

Pickering College  
Newmarket, 1908  
No. 40

## CANADIAN QUAKER HISTORY

# Newsletter

CANADIAN FRIENDS HISTORICAL ASSOCIATION

ISSN 0319-3934

60 LOWTHER AVENUE, TORONTO, ONTARIO M5R 1C7

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Contents of the published articles are the responsibility of the authors.

Editors: Jane Zavitz  
Kathleen Hertzberg

Production by Kathleen Hertzberg  
Stephen Cheang  
Wim J. Van Veen

**Note:** THE NATIONAL LIBRARY OF CANADA has confirmed to CFHA that our Canadian Quaker History Newsletter has been assigned the International Standard Serial Number ISSN 0319-3934. The National Library of Canada was designated the Canadian Centre for the International serials Data System. As such it is responsible for assigning ISSNs to Canadian serials and submitting information about them to the system's central files in Paris. The purpose of the International Serials Data System is to provide an up-to-date record of world serial publications. Each serial is to be given a unique number (ISSN) to facilitate its identification, location and ordering.

This number will now appear each time on the top right-hand corner of the title (index) page of Canadian Quaker History Newsletter.

## Chairman's Report to 1986 Annual Meeting

There is always a tendency to feel that the work of an Association such as the Canadian Friends Historical Association should move along faster than it can or should and that projects on hand should be completed forthwith. However, when we look back at what has been accomplished in the fourteen years of our existence, we have every reason to remind ourselves that indeed much has been accomplished whilst recognising that there is still plenty of scope for research and presentation of aspects of Canadian Quaker history. We should be glad that there are still plenty of opportunities and material for younger people whose interest is caught by Quaker history and whom we would like to encourage through the Association to engage in research and writing. This is the main purpose of the Association and we are glad to keep the administration afloat and to maintain our membership.

The placement of the **Yearly Meeting Archives** in the vault at Pickering College and the founding of the **Arthur Garratt Dorland Friends Historical Collection** at Pickering College have become a new focal point for Canadian Quaker History. We are grateful to Pickering College for the space and encouragement and to Jane Zavitz, Albert Schrauwers, Rosemarie McMechan and others who are furthering both of these projects.

After so many summers of work made possible by grants and donations, we had all hoped that the long awaited and much needed **Index of the Quaker Records** would be ready for microfilming by now. We still need to be patient and thank Jane Zavitz and Rosemarie McMechan for the revision and corrections to the cards without which it could not be put into circulation.

Some material for the **Tenth Anniversary Project - the listing of Quaker Historic Sites & Burial Grounds** - has been collected. We would like to see a good photographer work for a concentrated period of time - say six months - on the booklet, if possible on a fee basis.

Several members have enquired how much has been done to further the **Oral Quaker History Project** - how many oral histories have been recorded. In spite of the fact that every Meeting in Canada was sent one tape and full instructions how to proceed, very few oral histories have been taken. Tom Socknat suggests that we attempt to get a grant to enable someone to work more intensively on obtaining oral histories before it is too late. We suggest that this Annual Meeting approve the Executive making appropriate enquiries and be given the authority to proceed with an application.

As yet a possible Canadian Quaker contribution to the international **Quaker Tapestry Project** has not got off the ground. The deadline for the completion of the tapestry has been set as 1988. So far suggestions for a theme have been - the Yonge Street Meeting House, the Underground Railroad, travelling in the ministry on horseback across the Prairies (Alma Moore Dale on "the spirited pair of cream horses"). Please contact Janet Chattin if you can help or have suggestions.

Through **Genealogical Enquiries** some new members are enrolled each year. We hope they will be sufficiently interested to keep up their membership and to further the work of the Association.

Throughout the year, a considerable amount of material, periodicals etc. is received, as well as correspondence which has to be answered. A list of current material is being circulated at this meeting in order to give members and idea of what is addressed to the Association.

Two items of interest have been brought to our attention. The **150th Anniversary of the McKenzie Rebellion** takes place in 1987. We have been invited to attend the preliminary planning meetings for this event. Some search has already been done on Friends' involvement. These pieces of history could be put together by someone interested and further research done.

Also in 1987, Friends will be remembering and discussing the **Richmond Conference of 1887** which issued the Richmond Declaration and was attended by Canadian Friends of the Orthodox Branch. David Holden sent us, earlier in the year, an article or chapter for his book on the Separations which discusses events which took place in the Pelham Quarterly Meeting at that time. I hope this meeting will encourage David to write something on the effects of the Richmond Declaration and the Richmond Conference which three Canadian Friends attended, perhaps as an editorial to an issue of the **Newsletter** which would contain his article. We would be happy if he would accept our invitation to be the speaker at the 1987 Annual Meeting - wonderful to have that already planned!

I would like to pay tribute to the work which David McFall has been doing during the year as our liaison with other historical societies, in particular the Metropolitan Toronto Area Heritage Group. His work has brought us news of all kind of interesting gatherings and information which would not have come our way. We look forward to his report.

The Toronto Historical Board has been planning a commemorative plaque for the Friends Meeting House on Maitland Street in Toronto (present home of the National Ballet of Canada). The Toronto Historical Board has been in touch with us regarding the wording of the plaque. Another plaque in process is one to commemorate the inventive work of Edward Rogers (inventor of the Rogers tubeless radio).

It is not always possible to have someone from the Association attend other historical-related gatherings. David McFall, Stanley Gardiner, Wim Van Veen and Jane Zavitz have represented us on several occasions.

For the first time, the notice and invitation to the 1986 Annual Meeting has been sent not only to all of our members, but also to Friends Meetings in the area, as well as to the local press and T.V. stations. We hope for a good turn-out to hear Christopher Densmore speak on the Journal of Joseph Hoag published as a supplement to Issue No. 39 of the Newsletter.

The printing of the brochure which has long been used in duplicated form, is very necessary. Funds should be allocated for this purpose. The updated text is available.

Thanks to all who contributed to keeping the CFHA very much on the map in 1986.

Kathleen Hertzberg

Errata: List of corrections to "The Journal of Joseph Hoag" published as a supplement to Issue No. 39 is included in this issue. Copies are available on request to those who purchased the supplement only.

**Fourteenth Annual Meeting of the Canadian Friends Historical Association, held at Pickering College, Newmarket, Ont., on Saturday, October 25th, 1986, at 10:00 a.m.**

**Present:** Kathleen Hertzberg - clerk; Albert Schrauwers; Jane Zavitz; Stan Gardiner; Wim J. Van Veen; Jadwiga Bennich; Dorothy Muma; Sandra Fuller; Gail Bauman; Robert Freeman; Arthur Clayton; Patricia Starr; Fritz Hertzberg; David McFall; Bertha Pollard; Rosemarie McMechan; Myra Pollard; Carolyn Ballard; David Holden; Joyce Holden; Kyle Jolliffe; David Pollard.

**Regrets:** Marguerite Johnson, Tom Socknat.

**Minutes** of the 13th Annual Meeting were approved as published.

**Business Arising:**

- a) **Quaker Tapestry:** There is no further progress regarding this matter. We hope there will be some action on this in the near future.
- b) **Index of Newsletter** has not yet been printed. Copies will be made for libraries and institutions on our list. Jane Zavitz & Kathleen Hertzberg will arrange for processing and distribution of the Index. We greatly appreciate the work of Stan Gardiner, which will be continued.

- c) **Index of Yearly Meeting Archival Records:** Revision is almost completed. Rosemarie McMechan & Jane Zavitz are working on completion of the Index and will arrange for microfilming as soon as possible. We very much appreciate the work of these two Friends. In reviewing the original work done on the Index, it was agreed that we must exercise care in the appointment of those who work in the name of CFHA on any future grant received for a specific purpose. We encourage Meetings to investigate the possibility of compiling a Meeting bibliography.
- d) **Tenth Anniversary Booklet:** Material is being collected by Kathleen Hertzberg and Barry Thomas. A notice will be placed in Canadian Friend asking for photographs of Canadian Quaker historical sites. We need a list of such sites and their locations. We should perhaps aim at making this our Fifteenth Anniversary project.
- e) **Constitution:** Kathleen Hertzberg & Dorothy Muma will go over the draft constitution and make a new draft for presentation at the next Annual Meeting.
- f) **Microfilm Reader & Printer:** Funds are still being collected. CFHA has \$600 on hand which will be forwarded to the Collection immediately. Other funds are available from the Records Committee of Canadian Yearly Meeting. Jane Zavitz is proceeding with the purchase.
- g) **Hicksite Cemetery, Yonge Street:** The Deed is in process of being transferred to the Town of Newmarket. The town has assigned care of the cemetery to the local LACAC organization and Sandra Fuller gave a report on the work of that group. Pickering College has agreed to store the gravestones over the winter so that work can be done on them. Work also needs to be done on the site. CFHA has \$165 on hand for this work and this will be handed over to the LACAC immediately. Work is urgent as the surrounding area is now zoned commercial. CFHA is requested to consider appropriate wording for the historical plaque.

**CFHA Annual Meeting 25.10.86**

**Reports:**

- a) **Chairman:** Report attached.
- b) **Treasurer:** An Interim statement was presented by the Treasurer. This statement will be brought up to date at our fiscal year-end October 31st, and audited by Stan Gardiner. It was approved that new signing officers will be the Chairman Kathleen Hertzberg, Treasurer Dorothy Muma, and David McFall. The bank account will be transferred to the Province of Ontario Savings Office, St. Clair Ave. West, Toronto. The Audited statement will be attached to these Minutes.
- c) **Membership Secretary:** Report attached. Appreciation was expressed for the ongoing work of Marguerite Johnson and for her assistance in Newsletter mailings. There are a number of members who are several years in arrears. A Final Notice will be sent to these members now. Sample copies will again be sent to Meetings in Canada who do not have memberships, encouraging them to become members.
- d) **Oral Histories:** There is nothing new to report. It was suggested that Stuart Starr might be able to provide information for prospective oral histories. Bob Freeman and Kyle Jolliffe expressed their interest in assisting with the project.
- e) **Genealogical Enquiries:** Wim Van Veen reported that he has make a list of all enquiries between 1975-86 which now total approximately 230. Enquiries are referred to Bill Britnell for research. Initially, enquirers are referred to the Archives in Toronto. Appreciation was expressed for the work of Wim Van Veen, and Albert Schrauwers, who has dealt with enquiries coming to the Collection at Pickering College.

**Nominations:** The attached slate was approved.

Kathleen Hertzberg was encouraged to list the tasks which the chairperson/clerk is required to fulfil in order to make known the work involved in maintaining and promoting the CFHA. This would assist others considering nomination for the position.

**The Dorland Collection** is being well-used and interest continues. Jane Zavitz will be available by appointment.

We adjourned at 12:00 noon for lunch, to reconvene at 12:45 p.m.

**Newsletter:** Kathleen Hertzberg stressed the amount of work that is involved in editing & producing the Newsletter. Wim Van Veen offered to assist with proofreading.

**Liaison with Other Historical Societies:** David McFall reported, and copy is attached. He brought to our attention the 150th anniversary of the McKenzie Rebellion and suggested that we do an item from the perspective of Friends.

**Brochure:** There is an on-going need for a good publicity brochure about CFHA. The current draft needs art work.

The meeting adjourned.

We reconvened at the Yonge Street Meetinghouse to hear a talk by Christopher Densmore on **Joseph Hoag - His Travels in the Quaker Ministry Under Concern in the Maritimes 1801-1802.**

**Canadian Friends Historical Association  
Financial Statement for the Year Ended October 31, 1986**

1985

Nov. 1	Balance at Bank			\$5,068.74
	<b>Receipts:</b>			
	Memberships		\$537.00	
	Donations: General	\$383.00		
	Access to Records	70.00		
	Arthur G. Dorland Collection	220.00		
	Hicksite Cemetery	<u>165.00</u>	838.00	
	Sales of Bulletins		20.00	
	Bank Interest & Exchange		<u>194.70</u>	<u>1,589.70</u>
				6,658.44
	<b>Payments:</b>			
	Bulletin Production		\$599.27	
	Postage & Stationery		58.54	
	Ontario Historical Association			
	Membership		15.00	
	Transfer of allocated donations:			
	Town of Newmarket re: Hicksite			
	Cemetery		165.00	
	Arthur G. Dorland Collection		100.00	
	Grant to Arthur G. Dorland Collection			
	re: microfilm reader		500.00	<u>1,437.81</u>

1986

Oct. 31	Balance at Bank			\$5,220.63
				=====

Audited 1976 December 9. All in good order.

Stan Gardiner (Auditor)

**Canadian Friends Historical Association Membership**  
**to October 1986**

1. The Canadian Friends Historical Association Membership Report for 1986 shows a total of 156 Members as follows:

General Memberships	57
Senior Memberships	41
Life Memberships	20
Student Memberships	2
Meeting Memberships	7
Library Memberships	15
Corporation Memberships	6
Honorary Memberships	3
Newspapers on exchange basis	5
<hr/>	
Total Membership	156

2. Total Paid-Up Memberships	99	
Total Expired Memberships	57	156
	<hr/>	

Marguerite Johnson  
Membership Secretary  
14 October 1986

Canadian Friends Historical Association

Approved Nominations for Year 1986 - 1987

Chairman:	-	Kathleen Hertzberg
1st Vice-chairman	-	Jane Zavitz
2nd Vice-chairman	-	Barry Thomas
Treasurer	-	Dorothy Muma
Membership secretary	-	Marguerite Johnson
Newsletter editors	-	Jane Zavitz
		Kathleen Hertzberg
Newsletter Production	-	Wim J. Van Veen (proofreader)
		Bob Freeman (mailing)
Newsletter Index	-	Stan Gardiner
Convenor of Historical Research	-	Christopher Densmore
		Tom Socknat
Convenor of Publications	-	Steve Kent
Quaker Oral Histories	-	Peter Chapman
		Kyle Jolliffe
		Fritz Hertzberg
		Bob Freeman
		Jane Zavitz
Canadian Friend & Quaker Historical Periodicals	-	a nomination welcome
Genealogical Enquiries	-	Wim J. Van Veen
		Bill Britnell
		Albert Schrauwers
Liaison with Canadian Yearly Meeting Records Committee	-	Clerk of Yearly Meeting Records Committee
Liaison with Ontario Genealogical Society	-	Wim J. Van Veen
		Stanley Gardiner
Liaison with Arthur G. Dorland Friends Historical Collection	-	Jane Zavitz
Liaison with Toronto Monthly Meeting Library	-	Clerk of TMM Library Committee
Liaison with other Historical Societies	-	David McFall
Liaison with University of Western Ontario	-	Ed Phelps
Nominations	-	Executive Committee
Members at large for the Regions	-	Ottawa - Hilda Eames
		Western - Jo Awmack
		Arnold Ranneris
		Margaret McGruther
		Maritimes - Doris Calder
		U.S.A. - Elizabeth Moger

### Genealogical Enquiries

List of names searched under the auspices of Canadian Friends  
Historical Association - 1975 - 1986.

Prepared by Wim J. Van Veen. (10th Mo. 1986).

**A**  
Alston- 136,149  
Allen- 145  
Amans- 55  
Anderson- 201  
Armitage- 78  
Awmack- 163

**B**  
Bacon- 42,107  
Bailey- 201  
Baker- 53  
Ballard- 208  
Beckell- 110  
Bell- 218  
Benedict- 39,184  
Bergen- 2  
Betts- 106  
Birchard- 215  
Birdsall- 221  
Blagborne- 119,173  
Bostwick-157  
Bowerman- 19,29  
Bowlby- 95  
Bowman- 129  
Brant County- 105  
Brewer- 4,9,26  
Brintnell- 117  
Brock- 134,207  
Brook- 65  
Brown- 26,34,80,83  
Bull- 51,55  
Burns- 159  
Burwell- 36

**C**  
Card- 25,114,197  
Carter- 130  
Case- 64  
Chantler- 102,224

Chapman- 206  
Chase- 79  
Chilcott- 35  
Christy- 55  
Clarke- 23  
Cole- 75  
Connell- 147  
Cornell- 148  
Cronkhite- 180

**D**  
Dailey- 44  
Davidson- 63  
Degeer- 74  
DeLong- 5  
Dennis- 65,173  
Derbyshire- 26,31  
Detlor- 91  
Dingham-189  
Doan- 6,20  
Dow- 220,227  
Dunn- 137,150,178  
Durinda- 173

**E**  
Elizabethtown Tp- 126  
English- 30

**F**  
Finnestry- 147  
Fothergill- 13  
Frail- 44  
Frank- 46

**G**  
Gager- 147  
Garner- 122  
Garratt- 73,160  
Goodman- 98  
Gregston- 210

Griffin- 147  
Gronkhite- 156  
Gurney- 89

**H**  
Hacking- 209  
Haight- 93,118  
Hambleton- 189  
Hannan- 48  
Hanson- 83  
Harman- 115  
Harris- 103,107  
Hayes- 31  
Heacock- 17  
Heaton- 59  
Henderson- 61  
Hicks- 26,111  
Hilborn- 16,22  
Hill- 127,205  
Hollingshead- 52  
Hoover- 115  
Hopkins- 130  
Horsley- 24  
Howland- 126  
Huff- 59,84,194  
Hughes- 61,81  
Hunter- 94  
Hutchinson- 49

**I**  
Irwin- 45,176

**J**  
James-22  
Jones- 169

**K**  
Kester- 193  
King Tp- 83,109,115  
Kipp- 48,56

Knight- 12

**L**

Lapp- 82,87  
Latta- 32  
Lee- 31,70  
Leitch- 169  
Lewis- 112,209  
Lloyd- 14,17,76  
Losee- 84  
Louks- 57  
Lount- 58  
Lundy- 7,80  
Lynde- 40

**M**

Main- 68  
Mann- 147  
Mansfield- 44  
Mariposa Tp- 54  
Markie- 199  
Mathews- 58  
Michel- 139,152  
Mills- 84  
Millgate- 191  
Mitchel- 195  
Mitchell- 139,152  
Moon- 192  
Moore- 42,46  
    Jeremiah- 211  
    Martin- 168,175  
    Samuel- 161  
    William S- 172  
Mott- 167,177  
Muma- 193  
Mundy- 104  
Mustard- 3

**Mac**

McKenna- 24  
McStay- 30

**N**

Neath- 201  
Negro Settlement- 47  
Newmarket area- 41,88  
Newton- 191  
Nickerson- 164,170  
Noggett- 201  
Norman- 48  
Norwich- 127

**O**

Oliver- 68

Orton- 184  
Outindyke- 204

**P**

Palmer- 120,166,182  
Parish- 142,155  
Pattison- 37,124  
Payne- 79  
Peckham- 116  
Pearson- 18,222,226  
Pelham Corners cemetery- 173  
Pelham Evangelical Friends- 101  
Pelham Haist Road Cemetery- 173  
Pelham Tp- 110  
Penrose- 8,66,213  
Pettit- 201  
Phillips- 20,60,88,115  
Pitman- 32  
Pratt- 68,77

**Q**

Quantz- 53

**R**

Randall- 21  
Reid- 185  
Richardson- 13,21  
Robbins- 182  
Roberts- 20  
Roblin- 198  
Rogers- 10,15,72  
    King Tp- 109  
    Isaac- 212  
    Joel- 179,186,188,196  
    Mayflower- 214,217  
    Salomon- 181  
Rolfe- 57  
Roy- 201

**S**

Sanderson- 81  
Saunders- 171,174  
Schooley- 183,190  
Selby- 60  
Selig- 44  
Shaver- 122,135  
Shotwell- 173  
Smith- 1,201  
Soules- 58  
Spencer- 140,153  
Srigley- 165  
Starr- 71  
Steele- 48  
Stevenson- 169,202

Stouffer- 99  
Stover- 38,47,99  
Sutton- 225  
Switzer- 62

**T**

Taylor- 173,213  
Templeton- 68  
Terrill- 181  
Terry- 203  
Thew- 11  
Tomlinson- 141,154  
Tripp- 50,84

**V**

Valentine- 216  
Vanderburgh- 195  
Van Valkenburg- 62  
Veley- 62  
Vernon- 200  
Vickers- 76

**W**

Waldie- 100,123,131  
Wallace- 63  
Ward- 173  
Waite- 125  
Watson- 18  
Weatherhog- 11  
Webb- 90,121  
Webster- 38,113  
Welland Ave & Effingham  
    St. cemetery- 173  
West- 187  
Weston- 68  
White- 69  
Widdifield- 28,64  
Williams- 68  
Willson- 119  
    Hampden D.- 173  
    John- 138  
Wing- 31,39  
Winn- 132  
Wintersteen- 74  
Welburn- 49  
Woolley- 27  
Wright- 86  
Wunacott- 57

**Y**

Yarnall- 66  
Yerks- 33

### **Liaison with other Historical Societies**

It was my privilege to act as the contact person for this association with the Metropolitan Toronto Area Heritage Group which is commonly called the Umbrella Group. It is an informal organization which meets four times a year and is made up of representatives of about forty Societies. It provides an opportunity for each person to tell about their Society's activities. An example of the benefit of the project was in regard to the proposed extension of Front St. to encroach on Old Fort York. Members were requested to write to City Council setting out their objections. The response was so extensive that City Council has passed a resolution disapproving of the project.

A report of last year's annual meeting appeared in both the Ontario Historical Society and the York Pioneer newsletter. An announcement of this meeting was made at the York Pioneer meeting.

Two plaques are being erected by the Toronto Historical Board which are of particular interest to Friends. One will be at the Maitland St. Meeting House and the other is in honour of Ted Rogers who was prominent in early broadcasting. At this time no date has been set for the unveiling of either plaque.

The year 1987 will mark the 150th Anniversary of the McKenzie Rebellion and it is hoped that this association will participate in the programs.

A. D. McFall

**Joseph Hoag and Traveling Under Quaker Concern: Interpreting the Sources.** A talk before the annual meeting of the Canadian Friends Historical Association, Newmarket, Ontario, October 25, 1986.

In January 1801, Joseph Hoag left his home and family in Vermont and undertook a religious journey to visit Friends and others in New England, Nova Scotia, New Brunswick and Prince Edward Island. His trip took twenty months, nine of them spent in Atlantic Canada. This afternoon I want to use the account of Hoag's visit to the Maritimes as the basis for a broader discussion of Quaker custom and practice.(1)

The trip was not an unusual one for an acknowledged minister of the Society of Friends. During his lifetime, Hoag undertook several extensive journeys. In 1823, he began a journey which took twenty-one months and covered 7,600 miles. He began his last major religious visit in 1842, in his eighty first year, traveling to Indiana and Iowa before returning to Vermont in 1844. Other Friends were equally active. Quaker men and women, for gender was not seen as a qualification for the ministry, might feel called to visit all meetings within the compass of their own quarterly or yearly meeting, or make extensive visits to other yearly meetings and quite a few, like Hoag, visited all or virtually all, Quaker meetings in North America.

And Quakers often kept journals. The Journal of Joseph Hoag is a fascinating document and the most complete account of the Quaker settlements that flourished briefly in Nova Scotia and New Brunswick in the late 18th and early 19th century. It is also a bit of a textual problem because after Hoag's death, there was a schism among the Wilburite Friends and both sides published a their own edition of the journal. A manuscript copy of the journal in the Quaker Collection at Haverford College in Pennsylvania includes some brief sections that were left out of both printed editions. The transcription of the journal in the Canadian Quaker History Newsletter is an attempt to provide the fullest possible version of the portion of the Hoag journal covering his travels in the Maritimes. Although the principle reason for printing the journal is as a document of a little known period in Canadian Quaker history, I think that Hoag's description of life and religion in the Maritimes will be useful for Canadian historians who may have no specific interest in Quaker history.

To understand the journal, we must begin by understanding the nature of the ministry in the Society of Friends. Robert Barclay's Apology for True Christian Divinity which was held by generations of Friends as the summation of Quaker religious thinking, held the proposition that all have access to the inner light.(2) People had direct access to religious truth. However, it did not necessarily follow that everyone was equally able to recognize the true leadings of the spirit or that everyone was

called upon to minister to others. The early Quakers wanted to avoid the plight of the Ranters for whom all leadings appeared equally valid-- if everything is valid then nothing is valid. The Quaker solution was to hold up individual experience to the collective experience of the meeting. The monthly meeting could recognize as "ministers" those who spoke and appeared to be on the right path. Those so recognized spoke with some authority as representatives of the Society of Friends. However, the practice of recognizing certain people as having spiritual gifts could be a source of tension within the Society. The balance between the authority of the ministers and elders and the corporate authority of the meeting, or between either and an individual, could degenerated on one hand into an anarchy of belief and behavior and on the other to an oppressive rule by elders. This is, in part, what the David Willson separation in the Yonge Street was about.

Hoag was led to the conviction that he should visit New England and the Maritimes. As a minister, he could make such journeys but only with the permission of his monthly and quarterly meetings and then he would travel with a certificate attesting to meeting approval or "unity" with his concern. In Hoag's case, some Friends were uneasy with his request and delayed approval. It is significant that although Hoag was satisfied in his own mind that his request was right, he waited for action by his meeting. Hoag recognized both the authority of his meeting and the religious nature of its deliberations.

Traveling ministers were accompanied by a companion. For most of his journey, Hoag traveled with Joseph Wing from New England. After Wing returned home from Nova Scotia, Hoag traveled with local Nova Scotia Friends. Hoag probably received some support from his home meeting and from Friends along the way, but would have rejected any assistance that would have implied payment for preaching. In the Society of Friends, women could also be acknowledged ministers as was Joseph's wife Huldah. Quaker women were used to managing farm and home during their husbands' absence, and Quaker men managed during their wives' absence.

A primary motivation for many Quaker journeys was to visit other Quaker meetings, particularly those in remote areas, but traveling Quaker ministers also "appointed" meetings among non-Quakers. Hoag also had some knowledge the situation of Quakers in Nova Scotia and New Brunswick. His neighbor in Vermont, Timothy Rogers, who with other members of the Ferrisburg meeting would be an early settler at Yonge Street, had traveled there in 1795 as the companion of Joshua Evans, a Philadelphia Friend.

Some people seem to have the idea that the Society of Friends was a closed system in this period. Quaker did see themselves as a "peculiar people" and were distinguishable by their plain speech and dress, but at all periods in Quaker history, the Society was strengthened by "convinced" Friends. One problem with church history is defining religious affiliation. If we narrowly construe Quaker influence as limited to those who actually appear

in the records of the meeting as members, we miss the reality. Here I must move forward in time to the 1870-71 Census of Canada which listed 7,106 Quakers in Ontario. At that time, the Hicksite Genesee Yearly Meeting counted 1,079 Canadian members (1868), and the Orthodox Canada Yearly Meeting counted 1,641 members. We get a total reported membership of some 2,700 Friends, set against a census count of more than 7,000. While some of those 7,000 may have had little real contact with the Society, they all presumably felt an affinity with the Quakers. (3)

Hoag is a representative of the what is sometimes referred to as the "Quietist" tendency in the Society of Friends. Hoag's journey and his preaching were done under the leadings of the spirit. Hoag strove to be faithful to the leadings of the spirit and on three occasions during his travels in Canada felt a great distress in his own mind when he feared that he was acting on his own initiative, trusting to his human understanding, rather than attending to his leadings. His feelings of distress are ultimately resolved by his submission to the will of the Lord.

Friends traveling in the ministry have sometimes been referred to as "missionaries." I am not entirely comfortable with this designation. I think of missionaries as people who go out seeking to convince others of a particular system. In Hoag's case, the beginning point of his labors was obedience to the spirit. Also I think that Hoag is not attempting to make people into Quakers. He certainly believed in the correctness of Quakerism, but the results of his preaching were not new Quaker converts-- there is only a single mention in the account of a family joining with the Society of Friends as a result of his activities-- but to have people attend to their own spiritual well being. It is therefore difficult to judge the impact of Hoag on his listeners.

Hoag's journal is the most extensive account we have of the Quaker settlements in Nova Scotia and New Brunswick in the early 1800s, but perhaps its value is even more as an account of Quaker attitudes toward non-Quakers, and of the state of religion in the Maritimes during a period of considerable religious awakening. If we focus solely on Hoag's Quakerism, we risk missing the fact that at that period, Hoag was only one of a number of itinerants traveling through the Maritimes representing the Methodists, Baptists, New Lights and other influences.

Hoag characterizes many of the non-Quakers he encounters as "tender" and "loving" toward Friends and receptive to the truth. The most intriguing reference in the account is to three groups of people living on the St. John River above Frederickton who have adopted Quaker-like forms of meeting, have rejected the necessity of water baptism and allow women to preach in their meetings. This is not the only example of a group adopting Quaker forms apparently independently of the influences of the Society. The Nicolites in Maryland in the late 18th century eventually joined with the Society of Friends and early Quakers traveling in the ministry in New England ran across similar groups meeting after the manner of Friends. The Quakers

themselves are sometimes considered to be the English form of European "Anabaptists", that is that Quakers are closely related to the Mennonite and Amish. However, there is no direct connection between the Anabaptists of the 1520s and the first Quakers of the 1650s. As an aside, George Fox was not the founder of Quakerism in the sense of a Joseph Smith or Mary Baker Eddy, but more of one who had the organizational genius to bring together various like-minded groups. Had George Fox never lived, there would have been something very like the Quakerism we know today arising in England at that time.

Part of Quaker spirituality can be seen in the attitude of Quakers toward the Native Americans. Much of the early Christian-Native American contact was colored by the idea of the exclusivity of the Christian religion. The Indians had no Bible, and were cut off from salvation. The Quaker concept, as presented in Barclay's Apology for True Christian Divinity held the universality of the saving light. An Indian who heard Hoag in New Brunswick placed his hand on his heart and said, "I could not understand every word, but I felt him here." The Quakers perceived the Native Americans as having valid spiritual insights and as being receptive to the leadings of the spirit even though they may have lacked knowledge of the Christian religion.

Hoag's generally positive attitude toward religious people did not extend to those he referred to as "priests." In the Quaker sense, the term "priest" referred to those who took payment for preaching and also to those who set up outward forms as more important than inner spiritual life. Hoag often held meetings in Baptist and Methodist meeting houses though at first he felt some discomfort when sitting in the pulpit of the Methodist church in Halifax like a "priest." Hoag also did not care to engage in disputes over matters of religious doctrine, and was plainly annoyed with a group of Swedenborgians who wanted to argue with him. Quakers mistrust the professionally religious. Hoag's greatest condemnation and sorrow, however, is reserved for those that know the truth but do not follow it, particularly irreligious people who were once Friends. Again, the point seems to be that faithfulness to the leadings of the spirit is more important than particular forms and doctrines. Quaker tolerance for divergence in religious sentiment does not mean indifference. Hoag did hold to specific theological positions, and at several points speaks against the doctrine of "once in grace, always in grace" that was held by some of the New Lights. I'm afraid Hoag did not think too much of David Willson and the Children of Peace who he encountered at Queen Street in 1824. "[H]ere are a number who have dissented from Friends, and gone into wild Ranterism." (4)

Hoag's journey probably strengthened the Quakers in Dartmouth, Nova Scotia, where Friends from Nantucket settled in the 1780s, and the newer Quaker meeting in the Annapolis Valley that was an off-shoot of the Dartmouth Meeting. There is evidence

in the manuscript journal of Timothy Rogers that Quaker community in the Annapolis Valley flourished for some years after Hoag's visit. How long the Nova Scotia Quakers remained is not clear. The record book of the Dartmouth, Nova Scotia, meeting ends in 1798. Presumably there were records kept after that time, but there whereabouts is unknown. But the Society of Friends as an organized religious body died out in Atlantic Canada in the early 1800s-- at the same time it was expanding rapidly in Upper Canada. There are now Quaker meetings in Nova Scotia and New Brunswick, but not descended directly from those early meetings. I wonder, however, what became of those groups of people meeting Quaker-like up the St. Johns River. Perhaps those groups, or their members, were ultimately absorbed by the Baptists or the Methodists, but may have retained some of their older attitudes. There are significant ways in which Quakers, Methodist and Baptists resemble one another.

Traveling Friends like Hoag helped tie together the Society of Friends. By the time Hoag visited Yonge Street in 1823, he had visited virtually every Quaker meeting in North America from Nova Scotia to North Carolina and from Nantucket to Indiana. Hoag would have known many of the Yonge Street Friends, some of whom had been his neighbors in Vermont years before. Friends traveling reinforced Quaker unity in North America and with Friends in Great Britain. Friends traveling from Yonge Street in the ministry and to the Quaker Half-Yearly and Yearly Meetings as representatives of the local meeting also reinforced the sense of Quaker identity.

I don't have figures on the number of traveling Friends who visited Yonge Street, but I have seen a list kept by a member of the Orthodox Friends meeting in Shelby, New York, a small rural meeting, from 1836 to 1860. During this time, 113 traveling Friends visited Shelby, four or five a year.(5) I assume that a meeting like Yonge Street would have had many more Friendly visitors. Certainly Elias Hicks, Joseph Hoag and Edward Hicks stood in this meeting house. Some of you may be familiar with Edward Hicks as the painter of the "Peaceable Kingdom."

Many Friends like Hoag kept journals. Literally hundreds have been printed. Others exist only in manuscript in libraries and historical societies. Others possibly exist in private hands. At least two members of this meeting left "writings" which may still exist. Samuel Hughes, who left the Society of Friends in 1812 with David Willson but returned to the Society in the late 1830s, left writings after his death in 1856 with the hope that they be published. Anyone knowing of Hughes' writings, either published or unpublished, please let us know. John Watson (1779-1865) also left "writings," some of which seem to have been published by 1872 but I have never been able to locate them.(6)

Most of these journals were written by Friends like Hoag who were acknowledged ministers and often they document travels in the ministry. Some are literary classics, some are little more than tallies of meetings visited. Too often, because these journals

were often written for the encouragement of the rising generations, the journals concentrate on religious life and say to little about the daily lives of their authors. Hoag and many of the other Quaker journalists of this period were farmers and artisans, but one learns very little about Hoag's daily activities from his journal. While we value deeply the view of Quakerism provided by Hoag's Journal, the history of the Society of Friends is also expressed in the collective deliberations of the Quaker meeting, in the controversial pamphlets of a David Willson, and in the diaries and account books of those many Friends who were not called to the ministry, but who within the Quaker scheme of things, participated in both the business and the spirituality of the meeting.

(1) See the Canadian Quaker History Newsletters, Supplement to Issue No. 39, July 1986.

(2) See the Fifth and Sixth Proposition in Robert Barclay Appology for the True Christian Divinity; Barclay's Anarchy of the Ranters also sets forth the early Quaker position on church discipline.

(3) See Census of Canada 1870-1871. Ottawa: I.B. Taylor, 1873, Volume 1, Table II, "Population by Religions." Quaker figures from the printed minutes of Genessee Yearly Meeting for 1868 and of Canada Yearly Meeting for 1871.

(4) Joseph Hoag Journal. (1861), p. 253.

(5) Derived from a "List of public friends names and their places of residence, that have visited the Shelby Meeting when traveling in the ministry since the 5th month of the Year 1836" in the Randsome Family Papers NM19.75 at the New York State Historical Association, Cooperstown, New York.

(6) The minutes of the Representative Meeting (also known as the Meeting for Sufferings) of Genessee Yearly Meeting refer to unpublished writings of Samuel Hughes (6Mo. 15, 1848) and of John Watson (6Mo. 11th, 1872). In reference to Watson, the Representative meeting reported that "A portion of the writing of John Watson (deceased), formerly of King[?], York County, Ontario, were presented to the meeting. Information being received that copious extracts had been taken therefrom and published, the meeting is united in passing them by." A memorial to John Watson is included in the printed minutes for Genessee Yearly Meeting for 1866.

Christopher Densmore  
Associate Archivist  
State University of New York at  
Buffalo  
(716) 636-2916 or 688-2001

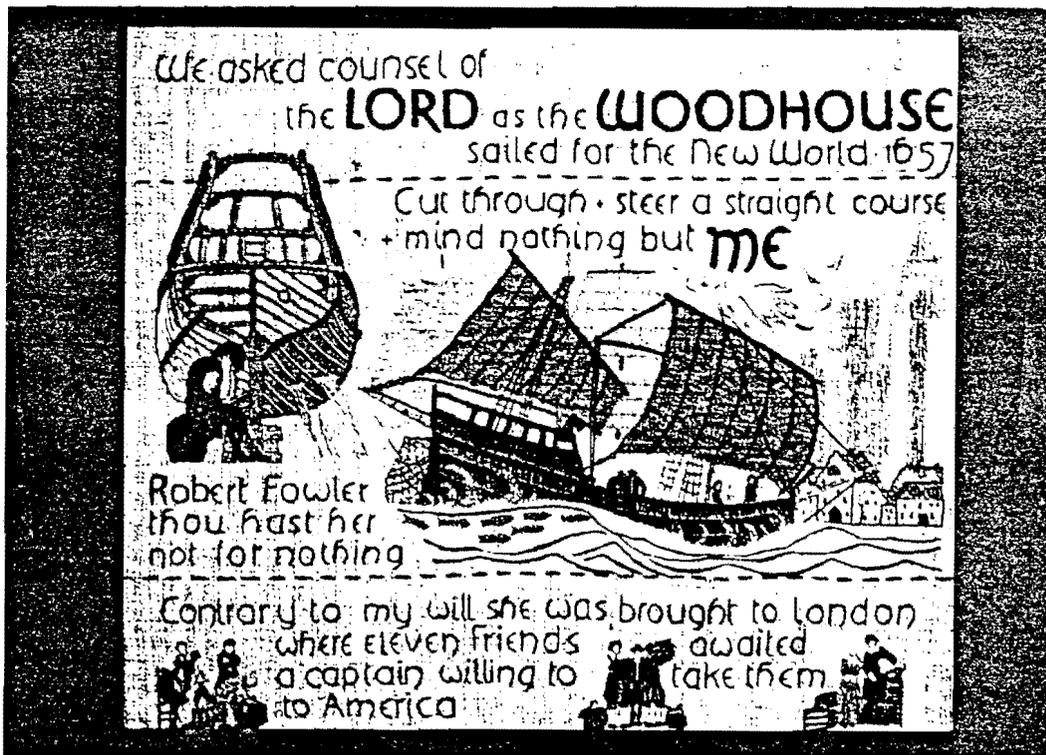
### Quaker Tapestry

The proposed deadline for contributions to the **Quaker Tapestry** is 1990. Please see editorial to this **Newsletter** for further details. Is there an artist out there who would make imaginative drawings suitable for embroidery, depicting any of the suggestions (or any other theme) out of Canadian Quaker History for the Canadian Quaker contribution to this international Quaker project? Are there any skilled embroiderers?

#### The Quaker Tapestry

The idea of creating an embroidered history of the Religious Society of Friends (Quakers) first occurred to Anne Wynn-Wilson in January 1981 as a co-operative activity for small and scattered children's meetings. Since then its wider opportunities for education, communication and group activity have been recognised, with the result that all Friends have been invited to join in creating it. It will consist of 67 panels each 24 inches by 21 inches. The background is a woollen material handwoven by Church Farm Weavers of Kingston St. Mary, Taunton, Somerset, and the technique employed is crewel embroidery similar to that used in the Bayeux Tapestry. The art work is undertaken by Anne Wynn-Wilson and Jo McCrum of Taunton Meeting. When completed - it is hoped by 1990 - the 67 panels will display narrative designs depicting the story of Quakerism, by honouring the spiritual insights, devotion and achievements of many Friends during the past three centuries.

This calendar records some of the panels so far embroidered, and it is hoped to publish a calendar each year until the project is completed in 1990. Further information about the Tapestry Scheme and its Supporters' Group may be obtained from the Secretary, Margaret H. Simpson, 36 Nutgrove Avenue, Bristol BS3 4QF, to whom contributions towards its funding and orders for calendars may be sent.



The Good Ship "Woodhouse"

Embroiderers: Anne Nichols and the Nottingham Guild

**YM Event - New Brunswick  
Thurs. Aug. 14 1986**

As Doris' book "All Our Born Days" had just appeared, she used that resource for her lively & humorous talk. There was no time to follow the journey of Joseph Hoag as well. We hope this will be possible at a future CFHA YM event in the Maritimes. The following account of the outing is reproduced from the minutes of CYM 1986:

The excursion sponsored by the Canadian Friends Historical Association and led by Doris Calder provided a broad picture of the history of the Kingston Peninsula, a glorious view of the countryside, recreation for all ages, and wonderful stories of people in that nearby section of the country.

Our family of Friends toured around the Peninsula by bus and car, crossing water by five ferries enroute. At each stopping point, Doris told us something of the history of that location.

Oak Point Provincial Park provided the setting for a long, relaxed swim on that warm sunny afternoon followed by a picnic supper right next to the shore. After the meal, in the Oak Point historic church, the adults were enlightened and entertained by Doris' stories of the Kingston Peninsula and its people. The children had their gathering out of doors on the Park's swings and slides and other play equipment. On the way home, the bus was filled with singing, as we wended our way home.

Young and old found this outing renewing it increased our sense of "family", all joined together.

### Quaker History Notes

Elizabeth Robson's Diaries in Upper Canada 1824 - 1825. Christopher Densmore is the author of this account of the Robson Diaries, for which we thank him. It will appear in a forthcoming issue of the **Newsletter**.

The 39th meeting of the Doane Family Association of America was held at Doane College, Crete, Nebraska, July 29 to Aug. 2. It was attended by about 150 descendants of Deacon John Doane who came to Plymouth, Massachusetts about 1629, and of these 16 were Canadians.

Doane College was founded in 1872. It was named for Thomas Doane from Cape Cod who was the chief engineer of the Burlington Railway when its line was being pushed through to the west.

There were three papers given on Doanes of the Midwest. Tours were provided of historic sites.

The Doane Family Association Foundation is a charitable organization which assists needy students.

The next meeting in 1988 will be at Georgetown College, Georgetown, Kentucky and in 1990 in Oklahoma.

Ebenezer Doane who settled on Yonge St., Upper Canada in 1808 was a Quaker as were most of the other descendants of Daniel Doane from Pennsylvania who located in Niagara and Sparta. However, only a small number of those attending are descended from the Quaker line.

The Association decided to have research done regarding the early life of John Doane in England.

David McFall

### News & Notes

#### **The Dorland Collection - Pickering College.**

The Collection continues to receive older Quaker books but is also interested in receiving new material, either about Quakerism in Canada or abroad.

#### **Microfilm Reader:**

This has been purchased by the CFHA with the help of donations. It is now in place to be used in the Dorland Room at Pickering College. This will enable the microfilms of Canadian Yearly Meeting Records etc. to be read and used by researchers. A reader-printer proved to be too expensive to purchase and maintain at this time. We hope that this will be possible at some future date. We are grateful to all who contributed.

#### **Hicksite Friends Cemetery - Yonge Street Newmarket:**

The Newmarket LACAC Committee has the restoration of the Burial Ground under its care. The CFHA will work with the LACAC on the wording of the proposed plaque. Appraisal and description of the condition of the cemetery (including markings on the stones), prepared by George W. Luesby on behalf of the Town of Newmarket, dated 7/9/86, has been made available to CFHA.

#### **Quaker Oral Histories:**

As you will see from the Minutes of the Annual Meeting, the Oral Quaker History Committee has been increased with the addition of people willing to help actively in promoting the recording of Oral Histories which becomes ever more urgent. The Executive Committee will be meeting early in 1987 to consider suggestions for application for a grant to enable this urgent work to proceed by having someone appointed to pursue this task. **If you have any suggestions to make in regard to suitable sources of grants, please let us know soon.** Kyle Jolliffe who has experience in this area and has an excellent tape recorder, will be available to help.

We are asking each Friends Meeting to submit names of Friends in or associated with their Meeting, to prepare and to submit to us a list of names on Friends who should be interviewed first.

Please send this information to:

Peter Chapman,  
Quaker Oral History,  
31, Mackay Drive,  
Richmond Hill, Ont., L4C 6N9

**An index to 1828 Membership lists of 133 New York Yearly Meeting's local Meetings**, which include Canada, is being compiled by Loren Fay of Albany, New York. This will be available for genealogical search. His address is:

Loren V. Fay,  
Capital District Genealogical Society,  
Box 2175  
Empire State Plaza Station,  
Albany, New York 12220.

**Index to the Canadian Yearly Meeting Records:**

This is still being worked on and corrected. It will have an introduction to the various Meetings, dates for each Meeting and geographical location.

**The Ontario Genealogical Society:**

The OGS have written regarding their research project involving all church denominations which existed in the Province of Ontario in the 19th century. The purpose is to catalogue every church or congregation from the earliest days. The end result will be an inventory which describes the name of the church, its denominational affiliation, geographical location, dates when registers began, location and accessibility of original records, location of copies (microfilms) indexes or transcripts and any other information of interest to researchers. It is intended to be a concise description only. The Inventory will become a major reference work for the Province of Ontario. The CFHA will seek ways in which we can co-operate with this welcome project which could indeed be of great assistance in furthering our own work, e.g. the 10th Anniversary Booklet, the Index and genealogical and historical enquiries and research.

**Uxbridge-Scott Historical Association:**

This Association is preparing an artifact Museum which would welcome Quaker artifacts. Contact:

Uxbridge Scott Historical Society,  
P.O. Box 1301,  
Uxbridge, Ont., L0G 1K0.

- Q. Did anyone write a Quaker or Quaker-related family history for the Ontario Genealogical Society's **Silver Anniversary Collection of Family Histories**? Please let us know.

**Material Received**

**Newsleaf** - Ontario Genealogical Society Nov. 1986. (Supplement to Families.)

Interesting information in the field of genealogy; the Ontario Genealogical Society and its branches across the Province, including an item of interest to CFHA and those doing family genealogy histories:

"A welcome message to our President from E. Caruso, Manager, Customer Service, **Office of the Registrar General of Ontario**:

"I am pleased to inform you that plans are in progress to establish a dedicated genealogical research department within the office of the Registrar General. It is our goal to provide a more effective personalized genealogical research service. We anticipate that this plan will be implemented in the Fall of this year [1986]. Further information will be forwarded to you."

**Families**: Vol. 25 No. 4 November 1986. "**How to Write and Publish your Church History**" Ralph Milton (sent to us by the editor of the Canadian Friend) - it will be reviewed for a future issue.

### News of Members

We regret to learn of the death of our long and faithful friend, Audrey Laurie. Audrey Laurie was one of the earliest members of the Canadian Friends Historical Association (1972). She was a generous supporter. We are glad to be able to reprint the obituary which appeared in *Families*, November 1986 Vol. 25. No. 4. by Marion C. Keffer.

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#### AUDREY LAURIE (1906-1986)

*Audrey Miller Laurie U.E.L., a founding member of the Ontario Genealogical Society, died Friday May 9 at St. Catharines General Hospital. A former director and first research counsellor of OGS, she was also a founding member of its London, Hamilton and Niagara Peninsula branches. She was a life member of Canadian Friends (Quaker) Historical Society, a member of the United Empire Loyalists' Association of Canada, Toronto and St. Catharines branches.*

*Audrey Miller Laurie had a long, active interest in genealogy. In 1957 at Coopers-town, N.Y. she attended the course given by the New York State Historical Association as part of its Seminars on Early American Culture.*

*Her interest was stimulated from childhood by parents who were both from the original Mennonite, Quaker, Loyalist stock of Bertie Township. Her father was proud that his name came from Andrew Miller, who had one of the first mills on the Upper Niagara, but whose parentage was unknown. As a small, white child he lived with a group of Indians in the Mohawk Valley who told how they had found him alone separated from his family. The Indians gave him to the care of a Mr. Andrews, a miller who, as a Loyalist, later on had moved to Upper Canada. Because the boy had forgotten his own name, his benefactor gave him the forename Andrew after himself and the surname Miller from the occupation. Although as a good genealogist Audrey retained some skepticism in the absence of proof, she was pleased a few years before her father died when the Mohawks made him a member of their tribe, saying his ancestor long ago had been one of them.*

*As her ancestral studies proceeded, her range of research broadened to include local history and the study of how local and world events had brought her people to this continent and affected their lives here. Further expansion in her interest led to her famous store of scrapbooks on local history themes. Here were the items and articles she called over many years from Ontario newspapers brought home after serving their usefulness in the Ontario Hydro office where her husband was an engineer. Concurrently, she was buying books on Canadian history (particularly on Ontario) and every printed genealogy she could find. This grew into probably the largest private collection of its type in Ontario. In London, Ontario where her husband's work took them, she headed up a team of historically-minded women called the Audrey Miller Laurie Research Group.*

*Audrey was one whom Dr. Reaman called upon to help get the fledgling OGS going. At the executive level her counsel was always practical and pertinent. Fellow executive members will recall her generous hospitality when meetings were held in her home.*

*Health and other problems limited her involvement with the Society more recently but her interest in it and in genealogy remained keen.*

Marion C. Keffer, July 1986

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*Families, Vol. 25, No. 4, 1986*

**Albert Schrauwers** who is so helpful in assisting with queries which come to the Archives and the Dorland Collection at Pickering College, will become editor of *York Pioneer*. We wish him well in this new task.

Page 5	Line 21	bestowed for bestoed
	Paragraph 1, Line 10	counterfeit for counterfit
		visible to the
Page 6	Paragraph 4, Line 4	escape for excape
Page 7	Paragraph 3, Line 11	desirous for desirious
Page 8	Paragraph 1, Line 6	down for down
	Line 9	remembrance for rememberance
	Line 10	grateful for greatful
	Paragraph 3, Line 3	recruited for recrutied
	Paragraph 4, Line 15	you for your
Page 9	Paragraph 1, Line 15	appointment for appointement
	Paragraph 2, Line 21	sentence for sentance
Page 10	Paragraph 1, Line 2	now for not*
	Paragraph 2, Line 4	held for helf
	Line 14	day for dya
Page 11	Paragraph 2, Line 9	together for to gether
	Paragraph 3, Line 1	for instead of fow
	Line 3	received for recieved
Page 13	Paragraph 2, Line 14	dozy for dosy
	Line 16	escape for excape
Page 14	Paragraph 1, Line 13	exalts for exults
	Line 28	says for syas
	Paragraph 2, Line 11	silenced for sileneced
	Line 13	that would not go
Page 15	Paragraph 3, Line 21	righteousness
	Line 25	pouring for puring
Page 16	Paragraph 3, Line 3	high for hight
	Line 4	as for ass
	Line 6	never for nevery
	Paragraph 4, Line 9	little for litte
Page 17	Paragraph 2, Line 9	escaped for excaped
Page 18	Paragraph 3, Line 2	inflammation for inflamation
	Line 8	awhile for ahile
Page 20	Paragraph 1, Line 7	jeopardy for jepardy
	Paragraph 3, Line 3	messenger for messinger

\*Error on page 10, line 2, alters meaning of the sentence. It should read "I told my companion that we would now leave."

CANADIAN FRIENDS HISTORICAL ASSOCIATION  
60 LOWTHER AVENUE  
TORONTO, ONTARIO  
M5R 1C7

**Renewal Notice**

If you have not already done so, please renew your membership for 1986.

**Please send remittance to:**

The Treasurer  
Canadian Friends Historical Association  
60 Lowther Avenue  
Toronto, Ontario  
M5R 1C7

.....

Name: .....

Address: .....

**Membership Fees Enclosed:**

General Membership	\$ 10	.....
Senior Citizens	\$ 5	.....
Students	\$ 5	.....
Life	\$150	.....
Donation Enclosed: (Please state designation) Donations are tax deductible	\$	.....
Total Enclosed	\$	.....

**Note to Our Subscribers:**

The enclosed issue of the **Newsletter No. 40**, is the second issue on your 1986 subscription.

If you have not yet renewed your subscription for 1986, we shall be pleased to receive it.