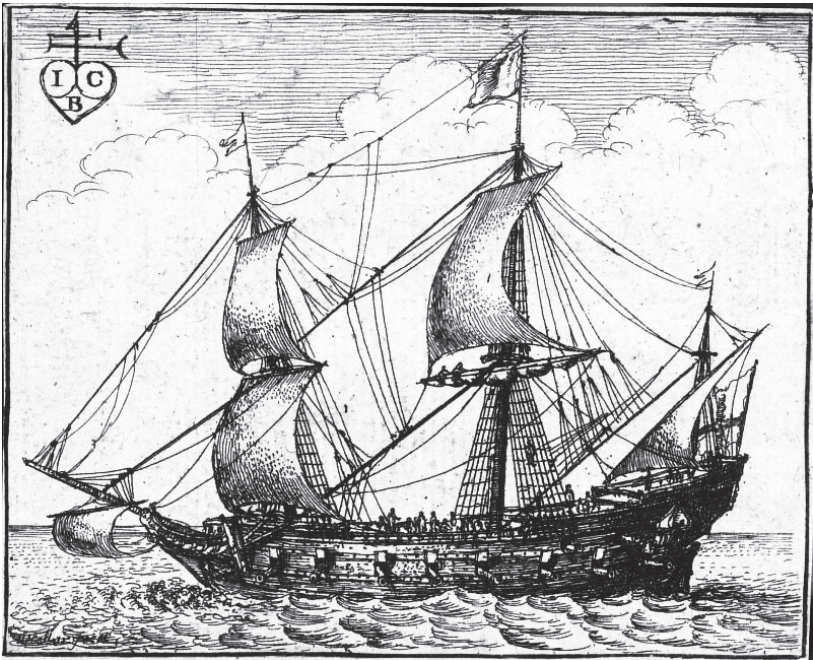


Q UAKERS IN THE ATLANTIC PROVINCES

A VERY BRIEF HISTORICAL OVERVIEW

*of the Religious Society of Friends
in our part of Canada*



By Doris Calder, Daphne Davey, Maida Follini
and Dorothy Milne

August 2015

WELCOME

to Canadian Yearly Meeting of the Religious Society of Friends, meeting for the first time in Prince Edward Island.

This booklet will provide you with a little history about Atlantic Friends (Quakers, as we are more commonly known.)

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We invite you to talk with Friends here in Charlottetown, and to consider whether a Quaker Meeting or Worship Group in your community is a possible fit for your spiritual seeking.

QUAKERS ON PRINCE EDWARD ISLAND

Daphne Davey

Robert Clark was not quite the first known Quaker to settle in St. John's Island (the former name of Prince Edward Island). Elisha Coffin, a Quaker whaler from Dartmouth, Nova Scotia, with roots in Nantucket Island, Massachusetts, arrived in 1772 — just ahead of him. Coffin settled in Savage Harbour and was a member of the Island's first House of Assembly in 1773.

But Clark was indeed the first Quaker whose adventures are well documented by a number of contemporary sources. In 1773, he purchased 7,450 acres of land in Lot 21 (New London) for philanthropic and business reasons. In 1774, he set sail from London, England, on the ship *Elizabeth* with about a hundred settlers, Quakers among them. Unfortunately, his research and planning for such a difficult enterprise were woefully inadequate and the settlers suffered greatly as a result.

Clark is described as a “visionary Quaker merchant” who appears to have seen himself as another William Penn, the founder of Pennsylvania, but without the sterling qualities of character necessary to populate, develop and maintain a settlement in those harsh pioneer times. Under the circumstances, his weaknesses bore heavily on the settlers who starved through their first winter, and over time drifted away from the fold.

Lacking the support that a continuing organization and effective leadership might have provided, they failed to thrive as Quakers. Some abandoned their principles (even Robert Clark is rumoured to have taken to excessive drinking) or married into non-Quaker families. But it must also be said that rigidity among the Quakers brought about this loss. Their strict

policy of disowning young people who “married out” (outside the Quaker faith) made them blind to the golden opportunity of increasing their numbers by bringing outsiders into the fold through marriage. They would even disown two Friends who married, if they were married in a church or by a preacher!

Nevertheless, a few who had been Quaker members in England held onto their spiritual philosophies — Friends have always believed “proof is in the pudding” — and practiced them in their daily lives. They were companioned by others who were not members but led their lives as though they were.

In the summer of 1786, John Townshend, a Nantucket Quaker originally from England, travelled in the ministry to Halifax and on to St. John’s Island. According to his journal, he held a number of Quaker Meetings when “...the Lord was pleased in his unbounded love and mercy to favour us with his good Presence to the tendering and Breaking many of our hearts in deep Contrition before him.” But he also records, sadly, of his brother James’s five children, “...for want of a Meeting the children become lost to the Society.”

Yet the early Quakers cannot be said to have left no evidence of their presence. In 1775, an act of the Island’s government expressly granted the Quakers a privilege which allowed them, except in criminal cases, to make an “affirmation” as an alternative to swearing on the Bible in court — a first step in enacting religious liberty. Some individuals also left their mark, among them Benjamin Chappell (who became a respected citizen in Charlottetown and whose famous Day Book inspired the play, “The Chappell Diary,” by Harry Baglole and Ron Irving); John Cambridge (Clark’s agent and a prominent Island merchant); and Robert Stewart (who became chief justice).

The next well-recorded event is the arrival of Joseph Hoag, a Quaker from Vermont, who travelled among Friends on the newly named Prince Edward Island in 1801 where he discovered a sad state of affairs. “We had to wade [through] deep

sufferings, feel the shipwreck of faith and a good conscience. I had to deal plain, close and solemn... but it seemed like pouring water on a rock.”

Governor Fanning certainly appreciated and respected the practice in their lives of Quakers like Hoag. He provided Hoag with one of his personal riding horses (with which to visit Friends in the Island’s outports) and a fine saddle, covered with a blanket, however, so as not to hurt Hoag’s feelings. The Quaker would have found such a show of luxury objectionable. Simplicity of living, in its many senses, was one of the Quaker testimonies inherited from George Fox and other early Friends.

After Hoag’s visit, the history of Quakers in the province goes mysteriously quiet for a century and a half (a similar phenomenon occurred in Nova Scotia). It was not until the late 1970s when the author moved to PEI by way of Québec and Ontario that the presence of a rare few other Quakers was discovered, mostly summer residents up from the States. Eventually, in 1991, a formal Worship Group was founded that later became a constituent member group of New Brunswick Monthly Meeting and continues strongly.

But the last word must go to the first Quaker, Elisha Coffin. In 1998, a letter from a descendant of his in England found its way to PEI. She had become a Quaker without realizing until later that she had Quaker ancestors from the Island, and was seeking information to pursue her family history. It took no time at all for a quick visit to Savage Harbour to reveal that Elisha’s Island descendants — albeit no longer Quakers — are alive and well, and pursuing their vocation on the sea, as he did.

Grateful thanks to Nathan Mair for permitting the incorporation into this text of excerpts from his own research paper titled “Quakers in Early Prince Edward Island History.”

QUAKERS IN NEW BRUNSWICK

Doris Calder

In the early autumn of 1783 Quakers first set foot in New Brunswick. As part of the Loyalist migration from New England at the end of the Revolutionary War, they arrived weary, but hopeful. Their destination was very different from the place they had left. They disembarked at Beaver Harbour on Passamaquoddy Bay. The coastline is rocky and the land is beautiful but harsh.

In a way, it seems strange that Quakers were Loyalists. In keeping with their peace testimony, members of the Society of Friends in New England had refused to take sides in the war. But Friends' position of neutrality, of harming no one, and their refusal to actively support the revolution led, in many cases, to the general conclusion that they were traitors, which they were not. Those who were seen as such were driven out and had their homes and property confiscated. They were obliged to seek protection from the British in New York. There were instances of individual Friends, or some who had been connected with Friends, supporting one side or the other, even joining the military. Those who did so were disowned by their meetings.

In June of 1783, Quakers displaced in New York met "to apply for passage and resettlement on the River St. Johns in Nova Scotia". (Nova Scotia at that time included what became New Brunswick.) A month later a notice appeared in the Royal Gazette:

Notice is hereby given to those belonging to the Society of People commonly called Quakers, and to those who have had a birthright among them...and have made a

return of their names in order to be removed to the River St. Johns in Nova Scotia, that they call at the house of Joshua Knight, No. 36 in Chatham St., a little above the Tea Water Pump, on Seventh Day next, the 5th of July at four o'clock in the afternoon, in order to conclude upon some matters of importance to them... those who mean to join the above mentioned body are requested to call at No. 188 Water St. between the Coffee House Bridge and the Fly Market, where a mode of proceeding will be proposed to them.

Forty-nine persons signed the Memorandum of Agreement to move to Nova Scotia. Above the list of signatures and written in large script were the words:

No Slave Master Admitted.

The fourth article of the agreement stated "That no slaves shall be either bought or sold, nor kept by any person belonging to the Society on any pretense whatsoever". This agreement was written eighty years before the proclamation of emancipation in the United States.

And so it was that in the fall of 1783 a company of Quakers, along with Anabaptists in similar circumstances, sailed in a convoy to Saint John. Most were aboard the ship *Camel*, and very soon were taken to land grants at Beaver Harbour. It's unclear exactly why they went there after first having applied to settle on the River St. John. This change of location may well have resulted in a very different outcome for their future.

They had plans for a large township which they named "Penfield", or "Penn's Field" after William Penn. Their community at Beaver Harbour was also known as "Belle Vue". One hundred and forty-nine lots were laid out as first grants, soon followed by nine hundred and fifty more. Over three hundred houses were built. Joshua Knight, a Quaker from Abington, Pennsylvania and a leader in the community, wished to establish a second Philadelphia in the north. There were fifteen

streets and eight hundred residents when the town was incorporated in 1785. In 1786 they built a meetinghouse and set aside land for a cemetery. At the entrance of town they put up a large wooden sign which said “No Slave Master Admitted”. The Quaker settlement at Beaver Harbour (Pennfield), New Brunswick was the first avowed anti-slavery settlement in British North America.

It soon became clear that all of their hope, enthusiasm and hard work was not enough to withstand the misfortunes that came upon them. The soil was acidic and rocky, not suitable for farming. The people were not equipped or experienced as fishermen, and trade did not develop. Their food supplies were inadequate, and within a few years Quakers in Philadelphia and England, Ireland and New York were sending relief shipments to keep the people from starving. On top of all that, in 1790 a forest fire destroyed the entire township. Only one house was left standing, that of Quaker Elias Wright. The meeting house and records were lost. A few families did stay to rebuild, including that of Joshua Knight. Others created new communities at Pennfield Ridge, Pocologan, New River, and Maces Bay. By 1803 the population of Pennfield/Beaver Harbour was only fifty-four, mostly Quakers.

Quaker historian Arthur Dorland, in his book *The Quakers in Canada, A History*, states that the Pennfield settlement in New Brunswick, having originated from “Loyalist Quakers”, is unique in the Society of Friends as a distinctly Loyalist settlement. Dorland also points out that the Friends’ meeting there “was not recognized by a monthly or yearly meeting, having been organized by Friends who were evidently not in good standing on account of their Loyalist sympathies”.

In 1795 two Friends travelling in the ministry came to Pennfield. They were Joshua Evans from West Jersey and Timothy Rogers from Vermont. They met with the remnant of Quakers still residing there. Joshua Evans recorded that the people there “had an education amongst Friends and are friendly, but appear

as sheep without a shepherd”.

Six years later another Quaker, Joseph Hoag from Vermont, accompanied by Joseph Wing of New Bedford, Massachusetts, began an eight-month-long visit to Friends in the Maritimes. They landed at Beaver Harbour on July 19th, 1801. Hoag wrote in his Journal, “We had a meeting with the few Friends there, and being First-day, there was more of a gathering than I expected”. But he grieved that “Friends did not meet together, nor sit down with their families; they were not willing their children should go to other meetings... and were not being informed of Friends’ principles, through the neglect of their parents”.

Hoag then went back into the country to a new settlement and “had a large favoured meeting in a barn. A tribe of Indians came and sat very soberly. After meeting they were asked how they liked what was said. One of them answered, putting his hand on his breast, ‘I could not understand every word, but felt him in here. I believe he is a very good man’.”

Joseph Hoag, with his travelling companion, then journeyed up the St. John River and met with several groups before going to Prince Edward Island and Nova Scotia. He returned to New Brunswick in late November and through the winter of 1802 held meetings which were attended not only by those who “met together in the manner of Friends, or somewhat like Friends”, but also by Methodists, Baptists and New Lights. He reported that the meetings were often large and “much favoured”. Hoag’s fascinating Journal tells of these meetings which were held at or near Maugerville, Sheffield, Grand Lake, the Washademoak, Fredericton, Kingsclear, Keswick, and at Bear Island, Sugar Island, Jemseg and Wickham.

For the next century and a half there is little indication of Quakers in New Brunswick. There must have been a few individuals who identified themselves as Friends or descendants of Friends. There is mention that Eli and Sybil Jones, Quak-

ers from Maine who travelled extensively in the ministry at home and overseas, came to Saint John when they visited New Brunswick and Nova Scotia in 1840. There are also memories of there being Quaker marriage certificates dating from the 1800s. But it seems that, over time, the few Quakers remaining blended into the Methodists, Baptists and Anglicans.

In the early 1970s in New Brunswick there was a renewal of interest in Friends and their testimonies. Three small worship groups formed: in Sackville, Hampton, and Debec/Woodstock. Later, the Debec/Woodstock group began to have meeting with Friends in Houlton, Maine, alternately across the border. These three worship groups maintained close ties with one another. One by one, three more worship groups formed: Fredericton, Fundy Friends (St. Andrews) and Prince Edward Island, for a total of six, later joined by the Eastern Shore Allowed Meeting in Nova Scotia. In 1974 Canadian Yearly Meeting held its week-long session in Memramcook. This gave a definite boost to the strength of Friends in New Brunswick, as did succeeding yearly meeting sessions held in the province.

An important event for Friends in Atlantic Canada is the annual Atlantic Friends Gathering (AFG) which is held over the long weekend in May. For a number of years in the late 1970s and into the 1980s this was held both spring and fall. The AFG continues to be a joyful occasion that strengthens the life of Friends here.

Beginning in the mid-1970s and continuing annually for more than thirty years, a cross-border gathering of Maritime/New England Friends took place over the Canadian Thanksgiving weekend. These were special times of community-bonding, spiritual deepening, and furthering the understanding of Friends' traditions.

Another significant gathering, the Northeast Regional Gathering of Friends World Committee for Consultation brought together Friends from Atlantic Canada and Quebec as well

as from northern New England. It was usually held in New Brunswick every fourth year, from 1991 until 2009. The AFG was held in conjunction with it when it was held in New Brunswick.

By the end of the 1970s New Brunswick Friends, who had been under the care of Halifax Monthly Meeting, felt ready to assume the responsibilities of being a monthly meeting in their own right. Encouragement and support were given by Halifax Friends and Canadian Yearly Meeting. On August 21st, 1980 at the Canadian Yearly Meeting session, New Brunswick Friends were approved as a monthly meeting.

From its inception, Friends in New Brunswick Monthly Meeting have lived out their testimonies by caring and working for a number of concerns. These include refugees, the environment, peace, First Nations People and Alternatives to Violence in prisons.

We rejoice in our beloved community and in being part of the world body of Friends.

QUAKERS IN NEWFOUNDLAND

Dorothy Milne

There was a significant Quaker presence in Newfoundland during the 17th and 18th centuries. Even from the earliest days of the Society of Friends, during two trips in 1656 and 1659, “Publishers of Truth” Mary Fisher and Hester Biddle travelled to St. John’s, where they converted at least three merchant captains to Quakerism. There are other records during those centuries of visits by Quaker ministers, and of Quaker merchants settling in Newfoundland.

Among them, George Skeffington settled (ca. 1700) as a trader in fishing supplies in Bonavista, and John Roope was commanding a fishing plantation with 72 ‘English men fishing’ in Quidi Vidi when the French attacked in 1705. Other communities along the shore fought, fled, and many were killed. But George Skeffington in Bonavista and John Roope in Quidi Vidi ordered their men not to fight back. It was reported that ‘they would not fight nor run’. They stayed in the community under French control having agreed to the terms of not taking up arms, nor helping the English garrison against them. Thus there was no violence in either community. Both men, however, were accused afterwards by other English settlers of having colluded with the French. Roope was taken as a prisoner to Placentia, but returned to St. John’s the next year when a ransom was paid. George Skeffington in 1724 petitioned the government in St. John’s to send six soldiers to protect the community from the native Beothuk who had killed a man there the previous year.

There is no record of religious persecution in Newfoundland, of Quakers or of other ‘dissenters’. It is likely that there was

a small number of Quakers (and Quaker families) in many fishing plantations. However as the established church built churches and schools, the Quaker presence died out, except for an isolated Friend here and there.

There has been a Worship Group in St. John's since at least the late 1970s, started by a group including Joan and Charlie Pennell. Membership has changed over the years, generally fluctuating from five to ten, as people came or moved away, with a few years' dormancy in the late 1990s. Meetings for silent, unprogrammed worship have usually been held in homes at intervals of two or three weeks. Currently every second Saturday at 4:00 p.m., there is a meeting in St. James United Church.

QUAKERS IN NOVA SCOTIA

Maida Follini

In 1755 the British, who had gained control of the Maritimes, deported the Acadian French inhabitants. The English were interested in re-settling the former French lands with Protestant settlers. In 1761 and 1762, fisherman from Cape Cod and whalers from Nantucket were encouraged to come to settle on the South Shore of Nova Scotia, where they built the village of Barrington.

The Nantucketers who settled in Barrington were primarily Quakers, while the Cape Codders were mainly Congregationalists. The Nantucketers, led by Shubael Folger carried on the whale fishery, built boats, and maintained small farm holdings. The first Meeting for Worship was held in 1763. The Friends Meeting in Barrington became an Allowed Meeting of Nantucket Monthly Meeting.¹ By 1765, a Meeting House was built in which both the Quakers and the Congregationalists held services. It is the oldest surviving Quaker Meeting House in Canada.

For almost a decade this whaling and fishing colony on the south-western tip of Nova Scotia thrived. Then, during 1773, as tensions rose between England and the New England colonies, most of the Nantucket Quakers sold their property in Barrington and moved back to their home island in Massachusetts. After the Quakers left, the Barrington Meeting House continued to be used by Congregationalists and Baptists as a house of worship. Now a museum, it is open from June to September to visitors.

The next group of Quakers who came to the Maritimes were

also whalers from Nantucket. After hostilities ended in 1782, the Nantucket whaling community wished to resume selling oil to England, formerly their biggest customer. But a British tariff of 18 pounds per ton of whale oil made it unprofitable. One answer to this problem was to establish a whaling base inside the British Empire.

Two leading whaling captains, Timothy Folger and Samuel Starbuck, travelled from Nantucket to Halifax and conferred with Governor Parr. An agreement was made that the Nantucket whalers could set up a whaling colony in Dartmouth, across the harbour from Halifax. In the fall of 1785, the first contingent of Nantucket Quaker whalers arrived in Dartmouth with their families, ships and crews. Twenty-seven families arrived in the next few years and over the next decade, the Quaker whalers of Dartmouth supplied the whale oil that lit the street lights of London.

The Dartmouth Quakers were accepted as a Preparative Meeting under the care of Nantucket Friends Meeting and a Meeting House was built. The Quakers took an active part in the Dartmouth government. Samuel Starbuck was appointed surveyor of Dartmouth highways. He and Timothy Folger became trustees of Dartmouth Common. Seth Coleman was appointed Pound Keeper (to control stray animals.)

To Governor Parr's chagrin, the British government disapproved of his work in establishing a thriving whaling industry in Dartmouth. Parr was ordered to stop further immigration from Nantucket, and to encourage the Quaker whalers to resettle in Wales. The British promised financial incentives, and in 1792, the two leaders, Samuel Starbuck and Timothy Folger, with their wives, families, ships and crews, set sail for Milford Haven, Wales.²

Their departure discouraged those left in Dartmouth. Many now returned to the States — some to their home island of Nantucket, others to mainland New England and New York.

However, some stayed and continued active in the community. One of these was Seth Coleman who became Clerk of the Dartmouth Meeting, and a leading citizen. A boat builder by trade, Seth carried out a number of commissions for the Nova Scotia government. In 1801, Coleman was sent by Lt. Governor Wentworth to Sable Island, with an order as follows:

“11 June, 1801: “It has been represented to me, that a man and woman of wicked character have been landed on the Island for the infamous inhuman practice of plundering, robbing and causing shipwrecks — This man and his wife and all belonging to him you are to remove from the Island at all events as they are trespassers of the worst description, and shall be prosecuted for their misdemeanours, as far as the evidence obtained or to be obtained will support.”

Wentworth also ordered Coleman to make observations in respect to the “situation, practicability and mode of building a Light House on the island. Therein it will be necessary to examine the soil, whether a foundation can be made on, or in it, sufficient to erect such a building.”³

Coleman duly visited Sable Island, arranged for the wreckers to be ejected, and surveyed the island as a site for a lighthouse. He reported to the Lt. Governor that he was “fully satisfied that Light houses may be erected built of wood, with equal safety and stability, on the Isle of Sable.”⁴ He also recommended a life-saving station be established, which was done, and many lives were saved from ships wrecked on the shore.

Coleman remained a respected associate of Nova Scotia Lieutenant Governors. During the War of 1812, when an epidemic of smallpox threatened to break out among the Black Refugees, Coleman acted to help them:

“In October, 1814, Seth Coleman, a Quaker who had befriended the... Refugees taken to Dartmouth warned that the disease was spreading dangerously. [Lt.Governor] Sherbrook gave vaccine to Coleman, who was self-taught in the handling of simple

medicines and told him to inoculate all of the poor- white, and black, in Dartmouth and Preston. Coleman moving among the Refugees as quickly as he could, treated as many as 40 on a Sunday, when the Negroes visited one another and 5 to 8 per weekday. In four months he reported that a ‘total stop’ had been put to the disease on his side of the harbour. Two hundred and eighty-five Negroes, 79 whites and 59 Indians had been vaccinated.”⁵

Coleman several times hosted Quakers travelling in the ministry from New England and New York. In 7th month, [September] 1795, Timothy Rogers travelled through the Maritimes with Joshua Evans and reported “[Seth Coleman] and one Thomas Green [a Quaker living in Wilmot, Nova Scotia] seemed to be the first Friends in that Meeting.” After holding 16 or 17 meetings in Dartmouth and Halifax for both Quakers and the general public, Rogers and Evans proceeded on to Wilmot, in Annapolis Valley, where they stayed with Samuel Moore. At Wilmot, a small branch of the Dartmouth Meeting held worship at Moore’s home.

Another Friend travelling in the ministry, Joseph Hoag, visited Dartmouth in 1801. He met with a small group of Friends at the Meeting House in central Dartmouth and later held public meetings in Halifax attended by as many as 200 people. Like Rogers, Hoeg also travelled to Wilmot in the Annapolis Valley, and stayed with Quaker Samuel Moore, where Annapolis Valley Friends held Meeting.

Hoeg also tried to visit Pictou, which unfortunately at the time of his visit, was suffering from a smallpox epidemic. Hoeg and his companion left as soon as they could hire horses to carry them. Hoeg and his companion returned to Dartmouth and Seth Coleman’s welcoming home.

During the first years of the 1800s, as members died, moved away, or married into other Protestant sects, there were fewer to support the Meeting. Seth Coleman remained a leading

citizen of Dartmouth, until, as an old man, in 1821 he returned to his birthplace of Nantucket, where he died in 1822 at age 78. His sons and grandsons continued with maritime professions, one becoming a whaling captain and another running the ferry between Dartmouth and Halifax. Some of his descendants reside in Dartmouth today. The laying down of Dartmouth Friends Meeting in Nova Scotia marked the end of formal Quaker Meetings in Nova Scotia for almost a century and a half.

In the 1960s, Quakers who had moved to Nova Scotia from other parts of Canada, the United States, and England discussed forming a Friends Meeting. Starting in 1962, Meetings for Worship were held regularly. In June 1964, Halifax Monthly Meeting was accepted as a full Monthly Meeting by Canadian Yearly Meeting. In the 1970s, the Halifax Friends group was considerably strengthened by war resisters from the United States who came to Canada during the Viet Nam era. Some became Friends.

Halifax Friends celebrated their 50th Anniversary during 2014. The Quaker presence in Atlantic Canada now includes three Monthly Meetings, one Allowed Meeting, and eight worship groups. These groups are located in all four Atlantic provinces and in Maine.

(Endnotes)

¹ Robert J. Leach & Peter Gow: Quaker Nantucket; Mill Hill Press, 1997, p. 71

² Maida B. Follini, A Quaker Odyssey: the Migration of Quaker Whalers from Nantucket, Massachusetts to Dartmouth, Nova Scotia and Milford Haven, Wales. Dartmouth Heritage Museum, Dartmouth, N.S., 2007.

³ Direction from Governor Wentworth of Nova Scotia to Seth Coleman of Dartmouth, 11 June, 1801: Nova Scotia Archives

⁴ Wentworth to His Grace the Duke of Cumberland, 3 July 1801: Nova Scotia Archives.

⁵ Robin W. Winks, The Blacks in Canada: A History. Montreal, McGill U. Press, 1997.

THE AUTHORS

Doris Calder is a founding member of New Brunswick Monthly Meeting and has been part of the community of Canadian Friends since 1962. She has served on a number of Friends' committees and as a representative to Friends World Committee for Consultation. She participated in FWCC triennials in Canada, Japan, New Mexico and England. She values her connection to international Friends. Doris enjoys writing and doing historical research. She and her husband John have been actively involved for over forty years with the local heritage association where they live on New Brunswick's Kingston Peninsula and raised their three children.

Daphne Davey came to Quakers in England and has continued as a Friend for over 50 years. She moved to Prince Edward Island in 1978 via Québec and Ontario, transferring her membership to New Brunswick Monthly Meeting and becoming a founding member of the PEI Worship Group. She has also served on several Canadian Yearly Meeting committees, as well as in her Monthly Meeting. Daphne has worked almost exclusively in the non-profit field, starting as a secretary and expanding into organizing anything that needed organizing, as well as freelance editing, writing, translation, and indexing. As an equestrian, Daphne has been actively involved for over 35 years in therapeutic horseback riding for people with disabilities. She is currently helping to develop her local watershed group.

Maida Follini, whose mother and grandmother were Friends, joined Cambridge [Mass] Friends Meeting in 1960 and has since worshipped with Meetings in Connecticut, Maryland, Massachusetts and the Maritimes. A retired psychologist, Maida's avocation in retirement is writing. She enjoys exploring Quaker history and the continuing revelation of Quaker faith, and is particularly interested in the writings of Elias Hicks, Ralph W. Emerson and Rufus Jones. Maida's daughter and grandson live in London, England, where they are members of Forest Hill Friends Meeting. Son Charles and granddaughter Lydia attend Halifax Friends Meeting.

When trying to find her own religious path, **Dorothy Milne** read widely in all the world's religions and explored several contemplative traditions. She first encountered Quakerism when she lived in Rhode Island as a student, but her first opportunity to attend a meeting for worship was in Victoria, BC in 1974. This experience encouraged her to find a Meeting to attend regularly. This finally became a reality when she moved to St. John's, Newfoundland. She has attended the small worship group there since the mid-1980s. Dorothy's first career was as a biologist, but she eventually served as the science librarian at Memorial University for 27 years. While there, she was also very active in union work, both while working and for seven years after retirement. Now fully retired, she is active in two retiree groups, acting as photographer, newsletter editor, and web page editor.

This booklet was produced to assist in outreach by Quaker Meetings in the Atlantic Provinces on the occasion of Canadian Yearly Meeting's annual gathering in Charlottetown, Prince Edward Island, from August 14 – 22, 2015.

For further information concerning Canadian Quakers, visit www.quaker.ca

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The office of **Canadian Yearly Meeting** is located at
91A Fourth Avenue, Ottawa, Ontario, Canada, K1S 2L1
Email: cym-office@quaker.ca
Tel: 613-235-8553 / 888-298-3222

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