



CANADIAN QUAKER HISTORY

Newsletter

CANADIAN FRIENDS HISTORICAL ASSOCIATION

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The Canadian Friends Historical Association Newsletter will appear three times in 1980.

Co-Edited by: Jane Zavitz
Kathleen Hertzberg

Cover Photo
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The History of a "Concern": Editorial and
Introduction to 'Friends and the Doukhobors'

The original suggestion that the Summer 1980 Canadian Friends Historical Association Newsletter focus upon Friends and the Doukhobors grew out of the hope of Western Friends that the opportunity be grasped to visit the 'Historic Doukhobor Village' at Castlegar, established in 1971 when Yearly Meeting 1980 was scheduled to meet in the Kootenays at Nelson, British Columbia. They felt it would permit Friends from across the country to see history. These Friends were willing to make arrangements for the visit and for talks to introduce the background. In previous years the Newsletter has served to introduce some facet of Canadian Friends' history prior to the 'pilgrimage' planned for that occasion. We responded warmly to the suggestions. Much continues to evolve and although it was far from a simple matter to compile this issue, as we worked together it appeared to be of greater worth. We are grateful to all who helped to make this Newsletter possible, including our generous typist, Julie Wank.

We realize that Doukhobor history is not 'new' to many of you who followed Friends' involvement in the 1950's and subsequent events. Some of you attended or read about the event at Yearly Meeting in Saskatoon on August 22nd, 1970 when the Doukhobors, lead by Peter Makaroff expressed their deep gratitude, accompanied by a generous gift of \$4,200 to Canadian Friends Service Committee "to Friends who literally saved the Doukhobors by assisting them to leave Russia and settle in Canada 75 years ago." It will be new to some readers and we hope that the gathering of this material will add something to our knowledge of the background history and will contribute to our understanding. We also hope that some insight on the past can help us when in the future, requests for assistance are brought to Friends which require a positive response. We continue to learn from experience.

The article in this issue on the background which the Doukhobors brought from Russia and Quaker involvements up to the present is by Gordon Hirabayashi. He is a Friend and a sociologist at the University of Alberta in Edmonton. He was on the research team in the 1950's.

The second article is by Hugh Herbison, who was also on the research team. Hugh continues his concern from Argenta. Hugh explains the basis for Doukhobor "authority" and actions, especially the Sons of Freedom. His insights help us toward our understanding.

Friends may have assumed that the Doukhobors approached life from all other Quaker perspectives because of the similarity of belief in pacifism and in continued revelation.

The letter from the Doukhobors written shortly after their settlement in Canada, reproduced here in the hand of the translator, is touching and humbling when we realize what the help did for them. The original letter is in file box A of Doukhobor material in the Peace Collection at Swarthmore College in Pennsylvania along with the Elkington papers and the Special Committee's reports. More records are in the Friends Collection at Haverford College. Reading some of this material shows that the same threads of history and Quaker concern has continued over the entire period of Quaker involvement.

Looking through the archives in Pennsylvania and reports from the Canadian Friends Service Committee and articles in the 1950's in The Canadian Friend weaves a whole fabric of the history. Those who spun the threads are Friends whom I have known, or heard about, and I am grateful to them for their work and care.

Passmore Elkington told me that when the Doukhobors first landed, Friends, including Joseph Elkington, knelt with them to give thanks to God for the safe arrival across the sea from Russia. We were at Friends World Committee in Germantown, Ohio, in 1955 and he symbolically passed the mantle of responsibility to me as a younger Canadian Friend.

Friends were approached by the R.C.M.P. in the 1950's on behalf of the government to help in the Doukhobor unrest. It seemed to be a religious matter to the Doukhobors and we have since discovered that history is never a closed book.

The Friends in the west who have worked with and continued the concern over the years include Hugh Herbison, Gordon Hirabayashi, Steve Carey, Richard Broughton, Mildred Farhni (F.O.R.), Cecil Evans and Arnold Ranneris and all those who served on the Canadian Friends Service Committee, particularly the Minorities Committee. Friends no longer with us include Emmett Gulley, Fred Haslam, Dorothy Starr and Barbara Bachovzeff.

There may be other Friends who have accounts to add to our archives and our understanding. Others wrote in earlier days and shared much which we still value. Barbara Bachovzeff, who died in 1978, could speak and write Russian and understood the land of their origin. As a Friend, she went among them after having visited the Doukhobor women in Kingston Penitentiary, reading to them and writing letters. Barbara was my neighbour for seven years and she helped me feel closer to the Doukhobors as she shared her experiences with us. Thus, this issue becomes one of personal involvement for me even though I have not yet been in a Doukhobor community.

During the past thirty years, the news and reporting has often been exaggerated by some reporters wishing to sell copy. The reports of Friends were carefully prepared and sensitive to the Doukhobor people.

As we review this history of Friends and the Doukhobors, perhaps we should endeavour to discover what we could learn from it. We still live with continuing history and we need to seek rightly to keep ever in the light; to see where our authority comes from as Friends, and always to be objective and to have understanding of others. Friends have often received requests to aid groups and individuals and have felt it important to respond. We must not feel it necessary to respond to every request which comes to us. We must make decisions in the best light we are given and go forward with the sense of God's direction and inner peace. At times we must wait and pray. In this instance the threads do twist a tight strong cord which could, with time, be woven into the 'seamless robe'.

As I write this introduction, I am reminded once again, that we do minister one to another and learn from each other. The care and time which Friends have given to this concern, and to this issue of the Newsletter is appreciated as threads having both beauty and strength. The 'simple', quickly gathered issue of the Newsletter envisaged at Camp Neekaunis last fall has proven more difficult than first expected, but perhaps also more valuable because of the care and effort of concerned Friends.

Jane Zavitz.

We would remind our readers that Barbara Bachovzeff died in 1977. The "Testimony" to her life, prepared by Montreal Friends' Meeting, appears in the Minutes of Canadian Yearly Meeting 1978 (pages 1 - 3). We plan to give more information about Barbara's concern and service with the Sons of Freedom Doukhobors in our next issue. The Editors.

Bibliography - Jane Zavitz

Archival Materials

The references in the introduction refer to materials at Swarthmore College's Peace Collection.

Peace Collection

There are four boxes which include:
Correspondence of Howard W. and J. Passmore Elkington.
Dated materials from just prior to 1900 to the later 1950's.
There are some diaries related to travel and the Doukhobors, misc. papers, reports, some books, such as Joseph Elkington's account of the Doukhobor settlement and some pictures of the 50th anniversary of the settlement.
Reports on schools established by 1906 and of Friends travelling to the Doukhobors.
A.F.S.C. letters; Women's Peace Union to Doukhobors - 1929; a 'little' Tolstoi.

The Friends Collection, Haverford College, includes:

More Elkington Family materials
Joseph Elkington materials.

The Canadian Friends Service Committee archives:

Includes reports and correspondence re: the Doukhobors. (Not yet organized for use).
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DOUKHOBORS AND THE QUAKER CONNECTION

By: Gordon Hirabayashi
Edmonton Monthly Meeting

There are a number of areas where the paths of the Quakers and those of the Doukhobors have crossed. In this article, I would like to recall three of them. The first goes back to Leo Tolstoy and his English Friends; the second to the Pennsylvania Friends and their response to the extreme hardships of the first Doukhobor winters in Saskatchewan; and the third, to the more recent confusions in the Doukhobor eye of the Quakers following Emmett Gulley's role with the B.C. Government in the 1950's.

While in western Europe there occurred a great and massive protestant movement under Martin Luther, in Russia there was no massive movement -- only splinter protest groups. The Doukhobors were one of these. They were a rural, peasant group in tsarist Russia and therefore largely illiterate. By insisting upon "inner truth" and rejecting external authority (Priest, church, symbols like ikons) they incurred the wrath of the church, and by refusing to serve in the military or pay taxes for such activities, they incurred the wrath of the state. This, this small, poor and illiterate group gained strength and persistence by the persecutions of the two most powerful institutions of their society.

It would be difficult to find in history a group who were made to suffer as much as the Doukhobors. Many of their leaders were sent to Siberia; to rid their numbers of increase, they were once scattered in small groupings to various villages, only to have those villages increase in Doukhobor converts; at one point the Doukhobors were sent to the Caucasus, an area of harsh terrain and climate and also a territory already settled by a tribe with warlike traditions. It was felt by the government that threats of tribal conflicts and marauding raids during harvest would sorely try the pacifist stand of the Doukhobors. Instead, the friendly relations with the Doukhobors singled them out as the group not to be marauded. But living was harsh and persecutions continued.

Tolstoy and the Quakers

When Leo Tolstoy heard about the Doukhobors and their revolt from the Russian Orthodox Church, their pacifist stand and inclination for communal life style, he mistakenly regarded this group as the living embodiment of his philosophy. He became a self-appointed champion and sought out some of his English Quaker contacts to seek a haven through English outposts.

Cyprus, an island in the eastern Mediterranean, became the first project. To facilitate this, in addition to extending diplomatic facilities, the Quakers raised \$50,000 to help finance the project. Unfortunately, this project was a disaster. Illness wiped out nearly half of the colonists, and the disheartened remnants returned to the Caucasus.

A few years later, again with the assistance of the English Quakers, Leo Tolstoy persuaded the Doukhobors to consider Canada. The Canadian Pacific Railroad was being built and manpower was needed; moreover, settlers for the middle territories around Saskatchewan were being solicited. However, following the debacle of the Cyprus experiment, there was some hesitation on Tolstoy's part, and this reluctance was shared by the Doukhobor leader, Peter Verigin, who recognized that wherever they might go, they would carry with them their "peculiarity" and therefore would most likely provoke persecution from the peoples of the new area. (In this Peter Verigin was a prophet.)

To make a long story short agreements were reached. While marriages must be registered, Doukhobors would be given the advantage of a clause in the Militia Act that exempted from service "Quakers, Mennonites, or Tunkers, and every inhabitant of Canada of any religious denomination, otherwise subject to military service, who from the doctrine of his religion, is averse to bearing arms." Education lay in the domain of provincial governments, but in any case, was not compulsory (at the turn of the century) in the outlying areas (territories). Thus, the then appraisal of the situation concluded that Canada "is as free as any country in the world". And so the first Doukhobor settlers arrived in Canada in 1898.

The First Winter and The Pennsylvania Friends

Between 1889 and 1900 nearly 8,000 Doukhobors migrated from Russia. The first winter would have been another disaster ("another Cyprus") had not a carload of food, blankets, clothing and other emergency winter needs arrived from the American Friends. These are still recorded by the Doukhobors as they chant their "oral catechism" regarding their history and their beliefs, with deep appreciation and feeling.

As part of the Doukhobor background in Canada it is important to note the Homestead Act standardly required each person to make entry personally for the 160-acre homestead allotted to him. However, there were amendments to the Act. In the late 1870s, to accommodate the Mennonites, changes were permitted to allow multiple families, for the convenience of establishing schools, churches and to attain social advantages, to settle together. And just before the first Doukhobors arrived there was a further amendment to allow co-operative farming. These amendments were happily regarded by the Doukhobors as legal endorsement for their communal brotherhood system of settlement and agriculture.

While the communal Doukhobor settlements were developing into productive farms (early plowing was sometimes powered by a 20 women team), drastic demographic and political changes were occurring in western Canada. New immigrants were settling the west in large numbers,

all potential voters. In the meantime various conflicts were emerging between the Doukhobors and the Canadian government regarding registration of marriage (in the eyes of Canadian government all Doukhobor children were regarded as illegitimate), payment of taxes, provincial school regulations, and the like. And finally there was a change of government and its posture toward earlier "understandings". When written agreements on various aspects were not readily available, an ultimatum was eventually issued declaring that Doukhobor lands not individually claimed on oath would be declared land eligible for settlement by others. About 60 percent of the Doukhobor holdings became available to the general public, and this led to the second major migration, from Saskatchewan to the Kootenays of British Columbia in 1908. The Community Doukhobors held another 28 percent of the land (about 123,000 acres). About 5,000 Doukhobors migrated.

Today, there has been over seventy years of settlement in the Kootenays, and B. C. now has the major Doukhobor population, about 25,000 in the 1950s and somewhat more today, although there has been some loss by intermarriage and "passing". Maintenance of the Doukhobor culture and faith are best facilitated where there is a Doukhobor community, and the availability of Russian language.

External tensions, such as disputes with the government regarding land ownership, registration, taxation and education, have triggered some internal disputes regarding the proper posture and position of their beliefs. And being, by prescript, an inner-directed group, variety of expressions are made and generally tolerated (that is, the expressions). Subgroupings have emerged as one form of these variations of expressions: the Orthodox, the Independents, and the Sons of Freedom. The Independents are those who were less religiously inclined and became in essence, Canadian of Russian background, paying taxes and sending children to public schools. The Orthodox are the "middle group", essentially a religio-ethnic group who now generally conform like most ethnic religious groups to Canadian laws.

The Sons are the so-called radicals or the extreme conservatives but uninhibitedly expressive. They are the journalists' delight, and are the source of stories declared as "Doukhobors", but which do not refer to the other sub-groups. From time to time they refuse to send children to school, pay tax, engage in nude protests, participate in arson (to reject materialism by burning their own homes) and also sometimes in a missionary fervor, burning the homes of those they consider "wayward", for example, the Orthodox.

The Current Quaker Connection

Not all Quaker relations with the Doukhobors have resulted in mutual respect and appreciation. Some earlier Quaker attempts to defuse their confrontation with the government in the area of education and

schooling by sending Quaker teachers did not produce the desired ends. More recently, during the 1950s, the government of British Columbia had requested the American Friends Service Committee to recommend a consultant on its Doukhobor program. Emmett Gulley of Oregon, former president of George Fox College, was recommended and came to the Kootenays to serve as a Quaker consultant. However, after a while he left Friends' service and became an administrator of the B. C. government program. When an unpopular measure was enforced upon the Doukhobors, the Sons of Freedom vigorously protested it, and because Gulley had initially come to the area as a Friendly Quaker, the Quakers were accused of betrayal. Although Emmett Gulley was no longer representing the Quakers, and never consulted nor had the endorsement of the B. C. Quakers on these measures, the Sons of Freedom have continued to accuse the local Quakers and to this day some harbor deep feelings of distrust.

During the 1980 Canadian Yearly Meeting at Nelson, the Canadian Friends Historical Association plans an afternoon program about the Doukhobors and a trip to the Doukhobor museum at Castlegar. We are pleased for this special opportunity. The Sons of Freedom will probably not be participating in this occasion.

May 1980

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COMMUNITY AND GOVERNMENT PARTICIPATION IN DOUKHOBOR AFFAIRS

A Brief Historical Analysis and Up-Date by Hugh Herbison - Argenta

- with information on the Doukhobor Historical Society

I first visited Doukhobors thirty years ago. Ever since, I have felt a kinship and a responsibility. Unfortunately perhaps, my involvement has always been in places and at times of greatest strife. True, this has exposed me to the deepest emotions, the most dramatic scenes - the highlights and the shadows; but sometimes I wish there would be time for simple, unexploitive friendship.

A year and half ago, after some major burnings and a pervasive atmosphere of threat, the local situation (the Kootenay-Boundary area of B.C) was becoming more and more turbulent, culminating in the surprise arrest of the Orthodox (USCC) leader John J. Verigin.

Verigin and the Orthodox group had for years been petitioning the government to appoint an investigative committee along the lines of the 1950-53 Consultative Committee, but there was no response from Victoria. However, in April of last year, the Office of the Attorney-General asked me and a departmental official to assess the situation and present recommendations.

How could we convince a skeptical, law-and-order, "businessman's" government that sensitive, non-judgemental, intergroup measures, pro-active rather than reactive, could be more successful than everlasting arrests and jail? Government policy and practice throughout most of the eighty-three years Doukhobors have lived in Canada has been erratic and unimaginative, featured by long periods of indifference and short burst of punishment. A significant achievement would be to change this record by initiating a quietly effective, consistent program based on the realities of social progress. This, we believed, was possible and feasible.

At the time (a year ago) the only mechanism government had for dealing with Doukhobor affairs was the criminal justice system. With responsibility for applying and administering the law according to due process, this system could not be expected to deal adequately with a religious-ethnic minority in all the complexity of its emotionally-charged relationships. By its very terms of reference, it deals with conflict only after it erupts into illegal acts. It has no mandate to develop an improved social climate in which protest and depredation would flourish. When it attempts a role inappropriate to it, the justice system may unintentionally provoke stress and even reverse hopeful trends toward improved conditions.

The single identifiable cause of most difficulty Doukhobors have had with government, with other Canadians, and even amongst themselves, may be defined as lack of communication caused by the absence of infrastructure in their own communities. We believed that this condition was capable of change.

Lack of Infrastructure in Doukhobor Communities

The unique interplay between Doukhobor culture and Canadian society may be analyzed to show that the process which has produced present problems can, if understood, show the way to future solutions. It is not that Doukhobors were the only immigrants with strange habits and beliefs to break sod on the Canadian prairie; but there were certain features distinctively Doukhobor which, mixed into circumstance of time and place, generated the turbulence for which Doukhoborism is unfortunately notorious. These will be captioned "authority" and "earthly paradise".

Emergence of Authority in Three Forms

1. Individual Conscience

Unlike most religious groups, such as the Hutterites, Doukhobor social and religious life was not structured into firmly established institutions with universally accepted precedents capable of maintaining balance and order through upsetting times. For authority they had no Bible, no clergy, no dogma. Only the belief in one's own conscience as the voice of an indwelling God, and an oral tradition - the Living Book - which was constantly changing.

Add to this, being torn away from the secure fabric of the ages-old Russian village system, and it is not surprising that, from the very beginning in Canada, the path of Doukhoborism did not run smoothly. More than any other immigrant group, they faced the twentieth century west without supportive guidelines in either thought or practice. (Of course there was folklore - but wisdom had no charms for the harsh politics of emerging conflict in the new world). Intellectually they were likely to be highly subjective in their appraisal of events, words, and motives; and in behaviour, the morality of every separate act could be judged only by individual or shared conscience - an ever changing standard.

2. Theocratic Leadership

The absence of control by civil and religious infrastructure made the Doukhobors dependent on a second authority, the personal power of strong, colourful leaders like Lordly and Chistiakov. Thus we have the enduring and perplexing tug-of-war between an individual's acting on his own inner guidance or personal autistic

interpretation of what's been said and done; and on the other hand obediently following the veiled orders of a theocratic leader. This duality of authority is at the crux of contemporary conflict as it has been since 1902, when Nikolai Zibarov joined the Sons of God and led a barefoot trek across the frozen prairie. Was he acting on his own impulse or was he obedient to the words of Peter the Lordly?

3. The Group

But to confuse the situation even more, there was a third authority: The group. The individual conscience referred to is not our concept meaning earnest assessment of moral value and available fact; it was, rather, a mystic awareness, an opening of oneself to unseen powers, a search for symbolic and hidden meaning. In this impressionable state of mind, submissive people unsure of their own insight were open only to the bidding of hereditary leaders, but also to hearsay from imaginative, aggressive, or manipulative neighbours who could all too readily claim that they had received visions or messages.

Often the origin of stimulus was not known - but if the group was stirring, someone must have been inspired, or received word. "I must do as the group says," is a common justification for irrational acts. Herein lies the apparent abrogation of moral responsibility, so baffling to observe in "religious" people.

Earthly Paradise, Guilt, and Arson

Doukhobor religious philosophy has clung more tenaciously than most faiths to the conviction that the perfect life is actually attainable here and now in this world, not in the next, not even in a futuristic wonderland created by science and technology. Paradise has been perceived as simple communal living in brotherly love close to the soil. This seems to be a modest and reachable ideal, and therefore the failure to achieve it causes shame and guilt, for which there is in Doukhoborism no ritual or doctrinal forgiveness as provided for in most other Christian denominations.

The consequent urge to repent (a psychologist might call it projected hostility) leads the most aggressively ardent to strip and to burn their own homes, then to sortie out to burn down the homes of less virtuous relatives so they too may repent and attain "the glorious liberty of the children of God."

Government: The Doukhobor Perspective

Doukhobors brought from Russia an already negative attitude to government, and little has happened to change this in the minds of leadership-dependent Doukhobors. A 1934 Declaration, still held in

high regard by Orthodox Doukhobors, states that Doukhobors "have never given nor will they ever give their votes during elections, thereby are free from any responsibility before God or man for the acts of any government established by men".

Until quite recently, many Doukhobors knew government mainly through police, judges, and prison guards. Individual police personnel who through the years bore the brunt of this contact deserve much credit; many were counsellors and friends while at the same time being law enforcement officers. But it was unreasonable and unfair to lay this burden of communication wholly on agents of the justice system.

A longer study could look at hundreds of incidents which have served to support a negative view of government and its functions, but here will be mentioned only a few: the loss of land twice -the federal government in 1907 being far more reprehensible than the provincial (BC) government in 1939, but both incidents attributed to a malevolent political power oppressing blameless Christians; the 1924 violent death of Peter V. Verigin, commonly believed caused by government and CPR conspiracy, and the 1933 illegal attempt to deport Peter P. Verigin; the Piers Island detention of 1932-35 with custody of 365 children; and the 1953 seizure of children and their detention in New Denver.

In fairness to governments federal and provincial: They have faced perplexing problems in contending with erratic, illogical behaviour motivated by double meanings, symbols, curses, and prophecies on the part of some members of a secretive sect splintered into many factions in opposition to each other, with a religion that seems to espouse both peace and violence. The Canadian public too has been polarized in its views: bleeding-hearts seeing Freedomites as suffering saints; rednecks demanding retaliation, barbed wire, or deportation back to Russia.

Government Inquires into Doukhobor Affairs

1. Royal Commissions

There have been three of these in BC: Blakemore (1912), Sullivan (1947) and Lord (1954) - the first two being for general investigation and the third having a specific duty, the disposition of Doukhobor lands.

It seems evident that the Blakemore or Sullivan type of commission would not be of value now. The information likely to be gathered is already common knowledge, which needs to be acted upon rather than rehashed.

2. The Research Committee of 1950-52

It is striking that only once in eighty years was a competent body of scholars, experts in specialized areas such as economics, psychology, and public administration, asked to do in-depth studies of this notoriously complex and controversial subject. While there is still opportunity and challenge for research by individual scholars, another Research Committee is not the answer to current dilemmas. The findings of the Research Committee, still pertinent, are available to anyone determined to read them.

3. The Consultative Committee of 1950-53

This was the bravest of all attempts to bring together the total resources of community and government. Without any legal or administrative powers, and with a staff of only two field workers and one secretary, it nevertheless carried out astonishingly varied and beneficial projects.

Voluntary Effort

On many occasions, the sincere efforts on the part of concerned individuals to understand and interpret Doukhobor aspirations and to bring polarized groups together, were handicapped by lack of official status and access to sources of information. The obvious need is for means by which informed local citizens, Doukhobor and non-Doukhobor, can work together with government officials in common concern.

The Herbison-Cran Report

This report, submitted in May 1979, outlined the structure of a Committee on Intergroup Relations, and named and executive of eight local residents, one to be on salary. This "Core Group" began meeting immediately, and some months later was approved and recognized by the provincial government as a valid agency to delve into and act upon the Doukhobor dilemma. It was already gained credibility with Victoria, and gradually ameliorated the initial disdain of some local justice system personnel, so that now, the KCIR (Kootenay Committee on Intergroup Relations) has a close and effective working relationship with officials in relevant departments. The Doukhobor connection - establishing relationships of trust with differing Doukhobor factions - has been developing slowly and painfully, but we see this as an essential process. As we pursue the elusive truth beyond polemics and obfuscation, we may be learning to deal with basic issues more directly and specifically than has been done ever before.

We (KCIR) are certainly used rather than neglected. Only one of the several Doukhobor groups officially ignores us; the others overwhelm us with the urgency of their demand. Much sooner than we thought possible, opposing groups have met together with us, at least to talk to each other. The following are some of the problems which have occupied our attention.

Current Problems Being Wrestled With

1. Arson, bombing, physical assault, and the nerve-wracking fear of these.
2. Protection of person and property, insurance, guarding, policing.
3. Hate literature - the circulation of research villifying leading members of the largest Doukhobor organization; and tenacious nurturing of grievances from years past, by members of any group feeling the brunt of blame.
4. Russia: How active is the influence of the mother country?
5. The mystery-shrouded explosion of a CPR railway coach in 1924, causing the death of Peter the Lordly. We are sharing the coroner's inquest, and expect to see the CPR and police files, all having been kept under wraps for 56 years.
6. Intergroup relations. Because of the lack of precedents, concepts and techniques - an infrastructure - for above-board, answerable negotiations across party lines, we try for situations in which these may be discovered and developed. A soul-searching process.
7. Ethnicity, religion. How can the lofty aspirations of Doukhobor ideology be brought to bear upon intrigue, mistrust, paranoia, duplicity, hostility and violence?

A Brave, Hopeful Declaration

Two weeks ago, June 15, 1980, Freedomite Mary Malakoff stood in front of 1,000 Orthodox Doukhobors and read the following declaration:

"For many years we have been in conflict with the government as well as among ourselves, the Doukhobor groups, the reason for this being that we felt that in some cases our religious freedom was being threatened. In other cases we were taken advantage of by unscrupulous individuals, who used us as pawns for their own gain. Being pressured and manipulated in this manner resulted in our people suffering long years of incarceration, material and human loss, indignation and loss of family.

"As this has been continuing for many years, it is obvious that prison is not the solution. Since the formation of the Committee on Doukhobor affairs and reconciliation with the USCC (Orthodox) we place all our hopes that this will result in the exposure of those responsible for this dilemma.

"To prove our sincerity we the Sons of Freedom are making a public declaration that the undersigned members will not engage in, counsel, or support any acts pertaining to fire or bombing."

Such a historic declaration must be received with a leap of faith, in the hope that Doukhobors in this naturally beautiful region of BC may at last be secure in their "Toil and peaceful life".

The Kootenay Doukhobor Historical Society

This Society began with concerns of Selkirk College faculty (in Castlegar) over the absence of any group or institution focusing on Doukhobor history. These faculty members found kindred spirits in the local Doukhobor community and incorporated the society about 1970. They secured donations of artifacts and equipment, and for some months operated a Doukhobor market of garden produce to raise funds.

Land in Ootishenia (near Castlegar airport and Selkirk College) was donated by the city, and in 1972 NOVOYE SELOE (New Village) was opened in its first stage of construction. It is a replica of the traditional style of buildings as used in BC from 1907 on.

Since then, the society has sponsored the adjacent National Exhibition Centre, second of its kind to be built in BC, and has developed its site not only by completing the original village reconstruction but by adding display and cultural buildings. The society's activities are now moving out of the construction phase, into improved animation and curatoria activities and educational display programs.

The Historical Society is an entirely volunteer organization. It has developed and is improving a strong museum resource, not only with helpful federal and provincial grants, but also with generous local donations of artifacts and materials, and the effort and expertise of society members.

us. Then, when you saw,
that our oppressors did
not stop persecuting us
you protected us, & under
your protection we found
the way out of a land of
oppression & slavery, to
that of freedom & abso-
lute. And you continue to show
us your brotherly love,
saying no end to the work
that our Lord God expects
you with.

You are constantly sta-
dying our needs, & your
efforts to satisfy
our needs are ever sellers.

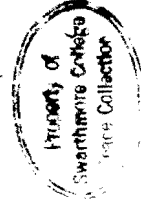
Yes, what shall we
do, not to seem un-
grateful? How could

we repay your generosity,
care & love. The deeds
of kindness cannot be
repaid by men, but there
is a Creator, who does not
create without reward
a single crop, offered
to the worthy; & He will
never leave you unrewarded
for all your goodness which
He Himself inspired
you with.

God have mercy upon you,
for your case, how lonely
is it!

for the Doukhobors people
signed Wassily Potapoff.

Span. Kerkhoff,
Alexander Bouzarsky.



Handwritten of Letter from the
Doubtfuls to the Society of
Friends. (To Josiah Thompson)

To the Friends
from their friends the
Doubtfuls.

God has mercy upon
you for your case, love
& generosity!

Two years ago, when the
Spirit of God inspired our
people, we learned the
way of Truth, the way
which our ancestors fol-
lowed, but we lost it. When
we again tried to follow
that way of Truth, the people
of different opinions began
to oppress & persecute us,
& we were scattered like
a flock of sheep, who lost

their shepherd. The
absence of our hands was
decried, the fruit of
our efforts of many
years were taken away
from us, & given to others.
We were a small herd
& the persecutors began
they said, their hands
on us & we did not do
hard ourselves. Division
& heavy labors exhausted
us, & we died from sick-
ness; when God inspired
you to help us, & you
used to attend to the
voice of God, came to
us. You clothed us, you
dressed our wounds,
comforted & encouraged

PUBLISHERS OF TRUTH IN SASKATCHEWAN(1)

"The First and Last Days of Canada's Swarthmore", by Wim J. Van Veen. Written for the Canadian Friends Historical Association gathering at the 1980 Canadian Yearly Meeting of the Religious Society of Friends.(2)

The year 1927 is about to join all predecessors and become part of the past forever. Walter J. Armitage of Swarthmore sits down and writes a note to the Canadian Friend.

"This is a good old world to live in. Sunday morning I listened to a splendid talk from a Salvationist in Saskatoon. In the P.M. I heard an exceptionally good address from a Mr. Aberhard of Calgary and in the evening I had a gospel talk from Paul Rader, Chicago. So it seems that the Radio makes this world quite a small place after all."(3)

Contact with the world and with some other kinds of religious expression must have been important to him after twenty-two years of pioneering life in a conscious effort to establish and maintain a Friends' colony on the prairies. That urge is perhaps even more pronounced because it had become known shortly before that the Meeting House of Swarthmore Friends, with so much pride established, is unoccupied."(4)

Shortly afterwards the Monthly Meeting appoints him correspondent to Canada's Quaker publication(5), but his first message in that capacity does indicate, be it after the fact, that the end of both the 'publishing' and the settlement effort is near. "I am sorry I have little news this month," he writes, "but I shall try to have something for each month."(6)

Yet, no further contribution from Walter Armitage, is to appear in the Canadian Friend. Some of the old Swarthmore hands are still around and provide the Meeting's financial support: Walter Armitage, Harry Sewell, E. H. McKinney, Walter Powell, Wm. Lloyd, A. Beeson, Walter Haight, Ernest Moore, Martha Flint and W. A. Clark(7) -- they are the remnant of a band of publishers who at one time numbered close to one hundred(8) --, but the Meeting will have only two more gatherings for business, on 30 January and on 7 December, 1929.(9) During the former Ada Powell was appointed treasurer of the flower fund which was, however, discontinued at the latter when the Meeting adjourned at the call of the Clerk, never to record a word again....

Almost a quarter of a century a Quaker light, and Orthodox Quaker light, had been seen in Western Saskatchewan. Today, fifty years later, some twenty-five families and individuals in the province have their name entered in the records of Canadian Yearly Meeting, one day to become in turn part of the Quaker history in Saskatchewan.

What brought the earlier Friends to this area? What was the dynamo for their move? Whereunto goeth thou, skulk of pilgrims?

Foxes have their holes, the birds their roost; but the Son of Man has nowhere to lay his head, he said. Follow me, he said. I will follow you, sir; but let me first say goodbye to my people. To him he said, No one who sets his hand to the plough and then keeps looking back is fit for the Kingdom of God.(10). How much and how often must the King James version of these words have played through the head of the Orthodox Friends who came out? From the East. Armitage. From Great Britain. Airey. From the United States. Beeson.

William Ira Moore, a birthright Friend(11), was the one who followed, and led. Later people wrote that he had a Western burr in his voice, and the breath of the prairie in this speech.(12) Born 25 October 1862 on a farm near Heathcote, Grey County, Ontario, he attended Pickering College, was "converted" soon after his eighteenth birthday, and paid his first visit to the West in 1888, the year of his marriage to Martha Bond.(13) He held meetings in Port Arthur, Echo Bay, Winnipeg, Pluma, Foxwanen, the Hartney district, and an area near Mordon. He was back in 1897 for a visit to Plumas and Hartney. At the latter a Meeting was soon afterwards established, "chiefly through the work of Alma G. Dale".(14) It is obvious that the West meant a great deal to William Moore. In 1903, with John M. Hodgson and L. J. Thomas, he selected a location for a colony of Friends. Near Battleford.(15)

Colonies with a religious hue seemed to be the order of the day in Assiniboia and Saskatchewan(16) (17).

Mennonites had already founded many a place on the prairies(18) when a second group, the Doukhobors, made an effort near Yorkton, on the Manitoba-Saskatchewan border. A couple of thousand of them descended in 1899, hoping for religious and other freedoms.(19)

The Barr Colony scheme with some 2,000 settlers from Great Britain was begun by two Anglican clergymen. It probably had more earthly Britannia 'Empah' than biblical dominion in mind(20) when these British pioneers pitched their tents in Battleford in 1903 on their way to the Lloydminster area.

The band of Friends, every much smaller and, moreover, Canadian resident rather than immigrant in status, had a religious objective. "The West needs the Gospel of our Lord and Saviour Jesus Christ." (21) These Gideons for the Lord never exceeded the number of thirty families.

The initial stages under William Moore, while he was still pastor of the meeting at Pickering, were somewhat uneven,(22) but he must have been convinced, and convincing among Friends there. Canada's West needs a church to stand as a witness for the truth, he cried out, to minister to the moral and spiritual needs of the people, to help them in

their struggle against the difficulties and temptations of pioneering life. "It is our duty as a church to help supply the needs" of the West. "If we believe we have a message for this age, we should seek to proclaim it in this new land. Especially in the centres of population we should plant our cause without delay." (23)

Seventy-five years ago, in August 1905, the time is considered ripe for the establishment of the advance post of Quakerism and their own spiritual home.

On the 9th, a meeting of "members of the Society of Friends" is held at the home of Walter J. Armitage, (24) from where a petition is sent to Hartney Monthly Meeting in Manitoba, requesting that they be recognized as a Monthly Meeting, called Swarthmore, to be held on the second fourth day of the month, (25) and where a committee is charged with the task of obtaining estimates for the building of a Meeting House (26). A week later, in a similar 'private' meeting, the estimates are considered satisfactory, and a smaller committee is to carry out the work (27). William Moore gets instructions to seek \$250.00 on loan from the Home Missions Committee of Canada Yearly Meeting (Orthodox).

A month later, Yonge Street Quarterly Meeting is held near William Moore's birth place. It grants permission for the establishment of Swarthmore Monthly Meeting of Friends' Colony, Battleford, Saskatchewan. Hartney Monthly Meeting endorses the decision. Quarterly Meeting concurs with the grand design devised by William Moore. It prays that "God's richest Blessing may rest upon the work and as Swarthmore of old, may it become a Power Centre from which the Gospel light shall radiate to many Souls in the Great West." (28)

The receipt of the minute cannot be a surprise -- after all, the building of the Meeting House had already been undertaken --, but its wording no doubt is an encouragement, when the Swarthmore Friends hold their very first Monthly Meeting for Business on 16 October 1905 in their own Quaker mission. They quickly adopt the minutes of the preliminary meetings which were held outside the practice of Friends, and appoint committees for serving officers in the coming year, on elders, and to organize a Sabbath school. (29)

The day before had even more reason for believing that the way was opened, for the Meeting House doors had people let in for regular worship. Friends held three meetings; William Moore spoke in the morning and in the afternoon, and Walter Armitage in the evening. At one of these somebody took a photograph of about seventy-five men, women and children present, in front of the 20x30-ft. frame construction, "ceiled up inside with finished lumber," and containing 100 chairs. (3) Friends in Swarthmore had subscribed \$600.00 towards the cost of the meeting house and a stable, most of it payable in five yearly instalments. Friends in the East had agreed to raise \$250.00, and another \$250.00 were borrowed for repayment in five years. The day's collection, apparently for the Building Fund, brought in thirty dollars, twenty-three cash and seven in subscription.

Officers are appointed for the first year of the life of the Meeting the following month, and Friends are asked to get their certificates as soon as possible for presentation to Canada's Swarthmore. (31)

Immediately one aspect of life in the early days on the prairies of the Swarthmore Friends is clearly shown in the Minute Book. The following Meeting for Business, on 13 December 1905, was limited to the reading of the minutes of the November meeting. That was the extent of all the business transacted. No meeting was held until 9 May 1906. (32) People simply moved away for the winter.

The actual arrival of most of the families of the Friends would be the major change in 1906, with more activity in the Meeting, and, not insignificantly, an uplifting reminder of another settlement a hundred years before when Timothy Rogers established Friends' Meeting at Yonge Street. The first Swarthmore report to Yonge Street Quarterly Meeting reminds Friends in the East that is is nearly two years since the first Friends settled in the colony. They are thankful, but the field is large and the labourers comparatively few, says the Clerk, John Lloyd. Spiritual life of the Meeting is not at a low ebb, yet conscious of the need to deepen the spiritual life. "If we are to do the work, we must be fully consecrated and prepared to make sacrifices that nothing may hinder us in the work to which we believe the Master has called us." (33)

In 1907 William Moore reported about the (potential) material side of life on the prairies. The West had grown "wonderfully." It contained 354,016,518 land acres. Five million of these produced 92 million bushels of wheat in 1906. That meant that 100 million acres, or less than one-third of the existing area, would produce 1,840 million bushels, or make up a train of twenty cars, each with 1,000 bushels, for every five minutes, day and night, for 300 days. (34) If the commandment to follow would not attract workers in the field, the other awards should.

In the ensuing years Swarthmore Friends saw their share of problems, some of which needed the help of Quarterly Meeting for their solution.

The evangelistic mission work William Moore had in mind when he initiated the move West, was clearly not the concern of other Friends. When his health failed and he died in 1912 at age 49, and when the selection of ministers was not as fortunate as it could have been, the mission ended when he died. A controversy between the few old-time Friends and newcomers from the United States in 1919 must have left its mark on the Meeting. Friends moved away, back to the East, farther West to the promises of Alberta, and the West Coast. In the end they found themselves in a position of making an agreement with the Presbyterian Church, and later with the United Church, for sharing in the charge. (35) They had requested permission to transfer the property to the church,

but it was believed in Quarterly Meeting that "it would be unwise for them to sell or otherwise transfer their Meeting property at present. We advise maintaining their ownership so that Friends may hold religious services therein as way may open."

Yonge Street Quarterly Meeting becomes the scene of the last dealings with the remnants of Swarthmore Meeting. Not without some rough spots, though.

In December 1929, it had been suggested that in each Meeting someone be appointed to bring a summary of the important problems before the Society, both in the local Meetings and through the Yearly Meeting(36), but it is too late for Swarthmore.

Quarterly Meeting minutes the receipt of a letter from Amaziah Beeson, Clerk of Swarthmore, who had moved to Wilkie. He asks for advise regarding the disposal of Meeting money and property. The Clerk is instructed to request Friend Beeson to report to Yearly Meeting Trustees and send any records to them, with the money to be mailed to Quarterly Meeting, which appoints a committee "to conserve the interests of Friends at Wilkie and Adanac" with E. LeRoy Cody, Clerk, Quarterly Meeting, Elwood A. Garrett, and William P. Firth.(37)

At the next meeting it is decided that nothing be done before a relevant minute of Yearly Meeting is received. In the meantime LeRoy Cody had written to Amaziah Beeson, on 21 May, to which the latter replied on 29 May, "It was inconvenient to go to Unity to the bank until yesterday. I balanced up the account there and am sending the same less the expense of the draft etc. to thee with the pass book from the time the account was turned over to me to use as the Quarterly Meeting thinks best." He also sent the "Monthly Meeting" books.(38)

Now the small matter of the property.

"I note thee says noting about us selling the Meeting House it will not be worth selling much longer and I do not know we could sell it now or not it sure would not bring much now, but what little it would bring might be put to some good use.

Confusion begins to enter the picture. Amaziah Beeson expects an acknowledgement from LeRoy Cody who had ignored the request. "I have done as I was instructed and sent thee the money and books and reckords, but have never heard wheather they received them or not." And he closes with the saddest note. "These is no friend in 20 miles of Wilkie but my self."(39)

Frustration increases in 1932. Amaziah Beeson had received an offer for the Meeting House from William Lloyd and doesn't know of anyone else who wants to buy it "at all at any price." "We can't call a Monthly Meeting together because we have no Monthly Meeting. We have no books. They are sent in and we have just threw up our hands and quit."(40)

William Lloyd's wife's patience are wearing thin too. On 29 May, Mary Lloyd writes to Dear Friend Cody, "We are a little lost to know just how we stand in regard to the purchase of the old Friends church of Swarthmore. I think you received a letter from A. Beeson a few months ago stating what we had done and how we feel about it. The letter he received from you in answer to Will's offer mad us think the offer was accepted and we sent the money".(41)

"Farther communication made us wonder. Therefore the letter Mr. Beeson wrote to you. Now if you understand the West and the work here, you will know that from about the first of June until the first of August is our slack time and if we get it made into a dwelling house before next winter we must get at it ... We want to do all the work we can ourselves and make our little money go as far as possible. Please write and tell us where we stand at once, if you can at all. And oblige."(42)

Although the committee to consider the handling of the funds from Wilkie was to report at the next Quarterly Meeting, on 10 September 1932, but it didn't. It wasn't even mentioned,(43) and the matter, in fact, will never again come up in Quarterly Meeting. Something was decided, though. Mary A. Lloyd's letter of 29 May shows the following notation: "Sent A. Beeson a Will of Sale for W. Lloyd. September 26/32."(44)

Over the simple matter of money, records and sale, the history of Swarthmore Monthly Meeting ends with a measure of misunderstanding and frustration. A sad conclusion to a noble effort on which, at the end, comment was seemingly not made. The Friends of 1930 apparently know not of the Friends of 1905.

There was no Friend in twenty miles of Wilkie, but all of Saskatchewan still counted 212.(45)

- Notes. (a) It was intended for genealogical research to include a survey of the Swarthmore M.M. membership. This will have to be postponed, since the microfilm copy in the Archives of Ontario has one distorted frame of the first page and lacks some six pages from the original.
- (b) Research has unearthed some data about other Friends' gatherings, Hicksite and Conservative. In the next issue of the Newsletter we hope to devote space to these aspects of the Saskatchewan picture.

Editors' Note:

It is with special appreciation that the editors thank Wim Van Veen for his research and article written about New Swarthmore as it celebrates its 75th anniversary. The study is to be continued and will be followed by some subsequent accounts of other western Friends' settlements and Meetings.

The history of Friends in the West is one which needs major recording. We would welcome articles on the history of Friends Meetings in the west.

Wim is active in the Canadian Friends Historical Association and concerned that Quaker history in Canada should not be lost.

Notes for "Publishers of Truth in Saskatchewan" - W. J. Van Veen

- (1) A general impression seems to exist that Friends at Swarthmore were the first to go out there and settle on Saskatchewan and Assiniboia prairie soil. This is not the case. Conservative Friends near Borden came out in 1903. Hicksite Friends were reported in the eastern part as early as 1895.
- (2) The Canadian Friend XXIV, 7 (Jan 1928), 7. Hereafter CF.
- (3) Ibid., XXIV, 9 (Jul 1927), 3.
- (4) Archives of the Religious Society of Friends (Quakers) in Canada (Archives of Ontario Microfilm Ms 303), Records of the Orthodox Friends and Associated Meetings 1798-1910, Series B, Provincial (other than Ontario), Local Meetings, Proceedings and Minutes, B-3-8: "Minute Book of Swarthmore Monthly Meeting of Society of Friends: (University of Western Ontario reference: O-8-5. AOMs 303, Reel 29), 154, Minutes Monthly Meeting, 8 Feb, 1928. (hereafter: QA B-3-8)
- (6) CF XXIV, 9 (Mar 1928, 7.
- (7) QA B-3-8, 155, MM of 30 January 1929.
- (8) CF XIV, 10 (April 1919), 14.
- (9) QA B-3-8, 155, 156.
- (10) NEB. Luke 9:58, 59, 61, 62. (Representatives of the London Yearly Meeting of the Society of Friends are among those who planned and directed this translation).
- (11) Son of Benjamin and Hannah.
- (12) CF. III, 1 (Jul 1907), 3.
- (13) Dau of Hiram and Elizabeth, St. Vincent, Grey County.
- (14) CF I, 7 (Dec. 1905), 3.
- (15) Ibid., VII, 12 (June 1912), 6.
John M. Hodgson of Hartney M.M., and later, Vancouver M.M.
(CF VIII, 10 (Apr. 1913, 4; IX, 1 (Jul 1913), 7; IX, 5 (Nov. 1913), 4). L. J. Thomas was recorded in Earlham, Iowa in 1911 (Minutes, Canada Yearly Meeting (Orthodox), 23, as a contributor to the Pickering College Fund).
- (16) Mennonites came out in 1874 when a tract of 500,000 acres was reserved for them in Manitoba. Mormons went to Alberta in 1887. Doukhobor settled on 350,000 acres. (See Report to the Board of Trade of the North West of Canada, by James Mavor (London, 1904), 12, 13 16).

- (17) Other bonds were also in evidence, for instance the Porcupine Military settlement - very much the antithesis of the majority of the religious groups which had pacifism high on their banners flying in the West.
- (18) Around 1900, settlements were found in twenty-six localities and comprised thirty-nine congregations. (See Frank H. Epp. Mennonites in Canada, 1786-1920: The history of a separate people (Toronto: Macmillan, 1974), 317, 319).
- (19) Mavor, Report, 16, has 7,200.
- (20) Mavor called it "Britannia" (Report, 18). In July 1903, one of the ministers, George E. Lloyd, said that the settlers wanted the name of the other minister, Isaac M. Barr, no longer connected with the settlement. A unanimous vote in three places confirmed the name Britannia (and the name of the first town Lloydminster). (Source in the Archives of the University of Saskatchewan. See Helen Evans Reid. All Silent, All Damned: The search for Isaac Barr (Toronto: Ryerson, 1969), 105, 166. Mavor, Report, 19, shows 1,700 persons. The ship, originally for 550 passengers, was rearranged for 1,962 persons (Reid, All Silent, 59).
- (21) Wm. I. Moore outlining some of the needs of the West in CF III, 1 (Jul 1907), 11.
- (22) The reason for the selection of this area is not as yet clear. He spent six weeks in the area in the spring of 1904, and three weeks in the summer of 1905, and does not settle down himself until 1906.
- (23) CF III, 1 (Jul 1907), 11.
- (24) QA B-3-8, 1. Wm. I Moore appointed Chairman and John Lloyd Secretary, as proposed by Walter J. Armitage and seconded by William Brocklebank.
- (25) Ibid. Proposed by Allan Bond and seconded by Brocklebank.
- (26) Ibid. Members: Wm. Brocklebank, John Frearson, Amaziah Beeson, Wm. I. Moore, John Lloyd.
- (27) Ibid. Members: Moore, Brocklebank, Lloyd.
- (28) QA B-3-8, 180. QA B-2-80 "Yonge Street Quarterly Meeting of Friends 1893-1935" (UWO ref)-12-5. AO Ms 303, Reel 27), 145, Minutes, Meeting at Heathcote, 9 Sept. 1905. Joseph P. Rogers was Clerk for the day, and Martha J. Moore was Assistant Clerk.
- (29) QA B-3-8, 3-4. New names appearing for the first time: Martha Flint, Walter Powell, Thomas Powell, Martha B. Moore, Edwin Beeson, James T. Hughes.
- (30) CF I, 7 (Dec. 1905), 9. The photograph appeared in the Canadian Friend and fifty years later in Beryl M. Hosgood, Golden Threads: The Tapestry of Swarthmore, compiled by the Swarthmore Jubilee Association (1955), 5.

- (31) QA B-3-8, 5. MM of 8th of 10th (sic) 1905. Clerk: John Lloyd; Treasurer: Walter Powell; Overseers: Thomas Powell, Allan Bond, Martha Flint, Emma Armitage; Correspondent: Amaziah Beeson. Sunday School superintendent: Thomas Powell; Assistant: Walter Powell; Secretary and Treasurer: Edwin J. Beeson; Assistant Secretary: David Armitage; Teacher: Amaziah Beeson. John Frearson was representative to Quarterly Meeting. Certificates of membership or removal.
- (32) QA B-3-8, 6.
- (33) Ibid., 181-182.
- (34) CF- III, 1 (July 1907), 10.
- (35) QA B-2-80, 319. Minutes Meeting on 29 May 1926. It was believed "it would be unwise for them to sell or otherwise transfer their meeting property at present. Maintaining ownership was advised "so that Friends may hold religious services therein as way may open."
- (36) QA B-2-80, 343. Minutes Meeting on 14 December 1929. Difficulties had developed in the British Columbia meetings.
- (37) QA B-2-80, 357-358. Minutes Meeting on 9 May 1931.
- (38) QA Letter Beeson to Cody, 29 May 1931. In Minute book.
- (39) QA Ibid., 21 Mov. 1931.
- (40) Ibid., undated (early part of 1932). Yearly Meeting ignored the reality and listed Amaziah Beeson's clerkship for 1932, and again for 1933.
- (41) QA Letter Mary A. Lloyd to Cody, 29 May 1932. Receipt of the money was confirmed in the Minutes of Quarterly Meeting on 13 February 1932, QA B-2-80, 362. "This sale was sanctioned and a committee was appointed to decide the correct method of handling the funds."
- (42) QA Letter Lloyd to Cody.
- (43) QA B-2-80, 366-367. Minutes Meeting of 10 September 1932.
- (44) QA Letter Lloyd to Cody.
- (45) Seventh Census of Canada, 1931 (Ottawa, 1933), 509.

LIST OF GENEALOGICAL ENQUIRIES RECEIVED/ANSWERED SINCE LAST REPORT
(IN NEWSLETTER #24) - Prepared by: William E. Britnell

<u>Enquirer</u>	<u>Date of Query/ Date of Reply</u>	<u>Families Being Researched</u>
Mrs. Cheryl Klein	16 Jan/14 April 1979	WIDDIFIELD
Mrs. Maurice A. Wyckoff	19 Mar.8 June 1979	BOWERMAN
Mr. Francis J. Brearton	15 Jan/14 Apr 1979	WOOLLEY
Mrs. Sandra Zahara	27 Mar/9 June 1979	ENGLISH, McSTAY
Mrs. George C. Derbyshire	3 Jan/14 Apr 1979	DERBYSHIRE, BREWER, BROWN & HICKS
Mrs. Jack. W. Dieterle	7 Apr/8 June 1979	LATTA, PITMAN
Mr. Adam N. Lynde	----/17 June 1979	LYNDE
Miss Barbara Lundy	29 Mar/18 June 1979	LEE, WING, HAYES, DERBYSHIRE
Mr. T. Michael Paylor	----/18 June 1979	History of Newmarket Area
Mrs. Isabelle Pletsch	16 Apr/24 June 1979	YERKS
Mr. Fred J. Brown	15 June/30 June 1979	BROWN
Mr. Don Gibbons	12 Nov/30 Dec 1979	WING, BENEDICT
Mr. Paul Hutchinson	25 Nov 1978/26 Jan 1980	HORSLEY, McKENNA
Mr. Allan J. Cohoe	1 Nov 1979/17 Feb 1980	STOVER / WEBSTER
Mr. John L. Walmsley	31 Oct 1979/17 Feb 1980	PATTISON
Mr. Alan Abraham	22 Jan/17 Feb 1980	MOORE, BACON
Mr. George E. Thorman	13 Sept 1979/1 Mar 1980	BURWELL
Ms. Flora L. Phelps,	----/2 March 1980	IRWIN
Ms. Nadine Mansfield	17 Mar/6 April 1980	DAILEY, FRAIL, MANSFIELD & SELIG
Ms. Maureen Gadbois	25 Feb/6 April 1980	Not Stated
Ms. E. Moxley	9 July 1979/12 Apr 1980	CHILCOTT
Mrs. Irma Kozak	----/12 Apr 1980	MOORE, FRANK
Ms. Orpha Ream	20 Oct 1978/12 Apr 1980	CLARKE
Ms. Gertrude L. Thornton	1 Dec 1978/12 Apr 1980	CARD

PROGRAM AT YEARLY MEETING:

Canadian Yearly Meeting 1980 will be held at DAVID THOMPSON UNIVERSITY CENTRE, NELSON, BRITISH COLUMBIA.

The Canadian Friends Historical Association event at Yearly Meeting will take Place on:

WEDNESDAY, AUGUST 20TH.

TIME: 3:30 5:30 P.M.

There will be a bus trip to the Doukhobor Museum at Castlegar (30 min. bus ride from Nelson) and a talk by Hugh Herbison (whose article on "Community and Government Participate in Doukhobor Affairs" appears in this issue of the NEWSLETTER.

The Canadian Friends Historical Association wishes to thank Friends in Western Canada for their co-operation and planning for this event to take place at Yearly Meeting; particularly Elaine Hawkins, Hugh Herbison and Arnold Ranneris.

Copies of the present issue of the NEWSLETTER will be available at Yearly Meeting.

We look forward to featuring reports of this event in the next issue of THE NEWSLETTER.

NEWS AND NOTES

SUMMER INDEXING PROJECT:

The Canadian Friends Historical Association was fortunate to receive an "Experience '80" grant from the Ontario Ministry of Culture & Recreation (Southwest Region). This enables the indexing of the Quaker Archives at the University of Western Ontario to continue again this year. Mark Allen Ritchie, who commenced the indexing in 1978, was available again this year. The following records are being indexed:

Yarmouth Preparative Meeting - in full to 1910.

Pelham Quarterly

Norwich Monthly Meeting - up to 1845 (including Separations - cross indexed)

Arconia Preparative Meeting

Lobo - completed

Coldstream - will be completed

(all including births, deaths, marriages, and removals)

Yonge Street Monthly Meeting - up to 1919

Mariposa - will be completed

Pine Street - will be completed

Pickering Monthly Meeting - will be completed up to 1910 (as far as records are available)

Pelham Monthly Meeting - up to 1900

West Lake Quarterly Meeting

Green Point

Adolphustown

Thurlow

Cold Creek

Kingston

} completed

Genesee Yearly Meeting for Sufferings (one year out of ten)

Listing Clerks, Visitors, Minutes, Meeting histories, Key Issues, and high points related to Testimonies.

Canada Yearly Meeting (Orthodox)

1867 - 1910;

Listing Officers in attendance from Quarterly Meetings.

We are grateful to Mark for his work, Ed Phelps for oversight and Jane Zavitz who visited the Archives recently and made suggestions.

Ultimately, we hope the INDEX will go on microfilm.

The "Experience '80" grant covers 75% of the wages and employer's contributions; the Canadian Friends Historical Association is required to contribute 25% of these costs, i.e. total cost = \$2,273.20: Sponsoring organization (CFHA) Contribution = \$710.80. The Historical Association would welcome donations towards this latter amount, for which tax-deductable receipts can be issued.

CONFERENCE OF QUAKER HISTORIANS & ARCHIVISTS
(Haverford College on 27 - 29 June, 1980)

It was well attended by Friends in both groups. The following lectures were presented:

Hugh Barbour, Earlman College

"Quakers as a Movement of Perfectionist Awakening"

Jean Sonderlund, Temple University

"Pennsylvania Quakers and Slavery"

Jack Marietta, University of Arizona

"The Uneven Course of Quaker Pacifism: Quaker Assemblies in the Colonial Wars"

Valerie Gladfelter, University of Pennsylvania

"Power Challenged: Changing Relationships Between the Individual and Group in Burlington Monthly Meeting"

Thyra Jane Foster, New England Yearly Meeting Archives,
speaking on the New England Yearly Meeting Archives

Lynn Grove, Wilmington College Archives, speaking on the Wilmington College Archives

Carolyn Stefanco-Schill, State University of New York at Binghamton
"Congregational Friends and the Woman's Rights Movement in West-Central New York"

Margaret Bacon, Lucretia Mott Centennial Coalition

"A Widening Path: Women in Philadelphia Yearly Meeting Move Toward Autonomy"

Everett Wilke, Lilly Library, Indiana University

discussing the Haverford and Swarthmore collections and a French imprint on early Friends

Clyde Milner, Utah State University

"Unfriendly Reservations: Controversies Between Quaker Administrators and Local Nebraskans at the Pawnee Agency"

Note: These papers will be available either in "QUAKER HISTORY" or from the Friends Historical Association, Haverford College Library, Haverford, Pa. 19041.

REMINDER: The conference on "Writing Quaker History and Keeping Quaker Records" is to be held at Powell House, Old Chatham, New York, U.S.A.

Date: OCTOBER, 31ST - NOVEMBER 2ND. 1980.

Contact: Elizabeth Moger, Haviland Records Room,
15, Rutherford Place, New York. N.Y. 10003.
U.S.A.

RENDALL RHODES COLLECTION AT PICKERING COLLEGE:

A special room has been constructed in the basement at Pickering College to house the COLLECTION. It has even temperature; shelving has been constructed and will be improved on. The Collection can be visited on request. Contributions in money (for which tax-deductable receipts are issued) are needed for the next payment on the Collection which is due in January 1981. Additions of books and journals are also welcome. Please contact Jane Zavitz. Duplicates of books and other material from Haverford and Swarthmore are being added to the Collection.

LETTERS OF THANKS

At the June meeting of the Executive of Canadian Friends Historical Association, Jane Zavitz reported that, in response to a letter from the Canadian Friends Historical Association, Canadian Yearly Meeting decided to send letters of thanks to the following: -

- 1) to Robert Lee, Librarian of the University of Western Ontario's D. B. Weldon Library, for the 50 years of care of the QUAKER ARCHIVES and for their willingness to continue to care for them.
- 2) to Edward Phelps, curator of the Quaker Collection at the University of Western Ontario.
- 3) to the Corporation of Pickering College expressing appreciation for the acquisition of the Rendall Rhodes Collection and its care.

MICROFILMS:

Canadian Yearly Meeting has also given permission for a copy of the microfilms made by the Ontario Archives of the Quaker Records at University of Western Ontario, to be made for the University of Western Ontario. The Yearly Meeting will use the \$1,100 which it already has available for microfilming. Any costs in excess of that amount will have to be raised by contributions. Enquiries to Dorothy Muma, 60, Lowther Avenue, Toronto. M5R 1C7.

ONTARIO GENEALOGICAL SOCIETY

"Seminar '80" was held at Queen's University, Kingston, May 23 - 25. Canadian Friends Historical Association was invited to set up a display and have the NEWSLETTER available for sale. Unfortunately the request came too late to permit us to prepare, deliver and oversee an adequate display. We are grateful to Sharon Cadieux for this invitation. We plan to prepare a display and have Canadian Friends Historical Association members present at the Genealogical Society Seminar in 1981 which will be held in Hamilton, Ontario. Help would be welcome. We were able to send copies of the NEWSLETTER to Kingston and some were sold.

We would appreciate receiving reports from any of our members who attended the above seminar and the Ontario Historical Society's Annual Meeting in Ottawa June 13 - 15, 1980.

RE GENEALOGICAL ENQUIRIES:

In our Issue No. 26 (March 1980) we outlined new procedures for GENEALOGICAL ENQUIRES. We print here the FORM LETTER designed by Ed Phelps.

Genealogical Enquiries and Historical Research

The following is a sample of the Form Letter which will be sent by the Librarian of the Regional Collection of People requiring genealogical and other information from the Quaker Archives at the University of Western Ontario.

The University of Western Ontario,
The University Library System,
London, Ontario, Canada
N6A 3K7.

Dear Correspondent,

Information relative to the Society of Friends (Quakers) genealogy will be searched in the Meeting Record Indexes at the Regional Collection. Copy of your letter, together with results of our search, with suggestions for further research, has been forwarded to the Canadian Friends Historical Association, 60 Lowther Avenue, Toronto M5R 1C7. A small fee is charged for this.

Yours truly,

Edward Phelps.
Library
Regional Collection.

We would also draw your attention to the microfilms of the Quaker Records at the Ontario Archives, 77 Grenville Street, Queen's Park Crescent, Toronto which would be available for your own search.

QUAKER BOOK SERVICE, Box 4652 Stn. E. Ottawa, Ont. K1S 5H8, now lists Canadian Friends Historical Association Newsletter - individual issues each \$2.00. Books on Quaker history and biography can be ordered through QUAKER BOOK SERVICE, including Arthur Dorland's last book "Along the Trail of Life: Mika Press - hardbound \$25.00 and "The Tercentenary of Philadelphia Yearly Meeting - 1681 - 1981.

"FAMILIES"

"Families" - The publication of the Ontario Genealogical Society, contained articles (Vol. 19 No. 1) by James R. Zavitz - "The Religious Society of Friends (Quakers) and "Hay Bay Quaker Cemetery Inscriptions" recorded by R. M. Daverne. (Vol.19, No. 2) also features an articles on "Coldstream Quakers of the Talbot Settlement", by James R. Zavitz and "The Society of Friends in Uxbridge Township". (Heritage Administration Branch, Ontario Ministry of Culture and Recreation.

NEWS OF MEMBERS:

Tom Socknat presented his paper on "Pacifism in Canada" to a meeting of the Canadian Historical Association held in Montreal on Wednesday, 4th June 1980. His article on "The Canadian Contribution to the China (FAU) Convoy" will appear in the Fall Issue (1980) of "Quaker History".

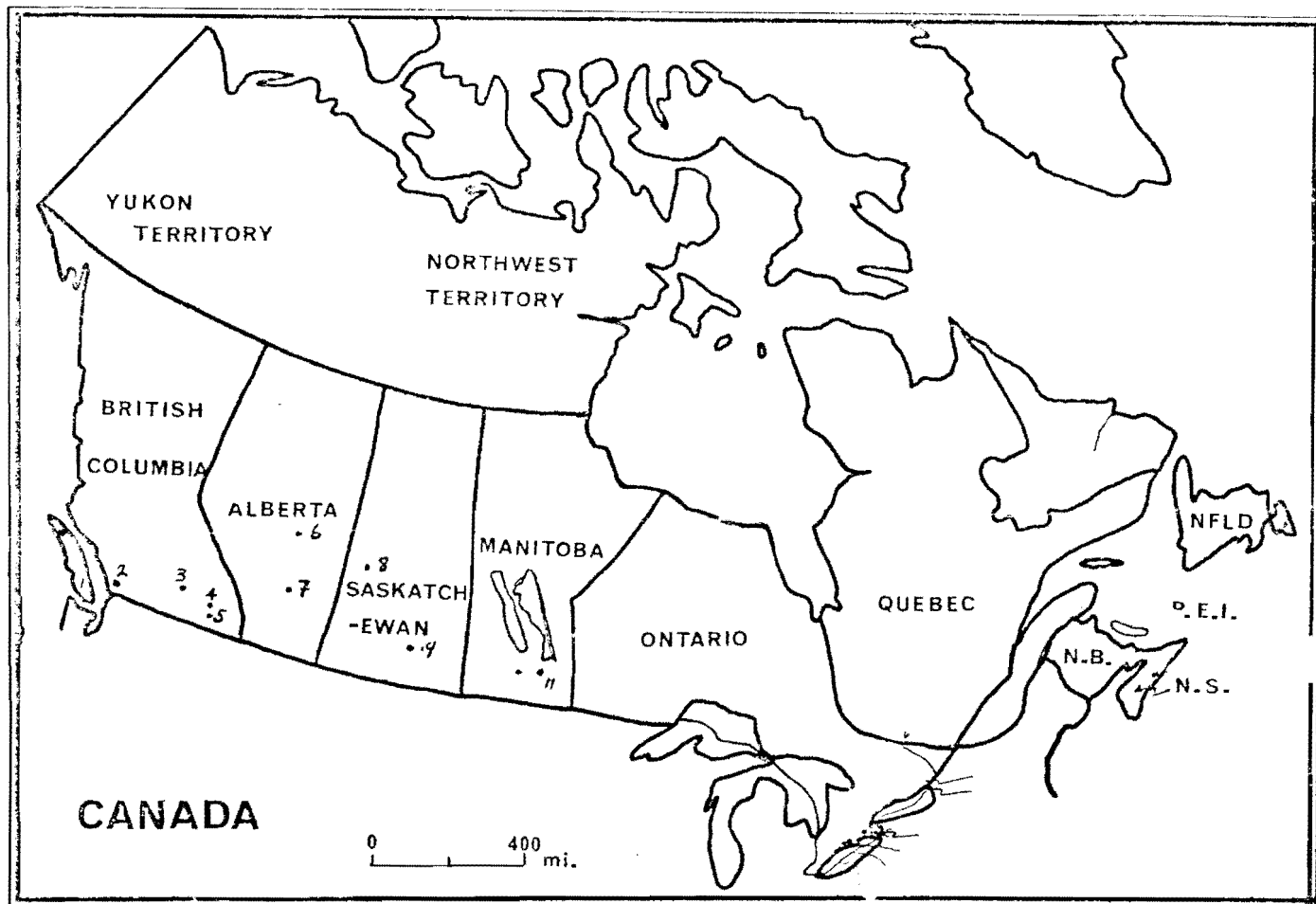
On August 3rd at Sparta Friends Meeting House, Russell, W. Zavitz and Marguerite Haight Zavitz celebrated their 60 wedding anniversary with an open house during the afternoon for many family and friends and Friends. It is of interest to Quaker history that their anniversary repeats another double 60th wedding celebration in the same Meeting House in the 1940's when Russell Zavitz' two maternal aunts, Mercy Z. Fritts and Amelia Z. Haight, and their husbands Joseph Fritts and Edgar Haight, who was also Marguerite Zavitz' first cousin, celebrated their sixtieth wedding anniversary. It is indeed a joyous occasion to give thanks for such long full lives given to their families, communities, and to the Society of Friends.

MEMBERSHIP FEES:

Please renew your membership
in the Canadian Friends
Historical Association:

Fee Schedule:

Regular	\$7
Seniors & Students	\$3
Life	\$100



LOCATION OF FRIENDS' MEETINGS IN WESTERN CANADA

1) British Columbia

Victoria Monthly Meeting

Friends Meeting House

1829 Fern Street

Victoria, B.C. V8R 4K4. 11:00 A.M. First Day.

North Island Worship Groups

Enquire: Pierre and Elizabeth Bequin

Polgate Road

R. R. 2

Qualicum, B.C.

Vancouver Monthly Meeting

Friends Meeting House

1090 West 470th Avenue

Vancouver, B.C. 11:00 A.M. First Day.

Argenta Monthly Meeting

Friends Meeting House

Argenta, B.C. V0G 1B0. 10:30 A.M. First Day.

Nelson Preparative Meeting

Vernon Preparative Meeting

Kamloops Worship Group

2) Alberta

Calgary Monthly Meeting

Clerk: Margaret McGruther

180 Gordon Drive S.W.

Calgary, Alberta T3E 5A8. 11:00 A.M. First Day.

Edmonton (1) Monthly Meeting

Clerk: Richmond Congley

11333, 73 Avenue

Edmonton, Alberta T6G 0C9. 11:00 A.M. First Day.

Edmonton(2) Prairie Monthly Meeting

c/o:

Boyle Street Preparative Meeting, Edmonton

Saskatoon Preparative Meeting

Lethbridge - Occasional Worship Group

Regina - Worship Group

3) Manitoba

Winnipeg Monthly Meeting

Enquire: Box 71, University Centre

University of Manitoba

R3T 2N2. 11:00 A.M. First Day.

All Western Meetings and Worship Groups are encompassed in Western
Half Yearly Meeting.

Membership - 296