

Alma Gould Dale (1854-1930) Quaker Minister and Social Evangelist

Sandra McCann Fuller



Alma Gould, ca1880. T.A. Lord, Royal Art Studio, Uxbridge, Ontario. USMA - P1032

Part I - Life in Uxbridge in the second half of the 19th century, 1854-1898

“Dost thou think that thou wilt ever have to speak for thy Lord and Saviour?”

Since the mid-1600s, the Society of Friends had been the only well-known religious group to give women a chance to develop and use their gifts for moral and practical leadership, to participate in making group decisions, and to speak in public. The Society's stress on careful, inclusive, decision-making ensured that all voices could be heard, and the process has given strength to Quaker women. As prison reformers, abolitionists, and feminists, the number of socially active women in the Society of Friends has been out of proportion to its size. One outstanding woman in Quaker history was Elizabeth (Gurney) Fry (1780-1845) who championed prison reform in England. More

Quaker women became famous for their participation in reforms in the United States than in England, largely because women were not as restricted in frontier areas where women's work was needed, as they were in Victorian England. The mid-nineteenth century, when Alma Gould was born, marked a major turning point in the history of women in America. In the context of the women's movement, which evolved from the anti-slavery movement, two of its most notable leaders came from Quaker backgrounds: Lucretia (Coffin) Mott (1793-1880) and Susan Brownell Anthony (1820-1906). In her growing up years, Alma undoubtedly heard about Lucretia Mott, the American Quaker preacher and reformer who, with Elizabeth Cady Stanton (1815-1902), was a chief promoter of the convention at Seneca Falls New York 1848 where the woman's rights movement was formally launched in the United States. Both in the USA and Canada, women Friends were leaders in the struggle for equal rights and women's suffrage. Dr Emily (Jennings) Stowe (1831-1903) had her Quaker tradition sustain her in her long fight for recognition as the first female doctor in Canada, and in her organization of the Dominion Women's Enfranchisement League in the 1890s. She and her daughter, Dr Augusta (Stowe) Gullen, became two of the most well-known leaders of the Women's Rights Movement in Canada. According to Quaker historian, Arthur Dorland, “No other religious group in Canada in the nineteenth century could offer women the large place of service and of usefulness which these women occupied for so many years, both in the Society of Friends and in their home communities.”²

The later 19th century was a time of rapid social change. The type of feminism which had been championing equal rights for women was being overshadowed by the type of feminism which sought a public role for women through social service. In estimating women's influence, it should be remembered that women were frequently the inspiration of work which was not given directly to them to achieve. Often, 19th century society expressed recognition and appreciation for women of literary or medical distinction, but seldom proclaimed the transforming power of women ministers who could touch the hearts of troubled persons. During this period, religion was a major focus for most women. Increasingly, women of the late Victorian period were no longer defining themselves solely by their roles and obligations within their families, but were also seeing themselves as individuals in their own right, with friendships and obligations outside the family. Through church, women could find and maintain a status in society beyond marriage and family. Religious denominations were acknowledging the contribution which women had been making to benevolent work, and could now make to evangelical work. By the mid-1880s, Methodists were searching for the means of better enlisting women's powers in the service of the church by doing work which seemed to be in harmony with their maternal virtues. For some women, their church connection was the foundation for their work in the larger world. It was a natural evolution from traditional women's work in church and sabbath school work, to work as missionary, bible woman, and city mission worker. Women preachers formed an important component of evangelism in Canada in the late 19th century. By the turn of the 20th century, women were particularly active in the Social Gospel movement which was devoted to establishing God's Kingdom on earth by reforming the temporal world. To the women in this movement, working for social reform

also opened up new areas of endeavour.³

Because of its reliance on a lay ministry, Quakerism has always encouraged women preachers. Within Quakerism, with its lack of clergy, the responsibility for the life of the Meeting was shared by the whole group in both the meeting for worship and the meeting for business. Every position in the Society of Friends was open to women: clerk, elder, minister, travelling minister. Equality for women resulted in many opportunities for responsible roles. A call to the ministry arose out of a response to the Inward Light believed to exist in all persons, men and women alike. Amongst Friends, a minister was a person whose gifts in speaking had been recognized by the Meeting. When they felt called to serve the Lord, women had the written approval of their Meetings, especially when motivated to travel by a concern which they wished to share with other Friends.⁴

To begin to understand the life of Alma Gould Dale, it is helpful to compare her with Christian pioneers and other female ministers. When reading the Bible, she would have learned that the New Testament spoke of women who preached, prayed, and ministered in various ways. As she grew older, she may have been influenced by the work of Canadian Quaker ministers and reformers such as Eliza (Spofford) Brewer (1811-1894) of Leeds Monthly Meeting in eastern Ontario, one of the Society's most able woman ministers who claimed a concern for those in the penitentiary at Kingston, and travelled widely making religious visits in Canada, to the United States, England and Ireland. Serena Minard, a convinced Friend whose gift in the ministry was acknowledged by Norwich Monthly Meeting (Hicksite) in 1879, performed valuable services in the Society, and in later years, travelled extensively in the ministry. In 1895, she was a delegate to the World's Convention of the Women's Christian

Temperance Union (WCTU) in London, England.⁵

After the Separation of Friends (1881), when Alma Gould Dale was beginning to be engaged in the work which was necessary in order to meet the needs of Friends, Canada Yearly Meeting (CYM) recognized that their ideal of answering to one's highest calling might give way to new forms of ministry in an increasingly urban society. Their concern was stated in a Minute of Advice:

If there is no ministry in our meetings, let us pray that some one may be raised up among us to preach the Word. Many fears were expressed, lest woman's ministry should decline among us. And the sisters have been urged to accept the golden privileges which are not found in any church but our own. They have work to do which, if not accomplished by them, will be left undone.⁶

This statement underlined the idea that as long as men only were set apart to do the work of the church in the world, it would only be half done.

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Growing up in Uxbridge

For many generations, Alma Gould's family had belonged to the Religious Society of Friends or Quakers. In the new world of America, courageous Quaker pioneers had become skilled at taming the wilderness and living on the new frontiers, first in eastern Pennsylvania in the 1680s, and then, in western Pennsylvania in the 1780s. As part of the large-scale Quaker migration in the late 18th century, her ancestors travelled northward in the early 1800s to settle in the wilderness that was early Upper Canada. For these early Quaker pioneers, rather than face persecution in the United States after the American Revo-

lution (1776-81), it was preferable to relinquish their well-established homes and face the trials and tribulations of life in the Canadian bush.

Ruth Alma Gould was the granddaughter of Jonathan & Rachel (Lee) Gould and Ezekiel & Ruth (Lundy) James. After having emigrated from Catawissa, Pennsylvania, it had been necessary for her grandparents to cut a road through the forest ahead of them in order to reach their destination in the wilderness where they settled in 1805, on the western portion of Uxbridge Township, forty miles north-east of York [Toronto]. Her grandfather, Ezekiel James (1782-1870) was considered to be one of the leading men in the early years of the Uxbridge community. The James family was noted for their contribution to education by way of establishing a community school in 1816, and for their raising and training of excellent horses. Alma's father and mother were both born in the Township of Uxbridge, Upper Canada. Joseph Gould was born 29th December 1808 and Mary James was born 14th October 1816.⁷

In early manhood, Joseph Gould was about to go to the States to seek his fortune, but Ezekiel James, a friend and neighbour of the Gould family, persuaded him that there were advantages to staying in Uxbridge. After having heeded this sound business advice from his future father-in-law, through industry and good management, Joseph Gould began to prosper. Nonetheless, his routine was not all work and no play, for he became fond of wayward company and admired the ladies. After a time of indulging in youthful follies or "sewing wild oats", he began to think about steadying his life by finding a helpmate - one whose social position, habits of industry, and feelings and sympathies, and religious sentiments should harmonize with his own. As he had been brought up in the Society of Friends, he decided to return to the Quakers where he would seek a wife. Ezekiel James, who had been a friend and counsellor, invited him to

his house where Joseph renewed his visits by going home from meeting with the three James girls who were blooming into womanhood, dressed strictly in the old Quaker style - rich, plain, clean, and tidy. To Joseph Gould's mind, no dress in the world set off a young woman so well as the Quaker dress. He soon found that Mary, the oldest, nearly eight years younger than he was, had quite an attraction for him, that Mr & Mrs James received him as a son-in-law, and that his parents were satisfied with his choice. However, his involvement in the Rebellion of 1837 and consequent imprisonment at York postponed the wedding date. Joseph Gould and Mary James were married on the 1st of January 1839 by special license by the Revd Mr Stewart, Baptist minister, at the house of their mutual friend, Mr Reid, corner of Queen & Yonge Streets, Toronto.⁸

Joseph Gould (1808-1886) became a prominent businessman, wealthy landowner, politician, and industrialist. His instinct for business enabled him to seize sufficient opportunities to become "a mover and a shaker" in the world of finance and industry. He owned mills, speculated in land, developed subdivisions, promoted railroads. At the same time, he achieved some success as a politician at township, county, and provincial levels. In 1854, the same year that his daughter Alma was born, Joseph Gould was elected as a Reformer to the Legislative Assembly of Canada, and represented the riding of North Ontario County in Canada West from 1854 to 1861. Joseph Gould created a large fortune for his family, and prosperity for Uxbridge; he and his sons held prominent places in the municipal and political life of the community. Believing that they helped to build thriving communities, he contributed generously to educational and religious purposes, including the erection of both Protestant and Roman Catholic churches. He was a firm upholder of temperance principles.

Ruth Alma Gould was born in the village of Uxbridge, Township of Uxbridge, Ontario County, into a family whose members played important parts in the affairs of Canada West. Born on the 27th October 1854, she was the 9th child and 5th daughter of Joseph & Mary (James) Gould. She was named Ruth after her maternal grandmother, Ruth (Lundy) James, and her father's sister, Ruth Gould, who married Joseph Collins (1800-1882). According to her father's biographer, the name Alma came from the Battle of Alma, the first battle of the Crimean War (1854-56) which took place in September 1854, just a month before her birth. Although the name became popular at that time, it is difficult to understand why peace-loving Quaker parents would name their daughter after a battle? Perhaps she arrived at a difficult time in their lives? More appropriately, Alma, an early Irish name, also means loving and good in Latin, and soul in Italian. Another more whimsical interpretation, that alma(h) is a dancing girl, may account for her fondness for theatrical performances.

The fact that Alma Gould Dale did not leave a written record of her life in the form of a diary or private letters leads to difficulties in interpreting the manner in which her life evolved, especially with regard to her relationships with her immediate family, her marriage and its failure, and her decision to become a minister. In the 1890s, after the deaths of her parents, notices of her activities began to appear frequently in the local newspaper, the *Uxbridge Journal*, as well as district newspapers such as the *Pickering News* and the *Newmarket Era*. Her letters written for public knowledge, and reports about her spheres of action, published from time to time in the *Canadian Friend* between 1905 and 1930, provide some reminiscences about her early years, and details about her life and work, especially in the Canadian West and in England.

Alma Gould grew up in the closely-knit Quaker community in the village and township of Uxbridge where she lived a life that was fairly typical for an upper middle class Ontario girl. From her parents she received sound preparation for life, with special emphasis on the practical side from her father, and on the spiritual side from her mother. Under her father's direction, she received her formal education. Her father, chairman of the Uxbridge School Board for more than twenty years, was zealous in insisting that every child was entitled to free and compulsory education at a public school. He emphasized the importance of acquiring practical training, especially in book-keeping, and deplored the amount of time wasted on advanced learning. As a child, Alma attended local public schools. She seems to have become a fairly well-educated woman - perhaps she might have been an insatiable reader. In addition to her flair for spoken word, her published letters reveal that she expressed herself well in written word, with a talent for picture-writing, producing a total visual presentation by her description.

Alma received the kind of education that was considered suitable for young ladies of her day; however, despite her family's wealth, she would not have been sent away for a term or two as a "finishing touch" to her education at the co-educational school operated by the Society of Friends in Prince Edward County, CW. The West Lake Boarding School (1841-1869), closed just as she was reaching her teen-aged years, and by the time it had been re-opened as Pickering College in nearby Pickering, Ontario, in 1878, Alma was 24 years old and well beyond the age when a young woman's thoughts have already turned to young men and marriage. Gould did his best in educating his children, and the efficient discharge of their duties in the public positions which his sons (and at least one of his daughters) were called upon to fill proved that they had not neglected their opportuni-

ties.⁹

From the start, Alma developed a strong sense of identity. As the youngest daughter of middle-aged parents, she was exposed to the company of older persons and overheard various points of view from adult conversations. Her father, a successful businessman and politician at time when women were excluded from business and politics, and had no vote, would have been a source of information to her inquiring mind. She would certainly have listened and learned from her father's conversations with her brothers, and also benefitted from opportunities for contact with her father's friends whose involvement in public affairs gave rise to her interest in the social questions of the era. During her pre-adolescent years, the American Civil War was raging in the United States, and Canada was dealing with the problems surrounding Confederation in 1867.

Alma had a strong, close, relationship with her mother, who had been carefully brought up in a religious home, and who trained Alma well both in the practical duties of managing a household and in religious matters. As a young girl, when attending Canada Yearly Meeting 1867 with her mother, her description of its picture gallery of Quaker fashion not only illustrates her enchantment with ladies in Quaker dress. but also indicates the special place her mother held in her life She recollected,

The plain Quaker bonnets shading the sweet peaceful faces, the grey and dove-coloured dresses with the spotless muslin fronts, the white silk shawls, made a picture modern times cannot produce; it lives in the memory never to be effaced. Yet I was not held by the sweetness of the Quaker dress so much as by the faces under the plain bonnets, so calm, so restful that my girlish heart longed to know

which was the most beautiful. Long and earnestly I looked, but it was hard to decide for the sweet faces grew sweeter with every tick of the clock. First one face and then another appealed to me, and again and again I had almost decided, but always my eyes came to my mother's face and with a queer little lump in my throat (I've got it now as I write), I decided mother was the sweetest and most beautiful woman in the gallery that First Day morning 6th Month 1867.¹⁰

Her parents seem to have been her best role models. From both parents, Alma seems to have inherited their most distinguishing features in character - from her father, attention to business and punctuality, - from her mother, devotion to religion. As a young Quaker girl, she grew up in an atmosphere which encouraged her to participate in the Friends' system of faith and worship. Her mother provided her with opportunities for contact with weighty Friends who heightened her interest in religious questions.

From an early age, Yearly Meetings of Friends made a strong impression on Alma Gould. In Canada, a Yearly Meeting was not established until 1867, in the same year as the Dominion of Canada. Representatives from Quarterly Meetings of West Lake, Pelham, and Yonge Street, met in the recently-remodelled brick Meeting House at Pickering, Ontario, south of Uxbridge. As a young teenager, she became captivated with the Quaker message. She recounted this incident in her childhood which testifies to her early interest in ministry and religion.

I was only a little girl, less than thirteen years old, when, with my mother, I was privileged to attend the first Yearly Meeting of the Society of Friends in Canada in 6th month 1867. But what shall I say of the First Day

morning meeting? Filled to overflowing from doors to galleries, it was a sight never to be forgotten, but what most impressed me was the ministers' gallery. I could not see the mens' gallery very well, but had a clear view of the women's side. It simply fascinated me and my eyes went along each row of seats and then slowly back and forth again and again, and I sat spellbound.

Not a sound was heard within the building for the spirit of silent worship had settled over the people and ... even the plainest seemed like Moses on the mount, to have caught the glory of God while they reverently waited and worshipped in the sanctuary.

The First Day gatherings were wonderful to me. We were early at the meeting house and watched what seemed a never-ending stream of carriages, buggies, farm waggons, and people on horseback, as they turned in at the gate. I was all excitement, for I had never seen so many people gather at a place of worship. So great was the number who came that the meeting house was not large enough to hold them, and in the afternoon an overflow meeting was held at which William Wetherald spoke to the people as he stood in a wagon and in his own sweet, tender manner pointed the people to the only way of Salvation, which was by the way of the Cross of Jesus.¹¹

As well as her parents, there were other persons who influenced Alma's life. From seeing women around her who were respected and influential, it was possible for a Quaker girl to develop a faith in her own potential. Alma declared that during the week of Yearly Meetings, she made many friends, not only of

her own age, but among those of more mature years, and those friendships helped in after years to form her character. Without their influence and love, she felt that her life would have been less useful in God's service and her memories less sweet.¹² Though she may not have realized it, Alma was unconsciously preparing for her life's work as a minister and evangelistic social worker on behalf of the Society of Friends.

But - Alma also encountered problems to be overcome, especially at Yearly Meetings which she attended every year. She divulged that some said she went because of the company, and others said that she only cared for pleasure. She soon learned to know these persons and when to expect fault-finding and reproof by the way different people approached her. Though her mother was a model of loving kindness and practical concern, Alma also valued the support of capable, self-confident women who could also serve as role models for her. The sustaining influence of Hannah Jane Cody seemed to strengthen and shape her identity in assisting her to be guided by Christian principles. She disclosed,

Some saw beneath the surface and read the heart hunger and longing for the true things of the Kingdom. Such was dear Hannah Jane Cody, who (when my heart ached from harsh words spoken to me by one who had more zeal than loving kindness) came to me and said, "Don't mind it, little girl, they do not understand thee. God has work for thee, thou wilt turn to Him and He will bless thee and make thee a blessing. I have faith in thee - don't be discouraged".

The effect of such recognition, in terms of Alma's future conduct and mental attitude, was immeasurable. Hannah Jane (Reazin)

Cody (1832-1902) became her experienced, trusted adviser, and mentor whose guidance was always greatly appreciated. Out of the communication that existed between them as members of the Uxbridge and Newmarket communities, the two developed a remarkable body of common interests and a striking affinity of outlook. Though Hannah Jane Cody had no children of her own, her responsibilities as stepmother to the large family of her husband, Benjamin Cody, did not prevent her from participating in a busy schedule of interests outside her home. She was one of Newmarket's best Sabbath School and temperance workers. The ladies of the Women's Christian Temperance Union (WCTU) valued her as an honoured counsellor who served as president of both the Newmarket and the York County Unions. Hannah Jane Cody, a regular participant in Yearly Meetings, served on many of its committees, especially the Women Friends Missionary Society (WFMS). Described as "a mother of Israel", Hannah Jane Cody's presence was considered a benediction everywhere. Alma confessed that for years, Mrs Cody's sympathy and love was like an anchor to her life, for she was ever patient and kind. Alma felt that she owed more to her than to any other of the Friends.¹³

In the post-Confederation era, some young women opposed the prevailing images of females by favouring individualism in their choices of attire, habits, and lifestyle. To some extent, the unusual talents which Alma acquired demonstrated this style of living. Versatility was the peculiar characteristic of the woman. She was described as being a Jack of all trades - one who can turn a hand to anything. She excelled as a public speaker, was fluent, witty, and happily drew illustrations from a rich and varied experience. She was a good singer and enjoyed music. From her mother's family, Alma had inherited the James' talents for handling horses and became well-known as an excellent horsewoman. However, some of the very things at

which she excelled might have been interpreted as being outside the norm of routinely-accepted feminine characteristics. Her proclivity for manly pursuits such as her skill at handling horses, her ability at carpentry, her gift for public speaking, and her desire to be a minister, may have been perceived as unconventional and non-conforming. Moreover, irrespective of her conversion to God as a young teenager, when she was making the transition to adulthood in the early 1870s, like her father, she evidently went through a reckless period.

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Money and Marriage

With regard to his children, Gould exercised the same prudence and foresight which was characteristic of him in business matters. In disposing of his property amongst his children, he did not require them to wait for his death before receiving the benefits of his wealth. When he had reached the age of 70 years (three score years and ten), and when his youngest child had become of age, in 1878 he made a general distribution of a large sum of money. To each of his sons, he gave \$20,000. and to each of his daughters he settled a sum of \$10,000. With each child, he kept a regular debit and credit account, so that the portion which each took under his will was regulated - those for whom he had had to give more financial help or who had overdrawn during his lifetime, had the amount charged against the shares to which they became entitled under the will. The total of his fortune thus distributed amounted to over a quarter of a million dollars.¹⁴

By this time, Alma had accumulated a large circle of relatives. Her brothers had all taken wives: Isaac J. m Rebecca Chapman; Joseph E. m Elizabeth Sterling; Charles m i) Alvera Vernon, ii) Annie Smith; Jonathan m Areminta Plank; and Harvey J. m Martha Sharp. Besides banking, milling, and farming

on a large scale, the five Gould brothers were also engaged in the general mercantile business in Uxbridge, and were active participants in local, county, and provincial politics. By 1899, her oldest brother, Hon. Isaac J. Gould, MPP, Reform member of the provincial parliament for the riding of West Ontario, held the position of Provincial Secretary for Ontario. Alma's older sisters had all married: Mary m Harman Crosby of Uxbridge, Sarah m Thomas Watt of Brantford, and Elizabeth m Revd Edward Cockburn of Uxbridge, later Paris, Ontario.

Was the role of loving daughter and helping spinster sister or aunt, one that Alma would have enjoyed? Young women worry about when and whom they should marry. Was Allie Gould interested in marriage and children? Or was marriage a way of becoming independent of family? A married woman was freer to travel around in a way that would not be possible for a single lady. The promise of her inheritance undoubtedly made her attractive to suitors, but her money may not have liberated her to do what she pleased, or marry whom she liked. She would have needed the approval of her parents, the Quaker community, and local society. At the time that her father made his initial distribution of a portion of his estate in 1878, Allie was 24 years old and likely married.

Parents often think that no man is ever good enough for their daughter. Apparently, Allie Gould was a very wild girl when she was young, and married Tom Dale against her father's wishes. Thomas William Dale (1850-1931), a farmer and merchant, was the son of Thomas & Jane (Whaley) Dale, who had moved to Uxbridge Township in 1871 at the time that the Toronto & Nipissing Railway reached Uxbridge.¹⁵ As new man with prospects in the community, Tom Dale probably drew the attention of more than one young girl who might have set her sights on capturing him as a husband. Evidently, young Allie Gould, attractive and capricious, appealed to

him as a wife. It is difficult to determine just when and where the marriage took place. Alma's silk wedding handkerchief became a treasured keepsake of her niece, Elva Gould, and is traditionally used in the family as the "something old" carried by brides. Nonetheless, the Census of 1881 reported that Thomas and Alma Dale were living together as man and wife in Uxbridge.¹⁶ The fact that Thomas Dale was a Methodist probably prevented them from being married in a Quaker ceremony. In this period, Quakerism and Methodism were sufficiently similar, that there were many marriages joining couples of the two denominations. By this time, disownment for marrying out of the meeting or for being married by a priest was not enforced by Quakers in Canada so long as the person wished to be retained as a member and made some acknowledgment of error. Even though, like her contemporaries, she leaned toward Methodism, Alma may not have contemplated the extent of her future commitment to Quakerism. Although Methodists were increasingly encouraging women to be active in social reforms, a Methodist husband might not expect his wife to become a woman minister, whereas a Quaker husband would be conversant with Quaker faith and practice.

Allie's early married life was filled with the responsibilities of maintaining a household and the struggles of cultivating farmlands and operating them at a profit. In addition to farming, Thomas Dale was agent for pianos and organs in Uxbridge. Even with the Gould money at their back, the young couple encountered some financial setbacks. Their social life included large family gatherings on special occasions. There was always a wonderful New Year's Party at the big Gould house where his offspring went to visit Grampa Gould.

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Life in the 1880s

In the 1880s, a succession of events interacted with circumstances in such a way as to cause a change in the direction which Alma Dale's life took; these included - the Separation of Friends (1881), the death of her father (1886), the knowledge that she would be childless, her decision to become a minister (1887), and the exodus of Friends to the West. Both Quakers and Methodists helped to shape the spiritual side of Alma Gould Dale's life, while the Women's Christian Temperance Union, an organization closely connected to Methodists, helped to shape the social reform side.

On both sides of the Atlantic Ocean, the virtual founders of Methodism were women - Susannah Wesley in Britain, and in America, Barbara Heck who originated the far-reaching religious movement in 19th century Canada. Between 1860 and 1920, religious communities, in general, underwent transformations because of the influence of the evangelical movement. The strong appeal of Methodism was reflected in the weakening of a number of denominations, including Quakers, which seemed unable to satisfy the new demands of society resulting from the population explosion, and the economic and social dislocation resulting from the industrial revolution. Methodists attached great importance to the very moment when they knew themselves to be saved through faith in Christ. Methodist ministers contributed to this highly emotional experience of conversion by creating a dramatic atmosphere in their sermons, especially at revival meetings.

In the 1880s, young women connected with the Free Methodist Church were making headway in the Uxbridge district. Early in 1880, Miss Valtina Brown of Woodstock, assisted by 24 year old Matilda Sipprell of Stouffville, began a new work and class in Uxbridge. The effort began with cottage prayer meetings, then continued in a hall over

a store on Main Street, and by 1884-85, they had purchased the village's old Methodist Episcopal Church, and in the following year they bought its first parsonage. In September 1881, a tent meeting at Belhaven, 25 miles north-west of Uxbridge, reported to have drawn approximately 1,500 people, proved to be the beginning of a successful congregation under the leadership of Sister Nancy Shantz. Conferences at Uxbridge, one in 1887, followed by a great conference in the fall of 1890 - considered "the most spiritual and harmonious session yet held in Canada", proved that Sister Kate Booth (Uxbridge), Sister Sipprell (near Stouffville), and Sister Shantz (Belhaven) had been successful in their endeavours.¹⁷

Not for the first time in its history, did the Society of Friends find itself in transition. Representatives who visited CYM in the 1870s conveyed an enthusiasm for a new approach to religion, but created increasing difficulties over interpretation of religious doctrines. Whatever the sequence of events that brought Friends to the point of Separation in 1881, its leaders were pressured by competing convictions of the way forward. Some leaders stressed evangelism as a means of communicating an unchanging gospel to a changing culture. Some emphasized the importance of renewing the faith community. Some focused on planting new mission sites. Numerous attempts were made to reconstitute the Society. Over 1882-83 the CYM Pastoral Committee held a series of meetings which were "very strengthening to believers". In all of CYM, the call for pastoral work was great and there was an open door for superintending the flock that had been gathered in times of revival, as well as seeing to the many more who might be gathered in. As they viewed CYM's scattered members reaching over such an extent of land, they could only exclaim in the language of the Master, 'Behold the fields are white unto the harvest', and pray Him to send some labourers into the fields. They

found it difficult to get any who were willing to engage for any length of time in places where they felt and knew there was need of continuous labour.¹⁸

Alma's initial entry into ministry coincided with the troublous years of the early 1880s. It was not possible to ignore contemporary challenges to faith. Ministry had made a deep impression on her. She remembered the visits of various ministering Friends as well as the ministry with which they had often been favoured. After her conversion in early youth, she had drifted away, but now might have been feeling some self-reproach. She may have been seeking ways to come to terms with new currents of thought while preserving the essentials of an inherited and much cherished faith. For Alma Dale, the upheaval surrounding the Separation of Friends was a time of deep proving. When Friends were finding themselves in a state of disarray in the midst of changing from one style of religion to another, Alma Dale began to find a way in which to serve. It was good for women to preach if God had gifted them for that purpose. At the age of 26 years, she manifested a desire for usefulness by offering herself as a leader amongst those worshipping at the Meeting of Friends in Uxbridge Township. As a married woman, she was able to act in the capacity of minister. According to the inscription on her photo-portrait in the Meeting House, Alma Dale assumed a place as pastor there in 1880. It is not known how closely Alma became involved in the controversy surrounding the Separation of Friends. She may have been criticized for her outspokenness or her willingness to take on a position of leadership, as being unbecoming in a woman.

Yearly Meeting 1881 was a time of great excitement. It was also the year that Allie Dale began her active participation at the Yearly Meeting level when her name was first mentioned briefly in the minutes of CYM, in connection with Bible Schools. With the es-

establishment of CYM in 1867, Bible School work had been seen as a means of bringing new life and interest into the Society. According to the annual Bible School reports forwarded to Yearly Meeting, the school at Uxbridge was attracting greater interest as the years progressed. Attendance had increased from 3 teachers, 12 persons in 1870, to 15 adults/25 children in 1880, and by the mid 1880s there were 5 teachers, 20 adults/40 children.¹⁹

Female labourers in Methodist Sunday Schools constituted brigades worthy of much credit. Feeling that her religious involvement should expand to include forms of Christian service similar to those undertaken by Methodist women, Alma sought a role in social service and educational work in local activities. Her concern for the children of the area prompted her to take over the Sunday School class at the Methodist Church in 1884. At that time, the class roll numbered 65 with an average attendance of 37 children. With marked success, Mrs Dale continued in charge of the little ones, and by 1890 there were 135 children on the roll with an average attendance of 100. During a period of 6 years, from 1884 to 1890, 407 different pupils had been in the class.²⁰

In this way, Alma Dale, a woman without children of her own, became surrogate mother to a large family. For whatever reasons, it was becoming apparent in the 1880s that she would be childless. It is taken for granted that marriage usually produces children; however, motherhood is not inevitable. Possibly, Allie and Tom wanted children, but medical reasons prevented them - one or the other of them might have suffered from low fertility. Throughout her life, Alma was frequently reported as having health problems. Coincidentally, at the time that she was a young married woman, notices appeared in the business directory of the Uxbridge newspaper, placed by Dr Emily H. Stowe, Physician & Accoucheur, suggesting that her Specialty was

Diseases of Women and that those desiring an experienced physician of their own sex might contact her at her Toronto address.²¹ Some wives deliberately avoid becoming mothers. Perhaps Alma enjoyed playing the role of mother but never really wanted the responsibilities of motherhood. Childless couples can be asked reproachfully to explain "the problem". Being married but childless inadvertently exposed the couple to a different life style which offered a number of advantages in terms of self expression and personal freedom. A childless wife can deliberately seek opportunities for employment which includes travel as her work demands. A childless husband might create circumstances to squander money because it is not needed to support his family. Having children often means being locked into a relationship which might later prove not to be rewarding.

In addition to its emphasis on personal salvation, another distinctive Methodist trait was concern for social problems, especially for relieving the plight of the poor. Methodists were particularly opposed to liquor and gambling because they saw how much suffering they caused among poor families. Revivalist Christians placed great emphasis on social action. Of all the causes to which Methodists have rallied, none has had greater importance than prohibition. The temperance movement, commenced in the later 19th century, was largely carried forward by Methodist women, many of high social standing, who formed the Women's Christian Temperance Union (WCTU) and the Anti-Saloon League. Some reforming women who were demanding a wider field of activity than church work found it in reform organizations. Evangelicals thought that women were particularly fitted for rescue work. Involvement in temperance work allowed women to create a new area for themselves in voluntary efforts, and enlarged the field of Christian usefulness for women.

In those years, the Uxbridge newspaper carried reports of numerous meetings, with

articles for and against the temperance cause. Through family and friends, Alma became associated with the fight for local option and total prohibition. Her interest in working towards social reform was assisted by her sister's husband, Rev. Ed Cockburn who frequently gave talks on the subject, and by her friend, Hannah Jane Cody. Because Alma's father realized that a large number of families had suffered from the use of intoxicating liquors obtained at the Mansion House, Uxbridge, which he owned, in his will, Joseph Gould set up the Gould Relief Fund. A sum of \$2,500. was given to be held in trust by the Town of Uxbridge and kept invested in good securities so that the interest arising could be expended from year to year in rendering assistance to the deserving poor and needy persons residing in Uxbridge, more especially to those who were reduced to poverty on account of intemperance. In January 1888, temperance reformer Letitia (Creighton) Youmans (1827-1896), one of the founders and president of the Women's Christian Temperance Union (WCTU), spoke at Ontario Hall, Uxbridge, in a long-awaited and frequently-postponed speaking tour of the district.²²

For many years, Friends had been committed to total abstinence as the only Christian attitude toward alcohol. From time to time, they sent letters to the Dominion Legislature supporting the Dominion Alliance (liquor protest) against any repeal of the Temperance Act which had been placed in force in 1878.²³ The Gould Relief Fund may have provided a renewed impetus to interest in temperance. At CYM 1887, Alma Dale was one of eleven persons appointed to the Temperance Committee. CYM decided to send a minute to the Canadian government in favour of Prohibition, advocating pledge cards against the use of intoxicating liquors and tobacco. They also decided to send a letter to the Ontario government advising that the Ministry of Education should educate youth

on the evils of intemperance accompanied by the introduction of text books for instruction of children in common schools.²⁴

In contemplating the problems that alcoholism created in society, it is not known whether it was one of the reasons for the disruption of Alma Dale's family life.

¶

Friends' minister, 1887

What prompted Alma Dale to deviate from expected roles in 1887? Coincidentally, a number of important events connected with faith and family made the year 1886-87 into a pivotal point with direct impact on Alma's life. In the seven years she had spent ministering to Friends at Uxbridge during the period of troubles, Alma had gradually grown into the role of Quaker minister. Patiently, honestly, and conscientiously, with characteristic courage and trust in God, she had persisted over the scepticism of her detractors.

Throughout the turbulent years of the 1880s, Friends from Britain and America came to Canada Yearly Meetings in order to attempt reconciliations. Alma would have been able to converse with visiting Friends from London Yearly Meeting, such as Joseph Allen Baker and his brother, William King Baker, both born in Ontario but then living in England, as well as Joseph Bevan Braithwaite (1818-1905) the leading Evangelical Quaker in Britain, and George Grubb from Dublin Yearly Meeting, Ireland. From the USA, she was able to meet strong, independent women, such as Elizabeth Rous Comstock (1815-1891), and Emma Brown Malone (1860-1924).²⁵ During those years, she no doubt continued to receive guidance from cousins Henry James, Isaac James, and John M. Hodgson. After her brief mention in CYM records in 1881, Alma's name did not appear again until 1886 when Friends were reaching a level of progress out of the difficulties related to the Separation. Legal disputes over

ownerships of property were being settled. Orthodox-Progressive Friends were beginning to discover a new course to follow. In recognition of the sweeping changes which had overtaken them, Indiana Yearly Meeting hosted a world conference of Friends from Europe and America in September 1887, in order to promote unity in important matters of faith and practice. The American Middle West represented a geographical and a social unit. Among the delegates from London Yearly Meeting was Joseph Bevan Braithwaite. From CYM, Hannah Jane Cody was the only female delegate (with 4 males) appointed to attend the Richmond Conference. (Perhaps Alma Dale accompanied her?) The Declaration of Faith which came out of this conference conformed to standards of ordinary evangelical denominations, and was adopted by CYM in 1888 in the belief that it would help to create a basis for methods of church organization and worship, and establish a measure of stability.²⁶

Alma Gould Dale reached a moment of truth. No doubt she had been experiencing spiritual crises? Possibly, at some point, she had been affected by miscarriage or stillborn death of a child - and now was dealing with the death of her father. Shortly after the incorporation of Uxbridge as a town in 1885, Joseph Gould died in his 78th year on 29th June 1886. According to his will, his oldest son, Isaac James Gould, received the largest share of his father's estate, with smaller shares going to sons Jonathan Gould, Charles Gould, Joseph E. Gould, Harvey J. Gould. To each of his daughters, Mary Clara Crosby, Sarah Watt, Elizabeth Cockburn, and Ruth Alma Dale, their father left \$1,000. and the sum of \$3,000. at the end of one year after his death. The residuary estate was to be divided amongst his children, giving each of his sons a proportion double that which was given to his daughters.²⁷ It is evident that, with five sons, Joseph Gould did not expect more from his daughters than did most parents of the era.

Her family may have rewarded Alma with financial security and social status, but also expected subordination of her needs to the needs of family in exchange for the surrender of her ambitions. Although her father, as well as her mother, had been brought up in the Quaker faith, it is doubtful that he would have encouraged or allowed Alma to become a minister. Support, or lack of it, from her father might have been crucial to her work in the ministry.

Some of the traits which she had inherited from her father came to the fore. Joseph Gould had presented an example worthy of imitation in determination, perseverance, industry, and self-reliance. In a similar manner to her father, Alma had fought her way, sometimes against untoward circumstances. She set out with good intentions and kept them. Like her father, she was proficient at business, but also venturesome. The death of her father may have intensified Alma's connection to her Quaker faith. In taking the step to become recognized as a Quaker minister, Alma may have transposed a father-child relationship into a master-servant relationship with God when she joined a family of co-workers.

At the death of her father, Alma may have reached the conclusion that she no longer had family obligations to restrict her activities. Her husband probably did not like it but he could not stop her from preaching. It may have been that one set of troubles helped another? Perhaps her compulsion to commit to ministry grew out of the necessity of coping with a marriage which was no longer suiting her needs?

A woman over thirty knows herself well enough to be assured of who she is, what she is, what she wants, and from whom she wants it. She no longer cares what people might think about her, or what she is doing. As did her father, Alma had a liking for verses, which she used in order to assist her in addressing problems - or to proclaim her own ardent faith.

My life, is it unfolding
According to God's plan?
Or is it only holding
To lesser schemes of man?
Who serves, Christ owns,
The cross He crowns;
Awards alone await
Him who calls God great.²⁸

The faith journey which had taken hold of her twenty years before at the first CYM 1867, began in 1887 to claim the rest of her earthly existence. Each year had deepened her longing after the better life. The principles which had sustained her, had long been attached to ministry, and now became dedicated to it. Few distractions remained to impede her pursuit of that cause. When the call to devote herself to the Master's service came to her, she was quick to respond. She reflected,

... one morning in the prayer and praise meeting, I knelt before the women's gallery and gave myself to God for service in His work, and to be used as He pleased in Canada Yearly Meeting. Little did I think as I rose from my knees that He would take me around the world, but as He led I followed, and souls were won in all fields and to Him be all the glory and the praise.²⁹

At this point in her life, Alma felt able to consecrate herself to ministry and align her work with God. In 1887, the year following her father's death, Alma acknowledged her desire to serve her Master, and requested to be accepted as a minister among Friends.

In her yearning for ministry, Alma may have inherited some of the qualities of her ancestor, Mary (Goodwin) James (1686-1776) who was recognized as a minister amongst Friends, and who travelled in the

ministry from her home in Chester County, Pennsylvania, back to Wales and England. It has been pointed out that female preachers generally were the offspring of devout Quaker families who were the main supporters of their monthly meetings in rural areas, rather than major figures at the yearly meeting level. Many relatives who were active in the Quaker meeting but not "gifted" in the ministry served in appointed offices as overseers, elders, and representatives. Most of the women transatlantic travellers, however, were the only ones in their families to have recognized ministerial "gifts".³⁰

Possibly at the urging of her cousin Henry James, Alma Dale might have been prompted to follow closely upon the path which he was taking. At the same meeting at Pickering, held the 5th of 5th month 1887, that word was returned from the Yonge Street Quarterly Meeting (YSQM) of Ministers & Elders that they concurred in acknowledging Henry James as a minister, the Pickering Preparative Meeting of Ministers & Elders united in proposing to the Pickering Monthly Meeting that Alma Dale be acknowledged as a minister. The committee appointed to confer with Alma Dale reported that they had attended to their appointment according to discipline and to their satisfaction, and at the Pickering Preparative Meeting of Ministers & Elders held at Uxbridge, 6th of 10th month 1887, word had been received back from the YSQM of Ministers & Elders that they were united in forwarding the name of Alma Gould for acknowledgment as a minister of the Gospel among Friends.³¹



Her ministry in Uxbridge

After having been received into full connection in 1887, she continued as minister with the Orthodox Friends' Meeting in Uxbridge Township, near the village of Uxbridge. By 1887, the Progressive branch of

the Orthodox Friends had so far lost their former feeling about a professional ministry that some meetings were prepared to accept a resident minister who might function like any other clergymen. As evidence in material form of the strong influence which Methodism had on her ministry, Alma introduced the use of a pulpit into the meeting house on Quaker Hill - and what's more, she apparently built it herself! Very likely, at some time during her ministry there, she turned her skills at carpentry into remodelling the meeting house by removing the partition between then men's and women's sides and changing the entrance doors. When William Allen visited Uxbridge for a couple of weeks from mid October to early November 1889, he and his travelling companions found the church much built up in membership. They reported a good attendance and good meetings, with many testimonies given almost every meeting, and one or two conversions. William Allen again visited Uxbridge in June 1890 when he gave a lecture on slavery.³²

During the next decade of her service at Uxbridge, her ministry came to include many of the same duties which were possessed by ministers of other denominations, including weddings and funerals. In 1895, the *Pickering News* announced,

You may be tied by a woman if you want to. Mrs Alma Dale of Uxbridge has been granted the power by the Yearly Meeting which was just conferred on that denomination in Canada by the Government, to legally perform the marriage ceremony.

One very pleasant event, with guests numbering about 75 persons, took place in March 1897. On the 5th anniversary of their marriage, Mr&Mrs Nelson Chapman of Uxbridge celebrated by having a marriage ceremony in the form of a wooden wedding con-

ducted by Mrs T.W. Dale. On another occasion, along with Revd Mr Maw of Toronto, Mrs Dale of Uxbridge was called to take part in the funeral service of Eleazar Lewis, an old and faithful member of the Society of Friends who died on May 5, 1897, in Newmarket where the funeral took place and was largely attended.³³

As often happens, when the Master's call is faithfully answered, new opportunities opened which were accompanied by greater responsibilities. As soon as she had been recognized and before the year was out, Alma Dale had been appointed, along with Adelia Cronk and Isaac James, to attend as Pickering's representatives the ensuing Quarterly Meeting of Ministers & Elders (QM of M&E). Isaac James and Alma Dale were also appointed to confer with Wm V. Wright about his request for consideration as a minister amongst Friends. During the next decade (until 1896), Alma Dale's name appeared regularly in the minutes of the Pickering Meeting of Ministers and Elders. She frequently acted as clerk for the day if the clerk (Sarah A. Dale of Pickering) were absent, and was included on committees of care. She was frequently appointed one of the representatives to attend the QM of M&E at Yonge Street, often along with Isaac James of Uxbridge and William J. Dale of Pickering.³⁴

For a few years in the late 1880s, Alma Dale also took part in the winter circuits organized by the Friends Home Mission Committee, performing special services as a worker in the field. The first series of meetings ever held at Rockwood by Friends took place in January 1888, with William Allen and his travelling companion, Rufus Garratt.

In the 3rd week of January, Revd Swan, the Methodist minister joined with Quakers in a Union Meeting. Alma Dale from Uxbridge was with them, to the edification of the people. Much good was accomplished - one

remarkable case of a drinking man who was reclaimed. In February 1888, when William and Rufus fell ill for some time, they felt blest that the Lord had sent them Alma Dale because she took hold in the work and the meetings went on, with many other workers willing to lend helping hands. The meetings grew in interest and power while they were unable to preach them, but their prayers were constantly for the success of the work.

Over the winter of 1888-89 Alma Dale visited at Norwich for 3 weeks in 11th month 1888, Milldale for 3 weeks from the 27th of 1st month 1889, and Pelham for 1 week in the 3rd month 1889.³⁵ After a number of forays into the more distant fields of work with Home Missions, Alma Dale realized that she had sufficient work to keep her busy closer to home.

Alma Gould Dale had proven herself to be a forceful dynamic speaker and was soon in great demand throughout south central Ontario where she began to travel, addressing meetings and helping to boost Sabbath Schools. She received frequent requests to take the pulpits in Methodist Churches in the area, as substitute minister and as guest speaker on special occasions. At this time, her popularity increased to the extent that she started to become something of a local celebrity. On one occasion, in September 1891, when Mrs Dale conducted the Sunday evening service at Saintfield in Reach Township, north of Uxbridge, there was a very large congregation present, and standing room was at a premium. Even the sidewalk was crowded, and many who attended the event (including the newspaper reporter), were unable to get inside the church, and were too far removed to hear Mrs Dale's message. Those who secured seats in their buggies by the open windows were considered fortunate to

hear her preach an eloquent sermon. In Aurora, on Sunday, January 31st 1892, Mrs Dale of Uxbridge occupied the pulpit in the Methodist Church both morning and evening. On each occasion, she delivered eloquent and practical sermons, and was greeted with large congregations.³⁶

Her work in Uxbridge expanded to include presentations of community entertainments. The theatricals which were offered from time to time seldom failed to enliven the local scene. The concert given by the Infant Class of the Sabbath School in the Methodist Church on Good Friday evening, April 1890 was described as one of the most interesting diversions in the concert line and attracted a fair-sized and delighted audience. Mrs Dale and her pupils had been preparing the program for some time with the object of providing funds for establishing a library for the class. Though the weather was unfavourable and the admission price only 10¢, over \$30. was taken in at the door. In addition, the proceeds were augmented by a class collection of \$10.50 on Sunday and by the sale of lesson pictures, making the total over \$54., nearly all clear. The concert was interesting and successfully carried out.³⁷

In his will, Joseph Gould left instructions that his executors were to complete the construction of the building which he intended to be used as a Mechanics Institute, with costs to come out of his personal estate, and to make a gift of it for the benefit of the Town of Uxbridge. Activities at the Mechanics' Institute, completed in 1887, were largely supported by members of the Gould family. One such event was an entertainment entitled "The Temple of Fame" which was presented in the rink on the 16th June 1892, given for the benefit of the Mechanics' Institute and hailed as the most successful entertainment ever given in Uxbridge. Not only did Allie Dale act as director, she also could not resist taking an active part - her mischievous performances as Topsy

were readily appreciated by enthusiastic overflow audiences.

Not only did she do valuable work as a preacher, she was good as an organizer, especially amongst the juniors. By February 1894, she was busy with another project - organizing and teaching in a Mission School in the basement of the Mechanics' Institute in Uxbridge. She had the advantage of assistance from her nephews, Joseph P. Gould and Frank B. Gould, sons of Alma's brother, J.B. Gould who had leased his farm on the 9th Concession of Markham Twp and moved to Uxbridge in 1890. Joe acted as secretary-treasurer, and Frank as librarian. It was as a Sunday School teacher that her niece, Elva Gould, felt close to her Aunt Allie Dale.

So large was the attendance at Mrs Dale's Mission Sunday School concert on Friday evening, 14 December 1894, that 50 or 60 people were unable to get in, and so closely packed were the audience that when a large person wanted to get out to escape the heat, he had to be pushed through a window! The Mission School had 115 names on the roll with an average attendance of over 90 persons. The basement had become too small for the comfortable accommodation of the classes and teachers, to say nothing of its inadequacy for a concert. The entertainment was very successfully conducted. The program included a number of choruses, a dialogue entitled "A visit by Mr & Mrs Santa Claus" in which the two distinguished visitors were represented by Joseph and Alma Gould (her niece). Presents were distributed to the value of \$28.50 which was \$10. more than the receipts of the evening. In order to clear off this deficit, instead of the usual quarterly review, a collection was taken up at a sacred concert held on Sunday afternoon, 30th December.³⁸

Alma Dale was also actively involved in the committee work connected with Sabbath Schools at local and district levels. Members of the Gould family were in attendance at the

first Sabbath School Convention composed of representatives of the Sabbath Schools of the Methodist Church in the Uxbridge district, held at Stouffville on January 7th-8th 1890. Mrs T.W. Dale, the representative from Uxbridge, gave her experience in inducing children to be present. Her method was to resolve not to let one week pass without making three calls amongst the houses of her scholars. Alma's sister, Mary, Mrs H.A. Crosby of Uxbridge, presented a paper on "How to interest the Sabbath School children in Mission work". Mrs Dale regularly attended Sabbath School Conventions for Pickering Twp, as well as the Conferences of Sabbath Schools in South Ontario County held at Pickering Village.

Friends' interest in Bible School work was encouraged by Bible School conferences. Alma the conference held at Yonge Street Quarterly Meeting in 1892, and also at the Yearly Meeting 1892 both Wm I. Moore and Alma Dale presented interesting addresses on working with Bible Schools. Three out of four Bible Schools contributed to mission work.³⁹

From an English girl who visited CYM in 1896 we come by physical descriptions of Alma and Tom Dale and catch some glimpses of her personal life. Alma was described as a very little woman with short gray hair, who wore glasses, and generally dressed rather mannishly with a coat and waistcoat. As Tom Dale was not a Friend, he did not attend Yearly Meetings, but Friends made his acquaintance when he drove over to Pickering from time to time during the week of meetings. He was reported as being a small man with a rather red face covered with blotches.

Mrs Dale related well with the young Friends who were engaged in the work of the meetings and whose life work lay before them. Alma recognized that it was from Hannah Jane Cody, that she learned in after years to be gentle and patient with the young people whom she longed to win for Christ, to see

things from their standpoint, and to touch them with the same love with which Mrs Cody had touched her own sore heart when she had offered re-assurance in the corridor of the Pickering Meeting House. Alma's outgoing personality attracted young people who were enthralled by the variety of amusing and interesting stories which she was able to tell. Everybody liked her. At Yearly Meeting, after some lengthy sessions, she often joined small groups who sat out on some steps and spent some time talking with them. She was very lively and full of fun. On one occasion, when the Nicholson girls decided not go to the first evening meeting, Alma Dale pretended to be shocked and tried to stop them by stealing one of their tennis balls but she did not manage to do it. Remembering that the business sessions could be quite tiring, especially for young persons, Alma took the Nicholson girls and two ladies out for a drive and got them back just in time for the afternoon meeting.

It was generally known that Alma was a splendid driver and drove the finest team of horses in the county of Ontario. One Sunday morning, at the end of Yearly Meeting, Alma's husband drove over to Pickering, a distance of 22 miles, in 2¼ hours. The horses, a black one and a cream one, were rather thin and could go like the wind. Upon their departure on Sunday after tea, a number of Friends went out and gave them a good-bye as they drove full speed down the College drive. Alma was a great hand at managing horses, and seemed to thoroughly understand them.⁴⁰

Her niece recalled that Alma Dale's home was a lovely old stone building on the road out past the pond south of Uxbridge. On one of their farms near Uxbridge, Alma had a cabin in the woods which she used as a retreat. From time to time, her niece and others were invited to stay overnight in the cabin and were treated to pancakes which Alma made on a polished lid of the cook stove.

Following Yearly Meeting, visitors took pleasure in being welcomed to the homes of Friends whose hospitality they enjoyed. At the close of YM 1896, Alma Dale took Emma Haight and Marianne Treffry home with her for several days' visit. They stayed at Alma's log house where they slept in hammocks and dressed just as they liked. After camping out for a few days, both ladies looked well and were in good spirits when they arrived back at the Pickering station to take the train home.⁴¹

Alma used her cabin to prepare her sermons, with the aid of her Bible which was well-marked and annotated. As a preacher, she constantly studied in order to suit her messages to the needs of her hearers. She made special efforts to identify herself with their temporal and spiritual interests. Her cabin, in a secluded wooded spot, was a place where she could withdraw from her busy schedule into spiritual retreats where she looked for renewal of her soul in seeking God's presence.

By the 1890s, the absence of sister ministers from other Yearly Meetings had become a cause for fear at CYM, "lest women were forgetting that there is neither male nor female in Christ Jesus". CYM encouraged their younger sisters to faithfulness in attendance at Yearly Meetings. On important occasions, Alma visited, with other Friends, as a delegate from CYM to other Yearly Meetings. She was one of those who were encouraged to attend and assist in the opening of Wilmington YM, Ohio in 1892. Mrs Dale was one of five persons on a committee which decided that the establishment of a Biblical Institute (proposed by Iowa YM) was not possible but recommended that the Meeting of Ministry & Oversight should take some steps toward assisting those members of Friends who were called to the ministry of the Word.⁴²

Reports attest to the fact that by 1896, Alma was unfailingly found in the thick of the process that was Yearly Meeting - as speaker, worker, and leader. Those who at-

tended the meeting of the Home Missions Committee enjoyed it very much as it was a splendid lively meeting under the guidance of Wm Ira Moore, Albert Colquhoun, Henry Sutton, Wm Wetherald, Rogers the Evangelist from Newmarket, and Wm Allen. Alma Dale gave a beautiful little winding address. At the Christian Endeavour meeting, W.I. Moore, Robt Rogers, and Alma Dale gave addresses. On Sunday 28th June 1896, the Friends MH was almost full. Mr Rogers conducted the meeting and Alma Dale gave an excellent address. She spoke in such an impressive manner that quite a lot of people held up their hands for prayer afterward.⁴³

A faithful minister, Alma Dale regularly attended Friends meetings for worship, and was always diligent in attendance at Yearly Meetings. She claimed to have attended YMs every year but four in thirty years [1867 + 30 = 1897]. It is conjecture that the four years which Alma missed in attendance might not have been years in succession, but might have been years surrounding her marriage, or through illness, or possibly in the years 1882-1885. She missed CYM 1898 because of being recently arrived at Hartney, Manitoba.

¶

Foreign Missions vs Home Missions

The Woman's Foreign Missionary Society (WFMS), initially formed by the Methodists in the early 1870s, proved to be an efficient auxiliary in the work of the world's evangelization, especially when managed successfully by vigorous local organizations. One of the most far-reaching results of the evangelical movement during the 1880s was the development of the work of Missions in CYM. For some reason, perhaps because it required fund-raising and had an exotic appeal, mission work became popular with women Friends. The Women Friends Missionary Society (WFMS) was formed in 1886, initially to arrange for and support a Bible woman in

Japan. In co-operation with Philadelphia YM, Canadian Friends made the beginning of missionary work in Japan in 1888, with Wm V. Wright of Pickering offering himself for this service. Some Canadian Quaker female missionaries, such as Louisa Walker, and Martha Rogers, responded to the call to work in foreign lands.

For many years, along with a number of her friends, especially Hannah Jane Cody and Sarah A. Dale, Alma Dale was heavily involved with the WFMS. As a popular speaker Mrs Dale was frequently called upon to draw good attendance both at local and Yearly Meeting levels. Many of the ladies in nearby auxiliaries held regular conversations and correspondence with Mrs Dale, inviting her to assist in promoting their work. As corresponding secretary of the Newmarket WFMS, Hannah Jane Cody was directed to write to find out when Mrs Dale could visit them, as part of a plan to carry on the work of the Mission Band. With a busy schedule to follow, Alma Dale promised to attend at a future occasion. In February 1898, a Union Meeting of women's missionary societies in connection with the Methodist, Presbyterian, and Friends churches was held on Thursday afternoon, February 17th in the Friends Meeting House, Newmarket. The Quarterly Meeting services which took place there on the following Saturday & Sunday, were largely attended, and more than usually interesting. Mr Wood, a minister from Kansas, and Mrs Alma Dale from Uxbridge, were the principal speakers. On Saturday evening, at the annual meeting of the Women Friends Missionary Society, the school room was filled by an appreciative audience who heard addresses by Mr Wood and Mrs Dale who was particularly good at holding their attention. Up until the month before her departure to work for Home Missions in Manitoba, Mrs Dale continued her work with the WFMS. She had developed a broad circle of acquaintances of her own and was hostess to persons who shared

her interest in religion and social reforms. In March 1898, Mrs Dale held a social at her residence with a good program and refreshments. Her brother-in-law, Revd Cockburn, gave an address on Mission Work. Proceeds from the admission charge of 25¢ were in aid of Friends Foreign Mission work in Japan. A cordial invitation was extended to all. Sleighs left the Public Library at 7:30 sharp.⁴⁴

Alma Dale's competency at budgeting and fund-raising have been attested to in newspaper reports of Sabbath School classes and concerts. Her abilities at keeping track of finances were similarly recognized by the Yearly Meeting of Friends. In 1886, the year that the WFMS was established, Alma Dale was asked to serve on its executive committee as treasurer, a position which she held for over a decade. Before submitting the Treasurer's report to CYM for the year ending 6th month 1890, she made a few remarks by way of explanation as to 1890 finances, as compared with 1889.

When the Treasurer's books were closed 6th month 1889, there was a large balance on hand. It was therefore quite evident to all that there was no immediate need of exerting ourselves. This, I believe, is the reason our income is not as large as it was last year. As your Treasurer, I feel that I ought to say that I do not see any cause for uneasiness on account of the income being less than last year. So far as I have had the opportunity of learning, I find that the interest of our sisters in the home societies is not in any degree less than it has been during previous years, and I am confident that when there is need of more funds, our sisters will, with one accord, put forth renewed effort and energy and nothing should be wanting in the way of money to carry on the work. And not alone in our sisters

has your Treasurer shown strong confidence. There are numbers of men Friends throughout the YM who have as deep an interest in our work as we have. They have ever been ready to help on the work and we have reason to feel sure of their help in the future, as in the past.

Pressing forward, Alma Dale did not hesitate to use corrective measures. Her father's daughter, skilled at book-keeping, could not resist some pointed remarks directed at persons who interfered with her making complete reports -

By the Auxiliaries Report you will notice some reports not complete. This is owing to the Auxiliaries' Treasurers neglecting to fill out and forward the blanks with the funds to the Quarterly Meeting's Treasurer. The attention of the Auxiliaries' Treasurers is called to Article 4 in the By-laws for Auxiliaries. If they will carry out that By-law, we will have a full report from each Auxiliary appearing with the YM Treasurer's report next year.

Alma G. Dale, Treasurer, WFMS

As might be surmised, with this no non-sense approach to business, her reports as WFMS treasurer to future Yearly Meetings were brief. Over the years, CYM frequently made use of Alma Dale's proficiency at keeping accounts; for instance, she and Elma Cronk for Pickering Meeting were amongst those appointed in 1886 to solicit subscriptions and donations for the use of the Home Mission Committee. In 1892, she served with L. Lehman as auditors to the Home Missions Committee, and in 1899 she and Marianne Treffrey served as auditors for the WFMS.⁴⁵

However, probing questions began to be raised - in view of the shortage of persons and

funds to do mission work. In a paper presented at a meeting of the Yonge Street Auxiliary of the WFMS in 1896, Mrs Jared Irwin asked, "Why should we be interested in Foreign Mission work when our Home Mission work requires so much of our time and attention?"⁴⁶

In terms of sexual orientation, there was an almost complete separation between Foreign Missions which had predominately female interest and support, and Home Missions which had predominately male involvement. Home Missions became an almost strictly male prerogative, and held the attention of a number of Quaker men, especially William Ira Moore. In the 1890s, the Committee supported the work of Robert H. Rogers, William Allen, and Walter Armitage. To a small extent, they also supported the work of Mary Letta Gowdy of Kingston MM in order to express their appreciation of her efforts to build up the church. Home Mission work in Ontario was confined in particular to help given in pastoral work to Kingston MM and Grey MM where some tent meetings were held. Their efforts in other directions in Ontario were hampered by lack of funds. During many winters, way did not open for any special evangelistic work. When men were available to take charge of the work, women were prepared to defer to them or make concessions in opinions or actions. Many workers were needed.⁴⁷



Friends in the West

During the period of migration into the mid-west in the latter half of 19th century, a large number of people, many from the oldest-established settlements, were heading West, many leaving Canada for the United States which was easier to reach and where land was still available. Descendants of many Quaker pioneer families were breaking away from the old, conservative centres of

Quakerism in central Canada where it had been possible to maintain the traditional Quaker conditions of exclusiveness and Quietism. Young people, who were more susceptible to outside influences, were favouring Methodism. In the early 1880s, the sons of many Ontario settlers went off to the North West Territory. As an example, in the spring of 1883 a large group of settlers (mostly from the Township of East Gwillimbury, west of Uxbridge and north-east of Newmarket) travelled to locations which they had purchased in various parts of the West. The music of the band (which formed part of the party) greatly cheered both the travellers and their warm friends who wished them every success in their ventures. Band members were G.M. Doan and his two sons, John Doan and George R. Doan, Jesse Doan, James Taylor, Silas C. Soules, Robert Briggs, C.E. Lundy, Marshall Kitley, and Willie Roadhouse. Others in the party headed for the West were Henry Kitley, George P. Smith Jr, A.P. Smith, Robert Lundy, Thos Traviss, Stephen Traviss, Wm Mackie Jr, R. McFarland, John Chapman, John Soules, Dr Thos Bentley, Edwin Hill, Jas Druery, Mort Terry, Wm Mackie Sr, Thos Blizzard, Chas E. Traviss, Benjamin Kitley, and Chas R. Lundy.

A year or so after the deaths of their parents, Thomas Dale's older brother, James Dale, decided to move out west. Apparently, Thomas Dale had a notion to follow him, for in March 1883 he arranged a sale of farm stock (horses, cattle), implements, organs, pianos, sewing machines, at Crawford's old livery stable, Uxbridge, saying that he had decided to leave the village. Mrs James Dale who was leaving Uxbridge at the same time also advertised some articles for sale.⁴⁸

Construction of the Canadian Pacific Railway (completed 1885), intended to open the West for settlement, also caused the North-West Rebellion (1885) which also acted as a catalyst in drawing attention to the Prairies. However, economic depression pre-

vented some people from heading to the Canadian West to begin new lives. A number of the settlers who had departed from Uxbridge in the 1880s, promoted the West through letters to the Uxbridge newspaper, and often made return visits to extol the possibilities for success in Manitoba. From his first arrival in Manitoba (ca1882), Alonzo James had written enthusiastic letters to friends and relations back in Ontario. A few years after the death of his first wife in 1882, cousin Henry James, a widower with 6 children, decided to follow his brother Alonzo to the western prairies. In making this decision, he felt a concern to become a Friends minister in 1887. Upon marrying his second wife in 1888, Henry James moved to a farm seven miles east of Hartney, toward Underhill which had been homesteaded by his brother, Alonzo James, who had moved to North Dakota. For a number of reasons, their brother John Alfred James stayed in Uxbridge. To some extent, their migration to the prairies and the settlement they formed at Hartney, Manitoba, was largely a family affair, as Henry James, John M. Hodgson, and Alma Gould Dale were cousins, great-grandchildren of Ezekiel & Kezia (Harvey) James who had settled on Yonge Street, Whitchurch Township, York County, in 1803. They were instrumental in turning Hartney into an extension of the Uxbridge district and struggled to create a Quaker community there. Hartney was located near the Souris River, west of Boissevain, in the southwest corner of Manitoba, in an area containing the Underhill, Lauder, and Dand districts, close to the borders of North Dakota and Saskatchewan.⁴⁹

In the early 1890s, the exodus from Ontario to Manitoba and NorthWest continued even more, with train loads of settlers. As an indication of the extent of the number of departures, it was reported that one week in the spring of 1892 nine trains, each made up of 18-20 cars containing colonists and their effects, passed through the York North division

of the Grand Trunk Railway and each neighbourhood along the line contributed a full quota of 15-20 persons.

By association, Alma Dale became entangled with the western adventures of some of her friends and relations. Early in 1891, reports appeared in the Uxbridge newspaper which, over a century later seem to be almost as diverting as they were serious, but were also indicative of the manner in which Alma Dale and her friends were being treated by persons in authority in Uxbridge. Perhaps they were portents of things to come? Frequently, wealthy socially-prominent families are apt to quash such cases, settle them out of court, and certainly do what they can to prevent them from being reported in local newspapers. Although Alma's brother presided in both of these incidents, there was no attempt at leniency in favour of his sister's friends. Lack of support from the Gould family was conspicuous.

A case of interest was tried at Uxbridge on Saturday, 17 January 1891, before Presiding Magistrate Card and Reeve H.J. Gould. The Canada Pacific Railway Company (CPR) brought a charge of unlawfully selling a railway ticket against Mrs Wellington Crysler, recently returned from the West. In Manitoba, Mrs Crysler had purchased a return ticket for Uxbridge, which she did not intend to use. Miss Cody, recently a teacher in the Public School in Uxbridge, was going to Manitoba, and advised by her friend, Mrs T.W. Dale, bought the ticket from Mrs Crysler, she says, "on condition of returning it if she found she could not use it". The CPR agent warned the ladies, saying the ticket was not transferable and it was against the law to sell it. The warning was not heeded and the next person to take a hand in the matter was a clerk from the CPR office who called upon Miss Cody at her home in Newmarket to see the ticket. The case came up for hearing under the Railway Act. Mrs Crysler and witnesses were summoned to Court; the result

was a heavy fine of \$20. and costs against the defendant.

Several weeks later, at a meeting of the School Board in early February 1891, several Board members made remarks about the manner in which a vacancy had been allowed to occur on the staff of the Uxbridge Public School. Mr Chapple, secretary, explained that the teacher, Miss Cody, had an offer of \$300. more than she was getting in Uxbridge, to go to the NorthWest. Dr Bascom, chairman, not wishing to stand in her way, had seen some of the members of the Board and they had consented to her leaving. Miss Cody had also stated that she would arrange for a substitute to take the class as soon as possible, but the substitute either did not arrive on time or was not satisfactory, and the classes had been taught by two or three teachers. Mr Gould, chairman, was strong in his objection to the fact that several members who acted for the Board had allowed the departure of a teacher who should have given three months' notice, according to the terms of her employment. He contended that it was right enough to consider the teacher's interest to some extent, but the interests of the school should have come first.⁵⁰

The presence of Friends in many parts of the Canadian West was first brought to the attention of CYM in 1890 when Representative Meeting reported that a communication had been received from Rufus Garrett in Manitoba asking that CYM address a letter to the families of Friends scattered throughout the province of Manitoba. In response to his request, YM sent a "general letter of love and sympathy". Again in 1892, CYM sent a minute of advice, remembering those members who were separated from them by long distances, in Manitoba, the North West, and elsewhere. The committee appointed to prepare the letter recognized that if they were thoroughly alive in the Home Mission work, they would be better prepared to aid in foreign fields, both of which were needing more

earnest workers. CYM prayers also went with George Grubb of Cork MM, Ireland, who had a prospect of visiting Friends in the West in 1892. As many of the most promising meetings in Canada and elsewhere had grown out of the faithfulness of one family, CYM encouraged their hearts in God.

In the winter of 1895, Wm J. Dale, Sarah A. Dale, and Emma Richardson were appointed by the Pickering Preparative Meeting of Ministers & Elders to write friendly letters to Henry James living in the NorthWest, and to Albert E. Wright in Colorado, enquiring after their welfare in spiritual things.⁵¹



From Uxbridge to Hartney

Ten years after her decision to formalize her ministry, Alma Dale resolved to take another decisive step - one which marked the beginning of the end of her time in Uxbridge. With firmness of purpose, Alma made 1897 into a year of reckoning. - a time when certain issues needed to be settled. Following a three-weeks sojourn in Western Ontario in January 1897, she began the year-long process of wrapping up her life in Uxbridge by making the changes necessary to prepare for her departure in the spring of 1898.

The Mission Sunday School lost two of its best workers when Alma's brother Jonathan Gould and family returned to their homestead farm in Markham Township towards the end of March 1897. On her doctor's advice, Mrs Dale felt obliged to give up her Mission Sunday School which had been a remarkable success and many parents were sorry to see it disbanded. By the time the school closed in 1897, it had an average attendance of 115 persons and its library of 150 books and supplies of papers, had all been paid for. A letter to the editor of the *Uxbridge Journal* by "A Sunday School Teacher" expressed regret that Mrs Dale's health was such that she could not continue the work of

the Mission SS along with her other Sabbath duties. The teacher reported that since Mrs Dale had closed the Mission SS, its scholars, numbering between 130 and 140 persons, had mostly joined other schools of the town, the Methodist SS having the greatest increase of about 50 new members. But where were the remaining 60 or 70 children? The teacher commented that it would indeed be a very great pity if, through the neglect of the churches, the children should be lost sight of, and the town be in the same condition in which their friend, Mrs Dale, found it some years ago. It was suggested that the churches would need to appoint good visiting committees to do some missionary work in order to get the co-operation of the parents, so that the children and young people of the town might attend Sunday School. It was hoped that the plan which Mrs Dale had adopted to bring all the children into the Sunday School might succeed, and that the various church committees might secure her co-operation in the work.

Alma Dale still attended to her duties as preacher for the Quaker congregation. In April 1897, she preached at a Sunday School anniversary in Prince Albert [near Port Perry]. In July 1897, before departing for her visit to the West, Mrs Dale invited all the members of her disbanded Mission Sunday School to a picnic at "Ferndale".⁵²

The interests of scattered Friends in Manitoba and the North West were forcibly brought before Friends Yearly Meeting at Pickering in June 1897 when the Home Mission Committee was directed to give special attention to that part of the Master's vineyard. They were authorized, as the way might open, to organize Preparative Meetings in connection with some Monthly Meetings in Ontario, with the desire that the steps taken might extend the limits of CYM by the formulation of Monthly and Quarterly Meetings in the Great West. Subscriptions of \$211.20 to carry on this work were received from this meeting.

Following the Yearly Meeting, a Conference for Bible Study, under the auspices of the Home Missions Committee, was held 30 June - 2 July 1897 at Pickering College, and attended by ministers from London (England), New York, Philadelphia, and Chicago. Although Friends were greatly uplifted by interesting and profitable sessions given by P.H. Raidabaugh, Ellwood Scott, Howard Nicolson, S. Waldimeier, and others who took part, their chief regret was that so few could remain and attend.

At the close of Yearly Meeting 1897, Wm I. Moore went to Manitoba where he spent nearly two months visiting and holding meetings among scattered members of Friends and others. As he had done in 1888, he again held meetings at Plumas and near Hartney. On his return, members of the Home Mission Committee were guided in sending out Alma Dale to follow up the work. Very likely, she was accompanied by members of the Cody family as it was reported at a Meeting of Yonge St Auxiliary of the WFMS on 4 August 1897 that its president was absent in Manitoba. In the West, in the course of her busy work for missions on behalf of the Society of Friends, Mrs Dale's "earnestness and geniality found a ready response in the hearts of the people and active work in Gospel service was done for the Master". After spending about two months there, Mrs Dale returned to Uxbridge in October 1897 and reported that she had met many people who used to reside in those parts, that most of them, if not all of them, were doing well, and that she liked the country very much. Alma Dale returned home weighted with the earnest desire to return and devote herself entirely to the Lord's work in the North West in the interests of the Friends Church. The Home Mission Committee fully sanctioned her going and pledged her support in the work to the extent of \$400. per year, subject to the approval of the Yearly Meeting 1898. Friends in Manitoba promised to contribute to this amount. Friends thanked God

for this new field and for their consecrated sister Alma Gould Dale to labour therein.⁵³

Despite her long association with the WFMS and her continued support for persons attracted to missionary work in foreign lands, when the time came for her to leave Uxbridge, instead of living in foreign lands and working with Foreign Missions, for practical purposes Alma Dale chose to work with Home Missions so that she could stay connected with family and friends in the North-West. In both cases and places, many experienced health problems and were forced to return because of illness.

Mrs Dale gave her farewell sermon at Quaker Hill on Sunday, March 26 1898. The little Quaker Meeting House was filled with an appreciative audience. Monday evening of the next day, Mrs Dale set out for Hartney, Manitoba. A large number of friends sincerely regretted her departure. The local newspaper reported that she would be missed in Uxbridge and vicinity where she had been born and spent a busy, useful life among its citizens, and that it was the earnest wish of her friends that her lot might be cast in pleasant places in the new country to which she was going. As one part of her life was closing, another part of her life, with great challenges, lay ahead. Her new home in a rural community just emerging from pioneer conditions must have presented many sharp contrasts with the cultivated home life to which she had been accustomed from her girlhood days in Uxbridge.

Coincidentally, another woman preacher, Evangeline "Eva" Booth of the Salvation Army, set out from Toronto in April 1898 for her visit to the Klondike. Her itinerary included meetings in Manitoba at Brandon and Winnipeg, and in North Dakota at Fargo and Jamestown, before she headed for Vancouver by way of Montana and Washington. Alma Dale's talent for presenting God's word through inspirational monologues and drama was similar to that of Evangeline Booth who

was also an accomplished horsewoman.⁵⁴

Work in the North West Territory had claimed a large share of the attention of the Home Missions Committee during the year 1897-98. Their report to CYM 1898 claimed that God had richly blessed their work, and they rejoiced that the way had been opened to that vast field in the newer Province of Manitoba. Friends desired that the hands of their Missionary Alma G. Dale might be upheld by their prayers and by their substantial support

By 1899, a Monthly Meeting of the Society of Friends had been organized at Hartney, Manitoba, chiefly through the work of Alma Gould Dale, a tiny woman from Uxbridge. It was the first Monthly Meeting of Quakers in Western Canada.⁵⁵



Alma and Tom Dale

Lest we are tempted to believe that it was only religious zeal which was the motivation for Alma's move to the West, it is wise to remember that there is often more than one side to every story. Not to diminish her dedication to church work, in removing herself from the Uxbridge scene, there were other factors to be considered..

Paradoxically, the newspaper report of Mrs Dale's departure from Uxbridge, stated, "Mr Dale, we understand, will leave a few days later". It was frequently the custom for members of families to travel separately, usually for business reasons, but in this case, Mr Dale left Uxbridge but he did not go to Manitoba. In essence, Alma's departure severed the ties that bound the two together. [One certain way for a woman to impose some constraints upon a man is to leave him for religion.] The situation met the requirements for divorce which can be measured in a number of different ways. Besides emotional divorce in a deteriorating marriage, there was economic divorce involving money and property.

In addition, there was divorce from family, social encounters, and religious community, with changes in friends and locality, as well as the recovery of one's psyche from divorce - the problem of regaining individual autonomy for oneself.

The logistics of Alma Gould's marriage to Thomas W. Dale leave room for wide interpretation, and for considerable speculation as to the reasons for its failure. The main purpose of a marriage is the rearing of children, and if that duty does not need to be done, a woman could be free to renew her option - about twenty years seems to be a reasonable time - from the time she began to receive her inheritance in 1878 to her departure in 1898. The American reformer and leader in the women's rights movement, Elizabeth Cady Stanton (1815-1902), stated the case this way,

Such is the nature of the marriage relation that a breach once made cannot be healed, and it is the height of folly to waste one's life in vain efforts to make a binary compound of two diverse elements. What would we think of the chemist who should sit twenty years trying to mix oil and water, and insist upon it that his happiness depended upon the result of the experiment?

Life does not always go the way a person hopes it will go. Inevitably, there are disappointments, problems, roadblocks, and negative people to deal with. One is often faced with the consequences of poor choices - those of one's own making, and/or those made by others.

In 1883, about the same time as his auction sale, for a purchase price of \$4,000., T.W. Dale had become the owner of a 200 acre farm - lot 27 Concession 7 to the south of Uxbridge; however, the property was always heavily mortgaged. In order to increase the amount of money borrowed, in 1886 TW

Dale and his sister Sarah Dale co-signed another mortgage with Confederation Life Association. In 1889, Sarah Dale (without TWD) took responsibility for an increased mortgage of \$6,000. with the same company. In 1893, ownership of the property was transferred from sister Sarah Dale to wife Ruth Alma Dale, mortgaged for the same amount. It was becoming evident that Thomas Dale was not able to meet his financial obligations, and had been using the farm as collateral to pay off other debts.⁵⁶

In April 1889 Thomas Dale took possession of a store purchased from H. Jones, and improved it with a plate glass window for the exhibition and sale of musical instruments. At the beginning of 1891, Alma's husband decided to expand his business by adding an agency for sewing machines.

SEWING MACHINE AGENCY - T.W. DALE has pleasure in stating that he has placed in stock a number of Sewing Machines in rooms over A.D. Weeks' drug store, and will keep on hand all kinds of machine repairs. Any kind of Repair Work attended to. Enquire at the Drug Store, 3rd store east of Plank House. T. W. DALE, Agent for Pianos, Organs, Sewing Machines, etc.

Unfortunately, this business expansion created more financial woes, particularly through an unscrupulous supplier. In spring 1891, Thomas Dale traded a couple of houses in Uxbridge town for Mr Patterson's farm in the township. The houses were the comfortable brick residence on Plank Street, occupied by Mr Dale, and a small house opposite the English Church, formerly owned by Mr John Bray (who had moved to Stouffville). The Census 1891 reported that T.W. Dale employed 6 persons.⁵⁷

At this time, like other communities, Uxbridge was faced with the dilemma of passing from the boom of the late 1880s into the economic depression of the early 1890s.

Throughout the first half of the 1890s, there persisted a volatile combination of evangelical Christianity, sectarian hostilities, and economic insecurity. Fears were aroused by marked reduction in trade, and lower market prices in farm lands. If problems had existed before 1891, they might not have been reported in the newspaper in deference to Mrs Gould; however, after her death 17th December 1891, there was little attempt made to conceal Gould - Dale difficulties from the reading public. In 1892, the portion of Joseph Gould's estate which had been set aside for their mother's use was then divided amongst her children. Perhaps Alma used some of her share of this money to pay off some creditors or to take over the mortgage on their farm? From Friends' gossip, it appears that it was common knowledge that Alma had about \$800. a year settled on her for life, and that when she died, her husband would not get any of it, and she had no children.⁵⁸

Firmly in the grasp of loan companies, Thomas Dale's business ventures plummeted him into a downward spiral. In the 1890s. he was involved as defendant in a number of suits where the plaintiffs had been forced to resort to legal actions. On the 8th November 1895, an action was tried between The People's Loan & Deposit Company (plaintiffs) and Thomas William Dale (defendant) in the High Court of Justice, Chancery Division, before the Hon. Mr Chief Justice Armour who ruled that judgement be entered for the plaintiff for \$2,722.58, and costs to be taxed at the sum of \$101.27. Less than a year later, 21st August 1896, another action in the High Court of Justice, between The Freehold Loan & Savings Company (plaintiffs) and Elizabeth Dale, Sarah Dale, and Thomas William Dale (defendants) was adjudged that the plaintiffs recover \$11,149.43 and costs of \$24.17, the defendants not having appeared to the writ of summons. The case of Dale vs Hayward, over the tenancy of a farm, was tried in Toronto in May 1897, and decided in

favour of Hayward.⁵⁹

In March 1894, there was a barn fire on TW Dale's farm. In November 1897, T.W. Dale's house on the Patterson farm south of Uxbridge was burned down. It was unoccupied. A few weeks later it was announced in the Uxbridge Sale Register that on Friday, 17th December 1897, there would be a sale of farm stock & implements belonging to R.A. Dale at Lot 27 Concession 7 Uxbridge Twp. Also two farms.⁶⁰ Although Alma was evidently a good manager of money, her capabilities did not extend as far as assisting her husband to administer their resources, despite her concerns.

By the middle of the decade, with the return of better times, some of the strains had begun to diminish, and by 1897 when business was definitely booming again, a new more exciting period of economic expansion lay ahead. But - in the meantime - the Dale marriage had been breached, and parts of their life exposed to public scrutiny. Evidently, Alma's wealthy brothers did not come to her rescue. Hard times inflict changes upon people - they undertake to make breaks in their lives which they would not contemplate in good times. Very often, change happens because of humiliation, through circumstances which have brought an incongruity to life. In the 1890s, as Alma Dale's career had taken hold, her husband's money problems had multiplied. This situation was so demeaning to Alma in lowering the dignity of the Gould name that she became a person looking for some answers to take her out of her quandary. As the years went by, she may have had this threshold in mind - quitting Uxbridge.

When increasing money problems revealed no redeeming features to her marriage, Alma decided to exchange social embarrassment for social action. She had no choice but to trust in God and choose to spend her life on something which would outlast her life. The

call to serve at Hartney gave her a purpose to fulfill. She had a place to go where her relatives had paved the way for her, where she had an aim in view, and where her sense of service could be satisfied. The adage, "life begins at 40", held true for Alma for she was 43 yrs old when way opened for her to begin a new life with paid employment outside the home. Her tenacity and ability to find her way in a time when women alone could seldom be independent, can certainly be admired. Her release from the responsibilities which had bound her to family and Uxbridge left her freer than before to devote herself to the limit of her endurance wherever the need seemed greatest and wherever her presence might accomplish the most in the cause of social evangelism.

As the term is used, she "skipped town" in 1898, in order to escape any further humiliation. In September 1900, the Confederation Life Association foreclosed on the mortgage for Lot 27 Concession 7 Uxbridge. The bequests in Alma's will, dated December 30, 1901, made during a bout of illness at Hartney, Manitoba, reveal a great deal about the status of her marriage. As a re-affirmation of her intolerance of debt, her husband was to receive the sum of one dollar. In taking refuge in religion, Alma trusted that the Lord would see her through minor hardships or major trials. Although we can't know the intimate details, as time passed, Alma began to feel some twinges of conscience about the manner in which she had acquitted herself of some of her obligations. In later years, she confessed, "I have not forgotten the failings or mistakes of the past, but realize that 'the blood of Jesus Christ, His Son, cleansed from all sin' and now cleanseth me."

Alma's niece was under the impression that, regardless of Alma's separation from Tom Dale, members of the Gould family must have stayed on somewhat amicable terms with him, because when her parents married in 1920, they purchased some of their

household furniture from him. Thomas W. Dale, widower, died in his 81st year on December 18, 1931, at his home, 320 Rusholme Road, Toronto, in a respectable neighbourhood where he had resided since 1920.⁶¹



For a time, after the turn to the 20th century, with characteristic swiftness, she alternated her work amongst the needs of the prairies, familiar duties at home in Ontario, and visits to England. She was noted for the speed at which she hurried around the country-side on speaking tours, driving her team of cream-coloured horses. Her sermons made deep impressions on many hearts.

Soon after her return to England, John Alfred James forwarded to the *Canadian Friend* a letter from his cousin, Alma Dale, dated 25th January 1907, sending greetings "To All the Dear Ones in the Old Church on the Hill".

How often my heart turns to its home place of worship and to all who meet to worship therein each Sabbath morning, and whenever the blessed day of rest returns, week by week, my prayers go up for you and I ask that God will cheer and encourage your hearts in the work He has given you to do. Those who first sat on the benches of our meeting house, almost one hundred years ago, are in God's acre across the way - they did their work - they have their reward. We followed and tried by God's grace and strength to do the work He gave us to do. We have been, many of us, called to a far away field to labor, but you, a little band, are left to hold the fort. Many times, you, no doubt, are discouraged, often by the fact that you see so little results for your labors. Do not give way to discouragements, but put your trust and confidence in God. Remember the many who have

gone from your midst to live godly lives and to carry on God's work in other fields. Dear Cousin Jesse James in his corner, Henry James on the distant coast of our fair Dominion, Charles N. James in the Prairies, and Cousin Allie in God's work in the mother country, where souls, dear to God and Christ, are being won for God and heaven... You will be reading this about February the 9th and I will meet you at the throne of grace at a quarter past eleven.

With dear love to all, I am ever your friend,
Alma G. Dale⁶²

For many years, Isaac James (1841-1911) had been the mainstay of the Friends Meeting and Sunday School at Quaker Hill in Uxbridge Township. His death in 1911 left a gap in the line of workers, but his son, Albert James (1879-1970), took up the work in the Meeting and Sunday School which his father had carried for so many years. Although the Meeting at Uxbridge was being kept up and the house well-filled each week, Friends from Pickering, Newmarket, or Toronto, were encouraged to assist by visiting Uxbridge occasionally.

Five months later, Henry James (1840-1912), a life-long member of Friends, died in Vancouver in 1912. After living the greater portion of his life in Uxbridge, he was among the early settlers at Hartney, Manitoba, where he endured the hardships of pioneer life and drove long distances to preach to isolated settlers on the Sabbath. In 1905, he left Hartney and moved to Vancouver where he was active in Mission work and was one of the founders of the Central Mission.⁶³

In the early 1920s, it was reported that members of the James family returned to Uxbridge, from time to time, from as far away as Ravenna, near Collingwood, Ontario, to attend meetings of the Sunday School in connection with the Methodist Church. On 17th

May 1925, Pickering Monthly Meeting recorded a minute recommending to Canada Yearly Meeting that the Uxbridge Meeting be laid down "as most of the members of the Uxbridge Meeting have allied themselves with other churches". This was a feature in the decline of rural Quakerism in Canada. On the wall of the Uxbridge Meeting House, in mute testimony to her years of service there, is her autographed photograph-portrait with handwritten inscription, "Alma Gould Dale, born 1854, served as minister in this Meeting House from 1880 to 1898."⁶⁴

Alma Dale had gone to England to take charge of a Friends Church and continued her work as a minister amongst Friends and in Sabbath Schools until approximately the same time that the Friends Meeting was laid down in Uxbridge. In a letter to the *Canadian Friend* in 1924, she informed its readers that "Most of the places have their meetings in the evening. I am now in my 70th year, and tho' I am quite well, I do not feel like putting the horse in the buggy shafts or getting him harnessed, and taking him out when we return, as I used to". She laboured until ill health necessitated her retirement. A few years later, the Uxbridge newspaper reported that Alma Gould Dale, youngest daughter of Joseph Gould & Mrs Gould, and wife of T.W. Dale, had died at Walpole Hatch, Halesworth, England, on August 28th 1930, in her 76th year. Mrs Dale was well-known as a fluent and convincing speaker. In and about Uxbridge, as well as Halesworth, there were many who could testify to the wonderful redemptive power of her preaching.⁶⁵

A product of the pioneer Quaker community which settled in the Township of Uxbridge in the early 1800s, Alma Gould Dale continued to live her life on the frontier in the spirit of usefulness to Quaker ministry. Her forte was the ability to rouse people's consciences through her abilities as a dynamic speaker. She travelled thousands of miles, delivering innumerable messages on

temperance, education, and similar themes. In an era before women were generally acknowledged as having public voices, she accepted missions and speaking engagements in Canada, England, and New Zealand. Her accomplishments as a Quaker minister ranged from preaching and organizing Sabbath Schools in Uxbridge, Ontario, in the 1880s, to having the assurance to establish the first Monthly Meeting of Friends in Western Canada in 1899.

Endnotes:

Abbreviations: AO - Archives of Ontario; CQA - Canadian Quaker Archives; USMA - Uxbridge-Scott Museum & Archives; CYM - Canadian Yearly Meeting of Friends; CF - *Canadian Friend* publication; UJ - *Uxbridge Journal* newspaper

1. See also: Fuller, Sandra McCann. "Alma Gould Dale (1854-1930) Quaker Minister" *Canadian Quaker History Journal* No.47, Summer 1990, p16. SMF is a James descendant.
2. Dorland, Arthur Garratt. *The Quakers in Canada - a History*. Toronto : The Ryerson Press, c 1968, p167-68.
3. Prentice, Alison, Paula Bourne, Gail Cuthbert Brandt, Beth Light, Wendy Mitchinson, Naomi Black. *Canadian Women - a History*. Toronto : Harcourt Brace Jovanovich, c1988.
4. Luder, Hope Elizabeth. *Women and Quakerism*. Wallingford PA : Pendle Hill Pamphlet No. 196, August 1974.
5. CQA/AO: MS 303 B-1-2 CYM 1894 p291-92; Dorland, op cit, pp166-67,204. *Young Friends Review*, Vol.X/No.15, London, Ontario, 8th month 1895. Eliza (Spofford) Brewer (1811-1894) was the daughter of Wm & Sarah Spofford who married in 1828 Johnson Brewer.
6. CQA/AO: MS 303 B-1-2 CYM 1889 item #60 p112 Minute of Advice.
7. The James Family. Genealogy compiled by H. Leonard James, Napoleon, Michigan USA. Manuscript, November 1981
8. Higgins, W.H. *The Life and Times of Joseph Gould*. Originally published by C.B. Blackett Robinson, To-

ronto, 1887. Belleville ON : Mika Silk Screening Ltd, 1972. pp61,88,111.

9. Ibid, Higgins, p294.

10. *Canadian Friend*, Vol.XII/No.3, September 1917, p7. AGD's account of CYM 1867, Pickering ON, written in 1917 at Walpole Hatch, Halesworth, Suffolk, England, on the 50th anniversary of CYM.

11. Ibid, CF, Vol.XII/No.3, September 1917, p7. AGD's account of CYM 1867. Amongst the representatives from West Lake QM was John R. Hodgson, whose mother, Ann (James) Hodgson, was a sister of her grandfather Ezekiel James and her mother's cousin.

12. Ibid, CF, Vol.XII/No.3, September 1917, p7.

13. Ibid, CF, Vol.XII/No.3, September 1917, p7; *Newmarket Era*, December 19, 1902, pp2,3. Hannah Jane (Reazin) Cody (1832-1902) was the daughter of Thomas & Sarah (Brock) Reazin of Pickering. As third wife to Benjamin Cody (1822-1906) whom she married in 1866, she became stepmother to his eight daughters from his marriage to second wife, Susan Pearson Rogers. Some Cody daughters went West - Esther Elizabeth Cody (1857-1930) who m Wm A. Lambie; migrated to North Dakota. Benjamin Cody's niece, daughter of his sister Achsah (Cody) Rogers, Ella (Rogers) Firth (1866-1949) had become one of the early women graduates (1892) of the University of Toronto and served with AGD on the CYM executive of the WFMS. For many years she was a member of the Friends Foreign Mission Board of Five Years Meeting in Indiana, USA.

14. Higgins, op.cit., p295

15. Nicholson, Gertrude. "Six Months in Canada" (CYM 1896, Pickering Ontario). Volume 1, p12. Typescript transcribed by Erica Bracken. The Nicholson girls were daughters of Herbert Nicholson, England. *Commemorative Biographical Record of the County of York, Ontario*, containing Biographical Sketches of Prominent and Representative Citizens and Many of the Early Settled Families. Toronto : J.H. Beers & Company, 1907, p260, Thomas Dale (1798-1880). *Illustrated Historical Atlas of the County of Ontario, Ontario*. Toronto : J.H. Beers & Company, 1877. Wilson, Thomas B. *Ontario Marriage Notices*. Lambertville NJ : Hunterdon House, 1982. p36 On May 16, 1837, Thomas Dale and Jane Whaley, both of

Markham. (Revd R. Corson) [Christian Guardian, Toronto, May 24, 1837]. It is possible that the Irish Methodist family of Thomas Dale (1798-1880) who originally settled in the Twp of Markham might have been related to the Irish Quaker family of Richard Dale (1803-1890) who had settled in the nearby Twp of Pickering. Richard & Jane (Valentine) Dale, substantial members of the Quaker community at Pickering, were closely connected to Uxbridge.

16. Searches have failed to locate a marriage licence issued in the period 1870 to 1881, a certificate of marriage, or a marriage notice published in the Uxbridge newspaper. USMA: Dale file, letter Alice (Wilkins) Brown, dtr of Elva (Gould) Wilkins. National Archives of Canada (NAC): C13245 Canadian Census 1881, Uxbridge, Ontario County North, Ontario, District 133 SubDist J Page 47 Family 234.

17. Sigsworth, John Wilkins. *The Battle was the Lord's - A History of the Free Methodist Church in Canada*. Oshawa ON : Sage Publisher, c1960. pp 71, 77, 87, 89. p87 Mrs D.C. Snyder and W.H. Reynolds had been converted in Quaker services at Verona in SW Ontario in 1889-90.

18. CQA/AO: MS 303 Reel 12. [B-1-1] CYM 1883 Pickering, p318. Report of the Pastoral Cttee, presented by Annie (Dorland) Saylor. At CYM 1886 the Pastoral Cttee changed its name to Home Mission Cttee.

19. CQA/AO: MS 303 Reel 12. [B-1-1] CYM 1881, item #47 p238; Dorland, op.cit., p228.

20. "Mrs Dale's Concert", *Uxbridge Journal*, April 10, 1890. The class was begun under Miss Robson who taught 6 months before leaving Uxbridge.

21. *Uxbridge Journal*, September 18, 1879, p3. Dr Stowe must have had some support among the ladies of the small community at Uxbridge. Dr Stowe did not advertize herself at Newmarket which was at the centre of one of the largest Friends' communities in Ontario.

22. CQA/AO: MS 303 Reel 12. [B-1-1] CYM 1881. Canada Temperance Act / Scott Act 1878 permitted a majority of voters to opt for prohibition in their community.

23. Surrogate Court of Ontario, Ontario County Wills. #1842 Will-Joseph Gould-died June 29, 1886. Item 14-Gould Relief Fund. CQA/AO: MS 303 Reel 12.

[B-1-2] CYM 1887, item #41 pp42,55

24. *Uxbridge Journal*, January 12, 1888. After the 1st branch had been founded in Owen Sound, Youmans founded the 2nd branch of the WCTU in Picton in 1874. The national WCTU was organized in 1885 with Youmans as president. Miss Frances E. Willard was president of WCTU in USA.

25. Elizabeth Rous Comstock, a prominent woman in the liberating movement, was an Englishwoman who spent some time at Belleville CW in the 1850s before migrating to the American Midwest, but visited CYM in the 1880s. Emma Brown Malone, an Evangelical Friend, founded the Cleveland Bible Institute in 1892, with husband J. Walter Malone.

26. CQA/AO: MS 303 Reel 12. [B-1-1] CYM 1887, item #28/xxviii, p35; Dorland, op.cit., p265

27. AO: Surrogate Court of Ontario, Ontario County Wills. #1842 Will of Joseph Gould who died June 29, 1886. Executors: Isaac James Gould, Joseph E. Gould, Charles Gould. The estate was valued at \$69,188.78. Item 14 - Gould Relief Fund. Item 15 - Mechanics Institute.

28. *Canadian Friend*, Vol.XII/No.3, September 1917, p7. Verse written by Alice Armstrong.

29. Ibid. AGD's account on the 30th anniversary of her acknowledgement as a minister in 1887.

30. Larson, Rebecca. *Daughters of Light - Quaker Women Preaching and Prophesying in the Colonies and Abroad, 1700-1775*. New York : Alfred A. Knopf, c1999. Mary (Goodwin) James (1686-ca1776), born in Wales, married in 1712 Thomas James (168?-1752), a yeoman of Chester County, Pennsylvania, and was the mother of seven children. She was also overseer, and representative to Quarterly Meetings. Mary (Goodwin) James was appointed a minister by Goshen MM, 30th 9mo 1737.

31. CQA/AO: MS 303 B-2-23 Pickering Preparative Meeting of Ministers & Elders 1872-1921, pp61-64

32. Zavitz-Bond, Jane. "William Allen (1805-1898) Friends Minister and Evangelist, Manuscript Diary 1885-1891", *Canadian Quaker History Journal*, No. 64, 1999, p68.

33. CQA/AO: MS 303 Reel 12. [B-1-2] CYM 1887, item #23/xxiii, p33 YM decided to take steps to procure the same liberty for Friends Ministers that was

- possessed by Ministers of other denominations; CYM 1895 Newmarket pp343-46 Friends Discipline regarding the solemnization of marriage 1880, was revised in 1895 by Chapter 23 in the Revised Statutes of Ontario 1891 entitled, "An Act to further amend the Law respecting the Solemnization of Marriages"; "Uxbridge" *Pickering News*, July 19, 1895, p?; "Wooden Wedding" *Uxbridge Journal*, March 11, 1897; "Death of Mr Lewis" *Newmarket Era*, May 14, 1897, p7. Eleazar Lewis was the son of Anna (Bogart) [Collins] Lewis, widow of Joseph Collins (1782-1815) who died as a result of an accident in Uxbridge in 1815
- 34.CQA/AO: MS 303 B-2-23 Pickering Preparative Meeting of Ministers & Elders 1872-1921. Sarah Ann Dale (1848-1915), dtr of Richard & Jane (Valentine) Dale of Pickering, was a Quaker minister and matron of Pickering College.
- 35.Zavitz-Bond, op.cit., p59. After Wm Allen's death, his journal was given to Walter J. Armitage who had travelled with him as a young man in the 1890s. CQA/AO: MS 303 Reel 12 [B-1-2] CYM 1889 p95 Report of Home Mission Committee
- 36.*Uxbridge Journal*, September 10, 1891 ; *Newmarket Era*, February 5, 1892 p1
- 37."Mrs Dale's Concert", *Uxbridge Journal*, April 10, 1890
- 38."Mrs Dale's Concert", *Uxbridge Journal*, June 1892.; *UJ*, March 6, 1890; "Mrs Dale's Concert", *UJ*, December 20, 1894.
- 39."Methodist Sunday School Convention", *Uxbridge Journal*, January 2, 1890, *UJ* January 16, 1890; "SS Convention at Kinsale", *UJ*, February 13, 1890; "SS Conference South Ontario, Pickering" January 22, 1891, p3. CYM 1892 Bloomfield p212 xlvi report of Bible School Cttee.
- 40.Nicholson, op.cit., pp5,9,12,20; *Canadian Friend*, Vol.XII/No.3, September 1917, p7.
- 41.USMA: Dale file - letter re Elva (Gould) Wilkins. Jack & Ella Low had the Dale house for some years. USMA has AGD's Bible. Nicholson, op.cit., pp20,26.
- 42.CYM 1892 Bloomfield p230; p209 xlii Wilmington YM, Ohio (Cyrus R. Sing, Elias Rogers, Wm I. Moore, Lydia S. Hubbs); p201 xxx Biblical Institute.
- 43.Nicholson, op.cit., pp7,9,11,12.
- 44.Dorland, op.cit.,p263; CQA/AO: MS 303 Reels 28-29 B-2-89 WFMS, minutes of meetings of Yonge Street Auxiliary, winter 1896.
- 45."Union Meeting", *Newmarket Era*, February 18, 1898, p3; "The Friends", *Newmarket Era*, February 18, 1898, p3; *NE*, February 25, 1898, p3. Mrs Allen Cody presided, Mrs L. Lehman discharged the duties of secretary, and Mrs R.A. Wilson acted as precentor. The collection amounted to over \$9. In 1897, the Society raised over \$80. for foreign missions. Elias Rogers attended from Toronto. "Local Lines - Quaker Social", *Uxbridge Journal*, March 3, 1898.
- 46.CQA/AO: MS 303 Reel 12. [B-1-2] CYM 1886, p10; CYM 1886, Women's Foreign Missionary Society (WFMS) report, p19; CYM 1890, WFMS report, p131; CYM 1892 Bloomfield p196; CYM 1899 Pickering p478.
- 47.CQA/AO: MS 303 Reel 12 B-1-2 CYM 1896 Pickering, p360 Home Mission Committee, W.I. Moore, chair / Sarah A. Dale, sec'ty
- 48."Off for the NorthWest", *Newmarket Era*, Newmarket, May 4, 1883, p2; "Extensive Credit Sale!", *Uxbridge Journal*, Thursday, March 29, 1883. Jas Dale Sr died March 5, 1880, aged 82 yrs. Jane, wife of Thos/Jas Dale, died January 31, 1881, aged 71 yrs.
- 49.*Golden Memories - A History of the Dand Community, 1882-1967*. Compiled by The Dand Women's Institute. Brandon MB : Leech Printing Ltd, [1967]. Reprint, Friesen Printers, 1991. Henry James, p85. Alonzo James (dates?), Henry James (1840-1912), and John Alfred James (1846-1907) were sons of John & Rachel (Widdifield) James. Alonzo James m Mercy Hilborn. Henry James m i) Nancy Amsbury (1843-1882), ii) Caroline Turnbull. John Alfred's two daughters also went west. Bertha James, dtr of John Alfred & Emaline (Johnston) James m 1888 Richard Flewell; Zella James, dtr of John Alfred & Mary (Ball) James m [date?] Robert Lindley Hodgson, son of J.M. & Eliza (Brown) Hodgson. John M. Hodgson (1842-1932) was the grandson of Ann (James) Hodgson, a sister of Ezekiel James of Uxbridge, and wife of John L. Hodgson of Catarauqui, near Kingston.
- 50."Exodus to Manitoba" *Newmarket Era*, March 18, 1892, p1. *Uxbridge Journal*, Thursday, December 25, 1890, January 22, 1891, p3; *Newmarket Era*, Friday, February 13, 1891, p3. Wellington Chrysler was son

of Silas Chrysler & Mary Jane (Gould) Chrysler, dtr of Joseph Gould, and half sister of AGD. "School Board", *Uxbridge Journal*, Thursday, February 5, 1891, p2

51.CQA/AO: MS 303 B-1-2 CYM 1890, p125; CYM 1892 Bloomfield, p231 lxviii ; MS 303 B-2-23 Pickering Preparative Meeting of Ministers & Elders, 2nd of 5th month 1895, p86.

52."Personal" *Uxbridge Journal*, Thursday, February 4, 1897, p8; "Local Lines", *UJ*, February 26, 1897; *UJ*, March 25, 1897, p8; *UJ*, April 1, 1897, p8; "Local Lines-Church Notes" *UJ*, Thursday, April 29, 1897, p8; "Personal" *UJ*, July 22, 1897, p8.

53.CQA/AO: MS 303 B-1-2 CYM 1897 Pickering, p394. *Canadian Friend*, Vol.1/No.7, Newmarket ON, December 1905, p3. WI Moore had first visited the North West in 1888, holding meetings at Sault Ste Marie, Port Arthur, Echo Bay, Winnipeg, Plumus, Foxwanen, Hartney District, and near Morden. "Local Lines - Church Notes", *Uxbridge Journal*, June 24, 1897, p8; "Personal" *UJ*, October 28, 1897, p8. CYM 1898 Wellington, p429-30.

54."Quaker Hill" *Uxbridge Journal* March 30, 1898; "Local Lines - Gone to Manitoba", *UJ* March 30, 1898. Moyles, R.G. *The Blood and Fire in Canada - The Salvation Army 1882-1976*. Toronto : Peter Martin Associates Ltd, c1977, p101. Evangeline "Eva" Booth (1865-1950) hymn writer, singer, and horsewoman. Under her leadership as Commander in Canada, the Salvation Army expanded their already far-reaching social services.

55.CQA/AO: MS 303 B-1-2 CYM 1898 Wellington, p429-30 Report of HM Cttee, W.I. Moore, chair - Sarah Ann Dale, sec'ty - Phoebe J. Wright, treas; p428 xxviii. CYM 1899 Pickering p456 xvlii in accordance with minute 29 of CYM 1898.

56.Uxbridge-Scott Museum & Archives (USMA): Abstracts - Township of Uxbridge, 1800-1958. Lot 27, 7th Concession Uxbridge, p354.

57.*Uxbridge Journal*, Thursday, April 11, 1889; January 22, 1891, p2; *Uxbridge Journal*, April 16, 1891; NAC: Census 1891 T6359 Dist 102 SubDist E1 Page 11 Family 55

58.Nicholson, CYM 1896, op.cit., p12

59.AO: RG 22-5809, MS 2609 Civil Action Index

1891-1899. 1892 #481 - Dale vs Grigg; 1893 #192 - Dale vs Daley; 1896 #1179 - Dale vs Butterfield; 1896 #1506 - Dale vs Heywood; 1897 #1284 - Dale vs Cummings. RG 22-5805 Supreme Court of Ontario: Central Office Judgement Books. Book 1: p340 #41 November 8, 1895; Book 2: p156 #648 August 21, 1896.

60.*Uxbridge Journal*, March 22, 1894; "Local Lines" *Uxbridge Journal*, Thursday, May 26, 1897, p8; *UJ* November 26, 1897; *UJ* December 9, 1897. R.A. Dale = Ruth Alma Dale. Also, W½ of Lot 33 Concession 4.

61.USMA: Will of Alma Gould Dale, 1901; USMA: Dale file, Alice Wilkins Brown letter. CF, op.cit., Vol. XII/No.3, September 1917, p.7. Archives of Ontario (AO): RG 80-8 Certificate of Registration of Death #007939. Previous to 1920, TWD had lived in Toronto with his sisters, Sarah and Elizabeth Dale. He was buried in Mount Pleasant Cemetery, Toronto. His nephew, George H. Leary of Gormley, Ontario, took care of burial arrangements.

62.*Canadian Friend*, Vol.II/No.9, March 1907, p13. Jesse James (1865-19??) was the son of Isaac & Emily (Gould) James, grandson of Ezekiel & Ruth (Lundy) James, and husband of Hannah Jane Ball, dtr of John & Mary Ann Ball. Jesse & Hannah (Ball) James were strong supporters of the Rock Union Church, Ravenna, Grey County, Ontario.

63.*Canadian Friend*, Vol. VII/No.5, November 1911, p.5 / Vol.VII/No.6, December 1911, p5. Isaac James was the eldest son of Job & Hannah P. (Moore) James, grandson of Ezekiel & Ruth (Lundy) James, and husband of Emily Gould (1841-1926), daughter of Jesse Gould. He was a life-long resident of Uxbridge Township and died at his home on the 4th Concession of Uxbridge, 9th October 1911. *Canadian Friend*, Vol.VII/No.10, April 1912, p6. Henry James (1840-1912) was the son of John & Rachel (Widdifield) James of Uxbridge, and grandson of Ezekiel & Ruth (Lundy) James. His marriage to Nancy Amsbury (1843-1882) who died in Uxbridge produced 6 children: Frank James, Rosetta (Mrs W.D. White) of Vancouver BC, Rachel (Mrs C.A. Splayford) of Victoria BC, Chas N. James (1871-1953) and Walter A. James of Vancouver BC, and William H. James of Edmonton, Alberta. His second marriage in 1888 to Carrie Turn-

bull produced 2 sons, Albert and Howard James.

64. Uxbridge Friends Meeting House: Alma Gould Dale. W.H. Bartlett [photographer], chrome, Wellington, [1899/1906]. This portrait affixed to the wall of the Uxbridge MH was made either in 1899 or during her visit to Prince Edward County before her departure for England in 1906.

65. *Canadian Friend*, Vol. XIX/No. 8, Newmarket, ON, February 1924, p8; "The Late Mrs Dale", *The Uxbridge Times-Journal*, Uxbridge, September 18, 1930, p1.