

Pelham Evangelical Friends  
Church 1865 with 1958 addition.

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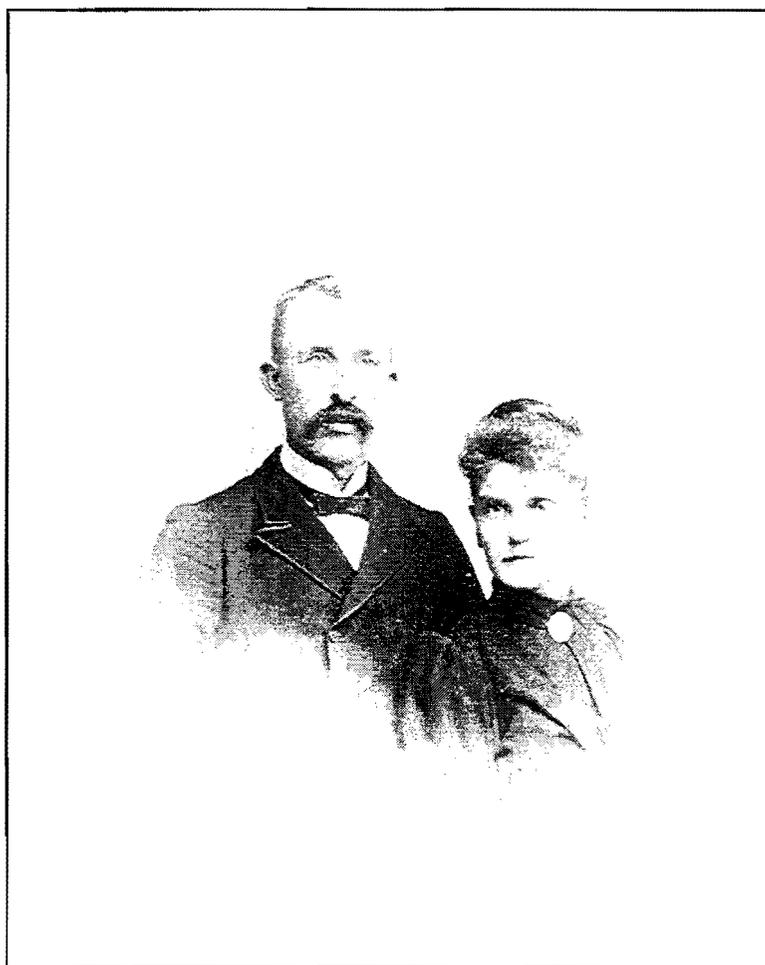
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with Kathleen Hertzberg  
Elmay Kirkpatrick

*Letters from readers are always welcome.*



Fred and Olive Ryon, circa 1892  
*(see p. 15 for testimony to Olive Ryon)*  
Photo courtesy of CYM Archives.

## EDITORIAL

In 1764 London Yearly Meeting, being "sorrowfully affected," cautioned its members against reading "plays, romances, novels and other pernicious books." It was particularly disturbed that some Quaker booksellers were selling such material. There is no such "pernicious" material within this issue of the *Canadian Quaker History Journal*! But if one reads closely, there is a sense of the dramatic to Quaker history.

In the poignant testimony to Olive Ryon reprinted herein, there is the story of a kind woman who devoted her life to her church and bore heroically a severe physical disability. Her life and that of her husband Fred Ryon mirror the changing face of Orthodox Quakerism in the late nineteenth century in Canada and the United States, as ministers like the Ryons brought religious inspiration to many of the Friends who had adopted the pastoral system.

The important work of Ian Woods in compiling the Quaker Register is a different type of drama. In this chronicling of the architectural development of the frontier, one can grasp the context of people's lives. The transition from log cabin to houses, industries, and modern highways thus gradually unfolds.

The sad drama of schism can be seen in the plaquing of the Hicksite Burial Ground at Newmarket, where a burial ground almost lost to current memory and in disrepair has through the work of many been lovingly restored for all to enjoy. And in the list of records microfilmed in recent years at the Canadian Yearly Meeting Archives, one discovers otherwise long-forgotten Meetings with their faithful worshippers.

The drama of war and its dislocations can be seen in the testimony to the life of Friedrich (Fritz) Schmitz-Hertzberg. His life is an example of struggling against adversity and faithful service to others. He was a founding member of our Association and had a lively interest in the history of Friends in Canada and elsewhere. His passing is deeply regretted.

There is also the special drama of having our annual meeting at the Pelham Evangelical Friends Church, at Fonthill, near Niagara Falls. These Friends did not join in the unification of the three yearly meetings in Canada in 1955, preferring instead to affiliate in 1959 with Ohio Yearly Meeting (since 1971 the Evangelical Friends Church - Eastern Region). But their history, dating back to the founding of Pelham Monthly Meeting in 1799, is full of interest with many, many ties to other Canadian Friends prior to 1955. Sharing with these Friends is like discovering lost cousins!

So read on and catch some of the drama of Canadian Quaker history!

*Kyle Jolliffe*

## MINUTES OF 21ST ANNUAL MEETING

### Minutes of the 21st Annual Meeting of the Canadian Friends Historical Association held October 30, 1993 at the Pelham Evangelical Friends Church

**Present:** Kathleen Hertzberg (Chair), Elmay Kirkpatrick (Recorder), Jane Zavitz-Bond, Everett Bond, Joan Starr, Kyle Jolliffe, Elizabeth Moger, Christopher Densmore, Ruth Haggerty, Harry Haggerty, David Landon, Joy Cross-Landon, Judy Woods, Douglas Woods, Ian Woods, Barbara Smith, Deborah Haight, Bertha Pollard, Myra Pollard, Gerda von Bitter, Patricia Starr, Philip Smith, Ralph Magel, Rosemarie McMechan, Bill McMechan, Sandra Fuller, Winnifred Ouderkirk. For afternoon program: Alma Beckett, Lorna Robson.

**Regrets:** Stanley Gardiner, David McFall, Francis Starr.

**In worship:** We remembered Friends and Members who have passed away, and those who are sick.

Kathleen Hertzberg welcomed all those present, and members and guests introduced themselves.

1. Minutes of the 20th Annual Meeting. These were approved as circulated in Issue No. 52 of *Canadian Quaker History Journal*.
2. BUSINESS ARISING
  - (a) **Quaker Historic Sites.** The Hicksite burial ground at Newmarket was plaqued in August 1993. A report on this event will appear in the next issue of the *Canadian Quaker History Journal*. A plaque was also erected at Sharon Temple in June 1993. This site is now designated a Federal Historic Landmark. Ian Woods reported about the present status of the Doan House in Newmarket. The committee working towards the preservation of this site includes Friends, members of the Sharon Temple Association, members of the Newmarket LACAC and the Mayor of Newmarket. Real progress has been made and definite plans may be made within the next few months. Funding resources for saving this site need to be investigated by this Association. We will inform David Newlands of the latest developments. The Yonge Street Meeting House is to be designated as a historic building, under the Ontario Heritage Act.
  - (b) **Hay Bay Quaker Burial Ground.** Anne Thomas, General Secretary of the Canadian Yearly Meeting has provided us with the following information: the cemetery site is under the care of the Canadian Yearly Meeting. The following developments have occurred: (a) William Littlefield continues to cut grass and care for the site, including removing tree stumps and painting the fence. He also speaks with many of the visitors as he lives next door; (b) The plaque was repaired by a man who has been employed by Queen's University to make similar repairs to their property. Cement was used following guidelines from both federal and conservation groups; (c) An advisory committee to the General Secretary was approved by Representative Meeting for the ongoing care of the site.
  - (c) **Peace Museum.** Kathleen Hertzberg pointed out that there are now Peace Museums in several countries. For instance, there is an excellent one in southern Germany funded by

the Catholic Church. This project, which we have examined before, is very important for the future of the Quaker Peace Testimony. It was agreed to send a further letter to Ottawa Meeting asking whether they had made any further progress towards the goal of a Canadian Peace Museum. The Association should consider what role it could play in reaching this goal. It was noted that the archival records of the Canadian Friends Service Committee are now held at the Canadian Yearly Meeting Archives. It was agreed that a letter should be sent to the CFSC, since that committee of Canadian Yearly Meeting fulfills the concerns of Friends in Canada for relief work, prisons, native peoples, development aid, and all facets of the Quaker Peace Testimony. The letter would ask CFSC what it can contribute towards the Peace Museum Project.

### 3. REPORTS

- (a) **Chairperson's Report.** This is included with these minutes.
- (b) **Treasurer's Report and Membership Report.** Kyle Jolliffe reported on behalf of Stanley Gardiner. These reports are included with these minutes.
- (c) **Liaison with other Heritage Groups.** Kyle Jolliffe presented the following report on behalf of David McFall:

Toronto celebrated its 200th anniversary of its founding this year. A postage stamp was issued commemorating the anniversary. I represented our Association at the official introduction of the stamp. Another event where I represented our Association was at the unveiling of a plaque commemorating West Toronto Junction. The Toronto Historical Board moved to a prestigious former bank building at 205 Yonge Street. One incidental benefit is that heritage organizations have the opportunity of displaying their leaflets in the lobby. Our leaflets are included. These activities increased interest in our heritage.

The quarterly meetings of the Metro Area Heritage Groups provide an opportunity to publicize our activities. Stan Gardiner attended one of the meetings when I could not do so. The liaison with other heritage groups provides an important opportunity to publicize our Association's activities.

### 4. JOURNAL

Jane Zavitz-Bond spoke about recent and future issues. The summer issue this year featured the trip she and her husband Everett Bond took to the prairies which was an enriching experience for them. Kyle Jolliffe will edit the next issue of the *Journal*. Photographs and news items are always welcome. Comments from members on the *Journal* content are always needed. Future issues will have articles with a peace theme. Kyle Jolliffe is working on a history of Canadian Young Friends. Because there are only two issues per year, the theme of an issue becomes especially significant. Kathleen Hertzberg read a letter to the Meeting from Marydel Balderston, in which she expresses her appreciation for the *Journal*.

### 5. SLATE OF OFFICERS

The slate of officers for the coming year, as proposed by Kathleen Hertzberg and Barbara Smith, at the request of the Meeting, was approved. It is included with these minutes.

## 6. DORLAND COLLECTION AND CANADIAN YEARLY MEETING ARCHIVES

Jane Zavitz-Bond gave the following report:

The inventory of the Canadian Friends Service Committee papers continues, with two archivists Sandra Fuller, a member of this organization, and Margaret Van Every working intermittently. The inventory is being made with Inmagic software adapted for archival recording. I am grateful for their work on this most challenging and interesting project.

The microfilming of record books and oral history transcripts received since the last microfilming of East Farnham records is now nearly complete. A list of these 14 rolls will appear in the Winter 1993 *Journal*. These can be individually purchased by Archives, Historical Associations or Libraries. \$500.00 of the \$650.00 granted by the Association for the cost of this microfilming has been received, with the balance to be requested at a later date. The recently discovered Sharon Temple Ark papers of David Willson have also been microfilmed, but as we do not own these films we cannot release them. Researchers may use them through the CYM archives. David Hallam has very professionally microfilmed these records.

The Archives has ordered from Haverford College microfilm copies of *The Canadian Friend* (1905-1992) and *The Young Friends Review* (1885-1899). The bound editions of *The Canadian Friend* (from 1905-1955) have been received from the Library Committee of Toronto Monthly Meeting. This, to our knowledge, is the only full run of this periodical for this period.

The Social Sciences and Humanities Research Council grant for the cataloguing of the Dorland Friends Research Collection is nearing completion. We hope to finish it by the year end, as additional time for this project, but not funds, was granted by this body. [Postscript - due to limited staff time late, in the year, this work is expected to be completed early in 1994.]

I am especially grateful for the ongoing support of Pickering College, its board and headmaster, which allows me to devote some time to the Archives.

## 7. CORRESPONDENCE

- (a) **Canadian Register of Historic Properties.** This letter was given to Ian Woods for his reply on behalf of the Association. No Quaker historic properties are listed.
- (b) **CRB Heritage Project.** We heard that a video has been done on Levi Coffin, a prominent 19th century Quaker abolitionist. More input is needed as to possible future videos with Quaker content.

## 8. NEW BUSINESS

- (a) **Quaker Tapestry.** This tapestry depicting the story of worldwide Quakerism is now on display in New York City. For more information contact Elizabeth Moger of the New York Yearly Meeting Archives.

- (b) **Request for Research Grant.** Kyle Jolliffe requested \$250.00 for travel assistance to Richmond, Indiana. He plans to examine further archival material at the Earlham College archives which relates to Canadian Young Friends. This request was approved.
- (c) **Meeting Histories.** We feel that CFHA should take active steps again to encourage meetings such as Halifax and Toronto to write their histories.

#### 9. DATE AND PLACE OF NEXT ANNUAL MEETING

It was agreed that the next meeting should be held at Pickering College in Newmarket, Ontario. This would give Members an opportunity to see what has developed in the Archives and the Dorland Collection, as we have not met there since 1990. The date will be arranged by Jane Zavitz-Bond in consultation with other Members.

The Meeting closed with a period of worship. After a lunch provided by Members of the Pelham Friends Church, we met again for the Afternoon Programme. Harry Haggerty spoke on some pastors of the Pelham Evangelical Friends Church, and Ian Woods spoke on the Register Project of Quaker sites which he is directing.

### CHAIRPERSON'S REPORT

As I sat down to prepare this report to the 21st Annual Meeting, it came to me strongly that it is indeed an historic occasion that we are meeting here in the Pelham Evangelical Friends Church and at the generous invitation of Friends of this Meeting. In his booklet, *Recent Developments in Canadian Quakerism*, Arthur Dorland wrote, "Pelham Quarterly Meeting decided for the time being to stand aside from the united Yearly Meeting" which was formed in 1955 from the three Canada Yearly Meetings. Relations between Canadian Yearly Meeting and Pelham Friends ever since has not been as close as we would have hoped. For this reason, we are grateful for the opportunity which the holding of the Annual Meeting of the Canadian Friends Historical Association is giving us to gladly accept the hospitality of Pelham Friends and to get to know some of them, as they too will become acquainted with Friends from other Meetings assembled here today.

It has not been easy to maintain the administration of the Association over the past year due to illness, but we have kept things going! The small executive has met and made plans for this gathering and has dealt with business matters. Whilst membership increases from time to time, it also fluctuates for individual reasons such as illness and those who join for a limited time. We now have to run off 230 copies of the *Journal* and when the mailing has been done, there are not many copies remaining.

Though not a direct responsibility of the Canadian Friends Historical Association, we are concerned for the future of the Canadian Yearly Meeting Archives. The Quaker records are of inestimable value for Quaker history and the Dorland Collection is an indispensable resource for which we are grateful.

Too few Quaker Meetings in Canada have written their history. We need to organize a drive to encourage Meetings to undertake this interesting and valuable task. We are pleased that the records of the Canadian Friends Service Committee are being inventoried at the Archives and thus will be readily available for study.

We should not overlook two important challenges which David Holden addressed to us in his editorial to Issue No. 52 (Winter 1992). David wrote: "a constant refrain in the *Journal* is the search for people to share in the responsibility. To survive, all members of our Association have to think creatively to keep it and the *Journal* healthy....We need to look for ways to continue...to allow busy people to make a contribution." My own experience has been that if people's enthusiasm can be sparked, they will contribute in whatever way they can.

David writes further: "We also need to think about the nature and content of the material we want to appear in the *Journal*....more forward planning is required....The question is,...should we continue in this vein, or try new ways of making history come alive?"

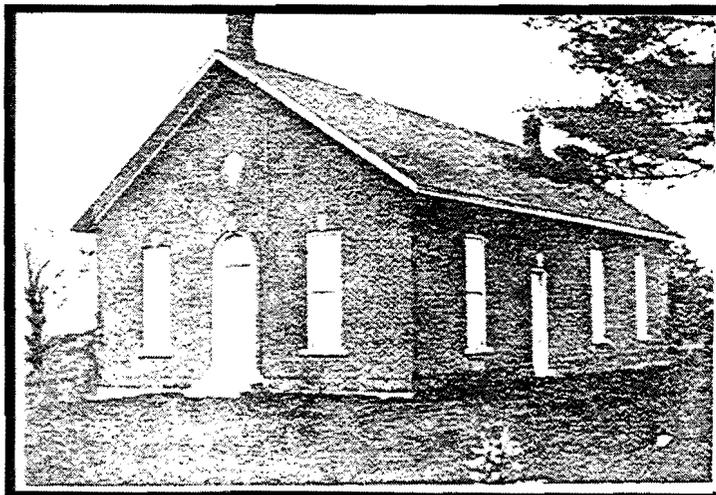
Projects do seem difficult to get off the ground! Therefore, we warmly welcome the prospects of our 10th Anniversary Project actually materializing through the work of Ian Woods, who has already worked in the field of documenting heritage buildings and sites. We need to appeal for more pictures of Quaker buildings and burial grounds, whether existing or not. We look forward with eager anticipation to this project reaching completion and being published by Canadian Friends Historical Association. Such a Guide to Canadian Quaker Historic Sites will be welcomed by us all and by Friends and others visiting Canada and indeed by those Friends planning to write their Meeting history! Do we need a "Plaquing Committee" to look into further plaquing?

Two Quaker historic sites have been plaqued in 1993. One was the Hicksite Burial Ground on Yonge Street in August 1993, at the time of the Canadian Yearly Meeting initiated by the Newmarket LACAC and supported by the Town of Newmarket. The other was Sharon Temple, which was plaqued by the Federal Department of Historic Sites. We regret that no Quaker historic property appeared in the Canadian Register of Historic Properties.

We are eagerly looking forward to the publication of the History of New York Yearly Meeting on which our members Elizabeth Moger and Christopher Densmore, among others, have been working.

As your chairperson, I would again like to thank all who have carried forward the work during the year. Some have carried a heavy load. No doubt we would all agree with David Holden that, like every organization, we need to assess our work. I do believe that we need to address some of the questions raised, to Meetings in Canada and to our membership.

*Kathleen Hertzberg*



The Meeting House at Pelham Corners  
(see page 14 of testimony to Olive Ryon).

## SLATE OF OFFICERS - APPROVED AT 1993 ANNUAL MEETING

Chairperson  
 First Vice-Chairperson  
 Second Vice-Chairperson  
 Treasurer and Membership  
 Auditor  
 Recording Secretary  
*Journal* Editors

Kathleen Hertzberg  
 Jane Zavitz-Bond  
 Christopher Densmore  
 Stanley Gardiner  
 Dorothy Muma  
 Elmay Kirkpatrick  
 Jane Zavitz-Bond  
 Kyle Jolliffe  
 David Holden  
 Kathleen Hertzberg  
 Guest Editors  
 H & L Typing and Desktop  
 Christopher Densmore  
 Christopher Densmore  
 Kyle Jolliffe  
 Elmay Kirkpatrick  
 Ian Woods  
 Albert Schrauwers  
 Jane Zavitz-Bond  
 Bill Britnell  
 Rosemarie McMechan  
 David McFall  
 Ed Phelps

*Journal* Production  
*Journal* Index  
 Convenor of Historic Research  
 Meeting Histories & Quaker Oral Histories  
 Reporter to *The Canadian Friend* and other Quaker Publications  
 CFHA Publications

Winnifred Tanner  
 Arnold Ranneris  
 Roseanne Moore  
 Doris Calder  
 Elizabeth Moger

Genealogical Enquiries  
 Liaison with Canadian Yearly Meeting Records Committee  
 Liaison with other Heritage Groups  
 Liaison with University of Western Ontario  
 Members-at-large:

Ottawa  
 Western

Maritimes  
 U.S.A.

## MEMBERSHIP REPORT & NEW MEMBERS

### REPORT ON MEMBERSHIP AS OF AUG 31/93

	SR	GM	ILM	SUB-TOTAL	LIFE MEMB.	HON MEMB.	CEX	SUB-TOTAL	TOTAL
Total No. of Members	61	48	27	136	22	3	9	34	170

(SR = Senior Members; GM = General Members; ILM = Institutional & Library members;  
 CEX = Complimentary Exchange of Journal)

NOTE: This year there are membership arrears totalling 60 memberships.

### WELCOME TO NEW MEMBERS

R.W. Kiteley, Sarnia, Ont.  
 Lee Carone, Shorewood, Wisconsin, U.S.A.

Muriel Walton, Castlegar, BC

Doris Stringer, Fenwick, Ont.  
 Philip & Janet Martin, Ottawa, Ont.

# FINANCIAL REPORT

## NOTES TO FINANCIAL REPORT 12 MONTHS SEP 1/92 TO AUG 31/93

1. The deficit on this period was mainly due to:		
a) Carry forward from pervious period of the production and mailing expense of Journal #51	\$1,040.00	
b) Transfer to CYM for microfilming	<u>500.00</u>	
	\$1,500.00	
		Deficit shown on Statement <u>(110.00)</u>
		otherwise in SURPLUS for period \$ 14.30
Oct 9/93 Stan Gardiner		

**CANADIAN FRIENDS HISTORICAL ASSOCIATION (CFHA)**  
**FINANCIAL REPORT**  
**FOR THE 12 MONTHS PERIOD SEP 1/92 TO AUG 31/93**

<u>RECEIPTS</u>	\$	\$	\$
Memberships	2,328.86		
Donations	<u>522.00</u>	2,850.86	
Sales		48.35	
Archival Research Fees		50.00	
Annual Meeting Luncheon Collection		85.00	
Bank Interest	280.64		
Premium on U.S. Currency Received	<u>122.31</u>	<u>402.95</u>	3,437.16
 <u>DISBURSEMENTS</u>			
<i>Journal No. 51</i> - Production	729.53		
- Mailing	<u>310.38</u>	1,039.91	
<i>Journal No. 52</i> - Production	471.20		
- Mailing	<u>171.86</u>	643.06	
<i>Journal No. 53</i> - Production	430.89		
- Mailing	<u>288.19</u>	719.08	
Stationery & Printing		202.14	
Annual Meeting (20th Anniversary)		131.15	
General Expense - Phone, Postage, etc.		236.27	
Transfer to CYM		500.00	
Other		<u>75.00</u>	<u>3,546.61</u>
 <u>SURPLUS (DEFICIT) ON PERIOD</u>			 (109.45)
 <u>BANK BALANCE</u>			
Opening - Sep 1/92			7,887.89
Closing - Aug 31/93			<u>7,778.44</u>
 <u>BANK RECONCILIATION</u>			
Bank Statement Aug 31/93	8,265.41		
Less O/S Cheque #029	15.00		
#031	266.11		
#032	2.11		
#034	<u>203.75</u>	<u>486.97</u>	
		<u>7,778.44</u>	

October 8, 1993

Stan Gardiner (Treasurer)

Audited and found correct by  
Dorothy Muma (Auditor)

## REPORT ON DORLAND COLLECTION

Researchers and visitors with special interests continue to come in person, or enquire by mail or phone. They open new chapters of use for the Archives, or surprisingly complement each other or draw on recent research. This makes each day unique and interesting.

Life at Pickering College has also been enlivened by more young ladies from Grades 4 upwards. Many students look through the Dorland room door when it is open, or find me there when they need assistance. References to Pickering College keep surfacing in *The Canadian Friend* as we use the copies sent from the Friends House Library in Toronto.

Lise Hensen came to work on her *Ontario History* paper on the impact of the Friends Peace Testimony from the pioneer period to WWI. With Tom Socknat's book, the Yearly Meeting Minutes, the collection of disciplines, and many items from Robert Byrd's peace collection (including British and American materials) she was well served. Lawrence Miller is writing a biography of Clarence Pickett, the pastor of Toronto Meeting during WWI, who spent all his life in the service of peace. The James Shotwell volume described below arrived during this time, so again we see Ontario Quakers influencing history. I made the acquaintance, among others, of George Willits, while he was working on his genealogy of the Upper Canada Willits, and of Robert Alexander with the Moore family materials. Any Willit ending in a "s" has Quaker ancestry.

New and continuing support for the Archives was also present in the October visit of Arnold Ranneris, the new clerk of the Records Committee of Canadian Yearly Meeting, a visit by Vernon and Laverne Winterton prior to their annual holiday in Florida, and several visits by Ian Woods.

Those who have supported us over the years continue their valuable gifts of time, talents and resources. Kathleen Hertzberg and her family have our deep sympathy. Few of Fritz Hertzberg's generous deeds for CFHA will be known to our members but you have read his contributions in the *Newsletter/Journal* over the years as he shared his knowledge, experience and vision. Kathleen as chairman again demonstrated her dedication to the association and its goals. In spite of her loving care for Fritz during his months of illness she came to Pelham. Many others also came. It was a day of fellowship as well as business.

Much occurs in the six months between issues, but this time I will mention the plaquing of the Yonge Street Hicksite Friends Burial Ground and say how good it was to have a concern that continued for over a decade completed by such an appropriate and satisfying occasion. Held August 19th in the late afternoon it permitted Canadian Friends present for Yearly Meeting, local Historical Society and LACAC and Sharon Temple members, some descendants of pioneer Quaker settlers, and town and provincial government officials to gather for the dedication. Local papers and television reports underlined the impact of Friends on the development of the area. The symbolic representation of a quiet green site to serve as a park is a reminder of the continued gift of Friends in the now built over urban community. The Quaker crazy quilt handed down in the Playter family covered the plaque until its unveiling and reading, which was followed by the dedication. Sherita Clark, clerk of Yonge Street Meeting, asked the group to worship together in the manner of Friends. Refreshments and conversation followed, allowing for appreciation to the many who worked to make this park, a gift in perpetuity from Canadian Friends, possible in Newmarket. No one was happier than Sandra Fuller. The cleaned and repaired stones are replaced on the grave sites.

The cycle of years allows some projects to be completed and others to rise. The Quaker Register, which Ian Woods is developing, is a new and old project for it expands and puts into a useful format the Directory of Quaker Sites in Canada which had lacked the attention and focus of one individual to carry it forward. Now all of you can be involved for some time to come!

Jane Zavitz-Bond

#### BOOKS AND ARTICLES RECENTLY RECEIVED AND CATALOGUES IN THE DORLAND COLLECTION

William Penn, *No Cross, No Crown*. Philadelphia: Philadelphia Yearly Meeting, 1854.

Samuel M. Janney, *History of the Religious Society of Friends from its rise to the year 1828*. Philadelphia: Hayes & Zell, 1859. Volumes I, II, & III.

James T. Shotwell, *At the Paris Peace Conference*. New York: Macmillan, 1937. (post World War I) Autographed by author with personal note to Robert Muma. James Shotwell, Professor of History at Columbia University organized this 1927 conference. This account utilizes his diaries, journal, letters, and personal memories to supplement the official records.

Dorothy Muma presented these books from Robert Muma's personal Library. They were given to him by the Shotwell family who resided in Yarmouth, near Sparta, and later in Lobo, west of London. We thus see the impact of an Ontario Quaker, James Shotwell, upon the concerns for world peace in the 20th century.

Frank Moore, M.D., four quite rare volumes of privately printed poetry. These were given by Robert Alexander, a grandson. Born near Heathcote, in Grey County, Ontario, Frank Moore practised medicine in Thornbury, Clarksburg, and Heathcote. He established the first clinic in the area.

Louise Rorke, *The Sugar Shanty*, New York: Thomas Nelson & Sons, 1941. A novel for young people. The gift of James White who lives in the Roarke home where Louise stayed while writing this novel. Louise Roarke was editor of *The Canadian Friend* for many years.

Richard T. Vann and David Eversley, *Friends in Life and Death. The British and Irish Quakers in the Demographic Transition 1650-1900*, (Cambridge University Press, 1993). In this book two distinguished historians join forces to exploit the exceptional riches offered by the records of British and Irish Quakerism for the student of social, demographic and familial change during the period 1650-1900.

Gregory Finnegan, *People of Providence, Polity and Property: Domesticity, Philanthropy and Land Ownership as Instruments of Quaker Community Development in Adolphustown, Upper Canada: 1784-1824*. Includes bibliography. This paper was developed from his M.A. thesis.

David Holden, *With the Inward Light go out in Ireland?*, *Journal of the Friends Historical Society*, Vol. 56, No. 4., 1993.

## AFTERNOON PROGRAM OF 21ST ANNUAL MEETING

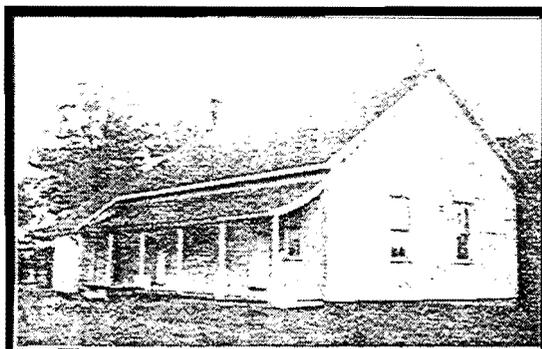
The afternoon program commenced with a talk by Harry Haggerty, the historian of the Pelham Evangelical Friends Church. The following brief history of this church is drawn, with permission, from the Pelham church history in the 175th anniversary (1812 - 1987) book of The Evangelical Friends Church-Eastern Region.

This church dates back to 1799, when Philadelphia Yearly Meeting agreed to authorize a Monthly Meeting, effective October 1, 1799, consisting of two groups at Pelham and Black Creek, both near Niagara Falls, Ontario. On October 2, 1799, Pelham Monthly Meeting was established as the superior disciplinary meeting, with a total membership of 79, reporting directly to Philadelphia Yearly Meeting. In 1810 Pelham united with Meetings at Yonge Street and Adolphustown to form Canada Half Yearly Meeting, under the jurisdiction of New York Yearly Meeting. In October of 1828 the Orthodox Friends separated from the Hicksite Friends and in 1829 built a frame meeting house on the present site. This building burned down and was replaced in 1865 by the brick building still in use. Pelham Quarterly Meeting was established in 1841. By 1865 membership in Pelham Monthly Meeting had grown to 128.

In 1867 Canada Yearly Meeting was set off from New York Yearly Meeting and Pelham Friends became a part of this new group. Due to disagreements and under the guidance of W. Stanley Van Every, Pelham did not choose to join in the unification of the three yearly meetings in Canada in 1955. Instead in 1959 it joined the Ohio Yearly Meeting (since 1971 the Evangelical Friends Church-Eastern Region). Remodelling of the existing meeting house began in 1958 when the former Effingham Meeting House built in 1878 was moved to Pelham from Beckett's Mills and attached to the church. Extensive remodelling was done in 1973, 1974, 1980 and 1986. In addition to classroom space, the church now has a large Friendship Hall, a kitchen, washrooms, and storage area. Since 1974 they have also had an organ.

As Harry Haggerty drew extensively in his talk on Pelham's ministers on a memorial testimony to Olive Ryon written by her husband Fred Ryon, we are reprinting herein this testimony in full, together with a list from him of the ministers who have served at the Pelham Evangelical Friends Church. This testimony is a valuable source document for future researchers.

In his talk to the Quaker Register project, Ian Woods presented a manageable followup to the CFHA Tenth Anniversary Project of an illustrated guide to Quaker Meeting Houses and Burial Grounds. Ian is well qualified to take on this work. As a chartered surveyor, he belongs to a profession which is centuries old and was granted a Royal Charter in 1881 by Queen Victoria. There are nearly 96,000 chartered surveyors worldwide involved in virtually anything to do with land or property, land, buildings, including building conservation, history and heritage. A chartered surveyor is designed by the letters FRICS (Fellow) or ARICS (Professional Associate). - Editor



The White Meeting House - Pelham Corners  
(see page 15 of testimony to Olive Ryon)

## IN MEMORIAM - OLIVE A. RYON

September 20th, 1861 to May 9th, 1941

by

One who knew her best, And loved her most,

(Her Husband)

"The memory of the just is blessed."

(Proverbs 10:7)

Olive Ada Shriver Ryon, a beloved and faithful minister of the Gospel of Christ, in the Society of Friends, passed from her temporary home in Green Cove Springs, Florida, to her "Home not made with hands, eternal in the heavens," in the early morning hours of May 9th, 1941.

She was the daughter of George L. and Elizabeth Smith Shriver and was born in Columbiana county, near Damascus, Ohio, on September 20th, 1861. She was educated, basically, at the Damascus Friends Academy, under the tutorship of Prof. Israel Hole, an unexcelled literary instructor of that period.

In early life she had espoused the cause of Christ, but it was about the year 1883, when at an evening session of the Ohio Yearly meeting of Friends, she gave herself unreservedly to the service of her Lord. From that time on, to the end of her way, her life was one of unselfish devotion to God and humanity.

On June 10th, 1886, she was united in marriage to Fred L. Ryon, of Hanover, Jackson County, Michigan, who had

been the humble instrument, chosen of God to lead her to the altar of consecration in 1883.

They were married according to the beautiful and impressive Friends' ceremony. They passed through all the rigid investigation and requirements, save they were allowed to name the committee and the place of meeting. The marriage was consummated in the home of the bride's parents and was conducted by Prof. Hole, who based his remarks on the scriptural narrative of the Marriage at Cana of Galilee (John 2:1-11).

That the union was of God has been proven many times over, in the splendid cooperation evinced in their many years of joint service in the ministry. They were one and inseparable in their life's work, literally fulfilling their marriage vow, "Until death do us part." A souvenir booklet of the Clintondale meeting, 1939, says "Fred and Olive Ryon were really a team in the ministry." William Wetherald of Canada once said, "When you find Fred you know that Olive is not far away." They were always Fred and Olive, and they loved to have it so.

Olive A. Ryon was of Quaker lineage. Her mother was born a Philadelphia Friend, and was a direct descendant of

the family of Smiths who came to America with William Penn, on the S.S. Welcome.

Olive A. Ryon was recorded a minister by Clintondale Monthly Meeting in collaboration with New York Yearly Meeting of Friends, in the year 1902. She was most assuredly a chosen vessel of the Lord, "sanctified and made meet for the Master's use." Her life and labours were but the natural manifestations of a great and noble soul. Dr. Elwood Garratt of Toronto, Canada, says "So our dear Olive Ryon has entered into rest, a great soul, a great service, a blessed exit. There can be no note of the sadness where the shadow lied so thin upon the way." Purity, integrity, and faithfulness were inherent factors in her nature. She acquired the earth's most beautiful friendships easily and retained them to the end. She could differ radically from a friend and continue to love her not a whit less. She was generous but equally frugal. She was an excellent biblical teacher, a good missionary, and a real sermonizer.

For many years afflicted and handicapped, the help of some one was needed constantly.

Her husband deemed it to be his mission. He felt that God's call to the ministry of the

Word had been superseded by the call to care for one of God's chosen vessels of honour. Not until November 1940, did her condition appear critical, when she contracted the flu. From that time forward, she was a great, though patient, sufferer. Constant care was required both day and night. Yet, even so, she never failed to greet her friends who called to visit her, with a cheery word and a sweet smile. A very dear friend who called after her passing, said, "She looks so peaceful and restful, but I miss her lovely smile. I never entered the room where she was but I was greeted with that smile." That smile has brought encouragement and cheer to many weary pilgrims on life's way. We hope it will greet us at Heaven's gate.

The funeral services were held at the home, 516 Ferris Street, Green Cove Springs, Florida, on Monday, May 12th, at 2:30 o'clock. They were conducted by Rev. T.J. Hunter, a retired minister of the Baptist persuasion, a co-pastor at South Glenns Falls, and a friend for more than 30 years. He was assisted by Rev. J.B. Davis of the Methodist church. Both had visited her frequently during her illness and ministered to her of the grace of God. Mrs. John Hall and Judge G.W. Geiger sang, without accompaniment, the hymns, "Safe in the Arms of Jesus," and "Abide with Me." Flowers had been so lavishly furnished by neighbours and friends, during her illness and while she was able to appreciate and enjoy them, that word was given out that no flowers would

be expected. Many lovely floral offerings, however, decorated her room, where her inanimate form tarried with us, over Mothers' Day. Mostly white, the flowers seemed symbolic of her pure mind and heart.

Rev. Hunter spoke most touchingly and beautifully from the text. "Blessed are the dead that die in the Lord." He called to mind the faith and works and untarnished record of her years of service for God. He also enumerated in detail, some of the blessings of the dead who die in the Lord, blessings of which Olive Ryon has now become full partaker. He closed his remarks with the reading of the following verses:

#### THE MANSION VIEW

by Fred L. Ryon

Some day, when this world and its pleasures,

Shall have lost all their Sirenic charm;

The lights in the windows be darkened,

And the keepers in silence disarm;

When the clouds return not after rain,

The grinders at the mill become few,

And the daughters of music sink low,

Then we'll change this OLD HOUSE,

For the HOUSE that is NEW.

Some day, with the friends gone before us,

We shall God's immortality share;

Where Christ is the Light and the Glory,

Dispelling all sorrow and care;

To the angels we'll chant His praises

And relate the Old Story, so true,

Beholding the face of our Saviour,

When we leave this OLD HOUSE,

For the HOUSE that is NEW.



Olive A. Ryon

#### ADDENDA

In a journal which Olive A. Ryon has left to us is found the record of an unusually active ministry. Soon after settling at Hanover, where they went to live immediately after their marriage, they purchased a store at Gresham, Michigan. Here they were called upon to help the Methodist pastor, who had six preaching places in his charge. Every alternate Sunday, three of these were without a preaching service. They accepted the invi-

tation to preach at one of these, at least, every Sunday. In due time it became apparent to them that their call of God was not to merchandising but to the ministry of the Word. Two years after their marriage, we accordingly find them both engaged exclusively in religious work.

In 1888, they visited the meetings and homes of the Friends in Wexford and Grand Travers Counties, Michigan. Later in the Winter they held revival meetings at Ypsilanti and vicinity. Fred E. Smith says it was these meetings that started him on his Christian course. The meeting was at a very low point. Though only three were known to have started the Christian life, they were successful in organizing a Christian Endeavour, which proved to be its salvation. The next Winter it reported some 75 conversions; the following Winter, 150.

In 1889, they drove to Rush county, Indiana. They attended Walnut Ridge Quarterly meeting. They also visited the meetings and homes of Little Blue River, Charlottesville, Riverside and Walnut Ridge, the home of Micajah M. Binford, a beloved pastor of Brooklyn, N.Y. Friends meeting. While still working in Indiana, they received an invitation to come to Pelham, Ontario, Canada, where Rufus Garratt was temporarily filling the place made vacant by the removal of Howard Nicholson, to England.

In the latter part of July they arrived at Pelham and took up their work as Pastor and wife. During their stay of two

and a half years at Pelham, there was apparent a growing sympathy and appreciation between the two meetings of Friends, whose places of worship were only a mile apart. Olive Ryon was not a birthright as her mother had "married out." Her husband's parents were "convinced Friends," hence, unbiased by personal knowledge or remote connection with the troubles of 1828, they found no cause for distinction. Friends were Friends and the latch string of every Friendly home hung outside to them. Thus, unseen by man, God was laying the foundation for the splendid fellowship of today. The last year at Pelham was spent in the home of William Wetherald that he might be free to carry out a concern to visit all the American Yearly Meetings. During this time some very dear friends had died, very close to each other, leaving a son, Herbert, whom they had both requested Olive should mother. This responsibility she gladly accepted as of the Lord. Incidentally it was "bread cast upon the waters" for, during the last few months of her sickness and suffering, he was privileged to be a great help and solace to her--the responsibility of the child suggested the need for a home for him.

With this in mind, they moved in 1892, to Coolidge, Hamilton county, Kansas, where they entered upon a claim. In this case, as so often occurs, "man proposes but God disposes." It was not to be. A drought of 13 months ruined their crops and exhausted their resources. In their extremity

they were invited by the Yearly Meeting Supt. of Evangelistic work, Josiah Butler, to do revival work for the Southwest part of Kansas. Thus the Winter of 1892 found them deep in religious work. Meetings were held at Oak Valley, Greencastle, Wichita, and Fruitland, near Americus. Incidentally, the Wichita meetings proved the beginning of better days for the Friends there. They had lost their meeting house and were worshipping in a rented store building. The special meetings held at that time seem to have revived hope and the inspiration which has builded up other meeting groups in the city, and given Friends, Wichita, University.

At Fruitland, Olive was thrown from a wagon, causing severe injury to her spine. This was undoubtedly the primary cause of her prolonged affliction. When she was sufficiently recovered they were recalled to serve as pastors at Fruitland, Toledo and Saffordville meetings. This they did in 1893. In the heat of the Kansas summer, her husband became ill with a sort of typhoid fever. Longing for some cool refuge, Olive took him to the home of Thomas and Mary Stanley, who had been early missionaries to the Kaw Indians. The walls of their house were stone, laid up dry and said to be four feet thick. It was indeed a haven of rest and an aid to recovery.

In 1894, through the kind recommendation of Charles W. Sweat, pastor of Des Moines meeting, they were invited to take pastoral charge of a newly

established meeting at Indianola, Iowa. Here, after a few active months in which a goodly number were added to the church, her husband suffered a relapse, with a complete nervous breakdown. They resigned the pastorate, bought a team and travelling wagon, and drove to Inez, Nebraska, where her sister resided. They spent most of the summer there, recuperating, driving back east to their Hanover home, arriving there in the late fall.

During their stay at Hanover this time, they attended Ohio Yearly Meeting held at Mt. Pleasant. There, plans were matured for them to visit all the Indian missions and schools in Oklahoma and Indian Territory, under the care of Friends. They were to hold evangelistic meetings at night and visit the homes on the reservations during the day. This mission was carried out under the auspices of the Associated Committee on Indian Affairs, during the Winter of 1888 to '89. Meetings were held at Wyandotte, Modoc, Indian Lakes, Seneca, Ottawa, Big Jims Band, Tecumseh, Skiatook, and Miami. Reports were made regularly to the Committee.

Returning to Hanover, they visited Friends at Emporia and Americus, Kansas, also at Chicago, Illinois. In the Winter of 1900, her husband assisted Elias Minard in a series of meetings at Poplar Ridge, N.Y. Before his return, they had accepted a call to be the pastors of Clintondale meeting. Olive, with Herbert's help, packed the household belongings, shipped them, going on to Clintondale

where they were duly installed that same year, in March. As President of the local W.C.T.U., Olive led the so-called "Spite House Opposition" to the introduction of a Raines Law Road House, into the heretofore saloonless town of Clintondale. It was her initiative that brought about the purchase of the home for the minister in 1903. They were instrumental in opening the way, into the ministry, of J. Edward Ransome, the "Sky Pilot of Tennessee." They also assisted James Hull, in his commendable work of maintaining a Sunday School and preaching service and a weekly cottage prayer meeting at Tuckers Corners, the attendance ranging around the eighties. The heads of several families were converted and united with the church.

Noticeable in one of the stained windows is the memorial to "Rev's Fred and Olive Ryon," the phraseology being that insisted upon by the donor, Miss Maggie Palmatier, a Presbyterian Friend of the Friends. As a recorded minister, she visited meetings in Vermont and also attended Philadelphia, Baltimore, New England and Canada Yearly Meetings. At Portland, Me., she visited the grave of the Indian Friends minister and temperance lecturer, Frank Modoc. Owing to the persistent persecution of the liquor dealers, incident to her opposition of the traffic, J. Lindley Spicer, then Yearly Meeting Supt., advised a change of residence.

Accordingly, in 1904, they accepted a call to Poplar

Ridge, Cayuga county, N.Y. Here she continued active in the W.C.T.U. work. She also held religious meetings at Barbers School House; a series of meetings in the disused North Street house; served the Perry City Friends Meeting as its pastor, which required three days, each trip, away from her home.

It was in the midst of all these religious activities that the Lord spoke to her in the quiet of the night, and said to her, "Are you willing to go to the Friends of the White Meeting House at Pelham and carry to them a message of love?" She said, "Why I, Lord? when there are so many who are older in the ministry and more experienced?" To her, it was God's call. She presented her concern to Scipio Monthly meeting. It was there approved without a single dissenting voice. She was given the necessary credentials and funds for her expenses. She went directly to the home of Daniel and Milly Page of Pelham, Ontario. From there she visited every member of the "Other Branch," had religious service in every home and preached in their regular meetings without restraint. Love and harmony prevailed throughout, and she returned home with great peace of mind and joy in the assurance that the service entered upon with much trepidation and meekness, had been of God.

In 1900, they moved to South Glens Falls, Saratoga, New York. Here they were in charge of South Glens Falls, and Fort Edward meetings. Olive also preached at Clarks Corners,

which Mary Knowles had been compelled to give up on account of ill health. In 1913 they moved to West Branch, Iowa, where they spent one year. At the urgent call of Harry R. Keats, the Yearly Meeting Supt., they removed to Muscatine, Iowa, in 1914. Here they had charge of Muscatine, S. Muscatine and Bloomington meetings. Olive was the pastor in charge of the latter, exclusively.

At Muscatine, the work for which they had been called, having been finished, it seemed wise to spend the winter in Florida. They arrived at West Palm Beach, Florida, in November 1915. She found the climate beneficial but not remedial. Returning north she visited George and Rhoda Sweet at their home in Orlando, Florida. They also stopped at Asheboro, North Carolina, where they served a newly established meeting for six months, thence to Norwich, Chenango county, N.Y., in June 1916, to take up Prohibition work for the State Committee.

While at Norwich they received a call to return to Pelham, Ontario and resume the pastorate of Pelham and Effingham meetings which they had left in 1892, some twenty-five years before. A fine reception was given them by the Genessee Friends, who laid down their First Day morning meeting for worship and joined with them. For a time one of them attended the Toronto meeting while they were without a pastor.

In the Winter of 1920 there came to the leaders in both meetings at Pelham the deep,

settled conviction that only through union could either of them long survive. This was soon followed by an open expression on the part of both parties, to merge their local work and worship, permanently. What had been so fully wrought out by the Spirit seemed to require nought of the letter. There was more of a tacit understanding by all concerned, that they, "with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. 4:2,3).

On Easter Sunday, April 4, 1920, at 11:00 o'clock, the congregations of the Friends White Meeting-house and the Friends Brick Meeting-house met together, permanently, in local Christian worship and work. While the Ryons remained pastors, this date was annually observed as a Red Letter Day by the Pelham Friends.

In November, 1927, hoping to find relief from Olive Ryon's increasing disability, through the kindness of the Yearly Meeting Superintendent, Albert S. Rogers, they spent six months at Penney Farms, Clay county, Florida, returning the following April. In the fall of 1928, owing to continued disability, they resigned at Pelham and moved to Penney Farms, Florida, leaving Stanley VanEvery in charge.

During their sojourn at Penney Farms, Olive Ryon, though a shut-in, was not at any time spiritually inactive. She found many ways in which to serve her Lord. There, she formed the acquaintance of many splendid Christian workers

whose friendship and fellowship became precious. A roll call today would find a far larger part of these valiant soldiers of the cross now gone on, to help swell that innumerable company in heaven. To this constellation, another star has now been added.

In June 1933, they left Penney Farms, to take up their residence in Green Cove Springs.

For several years Olive Ryon had been much exercised about securing a church home for aged Friends ministers. A Rest Home for Christian workers, needing a cessation from labour for a season. At League City, Texas, they had been the beneficiaries of such a home. It was the Rachel Middleton Home, bequeathed by her, a Friends minister to Kansas Yearly Meeting of Friends.

In the winter of 1939 to '40, the Lord opened the way for them to buy and pay for a home, which seemed to them, perfectly adapted to such a purpose. They secured this home with the fond hope that Friends might see the way clear to accept and make use of it as indicated. The same to be a memorial to Fred L. and Olive A. Ryon, who, for over half a century, had served Christ and the church. They took possession of this property, 516 Ferris Street, Green Cove Springs, Florida, in March of 1940. Here Olive's sweet spirit found rest at life's evening time, but sped away as dawned the day immortal, to be with God.

**"They sweetly sleep whose tasks are done."**

## PASTORS THAT HAVE SERVED PELHAM

1866 to 1880 William Wetherald (wife Jemima) and intermittently through 1886 to 1896. He spent a lot of time speaking throughout Canada and England. [See pages 1095-96 of Vol 12 of the Dictionary of Canadian Biography for a biography of William Wetherald by Kathleen Hertzberg - Editor.]

- 1884 to 1888      Howard Nicholson (wife Susan)
- 1889 to 1892      Fred L. Ryon and wife Olive Ryon (Olive was also a Minister)
- 1901              John Webb
- 1911              Frank Anscombe
- 1912              Edward Requa. First to live in parsonage, built in 1913.
- 1915              Robert Rogers
- 1917 to 1927      Fred L. and Olive Ryon returned
- (Above dates are not completely accurate, except for Wetherald and Ryons.)

Other people who ministered here for whom we have no dates.

William Allen (a coloured man) (1898?)

William Spencer

Rev. Faucett

Rufus Garrett (1888?)

William Willson

Robert Russell (wife Margaret). He also worked for many years with the Salvation Army.

(Dates below are accurate.)

- 1928 to 1958      Stanley VanEvery (wife Clare Burgoyne)
- 1958 to 1964      Mervin Kilmer (wife Elsie, children Timothy, Ruth, and David Roger, born in Canada)
- 1964 to 1967      Danial Frost. Dan was unmarried. After returning to the U.S.A., he married Wanda Cramer. They have two sons, Joseph and James.
- 1967 to 1977      C. Lynn Shreve (wife Esther and son Stanley. Stan married Judy Terryberry while here at Pelham, and later with their daughters Tanya and Nicole they left to serve at the Navajo Mission in Farmington, New Mexico.)
- 1978 to 1983      David Peters (wife Barbara and son Jonathan). Daughter Rebecca and son Elijah were born here at Pelham.
- 1983 to 1988      John Young (wife Mary and sons David and Stephen). Sons John, Robert, Greg, George, and Douglas were married and away from home.
- 1988              Matthew Chesnes (unmarried)
- 1993              Sieg Braun, youth pastor, assistant to Pastor Chesnes (wife Caren, son Alastair)

*Compiled by Harry Haggerty*

## THE QUAKER REGISTER

*by Ian K. Woods, FRICS*

The CFHA Tenth Anniversary Project was started at the 10th Annual Meeting in Toronto in November of 1982. The original intent of this formidable task was to prepare a History Picture Map Directory or a short illustrated guide to Quaker Meeting Houses (or sites) and Quaker Burying Grounds. The booklet was to be in three parts: a) The Maritimes and Quebec; b) Upper Canada (Ontario); and c) Western Canada. In 1992, the writer saw the magnitude of the project, and following discussions and correspondences with both Kathleen Hertzberg and Jane Zavitz-Bond, voluntarily offered to prepare The Quaker Register.

As background information, the writer and his practice were commissioned in 1990 by the Township of Uxbridge, Ontario to carry out a complete Heritage Inventory of the Township. This Inventory is very detailed and covers both past and present, industrial, commercial, residential buildings and sites; as well as natural, engineering, farming and ecclesiastical sites and locations. The Township of Uxbridge originally thought that there were around 300 locations, but it is likely that this will exceed 2700 and covers all sites from First Nations to 1910. This is the first time that this kind of in-depth inventory has ever been prepared in Canada, and represents the team effort of the Uxbridge Council, Uxbridge LACAC, The Scott Uxbridge Museum and ourselves. The Quaker Register will be the first of its kind as well, as it covers the whole country.

The Township of Uxbridge was first settled in 1805 by a dozen Quaker families, some of whom had come from Catawissa, Pennsylvania. A frame meeting house was built in 1820, which replaced an earlier log structure. This small beginning established the early Township of Uxbridge.

The Uxbridge Inventory now contains hundreds of locations of both remaining buildings or sites, which have had Quaker significance from 1805 to 1910. Included are the original land holdings, settler cabins, later houses and farms, as well as the locations of the commercial and industrial enterprises of the Friends. Another location found or plotted as best as possible, was the probable route of the original Quaker Road from Newmarket Meeting to Uxbridge Meeting. Although some sections have been lost and buried with land development and farming over time, the findings will be developed to pictorial map form when completed.

The four key elements of this large Inventory undertaking were:

- a) Exhaustive Research: Every available source was researched to establish the magnitude of the task, but continuous information was still uncovered in the field work process.
- b) Master Plan: Dividing up the Township in manageable geographical areas and locations, as the Township is a modern combination of the old Uxbridge and Scott Townships both covering about 102,000 acres in land areas.
- c) The Field Work: The physical site investigations and recording of found information. this frequently tested or expanded on the original research.

- d) The Inventory Record: It was decided after more research to confine each location to one double-sided page. Special coding reduces the actual technical text. Side One would be data, with Side Two showing two wide-angle coloured photographs, each showing two elevations of the Building. Some locations show copied old photographs of map layouts so the reader can compare these with modern photographs. An interesting comparison.

Side Two also shows final data, such as life expectancy, map/layout orientation and designation recommendations. Side One incorporates our own copyrighted grading system which identifies the importance of the location, building, or facility.

The Inventory uses a complex coding system, but is very simple to modify and expand. It also combines a wealth of historical information within its pages. The inventory process has revealed the many, and usual, gaps in the information available for heritage purposes, yet allows and encourages the citizens and Heritage Uxbridge to see their enormous heritage wealth, and then add to the information over the years to come.

We believe that we have established a wide ranging Inventory foundation for which both the present and future generations can use and enlarge upon. While the Inventory sets a very high standard for this type of record, it has been the result of the combined enthusiasm and efforts of the Uxbridge Heritage "Team."

## THE QUAKER REGISTER ITSELF

The last eight months have been used to research and develop the main framework of the Register, starting with Ontario and then including the whole of the country. The meeting house logo and word mark were designed, together with the format and descriptive, coded legend. Considerable research continues to establish all the meeting house and burial ground locations (both existing and sites).

The next research stages will include the format and elements used in the Uxbridge Inventory, to locate the homes, farms and businesses of Friends from their earliest settlement to today. Genealogy, names and "lost" locations will be also recorded within the format of the Register, in chronological order as much as possible. Photographs will be produced of all existing buildings, together with copy photographs of old photographs, sketches or plans, where available. The combining of an old photograph with a modern one, will make an interesting comparison.

The request for information, data and the Register information are included with this article.

Please note that the entire Register formats, logo and word marks, codes, and eventual final documentation are copyright 1993 by the Canadian Friends Historical Association and I.K. Woods, FRICS.

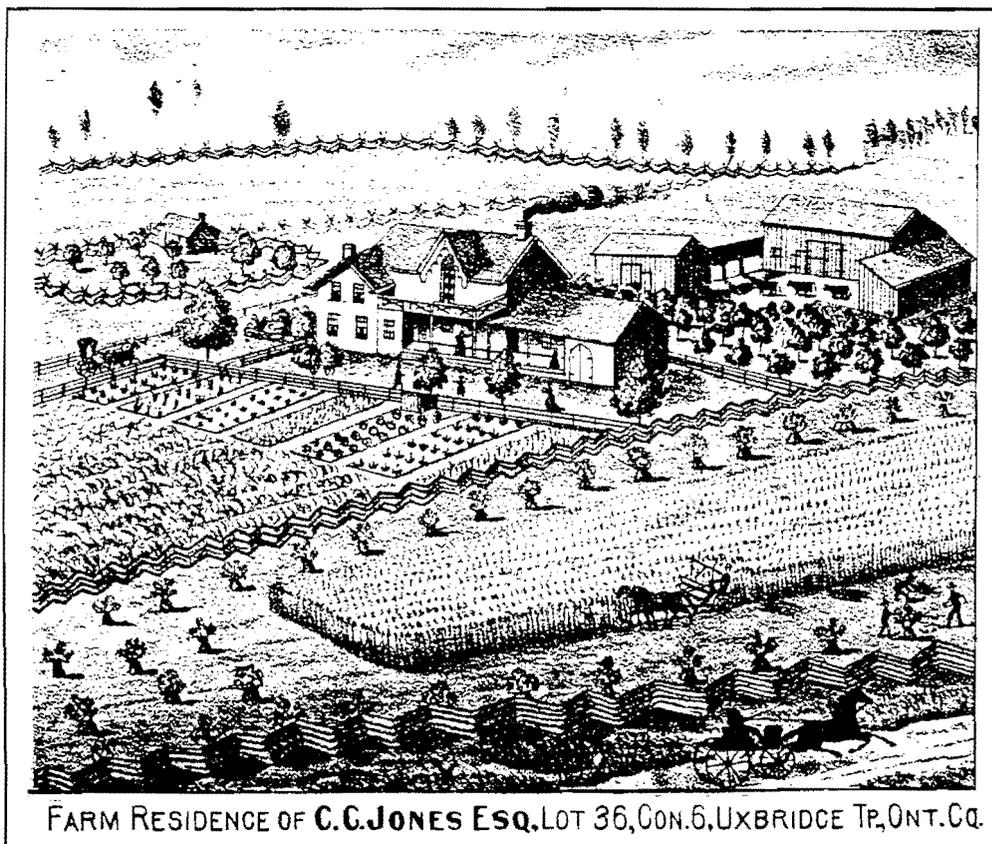
## SUMMARY

The Register will take several years to record, compile and from its assembly will evolve the following:

- A formally organized Register of the Friends and their buildings, farms and business locations.
- A book for each Province to act as a Directory and history precis of each area.
- The basis for each meeting to produce its own historical book for others to share.

- The development of photosets, photoslides, and a series of maps on the locations, to allow the continuing story of Quaker History to be told and shared with others in Canada.

It is anticipated that several hundred Quaker locations in Uxbridge Township will be transferred (with permission) to the Register. This will be a fine start to the project. Should anyone require assistance or advice on their buildings or the information required, please correspond with the writer. I would like to give a sincere personal thanks to Jane Zavitz-Bond for her assistance and guidance, and for access to the Dorland Resources in Pickering College. My thanks to the Friends I have met for their encouragement and advice.



A 19th Century Quaker Farm - from the York County Atlas.



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**905**

THE QUAKER REGISTER

We have a remarkable opportunity to formally document the Built Heritage of Quaker History.

A system has been developed to incorporate all the components of time from the first pioneer settlers to the present day.

The magnitude of the geographical area involved is vast, and therefore impractical for any one person or group to visit and record.

It is in this respect that everyone could provide the valuable input and details into the Register.

We really need everyone to participate where possible, and submit their findings and documents to us to assemble the Register.

This introductory presentation briefly outlines the need for information on all Quaker locations.

Some Basic Helpful Hints:

1. Use one form for each location, farm or property.
2. All types of photographs, sketches, drawings etc. are invaluable. Dates on these are invaluable.
3. Add additional sheets of information if required.
4. Please do NOT send your valuable originals - just photocopies, photo-prints or reproductions.
5. If you have questions or need help. Please write.

\* An example Register form is attached for your guidance. \*

Please send all materials and data to the address above.

Remember - buildings change with time.

THE QUAKER REGISTER FORMAT

Special Note:

All information is very important so please include all you can.

- a. Use one form for each property, location or farm.
- b. All names are needed even variations of spelling.
- c. Any photograph, sketch, drawing or visual printed details are needed for the built heritage analysis.
- d. Use extra blank pages for all information or photocopy what you have. All information will be coded, used and retained.

- 01 LOCATION: Concession \_\_\_\_ Lot \_\_\_\_ County/Town/Township/Village  
and/or street address
- 02 QUAKER: Self explanatory EN: Emergency Number
- 03 DATES: As known or recorded. If appropriate use circa (date)
- 04 HERITAGE  
DATA:
- 05 DESIGN: Leave blank Front Facade: North/S/E/W
- 06 PLAN: Describe Exterior Measurements
- 07 )  
to ) Building Details - Describe as much as possible  
13 )
- 14 OTHER Describe  
FARM LAYOUT Sketch layout of farm
- 15 OTHER  
BUILDINGS: Describe existing buildings
- 16 ARCHEOLOGY: Describe lost or demolished buildings (if known)
- 17 PROPERTY: Describe. Include old trees etc. sketch lines of trees  
on 14 above
- 18 NOTES: SE1 c. (date) name  
(Settlers) SE2 c. (date) name  
SE3 c. (date) name  
SE4 c. (date) name  
+ others
- 19 BUILDING  
LAYOUT: Sketch plan the main building + other location





# THE Quaker REGISTER<sup>®</sup>


01	<b>LOCATION</b>	:					
02	<b>QUAKER</b>	:	Group :	Occupancy:	ID:		
		:	Purpose :	Other :	EN:		
03	<b>DATES</b>	:					
04	<b>HERITAGE</b>	:	Special Name :	Builder:			
	<b>DATA</b>	:	Designated Name:	Type:	Date:		
05	<b>DESIGN</b>	:					
	<b>OR STYLE</b>	:	Front Facade Faces:				
06	<b>PLAN</b>	:	Size (feet)	Storeys:	Bays:		
		:		Facade :	Depth:		
07	<b>SUBSTRUCTURE</b>	:	Basement :	Crawl Space:			
		:	Materials:				
		:	Other :				
		:	Condition:				
08	<b>STRUCTURE</b>	:	Main :	Secondary:	Other:		
		:	Materials:				
		:	Other :				
		:	Condition:				
09	<b>BUILDING</b>	:	Main :	Secondary:	Other:		
	<b>ENVELOPE</b>	:	Materials:				
		:	Features :	Colour(s):			
		:	Condition:				
10	<b>ROOF</b>	:	Type :				
		:	Materials:	Colour(s):			
		:	Trim :	Chimneys:	Dormers:		
		:	Condition:				
11	<b>PORCHES</b>	:	Type :				
	<b>AND STAIRS</b>	:	Condition:				
12	<b>WALL</b>	:	Windows :	Doors:			
	<b>OPENINGS</b>	:	Condition:				
13	<b>ENTRANCE(S)</b>	:	Type :				
		:	Condition:				
14	<b>OTHER</b>	:					
	<b>FARM LAYOUT</b>	:					
15	<b>OTHER</b>	:	Barn(s) :				
	<b>BUILDINGS</b>	:	Houses(s):				
	(+ TYPE)	:	Shed(s) :				
		:	Other :				
		:	Ruins :				
16	<b>ARCHEOLOGY</b>	:	Probable :				
		:	Other :				
17	<b>PROPERTY</b>	:	General :				
		:	Perimeter:				
		:	Other :	Historic Site:			
18	<b>NOTES</b>	:	SE1.c :	19 <b>BUILDING LAYOUT:</b>			
		:	SE2.c :				
		:	SE3.c :				
		:	SE4.c :				



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Historic Site:

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Street / Road



THE QUAKER REGISTER

T. TYPES

T1 - Institutional  
 T2 - Commercial Business  
 T3 - Industrial  
 T4 - Residential  
 T5 - Farm  
 T6 - Natural  
 T7 - Engineering  
 T8 - Meeting House  
 T9 - Cemetery  
 T10 - Historical Site  
 T11 - School  
 T12 - Community Hall

G. GRADE

G1 - International Importance  
 G2 - National Importance  
 G3 - Provincial/State Importance  
 G4 - Local Importance  
 G5 - Monumental Importance  
 G6 - Museum  
 G7 - Historical Site  
 G8 - Special Quaker Significance  
 G9 - Main Meeting Location  
 G10 - Historical Plaque  
 G11 - Dispersed Community  
 G12 - Other Importance

D. DATE

D1 - Original  
 D2 - Extended  
 D3 - Upgraded  
 D4 - Moved  
 D5 - Demolished  
 D6 - Other  
 D7 - Replaced

A. ARCHITECTURAL SCALE

A1 - Insignificant  
 A2 - Remodeled  
 A3 - Poor Renovation  
 A4 - Partial Renovation  
 A5 - Average  
 A6 - Above Average  
 A7 - Well Restored  
 A8 - Elaborate Building  
 A9 - Important  
 A10 - Very Important

C. CONDITION SCALE

C1 - Derelict  
 C2 - Poor  
 C3 - Fair  
 C4 - Below Average  
 C5 - About Average  
 C6 - Above Average  
 C7 - Fairly Good  
 C8 - Good  
 C9 - Very Good  
 C10 - Excellent

O. OCCUPANCY

O1 - Occupied  
 O2 - Vacant  
 O3 - Abandoned  
 O4 - Museum  
 O5 - Ruin  
 O6 - Site  
 O7 - Likely Location  
 O8 - Other

R. REPAIR SCALE

R1 - Needs Urgent Repairs  
 R2 - Needs Major Repairs  
 R3 - Needs Moderate Repairs  
 R4 - Needs Minor Repairs  
 R5 - Routine Maintenance Only

Note: Originality of components is assessed from the above.

QUAKER GROUP

QA1 Early Settlement  
 QA2 Early Pioneer  
 QA3 Orthodox  
 QA4 Hicksite  
 QA5 Conservative  
 QA6 Separation  
 QA7 Worship Group  
 QA8  
 QA9  
 QA10

QUAKER PURPOSE

QB1 Yearly Meeting  
 QB2 Half Yearly Meeting  
 QB3 Quarterly Meeting  
 QB4 Monthly Meeting  
 QB5 Weekly Meeting  
 QB6 Preparative Meeting  
 QB7 General Meeting  
 QB8 Allowed Group  
 QB9 Prison Meeting  
 QB10 Executive Meeting  
 QB11 Office  
 QB12 Centre  
 QB13 Accomodation  
 QB14 Retirement Centre  
 QB15 Library  
 QB16 Bookstore  
 QB17 Business  
 QB18 School  
 QB19 College  
 QB20

(Note: Meetings are usually prefixed by a location name eg. Farmington Quarterly Meeting.)

## NEWS AND NOTES

UNESCO World Heritage Newsletter 1993 reports that Quebec City has been declared a World Heritage City.

The Ontario Genealogical Society has designated a province-wide project to create an inventory of the records of the places of worship in Ontario to cover the period up to 1925. Of particular concern are the vital records (registers of births, baptisms, confirmations, marriages, and burials--their equivalents and/or substitutes).

From Town of York Historical Society: "Toronto 200" stamps on sale. These sheets of 25 stamps have a face value of 43 cents each. Postcards of Elizabeth Simcoe's watercolour drawing with "Toronto 200" stamp are also available at \$1.15 including tax. Contact: Town of York Historical Society, 260 Adelaide Street East, Toronto, Ontario M5A 1N1 (phone 865-1833)

The Toronto Historical Board news release, November 16, 1993, asks members of the public concerned about the issue of a demolition permit for the former St. Paul's United Church, at 121 Avenue Road, to write to Toronto City Hall as soon as possible.

University of Toronto School of continuing Studies has a Docent Skill Training Course, "Guiding Tours in our Galleries, Museums and Parks," 1993 -1994. For further details, call (416) 978-7051.

The Quaker Historians and Archivists will hold their biennial Conference at Guilford College, Greensboro, North Carolina, June 24-26th, 1994. For more information, please contact Jane Zavitz-Bond.

Gary Knarr is studying this year at Queen's University working on his doctorate. His topic is the impact of the Holiness movement on Quakerism as in the late 19th and early 20th century.

The recent issue of Ontario History of the Ontario Historical Association focuses upon women. Hanna Newcombe of Hamilton Meeting is cited as one who survived the concentration camps of WWII and has spent her life working for peace. She has continued the Peace Research Abstracts since the death of her husband, Allan Newcombe.

We would like to locate Marion Rogers Thomson who moved from Toronto to British Columbia to live with a son. Prior to her departure materials relating to family history were left with the CYM Archives and we have not been able to thank her for this gift. Does anyone have her address?

Ontario Genealogical Society **Seminar 1994** June 10, 11 and 12, 1994, North Bay, Ontario. "Rail Links and Other Ties." For further information write to: Ontario Genealogical Society, 40 Orchard View Blvd., Suite 251, Toronto, Ontario M4R 1B9.

The 1993 sessions of Canadian Yearly Meeting will be held from August 6-13, 1994 at King's-Edgehill School in Windsor, Nova Scotia. Friends who attend these sessions may wish to visit the Quaker Whaler's Museum in Dartmouth, Nova Scotia.

## TESTIMONY TO FRIEDRICH (FRITZ) SCHMITZ-HERTZBERG

Friedrich (Fritz) Schmitz-Hertzberg was born in Altona, Germany on the 18th of April, 1914 and died on the 2nd of December, 1993 in Ajax, Ontario. He was the eldest of five children of Gustav and Herta Schmitz-Hertzberg.

After World War I the family moved to Kassel, Germany, where his father was the town lawyer. After attending a classical grammar school, Fritz studied medicine and graduated (Staatsexamen) from the University of Munich in 1939. He was conscripted into the regular German army and served as an army physician on the Russian Front as far as Leningrad. On the retreat, he was taken prisoner-of-war by the Russians in East Prussia whilst organizing the reception and discharge of the wounded. During the following four years of captivity, he was able to work as a physician in the camps under conditions of great hardship until his repatriation in 1949.

In 1949, he married an English Quaker, Kathleen Brookhouse, in the Quaker Meeting House, Stafford, England. He met Kathleen in the home of a German Quaker family and became engaged to her in 1939 when the war and Fritz' captivity separated them for nearly 10 years. After their marriage, Fritz and Kathleen lived with Fritz' parents while he studied for his Dr. Med., which he obtained from the University of Goettingen. During this time their daughter Evelyn was born.

In 1952, they emigrated to Canada. His sons, Andreas and Martin, were born within the next few years. He interned in the Cornwall General Hospital (Ontario) and obtained his license to practice medicine in Canada in 1953. He set up his medical practice in his home in the Village of Dunbarton in October of 1953. At that time there was only one other physician in the district. He moved his practice to 702 Kingston Road in Pickering, which he called Dunbarton Medical Centre. As the population grew, so did the need for more doctors. He welcomed new colleagues, but eventually they outgrew the small building. After many years of service to the community the practice moved to new premises on Sheppard Avenue in 1985, where he worked until his retirement on the 1st of December, 1987.

Fritz worked in the Ajax-Pickering General Hospital from its beginning in 1954. From then until 1981 he served several terms as president of the medical staff and was chief of staff for seven years. On his retirement he was made permanent honorary member of the medical staff of the hospital. He was a founding member of the Canadian College of Family Physicians and had been made a life member. He was awarded the Glen Sawyer Service Award of the Ontario Medical Association in 1983. His service to the community was a reflection of his faith in God. His involvement in the Pre-Nazi German Youth Movement was influential in his life because it was based on the spirit of service to God through service to mankind.

His spiritual life was centred in his lifelong support of the Society of Friends (Quakers). His search for the essential Quaker message which was somehow hidden during its 300-year history, though maintained in the Golden Thread of "Christ present in the midst of the faithful community." He organized study groups in his home and eventually helped bring the message of the Quaker New Foundation Fellowship to Canada through organizing seminars at Camp Neekaunis, near Waubushene, Ontario.

Fritz was an amazingly versatile person with extensive cultural interests and knowledge. He had a great eagerness for life, especially after his miraculous survival from captivity in Russia. In the beautiful home he helped design in Pickering, he surrounded himself and his family with art, literature, and music.

He not only appreciated but participated in creating art through his photography and music. He understood that art was an expression of life which is God-given. He prided himself in all his work, which included the design, construction and maintenance of the beautiful gardens around their home. He enjoyed sharing his home with many friends and guests. Fritz entered wholeheartedly into his role as "Opa" with love and generosity as his family grew with the addition of a son-in-law and daughters-in-law, eventually including six grandchildren.

*Martin Hertzberg and George Ivanoff*

## DEATHS

Erica Bracke 10:9:93

Friederich (Fritz) Schmitz-Hertzberg 2:12:93

## BOOK REVIEWS

*Genesee Friend - The Life and Times of Sunderland Pattison Gardner*, by Betty Polster. Canadian Quaker Pamphlet No. 39. \$3.00 from Quaker Book Service, P.O. Box 4652, Ottawa, Ontario K1S 5H8.

Betty Polster is a Canadian Friend who recently came across the memoirs of Sunderland Pattison Gardner (1802-1893), published in 1893. She was delighted by them and decided to find out more about this 19th century Hicksite minister from Northern New York State. The annual lecture series at Canadian Yearly Meeting is named after him.

Polster provides the reader with a lively account of the life of her subject, with frequent direct quotes from his memoirs. Gardner was an acute observer of the passing scene, and his story tells us much about the history of the United States and the world around him. We learn about his Quaker ancestors and follow him through his childhood and youth, early ministry, middle years, later ministry and last years. This pamphlet is enlivened by numerous photographs.

The author has succeeded well in recreating the family life and the Quaker world which Gardner lived in. Like many Friends who wrote journals, he rejected the diversions of other youth his age, and chose the sober way of Friends, free of, in his words, "profanity, levity, and excessive mirthfulness." His Quarterly Meeting recognized the call to ministry which he felt in his forties, by recording him as a minister. Until his death, he frequently travelled in the ministry among Friends in the United States and Canada. He was legendary for his eloquence and for having presided over an estimated two to three thousand funerals. His eloquence and his Quaker testimony against war can be vividly heard in his description of a funeral in 1862 of a Friend killed in a battle:

On this occasion I felt to contrast the nature of war, with the nature of the Gospel, showing the inconsistency of the opposing prayers of the time, neighbour against neighbour, minister against minister, Christian against Christian, only one is at the North, the other at the South.

Polster approvingly stresses the liberal religious views of her subject, particularly in respect to the Bible. Gardner strongly rejected a literal view of the Bible, in favour of Scripture "given by inspiration of God"

as "to be understood by right reason, and proved to be truth by experience." Similarly, he was a good friend of Lucretia Mott, the famous Quaker abolitionist and crusader for equal rights for women.

The only real shortfall of this pamphlet is that Polster takes her subject's words in his biography to be the complete truth. This might not have been a problem if the "Great Separation" of 1827-1828 had not occurred. Gardner's account of this schism was written in the late 1880s and perhaps the intervening years coloured his response to a letter to him about its causes (see pages 283-290, *Memoirs*).

Gardner claimed that English Friends who had visited America in the early nineteenth century had interfered improperly with the affairs of American Yearly Meetings, by urging the establishment of a congress of yearly meetings, with delegates of ministers and elders from each yearly meeting, where "All important matters that came before the several Yearly Meetings should be referred to this Congress for final decision" (page 284, *Memoirs*). The veracity of this statement has to be questioned, as no such plan is reported in the standard histories of the Great Separation which I have examined. Rufus Jones, in volume one of his book *The Later Periods of Quakerism* only speaks of the plan put forward in 1805 by the Meeting for Sufferings of Philadelphia Yearly Meeting for a uniform discipline (page 460). The visiting English Friends supported this plan, but it did not find favour in any of the eastern Yearly Meetings. Moreover, in an age when the Erie Canal, completed in 1825, was heralded as a great advance in transportation, it is difficult to see how the delegates to such congresses could easily communicate and meet with each other.

Gardner, like other Hicksite or liberal Friends in New York Yearly Meeting, therefore blamed the separation in New York Yearly Meeting on the actions of the visiting English Friends. Yet when one considers the deep animosity which had built up in the 1820s between the Orthodox and Hicksite parties, the English Friends should be seen as convenient scapegoats for the deep divisions in New York and other yearly meetings.

Despite these minor faults, this pamphlet is a valuable contribution to Canadian Quaker historiography, as it brings to life a faithful and historically important Friend from our past.

Kyle Jolliffe

Joe Awmack, *In China with the Friends Ambulance Unit, 1945-1946*. (Victoria, B.C., 1993) and Winifred J. Awmack, *Tashme, A Japanese Relocation Centre, 1942-1946*. (Victoria, B.C., 1993). Available from the authors, 3913 Olivia Place, Victoria, B.C. V8P 4T3. \$5.00 each plus taxes.

Being of adventurous spirit, Friends often have unique experiences, but these are not always recorded. A Victoria, B.C. Quaker couple have done a great service for us in their recent books, *In China with the Friends Ambulance Unit 1945-1946*, by Joe Awmack and *Tashme, A Japanese Relocation Centre 1942-1946*, by Winifred J. Awmack (nee McBride). In their own ways, each bears witness to the Friends peace testimony and to the desire of many young people of the period prior to and during World War II to seek justice and a new world order based on peace. One found this led to China in the dark days of international and civil conflict; the other was led to a Japanese relocation centre in the mountains of British Columbia, near Hope, B.C., about 125 miles east of Vancouver. They published these in 1993 as part of a continued life of witness and service.

*In China with the Friends Ambulance Unit* is a fascinating account, weaving together many strands of history, geography and culture in a small but full account of 60 pages in length. Joe Awmack begins in Victoria Meeting where he notes that "members were anxious to help any young people who were troubled about taking part in another war" in 1939. It was not until 1945, however, that the first ten Canadians were assembled to go to Pendle Hill near Philadelphia for language and other training. They left by ship for Asia in March, arriving in Karachi on April 17. They were assigned to various duties, but primarily to transportation of medical supplies over the Burma Road. Following the official end of World War II, Joe, an agriculturalist, stayed on to assist in several projects in rural China, and some travel such as was possible.

This book makes for most interesting reading. The author's sense of humour, attention to details, cogent observations of the Chinese people and their culture, photographs taken by himself during this time carry the reader along. Maps help those unfamiliar with China's geography. While he was carrying out important work, it is evident that he enjoyed this unique opportunity. He modestly notes that his return in March 1947 "marked the end of two years that has been memorable to me."

*Tashme, A Japanese Relocation Centre 1942-1946*, is an account of the author's four years as part of a team of Christians (mostly Anglican and United Church) who were deeply concerned for the welfare of the more than 3000 people of Japanese ancestry who had been "put up in hastily-built housing on Trites Ranch at 14 Mile on the Old Royal Engineers Road from Hope to Princeton." Winifred had come to a sense of service through her association with SCM students at the University of B.C. The plight of the Japanese could not be ignored, though officially justified in the name of wartime necessity. Tashme was one of several interior abandoned mining towns to which many families had been relocated shortly after the outbreak of war. One of the needs was for teachers, and to this task (without the benefit of teacher-training) Winifred turned her recently acquired skills as a science graduate.

The book weaves together many strands of community life, and the efforts of a small team of people concerned for these second-generation Canadians of Japanese ancestry. Throughout, there is a deep sense of religious purpose. These were formative years for students and teachers alike. At a weekend conference entitled, "How Can Nisei Live Creatively?" a list of ways is noted. The author adds, "How to live creatively—a question asked all over the world in time of war....Something within us gives us a sense of direction, a sense of control. It does not depend on others but rather on ourselves--do we accept it or not?" This 87-page book is filled with a sense of hope and promise in a difficult situation. It is carefully documented, illustrated with photographs, and has a ring of integrity of one committed to living justice in a spirit of love.

*Arnold Ranneris*

## PLAQUING OF HICKSITE BURIAL GROUND

Many of Newmarket's earliest Quaker settlers are buried here. They were adherents of the movement within Quakerism led by Elias Hicks which stood for traditional values of freedom from church discipline and external religious authority. The Hicksites split from the Yonge Street Meeting in 1828. The Hicksite Quakers built a two-storey frame meeting house in 1830 and started a cemetery here on land purchased from the farm of William Phillips. The meeting house was demolished in 1942 many years after the Hicksite meeting ceased to exist. The last burial was 1919.

In the highlighted box above is a reproduction of the plaque unveiled on August 19, 1993 at the Hicksite Burial Ground at Newmarket, Ontario. The Master of Ceremonies for this occasion was David Kerwin, with greetings from Mayor Ray Twinney of the Town of Newmarket, Charles Beer, the local M.P.P., Ralph Magel of the Newmarket Historical Society, Sandra Fuller of the Newmarket LACAC, and Kathleen Hertzberg for the Canadian Friends Historical Association. Jane Zavitz-Bond spoke about the history of the site and Sherita Clark, Clerk of Yonge Street Monthly Meeting dedicated the plaque. Many Friends attending Canadian Yearly Meeting, then in session at Pickering College, were present. After a short period of worship, the dedication ceremony closed with refreshments being served to those present. This event is further described in Jane Zavitz-Bond's report on the Dorland Collection and CYM Archives. - Editor

## MICROFILMING OF CYM ARCHIVES RECORDS

The following additional records have been microfilmed by the Canadian Yearly Meeting Archives at Pickering College. They supplement the lists published in Issue Nos. 13 and 18.

### Roll 1:1305

- 1 Collingwood Preparative Meeting 1871.3.23-1891.11.12. 99-0-1
- 2 Collingwood Preparative Meeting 1892.1.14-1899.8.10. 99-0-2
- 3 Collingwood Preparative Meeting of Women Friends 1871.3.23-1883.4.11. 99-0-3
- 4 Collingwood Preparative Meeting of Women Friends 1883.5.9-1895.9.12. 99-0-4

5 Collingwood Preparative Meeting of Women Friends 1895.10.10-1898.5.12. 99-O-5

6 Grey Monthly Meeting of Women Friends 1883.1.17-1898.5.19. 99-O-6

Roll 2:1306

7 Pelham Friends Church 1 History. O-100-21

8 Pelham Friends Church 2 History. O-100-22

9 Pelham Quarterly Meeting 1853.2.12-1872.2.10. O-100-23

10 Pelham Monthly Meeting Recorder's Register: Memberships 1851- 1903, transfers 1841-67, births 1830-35, marriages 1840-89, deaths 1830-35. O-100-1

Roll 3:1307

11 Pelham Preparative Meeting of Women Friends 1828.11.29  
(Thorold)-1878.12.24. O-100-2

12 Pelham Preparative Meeting of Minister and Elders 1881-1916. O-100-3

13 Toronto Monthly Meeting Record Book 1886.5.8

14 Pelham Quarterly Meeting Women's Foreign Missionary Society 1885-1923. O-100-4

15 Pelham Monthly Meeting Record Book 1900.11.14. O-100-5

16 Pelham Friends Church Executive Meetings in joint sessions 1932-52. O-100-6

17 Pelham Friends Church Monthly Meeting Minutes 1935-59. O-100-7

Roll 4:1308

18 Westlake Quarterly Meeting Finances 1920-1928

19 Canada Yearly Meeting Home Mission Fund Subscriptions 1899-1922

20 Pelham Quarterly Meeting Ministry & Oversight 1904.6.18-1945.6.9. O-100-11

21 The Young Friends Christian Association 1938.1.11-1945.6.9. O-100-14

22 The Young Friends Christian Association Pelham Friends Church. O-100-15

23 The Young Friends Association of Pelham Corners 1940.11.18-1943.6.24. O-100-16

- 24 Society of Friends Pelham Corners Register of Marriages 1931.11.25-1988.7.2. O-100-19
- 25 Pelham Monthly Meeting Separate Items: Travel Minutes; Membership Certificates 1893-1982. O-100-20
- 26 Cold Creek Monthly Meeting Book of Ministers and Elders 1873-1920. O
- 27 West Lake Quarterly Meeting Women's Foreign Missionary Society 1901-13. O

Roll 5:1311

- 30 Canada Half Yearly Meeting (Orthodox) 12th/6th mo/1914-28th/5th mo/1922. 48-O-1
- 31 Membership Record West Lake-Bloomfield. 98-H-1

Roll 7:1309

- 41 Jolliffe, Kyle Index to edited transcripts of oral histories taped by Kyle Jolliffe 1989-90.
- 42 Bishop, Muriel 1989.8.7 oral history- Kingston, Ontario
- 43 Cutler, Elsie 1989.2.11 oral history- London, Ontario
- 44 Eames, Ralph and Hilda 1990.3.3 oral history- Kars, Ontario
- 45 Jones, Leroy and Pearl 1989.1.18 oral history- Toronto, Ontario
- 46 Oxlade, Elizabeth 1990.3.3 oral history- Ottawa, Ontario
- 47 Starr, Francis 1989.8.7 oral history- Howe Island, Ontario
- 48 Wiltse, Morley 1989.4.15 oral history- Wellington, Ontario
- 49 Zavitz, Russell & Marguerite 1989.2.11 oral history- Sparta, Ontario
- 50 Early Friends in Borden District

Roll 8:1315

- Halcyonia Monthly Meeting Minute Book B 1918-1935. S-101-2
  - Book C 1935-1965. S-101-3
  - Book D 1969-1982. S-101-4
  - Epistles Received by Fritchley General meeting of Friends, England 1864-1896 from New York, Pennsylvania, & New England S-101-5

Roll 9:1316

Minutes of Monthly Meeting of Friends, Newmarket 1896-1928. O-41-2

- 1928-1937. O-41-3
- 1938-1942. O-41-4
- 1943-1949. O-41-5

Roll 10:1317

Minutes of Monthly Meeting of Friends, Newmarket 1950-60. O-41-6

- 1961-1963. O-41-7

Register of Marriages 1901-42. O-41-8

- 1952-1959. O-41-9

Record of Members, Monthly Meeting Yonge Street 1868-1938. O-41-10

Roll 11:1354

Toronto Preparatory Meeting of Ministry and Oversight 1899

Norwich Monthly Meeting Minutes to 1993

Pickering Cemetery- Records & Papers ca 1896-1955

Yonge Street Quarterly Meeting Minutes 1936-51, 1959, 1961, 63, 64

Yonge Street Half Yearly Meeting Minutes 1959.

Pelham Half-Yearly Meeting Treasurer's Book 1918-1957 (H)

Roll 12:1355

Oral Histories- Margaret Lorenz; Allie Nelson

Roll 13:1356

Canadian Yearly Meeting Minutes 1955-1976

Roll 14:1357

Canadian Yearly Meeting Minutes 1977-1992

The two reels of Sharon Temple archival papers of David Willson may be obtained by contacting Ruth Mahoney, Sharon Temple Museum Association, P.O. Box 331, Sharon, Ontario L0G 1V0.