



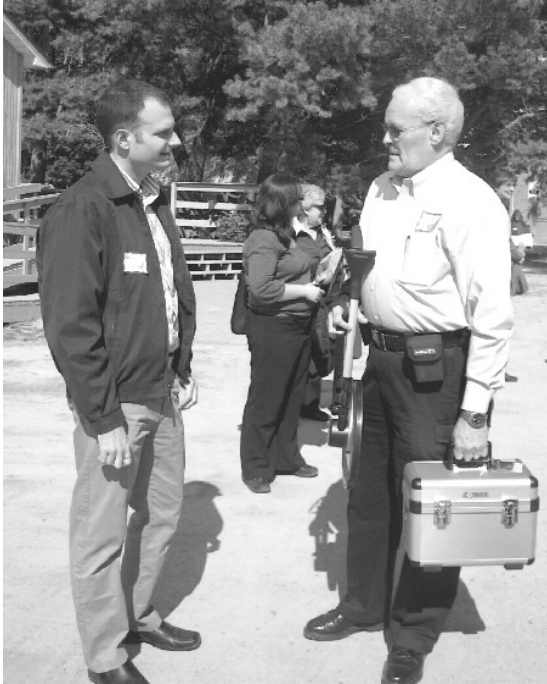
**Canadian Friends Historical Association  
Annual General Meeting 2012:  
Recounting the Fortieth Anniversary Celebration**

*By Gordon Thompson*

The Canadian Friends Historical Association 2012 Annual General Meeting held 29 September 2012 at Isaiah Tubbs Resort and Conference Centre in Prince Edward County, Ontario truly was a “Celebration of 40 Years.” For those readers who attended, I hope mention of the AGM will recall the sense of celebration and accomplishment which permeated the gathering and the pleasant memories of the fellowship and sharing among members. For those not able to attend I hope this account of the weekend will convey an impression of the occasion, and a sense of personal connection to the gathering and events. The membership and continued support of individuals all across Canada are essential for CFHA to realize its objectives. The members who participate in an AGM act on behalf of all the members and I am delighted to share with those not able to attend this report of the day’s activities!

A considerable amount of thought goes

into the venue location and planning for any CFHA AGM. Celebration of 40 years of activity made the 2012 AGM a special opportunity to plan a day fitting to the occasion. After careful consideration it was decided to hold the 2012 AGM at the Isaiah Tubbs Resort and Conference Centre. This facility offers a spacious country retreat property and conference facility in a park-like setting, extensive beach front on West Lake, and a well-appointed dining room with a memorable view across the lake to the dunes of Sandbanks Provincial Park. The location has its own Quaker associations: Isaiah Tubbs and his family were among the early settlers of Prince Edward County and were well known by the county’s Quaker pioneers. The resort is also close to many of the local historic Quaker heritage sites and points of interest. Prince Edward County at one time hosted the largest community of Quakers to be found in Canada. Over time the local Quaker presence completely



*AGM Keynote speaker Avery Dorland (L) and Director of Built Heritage Ian Woods*

disappeared as members and their descendants left the faith community or relocated to areas where Quaker meetings were being established in western Canada and the United States. An area rich in Quaker history and legacy connections to the broad present Canadian Quaker community seemed like a good venue for our AGM.

Over forty participants registered for the AGM, including individuals from locations as diverse as the state of Wisconsin and the Canadian Arctic. Registrants included a good number of long term members, including CFHA founder Kathleen Schmitz-Hertzberg, and some new members who joined at the registration desk. During the interlude prior to the start of the business section the CFHA display and publications table was a popular focus of attention. Sales of CFHA CDs and publications were brisk and registration volunteers Gladys Castonguay and Donna Moore were kept busy answering questions and handing out AGM registrant packages. The meeting room filled with energy, greetings and conversation as F/friends arrived. In that sudden transformation peculiar to Quaker gatherings, this hive of activity was suddenly

hushed and stilled as Chair Andrew Cresswell asked for opening silence.

The work of the gathering commenced. The day's program was very full, including the formal AGM business session, lunch, bus tour of Quaker historic sites (with a surprise special event!), dinner and finally the keynote address presented by Avery Dorland, great grandson of Quaker researcher and author Arthur G. Dorland. The program logistics were reviewed so all would be clear where to meet the bus and where the keynote address will take place. Isaiah Tubbs event coordinator Sarah Clark extended a well-received welcome to the gathering on behalf of our hosts.

The formal business session began with a reading by Chair Andrew Cresswell. This was followed by greetings and regrets received from members unable to attend. Unfortunately our list this year included CFHA Treasurer Ruth Jeffery-MacLean, unexpectedly unable to attend. Andrew introduced member Donna Moore who had graciously agreed to act as recording secretary on behalf of our just-recovering Gladys Castonguay. Greetings and



*CFHA Co-founder Kathleen Schmitz-Hertzberg (L) with son-in-law George Ivanoff*

regrets were noted, as was the passing in the previous year of members Arthur Brink and Norman Jolly. A special welcome was extended to Kathleen Schmitz-Hertzberg. In the early 1970s Kathleen and fellow Toronto Monthly Meeting member Grace Pincoe both recognized the need for a separate organization to help preserve the legacy and promote awareness and appreciation of the contributions made to Canadian society by members of the Religious Society of Friends. Their efforts led to the establishment of the Canadian Friends Historical Association (CFHA) in 1972. The gathering was privileged to have surviving co-founder Kathleen present among us.

The AGM agenda items consisted mostly of the mandatory reports (membership, finance, communications, built heritage, nominating committee, and budget) plus items this year which are related to the name of the Founders Fund and the Canadian Quaker Family History Project, respectively. Copies of the reports and the draft minutes of the 2011 CFHA AGM had been distributed for review. Although attendance at the 2012 AGM is the largest in recent memory and the agenda very full, our many seasoned and new members posed questions and discussed items in a succinct and businesslike manner. With only a brief extension of the time allotted all reports were received, all business items discerned with draft minutes accepted, and a 2013 operating budget approved. The meeting concluded, as it had commenced, with a period of silence.

With the business session completed members of the AGM organizing committee packed up the CFHA display and hurried to the



*Exploring the Orthodox Quaker Cemetery, Bloomfield, Prince Edward County.*



*Exploring the Hicksite Friends Cemetery, Bloomfield, where "gathering dusk made ordinary innocent objects acquire strange shadowy shapes".*

dining room to join our group for a slightly abbreviated lunch period.

Our gathering had been inside all morning. Occasionally shafts of sunshine briefly brightened the room but the morning could at best have been described as uncertain. Forecasts for the day ranged from overcast and rainy to clearing with brisk winds depending on the forecaster. With the entire afternoon program scheduled to be spent outdoors, clearing with brisk winds sounded like our preferred outcome.

After an enjoyable lunch, participants boarded a school bus to begin the bus tour of Quaker heritage sites. Our tour guide was curator of the Prince Edward County Museum, Jennifer Lyons.

Our first destination was the Orthodox Friends Burying Ground in Bloomfield. In the late 1700s and early 1800s the land in the upper St. Lawrence River Valley near the eastern end of Lake Ontario was being transformed from wilderness to farms and rural communities. This included Prince Edward County. The earliest settlers of the county included a large contingent of Quaker families migrating from the newly established United States. For a period of some three decades the various Quaker meetings and communities established in Prince Edward County flourished. Change was permeating the Quaker world in North America, however, and by 1828 the members of most meetings had undergone a fractious separation. Throughout the Quaker community in North America the two camps became known as the "Hicksites" (named after proponents of Jericho, Long Island Monthly

Meeting recorded minister Elias Hicks) and the “Orthodox.” As factions divided, the local group with the greatest number of adherents claimed the local meetinghouse. In the Prince Edward County village of Bloomfield most Friends in 1828 considered themselves Orthodox; the single local meetinghouse and burying ground were designated as ‘Orthodox’ accordingly.

Our bus arrived at the narrow sloping laneway which descends from the busy main street of Bloomfield to a surprisingly large burial ground virtually hidden from the street. We disembarked and in mere seconds our group was dispersed among the grave markers and mature white pine trees with trunks comparable to those of “old growth” specimens to be found in Temagami. We had come prepared with the Ontario Genealogical Society (OGS) lists of names and grave marker transcriptions to aid the many members who hoped to locate the place of rest of a particular family member. The afternoon had turned sunny and in this peaceful space inviting warmth tempted us to over-stay. We were grateful and impressed to see that, while we were exploring, our skilled and intrepid bus driver had *backed* a full-size school bus down the steep narrow lane, thus sparing us the climb back to the street. We re-boarded and headed to our next destination.

After the Hicksite-Orthodox separation in which the Orthodox retained possession of the meetinghouse, the smaller Hicksite faction formed their own meeting and established their own Hicksite meetinghouse and burying ground. Of this group Arthur G. Dorland writing in *The Quakers in Canada* records the following:

About 1834 or 1835, Hicksite Friends at West Lake had secured from Stephen White a new site for a meeting house....This was just at the west end of the village of Bloomfield, on the Old Danforth Road, about a mile above



*View of the West side of the Bowerman Hill burying ground and site of the first Quaker meetinghouse in Prince Edward County (West Lake, 1809).*

the original meeting house property that had been held by the Orthodox branch since the Separation in 1828. The new meetinghouse was of the familiar style of oblong frame building, painted white, with a long stoop across the front, and the equally familiar “horse block” which, except for the agile, was very necessary when clambering either up to or down from the high buggies and spring wagons, called “democrats,” which were in vogue in those days. Behind the meetinghouse were the indispensable long sheds for the horses and behind them again the burying ground -- a deserted and vaguely disturbing place past which children instinctively hurried on dark nights, or when gathering dusk made ordinary innocent objects acquire strange, shadowy shapes.<sup>1</sup>

Strange and shadowy shapes are largely absent as our group disembarks and enters the burying ground. The earliest burials are found in the north and northwest area of the burying ground. Knowledgeable members head in that direction in search of particular markers, followed by the rest of our group. This corner of this large burying ground is the farthest from the two roads which form the southern

<sup>1</sup> Arthur Garrett Dorland *The Quakers In Canada, A History*, 2<sup>nd</sup> edition (Toronto: Ryerson Press, 1968), 175-176.



*Wooden grave markers at Bowerman Hill burying ground, near Wellington, Prince Edward County.*

and eastern boundaries. There is something vaguely disturbing about the apparent breakdown of the orderly rows of grave markers in the other parts of the burying ground, and in the larger number of markers lying flat on the ground. More than any other section of the burying ground this area invokes that instinctive sense of the long-ago children to hasten by.

The Hicksite meetinghouse and horse sheds no longer remain. In the aftermath of the 1828 separation only two viable local Hicksite meetings emerged: this one at Bloomfield (designated West Lake) and a smaller Prince Edward County meeting at Green Point. After the Green Point Preparative Meeting was laid down only the West Lake Monthly Meeting remained and it too was eventually laid down. It appears that after the meetinghouse and horse sheds were dismantled, the area they once occupied was incorporated into the burying ground. The initial rows of markers are angled roughly northwest-southeast parallel to the quiet village street that defines the eastern boundary. These rows of markers are oriented

so they face roughly east or west. The later rows at the front of the burying ground are oriented east-west parallel to the busy County Road 33.

In the years after 'The Great Separation' of 1828 the local Orthodox Meeting eventually found itself once again experiencing internal forces of division. Over a period of decades a second split into separate factions took place among many of the local, regional and Yearly Meetings of the North American Orthodox community. In 1881 this process manifested itself locally in the Bloomfield Orthodox meeting in a very difficult division into separate Orthodox and Conservative Quaker meetings.

With the benefit of hindsight we can now easily see what, at the time, would have been much less apparent to the devout individual members of this once extremely close-knit faith community: forbidden to socialize or marry members of the respective Quaker factions, the coming generations of descendants largely availed themselves of the options afforded them by other local faith traditions. Each of the Prince Edward County Quaker meetings gradually diminished in numbers. By the time the remaining Canadian membership of the Orthodox, Hicksite and Conservative bodies formally reunited in 1955, only a single Quaker meeting in the village of Wellington remained from a community that had numbered in the thousands. When the Wellington meeting stopped meeting on a regular basis in the years following the 1955 reunification the existence of a sustained formal Quaker presence in Prince Edward County effectively came to an end.

The effects of shifts in local Quaker adherence to the original Quaker principles related to burial practices, and the later use of the Hicksite and Orthodox burying grounds as community cemeteries, have resulted in burying grounds that do not reflect typical Quaker practice. At first glance both these burying grounds appear little different from any other familiar denomination: rows of monuments of various sizes and material, and with individualized inscriptions and decorative elements readily distinguish the resting place of one individual from the next. The appearance

of these burying grounds contrasts sharply with the egalitarian principles of the Quaker communities as reflected in the Books of Discipline issued by the North American Yearly Meetings. Although the early Quaker communities in Prince Edward county followed the Book of Discipline of New York Yearly Meeting, all the contemporary late-eighteenth and early- nineteenth century Disciplines set out burial practices which initially allowed no erection of monuments, grave or tombstones at all. This practice was gradually modified so that by the mid-nineteenth century simple modest grave markers were permitted. Prince Edward County Quaker settlers who had originated in meetings held in Vermont or New Hampshire or other areas under the oversight of New England Yearly Meeting would have been familiar with that Yearly Meeting Book of Discipline. That Book of Discipline provides a more comprehensive description of the initial and modified burial practice expectations placed on monthly meetings. The following two excerpts from the 1809 New England Yearly Meeting Book of Discipline and 1856 revision, respectively, illustrate the transition:

And whereas friends in some places have gone into the vain and empty custom of erecting monuments over the dead bodies of friends, for distinction, by tomb-stones, inscriptions &c and we being very desirous that friends should keep a commendable plainness and simplicity in this as well as other respects; it is therefore the advice of this meeting that all such monuments over the dead bodies of friends, should be removed, as much as may be with discretion and conveniency, and that none be any where made or set up, near or over the dead bodies of friends (sic), or others, in friends' (sic) burying places, for time

to come. And it is recommended to friends, as much as may be, to get into the practice of burying our dead in rows; grown people by themselves, and children by themselves, without any distinctions of family or relatives, and to take care that graveyards are decently inclosed (sic).<sup>2</sup>

The 1856 Book of Discipline of New England Yearly Meeting revised the above passage to allow no monuments “except a plain stone not to exceed fifteen inches in height above the surface of the ground, on which no inscription shall be made other than the name, date of death, and age of the deceased.”<sup>3</sup>

As noted, ‘Quaker’ burial grounds where an associated active Quaker meeting has been laid down and no longer exerted oversight bear little resemblance to burying grounds where an active meeting has been sustained. Burying grounds at Yonge Street or Coldstream Monthly Meeting, to cite but two examples, continue to express into the present day a high degree of compliance with the essential principles of non-distinction, plainness and simplicity set out in 1809 and earlier. For those who wish to learn more two articles dealing with Canadian Quaker burying grounds “Gone But Not Forgotten” and “The Orthodox Friends Burying Ground, Yonge Street, Newmarket” by David L. Newlands are recommended and available from CFHA.

Our next stop is the Bowerman Hill site of the earliest of the meetinghouses constructed by the Quaker settlers. Here we are moving backwards in time, as it were, to a happier and more harmonious time when a Quaker community was only just becoming established. Dorland’s account provides a good sense of the burgeoning meeting:

The first meeting for worship in West Lake was held at the home of Cornelius

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<sup>2</sup> *The Old Discipline: Nineteenth-Century Friends's Disciplines in America*, (Glenside, Pennsylvania, Quaker Heritage Press, 1999), 147.

<sup>3</sup> *Ibid.*, 147, Footnote 1.

Blount in the Township of Hallowell as early as 1798. At first meeting for worship had been held once in two weeks, then they met once a week and finally twice a week until finally in 1808 at their request Nine Partners Monthly Meeting gave the necessary authorization to establish a regular Preparative Meeting, which was set up in Eleventh Month 1808, as West lake Preparative Meeting.

In this same year the first Quaker Meeting House in Prince Edward County was built for the use of the New Preparative Meeting, which was one of the earliest places of public worship in Prince Edward County. The Committee in charge of the erection of the meeting house was composed of Thomas Bowerman and Townsend Carmen, who advised a log building twenty-one feet by thirty-one feet, which was eventually erected on a piece of land donated by Judah and Stephen Bowerman. The building has been described by one who remembers it as a log house with the usual removable wooden partitions dividing the men's from the women's sides, with a capacity of about two hundred. It stood on a height of land still known as Bowerman's Hill, overlooking what was then the northeast portion of West Lake; but what is now a broad expanse of marsh, where cattle in the summer wallow up to their bellies in rank grass, while, meandering through the marsh towards West Lake with many a curve, flow the sluggish waters of Big Creek. In those days, however, the waters of West Lake came close to the foot of the hill, so that children attending First Day or Preparative Meeting with their parents could slip down to the water's edge, there to throw stones at frogs, catch tadpoles, paddle, or do other

delightful things which children have always done since history began...

By 1817 the old log meeting house on Bowerman's Hill was no longer adequate, and it was proposed to erect a new meeting house about two miles east of the former site on the edge of the rising village of Bloomfield."<sup>4</sup>

Our school bus rolls to a careful and cautious halt on the shoulder of County Road 33, in front of the Bowerman Hill burying ground. Unlike the two previous sites the meeting house at Bowerman's Hill was never part of a community. West Lake is essentially a bay of Lake Ontario which, but for a narrow passage at its western end at the village of Wellington, is defined and separated from Lake Ontario by a remarkable sand spit and dune complex now incorporated into Sandbanks Provincial Park. Although the site continues to maintain its pastoral nature it is clear that lower



*Arriving at the Wellington Meetinghouse. Now the Wellington Museum, the building was erected in 1885 by the Progressive faction after the schism of 1881. It is the last remaining public meetinghouse of the six which once stood in the county.*

<sup>4</sup> Dorland, *The Quakers In Canada*, 68.

water levels of present day Lake Ontario have considerably diminished the extent of present day West Lake. Although the land to the south of the Bowerman Hill site is low all indications of meandering waters, playing children and wallowing cows are now but a distant memory.

The Bowerman Hill burying ground is much smaller than the two previous sites we have visited. What it may lack in geography, however, it more than makes up for in diversity and intrigue. Grave monuments include a number of older styles and range in size from modest to sizeable, the latter clearly intended to distinguish those they commemorated from everyone else. The grave markers indicate considerable diversity among the local community and the burial customs practiced and allowed over the active life of the burying ground. As noted in the passage from Dorland, the 1808 meetinghouse was one of the first places of public worship in the county. It was not uncommon for non-members to be buried in these early Quaker burying grounds as local need dictated. Such burials were to be allowed only with the written permission of the meeting and were to comply with the practices set out in the Book of Discipline. Dorland also suggests that the actual period of Quaker oversight of the burying ground may have been relatively brief.

As before, our tour group fans out through the rows of markers, taking pictures and recording family names. Two markers bear no names but are, nonetheless, remarkable and unique. They are cut in the shape of a 'typical' stone marker of the type now more recently popularized as Halloween lawn ornaments, one larger, one smaller. Unlike the other markers these two are made of thick solid slabs of wood which, although possibly once painted, has now naturally faded into a very stone-like grey. Neither bears any carving, inscription or decipherable marking and so it is impossible to know their age or original provenance. At some point they have been placed near the trunk of a tree as if to keep each other company.

Does this small area hold yet another intriguing possibility? The southern property line is marked by a wire fence and trees which

are old but by no means date back to the time of the original meeting house. The original county road has been widened, and so the access driveway to the burying ground gate is now shorter than it would have been originally. As we passed through the gate on arrival we immediately entered a rectangular area bordered on three sides by gravestones but containing none itself. Could this grassed-over space represent a 'ghost' outline of the area occupied by the original meetinghouse? It will be impossible to answer this question during our brief visit, but CFHA Director of Built Heritage, Ian Woods, has brought along surveyors tapes and quickly establishes that the measured dimensions of the open rectangle could accommodate a building measuring twenty-one feet by thirty-one feet. This would not have allowed for horse sheds, and the small size of the property over-all provides no obvious location where such sheds could have been located if they ever existed.

In the cool autumn afternoon, with an uncertain sky and waning sunlight, it is hard to imagine that just over two hundred years ago this silent burying ground and pastoral setting was witness to a seminal event in Canadian Quaker history. Dorland explains:

Evidence of the growing strength and confidence of the Society in Canada was the demand in 1808 to unite these three Monthly Meetings (Pelham, Adolphustown and Yonge Street-author) under a superior meeting of discipline in Canada, having the powers of a Quarterly Meeting. Friends in the last established meeting at Yonge Street appear to have been especially active in promoting this change. As a result of this feeling, the mother Yearly Meetings of Philadelphia and New York appointed a joint committee to visit the three Monthly Meetings to enquire into the situation. In 1809 this committee reported:

"...although they appear to be in an infant state and the Monthly Meetings widely separated, yet we believe it





*A Joyous Occasion: A Friends of the Wellington Museum volunteer in period costume entertains.*

would promote their religious improvement to grant them such a meeting as it requested, to be held alternately at West Lake, a branch of Adolphus and at Yonge Street...to become a branch of the Yearly Meeting of New York as the members of the three Monthly Meetings judge it best they should belong thereto...The families and parts of families in the whole are rather upward of two hundred of whom three-fourths are within Adolphustown and Yonge Street.”

In January 1810, the first session of Canada Half Year’s Meeting was opened at West Lake in the little log meeting house on Bowerman’s Hill which was to be discarded, however, for the much larger building soon afterwards to be erected in the nearby village of Bloomfield. Amos Armitage of Yonge Street was appointed the first Clerk of the men’s meeting, while Lydia S. Dorland of Adolphustown was the first clerk of the women’s meeting.<sup>5</sup>

Today this inauspicious plot of land and its rows of grave markers is easily missed by

travelers driving past. In 1810 this quiet route was actually a portion of the Danforth Road, the main east-west thoroughfare in this part of Upper Canada. Travellers on that January day in 1810 could not have missed noticing the meetinghouse and the numerous horses and conveyances of the Friends gathered there to advance the state of Quakers in Canada. Our three sites have provided clear examples of the rewards and the mysteries which await all who pursue a better understanding of a personal or a social history. Some of our group discovered unexpected answers to family questions of descent and relationships among the names and information of the grave markers. With these questions answered, however, new questions emerged.

A short drive further west on County Road 33 brought us to the heart of the village of Wellington. Here a special treat and surprise awaited our group at the Wellington Museum.

At first glance this unadorned brick museum building resembles many smaller church buildings to be found in rural locations or smaller population centers. The resemblance is not accidental. The structure was originally built as a meetinghouse for the local meeting of Conservative Quakers which emerged after the 1881 split from the Orthodox meeting. This meeting remained active up until and after the 1955 re-unification of Friends in Canada. As we have seen, however, the long period of separations, disownments and social prohibitions had taken their toll, and regular meeting for worship was discontinued. The property was transferred to the care of Prince Edward County and the building converted to the Wellington Museum, housing -- what else? -- a respectable collection of local Quaker clothing, dresses and artifacts.

Arrangements had been made with a local community support group, Friends of the Wellington Museum, to host our Founders Tea. The group did a marvelous job of making this a special and memorable occasion. As our tour participants walked single file down the narrow

<sup>5</sup> *Ibid.*, 101-102.

sidewalk past a border garden cheery with autumn flowers they entered a backyard transformed. Over a dozen members of the Friends of the Wellington dressed in period costume had been waiting there to welcome our group. Canvas canopies were set up over two long rows of tables set with fine china and silverware. We were treated in style and comfort to steaming cups of tea and delicious apple pie prepared by a local bakery. The Friends of the Wellington Museum had also arranged for Prince Edward County mayor Peter Merton and local council member Jim Dunlop to take time from a busy schedule of county fair and community event appearances to join us and extend greetings. Members of the local press were also present, and press and politicians alike were intrigued to note that a group of individuals would travel considerable distances to tour local Quaker sites and assemble in the backyard of the local museum.

The presence of local political figures and media representatives at the CFHA Founders Tea was an honour and an opportunity to communicate an important message. During the previous year a proposal had come before the local council to close the Wellington Museum and sell the property. The Friends of the Wellington Museum had rallied community opposition and the proposal was dropped. CFHA had lent support in principle to the Friends of the Wellington Museum in their effort to preserve the only remaining public meetinghouse in the county. The presence of our Founders Tea provided tangible evidence that preservation of the unique Prince Edward County Quaker legacy is significant to many individuals from beyond the county borders.

As participants enjoyed the tea and apple pie, CFHA Executive presented appreciation plaques to Founders and key contributors to CFHA, and to a costumed Noreen Kalman, chair of The Friends of the Wellington Museum. This was an especially fitting time and place to remember CFHA co-founders Kathleen Schmitz-Hertzberg and Grace Pincoe, and long-time contributor and Chair Jane Zavitz-Bond. The Founders Tea demonstrated the value of the organization founded forty



*Celebrating 40 Years of CFHA: Friends of the Wellington Museum volunteers in period costume at the Founders Tea.*

years earlier, and the appreciation of the local community for the on-going work that CFHA continues to perform. Our gathering at Wellington also commemorated and celebrated the lives of the local Quaker pioneers and the rich legacy they had bestowed. The air of celebration was given lively and stirring expression when one of the costumed volunteers produced a fiddle and closed out our Founders Tea with a medley of jigs and waltzes. After spending a few minutes viewing the museum displays, we resumed our tour.

A very short trip brought us to the Wellington Municipal Cemetery. Like the Bowerman Hill and Hicksite burying grounds, a meetinghouse had at one time been erected on this property, although there is little known about it. This is the largest of the cemeteries we have visited and typical, modest Quaker grave markers are found in scattered groupings among much larger and later monuments. Arthur G. Dorland spent many years as a resident of Wellington and markers bearing the Dorland family name are numerous. One can

trace the increasing financial wealth and social standing of members of the Wellington community over the generations.

Our route back to Isaiah Tubbs took us once again through the center of Wellington along County Road 33. We pulled over briefly one last time to allow our evening keynote speaker Avery Dorland to point out “Fairacre,” the family home and local residence of his great-grandfather Arthur G. Dorland. Other Dorland family properties are located across the street and adjacent to Fairacre. As reflected in his book *Quaker Ways and By-gone Days*, the young Arthur Dorland grew up in a Quaker community where the effects of the 1881 separation revealed themselves in diminished religious vigour and fading Quaker presence among the rising generation of Quaker descendants. Our stop at “Fairacre” provided context to aspects of the personal family history which Avery recounted in his keynote address later that evening.

The theme of Avery’s presentation was “Growing Up Dorland,” and Avery traced the pre-eminent role in the Quaker community that members of the Dorland family have played over the years. The splits among the Quaker community became personal and poignant as Avery recounted the unfortunate 1828 wedding experience of a family member whose marriage had been unhappily scheduled for a weekend just after the split between the Hicksite and Conservative factions became public. As was and still is the custom at Quaker marriages, all present as the couple speak their marriage vows customarily sign the certificate of marriage. The marriage certificate of this 1828 wedding provides mute testimony to the personal pain and visceral nature of the split into separate Quaker factions: the signatures on this wedding certificate reveal that on this special day not a single relative or friend from the newly-defined opposing faction had attended. Across the decades these absent signatures continue to speak poignantly about the way in which the lives of individuals, families and communities were affected by the religious passions of that year, and for years to come.

Avery traced the fortunes of the community and the members of his extended family over the years and generations. It became clear that, in a relatively short period of time, the active practice and then the active memory of the entire Quaker experience had faded away. For Avery the preparation for the keynote address had become a rewarding and informative journey of personal discovery of a legacy of which he had had little knowledge or appreciation. What Avery shared of his personal discoveries is indicative of what may be found in the personal histories or research of many CFHA members. The full text and images of Avery’s keynote presentation is included in this issue of the *Canadian Quaker History Journal*.

No CFHA AGM is complete without cake, and a special forty year celebration cake has been prepared for the occasion by the kitchen at Isaiah Tubbs. Former Chair Jane Zavitz-Bond had been accorded the honour of cutting the first piece, but as she had been unexpectedly unable to attend Avery Dorland and Kathleen Schmitz-Hertzberg rose to the occasion on her behalf.

The evening provided an opportunity for some personal reflection. The history of the Quaker communities in Prince Edward County was typical of many areas of North America where Quaker presence and example were once an accepted element of society. That our tour of the afternoon was largely restricted to an examination of grave markers and museum displays, worthwhile activities in their own right, was nonetheless a sad commentary on the fate of this once lively and energized faith community. It is easy to see in hindsight that the very passion which the faith engendered was diverted and segregated, and did not survive into succeeding generations. There are still Quakers in Prince Edward County, however, and perhaps reflections on the day’s events led a good number of the CFHA members to attend a local meeting for worship which had been organized for the following morning under the oversight of Wooler Monthly Meeting. Local Friend Fred Holtz and others had made arrangements for the inaugural use of a new arts and community center,

located in the cafeteria building of the former Baxter Canning Company in Bloomfield, to also be the first open Quaker meeting for worship to be held in Prince Edward County in decades. This meeting for worship was attended by at least twenty-six individuals, both Friends and those for whom this meeting marked their first experience of Quaker worship. In recognition of the historic nature of this gathering a list of names of those present was compiled and entrusted to the care of CFHA Chair Andrew Cresswell.

This meeting for worship provided a particularly satisfying conclusion to the weekend for the members of CFHA who were able to attend. We had celebrated and appreciated the Quaker legacy and experience of the past. It was fitting that we ended our time together in Prince Edward County celebrating the present and looking to the future.