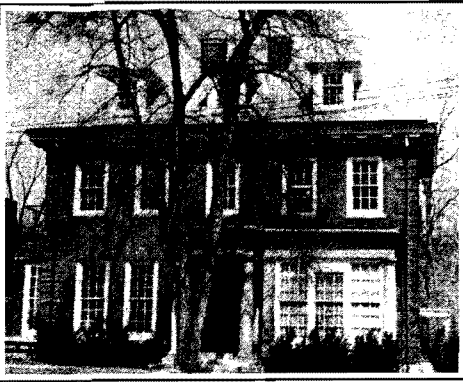


*JOURNAL*

CANADIAN FRIENDS HISTORICAL ASSOCIATION

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with Kathleen Hertzberg  
Kyle Jolliffe  
Elmay Kirkpatrick

*Letters from readers are always welcome, especially responses to David Holden's thoughtful and challenging editorial - Kathleen Hertzberg.*

In that last issue we celebrated the first twenty years of our Association and Journal. Many Friends have given of themselves to these two efforts and to the Archives. In times such as this we need to think both toward the future and to the past. Our future will only come clear as it becomes our history. There are, however, indications of what may come. We know that about a half century ago a change took place in Canadian society that deeply affected our lives. World War II took many from among us. The war gave Friends the opportunity to live their ideals. Work for peace, reconciliation and care for those who suffered became the focus of many lives. With the end of the war came the baby boom. Since then, there has been a very small echo of it.

With the ending of the baby boom, our world entered another period. The rights of all are now to be recognized and safeguarded. Racial equality, women's rights, the protection of ethnic groups of gays and lesbians, and most recently the rights of our aboriginal people and prisoners have come under scrutiny. Recognizing their rights has not come easily, nor has it been painless. Further, we are only beginning the process and much needs to be done before everyone can feel their rights are safeguarded. Friends have been deeply involved in the changes.

As the baby boom disappeared, and as people's rights have been recognized, greater freedom has meant that many people have had opportunities not there earlier. As fewer children were born per mother, more women have been freed to find careers. As minority group members have had their rights recognized, they too have found opportunities not previously open to them. Further, as the health care system developed, people now enjoy healthier longer lives. And, all these changes have had their indirect effect on the Association and the Journal.

A constant refrain in the Journal is the search for people to share in the responsibility. Social changes has meant that the volunteers -- principally married women -- are no longer available to do the work. They, like their male counterparts are pursuing careers and do not have the energy to give. What it means is that we cannot continue in this manner for long into the future. We can make do for a while, and the healthy newly-retired can help. However, from personal experience, I know that such are in demand.

To survive all members of our association have to think creatively to keep it and the Journal healthy. We cannot rely on old patterns to last for long. The present set of volunteers is getting tired, and only a few very welcome people have come forward to take over. More are needed. Further, we need to look for ways to continue. These should allow busy people to make a contribution without feeling they have taken on more than they can handle.

We also need to think about the nature and content of the material we want to appear in the Journal. Up to now there has been such a shortage that at times little more than news and reports are published. This does little to further our knowledge of history. Friends have been around for more than three and a half centuries. They have been active in Canada for almost as long. To understand it we have work published that is the result of hours of tedious labour. At other times we have produced the memories of Friends who have lived through interesting lives. Some have written about aspects of our Society. The question now is: should we continue in this vein, or try new ways of making history come alive?

These two challenges I leave with you.

*David E. W. Holden*

## MINUTES OF THE 20TH ANNIVERSARY ANNUAL MEETING

HELD Saturday, 24th Tenth Month, 1992 in the Old Quaker Meeting House  
(now known as the Masonic Doric Lodge)  
Pickering, Ontario

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Present: Kathleen Hertzberg (chairperson), Stanley Gardiner, Jane Zavitz-Bond, Kyle Jolliffe, Fritz Hertzberg, Jim Adamson, John Karsemeyer, Barry Thomas, Gerda von Bitter, David McFall, Janet Chattin, Chris Chattin, Carolyn Ballard, Bobi Adamson, Jim Adamson, Ellen Johnson, Glen Godfrey, Dean Page, Joan Starr, Pat Starr, Roman Hromnysky, Stuart Starr, Alastair Dow, Pam Pryma, Ajax LACAC, Judith Goulin, Ajax LACAC, Pauline Jolliffe, Paul Jolliffe.

In Worship: We remember Friends and members who have passed away and those who are sick.

Regrets: David Holden who sent greetings to the meeting.  
Christopher Densmore whose letter was read.  
Elizabeth Moger (*both Christopher and Elizabeth are on the board writing the history of New York Yearly Meeting, meeting today*).  
Bernice Ellis, Elmay Kirkpatrick, Dorothy Muma, Harry and Ruth Haggerty, Erika Bracke

Kathleen Hertzberg, chairperson welcomed all present.

As no one offered to act as recorder for the Minutes Kathleen Hertzberg agreed to record.

1. Minutes of the 19th Annual Meeting held Saturday, 5th, 10th month, 1991 held at Pickering College, Newmarket and circulated in issue No. 50 of CANADIAN QUAKER HISTORY (Winter 1991) were approved.

2. Arising: 1. Quaker Historic Sites, Newmarket: Sandra Fuller, sec. of the Newmarket LACAC has written asking us to consider ways by which the Doane House, Yonge Street, Newmarket, can be saved from demolition. The LACAC organized a protest against the demolition of the house and a restoration architect has pronounced it worthy of saving. A location and funding would be required. Decision regarding a possible site to which the house could be moved has not yet been made. CFHA is asked to make an appointment to the Doane House Committee. We are also asked to send representatives to the Plaquing Program for the Hicksite Meeting site (Yonge Street) and to consider the benefits of having the Yonge Street Meeting House designated under the Ontario Heritage Act as an historic building. LACAC has written to the clerk of Yonge Street Meeting making this proposal.

Sandra also reports that the work of setting the gravestones at the Hicksite Burial Ground back to their original locations has been completed and masonry repairs done on as many as possible. The Newmarket Historical Society has agreed to donate some funding towards the historical plaque of the Hicksite Meeting House site.

We agree to make a donation towards the cost of the historic plaque. We also suggest that Friends in the area be asked to contribute and we will also ask Canadian Yearly Meeting Trustees to contribute.

Jane Zavitz-Bond reported that she is on the Doane House Committee and on the Hicksite Meeting House/Burial Ground Committee. We support Jane in this service and ask her to represent CFHA on both committees.

2. Hay Bay Quaker Burial Ground: David Holden and Anne Thomas, general secretary of Canadian Yearly Meeting, have examined the state of the cairn. Investigations have been made into ways of repairing the cairn which has deteriorated and the cost of such repairs. One suggestion is to put a roof over the cairn. This solution is not considered practical and would be very expensive. Arthur Dorland gave the profits from his HISTORY for this purpose. A major fund-raising effort is required to carry out the repairs, specific plans for which have not yet been decided upon. One suggestion is that a yonge people's work camp be organized if this proves feasible later. (The Adolphustown Friends Meeting was founded in 1798.) We are not sure whether Canadian Yearly Meeting owns the land.

Barry Thomas will report this discussion to Anne Thomas.

3. Peace Museum: This was originally a concern of a Friend from the Ottawa Meeting. Kathleen Hertzberg promoted the idea through the Canadian Council of Churches. Geoffrey Pearson and others were approached and considerable support was received for the proposal. The file was sent by Kathleen Hertzberg to Eric Schiller of Ottawa Meeting who had taken up the concern. He will be approached again. CFHA will also be in touch with Peter Brock and Tom Socknat.

3. Reports: 1. Chairperson's Report: Kathleen Hertzberg said that her concern for the loss and for the need to preserve the Quaker Heritage, began here in Pickering 40 years ago. Everything seemed to point to holding this 20th Anniversary Annual Meeting here in the old Brick Meeting House. It was here in Pickering that Pickering College was established following the Westlake Seminary and 125 years ago the first Canada Yearly Meeting was held in 1867 in this Meeting House. In the contemporary situation, there is considerable community interest in the Quaker aspects of the history and heritage of the area. She is serving on the Ajax-Pickering History Book Board and will contribute the chapter on the Quakers in Pickering. CFHA is grateful to the AJAX LACAC who have arranged for the plaquing and designating of this Meeting House and the site of the old Pickering College.

A great deal of time and effort has been put into the writing and production of the 20th Anniversary Issue of CANADIAN QUAKER HISTORY JOURNAL. The articles cover the history and the work of the Association, the CYM Archives and the Dorland Room available for posterity.

The production of the JOURNAL continues to occupy much time. The last three issues have been done acceptably by the desktop publisher, H & L Typing and Desktop in Pickering who have been most helpful. Thanks to Elmay Kirkpatrick who has done the labels for the JOURNAL each time with efficiency.

The administrative work in maintaining the organization continues to be done by the chairperson, the treasurer, Jane Zavitz-Bond and Kyle Jolliffe who have acted as a small executive meeting locally. Again - thanks to all who have contributed work and thought towards the recording of Quaker History in Canada and towards a wider understanding of that history.

2. Treasurer's Report and Membership: Stanley Gardiner presented the audited Financial Statement for the 12 months' period ending 31st August, 1992, which we receive with thanks.

Stanley commented that there are several senior and general memberships outstanding for 1990 and 1991. Researchers tend to join for one year only. Donations are very important. We now have 189 members - 14 new members which equals losses and non-renewals.

It was suggested that the REMINDER of renewals due be printed on a coloured sheet separate from the JOURNAL, but mailed with it.

Stanley was thanked for his service in the dual role of treasurer/membership secretary.

3. Liaison with Other Heritage Groups: David McFall tells us that interest in the Quaker heritage is great. At the present time we do not think that CFHA can be represented at Heritage Week in February.

4. Journal: Sharing of editorial work and production wherever possible is helpful and creative. We would like this to continue and we express our thanks to David Holden, Kyle Jolliffe, in addition to Jane Zavitz and Kathleen Hertzberg for their work. Ideas, suggestions, articles and histories are needed.

5. Oral Histories: Kyle Jolliffe reported that he had interviewed John and Helen Stevenson at Canadian Yearly Meeting 1992. He is willing to offer advice to members of Canadian Friends Service Committee who are interested in interviewing past members of this group. Kathleen Hertzberg said that she had done a long oral interview on CFSC involvement in the Vietnam War situation which could serve as the basis for a history of that fascinating period of Canadian Quaker history and service.

6. Slate of Officers: The slate of officers presented to the 1991 Annual Meeting was continued for 1993. Kathleen Hertzberg asked the meeting to give this matter careful thought and to bring names forward, or to write them in, in particular for the position of active working chairperson.

Subject to consent, we appoint Elmay Kirkpatrick as recorder.

4. Genealogical Enquiries: Jane Zavitz-Bond reported that volunteers for this task are urgently needed. She would like to see Bill Britnell become active again on behalf of CFHA. He will be contacted. Volunteers, preferably within reach of Pickering College, are needed to enter names from the Records onto the computer to expand the Index already begun a number of years ago and continued. (The first completed name Index of Yonge Street Monthly Meeting as successfully published in 1988.) Friends are asked to make this need known.

5. Handbook of Quaker Historic Sites - CFHA 10th Anniversary Project: This project has not advanced as we would have wished. It would require someone to work intensively on it. Jane Zavitz-Bond said that the work being presently done on CYM Archives inputting information re. Meeting, locations, addresses, names, etc. into the computer would eventually give us just the information we need in order to produce the Handbook. At that stage, someone, perhaps a student could edit the material and CFHA could then publish the Handbook. This work is continuing. In the meantime, photos, either old or new, collected in readiness.

Friends present at the Annual Meeting confirmed that the ongoing support and care for Canadian Yearly meeting Archives has our continued concern.

6. Jane Zavitz-Bond continued her report on the DORLAND ROOM. History enquirers and written enquiries continue to come in, among them, Gary Karrot, Waterloo, (on George Whitehead), Sandra Fuller (on Ella Firth), the Ezekiel James School at Uxbridge (1817), and on wording for the plaques for Newmarket and Pickering historic sites.

During the summer, Jane and Everett Zavitz-Bond were able to travel out west. They visited Borden Friends who are loaning to CYM Archives the old Borden records. She was also able to visit Quaker sites at Dand and Swarthmore, Saskatchewan where Friends settled in the west at the turn of the century and which have been preserved as United Church of Canada churches. Jane feels that Canadian Friends have made great headway in collecting Quaker records and in making them available. This trip opens the way for collecting further records from the west.

7. New Business: 1. David Newland's concern: As David Newlands was not present, Kathleen Hertzberg spoke to his concern. On the model of "The Meeting Place" of the Mennonites which they have built at St. Jacobs, David would like Friends to consider a similar historic-museum-outreach Centre at Yonge Street. This could be a building alongside the Meeting House containing archives, a library and outreach centre, manned by a retired Friend. David thinks that grants could be applied for. A discussion followed. His concern will be brought to the attention of the Yearly Meeting Records Committee, Yonge Street Meeting and the Doane House Committee.

2. CRB Heritage Foundation: We are invited to consider preparing 60 second history dramas - "Heritage Minutes" and other heritage material for use on TV and in schools. We are interested in pursuing this matter and suggest that contact be made with CRB Foundation Heritage Project.

3. Melvin Roberts of Brigflatts Meeting in the George Fox county in England has written to us asking us to review their video which is a good preparation for Friends visiting Quaker roots in England. Jane Zavitz-Bond brought back a video from the George Fox Tercentary in 1992 which is also available for Friends' use.

#### DATE AND PLACE OF NEXT ANNUAL MEETING:

Subject to confirmation the place will be PELHAM, ONTARIO. The date to be arranged.

*Minutes recorded by Kathleen Hertzberg*

#### AFTERNOON PROGRAM:

The Afternoon Session was chaired by Barry Thomas of Ottawa Meeting. The talk by Kyle Jolliffe entitled: "When Zion Languisheth - An Account of the 1881 Separation in Canada Yearly Meeting", was well received.

Barry Thomas presented a copy of Arthur Dorland's "THE QUAKERS IN CANADA - A HISTORY" to Pam Prymja representing Ajax LACAC in appreciation of their concern and work for the preservation of the Quaker heritage in Ajax-Pickering in particular for the plaquing and designating of Quaker historic sites. A copy was also presented to the Masonic Doric Lodge in appreciation of the hospitable use of their building (previously the Friends Brick Meeting House) for this 20th Anniversary Annual Meeting.

The Celebration Cake was cut and enjoyed by all present. Thanks to Barry Thomas for chairing the afternoon session and to Kyle Jolliffe for his talk.

## CHAIRPERSON'S REPORT TO 20TH ANNIVERSARY ANNUAL MEETING

My own concern for the loss and preservation of the Quaker Heritage in Canada began here in Pickering nearly 40 years ago. Everything seemed to point to holding the 20th Anniversary Annual Meeting in Pickering, Ontario.

Pickering was one of the earliest Quaker settlements in Upper Canada. Timothy Rogers brought 20 families to settle in Pickering in 1807. The Quaker College was re-founded in Pickering in 1878. The Brick Meeting House in which we are meeting here today, at the invitation of the Masonic Doric Lodge which now owns the building, was completed in 1867 on the site donated by Timothy Rogers of the first log Meeting House. When the first Canada Yearly Meeting was held here in 1867, it was the fulfilment of Timothy Roger's dream. Thus in 1992, we also celebrate 125 years since the first Yearly Meeting of Friends was held in Upper Canada.

These were the historic pointers.

In the contemporary situation, there is considerable community concern and interest to preserve the history and heritage of the Ajax-Pickering area. This concern has been expressed through the admirable achievements of the Ajax LACAC who have initiated and erected plaques at the Brick Meeting House and on the site of the old Pickering College. The wording was agreed upon between the LACAC and CFHA.

In addition, the Ajax History Board appointed the Ajax History Book Board on which I have been serving to contribute material for the chapter in the book on the Quakers in Pickering. In Issue No. 20 (1977) there is an article on the history of Pickering College by Jane Zavitz and on the Quakers in Pickering by Kathleen Hertzberg which will form the basis of the chapter.

The ceremony of the unveiling of the Plaque at the Meeting House in June this year, led to the Masons to invite us to hold our 20th Anniversary Annual Meeting in the Meeting House.

It is most appropriate that the talk this afternoon by Kyle Jolliffe is on the separation of 1881 which so deeply affected the lives and the history of Friends in Pickering which was an important centre of Quakerism. The separation was a contributing factor in the decline of Quakerism in Pickering and led to the auctioning of the Meeting House to the Masons in 1943.

We appreciate the goodwill and the efforts of concerned citizens in Ajax-Pickering in doing what CFHA often finds difficult to accomplish alone. We also record our appreciation of the concern and work of the Newmarket LACAC and Newmarket Historical Association for their work to plaque and designate Quaker historic buildings and sites in the Newmarket area.

The 20th Anniversary Issue of the Journal, edited most appropriately by David Holden, has been well received. The history of the Association, a comprehensive review of the NEWSLETTER/JOURNAL, the Dorland Room and the CYM Archives is written up for posterity.

We are grateful to David Holden for editing Issue No. 51 and No. 52 which will cover this historic gathering.



After twenty fruitful years of the Association, we look forward to continuing opportunities to gain knowledge and perspectives on Quaker history in Canada. There is still important work to do. We hope other will come forward to carry on. We would like to see more Friends join the Association; more Meetings write their histories and bring more strength to the task.

We look forward eagerly to the history of New York Yearly Meeting which is in the process of being written and we are pleased that Chris Densmore and Elizabeth Moger are engaged in that task. After all, many of the pioneer Friends who came to Ontario were from New York Yearly Meeting.

A warm thanks to all of those who have worked and promoted the Association.

*Kathleen Hertzberg*

## SLATE OF OFFICERS

Chairperson	Kathleen Hertzberg
First Vice-Chairperson	Jane Zavitz-Bond
Second Vice-Chairperson	Christopher Densmore
Treasurer and Membership	Stanley Gardiner
Auditor	Dorothy Muma
Recording Secretary	Elmay Kirkpatrick
Journal Editors	David Holden
	Kyle Jolliffe
	Jane Zavitz-Bond
	Kathleen Hertzberg
Journal Index	Stanley Gardiner
Convenors of Historic Research	Christopher Densmore
Quaker Oral Histories	Fritz Hertzberg
Reporter to Canadian Friend and to other Quaker Historical Publications Publications	Elmay Kirkpatrick
Genealogical Enquiries	Jane Zavitz-Bond
Liaison with CYM Records Committee	Bill Britnell
Liaison with other Heritage Groups and OGS	Rosemarie McMechan (subject to consent)
Liaison with University of Western Ontario	David McFall
Nominations	Ed Phelps
Members at Large	Executive Committee
Ottawa	Winnifred Tanner
Western	Arnold Ranneris
	Roseanne Moore
Maritimes	Doris Calder
USA	Elizabeth Moger

## MEMBERSHIP REPORT

There was an increase of 16 members - including 5 Seniors and 10 General Members during the period Dec/91 to Oct/92.

The list of new members was also presented.

*Stanley Gardiner*  
(Membership)  
October 23, 1992

## FINANCIAL REPORT

**CANADIAN FRIENDS HISTORICAL ASSOCIATION  
20TH ANNUAL MEETING  
DORIC MASONIC HALL - OLD PICKERING VILLAGE  
OCTOBER 24, 1992**

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The Financial Report for the 12 months ending Aug. 31, 1992 was presented to the Meeting, copies of which were available to those present.

The Disbursements were heavily weighted with the costs of Journals 49 and 50 - almost \$1,600.

Receipts for the period fell off drastically mainly due to slow economic conditions and the fee increase on January 1, 1992.

Hopefully, the backlog of unpaid dues for 1990/91 totalling 33 for Seniors and 34 for General Members can be picked up in the remaining months of 1992. It was suggested that individual notices to members in arrears be put at the back of the next Journal to be issued.

The Meeting accepted the Report.

*Stanley Gardiner*  
(Treasurer)

**CANADIAN FRIENDS HISTORICAL ASSOCIATION  
FINANCIAL STATEMENT  
FOR 12 MONTHS PERIOD ENDING AUG. 31, 1992**

<u>RECEIPTS</u>	\$	\$	\$
Memberships	471.00		
Donations	295.95		
Memorial Donations	<u>5.00</u>	771.95	
Sales - Copies of Journals	3.00		
- Copies of Yonge St. Index	<u>125.00</u>	128.00	
Archival Search Fees		30.00	
Bank Interest	417.32		
Premium on U.S. currency	<u>16.16</u>	<u>433.48</u>	<u>1,363.43</u>

<u>DISBURSEMENTS</u>			
Journal No. 49 - Production	575.66		
(26 pp) - Mailing	<u>124.55</u>	700.21	
Journal No. 50 - Production	774.07		
- Mailing	<u>124.55</u>	898.62	
Stationery		2.71	
Archival Expense		26.45	
Membership - Ont. Hist. Soc.		15.00	
General Expense Postage, etc.		158.67	
Other - Refund on Membership		<u>5.00</u>	1,806.66
			(443.23)

<b>BANK BALANCES per Ledger</b>		
Opening - Sep 1/91		8,331.12
Closing - Aug 31/92		<u>7,887.89</u>

<b><u>BANK RECONCILIATION - Aug 31/92</u></b>		
Bank Pass Book	7,892.06	
Less O/S Cheque #92-005	<u>4.17</u>	
<b>LEDGER</b>	<u>7,887.89</u>	

Sep 30/92

Friends House  
60 Lowther Ave.  
Toronto, Canada

*Stan Gardiner*  
Stan Gardiner (Treas)

DOROTHY Y MUMA  
Dorothy Muma (Auditor)

## WELCOME TO NEW MEMBERS

CFHA ANNUAL MEETING - MASONIC HALL  
PICKERING VILLAGE, ONTARIO  
SATURDAY, OCTOBER 24, 1992

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### A NEW MEMBERS SEP/91 - AUG/92

COATES, Rae C. - Vancouver, B.C.

DOAN, Timothy - Newmarket, Ont.

FAIRFIELD, Rhoda - Calgary, Alta.

LUESBY, George W. - Newmarket, Ont.

ROGERS, Robert W & Elizabeth -  
Mississauga, Ont.

RUSHMORE, Mary Lee - New Harbor, Maine

STARR, Joan - Toronto, Ont.

WALTON, Charles Gorman - Sault Ste.  
Marie, Ont.

WATT, Elizabeth - Samia, Ont.

WILSON, Patricia Amy - Mississauga, Ont.

5 Seniors -- 5 General Members -- TOTAL 10

### B NEW MEMBERS SEP/92 - OCT/92

KNARR, Gary - Waterloo, Ont.

KNIGH, Don

PEARSON, William - San Leandro, Cal.

PRATT, Donald

1 Senior -- 3 General Members -- TOTAL 4

*Stan Gardiner*

*(Membership)*

October 23, 1992

## REPORT ON THE DORLAND COLLECTION AND CYM ARCHIVES

Season's greetings from the Dorland Friends Collection!

Visitors who come to research often ask about this school and its story. I can report to you, as well, that the students in newly added grades four to six are a delight. We look forward to adding girls to the upper grades next year.

The school library and the Dorland Collection interact whenever the door is open, almost daily. Becky Cameron and Laura Badgery, researched Yonge Street Meeting's settlement and subsequent history for their cultural anthropology course. They ask many searching questions, which elicit new awarenesses as we look for materials and answers. The "students" who come to the Dorland are all ages, illustrating that learning is a lifelong pursuit.

The Records Committee of Canadian Yearly Meeting met in Nov. and we are proceeding with the inventory and processing of the materials which came up from Friends House in Toronto. We hope to receive a Back-Log Grant from the Ontario Council of Archives to organize and computer index the Canadian Friends Service Committee boxes this year. For those interested in the Quaker impact upon history in the 20th century these records are most significant. The Canadian

Friend is to be microfilmed as part of a project to preserve Quaker periodicals undertaken by Haverford College's Quaker Collection. We are also attempting to complete the Yearly Meeting Minutes of the three bodies who reunited in 1955 to form Canadian Yearly Meeting. All projects take time, but we feel these three will be of great assistance.

The key to accomplishing more this winter is that Sandra Fuller, known to you from her articles on Alma Dale and Ella Rogers Firth, is beginning work for one or two days a week to complete the inventory of the Dorland Collection. We welcome her support in this important work.

The acquisitions list appearing separately contains mainly gifts, but there are current publications which were purchased. They will be listed in the Inmagic inventory. The number of descriptors one may enter makes all holdings easily accessible on the computer. David and Joyce Holden brought a number of books when they moved. Some are duplicates which will permit some loans to researchers, special treasures will be listed later. Lily Corson continues to add to the file of listings compiled from the Canada census microfilms which she makes available from the work centre in her home in Plenty, Saskatchewan. We visited her in August and now have a face to recall when we correspond. An energetic generous worker and lively lady with no plans to retire!

The books from Mary Needler Hinde came back with us from Borden. The delightful, wonderful, August on the prairies will be the focus of the Summer '93 Journal. The people are there-- you will meet them. There will be tie-ins, too, with the Friends in Ontario who migrated in the late 1800's and early 1900's. We expect to have the Journal out well before Yearly Meeting, so consider coming for the CFHA Summer Happening in August at Pickering College.

We have been busy with visitors and inquiries by phone and letters. "What could I tell a playwright about Quaker women that would help her characterize Emily Stowe, the first woman doctor in Canada. Have you seen the postage stamp depicting her? A graduate student is working on Quakers, Doukabours, and Peace. Do we have materials to help? Indeed we do, With vacation beginning I take correspondence with me! Family researchers for Hilborn, Milborn, and Browns-- still--and some other families who aren't found in our records, give examples. Some 'new', since 1918, records from the Halcyonia Meeting in Borden, Saskatchewan, have been loaned to copy and return. A baby dress made of silk has been deposited by the great granddaughter of the wearer of the garment. A Haight cousin, it turns out. ( The Quaker world interconnects!) A photograph of a portrait of Rachel Doyle, who was a Haight from Pickering, done in the mid-1800's, Then we discovered an autograph book belonging to a student in the 1860's at Picton by the same name, a niece? We are investigating. The autograph book identifies students of the era with their home addresses, all useful to researchers. We have no student lists for the West Lake school.

The gifts include items we could tell more about, but suffice it to say that R. Milburn McLean, of Thornhill, is an interesting artist who has both Quaker ties and connection to Pickering through the 'Group of Seven' when they came in and out in the 1920's and 30's.

The Winterton's left their Vernon genealogy and picked up a couple of marriage certificates to add to their files. The first Christmas card of the season came from them with news that Mary Eck's special papers will be brought to the collection by a niece, so watch for more acquisitions! Gary Knarr sent a copy of his Master's thesis which looks at 17th century Quakerism through a study

of George Whitehead. He hopes to return again for research. Renault Beakbane and his wife made a Fall visit to Tom and Jayne and their two daughters in Aurora. He published a book on an English emigrant which he gave to the Dorland Collection last year. The ties to Africa and England, including Leighton Park School, discovered as we talked, gave us the sense that Friends can meet from anywhere in the world and feel common bonds of heritage and interests.

Quakers have always believed in that of God in each person. This creates the sense of belonging to one another in the human family. So we celebrate the Christmas season and the coming of the child who is the harbinger of Love and Light in the world that so much needs that message in these present days. May we live in the spirit of that Love this coming year, and for all our days.

*Jane Zavitz-Bond*

## **LIAISON WITH OTHER HERITAGE ORGANIZATIONS**

The Metro Toronto Area Heritage Group (known as the Umbrella Group) has continued its quarterly meetings. At these meetings there is an opportunity to tell about our Association's activities, as well as find out what other are doing.

The number of heritage organizations attending these meetings indicates that interest in our heritage is widespread.

I attended as a representative of our Association the recent plaque unveiling marking the apartment building on St. Clair Avenue West where the late Glenn Gould had lived.

*David McFall*

October 24, 1992

## **THE AFTERNOON SESSION OF THE 1992 ANNUAL MEETING**

"When Zion Languisheth": An Account of the 1881 Separation in Canada Yearly Meeting

*by Kyle Jolliffe*

*The author wishes to thank May Garman, David Holden and Anne Thomas for their helpful comments on earlier drafts of this paper.*

It may be useful to start with a brief explanation of part of my title. There are high points and low points in the life of any faith community. The highest point may be when such a community believes it exemplifies Zion. That is, like the Israelites of the Old Testament and the early Christian Church, it is a community especially under God's rule. Conversely, the lowest point for a faith community may be when it goes through the pain of schism and the ideal of Zion fails or languishes.

This article is about the events in Canada Yearly Meeting over a century ago that led to a separation. These events were part of the Protestant evangelical climate of the late 19th century. Public morality was to be improved by the conversion of individuals. The rescue of sinners became all important. To reach this goal churches urged their members to attend revivals and

find salvation there. The hugely popular American evangelist, Dwight Lyman Moody, epitomized this era in his most famous statement:

I look upon this world as a wrecked vessel. God has given me a lifeboat and said to me, 'Moody, save all you can.'<sup>1</sup>

The central event in this separation occurred on February 10, 1881. That day members of West Lake Monthly Meeting met for Monthly Meeting for Business at the Quaker Meeting House in Bloomfield, Ontario. These meetings had been held since 1821, but on this day a radical turn of events happened. The usual business was interrupted by the withdrawal of a small group of Friends, who regarded themselves as the true West Lake Monthly Meeting and to meet for worship and business than the other group in the same meeting House. They invited Friends from Norwich Monthly Meeting "to hold Canada Yearly Meeting at Pickering at the appointed time" later that same year. The Norwich Friends had been disowned after a similar separation in 1877. In this way Canada Yearly Meeting (Conservative) was born.<sup>2</sup>

A number of factors led to this schism. Urbanization and the presence of Quaker revivalists along with a desire to modernize Quakerism and dismantle its authoritarian doctrinal uniformity resulted in religious reform. The various changes needed to accomplish this end had to be forced because the Conservative Friends were steadfast in their beliefs and unwilling to accept change. In their view these changes were heresies against ancient Quaker traditions. Similar schisms took place in Kansas, Indiana and Iowa in the 1870s. The separatists then became known as the Conservative branch of Friends.

The causes of the separation of 1881 in Canada Yearly Meeting have been examined by Arthur Dorland (1877 - 1979) and by David Holden. In his history of Canadian Quakerism Dorland emphasizes the passing of frontier conditions by 1867, the year when Canada Yearly Meeting was set off by New York Yearly Meeting (Orthodox). He argues that as a result of Canadian Quakers, who were mostly rural people, were left only the desire "to preserve the ancient landmarks and to keep up the traditions of a 'peculiar people.'" Dorland sees the consequence of this inertia as formalism in discipline, worship and doctrine. The enforcement of the Discipline became increasingly difficult, particularly in the case of young adults who chose disownment over the rules on plain language and dress and the prohibition against marrying non-members. Meetings for worship were frequently entirely silent. A recurring problem was sleeping in Meeting. These difficulties in maintaining the traditional Quaker way of life are portrayed as being exacerbated by the emergence of revivalism in midwestern American Quakerism, along with the increased importance since the 1830s of evangelical doctrine in Quakerism. Friends had also been exposed to decades of Methodist revivals. In Dorland's view, these factors produced fertile ground in Canada for the same transformation of Quakerism which revivalism had produced in the American midwest.<sup>3</sup>

Dorland can be challenged for undervaluing the effect revivalists had on Orthodox Quakers in Canada. In his book The Transformation of American Quakerism, Thomas Hamm tells how revivalists served as a catalyst in transforming Orthodox Quakerism from a distinctive sect to a mainstream denomination.<sup>4</sup> What these revivalists shared and employed in this transformation was the teaching of an instantaneous, post-conversion sanctification which removed the desire or tendency to sin and by God's gift of the Holy Spirit made them holy. This small group of

ministers had found this teaching on sanctification in the post-Civil War interdenominational holiness movement.<sup>5</sup> This movement maintained that only a dramatic work of the Holy Spirit would purge the heart of sin. These revivalists held that besides a dramatic conversion experience, a "second blessing" was required in which the work of the Spirit released one from sin's power.<sup>6</sup>

Dorland, in contrast, portrays the revivalists as innovators who brought in such practices as Bible reading during Meeting for Worship. He disparages their enthusiastic transmission of American Quaker revivalism to Canada as something that "broke through all bounds of custom, gave serious offense of the more conservative element and was the beginning of friction in Canada."<sup>7</sup> What he does not show is the tremendous support which revivalists garnered in Canada.

A more recent study of the 1881 separation in Canada is part of Friends Divided: Conflict and Division in the Society of Friends, by David Holden and published in 1988. As a sociologist Holden seeks to understand how a religious group with a theology emphasizing continual revelation, peace and reconciliation divided into separate and permanent factions, and then how, only a few years after schism, such revival groups would view each other as heretical. His emphasis is on how religious polarization creates charges of heresy and ends in schism.<sup>8</sup>

A significant gap in the work of both Dorland and Holden is an analysis of the changes in Ontario's religious culture as the economy became less dependent on agriculture and cities grew. By the mid-19th century the population of the province was flowing into the cities.<sup>9</sup> This made the traditional plain way of Quaker life anachronistic. At the same time there was a profound change taking place in the loyalty of the church goers. The Canadian church historian, John Webster Grant, points out that the church traditionally had a three-fold role: as a place of authoritative teaching, a site of common worship, and a community of believers. However, at this point many Ontarians were starting to regard the church more as the centre of religious activities or as the place where subsidiary organizations gathered. Religious organizations were becoming the chief focus of the religious vigor and institutional loyalty of church goers.<sup>10</sup>

The effect of this change in church loyalty was to make Quakerism in Ontario even more open to the efforts of revivalists. Since Quakers had chosen to set themselves off from the world in the late seventeenth century, this religious body had little flexibility for adjusting to major social changes. The static form of quietistic Quaker worship, where the worshipper sat in silence and stilled his or her mind in order to wait on the voice of God, strengthened the resistance to change for some. But for many others, it was a trial they wished to be free of.

What most rocked the plain life was that the revival filled a void in the lives of many Friends. They had been told for a generation that conversion and holiness were worthy goals, and the desire for holiness was common. Yet while the old way urged a holy life, it was never obvious as to how this was to be attained. What the revivalists were now offering was a much easier victory over sin. The new way offered preaching, music and a release from the criticisms of elders and overseers. The old course of tribulation, depression and inward examination was an austere path tens of thousands of Friends now gladly threw off.<sup>11</sup>

Although the first Meetings for worship led by revivalists did not take place in Canada until 1875, Canadian Friends certainly knew about American Quaker revival meetings. In 1870 Canada



Yearly Meeting advised Friends of "the weakening tendency of excursions and of those gatherings - partly or professedly religious - so common at the present day. . . Friends are advised not to join in them, but to keep out of their exciting influence, and to keep aloof from excitement of a military character."<sup>12</sup> However, at least one Friend soon ignored this advice. In 1871, William Wetherald, a recorded minister from Pelham Monthly Meeting near Niagara Falls and one of the leading revivalists, was among those who preached at a large General Meeting at Farmington in Western New York State. That same year he also held a youth revival meeting at Indiana Yearly Meeting.<sup>13</sup>

The first American Quaker revivalist to visit Canada appears to have been Elwood Scott of Indiana. In 1875 he was at the Yearly Meeting sessions, Pelham Quarterly Meeting and Yonge Street Quarterly Meeting. Scott held a number of meetings within the area of West Lake Quarterly Meeting and he introduced singing into worship.<sup>14</sup> The following account by Matilda Branscombe, a West Lake Conservative Friend, shows how such meetings aroused either enthusiasm or hostility:

I attended one of these meetings at Wellington. The forepart of the meeting there was not much difference in, but he preached continually for about half the meeting and then had a prayer meeting - some 20 were down on the floor in the middle of the meeting, and one elder asked him where he would kneel. It was contrary to any order that I had ever seen in a Friends' meeting. I don't recollect that there was singing at this meeting. There was only the difference between this and ordinary meetings of so many engaged in prayer at once. About a dozen were down on their knees at once, and I think it was the intention that they should all be considered as praying at once. This procedure in separating themselves from the rest of the meeting and kneeling down in a body in the middle of the floor was contrary to the practices of our meetings. And the minister also asked them to get up and speak. This was contrary to our custom and practice. I think some of them did get up and say they felt better. This is not in accordance with the usual order of Friends' meetings.<sup>15</sup>

It was in 1876 that the revival faction in Canada became fully energized. There was so much pent-up desire for change that all hell broke loose in the staid world of Canadian Quakerism. The trouble centred around Norwich Monthly Meeting. In 1870 or 1871 some Friends in Milldale, near Norwich, had started holding weekly Bible class meetings at various houses in the area. None of these meetings were under the oversight of the Norwich Meeting. This irked some members of that Meeting who had not been consulted about these gatherings.<sup>16</sup> One opponent of the Meetings pointed to how the testimonies promoted there did not match established testimonies. The result was tense Meetings for worship due to these conflicting beliefs.<sup>17</sup>

The discord in Norwich Meeting was about the nature of salvation and how it could be obtained. A measure of this conflict was the success of the Bible class meetings, which reportedly often drew more than one hundred people.<sup>18</sup> William Wetherald had the following to say about these meetings:

Many attending the class found what their souls longed for - what they had failed to find in dreary exhortations to faithfulness, and dismal expoundings of

doctrine - they found JESUS an all-sufficient Saviour, whom they could trust to pardon sin in the past, to keep from sin in the present, and to give confidence of hope even in the end. To the agency of this Bible class we must chiefly attribute the awakening which has taken place.<sup>19</sup>

The enthusiasm which grew out of the Bible Class meetings was manifest in the unauthorized construction of a "Gospel Hall." During Pelham Quarterly Meeting on June 17-18, 1876, several American Quaker revivalists were present and evangelical meetings were held in the hall. Five hundred people are said to have attended the closing meeting, of which two hundred are said to have been converted.<sup>20</sup>

For holiness Friends the effectiveness of the conversion experience in the revival meeting was measured in the piety and church work of the converted.<sup>21</sup> In April of 1876 one anonymous Friend from West Lake Meeting stated in the Christian Worker, the journal of the revivalists, that "many Friends and outsiders are of the opinion that such series of meetings are the most effectual way of building up the church, and bringing sinners to Christ their Saviour."<sup>22</sup> What this meant in the case of Norwich Monthly Meeting was a flood of membership applications, as was the case in other Yearly Meetings. Some thirty or forty applied for membership in the Meeting, but only five appear to have been accepted in 1876.<sup>23</sup>

In January 1877 Adam Spencer, a Conservative Friend and Clerk of both this Meeting the Yearly Meeting, explained in the Christian Worker that these applications were rejected because "the receiving of them would have been a sacrifice of Christian principle." One applicant was turned down because she was a music teacher; the faction of Conservative Friends in the Meeting drew the line here as to how far they would accept the introduction of new practices into Quakerism.<sup>24</sup> That they took this particular stand is not surprising. Under the 1859 New York Yearly Meeting Discipline adopted by Canadian Friends, to attend a place of music was a disownable offence (if the offender did not acknowledge the misconduct) as it was a diversion from the Quaker way of life.<sup>25</sup>

In continuing to separate music from religion the Conservative Friends were very much out of touch with the society around them. Music was an increasingly popular part of both secular and religious life in the Victorian age (1837 - 1901). Starting in the 1840s, better transportation networks and the growth of towns into cities with a thriving middle class brought noted performers to Canada. This helped resident artists develop their talents and to promote musical appreciation by teaching, performing, selling, and publishing music. After 1867 every city and town had musical societies.<sup>26</sup>

The consequences of the rejection of the membership application of the music teacher and of the other ones are not surprising: the revival Friends were upset and the Meeting for Business became deadlocked by October 1876. The next month they managed to answer the Queries, with their response to the second query noting "a lack of Christian love among us, arising from a want of unity in sentiment." This state of affairs continued into 1877 with little of the regular business of the Meeting being completed. The end of this impasse finally came in July 1877 when the revival faction withdrew into their own Monthly Meeting. Each side then proceeded to disown the members of the other side, and to refuse to honour each other's minutes. A similar division also happened in Pelham Quarterly Meeting.<sup>27</sup>

Once reconstituted into their own Monthly Meeting the Conservative Friends in Norwich asserted that they were the genuine Quaker body. In January or February of 1878 they published A Testimony issued by Norwich Monthly Meeting of Friends, Ontario, Canada.<sup>28</sup>

This apologia rebuts the holiness belief in instantaneous, post conversion sanctification. A sinner could not obtain immediate remission of his or her sins, as the Testimony rejects the idea that the sacrifice of Christ on the Cross brought complete salvation to humanity. Sin is argued to exist in the world, since one of the requirements for conversion set out by the revival faction is belief in the atonement. The "sin of unbelief" thus remains, together with the sin in "murders, adulteries, and all the various crimes abounding in the world." The correct course, then, is to "wait for an inward sense of pardon and acceptance with God."<sup>29</sup> This reflects the traditional Quaker doctrine of sanctification as dying each day to sin.<sup>30</sup> As the Testimony puts it, "a heart belief unto righteousness includes a godly sorrow for sin, which is, with the Lord's help, a forsaking of it and a laying hold of eternal life through repentance toward God and faith toward our Lord Jesus Christ."<sup>31</sup>

In both the emphasis on personal struggle and sin and on the redemptive nature of Christ there Conservative Friends, together with the moderate party who were between them and the great number of revivalist Quakers, sought to show that sanctification was a gradual process. It began with conversion and was a struggle against personal sin. Walter Nicholson, a moderate Friend, explained in 1884, "we constantly and steadfastly overcome it, by prayer and faith and grace."<sup>32</sup>

Another important theme of the Testimony is that to be disobedient to God is to be sinful. This emphasis on obedience undergirds both the Discipline that governed the lives of Friends and the recounting here of the events leading up to the separation in this Monthly Meeting. The revival faction is described as separatists, who unjustly condemned both publicly and privately the doctrinal writings of the early Friends and the testimonies of present day ministers. The Bible Class meetings are censured for being independent religious meetings, contrary to the Discipline. This invective was also directed at the visiting Quaker revivalist ministers, who though professing to be "ministers of the Gospel" are "strangers coming amongst us" that encouraged the actions of the separatists. All of this insubordination is portrayed as the cause of the Norwich separation, since the separatists resolutely continued to propose measures "which could not be agreed with as involving a departure from the testimonies of the society." For the Conservative faction, the only option they saw as open to them, given the consensual style of Quaker decision making, was to adjourn until an amicable solution was possible.<sup>33</sup>

The events in Norwich reflected a wide polarization in the Yearly Meeting. In August 1877 one strong revivalist Friend in the West Lake Quarter told the Christian Worker that the efforts of visiting Quaker revivalist ministers to his Meeting were being impeded but not halted:

The work was much hindered by a strong element of conservatism in the church, and these were backed up by Hicksites, Universalists and unbelievers generally there being many of these classes owing mainly to the separation in 1828 in this vicinity, who are of course opposed to revival work or plain gospel truths. But the Lord has overruled all for good that a more open door is now left for other laborers.<sup>34</sup>

The shuffling of allegiances in Norwich Monthly Meeting and Pelham Quarterly Meeting created a serious problem for Canada Yearly Meeting. Both versions of Pelham Quarterly Meeting sent reports to the Yearly Meeting in 1878. It therefore had to decide which report was to be recognized, a decision which would implicitly endorse the disownments made by the successful party here. The Yearly Meeting responded by appointing a committee, composed of persons from the other two quarterly meetings. When this committee reported back to the Yearly Meeting it advised that the report from the revival faction be accepted. This advice was followed despite the strong protests of two Friends, and nine or ten Friends withdrew from the Yearly Meeting sessions.<sup>35</sup> The revival faction thus clearly controlled the Yearly Meeting. They were also helped by the presence of numerous revivalist ministers from other Yearly Meetings. In 1878, for example, twenty-five ministers from other yearly meetings were present.<sup>36</sup> As in 1890 American Conservative Friends numbered only 9,074 versus 76,412 Orthodox Friends, the majority of this visiting group probably were revival Friends who had been attracted to the Yearly Meeting sessions this year by the well-publicized events in Pelham Quarterly Meeting.<sup>37</sup>

The recognition by the Yearly Meeting of the revival faction in Pelham Quarterly Meeting only served to heighten the tension over new practices among Canadian Quakers. The Hicksite journal The Friend, published in Philadelphia, continued to cover the story of the Norwich separation in its columns in 1878 - 1879, giving the different factions a chance to express their views.<sup>38</sup> Another cause of tension was the decision of the Yearly Meeting in 1878 to appoint a committee "to visit meetings and families, and to appoint meetings wherever the Holy Spirit shall indicate a field of labour." Any such meeting had to be sanctioned by a least five members of the twenty-one person committee, with at least three members present at it. A number of American Yearly Meetings had similar committees.<sup>39</sup>

The creation of this committee by the Yearly Meeting is not surprising, in light of the events in the Pelham Quarter in 1876. Evangelical meetings led by local Friends had also been going on in the West Lake Quarter since 1877.<sup>40</sup> By having support of the Yearly Meeting the holding of revival meetings could be better organized and the resistance of Conservative Friends could be countered, Monthly Meetings would not then be involved in holding these meetings.

In 1879 the name of the visiting committee appointed at Canada Yearly Meeting in 1878 was changed to the "Pastoral Committee." At the 1879 Yearly Meeting they reported that visits had been made to all the meetings. In the West Lake Quarter twenty-four special appointed meetings had been held that year, and in 1880 the committee reported the holding of forty-five such meetings.<sup>41</sup>

This evangelical thrust was supplemented by the strong emphasis revival Friends put on Bible schools. In 1880 the Bible School Committee of the Yearly Meeting reported that nineteen meetings and preparative meetings had active Bible schools, with a total enrollment of 1,453 persons. These schools had been an entrenched institution among Orthodox Friends since the 1830s. As a result the Bible increasingly became the basis for Quaker beliefs.<sup>42</sup>

With revival meetings firmly established in Canada and with revival Friends clearly in the majority of Canada Yearly Meeting, it seems that the only item left on the revivalist agenda was the revision of the Book of Discipline. Here Canadian Quakers followed the example of their Orthodox counterparts in Baltimore, Indiana, Iowa, New England, New York, North Carolina, Ohio and Western Yearly Meetings, who all revised their Disciplines in the 1870s.<sup>43</sup> In Ohio, for

example, its 1876 Discipline deleted seven pages from the discussion of plainness in the 1859 edition. Plainness also now came to be called simplicity.<sup>44</sup> If the Society of Friends was to be brought into the modern world, then the rules which had kept them a "peculiar" people had to be scrapped.

The request for the revision of the Book of Discipline came from Pelham Quarterly Meeting in 1879. This is not surprising as Pelham Quarterly Meeting was now unquestionably under the firm control of the revival faction. There was near unanimity at the Yearly Meeting sessions that year on the need for revision of the Book of Discipline, so this task was referred to the Representative Meeting (the year round administrative body of the Yearly Meeting).<sup>45</sup> When they reported back to the Yearly Meeting at its sessions in 1880, they advised that the 1877 Book of Discipline of New York Yearly Meeting (Orthodox) be adopted. This was a logical choice as Canadian Friends had been operating under the 1859 New York Discipline since being set off from that body in 1867. It was then read, clause by clause, to the assembled Friends. After some discussion it was approved, with it to go into force on January 1, 1881.<sup>46</sup>

The new Discipline contained sweeping changes. In the 1859 Discipline, preaching for money is a disownable offense. By contrast, the 1877 Discipline states that the Church should "make such provision [for this purpose] that it shall never be hindered for want of it."<sup>47</sup> This change sanctioned the introduction of the pastoral system. Another significant change concerned dress and style of living. In the 1859 Discipline the failure to maintain "plainness and simplicity. . .in their dress, speech, furniture of their houses, manner of living and general deportment" is a disownable offense. The later Discipline downgrades this edict to a caution against extravagance and a call for "Christian simplicity."<sup>48</sup>

The most radical change in the new Discipline was the diminution of the power of the elders who had been appointed for life. In the earlier Discipline they function as a check on the activities of ministers and as overseers of the quality of ministry in the church. Ministers are to trust the friendship of elders. Ministers were warned "to guard against an undue extension of their communications, and frequent repetitions both in testimony and supplication; and the necessity of avoiding all disagreeable tones and improper modes of utterance."<sup>49</sup> The elders thus had a degree of power that some revival Friends, in Canada at least, thought was excessive and should be reduced.<sup>50</sup>

The 1877 Discipline lessened the power of the elders in several ways. First, they were to be appointed for three years. Second, they were now to support rather than to supervise the work of ministers. The third change was perhaps the most significant one. Upon their appointment or re-appointment elders were to answer in the affirmative nine doctrinal questions. To do so would be to acknowledge key evangelical doctrines, viz. the total depravity of man, the atonement of Christ on the Cross, the infallibility of the Bible, and the divinity of Christ.<sup>51</sup> What has been omitted from these questions is the traditional Quaker stress on silent worship without sacraments, the primacy of the inward Spirit of Light over the Bible, and the universality of grace.<sup>52</sup> Revivalist Friends certainly approved of these nine questions, for when they had first been proposed in 1876 they were printed without comment in the Christian Worker.<sup>53</sup>

Once the new Discipline was passed, despite protests at the Yearly Meeting sessions that it should first be examined by the Monthly and Quarterly Meetings, the Conservative faction in the Yearly Meeting came to see schism as inevitable. While there had been thoughts before that this step might be necessary, the abrupt introduction and passage of the 1877 New York Discipline was a surprise which greatly unnerved the minority of Friends who had complete confidence in the 1859 Discipline.<sup>54</sup> A further affront to the Conservative faction was the decision to hold Yearly Meeting at Norwich in 1881, rather than the usual location of Pickering, Ontario which the Conservatives preferred.<sup>55</sup> Consequently, what had been sacrilege before the remaining Conservative faction in the Yearly Meeting was now unquestionably heresy. Eliza Varney, a Conservative Friends minister, testified in a lawsuit over the Bloomfield Meeting House that it was in 1880 when she first saw a separation as certain:

In '80 I made up my mind that there would have to be a separation, but I had never seen the time before but in that Yearly Meeting when it received the new discipline and put the Yearly Meeting some where [sic] else I thought I could feel God's hand was in it, making a way for us to hold our meetings there [at Pickering] the next year, but I never mentioned it to another Friend for months.<sup>56</sup>

The Conservative faction in West Lake Quarterly Meeting began to meet separately after that Meeting had adopted the new Discipline in June 1880. This group proceeded to correspond with like-minded Friends in the Norwich area, with the result that they decided to form their own organization and meet at Pickering at the usual time at Canada Yearly Meeting. They then acted to separate at the Monthly and Quarterly Meeting Levels.<sup>57</sup>

Finally, one cannot undervalue the Conservative Friends by portraying them only as steadfastly unwilling to recognize the sweeping changes in the world around them. Their response to the event of this separation, as in Kansas, Indiana, and Iowa was to see themselves as a faithful remnant, who were witnesses to the truth of the plain life.<sup>58</sup> They probably found in this theological witness a way of coping with the emotional loss of many Friends who had chosen more worldly ways, as well as legitimation of their separation from the revival Friends. One can hear in the words of an anonymous Friend, written in the fall of 1879, a deep spiritual searching as that person saw the plain life dwindle away and came to terms with that cataclysm:

I could but feel that our young people are being scattered abroad by what they see and hear in our meetings, and some will be gathered into other societies, and some run to ruin and infidelity, and that many of the middle aged are wandering upon barren mountains and desolate hills, because Zion languisheth, and none are able to stay the evil that is in our borders.<sup>59</sup>

#### NOTES

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## NEWS AND NOTES

Reminder – OGS Seminar '93 at University of Toronto, May 1993.  
Workshops; publishing; computers; genealogy; family histories.

**Environmental Citizenship** – Environment Canada Brochure to encourage study and support of environmental protection and awareness grants to cover expenses of community volunteer groups engaged in heritage or environmental activities (volunteer support fund).

**Ontario Historical Society** – Has a permanent home. The John McKenzie House, 34 Parkview Avenue, Willowdale.

They are appealing for funds for restoration. Contributions can be sent to:

Ontario Historical Society, 5151 Yonge Street, Willowdale, Ont. M2N 5P5

**Ontario Genealogical Society** – 105th Annual Conference

May 14 and 15, 1993

Holiday Inn: Peterborough, Ontario

Topic: The History of Medicine and the Healing Arts

(beginning with the First Nations through to the newcomers)

**Charles Hilder**, an artist and member of Toronto Meeting, is planning a painting based on photos of Friends from the past.



*William Wetherald*



*Eliza Varney*

Two of the key figures in the 1881 separation in Canada Yearly Meeting, mentioned in Kyle Jolliffe's article in this issue.

## BOOKS AND OTHER MATERIAL RECEIVED AND AVAILABLE

### Books

Experiences in the Life of Mary Penington (written by herself), published by Friends Historical Society - London 1992. £4.50 plus £1.25 postage.

Land Records in Ontario Registry Offices, David & Jean McFall. Third Edition. OGS \$3.50.

Trade Ornament Usage Among the Native Peoples of Canada. A source book. Environment Canada, \$15.25.

Muddy York Mud Chris Raible, \$18.99, Curiosity House, Suite 507, 80 Front St. E., Toronto M5E 1T4.

A Short History of Conservative Friends John Brady, Richmond, Ind. 1992.

The Quakers of Melksham 1964 - 1950 Harold Fassnidge, Illustrated by Jane Townesend, Exligrig Press, £4.50 plus postage.

New Project - The Religious Soc. of Friends Quaker Official Correspondence, Home & Abroad 1681 - 1881. Now available on microfilms from Academic Microforms Ltd., Kirkhill House, Wick. Caithness KW1 4DD v. 12, £4.90 for guide.

The Transformation of American Quakerism Thos. D. Hamm, Indiana University Press, cloth \$20, paper \$10.35 + shipping and handling, Fum Book Store, Richmond, Indiana.

New Light on George Fox & Early Quakerism Richard Bailey, Edwin Mellen Press, Queenston, Ontario L0S 1L0, \$79.95.

### Other Material Received

Families Vol. 31 No. 4 Nov. 1992 (contains complete updated list of Land Registry Offices in Ontario - useful for searching titles, etc.)

### DEATHS

David Pollard

Milton Keffer

Carson D. Bushell

John Curtis

Jane Cooper Moore

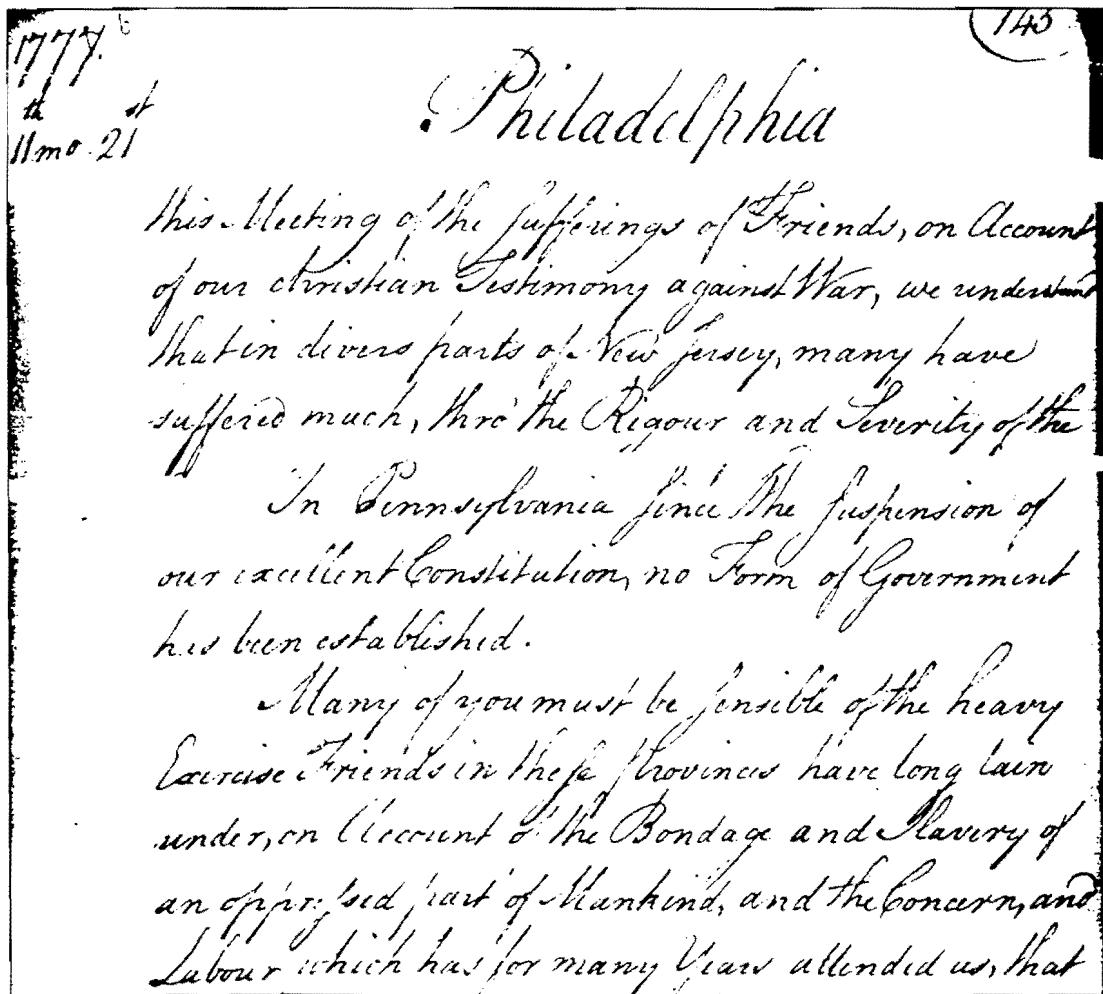
Lilian Hill

# NEW PROJECT

The Religious Society of Friends

## Quaker Official Correspondence: Home and Abroad 1681 – 1881

Official correspondence sent and received by London Yearly Meeting of  
the Religious Society of Friends



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## Yearly Meeting

Is the autonomous decision-making body of the Quakers. London Yearly Meeting, which has responsibility for England, Wales, Scotland, the Isle of Man and the Channel Islands, has been held regularly from 1672 until the present day. Quakers in other countries have their own autonomous Yearly Meetings: for example Ireland Yearly Meeting (which includes the entire island), Philadelphia Yearly Meeting (which covers Pennsylvania, New Jersey and adjacent areas), New York Yearly Meeting, New England Yearly Meeting, and so on. Although overseas yearly meetings were not subordinate to London Yearly Meeting, they generally recognised it as the place from which Quakerism had begun, the one with the largest membership, and (for American and West Indian yearly meetings until the late 18th century in particular) the one most best placed to represent Quaker interests to the British imperial government.

## Contents

With the exception of the first, printed, item all the records below are contemporary transcripts, maintained as part of official records of London Yearly Meeting.

1. General Epistles from London Yearly Meeting 1681 – 1857
2. 'Epistles Sent' 1683 – 1872
3. 'Epistles Received' 1683 – 1879
4. 'Letters to and from Philadelphia' 1757 – 1857
5. 'Casual Correspondence' 1785 – 1881

### 1. General Epistles 1681 – 1857

These were letters of general advice to Friends' meetings in London YM and beyond. They were circulated in printed form. The two volumes, published in 1858 and filmed here, form the most complete and convenient edition of these epistles, containing an historical introduction and an index.

### 2. 'Epistles Sent' 1681 – 1872

"Foreign epistles" were sent to and received from other yearly meetings and groups of Friends in America, the West Indies and Europe, as well as from bodies in the British Isles like Aberdeen Yearly Meeting and Edinburgh Yearly Meeting and the Half-Years Meeting for Wales, which were at this time subordinate to London Yearly Meeting. Ireland Yearly Meeting had a close relationship, and increasingly a completely independent one. Unlike the general epistle which was sent out uniformly each of the 'epistles sent' contained specific advice to a particular yearly meeting or group, on questions it had raised. Early volumes include a few epistles to and from meetings of Friends in England.

### 3. 'Epistles Received' 1683 – 1879

These 'foreign epistles' form the other half of the correspondence between London Yearly Meeting and other Quaker yearly meetings and groups.

### 4. 'Letters to and from Philadelphia' 1757 – 1857 (Vol. 1 1757 – 1815; Vol. 2 1816 – 1857)

London Yearly Meeting and Philadelphia Yearly Meeting each had a standing executive committee, responsible for business in the period between the annual yearly meetings. The committees were both known as Meeting for Sufferings. These two volumes consist of copies of the official correspondence between the two committees. The letters touch on slavery, the effects of colonial wars and of the Revolutionary War on Friends, and efforts by London Quakers to ensure that British Colonial legislation was not unfavourable to Friends in North America, as well as dealing with internal Quaker matters.

### 5. 'Casual Correspondence' 1785 – 1881

This volume contains copies of letters and epistles (other than those in 'Epistles Sent' and 'Epistles Received') mainly to or from overseas meetings and Quaker groups, in Europe (Denmark, Norway, France, Germany, Russia), America (Baltimore, Indiana, New England, New York, North Carolina, Ohio), India (Calcutta), and Australia. Issues covered include slavery and African emigration, conscientious objection to military service, the emancipation of serfs in Russia.

## Contents of Reels

- Reel 1. General Epistles 1681 – 1857
- Reel 2. 'Epistles Sent' 1681 – 1780
- Reel 3. 'Epistles Sent' 1781 – 1881
- Reel 4. 'Epistles Received' 1683 – 1780
- Reel 5. 'Epistles Received' 1781 – 1881
- Reel 6. 'Letters to and from Philadelphia' 1757 – 1857
- Reel 7. 'Casual Correspondence' 1785 – 1881

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