

# CANADIAN QUAKER HISTORY

## Newsletter

CANADIAN FRIENDS HISTORICAL ASSOCIATION

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60 LOWTHER AVENUE, TORONTO, ONTARIO M5R 1C7

Uxbridge Quaker Meetinghouse 1820

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## **From the Editor's Desk**

### **The Tenth Anniversary Issue**

The year 1982 has past, but this issue carrying the reports from the 10th Annual Meeting is appropriately considered the "Anniversary Issue".

Ten years! And they went quickly. A decade in any organization is an important time span, but the first ten formative years are especially so. To survive that long suggests a good chance of reaching maturity! The original throes of finding volunteers, structure and continuing momentum with purpose in a small new Association was monumental.

We do not claim great accomplishments, but the list, when made, gives some satisfaction. One fears to name any and perhaps miss others but the small group beginning in 1972 who persevered, include Grace Pincoe, now surely the Dean of the group, as secretary and editor of the NEWSLETTER, Dorothy Muma as continuing treasurer, David Newlands as the first editor of the NEWSLETTER, Marguerite Johnson as membership secretary, Jadwiga Bennich also an editor of the NEWSLETTER and who enlisted me! Elsie Cutler as liaison with the Quaker Archives at University of Western Ontario; two chairmen who gave their wisdom and support; Arthur G. Dorland and Walter Balderston, both Professor of History at University of Western Ontario and Friends now removed from us by death, who were ever faithful and thankfully all the others who are still supportive in our ranks! - Tom Socknat, Ed Phelps, Steve Kent, Barry Thomas, Rosemarie McMechan, Hilda Eames, Wim Van Veen, Andrew Brink, Irene Sotieroff, Mary Eck, Chris Chattin, Pat Starr, Katherine Smith. They have all come to executive, annual and other needed meetings; they have written articles, greeted guests, made meals. As in all organizations, all are needed.

Our special thanks are also due to Bill Britnell who has over the years undertaken patiently and thoroughly the many genealogical enquiries which are addressed to the Association.

There is yet one name to mention though we cannot really list all she has done and continues to do for Kathleen Hertzberg has accepted the major responsibility for the overall nurture of this Association and continues as chairman. We give her our thanks.

Kathleen Hertzberg joins me in thanking all of you who have served and supported this Association. We encourage you to continue your efforts. We need each and every one of you and your contributions of history, concern and financial support. Our group has grown but it is still small and costs continue to rise. As the type moves, I see faces of Friends. I think of the things we need to do to make our history alive and helpful for the present needs of Friends and to preserve it for the future. Part is the

recording of history, part is to evaluate and to find perspective, part is to keep each new generation informed and new members introduced to Quakerism as we inter-relate our history and life as Friends today in the world.

We will continue many of our projects, such as the indexing of the records, on which Mark Ritchie has worked so faithfully; production of the NEWSLETTER, the indexing of the NEWSLETTER now being undertaken by Stan Gardiner (previously by Grace Pincoe and Wim Van Veen); further work on the FRIENDS COLLECTION at Pickering College and its good management; ties with other Quaker and Historical Associations for common efforts; response to the many queries related to historical and genealogical topics; the general administration of an association, with responsibilities required by the constitution such as annual meetings and then the special projects such as our Quaker Sites Map for Canada, to which I hope you will all contribute. The annual gathering of the Association at the time of Canadian Yearly Meeting has been indeed a highlight over the past ten years. Grace Pincoe initiated them. We have seen many of the Ontario Quaker sites, learned of Quaker settlements in the Maritimes, met the Acadians and the Doukhobors with Quaker connections, visited Meetings on the Prairies, remembered the earliest schism at Sharon, and at least for me, the time of remembrance for Arthur G. Dorland still remains clearly and specially in mind. All were times of sharing with each other as we discovered more of our heritage and find our faith firmer and our resolve to be faithful stronger. We will need new suggestions for our gatherings when Yearly Meeting is held at Pickering College (every other year), although after a decade, there is a whole new generation of Friends to introduce to some of our pilgrimages. We must remember to keep our approach fresh and to make history as alive as can be.

If we wonder at the use of it all, we may ask ourselves whether having a heritage is important. If we think so, we must continue our efforts. My experiences during the summer 1982, brought to me many times personal contact with our history and times of sharing with Friends in Brussels, England (Woodbrooke), London Yearly Meeting and the north-west of England; then in Kenya where I found the stories of pioneer Quakers in Kenya matched our own history a hundred years earlier. We felt closer to one another. Quickly as examples - meeting Elfrieda Vipont Foulds again and sharing after 25 years brought recognition that time telescopes. She sends her loving greetings to Canadian Friends; to meet the daughter of the early Quaker - missionary who helped found Kaimosi station and hear her stories; to meet the son of the first Kenyan Friend and share enough over two weeks to feel he is indeed my friend. He is one of twelve children who have given so much to Kenyan Friends. I was reminded of Sarah Haight, our early Quaker minister in Ontario and her twelve children!. Then I had the site pointed out to me of the hill where my host's grandfather had knelt to give thanks when they trekked south as a Meeting 40 years ago to begin again. The pioneer privations were hard. I told them we knew of such, and understood and shared. Our history becomes more than dry facts. Now they want books of our Quaker experiences.

There is one further point necessary to introduce this issue. David Newlands prepared a talk and slides to demonstrate his article on "Quaker Burying Grounds and Markers" for the afternoon session of the 1982 Annual

Meeting. The way in which we approach this subject in order to find true meaning is important. We are grateful to David. I was reminded of childhood visits to Friends burying grounds where I heard stories of my ancestors from older relatives and may have gotten my love of history partly from those intriguing tales!. I am reminded here of another Friend who has supported CFHA from its inception and whose talk I heard when he spoke at the dedication of the Sparta cemetery - meetinghouse site plaque on "What mean these stones". Burton Hill has the sense of the significant in history as each of us is called to live our faith and find support from our past. We would have little strength if it were not for the awareness and sense of God's care and guidance and our history would lose its meaning for us. If we make "progress", and perhaps that is a misnomer in today's view of history, if we evolve towards the Kingdom, then we must give ourselves over to the recognition of the "transforming power of the love of God" which was the theme and the truth of the Friends Gathering in Kenya prior to the Triennial meeting of FWCC. So we come full circle and take our place in the "procession of Friends" as Daisy Newman entitled her history.

Then it seems right and worth the effort. We give thanks for the fellowship, find joy in proceeding. Ten years was a good beginning! Join us for the next portion of the journey!

Jane Zavitz

On the Tenth Anniversary of the Association, we would make a particular appeal to Friends Meetings and to individual Friends not already members, to join the association and help us to continue through our second decennium.

**MINUTES OF THE TENTH ANNUAL MEETING** of the Canadian Friends Historical Association held Saturday, November 27th, 1982, at 60 Lowther Avenue, Toronto, Ontario, at 10:30 a.m.

A representative group of members were in attendance and were welcomed by the Chairman, with an special welcome to Elizabeth Moger, keeper of records for New York Yearly Meeting.

**Regrets** were received from Mark Ritchie, Ed Phelps, Stirling & Mildred Nelson, Joe Awmack, Jim & Bobi Adamson, Grace Pincoc.

**Barry Thomas** acted as **Chairman** for this meeting.

**Minutes of the Ninth Annual Meeting** held at Pickering College November 14, 1981, were approved as circulated in the Newsletter. Attention was called to the fact that 1982 is the Tenth anniversary of the founding of the Association.

#### **Reports**

- A) **Chairman:** Kathleen Hertzberg gave the Chairman's report. (Appended) The Indexing Project has proceeded with the help of a 1982 Experience Grant which will bring the index to the point of reproduction. The Newsletter continues to be a major project and we have now found a less expensive organization to reproduce it. Many genealogical enquiries have been handled during the year and continue to come in. We expect that the index will simplify this work. A donation or membership to the Association is being requested from each enquirer. Displays have been set up at meetings of other historical associations and have netted some memberships.
- B) **Treasurer:** Dorothy Muma presented a Financial Statement for the period November 1, 1981 to October 31, 1982, showing final bank balance of \$2,133.85, down somewhat from the previous year. A considerable debt of gratitude is owed to Pickering College for the use of their facilities and the time of Jane Zavitz who is on their staff. It was agreed that membership fees should meet the cost of production of the Newsletter and incidental expenses, with other major projects such as indexing being funded from other sources. With this in mind, we should try to increase our membership list. It was approved that a budget be set up for next year. The Financial Statement was approved, and is appended.
- C) **Membership:** Marguerite Johnson reported that we now have 132 members, an increase of 48 over last year. It was suggested that the information brochure be sent to those making genealogical enquiries, encouraging them to join. The brochure should also be sent to Monthly Meetings and Worship Groups across Canada urging them to join as a group. Report is appended.

- D) **Newsletter:** Articles have continued to come in regularly and the appearance of the Newsletter is pleasing. Appreciation was expressed for the work of Kathleen Hertzberg and Jane Zavitz in production of the Newsletter. News and other items from Friends are always welcome and book reviews might also be included. A review of the Newsletter might be sent to other Quaker publications. An index for the past two years is needed. A volunteer for this work is sought.
- E) **Indexing Project:** While unable to be present, Mark Ritchie sent the following report:

"The bulk of the work done on the index this summer has expanded to fill in the gaps in the work done during the past four years. This has included the names of Clerks, terms of office and Preparative Meetings (not complete) - re-doing some cards and putting information on them, including the stamp on the first lot of cards, so that all the information on the cards is organized in the same way - new material has been added and 2,000 new cards (Norwich, Lobo, Yonge Street, etc.). At the front of each index is a card which contains Quaker terms, Meeting structure which will help non-Quaker researchers in genealogy and history. These cards will explain terminology, phrases. The re-doing of some cards will make it easier for researchers and for the typing of the Index for microfilming. Some information from outside sources has also been added if it could be verified from two sources. The 1982 Summer Project went from 1st June to 9th September."

There was further discussion on the project and possibilities of continuation during the winter. Conditional on obtaining funds from the Provincial Government, it was agreed that Mark Ritchie should work on the index over the winter.

The meeting was informed that the University of Western Ontario has already received their copy of the microfilm of the Canadian Yearly Meeting Archives. This has been delivered by the Ontario Provincial Archives. We understand that the Ontario Provincial Archives has supplied the microfilm to the University of Western Ontario without cost to Canadian Yearly Meeting. We are thankful for this generosity. Kathleen Hertzberg will have this confirmed by the Ontario Provincial Archives.

In the discussion, Elizabeth Moger said that the maintenance of the archives of a religious body is just as important a ministry as any other carried on by that body. This is particularly true of the Archives of the Religious Society of Friends. As a non-creedal religion, we express our faith through our acts; the record of what we believe is found in the records of what we have done as Friends. Our archives are not musty old volumes. They are living expressions of our faith as Friends.

Cost of microfilming the records of the old Farnham Meeting Quebec is estimated at \$140.00 (U.S.). It was approved that Canadian Friends Historical Association pay for this with the hope that a recommendation can be made to Yearly Meeting that the money be recovered from the allocated archive funds if that money is not needed for the University of Western Ontario microfilm. It was also recommended that one copy of the microfilm of the Index be supplied if requested, to the University of Western Ontario.

- F) **Genealogical Enquiries** continue to be received, many of which are dealt with by Bill Britnell. About 60-70 are received each year. The index will be of great assistance in enabling individuals to do their own research.
- G) **Publications:** Maps or charts of Friends Meetings and properties would be of valuable help in research. We agree that an introductory pamphlet on Quaker History would also be helpful. This will be investigated further including possible people to write it.
- H) **Friends Collection at Pickering College:** Jane Zavitz reported that the Collection is being used and will be incorporated into the Special Collections room in the new library. Rosemarie McMechan is working on the Disciplines Collection. Contributions of books would be welcome, as they have been since the Collection was established.

**Nominations:** On the recommendation of Nominating Committee, it was approved that the current slate of officers and executive be continued for one year, subject to the consent of those members not present at this meeting.

After an expression of appreciation of all the members who assist in the work of the Association, the meeting adjourned.

After lunch, we heard a talk by David Newlands, illustrated by slides, on early Quaker Burying Grounds in Central Ontario, entitled "Gone But Not Forgotten".

## CHAIRMAN'S REPORT TO ANNUAL MEETING 1982

### Events of the Year

**Indexing Project:** CFHA applied to the Ministry of Citizenship & Culture for a 1982 "Experience" grant to enable the work on the INDEX to continue in order to reach a phase which would bring it to the point where it would be suitable for microfilming. Our initial application was turned down on the grounds that there were more applications than funds available. However, we decided to re-apply explaining our need to reach this particular phase in the work and that we had a student, Mark Ritchie, who was experiencing difficulty in obtaining employment and who was skilled in working on our records. The Minister himself reviewed our case and approved the grant. This enabled Mark to continue full time work during the summer. He had already been working a few hours per month during the winter on funds contributed by individuals for this purpose.

We have been informed by the Ministry that applications for Experience '83 can be made in January but we have asked whether there is any way by which we can have Mark working some hours during the winter. "Experience" grants cover 75% of wages and benefits, leaving 25% to be contributed by the agency. Mark's report on the Indexing Project is attached.

It is not clear in what way the INDEX can be reproduced and by whom, so that it can be made available for use by the many enquirers who wish to use the Quaker Records for genealogical and historic research. However, CFHA is in touch with the Ontario Provincial Archives regarding this matter.

**Newsletter:** The NEWSLETTER continues to be one of our major projects. Jane Zavitz and Kathleen Hertzberg have worked together to produce Issues 31 (April) and 32 (November) 1982. The cost of production and mailing continues to be of concern. However, we are glad to have discovered, with the help of David Newlands, that the University of Toronto THE PRESS could print the November issue much cheaper than a commercial printer. This enabled us to have Issue No. 32 typed on a word processor for a better looking production.

The NEWSLETTER continues to be of interest to readers and members and a benefit of membership. In answer to a recent enquiry from Friends House, London, England requesting back numbers, we asked whether the Newsletter was read - the reply was "yes indeed, your Newsletter is read".

**The Brochure** is still in typed (duplicated) format. It has proved to be very useful in making the Association known and in encouraging new members. Estimates for printing are being solicited but no final decision has been made. Several people have made useful suggestions regarding the wording.

**MEMBERSHIP FEES:** These have been raised and we hope that the new rates will enable us to cover the costs of the Newsletter and other expenses.

**Finances:** Due to our small membership and lack of reserve funds upon which to draw, funds are inevitably short. I would like to suggest that the stage has now been reached when it would be helpful to draw up an annual budget, forecasting our income and expenditures and clarifying our financial needs.

**Genealogical Enquiries** continue to be received. We are thankful to Bill Britnell for his work. We have been reminding enquirers that we would be glad to receive donations towards the Indexing Project which will so greatly facilitate genealogical search. Such donations are not a fee for the search in any way and we emphasize that the search is done by a volunteer in his own time. Enquirers are being encouraged to take out membership in CFHA.

**Ontario Heritage Act 1974.** Issue No. 30 of the Newsletter encouraged Friends to consider investigating ways in which the Ontario Heritage Act could be of help to the Society of Friends in preserving our heritage in Ontario. The Ajax Local Conservation Committee (LACAC) has been endeavouring to have the Gymnasium of the old Pickering College, in Pickering, preserved and restored with the assistance of the Act. The Pickering Historical Assoc. is also interested in having the Pickering Yearly Meeting House designated as an historical site. We would like to know whether Friends in other places in Ontario have investigated similar possibilities in relation to Meeting Houses, e.g. Norwich and Wellington. We all welcome the preparation of a comprehensive list of Quaker Meeting Houses (or Meeting House sites) and Burying Grounds which we plan to begin today at this annual meeting. Perhaps we could designate this project as the **Tenth Anniversary Project.**

**Histories of Local Meetings:** We are glad to have the history of Kitchener Friends Meeting which Irene Sotiroff has written.

**Yearly Meeting Records Committee:** Yearly Meeting 1982 encouraged the Records Committee to meet. Among matters which we would like the Records Committee consider are CFSC records; location of the Quaker Archives, reproduction of local Meeting records, e.g. Hamilton Meeting records; Friends Collection at Pickering College.

Other matters dealt with during the year have included a request from a firm of restoration architects to discuss with them the proposal of the Ontario Heritage Foundation to set up a HERITAGE HOUSE in Toronto which would provide accommodation for Historical Societies for rent with some shared facilities. We regretfully came to the conclusion that CFHA is too small, has too few members and insufficient funds to make participation in such a shared accommodation at present possible, however attractive it seemed.

**Canadian Peace Museum** In connection with the proposed Canadian Peace Museum, which would in some form enable Canadians to commemorate and to learn about the people and movements which have struggled on behalf of peace in Canada and elsewhere, there could be an opportunity for the CFHA to research the contribution of Canadian Friends to peace since their first arrival in what is now Canada. This is a concern of Clive Doucet, a member of Ottawa Meeting, endorsed by his Meeting and by Yearly Meeting. The Canadian Affairs Commission of the Canadian Council of Churches has been requested by the Board of the Canadian Council of Churches to give the matter further study.

Invitations to attend various historical gatherings and to bring displays and information re. CFHA cannot be met due to lack of people to attend such gatherings and to prepare the displays. For the past two years, however, we have managed to attend the Annual Seminar of the Ontario Genealogical Society.

**Microfilming of Quaker Records:** We are grateful to the Ontario Provincial Archives for having donated a copy of the microfilm of the QUAKER ARCHIVES at the University of Western Ontario, to the University. Their generosity will release our limited funds for future microfilming.

We also express our appreciation to Elizabeth Moger for enabling our Canadian Quaker Archives to be enriched by a microfilm of the Farnham (Quebec) Meeting records at very little cost.

**Publications** In correspondence with Arnold Ranneris over the year, he has expressed the need for Canadian Friends Historical Association to produce a new short introduction to the history of Quakerism in Canada. Indeed, there are a number of gaps in the recording and writing of history of Quakerism in Canada which are open to the earnest historical researcher. Arnold has suggested a series of pamphlets on aspects of Canadian Quaker history, perhaps printed by Argenta Friends Press. The Quaker contribution to peace and international reconciliation in Canada could be researched and written up as background material for the PEACE MUSEUM. There certainly is a lot of work to be done!. Arthur Dorland got us off to a wonderful start - we need to keep going!.

**Kathleen Hertzberg**

Please see page 36 re: OUR TENTH ANNIVERSARY PROJECT -  
A CANADIAN YEARLY MEETING HISTORY PICTURE MAP  
DIRECTORY AND SLIDE SHOW



**CANADIAN FRIENDS HISTORICAL ASSOCIATION**

**MEMBERSHIP REPORT**

October 14th, 1982

1. Membership for 1982 shows a total of 130.

General Membership	39 :	
Life Membership	20 :	
Senior Membership	37 :	Paid up Memberships
Student Membership	3 :	
Honorary Membership	3 :	102

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Meetings Membership	7 :	
Complimentary Membership	4 :	
Corporations	17 :	28

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Total Membership		130
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2. The year of 1982 showed an increase of 15 paid up members
3. Of the 66 renewals sent out at the end of 1981, as of October 14th, 1982, only 6 remain outstanding. After 3 renewal notices we can only assume that these people do not wish to renew. They have now been removed.

Marguerite Johnson  
October 14th, 1982

CANADIAN FRIENDS HISTORICAL ASSOCIATION

OFFICERS AND CORRESPONDING MEMBERS OF THE EXECUTIVE

Slate of Officers for 983 Re-Appointed at  
the Annual Meeting 1982

CHAIRMAN			Kathleen Hertzberg
VICE-CHAIRMAN		1st	Jane Zavitz
		2nd	Barry Thomas
TREASURER			Dorothy Muma
SECRETARY & MEMBERSHIP SECRETARY		-	Marguerite Johnson
NEWSLETTER - (Joint Editors)		-	Jane Zavitz Kathleen Hertzberg
CONVENOR OF PUBLICATIONS		-	Arnold Ranneris
ARCHIVIST		-	Edward Phelps
ARCHIVIST FOR THE NEWSLETTER		-	Katherine Smith
LIAISON WITH CANADIAN YEARLY MEETING RECORDS COMMITTEE		-	Jane Zavitz Margaret McGruther
HISTORICAL RESEARCH: GENEALOGY & LIAISON WITH ONTARIO GENEALOGICAL SOCIETY		-	William E. Britnell Catherine Smith
HISTORICAL RESEARCH GENERAL		-	Barry Thomas Wim Van Veen
NOMINATING COMMITTEE		-	Marguerite Johnson Jane Zavitz (with the Executive Committee)
MEMBERS AT LARGE	-	Hilda Eames	- Irene Sotiroff
	-	Grace Pincoe	- Catherine Smith
	-	Tom Socknat	- Patricia Starr
	-	Elizabeth Moger	- Alaine Hawkins
	-	Burton Hill	- Rosemarie McMechan
Corresponding Members:		-	Margaret McGruther - West
		-	John & Doris Calder - East
		-	Elizabeth Moger - U.S.A.
Liaison with Friends Collection at PICKERING COLLEGE		-	Jane Zavitz Hilda Eames Rosemary McMechan

**FROM THE FRIENDS COLLECTION AT PICKERING COLLEGE**

**ACTIVITIES - WINTER 1982-1983**

Hello from the Friends Collection!. We continue to receive letters of enquiry and interest; visitors who are pleased and surprised at the existence and content of the Collection; and offers of materials, mainly books, from generous Friends and friends. The most recent gift was from Gerald Turnbull, a Canadian Friend and librarian, now living in New Zealand, with special interest in Friends Disciplines.

David Newlands continues to send interesting materials, including Yonge Street Meetinghouse restoration items and the wider papers he prepared on Quaker burial grounds prior to the paper and talk appearing in this issue.

Douglas T. Knowles, on behalf of his aunts, Helen E.W. Pracht and Alice T. Wigham, has offered many of the Quaker books from their family library. The visit we had was most pleasant. I came home with nearly 100 books which were used in an Orthodox Friends family of the later 19th and early 20th century. The books broaden our Collection. The Wigham girls received books from Toronto Meeting First Day School, appropriately inscribed. Helen Pracht shared her clear memory of Arthur Dorland's first classes as a teacher at Pickering College when she was a student. She still appreciates his care for his students and his concern for his subject. In English history class, he admitted on the first day that he had little particular knowledge of the period of kings heading the course content, but he said "We'll learn about it together", and Helen continued, "We did!". Other books in that collection are published by English Friends.

One added benefit of working with the Friends Collection is making new Friends. I hope to visit again and add notes of recollections to the Pickering file.

Ward Cornell, a Pickering "old boy" and grandson of a former friends minister in Newmarket, gave volumes by Philip Noel-Baker and Elizabeth Balmer Baker about her father and another volume of poetry by his cousin, William King Baker. This past summer, Philip Noel-baker was able to attend London Yearly Meeting in residential session at the University of Warwick. He received the Nobel Peace Prize in 1959 and was an Olympic medalist in the 1920's. A Friend with wide and significant interests but whose special contribution has been to disarmament. His death was reported just prior to receiving the books. It is good to have them to spark students' interest and our own. Such examples encourage others to consider what they might do with their lives.

Over the summer of 1982, we received some papers from a house where Jesse Walton once lived. These include some of his manuscripts, most of which we have seen in print on local and Quaker history and about his family heritage, which involves both. It is good to have some of the original materials. He lived a long life and had the opportunity as a younger man to talk with older people providing him with a good source of history at the beginning of the area.

Another call, just as generous from R. Johnson, a Toronto resident, brought out some interesting Quaker connections, although we already had all the books he offered in our Collection. His listing, with publication dates and clear author title references, was helpful. He was the great grand-nephew by marriage of the last of the Fothergills, originally English Friends. Samuel Fothergill was a botanist, whose notebook with drawings is in the Fischer Rare-Book Library at the University of Toronto. Some further work on his life and contributions has been done by a graduate student. The librarians at the Fischer Rare-Book Library at University of Toronto, are happy about our Quaker Collection and may check with us from time to time. In passing, we also note that they mounted a display of pictures, pamphlets and books depicting Bertrand Russell's life and broad spectrum of work this past winter.

The most important work with the finer organizing of the Discipline Collection (the Rendall Rhoades Collection) has been completed by Rosemarie McMechan who paged each volume for any deletions, additions or notations that might make it unique in content which otherwise might be considered identical to the edition. From the Discipline Card File, we can now put the computer record to work with the help of Hans Pape and a student who will do a program as his project. This will then be available to share as scholars might like to use comparisons for study of changes within the Society of Friends. We are especially grateful for Rosemarie's careful and faithful work. She asks by letter recently, what her next project in the Collection should be!

At the time of the Friends World Committee gathering in Kaimosi, I put a notice in the daily bulletin alerting Friends about the Collection and our wish to up-date and keep it current for the world Society of Friends, as Rendall Rhoades intended it to be. I hope this will be our next thrust for priority. To tie the Collection again to Kenya, the Song Books in Lugulu for Friends have life for me when I see them on our shelves after hearing the marvelous choirs who sang to us during the two weeks of conference and committee sessions.

In case some readers of this Newsletter are new, and for those of you who wonder about the renovations since the fire at Pickering College in November 1981 - the new dorm is nearly ready for occupancy; the work can then go forward in Rogers House to permit a new library which will contain the Friends Collection as a special area. It will be both a useful and attractive area. The present facility continues to be pleasant and we would welcome a visit from you. Fortunately it did not suffer any damage from the fire. The costs of the original purchase of the Rendall Rhoades Collection are still outstanding in part as well as the maintenance costs of the special library continue.

The proposed vault to house the Quaker Records will be a major expense. Financial contributions will be most helpful and may be sent to Canadian Yearly Meeting designated for the purpose. Financial contributions towards the Friends Collection may be sent to the Canadian Friends Historical Association or to Pickering College. Tax deductible receipts will be

gratefully mailed to you. We are appreciative of the support which many have already given. The months to come will be demanding but satisfying, as the work proceeds.

Jane Zavitz  
Curator, Friends Collection  
Pickering College

**ADVANCED NOTICE  
TO CLERKS OF MEETINGS AND MEMBERS OF THE CANADIAN FRIENDS  
HISTORICAL ASSOCIATION REGARDING ORAL QUAKER HISTORY**

Within the next few weeks, we plan to mail a tape to every Friends Meeting in Canada with the request, which we have made a number of times previously, to have older members of your Meeting record their experiences as Friends and their part in the Meeting. We are constantly reminded that much valuable history of the Society of Friends in Canada could be lost unless we all take steps to preserve it. One of the ways in which this can be done is to have Friends of long-standing record their experiences on tape. The Canadian Friends Historical Association looks forward to the help and co-operation of all our Meetings across Canada. We are grateful to the Home Mission and Advancement Committee of Canadian Yearly Meeting for their offer to assist with this project.

Editor

**DAVID NEWLANDS** was the speaker at the Association's Annual Meeting held Saturday, November 27th 1982.

He is a member of Yonge Street Friends Meeting and has been actively involved in historical archaeology and museum studies for the past nine years.

He was the first editor of the CFHA **NEWSLETTER**. He was the initiator and organizer of the restoration and renovation of the Yonge Street Friends Meeting House. David has published a number of articles on Yonge Street Friends in **York Pioneer** and **Rotunda**, the magazine of the Royal Ontario Museum. A companion article on the Yonge Street Hicksite Burying Ground will appear in the **York Pioneer** in 1983, and an article on Ontario Meeting House Architecture is planned for publication in **Canadian Collector** in early 1983.

The texts of David talk which follows, not only throw fascinating light on Quaker practices and traditions and the ways in which they have changed over the years, especially as seen through the evidence of Quaker Burying Grounds and grave markers, but also provide us with a professional guide for a comprehensive project of recording Quaker Burying Grounds. The Historical Association would like to undertake such a project. It would take considerable time and research. In the meantime, a start could be made in compiling a short directory of Quaker Meetinghouses and Burying Grounds. We are grateful to those Friends and members of the Association who responded to our request, as our Tenth Anniversary Project, for information on Quaker Burial Grounds in their location or known to them. This information will be the start for the short illustrated directory which we plan.

Barry Thomas has offered to prepare a slide collection of Quaker Meetinghouses and Burying Grounds. We hope others will contribute.

David Newlands has been appointed by the Government of Malawi, Southern Africa, as Principal Curator, Museums of Malawi. David will be leaving Canada on the 16th of May. His wife, Marion, son Nathaniel and daughter Rebecca will be joining him in August. Joshua will be attending Sidcot Friends School during the two years they will be in Africa. We congratulate David on this interesting appointment. We wish him and his family well in this new venture. We shall miss David's generous and valuable advice on many aspects of Quaker and Canadian history.

Editors

## RECORDING QUAKER BURIAL GROUNDS

by

David L. Newlands

The phrase 'Quaker way of life' has been used to describe the Friends' faith and community. During the past one hundred years this 'way of life' has changed radically, so that many of the unique aspects of Quakerism have disappeared, and with this change have gone many of the traditions that distinguished Quakers from their neighbours.

Tradition has always been important in Quaker life. The Discipline and the Advices and Queries provide a skeletal description of the way Friends practices were to influence childhood, marriage, death, membership, ministry, social life and social concern. But the Discipline did not give detailed information on the ritual associated with these traditions. The unwritten traditions were transmitted from generation to generation, mediated by elders, overseers and travelling Friends.

Pioneer life with its isolation and physical hardships made the Quaker meeting the nucleus of an intricate and all-embracing series of functions, and as such, the focus of the Quaker community. The meeting house and burial ground were the physical expression of this focus.

With the traditions of the past having been weakened or lost, how can the social historian find evidence of the nature and significance of traditions in Quaker life? Many of the sources of information on Quaker culture are the observations of non-Quakers. The primary sources of information from Quaker sources include the following: There are documentary materials, including minute books, photographs, Quaker periodicals and newsletters, journals of travelling Friends, and personal correspondence. These sources have their own limitations, as they often did not respond to the social issues of the day, but merely accepted changes as part of contemporary life. Congregational records deal with transgressions of discipline, marriages, and matters of temporal concern such as the allocation of money for buildings, their maintenance, poor relief, and the operation of schools and meeting libraries. Journals were primarily records of spiritual exercises.

Records of Quaker legends, folk tales, humour, sayings and other oral traditions have to a great extent been lost. Anyone who has read through nineteenth century local newspapers will come upon the popular stories that used Quakers as the actors. The whole body of Quaker folklore has been unstudied, with the few exceptions of Quaker humour.

An important source of information on Quaker culture is the material objects made and used by Friends: the homes and meeting houses, clothing, and burial grounds. Of the Ontario Quaker meeting houses that remain, only the buildings at Sparta, Yonge Street (Newmarket), Coldstream and Wooler are unaltered from their original form.

Few examples of Canadian Quaker women's costume survive, and these are wedding dresses. No examples of Canadian men's costume (including hats) has survived, presumably because men's clothing was used for farm work when no longer needed for special occasions. Architecture and costume do not provide a large enough collection for the study of the development of Quaker culture or to illustrate the changes that were occurring in the nineteenth century.

Only the Quaker burial ground and grave markers survive in sufficient quantity to provide a significant body of data for the study of cultural change in Ontario Quaker communities. The burial ground was a place for the disposal of the dead and a place for re-enacting the living community's sense of continuity with the dead. Even though Friends extended their sense of simplicity to the operation of burial grounds, this should not be interpreted to mean that Quakers did not accept some prevailing conventions, or establish their own practices for the disposal of bodies. The location of burial grounds, the placement of burials, the forms and inscriptions on markers, all give important evidence of Friends' understanding of their living community and their view of death.

Interest in historic period burial grounds has developed during the past thirty years in the United States and Canada. The founding of the Association for Gravestone Studies in Massachusetts, has provided a forum for many original studies of grave yards, carvers, and has stimulated interest in the preservation and maintenance of burial grounds in the United States.

In Ontario the interest in burial grounds has developed slowly. The Government of Ontario has developed guidelines for cemetery restoration (Ministry of Culture & Recreation 1979). The Ontario Historical Society will be sponsoring a two-day conference on cemeteries and markers in May 1983 at Prescott, Ontario.

Recording inscriptions on markers in Quaker burial grounds in central Ontario began in 1963-1964 when the boys of the Preparatory Department of Pickering College listed the inscriptions in the Yonge Street Progressive burial ground (which they called the Yonge Street Orthodox burial ground) (Anonymous 1965). In the 1960s E. LeRoy Cody, of Newmarket, prepared a list of the inscriptions on markers in the Yonge Street Hicksite ground (Cody 1967). McFall (1967) published an article on the Pine Orchard Meeting House and listed the inscriptions on the Quaker markers. William Britnell, a member of the Canadian Friends Historical Association has been meticulously recording inscriptions in Quaker burial grounds for many years (Britnell 1971, 1973, 1977, 1978a, 1978b). No doubt other Quaker burial grounds have been recorded by dedicated workers and the records left in manuscript form or published in local history journals.

The importance of accurate recording of all aspects of Quaker burial grounds cannot be over-emphasized as the rapid deterioration of markers and the destruction of the grounds continues, especially where there is no longer an active Meeting.

Unlike the burial grounds of larger religious groups, the Quaker grounds are limited in number and size. This makes it possible to envision a project that would compile a complete record of all Quaker burial grounds in Canada, including a plan of each site to indicate the location of known markers.

Such a project would not be too ambitious for a group of the size of the Canadian Friends Historical Association, and could be completed with volunteer help in three to five years.

What would such a project involve? I see four requirements:

1. The compilation of a bibliography of all published and unpublished studies and lists of Canadian burial grounds, including information on their location, present condition, and the names of the trustees.
2. The development of a systematic format for recording data from Quaker burial grounds. This should include a master file for plans and information on the placement of burials, and a 5" x 8" card for each marker. A field manual should be prepared to help in the use of these record forms that they are completed with accuracy and consistency.
3. The completion of a plan for each burial ground indicating the legal property lines and the location of each marker. This will be useful for the preservation of the site and for geographical and anthropological studies.
4. A central depository for the completed records. The final records could be microfilmed by the Province of Ontario, Provincial archives elsewhere, or by the Public Archives of Canada, or made available through the Association's **Newsletter**. The results of this project should be easily available and in an inexpensive format.

It is advisable that recorders work in groups of two or three. One person can record inscriptions, a second can take measurements and the third person can photograph individual markers. Working in groups gives encouragement and is a safety precaution.

Volunteer teams (or at least the leader of each team) should be invited to a workshop that could introduce the use of the forms and give some field experience to the leaders. At the workshop the recording forms and a carefully prepared field manual could be tested and used to develop confidence in individual team members.

The preparation of accurate plans will require the use of local community college or high school students of surveying. With persistence it should be possible to have these students prepare an accurate plan of a burial ground, under the guidance of their instructors.

When the burial grounds are recorded it may then be possible to encourage trustees to stop the practice of cutting the grass. Interest in maintaining burial grounds as public lawns is relatively new among Friends, having been derived from the public cemetery movement, which was influenced by Victorian interests in urban parks and landscape architecture. Quaker burial grounds should be a place where local flora can thrive and be protected, and where the texture and meaning of Quaker simplicity can be reflected in a natural setting. Perhaps the transformation from manicured lawns, maintained by rotary mowers, to natural fields will be possible when all the inscriptions have been recorded and plans of burial grounds have been completed.

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## "GONE BUT NOT FORGOTTEN"

### Quaker Burial Grounds and Grave Markers In Central Ontario

by

David L. Newlands

#### Introduction

In Ontario the historic period burial ground has been studied as a collection of decorative grave markers, with emphasis on shape, inscriptions, motifs and epitaph (Coumans 1962) (Brownlee 1972) (Hanks 1974) (Patterson 1976) (Lee-Whiting 1977) (Bird & Kobayashi 1981), or as a source of genealogical and demographic information (Anonymous 1959, 1965) (Cody 1967) (Brownlee 1972) (Osborne 1974). The burial ground has not been studied as evidence of the changing culture of the living community that established and maintained the site.

Outside Ontario there have been a number of studies of cemeteries as evidence of cultural change. Early studies on New England burial grounds by Dethlefsen and Deetz (196) Dethlefsen (1969, 1972) and Dethlefsen and Jensen (1972), concentrated on decorative motifs on seventeenth and eighteenth century Puritan markers in Massachusetts. Recently Dethlefsen (1981) has extended his studies to a number of culturally-determined attributes of nineteenth and twentieth century public cemeteries in Alachua County, Florida. Pocius (1981) has studied the import and use of British and Irish markers in the Avalon Peninsula of Newfoundland. Trask (1978) has published a comprehensive study of grave markers and their carvers from Nova Scotia.

This study investigates four Quaker burial grounds in central Ontario that were used during the nineteenth and early twentieth century for members of this particularistic religious group. The study shows the changes which were occurring in the burial grounds and gives clues to some of the cultural changes within the religious community.

The unique qualities of the Quaker community was shaped by the form of religious organization and the influence of the Discipline in guiding the community in its religious life and social relationships.

#### Religious and social organization

The Quakers had a unique and practical form of religious organization consisted of a hierarchy of interrelated meetings, beginning with the Monthly Meeting (congregation), which might have one or more Preparative Meetings. Moving up from the Monthly Meeting is the Quarterly or Half Yearly Meeting and then the Yearly Meeting. This hierarchy exerted a conservative influence on congregations and individuals in matters of belief and social interaction. The strong control by elders and overseers and itinerant Quaker preachers was a countervailing force to the basic democratic structure of Quaker religious organization. As Doherty (1967:22) has pointed out in his study of the Hicksite Quaker separation in the United

States, "Quaker organization was primarily based on precedent and has the amorphous quality of something which had been developed slowly through practice". Although the Quakers had a well-defined Christian theology, it was not through formal credal statements or liturgies but through 'testimonies', practical external expressions of Quaker beliefs, that the practices of Quakers was shaped. These 'testimonies' were the peculiar aspects of Quakers that attracted the non-Quaker commentators. Testimonies such as the use of distinctive dress, special language of 'thee' and 'thou' instead of you for the second person pronoun, the unprogrammed form of worship based on silence that permitted men and women to contribute equally to worship, and the numbering of the months, and days of the week. There were many other testimonies that governed every aspect of the individual, both as part of the Quaker community and in relationships with the non-Quaker community. The complex network of testimonies created and maintained the Quaker culture.

### **Discipline and Its Enforcement**

Testimonies were written in a book of Discipline, which was developed for the individual as a guide to practice, and for elders and overseers as rules. The Discipline did not provide details of procedures for many of the testimonies; for example, it specified that funerals should be plain and that special meetings for worship should be called for this purpose; it did not give a step-by-step guide to funeral practice, presumably because this was already well-known by members. The Discipline was enforced at each level of the hierarchy, beginning at the Preparative Meeting, by the requirement that Meetings answer in writing a set of Queries and by a parallel series of Meetings for Discipline, that reported any infractions to the Monthly Meeting. In most instances action was taken against the person involved, resulting in the individual 'acknowledging' his or her error to the congregation, or the person being 'disowned', though not prohibited from attending meetings for worship. The Discipline was seen as a hedge against the non-Quaker world.

During the first quarter of the nineteenth century the enforcement of Discipline established a Quaker culture marked by a high degree of intolerance with a high degree of exclusiveness, which was felt to be oppressive by some members who desired changes in the traditions to accommodate their perception of the place of Quakers in Upper Canada. Hovinen (1978:34) comments on this intolerance in her study of the settlement of Quakers in central Ontario:

In spite of its beginnings as a revolt against religious formalism and rigidity, the Society of Friends by 1800 was totally intolerant of any form of deviant behaviour in its members. Disownments make up a high proportion of the business of Yonge Street Monthly Meeting... it disowned members who fought with one another or with outsiders, who drank spiritous liquors, who celebrated New Year's Eve, who attended a Shivaree, who 'departed from plainness of speech and dress', who neglected to attend religious services, who bore illegitimate children or who were married by priests, 'hirling ministers' or magistrates,

who attended services of other denominations, and most of all, who married non-Friends.

The strong control by elders and overseers was the means by which the Society of Friends protected its way of life in the frontier settlements of Upper Canada. Whatever the reasons, this rigidity has disastrous consequences for the Society of Friends.

When the prevailing winds of religious revival and change were felt in the wider Canadian Society the dissatisfaction with the conservatism of the elders and overseers contributed to two major divisions (three in the Yonge Street area). After each separation new meeting houses and burying grounds were established by the faction that was unable to physically or legally retain control of the pre-separation property. Each party of the dispute then proceeded to 'disown' the members of the other group and thus deny burial of any of the opposing faction in the original burying ground.

The full impact of the separations has never been studied, but considering the close kinship ties within and between meetings, where every member was related by marriage to most of the other members of the group, the disputes were disastrous, particularly on the stability of the Friends communities, and the ability to enforce Discipline.

The burial grounds of the various groups of Friends reflect the changes that these separations brought to Friends, particularly the changes that occurred in those testimonies that were 'distinctive' of Quakers.

### **The Quaker Burial Ground**

The burial ground is a prime resource for the study of cultural change in Quaker communities in the nineteenth and early twentieth centuries, as those buried in a Quaker ground during this period were members of the group who controlled the land, or those who were sympathetic to them. The deceased were buried according to the established customs of Friends. The four burial grounds are in central Ontario and are related by history and family ties. Two were established in the early 1800s, one on the west side of Yonge street near Newmarket and a second in the Village of Pickering at Mill Street. Two other burial grounds were established by the Hicksite Friends after their separation from the continuing body in 1828. These Hicksite grounds were located on Yonge Street, near Armitage, about a mile south of the original burial ground, and a second Hicksite site was located about two miles east of the town of Pickering. The two earliest grounds were in the control of the larger group, called the Orthodox Friends, until a second separation in 1881, after which year the Yonge Street burial ground became the property of the Progressive Friends (YS-P) and the Pickering ground became the property of the Conservative Friends (P-C).

### **Methodology of the Study**

The data for this study was obtained from field work at the four sites. Data was collected on the orientation and placement of individual graves, and on the markers. Grave markers were analyzed for form and size,

material, name of carver, inscriptions, decorations, and epitaphs. Data was collected using a standardized field survey form. Comments are made on the data, which is used to show the changes that occurred in the burial grounds during the period 1810-1970s.

### **Location of Burial Grounds**

The close proximity of the meeting house and burial ground was characteristic of Canadian and American Quaker sites. Quakers never consecrated or set apart in any religious sense their burial grounds. The nineteenth century interest in the lawn cemetery had little effect on Quaker sites, except to encourage the cutting of grass, which remained plain with uniform grave lots of similar size and with no economic or religious significance to the location of a particular grave.

### **Orientation of Burials**

Graves in traditional Christian burial grounds were often established in an east-west axis, with the feet of the deceased to the east. This practice was in preparation for the Second Coming of Christ, so the faithful could rise and face the Saviour (Jeane 1969:40). Although the four burial grounds in this study have interments in an east-west axis, this does not appear to have special religious significance as other Quaker burial grounds in the region have graves on a north-south axis. The only common factor appears to be that grave lots were always at right angles to the public road, which might have been in a north-south (Yonge Street Progressive and Yonge Street Hicksite) or east-west direction (Pickering Conservative or Pickering Hicksite). Grave markers had inscriptions on the east or west face, but not consistently on the east face. At the Yonge Street Progressive burial ground the stones (with three recent exceptions) had inscriptions on the west face, away from Yonge Street, although the bodies were interred to the east of the marker, as shown by the presence of foot stones in some rows. One marker in the Yonge Street Progressive ground has an inscription of both the east and west side of the tablet. At the Yonge Street Hicksite and Pickering Conservative burial grounds the inscriptions are on the east side of the stones; at the Pickering Hicksite burial ground the stones have inscriptions on the east or west side, depending on the relationship to a wagon track that went through the ground from south to north to connect the meeting house with the burial grounds. The later obelisk form, would be an exception to these observations, as it might have an inscription on all four sides.

### **Placement of Graves in Burial Grounds**

In the early decades of the nineteenth century, Friends left graves unmarked, or used wooden boards or field stones to indicate the locations of interments. By the late 1820s a few, simple, marble tablet markers were permitted. Frost (1973:43) describing Quaker practices in Colonial America states that "families would not be buried together; rather, there would be a systematic filling up of the burial ground". The same practice is reported in Ontario by Elmer Starr, a Friend whose family had been associated with the Conservatives since the separation of 1881. In 1959 he stated, "people

were buried according to the order in which they died. That's the way the Yonge Street grave yard is - according to date. I have been surprised to find that a Rogers will be buried on place, and maybe some more Rogers in another place" (Anonymous 1959:49).

The location of interments, whether individually marked by stone or marble marker, was not recorded on a plan, so that interment brought anonymity. Without a plan of the grounds it is difficult to give any clear indication of how the land was filled, and the relationship of unmarked graves. In recent times the Province of Ontario has required plans showing all known interment as a requirement under the Cemeteries Act. Friends did not permit family plots, which would have indicated rank or wealth of the family of the deceased, but they did permit the burial of members of the same family in a particular location.

#### **Number of Grave Markers**

Wooden markers have decayed or have been removed by caretakers. Many of the rough field stones and small marble markers with only initials have been removed. The grave markers that have survived the vicissitudes of weather, caretakers and vandals are predominately marble and granite stones.

The number of grave markers in the four burial grounds is shown by decade in Table 1. The markers in the Yonge Street Hicksite burial ground have been moved and placed along the western edge of the lot, which has enabled the measurement of the length of each stone, but has prohibited any study of their original location.

The Yonge Street Hicksite and Pickering Hicksite burial grounds have fewer markers than the other two sites, probably because of their smaller memberships. The Pickering Conservative and Pickering Hicksite burial grounds also have been used in this century for non-Quaker burials. These non-Quaker families have, in some cases, erected memorials to those who were buried there during the nineteenth century. These memorials add an un-Characteristic element to the site. Only the Yonge Street Progressive burial ground has been used primarily by Friends or those closely associated with Quakers.

#### **Materials Used For Markers**

The use of rough field stones as markers has been attributed to the economic conditions of pioneering life. Only a few field stone markers remain, as many of the smaller stones were probably removed by caretakers. The introduction of the tablet form of stone marker permitted more information to be recorded and with less difficulty than had been possible with the field stone. In the Quaker burial grounds, extensive inscriptions on markers reflect the concern for vital statistics at a time when Government record-keeping was still very rudimentary. As Governments made provision for the collection of vital statistics, the inscriptions on stones could become shorter.

Stones with more than one inscription were very rare in the four grounds of

TABLE 1

Number of Grave Markers In  
Four Quaker Burying Grounds in Central Ontario

Decade	YS-P	P-C	YS-H	P-H	Total	%
1970-79	7	4		1	12	2.1
1960-69	4	13		1	18	3.1
1950-59	2	6			8	1.4
1940-49	2	9		7	18	3.1
1930-39		9		1	10	1.7
1920-29	2	15		5	22	3.8
1910-19	4	13	2	4	23	4.0
1900-09		23	2	7	32	5.5
1890-99	6	15	2	16	39	6.7
1880-89	20	30	10	10	70	12.0
1870-79	42	36	9	15	102	17.5
1860-69	62	15	14	18	109	18.6
1850-59	25	13	11	5	54	9.3
1840-49	19	4	9	6	38	6.5
1830-39	13	4	1	4	22	3.8
1820-29	5				5	0.9
TOTALS	213	209	60	100	582	100.0

this study until the 1870s, and then only found occasionally, except at the Pickering Conservative burial ground, where the practice was adopted in the present century.

Few stones have the name of their carver or supplier. If the name has been placed on the stone, it may now be below ground. The firms mentioned on the burial ground markers include: REIDS (also under the name D.W. Reid or Reid); W. and Co., Whitby; McArthur; T.H.Coates, Aurora; J. Cassidy; W.C. Allan, Newmarket; A.W. Anderson; J. & R.W., Whitby; Toronto; and (?) & Smith, Whitby. Unfortunately, there have been no studies of Ontario stone carvers in the nineteenth century, a subject with potential benefits for the study of diffusion and adaptation of material culture.

Granite markers were first introduced in Quaker burial grounds in the 1910s, about forty years after they were first used in non-Quaker grounds in central Ontario. By the 1940s all stones erected in the four Quaker burial grounds were of granite. The use of granite as a material had an important effect on the form and inscription on stones. Granite stones were prepared in a number of standardized shapes which reduced the individuality and variety of markers that were possible. Although granite stones were more expensive than marble, by the 1910s the increased use of granite was less an indication of affluence than that marble markers had gone out of fashion and were no longer as easily available.

#### **Form of Markers**

The form of the stone marker is determined by the shape and size. The earliest stones were square or rectangular marble tablets, which I have called Type 1. There were three major variations of the rectangular tablet based on the upper edge: a slightly curving upper edge resembling a Romanesque arch (Type 2), a peaked upper edge forming a Norman arch (Type 3), and a corbelled upper edge, representing a Gothic arch (Type 4). Non-tablet markers of more elaborate shapes and granite material were placed in a separate category called type 5.

In an attempt to determine the chronological significance of these type categories, the data was organized by decade based on the assumption that the markers were carved and erected within a year or two of the death of the deceased. Where this was obviously not the case, the marker was excluded from the data.

The plain square or rectangular tablet (type 1) was the predominant form in the burial grounds from the 1820s through the 1860s. During the 1860s the Romanesque form (type 2) became popular. The Norman (type 3) and Gothic (type 4) forms, which reflect a stronger ecclesiastical influence, were always a minor part of the total number of markers. Many of the types 3 and 4 markers are used for persons who are under 25 years of age or unmarried at the time of death, suggesting that innovations in form were introduced in markers of children or young adults first.

The measurements of markers in the burial grounds does not indicate any significant increase in size of stones during the years 1830-1910. Type 1

stones are of two sizes: 12" wide x 12" high x 2" thick and 12" wide x 16" high x 2" thick. The type 2 markers were 12" to 16" wide, 13" to 15" high and 2" thick. There was little variation in the sizes of types 3 and 4 stones. Type 3 markers were 12" wide x 16" to 20" high x 2" thick. Type 4 stones were 12" wide x 16" to 18" high x 2" thick. Fancy marble blocks, pulpits, pedestal and obelisk forms in granite were the last type to occur chronologically in the four burial grounds. They were introduced in the 1870s and continued into the twentieth century. No attempt has been made to trace the development of individual forms. The Yonge Street Progressive burial ground has 72.8% of the markers of types 1 and 2; Yonge Street Hicksite burial ground has 60.0% of markers of the same types. This is compared with the Pickering Hicksite ground with 32.0% of the same types. The distinction between the number of more ecclesiastical and 'worldly' markers is not clearly based on the particular group of Friends, but may be of regional significance. The study of additional Quaker burial grounds in central Ontario may help to clarify this issue.

### Inscriptions

An important source of information on change is the inscriptions placed on the markers. The inscriptions follow a set pattern, with variations in individual elements from burial ground to burial ground, and a variation over time. The earliest stones in all four burial grounds have the following elements in the inscription:

a) Name	HANNAH PHILLIPS
b) Died	DIED
c) Date of death	28th of 8th mo 1821
f) Age at death	AE 28 y 1 m. 7 d
g) Epitaph	
h) Name of carver	

This is the pattern for adult men and married or unmarried women. The pattern for children is

a) Name	HARRIET
b) Filial relationship	daughter of
c) Parents	Geo. & Hannah LOUNT
d) Died	Died
e) Date of death	8th of 7th mo 1827
f) Age at death	AE 2 y's 3 mo. 23 d.

The pattern continued to change throughout the nineteenth century until the most recent stones in this century give only the name of the deceased and the years of birth and death. The following example will illustrate this:

a) Name	BERT KING
Year of birth	1909 -
e) Year of death	1980

The most significant change in the inscription on Quaker markers is the move away from the 'plain' form of the date to the modern form. Quakers had a

very strong testimony against the use of the modern form of date, and in the early 1800s had disowned members for straying away from the use of plain form in speech and writing. The Quakers' opposition to the use of the modern form was that they were derived from 'pagan' religious practices. The result of this use of the 'plain' form of date was, for example, to replace November 27 with Eleventh Month 27 or 27 Eleventh Month. In the nineteenth century the Discipline does not indicate any change in the rule concerning the plain form, but the grave markers indicate that there was a gradual change in actual usage. Table 2 shows the frequencies of the use of 'plain' language in date dates for the four burial grounds. The highest percentage of grave markers with plain language were the Yonge Street Progressive and Yonge Street Hicksite burial grounds, while the lowest percentage was the Pickering Conservative burial ground.

Two examples of other elements of the inscriptional pattern that changed are the use of 'wife of' and 'deceased'. The use of filial relationships for children was extended to adult women so that the phrase 'wife of' or 'beloved wife of' became a frequent phrase, especially in the inscriptions on the two Pickering area burial grounds. The earliest markers at the Yonge Street Progressive burial ground (with one exception) had the word 'died' in the inscriptional pattern. The word 'deceased' was used in place of this in the Yonge Street Hicksite and Pickering Hicksite grounds. A variation found at the two Pickering burial grounds was the phrase 'who departed this life'.

The process by which inscriptions changed not easily determined from the limited number of markers examined in this study. The direction of change throughout the nineteenth century can be shown and both the earliest and latest stones described.

### **Decoration**

Stones with decorated surfaces are associated with non-Quaker markers. Decorative motifs such as the pointed finger, the dove or lamb are traditional Christian symbols used on markers throughout the study area. By the 1860s a small number of highly decorated marble stones were used in Quaker grounds, but these appear to have been popular for only two or three decades. Many of the decorative stones were used to mark burials of children, and as such may have been tolerated, where markers for adults might have been removed.

With the introduction of granite markers, elaborate motifs disappeared. Granite, being a much harder stone than marble, was more expensive to carve, and often had only the essentials necessary for the identification of the burial.

### **Epitaphs**

Only 15 epitaphs were located on the more than 500 stones in the four burial grounds. These epitaphs were usually quite short and similar to those found on non-Quaker markers elsewhere. There were the traditional quotations from the Bible, such as, "I know that my Redeemer Liveth" or "Blessed are they that die in the Lord" or "And he showed me a pure river of water of life

TABLE 2

Comparative Frequencies of 'Plain' Form  
In Death Date on Grave Inscriptions

Decade	YS-P	P-C	YS-H	P-H	Total
1970-79					
1960-69					
1950-59					
1940-49					
1930-39		3			
1920-29		2		1	3
1910-19		5		2	7
1900-09		7		2	9
1890-99	2	6	2	10	20
1880-89	4	18	11	3	36
1870-79	18	21	5	13	57
1860-69	41	8	10	12	81
1850-59	22	10	11	3	46
1840-49	11	3	9	6	29
1830-39	9	4	1	3	17
1820-29	5				5
TOTALS	112	87	49	55	303
# Inscriptions	221	253	69	115	658
% with plain language	50.7	34.4	71.0	47.8	46.0

clear as crystal proceeding out of the Throne of God and of the Lamb". Epitaphs for children were more intimate as shown by the following two examples: "She's gone to dwell with saints above, and rest in God's eternal love." and "Sleep on Sweet babe and take thy rest, God called thee home, He thought it best". On granite markers the verse is usually much shorter, as the following examples illustrate: "Gone to Rest", "Forever With the Lord" or "Gone But Not Forgotten".

There are a number of epitaphs that are not decipherable. This part of the inscription is often near the base of the stone as is first to be covered by the earth when the stone sinks. The smaller size lettering is often obscured by lichens or obliterated by corrosion.

### **Correlations**

Although the attributes of form, inscription patterns, decoration and epitaph have been discussed separately, it should be kept in mind that in reality each stone is a combination of a number of attributes, each of which is changing at a different rate. Each burial ground is like a motion picture, with each frame slightly different, yet telling a continuous, connected story from beginning to end. It is possible to describe certain 'frames', or periods, in the evolution of the Quaker burial ground.

The **pioneer period** extends from the late 1800s until 1850s, and is clearly seen in the two earliest grounds; the Yonge Street Progressive and Pickering Conservative burial grounds. The earliest burials are unmarked, in consecutive rows and without a permanent marker (though a wooden board or field stone might be used to indicate the location of a burial). By the 1820s the first markers begin to appear at the Yonge Street Progressive ground, but it was not until the 1830s that markers are found in all four burial grounds in the study. The markers are of types 1 and 2. The pioneer period can be viewed as one of emphasis on the Friends community as the focus of life. The close kinship ties in the Meetings was the web that supported the strong emphasis on the community. In a real sense the Friends community experienced in a corporate sense the death of a member, with the realization that death was the fate of all being shared by the community in worship.

Beginning in the 1850s and continuing through the 1880s there is the **Victorian period**, with its emphasis on family bonds. The increase in use of filial designations, the presence of shared stones, and burials in family groups, though not in family plots, indicate this shift to the family unit. This change is found at all four burial grounds. Marble markers of types 1 and 2 are still common, but there are also types 3 and 4 markers, especially used for young adults and children. The epitaphs become lengthy and sentimental in some instances.

The Victorian period is a time when death changes from a community experience to a family one.

The **Late Victorian/Edwardian period** extends from the 1880s through the 1920s. The reduced number of burials in the four grounds may be an

indication of the speed by which the sense of individuality developed in Quaker groups, as many (if not most) Friends were buried elsewhere, presumably in public cemeteries. Markers of type 5 became most prominent; the modern form of date and shared stones were popular.

This period is one of emphasis on the individual and his/her status in the family with the weakened community bonds that result from such a focus.

In the twentieth century the use of granite material in pre-cut standardized forms for markers has created a conservatism and uniformity in the burial grounds.

The **modern period** extends from the 1920s to the present day. The number of Friends continued to dwindle, so that interments were far less frequent. The Pickering Conservative and Hicksite burial grounds were used for non-Quaker burials. The Yonge Street Hicksite ground was 'closed' and the markers gathered and deposited along the western edge of the land. Only the Yonge Street Progressive burial ground remains as a Quaker burial ground, but now no longer under the control of the local Friends but as part of the Yearly Meeting's trust. During this period all markers are of type 5 granite, with the granite block and raised top marker becoming the prominent form. Characteristic of the modern period inscription are the exclusive use of the modern form of date, very short (if any) epitaphs, and the only filial relationships being that of 'wife of' or 'husband of', as the children are unlikely to be living in the same area and will most likely be buried elsewhere. As a result of this increased mobility and the loss of the sense of Quaker community, burial has become an individual experience outside a family or community context. In this sense, death brings anonymity. Gone are epitaphs that remind the visitor of the fate of death.

The growing practice of cremation may bring an end to the traditional Quaker burial ground, unless some new way to remember deceased Friends is developed.

The individual burial ground reflects different stages in this linear development of the Quaker site. For example, the Hicksite burial grounds at Yonge Street and Pickering have a shorter pioneer period as they were established two decades after the Yonge Street Progressive and Pickering Conservative sites. The Pickering Conservative grounds show most clearly the late Victorian and modern periods, partly influenced by the greater acculturation of Friends in the area.

The evolution of the Quaker burial ground shows that within the four periods there is an ascendancy of the family bond over that of the community bond, followed by the ascendancy of the individual over the family bond, leaving a sense of discontinuity and anonymity to the observer. As the Society of Friends continues in a slow numerical decline, it may be the social historian, historian of religion or the genealogist who will be called upon to keep alive the memory of those buried in Quaker grounds, a remembrance hoped for as epitaphs on two markers, "Gone But Not Forgotten".

**NOTES**

<sup>1</sup>Britnell (1976:45-57) documents instances where members of the Yonge Street area meetings were 'disowned' for marrying out or related causes. Of the 122 cases gleaned from the minutes of the Yonge Street Monthly Meeting, seven persons were disowned but later buried at the Yonge Street Orthodox (our Progressive) burial ground; six were disowned and buried at the Yonge Street Hicksite burial ground, and two were buried at the Pickering Conservative burial ground. As the location of the membership records for the crucial period of the 1840s onward are not known, it is difficult to indicate if these persons were later re-admitted into membership, which is the case with many other individuals reported in the article. If Friends did permit 'disowned' and therefore non-Friends to be buried in their grounds, the practice was limited and probably did not affect the actual practices of Friends.

<sup>2</sup>There are two family plots in the Pickering Hicksite burial ground but these were established in more recent times and are associated with replacement (or new) markers of granite and plot markers.

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**OUR TENTH ANNIVERSARY PROJECT**

**A CANADIAN QUAKER PICTORIAL HISTORY**

**Objective:**

To produce **A Canadian Yearly Meeting History Picture Map Directory.**

being a short illustrated guide to -

- 1) QUAKER MEETING HOUSES (OR SITES).
- 2) QUAKER BURYING GROUNDS.

**The booklet will contain:**

A new photograph or a copy of an old photograph, drawing or sketch of a Meeting House(s)

A brief outline of the history and date of the Meeting House (including architectural description).

A photo or description of the adjacent Quaker Burying Ground

Particulars of the location of the Meeting House and/or Burying Ground, including Lot and Concession No. or address (with map), showing how to reach the site.

Address of the clerk of the Meeting or contact person.

**The booklet will be in three parts:**

The Maritimes and Quebec.

Upper Canada (Ontario).

Western Canada.

**This Project** was commenced at the 10th Annual Meeting in Toronto in November 1982, when members responded to our request for information on Quaker Burying Grounds.

**Barry Thomas**, vice-chairman of the Canadian Friends Historical Association has offered to assist with this project. You can help by sending him a photograph, drawing or sketch of your Meeting House or of a Meeting House no longer in use. Where a Meeting House no longer exists or is used for other purposes, please include any photo, new or old, and all the information outlined above. In many cases only the Burying Ground still exists.

In addition to the booklet, we would like to prepare a slide presentation. Therefore, slides as well as photos will be welcome.

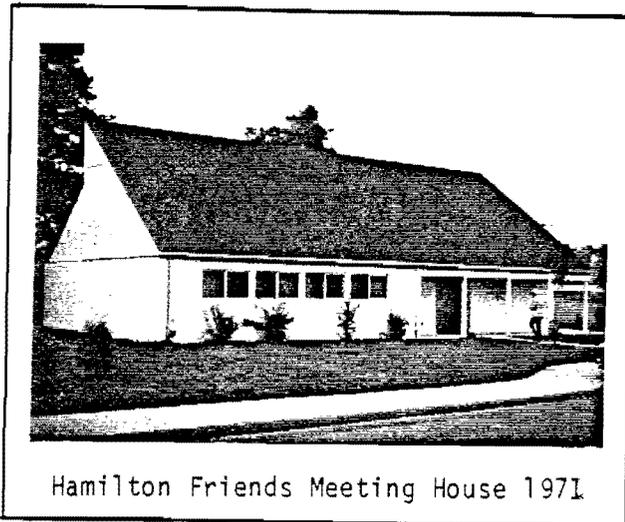
Barry Thomas' address is:

General Delivery  
Kars  
Ontario, KOA 2E0

**Note:** The Directory will be of use to Friends travelling in the ministry, visiting Friends and other travellers, especially interested - Young Friends; members of the Canadian Friends Historical Association, Quaker Pilgrimages.

The slide presentation will provide visual material for talks on Quaker history in Canada.

Whatever you can provide will help us get the project on the road!.



Hamilton Friends Meeting House 1971

## NEWS AND NOTES

**History of Kitchener Meeting.** Irene Sotiroff has now completed the history of Kitchener Meeting. We plan to reproduce the history in a forthcoming issue of the Newsletter. It is encouraging that the history of a more recently established Meeting has now been written. CFHA continues to remind Friends to write the history of their Meeting or to prepare an up-date of histories already written.

**Indexing the Newsletter** Stanley Gardiner of Toronto Meeting has kindly offered to continue the indexing of the Newsletter. His index will be published in a later issue of the Newsletter. We are grateful to Stanley for undertaking this service for CFHA.

**Genealogical Enquiries** continue to be received. A list of recent enquiries dealt with will appear in the next issue of the Newsletter. In this connection, we look forward eagerly to the microfilming of the INDEX, on which it is hoped work can continue during the summer 1983 if the necessary funds can be raised.

**Muse**, the first issue of which was to appear in January 1983, is a new publication for Canada's museums. It is recommended as a useful advertising medium for archives and historical associations.

**Uxbridge-Scott Historical Society** has an attractive brochure outlining the area's historic sites and places of interest including of course, the Quaker Meeting House, the Quaker Hill school (housing the Uxbridge Scott museum) and the Friends Cemetery.

**Gerald Turnbull** of Wellington, New Zealand was visiting Toronto in March. Gerald is a long-standing member of the Association. We value his continued interest and support of the work to promote and to increase the knowledge of the history of Quakerism in Canada.

### SUMMER 1983 INDEXING PROJECT

An application has again been made to the M.C. & C. for an EXPERIENCE 83 grant to enable us to complete the present phase of the INDEX, so that it can hopefully be microfilmed as soon as possible after the end of the summer 1983. Fortunately, Mark Ritchie is still available and eligible to be considered for student employment on an EXPERIENCE project. Readers are reminded that the grant will only cover 75% of the cost of the summer project, leaving approx. \$800 to be contributed by CFHA.

### COMING EVENTS

#### **Ontario Genealogical Society Seminar 1983**

will be held at LAURENTIAN UNIVERSITY, SUDBURY  
May 27, 28, 29 (Friday, Saturday, Sunday)

Applications to - Ontario Genealogical Society, Box 2233, Chelmsford,  
Ontario, POM 1L0

#### **Ontario Historical Society - Annual Meeting 1983**

will be held at SHERATON-CASWELL INN, 1696, Regent Street S, Sudbury,  
Ontario.  
June 17, 18, 19. 1983

Further Information from: The Ontario Historical Society  
78 Dunloe Road, Room 207  
Toronto, Ontario, M5P 2T6  
phone - 416-486-1232

#### **Canadian Yearly Meeting 1983**

will be held at PICKERING COLLEGE  
Newmarket, Ontario  
August 15 - 21, 1983  
(CFHA Gathering - Thursday, August 18, 1983)

### PUBLICATIONS RECEIVED

**The ROM Archeological Newsletter, No. 211. December 1982** contains an article by David Newlands on "GRAVEYARD ARCHEOLOGY: A Source of Historical & Cultural Evidence". The article further discusses his interest in Quaker burial grounds.

**The Paper Makers. Early Pennsylvanians and their water mills:** by Jane Levis Carter, printed by KNA Press Inc. Kennett Square, Pa. 19348. This is a social history of the development of the paper-making craft in America from its Colonial beginnings to the present day. (The Levis family were early Quaker settlers in Pennsylvania - 1689). The family played a pioneer role in the establishment of paper mills and paper-making in a Penna. The illustrations show the people, their homes, their mills and the machinery they built to make paper. The story includes the political, economic, social, religious (Quaker) and geographic influences on paper making. The book was a contribution to the Pennsylvania Tercentenary Celebrations.

**DEATHS: Albert Martin of Hamilton Meeting,**

Albert Martin was a founding member of Hamilton Friends Meeting. He wrote a history of the establishment and development of the Meeting which appeared in an earlier issue of the Newsletter.

The Meeting for Worship in remembrance of Albert Martin took place on January 15th. 1983.

**Marguerite Beck**, on 8th December, 1982.  
Member of Toronto Meeting.

**If you are concerned for the Preservation** of the historic 118 year-old triple arch stone bridge spanning the Thames River at St. Marys, near Stratford, Ontario, please write to -

Hon. Keith Norton, Minister of the Environment, Queens Park.  
Hon. Reuben Baetz, Minister of Tourism & Recreation.  
Hon. Bruce McCaffrey, Minister of Citizenship & Culture.  
Hon. James Snow, Minister of Transportation.

This is the longest pre-Confederation stone bridge in Ontario. It is in danger of being demolished and replaced. Ask that it should be **restored**.

(Requested by John Shuler, St. Marys Historical Association)

**Uxbridge Meeting House**

Annual Community Service, Sunday, June 12th 1983, at 2:30 pm (not 2:00 pm) as in previous years.

Sunday July 3rd at 10:00 am, in the Meeting House - Worship after the manner of Friends on the occasion of the visit of Quakers from Cheawissa, Pennsylvania. The Quaker families who pioneered in Uxbridge came from Cheawissa, descendants of the first Quaker families visited Cheawissa last summer - this is a return visit.