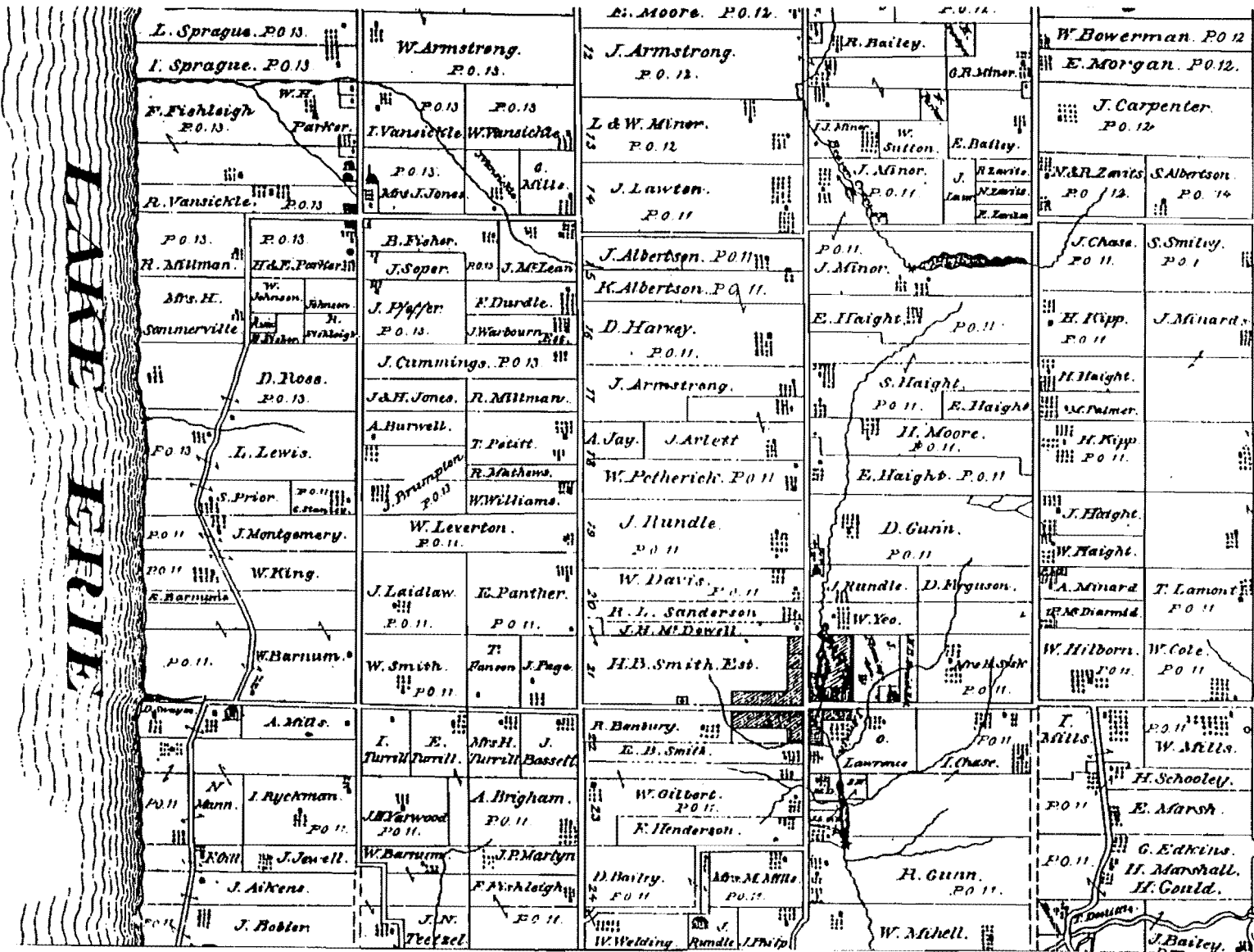
Haight, married Eva, daughter of William and Christiana Norman. They have one child, Percy (later a daughter, Marguerite).

To return to my sister, Sarah E. After my Mother's death in 1853, she was married to Randolph Johnson, that owned a farm near here with whom she lived until his death.

We see how changeable and perishable are all material things which myself and wife have had a great share of experience and I trust we feel thankful to the all wise Father, the sustainer and upholder of all those who trust in and obey Him, who stilled the troubled waters - and there was a great calm. This power ever did and ever will, from a degree of experience that I have been favored with sustain, and raise the desponding mind and enable it to bear up under the most severe trials that may be meted to us for the trial of our faith. Persuaded I am, if we faint not there will be an experience that will cause the soul to rejoice in the furnace of affliction that con-



The Haight House, Sparta, Ontario



The Village of Sparta and Surrounding Quaker Community (from 1878 Atlas)

Village of Sparta is the shaded area on the 3rd and 4th concessions.

The farm of Samuel Haight is located on lots 16 & 17, 4th concession (to the left of the village of Sparta).

The meeting House is located at the north end (top of) the village of Sparta.

sumed all that is consumable, that the pure life may reign virtuous in all conditions of life, then can we kiss the rod that chasteneth us saying "Thou doeth all things well."

In a measure we know how to be abused and also how to abound, to rejoice, and to mourn, but in all conditions of life we hope to rejoice that we have thus far been spared to the present time, my age being nearly 76, Phebe's age near 68. We are living on part of the farm, first taken up 64 years ago. My brother Ephraim also remains on the oldest part. I sold to my nephew a part of my farm, so the 3 farms are joining at this date, 1886.

I feel thankful that I trust I can say that all the above relatives are in easy circumstances, financially, a blessing among many others that should be prized by all considerate minds, yet to be in obedience to the author of all our sure mercies.

This narrative has been penned for the satisfaction of my own mind, thinking that unless there was something left, the

above narrative would be lost in oblivion, in a measure as I am nearly the last of my Father's family that was blessed with a keen sense of all I have written and feeling that my setting sun was fast nearing the Western Horizon of Life, has caused me to leave this tribute to the Memory of my parents, brothers and sisters that have passed on a little before me, also that our descendants in after time may have some knowledge of what their predecessors passed through in their pilgrimage in their day and time.

I see that I have overlooked two of my nieces, brother James daughters Hannah and Phoebe Ann. Hannah married Solomon V. Wilson. They have two Children, Charles Edward and Etta. They are young people at home. He has a woolen factory and is doing a good business near us. Phoebe Ann married William F. Campbell. They have three children (viz) Alexander, Estella, and Ada. They are young people at home - they live in Pennsylvania at present.

Genealogical Information on the Reuben Haight/Sarah Wright Family

Reuben Haight, son of James & Batheseba Palmer Haight, born 5/8/1769, died 2/1/1851;

married 14/8/1793

Sarah Wright, daughter of Reuben & Phebe Palmer Haight, born 25/2/1775, died 25/3/1853. They originally lived at Chappaqua, N.Y., on the Hudson River.

Children	Born	Married	Died
Phebe	1794	Henry Powell	1883
Daniel	1796	never married	1827
Mary	1799	John Weeks	1822
James	1801	1829 Sarah Carman	1877
Rebecca	1803	never married	1820
Esther	1805	Merrit Palmer	1839
Reuben	1808	never married	1826
Samuel	1810	1839 Phebe Mills	1907
Ephraim	1812	1842 Elizabeth Chase	1887
Hannah	1814	never married	1839
William	1818	1844 Mary Ann Taylor	1881
Sarah E.	1821	Samuel Johnson	>1886

Book Review

Quaker Crosscurrents: Three Hundred Years of Friends in the New York Yearly Meetings. Edited by Hugh Barbour, Christopher Densmore, Elizabeth H. Moger, Nancy C. Sorel, Alison D. van Wagner, and Arthur J. Worrall, with a forward by Martin E. Marty (Syracuse University Press, 1995).

This history of the New York Yearly Meetings creates an important resource for Quakerism and for regional, American and Canadian social history. The committee of authors and editors have included the main currents as well as the eddies which comprise the story of Friends' testimonies and related concerns of the New York meetings from the first implanting of the Quaker tree on Long Island in 1656 to the present. They also describe the individual actions of many members who put their faith into practice for peace; for human rights for women, native peoples, or blacks; for education; for penal reforms; and for health, physical and mental. We see the separations, Hicksite and Evangelical, and the miracle of reunification as Friends worked together for peace and social concerns in this century.

Although they had barely a page for each year of New York Yearly Meetings' history, the authors have created a reference for both scholars and "ordinary" Friends with interests in regional history and subject areas. The editorial committee displays rich understanding, drawing on their complementary specialities in history. We see Quakerism planted in the colony of New Amsterdam, rather than transplanted as in Pennsylvania. New York Friends were never the dominant group in the total population, yet they made major contributions benefiting the larger society in which they lived. Their accomplishments stand out again and again. One reads of Friends working for schools for the poor children of New York City, out of which the public school system grew; the Women's Rights Movement grew out of western New York,

but would never have occurred if women Friends had not believed and been brought up with the sense of the worth of each individual person. The Lake Mohonk conferences for Indian Affairs, international arbitration, and the first Black Conference, which was "ahead of its time" at the Smiley's resort, promoted change. In all social concerns, rooted firmly in their beliefs, Friends knew education was the key to training each person to use their God-given potential abilities. The many areas of Friendly philanthropy will leave readers amazed.

This book is not the end of the story, but opens the doors for future research and writing. The place Friends have played while constituting only a small portion of the overall population points the way to positive action in the future. To see the several strands of Quakerism in New York and know they are present in the larger continent may assist in greater awareness and appreciation for all these parts. I am grateful to all those who worked to make this book a reality. Many are my teachers, F/friends, and co-sharers on the path of Quaker history to whom I am, now, even more indebted. Readers will surely join in appreciation and understanding of Quakerism's history as meetings and individuals followed the leadings of continuing revelation.

Report of the 23rd Annual Meeting

held 28 Oct., 1995 at Yarmouth Friends Meeting House, Sparta, Ont.

CHAIRPERSON'S REPORT

by Kathleen Hertzberg

The executive committee met three times during the year, dealing with the affairs of the Association, planning the Journal and the Annual Meeting.

The visit to Canada of Tatiana Pavlova, a prominent Russian historian and Quaker from Moscow, was a highlight of the summer. She came to Canada as a participant in the Five Years Conference of International Historians in Montreal. Together with the International Affairs Committee of Canadian Friends Service Committee, funds were raised to bring her to Canada. There was a very generous response (\$2,670). Thanks to all those who contributed. She attended Canadian Yearly Meeting and spoke under the auspices of Canadian Friends Historical Association and Sharon Temple Museum Society at Sharon Temple on Wednesday, August 23rd on Quakers in Russia and the needs of the elderly, the poor, and on her work with alcoholics helping them to develop their spiritual life. This talk was reported in the Canadian Friend Yearly Meeting issue. Her visit was an enlightening experience for us all and we are grateful to her for her presence and for her contribution. Thanks to Peter Brock who gave us the tip that she would be attending the Montreal Conference. Her talk there was entitled: "Totalitarianism & Free Thinking: the Role of Independent & Pacifist Ideas in the USSR in the ending of the Cold War".

An innovative publishing venture by CFHA is the Monograph Series No. 1, Faith, Friends & Fragmentation in a 200 copy edition. It has been well received and sold well at Canadian Yearly Meeting in the Quaker Book Service at \$10 per copy. Further publicity is needed in order to sell more copies to a wider public and to libraries. The Journal is an important medium of

communication and link with our members and beyond. It is deserving of wider circulation which I hope we will pursue. Articles have been well received, for example, Kyle Jolliffe's article on Thomas Kelly's early years as a teacher at Pickering College. The Journal is part of membership in the Association. Our membership, as reported by Stanley Gardiner, is the highest yet, at 181.

A reprint of the membership brochure with some revised wording has been ordered (1,000 from the Argenta Friends Press) and will be available soon. This is a venture of faith, believing that the Association will not only continue its good work but will expand with a larger membership which is an important base for a voluntary organisation both in terms of interest and financial support.

As suggested at the 1994 Annual Meeting, all Quaker Meetings and Worship Groups in Canada (23 Meetings and 31 Worship Groups) not yet in membership of CFHA were written to requesting them to consider joining, and reminding them to write their history! Regretfully not one answer has been received so far. We are still hopeful!

We wrote again to the following organisations asking them to consider participating in the establishment of a Canadian Peace Museum.

Hanna Newcombe, Peace Research Institute, Dundas.

Physicians for Global Survival, Ottawa.

Murray Thomas.

Robin Breon, Department of Museum Studies, University of Toronto.

Ernie Regehr, Project Ploughshares.

Peter Chapman, Canadian Friends Service Committee.

This time, some positive answers were received expressing willingness to participate in further plans. It is proposed that a Planning Committee be appointed, with rep-

representatives from these organisations to work on definite plans. Our own limited number of members from amongst whom a nomination to the proposed Planning Committee might be made, limits our Association from offering to initiate and to be responsible for organising such a Planning Committee. We hope that Project Ploughshares will undertake this. I would like to see a message go from this Annual Meeting and a member nominated to serve on the Planning Committee. Peter Brock has kept us informed of developments in the establishment of Peace Museums around the world. His work will be a rich source of material for the Peace Museum.

The Nominating Committee corresponded and met once with all four members present at Canadian Yearly Meeting in August. The nominations will be presented to the Annual Meeting. As we have already heard, Stanley Gardiner who has served as treasurer and membership secretary since 1990, has had to resign due to ill health. We express our deep appreciation for his expert and faithful service for five years. I hope we will minute our thanks to him and write to him from this Annual Meeting. Dorothy Muma who served the Association in various capacities and for many years as auditor, has also resigned. These resignations came after the Nominating Committee had prepared its report.

The Constitution was last revised in 1990. In the light of experience and the needs of the Association further revision seems necessary. In the current issue of the Journal, advance notice of two proposed amendments were given, deleting for the officers "who shall be members of the Society of Friends" and length of service of officers. It was felt that this would make it possible for keen and capable members of the Association to serve as chairperson and 1st vice-chairperson who may not be members of the Society of Friends as called for in our Constitution. Clarification of the number of times an officer may be reelected (length of service) also needs clarification in the Constitution. Motions to this effect will be presented to the Annual Meeting.

Over the years, the highlights of our Annual Meetings have been the informative

and inspiring talks on various aspects of Quaker history and settlement in Canada. From these talks, we have learned to value the existence of the Association.

We are all aware that the Canadian Friends Historical Association is closely interwoven with the Canadian Yearly Meeting Archives and the Dorland Room. We are grateful to Jane Zavitz-Bond, as Canadian Yearly Meeting Archivist and Librarian of the Dorland Room, for being such an invaluable resource.

The suggestion has been made that the Association attract a group of young people who would become acquainted with the Archives as interns. Some names have been suggested. Can we help with this?

Canadian Yearly Meeting 1995 celebrated the 40th Anniversary of the coming together of the three Yearly Meetings to form the unified Canadian Yearly Meeting in 1955, under the theme: "Living in the Spirit - 40 years of growing together". The Epistle reads: "The celebration of 40 years as a united Yearly Meeting has led us to explore our own history".

The current issue of the Canadian Friend includes some of the contributions by individual Friends from the 1955 experience, as well as stories "out of the lives of Friends over the years".

We applaud the exploration of 40 years of Quaker history in Canada which took place at Yearly Meeting. Nevertheless, we hope that Friends in Canada will join us in discovering the almost 200 years of Quaker history in Canada to the enrichment of us all. In this context, the publication of Friends, Faith & Fragmentation is a timely contribution to this search. We welcome the history of New York Yearly Meeting Quaker Crosscurrents and the Canadian Quaker connections and look forward to hearing from Christopher Densmore and Elizabeth Moger.

The Canadian Friends Historical Association was inaugurated on 19th August 1972, encouraged by Arthur Dorland, joyfully and with great expectations and an awareness of the need for such an organisation which would bring together Friends and others interested in the Quaker heritage in Canada, to make it known and to

learn from it. There was a need to support the collection and care of Quaker records in a Canadian Yearly Meeting Archive, begun by Arthur Dorland. The history of the establishment of the Canadian Friends Historical Association was well documented in Issue No. 51, Summer 1992 in the Journal. The organisation and the work has been carried on by a few dedicated volunteers.

As we look back, we are thankful to observe that the Association has travelled a long and interesting road.

As retiring chairperson, I would like to express my thanks to all who have contributed their services and enthusiasm in many ways over the years of my chairmanship. I wish the in-coming chairperson well, support and encouragement. I pray that the work will continue and prosper. Changes sometimes bring a sense of uncertainty. This can be overcome by helpful co-operation and planning for the future.

Minutes of the 23rd Annual Meeting

PRESENT: Kathleen Hertzberg (Chair person), Jane Zavitz-Bond, Kyle Jolliffe, Gerda von Bitter, Keith Maddock, John Burtiak, Ed Wilson, Gordon Carter, Ian Woods, Deborah Haight, Marie Avey, Dorothy Rewbotham, Elizabeth Moger, Susan Bax, Christopher Densmore, Sandra Fuller, Albert Schrauwers, Mary and Ed Moore, Jean and David McFall, Faith McLormm, Sally Martyn, Martha Laing, Kit Bejcek, Cyndi Zavitz, Phoebe Parish, Elmay Kirkpatrick - Recorder.

APOLOGIES: Pauline Jolliffe, Barry Thomas, Stuart Starr, Myra Pollard, Ruth and Harry Haggerty, Bill and Rosemarie McMechan.

During silent worship we remembered Friends who passed away in 1995: LeRoy Jones, Mary Chapin, Charles Hilder, Bruno Rosenfield.

Kathleen Hertzberg, chairperson, welcomed all present.

A letter of resignation from Stanley Gardiner who has been Treasurer/ Membership

secretary since 1990, and from Dorothy Muma as auditor were read.

Elmay Kirkpatrick agreed to report on the Annual Meeting to the Canadian Friend.

1) The Minutes of the 22nd. Annual Meeting held at Pickering College on Saturday, 15th October, 1994 and circulated in Journal No. 56 (Winter 1994), were approved.

2) Matters Arising:

a) Doan House: Jane Zavitz-Bond reported that the house had been designated as having historic importance. Yonge Street Monthly Meeting does not feel able to take full responsibility for the house. There is a possibility that the Town of Newmarket may remove it to the Hicksite Burial Ground on Yonge Street but nothing has been settled. The future of the house is uncertain.

b) Peace Museum: As suggested at the Annual Meeting 1994, letters were written again to possible interested organisations. As a result, there is renewed interest in this project. The idea of a Canadian Peace Museum arose twenty years ago from the concern of a Friend in the Ottawa Meeting. The following organisations have been written to:

Peace Research Institute (Dundas)
Physicians for Global Survival.
Murray Thomson.
Canadian Friends Service Committee.
Project Ploughshares.
Department of Museum Studies, University of Toronto.

Interest in pursuing plans for the establishment of a Canadian Peace Museum has been expressed so far by Project Ploughshares, Canadian Friends Service Committee, Peace Research Institute (Dundas). Through Albert Schrauwers, interest has also been expressed by the Sharon Temple Museum Society, with Sharon Temple as a possible location for the Peace Museum. It was thought however, that it should be located where it is more accessible to the

public of Canada. It was originally thought of as a section of the Museum of Civilization in Ottawa. It is now proposed that a Planning Committee be appointed representative of interested organisations to investigate the possibility of establishing a Canadian Peace Museum in the not too distant future.

It was suggested that David Newlands, secretary of the Ontario Museum Association be asked to join the proposed Peace Museum Planning Committee.

Whilst it is agreed that this project is too large a project for Canadian Friends Historical Association to take on, Jane Zavitz-Bond said that we should not miss the opportunity to be involved in this new initiative. A letter will go from this Annual Meeting to the organisations which have expressed interest in participating in a Planning committee, encouraging further action.

c) Meeting Histories: Letters were sent to those Meetings not yet in membership of the CFHA and to all Worship Groups in Canada (fifty six letters were mailed). To date no responses have been received. A follow-up note to them will be sent from this Annual Meeting, quoting Canadian Yearly Meeting Epistle 1995. This will be included in the report to the Canadian Friend.

3. Reports:

a) Chairperson's Report: Kathleen Hertzberg presented her report as chair (which prefaces these minutes). She reported that the brochure was in the process of being reprinted by Argenta Friends Press. Friends across the country contributed \$2670 to bring Tatiana Pavlova, a Russian Quaker from Moscow) to Canada. She spoke at the International Conference of Historians in Montreal, attended Canadian Yearly meeting, spoke at the Sharon Temple under the auspices of Canadian Friends Historical Association and the Sharon Temple Museum Society, visited Friends Meetings, spoke at Friends House Toronto, and at the Russian Dept. of University of Toronto.

b) Treasurer/ Membership Secretary's Report: In Stanley Gardiner's absence, Kyle Jolliffe presented the audited financial

report for the year ended 31st August 1995 (see the attached statement). There are presently 181 members. Balance in the bank: \$8,199.11.

c) Quaker Register: Ian Woods reported that he is making progress in assembling the Quaker Register of buildings, meeting houses, Quaker sites and burial grounds. A sample page will appear in the journal as a reminder of this work to Meetings and Worship Groups.

d) Testimonies to the Grace of God in the Lives of Deceased Friends: It is the custom of Friends to write these Testimonies. It has been suggested that Testimonies will no longer be printed in the Canadian Friend, but only in Canadian Yearly Meeting documents. A final decision has not been made. It was noted that Testimonies could be shortened by concentrating more on the religious contribution of the Friend with less biographical material. Elmay will take a message to this effect to the CYM committee considering the question.

e) Other Heritage Groups: David McFall reported on Other Heritage Groups. Plans for the 200th Anniversary of Yonge Street in 1996 are being discussed. It was hoped that there would be a central co-ordinating committee but funds are not available and groups will be planning their own activities. Heritage Showcase 1996 will be held again at Sherway Gardens Friday Feb. 23 - 25. If CFHA is to participate, we need volunteers to prepare and staff displays. Sandra Fuller said that there are plans for regional celebrations for the 200th Anniversary of Yonge Street. The Yonge Street Meeting and the Newmarket Historical Society may have a joint program. Yonge Street Meeting already have plans for a series of talks. It was suggested that David Newlands might be prepared to help.

f) CYM Archives and the Dorland Room: Jane Zavitz-Bond reported that there is an Agreement with Pickering Collage which pays the insurance for the replacement of the archives in case of fire. Records are also on microfilm. Our catalogue lists the books

in the Dorland Room. Jane has retired from Pickering College but she is still the school library co-ordinator. If researchers visit the school when she is not there, the school library co-ordinators will put out the material. As the current year continues, Jane will be freer and will be able to apply herself to some of the material and correspondence. A volunteer to help with genealogical enquiries is needed. Many researchers from the academic community come to work in the Collection. We received a grant to work on the Canadian Friends Service Committee papers. Sandra Fuller has been the primary worker on the CFSC papers. Work under the grant has to be completed by January though the work on the CFSC records will not be completed by then. The prospects of getting another grant are uncertain but we feel it appropriate to try. Jane said that she had excellent support from the Canadian Yearly Meeting Records Committee. Jane is the CYM Archivist and Librarian. The major physical accomplishment in the Archives was the installing of shelves. Thanks to Everett Bond for this service. Jane reported that there have been some changes at Pickering College but she felt that the CYM Archives/Dorland Room are welcomed, which means that Quakers are still visible in the school. Even the junior students are involved and are studying Quaker Testimonies and writing their own queries. The catalogue of books is never completed but the Records Committee have helped to keep it up-to-date.

g) Journal & Publications: Since the publication of Faith, Friends and Fragmentation was addressed in the Chairperson's Report, and time was short, the formal report on the Journal was foregone. Albert Schrauwers reported that the current streamlined system of producing the Journal has resulted in substantial savings. There are still, however, some difficulties in distribution of the Journal which need to be addressed over the next year. Suggestions for future numbers in the monograph series were welcomed.

h) History of Canadian Young Friends: Kyle Jolliffe reported that he continues to research the history of Young Friends from

1895 which should be completed by the end of the year. The paper would then be submitted either to the Canadian Quaker Pamphlet Series or to Canadian Friends Historical Association Monograph Series. It will consist of about sixty pages. It is an important story which parallels the time and history of Friends in Canada. Kyle was thanked for this research, of which the CFHA and others look forward to the results.

i) Nominating Committee and Nominations: Christopher Densmore as second vice-chairperson, chaired this part of the Annual Meeting:

The 1994 Annual Meeting appointed a Nominating Committee to seek new officers, as follows: Kathleen Hertzberg - convenor, Arnold Ranneris, Elizabeth Moger, Kyle Jolliffe. Kathleen Hertzberg reported: She had corresponded with the members of the Nominating Committee soon after the 1994 Annual Meeting and had spoken to members on the phone. The whole committee was able to meet at the 1995 Canadian Yearly Meeting. She reported nominations by the committee as follows:

Chairperson - Kyle Jolliffe.

Past Chairperson - Kathleen Hertzberg.

First Vice-chairperson - Jane Zavitz-Bond.

Second Vice-chairperson - Christopher Densmore.

Journal Editors - Jane Zavitz-Bond, Albert Schrauwers.

Adoyin Awrolo Odusanya - Treasurer / Membership (who works for Canadian Friends Service Committee).

Recording Secretary - Elmay Kirkpatrick.

These nominations were approved by the Annual Meeting. Adoyin was approved as interim treasurer/membership.

Sandra Fuller was nominated from the floor as a member-at-large of the Executive - this was approved.

The above-named constitute the Executive. David McFall agreed to continue as CFHA representative to Other Heritage Groups.

j) Amendments to the Constitution: Kyle Jolliffe proposed the following motion: "Be it resolved that: The condition that officers shall be a member of the Society of Friends be eliminated from the constitution". After discussion, the Annual Meeting resolved: "That the requirement of membership in the Society of Friends for the Chairperson and the First Vice-Chairperson be deleted from the Constitution." APPROVED

Kyle Jolliffe also proposed the following amendment to the Constitution: "That no officer shall hold the same position for more than five consecutive years." APPROVED

It was also pointed out that the Constitution already calls for nominations for officers to be brought forward by the Nominating Committee at each Annual Meeting.

i) Appointment of Nominating Committee for Nominations to the 1996 Annual Meeting: The following were named: Albert Schrauwers, Kathleen Hertzberg, Rosemarie McMechan (subject to her consent).

On behalf of the Association, Kyle Jolliffe thanked Kathleen Hertzberg for her long and very fine service.

j) Correspondence:

1. Uxbridge Board of Managers regarding the Uxbridge Meeting House, have sent an appeal for contributions towards the repair of the foundations: The Annual Meeting agreed to contribute \$250.
2. Letters of thanks to Stanley Gardiner for his hard work and dedicated service as treasurer/membership, and to Dorothy Muma for her service as auditor.

k) Date and Place of 1996 Annual Meeting: The 1996 Annual Meeting will be held at Yonge Street Meeting House, date to be announced.

Kathleen Hertzberg thanked Yarmouth Friends for their warm hospitality.

AFTERNOON PROGRAM:

Christopher Densmore spoke on "Migrating Quakers, Fugitive Slaves, and Indians: The Quaker Ties of New York and Upper Canada." An interesting and lively session followed, chaired by Elizabeth Moger and Jane Zavitz-Bond, in which the intricacies of the several Quaker separations were explored (Orthodox, Hicksite, Wilburite, Conservative) ably guided by Christopher Densmore and Elizabeth Moger (co-editors of the History of New York Yearly Meeting).

**CANADIAN FRIENDS HISTORICAL ASSOCIATION FINANCIAL
STATEMENT FOR THE 12 MONTHS ENDING AUGUST 31, 1995**

RECEIPTS	1995	1994	Fav (Unfav)
Memberships	2012.00	890.00	1122.00
Donations	968.00	408.00	500.00
	2980.00	1298.00	1682.00
Publication sales	290.00		290.00
Donations - Tatiana Pavlova talk	570.00		570.00
Archival Search Fees		17.00	(17.00)
Bank Interest	247.00	157.00	90.00
Premium on U.S. Currency	128.00	52.00	76.00
Total receipts	4215.00	1524.00	2691.00
DISBURSEMENTS			
Journal No. 54		895.00	
Journal No. 55		436.00	
Journal No. 56 - Production	214.00		
- mailing	193.00	407.00	
Journal No. 57 - Production	275.00		
- mailing	197.00	472.00	
	879.00	1331.00	452.00
Publications - Printing	813.00		(813.00)
Stationary	208.00	231.00	23.00
Transfer to CFSC - Pavlova visit	1039.00		(1039.00)
General Expense	475.00	343.00	(132.00)
Total disbursements	3414.00	1905.00	(1509.00)
SURPLUS (DEFICIT)	801.00	(381.00)	1182.00
BANK BALANCE			
- Opening	7398.00	7779.00	
- Closing - Aug 31	8199.00	7398.00	
	801.00	(381.00)	

September 30, 1995
Friends House
60 Lowther Avenue
Toronto, Canada

Stan Gardiner (Treasurer)

Dorothy Muma (Auditor)

MEMBERSHIP REPORT - Aug. 31, 1995

	SR	GM	ILM	Sub- Total	LIFE MEM	HON. MEM	CEX	Sub- Total	TOTAL
Total Members 1994	63	58	26	147	21	3	9	33	180
Total Members 1995	70	53	25	148	21	3	9	33	181
Changes	7	(5)	(1)	1	0	0	0	0	1

(SR= Senior Members; GM= General Members; ILM= Institutional & Library members;
CEX= Complementary Exchange of Journal)

News and Notes

The Centenary of the Burning of Their Firearms by the Doukhobors in Russia in 1895

My first experience with the Doukhobors was in 1952-53, when I lodged with Barbara Bachovzeff, a member of Montreal Friends Meeting, who regularly visited the Doukhobor women of the Sons of Freedom sect, a small radical group, in the women's prison in Kingston. These women, most of whom had been forced to attend Government schools as children, had withdrawn their children from public schools, burned buildings, usually their own homes, and paraded nude to demonstrate their opposition to the authorities. During their imprisonment, some of the women set fire to their furniture and clothes in their cells and were held for a while, naked, in bare cells, without even sanitary napkins for their personal needs. The children had been seized by the RCMP and removed to a Government residential school. Ironically, at the same time in Quebec the Jehovah's Witnesses had been ruled by the Quebec courts as being neither Catholic nor Protestant so their children were not allowed to go to school at all! Barbara Bachovzeff later went out to British Columbia to teach art to the Doukhobor children when the Doukhobors were allowed to open their own schools. Some of the Doukhobors visited Barbara's home and I came to learn something of their pacifist religion.

In 1970, when Canadian Yearly Meeting held its first yearly meeting in Western Canada, in Saskatoon, Quakers held a meeting with the Doukhobors at Blaine Lake, one of the original Doukhobor settlements in Canada, where the Doukhobors thanked Quakers for the help they had received in 1899 and 1890, when they first arrived in Canada. They collected a few thousand dollars as a gift to the Canadian Friends Service Committee. As the Friends bus arrived the Doukhobors were ranged in a semicircle with a table in front of them covered with a white cloth

with the traditional religious symbols of bread, salt and water on it, and they sang their hymns of welcome to Canadian Friends. After the meeting we all went to the Doukhobor prayer house where we had a wonderful meal of traditional vegetarian cooking and the young Friends played guitars and sang in the prayer house. Doukhobors do not allow any musical instruments in their prayer houses, but on this special occasion they accepted our Quaker music making.

In 1980, my wife and I went to the Soviet Union with a group of about forty Doukhobors who were visiting their ancestral villages in Southern Russia, Georgia and Azerbaijan. The visiting Canadians were welcomed with hymns and sang their greetings in return. Then they exchanged family names and met relatives from their common ancestors in the last century. It was particularly moving to visit the villages in the Bogdanovka region of Georgia and Slavanka in Azerbaijan, where the Doukhobors had been forcibly resettled as a buffer against the Turks and where they resisted conscription and burned their firearms in 1895. These areas, close to the Turkish border, had been closed to tourists as military areas for many years.

With the arrival of 1995, the centenary of the burning of the arms, we went out to Saskatchewan to visit Doukhobor friends and to take part in the celebrations. Our first stop was at Kamsack, near where the original communal Doukhobor settlements were established. After a few years the Canadian Government required the Doukhobors to take up individual title to quarter sections and many Doukhobors left Saskatchewan, first for Alberta and then to British Columbia in their search to retain their communal living style.

Although the Doukhobor religious beliefs are quite close to Quakerism, the way that they express them is quite different because they come from an oral tradition in which religion was passed on by singing and chanting. They began as an offshoot from the Russian Orthodox Church in the 17th century and their traditional hymns, prayers and psalms were not collected in written form until the end of the 19th

century in their "Book of Life", in concept similar to our books of discipline. The sacred and secular songs of the Doukhobors are sung "a cappella" (without accompaniment) and always contain richly improvised harmonies. They use many musical modes in addition to our usual diatonic scale. The celebrations were rich in the chanting of prayers and the singing of psalms and hymns, almost all in Russian.

Thursday, June 29, 1995 was a rainy day, so the celebrations, which had been planned outdoors at the Doukhobor cemetery, the National Doukhobor Heritage Village at Verigen and the hockey arena at Kamsack, were all held in the hockey arena. The ceremony opened with the singing of the Lord's Prayer and a hymn "In the Garden of Gethsemane", followed by a remembrance, in English, of the burning of the arms and the exile of many Doukhobors to Siberia. Greetings were brought by the Lieutenant Governor of Saskatchewan, by a Federal MP and MLA's. The Doukhobors thanked the Quakers, the Tolstoy family, the Federal Government, the Mennonites and local Indian communities who had helped the Doukhobors during their early years in Canada. During the ceremony about five different Doukhobor choirs sang hymns and prayers and we ate delicious Doukhobor meals. Bill Curry spoke briefly on behalf of Canadian Quakers and Bob Solenberger of Tucson, Arizona spoke for U.S. Friends.

June 30th was a sunny day so the celebrations at the Western Development Museum in Yorkton were held in the open air. Again there were greetings from local dignitaries and hymns and psalms from a number of Doukhobor choirs. The main Doukhobor speaker, George Stushnoff, Chairman of the Doukhobor Cultural Society of Saskatchewan, gave the main address on "Achieving Global Peace". In the evening we attended the Voices for Peace concert in a local high school theatre. The United Doukhobor Centennial '95 Choir was drawn from the three western provinces and gave concerts across Canada, at the United Nations in New York and in Moscow, Tula and Rostov in Russia. The prayers, songs and hymns were linked by a simple drama continuity showing the

ravages of war, the place of the Doukhobors among the various world religions for peace and the basic beliefs of the Doukhobors, the burning of the arms in 1895, the exile in chains to Siberia, the start of a new life in Canada and their hopes for peace in the future. Their appeal to the peoples of the world read, in part, "In honour of this historic anniversary, we appeal to the peoples of the world, to let us all draw on the noblest in our respective traditions and rededicate ourselves to the building of a better world, not through the force of arms or threats of coercion, but through the recognition of, and respect for, the fundamental worth and dignity of all peoples, regardless of race, color, caste, or creed, and through the stewardship of our global community". Hearing the Lord's Prayer sung at the beginning of the concert was a spine tingling experience and the variety and sonority of the singing was thrilling. Most of the singing was in Russian, but the program included "Blowin' in the Wind", "If I had a hammer" and "Where have all the flowers gone?", sung in English in the Doukhobor style.

In Saskatoon on Sunday, July 2nd, at the Western Development Museum, the Doukhobors held their traditional Sunday prayer service led by Nicholas Trofimenkoff, one of their elders. After lunch a number of choirs sang, there were greetings from other religious and civic groups and a special welcome from Roy Romanow, the premier of Saskatchewan. Bill Currie spoke briefly, representing Friends and Mary Hinde, who was editor of *The Canadian Friend* in the 1930's, spoke of including articles by Doukhobors to bring news of the group to Friends. At a large Evangelical Church in Saskatoon, in the evening, the Voices for Peace concert was repeated.

A video of the Voices for Peace concert can be obtained from Iskra Publications, Box 760 Grand Forks BC, V0H 1H0 and a collection of Centennial Papers in Honour of Canada's Doukhobor Heritage is available from the Museum of Civilization in Hull.

Edward S. Bell, Ottawa Monthly Meeting

WELCOME TO NEW MEMBERS

1. Brent BOWYER, Wingham, Ont.
2. Margaret CHAPMAN, Sarnia, Ont.
3. Ellen DORN, Manhattan Beach, CA
4. Jacqueline DOOLEY, White Cloud, MI
5. Althea DOUGLAS, Ottawa, Ont.
6. Richard EVANS, Barrington, IL
7. Robert JOHNSON, Cambridge, Ont.
8. Stan JOHNSON, Nipigon, Ont.
9. T.H. MCLEOD, Ottawa, Ont.
10. Ada TUIITE, Woodstock, Ont.
11. Stan WILSON, Aiken, SC

Deaths

We are saddened to hear of the death of Verla Ruth Armitage Haight (1904 - Oct. 20 1995) of Unity, Saskatchewan. She was the daughter of Friends minister Joseph Armitage, who helped establish the settlement at Swarthmore, Sask. We are lucky that she recorded that story in an oral history taped when she was 80 years old.

News

• A call has been issued for proposals for papers on any aspect of Quaker History to be presented at the eleventh Biennial Meeting of the Conference of Quaker Historians and Archivists. The conference will be held at Oakwood School, Poughkeepsie, NY between June 21st and 23rd, 1996. Prospective presenters should send a one page abstract to Charles L. Cherry, Department of English, Villanova University, Villanova, PA, USA 19085. Deadline for submissions is 31 Dec., 1995.

• The Uxbridge Friends Meeting House is in jeopardy. The Uxbridge Historical Society is seeking contributions to help them replace the rotting sill beams of this heritage building, constructed in 1828. If you can help, contact Allan McGillivray of the Uxbridge-Scott Museum.

• Faith, Friends and Fragmentation: Essays on Nineteenth Century Quakerism in Canada edited by Albert Schrauwers (Canadian Friends Historical Association Monograph Series Number One, 1995, 103 pp.) was released at Canadian Yearly Meeting in

August. Sales have been brisk, and the original publication costs have almost been recouped. This bodes well for future publications by the CFHA. Several proposals for the second in the series have already been made. Those members of the CFHA who have not yet ordered a copy can still do so with their subscription renewal form at the member's price of \$10.00.

• Peter Stirrup, acting Headmaster at Pickering College, continues to positively support the Quaker Archives at Pickering College, as does the Corporation. Pickering College has just renewed its agreement with the Canadian Yearly Meeting regarding the housing of the CYM records and the Dorland Friends Historical Research Collection of books, manuscripts and periodicals relating to Friends in Canada.

• Although she is officially retired, Jane Zavitz-Bond remains the part-time supervisor of the Pickering College Library. The library is now staffed by three part-time librarians whose support leaves Jane with more time than before to assist researchers. However, because she has been freed from the daily needs of the library, she is also away more often. It is thus more important than ever to make an appointment before visiting the Dorland Room. Call Pickering College at (905) 895-1700.

Noted

• The Journal of the Friends Historical Society (Britain Yearly Meeting), Vol. 57, No. 2 (1995) contains an article by Peter Brock "Conscientious Objection in Revolutionary France."

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