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From the Dorland Room

Welcome to the Summer 1990 issue of the Journal. The full issue itself shows how busy and exciting life here has been. Good as it is, I think "Dorland" should be "Door-Land" to represent all the goings in and out.

Many of the contributors to this issue should be familiar: Christopher Densmore writes of the oldest Canadian Quaker imprint which he discovered in the CYM archives three years ago. He is the Second Vice-chairman of CFHA, and is most knowledgeable about publications in Upper Canada and New York. He is assistant archivist at University of Buffalo-SUNY. (It was he who told Patricia Fleming about it - she came to visit, and encouraged me to consider applying for the grant to index and catalogue the Quaker Collection. Footnotes to everything, and the issue is already too full). Sandra Fuller, wrote the brief biography of Alma Gould Dale, will speak further of her at the Annual Meeting, Oct. 13th. Sandra is a free lance archivist and researcher from Newmarket who shares Alma Dale as an ancestor. Fritz Hertzberg wrote the response to Jeremiah Lapp's Journal out of personal interest. He is a "semi-retired" physician in Pickering. Kathleen Hertzberg, our chairman, needs no introduction. Her concern for the ministry among Friends, expressed in her editorial, gives us a perspective for reading and thinking about this issue. Ellen Pye, who provided the book review of Hedge of Wild Almonds lived in Durban, South Africa, where she became a Friend, before moving to Coquitlam, B.C. with her family. The last shall be first! Albert Schrauwers wrote the lead article on some new manuscripts discovered at Sharon this spring.

Events since the last issue appeared include: two days in March at the Norwich District Archives with Joyce Pettigrew and the staff. It was a most fruitful opportunity to see a "small" archives do a great deal. In April, a visit to Pelham Friends to receive their records for deposit in the Dorland Room. It was a pleasure to be with these Friends. In May, the Ontario Archivist's Conference was held in London's Old Middlesex Courthouse, and a large number of documents by David Willson were discovered at the Sharon Temple. In June, the CFHA Executive Committee met. On June 24-26th, the Quaker Historians and Archivists Conference met at George Fox College in Newberg, Ore. Three of the speakers had special ties to CFHA and/or worked in the Archives here. At the end of June, a float showing the Quakers in Yarmouth since 1819 took part in the Old Boys Reunion. In July, I taught a class on Quakerism in Upper Canada

at the Elderhostel at Pickering College. Serinette, an opera based on the Children of Peace, was performed at the Sharon Temple. In August, the Doane Family Reunion asked to hear what life for their Quaker ancestors was like. The next event is Canadian Yearly Meeting.

I am thankful for the support of so many, even as I wonder at times how all the work will get done - Lily Corson, listing the Quakers in the Ontario census; Tom Hill with his list of meetings in North America; Ruth Zavitz's editing of her Uncle George's letters; Douglas Lloyd with his family history; Kyle Jolliffe working on the Oral History Project. Does the reference to "Door-land" make sense now? Come as well, and join in.

Jane Zavitz

Editorial

This issue of the Canadian Quaker History Journal tells of the service of two Canadian Friends, a man and a woman, who felt called to the ministry in Canada in the late 19th century. Little has been written about either of these Friends until recently. We are grateful to Carolyn Olynk who came upon the unpublished Journal of Jeremiah Lapp whilst doing genealogical work, and to Sandra Fuller who has undertaken research on Alma G. Dale.

Both Jeremiah Lapp and Alma Dale can inspire us today. They are outstanding examples of "Friends travelling in the Ministry" under concern for the spiritual and pastoral care of Meetings and individuals. Both lived during the turbulent times in Quaker history prior to and after the Separation of 1881. Alma Dale belonged to Canada Yearly Meeting (O). She is a legendary figure in Canadian Quaker history. We can visualize her as she rode the "spirited pair of cream horses across the Prairie from one newly established Meeting to another during the opening up of the Canadian West." Because of her manner of travel, she was depicted on the Canadian panel of the Quaker Tapestry; but what is important to us is her strong sense of God's guidance and her willingness to be obedient to His call to the ministry. We owe to her, as a young girl of 13, the comments on the power which emanated from the preaching of another outstanding Canadian Quaker minister, William Wetherald. After the Separation of 1881, Jeremiah Lapp belonged to the Conservative stream of Quakerism.

At Canadian Yearly Meeting, 1990, in New Brunswick, we will also have in mind the service of another Canadian Quaker minister in

the 19th century, a Hicksite Friend, after whom the annual Gardner Lecture at Canadian Yearly Meeting is named (Issue No. 43, Summer 1988). Further, it will be recalled that Issue No. 46, Winter 1989, relates the lives of 2 more 19th century Quaker ministers, Elizabeth Rous Comstock and William Allan. Whilst we are remembering the lives of these five Friends, we may also recall the outstanding work in the ministry of yet another Canadian Friend, John T. Dorland, father of Quaker historian, Arthur Dorland. John Dorland travelled extensively in the ministry in Canada, England, the United States and the Middle East. He died comparatively young whilst undertaking this work.

The Society of Friends owes its origin to the inspired Christian message of George Fox and to the preaching of the "Valiant Sixty." They were men and women who travelled the length and breadth of England, sent out from Swarthmore Hall in the north of England under the care of Margaret Fell, who has been called "the mother of Quakerism." As Quaker missionaries, they travelled to the New World and to Europe. In spite of great persecution, hardships and suffering, they continued to preach. More than 60,000 people were convinced.

The Quaker ministry was to be itinerant, prophetic and non-professional. "It is a mighty thing to be called to the Gospel of Jesus Christ." The call was to be rooted in the "Indwelling Light of Christ." George Fox wrote an unpublished pamphlet "The Call to the Ministry," the central message being that "Christ is come to teach His people Himself." His Epistle on the Ministry, parts of which are so often quoted, reads: "be valiant for the Truth upon the earth . . . spare no tongue . . . be patterns, be examples, then you will come to walk cheerfully over the earth, answering to that of God in every one."

As the Church organization of the Society of Friends developed through the preaching, and through the shared spiritual and hard experience of the Valiant Sixty, a Meeting of Ministers (Second Day Morning Meeting) was set up as early as 1658.

Over the 300 years of Quaker history, the concept and exercise of ministry in the Society of Friends developed different approaches and practices. After the first period of glorious preaching, threshing, sowing and reaping "in all the world," the Society of Friends settled into the Quietist Period. Quaker ministry was addressed to Friends "settled in their Meetings" and in "spontaneous utterings arising in Meeting for Worship." In the 19th century when the loss of a teaching ministry and the influence of the Evangelical Revival was strongly felt by Friends in England, United States and

Canada, the Orthodox Branch of the Society felt the need to train pastors, to establish First Day Schools and to institute intentional Bible study, whilst the Conservative Branch continued to rely on what George Fox called "openings" (spiritual revelation) in the silent, expectant meeting for worship. The sending out of concerned, experienced Friends travelling in the ministry (usually in twos), as we see from Jeremiah Lapp's Journal (especially his last visit to Yearly Meeting at Barnesville) and from the story of Alma Dale, was vital in linking up and in caring for Meetings and individuals, particularly during and after the Great Separation.

In his "service to the Lord," Jeremiah Lapp tells us that he had to wait until the message became "concrete," that he had to renounce personal advancement and remain humble before God.

Through the dedicated lives of these "public Friends" (as they were called), we are privileged to gain insights into the powerful sense of God's guidance in their lives and work as ministers. It has always been a compelling interest to the writer of this editorial to know "what did they actually say?" Much can be discovered by diligent research and reading, for example: Sermons or Declarations by William Dewsberry, Robert Barclay, William Penn etc., republished in 1824, from the Journal, Epistles and other writings of George Fox, as well as from the Journals of Friends and Quaker ministers over three centuries.

If today, Friends travelling in the ministry under concern may be the exception, the Society of Friends is still blessed with a vast amount of written material which reaches us from Friends' Institutions and from periodicals, through which we may be challenged and gain our insights. Nevertheless, as we look back at the "Faith History" of the Society of Friends, we cannot fail to recognize that the dynamic came from those Friends who felt the call to preach the Gospel, often recorded as ministers by their meeting. They undertook this ministry under a sense that it was clearly God's Will for them and a calling recognized and endorsed by their meeting.

The "Faith History" of the Society of Friends is indeed the history of faithfulness to God's guidance on the part of the individual and the meeting, the interchange and sometimes the tension between the two. This is surely the continuity which Friends seek today.

We are grateful for the examples of this in the lives of individual Friends in the history of the Society of Friends in Canada.

Kathleen Hertzberg

**"As David laid a foundation and Solomon built thereon,
- so George Fox laid a foundation; and I would build
thereon";**

David Willson's heresy

by Albert Schrauwers

On May 1st, 1990, "Opening Day," 4 large bundles of manuscripts were discovered within the "Ark" of the Sharon Temple Museum. These bundles contained a wealth of new information about the Children of Peace, the Quaker sect which had built the Temple; much of the material concerns the events surrounding the separation of the Children of Peace from the Yonge Street Monthly Meeting in 1812. These manuscripts had been hidden within the Ark, the physical and spiritual centre of the Temple, as a record for future generations who might otherwise know nothing of the sect but the slanders spread by their enemies. After briefly recounting how the manuscripts were found, and their general nature, excerpts from the more interesting documents will be used in an account of David Willson's heresy and his disownment from the Society of Friends.

"Opening Day"

On "Opening Day," May 1st, the staff of the Sharon Temple Museum began some preliminary work on the restoration of the Ark which stands in the centre of the building. The Ark had been constructed by John Doan, a cabinet maker well known for the ingenious secret drawers found in many of the desks he built.¹ Indeed, one such secret drawer has long been known to exist in the Bible platform inside of the Ark; it was already empty when the York Pioneers discovered it during a previous restoration. No one had suspected, however, that there might be a second drawer.

The Ark was being carefully examined that day by Kitch Hill, a curatorial assistant looking for clues as to how the Ark had been constructed. While pulling back the faded fabric covering the base of the Bible platform, Hill noticed that, unlike the rest of the stand which was held together with nails, the top of the base was held

¹ See the article by John McIntyre, "Tradition and Innovation: Ebenezer Doan and the Buildings of the Children of Peace" in the previous issue of this journal for an excellent discussion of the Doan family and their carpentering skills.

down by 5 screws - that is, by an expensive fastener intended to be removed. Hill became even more suspicious when tapping showed there was a hollow space beneath the platform. Thanks to his keen eye, a compartment which had remained sealed for almost 160 years at last revealed its contents.

And Inside . . .

Inside the large compartment under the platform were four bundles of carefully wrapped manuscripts. One bundle contained a series of "female hymns" intended to be sung by the sect's choir at the beginning and end of meetings for worship. A second bundle of manuscripts contained a number of sermons, copies of which already existed in the Temple Archives. It was, however, the last two bundles which caused the most excitement. These bundles contained 11 sewn booklets, totalling more than 700 pages, which give a detailed history of the sect from 1811, when David Willson first began to preach, to 1815. The last of the 11 booklets contains a manuscript copy of a previously unknown pamphlet published by Willson in 1815, "The House of the Lord Purified."

Although Willson had written other accounts of the schism in 1845, and in his autobiography in 1860, details were sparse, and a number of important questions remained unanswered. This manuscript history of the sect complements an existing series of folio sheets, donated to the Temple a number of years ago, which covers the development of the sect after 1815.¹ Together, these manuscripts answer many of those questions by providing a detailed account of the individual, social and theological issues which sparked the separation within the Yonge St. Monthly Meeting. The present find, in particular, "names names" and chronicles, blow by blow, the initial organization of the sect and the motivation of the participants. No similar set of documents exists for any of the other schisms within Canadian Quakerism. The present find thus adds immensely to our knowledge of the dynamics of dissent within the Society.

David Willson's Heresy

These 11 manuscript books give us a fuller picture of David Willson and his ministry. Willson was a convinced Friend who joined

¹ See OSHT 985.5

the Society in 1805, after a series of "trials of the mind" led him to recognize the light of God within.

My state had now come beyond the utterance of the tongue, or description of the pen, wormwood nor gall would scarcely with my soul compare, until I was sitting still one day before God, and my soul struggling for relief. I drew my breath short with pain and the sweat rolling from my face; then the power of God came over me and gave my body rest; And I immediately saw my soul like an hart [or an emblem of relief] leaping and skipping on the banks beyond Jordan for her mighty deliverance. And my joy that day exceeded all my pain; But let all that read, remember, once is not enough to pass through judgement, for I have passed through seven times, nay not seven times but seventy times seven; and yet must suffer.¹

Between 1805 and 1812, Willson became one of the most active members of the Yonge Street Monthly Meeting, serving on numerous committees, and acting as an overseer, librarian, and keeper of the records. He donated the land for the Queen Street Meetinghouse, a Preparative Meeting of Yonge St. Yet during this time Willson remained silent in meetings for worship, careful always to abide by the leadings of the light within. It was during this time that Willson quietly worked out the implications of his inner experience of God's word in the light of the Society's new concerns for doctrinal orthodoxy. Willson concluded that searching the scriptures for the spiritual relief of his soul was a false solution, "that as the moon and the stars only give light by night, and receive their light from the Sun, the fountain of light - so doth all Books and Instruments borrow their light of God."² Willson thus drew on the quietist traditions of Quakerism to challenge the authority of the growing Orthodox group.

Willson, like many New York quietists of the period, such as Job Scott, Hugh Judge, Hannah Barnard and Elias Hicks, sought a "reformation" in the Society, a return to Friends old standards and traditions; that they sought a "reformation" in the Society is itself an indication that their's was a rear guard action, an attempt to roll back the gains made by evangelical Friends in urban centres. These

¹ *ibid* page 6.

² Book One, page 16.

Friends differed, however, in the intensity with which they pursued their reformation; few dared to directly attack their prominent Orthodox opponents, and those that did were ministers of long standing. Willson, in contrast, based his nascent ministry on this one point.

In 1811, Willson at last began to share some of these "secret impressions"; first with Rachel Lundy, a neighbour who was also active in the Queen St. Preparative Meeting. Fully aware of the radical nature of his message he warned Rachel Lundy that his ministry presaged,

a new and glorious Dispensation [which] was about to break forth in the world. And that it would be more bright than any had been since the days of Jesus Christ: And that it was a doubt with me, whether such as thou and I am, will be suffered to remain amongst the Quakers or not, for it is as much for Quakers to be convinced of this day, as it is for others to be convinced of their day, and dispensation.¹

Strengthened by her guarded acceptance of the ideas he had so long kept quiet, Willson first stood to speak in a meeting for worship on the 15th of Sept. 1811. Willson's carefully thought-out message that day emphasized three points, all of which challenged the Society's new concerns for doctrinal orthodoxy. In a direct attack on the theological thrust of the Uniform Discipline prepared by the Meeting for Sufferings of Philadelphia Yearly Meeting, he stated:

That it was a material point whome men do worship.
That Jesus Christ was not God (As some believe him to be [because God is a spirit, not flesh]) But a man endued with divine power.²

This heresy was followed by an attack on the underlying authority of the Uniform Discipline; Willson eschewed all books, including the Bible, as "only usefull to those who are weak in faith,

¹ *ibid*, page 15.

² *ibid*. The phrases in square brackets are marginal notes. Here, Willson is drawing on the theology of Robert Barclay, whose catechism was widely read by Quakers of all persuasions.

and remain in a measure of the Apostate."¹ He insisted that true faith could only originate in the direct experience of God's grace,

that there was a day at the first, when there was no Scripture, no prophet, no Mediator between God and Man [before the fall in us all] and that the church must travel to that state again, from which she fell.²

Lastly Willson sought to legitimate his own statements by cloaking himself in the Society's own sacred history and traditions:

I also declared that as David laid a foundation [or patron] and Solomon built thereon, - so George Fox laid a foundation; and I would build thereon [or travel in spirit]. And notwithstanding several ages have passed away since the days of George Fox, yet the Sons of God [or ofsprings or works of his spirit] shall take up the Testimony against War where he left it, and raise it higher as an Ensign to the Nations; And it should be raised so high, that all the Kingdoms of the Earth should see it, That its colours should be pure white, Gold should be the gilding thereof, Glory and honor, and Eternal life, should be written thereon.³

As Willson expected, his first sermon was met with confusion, and some antagonism. Mary Pearson, clerk of the woman's meeting, was the first to challenge Willson's attack on Biblical inerrancy. "Mary asked my wife if she had discovered anything of her husbands being out of his right mind."⁴ She reminded the meeting of the recent disownment of Hannah Barnard, a minister from Hudson, New York. Barnard had questioned the literal truth of Biblical accounts of Israelite battles; she argued these accounts were inconsistent with the will of God, as revealed through Friend's Peace Testimony.⁵ Pearson had "become exceeding watchful for evil and did write down such parts of [Willson's] testimony as she judged to be evil and erroneous."⁶ As the clerk of the woman's meeting, and the wife of a

¹ *ibid*, page 16.

² *ibid*.

³ *ibid*, page 17.

⁴ *ibid*, page 18.

⁵ *ibid*, page 24.

⁶ *ibid*.

well respected and active Friend, Pearson's opposition was sustained and substantial.

Over the following 6 months, as Mary Pearson goaded other Friends, opposition to Willson's continuing ministry consolidated. Influential Friends "began to bear public testimony" against him, as well as

reporting lies and falsehoods, untill they got the greater part of the Society into confusion, And many of their neighbors, that did not belong to it. The common subject that they testified against, was Deism, and the denying of Jesus Christ, and the Scriptures; And some cried out, that I was guilty of Blasphemy - untill the Elders Roared like Bulls and the Ministers Barked like Dogs [or in the spirit of Beasts].¹

Willson was supported by a small, but equally influential group of Friends. He tended to overestimate their neutrality to the same degree he exaggerated the "bestial" characteristics of his opposers. This "small remnant"

had become still, and said but little about the subject, one way or the other, but was much concerned, and troubled about the state of Society; but could not see any way for relief or satisfaction, for Death and darkness did so abound that when they did open their mouths in meetings of Discipline, in order that peace might take place and that the members might be reconciled, one to another, they were immediately storm'd at by a darkening crew, that had raised up and uttered forth false judgements almost continually, judging them to be affected with Deism and was taking part with me.²

At their quarterly Select Meeting in April of 1812, a number of the male elders called on Willson to "hear what I had to say for my self concerning the objections against me."³ The meeting was called to order by Isaac Wiggins, who said "he had never met with such a subject in all his life, nor one that had such a tendency to divide and separate friends one from another." Amos Armitage, a supporter,

¹ ibid, page 20.

² ibid, page 23-4.

³ ibid, page 25.

called on Willson to explain himself, which Willson initially would not do. Another Friend stood to defend Willson, but "Isaac Wiggins grew very surly and condemned him for standing up and justifying such a cause." Willson then retorted, "By waiting we see what a little does - then how would it be if we should say much." He added that the debate about historical (ie Biblical) events was "not worthy to contend about". Wiggins, who "by then appeared cross . . . told [Willson] it was his mind that [he] should not speak any more in the public meeting untill this was settled." Amos Armitage then interrupted, saying "he could have no hand in stopping [Willson] from speaking, but requested that [he] might be faithful to the witness of God within." The meeting then broke up in disorder; lacking consensus amongst themselves, no account of the events was ever recorded in the Minute Book of the Select Meeting.

Later, at a meeting for worship, Willson declared his "apprenticeship [was] at an end, for [he] could not be subject unto them any longer; And [he] was willing to be numbered with the outcast of their house, for [he] was resolved to live in peace untill the day of [his] death."¹ Willson's insistence that he always "fled controversy" hides frequent direct attacks on other Friends in sermons.² It was only in Meetings for Discipline, such as the one a few days later, that he assumed a more peaceful demeanor, suffering fools gladly. He then laid the book of records which had been in his care on the clerk's table, and told the meeting

That as I had become a very burdensome member unto them, I would give up the book, with my right of membership, and all things that I had received of them, and quietly withdraw.³

Willson's resignation was not initially accepted, nor was it recorded in the Minute Book. He continued to preach in the meeting house near his home in East Gwillimbury. Indeed, his call to the ministry was constantly being reinforced, as for example, by a vision on 21 June 1812, in which he saw a woman representing the church "ready to bring forth children" and he was commanded to:

Bow thy shoulders and wash her feet; set her feet upon thy shoulders, or bear her sorrows, and bear her away,

¹ *ibid*, page 27.

² See, for example, *ibid*, page 23.

³ *ibid*, page 27.

and set her feet upon the waters or the wind, that the inhabitants of the earth may behold her beauty, and that she may bring forth her children in peace; that her mantle may be no more stained with blood, for beasts of prey cannot walk on the waters.¹

This vision occurred several weeks after the United States had declared war on Britain (and thus, Upper Canada). The imagery of blood and beasts of prey represents real fears for this pacifist Quaker, and are not just further references to bestial elders who "barked like dogs."

Willson and his supporters, though much discouraged by the intransigent opposition to Willson's ministry, continued to seek a resolution to the difficulty through the prescribed means laid out in the Society's discipline. Willson approached one of the two elders who opposed him, Isaac Phillips, in the company of John Doan, a former clerk, and Amos Armitage, an elder (both of whom supported Willson), with the following proposal:

Thou Isaac Phillips hast known me both before and ever since I was a member, until this day. And I have not been a disobedient child unto you. I have fulfill'd all my appointments and all things that you committed to my care. Neither have I transgress'd your discipline, until I appear'd in the ministry amongst you (which I thot would be my lot from the beginning). And I have suffered much reproach from you, and am a man that has suffered Banishment from your house in Spirit: I am therefore well acquainted with your infirmities and the more able to be helpful unto you, and if you will accept of me as a servant at God's comand I am willing to be your servant.²

Isaac Phillips at first refused to give any comment, but came to Willson's house a week later with Isaac Wiggins, the other male elder opposing him.³ Phillips then told Willson that his request had been unreasonable, and they could not accept him as a minister. They demanded that he remain silent in meetings for worship. Willson, finally cornered, stated he "durst not come under any such

¹ *ibid*, page 28.

² *ibid* page 31-32.

³ Keep in mind that Willson was supported by the last male elder, Amos Armitage, as well as both women elders, Martha Armitage and Elenor Hughes.

engagements."¹ He again offered to resign his membership; this time, these two elders accepted it. At the next meeting for worship, Willson remained silent until its end, when he stood to announce his resignation, and that he was opening his own home on first and fifth days for meetings for worship, open to "any who have a mind to come and set down with me." The following month Willson and 5 others were disowned for having established a non-sanctioned meeting for worship.

Conclusion

The foregoing account was drawn from the first 33 pages of the first of 11 manuscript books. It should be evident that this find will lead to the re-evaluation of many of our notions of early nineteenth century Quakerism. As the single largest intact group of related Quaker manuscripts in Canada, the full significance of this accidental discovery awaits further study. They may be consulted at the Sharon Temple Museum until microfilmed and placed in the Canadian Yearly Meeting Archives at Pickering College.

¹ ibid page 33.

The First Canadian Quaker Imprint, 1814.

by Christopher Densmore

The War of 1812 disrupted communications between Friends in Upper Canada and those in the United States, but did not otherwise affect the unity of pacifist Quakers. Canada Half Yearly Meeting continued as part of New York Yearly Meeting and Pelham Monthly Meeting included preparative meetings on both sides of the border. Older Canadian Friends, most of whom came from the United States, could remember a similar situation during the American Revolution when New York Yearly Meeting Quakers in New York City and Long Island lived under British control and Quakers in the Hudson Valley lived under Revolutionary Control, yet Quakers readily crossed military boundaries to attend yearly meeting or travel in the ministry.

Each year, London Yearly Meeting addressed an "Epistle" to Friends in its own yearly meeting and elsewhere. These epistles of religious advice were generally read at yearly meeting and often circulated in manuscript to local meetings. Beginning in the 1780s, New York Yearly Meeting printed enough copies of the London Epistle for each family in the yearly meeting and arranged to have them distributed through the quarterly and monthly meetings.

At the session of Canada Half Year's Meeting held 2nd Month, 1814, it was reported that:

This meeting received from London that meetings general epistle for 1813 which being read and its interesting contents considered[,] likewise the probability of a disappointment of copies coming thorough the former channel of our yearly meeting on account of the unhappy contest between the two countries thinks best to direct three hundred copies of them printed for the use of this and our subordinated meetings and directs the monthly meetings to raise eighteen dollars to defray the expense and pay it to the clerk of this meeting.

The sessions of London Yearly Meeting were held annually in 5th Month (May) as were the sessions of New York Yearly Meeting. Because of this timing, the London Epistle for 1813 could not be read before New York Yearly Meeting until the sessions for 1814. The correspondents of the North American yearly meetings would

normally have received the text of the Epistle a few weeks after the close of London Yearly Meeting, or as soon as a copy could be sent from London to North America. Individuals might be sent a copy of the text by a correspondent in Britain. However, in the normal course of events, Canada Half Year's Meeting would not have received its allocation of London Yearly Meeting Epistles for 1813 until the summer of 1814. I suspect that the reason that Canada Half Yearly Meeting acted in 2nd Month (February) to ensure that the London Yearly Meeting Epistle was widely distributed to its members was because that, along with advice on self-denial, worship, and comments on the work of Friends for "the welfare of the African and Indian race," is a restatement of Quaker pacifism.

When we ponder the continuance and extension of war, we cannot but deeply feel, on account of the desolations and numerous evils which are its inseparable attendants; and we earnestly entreat all our members, so to abide within the limitations of Truth, as in no degree to violate our Christian testimony in this respect for sake of gain. Let us keep out of even the spirit of contest; and strive for the attainment of a dependence upon Him; whose kingdom is not of the world.

The Epistle assumed no Quaker would participate in war. Its warning was not to compromise the peace testimony by selling any goods to the military or even accepting payment for goods seized, and to keep clear of the spirit of war.

In the 8th Month, 1814, the clerk reported the receipt from "the printer at Kingston" of three hundred copies which were apportioned to the monthly meetings. The only printer then working at Kingston was Stephen Miles, publisher of the Kingston Gazette.

The records of Canada Yearly Meeting at Pickering College include a series of printed epistles from London Yearly Meeting received by Canadian Friends. The epistles for 1812 and 1814 have the imprint of Samuel Wood, a Quaker printer from New York City, but the 1813 epistle does not include the name of either the printer or the place of publication. Another copy of the 1813 epistle at the American Antiquarian Society has the Wood imprint, but is slightly larger and printed with different type. It is therefore probable that the London Yearly Meeting Epistle for 1813 in the archives of Canada Yearly Meeting was one of those printed at Kingston in 1814 for Canada Half Year's Meeting. This is the first known Canadian Quaker publication.

Canadian Quaker Biography

**Alma Gould Dale
(1854-1930)**

by Sandra Fuller

On the wall of Friends' House, London, England, hangs a tapestry which is a celebration of three hundred years of the experiences and spiritual insights in the Society of Friends. Begun in 1981, the project became an exploration of the mystery that led early Quakers to call themselves the Children of Light, and a commentary on fascinating events and intriguing personalities. One of the seventy-five panels represents Friends in Canada; it depicts Alma Gould Dale, a woman of considerable enterprise, perseverance and vitality. Why should this energetic woman represent Canada's submission to a world-encompassing project of needlework? The Canadian panel recalls the devoted travels, at the end of the nineteenth century and in the early years of the twentieth century, of Alma Dale, drawn long distances by her cream horses to support and encourage isolated and scattered Quakers in Canada, in order to make them feel part of the community.

Descended from dauntless Quaker pioneers who had become skilled at taming the wilderness, first with William Penn in Pennsylvania in 1683, and then moving westwards across the continent to Upper Canada with Timothy Rogers in 1803, she used this inheritance to establish the first monthly meeting of Quakers in Western Canada in 1899. She was born in Uxbridge, Ontario, 27 October 1854, the daughter of Joseph and Mary (James) Gould. Her father, a prominent businessman, landowner and politician, had participated in the Rebellion of 1837, and subsequently represented the riding on North Ontario in the Legislative Assembly of Canada as a Reformer (1854-1861). Her mother's family were noted for their contribution to education through a community school, and for their excellent horses.

After spending some eleven years (1887-1898) as a minister among Friends in Uxbridge, Ontario, during which time she organized a Mission School in the basement of the Mechanics' Institute, and was rumoured to have built her own pulpit, like her ancestors, she headed west in 1897 to become an intrepid pioneer minister. About 1885, many Quaker families from Ontario had formed a settlement

at Hartney, Manitoba. By 1899, a monthly meeting of the Society of Friends was organized there, chiefly through the work of Alma Dale; it was under the care and supervision of the Yonge Street (Ontario) Quarterly Meeting (Orthodox). The meeting house, funded and constructed through the efforts of Alma Dale, was later moved to Dand, Manitoba, and is still in use by the United Church of Canada.

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

Two reports from the same year, 1907, one from Manitoba, and the other from England, attest to the boundaries which her work encompassed. She herself describes her work in Hartney:

I labour both in public and in private to bring people into a closer walk with my Lord, and to enable them to see their duty and do it as unto the Lord. Half of the year of service in this meeting has been put in faithfully, I trust, and in fear and love of my Master. During that time, I have been able to make 109 family visits, hold 60 meetings which have been attended by about 2050 persons, and have driven 1800 miles doing the work.¹

A report of a twenty-four day mission at Hermonceux, England, previous to her tour of duty at Hartney further illustrates her strength. Her powerful addresses filled the meeting house to overflow capacity.

People who had not entered a place of worship for many years were there; doubters found rest; many who came to scoff, stayed to pray; drunkards have left their evil ways, and backsliders have been restored. One man remarked, "These are good times; we have not seen the like for thirty years." As an outcome, men's and women's classes have been resumed at the meeting house, and the

¹ The Canadian Friend, Vol. III, No. 3, September 1907, p. 5.

Christian Endeavour and other meetings have more than doubled their attendance.¹

In England, she found many open fields for usefulness, particularly among the young men and women who would eventually emigrate to Canada, and who were involved in fighting World War I. For Friends it was a trying time because of their peace principles.

Alma Dale continued her work in Sabbath Schools, and as a minister amongst Friends until her death at age seventy-six, 29 August 1930. She was buried at Walpole Hatch, Halesworth, England. Her brief obituary in The Canadian Friend consists of a favourite quotation:

Some day the bell will sound;
Some day my heart will bound;
And with a shout
That school is out
And lessons done,
I'll homeward run.²

The "Faith History" of Jeremiah Lapp from his Journal.

A Late 19th Century Quaker Minister in Ontario.

by Fritz Hertzberg

We are grateful to Carolyn Olynyk, a direct descendant of Jeremiah Lapp, who has presented to the Canadian Friends Historical Association a facsimile and a transcribed copy of the Journal of Jeremiah Lapp. The Journal has recently come to light during family genealogical research. The gift of the Journal has inspired the writer of this article to present aspects of Jeremiah Lapp's spiritual and actual journeys as a minister of the Society of Friends in Ontario. Though he is little known today, during his lifetime he was a "household word" amongst Conservative Friends.

Jeremiah Lapp was born in 1837 and died in 1910 at Eldon, Ontario (Mariposa Township). His travels in the ministry began in 1875 and continued until the end of his life. He is buried in the Friends Burial Ground in Mariposa.

¹ *ibid*, Vol. II, No. 10, April 1907, p. 4.

² *ibid*, Vol. XXVII, No. 4, October 1930, p. 11.

He lived for many years on his farm in Mariposa with his wife, Sarah nee Rogers, whom he married in 1860. They had four children. They were members of the Mariposa Monthly Meeting of Yonge Street Quarterly Meeting.

His mother died in 1846 when he was nine years of age. He went to live with his mother's brother in the Township of Hamilton in Northumberland County, through whom he came into contact with Friends. He soon learned to accept the "doctrines of Friends which enabled the members to perform acceptable worship." At this time, he speaks of "serious impressions" and he believed that "an All-wise Being was watching over me." At age 16, he went to Toronto to work as a baker. There he attended the Presbyterian Church. He fell in with people who drank and smoked which he felt was sinful in the eyes of God. In 1858, he went home to Mariposa-Eldon to work on his father's farm. In 1862, he moved to Collingwood and then back to Mariposa-Eldon in 1877 where he lived to the end of his life.

Jeremiah Lapp's Journal helps us to see important aspects of Quaker history and religious experience. When we look back at events removed from our own time, it may be difficult for us to understand the world of thought and emotion and the way in which Friends at that time experienced living under God's guidance.

Jeremiah started his Journal in 1875 when he was already 38 years of age. It appears unlikely that he wrote anything before that time because his entries were introduced with an autobiography. "For some time, my mind has been under deep exercise in regard to writing an account of my life and I trust that it is with a desire that someone who may be endeavouring to walk the narrow way that leads to Eternal Life, may see and be encouraged to persevere. And also that those who have not yet set out, may be induced for themselves, whom they will serve, that our Father in Heaven may have all the praise, for He is worthy."

All the information before 1875 stems from 18 handwritten pages of the Journal. He opens up his inward journey from early childhood, through adolescence to the beginning of adulthood. At the age of 38, he describes a prolonged dialogue with God, addressing the Divine Power in many different ways, revealing to us that he did not use the expression "God" but made a constant attempt to find various expressions to describe the presence in his life of a spiritual power for which no complete designation would suffice. The dialogue was almost a monologue as he sought for confirmation of the rightness or wrongness in the eyes of God. He was an untiring listener, waiting for God's word. "Gracious master," "great physician

of souls," "loving shepherd of souls," "comforter," "redeemer" were some of the names he used when addressing God.

He was 22 years old when he married Sarah Rogers, daughter of Henry and Mary Rogers of Mariposa. Two years later they moved to Collingwood where a few Friends held meeting in their homes. Collingwood, Sydenham and St. Vincent Preparative Meetings formed Grey Monthly Meeting. At this time, he had a strong feeling that God was seeking him for work to be done. It was his first leading to travel and to minister, though he did not respond easily. He was looking for pious ways out of something he feared. He expresses a deep sincerity, a directness in his dealing with God, Lord or Spirit, which did not permit him to push aside something which was difficult, or to resist the call and thus gain freedom to make the decision without God. However, something was paramount in the mind of Jeremiah Lapp. It was not rational thinking. He speaks of a "covenant with the Lord."

Lapp tells us "how often was I required to go down in the valley of humiliation before I was made willing to take up the cross and walk in the way of His requirings and to stand as a witness for my Lord and Master." He remembers his first vocal ministry "in the assemblies of the people . . . in obedience I submitted to take the yoke of Christ upon me and to learn from Him."

Not only God made ever-present demands upon him, but also the opposite figure which he always called "the enemy who may draw from the narrow way"; but Jeremiah was fully resigned to be obedient. He felt within "that I could give up all that I might win Christ."

Thus Jeremiah learned to discern "Opportunities" as they arose out of the Silence in Worship, though discernment of the opportunity given by God was not in itself sufficient. His own response was not to be avoided - "as soon as the opportunity was lost, I found I had been unfaithful and withheld that which was given for others, to the impoverishment of my own soul . . . mourning and bitter repentings during the week followed from not obeying the opportunity."

Now he speaks out of a different experience about the bond between God and the human being, in particular in regard to the task of the minister. "How necessary is it to wait for that life-giving power that alone can qualify the true minister; remember the injunction of our dear redeemer: "Without me you can do nothing," or, "a little with the blessing of the Lord will feed a multitude."

It took years until he felt able to recognize the essentials of ministry, though "still perplexed with doubts and fears - fear of going before the Guide and doubting if I had gone when bidden . . . as I

came to cast all my care on Him who careth for His trembling little ones . . . that He was pleased to increase my faith and to open my eyes to see His wisdom in thus leading me step by step, and the prayer of my heart is . . . that I may be kept in the path of duty and my heart fixed not on things of earth but on the never failing riches of Heaven."

Jeremiah was familiar with Friends' procedures on travelling in the ministry, and in 1875 he approached as Elder of the meeting "on the subject, who expressed unity therein and advised me to make Friends acquainted with the prospect before me." In Seventh Month 1875 he spoke to Friends at Sydenham Preparative Meeting and found "after due consideration, they united with expressions of unity in encouraging me to faithfulness in the pointings of duty."

We recognize here that Friends were well prepared for such requests to travel in the ministry through which close contacts with many small meetings were maintained. It was important that two Friends travel together. The second Friend could be appointed, or as in Jeremiah's case, a Friend often volunteered to be a companion.

On eighteenth of Ninth Month 1875, Jeremiah left for his first religious visit accompanied by George Rorke of Mariposa. They travelled 115 miles, attended three meetings and visited 28 families on the journey which lasted 8 days. With this experience, he had now reached the moment of confidence in the rightness of his calling for the rest of his life. After many years of waiting he received clear, Divine confirmation and assurance that the task was not for his own satisfaction but was in God's ordering. He knew that it would include hardship and even suffering. At this decisive moment and turning point in his life, the actual Journal begins with frequent, often daily entries, painting a picture of a Quaker living in obedience to God's felt guidance though always aware of the "temptation of the flesh."

This Journal is a faith and life history which reveals the timeless characteristics of a truly religious person who accepted Quaker teaching. In the midst of the changes in Quaker ways and thought which were taking place in the Society of Friends at that time, Jeremiah Lapp did not attempt to formulate his own deep religious experience in terms of yet another theological, philosophical or church order. My own foremost interest lies in the spiritual life of Jeremiah Lapp, whilst the events of history, even the history of the Society of Friends, serves only as a background. Though the events of contemporary Quaker history caused him distress, they were not decisive for his spiritual journey lived in

utter dependence upon God as he tells us with such continuity and conviction in his Journal.

As we study one particular individual, we are dealing with biography, whereas "history" deals mainly with outstanding events in the passage of time. Therefore, at this point, we need to take a short look at the far-reaching changes which were taking place at that time in the Society of Friends. Jeremiah Lapp lived in the period before and after the Great Separation of 1881 (in Canada) which produced the Orthodox and the Conservative Branches of the Society of Friends in Canada. The first Separation in 1828 had already resulted in two branches - the Hicksite and the Orthodox, thus making, in 1881, three branches of the Society of Friends in Canada (and the United States). Jeremiah Lapp belonged to the Conservative Branch.

Based on the Conservative Quaker way of life, Jeremiah faced those great and serious religious differences which arose in the Society of Friends and which lead to separations within local meetings, often resulting in the loss of meetings, both large and small, or duplication of meetings in the same place. Through it all, Jeremiah's faith in God's guidance remained steadfast and saved him from the temptation to change his religious affiliation during the changing ways of Friends and the "temptation by the enemy."

Readers of his Journal will find that Jeremiah Lapp faced the dangers to his inward, spiritual peace but remained unwavering in his faith. In referring to the challenges of the Separation of 1881, he uses the expressions "regressive body of Friends," "Church Friends," and "the mixture."

At this time he was active in Mariposa, Sydenham, St. Vincent and Collingwood Meetings of Yonge Street Quarterly Meeting which was often held at Pickering. After the Separation, he travelled further afield to meetings of Westlake Quarter (Bloomfield) and Pelham Quarter (Norwich). He not only attended meetings, but he also looked up many families, always with a religious purpose. In his entries, he often describes how Biblical words lead to short sermons on his visits to groups of Friends, families or neighbours. Mid-week meetings for worship were regular events. Called visits were arranged. He visited meetings and Friends' families in Rochester, New York, several times.

Jeremiah used the word "minister." The expression "travelling in the ministry" does not appear. In his Journal, he speaks rather of "religious service to small meetings or 'sittings'." He describes the prayerful atmosphere of such gatherings. He does not deliver a prepared sermon but trusts God, on the giving side, as he waits in

dependence upon God for "the life to arise" and then "a precious covering spread over the Meeting." When he presided on special occasions, the preparation for it came from prayer as a gift of God; even when he used Biblical citations, he accepted them as given by God, not as mere memorized quotations. He is a minister indeed who gives pastoral care; care to the sick, the old, to Friends living remote from a meeting, and he speaks to the afflicted ones whom he meets in many places.

A fine sensitivity enabled him to judge spiritual states in both small and large meetings. "I was made sensible there was a danger of imbibing false doctrines." He observes people around him, always discerning their relationship to God. In his work, he was his own severest critic. "If we live in the Spirit, we will be very careful how we engage in conversation which is vain and unprofitable . . . it leads often to the withdrawing of the Divine Presence." He is frequently lead to supplicate the throne of grace for strength" but he often felt reason to give thanks. "I do ascribe all praise to His great and holy name for ever." Jeremiah often felt spiritually low. "The burden of my soul, no tongue can tell. The enemy will surely prevail except the Lord arise for my deliverance."

Jeremiah has sad words when he sees the changes taking place in meetings after the Separation of 1881. The strong faith of Friends had weakened and had acquired a new form and voice. Listen to his words in 1908: "visiting Benjamin Moor at Collingwood, being one of those who went out from Friends. Moor spoke of the low condition of the "church Friends" to whom he belonged . . . and he said he did not feel the same peace and satisfaction as he did before the Separation. I think many Friends will see the great mistake that was made. I do not attribute all the blame to that side . . . yet I believe they were the cause. Many did not know what they were doing and just followed their leaders who caused them to err . . . they neither dress plain nor use the plain scripture language. This is sad indeed, so it shows a great departure from ancient Quakerism and the leading of the Holy Spirit." Jeremiah responds to Moor: "How true it is that a house divided against itself cannot stand."

On another occasion, Jeremiah describes a conversation with a young Catholic woman who had shown interest in the small "sitting" worship which she had attended for the first time. We may learn something of his faith through his words to her. He told her "the Light was not a natural light but was the Holy Ghost promised by Christ and sent by the Father in His name after His crucifixion and ascension. I told her that this, that convinced her of sin, was the Holy Ghost, the Comforter, which God sent into the world to convince

men and women of sin and righteousness and of a judgement to come; and when anyone committed sin, it made them feel guilty and judged them for their sins; and when anyone did what was right and just, it came in their hearts as a comforter and gave them peace the world knew nothing of . . . as we are led by the Spirit and obeyed it, we were brought out of all sin . . . this Spirit was the Word of God . . . a discerner of the thoughts and intents of the heart. Christ alone had power to forgive sins."

Here are some examples of his ministry which he gave during worship or on pastoral visits:

Sweet peace . . . made sensible of His goodness and tender mercy:

How pleasant it is to mingle with kindred spirits;

I endeavoured to walk by faith and not by sight;

God is good to those who seek Him:

I felt the life to spring forth;

Many hearts were tendered;

Real travail of spirit;

Without faith, it is impossible to please God;

We were enabled to draw largely from the fountain of life;

Follow the pointings of the finger of truth.

Jeremiah Lapp was a true servant of God who lived in expectation of daily guidance which he hoped to hear and to understand, to act upon and to live accordingly. In order to understand the task which he received from God, he sought first those of kindred spirit but he did not shy away from anybody even though he realized that human beings often lack the awareness of God's Presence. For Jeremiah, the proof of God's acceptance of his service in God's name, was the inner joy which he experienced. His spiritual life was not based on theology or on philosophy. He was a human being who felt and acted upon a hard-won sense of God's direct guidance. There was no one-time salvation for him. He combined the awareness of weakness in his own heart with the experience of the ever-available saving love and guidance of God. He knew that he needed to receive afresh each day that which he had found with certainty in his life.

In September 1907, Jeremiah undertook his last extensive visit to Ohio Yearly Meeting at Barnesville. He had struggled with God for guidance and assurance that it was "in right ordering" for him to go. His own meeting had given him full approval with a minute.

This visit is of particular significance because it reveals the extent of the deeply religious leading which Jeremiah was prepared to follow, if God so willed, and in spite of an extraordinary physical impediment which had befallen him. He was injured in an accident which broke his hip when his horse and buggy went out of control. He was confined to bed for about ten weeks. As the time of Yearly Meeting came closer, travel to Ohio seemed impossible. During the time of recovery, he had moments of despair and temptation, but he says: "I never experienced so much of the love and goodness of God."

A Friend who visited him said: "I believe thou wilt be raised up to attend Ohio Yearly Meeting. Don't let thy bodily condition prevent thee." However, the question for Jeremiah was, how could he manage to go? No companion had been appointed to accompany him.

He was on crutches and needed help for dressing and undressing, a situation which appeared practically impossible. Nevertheless, he had come to realize that he was in God's hands, above all that the accident was a dispensation of Providence "sent me for some wise purpose."

His son wrote him (adding a human touch), "If you should go walking with a stick, no one will help you, but if you have to go on crutches, everyone will help you!"

In the end, a young Friend, Joseph Pollard undertook the difficult service of accompanying him to Barnesville. This offer of service was accepted by Jeremiah as a gift of God. Though Friends were involved in giving him practical help, God was the comforting power.

It was a very positive and fruitful yearly Meeting for him. He exclaims: "Oh that all our Meetings were held in the power of the Lord. Many were tendered and we were made to rejoice together."

In June 1909, a year before he died, Jeremiah was appointed by Yearly Meeting held at Pickering, to be part of a delegation of Friends to call upon Wilfrid Laurier, Prime Minister of Canada. The delegation was to present Friends' concern regarding the teaching and training for military service of students in public schools and colleges. Jeremiah was appointed to read the petition for Friends. The petition expressed the religious basis of the concern and quoted part of the Query: "Are Friends clear of complying with military requisition or the paying of any fine or tax instead thereof?" "Christ has commanded men to love their enemies and to do good to those who hate them."

Sir Wilfrid Laurier replied that he was one with Friends on war. He also gave them assurance that Friends would be protected

from all military requisition or from paying any fine or tax for it. The delegation gave him a book entitled, A Concise Account of the Religious Society of Friends.

Sir Wilfrid assured them that the religious interests of Friends in Canada would be respected and that there would be no law made or enacted that would in any way conflict with the religious scruples of Friends.

In spite of the comforting words of Sir Wilfrid Laurier, Jeremiah had a deeper concern for the religious life of the Society of Friends, and indeed, expresses anxiety that "our Society would not be like a withered branch ready to die." He wished there were more Friends strong in their Quaker faith.

Yet Jeremiah was encouraged by the spiritual depth and response of the few Friends who gather in small "sittings." The experience of his pastoral care in small gatherings were "precious seasons . . . as wells by the wayside for the thirsty traveller."

This Journal gives us new and revealing insights into the effects of the 1881 Separation and the suffering and loss caused by those historical events. As Jeremiah continued his faithful visitation in the ministry, he often experienced being the only Friend, or one of a few Friends present in what had been quite large and flourishing meetings. He was unwavering in his trust in God as the ever-present comforter.

Written shortly before his death, Jeremiah's words sound prophetic:

I feel to leave on record for those who shall come after me and who may read these lines, that there will be a remnant left of Friends after they have passed through the fire, and have been sifted as from sieve to sieve. These will come forth as gold tried in the fire, and will be faithful to maintain the ancient doctrines and testimonies of our forefathers in the truth and who will not shun the cross.

He died on May 12th, 1910, aged 72 years. One of the last entries in his Journal reads:

I feel resigned to abide by all my dear Master in his infinite Wisdom sees best for me, knowing that it will be to the honour of his Holy Name if I bear it with patience.

Book Review

Hewison, Hope Hay, Hedge of Wild Almonds: South Africa, the "pro-Boers" and the Quaker Conscience (Portsmouth, NH, Heinemann, 1989).

It is regrettably not often that Quaker writers have books published by, and primarily for, non-Quakers. This book is a welcome exception and deserves a wide readership.

It should appeal to historians interested in the Boer War; inform Friends about the period in the history of the Society at the turn of the century; put the present-day South African scene in perspective by spotlighting this crucial period in its genesis as a country; as well as opening a window on the workings of the Society of Friends through which outsiders can catch a glimpse of something that generally remains hidden. All in all, quite a multifarious achievement.

In some ways it is four books in one: one dealing with the scene in Britain before, during and after the Boer War, not at a political level (with which so much historical writing is concerned) as much as with that of public opinion and attitudes regarding the War, especially those prevailing in the churches, both Quaker and non-Quaker, and among socially concerned people. A second book deals with what was happening in South Africa at the time. The third deals with developments and reactions within the Society of Friends, especially at the London Yearly Meeting level, and as expressed in British Quaker Journals. The fourth book provides insight into the activities and convictions of Friends for whom South Africa was home base. While there were not many South African Friends, they are nevertheless well worth knowing about, especially in view of the situation of South African Friends today.

I for one, was fascinated by the references to the Quaker James Butler and his family, who owned and edited The Midland News in Cradock, deep in the South African interior. This was one of few "free" newspapers in South Africa. It survived financially and editorially for more than 35 years in the face of tremendous odds, and despite being disliked heartily by both warring sides. The British authorities, in particular, disliked the paper for being unwaveringly factual, and speaking the truth no matter what the consequences.

This is a most thought provoking work, containing an enormous amount of information about a wide field of events, decisions, debates and controversies, which by being juxtaposed, may acquire a new significance, especially if the reader makes the connection between this knowledge and the position of present-day South Africa as an international pariah.

It encourages the reader to draw parallels between the situations then and now, and to have possible second thoughts about the policies and judgements of today: is it possible that they might be coloured by the same kind of jingo-ism and bandwagon climbing we saw then? The same kind of dismissal of the views of those who are actually on the spot and directly affected (and afflicted), or of those who can see both sides of a conflict, by people who come to facile conclusions at a safe distance, out of harm's way, yet unconsciously thrilling at vicarious violence? Can convictions be applied selectively and are we completely free of the all too human tendency to prefer to believe what suits us rather than fearlessly looking reality in the face?

The large amount of detailed information does present one drawback, however; there are few readers who would come to the book with sufficient background knowledge of all three areas covered by it. For non-Friends, the events and discussions within the Society of Friends could be hard to assess without knowing a great deal more about the decision making process and the underlying faith of Friends. For North Americans, the British scene would need extra-background reading and the descriptions of events in South Africa presupposes more knowledge of that part of the world than non-South Africans are likely to have. At the same time, the amount of information packed so tightly into the available space demands great concentration on the part of the reader. Fortunately, the inclusion of poems and songs from the time strikingly and concisely capture the mood, atmosphere and temper of the times to help in the formation of insight.

It is not an easy read that will volunteer easy answers, but the effort required to fully absorb all the information is rewarded with more than straightforward conclusions: it reminds us that we as human beings rarely achieve what we think we planned, or plan what is required; that hindsight clarifies, but is not available in the here-and-now; that weaknesses can have positive results and strengths at times work adversely; and above all, that our human judgement is partial and defective even with the best of intentions.

At times the editing seems to have missed a beat, resulting in a few glitches in syntax and grammar that seem oddly at variance

with the quality of the research, and may spring from the fact that the material is too tightly packed and covers too much ground. Nevertheless, this is a book that is to be welcomed on many grounds, not the least of which is that, matter-of-factly and critically, it visibly places the Society of Friends as a factor in national and world events where it is too often not perceived at all.

Friends were a strong element in the British pro-Boer movement, initially concerned with arresting the drift towards war, then attempting again and again to dampen the bellicose enthusiasms it engendered, and finally, pleading for peace and an end to the injustice done to the Boers. As Hope Hay Hewison writes: "It publicized the excesses of the farm burnings, the concentration camps and martial law [on the part of the British]; it countered the propaganda of atrocity stories and the Savage Boer image; it helped create a climate of opinion which eventually achieved a negotiated settlement . . ." A number of Quaker women worked in the concentration camps as nurses and teachers, and Friends were involved in relief work there as well as, after the war, in the "scorched earth" situation in which much of South Africa found itself. In Britain, some Friends contributed, through the adult school movement, both to the dwindling of old imperialist concepts and to the emergence of the Labour Party as a third force in British politics. Quakers who were pro-Zulu before 1895 became pro-Boer after that year, and later "though far too slowly and far too late" became more and more concerned about the lot of the Africans and the injustices done to them.

This "slowly, (little) and late" could be said to apply to the way in which, by and large, the Society of Friends responded to the iniquities and horrors of the Boer War. It was a house in many ways divided against itself, consisting of a spectrum of opinion ranging from the ultra-conservative to the (then) radical, with the timid, the wavering, the practical and the committed realist between. Out of that situation came faithful and farsighted service and thought on the part of outstanding individual Friends whose work and ideas played a part in the course of events, enabled by the ability of the Society of Friends to hold together and (more or less) pass the test of uprooting one hedge of prejudice without planting another of division.

Ellen Pye.

Revisions to the Constitution

28 June, 1990

Dear Member,

The constitution presently in use was approved, after revision, by the first Annual Meeting of the Canadian Friends Historical Association held August 17, 1973 at Niagara Christian College, Fort Erie, Ontario.

Over the years, several Annual Meetings have endeavoured to up-date and to amend the Constitution in the light of the experience, needs and increased work of the Association since the first Annual Meeting in 1973.

The Constitution has been reviewed and several suggested amendments have been made.

The 17th Annual Meeting held at Norwich on November 4, 1989, requested that the revised constitution be printed in the current issue of the Journal for your review prior to the Annual Meeting which will be held in Uxbridge on Saturday, 13 October, 1990. At that meeting, the revised constitution will be presented for approval of the membership.

Please review the attached revised constitution and address any comments to:

Kathleen Hertzberg,
Chairperson
Canadian Friends Historical Association
60 Lowther Ave.,
Toronto, Ont.,
Canada M5R 1C7

10. **Business Procedure:** Shall be according to the manner and practice of Friends based on consensus.

11. **Committees:** Standing Committees may be appointed by the Annual Meeting or the Executive Committee, as follows:

Planning Committee
Membership
Publications - Canadian Quaker History Journal
Historical Sites
Archives and Library
Nominating
Genealogical Enquiries
Historical Research
Oral Histories
any others deemed necessary

12. **Finance:** 1. The Association as a Registered Charity, shall be carried on without purpose of gain to its members and any profits and other funds accrued by the Association shall be used to promote its objectives.
2. In the event of dissolution or winding-up of the Association, all its remaining assets, after payment of liabilities, shall be distributed to one or more charitable organizations in Canada.

13. **Changes to the Constitution:** Changes may be recommended by the Annual Meeting or by the Executive and notices of such changes sent to the members at least 30 days before the Annual Meeting.

14. **This Constitution** and any subsequent changes shall be brought to the attention of Canadian Yearly Meeting of the Religious Society of Friends (Quakers) for information.

This constitution supersedes the original constitution approved by the First Annual Meeting of the Canadian Friends Historical Association held on 17 August, 1973 at Niagara Christian College, Fort Erie, Ontario.

Approved at the Annual Meeting of the Association

held at

on

Canadian Friends Historical Association Constitution and Bylaws

1. **Name:** This Association shall be called **Canadian Friends Historical Association**. The Canadian Friends Historical Association is a national body and may have regional groups.
2. **Purpose:** The purpose of the Association is to preserve and to make known the religious, spiritual, cultural, social and pioneer heritage of Quakers since they first settled in Canada and until today.
3. **Objectives:**
 1. To encourage and to stimulate interest and research in the Quaker heritage in Canada and participation in the search for Quaker religious and spiritual roots.
 2. To ensure the collection, recording (by microfilming and in other ways), indexing, listing, availability and safekeeping of QUAKER RECORDS, in co-operation with the Records Committee of Canadian Yearly Meeting.
 3. To record Oral Histories and to encourage Friends' Meetings to write their history.
 4. To encourage the use of Quaker Records for the preparation of papers and for discussion; to organise Quaker Pilgrimages to historic Quaker sites, and where applicable, to arrange for the official marking of Quaker sites in Canada, and any such matters as may be decided by the Association.
 5. To provide oversight of our Quaker history for inspirational and educational purposes and to give support to the Canadian Yearly Meeting Records Committee and Archivist.
 6. To publish the Canadian Quaker History Journal.
 7. To give support to the Arthur Garratt Dorland Historical Collection, the research and reference section of the Canadian Yearly Meeting Archives.
 8. To undertake suitable projects in the pursuit of these objectives.
 9. To co-operate with individuals, meetings, other Friends' Historical Associations and other Historical Societies and institutions for mutual benefit.
4. **Membership:** Canadian Friends Historical Association shall be open to members of the Religious Society of Friends and any others wishing to support its pursuits with payment of an annual fee to be determined from time to

time. The membership year of the Canadian Friends Historical Association shall follow the calendar year.

There shall be:

1. Honorary members.
2. General members shall, where possible, include representatives of Monthly Meetings (a Monthly Meeting may join) and persons interested in Quaker history.
3. Seniors.
4. Students.
5. Life members.
6. Institutional membership for libraries, corporations, other heritage groups and for periodicals.

7. **Officers:** who shall be members of the Canadian Friends Historical Association. The officers shall be appointed at each Annual Meeting, as follows:

Chairperson (who shall be a member of the Society of Friends)
First Vice-Chairperson (who shall be a member of the Society of Friends)
Second Vice-Chairperson
Immediate Past Chairperson
Treasurer
Recording Secretary

6. **Executive Committee:** Shall consist of:

The Officers
Membership Secretary
Archivist/Librarian
Editors of Canadian Quaker History Journal
Representative of Canadian Yearly Meeting Records Committee
Chairperson of Special Committees
Members-at-large/Geographical distribution

7. **The Executive Committee** shall fulfill the duties customarily attached to such a body.
8. **Powers:** The Executive Committee shall have responsibility for the affairs of the Association between Annual Meetings and/or subject to the approval of the active members at a meeting called by the chairperson.
9. **Meetings:**
1. The Annual Meeting shall be held at a date and a place in the Fall appointed by the Executive for the naming of officers and for the consideration of financial and other reports and shall be the first meeting of the fiscal year of the Association.
 2. Meetings of the Executive shall be held as determined by the Executive.
 3. At least seven days notice of any meeting shall be given.
 4. A summer gathering of the Association may be either a Quaker Pilgrimage or other suitable Quaker historical program and may be held at the time of Canadian Yearly Meeting.

Financial Statement for the Year Ending October 31, 1989 (Audited)

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>

2 January 1990

Bank Balances, receipts and payments checked - all found in good order.

Stan Gardiner
(Auditor)

News and Notes

New Members: We have had a number of new members. We introduce each of you to the Canadian Friends Historical Association. Your interest, ideas, and support are most encouraging. Welcome to C. Keith Armitage, Miniota, Manitoba; Pearl J. Cann, Port Hope, Ont.; W. Gordon Carder, Woodstock, Ont.; Joy Cross, Toronto, Ont.; Margaret Daugherty, St. Thomas, Ont.; Joyce Elliot Earle, Dartmouth, NS; Sandra Fuller, Newmarket, Ont.; Edith A. Green, Buffalo, NY; Harry and Ruth Haggerty, Welland, Ont.; Catherine M. Knowles, Toronto, Ont.; R.E. Knight, Sault Ste. Marie, Ont.; Elmay Kirkpatrick, Toronto, Ont.; Ernest W. Lamb, Springfield, Ont.; Frank Miles, Burlington, Ont.; Kathy Miklovich, Cambridge, Ont.; Nina Millard, Tuscan, Ariz.; Keith and Lorna Moore, Pickering, Ont.; Roseanne Moore, Calgary, Alta.; Anna MacPherson, Norwich, Ont.; Caroline Oliver, Norwood, Ont.; Laura Peers, Uxbridge, Ont.; Charlotte Rutz, Elmwood Park, Ill.; Norma Smith, St. Thomas, Ont.; Phyllis Stanaback, Gladstone, NJ; Dorothy Steckenreiter, Waterloo, Ont.; Elizabeth Stern, Toronto, Ont.; Margaret Toole, Stouffville, Ont.; Alson D. Van Wagner, Hyde Park, NY; Gerta von Bitter, Toronto, Ont.; Gale Wills, Kitchener, Ont.; Denys L.W. Wingfield, Longport, Somerset, UK; J.V. Winterton, Orillia, Ont.; Lois Wiswell, Tayuha, Wash.; Louise Wolfenden, Toronto, Ont.; Hamilton, Yonge Street and Yarmouth Monthly Meetings have taken out memberships, as have the Norwich and District Historical Association, in Ontario, and the Dartmouth Museum Society, in Nova Scotia. Welcome all!

We have an updated membership list and we want to assure you all that we need you. The annual subscription begins in Jan. of each year, and includes a winter and summer issue of the Journal. Do keep your subscription up to date (return the enclosed form with your cheque) since the cost, including postage is greater than the senior's rate. We have so far been able to continue the practice through the donations of many. We will do our best to keep rates down, but may be forced to raise them due to costs. Renew NOW to ensure the present rate.

Annual Meeting: The Uxbridge Scott Museum has invited us to hold our Annual Meeting there on Saturday, 13th of October. The weather should be grand for a drive through the beautiful, rolling hills decorated with fall foliage. Car pool, or check with us if you need a ride. Allan McGillivray and his assistants have some interesting Quaker materials displayed. Register at 10:00 and have some

refreshments. The business meeting begins at 10:30. Lunch will be served at 12:30 and the program will begin at 1:30. We will hear about the Quaker woman, Alma Dale, depicted on the Canadian panel of the Quaker Tapestry. Nearby is the small Uxbridge meetinghouse. Register by October 8th. The fee is \$5.00 for lunch. **PLAN TO COME!**

New Executives: At the last executive meeting of the CFHA, we formally transferred the treasurer's post from Dorothy Muma to Stanley Gardiner. Dorothy has been the able and careful custodian of our funds and figures for most of this organization's existence. We thanked her and made her an Honorary member. Stan is not new to the CFHA, and has agreed to take on these new added responsibilities.

The Membership Secretary, Marguerite Johnson, has also passed her files to Stanley. She reports 17 new members since the last annual meeting. She has served in this capacity since 1978, and kept full records of each member, individual or organization. Marguerite has also addressed hundreds of envelopes for the Newsletter/Journal over the years. We appreciate this service and are grateful for her careful work. Thank you to both Dorothy and Marguerite.

Queen's University bestowed an honorary doctorate degree upon Nancy Pocock at this spring's Convocation, acknowledging her long and faithful concern and work for refugees. Nancy delivered the Sunderland Gardner address at Canadian Yearly Meeting on the religious basis of refugee work.

Oral History Report: At Canadian Yearly Meeting we expect to continue the Oral History Project. We encourage meetings to work seriously at recording their histories before it is too late. Closely tied to this is the Canadian Quaker Biography project. Please lend a hand.

Deaths: Margaret Lorenz of Vancouver, on 31 January 1990. Elma B. Haight of Norwich, on 27 April 1990. Marjorie M. Keffer of Newmarket, in May 1990. Roy Moger, on 16 Aug. 1990, at Canadian Yearly Meeting. All of these Friends were faithful in their service, and we give thanks for the Grace of God in their lives among us.

Arnold Ranneris writes: "I attended a meeting of the BC Historical Federation at which the Doukhobor speaker referred several times to

Quaker intervention and help." Arnold hopes to attend the George Fox Tercentenary in March '91.

Kyle Jolliffe has been accepted with a Cooper Scholarship at Earlham School of Religion for the fall term. He will be able to pursue his study of the history of Young Friends in North America. We congratulate him and wish him well. The oral history project he undertook has been completed.

Gerald White of Heathcote is working on the history of Collingwood and Sydenham Meetings (Grey Monthly Meeting), and has discovered some record books to assist him in the task. He promises more information later.

Peter Brock's book, The Quaker Peace Testimony (1661-1914) is soon to be published by William Sessions of York and Syracuse University Press. A major work by one who has studied this subject for forty years. Thank you, Peter.

Christopher Densmore has taught a course on the history of Quakerism in New York state, and sent the syllabus to the Dorland Room. His use of source materials for the individual sessions would interest many.

Dictionary of Canadian Biography: A Quaker makes it into the Dictionary of Canadian Biography Vol. XII (1891-1900) (University of Toronto Press, 1989), just published. It contains a biography of William Wetherald, founder of the Rockwood Academy and well known preacher in the Society of Friends. The biography was written by Kathleen Hertzberg.

New Brochure: A reprint of the Canadian Friends Historical Association brochure is now available. A copy is enclosed. Please pass it on to an interested person, library or historical organization.

Quaker Historian and Archivist Conference: The next conference will be held in June, 1992, at Wilmington College in Ohio. The last conference, held at George Fox College, left attenders appreciative of the work being done, and impressed with the increasing interest. The archivists are continuing work on standards. Tom Hill is making great progress with the computer index to all Monthly Meetings, and is branching out to add a list of records related to the first project.

Children of Peace Genealogy: A booklet entitled Genealogies of the Builders of the Sharon Temple is now available from the Sharon Temple Museum at a cost of \$6.00 plus \$1.50 postage. Write to the Gift Shop, Sharon Temple, 18974 Leslie St., Sharon, Ont., L0G 1V0.

George Fox - International Conference: Monday 25th March to Thursday 28th of March, 1991, the University of Lancaster, England, a conference on the tercentenary of George Fox's death (1691-1991). Seminar papers are being called for. For enquiries, address: Dr. M.A. Mullett, Conference Organizer, Department of History, Lancaster University, LANCASTER, LA1 4YG. Numbers are limited, and early booking is advised. Speakers include Hugh Barbour, Richard Greaves, Christopher Hill, and Tatiana Pavlova, among others. There will also be excursions into the "1652" country.

Get Involved! The Ontario Historical Society is encouraging is encouraging Ontario citizens to get involved in the upcoming provincial election by attending an all candidates meeting, and asking the candidates to address heritage issues. In particular, ask how they will ensure that future generations in Ontario have access to, and an opportunity to experience, their history from aboriginal cultures to the most recent past. If there are questions of local interest, pose those as well, and help us raise the profile of heritage across Ontario.

Gifts and Acquisitions to the Dorland Collection:

Manuscripts: The Pelham Evangelical Friends Church in Font Hill has placed the Minute Books and Registers they have held for that church body on deposit in the CYM Archives. The 19 volumes date from 1828, at the time of the Hicksite Separation, to the present. Preparative and Monthly Meeting Minutes, Registers of Members and Marriages, Minutes of Meetings of Ministers and Elders, the Women's Foreign Missionary Society, the Young Friends Christian Association, and meeting history scrapbooks prepared by Harry and Ruth Haggerty make up the collection. The current records will be returned for use, once copied. These records are a major addition to the archives of Friends in Canada. They will be microfilmed as soon as appropriate arrangements can be made.

The Norwich and District Archives, in cooperation with Ed Phelps at the Regional History Collection at D.B. Weldon Library, University of Western Ontario, has made the following microfilm of the Society of Friends (Quakers): Norwich Monthly Meeting Records, Norwich Ontario 1904-1979, Canada Yearly Meeting (Orthodox) (later Friends Evangelical Church of the Eastern Region). This reel also contains George Wilcox Rural Mail Scrapbooks, ca. 1905-1946. The gift of David Hallam, it has been placed in the CYM Archives. A second reel contains other volumes from private sources held by the Norwich Archives, The Society of Friends (Quakers) Records - Norwich Ontario 1876-1929, CYM (Orthodox). This reel was purchased. An index of names for this second reel was prepared by the Norwich Archives, and can be consulted at the CYM Archives.

The Letters of George H. Bycraft from France while working with the American Friends Service Committee 1919-1920 (copy) edited by his niece, Ruth B. Zavitz. George Bycraft was a young Friend from Lobo Monthly Meeting in Coldstream, Ont.

Book Acquisitions:

Barclay, Robert Views of Christian Doctrine (Philadelphia, Friends Book Store, 1882). Gift of Hamilton Monthly Meeting.

Barton, Lois A Quaker Promise Kept: Philadelphia Friends' Work with the Allegany Seneca (1799-1960) (Eugene, Ore., Spencer Butte Press, 1990). The author worked at the Friends Indian School near Quaker Bridge, N.Y., so autobiography supplements significant documentation of nearly 3 centuries of Friends work with native Americans.

Baxter, Angus In Search of Your Canadian Roots: Tracing your family tree in Canada (Baltimore, General Pub. Co., 1989).

Dazenbrock, J. Henry To the Beat of a Different Drummer (Winona, Minn., Northland Press, 1989). A decade in the life of a WWII conscientious objector, including 4 years of CPS and 1 1/2 years in relief work with the AFSC in Poland.

Green, Mary ed. A Part of My Heart Left Here: Renewal Messages of Donald A. Green (Newberg, Ore., Barclay Press, 1986). The sermons of a young Quaker scholar and theologian transcribed from tapes.

Groves, Naomi Jackson Winter into Summer: Lapland Diary 1945-46 (Waterloo, Ont., Penumbra Press, 1989) An account by a young artist of her experiences with the AFSC relief work feeding Lapp children. A wonderful volume illustrated with her oil sketches.

Hewison, Hope Hay Hedge of Wild Almonds: South Africa, the "Pro-Boers" & the Quaker Conscience (Portsmouth, NH, Heinemann, 1989). See review, this issue.

Janney, S.M. Conversations on Religious Subjects between a Father and his Two Sons (Philadelphia, Friends Book Assoc., 1860). Gift of Hamilton Monthly Meeting.

Jones, T. Canby ed. The Power of the Lord is Over All: The Pastoral Letters of George Fox (Richmond, Ind., Friends United Press, 1989).

Lemoreau, John and Ralph Beebe Waging Peace: A Study in Biblical Pacifism (Newberg, Ore., Barclay Press, 1980) The Biblical basis for the Peace testimony among early Friends.

Lloyd, R. Douglas The Lloyd Families of King and Uxbridge (Privately published, 1989). A gift of the author to the Dorland collection, because of the many Friends in the Pennsylvania Welsh family.

Oats, William N. Headmaster by Chance (Sandy Bay, Tasmania, Aguerremendi Press, 1986). The autobiography of a Quaker educator during WWII in Europe, who later returned to his native Australia and became headmaster of Friends School in Hobart, Tas. A rich life.

Peace Committee of Ohio Yearly Meeting of Friends (Conservative) Statements Opposing War (Barnesville, Ohio, Ohio Yearly Meeting, 1988). Mainly written by conscientious Objectors, but also contains official statements by Ohio YM.

Pendle Hill The Friendly Story Caravan (Wallingford, Pa., Pendle Hill Publications, 1990). Abridged reprint of the 1949 ed. Contains true life experiences of Friends, beloved stories of many children.

Quaker Hill Friends Consultation on Testimonies, Queries and Advices (Richmond, Ind., Earlham School of Religion and Quaker Hill Conference Center, 1988). Report of the conference including lectures and discussions for understanding the basic Friends practice for growth and nurture.

Roberts, Arthur O. The Association of Evangelical Friends: The Story of Quaker Renewal in the 20th Century (Newberg, Ore., Barclay Press, 1975).

Smedley, Katherine Martha Schofield and the Re-Education of the South, 1839-1916 (Lewiston, NY, Edwin Mellen Press Studies in Women and Religion, Vol. 24, 1987). Biography of a young abolitionist who established a school for blacks in Aiken, S.C. after the Civil War.

Southall, Kenneth H. Our Quaker Heritage: Early Meeting Houses built prior to 1720 and in use today (London, Quaker Home Service, 1984).

Thomas, Nancy, ed. On the Edge of Truth: A small anthology of poetry by northwest Quakers (Newberg, Or., Barclay Press, 1980).

U.S. Congress Herbert Hoover Reassessed: Essays commemorating the fiftieth anniversary of the inauguration of our thirty-first president (Washington, DC, US Government Press, 1981). A gift from the QH&A conference. One of only 1000 volumes printed.

Valentine, Jo and Peter D. Jones Quakers in Politics: Pragmatism or Principle? (Canberra, Aus., Australia Yearly Meeting, 1990). The 26th James Backhouse Lecture.

Walkington, Ethlyn L. Betsy Ross, the Little Rebel (Richmond, Ind., Friends United Press, 1990). Juvenile fiction recreating life of young Quaker who made the first American flag.

Canadian Friends Historical Association
60 Lowther Ave., Toronto, Ontario

1990

Annual Meeting

at the **Uxbridge-Scott Museum**
Saturday, October 13th

Register:	10:00
Business Meeting:	10:30
Lunch:	12:00
Afternoon Program:	1:30

Guest Speaker:
Sandra Fuller

"Alma Dale - Quaker Woman Minister"

View the wonderful exhibits at the Uxbridge-Scott Museum, and visit the nearby Uxbridge Meetinghouse and Burial Ground. Register by October 8th. \$5.00 fee for lunch will be charged.

Plan to Come!