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From the Dorland Room...

"To Get Friends Into Upper Canada United"

Welcome to the Fall issue of the Canadian Quaker History Journal. The phrase from Timothy Rogers Journal, which led to his coming to Yonge Street, is recast to set this Fall Issue in a parallel context. The article on Yonge Street is in the center connecting the east, represented by Nathan Mair's article on early Friends' settlement on Prince Edward Island, and the west, represented by the experiences of Friends in meetings from the prairies to Vancouver Island shared at Sorento, B.C., during Canadian Yearly Meeting. This Journal should assist in making members more "united", aware of Friends' history across the continent. We are grateful to all the contributors and encourage others to write their Quaker-related histories to further enrich the archival store and, perchance, a Journal's content.

This year, the 200th anniversary of the 1796 survey and trail-blazing of Yonge Street led us to celebrate the Yonge Street Friends' Settlement in 1801. The varied celebrations involved frequent archival use. The CYM Archives is functioning, and with the newly-established webpage on the internet will be even busier. We hope to keep up, and welcome opportunities for greater access and additional resources. (The holdings at Swarthmore and Haverford Friends Libraries are already available.)

The annual meeting's focus on the Yonge Street Friends called for an overview article. The many individuals who have researched in the Archives over the years have contributed to this paper. Many are members of CFHA whose papers have appeared in the Journal. (You may want to reread some of these). To be invited to present this paper was a privilege and a pleasure. It began as a contribution to the OGS publication, *Researching Yonge Street*, a shorter piece. This paper has also been edited for space.

Writing is a creative and learning process as pieces of history come together

and new facets shine out. After nearly fifty years of sharing in Canadian Quakerism, this drawing together of many materials, and the history I have experienced directly, including the accounts from older Friends will, I hope, give readers a fuller sense of the past and greater clearness to open the way for more work in the future. Thoughts opened doors and more had to be omitted! Finally, after pondering the resources, I sat and wrote.

This is not the definitive history of Yonge Street, but I hope it is alive and honest, and my perspectives are clear. Perhaps some insights of truth may help to make the next 200 years more fruitful. In 1953, Arthur Dorland spoke in Yearly Meeting stating he believed Quakerism held the approaches the world needed but he feared Friends lacked the vision and the discipline to bring it to fruition. May we seek vision and follow Truth as we are led. Timothy Rogers tried, so can we.

Jane Zavitz-Bond

§

Recent Additions to the Dorland Room

- Winterton, John V. and Laureen E. *The Vernon Family Records: Descendants of Robert Vernon (1682)* (Higginson Book Co., Salem MA., 1995) 116 pp. (gift of the authors).
- Walton, Charles Gorman & Suzanne Kay *Major Jesse Walton: A Loyalist and His Descendants* (privately published), 97 pp. (Gift of Charles Walton).
- Starr, Francis *Dream Dreams, Then Write Them. Aye, but live them first* (manuscript memoirs), 40 pp.
- Williams, Lloyd and Philip Martin Lloyd Williams - Quaker (Part of an Oral History) & Lloyd Williams - Scholar and Teacher (Part of an Oral History) (2 pamphlets, privately published) 37, 15 pp., with copies of the original tapes. Donated by his daughter, Christine Ayoub.
- Committee on Archives and History,

United Church of Canada Guide to Family History Research in the Archival Repositories of the United Church of Canada (Toronto, OGS, 1996).

News and Notes

- Jane Zavitz-Bond officially retires as Librarian at Pickering College at the end of 1996. She will continue as Canadian Yearly Meeting Archivist, and welcomes the opportunity in the archives. Appointments are important for researchers. There is work to do! Join us in the enterprise.
- The next issue of the Journal features the 50th anniversary of the receipt of the 1947 Nobel Peace Prize by Friends Service bodies. Also included will be additional articles on the experiences of Friends in western Meetings.
- Albert Schrauwers is leaving immediately for Indonesia and further anthropological research. This issue of the Journal has been published in record time, two days after the annual meeting, so that his technical and editorial expertise was available. We are grateful and wish him a safe and satisfying trip. Surely we may take space for such an important note!
- Researchers are at work on theses and papers which cover Quaker women's subculture of folk lore/life style patterns and skills; the teaching of attitudes toward war and peace, justice and related values, as they are represented by the literature choices in our textbooks and selections for curriculums; the northern canoe and camp history as Pickering was related to this for many years; John W. Holmes' biography. More requests appear weekly.
- The Quaker Historian & Archivists Conference's inclusion of Civilian Public Service reminds us that 50 years have passed since the end of WWII and those who participated have been leaders among us since. They are passing from the scene and we need to record this history now. The panel at Oakwood on June 21st was informative, but also a reminder that we need to hear from many more of their experiences. The conference was also a reminder of our ties to New York Meetings

and history. The interiors of the older meetings looked much like Yonge Street Meetinghouse. A few are still active meetings, others were emptied by migration and dispersal. We must welcome the opportunities changes make, rather than mourn for the past. All are welcome to attend the Quaker Historian & Archivists Conference. The next will be at Baltimore (Stonyrun) Meeting in June, 1998.

- We're online. The Canadian Friends Historical Association has established a website at <http://www.interhop.net/museum> thanks to the generosity of Interhop Communications Services. The web site contains information on the Association, Quaker History, the Yearly Meeting Archives, our Publications, and an online edition of the Journal. Check the site out.

- The Toronto Historical Board has also established a web presence at <http://www.torontohistory.on.ca>. Their site contains information on Toronto's history, as well as an interactive History Quiz.

- Gordon Carder of Woodstock read the following short article dated 21 Jan. 1897 from the Norwich Gazette at the Annual Meeting. It seemed worthy of a wider audience. The paper's editor, Tom Bartholomew wrote: "The Toronto Globe recently remarked on the length of years attained by members of the Society of Friends." Their longevity can be attributed, he said, to the following points:

- They serve God and fear no man.
- They live thrifty and frugal lives.
- They never waste any money.
- They eat heartily and sleep well, having good consciences.
- They feel in their physical systems, the encouraging influences of the esteem that surrounds them.
- They read the Toronto Globe and the Norwich Gazette, and they never read a paper without having paid for it in advance."

And might we conclude: "and they promptly renew their memberships in the Canadian Friends Historical Association."

WESTERN FRIENDS

Experience of the Spirit in my life

(A review of the presentation at Canadian Yearly Meeting, Sorrento, 1996)

Douglas Steere, in his Introduction to Quaker Spirituality (1988), wrote: "People are drawn into the Society of Friends today through a number of doors". This is illustrated very much in the events of the last 100 years in Western Canada. It is my purpose to introduce the history of Friends in Western Canada. I hope to give a little of the development of western meetings, but will more appropriately show how the western meetings have been influenced by those who have come to these meetings through differing paths.

The settlement of Western Canada followed the building of the Canadian Pacific Railroad across the Prairies to British Columbia; the last spike was driven in 1885. The settlement of the North West Territory followed the surveying of vast tracts of the Canadian Prairies as the railroads were built. Among those moving west were Quakers, mostly from Ontario. Many settled around Hartney, Manitoba, where the first Friends Meeting was established west of Ontario. Little information about this Meeting can be found. Settlement of groups of like-minded people were encouraged by agreement with the government to establish colonies. The best known of these were the Barr settlers who established a colony in Lloydminster. A colony called Swarthmore was established by a few Quakers from Ontario. This block of land, south-west of Battleford, near the present Unity, Saskatchewan, was settled mostly by Quakers from Ontario, but also had some who came directly from England and others from U.S. points. The story of Swarthmore is to be found in The Canadian Friend of Nov. 1909 (and # 53 of the Canadian Quaker History Journal, ed.).

I would like to refer to the life of Allan Bond, who I knew in the Victoria Meeting in the 1930's to illustrate the movement of Friends from Ontario to the west. Allan Bond's mother came from Ireland early in the 19th century and at 17 married Hiram Bond. They were pioneers of the St. Vincent Meeting, near Owen Sound. In 1901 Allan

Bond was farming near Meaford with his mother according to the census of that year. He moved west, first to Hartney in Manitoba, and later was at Swarthmore in 1909, when the Meeting was established in the Quaker Colony started by his brother-in-law, W. I. Moore. By 1912, he had moved to Victoria, where he was an active part of the Meeting assisting several projects. The Victoria Cabin at Quaker Cove was built with money he donated to assist Young Friends.

Many Friends came west during the settlement period. A few gathered together to hold Quaker meetings, but many remained as isolated Friends all over Western Canada. A large movement to British Columbia took place during the first decades of the 20th century, promoted largely by the C.P.R. to get settlers into the new lands opened by railroad building. The census of 1901 shows the non-indian population of B.C. was 178,657 and by 1911 it was 392,480. It is reported that 1 million people from the British Isles came to Canada between 1911 and 1913. As many of these came to B.C. there were so many new settlers that many "workers wanted" signs had added "No Englishmen need apply". It was natural that among the newcomers there would be many Quakers. Many of these could still be found as "Isolated Friends" in many parts of the country in the 1950's and 1960's.

Where there were enough Quakers to establish Meetings these were formed. The history of the Victoria Monthly Meeting has been written as, Victoria Friends Meeting, A History 1907-1988. Gerald Turnbull writes about early Meetings on Lulu Island and Barnston Island and the establishment of Vancouver Meeting in 1911. There had been a number of meetings held in Calgary before it became an official Meeting in 1915. This and later entries of the Calgary Meeting have been recorded by Margaret McGruther. Several Friends have written of their memories of the development of later Meetings at Argenta and Vernon.

Of considerable interest has been the close connection between Canadian Friends in the West and Quakers in the coastal area of U.S.A. This connection started with Young Friends at Quaker Cove in Washington State, where Young Friends from Victoria and Vancouver met with those from the Seattle area. Later developments led to the B.C. Meetings joining with Pacific Yearly Meeting while still remaining with Canada Yearly Meeting (later Canadian Yearly Meeting)

A few Friends were asked to write a little of their involvement in some of the events that have affected western Quakers. The sample displayed represents only a small part of what could show how Friends could display "The Spirit in My Life".

J. W. Awmack
September 1996



HISTORY of VICTORIA MONTHLY MEETING

by Joe Awmack

In 1988, Victoria Monthly Meeting celebrated 75 Years of the present Meetinghouse on Fern Street. At that time a committee of the Meeting undertook the writing of a history of Friends in Victoria. The result was *Victoria Friends Meeting - A History 1907-1988*. This booklet is available at CYM in Sorrento for those wishing a fuller history of the meeting.

The first official meeting of Friends in Victoria was held in Harmony Hall on View Street on Nov. 17, 1907. A picture taken at the Courtney Street Hall in 1911 shows 91 adults and 8 children. The majority of the

Adults were members of Meetings in London Yearly Meeting with a few from eastern Canada and one from the United States. Because most of the members of the new meeting were from London Yearly Meeting, the first request for formation of a new meeting was made there. London Yearly Meeting suggested that the meeting should be established as part of Canada Yearly Meeting and a member of Toronto Monthly Meeting, Thomas Harris, of Moresby Island, was appointed to read the Minute from Toronto officially accepting the Victoria Monthly Meeting.

Victoria hosted the Western Conference of Friends in July, 1911, at Burleith Hall, former home of James Dunsmuir. When Vancouver Monthly Meeting was formed in 1911, decision was made to form a Quarterly Meeting which was approved and established by Canada Yearly Meeting on July 13, 1912.

In 1909 a committee was set up to consider raising funds to build a Meetinghouse. In April, 1912 the committee reported that a suitable site had been found on Fern Street for \$3,000.00. Plans developed called for a main meeting hall, caretaker's premises, reading room, cloakroom, and guest chamber. The official sod-turning took place on February 13th, 1913, and the first meeting took place in the new building on May 1913, before the windows had been put in place.

The Victoria Meeting suffered a decline in numbers during the War of 1914-18, and by 1930 the weekly attendance at meeting was about 10. About 1936 the Victoria Meeting joined with the University Meeting in Seattle in meetings that eventually became Northwest Quarterly Meeting of Pacific Yearly Meeting. Martha Vallance was the Victoria Meeting representative at the formation of the Canadian Yearly Meeting at Pickering College in 1955. When Pacific Yearly Meeting decided to split into several parts, the Victoria Meeting felt that they had better put all their efforts into Canadian Yearly Meeting, while still maintaining a strong fraternal relationship with the new North Pacific Yearly Meeting.

In recent years the Victoria Meeting has grown both in depth and in numbers until it now includes Worship Groups in many parts of Vancouver Island.

PLC (PACIFIC LIFE COMMUNITY)
AND VICTORIA FRIENDS' MEETING

Pashta Marymoon

I was born and raised in a very small and conservative town in Ontario. I met my now-ex husband, David Jackman, at the Everdale Place School (the first Summerhill-type school in Canada) when I was fourteen, and dived into a world of socially/politically involved and active people (mid-60s) that was both totally new/foreign and yet felt more real and familiar than that of my home town. Though surrounded by this kind of commitment, I was too busy dealing with my own personal issues to actively participate.

About the same time that David and I started attending Friend's Meeting in Ottawa, I had become convinced that "creating a new reality" was more valuable than trying to change the system, so David and I headed west to find the elusive "intentional community". We didn't find it: instead we and our young daughter settled in Victoria and joined Friend's Meeting there. Before PLC, my only "socially active" involvement was supporting (in a pretty minimal way) the Meeting's involvement with Buddhists rebuilding orphanages for Vietnamese children.

When the founders of PLC began to organize the original community, they sent letters out to different Friends' Meetings. In Victoria, David and Tobias (John) Tomlinson chose to attend the initial international meeting of PLC in Seattle: I wasn't interested, so dropped them off and went to a folk dancing festival in Tacoma instead. I did, however, have an opportunity to meet the folks when I came back to pick David and Tobias up. I was so impressed with the spiritual commitment and integrity of these people, that a month later, David and I chose not to move back east as we had been considering, but rather joined PLC wholeheartedly, even though both of us were novices at such political activity.

PLC was an international spiritual/ political community committed to education and direct action on the issues of war - particularly nuclear war - and weapons development, and in the embodiment of the Bangor Trident Base, 30 miles south of Victoria. Originally, PLC had satellite communities

in San Fransisco, Seattle, Vancouver and Victoria.

Although Victoria Friends Meeting was considerably divided on the PLC commitment to use civil disobedience as a means of making serious statements about the issues, especially at first, their spiritual/political support and financial aid grew firmly behind the objectives.

Through PLC I was led to take the non-violent training program with MNS (Movement for a New Society - members of Quakers were co-founders of MNS) in Philadelphia. Through that and other firm connections between PLC and MNS, we began giving non-violence training workshops which Victoria Meeting members both supported and attended. The MNS approach to non-violence training spread and became the basis for the Creative Conflict Resolution program and AVP, the Alternative to Violence Program.

While studying in Philadelphia, I participated in a War-Tax Resistance campaign, and became interested in seeing a similar campaign started in Canada. When I returned, I brought the idea to Victoria Meeting: Edith Adamson, also a member of Victoria Meeting, picked up the concern which gave birth to the Peace Tax Fund, and later, Conscience Canada.

One of the largest-scale projects PLC undertook was Bangor Summer '78 - continuous presence and action at the Bangor base throughout the summer by hundreds of people from across the continent. University Friends Meeting in Seattle provided a generous seed grant for the project and members of Victoria Meeting took part in the direct actions.

PLC also introduced me to feminism. I don't know if the idea existed beforehand, but it was an axiom in PLC that if you wanted to start a serious political action community, you talked to the radical Catholics, the Quakers, and the feminists. Muriel Gough-Azmuir of Victoria Meeting was my mentor/mother in this new direction: in a sense, both before and after her death. Not only did she guide and support my involvement in feminist activities while she was alive but after death as well; for one particular civil disobedience action I took part in, the wymyn decided to be arrested under the names of wymyn who had died

and whom we considered to be out mentors, to honour their commitment which had engendered ours - I was arrested as Muriel.

PLC as a cohesive community only lasted for about 5 years but engendered several direct -action coalitions continuing the work concerning nuclear war and weapons development, who themselves encouraged several similar coalitions and communities to be created across the continent. I also belonged to one - ANVA, Alliance for Non-Violent Action - in southern Ontario once I had moved back there. As noted above, several Quaker initiated and supported projects across Canada and the U.S. also grew out of, in part, the ideals, activities and impact of PLC - Peace Tax Fund, Conscience Canada, the Creative Confliction Resolution project and AVP, to mention the ones that I am directly aware of.

Why and How I came to Western Canada
and became involved with the queer folk
called Quakers

Chrystal Kleiman, Victoria Meeting

In my 20's I was involved in marches and actions against the Vietnam War and met many Quakers who inspired us younger folk. I lived in Philadelphia for 4 years, but never attended a meeting for worship.

Because of the racism in the U.S., my African-American husband and I decided to leave the United States but didn't quite know where to go. We drove through Vancouver on our way to Vermont and when our job situation deteriorated returned to Canada. My husband was 4F, because he was too tall for the Army and so conscription was not an issue.

In Vancouver, I attended the Quaker meeting a few times, but my children were not welcomed in that then predominantly aging community. So my children and I attended the North Shore Unitarian Worship Group. When I moved to Victoria, I found Victoria Monthly Meeting. I soon was on many different committees, even though an attender, and helped start the women's group which then drew me strongly into the community.

I now feel rooted in Victoria and deeply planted in the nourishing soil of Victoria Meeting. These have been difficult and

challenging years for me and support or just plain concern have been abundant. Many of my personal friends are from the Quaker community.

My values and ideas are in the main reflected in Quaker tradition: simplicity, thriftiness, a respect for other peoples and for the natural environment, a desire to build consensus rather than dissension, a responsibility to put my energy into the wider community (the world), and looking within for the light. I love the silence of Meeting.

One value important to me, but not particularly to Quakers, is a keen aesthetic eye.

When I was jailed for protesting/protecting old growth forest on Vancouver Island, I was very touched by the letters and cards received while in jail. Some were from Quakers who did not know me. I felt a Quaker network of supportive hands from across the entire country helping me to endure.

AN ISOLATED FRIEND FINDS QUAKER COMMUNITY

Arnold Ranneris, Victoria Meeting

During the 1960's, when I was seeking as a young teacher in the southern interior of British Columbia, I became aware of the deep spirituality of my students and their parents, who were of the Doukhobor faith. Through reading, I learned that the Doukhobors had been brought to Canada as a result of intervention of British and American Quakers. I began my search for a "Quaker connection".

I recall writing to the Meeting in Vancouver for "information", but did not receive a reply. In those days there wasn't the published material we have today. However, I persisted, and during my time at U.B.C. Summer School, attended "meeting" at the Vancouver Meeting House, then located on West 10th Avenue. At U.B.C. library I found the section on Quakerism, and in particular Rufus Jones' little book *Finding the Trail of Life*. I asked to be put on the mailing list for Vancouver Meeting, and made contact with a "living meeting".

Margaret and I were married, and moved to Revelstoke. Again, far from a meeting. I knew Hugh Campbell-Brown and his wife Mary had "meeting" in Vernon. In

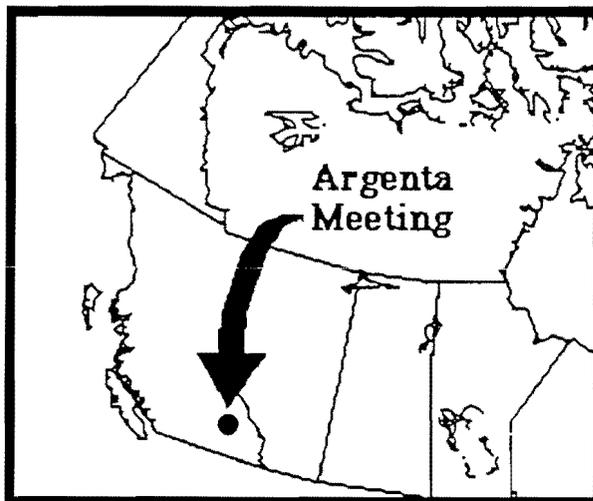
these early days of the Vietnam War, the Quakers took leadership in the anti-war movement, and I knew that this was where my spirit lay. I recall trying to dialogue with the United Church minister about the concerns that tore at my soul, but with little satisfaction.

In one of the monthly mailings from Vancouver Meeting, someone enclosed a brochure about the Wider Quaker Fellowship. The leaflet invited those who felt a kinship with Quakers to write a letter to the office in Philadelphia explaining why they might like to become affiliated with this worldwide fellowship of "friends of Friends", begun by Rufus Jones in the mid-1930's. I sat down at my desk and wrote a two-page reply! Thus began an association with W.Q.F. which continues to the present day, although I have long since become a member of the Society. The sense of being connected, by a three-times yearly mailing of literature, with some 2800 seekers, nurtures my spirit still.

One of the first envelopes of materials from the W.Q.F. included Douglas Steere's pamphlet "On Being Present Where You Are". Somehow that pamphlet put into words my longing for a living spirituality. More than 30 years have passed since that first envelope. When I served as a Canadian Yearly Meeting representative on F.W.C.C., I was privileged to serve on the Wider Quaker Fellowship committee, and share with/in the process of selecting and nurturing this fellowship. I have since commended it to many others, and do so again, by offering the address:

Wider Quaker Fellowship
1506 Race Street
Philadelphia, Pa. 19102 U.S.A.

Without this living connection, I would probably have lost my connection with the Religious Society of Friends. Thank you, anonymous helper, for enclosing the brochure. Thank you, Rufus Jones, for your vision. Thank you, committee members of W.Q.F. (a program of FWCC), and volunteer helpers who stuff 2800 envelopes three times a year. Thank you, Spirit of God, for this living fellowship of "friends of Friends".



MEMORIES OF ARGENTA MONTHLY MEETING

John Stevenson, Nelson Worship Group

The first meeting of what would become Argenta Monthly Meeting took place on 14 May, 1952. This consisted of the Pollard and Stevenson families, who had just arrived in Argenta the previous week.

After the Boyd family and the Rush family arrived, we began to work as an unrecognized Monthly Meeting. Our problem was to find a senior Meeting with which to affiliate.

The nearest Meetings were Calgary and Vancouver, five hundred miles east and west, respectively. At that time, they were each members of Pacific YM. As a result, we applied to PYM directly for recognition as a Monthly Meeting. Although Pacific Yearly Meeting suggested that we join Northwestern Half Yearly Meeting, which included Calgary, Vancouver and Victoria as well as others in Washington State, we pointed out that at that time it would be financially difficult to attend any of those meetings. Finally, we were accepted by PYM, with which we had previous ties.

Western Half Yearly Meeting started as the Kootenay Friends Fellowship in the spring of 1956 at Bobby Browns' home, at Walker's Landing. Russ McArthur gives the following information about Herbert (Bobby) Graham Brown: As far as we know, the first Friends to live in the Kootenays were Herbert and Dorothy Graham Brown, who had bought their ranch at Walker's Landing in the late twenties or

early thirties. They had moved there from England, and had set up a fruit and vegetable growing business and raised nursery plants for sale.

At this meeting were the Askevolds, Browns, Boyds, Pollards, Rushes and perhaps others. The following year, a meeting was held at Askevolds in Creston.

ARGENTA FRIENDS MEETING

Ruth Boyd, Argenta Meeting

Argenta Friends Meeting has its roots in Tracy, California, where the Stevensons and Boyds, with a few other people, started a meeting. I suppose there were generally about twelve adults, almost all with young children so we had a Sunday School each week before meeting, attended by both children and adults. We started off with hymn singing, frequently a recital of Biblical verses learned by individuals during the week, then classes. After classes the children spent the first fifteen minutes of meeting time with us, after which we took turns looking after them outside.

Our meeting was enriched with the membership of a very devout blind black lady. A time thoroughly impressed on my memory is the day she got down on her knees and poured her heart out, actually speaking in tongues.

In 1952 several of us decided to move to Argenta, where we named ourselves Argenta Friends Meeting. The three families, Pollards, Stevensons, Boyds (including Mother Boyd), who came the first year held meeting in the Stevenson home. The following year the Rushes and Wolfes arrived in Argenta and joined with us. So that our children could sit with us during meeting, we shortened its time to about a half hour. From time to time we tried to manage a Sunday School, but the rigours of living in our situation made it so difficult that we gave it up until some years later when the meeting had grown considerably, at which time Helen Valentine, Mary Farley and Hugh Herbison held a Sunday School during meeting for a year or two. Eventually their enthusiasm expired and none of the rest of us seemed willing to give up meeting time for running the Sunday School, nor did we find sufficient energy to hold it at another time.

It was not long before we felt the need for a meeting house. Somehow we managed to build it, entirely of course with our own labour. Elmo Wolfe directed the building of our beautiful fireplace.

In 1959 the meeting sponsored the Argenta Friends' School. Helen and John Stevenson were in charge, but the rest of us, not only took a real interest in it, but assisted in many ways, some of us teaching a course or two, most of us keeping students in our homes, where we endeavoured to make them members of our families, as far as both work and play were concerned. Although from time to time we had a few local students, most of them came from somewhere in the States as various meetings learned of our school. The school continued for twenty-two years when it seemed best to lay it down.

Sometime during this period, due to the interest of a class in journalism, we sponsored the Argenta Friends Press. It started with a second hand press in the basement of a student home, but now occupies a building of its own with modern equipment and manages to hire one full time employee and several helpers. It puts out the bimonthly Canadian Friend and several other pamphlets throughout the year.

During the school's years, Hugh Campbell-Brown of Vernon, who had visited often and long been interested in both our school and our meeting, started a worship group in his home town. This later became Vernon Monthly Meeting. At present we are sponsors of two worship groups in the Nelson area. Roughly four times a year we hold meeting in Kaslo so that members of these groups can join with us.

PACIFIC YEARLY MEETING and ARGENTA

Phillip Wells, Argenta Meeting

As a seventeen year old fundamentalist Baptist boy, going off to Stanford University, I was introduced to Quakerism in the study of the Professor of Classical Literature, Augustus Tabor Murray, who quoted the poetry of Whittier and opened the New Testament to me in a new way. My sights were broadened, and I was turned around. Later in Medical School, I met a nursing student, Marguerite Brown, who

made her home-away-from-home with Howard and Anna Brinton, who had brought her to California, when they transferred from Earlham to Mills College.

We were married in the Berkeley Meeting, and the Brintons were our marriage committee. They had a great influence on our lives. After a few years we moved to the Pasadena area and Orange Grove Meeting, of Philadelphia Yearly Meeting. I soon became involved in a leadership role in the Young Friends Advancement Committee; in developing a lively, active Southern California branch of the AFSC; and in the developing Pacific Coast Association of Friends. This organization began in Brinton's home in 1932. It included unprogrammed Friends from up and down the Pacific Coast at its beginning. I served as Chairman of the Bulletin Committee, which was the only continuing committee of the Association. In this capacity I coordinated efforts leading to the formation of Pacific Yearly Meeting. This included smoothing out possible road-blocks, such as being sure that the Friends Churches had no objection. I flew to Philadelphia to reassure Rufus Jones, who resisted the idea until Howard Brinton and I convinced him.

In 1946 the Association met in Pasadena, hoping to establish the yearly meeting. Howard Brinton from Pendle Hill came by way of Canada. He urged Victoria and Vancouver Friends to come. Several did: Margaret (Peggy) Lorenz, Martha Vallance, and Dorothy Lash. The way opened, and we met in 1947 as Pacific Yearly Meeting in Palo Alto. In the next few years, we were joined by meetings in Arizona, New Mexico, Mexico City, Shanghai and especially Canada. Victoria, Vancouver, Edmonton, and Calgary joined. When Friends from California came to Canada in 1952 and 1953, they established Argenta Meeting as part of PYM.

By the late 1960's PYM had grown so large, both in numbers and in area, that there was a natural friendly splitting into four parts. Canadian Friends that I especially remember in PYM were Hugh Campbell-Brown, Richard Broughton, and the Argenta Friends.

Marguerite and I moved to Argenta in 1970, at the time that Canadian Friends left

PYM, and about that time Vernon Preparative Meeting of Argenta M. M. was formed. It later became Vernon M.M. Many Argenta Friends were familiar to us - in fact, we had introduced John and Helen Stevenson to each other, and the Pollards had been patients of mine for many years. We helped with the Argenta School when we could until it closed in 1982. We continue to enjoy the rich fellowship of the Argenta Meeting.

OUR ASSOCIATION WITH FRIENDS *Sigurd Askevold, Argenta Meeting*

The great war had ended; World War II would remain in history to be one of the most gruesome, the most inhumane that had ever been unleashed on humankind. And we had both been in it, with no small experiences. Imme had survived more than one of the most devastating air attacks on cities, Hamburg and Kassel, while I had been forced to stand by, helplessly, without being able to help in any way. Myself, I had survived, miraculously, all these years, in spite of all the odds against me. Which was the worst is hard to say. Was it the Russian winter with blizzard and minus fifty-five degrees in summer clothing; was it the dehumanizing of human beings by the military; or, was it witnessing one of the worst episodes of that time, an episode of the Holocaust?

All that can be said, is that both Imme and I had kept our sanity, our hope that nothing like that would happen again, that the newly established United Nations would be able to stop fighting among nations the moment the first shots were fired.

I was brought up Lutheran, not because of my father, but because my mother wished that to be so. But during these recent years, I had seen priests and ministers, representing Christian denominations, bless weapons to kill fellow Christians. When I came home, in 1946, I wanted to have nothing to do with that kind of religion, not any more.

When my parents took me to a Quaker Meeting for worship, I was very much impressed. And upon finding out more about the Religious Society of Friends, we both decided that would be the religious orientation for us, something we could

believe and support. We never actually discussed it for a decision. It just happened. We kept going to meetings, and we have done so ever since, and as time progressed, as years passed by, we never regretted our decision, which was one of quietly taking for granted we would go to "Meeting".

When we came to Creston, in 1952, there was no meeting anywhere within reach. We were all the more overjoyed, when we met Friends on their way to settle in Argenta. And with that began nearly four decades of wonderful happenings and getting to know Friends there.

During these years our association with Argenta Friends has grown stronger and most memorable for our children. It was a wonderful time we had with them, as well as with our friends and their children. Having a place to stay enables us to go to Meetings on Sundays, unless winter conditions forbid. But most important to us was the fact that now we had a spiritual community akin to our own thinking. There were our Friends and personal friends with whom we could communicate, with whom we were on the same wave length. Meeting for worship was held in Stevensons' living room until the actual Meetinghouse was built beside Kootenay Lake, right by the beach. That is where Ragni had her wedding, as she always said she would, and that is where we had many a wonderful meeting, be it for worship, be it for getting together and discussing everyday life problems.

No words about our association with Friends can be complete without devoting some space for a peace venture supported by Friends, especially by Friends in Argenta.

I have to take us back to Christmas 1981, at the Creston Cross Country Ski cabin. I clearly remember saying to the group I had just hatched out a very special project: an International Peace Caravan to take us half-way around the world.

Two years later and 2,000 letters sent with the help of Argenta Friends, our "Peace and Friendship Caravan International 1984" was on the way. My greatest support came from Imme. There is no doubt about that. She knew I meant to carry out this plan, and she knew she couldn't and wouldn't stop me. She never

even thought of doing that. In fact, she joined us at Bonn and travelled with us to Stockholm, still a lot to accomplish during that time. And I appreciated her presence and thanked her for helping me to make it possible.

The story of the Peace Caravan has been written up as *The Peace and Friendship Caravan International*, 1984.

FORMATION OF VERNON MONTHLY MEETING

by Lesley Robertson

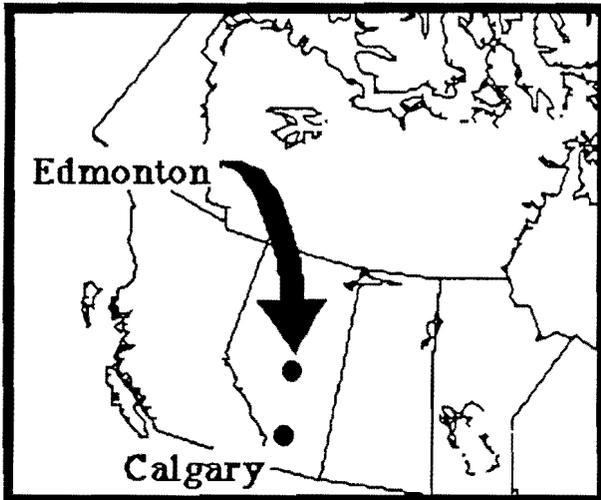
Although Vernon Monthly Meeting has evolved through the years thanks to the contributions and faithfulness of many people, I think there would be little doubt in anyone's mind that the Meeting owes its existence primarily to the dedication of Hugh Campbell-Brown. Hugh had become interested in Friends in 1952 and joined Vancouver Monthly Meeting the following year. At that time he and his wife, Mary, and their family lived in Vernon. They made it known that there was a Quaker Meeting at their home Sunday mornings. Much of the time in the early years Hugh was the "meeting". By 1968 a few other families became regular attenders. These included Shirley and Bill Lewis and Ruth and John Gracey. In 1970 Vernon became a Preparative Meeting under the care of Argenta and was accepted as a Monthly Meeting at the fall W.H.Y.M. in October 1980. Our first gathering as a Monthly Meeting was Nov. 9, 1980. In those early years new "convinced" Friends in Vernon were grateful for the experiences of more seasoned Friends such as Evelyn and Albert Moorman and Dulce and Julian Fry. We appreciated the Bible studies lead by Hugh who was very knowledgeable. He was a person of strong values and determination. He believed in Quakerly plain speaking tempered with care and understanding.

During the late 1970's and early 1980's we tried to meet every Sunday but as distances were great many people couldn't attend four times a month which resulted in Friends often missing each other for weeks at a time. It was agreed that we would come on the second Sunday to Worship and Business Meeting and the fourth Sunday for Worship, fellowship, discussion and pot

luck. On alternate Sundays a few Friends would try to meet in Vernon, Kelowna and the North area. Although this did happen for a time these worship groups no longer meet and we retain the two Meetings a month.

The years I treasure as being very special were the meetings we had for a period of time when often we would have nearly as many children at Meeting as adults. Children add a very vibrant energy which we are presently missing as situations change and families grow and move on.

We are grateful for the lives of many Friends who have been part of Vernon Meeting and who have contributed to the spiritual depth of our community. We remember, as well as Mary and Hugh Campbell-Brown, Julian Fry, Margaret Chapman and Evelyn and Albert Moorman, all of whom were long time members and faithful attenders of Meeting. They helped to set the values of the Meeting which many of us still experience today, in their generosity and sharing of their homes, money and of themselves.



A HISTORY OF CALGARY MEETING
by Margaret McGruther

The first Meeting for Worship in Calgary took place at the home of William and Frances Kennedy on August 26, 1908. The Kennedys had arrived from Moorestown, N.J., where they were members of Chester MM. From that time a small group met regularly until December 13, 1910. On May 12, 1909, a daughter of the Kennedys married a member of Halcyonia Meeting from Borden, Saskatchewan. From

Dec.1910 to April 1913, there were no meetings held in Calgary.

In 1913, Frederick and Helen Sara arrived from England and with the help of Walter Kennedy searched Calgary and the surrounding district to find other Friends. A group started to meet every Sunday evening in the Sara home. Soon the meeting swelled in numbers so that 24 chairs had to be purchased. By early 1914, the numbers were too large for the house, and so it was decided to convert a small garage on the premises into a meeting house. This was done by the Friends themselves. So was born the first and only meeting house in Calgary. It was said to be large enough to accommodate 50 people. It was used for a number of years until the fire department condemned it as a meeting place because there was no supply of water available. The first formal business meeting minutes were dated September 23, 1914, and Meetings for Worship for Business were held monthly. By Jan., 1915, the meeting applied to become a Monthly Meeting under the care of BC Quarterly Meeting. The members then applied for transfers from their home meetings in the U.S. and the British Isles to Vancouver MM. In Oct. 1915, Calgary officially became a Monthly Meeting, and Vancouver MM transferred all of the memberships to the new Calgary MM.

This had been a period of rapid settlement in Alberta when many Friends and others arrived from the United States and Britain to make a new home for themselves. Many were homesteaders. The Colonial Committee at Devonshire House, then the administrative headquarters for Friends in England, kept track of Friends who emigrated to Alberta, and notified the Friends in Calgary, giving their destination, if this was known. Calgary Friends wrote many letters to isolated Friends who were dotted all over the map of the province. For many of these settlers there was no group of Friends close by and they joined in worship with other local churches. Some from places such as Strathmore and even Claresholm held membership in Calgary meeting.

The young meeting was active. Twenty-one people attended one Business Meeting. Visitors came from the Quarterly Meeting and from Canada Yearly Meeting based in Ontario. Calgary kept in touch with these

bodies by correspondence. Members tried to attend the sessions of Quarterly Meeting at the coast whenever possible. The war and conscription were big concerns. The son of one family was killed in France. The meeting was in abeyance from Sept., 1918, until the end of the year as the Board of Health forbade public gatherings in an attempt to control an influenza epidemic. Walter Kennedy, who had been associated with the meeting since 1908, died in Oct., 1918.

By 1920, concerns were being raised about inactive members. Friends tried meeting in various locations and in Friends' homes. Some grown children were no longer interested, some Friends moved back to England, others to Vancouver. The meeting carried on until Nov., 1925, when the last minutes were recorded.

During the later 1940s new people who were eager to join with Friends moved to Calgary. Some were members of the Fellowship of Reconciliation. Only William T. Hobson, who had transferred his membership to Calgary from Ireland in 1925, remained from the earlier meeting. The first minutes of this group were dated Feb., 1954, with Russell McArthur as temporary Clerk. Calgary became a Preparative Meeting under the care of Vancouver MM later that year. A newspaper article in 1956 noted that a group of forty Quakers met twice per month in the Ladies' Parlour of Hillhurst United Church. Concerns of the time were nuclear testing, corporal and capital punishment, and the portion of income tax that is spent on preparations for war. There was correspondence with the Northland School, which had been set up in northern Alberta as a mission to the Lubicon Nation by a group of Evangelical Friends from Ohio, under the leadership of Roland Smith.

In the east, three Yearly Meetings had amalgamated to become Canadian Yearly Meeting and Calgary Friends wondered whether they should transfer their affiliation to the new Yearly Meeting from Pacific Yearly Meeting. They decided to wait and see what Vancouver and Victoria would do. Even though a parcel of land was offered by one couple as a site for a meeting house, Friends did not have sufficient funds to erect a building on it. Eventually the land was sold and this became the nucleus of the

building fund. In 1957, a suggestion was made to form a Western Half Yearly Meeting to include all meetings between Calgary and Winnipeg. This did not happen, but the next year Friends hosted a meeting of Prairie Friends at Mount Royal College. Friends came from Argenta, Edmonton, Winnipeg, and Calgary. A Prairie Friends Conference was held in May in the following years at various locations such as Mount Royal College, Indian residential schools in Morley and Gleichen, and a Baptist Centre.

In 1960, Calgary again became a Monthly Meeting, and Edmonton Allowed Meeting became a Preparative Meeting under the care of Calgary MM. By 1961 Calgary Friends began to look for a place where they could meet every week on Sunday mornings. For a while they met at the French Canadian Club. When this was no longer an option, some families opened their homes for the meetings. For a year in 1968-1969 they met in the downtown YMCA. They went back to private homes until an arrangement was worked out with the Students Union at the University of Calgary for a number of years. When this was no longer possible, meetings were again held in private homes. When it was considered more desirable to meet in a public building, situated centrally, a long search to find a suitable location followed. Eventually a small office was rented in the "Old Y" in the Beltline district of downtown. The common room was booked for Sunday Meetings for Worship. Another room is rented for First Day School.

In the 1970s, Calgary Monthly Meeting found that its commitments to two Yearly Meetings were becoming burdensome. They were drawn toward Canadian Yearly Meeting, and they decided to sever the ties with Pacific Yearly Meeting, though many members had developed friendships with Pacific Friends. About the same time the other Canadian meetings which had dual membership were also giving up formal membership in Pacific Yearly Meeting. Edmonton Preparative Meeting became a Monthly Meeting. Efforts were made to hold joint meetings in Calgary or Edmonton from time to time.

Over the years numbers have varied. Calgary has never become a large meeting. People leave Calgary for other places and

new people arrive. The meeting has benefited greatly from the numbers of visitors who have passed through and stopped to share with us, from many contacts with Argenta Friends who visited as they travelled east, and from meetings held jointly with Edmonton Monthly Meeting, when this could be arranged. Especially valued has been contact with Friends in Central Canada when it became possible to have a representative at Representative Meeting, and for members to travel to Yearly Meeting and to Yearly Meeting committees. Calgary Friends are fortunate in that some are able to attend Western Half Yearly Meetings at Sorrento in the west, in May, and Western Half Yearly Meetings held on the prairies to the east, in October.

EDMONTON and CALGARY MEETINGS *Ron Mossman*

I came out from England to Calgary towards the end of 1955. With a farming background, I hoped to farm in Alberta. There were many opportunities here and I was quickly invited to join a young company, where I remained until retirement, having become a shareholder and director.

I had not been able to get any information about Friends in Western Canada before I left England. After getting settled I did go to a meeting regarding the plight of the Indian Peoples. I was told there was a Friends Meeting and given the name of Jesse Johnson. I contacted Jesse and eventually went to a Meeting. I think it was in the home of the Hobsons. I attended Meeting off and on. As I was very busy all week, Sunday was my only day of rest.

About a year later I was transferred to Edmonton where I was very much involved with business, starting a new branch. Edmonton Friends were meeting for worship infrequently. I had been in touch with Dee Heston, and I think, Pauline Hughes. There were many attenders, mostly from the University faculty.

I went back to Calgary two years later, and had more time to involve myself in the Meeting, which was meeting on Sunday afternoons in the library of a church. The afternoon was chosen to enable attenders, who belonged to other churches, to attend.

Eventually I was asked to be Clerk of

the Meeting. I agreed under one condition, that if I found a suitable place for a meeting on Sunday morning, we would do so. I approached the attenders, who willingly accepted my proposal. I found that the "French Club" in Calgary had a pleasant meeting room which we could use, and at no charge. The Meeting was strengthened by a good meeting place. At this time Calgary was an Allowed Meeting of Vancouver Monthly Meeting, and Edmonton was recognised as a worship group of Calgary Meeting. Calgary became a Monthly Meeting while I was there. I remember going to Edmonton with Jesse Johnson to see if we could help in any way to strengthen their Meeting.

In the mid 60's, I returned to Edmonton and found the Meeting dormant with only Dee Heston as a member. There was some money in the bank where we agreed to send most of to the Service Committee. The account was kept open as I was sure the Meeting could and would be revived. I let it be known that there would be a Meeting for Worship in my home on Sunday mornings. Some months went by but eventually people contacted me and began to come for worship, including families. Later we had the opportunity to use the library of the Knox Metropolitan United Church. It meant an afternoon Meeting, but we accepted it. The Meeting eventually became a Monthly Meeting, and I became clerk for ten years, by which time I felt it was time for some one else to take over. New blood had joined, and the Meeting had become established.

ANOTHER GLIMPSE of EARLY FRIENDS ACTIVITIES *Gordon Hirabayashi*

I arrived in Edmonton in 1959 during the huge industrial development following the Leduc oil discovery. Among the newcomers to Edmonton were some Friends from Britain, Eastern Canada and USA. In due course these Friends found each other.

During most of the 50s I was in the Arab Middle East, primarily Beirut and Cairo. Before that I was in Seattle, becoming a Friend in 1941, while a university student.

In retrospect, I arrived when Ron Mossman was still in Calgary. The names are mostly forgotten as we have a history of

losing our record books with changes of recording clerks. There were Potters from England, Carmen and Peter Brock (now of Toronto), the Ackermans, Dee Heston, in all about six families and some individuals. In the early sixties we became a worship group under Calgary.

Around 1963, we held our first-ever (to our knowledge) Quaker marriage in Alberta, except for the last legal step. Sojourning with us from Australia was Canada Council post-doctoral Fellow in Geology, Keith Crook. A month before returning to Australia, Keith and regular attender Norma Johnson, of Edmonton, asked to be married in the manner of Friends. We quickly appointed a Clearness Committee to visit the applicants, while another committee sought legal clearness via Calgary M.M. Since there were no prior requests, Calgary had had no occasion to appoint a Marriage Registrar. Checking with the Marriage Bureau, we learned that Quaker Marriage Registrars can be appointed, but it would take more than a month to accomplish. In the meantime our Clearness Committee reported back with enthusiasm, so the Edmonton Worship Group, with creative (if not divine) inspiration arranged a Meeting for Worship for Marriage after the manner of Friends with a friendly United Church minister in attendance, who signed the marriage document.

Ron Mossman returned to Edmonton, and he, with the encouragement of Fred Haslam of CYM, arranged for us to become a Monthly Meeting - with a Marriage Registrar! Because of our earlier established ties to Pacific Yearly Meeting, we maintained dual Yearly Meeting membership during the sixties.

Rapid population change, moving both in and out, was a constant dynamic, among Friends, too. Following the early surge into Monthly Meeting status, we were again suddenly reduced to one couple and a few singles. Most of the latter 60's were very quiet, a slow process of rejuvenation, eventually meeting at Ron's home and later Knox United Church library. One Meeting for Worship met, when locked out of the library, in Richmond Longley's sedan. Moving into the 70's, Richmond and Margaret Longley, seekers from the Baptist background, served as vital stabilizers, when

they were the only couple; the others were either single or only one of the married pair were attenders. Others were Helen Scheiber, Dee Heston, Mary Englemann, Renate von Koenigsloew, and John and Joan Eddington.

LEARNING WITH CALGARY FRIENDS *Margaret McGruther*

In Montreal, where I lived first in Canada, I attended the Quaker meeting. I was a birthright Friend from England but felt the need to find out about other forms of worship so I also spent time attending various church services, gradually attending the meeting more and more. It was in Montreal that I met Frank who was not a Friend, but often accompanied me to meeting. When he asked me to marry him, I said that I would like to be married in the manner of Friends, and he agreed. I had decided that this was where I wanted to make my spiritual home. I still did not understand fully why Friends did things the way they did, and how it all fitted in with the belief and experience of "that of God" in everyone. It has been, and continues to be, an on-going revelation. It was always much easier to grasp what Friends did not do.

Frank and I moved to Vermont for a few months before coming to Calgary in 1961. The next year our daughter was born. I continued to attend Calgary meeting, and the family attended Western Half Yearly Meetings in Edmonton, Argenta, Sorrento, and various locations in Saskatchewan. I had served as recording clerk and treasurer of Calgary meeting before becoming clerk of Western Half Yearly Meeting from 1973 to 1975, and after that was clerk of Calgary Monthly Meeting for several years.

Contacts with Argenta Friends were very important to me. Argenta Friends attended Western Half Yearly Meetings, and they would let someone in the meeting know when they were travelling through Calgary to and from Representative Meeting so that any who were free could meet them at the airport and get a first-hand report of Representative Meeting. Sometimes they would break their journey and stay overnight with a Calgary family. When Argenta Friends' School held a couple of "Intersessions" in Calgary some of the staff and students were billeted with Calgary

families. Without these contacts I felt isolated from Friends on the "outside", and had not much idea of what was going on in the world of Quakers. Written reports were received, but these did not mean very much without the personal contact.

Eventually it became possible for Friends from all across the country to attend Representative Meeting and various committees of Canadian Yearly Meeting. This sometimes brought several members of the meeting, during any given year, in contact with Friends in eastern Canada where we felt the influence of a strong Quaker tradition. I served on Discipline Committee and Nominating Committee, and attended a number of Representative Meetings, as well as Canadian Yearly Meetings. I feel that I have gained many insights from all of this. Life is an adventure, and there is still much to learn.

NUCLEAR FREE NANOOSE: THE
NANOOSE CONVERSION CAMPAIGN
by Joy Newall

The first time I really saw the Naval Base CFMETR in Nanoose Bay, B.C. was when I attended Meeting for Worship in "The Peace House" situated across the bay from the base. This house was the place for peace groups to meet and work, led by the Nanoose Conversion Campaign (NCC). It was also rented for once monthly Meeting for Worship for the Mid-Island Worship Group from the owner, peace activist, Mr. Schubart of Saltspring Island. It was the absolute contrast between the Meeting and the potential horrors practised and planned for at the base, that hit me hard. CFMETR is a Canadian Base used by the US Navy, under agreement with the Canadian Government, as a site for torpedo testing from nuclear powered submarines. It is on the site of the traditional village of the Sna'naw'was First Nations. Much debris is left on the ocean floor each time the range is used for tests. The area known as WG (or in the maritime alphabet: "whiskey golf") in Georgia Strait is out of bounds to all local boaters, commercial or otherwise, during military operations. Several accidents have occurred with subs damaging or sinking smaller craft, and there is the ever present danger of a nuclear accident. It is a "cold

war" technique that is still being perfected for an unknown enemy. Over my early years in B.C., from 1982, I watched NCC grow from a group of what the locals called "peacenik hippies", who camped in teepees across from the base, to a sophisticated peace-action lobby. I was invited many times to join the Board of Directors, but felt that with my career in television and film and my work with Conscience Canada commitments, I could not tackle more. I attended a court case in which some women were charged with trespassing when they tried to have a peaceful picnic on the base shoreline, and was impressed by their passion and dignity. From that day I took more time to attend peace walks, vigils and some meetings, and was often asked to participate by speaking at public events. My first public action was to request the Nanaimo City Council to declare support for NCC. They sat on the political fence, but the issue became more publicly known. Two years ago, at an AGM for NCC, I suggested a coalition with NCC and other organisations across Canada to make a wider and bigger lobby to ask the government to cancel their contract with the USA. So far more than 16 groups have joined, including Conscience Canada, the BC United Church, Ten Days for World Development, Allied Workers and Fishermen's Union. Four years ago, when NCC moved to a Nanaimo office, my husband, Bob, and I bought the "Peace House" and are converting it to our retirement home. We have continued to hold Meeting for Worship here ever since, and it has become the home of much Quaker and Peace action activity. We look across at the base every day, and know we still have work to do.

As a weekly columnist for the Nanaimo Daily Free Press I write "The View From the Peace House" on peace related topics. There I frequently write about the urgency for ending this use of these beautiful waters, and this attitude of preparation for war instead of planning for peace. It gets good readership response, though there are many diehard militarists around us. The peace testimony we live by is to do what we can to end all wars.

TEACHING JAPANESE CHILDREN
Wilson Hunsberger, Victoria Meeting

In June 1942, as a conscientious objector I was assigned to the B.C. Forest Service to fight forest fires, to build roads and plant trees according to the changing seasons. The camp was ten miles from the village of Shawnigan Lake on Vancouver Island. As time passed it was understood that the camp would be our home "for the duration". So, it was a surprise for me to learn in October, 1943, that I had been assigned to teach Japanese children in a lumber camp in Northern Ontario. "Neys" was a forlorn flag stop on the C. P. R. transcontinental line. The nearest town was White River, frequently cited as the coldest spot in Ontario.

At the tiny station building, I learned my final destination was the Pigeon River Timber Company Site; again, it was ten miles into the bush. The Camp consisted of a cook house, a laundry, an office, housing for the lumber-jacks, stables for the horses, and other sheds and outhouses.

On a clearing on a wind swept hill, some forty yards from the main buildings stood a tar paper covered shack designated as the school-cum-domicile for the teacher. It was an improvisation. A Japanese family occupied the larger part of the building. The schoolroom allocation was about ten feet by ten feet with a bedroom cubicle large enough for a cot and a small desk. The building was without insulation, nor was it excavated under the floor. To compensate for such structural deficiencies in a cold climate, a 45 gallon oil drum lay on its side mounted on cement blocks. A blacksmith's skill had transformed the tank into a functional wood stove.

The timber company provided a pile of pine lumber and suggested I construct desks and benches for the students. My carpentry skills were most limited (and still are), but I succeeded in constructing two benches and a table as a substitute for desks. For several days we had no supplies, and we never had a chalkboard, nor maps, nor art supplies, nor supplementary reading material. Somehow we acquired the standard elementary texts for Arithmetic, Literature and Spelling and a supply of exercise books. The limitation of supplies was depressing and the lack of amenities didn't help. There was no electric-

ity, no running water, no radio or newspapers. Sanitary facilities were primitive and were located far away.

Compensation for whatever deprivation I felt came from my daily encounters with the children themselves. I quickly observed how easily these youngsters had adapted to life in a lumber camp. They were invariably cheerful and happy as they trudged up the hill to their "school". Fortunately, for me, they were bright and eager to learn. Never had I encountered a more winsome class of students. They ranged from Fred in Grade 8 to Jacqueline in Grade 1, six in all. Needless to say, there were no discipline problems. Time passed and as spring approached, several of the families were allowed to move to Toronto where labour shortages were acute. The school broke up and I, too, left, this time for my home community in southern Ontario.

Years passed and Neys became but a memory. I had lost contact with the children but had an urge to locate them and to learn of their current life situations. On a chance, I addressed a letter to Richard M., whose name I found in the Toronto telephone book. I wrote that despite his rather common Japanese surname, he might be one of the students in my classroom at Neys, fifty years ago. My quest brought an immediate response and soon I had letters from five of the lumber camp pupils (one had died).

As I could have surmised, all have become well established, three are now retired and two are grandparents. Jacqueline, my only girl, wrote me a delightful letter advising that she was a professor at McGill University. She has three girls in her family. Her classmate, Ken, is an Engineer Manager in a large firm in Toronto.

It was only recently, too, that I learned why this little enclave of Japanese Canadians were located in the remote spot in the wilderness. Richard, my first correspondent, disclosed that several men, including his father had protested their relocation from the west coast of B.C. As a reprimand or punishment these "dissidents" were sent to Petawawa in eastern Ontario, separated from their families. In the fall of 1943 Richard's father was allowed to reunite with his mother and sons at Neys. Richard hadn't seen his father for two years.

Quakers in Early Prince Edward Island History

by Nathan H. Mair

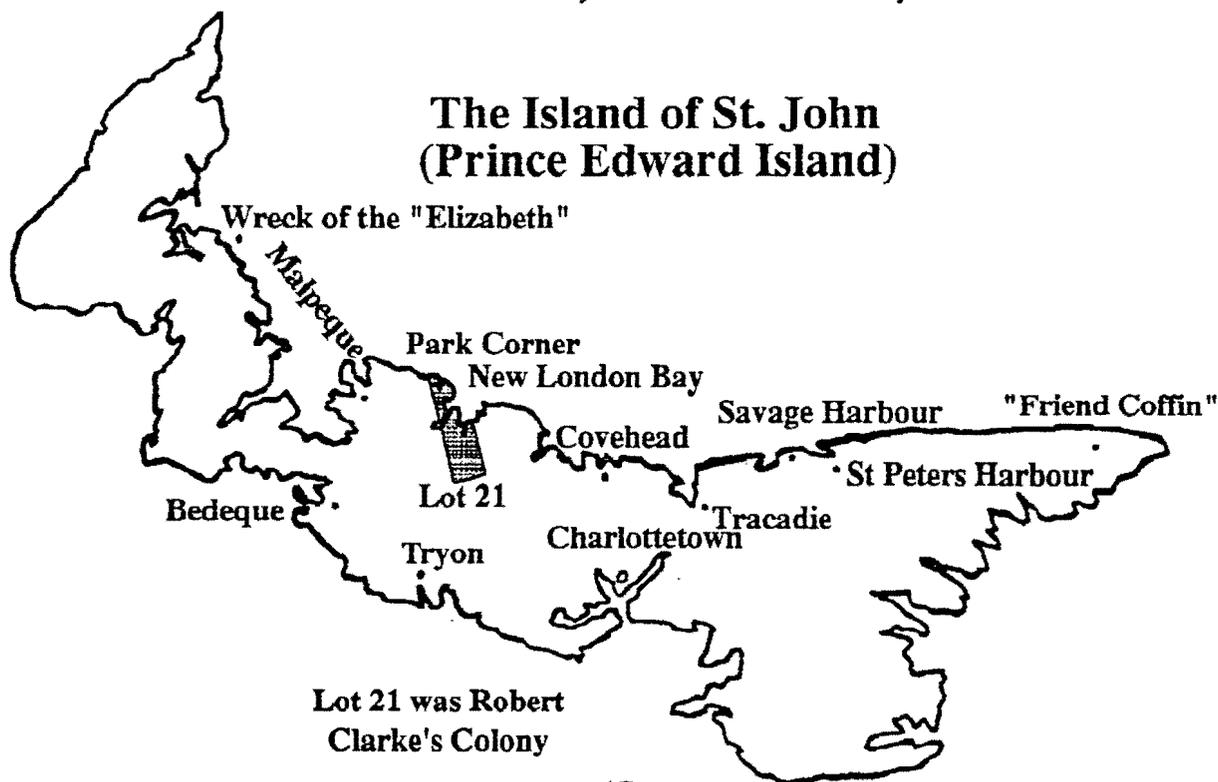
In January, 1801, Quaker Joseph Hoag left his home in Vermont on a lengthy journey to visit "Friends" in New England and in "Nova Scotia and the adjoining British provinces."¹ Hoag and a companion, Joseph Wing, arrived in Prince Edward Island on August 30th, 1801. While on the Island the two were guests in Charlottetown of John Cambridge, prominent Island merchant, and his wife, Mary. The Cambridges considered themselves Quakers. On Sept. 11th the visitors supped with Benjamin Chappell, the well-known wheelwright, who maintained a friendship with Quakers who had been his neighbours in New London more than twenty-five years earlier.²

Soon after their arrival, the Quakers met Edmund Fanning, the Governor of Prince Edward Island, who, with his wife, attended Hoag's first religious meeting on the island. In a courteous gesture, Fanning provided Hoag with one of his personal riding horses and a fine saddle covered with a blanket so as not to hurt Hoag's feelings. The Quaker would have found such a show of luxury

objectionable. Thus provided, and guided by John Cambridge, Hoag and Wing set out to visit Friends in the island's outports.

Not many Prince Edward Islanders today are aware of the part Quakers played in the Island's early history. One of them, Elisha Coffin from Nantucket, was a member of the Island's first House of Assembly, which met in 1773; and in 1785, an act of the Island's government complete with royal assent, expressly granted to Island Quakers a privilege which allowed them, except in criminal cases, to make an "affirmation", rather than to swear upon the Bible in testifying in court.³

Quakers objected to oaths because of their belief that disciples of Christ "who possessed His Spirit would speak the truth in love on all occasions, and would be disloyal to him if they allowed the outward form and ritual of the oath to constitute the sanction of their truth speaking."⁴ This objection to swearing, along with their custom of wearing plain clothes, the employment of the friendly and democratic "thee"



and "thou" ("you" had been introduced by Cavaliers in England as a special form of respect which inferiors owed to their superiors), the wearing of a hat as a symbol of respect to God (never merely lifted out of respect to a supposed superior), the use of silence in religious meetings and decision-making by what today would be called "group consensus", were Quaker hallmarks.

Yet, Quakers themselves needed some form of vow to carry through transactions with customs and excise, to give evidence in defending their titles in court or to sue for debts. Thus they developed their form of "affirmation." Apparently the Island government enacted this right with an eye to encouraging these "dutiful and loyal people"⁵ to settle on the island. Indeed, as early as 1775, the Island government had passed a similar act which in the disturbed conditions of war-time had not succeeded in obtaining the necessary approval of Britain.⁶ This early attempt to accommodate Quakers suggests that, even before the American Revolution, those on the island had made the matter an issue for Island legislators.

The 1775, legislation was probably due largely to the efforts of Phillips Callbeck, who at the time was acting governor of the colony. Callbeck was a son-in-law and business associate of Nathaniel Coffin, King's Cashier of the Customs and Receiver General in the port of Boston. The Massachusetts native had acquired property on the Island of St. John (as Prince Edward Island was then called) and was interested in fostering trade connections between the two colonies. Coffins from Salem, Mass. had, at least since 1768, maintained fishing stations on the Island. Whalers from Nantucket, most of whom were Quakers, were present in the Gulf waters. Indeed, Elisha Coffin had moved from Nova Scotia with his family and, by 1772, had settled permanently on the island's north shore. Encouragement of the Nantucketers to establish fishing stations and to settle on the Island must have seemed at the time an appropriate policy.

By 1775, an additional reason to accommodate Quakers had developed. Robert Clark, an English Quaker merchant, who had obtained large tracts of Island property, had established a settlement of some one

hundred persons, Quakers among them, on Grenville (or New London) Bay, and hoped to combine business with a religious mission somewhat in emulation of William Penn who earlier had established the Quaker refuge of Pennsylvania. Though concrete evidence is not at hand, it seems possible that Clark had some form of gentlemen's agreement with Nathaniel Coffin and Phillips Callbeck and with the Nantucket whalers. Benjamin Chappel whose "Day Book" tells the story of life in early New London, records the visits of Coffin ships, as well as others, which loaded cargo and sometimes were oiled and refitted there.⁷ The operator of the saw-mill that Clark established in New London was one Uriah Coffin, of a Nantucket Quaker family.

For Clark, the New London colony was the embodiment of a "vision". The new world, he believed, would offer hope to unemployed young men in London, who together with artisans and farmers would make a new start away from the evil influences of the city. Since Clark was a recognized local preacher,⁸ in England, and presumed himself to be a religious leader, he no doubt believed that in the process of their redemption those of his settlers who were not already Quakers would become so. Joseph Roake was one of the "poor Friends" from London who, letters of the time had said, were to join Clark's colony as indentured workmen.⁹ Roake embarked with his wife and little daughter on April 6, 1774, on board the scow, Elizabeth, bound for the Island of St. John. He recorded in his journal that "Friend Clark" joined them at Poole and that during the crossing worship services were held each "First Day" [Sunday] at which "our kind friend Clark appeared in testimony and prayer."¹⁰ Clark's wife, Elizabeth, had recently died, and he left in the care of others his young son and daughter.¹¹

The Elizabeth arrived in "Grenville Bay" on May 29th and the next day the new settlers came on shore to be met by a surprised James Macdonald, who had been sent out by Clark the year before to view the property and had settled at a place he named Elizabethtown, but had not been informed of Clark's voyage. Clark remained a few months at New London starting the building

of row houses for workers at Elizabethtown but then returned home to England, where he married his second wife, Anne Berry. Late in 1774, Quaker Edward Allen,¹² whom Clark had appointed as agent in charge of his interests at Elizabethtown, arrived in the colony on the *Lovely Kitty* with several additional settlers. Allen's job was to prove almost untenable.

Three first-hand accounts of conditions in Clark's settlement during its early years have survived. One of these came from the pen of the Island's governor, Walter Patterson. In a report to the Colonial Office in 1784 (when Clark and others were engaged in property suits against the governor) Patterson described the situation at New London as he experienced it 10 years before:

[Clark] landed his Goods before he had a House to store them, a part were on the open Beech, the remainder covered with the sails of his Ship, all open to whoever chose to take of them. He had above a hundred People to feed, and to pay, among whom were all the vagabonds of the Island, for those Gentlemen flocked to him from all parts... He was open to flattery... He really thought himself a second Penn... Depending on his powers as a preacher, and the purity of his Figure, he brought out, with the hopes of reclaiming them, a number of wild Youths who had before baffled the attempts of their Friends. Of those he made overseers, and I counted no less than eighteen who only played and kept the others idle... I... advised him to turn about their business a number who I named... He said he hoped to make New London a place for recovering of Sinners.¹³

One, Thomas Curtis, has left us another account. Curtis arrived in Elizabethtown in 1775, having survived the wreck, during a storm, of the *Elizabeth* and the loss of much of the provisions she carried, on the Island's north shore. Curtis found the scene desolate, the row houses at Elizabethtown miserable, the settlers hungry and desperate. The saw

mill, he said, operated inefficiently and the miller and his family were on the verge of starvation. Curtis concluded from what he saw, and from the apparent severity of the climate, that "this Island would not be agreeable to an English constitution",¹⁴ and returned home by the first available boat in the spring, a trip also taken by twenty-one of the other settlers. Curtis claimed that in persuading him to make the trip to the Island, Clark had grossly exaggerated its attractions, promising that a fortune could be made in the timber trade, that "Deer and Turkeys were so plentiful that a person might shoot them sometimes from the windows",¹⁵ and that the money Curtis had with him could be used to buy goods, when actually it turned out that there was no cash in circulation in Elizabethtown. Some other settlers who had arrived on the unfortunate *Elizabeth* remained on the Island; among them Robert Stewart, to be the Island's chief justice, and the Townsend family, who established themselves on Clark land at Park Corner. The Townsends were members of the Farringdon Quaker Meeting in Berkshire, England, where, it seems, Robert Clark had on occasion preached.¹⁶

The most detailed and poignant description of New London in its early years is found in Benjamin Chappell's *Day Book*. Chappell had been contracted by Clark as a wheelwright and artisan-in-wood in general and had arrived in 1774. His "Day Book," which opens on January 1st, 1775, tells us how "the people murmur for want of bread... and decline their work not being able,"¹⁷ and of Edward Allen's largely ineffectual attempts to find food in neighbouring settlements. Benjamin Chappell himself, disappointed by finding "no master a-coming nor no provision" considered leaving but changed his mind and resolved to "trust God for food."¹⁸ Among the names of settlers noted by Chappell were McDonald, Rook, Chator, Mellish, Adams, Smith, Warren, Anderson, Cole, Atkinson, Yeomans, Coffin, Churchward and Hopkins.

These accounts suggest some less than desirable aspects of Robert Clark's character - at least a lack of candour and foresight. Indeed, Clark's conduct on other counts became a subject of concern for his meeting in London. In 1786 he was accused of "di-

sorderly conduct." Two Friends were appointed to visit and deal with him. A few months later they reported that he had gone to the Island of St John's and thus no action was taken against him.¹⁹

Clark and his wife, whose brother Walter Berry was now settled on the Island and deeply embroiled in politics, took up permanent residence at New London in the summer of 1786. In 1784, the aggressive John Cambridge had become Clark's agent on the Island, Edward Allen having moved to Greenwich on St. Peter's Bay.²⁰ Cambridge built several ships at New London and had successfully pursued Clark's legal interests, he with other proprietors had sued Governor Patterson and the Island government for discriminatory actions taken upon their properties, but soon after Clark's return these two Quakers were at loggerheads and were suing one another over money matters.²¹ In 1789, the Clarks moved to Charlottetown where Robert died in 1794. His last eight years had been spent in futile attempts to make a success of New London and in initiating and responding to law suits.

But what of the Quaker families in New London during this period? Some of them were evidently still there in the summer of 1786, when they were visited from Nantucket by John Townshend.²² (This additional evidence of a Nantucket-England-Island of Saint John triangle deepens our suspicion that there was some more than incidental connection between Quakers in the three areas.) Townshend's journal of his religious visit to Quakers in Nova Scotia and Prince Edward Island mentions by name in the latter colony: his brother James at Park Corner and his four children who "for want of a meeting... become like lost to the Society"; John and Mrs. Cambridge "who have attended our meeting for some years but we believe never visited nor received members in London"; Benjamin Chappel and his wife who "having no religious place of worship to go to seem to Lament their situation with some others"; Soloman Ball and his wife, and Joseph Rooke who with his wife and four children were members of Peele meeting in London", and "divers others who go under the name of Quakers who have not been visited nor received members."²³ Townshend re-

ported, however, that large meetings were held at Park Corner, New London and at Malpeque, where the visiting Quakers were welcomed by "a kind Friendly man's house, Robert Stewart."²⁴ One meeting was held in James Townsend's barn where the preacher's "heart was much opened and enlarged in Gospile love to the people."²⁵ The final meeting in New London was so large that the house could not hold them. Many who attended these meetings, either out of curiosity or from religious thirst were not Quakers, but it is reasonable to suppose that among them were some who believed themselves to be Quakers - the remainder of Robert Clark's "poor Friends."

The situation had changed considerably by 1801 when Hoag and his companion arrived on P.E.I. The Quakers' itinerary was planned to include, besides the Charlottetown area, five locations on the Island where they had reason to believe, from information supplied by Cambridge or Chappell or by some earlier American informant, that Quakers lived. These were "Tyra Village" (Tryon); "a settlement, mostly refugees" Bedeque; Parker's Corner (Park Corner); "the east end of the Island" (East Point); and "St. Petersburg" (St. Peter's Bay). Visits to the first two locations were rewarding, though Hoag does not supply the names of any Quakers he may have met. But at Park Corner Hoag met "Farmer Tonsend," who had "formerly" been a Friend, and had a meeting at his house on the eighth of 9th month and his report was sad:

We had to wade [through] deep sufferings, feel the shipwreck of faith and a good conscience. I had to deal plain, close and solemn, shewing the desolation it produced where there was a known departure from the Truth and what stumbling-blocks such were to the honest seeker after righteousness, but it seemed like pouring water on a rock.²⁶

Before they left Park Corner the Quakers heard a story which indicates for us the fate of the New London Quakers in the years between Townshend's visit in 1786, and Hoag's in 1801. Hoag recorded:

I was informed... that a number of years past there came several families of Friends and one approved minister and settled in this place and had a meeting under the care of Friends in England for some years. The preacher and the next principal member took to excessive drinking as often to be disguised (disgusting?). The people would not meet with them and the meeting had to drop. When I heard this I did not marvel at the suffering we had to feel.²⁷

The "preacher" referred to was certainly Robert Clark. The name of the "next principal member" is lost in the mists of history.

The visiting Quakers then returned to Charlottetown and after a rest there travelled through the wilderness to East Point, accompanied by John Cambridge. Cambridge undoubtedly knew that Edward Allen now lived there, as did Uriah Coffin and his wife Hephzibah. Allen had married Lydia Coffin, Uriah's daughter, and had three sons: Bartlett, Joseph and James. The Murrow family at East Point may also have been thought to be Quakers in sympathy for the elder Murrow had married a daughter of Elisha Coffin. Hoag's journal notes that "we had a small meeting at one Coffin's formerly from Nantucket and brought up a Friend. There were others of this description present." The meeting was "an exercising and laborious time which is often the case when we fall among people that know what the truth is and who do not live up to it."²⁸ At a more "favored" meeting three miles distant, the people tried to raise money to pay for Hoag's trip but he would not accept it.

On the return trip to Charlottetown they called at St Peter's Bay. Elisha Coffin of Savage Harbour, the Island's first Quaker, was now dead but his widow, Eunice, and a large family survived. By this time Eunice had affiliated with St. Paul's Church in Charlottetown and the children had married into non-Quaker families. Here Hoag at first experienced "great opposition in the minds of the people." Continuing his ministrations he held up "the standard of truth to which the people inclined yet seemed to struggle under it."²⁹ After a short visit with the

people at St. Peter's Bay, the party returned to Charlottetown and on Oct. 24th took passage to Pictou, Nova Scotia. In the eyes of Joseph Hoag the Quakers of P.E.I. either had lost their faith or were on the verge of doing so. They lacked the support that a continuing organization and effective leadership might have provided.

Yet the Quakers cannot be said to have made no mark at all on Island history. For their sake a law had been passed which was a first step in enacting religious liberty. It remained in the Island's statute books. John Cambridge continued to call himself a Quaker, though his ruthlessness in business did not add lustre to the Quaker name. Benjamin Chappell was almost desperately afraid of him on those grounds.³⁰ Cambridge had admitted to a correspondent in a letter dated "12th Mt. 8th. 1794" that in having to do so much with worldly matters and worldly men he was sorry that he lacked the vital spirituality he thought a religious man should experience and that "I think I feel a degree of Sorrow that I am not more Sorrowful."³¹

Benjamin Chappell, though not himself a Quaker, more appreciatively preserved the memory of the Quakers of P.E.I. than anyone. He retained a friendship, except for Cambridge, with the Quakers he knew. Not many years after Hoag's visit Chappell went to the docks in Charlottetown to meet Edward Allen and James Townsend as they returned from a visit to England.³² Allen may have stayed with him overnight, for the next day the two of them took a trip to see a mill in which they were both interested. Nor was Robert Clark forgotten. He kept acquaintance with Anne Clark until her escape from the Island and her creditors.³³ In the summer of 1803, Chappell visited Robert Clark's grave in the Charlottetown burying ground and, noticing that the fence posts around the grave had rotted, he restored them.³⁴ He repeated this in 1810 in respect to the memory of the Quaker whose vision had brought them both to this Island.

Appendix: Quaker Settlers on PEI

Robert Clarke, d. 1794. On the island 1774, 1785-94.
Married 1) Elizabeth, with two children in
England 2) Ann Berry, on the island 1785-1801.
No known descendants on PEI.

Edward Allen: d. ca. 1808. On PEI 1774-1808.
Married Lydia Coffin, dau. of Uriah Coffin.
Allen came to PEI in 1774 from London but may have originated in Nantucket. I have not been able to trace his membership but in testifying before the Legislative Assembly of PEI in 1786 he was termed a "Quaker" and made an affirmation rather than an oath. Children:

- 1) Bartlett, m. Mary Coffin, dau. of Benj. Coffin.
Had three sons and three daughters (for further information see Cousins: A genealogical Resource in the Public Archives, PEI).
- 2) Joseph, m. 1) Elizabeth Coffin, dau. of Benj. 2) Anne Simonson, by whom he had some twenty children.
- 3) James, m. Margaret Livingstone (for children see Fulton Underhays Genealogies in PAPEI).

Uriah Coffin: 1739-1806, on PEI ca. 1773-1806. He was from a Quaker family in Nantucket, but was not a member of that meeting. Sawmill operator for the New London colony. Married Hephshibah Bunker. The Bakers and Morrows of PEI are descendants of their daughters.

Bartlett Coffin (Capt.): 1737-1793, bro. of Uriah. On PEI from time to time ca. 1772-1790. Captain of the Elizabeth, involved in coastal trade. Died at sea. Married, but no known descendants on PEI.

Elisha Coffin: 1740-1785. Emigrated from Nantucket to Cape Sable Island, N.S. ca. 1762, and to PEI in 1772. Settled at Savage Harbour. A nephew of Uriah and Bartlett. Married Eunice Myrick and had many children, ancestors of Coffins, Clarks, Douglas' (for children see Fulton Underhays Genealogies in PAPEI).

Joseph Roake: settled in New London colony in 1774 with family. Leased land on PEI in 1784 and signed a petition in 1787, but no trace after 1788. Known to be a professing Quaker at the time of John Townsend's visit in 1786.

James Towns(h)end: settled with his family at Park Corner in Lot 21 (the Robert Clarke property in 1775, a few miles away from Elizabethtown). On board the Clark ship "Elizabeth" wrecked off the coast of PEI. Family included wife Elizabeth, children John, James, Lucy, Richard and Mary, and a servant, Thas. Edmonds. James was a member of Faringdal Monthly Meeting in Berkshire. Married with Stewarts, Cousins and

Montgomery (of Anne of Green Gables fame) families.

John Cambridge: 1748-1831, on PEI with his wife Mary and family 1784-1814, and after the death of his wife for a time. Two daughters married into the influential Wright family of PEI. Other descendants are in England. Cambridge was an agent for Robert Clark, then became a ship-builder and merchant on his own. Eventually owned large tracts of land on the island. Cambridge was not officially a member of a Quaker meeting but considered himself, and was considered by others, as a Quaker.

Among the New London settlers, some of whom were probably the "poor friends" from London referred to in the Welbam Forster letter cited in the article "Quakerism on Prince Edward Island" by Kelsey in the Bulletin of the Friends Historical Society 12 (1923), were James McDonald, John Adams, Joseph Smith, Benjamin Warren, Chator, Anderson, Atkinson, Yeomans, Hopkins, etc. Many of these are referred to in the daybooks of Benj. Chappell available in the Public Archives of PEI. More genealogical work is needed on these families, some of whose descendants remain on PEI.

Not Quakers, but associated with the settlement:

Benjamin Chappell, settled in New London with Clark's colonists, and as a Clark employee from about 1774-1780. His daybook gives details of activity in the colony in the early years. Chappell was a Methodist by persuasion but continued throughout his lifetime to cherish his friendship with various Quakers.

Nathaniel Coffin, related to the other PEI Coffins but not a Quaker, had business interests on the island from ca. 1772. Had the deed on a British ship in New York in 1780. His daughter Anne married Phillips Callbeck, Attorney-General of PEI and during the Revolutionary War, its acting Governor. It was probably through Callbeck's influence that Quakers were welcomed to PEI and given especially kind treatment in the colony's early years.

NOTES:

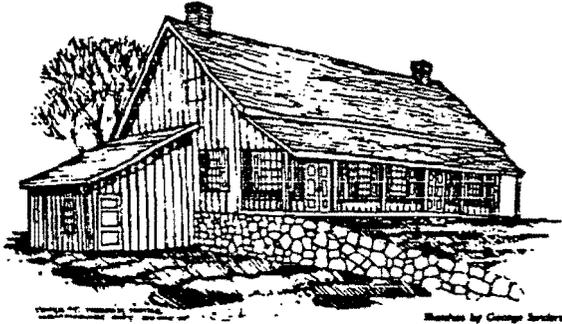
1. Christopher Densmore & Doris Calder, "The Journal of Joseph Hoag: A Quaker in Atlantic Canada",

- Faith, Friends and Fragmentation: Essays on Nineteenth Century Quakerism in Canada, ed. Albert Schrauwers, Monograph Series, No. 1, CFHA, 1995, p. 31.
2. Benjamin Chappell, "Daybook," Sept. 11, 1801, Public Archives of Prince Edward Island (PAPEI), accession 2277. Chappell also maintained contact with the Nantucket Quaker whalers who had visited New London during his time there. The entry in Chappell's daybook for Dec. 18th 1780, for instance, notes a visit from Bartlett Coffin. Bartlett was a brother of Uriah Coffin and uncle of Elisha Coffin.
 3. R.G. 3, PAPEI, House of Assembly Journals, 1775-1789; The Act was passed by the House of Assembly on 29 March, 1785; by the Legislative Council on 30 Mar. 1785 and assented to by Gov. Patterson on Apr. 13, 1785.
 4. William Braithwaite, *The Second Period of Quakerism*, (Cambridge, Cambridge University Press, second edition, 1961), p. 182.
 5. House of Assembly Journals, Oct. 7, 1774.
 6. Letter of Phillips Callbeck to Colonial Office, London, Eng., PAPEI CO 226/6/119 & CO 228.
 7. eg. Chappel, Mar. 18, 1775; Dec. 2, 1775, May 16, 1777; May 2, 1778; Sept. 23, 1778.
 8. Mss., fl. 1762, Library of the Religious Society of Friends, London, England, as reported to the author by Josef Keith of the Librery, 8 Feb., 1996.
 9. R.W. Kelsey, "Quakerism on Prince Edward Island in 1774," *Bulletin of Friends Historical Society*, XII (1923), pp.75-77, quoting a letter from William Forster to William Fairbank, 1 mo., 1774.
 10. *Ibid.*, p.77, quoting "The Journal of Joseph Roake..."
 11. *Ibid.*, p. 76.
 12. House of Assembly Journals, 12 April, 1786, record that "Mr. Edward Allen of Greenwich (being a Quaker) was Affirmed and Examined by the Petitioner's Counsel." The information here is from Allen's testimony at that time.
 13. Letter of Governor Patterson to Colonial Office, London, 2 Dec. 1784, PAPEI, CO 226/8 pp. 165-7.
 14. "Voyage of Thos. Curtis," *Journeys to the Island of St. John or Prince Edward Island*, ed. D.C. Harvey, (Toronto, 1955), pp. 9-69, 45.
 15. *Ibid.*, pp.9-10.
 16. Information from the Library of the Society of Friends in Britain, supplied by Josef Keith Librarian, 8 Feb., 1996. The quoted document notes that Clark "visited" Farringdon Meeting. I assume "preached" is implied as for Townshend and Hoag of this paper. The fact seems corroborated by Hoag's "Journal" quoted in note 27.
 17. Chappell, Feb. 27, 1775 and Mar. 1, 1775.
 18. *Ibid.*, June 9, 1775.
 19. Densmore and Calder, footnote 11, p. 49.
 20. In Meacham's 1880 Atlas of P.E.I., the name Greenwich was applied to two localities; Queens County, Lot 21, encompassing the area on New London/ Grenville Bay where Robert Clark's Elizabethtown once stood and Kings County, Lot 40, on St. Peter's Bay. That Edward Allen had moved from Greenwich, Lot 21 to Greenwich, Lot 40 is established by a reference in a legal action of 12 Mar., 1789 which describes Allen as "being on the nearest farm" to the Greenwich Estate" owned by John Russell Spence but which was being claimed by John Cambridge and Wm. Bowley for non-payment of a loan to Spence. That the Greenwich Estate referred to was on Lot 40 is confirmed by the will of Bowley which locates it on "the north side of St. Peter's Bay" and describes it as "formerly owned by John Russell Spence." See CO 226/ 13/ pp. 22-30ff and Bowley's will of 1808.
 21. See R.G. 6, PAPEI, Supreme Court case papers, 1784-1800 for years 1787-1791 and later. In a petition to the P.E.I. government April 7, 1786, Cambridge described Clark as "one of (if not the) greatest Benefactors to this Island," and mentions in particular Clark's project of importing from Quebec "a cargo of Cows, Sheep Horses and breeding Mares with which he generously supplied the poor indigent settlers." (See PAPEI CO 226/10/ p. 44; B 1241; CO 226/9/196; CO 10/339/35.) But the relationship soon soured after Clark's arrival on the Island in the summer of 1786.
 22. The spelling of the name varies. John's "Journal" has it with an "h" as do many references to James' family. In England, however, this Berkshire family was usually "Townsend." I gather this from references in Friends' Library, London, and from a copy of the Townsends' embarkation papers in a listing for 14th to 21st of August, 1775, obtained by Daphne Harker, Charlottetown, P.E.I.
 23. "John Townshend's Journal from Nantucket to Hallifax and to the Island Call'd St. John's in the Bay of St. Lawrence and back to Nantucket, 4th, 7th Mo., 1786 to 24th 8th mo, 1786"; PAPEI, acc. 3130/I .
 24. *Ibid.*, p. 3
 25. *Ibid.*
 26. Densmore & Calder, "The Journal of Joseph Hoag", p. 36. The underlining is in the original.
 27. *Ibid.*
 28. *Ibid.*, p. 38.
 29. *Ibid.*
 30. Chappell, Mar. 9, 1803; Dec. 10, 1808.
 31. Letter, John Cambridge to Evans, Dec. 8, 1794,

The Quakers of Yonge Street

Address to the 24th Annual Meeting

by Jane Zavitz Bond



Yonge Street Meeting House

The Friends Meetinghouse on Yonge Street still stands as a reminder of the settlement begun in 1800. When built in 1810, it marked the border of organised religion north of Toronto. Today the meetinghouse is the oldest place of continuous worship in the area. This account covers the background to and the establishment of the Yonge Street settlement, the building of the meetinghouse, and, some happenings under its roof. Most of these events parallel the history of Friends in Canada; others are a counterpoint to the melody, usually, but not always, in harmony.¹

The road that is now Yonge Street began at Governor John Graves Simcoe's direction in the spring of 1796. It was originally planned as the artery from York to maintain British military and naval establishments on Georgian Bay. Once surveyed, settlers were sought; domestic growth later outstripped the military uses for Yonge Street.

At the same time Timothy Rogers, a pioneer in Ferrisburgh, Vermont, was dreaming of founding a Quaker community to the North and West. He learned of the opening wilderness in Upper Canada and came to look over the prospects.² He found a good mill site at what is today Newmarket, between the Friends settlements of Adolphus on the Bay of Quinte, set up as a monthly meeting in 1798, and Pelham in

the Niagara region organized in 1799. Rogers envisioned a settlement half way between the other two "to be helpful to get Friends into Upper Canada united." His manuscript Journal relates that he traveled with his son-in-law, Rufus Rogers, north of Toronto forty miles into the back country and found the land that seemed right to his "leading".

Returning home, Timothy encouraged several related families from Monkton and Ferrisburgh meetings, to remove to the Yonge Street wilderness. They left the rolling plain east of Lake Champlain where they had recently pioneered new communities. Why this move? Except for the north-south passage through the mountains they were isolated from their roots in New York Yearly Meeting. As the good land close to the lake was taken up, the settlement was pressured by the burgeoning population. These Friends had set a pattern of moving to the frontier from the 1660's. The Vermont Quakers came primarily from Quaker Hill in the Oblong area on the east side of the Hudson River, itself a result of earlier western expansion.³

In their migrations Friends took the security of their spiritual beliefs and the stability of their meeting communities with them. Firm in their faith, Friends were well equipped to open up the new land; they had a clearly defined understanding of their responsibilities to God, their neighbours, their families, and themselves. These strengths were as important to their success as the physical supplies and tools in their wagons. Prior to each group move a few men had gone forth to find the best sites for the settlements, as they pushed the frontier into the continent.

As Timothy Rogers and his Vermont companions set out, he wrote, "On the 17th (January) I started seven sleighs and all my effects and had a tedious voyage. My wife Sarah had a son just before I started that I named after the Chief Justice, John Elmsley Rogers. We had a great move and many

trials, but got on the ground about the first of fifth month (May), 1801."⁴

The winter permitted easier travel by sleigh over frozen ground. His brief entry leaves us to reconstruct the route.⁵ They must have gone north over or along Lake Champlain ice, then up the St. Lawrence, stopping in bad weather, or when reaching the settlements along the river. They forged on to the Adolphus settlement on the eastern end of Lake Ontario. Here they rested as spring thaws began. They visited and made, or renewed, ties with Friends who shared their interests in the Canadian future. Surely they encouraged some to consider joining the new settlement; some did, according to the later membership records at Yonge Street. The Vermont travelers surely sailed from the Bay of Quinte to York (Toronto), likely on Adolphus Quaker vessels, landing near the foot of Yonge Street. Finally, they trekked the last forty miles by wagon up the rudimentary road to their long sought wilderness destination.

Their early May arrival permitted six short months to plant food for winter, store meadow hay, and build small cabins against the rigors of the coming winter. Timothy Rogers sought settlers with the essential crafts and skills to build the new community: blacksmith, millwright, and carpenter. The mill was quickly set up, the forge fired, and the carpenter's tools pulled out of the chests and put to work. Nearly all the immigrants were subsistence farmers with most practical experience.⁶ Migrating Quakers always located good land on the frontier for settlement. The indefatigable Timothy was particularly experienced in land exploration and settlement. He had traveled over much of the eastern frontier as it expanded and knew the Friends in most settlements in the north and eastern-Atlantic regions.

In York, Timothy Rogers learned that two Friends from Muncy, Pennsylvania, Samuel Lundy and Isaac Phillips, had received patents for twenty families in Whitchurch township, to the east of his grant of forty 200 acre parcels. With only a few families coming from Vermont, Rogers needed more settlers. The Susquahanna Friends were soon convinced to move when

they heard words to the effect that: "Land is excellent, cheap- virtually free, well drained, wooded with mixed timber, and a road broken through the wilderness, which you may help maintain in lieu of taxes. Other Friends have already committed to the settlement."⁷ Hearts quickened at the opportunity for better land and the shared adventure of pioneering. For those refusing to war with their fellow men, the wilderness held adventure, and new homes their reward.

These Pennsylvanian Quakers from Bucks County had settled meetings at Catawissa, Muncy, Fishing Creek and Roaring Creek in the valleys clustered on the north bend of the Susquahanna River. They were in the first wave of the Great Migration surging west at the time of the American Revolution. Slipping over the mountains through river valleys and gaps to the Susquahanna they quickly formed new settlements. But within a generation the West beckoned yet again. Land was richer, valleys wider, and water transport easier on the Ohio, Muskingum, and Miami rivers (the Old Northwest Territory), an area opened to settlement under the Ordinance of 1787. So many Quakers trailed over the mountains that some meetings in the Susquahanna valley were laid down before they had replaced the log meetinghouses with improved buildings of brick or stone, as their forebears had done in the east. The log Meetinghouse in Catawissa stands as a marker to the Great Migration's path.

The forty patents were quickly taken up. The migration gathered momentum and more Quakers followed to settle around the Yonge Street nucleus. The British government, represented by Lieutenant-Governor Peter Hunter, was well disposed toward the Quakers. Their reputation as settlers and good citizens favourably impressed him, since he needed experienced pioneers to open up the Yonge Street corridor.

By virtue of numbers, Yonge Street was more an offshoot of the Susquahanna meetings, and therefore of Philadelphia Yearly Meeting. Traveling through Niagara to reach their new holdings, Friends left their membership certificates in Pelham Monthly Meeting. The early Pelham records contain

the names of families who were Yonge Street settlers, including the Uxbridge contingent, although they never lived at Pelham. The invaluable, and unique, Yonge Street "Family Book" lists the earliest members by family, giving marriage dates and lists children by name, birth date, and at times death.⁸ Later, memberships were entered in the official meeting recorder's book.

The Yonge Street settlers met for worship at Timothy Rogers' home immediately upon arrival, and then soon received permission to hold an indulged, or allowed, meeting for worship at Rufus Rogers'. Pelham Monthly Meeting appointed a committee of oversight to visit regularly. A committee of the Yearly Meeting from Philadelphia visited to assure that the meeting's leadership included a recorded minister, and that there were sufficient numbers to support a meeting. The request in 1802 for a preparative meeting at Yonge Street under Pelham Monthly Meeting, was granted in 1804. Care was always taken in establishing meetings and this was done as quickly as travel and yearly meeting times permitted. On the 21st of Sixth Month (June) Nathaniel Pearson, the Friend named as presiding clerk, wrote and read the opening minute for the first business meeting at Yonge Street.⁹ Due to their limited numbers the men and women were permitted to meet together.

It was a major accomplishment for Timothy Rogers to find the site in 1800, get the patents, return to Vermont, gather the settlers there, lead the trek to Yonge Street in 1801, begin the settlement, and then for the meeting to make the requests through the Pelham and Philadelphia meetings to have a preparative meeting in place by 1804. Yonge Street always held meeting for worship, and accepted the delays as they followed all the requirements of the Discipline. To have dedicated individuals accept the Discipline's structure for meetings and to work together to follow it was a major component in the success of the Yonge Street settlements.

New York Yearly Meeting was not initially involved since Pelham was directly under Philadelphia Yearly Meeting, but this

did not mean that Friends in New York were disinterested in the settlement. Jacob Winn, a fine and tender minister from Vermont, sat head of Yonge Street Meeting.¹⁰ Memberships were exchanged between meetings of different yearly meetings as they recognized each other's members.

The meeting grew and was the core of social as well as the religious life in the pioneer community. Some settlers who were not Quakers were drawn into membership. Life in a settlement includes death, and so a burying ground began on part of land set off from Asa Rogers' lot 92, concession one, of King Township.¹² Friends permitted burial, whether the individual had been a member or not, a practice that continues.

The request to become a Monthly Meeting was granted in September, 1806, but given the distance from other Friends Yonge Street was continued under the direct care of Philadelphia Yearly Meeting. Pelham was entrusted with making three monthly reports to supplement the yearly meeting visitors' reports. This requirement may indicate the concern of Philadelphia Friends that frontier Friends follow the Discipline.

The Yonge Street settlement rapidly expanded in these early decades, creating subordinate satellite meetings. Yonge Street, as founding body, was established as a preparative meeting in 1806; Whitchurch (Pine Orchard) and Queen Street (Sharon) in 1810; Uxbridge in 1817; Pickering in 1819; with "western" preparatives at Tecumseh and Schomberg coming in the 1830's, and Grey County meetings in the 1840's. Although members of Yonge Street Monthly Meeting, their local meetings for worship sought preparative meeting status when they were deemed strong enough to carry out the responsibilities stipulated in the Discipline.

Immediately upon receiving Monthly Meeting status the various servants/officers of Yonge Street Meeting were appointed. Among them: Nathaniel Pearson continued as clerk; David Willson was the librarian; and, Amos and Martha Armitage were elders. Marriage committees and their reports quickly became a regular part of the

business meetings. The arrival of members from distant meetings increased the number of young Friends from which to choose a mate. There were also marriages of older members who had lost a spouse in the rigors of pioneer life. The membership certificates received for youth often included a statement that they were clear to marry. This eliminated months of delay to send for "clearness" from their previous meeting should they request to be married "under the care of the meeting". William Pearson and Hannah James' marriage was the first recorded.

Having attended to organizational affairs in that opening meeting for business, 30-8-1806, they turned outward to "the world" and wrote "an address" to new Lieutenant-Governor Sir Francis Gore,¹³ just arrived in Canada. Timothy Rogers and Amos Armitage were appointed to deliver it, and receive any response. They penned the scriptural basis for, and their determination to fulfill their role as faithful citizens. The petition wished Sir Francis and the province well, but clearly stated their testimony against participation in the military, or payment of taxes to support it. The king's representative sent a written response that did not commit the government regarding the pacifist position, but Sir Francis was appreciative of Quaker support and gave them assurance of his in return.

By 1807, Job Hughes came from the Susquahanna area as a valued minister. That year, too, the monthly meeting named Nathaniel Brown, Amos Armitage and Israel Lundy as property trustees when Asa and Mary Rogers donated two acres of their land. Plans were made for a one story frame meetinghouse, thirty-five by seventy feet, to cost one thousand seven hundred and fifty dollars. The builder-architect was John Doan, from Bucks County, whose family had built the New Jersey state house.¹⁴ Eleazer Lewis, a young joiner apprenticed to Reuben Burr, lived near the meetinghouse and may have worked on it with Doan. Lewis used a carpenter's book by Owen Biddle, published in Philadelphia in 1805, now in the CYM Archives. It was the latest guide for builders. The meeting members assisted with building Yonge

Street Meetinghouse, between 1810 and 1812.

By 1810, two additional acres were added from the Doan holdings on the next lot. Plans changed, however, after many deaths in a sudden epidemic; the building's size was decreased to thirty by sixty feet. The boards in the middle of each ceiling were shortened to give up the ten feet, five feet on each half, a mute memorial to the death of over thirty of the settlement's inhabitants.

Timothy Rogers, who lost eight members of his family in this typhus and/or measles epidemic had already left to found yet another settlement, Pickering, at the mouth of Duffin's Creek on Lake Ontario. After eight years Yonge Street was in place; Pickering was a new challenge. Quickly settled, it became one of Yonge Street's satellite preparative meetings by 1819.

There were other valuable leaders in the Monthly Meeting, freeing Timothy to move. He always maintained an important role in Yonge Street Meeting, especially as it related to other meetings. In 1812, he represented Canada Half Yearly Meeting at New York Yearly Meeting, receiving a letter of safe passage through the battle lines of the war in progress. Both sides respected Friends and honoured the document. Rogers' appointment and trip reflects the sense of community among Friends which is greater than international borders. This outlook made the choice to move to Canada easier.

Amos Armitage, clerk of the meeting and an elder, was instrumental in the migration from Pennsylvania, supporting it fully from the start and obviously one whose opinions carried weight. Amos and his wife, Martha Doan had seven children, all of whom were part of the Yonge Street settlement. Timothy Rogers and his two wives, Sarah and Mary, had twenty-one children. No wonder the index for Yonge Street Records requires pages for several of the early family entries.

Timothy Rogers' original dream became a reality in 1808 with the request for a Half Yearly Meeting in Canada. This was a natural outgrowth for the three Monthly Meetings. Timothy Rogers, Jacob Winn,

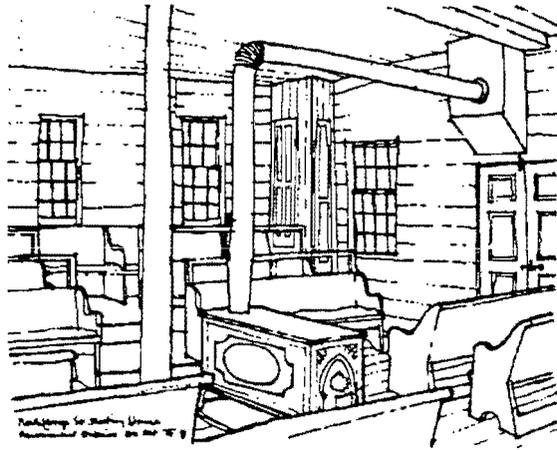
Job Hughes and Amos Armitage visited Adolphustown and encouraged that meeting to join in this request. Both Philadelphia and New York Yearly Meetings considered the matter and a joint committee was appointed and sent to visit Canada yet again. Adolphus was under New York; Pelham and Yonge Street under Philadelphia Yearly Meeting. After due consideration Canada Half Yearly Meeting was established under New York. Geographically closer, it was willing to have the Half Yearly Meeting assume the duties of a Quarterly Meeting.

The Yonge Street Friends now needed their new meetinghouse to hold sessions of Canada Half Yearly Meeting, alternating with West Lake. Amos Armitage was clerk of the Men's Meeting and Lydia Dorland, of Adolphus, was the women's clerk. They were ready to build. Funds had been collected, plans made, and then delayed. Now they must proceed.

Roofed with shake shingles, it is a simple rectangular timber frame structure, sided with lapping boards on the exterior - later replaced with batten board siding - and finished inside with planed horizontal pine boards. The benches and railings on the raised gallery show simple plane and lathe work. A straight sturdy tree trunk was turned with a plain rounded cap to support the thirty foot expanse from the middle partition on each side halfway to the end walls.

The pine floor was level with platforms to serve as steps up to the raised seats at the front. The two clerk's tables were boards hinged to the railing and held up by the single stick held in place by a hollow in the floor and one in the table board. The benches on the main floor section were slightly raised as a simple balance to the ministers and elders seats. It gave silent testimony to the belief that all are equal in meeting for worship and had the right, and responsibility, to speak if given a message to share. It also allowed any to stand and speak, and be heard with greater ease. The movable partitions, open for worship on First and Fourth Days, and closed during business held on Fourth Days, separated the men's and women's sides of the meetinghouse.

A chimney directly above the box



Interior, Yonge St. Meetinghouse

stoves in the middle of each half permitted heat for what was literally a barn. The sill beams rested upon large field stones at each corner. Later, after the invention of stove pipes, the chimneys were moved to the ends of the roof, where they are today. This gave more heat. The two cast iron stoves are identical rectangular boxes with moulded period design on the long sides.

The small paned windows, made by the carpenters were glazed with hand rolled glass shipped up Yonge Street in barrels of molasses so they would not break. These windows were placed proportionately on either side of the two doors of the south side and on each side of the doors in the east and west ends. Six were balanced on the north side behind the raised benches where the ministers and elders sat. No stained glass separated Friends from the natural world in which they lived and worked in harmony. They looked out on some of the same trees we see from the windows today; trees that have lived through the same seasons of storm and tranquility as the meetinghouse.

The light streaming into meeting on sunny days is a metaphor for the Light they sought in guidance for their lives. The shelves built inconspicuously into the northeast corner, held the library books, another source for nourishment of the mind and spirit, supplied by Philadelphia Yearly Meeting for the members of Yonge Street. The records of the meeting may well have been kept there for protection and convenience. Natural light was all they had to use,

except for a candle or lantern. A lamp shelf is still fastened to the wall. It was a barn structure with a simple finished interior, basic and functional in its balanced beauty.

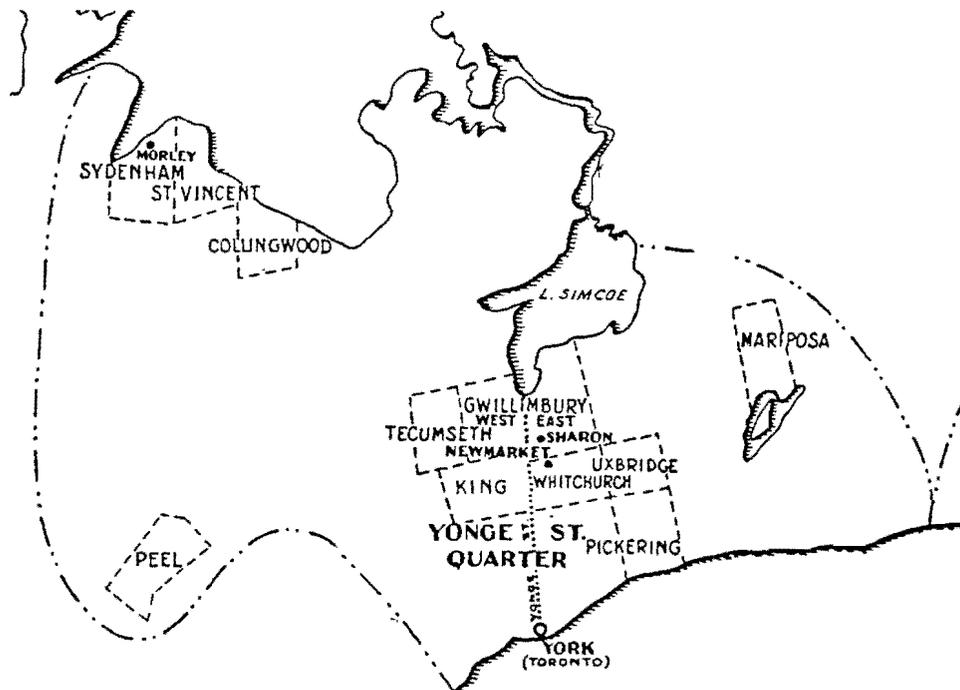
The events that transpired in this building allow us to trace the history of the meeting and of Friends in Canada from 1810 to the present. One major event was the publication of the 1810 Book of Discipline for New York Yearly Meeting. New England's Discipline was printed in 1785 and was known to Friends from New England, such as Timothy Rogers. The Pennsylvania Friends did not yet have theirs published, but the London Yearly Meeting Discipline was available for guidance. Prior to publication, the Philadelphia Discipline had been copied by hand, compared and verified with the original.

With printed copies available in 1810 the yearly meeting directed that one be given to each household. This allowed a perceptible shift to a more legalistic approach. There are an increase in the number of business meeting minutes referring to the actions and conduct of the various members, or the manner in which the business is to be carried out. Elders were specifically encouraged to look for aberrations. There were also positive benefits

from a clear guideline for proceeding with the affairs and business of the meeting, and especially from the Queries and Advices on subjects vital to individual and corporate life. The thin line between keeping the spirit of the law and the letter of the law is a delicate matter. Not all Friends could tread lightly... or walk in the "full" light... then or now, for all are human with the frailties entailed.

At Yonge Street the shift from pioneer beginnings to an established community also permitted individuals to be more independent as their farm homes and businesses were established. The Yonge Street road functioned well and brought ideas and products in on the main artery it was intended to be. The small Eden could not last long with the impact of the fast changing world.

One aspect of the "garden" was the school; eating of the tree of knowledge within the community under God's care was encouraged. Education of their children was a concern of Friends from the beginning of Quakerism.¹⁵ Families taught their own children until the meeting's school began in 1802. Arthur Dorland stated that it was still the only school for twenty miles around in 1809. Held in the log meetinghouse on the northeast corner of the property, it con-



Yonge Street Quarter, from Dorland, 1968.

tinued there when the new meetinghouse was finished.

All the adults could read, write and cipher, and were expected to perform the functions of the meeting and attend to their personal affairs. Joseph Collins' handwritten arithmetic texts, brought from Catawissa, and his account book from the mill at Uxbridge illustrate this well. The library books were read; letters and journals were written. Timothy Rogers' Journal shows his ability to leave an account of events with only a few months of schooling. Once the basic skills were acquired they were practiced and honed by Friends.

In 1812, the War between the United States and Great Britain began. Friends were little involved, keeping to themselves except when passing through the lines! The Niagara Friends were closer to the actual battles and a meetinghouse was used as a hospital. The Epistle from London Yearly Meeting to New York Yearly Meeting, which included Canada Half Yearly Meeting, was brought through the lines and printed in Kingston for distribution in Canada. It shared the sense of the sad losses of war and the hope tranquility would soon again reign.

Another issue of 1812 which claimed more local attention and concern was the schism within Yonge Street Monthly Meeting.¹⁶ David Willson and other members left to form the Children of Peace at Sharon. He was later disowned at the direction of the Meeting of Ministers and Elders. There were statements that he did not ritualistically remove his hat and stand when others knelt to pray aloud. He sought a like response to his prayer and was told that his words were not thought to be divinely inspired. He found this hypocritical, and said so. Some of the members of the meeting, including Amos and Martha Armitage, left with him feeling he had not been properly treated. They later returned. The Doans, who built Yonge Street Meetinghouse, also left and built the Temple at Sharon.

David Willson was charismatic. Active on committees, he wished for further leadership in the meeting that was not forthcoming. His farm and home was in the newly

formed Queen Street Preparative Meeting in East Gwillimbury township. Willson was a "convinced" Friend, brought up in Dutchess County, N.Y., as a Pres-byterian. He had traveled to the Caribbean, and had a wider view of the world and the various people in it, than many of his Yonge Street neighbours. His wife, Phoebe Titus, was a birth-right Friend from Dutchess County, disowned for marrying out, and reinstated when David Willson became a member in 1805.

Over a thousand pages of his thoughts, some reflecting upon the separation from Yonge Street, are still being studied after their recent discovery in the Ark at the Temple. His books, sermons, and hymns comprise a significant body of early Canadian material. Another significant part of our Canadian cultural heritage is the Temple at Sharon. Ebenezer Doan transformed Willson's ideas, based on the imagery of Solomon's Temple, into reality. The unique building has been part of Yonge Street Quaker related history since it was begun, in 1828.

Only a few Quaker homes remain along Yonge Street, sentinels from earlier history. Seneca Doan's home, just south of the Yonge Street Meetinghouse, built in the early 1840's is one of these. Augustus Rogers' square red brick house to the south, built in the 1850's, is derelict, awaiting demolition. Across the road stood the matriarch, Sarah Pearson Rogers' Victorian home of the 1870's, was torn down to make way for urbanization.

They represent different styles and materials. Yet nearly all had orchards. Most of the homes were farm houses with several barns, sheds and outbuildings to support the comfortable self-sufficient agrarian life which followed the subsistence period of the early pioneer. They lived with a sense of wholeness and balance in their daily lives where work was familiar. A Query asked if their homes were places of peace and contentment, referring to the spirit of the life found there. The affirmative answer did not refer to the physical ease, but to the welcome and care for those under the roof that was as evident in the first cabin, as in the Victorian mansion. These were the same

families who had founded the settlement in 1800 and most still embodied the spirit and exemplified the values of their forebears whether they remained members of the Religious Society of Friends or not.

One factor that remained common throughout the history of Quakerism was the traveling minister who felt called to visit Friends. They came with a minute from their home meeting which give them the right to come into other meetings and the homes of their members. This was particularly important to the pioneer settlements far from the populous Quaker centres in London or Philadelphia. In 1804, and again in 1811, Elias Hicks, from Jericho on Long Island, came to Yonge Street. His Journal records these visits.¹⁷ Friends were appreciative of his service and their memory of this and the fact that he was a rural quietistic Friend may have influenced those who were later forced to choose sides in the Separation of 1828.

There were others who followed Hicks who pointed out that they felt he was unsound in his beliefs. A number, including Thomas Shillitoe, came to Canadian meetings representing the Orthodox cause. Present at Pickering Preparative Meeting in 10th Month (October) 1827, he recorded his account of some Friends in that meeting refusing to accept the statements of belief by the Orthodox Party of New York Yearly Meeting.¹⁸ Later the same Orthodox committee visited West Lake and Friends there divided on the issue of approving the statement of belief. By Ninth Month, 1828, Pickering Meeting, Orthodox Party, disowned Nicholas Brown, an acknowledged minister of that meeting, and soon after fifteen other outstanding Hicksites in their meeting.

The Hicksite Separation soon divided Canadian Friends. It had as much impact on the history of Friends as the Great Migration, but this time the results were negative to the life of Friends in Canada. It was a sad time, forcing Friends to divide their energies and waste the life of the meeting with "in house" battles, breaking the peaceful spirit that is expected to reside in a Friends meeting. Many of the Susquahanna Friends became "Hicksites"; and, more of the Vermont Settlers were

Orthodox. This generalization is not absolute; the Browns were from Vermont and became Hicksite, but the Rogers were nearly all Orthodox.

This tragic drama was played out in Yonge Street Meetinghouse, and in the end the Orthodox stayed. The Hicksites withdrew to the hamlet of Armitage, less than a mile south on Yonge Street. It was a conflict, but there were no disorderly scenes equal to some reported in the United States. By 1834, Genesee Yearly Meeting, covering western New York and Upper Canada Hicksite Meetings, was formed.

They were soon concerned with anti-slavery, women's rights, temperance, peace, and other social concerns, and less with the structure of the body or set theological statements. In 1904, the Friends General Conference of North American Hicksite Yearly Meetings was held in Toronto for a week, with many speakers and papers. The Hicksites were making statements on their testimonies, as they continue to do, for their concerns are still issues in today's society. Lack of more formal structures, westward movement and marriage out decreased membership during the next 70 years. By the end of World War I their meetings in the Yonge Street corridor were laid down.

When they built the two story frame building with a school upstairs and a porch across the front, facing east, their numbers were strong. By the early 1940's the building was dismantled and sold. The cemetery stones tell us which Friends chose to be Hicksites; Amos and Martha Armitage are buried here, some Hughes, Irwin's, Phillips, and Pearsons. All families from early days in the settlement.

The last separation in Canada occurred in 1881 within the orthodox yearly meeting (set off from New York Yearly Meeting in 1867). This brought division to the Yonge Street Friends yet again and once more the conservative and progressive strands were pulled apart, each claiming to be the true Quakers. There were ministers visiting who sought meeting support for this separation, too. It was a continuation of division that had developed in New England in the 1840's and spread until Canada Yearly Meeting divided in 1881. It was far from simple, but the Gurneyites, as they were

called, were the larger group and became the evangelical church Friends. The Yonge Street members of this group moved to a Newmarket chapel on Queen Street and later acquired the former Congregational Church building on Botsford Street. The service assumed a programmatic Protestant form with a leader, often an evangelist, or a pastor engaged by the meeting who lived in the parsonage attached.

William Allen, a former slave from the United States, Frank Cornell, Harry Parry, and Burton S. Hill, were among those who served the Newmarket Meeting. The work in home and foreign missions was important to them. They carried peace concerns and supported the Canadian Friends Service Committee after it was formed in 1931. Young Friends were active and encouraged. The Sunday School was important and outreach into Newmarket added to membership. After World War II the renewal of silent worship with new members from post war immigration in Toronto Meeting, to which Newmarket was closely tied, attendance declined and the Yonge Street Meeting Newmarket was laid down in the 1950's. For the last few years services were held once a month for a faithful few.

Much was accomplished by this Friends Church in the century of its existence. It kept ties between Pelham and Yonge Street Quarterly Meetings active with Young Friends, mission work supporting the Binfords in Japan, and shared leadership through the pastors. The work in the west was also supported particularly by Yonge Street Quarterly Meeting. Both Alma Gould Dale and William I. Moore went out as pioneers to found meetings in support of Friends who had gone west. Descendants of Yonge Street Quakers, they both left prematurely because of health. The churches continued and became part of the United Church of Canada, in 1925. The youth could not come east to keep ties with Friends through Pickering College, as many had before, after it closed in 1917. The rural experience drew farming families into a church community naturally. The meeting-houses still stand in at least two communities.

The Doan, Cleland, Rogers, and Keffer families made important contributions to

Newmarket and Canada Yearly Meeting. Marjorie Moore Keffer was the daughter of William I. Moore, of the prominent Benjamin Moore family of Grey County. William Moore was the Friends pastor and leader in Toronto, and editor of *The Canadian Friend* when it began in 1904, under the Home Mission Board. Moore was the founder of the Friends colony at Swarthmore, Sask.

Meanwhile, the Canada Yearly Meeting, Conservative, also formed out of the 1881 Separation, kept the Meetinghouse on Yonge Street and continued the practice of silent meeting. They maintained the life style of plain dress and speech, and kept the historic testimonies of Friends. They left the frivolity of "the world" to others. Elmer and Elma Starr and family, whose pioneer farm home on Woodbine was a gathering place for many visitors, were the mainstay for this meeting in later years when membership declined. They encouraged the revitalization of the meeting and served as a living link from the past to the present. Elma Starr was the last Friend in Canada to wear her Quaker bonnet to meeting. Her serene smile greeted all who came. Francis Starr, their son, served with Friends Ambulance Unit in China, and later worked in India. Another son, Stuart, kept the farm, went on the boats to take cattle to South America after WWII, was active at Nee-Kau-Nis, with Young Friends and spent time with the conservative Friends community in Monte Verde, Costa Rica. These activities involved Friends from other yearly meetings and advanced reunification.

At some point after the 1828 Separation a porch across the front was added to the 1810 meetinghouse; batten boards replaced the clap boards to improve the building. This may be when the chimneys were changed to the ends of the roof. Perhaps, when the Hicksite meetinghouse was new, after 1834, the Orthodox felt concerned to improve their older building and keep pace with change. Horse drawn wagons and buggies could pull along side the porch to let passengers step directly onto the porch. The drivers could face the horses into the long shed on the west side, with hay to munch during the long meetings. The wagons still hitched behind, ready for the

trip home by chore time.

In 1838, Joseph John Gurney, a leading English Friend and the brother of Elizabeth Fry, the prison reformer, attended Canada Half Yearly Meeting at Yonge Street. During the business session he encouraged Orthodox Friends to establish a boarding school for their youth, and donated generously for it. In 1841, West Lake Boarding School opened. Subsequently, a school continued at Pickering. Pickering College reopened in 1910 at Newmarket, rebuilt after a disastrous fire at the previous site. A young architect, James Lyle, designed Rogers House, the main building with columned portico that can be seen from Yonge Street.

Pickering College continues as a major educational institution to the present day. Although under the orthodox body, all three groups of Friends sent youth there. Coeducational from the start, it closed in 1917, serving as a hospital for shell shocked and long term wounded until the new hospitals were built. It reopened as an independent boys boarding school, in 1927. The Friends philosophy of education was continued. The teaching staff and international student body have made major contributions to the world. In 1991, it again became coeducational, and added more day students to better serve society today.

Pickering College played a part in the uniting of the three yearly meetings when Genesee and Canada, Orthodox, Yearly Meetings met there in joint session from 1924; in 1942, during the war and sharing work for peace and relief, they were joined by Canada Yearly Meeting, Conservative. Four clerks- a presiding clerk, and one to represent each of the participating yearly meetings - sat at the front table. Meeting together in the school setting each year helped to draw the yearly meetings together.

Pickering College is also the site of the Canadian Yearly Meeting Archives, used by many researchers. The early meetings and the current Yearly Meeting's records are there, as are those of the Canadian Friends Service Committee. That body has been active since its founding, in 1931, for forwarding peace, human rights, and other testimonies of Friends. The camps for Young Friends and for underprivileged children in

Toronto, including blacks, were conducted under CFSC auspices at Nee-Kau-Nis, near Waubashene, on Georgian Bay. Toronto Monthly Meeting initiated the camp work but shifted it to allow all three yearly meetings to share the work under the CFSC umbrella, a uniting factor. Toronto Meeting House/Church built on Maitland Street, with a columned entrance very similar to Pickering College, became the centre for CSFC offices with Fred Haslam as treasurer and General Secretary.

Toronto Meeting, established in the 1870's, was a younger meeting in Yonge Street Half Yearly and Canada Yearly Meeting under the orthodox body, but with the Service Committee Executive Members, the Young Friends, and the shared concerns for peace education, relief and reconstruction work during and after WWII, the three bodies drew together after a century and a quarter of separation to become Canadian Yearly Meeting of the Religious Society of Friends. In 1955, after this occurred in the business session at Pickering College all worshiped together in the Botsford Street Friends Church, in Newmarket, and then held a second meeting at the Yonge Street Meetinghouse with thanksgiving for being able to heal the wounds of past separations. Many of the Yonge Street Quakers were part of the coming together as they shared in the projects that drew Friends back toward one another. Some took out membership in the 'other' yearly meetings. Yonge Street Friends of the past would surely be thankful for this reunion. The Meetinghouse on Yonge Street was a symbolic centre that belonged to all because it had been built before any of the separations. It survived intact because it stayed in the Orthodox (1828) and then in the Conservative /Orthodox (1881) bodies which did not alter the building, but continued to use it. Numbers decreased and they did not need to change or expand the structure. The horse shed on the west side stood into the 1930's.

After reunion some local growth occurred and at Yearly Meeting the S.P. Gardiner Address and Worship on First Day was held there. By 1974, a committee was established to restore the structure. David L. Newlands, former CFSC general secretary and then working at the Royal Ontario

Museum, was a primary member. Napier Simpson, the restoration architect, advised and made plans that added a full basement beneath and a new entry way to the west that permitted stairs both up and down, while maintaining the general appearance of the original women's anteroom .

Necessary plumbing, heating, a kitchen, and dining, meeting, educational areas were put in the basement. Electricity was discreetly used 'and there was light' in the main meetinghouse. Dorothy Duncan, scraped the paint to determine what colour to paint the interior. She found a pinkish-grey buttermilk paint; there was no other record of what was first painted there. Seat cushions like the last "older" ones made of woven linen with buttons of a Victorian era were also added.

The work of slipping the timber frame building off the supporting stones, excavating, and building the foundation walls was done with great care. Complications from opening of a dozen springs while excavating, increased costs. Funds were given by many outside the meeting who valued the building where their ancestors had worshiped. Some families even competed among themselves for the support they gave. Finally, in 1976, the work was done. The meetinghouse was back on its original site and the present era began for the building facing Yonge Street.

Today Friends worship at Yonge Street Meeting each First Day. A small worship group meets in Orangeville, under the care of the Monthly Meeting. Toronto Monthly Meeting is the largest meeting in Canada, and there is a Meeting at Simcoe-Muskoka at Orillia. Yes, Friends continue on Yonge Street. The meetinghouse is far from a museum as the Quaker Founders' Day celebrants discovered. They came to remember 200 years of Yonge Street via the same road their ancestors followed in 1801, and found the still vibrant meeting these early Quakers created there.

Notes:

1. General background material relating to these larger events is, unless otherwise stated, taken from Arthur G. Dorland's *History of Quakers in Canada* (Toronto, Ryerson Press, 1968).

2. Timothy Rogers Journal, unpublished ms., Canadian Yearly Meeting Archives. See typescript in the Dorland collection.
3. See Hugh Barbour et al. eds. *Quaker Crosscurrents: Three Hundred Years of Friends in the New York Yearly Meetings* (Syracuse, Syracuse University Press, 1995), pp. 28-35.
4. Rogers, op. cit.
5. See also the description provided in G. Elmore Reaman *The Trail of the Black Walnut* (Toronto, McClelland & Stewart, 1957) pp. 15-23.
6. Albert Schrauwers *Awaiting the Millennium* (Toronto, University of Toronto Press, 1993) p. 21.
7. One settler, Amos Armitage, described the area to Friends in Pennsylvania as a land "flowing with milk and honey". Schrauwers, op cit, p. 17.
8. This manuscript is located in the Provincial Archives of Ontario, not the CYM archives.
9. Dorland, *Quakers*, pp. 91-5.
10. All specific references are drawn from the Yonge Street Monthly Meeting minute book, O-11-6, Canadian Yearly Meeting Archives, Pickering College.
11. See the story of Francis Wasley, K.W. Totten "The Francis Wasley Family of Newmarket, Ontario" *Ontario Register* 2(3): pp. 208-22.
12. For a listing of those buried in the cemetery see "The Society of Friends (Quakers) Yonge Street Meeting, 1807" *York Pioneer*, 1965, pp. 43-50
13. Reproduced in Dorland, *Quakers*, p. 94.
14. John McIntyre "Tradition and Innovation: Ebenezer Doan and the Buildings of the Children of Peace" *Canadian Quaker History Journal* No. 46 (1990): p. 7.
15. See David Newlands "The Yonge Street Friends School" *York Pioneer* Vol 71 (1976), No. 2, pp. 12-15.
16. For a more complete history of the schism and the Children of Peace, see Albert Schrauwers, *Awaiting the Millennium* (Toronto, University of Toronto Press, 1993).
17. Elias Hicks *Journal of the Life and Religious Labors of Elias Hicks* 5th ed. (New York, Isaac T. Hopper, 1832).
18. For a fuller discussion of the separation in the Yonge Street Meeting see Albert Schrauwers, "Consensus Seeking, Factionalization and Schism in the Yonge Street Monthly Meeting" in *Faith Friends and Fragmentation: Essays on Nineteenth Century Quakerism in Canada* (Toronto, CFHA monograph series no. 1, 1995), pp. 83-7.

Report of the 24th Annual Meeting

held 9 Nov., 1996 at Yonge St. Meeting House, Newmarket, Ont.

CHAIRPERSON'S REPORT

By Kyle Jolliffe

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

The most prominent event of the year was not a single event, but rather a series of events which commemorated the 200th anniversary of Yonge Street. In Newmarket this event was especially celebrated at the Yonge Street Meeting House on July 21st, with a church service and picnic for descendants of Yonge Street Monthly Meeting Members. Jane Zavitz-Bond gave a talk on that occasion, about the Quakers of Yonge Street.

Another prominent event this summer was the week-long annual gathering of Friends General Conference at McMaster University in Hamilton, Ontario. This group of Friends had last met in Canada in Toronto in 1904. The Association was invited to give a talk on Canadian Quaker history. I led this hour and a half long question and answer session, which was attended by about thirty people. I also spoke briefly at the introductory session of the conference, before about 1,500 attenders. Yes, one can provide a history, albeit somewhat abbreviated, of Canadian Quakerism in a ten minute talk! Jane Zavitz-Bond created a folding reusable display for this gathering.

The 1904 conference was the subject of an article by Joyce Way in Issue No. 59 of the Journal. The 1904 conference also interested Friends in Toronto, with reproductions of newspaper articles from this conference prominently displayed at the Meeting House.

The FGC Gathering was also an opportunity to sell copies of our new publication Faith, Friends and Fragmentation, copies of Arthur Dorland's classic history of

Canadian Quakerism, and copies of the Yonge Street Meeting genealogical index. As anticipated, Faith, Friends and Fragmentation has found a appreciative audience. It accounted for most of the increase in publication sales from \$290.00 in the 1995 fiscal year to \$588.00 in the 1996 fiscal year. A new publication in our monograph series, a history of Canadian Young Friends, will probably appear in the spring of 1997.

Publication sales were also made at the biennial conference of Quaker Historians and Archivists, held this past June at Oakwood Friends School in Poughkeepsie, New York. Sandra Fuller, Jane Zavitz-Bond, Everett Bond, and myself attended from Canada. There were many very worthwhile papers presented there. A list of these papers can be found in Issue No. 59 of the Journal.

I also attended the annual gathering in June of the Friends of the Uxbridge Meeting House. These descendants of the Friends who settled there in the early nineteenth century have lovingly preserved this meeting house. The Association contributed \$250.00 to the replacement of its foundation, and this contribution was very gratefully received. In July I attended a meeting sponsored by the Ontario Historical Association, where representatives of various heritage groups discussed provincial government cutbacks to the heritage community. While our activities are self-supporting, it is important to note that many heritage groups with fixed quarters such as museums have been hurt by these cutbacks.

The Journal continues to be an important source of outreach for the Association, besides be a means of keeping members aware of our activities. In particular, Marilyn Nefsky's article on G. Raymond Booth in Issue No. 59 of the Journal has been well received. In April the executive committee decided to offer a complimentary subscription and a free copy of Faith,

Friends and Fragmentation to meetings and worship groups who were not already members of the Association. To date ten of these offers have been accepted. Our membership list now stands at 129.

The hoped for planning committee for a Peace Museum, made up of representatives from interested groups, has not yet been formed. Nonetheless, members of the executive committee remain actively interested in this valuable project. The relocation and restoration of the Doan House in Newmarket continues to be a project of interest to the Association, but at present no definite plans have been made towards this end.

Since April of this year I have served as Interim Treasurer and Membership Secretary. Our finances continue to be in good shape, with a \$600.00 surplus this past fiscal year. The donations made by members are especially appreciated.

The only recommendation I have to offer in my report is that at some point in the near future the Association should consider closely whether it has enough resources to continue the twice-yearly publication of the Journal and the holding of our annual meeting. At times it is rather a lot for the executive committee, which only numbers six people, to oversee. It may be more appropriate to restrict our activities to holding an annual meeting and publishing occasional papers.

Lastly, I am grateful for the work of all who contribute to the work of the Association. In particular, Albert Schrauwers' editorial and desktop publishing expertise has been invaluable. Jane Zavitz-Bond continues to play an vital role as Archivist of Canadian Yearly Meeting. I have also appreciated the counsel of Kathleen Hertzberg, the past Chairperson.

Minutes of the 24th Annual Meeting

Present: Kyle Jolliffe (Chair), Albert Schrauwers (secretary), Chris Densmore, Rosemarie McMechan, Jane Zavitz Bond, Daniel DeGuerre, Norm Jolly, Joyce and David Holden, Patricia Starr, Joan Starr, Sandra Fuller, John Burtiak, Allan

McGillevray, Keith Maddock, Kathleen Hertzberg, Carolyn Ballard, Stuart Starr, Gordon Carder, Ross Harrison

Regrets: David & Jean McFall, Elmay Kirkpatrick, Ian Woods, Elizabeth Moger, Harry & Ruth Haggerty, Bernice Ellis, Verne & Lorene Winterton. Due to an unfortunate scheduling conflict, members of Yonge Street Monthly Meeting were not able to attend.

During silent worship, we remembered Friends who passed away in 1996: Bobbi Adamson, Anna Macpherson Haight, Bea Petrie.

Kyle Jolliffe, chairperson, welcomed all present.

1. **The Minutes of Annual Meeting of Oct. 28, 1995** held at Yarmouth Friends Meeting House and circulated in Journal No. 58 (Fall 1995) were approved.

2. **Matters Arising:**

a) **Peace Museum:** Kathleen Hertzberg reviewed the 20 year history of the concern to establish a Canadian Peace Museum. Peter Brock & Project Ploughshares have expressed some interest, and they suggest a joint meeting with a representative from the Department of Museum Studies at the University Toronto. Hopefully CFHA, CFSC and the Peace Research Institute can meet as a committee and begin planning. The new resident Friend at Toronto Meeting, Laurie Gubler has expressed interest in this project. After noting Canada's traditional role in peace-keeping, the meeting reaffirmed its commitment to this project.

b) **Yonge St. 200th Anniversary:** Jane Zavitz reported that CFHA involvement in this year long celebration has included a program at the York Region Office in Feb., which was filmed for Rogers Cable. In June, a Founder's day picnic was held at Yonge Street Meeting House. On 17 Nov. there will be a book launching for a history of Yonge Street, which includes 2 chapters

on the Yonge Street Quakers.

c) **Doan House:** Sandra Fuller reported on the Doan House to the south of the Yonge Street Meeting House, built in 1845 by a Yonge Street Quaker. In 1983, a developer accepted a site plan agreement with the Town of Newmarket which would preserve the house for heritage reasons. This year the Town has agreed to designate the building under the Ontario Heritage Act. Jane Zavitz reported that Yonge Street Monthly Meeting does not feel able to assume responsibility for the building. The meeting expressed its thanks for Sandra Fuller's efforts in this regard.

d) **CFHA Website:** Albert Schrauwers reported that the CFHA website has been established with the support of Newmarket internet provider, Interhop Services. The address is <http://www.interhop.net/museum>. The meeting asked the chair to write a letter of appreciation to Interhop Services of Newmarket for providing this site at no cost.

e) **History of Canadian Young Friends:** Kyle Jolliffe reported that his history of Young Friends is currently being reviewed by a number of readers. When ready, The Association will publish 100 copies.

f) **Quaker Register:** No report was available from Ian Woods. Jane suggested we put the form for the Quaker Register on the web as a means of encouraging people submit information.

g) **Quaker Heritage Site Directory:** Kathleen Hertzberg reminded us of our long term commitment to this project. There is a direct link to Ian Woods' work. Jane Zavitz stated she was planning to visit each meeting in Canada, and would be willing to gather the required information along the way. The meeting agreed that it would provide financial support, as needed, for Jane's travels. Kathleen Hertzberg added that she felt the participation of Young Friends was important in this project to develop their appreciation of Friends' traditions.

3. Reports:

a) **Chairperson's Report:** Kyle Jolliffe presented his report as chair (which prefaces these minutes). Kathleen Hertzberg added that Kyle took up the roles of Treasurer and Membership Secretary when they became vacant in the spring. We are appreciative of his assuming this burden.

b) **Interim Treasurer/ Membership Secretary's Report:** The reports were circulated (see attached statements). There are presently 129 members. Balance in the bank: \$8,800.15. Kyle reported that the drop in membership was due to the weeding out of dormant memberships. The statement does not yet include a sales tax rebate available to charitable organizations. We are in good financial condition. The meeting decided to name Stan Gardiner an honorary member in appreciation of his long service to our organization. We accepted the reports with thanks and appreciation to Kyle, and to auditor Barry Thomas.

c) **Metro Area Heritage Group:** David McFall's report was read by Keith Maddock. The group was very active this year. Heritage Showcase was held at Scarborough Town Centre on Friday, Saturday and Sunday, Feb.. 23 to 25. This tied in with Scarborough's 200th anniversary. Yonge Street 200 is a celebration which has continued all year. Many municipalities and groups organized their own activities. The Yonge Street Friends Meeting House provided an ideal setting for the reunion and picnic held Sunday, July 21. Quaker history was reviewed. The holding of our annual meeting here is a further contribution to the celebration. I hope the success of Yonge Street 200 will inspire the celebration of future anniversaries with similar enthusiasm. We thank David McFall for his continued service.

d) **Canadian Yearly Meeting Archives:** Jane Zavitz Bond reported that many of the researchers in the archives have later provided articles for the Journal. After noting a number of examples she thanked the mem-

bership for its continuing support. Sandra Fuller has been working on the CFSC records. Grant funding is now over, but Yearly Meeting has assumed some of the burden. Western Half Yearly Meeting minutes have been deposited. Chris Densmore reported New York Yearly Meeting is moving its archives to Friends Historical Library, Swarthmore, Pa. where the Philadelphia Yearly Meeting records are. Hence all the minutes relating to the early settlers in Canada are now in one place. These catalogues are already on the internet. Allan McGillevray added that he, like Jane, had been visited by researcher Diane Hamilton who is having trouble finding individuals to interview for her project on Quaker folklore. He encouraged anyone who could help to contact him or Jane.

e) 1996 Quaker Historians and Archivists Conference: Sandra Fuller reported that three members of the CFHA attended. She noted the importance of attending such conferences since the papers presented included material on Canada. Unless someone from Canada attends, that information is lost to us. Jane Zavitz Bond was on the planning committee, and will be on the planning committee for the next meeting in 2 years at Baltimore. The only disappointment was the lack of papers on New York Yearly Meeting as it was that body's 300th anniversary and the conference was held in New York state.

f) Journal and Publications Subscription Offer: Kathleen Hertzberg noted we had offered complementary copies of the Journal to all 50 meetings for worship in Canada. Eleven Meetings for worship responded to our offer for a free copy of Faith, Friends and Fragmentation. She noted the importance of bringing the Association to the notice of Friends, so that they know where to find historical material. The meeting expressed willingness to continue the practice of sending promotional copies of the Journal to these meetings.

g) Nominations: Albert Schrauwers stated that this has been a transitional year for the

Association. At last year's annual meeting, Kathleen Hertzberg, our long-standing chair, stepped down. And we changed the constitution of the association, opening all positions to all members, while limiting the length of consecutive service in a role to a maximum of five years. These changes strengthen the role of a functional executive board in the operations of the Association. New members must be given an opportunity to serve, and must be allowed to serve in all capacities. Last years executive was only barely functional. Although the number of board members had been increased over the previous year, this year, the chair was nonetheless obliged to assume the roles of secretary, treasurer, and membership secretary. While we are thankful to Kyle for graciously accepting this extra burden, such a state of affairs could not be allowed to continued. The sheer burden of being chair becomes a major detriment to finding a willing volunteer. By spreading responsibilities more widely, we hope that decision making may involve more diverse viewpoints, and lighten the load of individual members of the executive. We thank Kyle for making this transitional year possible. This nomination committee has worked to ensure that a broad range of active members have been included, to ensure that the executive is representative of the association as a whole. While not yet national in scope, we have included members from all major centres of Quakerism in Ontario. We have included members with ties to "Quaker Museums", as well as maintaining our longstanding ties to the Dorland Room.

Slate of Officers:

Honorary Chair	Peter Brock
Chair	Chris Densmore
Immediate Past Chair	Kyle Jolliffe
First Vice	Jane Zavitz Bond
Second Vice	David Holden
Treasurer/Membership	Ian Woods
Secretary	Sandra Fuller
Corresponding Secretary	Elmay Kirkpatrick
Journal Editors	Jane Zavitz Bond
	Albert Schrauwers
Contributing Editor	Kyle Jolliffe
Members at Large	Allan McGillevray

Kathleen Hertzberg

Afternoon Program:

Auditor Barry Thomas

Jane Zavitz spoke on "The Quakers of Yonge Street". Her paper was well received by those attending.

The nominating committee report was accepted as read.

h) Appointment of Nominating Committee for 1997 Annual Meeting: The following were named: Rosemarie McMechan, Kathleen Hertzberg and Albert Schrauwers. Kathleen agreed to chair the committee.

i) Swarthmore Hall Appeal: Swarthmore Hall was a part of early Quaker history and development. Christopher Densmore encouraged that we assist in the restoration effort, as a symbolic gesture to encourage more wide-spread public support. The meeting agreed to contribute \$250.

j) Letter of thanks to Yonge St. Meeting: The meeting directed Kyle to send a letter of thanks to the Meeting, with a small contribution of \$50 to defray costs. A letter of thanks will also be sent to Adoyin Odusanya for her assistance as Treasurer.

k) Constitution: The meeting ratified the changes to the constitution made at last years' annual meeting. A full revised version of the constitution will be sent with the next issue of the Journal.

l) Date and Place of next annual meeting: Was left to the executive.

MEMBERSHIP REPORT - 8 Nov., 1996

	SR	GM	ILM	Sub-Total	LIFE MEM.	HON. MEM.	CEX	Com.* Copies	TOTAL
Total Members 1995	70	53	25	148	21	3	9	n/a	181
Total Members 1996	54	33	22	109	17	3	3	15	129
Changes	(16)	(20)	(3)	(39)	(4)	0	(6)		(52)

1997 53 33 32 18 1 3 15 137
(SR= Senior Members; GM= General Members; ILM= Institutional & Library members; CEX= Complementary Exchange of Journal). *Complementary Copies: one to The Canadian Friend, 2 to CYM Archives, 2 to the National Library and 10 to Canadian Quaker Meetings and Worship Groups.

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**CANADIAN FRIENDS HISTORICAL ASSOCIATION FINANCIAL
STATEMENT FOR THE 12 MONTHS ENDING AUGUST 31, 1996**

RECEIPTS	1996	1995	Fav (Unfav)
Memberships	1,749.00	2012.00	(264.00)
Donations	965.00	968.00	(3.00)
Donations - Tatiana Pavlova talk		570.00	570.00
Publication sales	588.00	290.00	298.00
Premium on U.S. Currency	179.00	128.00	50.00
Interest	6.00	247.00	242.00
Archival Search Fees	10.00		10.00
Credit Memo	7.00		7.00
Total receipts	3,504.00	4,215.00	714.00
 DISBURSEMENTS			
Journal No. 56 - Production		214.00	
- mailing		193.00	
Journal No. 57 - Production		275.00	
- mailing		197.00	
Journal No. 58 - Production	193.00		
- mailing	200.00		
Journal No. 59 - Production	231.00		
- mailing	175.00		
	<u>799.00</u>	<u>879.00</u>	<u>81.00</u>
Publications - Printing		813.00	813.00
Stationary		208.00	208.00
Transfer to CFSC - Pavlova visit		1039.00	1039.00
General Expense	431.00	475.00	44.00
Annual Meeting	131.00		(130.00)
Donation to CYM Archives	400.00		(400.00)
Donation Uxbridge Meeting House	250.00		(250.00)
Brochure	434.00		(434.00)
Bank charges	104.00		(103.00)
Accounting Fee (donated back)	161.00		(160.00)
FGC Gathering Expenses	172.00		(172.00)
Subscription	20.00		(20.00)
Total disbursements	2,903.00	3,414.00	516.00
 SURPLUS (DEFICIT)	 601.00	 801.00	 (200.00)
 BANK BALANCE			
- Opening	8199.11	7398.00	
- Closing - Aug 31	8,800.15	8199.00	

Bank balance includes two redeemable term deposits, each with a one year term:
a) \$5,000.00 due Nov. 11, 1996, earning interest of \$263.94 to maturity; and
b) \$2,500.00 due May 1, 1997, earning interest of \$93.75 to maturity.

Kyle Jolliffe, Interim Treasurer, Oct. 14, 1996
Approved, Barry H. Thomas, Interim Auditor, Oct. 26, 1996.