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From the Dorland Room...

Change is ever with us

How do we meet change, which is inevitable, with creative faith? Today the world is fast changing. The values we lived by are under attack from rapid shifts in technology, economy and society. This has always been true, but change was never faster than now. How do we live to make the best of what is?

One way is to preserve and organise records to support our concerns in the future. For example, the Charter Clarification Papers for the committee supporting Jerilyn Prior's Peace Tax Case have been organised for the archives. This work has been supported by a 1995 grant for regional development by the Ontario Ministry of Culture, Recreation and Tourism. This grant will allow us to continue work on the Canadian Friends Service Committee records. We received letters of support from local historical groups and the Meeting at Yonge Street who endorsed the value of the Canadian Yearly Meeting Archives to the region. Their support is much appreciated. The project will continue through December, with reports due in January. Sandra Fuller continues her important work on this collection. I will work with her.

Next, we encourage those who are interested in using the resources we have collected, as you will see in the news and notes. The growth in new scholars is exciting. They are also bringing more material for us as they realise we are well prepared to care for it. Other requests for information come as a result of writers like Kyle Jolliffe who make the lives of significant people live for readers.

Thomas Kelly was one of these remarkable individuals. He kept growing; so must we all. He came from my part of Ohio and his family and mine were friends. Kyle Jolliffe has found some valuable material on Kelly to share, and his hours of thought, writing and rewriting are fruitful. Biography is a wonderful way to learn how to live; to meet the future. A Testament of Devotion has been a major work in my life. Written

after Kelly went to Germany and spoke to Friends there before the U.S. entered the Second World War, some of his thoughts came out of the agony of what he was seeing. Another Friend, Douglas Steere, wrote a biographical preface for one edition. He and Elton Trueblood have shared generously with me from the years of my youth to the present. We are enriched by our teachers and their sharing and support of us. Both these Quaker giants have fallen and I miss them, while realising they have left rich materials for us to turn to and reflect upon in the years to come.

Another giant who departed this life in April was John Peters Humphrey, a Canadian and United Nations public servant. He crafted the United Nations Charter of Human Rights and left ideas enshrined to guide us through the future shoals of change. They are effective only in so far as they are believed to be true. Once, at Pickering, he told students that the Charter of Human Rights is international law because it is enshrined in the hearts of the young people of the world. Let us teach and be models so that it can be true in the future. We need more great "trees" to grow.

When we look at the future and rapid changes in our communities we must decide what artifacts we are going to keep and preserve. The Uxbridge Meeting house and the Seneca Doane House on Yonge Street could be called Yonge Street Bicentennial Projects. The future needs some reminders with physical presence. Allan McGillivray's recording of Uxbridge settlers in this issue adds to the monument - a building has more meaning if we know who lived there in the past.

Finally, there are inevitable changes in our immediate world which have impact upon us. I am now the age to retire. I hope that the right choices for me, my loved ones, and the school I have served, have been made. Because I will be part-time coordinator of the Carolyn Sifton Library, I will be otherwise free to work in the CYM archives on much that has been waiting for this time. There will also be time with family and

some trips to collect more Canadian Quaker history. We need to take the opportunities that time affords us, for as Etienne Guillet wrote "I shall not pass this way again." I have heard this said at Pickering College over twenty years by several individuals, but most recently by Sheldon H. Clark. As Headmaster at Pickering he has supported the interrelated efforts of the Yearly Meeting, the CFHA and the College for the development of the Archives. As he leaves Pickering we express our appreciation, and wish him well for his continuing journey.

Appropriately, the "spacers" in this issue will be quotations from A Testament of Devotion. This issue begins with Thomas Kelly, another who came and went from Pickering College. This sharing from the Dorland Room will end with a reference to living from the centre; Thomas Kelly also wrote about community, the divine community. We can create community wherever we are. But schools permit this in a special way as we work together for learning, for understanding, and for vision to put our education to use. We seek change for a better world out of the oasis that is our community. In another sense, the members of the CFHA are a community created by common interest and activity. When you come into the centre it comes alive. Step in! The school of life is there for us all. Life and change go on. Keep your faith and proceed.

Jane Zavitz Bond

Dorland Room Acquisitions

Cell, Edward Daily Readings from Quaker Spirituality (Springfield, Illinois: Templegate Publishers, 1987).

Hill, Thomas C. Monthly Meetings in North America: A Quaker Index, Baltimore and Virginia Excerpts 3rd edition (Cincinnati, Ohio: privately published, 1995). The gift of Thomas Hill.

Lloyd, R. Douglas Pride, Prejudice and Politics: A History of the Lloyd Family in Wales, Pennsylvania and Ontario Parts III a & b (Toronto: privately published, 1995). The gift of Douglas Lloyd.

Hayes, I. & Alan Lauffer, eds. By Grace Co-workers: Building the Anglican Diocese of Toronto, 1780-1989 (Toronto: Anglican Church of Canada, 1989). Gift of Kyle Jolliffe.

The Doane Family: Supplement I to Alfred Alder Doane's Genealogy of Deacon John Doane and His Descendants (published 1902) (Doane Association of America, Inc., 1960). And The Ebenezer Doane Family Supplement (1961).

Mullen, Tom, ed. Witness in Washington: Fifty Years of Friendly Persuasion (Richmond, Indiana: Friends United Press, 1994). The history of the first fifty years of the Friends Committee for National Legislation in Washington D.C.

Milligan, Edward H. The Quakers and Railways (York, England: The Ebor Press, 1992). Illustrated.

Muma, Kenneth Life and Philosophy of a Grass-Roots Canadian: Recalled, Recorded, Illustrated by Timothy Hayseed (Toronto: privately published, 1995). Autobiography and account of the Muma family in Coldstream, Lobo township, Middlesex County. The photographs bring places and events like the Poplar Hill Picnic to life. Ken's story is tied to family and place. Valuable for those who want to know the flavour and potentials of their heritage. Gift of Kathleen Hertzberg.

McDevitt, Francis Vincent & Mary Margaret Munnoch Adjala (Erin, Ont.: Boston Mills Press, 1993). Gift.

Odze, Naziban Impressions from Here and Afar (privately published, 1977) Poems by a Canadian Friend. Gift of Elizabeth Taylor Rossinger.

Pitman, Dorothy Four Score and Ten Years: Memoirs of Dorothy Pitman (Hagerstown, Ind.: Exponent Publishers, 1992).

Quaker Religious Thought (Back Issues). Gift of Ruth M. Pitman.

**A Bright Comet Appears:
The Canadian Sojourn of Thomas Kelly, 1914-1916**

by
Kyle Jolliffe

Let us stop assuming that the great days of Quakerism were in the seventeenth century, and that we are a tiny remnant left behind to chronicle the story of spent fires and dead issues. The great days of Quakerism are to be in the twentieth century. This is the best "dispensation" that ever was, the best era that has yet dawned. The momentous question is, shall we quit ourselves like men and do, in the high spirit of early Friends, the work of this age.¹

When I look back at what Rufus M. Jones enthusiastically described in his 1908 Swarthmore Lecture as "the work of this age," there are only a handful of twentieth century Quakers whose work has a following today. Thomas Kelly (1893-1941) belongs to this select group, along with Rufus M. Jones, Elton Trueblood, and Lewis Benson. He was a man of deep faith whose great intuitive sensitivity to joy and suffering in life led him to the compelling and enduring religious vision articulated in the book A Testament of Devotion, which was posthumously published in 1941. In this devotional classic the fruits of his life-long quest for spiritual perfection are combined with traditional evangelical language and distinctive Quaker emphases to produce a guide to mystical religious experience.² By spiritual perfection, I mean what Thomas Kelly called "a true sense of the immediate presence and the creative, triumphant power of the living God within us all."³

Kelly taught at Pickering College in Newmarket, Ontario from 1914-1916. In his first year there the school had 65 resident and 35 day students.⁴ In this article I will look closely at these two years, which for him were a time of maturation into adulthood. It was also then that he first articulated the religious outlook which he

strove to carry out until his death. These developments in his life were shaped by the spiritual and intellectual milieu of the time, when an evangelical ethos dominated Canadian and American Society.

Part of this story has been told in Thomas Kelly: A Biography, by his son Richard M. Kelly. For this particular period his son had available letters from his father to his family in Ohio.⁵ Through the study of these letters and recently discovered correspondence with Thomas E. (Tom) Jones, the Hartford Theological Seminary, and the American Friends Board of Foreign Missions, it is possible to create a remarkably vivid picture of these two years in the life of Thomas Kelly. He felt isolated at Pickering College and frequently corresponded with family and friends in order to maintain these relationships and to work on his career goals.⁶ In these letters he writes mainly about the Orthodox Meeting in Newmarket, life at the school, his future plans, his vision of Quakerism, and his religious experiences.

Prior to teaching English, Science and Mathematics at Pickering College, Kelly had spent a year of graduate study at Haverford College, just outside of Philadelphia. He had come there after majoring in chemistry at Wilmington College in Wilmington, Ohio. Kelly could have stayed on at Haverford as assistant in chemistry or as a fellowship student, but it did not feel right to him. By the end of his Haverford year his focus had turned to religion and philosophy. Thomas Kelly got the job at Pickering on the recommendation of his Haverford teacher and mentor Rufus M. Jones. He took it in order to earn money for a three year degree program at the Hartford Theological Seminary in Hartford, Connecticut starting in the fall of 1915.⁷

The Hartford Theological Seminary attracted many Quaker students prior to the

opening of the Earlham School of Religion in Richmond, Indiana in 1960. Among the young Quakers who went there in the First World War era and who later became prominent Friends are Moses Bailey, Tom Jones, and Clarence Pickett. It offered both scholarship and evangelism to an enthusiastic generation of Young Friends who believed that they had much to offer to the Society of Friends.⁸

Kelly chose to attend Hartford in order to prepare for missionary work in Japan, although he no doubt realized that it would also prepare him for ministerial work in the United States. His decision to go to Hartford was made easier by the school's strong interest in him. In the winter of 1912-1913, Jerome Holmes and Tom Jones, students at Hartford, had visited Wilmington College and had greatly impressed Kelly. Holmes talked about ministry as a vocation, and Kelly was deeply impressed by "his unrestrained zeal for human souls that I did not know or feel." Further contact came at a conference held in Kansas City in 1913 or 1914, when he spoke with Dr. Mackenzie, one of the faculty members.⁹ Melancthus Jacobus, the Dean at Hartford, wrote in 1914 and again in March 1915 to alumnus Clarence Pickett, Pastor of Toronto Meeting from 1913 to 1917, encouraging Pickett to emphasize to Kelly the benefits of Hartford. He was definitely the type of student they wanted:

You know we do not want to intrude the Seminary upon any man's attention, but when we come across a good man like Mr. Kelly, we are anxious that he shall have a fair understanding of what Hartford has to offer, and that he shall have it through the best channels possible. That is the reason I am hoping you may be able to write him a line on the subject.¹⁰

Thomas Kelly became interested in missionary work while at Wilmington College. His original career plan in college, as recommended to him by the President of Wilmington college, was to become an assistant in chemistry or physics at

Haverford College.¹¹ However, as he explained in his application to be a missionary candidate with the American Friends Board of Foreign Missions, the leading to be a missionary would not go away:

Once in the spring after I entered college, the thought flashed across my mind, "Why can't I become a missionary?" I don't know what made me think of it, for I had heard no one speak of missionaries, nor had I been reading any books that suggested the thought. Soon after this, the intention of Rebecca Farquhar to become a missionary was made public, and all the people of the town were talking of what a lovely thing it was. When this occurred, I remembered the passing thought of my mind, but resolved to put it away for consideration till a later time when my thoughts would be less influenced by Rebecca's choice. The next fall I took up the thought for serious study, and even wrote to the Student Volunteer Movement for literature.¹²

The international Student Volunteer Movement referred to by Thomas Kelly and which so inspired him was organized in 1888, an outgrowth of Dwight L. Moody's revival movement. It campaigned to "evangelize the world in this generation." Its work among students, who were a prime source of recruits and recruiters for the missionary movement, helped them decide in favour of this vocation.¹³ On April 17, 1913 Kelly and his friend Lewis Moone signed, together, Student Volunteer declarations by which they pledged themselves to whatever work they were led into. Kelly had taken this step only after much prayerful thought, as for a long time he thought he was not good enough for this work. In February 1915 he applied to be a missionary candidate with the American Board of Foreign Missions. In April 1915 they accepted him, pending theological training, with service in Africa in mind, although he told them he felt he belonged in Japan.¹⁴ When specifically asked in his application

about his motives and his grounds of belief for being called to this work, he emphasized his love of God and the need of heathen peoples for salvation:

The love of God in me made me desire that all men should learn of His love shown in Christ. The degradation of heathen peoples, and their hopeless condition without Christ led me to long to bring to them the gospel that would transform their lives and souls, and the disproportion of Christian workers in foreign countries made me consider my place. All my reading, thinking, praying led me always to this question, though I tried for some time to put it out of my mind. At the time of my final decision, all circumstances seemed to hold me at home, but by the definite answers to prayers, and the remarkable removal of all material obstacles, all my purposes have been confirmed and I feel sure that I am following God's purpose for me.¹⁵

The piety of Thomas Kelly was not limited to his zeal for missionary service. When he came to Pickering College in September 1914 he was certainly an earnest and evangelical young man whose soul craved intense emotional experiences and the reactions of others.¹⁶ For example, on one Sunday in March 1915, he preached to the school on the Bible passage "Silver and gold have I none, but what I have, that give I thee." (Acts 3: 6) He told his sister Mary and brother-in-law Frank that he tried to explain to his audience the paradox of religion, and he thought that they understood.¹⁷ Similarly, on his Christmas vacation that year, he and two friends had held, "with outward signs of success," revival services in a small chapel in Wilmington.¹⁸

In 1914 there were three Quaker Meetings in Newmarket, for the Hicksite, Orthodox and Conservative branches of Friends. He was only active in the downtown Orthodox Meeting, the branch of Quakerism to which Wilmington Yearly Meeting, his own Yearly Meeting in southwestern Ohio and eastern Tennessee,

belonged. He participated in Young Friends' activities in Newmarket, including giving an address in November 1914 to a joint meeting of Toronto and Newmarket Young Friends on "The Attitude of Young Friends to present day conditions." On other occasions he spoke to Newmarket Young Friends on the life of John Bunyan and on missionary work in British East Africa. He also spoke in several of the nearby Meetings of Yonge Street Quarterly Meeting, such as at the fall quarterly meeting at Uxbridge.¹⁹ In his first year at Pickering College, he felt honoured to occasionally preach at the meetings downtown, which were led by a Pastor.²⁰

All of these occasions were important opportunities for him, as Jerome Holmes from Hartford had suggested to him that he study his possibilities as a speaker. The result was that, as Kelly wrote in his missionary candidate application, he "found that as my relationship with God grew closer, so did He give me greater ability to speak the things he [sic] showed me."²¹ A measure of his seriousness about these preaching opportunities can be seen in his remarks on the final sermon on May 2, 1915 of John Webb, the Pastor of the Orthodox Meeting in Newmarket. These perceptive comments to his sister and brother-in-law about Webb's ministry service reveal an intense degree of concentration about what was going on, a tendency for his interpretation of events to support his own views, and a strong ambition to do better.²²

His text was, may the grace of our Lord Jesus Christ be with you." But sometimes I didn't feel as if it were with him. The text, sum and substance of his talk was, "I'm not appreciated by you." He explained how he had studied till he had read the Bible in six Languages, how he had read Literature, Philosophy, etc. in order to fit himself for the task of preaching to Newmarket, how he had been editor of the Canadian Friend for 7 years and thus had kept in touch with all the movements of the church in England, Canada, Australia and the United States. He named the various DD's and Ph.D's

under whom he had studied. Altogether he confirmed the statement that I think I made to you, that all together his ideal was education. Yet to me his signal failure is a sure sign that one cannot put his trust in education and think that in that lies the secret of successful preaching. He was not a success, not because the people didn't appreciate his education but because his education had spoiled him for getting a hold on people. He lacks the personality that men like. He isn't a good sport...The social side of a man is such a necessary factor in any religious worker's life, that I feel more than ever that I must be a good sport... I think that I will take some text like "For I am determined to know nothing among you save Jesus Christ, and him crucified." I would get as far away from this morning's talk as possible.²³

The idea of being a "good sport" was certainly part of the young adulthood of Thomas Kelly's. He was an extrovert who loved practical jokes and humour. Being an authority figure did not appeal to him.²⁴ In one of the photographs in his photo album from Pickering College, a line of students on their way to the downtown Meeting is described as "PC Prisoners Church Line."²⁵ It is perhaps not surprising that he also did not have a clear demarcation line between himself and the students that first year, as he called them "kiddies" and yet treated some of the female students as social equals.²⁶ These aspects of his personality got him into trouble, as he found in his first year at Pickering College that his sometimes unrestrained behaviour clashed with the strict atmosphere of the school.

One aspect of school life particularly disturbing to Thomas Kelly was the way in which the girls were treated. On one occasion in April 1915 Howard Brinton, Fred Sutton and himself were hanging out and getting into mischief on the girls' side of the front steps of the school, to the dismay of the principal Dr. Firth:

...we found a loaf of bread and

began a ball game with it till we had the whole front of the place littered up. Then a bunch of girls came over and we had a regular fight with bread balls. The Dr. and Madame were sore as a boil because we had been playing over on the girls' side, "Too much familiarity with the students and the girls in particular". The girls were watching us play and so they came along in their car and offered the girls a ride in order to break up the crowd! If they knew of the bread fight! This place is the limit when it comes to the girls. Sutton and I are planning to create a stir some time at the end of the school. It is getting pretty bad when the teachers can't be trusted with the students!²⁷

Another incident in April 1915 also involved Howard Brinton, who taught at Pickering between 1909 and 1915, and who, like Kelly, became an authority on Quaker mysticism. Late one night on returning from judging a local public speaking contest, the two of them, at Brinton's suggestion, threw some candies and an orange into a reading room where two girls were studying. One of the two girls inside the room stuck her head outside the window and said, "Small contributions thankfully received." Kelly and Brinton then retired for the night. Somehow the school administration found out about this incident and the reading room was thereafter locked up at night.²⁸ When Thomas Kelly found out the reason for this closure from another staff member, he was incredulous and upset:

That those girls were in there studying in the light in their kimonos... and that it was going too far for any men to come along at 10:45 and talk to them. I told her what a fool she was and how prissy she wanted to make the girls and what I thought of their excessive strictness. She told me how necessary it was to be superlatively strict and how stories started from just such small incidents as the other night. She made the remark that

there were women in Newmarket who wouldn't send their daughters to P.C. because of Mr. Sutton, on whom some scandalous stories had been started. She said that she knew they were not so, but the stories had found credence with some. So I had a peach of a time kidding Miss L. and she was mad as hops.²⁹

Afterwards Thomas Kelly spoke to the other teachers about this incident and to the Principal, Dr. Firth, who lectured him about the "dangers of co-education." Yet despite such conflicts with the Principal, he was asked in April 1915 to teach permanently at Pickering College. Because of the war male teachers were scarce and his teaching ability seems to have been satisfactory.³⁰ Indeed, as Thomas Kelly had an almost straight A average as an undergraduate, it is hard to think of him as a poor teacher.³¹ Perhaps Firth also had the wisdom to recognize Thomas Kelly as a good teacher who would outgrow his rebelliousness.

The request from Dr. Firth to stay put Thomas Kelly in an awkward position, because of his firm decision the previous year to study at the Hartford Theological Seminary and the fact he had not developed any loyalty to the school.³² It is not clear whether prior to coming to Pickering College he had told the Principal of his plans to attend seminary. The result in any case was a battle of wills. In a letter dated April 27, 1915 to his close friend Tom Jones, he characterized Firth as fogyish and over-bearing for the Principal had urged him to stay because he was not yet mature enough to carry out his future plans:

Just tonight, since the teachers have not been told about next year's work, I went to the Principal and told him I'd not be back next year. I would have preferred that he come to me, but on account of necessity of getting this matter straight, pushed the matter. I remember that you almost wagered me that I wouldn't be able to stop work when the time came. The old horned gentleman has been after me hot and heavy on this pro-

position. He says that fools rush in where angels fear to tread, and tells me that since there are so many other fellows who know so much more about things than I do that I ought to let some one else put it through. And I think that there is a lot in his arguments.³³

By the end of May 1915, however, Thomas Kelly had changed his mind about leaving Pickering at the end of the school year. He applied to Hartford to start in the fall of 1916, a year later than planned. He only explained his change of heart to Dean Jacobus at Hartford as due to "conditions [which] have arisen that make it imperative that I postpone my seminary work for one year... this delay is hardly what I had desired, but still it seems to be for the best."³⁴ According to Richard M. Kelly, he stayed because he believed that he owed Pickering College another year for having been unfair to the school with his rebellious attitude. His decision to postpone coming to Hartford was certainly not related to any lack of funds, as the school promised him sufficient financial assistance.³⁵

As the extant letters from this period are silent as to the reasons for his decision to stay at Pickering College, one can only speculate as to why Thomas Kelly saw his attitude at Pickering that first year as having been rebellious. The offer to stay produced an identity crisis for him, in that it promised success but did not fit his ambitions.³⁶ Perhaps in resolving this identity crisis he came to see that the adult world was owed a reasonable degree of loyalty, in exchange for the benefits it had to offer. He may also have realized that he did need to mature as a teacher, putting enough distance between himself and the students so that he could be both a disciplinarian and a teacher to them. Furthermore, Thomas Kelly had a strong sense of duty. In his undergraduate years he had wanted to provide a good home for his widowed mother (who re-married in January 1915), once he had finished college.³⁷

While his loyalty to the school was still a qualified loyalty because of his commitment to attend seminary, he had nonetheless managed to find the school a

congenial enough place in which to develop this adult virtue. He now committed himself to working as an integral part of the teaching staff. In the letters which I examined from his second year at Pickering College, there are no references to friction with other teachers or the Principal.³⁸

At the same time he had been making plans to attend Hartford in the fall of 1915 and applying to be a missionary candidate, Thomas Kelly had shared with Tom Jones his ideas on working with Young Friends. These ideas likely came partly from studying with Rufus M. Jones at Haverford and partly from his work in the summer of 1913, when he had organized special meetings and conferences throughout Wilmington Yearly Meeting as its first Young Friends Secretary. This work complemented his undergraduate experiences at Wilmington College, where he had taken part in Y.M.C.A. and Christian Endeavour activities.³⁹

Tom Jones combined his studies at Hartford with being the Field Secretary of the Board of Young Friends Activities, an organization sponsored by Five Years Meeting but run by Young Friends themselves.⁴⁰ He was an inspiring figure to energetic Young Friends such as Thomas Kelly. Jones wrote to Thomas Kelly in late March or early April 1915, encouraging him to follow up on the ideas they had discussed the previous year. Kelly in return proposed to Jones that teams of young men should be sent to various Young Friends groups in the different yearly meetings, "who are college trained, good speakers, with strong personality, much tact and leadership. You know the kind of men we need, men with a vision of Quakerism, and with an absolute and undying consecration."⁴¹ He wrote enthusiastically to his family about his vision of spiritual renewal for Young Friends:

The need of the Young Friends Movement taking some definite task seems imperative if it is to last. Generalizing will do for a while, as it has been done so far. But now we need some common task beside the general encouragement of the C.E. [Christian Endeavour] and such

organizations. The necessity of the Young People being stirred up to the needs of Quakerism is apparent to all who think, for we are not holding the young people but they are going to other denominations that seem more attractive to them. At the same time, there is the tendency to apologize for the fact that we are Quakers and feel that we will stick to it because it was the church of our fathers and we won't desert it as long as it is going to hang together. At the same time there are many who have no idea of why they are Quakers and have no notion about the way to conduct business. Generally the church has been dead as far as progress is concerned.⁴²

The team idea materialized on a small scale that year, as Thomas Kelly spent the summer happily doing working among Young Friends in Ohio. It was an evangelistic concern for him, as he emphasized to them Quaker history and belief as well promoting Christian Endeavour.⁴³ In the fall of 1915 he returned to the routine of Pickering College.

Life at Pickering College was always busy for Thomas Kelly. His school routine included time spent preparing for class, classroom teaching, leading school meetings for worship, working on a reading course in philosophy under Rufus M. Jones, supervising students in the evenings, letter writing, social events, and sports events.⁴⁴ Kelly coached the school baseball team in 1915.⁴⁵ He also enjoyed watching its hockey team play, writing about it at great length to his family in Ohio. In one of these letters in early 1916, he revealed how well he had come to understand his students and to be a strong contributor to the spirit of the school, by confessing that he went mostly to these hockey games because the students would respect him more: "While I enjoy a game above all things, still the real reason is that it gets you in better with the fellows if you show that you are so interested that you will go with them wherever they go."⁴⁶

He remained restless about his future plans but determined to attend the

Seminary. Although his family urged him to slow down when he was at Pickering College, he was a hard-working perfectionist at whatever he did throughout his life. This perfectionism included his career planning. As he told his sister and brother-in-law in March of 1915, there was "Nothing like having several wires out."⁴⁷ He corresponded with Tom Jones in the winter of 1915-1916 about succeeding him as the Young Friends Field Secretary, but nothing came of it.⁴⁸ Other possibilities which interested him while he was at Pickering College included missionary work in China, teaching in Japan for the Young Men's Christian Association, and visiting England to witness Quakerism there.⁴⁹

After the Principal asked him in early 1916 to stay on a third year at the school, he humorously asked his family, "What is going to happen next? The only way out of the difficulty is sudden death by bullet or poison. To both of these, I have an aversion, so what is to be done?"⁵⁰ This temptation seems to have passed without any angst, as he kept to his original plan to attend the seminary in the fall of 1916. Pickering College ended up being open for only one more year. The outbreak of the First World War on August 14, 1914 created major problems for the school. The attendance of boys markedly declined the next school year. Almost all household and other expenses increased due to war-time inflation. At the end of the 1916 school year the school had its largest deficit since its move from Pickering, Ontario to Newmarket in 1909. The school was closed in May 1917, becoming instead a hospital for returning disabled soldiers from the front lines in Europe. It did not reopen until 1927.⁵¹

In his second year at Pickering he had a real inner struggle in deciding between missionary work and work with Quakers at home. His work the previous and following summers in Wilmington and Indiana Yearly Meetings, respectively, enabled him to see the needs of Quakers at home. Well-trained ministers were needed to make Quakerism a living religion. The choice between these two goals was not made until he was at the Hartford Theological Seminary. This institution pro-

vided the intellectual stimulation for which his keen intellect longed. He was also among a group of his peers again, in an environment which gave him stimulating fellowship. It was not until Christmas of 1916, after a special trip to Philadelphia that Thanksgiving to consult with Rufus Jones about his decision to enter the Quaker ministry over missionary work, that Thomas Kelly gave up his plans to go to Japan. Any plans he had of a career in chemistry, his consuming passion as an undergraduate, had by this time certainly been discarded. In the end he changed his mind once more, as he decided by 1918 that he was best suited to be a college Professor. He completed his Ph.D in Philosophy in 1924.⁵²

There were others in his generation who followed a similar path towards the Quaker ministry and/or missionary work. What perhaps sets Thomas Kelly apart, as a fellow seminary student Moses Bailey has suggested, is that he was a person who continued to fully find himself while others stopped growing spiritually when they reached adulthood. In this context, the years at Pickering College are very relevant to the study of his life because while there he gained the adult capacity to think abstractly.⁵³ As his adult theology began to emerge one can clearly see similarities to what he wrote in A Testament of Devotion.

When he came to Pickering College Thomas Kelly was in the process of shedding the religious tradition in which he grew up. His parents, Carleton Kelly and Madora Kersey, belonged to the revivalist tradition of holiness Friends, with its theology of instantaneous conversion and sanctification.⁵⁴ This way did not appeal to their son, according to his son and biographer Richard Kelly:

But the renewing influence of the revivalists had about run its course in the 1920s and Thomas Kelly's adult theology would be shaped by modernist Friends such as Rufus Jones at Haverford, and contemporary Biblical and philosophical thought at Hartford Theological Seminary and Harvard University. The pages of his seminary student Bible are filled with

pencilled underlines and notes of "higher criticism" highlighting and separating the various "J" and "E" documents of the Old Testament. The marginal notes and underlines in his complete set of Rufus Jones' history of Quakerism and mysticism show that they are well and thoroughly read. It was from Jones that he first learned of Meister Eckhardt, and Brother Lawrence and the Journals of Fox and Woolman. By 1928 he was fully committed to Jones' historical approach and defined true Quakerism as mystical religion. In 1937 and 1938, when he experienced his own religious upheaval, it was expressed in the terms of Quaker mysticism and the Inner Light and the philosophical language of the Eternal Now breaking into time.⁵⁵

Thomas Kelly was able to pass through this transition from his revivalist roots to liberal Quakerism because by 1915 he saw religious truth as being more experiential than credal in nature. He had his basic beliefs, but was open to modern views shaping his theological values. This flexibility is very evident in his missionary candidate application, in respect to his reaction to modern biblical criticism under Henry J. Cadbury:

When I went to Haverford, I wanted to take Greek in order to fit myself for theological study, but it did not seem best at the time. But I did sign up for a course in Old Testament Introduction. This was an advanced course that was usually taken by students that had taken introductory work under the same professor, while to me, biblical criticism was only a name. As a result, I became much confused and worried, and at last dropped the course. In a few weeks I took up the problem for myself and tried to come to a fair conclusion as to my attitude toward the newer views. I soon found that the fundamentals of Christianity, the

salvation of man through Jesus Christ, the transforming power through mystical relations with God, and the marvellous love of God for us, were unquestioned, and from these I have tried to build up what I believe. There are many points that I have not settled, nor that I have even thought upon, but on some of them I feel that I have no time to use, and on others I feel that the truth will be opened up later.⁵⁶

Thomas Kelly undoubtedly realized while at Pickering College that he was moving away from his mid-western holiness church roots. In one letter to his family in February 1915, after a meeting on the Inner Light led by Howard Brinton at the Orthodox Meeting in Newmarket, he noted how he was particularly interested in this subject. He quipped therein how Philadelphia Friends were more interested in studying Quaker history and doctrine than "we western departures."⁵⁷ On another occasion, he walked one Sunday in early 1916 to the Methodist church in Aurora. He did not appreciate the service for reasons he could not define, as he found the preacher to be "an awfully funny man," who put the wrong emphasis on words and often made useless gestures. Evidently he found this experience lacking in religious authenticity, for after describing the church and the service in detail to his family, he commented that "There is a lot more rot surging up in me [sic] heart to say about the place, but my conscience forbids." Such a church, with its organ and choir, was similar to some of the churches in Wilmington Yearly Meeting.⁵⁸ Similarly, later that year, in July, he told Rufus Jones how holiness preaching had invaded some meeting houses in Indiana Yearly Meeting with "Amen's" and "Glory, hallelujah's."⁵⁹

Yet while he moved away from the holiness tradition part of it remained with him in the emotional content of what he had to say, and in his emphasis on vital religious experience. In writing about the writings of his father's last few years, Richard M. Kelly has aptly said that, "The experience of a loving, winning God at work in his life was

its own type of sanctification."⁶⁰ This special quality was present in his second year at Pickering. In early February 1916 he wrote to Tom Jones about the work Jones had found for him in Indiana Yearly Meeting during the coming summer and about the new inspiration he had found:

Tom, I just bubble over with happiness, all the time... - this is just personal, - the way I feel, and so, too, I feel like telling about it. The personal power and communion of God inside of you makes you just fizz! I guess you know what I am driving at. I couldn't help putting this in. I know you always seem to feel this way, and admire you for it.⁶¹

In another letter the next month to Tom Jones one can see a foreshadow of one of the main points of the message from his final years, that for all persons God can be known and be constantly and intimately conversed with in the inner sanctuary of the soul: "The main thing that I want to do this summer is to talk of that life which has a deep and powerful contact with the life of God, and to show how all action springs from that hidden power in the Christian life." Such words strongly echo what he wrote in A Testament of Devotion, such as, "Deep within us all there is an amazing inner sanctuary of the soul, a holy place, a Divine Center, a speaking Voice, to which we may continuously return." In the same letter he talks also about evangelistic work with Young Friends and how of late "the meaning of the whole of life has opened so much to me."⁶²

This opening of the meaning of life to him produced, for the first time, his articulation of the religious outlook which he strove to carry out until his death. On May 6, 1916 he wrote to Ethel Hawkins, a Young Friend in Wilmington Yearly Meeting, about Young Friends activities. What he said in this letter marks, in my mind, the emergence of a great creative mind. Adolescence was now firmly over for Thomas Kelly and the formation of his adult identity was complete, as he passionately set out his compelling vision of the unques-

tionable immanence of a living God in religious life.

I'm boiling over! As far as Quakerism is concerned, I'm more enthusiastic than last year, for I have more ground for conviction along that line. I am convinced that it is possible for the spirit of the times of the apostles, and of the early Friends, be reenacted, not in imitation of those times, but in a spontaneous manner. Now I am not quite sure this generation will see the time, but I am going to work on that hypothesis and am going to set about to do my share in bringing it about. The thing can start in Wilmington just as well in any other meeting, and the secret is found in a group of people whose lives are filled, clear to the top, with the Spirit of Jesus, and whose possibilities have been awakened and developed by education. My, why have we slept so long? Has faith in the power of a live God become so commonplace an idea that no one tries it? Wil[mington] young people must develop among themselves some men, (and women), of spiritual genius, some who are willing to go the whole way, who will make a real resolve to know God as intimately as any human being has ever known Him. There are depths of spiritual life which we have never reached, but which are intended for all men who make Jesus Christ the passion of their lives. This, it seems to me, must be the holy enthusiasm which prompts our actions, not any superficial zeal for Quakerism as such. We must live in the spirit of the prophets, when we cry out involuntarily, "My heart yearns for the living God". I have not reached that place myself, for the spirit does not last every minute of the day and night. But there are many friends I know, whose lives appear that wat [sic] way to me, and they are the ones who stimulate me most.⁶³

For the rest of his life he worked hard, at a serious cost to his health, to effect what he described in the above letter as "a real resolve to know God as intimately as any human being has ever known Him." As he died tragically from a sudden heart attack in middle age Thomas Kelly left no autobiography by which we might hear in his own words how his religious outlook developed throughout his life; all that remains are photographs, correspondence, his writings on religion and philosophy, and memories in the hearts and minds of those who knew him. Nonetheless, if one looks hard enough, as I have tried to do here for his Canadian sojourn, one can see clearly the evolution of his religious quest. He was a bright comet.

Thomas Kelly left Pickering College in June 1916 with an overwhelming calling to minister to others and a desire for spiritual perfection. For the remainder of his life he struggled to follow these complementary leadings. That struggle was magnified by his nervous breakdown in 1937, which is fully detailed in Richard M. Kelly's biography of his father, after failing the oral examination for his Ph.D at Harvard and by the international anarchy into which the world sunk in the 1930s.⁶⁴ I believe that in the end he reached his goal, and he shared this achievement in his writings. And that was truly for Thomas Kelly what Rufus Jones called the "work of this age."

Endnotes

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14. Missionary Candidate Application; Richard M. Kelly, Thomas Kelly: A Biography, 26; Thomas Kelly to Tom Jones, April 12, 1915, *BYFA papers*.
 15. Missionary Candidate Application.
 16. My interpretation here is informed by the personality type analysis of David Keirsey and Marilyn Bates in Please Understand Me: Character and Temperament Types (Prometheus Nemesis Book Company, Del Mar, 1984), 1-129, 173-175. In my opinion Thomas Kelly falls within their ENFP typology. I have also drawn upon the faith development work of James W. Fowler in Stages of Faith (San Francisco: Harper & Row, 1981), 69-87.
 17. Thomas Kelly to Mary and Frank Farquhar, March 7, 1915, *Thomas Kelly Papers*.
 18. Missionary Candidate Application.
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 20. Thomas Kelly to Tom Jones, May 11, 1915, *BYFA papers*.
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 23. Thomas Kelley to Mary and Frank Farquhar, undated [May 2, 1915] letter, *Thomas Kelly Papers*.
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44. Missionary Candidate Application.
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46. Thomas Kelley to Family, undated [early 1916] letter, *Thomas Kelley Papers*.
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From a Testament of Devotion

There is a way of ordering our mental life on more than one level at once. One one level we may be thinking, discussing, seeing, calculating, meeting all the demands of external affairs. But deep within, behind the scenes, at a profounder level, we may also be in prayer and adoration, song and worship, and a gentle receptiveness to divine breathings.

The secular world of today values and cultivates only the first level, assured that *there* is where the real business of mankind is done, and scorns, or smiles in tolerant amusement, at the cultivation of the second level - a luxury enterprise, a vestige of superstition, an occupation for special temperaments. But in a deeply religious culture men know that the deep level of prayer and of divine attendance is the most important thing in the world. It is at this deep level that the real business of life is determined. The secular mind is an abbreviated, fragmentary mind, building only upon a part of man's nature and neglecting a part - the most glorious part - of man's nature, powers, and resources. The religious mind involves the whole of man, embraces his relations with time within their true ground and setting in the Eternal Lover. [35-6]

Quaker Beginnings in Uxbridge

by
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The Uxbridge Friends settlement was not made by a dozen Quaker families who arrived as a group in 1806 from Catawissa, Pennsylvania, to start the rural community of Quaker Hill on the 6th Concession. Instead, they came in over several years, starting in 1805, and were scattered across the north-east part of the township. The number of families varied as there was much coming and going. Some were older, "extended" families with married children. Some were young fellows who brought their brides over from Yonge Street.

Major Samuel S. Wilmot surveyed Uxbridge Township in the winter of 1804-05, and his official map of the lots is dated April 8, 1805. In his journal of the survey, Mr. Wilmot mentioned a couple of times that he went to the Friends' settlement on

Yonge Street for supplies. He no doubt would have talked to the settlers there about Uxbridge Township, and some of them would have asked him about the topography and the type of soil.

The new township was laid out with the usual Crown and Clergy Reserve lots. Some French Royalists had been given large acreages, and many lots had been given to absentee people with Loyalist or Military connections. However, a good number of Friends were able to get grants. These were in the south-west corner, and more widely scattered in the north-east part. Because of the absentee owners and reserve lots, it wasn't always possible to get a lot next to relatives or friends. Patents in the North-east part of Uxbridge Twp. (see map below)

Concession							
Lot	II	III	IV	V	VI	VII	VIII
37				Amos Hughes	Benj. Brooke		Amos Hughes
36							
35		•Samuel Haines	John Siddons Isaac Penrose	•Job Webb •Jos. Collins Sr. •Ezekial James Jr •Wm. Gold	•Job Hughes •Thos. Hilborn •Ezekial Roberts •Jon. Gold		
31		Benj. Kester •Chas. Chapman					
30		Jesse Teats	And. Moore John Moore	Amos Armitage Steph. Chapman Israel Lundy	•Robt. Willson And. Cohoe		
26							
25			•Isaiah Chapman Enos Lundy	•Geo. Webb Jas. Hughes •Elijah Collins			
21		Jeremiah Lundy					
20	Moses Hambleton			Wm McCausland Francis Wasley			
16							

Uxbridge Township Land Grants
• Actual Settlers as listed by Joseph Gould

Land Grants

Name	Lot No.	Date
William Gold	31/5	13/4/1805
Jeremiah Lundy	21/3	19/9/1805
Enos Lundy	22/4	19/9/1805
Joseph Collins Sr.	34/5	19/9/1805
Job Webb	35/5	19/9/1805
Amos Hughes	37/5	19/9/1805
	& 36/8	
Elijah Collins	21/5	19/9/1805
Isaac Lundy	26/5	19/9/1805
Stephen Chapman	28/5	19/9/1805
Amos Armitage	29/5	19/9/1805
William McCausland	19/5	19/9/1805
Robert Willson	29/6	19/9/1805
Job Hughes	35/6	19/9/1805
Benjamin Brooke	36/6	19/9/1805
Ezekial James Jr.	32/5	26/9/1805
Isaiah Chapman	23/4	11/10/1805
James Hughes	22/5	11/10/1805
George Webb	23/5	11/10/1805
Andrew Moore	30/4	3/1/1806
John Siddons	33/4	3/1/1806
Isaac Penrose	32/4	13/1/1806
Charles Chapman	31/3	25/2/1805
Francis Wasley	18/5	24/7/1806
Andrew Cohoe	26/6	1/8/1806
Samuel Haines	35/3	2/8/1806
Benjamin Kester	32/3	1/9/1806
John Moore	27/4	5/12/1806
Jesse Teats	28/3	9/12/1806
Moses Hambleton	19/2	8/7/1807

Purchases

Ezekial Roberts	33/6	22/7/1806
Jonathan Gold	32/6	22/11/1806

Lease

Thomas Hilborn	34/6
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The above list may be incomplete, or readers may know that one or more of the people included was not a Quaker. If so, please let me know. For example, descendants of William Gold have said he was not a Friend.

Scott Township to the north of Uxbridge was surveyed in 1807, and Andrew Moore, Jeremiah Moore Jr., John Cohoe, and Gideon Vernon received grants there.

A challenge facing us is to determine which of the Friends who received

grants actually settled on their properties, and how long they stayed.

We do know that the Yonge Street settlement was quite well established by the time that Uxbridge was surveyed, and that many of those who got grants in Uxbridge were already living in King or Whitchurch Townships. In a sense, Uxbridge just became a branch or satellite of the Yonge Street colony.

The History of the Town of Newmarket, page 12, says "that an old trail which wound it tortuous way across from Yonge Street by way of Vivian to Uxbridge, was used by a number of newly arrived Quakers, who, in the winter of 1804, on snowshoes, made their way to Uxbridge as yet marked on paper only, and selected their Crown lots. This party, in part at least, consisted of Jonathan Gould, Stephen Hilborn, Charles Chapman, Robert Willson, Elijah Collins, and Mordecai Widdifield".

No doubt some of the friends came over to Uxbridge to check things out when Major Wilmot was surveying. However, there are people listed above who certainly didn't come with that group in the winter of 1804 as they were still in Pennsylvania.

Clayton Webb in Reminiscences of Former Days said his family came in the spring of 1806 to Canada with the families of Henry Rose, Jonathan Gold, John Hilborn and Jesse Teats.

A document dated in Catawissa, Pennsylvania, January 10, 1805, stated that the following intended to emigrate to the Province of Upper Canada that year: Samuel Siddons, James ?, Isaac Penrose, Job Webb, Charles Chapman, Stephen Chapman, and Isaiah Chapman. So at least Jonathan Gold and Charles Chapman were not in the Yonge Street area in the winter of 1804-05.

However, the above document does say that Thomas and Amos Hilborn, William Gold and others had left for Canada in the fall of 1804. Thus they were here when Mr. Wilmot was surveying.

An article printed in the Uxbridge Journal of June 8, 1870, under the title "Uxbridge Village, Its Rise and Progress" discusses possible first settlers. It says, "Soon after the survey, in the fall of 1805,

Mr. Elijah Collins moved in from Pennsylvania and settled in Lot 21 in the 5th Concession, thus being the first settler in the neighbourhood". He had patented his lot on September 19, 1805.

"The next settler was William Gold who also came in the winter of 1805". As mentioned earlier, we know that he had actually left Pennsylvania in the fall of 1804, and had received his Uxbridge grant on April 13, 1805.

"The third settler was Thomas Hilborn" who had also come north from Pennsylvania in the fall of 1804.

Thus, it at least looks like there were settlers in the north-east part of the township by the fall of 1805, and they had access to the Yonge Street area by travelling along the trail that ran along the present Vivian Road and through Bogartown. It would then have been a crude trail brushed through the forest, and winding around hills and wet areas.

In a speech made in Uxbridge in his later years, Joseph Gould gave a list of the first settlers probably made from having talked with some of them when he was a young man, and from knowing where others

were farming when he was growing up. The list is as follows: Robert Willson, Lot 29/6; Joseph Collins, Lot 30/6; Jonathan Gold, Lot 32/6; Ezekial Roberts, Lot 33/6; Thomas, Stephen and Amos Hilborn, Lot 35/6; George Webb, Lot 19/5; Elijah Collins, Lot 21/5; Charles and Isaiab Chapman, Lot 28/5; William Gold, Lot 31/5; Ezekial James, Lot 32/5; Samuel Haines, Lot 34/5; Job Webb, Lot 35/5; and Samuel Siddons, Lot 33/4.

The Hilborns who had originally leased Lot 34 in the 6th had moved next door to Lot 35. Joseph Collins had moved from Lot 34/5 to Lot 30/6. Samuel Haines had sold Lot 35/3 and had bought the above Collins lot. George Webb had bought Lot 19/5, and so the buying and selling of lots and moving about was underway.

About 1830, Elijah Collins moved to Whitchurch Township. William Gold had moved over to Whitchurch about 1820. He was a brother to Jonathan Gold, and they were both sons-in-law of Thomas Hilborn.

Joseph Collins Jr. was killed in his mill in 1815. Ezekial Roberts was granted a certificate to Short Creek, Ohio, in 1817. In the 1830's, the Robert Willson family moved to Pickering Township. Robert's wife, Mercy, was a daughter of Charles Chapman. Samuel Haines moved to East Gwillimbury about 1837 to be involved with the Children of Peace.

The James Hughes family had settled in Uxbridge in November of 1805, but they sold in 1833 and moved to Pickering Township.

Job Webb sold his Uxbridge property in 1835. The George Webb family stayed in Uxbridge and a son William was on Lot 19/5 until the late 1840's. Some members of the Webb family moved to Pickering Township.

Jesse Teats had sold in 1808, although the Teats name was back in the township by 1850-51.

John Siddons' will was dated 1810, although the Siddons name was connected to the property until 1850. Samuel Siddons was listed in Whitchurch in 1837.

Ezekial James whose parents had settled on Yonge Street married Ruth Lundy in 1807 and they came to live on his



Joseph Gould

Uxbridge property.

Jonathan Gold, who had settled on Yonge Street bought his Uxbridge property in November of 1806 and moved here.

The names Gould (Gold) and James still continue in the Uxbridge area.

Like Thomas Hilborn, Charles Chapman came here with a grown family, and although the name is gone, descendants still live here.

The Uxbridge Journal reported in 1870 that Thomas Hilborn had been "very much respected in the neighbourhood, and was looked up to as the patriarch of the township. He was upwards of 60 years of age when he came to the area".

The core of the fledgling Uxbridge settlement consisted of the patriarch Thomas Hilborn with his sons and sons-in-law, William and Jonathan Gold; Charles Chapman and his sons and son in-law, Robert Willson; Joseph Collins Sr. & Jr.; Elijah Collins; George Webb and his nephew, Job Webb; Samuel Haines; Ezekial Roberts; Samuel Siddons; Ezekial James Jr., James Hughes and Jesse Teats. Of course we must not forget their wives and daughters who played an equal role in the settlement.

As has been suggested, there were other families beyond this core group who were in and out of the township in those early days. For example, the Cohoe family tree says that Andrew Cohoe's son John was born in Uxbridge Township in 1809, two years after the grant was received. Andrew's wife was Lydia Wasley, daughter of Francis Wasley, who had received a grant near the Cohoes in Uxbridge.

The above is basically just an introduction to the Uxbridge Quaker settlement. Many of the pieces of the puzzle are still to be located, and many, many hours of research lie ahead.

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Webb, Clayton Recollections of Former Days (Newmarket Historical Society Occasional Papers Vol. 1, No. 2)

From A Testament of Devotion

I wish I might emphasize how a life becomes simplified when dominated by faithfulness to a few concerns. Too many of us have too many irons in the fire. We get distracted by the intellectual claim to our interest in a thousand and one good things, and before we know it we are pulled and hauled breathlessly along by an overburdened program of good committees and good undertakings. I am persuaded that this fevered life of church workers is not wholesome. Undertakings get plastered on from the outside because we can't turn down a friend. Acceptance of service on a weighty committee should really depend upon an answering imperative within us, not merely upon a rational calculation of the factors involved. The concern-oriented life is ordered and organized from within. And we learn to say no as well as yes by attending to the guidance of inner responsibility. Quaker simplicity needs to be expressed not merely in dress and architecture and the height of tombstones but also in the structure of a relatively simplified and co-ordinated life-program of social responsibilities. And I am persuaded that concerns introduce that simplification, and along with it that intensification which we need in opposition to the hurried, superficial tendencies of our age. We have tried to discover the grounds of the social responsibility and the social sensitivity of Friends. It is not in mere obedience to Bible commands. It is not in anything earthly. The social concern of Friends is grounded in an experience - an experience of the love of God and of the impulse to saviourhood inherent in the fresh quickenings of that Life. Social concern is the dynamic Life of God at work in the world, made special and emphatic and unique, particularized in each individual or group who is sensitive and tender in the leading strings of love. A concern is God-initiated, often surprising, always holy, for the Life of God is breaking through into the world. Its execution is in peace and power and astounding faith and joy, for in unhurried serenity the Eternal is at work in the midst of time triumphantly bringing all things up unto himself. [110-111]

The Quakers and the Iroquois

By Elizabeth Taylor-Rossinger

[We include this short piece to whet your appetite for Chris Densmore's presentation at the annual meeting - Ed.] Last winter, Andre Rossinger and I had a conversation with George Miller, an Iroquois student at McGill. He gave us an overview of the Quaker influence on the Long house religion of the Six Nations Confederacy. We wish to share what we learned then.

The native people of Canada are experiencing a great renewal of their spiritual and cultural life; it sustains their efforts to win the human rights that they have been denied for so long. The Long house Religion of the Iroquois is one focal point of this renewal.

Quakers need to be aware of the part they played in the rebirth of the Long house Religion a century and a half ago. Late in the eighteenth century, the Seneca Indians of northern New York invited a small group of Philadelphia Quakers to come to their reservation and set up a model farm where the Seneca could learn modern farming practices. The venture brought the Seneca and the Quakers together in an atmosphere of mutual respect. At that time the way of life of the Seneca was disintegrating under the impact of the colonists' domination of their land. Their demoralisation showed itself in a rapid erosion of belief in their traditional values and customs, in the coming of drunkenness and reckless squandering of their resources, and in the weakening of social bonds. The central symbol of this decline was the supplanting of the hereditary chief of the tribe, Handsome Lake, by his half-brother. Handsome Lake, weakened by malaria and possibly psychological causes as well, kept to his bed in the Long house, rarely speaking and taking no part in the life of the tribe. However, he listened from his isolated resting place to the many conversations between the Quakers and his kinsfolk. Although he never joined in the discussion, he became familiar with the basics of Quaker religious experience. There are stories told about him which suggest that he sometimes went on

long journeys to a Moravian settlement where he studied the Bible.

His strange silence continued for several years. Then, one afternoon in the fall of, I believe 1801, he fell into a trance. He was as if dead for two hours. When he awoke, he related what had come to him in the ancient way, in a dream - a code of moral imperatives sanctioned by spiritual revelation in which traditional Iroquois religion, Quakerism and the Bible came together. The Quaker agricultural advisors recorded the deep impression this event made on them in their journals.

Handsome Lake's vision brought the moribund culture of the Seneca back to life. The tribe revitalised its sense of values; Handsome Lake was restored to his traditional place as chief of the Seneca. Most important of all, this revival assimilated what was of value to the Seneca of the culture of the invaders. As a result of Handsome Lake's vision the tribe gained the power to achieve a necessary but drastic change in their way of life. They moved from a situation in which the men hunted and the women farmed, to one in which the whole economy was based on farming without being cut off from their ancient roots. Thus they achieved a momentous breakthrough which is recognised as an exemplary event in Indian history. The new no longer destroyed the old, but helped it to be reborn.

This dream revelation is known as the "Code of Handsome Lake". Its influence spread beyond the Seneca until it embraced the entire Iroquois confederacy. It still possesses the power it had in the early 1800's, for it is the foundation of what is called the "Long house Religion" in the present time. The Long house religion practised on the Caughnawaga reserve is an exception. Its roots are exclusively in traditional Indian religion.

The Quakers are thus intimately involved in the continuing struggle of the Indians to keep their cultural and spiritual

heritage alive while neither losing themselves in the formidably un-Indian world, nor retreating from its challenge. American Quakers witnessed to this involvement in the early 1960s when they picketed the U.S. Army Corps of Engineers whilst it built a dam on Seneca land in violation of the oldest Indian treaty signed by the United States, the Pickering Treaty of 1794. The dam has put the major part of the Seneca homeland under water.

Quakers in Canada need to carry through this old commitment to the Indians in similar ways; for instance, we must support the Canadian Indians in their fight against the Federal Government's own version of the U.S. Army's dam - its grossly ill-conceived proposal for a "New Indian Policy".

Quaker involvement might possibly go further than that, however. Once Quakers mediated western culture to Indians at a time when their way of life was in danger of collapse. Now the shoe is on the other foot. Our culture is dangerously moribund and needs desperately certain spiritual values that are alive in Indian cultures. Quakers might attempt to mediate Indian values to our deathward-tending civilisation. This is possible for the same reason that it was possible for Handsome Lake to find useful support in Quaker experience: there are vital analogies between Quakerism and traditional Indian religion. Although I am not qualified to enlarge on this there is one thing I can say which is sufficient to make my point. Quaker experience of the "Inner Light", "that of God in every man", is Indian experience too. The Iroquois call this power Orenda. And as in Quakerism, this experience had its practical consequence in social and political structures. The Quaker meeting and the Iroquois Six Nations Confederacy are both models of democratic social organisation founded on reverence for the dignity and integrity of all human beings.

News & Notes

• **Changes to the Constitution for the 1995 Annual Meeting:** The following changes to the constitution of the Canadian Friends Historical Association have been recommended by the Executive for consideration at the Annual Meeting. Under the section "Officers", the proposal reads "The Officers shall consist of: members of the Canadian Friends Historical Association. The Officers shall be appointed at each Annual Meeting as follows:

- a) Chairperson (who shall be a member of the Society of Friends).
- b) First Vice-Chairperson (who shall be a member of the Society of Friends).
- c) Second Vice-Chairperson.
- d) Immediate Past Chairperson.
- e) Treasurer/Membership Secretary.
- f) Recording & Corresponding Secretary.
- g) Ex-officio members include the CYM Archivist & Librarian and the Editor of the Canadian Quaker History Journal."

Under the section "Terms of Service", the proposal reads "Two years, renewable for a second term."

Submitted by: Kathleen Hertzberg
Chairperson

Deaths

We were saddened to hear of the death of Leroy Jones, of Toronto, in June.

Anniversaries

• New York Yearly Meeting is marking its **300th Anniversary** with the publication of Quaker Crosscurrents: 300 Years of Friends in the New York Yearly Meetings edited by Hugh Barbour, Christopher Densmore, Elizabeth Moger, Nancy Sorel, Alison van Wagner and Arthur Worrall. This book includes the early history of the Canadian Meetings which were under New York Yearly Meeting. Expect to see a review of this book in the next issue of the Journal.

• **Yonge Street will be 200 years old in 1996!** Friends first settled along the longest

street in the world in 1801, and constructed the Yonge Street Meeting House in 1810. We will be sharing in the year-long festivities, and keeping you informed.

- This is the 100th anniversary of the **Doukhobor's burning of weapons** on Easter Day 1895, by which they declared their conscientious objection to military service. Subsequent persecution of the Doukhobors by the Tsar led Tolstoy to appeal for aid from the Quaker John Bellows of Gloucester. About 7,000 Doukhobors were settled in British Columbia in 1899 with the assistance of Canadian and Philadelphia Friends.

- Prof. Thomas C. Kennedy (University of Arkansas) delivered the 1995 Presidential Address of the Friends Historical Society (London, England) on the topic "What Hath Manchester Wrought". 1995 is the **centenary of the Manchester Conference**, a landmark of Quaker history and development.

- 1995 also marks the 40th Anniversary of the **Reunification of the three Yearly Meetings in Canada as the Canadian Yearly Meeting in 1955.**

News

- Proposals for papers on any aspect of Quaker History are invited for the eleventh biennial meeting of the **Conference of Quaker Historians and Archivists**. The meeting will be at Oakwood School in Poughkeepsie, New York, June 21-23, 1996. Send a one-page abstract to Charles L. Cherry, Department of English, Villanova University, Villanova, PA 19085. The deadline is December 31, 1995.

- **Elizabeth Rossinger** (author of one of the articles in this issue) is moving from Montreal to the family home in Fredericton, New Brunswick. Elizabeth requests assistance in sorting out the Quaker material in her basement before the move.

- The Uxbridge Friends Meeting House is in jeopardy. The local historical society is

seeking funding to replace the sill beams which have rotted and threaten the foundation of the structure. The meeting house was built in 1828. Contributions can be sent to the committee of the Uxbridge-Scott Museum.

Researchers

- Peter Brock and Thomas Socknat are preparing a book of **essays on peace** which we await with anticipation.

- Gordon Hawkins is writing a biography of **John Homes**, a former Pickering College teacher in the 1930s before becoming a distinguished Canadian diplomat and scholar.

- Larry Miller is writing a biography of **Clarence Pickett**, pastor of the Toronto Friends Meeting from 1913-1917, and editor of The Canadian Friend. Pickett gave his life in pursuit of peace.

- Allison McNaught is preparing her Ph.D. thesis at O.I.S.E. on the manner in which the **values of peace and non-violence are taught in Friends Schools**. She is utilizing the Dorland Collection for texts. Her father, Kenneth McNaught, is a history professor and author of the biography of J.S. Woodworth, and the Pelican History of Canada. He taught at Pickering College in the 1940s.

- Arlene Booth Hobson continues to work on a biography of her parents, **Raymond and Gracia Booth**. They were an American couple who came to serve in Toronto. Marilyn Nefsky of the University of Lethbridge has already prepared a short biography of Raymond Booth which we hope to publish.

- Thomas C. Hill is preparing an index of North American Quaker meetings. He requests information on the whereabouts of **Wayward Friends Records** i.e., records which are not on deposit in Quaker archives, but in private libraries/archives. Please notify Jane Zavitz-Bond who will forward the information. Hill's index is an important reference work.

Pre-Publication Notice

**Faith, Friends and Fragmentation:
Essays on Nineteenth Century
Quakerism in Canada** (Canadian Friends
Historical Association, Monograph Series
Number One, 1995) vi, 103 pp.

The Canadian Friends Historical Association is pleased to announce the publication of the first of its "Monograph Series". This collection of essays culled from the pages of the Canadian Quaker History Journal represents a new stage of development for the Association.

The Association has supported the collection of, and research into, Canadian Quaker history for 23 years. Its Newsletter (now Journal) has published a number of outstanding articles. The Journal, however, reaches only a small fraction of the individuals and libraries with an interest in Quaker history. Publication of these essays in book form will open public awareness both to the quality of the work being done in the Journal, as well as to the history of Friends in Canada.

The articles which comprise this volume document the central themes of Quaker history in nineteenth century Canada: early settlement, changes and development in Friends' faith, and the ultimate fragmentation of the Society as these developments led Friends in creative, but different directions.

This collection differs from standard historiographic treatments of Quaker history. The authors of the articles draw on disciplines as diverse as anthropology, medicine, social geography, sociology and theology. These different perspectives offer new and often surprising insights into the causes of the unfortunate separations of the nineteenth century.

The volume will be unveiled during a special event at Canadian Yearly Meeting at Pickering College, and can be ordered by mail anytime thereafter.

Price: \$10.00 for CFHA members
(includes postage & GST). Order from:

**Canadian Friends Historical Association
Pickering College
16945 Bayview Ave.,
Newmarket, Ont.,
L3Y 4X2**

Contents

Part 1

Early Quaker Settlement in Canada

- *Friends in the Niagara Peninsula 1786 - 1802* by Richard MacMaster
- *People of Providence, Polity and Property: Domesticity, Philanthropy and Land Ownership as Instruments of Quaker Community Development in Adolphustown, Upper Canada 1784 - 1824* by Gregory Finnegan

Part 2

Friends Travelling in the Ministry

- *Joseph Hoag and Travelling Under Quaker Concern* by Christopher Densmore
- *The Journal of Joseph Hoag - A Quaker in Atlantic Canada 1801-1802* edited by Christopher Densmore and Doris Calder
- *Visit of Isaac Stephenson to Upper Canada in 1824* edited by Carson Bushell
- *The "Faith History" of Jeremiah Lapp from his Journal* by Fritz Hertzberg

Part 3

Separations Among Canadian Friends

- *The Sociology of Separation in the Historical Experience of the Society of Friends* by David E. W. Holden
- *The Politics of Schism: The Separation of the Children of Peace* by Albert Schrauwers
- *Consensus Seeking, Factionalization and Schism in the Yonge Street Monthly Meeting* by Albert Schrauwers
- *"When Zion Languisheth": An Account of the 1881 Separation in Canada Yearly Meeting* by Kyle Jolliffe
- *A Canadian Separation in Two Parts* by David E. W. Holden

Canadian Friends Historical Association

Yearly Meeting Event:

Tatanya Pavlova

**“Keeping the Peace Within
the Former USSR:
A Russian Quakers
Reflections on Chechnya”**

to be held

Wednesday Evening, 7:30 pm,
23 August, 1995

at

**Sharon Temple
Historic Site and Museum**

18974 Leslie St., Sharon, Ont. (4 kms. north of Newmarket)

Tatanya Pavlova is a Russian Quaker and historian who specializes in seventeenth century English history. Once a devout member of the Russian Orthodox Church, she was attracted by what she read about early Quakers. She later came to know English Friends, and spent time at Pendle Hill where she became a member of the Religious Society of Friends. On her return to Moscow, she made her apartment available for a weekly meeting for worship, and in time, “became the face of Quakerism in Russia”. At this evening’s talk, she will draw on both her knowledge of the USSR, and Quaker testimonies, to reflect on the road to peace. The venue, the Sharon Temple, is an ideal place for the evening lecture. Built by the Children of Peace between 1825 and 1831, its pastoral setting sets it off from the urban areas which now crowd in around us. Peace, in all senses of the word, should be the apparent.

Notice of the Annual Meeting

of the

Canadian Friends Historical Association

at
Yarmouth Friends Meeting House
Sparta, Ontario

Saturday, 28th October, 1995

Welcome and coffee	9:45
Business Meeting	10:00
Lunch	12:00
Programme	1:00

Changes to the Constitution (see News & Notes, page 21 for details) will be discussed during the Business Meeting. The guest speaker for the afternoon programme will be Christopher Densmore, Associate Archivist at the State University of New York at Buffalo, and editor of the recently published Quaker Cross-currents: Three Hundred Years of New York Yearly Meetings. He will be speaking on:

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

Lunch will be provided at a nominal cost. Plan to attend! All welcome.
For more information, contact Jane Zavitz-Bond, Pickering College, Newmarket Ont.,
Tel. (905) 895-1700.

Directions: The Yarmouth Friends Meeting House is located in the village of Sparta, southeast of the town of St. Thomas. The Meeting House is a white frame building with a porch on the north edge of Sparta, on the west side of County Road 36.

