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About the Cover Photo: On the cover of this issue is a picture of Friends House at 60 Lowther Ave. in Toronto. After the Toronto meeting moved from Maitland Street, Friends House served as the office site of the Canada, then Canadian, Yearly Meeting for forty years. Both it and Pickering College were built from plans by John M. Lyle. The Canadian Yearly Meeting office is now housed in the Ottawa Friends Meetinghouse.

From the Dorland Room

At the end of January, I spent two days as a guest of Patricia Birkett in the National Archives in Ottawa on a visit supported by the Ontario Archivists Association. She is responsible for Church Manuscripts and Archives, and so has been a supportive correspondent for several years. Seeing the full scale operation there, helps me to evaluate and work more effectively in the Quaker Archives at Pickering. This is a sample of the busy times in the Dorland Room since you received the Summer 1989 Newsletter. They also include the Annual Meeting at Norwich (see the minutes in this issue), the anniversary celebration at Pelham, and the continued work on the cataloguing of the Dorland collection library. It is a full and good life (though at times too busy).

Find a cozy spot, perhaps by the fireplace, and peruse the first issue of our re-named Canadian Quaker History Journal; look back with us at Quaker architecture in general and Friends meetinghouses in particular. It may even give you some food for thought as to how and what we build now; the earlier patterns had much to be said for them! John McIntyre shares his study of Yonge Street and Sharon buildings, as well as introducing Ebenezer Doan, the builder-architect. The brief account of the barn-raising feast in Lobo in 1885 by Carrie Fritts Zavitz gives us a sense of the daily life led by members of a southern Ontario Quaker community of a century ago. That same sense of community could be felt at the raising of a timber frame house in Yarmouth at Kenneth and Martha Laing's in October, 1988; a joyous occasion with descendents of the same folk among the widespread friends and neighbours holding the ropes and gently raising the bents, and pounding the pins. It is an art that creates a sense of community which we need in the present world.

Both the Pelham and Norwich anniversary celebrations this fall were times of gathering for those who cared about the Quaker communities in each area, the one community growing out of the other in the early 1800s. These two fall weekends permitted me to meet many new people and to feel the sense of on-going community in both places. The Evangelical Friends Church at Pelham has a long history, a part of which we recorded in the Winter 1989 issue; the happy result of our shared interest, was that I was invited to speak on the early history and share in the 190th anniversary celebration. It was enriching to me. We saw Kenneth and Marion Nelson Hill at

both events, an example of the ties still shared between Pelham and Norwich. Harry and Ruth Haggerty collected and organized the history display room at Pelham, showing the many families and pastors involved in the work and history of the church. The account of William Allen found in the Canadian Quaker Biography section belongs here, for he led a number of services at Pelham.

To all who helped to make the time at Norwich so interesting and full of events, and to those of you who attended as members of the Canadian Friends Historical Association, we, on the executive, give appreciation. There is a great deal of work yet to do as we proceed with this organization. Calls and inquiries for research in social history and genealogy come almost daily. The care of the materials themselves is proceeding, as is my awareness of the archival field and the Canadian Quaker history scene. Yes, it is exciting and stretching. We are growing in wonderful ways. We need each of you to help in whatever way is right for you: Peter Brock called about Besse's Sufferings; Catherine Knowles wrote an article on Elizabeth Comstock out of her admiration for the woman to whom she had family ties. The generous gifts of manuscripts for publication in this journal are always needed. Do you have something to share? We want the new Journal to have more current issues as well as earlier history. Where were you in the peace movement? Or what is the history of your meeting?

Harry Haggerty, in his account of Pelham Friends Church, spoke of well fitted stones as he had seen them used in the Niagara region. Hubert Lidbetter prefaced his book, The Friends Meetinghouse, with a favourite quotation of George Fox from the cornerstone of the Kingswell Meeting House in Aberdeenshire, "O Lord, Make us Lovely Stones of Thy Eternal Building to the Glory of God." We can echo this thought by carrying on in the same spirit of simplicity in our own work, in making this new Journal, or in building the new world that challenges us. We may be the "chambered nautilus", which grows by adding new chambers, each made of the same materials as before. That which is needed and shaped for its purpose is most beautiful. Bring your gifts that we may fit them together and build together anew.

Jane Zavitz

Quaker Meeting Houses: Architectural Principles

(Reconstructed thoughts from those shared at Norwich for the centenary plaquing of the Meetinghouse on North Stover Street, November, 1989 by Jane Zavitz)

The Quaker Disciplines do not record, in so far as I have seen, any reference to what a meetinghouse should look like, nor of what materials it should be built. The Meeting is the community of people who are its members, not the building. Friends do, however, have firm principles of simplicity towards all facets of life, including their buildings. Members were expected to erect solid buildings, and to be responsible for them. When no longer needed, or used as a meetinghouse, trustees were expected to dispose of it, or its component parts, through resale or reuse. A derelict building was not appropriate. The frame meetinghouse in South Norwich at Pine Street was removed and became a barn. So did the first meetinghouse in Yarmouth; Samuel Haight purchased it and removed it to his farm for a pig pen, still standing. The Church at Beaconsfield is now an attractive home. The Whitchurch/Pine Orchard Meetinghouse became a Chinese laundry in Aurora, later a lighting store.

Friends do not have "sacred" buildings. They want appropriate places to meet, but do not consider them holy; there is a sense of hallowedness wherever we sit in worship. However, a building may indeed help to bring attenders into worship more fully, as those present this morning experienced in this room. After 350 years we do have some valued buildings, such as Jordans in England, but we must use them rightly. The meetinghouses in the British Isles were often converted buildings, such as Black Friars, built in the 1200s in Bristol. The same sense of meeting place comes upon entry. For those of us in the eastern half of North America, the style we consider the prototype for a meetinghouse looks like Yonge Street, or a variation of it. We need to emphasize that there are other styles! Indeed, Friends House in Toronto is the obvious example.

The meetinghouse at Norwich built just 100 years ago follows the patterns of Friends meetinghouses in several ways: it is built in simple style of local materials. In this instance, of yellow brick made nearby. The continued use of the building as a local museum is in accordance with the good use of a well constructed building. The

"pillars" in the exterior wall look elegant in their Greek simplicity, but they are not for ostentation, as Stuart Starr pointed out, but are simply good structural supports. That, I believe, is the secret of beauty in architecture. The windows are balanced, with plain glass panes; the simple plastered walls, lightly painted, the wood a natural finish. The floor slopes slightly allowing the folk at the back to see and hear more easily, and to be encompassed by the gathered meeting. The absence of a rostrum was a recognition that the leadership of the body was the result of God's gift in ministry; and the benches for the ministers and elders a recognition of the discipline required in keeping the testimonies and responsibilities of the meeting community.

This meetinghouse was built by Conservative Friends, so it stayed close to previous patterns of Friends buildings. In this instance, it followed the English chapel style, perhaps because a number of the members had come more recently from England. The meetinghouse follows the pattern of a simple rectangle with the two sides of equal size, with an aisle dividing the men and women worshippers, not a partition as in other pioneer meetinghouses of North America. This indicates that women had an equal place - visibly seen. The women's meeting for business was held in a smaller, but ample room behind.

The materials were of local origin. The first building was often made of logs, and was often also used as the school - usually set up as soon as families settled. A meetinghouse of milled timbers would then be built as soon as support for it was given by the Monthly and usually Half-Yearly (or Quarterly) Meeting. The school was sometimes on the second floor of the "new" meetinghouse, as in western New York state and the Hicksite Yonge Street building. To meet in various weathers; to wait for buggy or wagon; to be outside at mealtimes (carried in by the women on business meeting days), all made the porch at least as useful as decorative. Costs were shared and quotas requested to pay for the meetinghouses, often taking years to raise as the minutes of meeting record. Modest as they were, the cost was still great for pioneering farmers to meet. Shared costs may also be a factor in similar appearance - another form of equality.

The shift to the English chapel style was a result of the Orthodox schism (1881 in Canada Yearly Meeting) which established the Friends churches with pastors, choirs, and the changed

arrangements in the buildings. Men and women still sat apart for some years, and some new meeting houses still had two doors, though at the end of the building rather than the side. In later times, some meetings made one side of the partition into Sunday (First day) and/or kitchen/dining areas. Again the very practical use of what was there. In Newmarket, the Orthodox bought the Congregational church in the 1880s, and after a fire, simplified it a bit! The Pelham red brick meetinghouse has been altered from a side to an end entrance, and the meetinghouse of a discontinued preparative meeting was moved and attached to meet the needs of the church. Another Pelham meetinghouse, for there were several in the region, is now a model railroad museum. It had the entrance way changed and only pictures of the previous structure can show us its original state. (The work on the booklet of meetinghouses in Canada continues. If you have any pictures, photographs, drawings or information about buildings used as meetinghouses, please share them with the CFHA!)

We can look to these structures of the past as models of Friends' principles on the use of good materials, and planning to fit the use. Ottawa meeting recently did this. Such buildings will serve and be satisfactory to the users, and indeed, be beautiful.



Pelham Evangelical Friends Church, 1979.

Tradition and Innovation: Ebenezer Doan and the Buildings of the Children of Peace*

by W. John McIntyre

Ebenezer Doan (1772-1866) has become widely known as the master builder of the Sharon Temple (Fig. 1), a remarkable three-tiered structure used by the Children of Peace, a religious sect led by David Willson in and around the village of Sharon, Ontario. Willson was a dissident Quaker who broke with the Yonge Street Monthly Meeting of the Society of Friends in 1812.¹ Willson, like Doan had been trained as a carpenter before coming to Upper Canada from the United States.² He designed the temple to symbolize aspects of his religious beliefs which included strong emphasis on the importance of the Inner Light, drawn from his Quaker background; apocalyptic imagery from the Book of *Revelation*; and a strong identification with the people of ancient Israel. Ebenezer Doan took Willson's ideas and transformed them into a three-dimensional structure with the assistance of other skilled carpenters and labourers in his community, beginning his work in 1825 and completing it in 1832.³ Ebenezer's brother, John Doan (1768-1852), was a skilled joiner who built many fine examples of furniture, including the altar which stands at the centre of the temple.

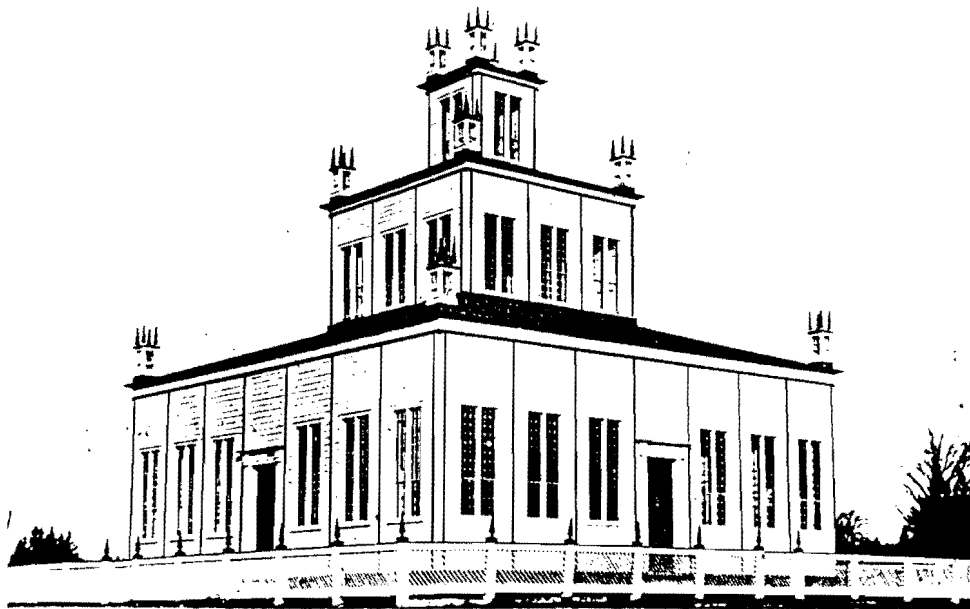


Fig. 1 Sharon Temple, constructed under the direction of master builder, Ebenezer Doan, 1825-1832.

Ebenezer Doan's family traced its beginnings in North America to the arrival of Deacon John Doan (or Doane), a "gentleman tailor" who was among the earliest settlers at Plymouth, Massachusetts, and a founder of the community of Eastham on Cape Cod.⁴ Deacon John Doan was a Puritan. His son, Daniel (c.1636-1712), also was a Puritan. By trade, Daniel was a carpenter, like many of his descendants. Land records, his will, and a probate inventory show that one of Daniel's sons, Daniel Jr. (d. 1743), followed in his father's footsteps. Daniel Jr. did not remain a Puritan, however, but was influenced by Quakers on Cape Cod to join the Society of Friends. Persecuted because of his conversion, Daniel Jr. moved to Bucks County in the Delaware River Valley of Pennsylvania in 1695 to join other Quaker settlers there. He pursued the trade of carpentry in Bucks County as did his son, Joseph (b. 1697), and his grandson, Ebenezer (1733-1818), who took up land near Brownsburg on the Delaware River.

This Ebenezer Doan had seven sons, including Ebenezer and John who became famous for their work at Sharon. Another of Ebenezer's sons, Jonathan (1755/6-1818), became one of the best known builders in the mid-Atlantic states and trained his younger brothers in the skills of carpentry and joinery which would serve them so well in Upper Canada. In 1791-92, Jonathan designed and built the first New Jersey State House in Trenton, across the Delaware River from Bucks County. In 1797-99, he supervised the construction of the New Jersey State Prison. Records pertaining to these projects list Doan as an "agent," "undertaker," or "master carpenter," fulfilling a role similar to that of a skilled general contractor today. According to the custom of the time, even when brick or stone was used in construction, a carpenter was in charge of the overall work. After leaving Trenton, Jonathan built Stanhope Hall at the College of New Jersey (now Princeton University) according to designs by the famous American architect, Benjamin Henry Latrobe. He then moved to Geneva, New York, where he built the now demolished Trinity Episcopal Church and First Presbyterian Church. Jonathan's final move was to New York City where he died in 1818.⁵

Ebenezer and John, who were trained by Jonathan, no doubt assisted him in some of his early work. In addition to carpentry, however, farming was an important source of income for the Doan brothers both in Bucks County, Pennsylvania, and later, in York County, Ontario. While Jonathan Doan was working in Trenton, he owned farmland in Solebury Township, Bucks County. He later sold

this land to his father. Jonathan's brothers, Ebenezer, John, Mahlon, William, and Joseph, all acquired land nearby, establishing a pattern they would attempt to rebuild in Upper Canada when they moved there in 1807-08.⁶

In Upper Canada, the Doans joined the Yonge Street Monthly Meeting and immediately became involved in plans to build a frame meeting house to replace an earlier structure built of logs. John Doan became part of a building committee in October, 1807, less than four months after his arrival from Bucks County.⁷ The structure which he helped to plan and build was completed in 1812 (Fig. 2) and is still in use today on Yonge Street in the town of Newmarket. Its board-and-batten siding is a Victorian replacement of its original clapboard. Its long porch on the south side has been remodelled once⁸ and may not have existed at all when the meeting house was first constructed. Its interior, however, consisting of two equal squares containing rows of benches, has changed hardly at all and reflects common patterns of worship and discipline established by Friends late in the eighteenth century (Fig. 3).⁹

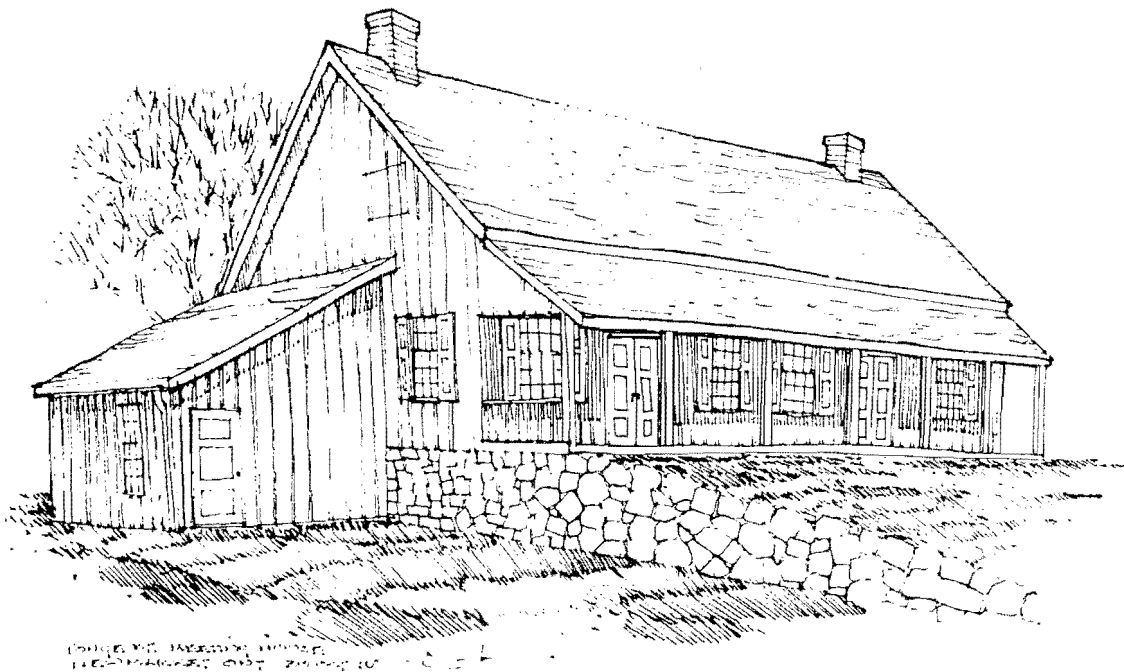


Fig. 2 Meeting house of the Yonge Street Meeting of the Society of Friends, completed 1812.

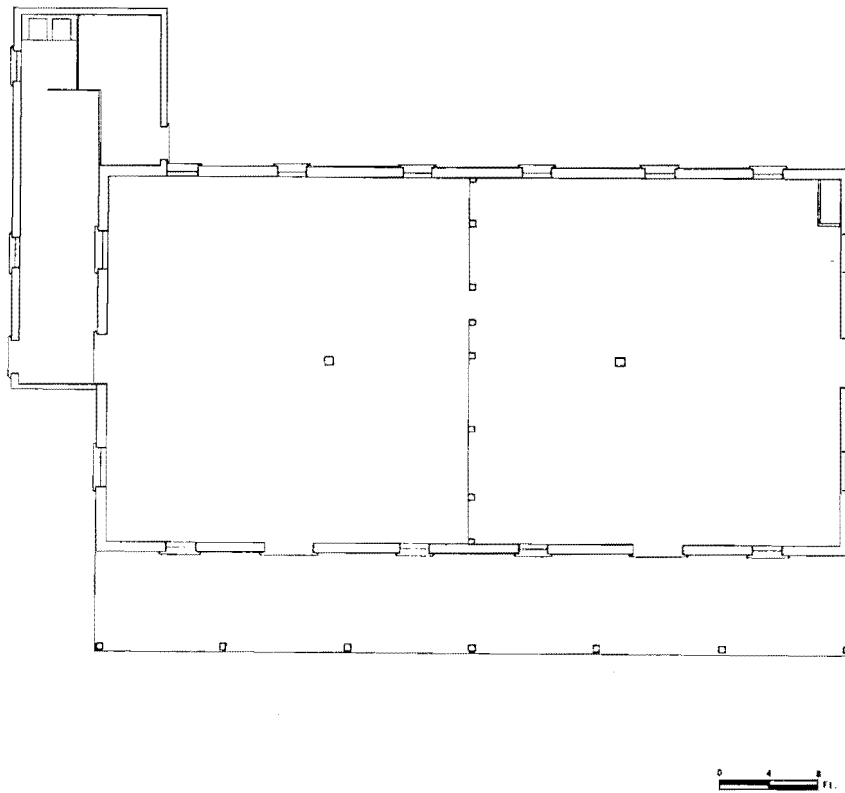


Fig. 3 Floor plan of the Yonge Street meeting house. Its worship spaces for men and women, each in the form of a square, allowed for a sense of fellowship and equality in worship, in contrast with the long, narrow interiors of churches.

When John and Ebenezer Doan broke away from the Quakers to join David Willson and the Children of Peace, they took much of their Quaker heritage with them. The first meeting house which the Children of Peace constructed in 1819 was a perfect square,¹⁰ like the separate worship spaces which men and women used in the Yonge Street meeting house. This building was demolished in 1893. The Children of Peace did not erect a physical barrier or screen to separate men and women, but followed earlier Quaker practice of worshipping in one undivided space, with men and women seated on opposite sides. The 1819 meeting house resembled some of the earliest meeting houses built by the Friends in Pennsylvania, including the square "Bank Meeting House" begun in Philadelphia about 1685.¹¹ If, as an 1819 visitor from Bucks County declared, Willson and his followers "had taken up the Principle where George Fox left it,"¹² the Children of Peace may consciously have sought to reuse architectural forms which had been common among the earliest Friends. Certainly David Willson believed many of his teachings were consistent with early Quaker emphasis on the Inner Light.

The square meeting house of 1819, while it may be related to early Quaker building practices, could also be linked to precedents set by Puritans--in the square "Old Ship" meeting house at Hingham, Massachusetts, for example--or by Huguenots in their square meeting houses of the Hudson River Valley near where David Willson himself had been born. The square shape was a three-dimensional expression of the equality of all believers, a fundamental tenet of Protestantism. The square expressed a sense of equality through its four equal sides. It stood in contrast with the rectangular churches of Roman Catholic tradition which focused on a priest and an altar at the end of a long axis. The square encouraged seating arrangements whereby worshippers could face each other and where a speaker could easily be heard and seen by all.

The temple built by the Children of Peace, used for alms-giving services one Saturday a month and only a few other occasions during the year, also was built in the form of a square, reflecting Quaker heritage (Fig. 4). It also included, however, many other features linking it to aspects of David Willson's theology which departed significantly from the beliefs of Quakers and other contemporary religious groups. The Temple incorporated both Jewish and Christian

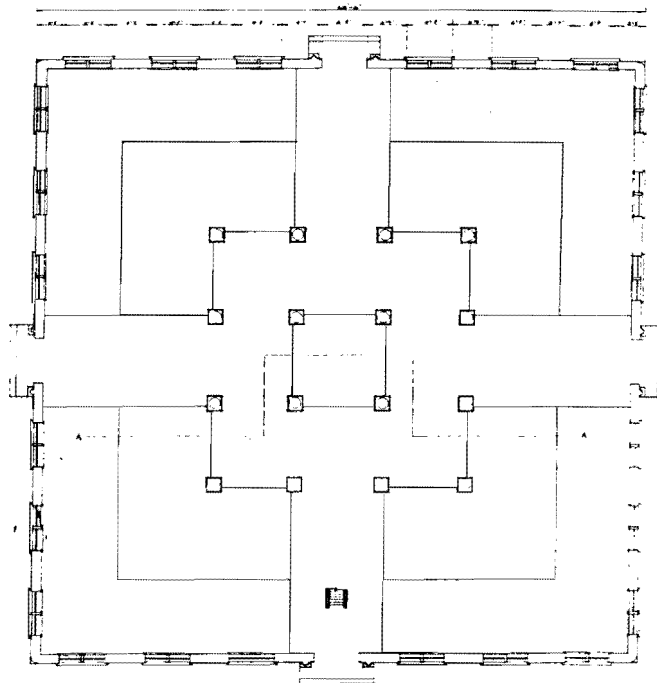


Fig. 4 Floor plan of Sharon Temple, like early Quaker meeting houses, square in form.

symbolism in its design to represent David Willson's fascination with ancient Israel. Willson's interest in Jewish tradition may be seen in the design of the altar, built like an ark to contain the Ten Commandments. Like a Sephardic Jewish synagogue, which Willson may have seen while he lived in New York City, the temple has seating around the perimeter and twelve columns located near the centre. In Willson's temple, these twelve columns represented the twelve apostles and were supplemented by an additional four--representing faith, hope, love, and charity--around the altar/ark. In a synagogue, the twelve columns represented the twelve tribes of Israel.¹³

The temple also has strong apocalyptic overtones. Early visitors recorded seeing a setting sun and the word, "Armageddon," painted on two sides.¹⁴ Like the new Jerusalem described in *Revelation* 21, the temple has an entrance on its north, south, east, and west sides and walls "like unto clear glass" because of their many tall windows.

David Willson designed the temple, drawing on both Quaker tradition and his own theological interests. Ebenezer Doan gave form to Willson's design. Doan's knowledge of large construction projects, learned from his older brother, Jonathan, would have served him well in organizing and supervising the building of the temple over a seven-year period. There is evidence to suggest, however, that Ebenezer and his brother, John, also had a role to play in designing the temple and did not only carry out Willson's plans. This evidence comes in the form of reeded quarter columns which may be found on all corners of the temple and on the corners of the altar inside. These are among the temple's most unusual features and come from cabinetmaking traditions of Delaware River Valley craftsmen of the second half of the eighteenth century. They are closely related to the quarter columns used on desks and a chest of drawers known to have been made by John Doan who had been trained following Delaware River Valley tradition (Fig. 5).¹⁵ These design elements would have been unfamiliar to David Willson who had been born in the Hudson River Valley of New York.

A second meeting house, built by the Children of Peace between 1834 and 1842 and demolished in 1914 (Fig. 6), was the last building the sect erected for worship.¹⁶ It replaced the smaller 1819 meeting house for Sunday worship and, in its design, moved farther away from Quaker practice than either the first meeting house or the

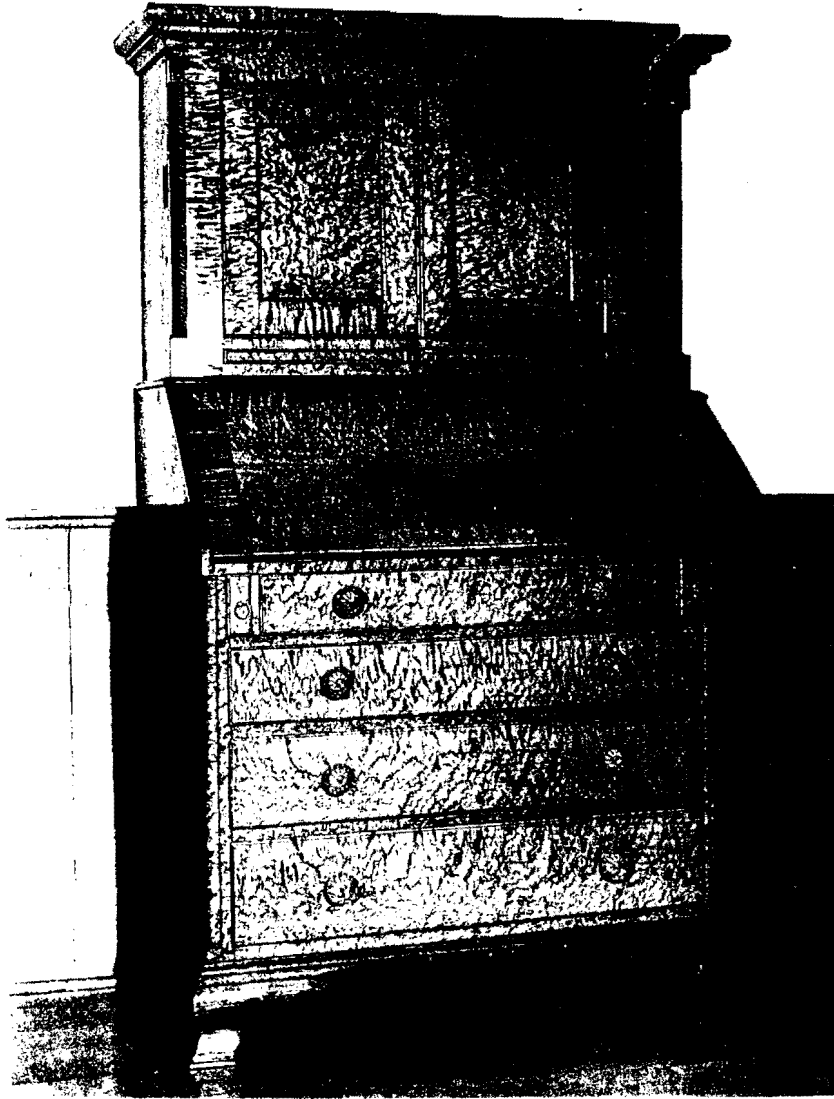


Fig. 5 Desk and bookcase made by John Doan, with quarter columns at the front corners. These details are based on Delaware Valley cabinetmaking tradition and are similar to those at the corners of the Sharon Temple.

temple. Architecturally, it was a greatly expanded version of the study which had been built for David Willson in 1829, a rectangular structure with gable roof, surrounded by an arcade of columns and arches. The second meeting house departed from the plainness and austerity which had characterized the exterior of the 1819 meeting house and the temple itself. More significantly, its interior dimensions, one hundred feet by fifty feet, were closer to those of a church than to a meeting house of Quaker derivation. If buildings for worship are indeed three-dimensional embodiments of the beliefs of their users, then the 1842 meeting house symbolized major changes within the community of the Children of Peace. Other evidence of

these changes may be found in the turmoil surrounding the participation of numerous members of the sect in the Rebellion of 1837; the resignation of Samuel Hughes, one of the sect's principal ministers, who left to join the Hicksite Quakers in 1838; the resignation of master builder, Ebenezer Doan, in 1840; and the adoption of the name, "Sharon," to replace the village's earlier name, "Hope," in 1841.¹⁷ The large, ornate rectangular meeting house completed in 1842 was thought by some members of the Children of Peace to be unnecessary and too big. Its forty-by-forty-foot predecessor had allowed for more intimate gatherings for Sunday worship. The 1842 meeting house, in contrast, was over three times larger. Its interior, twice as long as it was wide, did not reflect or promote the same sense of unity and equality that the square worship spaces of the 1819 meeting house, the temple, or the old Quaker meeting houses had done. Structurally, it was not as sound as the Temple. Recent archaeological investigations have shown that the second meeting house was built without a stone foundation, its wooden sills laid directly on the ground. The lack of care taken in its construction, in contrast with the fine workmanship of the Temple, may also be an indication that all was not well among the Children of Peace.

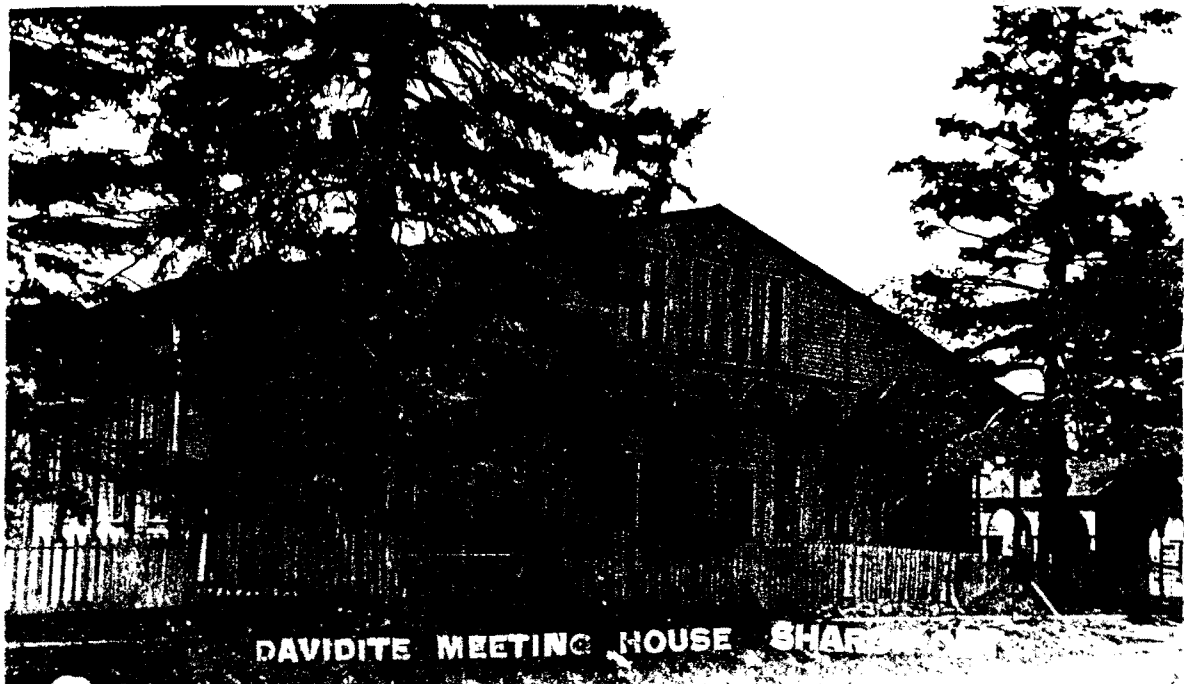


Fig. 6 Second meeting house of the Children of Peace, built 1834-1842. Its rectangular worship space may have reflected new directions among the sect, farther away from its Quaker roots.

In 1851, census records refer to Ebenezer Doan as being, once again, a Quaker; although other members of his family continued to be listed as members of the Children of Peace. The reasons for his break with the sect are not recorded. Doan's statement addressed "To the monthly meeting of the Children of Peace to be held on the 25th day of April 1840" spoke only of

...Haveing spent many years with you in the faithfull attendance of worship, and a constant support of the Institution amongst you, untill about two or three years past, when my performances therein began to grow burthensome to me, and from little to more my uneasyness hath increased unto this Day....

"Burthensome" and "uneasyness" indicate that Doan did not feel comfortable with the new order reflected in the large new meeting house then under construction.

Ebenezer Doan's own house, built in 1819 (Fig. 7) and now preserved on the grounds of Sharon Temple Museum, indicates that Doan was, at heart, a traditionalist. Its balanced three-bay facade suggests the look of Delaware Valley houses built sixty years earlier. Its squarish shape and three-room ground floor plan go back many years to the design practices of Welsh and northern English Quakers who first settled in Pennsylvania.¹⁸ Its kitchen with open beamed ceiling and unpainted board walls suggests the interior of a house built many years before. If the design, plan, and construction of his own home are indicators of Doan's outlook and character, he was certainly a conservative man, still deeply rooted in the traditions of his Pennsylvania forebears.¹⁹ Within his sense of tradition was room for great innovation: the Sharon Temple alone is sufficient proof of that. But hand in hand with innovation was tradition. When the balance shifted and the buildings of the Children of Peace indicated by their design that the sect was moving farther away from its Quaker roots, Ebenezer Doan may have decided it was time to go back to the Society of Friends.



Fig. 7 Ebenezer Doan house, built 1819, a conservative design inside and out, reflecting Delaware Valley tradition.

*This article is based on research for the author's Ph.D. dissertation on the material culture of the Children of Peace in the History of American Civilization Program, University of Delaware and the H. F. du Pont Winterthur Museum. John McIntyre is a teaching master at Seneca College, Toronto, and a former curator of Sharon Temple Museum.

Notes:

¹ An excellent scholarly account of the origins of the Children of Peace may be found in Albert Schrauwers, "The Politics of Schism: The Separation of the Children of Peace," *Ontario History*, vol. 80, no. 1 (March 1988): 31-52.

² David Willson, *A Collection of Items of the Life of David Willson* (Newmarket: G.S. Porter, 1852), 8; and postscript signed by Ebenezer Doan and others to David Willson, *A Friend to Britain* (Toronto: 1835), 314.

³ The temple was first used for worship on 29 October 1831. The altar was not completed and installed, however, until 28 September 1832. (See ms 986.3.2, Sharon Temple Museum Archives).

⁴ Genealogical data regarding the Doan (or Doane) family are derived from Alfred Alder Doane, comp., *The Doane Family and Their Descendants* (1902; rpt. Boston, 1960).

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- ⁵ Information regarding the work of Jonathan Doan may be found in miscellaneous accounts and statements, 1570AM-3200AM, New Jersey State Archives; Minutes of the Board of Trustees of the College of New Jersey; First Presbyterian Church records, Geneva, N.Y.; Charles Wells Hayes, *The Diocese of Western New York: History and Recollections* (Rochester, 1906), 28-30; and *Trenton Federalist*, 28 December 1818.
- ⁶ Land records, Solebury Township, Bucks County, Pennsylvania, and Abstract Index of Deeds, East Gwillimbury Township, York County, Ontario.
- ⁷ Minutes of the Yonge Street Monthly Meeting of Friends, 1807-1811 (microfilm, Ontario Archives), 38-42.
- ⁸ Elmer Starr, quoted in Jean McFall, "Elmer Starr of Yonge Street," *York Pioneer* (1959): 42.
- ⁹ Minutes of the Yonge Street meeting indicate that the meeting house originally was planned to be slightly longer than it was wide. Following an epidemic, the size of the planned building was reduced to the present proportions.
- ¹⁰ This building was demolished in 1893. Its description here is based on an exterior photograph in the Sharon Temple Museum Archives and Emily McArthur, *History of the Children of Peace* (1898; rpt. Toronto: York Pioneer and Historical Society, 1967).
- ¹¹ Robert H. Wilson, *Philadelphia Quakers, 1681-1981* (Philadelphia: Philadelphia Yearly Meeting, 1981), 18.
- ¹² Mathias Hutchinson, quoted in Pat M. Ryan, ed., "Mathias Hutchinson's Notes on a Journey (1819-1820)," *Quaker History* 69 (1950), 41.
- ¹³ See Hugh Morrison, *Early American Architecture* (New York: Oxford, 1952), 79-81.
- ¹⁴ William Lyon Mackenzie, *Sketches of Canada and the United States* (London, 1833), 119.
- ¹⁵ See W. John McIntyre, "John and Ebenezer Doan, Builders and Furniture Craftsmen," *Canadian Collector* 14, no. 4 (July/August 1979):27-31.
- ¹⁶ This building was demolished in 1914. Its description here is based on photographs in the Sharon Temple Museum Archives and a sketch of the interior in the John Ross Robertson Collection, Metropolitan Toronto Reference Library.
- ¹⁷ See W. John McIntyre, "David Willson and Government, Politics and Society in Upper Canada," *York Pioneer* (1974), 2-15; Ebenezer Doan Papers, ms 47, in Sharon Temple Papers (microfilm, Ontario Archives); and Albert Schrauwers, *Awaiting the Millennium: the Children of Peace, East Gwillimbury, 1812-1837* (University of Toronto M.A. thesis, 1988), 171.
- ¹⁸ See Marry Harrison and Barbara Hutton, *Vernacular Houses in North Yorkshire and Cleveland* (Edinburgh: John Donald, 1984); and J. Geraint Jenkins, *Life and Tradition in Rural Wales* (London: Dent, 1976).
- ¹⁹ See W. John McIntyre, "Diffusion and Vision: A Case Study of the Ebenezer Doan House in Sharon, Ontario," *Material History Bulletin* 22 (Fall 1985): 11-20.

A Barn Raising: Architecture and the Living Community

Hugh Webster and Caroline Fritz Zavitz raised a barn on 21 June 1885 in the verge of the Coldstream meeting. Caroline wrote a letter to her family in western New York state after the big event. Their house was still a log structure, and the barn essential to their livelihood.

68 came to help; 20 girls assisted with the food. They arranged two tables in the woodhouse seating 16 each and an extension table in the dining room for 18. There were two sittings. The menu was as follows:

- two tin kettles of tea (in rags) and a wash boiler of hot water
- 18 loaves of baker's bread \$1.00
- 12 Qt. pail of sponge (light)
- Biscuits with currents and raisins.
- Mother cooked ham and 15 lbs beef
- 20 cream pies with icing
- 10 cocoanut cakes
- 4 receipts of white mountain cake
- 5 gal. can of cookies
- 2 1/2 two quart cans raspberries
- cucumber pickles

Some pies left I sent around to the neighbourhood. I burrowed dishes from father's (Isaac Zavitz) George's (G.O. Zavitz), McGilnay's, Ida (Ida Haight Zavitz), Aunt Susan (Daniel Zavitz' wife), James' Store. Mercy and Amelia (her sister-in-laws, still unmarried at home) also Anna Zavitz, two days and mother. We did what "they say" was never heard tell of before -- got dinner for a raising. Took two days as it rained the first - the second day 75 men.

Carrie Zavitz was the mother of Vincent, known to many readers. Hugh Webster Zavitz brought his bride home to a log cabin on the farm next to his brother, Jonah Daniel Zavitz on the 10th concession of Lobo Township.

Quaker Settlers in Uxbridge

Allan McGillivray, curator of the Uxbridge-Scott Museum, has prepared the following list of early Quaker land owners in Uxbridge Township. It should be noted, however, that not all the Quakers who bought land in the area actually settled there; names followed with an asterick appeared to have established farms elsewhere. Most of the actual settlers were in the north-east of the township, with most of the absent owners in the south-west. This information was collected as part of the Uxbridge Museum's expansion of their Quaker display.

Name	Lot	Conc.	Patented	Origin	Comments
Armitage, Amos *	29	5	1805		
Bostwick, Nathan *	1	1	1804	Vt.	on Yonge St.
Brooke, Benjamin *	36	6	1805		in Newmarket
Chapman, Charles	31	3	1806	Pa.	settler
Chapman, Isaiah	23	4	1805		son of Charles
Chapman, Stephen *	27	5	1805	Pa.	son of Charles, lived on Yonge Street
Cohoe, Andrew	26	6	1805		moved to Pelham, 1816
Collins, Elijah	21	5	1805	Pa.	May have been the first settler
Collins, Joseph Sr.	34	5	1805	Pa.	settler
Dennis, Joel *	15	1			
Evans, John *	7	2	1805	Pa.	
Gamble, Moses *	11	1			
Gold, Jonathan	32	6		Pa.	settler
Gold, William	31	5		Pa.	Settler, later moved to Whitchurch
Haines, Samuel	35	3	1806	Pa.	settler, moved to E. Gwill.
Hambleton, Moses	19	2		Pa.	
Hazard, Thomas *	5	1		Vt.	on Yonge St. Returned to Vt in 1815/6.
Hilborn, Amos	34	6		Pa.	son of Thos.
Hilborn, Thomas	34	6		Pa.	settler, "patriarch" of the settlement, aged 60 when he arrived
Hoag, Russell*	1	3	1805		

Name	Lot	Conc.	Patented	Origin	Comments
Hughes, Amos *	37	5	1805	Pa.	living in King, son of Job
Hughes, James	22	5	1805	Pa.	later went to Pickering, no relation Job Hughes
Hughes, Job *	35	6		Pa.	Minister, died 1808, lived on Yonge Street
James, Ezekial Jr.	32	5		Pa.	father on Yonge St.
Kester, Benjamin *	32	3	1806		King, died around 1813
Lundy, Enos *	22	4			
Lundy, Israel *	26	5			
Lundy, Jeremiah *	21	3			
Millard, Timothy *	6	2	1805	Pa.	In Newmarket, although some Millards did eventually settle here
Moore, Andrew	30	4	1806		
Penrose, Isaac *	32	4			
Playter, Hannah *	28	7	1806		
Roberts, Ezekial	23	6			settler, moved to Ohio in 1817
Schooley, Levi *	20	2	1806		
Siddens, Samual					in Whitchurch in 1837
Teats, Jesse	28	3	1806		came with Jon. Gold
Webb, George	23	5	1805	Pa.	settler
Webb, Job	35	5	1805	Pa.	"
Willson, Robert	29	6	1805		settler, moved 1827
Winn, Jacob *	2	1	1804	Vt.	on Yonge St.
Winn, Joshua *	4	1	1804	Vt.	on Yonge St.

Canadian Quaker Biography

**Elizabeth Rous Comstock, Quaker Minister
1815 - 1891**

by Catherine Knowles

Elizabeth Comstock was born in Maidenhead, Berkshire in 1815, the second child of Mary (Kekwick) and William Rous. It is quite probable that she was named for Elizabeth Gurney Fry, since that remarkable woman had been a benefactor to her parents and, indirectly, had brought them together.

As a young man earnestly seeking the true religion, William Rous was persuaded by a Friend to join him in seeking employ in the Fry household in the hope that he, too, might find the peace he sought in the Society of Friends. This came about to William's great satisfaction and joy. In the troublesome war times of 1812-13, William and several other young men of his meeting were imprisoned for refusing to join the militia. They were released after six months but not before William met Mary Kekwick on visits to her brother Daniel, also held in the same jail. She agreed to become his wife and they were married in 1813. In an unpublished letter, Elizabeth Comstock relates that "Elizabeth Fry gave them the wedding dinner." She did more than that; enlisting the help of her brother, Samuel Gurney, she set them up in a little general store in Maidenhead.

Elizabeth Fry also had a direct influence on her namesake when the latter was only eight years old: Elizabeth Comstock relates how her mother took her to London Yearly Meeting in 1824, where she heard Mrs. Fry speak of "the prisoners, the suffering and the outcast. I was too young to understand one half of what she said, yet good seed was sown there and there, which led to active labour in after years . . . my childish heart was lifted in the prayer that I might grow as good as she was, and work in the same way."

Elizabeth attended the Friends' School at Croyden, returning there as a teacher for three years before she went to Ackworth in 1842 to be in charge of the senior students. Her letters reveal that she must have been an excellent teacher since she wrote so feelingly of the responsibility of leading young lives in the path of

righteousness and of being sensitive to their needs in and out of the classroom.

On her marriage to Leslie Cerrighet in 1847, Elizabeth joined him in his work of market gardener in Essex. Their happiness was short lived since he died two years later. In order to support her infant daughter Caroline and herself, Elizabeth moved to Derbyshire for four years before deciding to emigrate to Canada. It is not known what prompted such a momentous decision, but she arrived safely in Belleville, Canada West, in September, 1854, accompanied by her child and her youngest sister, Lucy Ann.

She was a wonderful immigrant! From the moment of her arrival she loved the landscape around her and was deeply touched by the friendliness she met on all sides, especially from Quaker Friends who knew of her coming. William Mullet and his wife took them into their home and introduced them to the Huntingdon Particular Meeting (under West Lake Monthly Meeting [Orthodox]) of ninety to one hundred members. It was not long before this meeting recognized her abilities and recorded her as a minister. With great dispatch, Elizabeth and her sister opened a store in their small house and within eight weeks of their arrival she was able to devote more of her time to Quaker concerns.

Kind Friends drove her to Monthly and Quarterly Meetings in Picton, Kingston, and even to Leeds, 110 miles away. Whether by sleigh in winter, or chaise at other times, Elizabeth revelled in her new experiences and transmitted it all with great enthusiasm in letters to her family. In fact, Arthur Dorland quotes at length from her descriptions of Huntingdon community and Meeting in The Quakers in Canada (1968) and remarks that she threw "considerable light" on them both. In a letter of January, 1855, she writes "At this present time, I know more of confidence in my Heavenly Father's love, more of the tranquility and peace that the world cannot give, than at any former period in my life. . . I feel . . . that my whole soul and spirit are more devoted and dedicated to the service of my God than heretofore." It is not therefore, surprising to find that she decided to give up her remunerative business at the end of 1857 because "I feel I have a call for other work than shop-keeping . . . I want to hold myself at liberty for that work, in attending to which I find true peace of mind."

The work, however, was not to be continued in Canada, but in the United States. In 1858, Elizabeth married John Comstock, a

farmer from Rollin, Michigan, and took up another phase of her life's work which was to be very different from that in Prince Edward County. Elizabeth settled into the life of a farm wife as smoothly as she had started off in Belleville. Now she had a large household (including some step-children) to oversee, in addition to an "open door" policy for their house; any traveller was free at any time to stay with them, day or night. As Elizabeth commented ruefully at times, it was hard to write letters with so many interruptions.

She was soon not only involved in helping to build up the small Rollin Meeting, but working with her husband and a network of Quakers who helped fugitive slaves escape to Canada via the Underground Railway. The outbreak of the Civil War in 1861 added immeasurably to the work of the Society of Friends. Now in addition to the need for regular visiting of families and in institutions, was added journeys to overcrowded, unsanitary military hospitals where hard-pressed staffs had no time for any problems other than medical ones. Into these sad places, Elizabeth was on constant call to exercise her great gift of consolation by talking, praying and Bible-reading with the sick and dying men. She often made contact for them with families who did not know where to start looking for them.

She wrote in November, 1861, "I know that I have a *gift* to comfort the afflicted, and for this power I do thank God, and strive to exercise it whenever and wherever I can." That she was an extraordinary communicator in any situation is made apparent in a letter of 1863, in which Elizabeth tabulated that year's work: she had travelled 5,750 miles, been present at larger meetings with orphans, the blind, fallen women, coloured people, prison and almshouse inmates, in addition to those with wounded soldiers. She took her ministry seriously, and wished for the unity of Friends; there were 12 meetings with Hicksite Friends. There were 12 meetings with citizens of large cities, 2 with young men, 1 with mothers, 2 with Christian ladies, plus other meetings in schools. A rough calculation leads me to the conclusion that the Comstock farm could not have seen her, on average, for more than 5 days a month.

As the war progressed, some of the hospitals visited by Elizabeth and other valiant ladies were in the front line of battle. They were often in great danger both from bullets, and from the volatility of a war where victors could quickly become losers, and losers victors, until it was hard to know friend from foe. Even a

pass from Secretary of War, William Stanton, could not always protect them, as Elizabeth, with Mary Bradford and Elizabeth Sharpless discovered when they were at the front lines in Winchester, Va., in December of 1864. This horrific 24 hour journey in search of a hospital of sick and neglected soldiers was a nightmare. They endured much hostility from various sections of the military, travelled by train and assorted carts, as well as trudging and climbing on foot in the dark before their objective was reached. It was a remarkable tribute to these women that they overcame every obstacle even though they were cold, frightened and bone weary.

This experience, added to other strenuous duties, brought on several physical breakdowns. Elizabeth was hospitalized at times, put on forced rest at others, and on 2 occasions, was ordered to take trips to England for a complete change - in 1868 and 1883. It is extraordinary that there were not more of these illnesses, but she always pulled through, looking toward the next challenge.

There were some happier highlights in these grim times, the main one being Elizabeth's interview with Abraham Lincoln in October, 1864. She was a devoted admirer of the president and in the space of 20 minutes she told him of her work amongst the coloured and other destitute persons; of the military hospitals; assured him of the sympathy of the Society of Friends; and that they were all aware of the heavy load that he carried. Then, "a season of prayer followed" in which the president knelt beside her. He was obviously very moved by the meeting, and to her great satisfaction, later sent a message to say he was "comforted and strengthened by my visit." Lincoln's death the next year was a dreadful blow.

The last major work of Elizabeth's life was her labour among the Freedmen of Kansas from 1879-83. Postwar tensions in the conquered South between former masters and slaves had now become unendurable to thousands of the latter. This fear and distrust led to extensive emigration to the North, especially to Kansas as the nearest free state. They arrived in so destitute a condition that Elizabeth felt compelled to go to Topeka to help in the emergency. Governor St. John gave her all possible help and gifts were solicited from all parts of the northern states, and from England. Aid came swiftly but distribution and administration efforts meant steady, never-ending work. With her daughter and other Quakers, notably Laura S. Haviland, the task was taken in hand, but it was soon

evident that other states must help to bear the burden. Kansas was over-saturated with these distraught refugees needing clothes, shelter, employment and education. Elizabeth went to Chicago and was able to persuade the state of Illinois to take 50,000 people, but the need still remained.

Governor St. John paid high tribute to both Elizabeth and Laura Haviland in a speech reported in Inter Ocean, December, 1880, when he referred to them as having been "faithful, honest, earnest and prayerful, stinting themselves in order to do more for the oppressed people. God never made two nobler, grander women."

Despite many concerned Friends' combined efforts, Elizabeth and her daughter returned to Kansas in 1881 for another round of intensive labour in response to another desperate appeal. The work included many lectures about the plight of the former slaves. Once more Elizabeth went to Washington to see a president, this time, James Garfield. She sought his support for the Freedman's cause and he promised to do what he could in the coming months. Within 2 weeks, before he had time to fulfil his promise, he was shot and died.

Elizabeth herself collapsed from overwork 6 months later, necessitating a second voyage to Great Britain to regain her health. She returned in February of 1884, much restored, only to face her husband's death that August, following a serious accident. Stricken, but bearing the blow with her usual fortitude, Elizabeth and her daughter decided to leave the farm and eventually found a pleasant house in Union Springs, New York. Although she never recovered her former vigour, Elizabeth still travelled to all the meetings she could reach, continued her lectures on the need for temperance (a major concern), and always kept up her voluminous correspondence.

Despite a trip to Florida for physical renewal in 1890, Elizabeth felt herself to be failing and wrote her sisters that, should she "slip away", they were to "rejoice with me in my laying aside this encumbering body" She died on August 3rd, 1891. Among the many tributes paid to Elizabeth Comstock was a reference in The Christian, which called her "the Elizabeth Fry of America." Although Elizabeth Comstock would certainly have humbly repudiated this comparison to a woman she referred to as "that eminent servant of the Lord", it would seem to posterity the child's prayer of 1824 had been answered.

Bibliography:

Dorland, Arthur, The Quakers in Canada (Toronto, Ryerson Press, 1968)

Hare, C., ed., The Life and Letters of Elizabeth L. Comstock (London, Headley Brothers, 1895)

Catherine Knowles, a former librarian and CHFA member, lives in Toronto. A collateral descendent of Elizabeth Comstock, we are grateful for her introduction to a prominent woman Friend and minister.



**William Allan:
"From the Auction Block of Slavery to the Rostrum of
Quaker Ministry"**

This account is based on a pamphlet prepared by Jesse M. Walton in 1938. Walton remembers William Allan visiting his childhood home and hearing him speak at Yonge Street meetinghouse prior to the separation of 1881. He saw this former slave's emergence from bondage, both physical and intellectual, as wonderful and indicative of what can happen if one rises to the challenge. He wrote the pamphlet to honour William Allan's memory.

Born in slavery, of mixed parentage, Allan was sold three times on the auction block. Finally, at age 29, after being freed by his last owner's will, he assisted slaves to freedom via the underground railroad, driving them in a wagon. He went to school with young children to learn to read. He was large in stature, over

six feet tall and weighing more than two hundred and fifty pounds, but the children always seemed drawn to this gentle giant.

He learned quickly and soon became an excellent speaker. Meeting Quakers in the antebellum period, he found them again when he came to Canada after the civil war. His preaching began attracting many, and he encouraged fine young men to enter the ministry; he was later called "the travelling theological seminary of the Society of Friends." Harry Parry, of Wooler, and Walter J. Armitage (whose daughter, Verla Armitage Haight sent us this pamphlet) were among the youth who travelled and studied in the ministry with William Allan.

Working for Home Missions, or its preceding body in Canada Yearly Meeting [Orthodox], William Allan preached in services at most of the communities where later Friends' Churches evolved: Mariposa, Uxbridge, Newmarket, Bloomfield, Wellington, Moscow, Pitmouth, Colbrook, Sunbury and Thirteen Island Lake. He served as pastor at Pelham. The Yearly Meeting purchased a tent for evangelistic services, done by Allan on an interim basis and with little financial support. Yet William always had enough and believed he would be provided for. His small purse was opened when needed, he did not count his "shekels." At his death, as a sign of affection, he willed ten dollars to buy a clock for the Newmarket Friends Meetinghouse where he had been pastor.

William Allan was admired, respected, and loved. His death in 1898 followed a year's illness and decline. He encouraged Walter Armitage to continue work in the ministry. Many accounts of his quaint stories are told. But only once did he speak of slavery in a public meeting when he was asked to lecture about his earlier life. Afterwards, he asked them not to speak of it again, purposively putting it behind. He never had a family, but made the Society of Friends his home. He was cared for by the Colquhoun family near Staffa in Perth County and was buried in the meeting cemetery there. He had few possessions, and met his needs simply. His legacy was far more than he could know, but he had faith in the work he was led to do. His full years ended on May 21, 1898, and with them, a special chapter in Canadian Quaker history. It seems right to remember him, as news reaches us of the crumbling of Apartheid in South Africa, that others might rise to the challenge even as William Allan did.

News and Notes

Norwich Quaker Days, A report on the Activities: In the description of the Norwich Quaker Days (Nov. 3, 4, and 5, 1989) which Deborah Haight has written (see following item), we sense her own sadness as she participated in the events which brought together the "past" in the form of Quaker history in the Norwich area, and some aspects of the contemporary life of Canadian Friends as they met for the Annual Meeting of the Canadian Friends Historical Association; this was especially evident in the Meeting for Worship held in the "Museum" Meeting House with Friends of today who hold Quakerism as a living faith. In this we experienced the movement of "history" - history past and history still in the making. We became aware of the roots of a once large and lively Friends Meeting which was weakened by religious separations in the past. What we saw at this event was a Meeting House abandoned by Friends, sites of previous Meeting Houses and old burial grounds. In spite of the claim in the Constitution of the Canadian Friends Historical Association that "the past is the prologue," we had to realize that the "prologue" does not necessarily mean continuation of a Friends community, at least in a particular historic place. In fact, Quaker Days became an epilogue to a long history of Quakerism in the Norwich district. - **Kathleen Hertzberg.**

Housing a Heritage: Do bricks and mortar a Meeting make? On November 3, 1889, and again on November 5, 1989, the answer appeared to be "yes" in Norwich, Ontario. In late fall 1988, some volunteers at the Norwich Museum discovered that the Norwich Friends Meeting House was built in 1889. In 1970, this building had been officially accepted by the Norwich and District Historical Society as a museum. Always looking for a means of attracting the public, someone suggested making 1989 a year of centenary celebrations. Another bit of information was discovered: the new building had been needed because of a separation among Friends, and a split in the Norwich Meeting. With sensitivity to possible distress that might be caused by opening old, albeit ancestral wounds, the decision was made to celebrate only the hundredth birthday of the museum building and to avoid drawing attention to Meeting history - not really possible. It was also decided to extend (for the second time) an invitation to the Canadian Friends Historical Association to hold its 1989 annual meeting at the museum. The invitation was duly extended by the then immediate past-president of the NDHS,

Donald MacPherson, who was present at the 1988 annual meeting in Hamilton, along with his mother, Anna, and her sister, Deborah Haight. My nephew Donald also recommended that his aunt should be involved in planning the centenary event because so few current members of the NDHS have background knowledge of Friends. Still not free of that involvement, I, the aunt, am now responding to the request from the editors of the CFHA Journal for an overview of the whole event. Shall I report experiencing the anguish of history as I relived 1889 with reels of Meeting Minutes in the archives, and turned the tender 100 year old pages of the Norwich Gazette? Or shall I give a glowing account of three "Quaker Days" celebrations which brought well over 500 people into the museum and archives, followed by another 200 or so as the display remained in place till it blended in with the happy celebration of the Christmas season on closing day, Dec. 10? For months it seemed as if zeal for promotion of a museum attraction was turning into exploitation of peculiarities of a by-gone people in quaint bonnets as more and more photographs, garments and memorabilia came out of attics and archives. There almost seemed a resurrection from the grave as bus tours were planned to visit 5 Friends' cemeteries in the area and the sites of 7 former Meeting Houses and to pass fine old Friends' homes. Despite there being scores of descendants of the Friends families who were pioneers in Norwich Township from 1810 on, there are perhaps a mere dozen who are aware that there are Friends in the world today - or were aware, I should say, until November 3, 4, & 5, 1989. On Nov. 5, a meeting for worship was experienced in the same room as first on November 3, 1889. To their surprise, local non-Friends were taking part in a Friends Meeting (most for their first time) along with real, live, present-day "Quakers" from Sparta, Coldstream, London, Sarnia, Niagara Falls, Dunnville, Toronto, Pickering, Newmarket, Brechin, Hamilton, Rockwood, Kitchener, Waterloo, Ottawa, Kars, as well as the few Beaconsfield and Norwich Friends whom they meet in the Historical Society. A still different crowd of Oxford and adjoining county citizens gathered on Sunday afternoon to witness the unveiling of a heritage designation plaque by the Township of Norwich Local Architectural Conservation Advisory Committee. They heard Canadian Yearly Meeting Archivist Jane Zavitz speak on the architectural significance of the building. They heard, too, of Friends' traditional stewardship of material things, even to the re-cycling of use of buildings; their careful avoidance of revering places of worship; their openness, on the other hand, to gathering in the spirit when and where hearts are dedicated.

- Deborah E. Haight

New York Yearly Meeting Tercentenary: The 300th anniversary of the founding of the New York Yearly Meeting (in 1995) will be celebrated with a special 300 page scholarly history being prepared by Hugh Barbour, Chris Densmore and Elizabeth Moger. The book, at 300 pages (a page per year), cannot be exhaustive, but will certainly provide a framework for further Quaker studies in the area. To be included in the volume are many issues of Canadian interest, such as the migration into western New York and Upper Canada, David Willson, the affiliation of New York Conservative Friends with Canada Yearly Meeting, etc.

Heritage Showcase 1990: On Saturday February 17, the Ontario Historical Society is presenting a **Heritage Showcase** in 15 communities across the province to mark the start of Heritage Week. Each Heritage Showcase will profile a number of non-profit organizations, including our own Quaker Historical Association. The CFHA display can be seen at Yorkdale Mall, Saturday Feb. 17 only.

1990 Conference of Quaker Historians and Archivists: The 1990 Conference is being held June 22-24 at George Fox College, Newberg, Oregon. The Conference of Quaker Historians and Archivists will be in session at the same time as the Friends Association for Higher Education, and is being held in conjunction with the one-hundredth anniversary of Friends education in the Pacific Northwest at George Fox College. Attenders are invited to contact Thomas Hamm, Dept. of History, Earlham College, Richmond, IN, USA 47374 for further information.

Letters from a Quaker Settler in Ontario, 1811-1839: A recent issue of Ontario History (Vol. LXXXI, No. 1, March 1989) contains an article based on a dozen letters written back to England by a northern English Quaker who emigrated to Upper Canada around 1810. He was Thomas Priestman (1770-1847), a younger son of an old Quaker farming family from Hesketh Newmarket in Cumberland, England, who emigrated with his young family in 1806 and settled in Wainfleet in the Niagara Peninsula in 1811. The letters give a vivid picture of pioneer life in the early 19th century and also shed light on the history of the Quaker community in Pelham Monthly Meeting. The author of the article, Angus Winchester, is a Friend and is descended from one of Thomas Priestman's sisters. He wonders whether any of Thomas Priestman's descendants are still in Canada

and would be delighted to hear from them. Angus Winchester's address is 2 Grasmere Road, Lancaster, England, LA1 3HE.

Gifts and Acquisitions to the Dorland Collection: The following items have been deposited in the Dorland Friends Historical Research Collection at Pickering College:

Books:

The Centenary Souvenir Number of Norwich 1810-1910, (Council of North Norwich, Norwich Gazette, 1910). A photocopy donated by Kyle Jolliffe of a family memento, with notations made by his grandmother.

South of Sodom, a History of South Norwich, Juanita DeRoo, (South Norwich Historical Society, 1983), 414 pp.

Of Other Times, John Eacott (Norwich and District Historical Society, Norwich, 1940), 84 pp., illus. A collection of pictures and thoughts from the past showing rural life in the Township of Norwich 1840-1940.

John Huntley, Immigrant of Boston and Roxbury Mass. and Lyme Conn. 1647-1977 and some of his Descendants Book I, Virgil W. Huntley (Taylor Pub. Co., Dallas, Texas, 1989). A genealogy of an American Quaker family with Canadian ties - most notably, through Timothy Rogers, founder of the Yonge St. settlement. The gift of David A. and Joyce Huntley.

Fruit that Remains, Charles E. DeVol, (1988) 410 pp. The story of the Friends Mission to China and Taiwan sponsored by the Evangelical Friends Church, Eastern Region, Canton Ohio.

The Friends Meetinghouse - an Historical survey of the places of worship of the Society of Friends (Quakers) from the days of their founder George Fox, in the 17th century to the present day, Lidbetter, Hubert, (William Sessions Ltd., York, 1979), 84 pp., plates, drawings, photographs.

Roots of Happiness and other Poems, Winifred Rawlins, (Wimsie Press, Moyler, Pa., 1977) 36 pp.

Quaker Hill, A Sociological Study, Warren H. Wilson, (Akin Hall, New York, 1907), 168 pp. A history of the Oblong Monthly Meeting in New York.

Society of Friends Cemetery, Conc. 2 Lot 5, Pickering Township - a genealogical reference listing, (Whitby-Oshawa Branch of the Ontario Genealogical Society, Whitby, 1988).

Manuscripts:

Monthly Meetings in America, an Index, Thomas C. Hill. 135 pp. Manuscript listing each Monthly Meeting in North America, its location, and the meetings to which it was affiliated. A work

in progress, donated by Thomas Hill, Clerk of the Wilmington College Archives Committee.

"Jeremiah Lapp Journal 1875-1910", a photocopy donated by Caroline Olynyk of Aurora, Ohio. Excerpts of this Gurneyite Minister's journal entries as he journeyed through Canada will be in the next issue.

A series of articles written for Norwich Quaker Days which appeared in the Norwich Gazette, by W.G. Carder.

Pictures:

"East Farnham Friends Meetinghouse" at Allans Corners, East Farnham Township, Quebec. A watercolour, c. 1951, by Richard Cotton. Gift of Margaret Cotton.

"William Penn's Treaty with the Indians, 1682", a lithograph published by Ed. Weber and Co., 1842, donated by Mary Parks. This lithograph has been passed through seven generations, from Mary Widdifield Willson, the original owner, to the present.

Genealogical Index of Pelham Monthly Meeting: Work is progressing quickly on the genealogical index to the Pelham Monthly Meeting records; a sample page of the new format is attached. Production of this volume has been slowed somewhat by the poor quality of the original card index. Rather than just transcribe the card index, as was done with the Yonge Street Monthly Meeting Index, all of the Pelham records are being re-entered directly into the computer. By working in this way, we will eventually be able to produce a genealogical index covering all of Canada Yearly Meeting, and not just of its constituent Monthly Meetings.

Serinette: Tickets to Serinette, a new Canadian Opera by Harry Somers and James Reaney being performed at the 1990 Music at Sharon Festival, are now available. Serinette is the story of the Jarvis family of York, one of whose members is torn between his pacifist views (under the influence of the Children of Peace) and his family loyalties in the heady days of the Rebellion of 1837. Performances take place on weekends, July 7 to July 28 at the Sharon Temple. For more information, contact Music at Sharon, P.O. Box 331, Sharon, Ontario, L0G 1V0.

Name	Date	Mt	Cd	Book	Comments	Name	Date	Mt	Cd	Book	Comments
Abel, Daniel	2 Sep 1812	P	5	H 7 3		Armatage, Martha	7 May 1806	P	4	H 7 2	Elder, YongeSt
Abel, Martha	15 Sep 1817	P	1	H 7 1	of Daniel + Annus, Plhm.	Armitage, Amos	26 May 1804	P	5	Box 20	of Catawissa MM
					to Norwich MM	Armitage, Amos Jr	26 May 1804	P	5	Box 20	of Amos+Martha
Abel, Danie	14 Apr 1832	P	6	H 7 3	Clerk	Armitage, Hervey	26 May 1804	P	5	Box 20	of Amos+Martha
Abell, Daniel	1 Nov 1815	P	4	H 7 3		Armitage, Martha	26 May 1804	P	5	Box 20	wife of Amos
Abell, Annis	6 Mar 1816	P	5	H 7 3	of Annis	Armitage, Seba	26 May 1804	P	5	Box 20	of Amos+Martha
Abell, Benj.	6 Mar 1816	P	5	H 7 3	of Annis	Armitage, Seth	26 May 1804	P	5	Box 20	of Amos+Martha
Abell, Jabez	6 Mar 1816	P	5	H 7 3	of Annis	Armitage, Amos	6 Feb 1805	P	5	H 7 2	of Catawissa MM
Abell, Julia	6 Mar 1816	P	5	H 7 3	of Annis	Armitage, Amos Jr	6 Feb 1805	P	5	H 7 2	of Amos+Martha
Abell, Lucy	6 Mar 1816	P	5	H 7 3	of Annis	Armitage, Harvey	6 Feb 1805	P	5	H 7 2	of Amos+Martha
Abell, Daniel	1 Apr 1818	P	4	H 7 3	Overseer, Plhm.	Armitage, Martha	6 Feb 1805	P	5	H 7 2	wife of Amos
Abell, Daniel	7 Apr 1819	P	4	H 7 3	Overseer, Plhm.	Armitage, Seba	6 Feb 1805	P	5	H 7 2	of Amos+Martha
Abell, Daniel	5 Apr 1820	P	4	H 7 3	Overseer, Plhm.	Armitage, Seth	6 Feb 1805	P	5	H 7 2	of Amos+Martha
Abell, Anna	11 Apr 1820	P	1	H 7 1	of Danl.+ Anas, Plhm.	Armitage, Amos	3 Apr 1805	P	4	H 7 2	Overseer, Recorder
					Overseer, Plhm.	Armitage, Martha	6 Nov 1805	P	4	H 7 2	Overseer, YongeSt
Abell, Daniel	4 Apr 1821	P	4	H 7 3	to Norwich MM + family	Arnold, Abigail	22 Nov 1810	P	5	Box 20	of Hopkins+Kath.
Abell, Annus	4 Apr 1827	P	6	H 7 3	of Cork MM, Ireland cleared	Arnold, Anna	22 Nov 1810	P	5	Box 20	of Hopkins+Kath.
Alleyen, John	5 Dec 1821	P	5	H 7 3		Arnold, Ezekel	22 Nov 1810	P	5	Box 20	of Hopkins+Kath.
Alleyen, John	5 Dec 1821	P	5	H 7 3		Arnold, Hopkins	22 Nov 1810	P	5	Box 20	of Farmington MMtg NY
Alleyen, Joseph	1 Oct 1823	P	2	H 7 3		Arnold, Johnathan	22 Nov 1810	P	5	Box 20	of Hopkins+Kath.
Smyth, Elizabeth	2 Oct 1823	P	2	H 7 1		Arnold, Katharine	22 Nov 1810	P	5	Box 20	wife of Hopkins
Alleyen, Joseph	2 Oct 1823	P	2	H 7 1		Arnold, Milinda	22 Nov 1810	P	5	Box 20	of Hopkins+Kath.
Smyth, Elizabeth	7 Nov 1824	P	1	H 7 1	of Jos.+ Eliz., Niagara	Arnold, Mineorva	22 Nov 1810	P	5	Box 20	of Hopkins+Kath.
Alleyen, Rebecca	7 Nov 1824	P	1	H 7 1	of Joseph+ Eliz., Rochester	Arnold, Nathan	22 Nov 1810	P	5	Box 20	of Hopkins+Kath.
Alleyen, Hannah	11 Jul 1826	P	1	H 7 1	complaint returned	Arnold, William	22 Nov 1810	P	5	Box 20	of Hopkins+Kath.
Alleyen, Joseph	4 Oct 1826	P	8	H 7 3	larceny	Arnold, Abigail	1 May 1811	P	5	H 7 3	of Hopkins+Kath.
Alleyen, Joseph	2 Apr 1828	P	9	H 7 3	of Joseph + Elizabeth, Eramosa	Arnold, Anna	1 May 1811	P	5	H 7 3	of Hopkins+Kath.
Alleyen, Rachel M.	12 Sep 1828	P	1	H 7 1	from Slaindrop MM, GB	Arnold, Ezekiel	1 May 1811	P	5	H 7 3	of Hopkins+Kath.
Applegarth, John	6 Apr 1814	P	8	H 7 3	of Great Britain	Arnold, Hopkins	1 May 1811	P	5	H 7 3	of Farmington MM, NY
Armatage, Amos	7 May 1806	P	4	H 7 2	Elder, YongeSt	Arnold, Jonathan	1 May 1811	P	5	H 7 3	of Hopkins+Kath.
						Arnold, Katherine	1 May 1811	P	5	H 7 3	wife of Hopkins
						Arnold, Malinela	1 May 1811	P	5	H 7 3	of Hopkins+Kath.
						Arnold, Minerva	1 May 1811	P	5	H 7 3	of Hopkins+Kath.
						Arnold, Nathan	1 May 1811	P	5	H 7 3	of Hopkins+Kath.
						Arnold, William	1 May 1811	P	5	H 7 3	of Hopkins+Kath.

**Minutes
of the Seventeenth Annual Meeting of
The Canadian Friends Historical Association,
held Saturday, 4th, 11th Month, 1989
at Norwich, Ontario.**

Present: Denise Batton, Mona Gillier, Jane Zavitz, Deborah Haight, Marie Avey, Barry Thomas, Anne Thomas, Myra Pollard, Bertha Pollard, Gerda von Bitter, David McFall, David Pollard, Bernice Ellis, Sylvia Edlund, Ann MacPherson, Fritz Herzberg, Frank Miles, Pat Miles, Joyce Clark, Gordon Carder, Stuart Starr, Kyle Jolliffe, Mildred Bruce, Douglas Bruce, Kathleen Hertzberg, Jadwiga Bennich, Sylvia Goland, Vera Carroll, May Murray, Helen Stover, Margaret Stone, Bill Butter, Mell Butter, Crawford Palmer.

Regrets: Dorothy Muma, Stanley Gardiner, Arthur Clayton, Anna Ewen, Albert Schrauwers, Elizabeth Moger, Carmen and Peter Brock.

The Meeting opened with a period of worship, remembering those who have passed away from us during the year - Amy C. Pollard, Norwich; Helen Wigham Pracht, Toronto; Myra Lishman Cronk, Pickering; Russell William Zavitz, Yarmouth.

Welcome: Kathleen Hertzberg welcomes everyone present and commented that this annual meeting was taking place as part of QUAKER DAYS of the Norwich and District Historical Society. Deborah Haight and Jane Zavitz explained the QUAKER DAYS Program for the weekend.

Business:

1. The Minutes of the 16th Annual Meeting held at Pickering College 5th November, 1988, were approved as circulated in NEWSLETTER No. 44 (Winter 1988).
2. Matters arising:
 - a) Quaker Tapestry: We are grateful to Hamilton Friends and Friends at Camp Neekaunis who assisted in the creation of the Canadian panel for the Quaker Tapestry. Details of the historical themes covered in the Canadian panel can be found in the Chairman's report.
 - b) Brochure reprinting: The brochure will be reprinted soon on a finer grade of paper.
 - c) Revisions to the constitution: A list of the proposed revisions will appear in the next edition of the NEWSLETTER.
 - d) Yonge Street Hicksite Burial Ground: Jane Zavitz reported on progress in the restoration of the burial ground by the LACAC committee of the municipality of Newmarket, to which the property has been transferred. The stones have been replaced after being removed for archeological work. It is hoped that the area will be used as a much-needed green space in an area that is being rapidly developed.
3. Chairman's Report: In presenting her report (the text of which follows the minutes), Kathleen Hertzberg reminded the meeting that it is ten years since Arthur Dorland, to whom we owe so much, died. His inspiration and immense contribution to our understanding of Quaker history in Canada, remains with us. The Chairman's report was received with gratitude.
4. The chairman's recommendation that the volume of rare maps of Canada donated by the Grand Rapids, Michigan, Public Library, be donated to the Thomas Fisher Rare Book Library of the University of Toronto, was approved.

5. Caroline Olynyk of Aurora, Ohio, USA, has donated a facsimile and a typescript copy of the Journal of Jeremiah Lapp, a minister among Conservative Friends in Canada. It covers the period 1875-1910. We greatly appreciate this gift. The facsimile and a typescript copy will be deposited in the Dorland Room.
6. Treasurer's report: The treasurer's Interim Financial Statement for the period Nov. 1, 1988-Oct. 25, 1989, was recieved, showing a balance in the bank on Oct. 25, 1989, of \$7,231.60. A financial statement to the end of Oct., 1989 will be submitted.
7. Appointment of Auditor: We appoint Stanley Gardiner as auditor. We empower the Executive to appoint an auditor, should Stanley Gardiner be unavailable to serve in this capacity.
8. Dorothy Muma has resigned as Treasurer. We record our deep appreciation to her for her long service as treasurer and also as recording secretary. A card of greetings and thanks from this meeting will be sent to her.
9. Membership Secretary's Report: We accept the report of Marguerite Johnson with thanks. We are encouraged by the 18 new members.
10. Newsletter: Jane Zavitz reported on the last two issues of the NEWSLETTER and called for volunteers to help in the production of the Newsletter. We approved the change in the the title of the NEWSLETTER to
Canadian Quaker History

Journal

Canadian Friends Historical Association

The first issue of the JOURNAL will follow the current numbering practice.

11. Contacts with other Heritage Groups: David McFall's report is appended. We thank him for continuing to represent the Association in contacts with other heritage groups which has proved to be a very useful way of keeping in touch.
12. Nominations: A slate of nominations was presented by Jane Zavitz. The slate, with several new appointments, was approved for the year 1989-1990, and is attached to these minutes. We are actively looking for someone to fill the position of treasurer, who might also combine the work of membership secretary.
13. Index of Canadian Yearly Meeting Records: This work is proceeding to the next stage of publication. The next volume will cover Pelham, Norwich, Lobo and Sparta.
14. Dorland Collection: Jane Zavitz also reported that 2 vols. of Besse's Sufferings have been presented by Peter Brock. A lithograph of Penn's Treaty with the Indians (1742) is to be reframed for conservation and hung in the Dorland Room. Quaker material is used as a resource for visiting students. A copy of Albert Schrauwers' thesis on the (Sharon Temple) Children of Peace has been donated. Jane also reported on a visit to Pelham Evangelical Friends Church which celebrated the 190th anniversary of Quakerism in the district Oct. 20-22, 1989.
15. Jane reported that geneological enquiries continue to be received. She hopes that Bill Britnell will again be able to assist in the research.
16. Oral Histories: Kyle Jolliffe reported that he continues to take oral histories, especially from older Friends. He has interviewed Reg and Margaret Smith of Toronto Meeting and Allie Nelson of Wooler Meeting will be interviewed soon. Kyle hopes to summarize the tapes in booklet form. He asks for assistance in undertaking this often urgent work in all parts of Canada.
17. Correspondence: Toronto Monthly Meeting has asked the Association to consider preparing a First Day School Cirriculum on the history of the Society of Friends in Canada. We hope this can be done in conjuction with the Religious Education Committee of Canadian Yearly Meeting.
18. Date and Place of 1990 Annual Meeting will be arranged by the Executive and members notified.

The meeting closed with hearty thanks to the Norwich & District Historical Society for arranging this special event - QUAKER DAYS. We look forward to participating in the program. Special thanks to Deborah Haight for her part in the arrangements for the Annual Meeting and special events and for the accommodation of visiting Friends.

Kyle Jolliffe
Recorder.

Report of the Chairman

The chairman's report could be entitled "we carry on" with the request of the current chairman to continue for yet another year!

We are delighted to be holding our Seventeenth Annual Meeting encircled within the warm and interesting events of the Norwich and District Historical Society's three QUAKER DAYS. We look forward to the events which have been arranged in the organization of which many have been involved, in particular, the plaquing of the brick Quaker Meeting House on Sunday, to commemorate its 100th anniversary. This is a real community event in which the whole community of Norwich pays tribute to its Quaker heritage. We extend the thanks of the Canadian Friends Historical Association to all those whose efforts have made this event possible. Many of us look forward to participating.

The Executive met April 22, 1989 at Friends House, Toronto.

We are grateful to those Canadian Friends, in particular Hamilton Meeting and Camp Neekaunis Friends who made an effort last year to make and complete a Canadian Panel for the Quaker Tapestry - thus, it was almost ready for English Friends, Ann and Harold Nichols, to take back to England for inclusion in the final Quaker Tapestry. The motifs of the Canadian Panel included: Camp Neekaunis landscape (environment); a Haida Indian salmon (B.C. Friends, care for native people); teaching Doukhobors (care for the oppressed); Yonge Street Meeting House; and Alma Dale (Friend travelling in the Ministry in western Canada) - all themes from Canadian Quaker history. The whole tapestry will be exhibited 3 Aug. - 3 Sept., 1990 in bayeux in Normandy, along with its illustrious predecessor, the Bayeux Tapestry. An illustrated book will be published shortly (Impact Books).

The CFHA brochure has proved to be an invaluable aid to our work and is being reprinted by the Argenta Friends Press.

We regretfully accept Dorothy Muma's resignation as treasurer of the CFHA. She has served in this capacity for 10 years, during which the business of the Association was carried out with the skill and dedication for which Dorothy has a justifiable reputation. We record our thanks and appreciation to Dorothy for this essential service. Dorothy also served as recording secretary for many years.

The suggested amendments to the Constitution have not yet been reviewed by those appointed at our 1988 Annual Meeting. We hope to present the final draft amendments to the 1990 Annual Meeting. The suggested amendments will be listed in the next issue of the NEWSLETTER.

The volume of rare maps donated to us by the Grand Rapids (Michigan) Library have not yet been dealt with. Enquiries reveal that the University of Toronto Rare Books Library does not have this volume and would be very pleased to have it donated to them. The volume has commercial value, as far as we could ascertain, between \$250-\$350. Further enquiries would be required to sell it at the best price if a purchaser could be found. Therefore, we recommend that the volume be donated to the University of Toronto Rare Book Library.

Maps of Canada: Part 11 of the appendix to the Report of the Commissioner of Crown Lands. Printed by Stewart & Derbyshire & George Desbarats - Printers to the Queen. The maps cover; Lower Canada; Upper Canada; Gaspé & Bonaventure; the Saguenay; the St Maurice; the Ottawa country; The north shore of Lake Huron; Canadian Indian Territories and Hudson Bay.

These antique maps are large and very fragile. Richard Langdon, director of the Rare Book Library informs me that they have restoration and preservation facilities.

We are pleased and grateful to Caroline Olynk of Aurora, Ohio, USA, for the gift of 2 copies (a facsimile copy and a transcription) of the Journal of Jeremiah Lapp who was a Friends Minister from 1875 to 1910. The copies are prepared with an index of Friends and Meetings and places visited - a most valuable addition to the study of the faith history of Quakers in Canada.

Marguerite Johnson tells us in her report that we have gained 18 new members: we welcome our new members and hope that the older ones will continue in membership - thus increasing our strength. Through the work of Jane Zavitz in the CYM archives, the answering of genealogical and history enquiries, new people have joined, as well as people whose attention has been drawn to the existence and work of the Association, through various wider contacts to which we have responded. Thanks to Marguerite for her work.

I would like to see us respond to the request of Toronto Monthly Meeting for a First Day School Curriculum based on Quaker history in Canada which would enable both Friends and their children to become better acquainted with the Quaker heritage in Canada. By definition this must include reference to the whole of Quaker history. To quote Arthur Dorland, "our former days become the prologue to the future."

Kyle Jolliffe will report on progress in taking oral histories, ever more urgent. We ask members to assist in this work by suggesting names, and possibly undertaking the oral history recording in places distant from Ontario.

Jane Zavitz performs an extraordinary multifarious group of tasks at Pickering College - CYM archivist, Dorland Room, Indexing the records, genealogical and history enquiries, and the Newsletter. We are grateful to Albert Schrauwers for the valuable help he has given her. I am sure she would welcome more help.

It is ten years since our revered and loved mentor, Arthur Dorland, died. He became the honorary chairman of the Association when it was formed in 1972. We continue to owe Arthur Dorland a great debt of gratitude, intellectually and spiritually. As I look over back issues of the Canadian Friend, read CFSC reports, take his history of Canadian Friends in hand and recall personal contacts with him (as did many others at the gathering in remembrance of him which CFHA held on 16th Aug. 1979 at Yonge Street Meeting House), I am again reminded of the expression of his faith as a Quaker. I would like to read the last paragraph from his autobiography, "Former Days & Quaker Ways":

Is the sinister sound that breaks into my reverie the answer? Far above in the blue arching sky there comes the pulsating throb of planes flying so high as to be almost invisible. Are these flying monsters the harbingers of death and destruction raining from the skies our only answer; or can the intelligence of men which invented and now directs these terrible engines of destruction be turned to the constructive service of mankind? To deny this possibility would be to deny the existence of a rational order of the universe, and thus make meaningless the historical process. And so "beyond the vision of battling races and an impoverished earth, I catch a dreaming glimpse of peace." This must ever be an act of faith - faith that

the pioneering spirit of man still lives on, but above all faith that God, who has the power to bring history to completion in Eternity will give meaning and fulfilment to the historical process in time.

Slate of Officers for 1989 - 1990

Chairman	-	Kathleen Hertzberg
1st Vice-President	-	Jane Zavitz
2nd Vice Chairman	-	Christopher Densmore
Treasurer	-	to be named
Recording Secretary	-	Kyle Jolliffe
Membership Secretary	-	Marguerite Johnson
Journal Editors	-	Jane Zavitz, Kathleen Hertzberg, Kyle Jolliffe
Journal Index	-	Stanley Gardiner
Convenors of Historic Research	-	Christopher Densmore
	-	John McIntyre
Quaker Oral Histories	-	Kyle Jolliffe, Sarah Preston, Fritz Hertzberg
Reporter to the Canadian Friend & other Publications	-	Kyle Jolliffe
Genealogical enquiries	-	Jane Zavitz
	-	Bill Britnell
Liaison with CYM Records Committee-		Clerk of CYM Records Com.
Liaison with other heritage groups and OGS	-	David McFall
Liaison with the University of Western Ontario	-	Ed Phelps
Nominations	-	Executive Committee
Members at Large	-	Ottawa - Winifred Tanner
	-	Western - Joe Awmack, Arnold Ranneris, Roseanne Moore
	-	Maritimes - Doris Calder
	-	USA - Elizabeth Moger

Membership Report

1. The Canadian Friends Historical Association Membership Report as of 4 November, 1989, shows a total of members in good standing as follows:

General Memberships	-	37
Senior Memberships	-	35
Student Memberships	-	2
Life Memberships	-	20
Meeting Memberships	-	6
Library Memberships	-	19
Corporate Memberships	-	<u>5</u>
Total Members		124
Honorary Memberships	-	3
Newspapers on an exchange basis	-	<u>5</u>
Total Membership as of 4 Nov. 1989		132

2. At present date, 4 Nov. 1989, there are 19 expired memberships outstanding for 1988.
3. Our overall membership shows an increase of 18 new members since 5 Nov. 1988 Membership Report.

Financial Statement for the Year Ending Oct. 31, 1989

Nov. 1, 1988	Balance at Bank		\$6,257.61
	<u>Receipts:</u>		
	Membership	886.46	
	Donations, General	275.00	
	Arthur Dorland Collection	<u>45.00</u>	320.00
	Sale of Index	661.31	
	Sales of Bulletin	12.50	
	Archives Search Fees	96.00	
	Ontario Heritage Oral History Grant	75.68	
	Bank Interest and Exchange	<u>739.89</u>	<u>2,791.84</u>
	<u>Payments:</u>		
	Newsletter Production and Mailing	1,146.07	
	Oral Histories	359.65	
	Ontario Historical Assoc. Membership	15.00	
	Sharon Temple	50.00	
	Canadian Yearly Meeting		
	re Lincoln Program	100.00	
	Postage and Stationary, general	40.42	
	Display Easel	<u>119.96</u>	<u>1,831.10</u>
October 31, 1989	Balance at Bank		<u>\$7,218.35</u>

Liaison with Other Heritage Organizations

The Canadian Friends Historical Association has had an active year in its association with other heritage groups. Jane Zavitz provided a display of Quaker artifacts for the following: Heritage Day at Yorkdale Mall, Toronto, Feb 18; The Genealogical Colloquium in Barrie, April 30th (where she spoke); and the Ontario Genealogical Society Meeting in Kitchener, June 3. There was a display of our publications at each of these events.

Our Association has had a representative at each of the quarterly meetings of the Metropolitan Toronto Area Heritage Group. I wish to express appreciations to Stan Gardiner and Kyle Jolliffe who have each attended a meeting.

One matter which has been discussed at these meetings is the destruction of Registry Office documents and which is referred to as the Polaris question. Our chairman wrote a letter protesting the destruction. Kyle Jolliffe attended a meeting regarding it. The Ministry of Culture and Communications has appointed a committee to study this and bring in a report. Dr Gerald Killen is the chairman and the report is expected early in the new year.