



Pickering College  
Newmarket 1908

## CANADIAN QUAKER HISTORY

# Newsletter

CANADIAN FRIENDS HISTORICAL ASSOCIATION

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The Canadian Friends Historical Association,  
The Canadian Yearly Meeting of Friends, and  
The Corporation of Pickering College

Invite you to join with us  
for  
the dedication of  
The  
Arthur Garratt Dorland  
Friends Historical Collection  
on  
Thursday, August 15th, 1985  
at 1:45 p.m.  
in the Meeting Room  
at  
Pickering College

Reception and Tea  
To Follow

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Editorial

REACHING OUR GOALS Jane Zavitz

This issue is given over to the activities surrounding the establishment and dedication of the Arthur Garratt Dorland Friends Historical Collection at Pickering College and the arrival of the Canadian Yearly Meeting Archives at Pickering, and the resulting use of these facilities that is already underway. We are thankful indeed for all that has come to pass, we wish to share our rejoicing and to express appreciation for all the support through thought, work, and financial aid that has been given generously over these last few years to make it all possible. Do plan to join us for the afternoon of August 15th for this special event at Pickering College during Yearly Meeting. The flier is on the cover so no one will miss it!

Our focus is mainly upon the use of these facilities - outgrowths of their use. The article by Christopher Densmore, Assistant Archivist at SUNY at Buffalo, NY, is a talk he prepared for the Orchard Park Historical Society and is significant to Canadian Quakers because of our historic ties to NY Yearly Meeting and to Genesee Yearly Meeting after 1830. We often rely upon the New York Yearly Meeting's Haviland Records Room and Elizabeth Moger's (the curator) assistance for New York material. During Spring vacation when I spent a few days with Elizabeth and Roy Moger and had a chance to familiarize myself with the archives a bit. I found the records for Sarah and Reuben Haight in the Woman's Minutes for Amawalk Monthly Meeting, 1812-1829. The Hights received a certificate to settle near Pelham Monthly Meeting, in 6th mo. 1817. A month prior to that Sarah Haight was recommended as a minister..."This meeting after weighty consideration on the subject unites in the propriety of its being so done, and submitted the case to the Men's Meeting. They inform us they are also united therein and that she is accordingly recommended a Minister."

The deep searching over the move to Upper Canada with her large family may have encouraged her ministry! She was surely of service to Friends in Canada.

Last evening I walked out along the farm lane as the mist rose over the flats and the treed ridge floated upon it. The sun's last glow illuminated the clouds against the darkening sky. The birds called and the peace of evening descended. The lights of three houses across the acres beside and above the old sawmill pond glowed like the wolves eyes in the light of the fire which was burning on the open side of the first cabin Sarah and Reuben built when they came to Yarmouth from Otterville in 1821. So Samuel Haight wrote in the Young Friends Review as an old man, telling of the early struggles in settlement. In that brief moment time telescoped and it seemed not so long ago. A week

before I had shared the community worship service in commemoration of the 175th anniversary of the settlement of Friends in Norwich district. We still share the same faith, and the need to be "responsible" to it in all things, large and small. In this sense there are no "small" items of responsibility. The foundation needs to be solid and sure. The resultant lives then are lights shining for which others give thanks to "your Father which is in Heaven", as it is reported in Matthew 5:16. Our rejoicing at this time is for the many things that have been done, thought about, yes, prayed about, to permit the coming together of a Friends Collection and Archives that will serve the community of Friends and the larger community in years to come. It is in keeping, too, with Arthur Dorland's careful study and teaching, that he took care in all things that each be in order, and right. We think he would be satisfied, grateful that this service can be available for the future.

So many things come to light as queries come, and people visit, but one in particular had special interest. A researcher looking up a reference to which David Willson had referred in his writings, asked about a Journal or biography of Mary Neale, published in 1795, which he hoped we might have. I thought the name familiar, and sure enough it was there. The extra pleasure was to find the Newmarket Yonge Street Meeting Library No. 29 written in the volume. It was likely the very book Willson had read, for he was the Librarian at Yonge Street. Albert Schouwers has made copies of Willson's works which are long out of print, and has given a set to the Arthur Dorland Friends Historical Collection - a valuable and useful gift. He will be back and the study search goes on. I benefit with each inquirer it seems, and my days are richer for this coming in and out of the Carolyn Sifton Library at Pickering, and what I can share with others greater as a result, certainly all the work gains depth.

This winter Eileen Gardiner brought Elma Starr's winter bonnet to the Archives along with the box Elmer Starr made for materials she used for making Quaker bonnets, including the wooden block form. Eileen, who had been given these by Elma, felt this the right place for them. At the Meeting for Worship in memory of Elma Starr in Yonge Street Meeting House, on June 23rd, I was reminded of Elma's faithfulness in all things, and sensed there were no "little things" for her. We each keep the faith. The bonnet so significant to Elma, and a part of her Meeting presence, is a reminder that we each are called to keep the faith in our own lives that the Inner Light of God, of Christ, will shine out in us. The lives of other Friends in the past share this Light and help us on our way in new and perilous times, but with faith and joy. This is one of the times of joy. There are many. What is your responsibility? What is our responsibility? To live in Faith! In our time, in our place.

## THE CANADIAN YEARLY MEETING ARCHIVES

On the 11th of December, 1984, Edward Phelps, director of the Regional History Department at The University of Western Ontario's D.B. Weldon Library, sent to Pickering College a van load of boxes holding the Canadian Yearly Meeting Archives. They were stored in the former records storage area at Pickering while the last bit of work was completed on the vault.

The new vault under the Dining Room, is a spacious, well-lit, fireproof area, with temperature and humidity environmental controls. The work space is comfortable and adequate in the former Quaker Collection area, but has double the space. The present sand painted steel shelving will be adequate for some time to come and it can be increased when needed. Canadian Yearly Meeting and Pickering College each share a portion of the facility for their records and other items requiring vault environment protection.

In January, the Records Committee of Canadian Yearly Meeting came to help set up shelving, and to move the records into their new home, as well as to familiarize themselves with the finding codes. They began to make sample boxes for the individual records from strips of acid free cardboard. These can be shelved and labelled for future care and easy continued access. The shelf will carry the number which was once a box. The parallel codes for the Ontario Archives and the Archives Canada will also be put on each shelf. Thus all finding aids will continue to be of service to users, regardless of which archives on microfiche they may be using.

The roles of microfilm of the Archives have arrived to protect the records from overuse. Now the microfilm reader is needed to utilize them. We expect users to rely upon the microfilm and only refer to original records when it is necessary for clarity. There are sets of microfilm available at University of Western Ontario (London), the Ontario Archives (Provincial - Ontario) and Archives Canada (Federal - Ottawa), and at Swarthmore College's Friends Historical Library. When the Index to the Records, mainly a name index, is microfilmed it will be available with each set of microfilmed records. This should ease the user's search in the several places. The final checking of records against the cards is continuing for organization and for accuracy. We hope it will soon be finished.

As additional records are received they will be inventoried and coded appropriately for identification and storage space. Additions will include either additional older records which may fortunately have survived and found their way to the Archives, and, new records generated by present meetings and committees of Canadian Yearly Meeting. Records generated in the future should be made on acid free paper, typed or written with permanent ink and indexed in

the left margin by each topic covered. The heading should always name the Meeting or committee, give the date, and place held. The records within the minutes can each then be numbered after the date. Pages should be numbered consecutively and be in a binder. These should be forwarded periodically for Xeroxing and storing the copy. Folders will be kept for each separate committee of the Yearly Meeting, and any other bodies generating minutes, records, reports, and correspondence. Items within each folder will be maintained by date. Manuscripts about individuals will be filed in archival boxes under surname, and date as is done at present.

When the Canadian Yearly Meeting Records Committee met in January and in April at Pickering College, it was a satisfying experience to be able to put the materials into place in the finished vault so easily and so rightly as the fruits of planning and effort over several years. We are grateful to all who have helped with the work and have given the support of their ideas and of their financial assistance. As archivist, I am most appreciative of Rosemarie McMechan, the clerk of Yearly Meeting Records Committee, for all her support and many trips to assist in the work. She brought others from Wooler Meeting (Allie Nelson and Fred Bailey) to help us move in. Chris Greenland stopped in when she was up here from Philadelphia, and give advice and encouragement. Kathleen Hertzberg is also regularly with us on Records Committee, and Dorothy Muma gave of her experience and time in support of the developing project.

There is much work yet to do on the Archives, but the records are in the vault, safely and orderly stored so that work can proceed as people are able to undertake it. Each level of archival refinement can permit finer inventory keeping and more particular storage for each item, as that is appropriate. We are thankful, indeed, that this has come to pass!

Jane V. Zavitz,  
Archivist, Canadian Yearly Meeting

**A NOTE TO ENQUIRERS:**

If you wish to visit the Archives or the Dorland Friends Historical Collection, please call ahead to ensure you will find someone there to help you. The telephone number is (416) 895-1700 and ask for The Library. The other centres with Microfilms of Canadian Yearly Meeting records may be more conveniently located and are equally useful.

**The Society of Friends in Western New York: A Talk Before  
the Orchard Park Historical Society, April 8, 1985**

The Society of Friends -- the Quakers -- originated in England about 1652. Within five years Quakerism has spread throughout the British Isles and to the American colonies. Although we often associate Quakers with Pennsylvania, there were Quaker meetings in New England and New Amsterdam by 1657. This predates the arrival of William Penn in Pennsylvania by twenty-five years.

At the time of the American Revolution, most New York Quakers lived on Long Island and Manhattan, or the lower Hudson River counties of Westchester and Dutchess. But a few Quakers had already moved north up the Hudson to Saratoga (1775), East Hoosack (1774) and into Vermont. Some of British General Burgoyne's Indian allies looked in on Quakers at meeting at Saratoga in 1778 but left the peaceful Quakers untouched.

With the treaty of peace with Britain, Quaker migration north and west began in earnest. In early 1780s, when this part of New York State was still Indian land, Quakers settled in Upper Canada. The first Friends in Western New York as settlers were probably those from East Hoosack who arrived at Farmington in Ontario County in 1789.

Quaker meetings in Western New York and Upper Canada were originally part of New York Yearly Meeting. The extent of a yearly meeting was a function of geography and migration patterns rather than political boundaries. At the time of the establishment of Willink (later East Hamburg) Meeting -- the ancestor of Orchard Park Meeting -- New York Yearly Meeting encompassed the portions of Connecticut and Massachusetts west of the Connecticut River, New York State, Vermont and Upper Canada. It helps to imagine the migration of Quakers from Long Island and the lower Hudson up the Hudson River and then going eastward into Vermont, west across New York State and north into Canada. Quakers in Vermont were tied more closely to New York Yearly Meeting than to the Quaker meetings of New England Yearly Meeting. Many Western New York Friends came from Dutchess County, via Vermont or Canada. A smaller number of Quakers came from New England along the Hudson River route. About a third of the members of Scipio Monthly Meeting Cayuga County came from the New Bedford area. Friends from Pennsylvania and New Jersey also came to Western New York. In the 1830s, many local Quakers caught "Michigan Fever" and headed further west. One Quaker meeting in Niagara County moved as a body to the Raisin River in Michigan, taking the minute books of their meeting with them.

Despite the absence of many of the usual forms of church organization, the Society of Friends had a well



structured system of meetings for business. Local meetings were "preparative meetings" and two or more preparative meetings constituted a monthly meeting. The monthly meeting conducted most of the business of the Society. It received and disowned members, oversaw marriages, appointed overseers for the preparative meetings and acknowledged ministers and elders. East Hamburg Monthly Meeting included the preparative meetings of East Hamburg, Boston, Orangeville (near Warsaw) and Buffalo. Several adjacent monthly meetings formed a quarterly meeting. East Hamburg was a part of Farmington Quarter which stretched from Seneca County in the East to Cattaraugus County in the West. The Quarterly Meetings made up the Yearly Meeting. The location of the sessions of the monthly and quarterly meetings would alternate within a region. East Hamburg Monthly Meeting could be held at East Hamburg one month and Boston the next. At one time Farmington Quarterly Meeting was held at East Hamburg once a year. This system of monthly, quarterly and yearly meetings meant that there was much coming and going of Quakers. Monthly and Quarterly Meetings took on something of a social flavor as East Hamburg Friends travelled to Rochester or Farmington for Quarterly Meeting or put up visiting Friends from Junius or Wheatfield Meetings when quarterly meeting was held there. Quaker in Erie County might be better acquainted with the affairs of the Quaker communities in Mendon or Macedon than with events much closer to home in Erie County.

Although any member could speak in meeting, those who demonstrated a particular spiritual gift could be acknowledged as "ministers" by the monthly meeting. It is important to understand the concept of ministry in the Society of Friends. Ministers were "acknowledged" not "ordained". Ministers could be of either sex. A local meeting might have several resident ministers, or one, or none. Other weighty Friends would be appointed by the monthly meeting as elders. Ministers and elders were looked to for spiritual leadership and sat on the facing benches during meeting for worship. However, Quaker meetings could be, and sometimes were, held in complete silence.

Sometimes ministers felt called to make a religious visit to other Friends meetings. Picture a Quaker minister saying "Husband, I feel a concern to visit Friends in New York and Canada. I hope to be back next Spring or Summer". Many travelling Friends passed through Western New York. Elias Hicks, Edward Hicks (the painter of the "Peaceable Kingdom"), Lucretia Mott, Joseph John Gurney, Sunderland P. Gardner, John J. Cornell and numerous others, both famous and obscure, passed by Orchard Park and some stood at this very spot.

A disproportionate number of the early leaders of the women's rights movement as well as many of the first women professionals were Quakers or came from Quaker backgrounds.

In the Society of Friends, women could become ministers and elders and speak in meeting. Men and women sat on opposite sides of the meeting house and had separate preparative, monthly, quarterly and yearly meetings. During business meetings, the shutters of the meeting house were pulled down, dividing the meeting house into two separate compartments. Differences between the men's and women's meetings were resolved by joint committees. The Discipline of Genesee Yearly Meeting, printed in 1842, explicitly stated that "men's and women's meetings for discipline stand on equal footing of common interest and common right." The practice of separate men's and women's meetings continued in East Hamburg Monthly Meeting until 1882.

The early nineteenth century was a period of religious controversy. Friends were not immune. In the 1820s, differences about doctrine and disciplinary practice resulted in a schism which split most of the yearly meetings in North America. Both sides maintained that they represented the ancient testimonies of the Society of Friends. The labels generally used to differentiate the two branches are "Hicksite" and "Orthodox". The term Hicksite refers to Elias Hicks, a well known Quaker minister from Jerico, Long Island, whose liberal views troubled some of the more orthodox Friends. Hicksite Friends were worried that their Orthodox brethren were trying to enforce too much uniformity of belief and that they were trying to write a creed for Quakerism, that the Society of Friends never had. Orthodox Friends were worried that some of their brethren were straying into unbelief, deism and free thought. The Orthodox interpreted the writings of William Penn, Robert Barclay, George Fox and the other early Friends as firmly within the Christian, i.e., Protestant tradition. In short, the Orthodox saw the Hicksites becoming Universalists and Unitarians. The Hicksites saw the Orthodox as Presbyterians and Episcopalians in Quaker clothing.

A census of Quakers undertaken at the time of the separation in New York Yearly Meeting recorded a majority of the members of East Hamburg Monthly Meeting as Hicksites (394H-120(0)-59N), but the majority of Collins Monthly Meeting as Orthodox (200(0)-159H-11N). Generally the numerically stronger party retained control of the meeting house. Orthodox Friends in East Hamburg became part of Collins Monthly Meeting in 1846. The census also gives the earliest figures for the total population of Quakers in the East Hamburg Monthly Meeting-573.

In the 1820s, Friends in Western New York proposed the creation of a new yearly meeting. It was difficult for Quakers from Farmington and East Hamburg, not to mention Norwich and Yonge Street in Canada to make the long trip to New York City to attend the sessions of the Yearly Meeting. In 1834, the Hicksite Quakers set up Genesee Yearly Meeting which encompassed Farmington and Scipio Meetings in New York State, Upper Canada and Michigan. Again we see the influence of migration. the Friends of Michigan maintained

their ties with Western New York although they were closer in distance to Friends in Indiana and Ohio. For most of its existence, East Hamburg Monthly Meeting (Hicksite) was part of Genesee Yearly Meeting. The Orthodox Friends in New York were always part of New York Yearly Meeting (Orthodox). Canada Yearly Meeting (Orthodox) was set off from New York Yearly Meeting in 1867.

In the 1830s and 1840s some of the more radical members of Genesee Yearly Meeting came to see the existence of ministers and elders as being against the spirit of the Society of Friends. In a Society which proclaimed that all had direct access to the inner light, what was the necessity of setting up this form of spiritual hierarchy? If Friends were to follow the leadings of the spirit, what right had the meeting to pass judgment on individual conduct and belief of sincere Friends? In 1848, the issue split Genesee Yearly Meeting. Some of the radicals left the Yearly Meeting and established a group called the Friends of Human Progress which met annually at Junius, near Waterloo, New York. Many of these Friends who were calling for absolute spiritual equality were among the signers of the Declaration of the Seneca Falls Women's Rights Convention one month later.

A Friends of Human Progress group was established at Collins in 1855. Unlike the group which met at Junius, the Collins Annual Meeting adopted Spiritualism as one of the great progressive reforms of the age. For years reformers, including the likes of Frederick Douglass and Elizabeth Stanton, came to Collins for the annual meeting and shared the speakers' platform with spiritualist mediums. At the annual meeting 1857, held at the Hicksite meeting house which still stands on Route 60 a mile south of North Collins, Susan B. Anthony disputed the nature of women with spiritualist Andrew Jackson Davis. Davis maintained that women should be given rights because they were morally superior to men. Anthony was a firm believer in the equality of men and women. At least some members or former members of the East Hamburg meeting were involved with this group. Griffin M. Cooper was one. The Collins Annual Meeting of the Friends of Human Progress met until World War I and perhaps later. They continued as an incorporated body until the 1930s.

Some conservative or "Wilburite" Friends separated from the orthodox body in the 1840s but that split was largely confined to Scipio Quarterly Meeting in central New York and Ferrisburg Quarterly Meeting in Vermont and does not seem to have affected Quakers in Erie county. By the end of the 19th century, Orthodox and Hicksite Friends were beginning to cooperate on joint projects although the final reunification of the Orthodox, Hicksite and Wilburite branches in New York Yearly Meeting and Canada Yearly Meeting was not completed until 1955.

Quakers saw themselves as a "peculiar people" set apart from other people by their belief and practices. yet the

Society of Friends did not withdraw from the world as did the Amish and some of the other groups from the anabaptist tradition. It would be a mistake to see the Society of Friends as closed. Many of those who attended Quaker meeting for worship were not members and many members were "convinced Friends" who joined as adults rather than birthright members.

Quaker distinctiveness was both visual and audible. Consistent Friends wore plain dress, with no jewelry, frills or laces. By the mid 18th century, this plainness of dress, which originated as a testimony against the "vain and changeable fashions of the world" had become a badge of distinction. Wearing the plain coat and broad brimmed hat -- the image of the Quakers we see today on the Quaker Oats box -- represented a commitment to uphold Quaker testimonies. It would have been inconceivable to see a plain Friend frequenting taverns, horse races, dances, the theatre or other places of vain amusement. I do not mean to suggest the dour, plain-coated Quaker kill-joy. Quaker amusements were more along the line of gardening, reading serious works, teas, conversations and sewing circles. Quakers also used the plain language: "thee" and "thy" instead of "you" and "your" in the second person singular, a strict regard for the literal truth when making statements and often a rather biblical turn of phrase. Quakers also did not use the names of the days of the week or of the months which were derived from pagan deities. Instead of Monday (the name derives from Moon's Day), April (the name derives from Aphrodite) 8th, Friends said: "I hope to see thee on second day, the eighth of Fourth Month in East Hamburg at Quarterly Meeting".

But Quaker "distinctiveness" was not only a matter of outward behavior. Quakers were expected to uphold a standard of behavior and religious testimonies. Four times a year, the "advices and queries" were read in meeting and each meeting examined whether its members had been successful in adhering to Quaker testimonies. The First Query asked "Are Friends careful to attend all our meetings for religious worship and discipline ... and are they clear of sleeping and all other unbecoming behavior in them? The Second asked, "Are love and unity maintained as becomes brethren ...". The Seventh asked, "Are Friends clear of bearing arms, of complying with any military requisition, any paying of any fine or tax in lieu thereof?" Quakers in western New York were imprisoned from time to time for refusing to appear for militia duty. A Quaker whose goods or horses were impressed by the military during the Revolution or the War of 1812 could not accept payment for them. Going to court against one's neighbors was also not considered appropriate Quaker behavior. Those that did not follow Quaker practice were treated with and, if they did not admit the error of their ways, were disowned.

In the 1830s and 1840s, many Friends in Farmington Quarter, both Hicksite and Orthodox were actively involved

in the anti-slavery cause. Friends were cautioned against the purchase of any goods -- such as cotton cloth and sugar -- produced by slave labor to purge themselves from all participation in wrong of slavery and to bear their "testimony against it on every hand". At Collins, a Free Produce Association was established to enable Friends and others committed to the anti-slavery cause to purchase goods made by free labor.

East Hamburg was located between the Buffalo Creek and the Cattaraugus Reservations. In 1790, representatives of the Seneca Nation had approached Quakers in Philadelphia for assistance in the education of their children. Out of this initial contact came a relationship between the Seneca and Friends in Philadelphia Yearly Meeting. In 1798, Quakers came to the Allegany Reservation and began what would become the Friends school. For a briefer period of time, there were schools at the Cattaraugus Reservation under the care of Friends. Unlike other denominations, the intent of these Friends was the education of the Indians in the ways of modern agriculture and industry. Or perhaps more ultimate importance to the Seneca was Quaker assistance to those Indians opposing the Buffalo Creek Treaty of 1839 which would have sold all Seneca Land in New York and removed the bulk of the Seneca Indians to Wisconsin. Although the Buffalo Creek Reservation was lost to the Seneca, the Reservations at Allegany and Cattaraugus were preserved. A leading figure in the opposition to the Buffalo Creek Treaty was Philip Thomas, a Quaker from Baltimore. The Thomas Indian School at Cattaraugus was named for him.

After 1830, the number of Friends in western New York began to decline. There were probably a number of reasons for the decline: the separations, disownments, migration out of the region and the loss of Quakers to other denominations. Some of our best Methodists were Friends. By 1890, some were beginning to wonder whether western New York Quakerism -- particularly of the Hicksite variety -- would survive. Also during the later half of the nineteenth century the outward appearance of Quakers changed. Most Quakers dropped the plain dress and plain speech as badges of distinction although the underlying idea of plainness and simplicity remained. Some of the Orthodox meetings adopted the use of music in religious meetings, paid pastors, and revival techniques. In some of the Orthodox meetings, the modernization of the 1860s and 1870s meant adopting some of the more typical church forms of worship: the use of music and singing in meeting, pastors and a regular service and "unprogrammed" meetings which follow the older pattern. But the decline of Quakerism was ultimately reversed and in the 1920s and 1930s meetings were established or reestablished at places like Buffalo, Rochester and Syracuse. Neither the Society of Friends or Western New York is precisely what it once was, but both have built on the traditions, accomplishments and failures, of those that had gone before us.

Christopher Densmore  
Assistant Archivist at SUNY at Buffalo

THE ARTHUR DORLAND FRIENDS HISTORICAL COLLECTION  
A DREAM COME TRUE. Kathleen Hertzberg

The Dedication of the Arthur Garratt Dorland Friends Historical Collection will take place during Canadian Yearly Meeting on Thursday, August 15th 1985. A brief summary of the events which have lead to the realization of a dream will be of interest to our readers and to those who share in the dedication.

Barbara Curtis, then Quaker Bibliographer at the Quaker Collection, Haverford College, Pa, spoke to the Annual Meeting of the association in 1979. She emphasized that the trend in recent years had been to place Yearly meeting and other Quaker Records in institutions where library records and books can be consulted in association with the records, this being a place where serious research can be undertaken. At the time, the Yearly Meeting Records (Archives) which Arthur Dorland had commenced assembling in 1926, were housed at the University of Western Ontario. In 1980 Canadian Yearly Meeting, in co-operation with Pickering College and with the concurrence of the University of Western Ontario, decided to move the Quaker Archives to a specially prepared vault at Pickering College. Funds were raised to assist in the building of the vault. The archives were moved in December 1984.

In November 1979, the Arthur Dorland Memorial Issue No. 25 of the CFHA Newsletter, contained an invitation to share in the establishment of the Arthur Garratt Dorland Quaker Research Collection at Pickering College. The opportunity had arisen to purchase in the U.S.A. a major collection of Quaker books, manuscripts and periodicals, consisting of approx, 500 Quaker books of Discipline (Church Government) from different periods of Quaker history, known as the RENDELL RHOADES COLLECTION. The availability of the collection for sale had been drawn to the attention of Jane Zavitz by Barbara Curtis. In December 1979 the Board of Pickering College approved the purchase of the collection. The collection arrived at Pickering College early 1980 where it was first located in a specially constructed room in the basement, enriched by the addition of books from Haverford and Swarthmore.

At its Seventh Annual Meeting in December 1979, the CFHA established as a major priority to cooperate with Pickering College in pursuit of a plan for the establishment of a Quaker Research & Reference Library at Pickering College, which in Arthur Dorland's own words, "Would provide adequate archival facilities and making this centre for all Quaker Canadiana" (Letter to CFHA January 1971).

Pickering College had generously put up the money for the purchase of the Collection and CFHA issued a special appeal for contributions towards the purchase price which stated "in many ways, all our work since founding of the Canadian Friends Historical Association has been a continued

tribute to Arthur Dorland. His concern, his service and his intellectual contribution continue to inspire us". Since then donations from individuals have been made.

In her editorial to the memorial issue, Jane Zavitz said; "We would hope to work with those Friends and others who by vision, training and inclination will feel moved to assist in making the dream of a Quaker Reference Library and Archives a reality".

Whilst these developments were in process, we were all shocked by the news of the fire at Pickering College on November 24th 1981, which gutted the two top floors of the south wing of Rogers House. In April 1982, it was reported that the plans called for the rebuilding of Rogers House and that the major use of the second floor would be for the school library, which would include a special area for the Friends Collection. The rebuilding and remodeling of the library was a memorial to Carolyn Sifton.

In June 1984, it was joyfully announced in CFHA Newsletter No. 35 that the Friends Collection (already augmented by valuable gifts of books and acquisitions through donations and memorials) was now housed in an attractive room of the new Pickering College Library and that the room was to be dedicated to the memory of Arthur Dorland.

And so the dream of Arthur himself, which has inspired all those who have helped to make that dream a reality, has now come to fruition on this day of dedication. The time since the idea was first conceived in 1979, has encompassed only 5 years. Much effort, goodwill, cooperation and shared concern on the part of many has made the Arthur Garratt Dorland Friends Historical Collection a reality. In particular, the Board of Pickering College and Sheldon Clark as Principal of the school, had the faith to take each step on the road to the establishment of the Arthur Dorland Room. It required an appreciation of the cultural value for the future of such a facility and the willingness to make the initial financial outlay. Credit and thanks of us all must go to Jane Zavitz, Librarian at Pickering College and Vice-chairman of the CFHA, in whom many placed such confidence, whose determination and work actually steered the task forward.

Since the inception of the Reference Library, individual Friends and others, have given professional service in the collating and organizing of the books and materials, in particular, Rosemarie McMechan. Many have donated books to enlarge the Collection. More help is needed and will come, both financial and by gifts of material.

Here we are then in August 1985 with the Yearly Meeting Archives and a Canadian Quaker Research & Reference Library available in one location! A fitting and loving memorial to Arthur Dorland. Thank you on behalf of us all, to those who have made this wonderful venture a reality. We look forward to the productive work and new research which will surely emanate from the existence of the ARTHUR GARRATT DORLAND FRIENDS HISTORICAL COLLECTION.

ACQUISITIONS BY GIFTS TO THE ARTHUR DORLAND FRIENDS  
HISTORIAL COLLECTION - PICKERING COLLEGE

The Collection has completed an update of the file of PENDLE HILL PAMPHLETS. In addition, several recent books (by or about Quakers) have been purchased through a gift from Pelham Executive Friends Meeting as a memorial to MABLE B. WILLSON, who died on 27:11:83.

Carson Bushell has made several old Quaker books available to the Collection.

Bob Muma has very generously donated Volume I of "Besse's Sufferings" (1753).

Elizabeth Moger of the Haviland Records Room of New York Yearly Meeting has arranged for us to have Vols. 1 and 2 of Besse's Sufferings available on permanent loan (in response to an enquiry from CFHA).

Alexis Troubetzkoy, headmaster of Appleby College, Aurora, became aware of the Quaker Collection and arranged for us to acquire the DOCTRINALS of George Fox published in 1706 by T. Sowle, London. (This volume is the last item listed on the Catalogue (compiled in 1708) under "George Fox" in John Whiting's Catalogue of Quaker Writings).

A gift of books selected by Elizabeth Rolston for Wooler Friends Meeting in memory of Carolyn Holden's mother, Elizabeth Owen Brill, has now been received, as follows:

Ruth E. Bonner, Quaker Ways: Pictures of Meetinghouses in Current Middle-Atlantic America, Kurtztown Publishing, 1978.

Seth B. Hinshaw, Friends At Holly Spring, North Carolina Historical Society, 1982. (Meeting and Community.)

Kenneth L. Carroll, Three Hundred Years and More of Third Haven Quakerism, The Queen Anne Press, 1984.

FROM THE QUAKERS TO THE CHILDREN OF PEACE: The development of David Wilson's mystical religion. Reprint from the University of Toronto Quarterly. Vol. 24, No. 2 Pages 200 - 216. Winter 1984-85

Arthur G. Dorland, Canadian Quaker historian,

Photo. by Rick and Elizabeth Rolston





Acquisitions by Gifts To the Arthur Dorland Friends    Page 2  
Historical Collection

JOURNAL OF JACOB LINDLEY & JOSEPH MOORE: Quaker accounts of the expedition of 1793 to Detroit and vicinity undertaken for negotiating a general peace with the Indians of the North Western Territory. 3 U.S. commissioners and 6 delegates of Philadelphia Yearly Meeting of the Society of Friends, being extracts from the Michigan Pioneer Collections Vol. XVII, reprinted from Friends Miscellany. Vols. II & VI.

Presented by: R. Moore, Ottawa. (Our thanks to Mr. Moore for this valuable and attractive facsimile edition)

(earlier this year, J. Moore of Stoney Creek requested to see a copy of this Journal. We did not have it then - now we do - thanks to the donor. Eds)...

Grateful thanks to all these thoughtful and generous friends of the new Collection.

GENEALOGICAL ENQUIRIES

Report from Bill Britnell

Genealogical enquiries answered since the list in Issue 34:

<u>Enquirer</u>	<u>Date of Query</u>	<u>Date of Reply</u>	<u>Families researched</u>
Mrs. Barbara Jull	01-DEC-83	12-FEB-84	HILL (Pelham)
Mrs. Marilyn Cunningham	13-OCT-83	12-FEB-84	Carter, Hopkins
Mrs. Shirle McGimpsey	07-NOV-83	12-FEB-84	Webster (Norwich)
Mrs. George Peckham		12-FEB-84	Peckham (Norwich)
Mrs. G.W. Kirsten	20-JAN-84	18-FEB-84	WINN (Newmarket)
Mrs. Betty J. Waite	07-SEP-83	18-FEB-84	SHAVER, Garner

GENEALOGICAL ENQUIRIES

PAGE 2

David Terrill Pitts	31-JAN-84 26-FEB-84	TERRILL (West Lake)
Mrs. E. J. Longhurst	21-SEP-83 03-MAR-84	PATTISON (Hamilton)
Mrs. Eleanor MacDonald	15-AUG-83 11-MAR-84	BRINTNELL (Hastings Co)
Mrs. Doris Jones	29-AUG-83 11-MAR-84	PALMER (Leeds Co)
T. W. Lawler	02-SEP-84	ROWE, Richardson
Diane Snyder Ptak	25-FEB-84 03-SEP-84	SPENCER (Pelham)
Liz Watts Kohorn	20-FEB-84 03-SEP-84	WILLSON (Sharon)
Sally Walsh	03-SEP-84	CORNELL (Pickering)
Ruthelle H. Finnerty	11-MAR-84 04-SEP-84	GAGER, MANN, CONNELL, GRIFFIN
Len Wilkerson	07-SEP-84	TOMLINSON
W. F. Dunn	11-FEB-84 07-SEP-84	DUNN
Ms. Iris Burns	30-JAN-84 22-SEP-84	WIDDIFIELD, McMAHON
Marjorie Bonneau	10-OCT-82 22-SEP-84	HUNTER (Huron Co)
Mrs. Mae Higgs	19-NOV-84 09-FEB-85	NICKERSON
Mrs. Karen Nunn	23-OCT-84 09-FEB-85	MOTT (Norwich)
(unsigned)	30-OCT-84 09-FEB-85	STEVENSON (Renfrew Co)
C. Grant Saunders	09-FEB-85	SAUNDERS

**PROGRESS REPORTS ON CANADIAN FRIENDS HISTORICAL  
ASSOCIATION PROJECTS**

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**1. QUAKER BURIAL GROUNDS**

1) Quaker Burial Ground - Peel Township, Wellington  
County.

The Waterloo-Wellington Branch of the Ontario Genealogical Society have kindly sent to us information regarding the Quaker Cemetery, Peel Township, Wellington County. We reprint this information which includes location and names on the 8 stones.

It will be recalled that the Peel Meeting was founded about 1841 as an "Allowed Meeting" but in 1977 the Meeting joined with the Rockwood Preparative Meeting and thus ceased to have its own identity as Peel Allowed Meeting. The Peel Meeting when it existed belonged to Yonge Street Quarterly Meeting (under the organization of Friends (church structure)). In his history of the Society of Friends in Canada, Arthur Dorland states that the records of several Meetings in this area which were established after 1828 have either been lost or have fallen into private hands, and even when the records are available, little useful information can be obtained. The information regarding Meetings established during this period is very scanty.

(quote from K.H.'s letter to Ryan Taylor dated 4.12.85.)

(see Yonge Street Quarterly Meeting Orthodox Women Friends' records - 1883 - 1909). Microfilm B-2-89 Reel 28 (Yearly Meeting Records 0-12-6).

**NOTE:**Page 14 of Issue No. 36 re. Peel Allowed Meeting. Peel Meeting was an Allowed Meeting of Yonge Street QUARTERLY MEETING not of Yonge Street Monthly Meeting, as stated in our previous issue. (correction)

Eds.

NAME: Quaker Cemetery

LOCATION: Lot 2, Concession IX, Peel Township, Wellington County. Approximately 1/2 mile east of Hamlet of Stirton, on right-hand side of road known locally as eighth of Peel.

DESCRIPTION: A fenced-in area approximately 30 x 30 feet. Cemetery consists of 8 stones set in cement at random. Cemetery faces S-W.

1. Susannah/wife of Lewis NEWTON/died May 22, 1879/ aged 53 yrs. & 10 mns.  
Jesus has called the mother home  
Her flesh lies mouldering in the tomb  
.....  
(rest of verse illegible)
2. William BISHOP/ died July 4, 1871/aged 24 yrs. 4 mos.  
Verse illegible.
3. In memory of/Albert KISER/died Oct. 30, 1881/aged 48 yrs. 3 ms. and 26 ds.  
Farewell my wife and children all  
From you a father Christ doth call  
Mourn not for me, it is in vain  
To call me to your sight again.
4. James BISHOP/died/April 16, 1894/aged 77yrs.  
Frances BISHOP/wife of James Bishop/died July 3, 1898/aged 77yrs.  
Friends or physicians could not save  
These mortal bodies from the grave  
Nor can the grave confine them here  
When Christ our Saviour shall appear.
5. John/son of/Rob and Margaret McCORVIE/died Sept. 17, 1876/AE 7yrs, & 12 dys.
6. .... A. H./of ..... & Phebe KITELEY/died 7 dy of 6 mo. 1876/aged 1yr. & 6 ms.
7. Ellio..../son/....NEWTON/died August 26, 18\_\_/ aged 4 ms & 22 ds.  
Sleep on sweet babe and take thy rest  
He's called you home, he thought it best.
8. Catharine ...bell/dau. of Archibald & Catharine/McCORVIE/died/ Feb. 24, 1888/aged .. ys. 8 ms

re. HICKSITE BURIAL GROUND ON YONGE STREET.

(South of Newmarket on west side)

(over)...

The LACAC Committee and the Newmarket Historical Society, supported by the Newmarket Town Council made application to the Historic Sites Branch of the Ministry of Citizenship & Culture. The application was approved. Present concern is for the proper care and preservation of the stones.

2. PROGRESS REPORT ON THE CFHA'S INDEX TO THE QUAKER ARCHIVES

The INDEX is now at Pickering College. The preparation of the INDEX for the long-awaited MICROFILMING, is a tedious and time consuming task which must be accomplished for the INDEX to be useful and eventually microfilmed. We ask for your continued patience. When finally reviewed and microfilmed, this valuable INDEX OF THE QUAKER ARCHIVES will be available at the Ontario Provincial Archives, the National Archives, the University of Western Ontario and at Pickering College. In all of these locations, copies of the microfilms of the Quaker Records are already available.

3. THE INDEX OF THE CANADIAN FRIENDS HISTORICAL ASSOCIATION HISTORY NEWSLETTERS will soon be reproduced and will be sent to those who request it. In particular, we draw the attention of Libraries and Archives who subscribe to our NEWSLETTER.

4. ORAL QUAKER HISTORIES

In January 1985, a mailing was sent to all Friends Meetings in Canada asking them to co-operate in recording ORAL QUAKER HISTORIES. The mailing included the GUIDELINES FOR RECORDING ORAL HISTORIES and one tape for starters. This mailing was undertaken by Irene Sotiroff who has agreed to be the contact person for the ORAL HISTORY PROJECT. Irene also sent a letter to the editor of the CANADIAN FRIEND asking Friends to respond by making the recordings as early as possible, whilst there is still opportunity. We are grateful to Irene for this service. We hope that the project of recording Quaker histories will now keep up the momentum which she has set in motion. In addition, Steve Kent writes encouraging us to proceed with the recording of oral histories at the 1985 Canadian Yearly Meeting. Tapes will be made available. Offers of help from those willing to interview and to record will be welcomed. Please contact Irene Sotiroff at her home address (64, Belmont Street West, Kitchener, Ontario, N2M 1L4) or at Yearly Meeting time (August 11-18). The Ontario Historical Society's Spring 1985 Workshops included a workshop on Oral History (April 13th). The workshop was co-ordinated by Lorraine Hubbard, of the Ontario Black History Society. Obviously this particular workshop would have been very useful to us as we proceed with Quaker Oral Histories. Unfortunately, to our knowledge, none of us from CFHA were able to attend.

ONTARIO GENEALOGICAL SOCIETY'S ANNUAL MEETING held 20th May, 1985 at the Ontario Institute for Studies in Education (OISE) Toronto.

Reports by two Friends who represented CFHA and operated our Display Booth

Stan Gardiner  
May 27, 1985

With the co-operation of SHIRLEY LANCASTER, Displays Convenor OGS our booth was set-up early Saturday a.m. WIM VANVEEN and STAN GARDINER in attendance. Books, maps and display posters from the Dorland Friends Collection, Pickering College, had been delivered to Friends House, Lowther Avenue by JANE ZAVITZ. Membership application forms were also available. A complete file of our NEWSLETTERS was also on hand.

Genealogical Enquiries were recorded for follow-up by BILL BRITNELL and WIN VANVEEN.

"HISTORICAL MAPS" - JOE ARMSTRONG - The story of Champlain's work of settlement and exploration in the Maritimes, Quebec and Ontario - particularly the upper part of the Ottawa River & Georgian Bay. This session provided background to some of the later Quaker settlements.

"RELIGIOUS ARCHIVES" - panel of archivists from the Salvation Army, United Church and Roman Catholic record departments. Example: immigration records, domestic and farm placement files, missing persons, oral histories and photo collections (Salvation Army). There are many gaps in the church records e.g., cemetery records (U.C.) and death records (R.C.). See "RELIGIOUS ARCHIVE INFORMATION". - locations of religious archives (attached).

PHYSICAL ARRANGEMENTS AT BOOTH

- a) Generally good -well lighted and ventilated lots of aisle space.
- b) Chairs supplied were low-seated folding chairs that proved to be very uncomfortable -- recommend wooden chairs with straight backs for prolonged sitting.
- c) Our enquirers were obliged to stand at table. Would have been more at ease with two extra chairs in front especially when filling in our enquirer's sheet and making notes of our materials. Several people made extensive notes of HENSHAW'S book. From the nature of enquiries made we should have had a larger display of Canadian maps showing settlement

areas in Pickering, Bloomfield, Coldstream, Malahuck Twp. and Yonge Street area -- including Armitage Meeting. To this list should be added Settlement in Western Canada and the Maritimes. Recommended staffing of 4 persons to cover off attendance at sessions of interest to CFHA, meal times, etc.

#### **Wim Van Veen**

We received a kind invitation from the Ontario Genealogical Society to its O.G.S. Seminar '85 in May in Toronto, where we set up a modest display, showing Ontario and United States Friends settlements of the past, and a few volumes from the Dorland Friends Collection by way of samples of sources for genealogical research.

Two worries were expressed most frequently by our visitors: about the index of the Quaker Archives and the transfer of the actual documents and other material from London, Ontario, to the Dorland Quaker Collection at Pickering College, Newmarket. We greeted the former query with the happy reply that it won't be long in coming, and the latter with the assurance that research can be continued in London, and elsewhere, as before, since a microfilm copy is available at the University of Western Ontario, as it is at the Archives of Ontario, Pickering College, and the Public Archives of Canada. They will all receive a copy of the microfilmed "Index of Names and Places" as a matter of course.

Various other queries will be pursued, as will references to a destroyed Friends' cemetery in Southern Ontario, and the disappearance of an extensive collection of Minute Books in eastern Ontario. We talked to others who hope to find or have a Quaker relative and it was particularly pleasant to meet members of our Association.

There was also a new indication that we should be careful in the use of our terminology. We showed that "Births, Deaths, and Marriages are recorded by the Monthly Meeting," which prompted the extremely logical question by one inquirer why that had to happen month after month after month ... The explanation of the term "Monthly Meeting" quickly undid the impression of an obviously cumbersome and far from 'simple' character of the Quaker method of recording vital statistics! (Indeed, had it been that way, more data would probably have been preserved for research).

Our thanks to the O.G.S. for the invitation and to its Toronto Branch for the smooth and efficient organization. We on our part trust that our presence was of some interest to O.G.S. members present.

## HISTORY

The West Gwillimbury Historical Association held their annual tour of historic sites on June 9th immediately after the tornado which passed through the area. All the buildings were safe. Bernice Ellis tells us that four pamphlets were published by the West Gwillimbury Historical Association, Copies can be obtained from them.

We are again interested in the comments on the Tecumseth Friends Meeting Dunkerron. Hwy. 27 and 3rd. Line - from a flyer produced by the Tecumseth & West Gwillimbury Historical Society, which we reprint by kind permission of Bernice Ellis.

**DUNKERRON: Hwy. 27 and the 3rd Line.** Nineteenth Century Dunkerron had two halves. On the West Gwillimbury side of Hwy. 27, then a dirt road, the earliest arrivals were new immigrants from Northern Ireland, Methodists. Many of them came in 1830. Across the road in Tecumseth Township were members of the Religious Society of Friends (Quakers). They came from the Quaker Meetings of Yonge Street, Whitchurch and Schomberg. Most of them, or their parents, had made the long trek from the United States looking for land and a peaceful home. Now they formed the Tecumseth Preparative Meeting.

Each group went about its own affairs but from the first there was a friendly cooperation among them. The Quakers had all their pioneer skills to contribute to their mutual survival. The Irish shared their first community building.

John Davis, with his father-in-law Christopher Corbett, was the first of the Irish to arrive, on lot 1. Con. 3. Soon after they came, his son was killed felling a tree and was buried near the corner, age 25, November 30, 1820. It was the beginning of the Methodist Cemetery. Later Davis built a log church near the plot. it served as a school on week days and the Quaker children came with the Irish.

In December, 1842, The Tecumseth Preparative Meeting reported to the Yonge Street Meeting that "...there were 25 children who attended mixed schools, 5 who attended no schools and that there were no family schools".

The Quakers also came sometimes to the Sunday afternoon Methodist meetings and helped support the Church. The leaders of the sect did not approve.

The hamlet had come to be called Corbett's Corners after Christopher Corbett. When the post office opened in 1885 the name was changed to Dunkerron. It was probably in honour of Lord Lansdowne, Baron Dunkerron, the Governor General of Canada.



**PAMPHLETS PUBLISHED BY THE  
TECUMSETH AND WEST GWILLIMBURY  
HISTORICAL SOCIETY, 1984 AND PRESENTED TO THE  
DORLAND FRIENDS HISTORICAL COLLECTION**

From the rich store of memoirs, manuscripts and archival materials coming to light in the researches of the Tecumseth and West Gwillimbury Historical Society, a series of pamphlets has been published. They are part of the Society's celebration of Ontario's Bicentennial - 1984, produced with the help of the Ministry of Citizenship and Culture. Tecumseth and West Gwillimbury Historical Society Publication Committee: Betty Anderson, Chester Ellis, Rita Juraske, and Bernice Merrick Ellis, General Editor.

1. **PINE HILL FARM, WEST GWILLIMBURY TOWNSHIP  
A TYPICAL EXAMPLE OF IMMIGRATION INTO CANADA 1919,**  
Christopher Armstrong, Judge of Carleton County, 1842 - 1874. Reprinted from the Papers and Records of the Ontario Historical Society, vol. 25, 1929.

A graphic account of the voyage from Ireland and the settlement of the Robert Armstrong family in west Gwillimbury Township, Simcoe County, and the building of Pine Hill Farm written by the eldest son, Christopher.

**PINE HILL FARM, THE FIRST BRICK DWELLING NORTH OF THE  
HOLLAND RIVER, ERECTED BY ROBERT ARMSTRONG, 1821-22,  
Margaret Dunham Vanderploeg, 1980.**

A great-great Granddaughter of Robert Armstrong, Margaret Dunham Vanderploeg, who died November 11, 1983, described the house near Bradford and subsequent homes and fortunes of the family.

2. **LIFE ON THE OLD PLANK ROAD, HIGHWAY 89.  
THE OLD PLANK ROAD, HIGHWAY 88,  
Bernice Merrick Ellis.**

Coaches, riders on horseback and loads of grain crowded the first surfaced road north of Toronto, built in 1851.

**MIDDLETOWN, A LOST HAMLET ON HIGHWAY 88,  
Bernice Merrick Ellis.**

Middletown, toll gate and rest stop for travellers on the Old Plank Road and self-sufficient hamlet, is gone from Highway 88.

3. **THE DIARY OF DANIEL H. ROGERS FOR THE YEAR 1859**

The daily Journal of a member of the Society of Friends, (Quakers), Yonge Street Meeting. Seed time and harvest, Sunday Meetings, travelling Friends, buying and selling in Newmarket, politics, birth, death and the weather in short pithy entries.

4. **TRAVEL DOWN A STORIED ROAD, HIGHWAY 27, FROM COOKSTOWN (Highway 89) to DUNKERRON AND HIGHWAY 9, Bernice Merrick Ellis.**

Old hamlets and historic landmarks to discover on the Townline between Tecumseth and West Gwillimbury Township, Simcoe County.

**A PRE-SEPARATION (1828) BOOK LIST FOR FRIENDS**

Jane Zavitz recently discovered a list of Quaker books for sale by the Book Committee of New York Yearly Meeting (1815 - 1825). She found the list in the cover of the WEST LAKE Preparative Meeting Minutes (Ø - 9 - 3). We print this list, entitled "Catalogue of Books for sale by the Book Committee of the Meeting for Sufferings, belonging to the New York Yearly Meeting of Friends", as we think Friends and others will be interested to know what books Friends were reading during the years immediately prior to the separation of 1828.

In addition when Chris Densmore was visiting the Archives at Pickering College this winter, he discovered in a loose file, a printed copy of New York Yearly Meeting Epistle for 1812, which he deduced would be the earliest Quaker document printed in Canada. The original Epistle came across in spite of the War of 1812-14. It was printed for distribution by a Kingston printer.

# CATALOGUE OF BOOKS

For sale by the BOOK COMMITTEE of the Meeting for Sufferings, belonging to the New-York Yearly Meeting of Friends.

Sewell's History of the People called Quakers; bound in 1 vol.	2 25
Same Work; bound in 2 vols.	2 50
George Fox's Journal,	1 75
Evans' Exposition,	62½
Barclay's Apology; new edition,	1 12½
Friends' Doctrines; by E. Bates,	75
Early Piety; by Thomas Evans,	50
Barclay's Catechism,	31½
George Fox's Epistles,	1 00
London Yearly Meetings' Printed Epistles,	62½
Thomas Ellwood's Sacred History of the New Testament,	62½
Thomas Letchworth's Discourses,	50
John Thorp's Letters,	50
Daniel Stanton's Journal,	37½
Emanuel Neal's Life,	25
Richard Jordan's Journal,	37½
Piety Promoted; 11th Part,	62½
Penn's Reflections and Maxims, &c.	37½
Shackleton's Letters,	50
Edward Price's Extracts from his Papers,	22
William Lewis's Memoirs; of Bristol, England,	25
Philips's Hints on Regeneration,	18½
Elizabeth Collins,	25
Samuel Fothergill's Sermons,	37½
Abel Thomas's Memoir,	12½
Andrew Underhill's Memoir,	12½
Wood and Williams's Arguments, and the Decision of the Judges at the Trenton (N. J.) Trial,	12½
Speeches before the Court of Appeal, at the Trenton (N. J.) Trial,	56½
John Richardson's Life,	69
Memorials concerning deceased Friends; last edition of N. Y. Yearly Meeting,	50
Samuel Bowna's Life,	31½
Margaret Lucas's Life,	25
Lindley Murray's Compendium,	25
Mary Dudley's Life,	1 00
Usher's Letters,	
Margaret Jackson,	
Priscilla Gurney's Hymns,	
John Roberts's Life,	22
Kendall's Catechism,	12½
Friends' Family Library, in 5 vols., viz: 1st vol. Memoirs of the Life of Isaac Pennington, and Letters and Papers of Win. Grover.—2d vol., John Kendall's Letter.—3d and 4th vols., Memoirs of George Whitehead, and the Life of Richard Davis.—5th vol., Memoirs of the Rise, Progress, and Persecutions, of the people called Quakers, in Scotland,	3 50
[The 5 volumes, \$3 50, or the last, or 5th volume, will be sold at \$1 00 separate.]	
Elizabeth Sterredge's Life,	25
John Bevan's Views of Friends' Doctrine,	25
Lindley Murray's Memoirs,	69
Louisa Maw's Memoirs,	6½
Sarah Knight's Memoirs,	5½
Dillwyn's Reflections,	25
John Spalding,	
Hints on Scriptural Instruction,	12½
Peculiarities of Friends; by Joseph John Gurney,	75
Pennsylvania Memorials,	62½
Scriptural Questions,	50
Essays on the Principles of Morality, by Jonathan Dymond,	1 60
Jonathan Dymond on the Unlawfulness of War,	18½
Conversation between Parents and Children,	31½
Twilight Conversation, or the Mother and her Children; by Abigail Mott,	22
Biographical Sketches and Interesting Anecdotes of Persons of Color; by the same,	62½
Franklin's Way to Wealth, and William Penn's Maxims,	25
Life of Thomas Eddy,	1 00

QUAKER RECORDS AND BOOKS PRESENTLY LOCATED IN THE ARCHIVES  
OF THE NORWICH HISTORICAL SOCIETY. NORWICH, ONTARIO.

(NOTE FROM THE EDITORS: We hope to have some of this valuable material microfilmed to be available for reference alongside the existing microfilms of the Quaker Records.)

1. Gwendolyn V. Manning: The Quaker Settlement in Norwich Township, Oxford County. 1977.
2. Frances Force: The Quaker Settlement in Norwich Township 1809-1867. (March 21, 1980)
3. Norwich Pioneer Society organized 1930.
4. North Norwich Society of Friends: Norwich Monthly Meeting Records including names from Pelham Monthly Meeting.
5. Minute book of the Norwich Preparative Club 1878-1911
6. Milldale Preparative Meeting, Treasure's Record 1880 - 1904
7. Milldale Preparative Meeting, Minute book 1877 - 1928
8. The Discipline of the Canada Yearly Meeting - being the first part of Christian Discipline of the Religious Society of Friends in Great Britain. Approved and adopted by the Yearly Meeting 1921. Published by Headly Brothers 1922.
9. Rules of Discipline of Genesee Yearly Meeting of Friends 1885.
10. Minutes of the Proceedings of Genesee Yearly Meeting of Friends held at Sparta, Ontario, June, 1899.  
Minutes of the Proceedings of Genesee Yearly Meeting of Friends held at Bloomfield, Ontario; June 1920  
Minutes of the Proceedings of Genesee Yearly Meeting of Friends held at Pelham near Welland, Ontario, August, 1921  
Minutes of the Proceedings of Genesee Yearly Meeting of Friends held at Orchard Park, N.Y., August 1923  
Minutes of the Proceedings of Genesee Yearly Meeting of Friends held at Sparta, Ontario, August 1924
11. Minutes from Pelham Quarterly Meeting of Ministers and Elders June 1878 - Feb. 1904.
12. Minutes of Pelham Quarterly Meeting of Friends; (1905 - 1929).
13. Milldale Burial Grounds Records 1876 - 1895 (Milldale Preparative Meeting)
14. Quaker Records, Marriages 1790 - 1839, Meeting Records, Microfilm records (transcribed from originals).
15. Friends Review: 1886, 1887, 1890.
16. American Annual Monitor or Obituary of the Society of Friends. Published by Samuel S. & William Wood. 1859.
17. Tracts Illustrating the History, Doctrine and Discipline of Friends. Printed by E. Newman. 1851.
18. Arthur Garrat Dorland: A History of the Society of Friends (Quakers) in Canada. 1927.
19. Arthur Garratt Dorland: Excerpts from "A History of the Society of Friends In Canada". 1927.
20. Epistles from the Yearly Meeting of Friends. Printed and Published by Coles and Hewes. 1806.

21. L.V. Hodgkin (Mrs. John Holdsworth) : A Book of Quaker Saints. 1922.
22. Stafford Allen Warner : The Freedman's Friend. 1957.
23. Wm. Wade Hinshaw: Encyclopedia of American Quaker Genealogy. Vol. III. 1969.
24. Friends' Book of Meetings of London & Dublin. Published by direction of London Yearly Meeting and Healy Brothers. 1912
25. Ernest E. Taylor: The Valiant Sixty - The beginnings of Quakerism. 1951.
26. George Fox: The Life and Message of George Fox. 1624 - 1924. Edited by Norman Penney, with the introduction by T. Edmund Harvey. 1925.
27. William Sewell: The History of the Rise, Increase and Progress of the Christian People called Quakers. 1867.
28. George Bishop: New England Judged. - religious persecution of Quakers. 1906.
29. Albert Cook Myers, M.L. : Quaker Arrivals at Philadelphia 1628 - 1750, 1978.
30. Several Quaker pamphlets of miscellaneous topics.
31. John Woolman: The Journal with other writings of John Woolman. Introduction by Vida D. Scudder. no date.
32. The George Fox Journal. Stereotyped by J. Howe. Printed by Thomas Kite & Co. 1832.
33. The Short Journal and Itinerary Journals of George Fox. Edited by Norman Penny. 1925.
34. Robert Barclay: Barclay in Brief - A condensation of Robert Barclay, by Eleanor Price Mather. 1676.
35. Terry Floyd Sanderson: The Demise of the Quakers. A study of rural life in Southwestern Ontario in the 19th Century. Department of History, Huron College, London, Ontario, 1983.

BOOKS RECEIVED FOR REVIEW AND NOTED.

**LIVING IN THE LIGHT** - Some Quaker Pioneers of the 20th Century in the Wider World: VOL II. Edited by Leonard S. Kennworthy. Published by Friends General Conference and Quaker Publications. \$9.95 (U.S.). The Book contains 17 biographical articles. The article on FRED HASLAM the only Canadian Friend included in the volume, is written by Dorothy Muma who was assistant secretary and then secretary of Canadian Yearly Meeting for many years and who worked closely with Fred Haslam. This book may be ordered through the Quaker book service, P.O. Box 4652, Station E, Ottawa, Ontario K1S 5H8.

**THE SUMMER 1985 issue of THE PILLARS**, the Pickering College Newsletter is the 10th anniversary issue of the Pickering College Alumni. It contains an article on "removing the school from Pickering to Newmarket" after the disastrous fire of 1906, with two old photographs, one pre-fire and one post-fire, and a 'Farewell to The School Farm' which is to be sold to recover the expenses of the fire of 1982.

**PORTRAIT IN GREY** is a short history of the Quakers. John Punshon. London, England. Quaker home service. 1984. 293 pp. with bibliography and index. \$9.95 paperback.

Available through the Quaker book service.

**DICTIONARY OF FRIENDS (QUAKER) TERMS**, Beatrice Kimball and Joyce Holden. Friends United Press, \$3.35 (U.S.) Reference book of terms used by Friends.

**GENEALOGY IN ONTARIO : SEARCHING THE RECORDS.** Brenda Dougall Merriman Price single copy: \$10.  
bulk copy discounts - 25% on 10 - 20 copies etc.  
Available from: Ontario Genealogical Society,  
Publications Division,  
Box 66, Station Q.  
Toronto. M4T 2L7.

**Note:** We shall be publishing a review of this very useful book in a future issue of the Newsletter.

**THE UNESCO COURIER** - February 1985 is a special issue dedicated to "The Memory of Mankind - Libraries and Archives". The articles range from ancient libraries, to the Vatican library the Lenin library, grassroots of the African pamput, the UNESCO library and down to the computerized modern library and archives and the significance of the computer to libraries and archives. We hope to review this issue of the Courier in a future issue of the CFHA Newsletter.

FROM UNIVERSITY OF TORONTO PRESS; catalogue of recent books on Canadian Cultural History, e.g.

**JOHN GRIERSON AND THE NATIONAL FILM BOARD.** The Politics of Wartime Propaganda. 1939-1945. Gary Evans. University of Toronto Press. \$24.95 (cloth). John Grierson was the founder of the National Film Board of Canada. "Documentary's missionaries believed that film could weave the discordant strands of 20th century existence into a meaningful tapestry which portrayed a thematic whole of peace and international understanding".

**FIRST PEOPLE, FIRST VOICES:** Ed. Penny Petrone - a collection of speeches, letters, diaries, journals, prayers, poems. etc. by Canadian Indians. \$19.95

#### NEWS AND NOTES

##### NORWICH AREA-175th ANNIVERSARY OF THE ARRIVAL OF FRIENDS IN THE AREA

This event took place on Sunday, June 30th, 1985. Jane Zavitz was one of the speakers. A Report will follow. (please refer to CFHA Newsletter Number 19. (March 1977)).

##### THE MOORE HOUSE (1825) SPARTA, ONTARIO.

This house has been restored by Samuel and Faith Rogers MacLoren who live in the house (just north of the Sparta Friends Meeting House). An article on the house appeared in the spring issue of Ontario Country Living written by Elizabeth Engulford.

DAVID and MARION NEWLANDS and FAMILY have now left Malawi where David was working for two years developing museums on behalf of the government of Malawi. The family will be living in Ashford, Kent. David has been appointed curator of the Sigmund Freud Museum in London, England. Congratulations and best wishes for your interesting new work David!

RUSSELL and MARGURITE ZAVITZ will celebrate their 65th Wedding Anniversary at the Sparta Meeting House, Sparta, Ontario on Sunday, July 28th. 1985. 2 to 4 pm.

THE FRIENDS HISTORICAL LIBRARY, SWARTHMORE COLLEGE, Pa. U.S.A. has acquired a set of microfilms of the Records of Canadian Yearly Meeting.

CANADIAN QUAKER HISTORY NEWSLETTER appears annually in the ANNUAL BIBLIOGRAPHY OF ONTARIO HISTORY, published by the Ontario Historical Society, Department of History, Laurentian University, Sudbury. Current editions of the BIBLIOGRAPHY are available from the society, 5151 Yonge Street, Willowdale, Ontario. M2N 5P5. at \$15 per issue.

#### DEATHS:

ELMA STARR, at Walton Friends Home, Barnsville, Ohio, on June 20th, 1985.

Member, Yonge Street Monthly Meeting, Newmarket, Ontario.

Meeting for worship in memory of Elma was held at the Yonge Street Meeting House, Sunday June 23rd, 1985, and at Barnsville.

JULIAN DAVIES, of London, Ontario (Coldstream Meeting)

HANNAH POLLARD

ISAAC WILLSON

#### FORTHCOMING EVENTS OF INTEREST TO CFHA MEMBERS.

THE ONTARIO HISTORICAL SOCIETY - JANUARY 25, 1986

EXHIBIT PREPARATION - Displays, Graphics and Labels.  
(further information from OHS, 5151, Yonge Street, Willowdale, Ont. M2N-5P5)

1985 ANNUAL MEETING OF THE CANADIAN FRIENDS HISTORICAL ASSOCIATION will be held on SATURDAY, OCTOBER 26TH, 1985. at Friends House, 60 Lowther Avenue, Toronto. The Program is attached. Annual Business meeting will take place in the morning, commencing with registration at 9.45 a.m. The afternoon program is being jointly sponsored by the Canadian Friends Service Committee. The speaker will be Thomas P. Socknat, of the Department of History at Toronto University. His subject "The Quaker contribution to the Canadian Peace Movement", based on his forthcoming book "Witness Against War - Pacifism in Canada - 1900 - 1945". etc. There will be a panel after Tom's talk, followed by discussion. The afternoon program will commence at 1.45 p.m. All are welcome both to the Business Meeting and to the afternoon program.

OGS ANNUAL MEETING 1986, will be held in Windsor, Ontario.  
(further information to follow)



### SPECIAL NOTE FROM THE EDITORS:

On behalf of the Canadian Friends Historical association, we would like to express thanks and appreciation to all those individuals who have contributed time and effort and skill in furthering the work of the Association in so many ways, through historical research, genealogy, location and presentation of historical material, attendance at various events representing the Association, gifts of books, financial donations, oral histories, administration and production of the Newsletter, and work of the treasurer. These are just some of the ways in which concerned individuals have served the Association. It all adds up to the total support and quality of work given to the Association.

We are all by now aware of the challenge of the various projects in which we are all involved, and the need to bring some of them to a conclusion, in particular, the Meeting House and Burial Ground Handbook, location and collection (or microfilming) of retrieved Quaker Records in order to make the Quaker Archives and Records more complete and Oral histories, all of which we have mentioned again in our "UPDATE of CFHA Projects" in this Newsletter.

We welcome all contributions and offers of service. We like to receive articles for the Newsletter and would welcome offers of "guest editorials" and reviewers of the Newsletter for the Canadian Friend and other periodicals. Please contact the Editors.

### NEW MEMBERS

We welcome the following new members into the Canadian Friends Historical Association :

Janice M. Weisz - Ann Arbor, Michigan, U.S.A.

Betty J. Waite - London, Ontario

Deborah Haight - Woodstock, Ontario ... (life member)

Audrey Haight - Brantford, Ontario

Marie Avey - Norwich, Ontario

Mrs. Thomas E. Crawford - Dallas, Texas, U.S.A.

Thomas A. Richmond - Canandaigua N.Y., U.S.A.

PLEASE RENEW YOUR MEMBERSHIP IN THE ASSOCIATION. WE WOULD LIKE TO PASS THE 200 MARK, AND HAVE QUITE A WAY TO GO TO ACHIEVE THIS. FRIENDS MEETINGS ARE ESPECIALLY REMINDED TO SUPPORT THE ASSOCIATION BY TAKING OUT OR RENEWING MEMBERSHIP ON BEHALF OF THE MEETING.

Eds/

CANADIAN FRIENDS HISTORICAL ASSOCIATION  
60 LOWTHER AVENUE  
TORONTO, ONTARIO  
M5R 1C7

RENEWAL NOTICE

The time has come for renewal of your membership. If you have not sent in your remittance we urge you to do so soon.

Please note current membership fees below

Please send remittance to :

The Treasurer  
Canadian Friends Historical Association  
60 Lowther Avenue  
Toronto, Ontario  
M5R 1C7

.....

Name : .....

Address: .....

Membership Fees enclosed :

General Membership - 1 Year = \$ 10 .....

Arrears = \$ .....

In Advance = \$ .....

Senior Citizens - per year = \$ 5 .....  
(may be paid in advance)

Students - per year = \$ 5 .....

Life - = \$150 .....

Donation Enclosed : \$ .....  
(Donations are Tax Deductable)

Total Enclosed \$ .....



# CANADIAN FRIENDS HISTORICAL ASSOCIATION

60 LOWTHER AVENUE, TORONTO, ONTARIO, CANADA M5R 1C7

A N I N V I T A T I O N T O A T T E N D  
T H E A N N U A L M E E T I N G 1 9 8 5 .

DATE : SATURDAY, 26 OCTOBER, 1985.

PLACE : FRIENDS HOUSE, 60 LOWTHER AVENUE, TORONTO.

THE ANNUAL BUSINESS MEETING WILL BE HELD FROM 10 TO 12 NOON.

L U N C H will be served at 12.45 p.m.

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P R O G R A M at 1.45 P.M.

Q U A K E R B R I D G E S T O P E A C E .

The program is sponsored jointly by the Canadian Friends Historical Association and the Canadian Friends Service Committee.

TOPIC : "THE QUAKER CONTRIBUTION TO THE CANADIAN PEACE MOVEMENT"

SPEAKER : THOMAS P. SOCKNAT Ph.D.

Thomas P. Socknat is an Assistant Professor of History at University of Toronto.

Canadian Editor of Biographical Dictionary of Modern Peace Leaders

Author of "Witness Against War - Pacifism in Canada - 1900 to 1945"

"Canada's Liberal Pacifists and the Great War" - Journal of Canadian Studies Vol.18, Number 4 (Winter 1983/84).

"Conscientious Objectors in World War II".

TO BE FOLLOWED BY A PANEL OF FRIENDS

DISCUSSION

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