

Rockwood Academy 1850

# CANADIAN QUAKER HISTORY

## Newsletter

CANADIAN FRIENDS HISTORICAL ASSOCIATION

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**We welcome articles and contributions, including letters to the editor.**

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Contents of the published articles are the responsibility of the authors.

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## Editorial

### Local Histories of Meetings and Members

#### "Members One of Another"

Welcome to the Summer Issue for 1987! The focus for this issue is set by the two main articles and is supported by the "News and Notes" activities of the many involved in the association. It is satisfying to have the work spreading in many communities as local projects blossom, and for individuals to carry many varied research topics. Interest has been there but the results of several years of continued effort is indeed bearing fruit. As the days, weeks and months pass, the variety of queries and disciplines of approach brought by searchers to the Dorland Collection and the Canadian Yearly Meeting Archives at Pickering College is exciting. Some bring contributions of materials for deposit in the Archives, gifts to the book collection, and add information from their searches that often helps others.

There are many approaches to the study of 'history' which give support to one another allowing all of us to have a more complete picture of the past. Anthropology, sociology, folklore, genealogy, biography, and themes - on local, regional or national and world compass- of peace, education and human rights have all been related to queries and contributions which we discussed and researched so far this year.

Two disciplines are represented in the approach of the featured articles in this issue: Albert Schrauwers used Social anthropology to approach "Settlement Patterns of Yonge Street Quakers" in which kinship ties become evident as do former community origins as they settled in the new place. "Empty Chairs," 'Aunt' Nina L. Dean's article, written a number of years ago to preserve oral family history, is shared with us by Audrey Field Duff. It relates one family's experience in pioneer community. Neighbours were important. We sense the poignant theme of life and death in the 1800's, in the less formal approach of individual social history putting life flesh onto the skeleton of facts in "settlement patterns".

We are continuing the project of mapping, finding sketches and photographs of Quaker sites in Canada. Information arrives by amazing routes. Some records are now more accessible through the 'famous' Index which is being put onto a computer, as shown in the sample page. It will be organized by monthly meetings. Yonge Street is first on Albert Schrauwers' list, for much of his work lies there. The satellite preparative meetings are included under the Monthly Meeting for items of membership, marriage, birth and death records. They will be listed by surname alphabetically; then chronologically by date of the event or record of meeting; the type of information is coded (1-birth etc.); The CYM archival number; The Archives of Ontario number, and the reel of microfilm will also be listed. This long labour of love, and frustration at times, is continued to computer format as the most useful to the many

searchers rather than to put it on microfilm as expected when the project began several years ago. Yonge Street should be appended from records not previously indexed and be ready by Christmas. We will be able to add new records whenever they are available. Archives and Libraries wishing copies will be able to request them for purchase as each monthly meeting is completed. Meanwhile we continue to use the card index that Rosemarie McMechan and Winnifred Tanner spent time on to make it ready for use. Albert is carrying the balance of the project as he has time to pursue it.

A number of communities have, or are developing, local museums with Quaker dimensions where Friends settled. Homes well-built by Quakers last and are remarked upon. Even the farm where I write was built by local craftsmen in 1837 for Samuel Haight. It has its 150th birthday this year. We are redoing some of the original 24 paned windows to let the light continue to shine into a Quaker home. The fifth generation of the Haight-Zavitz family to live within its walls is here this summer.

For me Edith Zavitz' death was marked by an afternoon at the local Forge and Anvil Museum in the old blacksmith shop in Sparta. Many of the artifacts used in households and by local artisans were used by Quakers. Edith's mother was brought up in a house a half mile back the lane from this one, built four years later by her grandfather, Ephriam, Samuel's brother, as its mirror-image. It was taken down nearly 25 years ago. Both were copies of the home left near Chappaqua-on-the-Hudson by Reuben and Sarah Haight, in 1817. Much of the history was passed in oral tradition in the family, and needs support from the records.

As Tom Symon said in his keynote address for the Ontario Folklore Conference we Canadians have a rich heritage. It proves more so as we proceed. The history of Friends in Canada is rich lode in itself for research. It is worth the effort expended over time so that it does not seem like so much, until we look at the whole of it and discover how far we have come. We support many disciplines through the holdings in the CYM.

The activity in genealogical research increases as more people are tracing their ancestral lines. Research for current needs such as Jerrilyn Pryor's Peace Tax Appeal Case; Scholars for papers and theses were working ahead: History of Sparta Meeting with the Genesee Disciplines and the role of women in the meeting - Karen Staffort, UWO Masters degree. Rick Bailey is proceeding with Quaker background in Puritan England, mysticism and George Fox at U. of Waterloo: David Holden's book on the Separation of 1881 will soon be published at Queen's; Albert Schauwers (U. of Toronto) proceeds on Yonge St. Meeting and the Children of Peace with David Willson. He is also looking at use of symbolism by Quakers. Laure Peers works ahead in finding artifacts of Quaker families in the area for the Uxbridge-Scott Museum project, with support from the Ministry of Culture. The Hicksite burying ground of Newmarket has LACAC and Ministry of Citizenship and Culture support. The study of architecture in meetinghouses and Friends homes, with sites to be preserved 'pop up' wherever Friends have been in Canada. Journals written by individual Friends continue to take us on searches as we learn another may exist. All these projects tend to interweave meeting and individual

histories.

In my mind's eye I see all the people who have come with their interests and enthusiasms to share the many aspects of Quaker history. The past and present intertwine, so do the people and places. All the approaches combine as we seek fuller understanding of the past, greater truth, to know our past more clearly to make the present more understandable, and to forge the future closer to the 'Kingdom of Heaven'--which is not a copy of the past.

The bonnet was a symbol of Quakerism. What is our symbol now to those who see us in the present? And what is the value of 'symbols'? How do we find and evaluate them? Can they help us live up to our faith and be a beacon to others, or have times changed so much? Truth can be bandied about, and we know the ultimate truth we seek goes beyond the physical aspect of symbols. Still, if they are useful and not restricting, we can seek and use them. The sub-culture of Friends in the past had much of this in the lives of individuals, families and meetings. We all need the 'steps' to climb ahead and can use these with understanding.

It is this larger reach for fuller knowledge and truth that makes this issue not a hodge-podge of unrelated items, but the vessel to serve many readers with intertwining threads of our multi-faceted history. The spectrum of service is wide: to persons; small groups in Ontario; and even the world-wide scope of Quakerism. All these work together and make our strength greater as we share our materials and support one another. I also see this in the Ontario Historical Society as it and the Ontario Museum Association tie many small groups and approaches together. The stream becomes wider, and we are part of it. The challenges will become, certainly, more numerous, and surely greater, as we proceed.

The Quaker Historians and Archivists Biennial Conference, at Pickering College in June of 1988, is an opportunity to work together and continue to make bonds of support as we widen the horizons of knowledge. We anticipate seeing many friends who have assisted us with CFHA in the past.

The local meetings, old and new, must continue collecting and recording their histories. Bring minutes to CYM Archives for safe keeping for the future. Participate in the oral history project that is ongoing at CYM Aug. 24-30th as an opportunity to add to the storehouse of history. Attempt to have someone from your meeting come to the special interest group for Writing Meeting History. Perhaps you are the one to do it! Next year with CYM in the West perhaps we can focus on Western Meetings as the CFHA event.

So this focus on the present issue becomes a thanksgiving for the richness shared with us as we find the interconnectedness of everything. We are grateful to all who have been involved in furthering any aspect of this work this year. Much has happened out of the foundation already built; the future beckons. It allowed us to look back a bit and be amazed.

Carry on, all of you! Research, Write, Call, Come ... stay active in your particular area of interest. We are members one of another. The sum is greater than the parts!

Editor for Summer 1987

Jane V. Zavitz

## **Settlement Patterns of the Yonge Street Quakers**

**1801-1837**

By Albert Schrauwers

The only extensive study of the settlement patterns of the Yonge Street Quakers concludes, among other things, that "neither kinship nor locational origin seems to have played a major role in selection of individual lots"<sup>1</sup> of land during the major phase of Quaker migration between 1801 and 1837. In a study of settlement patterns conducted secondary to my attempts to reconstruct the distribution of members of the Yonge Street Monthly Meeting at the time of the separation of the Children of Peace in 1812, the general pattern of settlement seemed to be the inverse of this thesis. The discrepancy is easily accounted for if we distinguish between the settlement patterns of the pioneering vs that of the mature community.

The distinction merely reflects the change in conditions between 1801 and 1837. Settlement in the early years of the century would appear to reflect the general availability of land, a subsistence economy, and a severe shortage of labour. Later settlement patterns appear to reflect the increasing importance of a<sub>2</sub> market economy, access to transportation, and a relative shortage of land<sup>2</sup>.

In the pioneer settlement on Yonge Street, in the townships of King, Whitchurch, Uxbridge and East Gwillimbury, there was a distinct tendency for close kin to settle near each other. This tendency is not reflected in the Hovinen study which is dependent on a comparison of Land Patent records (which list only the original grantee of the property) with George Walton's **Directory of the Home District** (1837). However, Registry Office records show a rapid turnover in patented land, especially in areas such as Newmarket, Sharon, and Holland Landing, which had workable mill sites. Settlement tended to concentrate at these points.

The Registry Office records more accurately reflect the settlement patterns of extended Quaker families. Land acquisition by the Doan family, for example, clearly demonstrates the influence of kin ties on lot choice (figure 1).

Joseph Doan	
John Doan	
William Doan + Mahlon Doan	Martha Doan
Ebenezer Doan	

Figure 1: Lot locations, Doan family, July 1812

**King Township:**

Lot 35, Conc 2: Joseph Doan  
 Lot 94, Conc 1: John Doan  
 Lot 92, Conc 1: William Doan  
                     Mahlon Doan

**Whitchurch Township:**

Lot 92, Conc 1: Martha Doan/ Armitage  
 Lot 90, Conc 1: Ebenezer Doan

Amos Armitage, and his wife Martha Doan, of Catawissa, Pa., purchased the west 100 acres of Lot 92, Concession 1, Whitchurch Township on 15th tenth month, 1804. Armitage, much taken by the quality and availability of farm land, wrote shortly thereafter to friends and family in Pennsylvania, "I hope by this time thou hast got rid of thy property on that barren mountain and art making ready to come to a land as it were flowing with milk and honey"<sup>3</sup>. He added that he had "likewise sent a letter to (his) friends in Bucks County [presumably the Doans]".

In sixth month 1807, brothers John and William Doan, of Bucks County, Pa., purchased lots nearby Amos on the first concession of King Township (Lots 94 and 92 respectively). William then appears to have returned to Bucks County with a report on local conditions, as his certificate of removal from the Buckingham Monthly Meeting was not received until the following year, with the arrival of his brothers, Ebenezer Jr., Mahlon and Joseph<sup>4</sup>, who purchased lots adjacent to those of Amos, John and William.



A similar story is told by Richard Titus Willson, who recorded the migration of the extended Willson family<sup>5</sup>, of whom only a portion were Friends. The Willson family, the descendants of two brothers who immigrated from Ireland and settled near Poughkeepsie, New York, moved en masse, first to New York City, and thence to East Gwillimbury Township, where David Willson obtained a patent on lot 10, Conc. 2, on 20/3/1805. David's younger brother, John J., resided on the west half of that lot<sup>6</sup>. His elder brother, Hugh, rented the farm on Lot 10, Conc. 3<sup>7</sup>.

This same settlement pattern is demonstrated by the Rogers family (see figure 2), as well as the Winns, Lunds, Phillips, Widdifields etc.

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Obadiah W. Rogers	Asa Rogers
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James Rogers
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Figure 2: Rogers Family, July 1812

**King Township:**

Lot 95, Conc 1: James Rogers

**West Gwillimbury Township:**

Lot 96, Conc 1: Obadiah W. Rogers

**East Gwillimbury Township:**

Lot 96, Conc 1: Asa Rogers (their brother-in-law)

(N.B. Although he had moved to Pickering Township by 1812, Timothy Rogers, father of the above, had lived at Lot 94, Conc 1, Whitchurch Township (2 lots south of Asa))

A correlate pattern, in part due to the tendency of extended families to settle near each other, is for those with the same locational origin to settle together. Hence, Vermont Friends from Monkton Monthly Meeting were concentrated in Timothy Rogers' original land grant in East and West Gwillimbury (see figure 3). Catawissa Friends were concentrated on Lower Yonge Street, and in Uxbridge (as relatively late settlers, they were forced to take what land was available) Muncy Friends tended to settle in the back concessions of Whitchurch, in the original grant to Samuel Lundy and Isaac Phillips. One of the smallest of these groups, from the verge of the Creek Monthly Meeting, N.Y., was located in East Gwillimbury.

There is little difficulty in accounting for the obvious preference demonstrated for living near kin. As a pioneer community, the Quaker settlement was plagued by a shortage of labour and a subsistence economy. The "work bee" was one well documented way of compensating for the labour shortage<sup>8</sup>. The work bee was characterized by unpaid reciprocal exchanges of labour between independent households. Such reciprocal exchanges depended on proximity and were built upon trust; a trust best exemplified by the generalized reciprocity typical of kin. In a highly transient pioneer society, kin, or neighbours from "home", provide the most trustworthy source

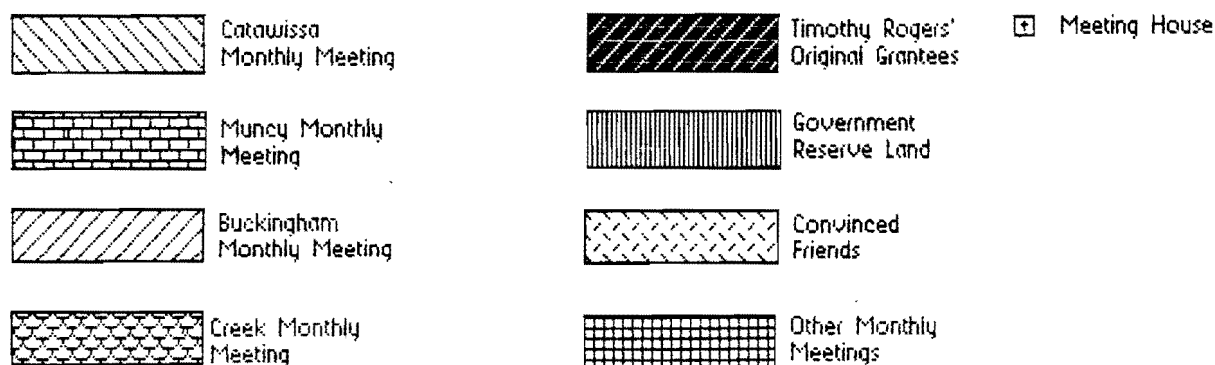
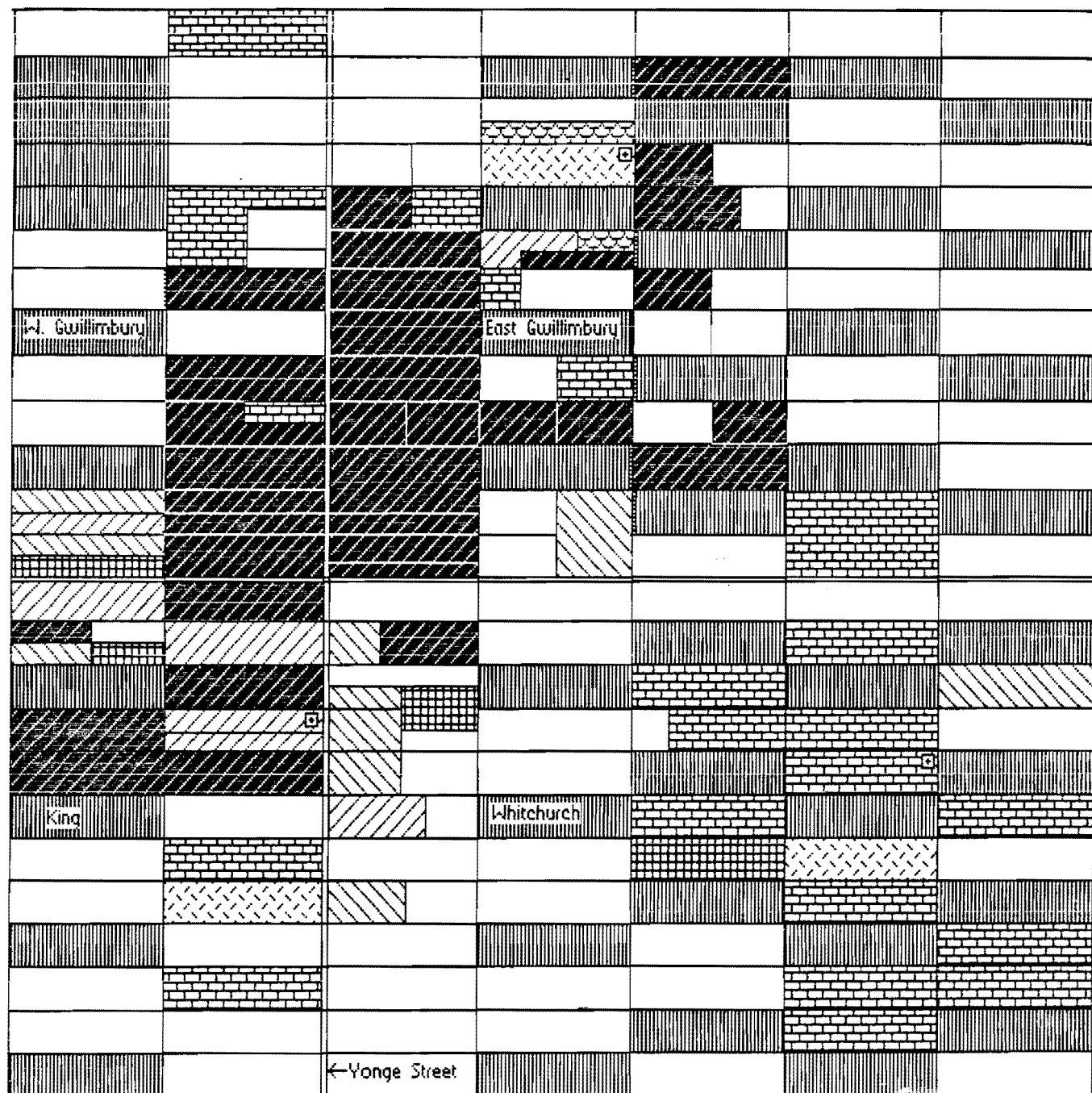


Figure 3: The Yonge Street Settlement of Friends, July 1812

of labour.

A rather idyllic description of this type of pioneer cooperation in the Uxbridge settlement is presented in **The life and Times of Joseph Gould**:

"Sparse and scattered as the settlers were - some of them living at as great a distance as six or seven miles apart - they assisted one another in "blazing" and "brushing" roads and cutting pathways through the woods and swamps, and over and around hills, and at "logging bees", and otherwise in exchanging work from one clearing to another. Their helpful sympathies were awakened towards each other, and Quakers, or Friends, as they mostly were, composing one little community, their offices of good neighbourhood were extended to each other in constant acts of ready brotherly kindness"<sup>9</sup>.

Joseph Gould was the son of Jonathan Gould, whose first wife, Anna Hilborn, was the daughter of Thomas Hilborn, another early Uxbridge pioneer. Jonathan's brother William, also in Uxbridge, married Rachel Hilborn, Anna's sister. Jonathan and William's sister, Sarah, married John Hilborn, brother of Rachel and Anna.<sup>10</sup> Two of Joseph Gould's siblings married Hilborns from the Uxbridge settlement. For all these Friends, the proximity of kin was of major importance in any land purchase.

As the Yonge Street settlement matured, the needs of the community changed. By the 1830's, numerous travelogues noted that the Quaker farms on Yonge Street, "cleared of stubs and stumps ... are as neat as an English farm"<sup>11</sup>. As markets for grain expanded, as immigration increased, easing the labour shortage, the dependence on kin for labour decreased. Patrick Sheriff, a visiting Scotsman, found "Labourers can be had at all times, getting \$10 a month in summer -- \$5 in winter"<sup>12</sup>.

With cleared land being relatively expensive, and labour needs met with wage workers, there was little need for contiguous Quaker settlement, as in the pioneering phase. Thus, by 1837, Hovinen's conclusion that "neither kinship nor locational origin seems to have played a major role in selection of individual lots (of land)"<sup>13</sup> would appear closer to the truth.

These two settlement patterns differ in kind, and are not without other consequences of a social or political nature. On closer examination, the apparently homogenous Quaker settlement of 1812 appears to be partitioned among a series of coresidential kin groupings, each grouping dependent upon themselves, not the Quaker community as a whole, to meet their subsistence needs. It might be more accurate to refer to the Quaker settlements as the "Vermont settlement", the "Muncy settlement", the "Catawissa settlement" etc., all loosely federated under the Yonge Street Monthly Meeting. Where such conditions predominate, we would expect the factional disputes demonstrated by the separation of the Children of Peace.

(Note on figure 3:

Figure 3 shows the distribution of land holdings of **members** of the Yonge Street Monthly Meeting, **and** their kin. This includes both those disowned by the Society (such as Timothy Rogers' sons, Obadiah and James, disowned in Vermont), as well as their relations who were never members of the Society (such as David Willson's brother Hugh). The map was constructed using Registry Office records, which record **ownership** of land only. Actual residential patterns differ somewhat from land ownership patterns, but tend to reinforce the thesis of this paper. For example, the map shows over 1,100 acres of land owned by Muncy natives in East and West Gwillimbury. One would expect a sizable residential Muncy population given the average land grant size of 200 acres. In actuality, there were only three Muncy families in the area, of which one family, led by John Eves Sr., accounts for over 550 acres. The apparently heavy concentration of Vermont natives extending below the Gwillimbury/Whitchurch-King town line (around the Yonge St. Meeting House) is equally misleading. Of the six pieces of property involved, four belong to absentee owners. Thus, if one accounts for the discrepancy between ownership and residence, the pioneer settlement pattern discussed in the text of the article becomes even more apparent.)

**Footnotes:**

- 1) Hovinen, Elizabeth J. **The Quakers of Yonge Street** Discussion Paper No. 17, Dept of Geography, York University, Toronto, May 1978, page 27.
- 2) See, for example, Johnson, Leo A. "Land Policy, Population Growth and Social Structure in the Home District, 1793-1851" in **Ontario History** vol. LXIII (1971), pages 41-60.
- 3) Undated letter, Amos Armitage to Charles Chapman quoted in Trehwella, Ethel Willson "The story of Sharon" in **Newmarket Era and Express** June 14, 1951.
- 4) Minutes of the Yonge Street Monthly Meeting, 14/7/1808. Archives of the Canada Yearly Meeting, Pickering College, B-2-83.
- 5) Willson, Richard Titus **Reminiscences of Richard Titus Willson 1793-1878** Newmarket Historical Society, Occasional Papers, Vol. 1, No. 1, 1986
- 6) Unpublished ms, Graham, David **Recollections of the Early Settlement of the Township of East Gwillimbury and its Pioneer Inhabitants 1908**. Sharon Temple Collection, reel 6.
- 7) Willson, op cit., page 11.
- 8) See, for example, Guillet, Edwin C. **Pioneer Days in Upper Canada** University of Toronto Press, Toronto, 1933, pages 119-140.
- 9) Higgins, W.H. **The Life and Times of Joseph Gould 1887**, reprinted 1972, Fitzhenry & Whiteside, page 26.
- 10) *ibid* page 40.
- 11) Miller, Audrey ed. **Journals of Mary O'Brien 1828-1838** Macmillan of Canada, Toronto, 1968, page 43.

- 12) Sherriff, Patrick A **Tour through North America** ... Edinburgh, 1835, page 117.
- 13) Hovinen, op cit, page 27.

**Albert Schrauwers** is a resident of Newmarket, Ont. He is active in local history. He is a graduate student of Anthropology at the University of Toronto.

### **Empty Chairs**

Some of the younger member of our family have asked me to write about some of the experiences of our ancestors, and in view of the great changes since our family arrived in Ontario from New York State in 1799, I have tried to tell some of the things that I found interesting.

In recounting the story of births, marriages and deaths, we realize the great changes in modern living brought about by advances in medicine, the telephone, good roads and quick transportation.

One hundred years ago epidemics swept through a neighbourhood, epidemics that seemed impossible to control. For the benefit of younger members of our family, I have written an account of some of the things that befell our family less than one hundred years ago, things that may cause all of us to appreciate better some of the benefits of modern living.

My father was six feet tall, straight-backed, and as ready with his hands in a fight, as any of the neighbouring young men. He had thick, wavy black hair, but a reddish-brown moustache and beard. He had made up his mind early in life, never to drink intoxicating beverages of any kind, and one time while working in a lumber camp, he fought half a dozen husky lumbermen who had made up their minds that some whiskey would go down his throat.

Mother was much different, five feet one inch, her parents were English Quakers, and she had a kindly, forgiving disposition. My uncle told me that my mother was one of the prettiest girls in the neighbourhood, and a picture taken in her teens bears out that fact.

She was handicapped with crooked feet, and in the year 1866, when she was sixteen, my grandmother took her to a doctor who used to make an annual visit to their town. The doctor said that if she were a baby at that time, he would recommend an operation, but at sixteen, nothing could be done.

In 1876, mother being in her twenty-sixth year, she and my father were married. Several years after their marriage, their family consisted of a wavy-haired, studious son, aged six, who was named Horace, which was my father's second name and great grandfather's first one. There was also a darling little girl, three years old, her name being Lily, which suited her to a "T". She was the exact opposite of her brother, straight blonde hair, with a lively and vivacious disposition. My Quaker grandfather advised my mother to try to curb this frivolity, but mother did not make any effort that way.

When Lily was three and a half years old, and on a beautiful warm Sunday, dressed in her Sunday best, with a white pinafore on, she played and sang, much to her parents' delight. The next morning when she awakened, she was sick and said, "Mother, my throat hurts." She refused a crust, her favourite food, and this confirmed the fact that she was indeed sick.

After a few hours it was decided to call a doctor; this meant going seven miles to town, a trip that wouldn't be taken merely because of a whim. The doctor came and confirmed the suspicion of diphtheria. Three days later he was called back again, but didn't consider her condition serious. On his way back to town a neighbour stopped him to ask how she was, and he replied, "O, they're more scared than they are hurt." He did not know that Lily had passed away a few minutes after he left our home.

It was a beautiful day in June when my parents and the neighbours drove to the country cemetery for Lily's burial service, but at home was a fresh worry. The six-year old brother was sickening. My parents had lost confidence in the first doctor, so my father drove to town for another one. When the second doctor arrived, he shook his head and said, "It is diphtheria." This was before the days of anti-toxin and people were subject to the hazards of sickness and accidents. Nothing could be done and a few days later diphtheria, the dread disease of childhood, had claimed another child.

A week after the children's deaths, father was eating his supper one evening, when he was sure he heard Lily call from the nearby hill. He rose quickly from his chair and went outside before he realized that this had simply been an echo in his heart. Although deeply religious, my father being a Wesleyan Methodist, my parents found it difficult to accept the loss of these children. The sight of the empty beds and chairs, and absence from the table grieved them beyond words.

As though to fill the gap in my parent's lives, within a year, twins arrived. Ethel was born on the twenty-ninth of March, while Clarence arrived on the thirtieth, not minutes apart, but thirty-four hours later. Ethel was born upstairs, but my grandmother decided that this was going to be too much work, so she said to my father, "Will, you set up a bed downstairs, warm a blanket and carry Emma down." This was done before Clarence was born.

Ethel was delicate and every day when she was bathed, she turned blue, but she survived. She was so tiny she had to be carried on a pillow, but when she was six months old, she was fat like a roll of butter and weighed ten pounds.

A year later my parents moved from that farm to a small twenty-acre one on the Gravel Road, two miles north of Meaford in Grey County, Ontario. Mother often said it was the prettiest farm on that road, perhaps because it was as flat as though it had been rolled with a rolling pin. The house was of logs and smaller than most log houses.

There were just two rooms, and a small woodshed. One room was the kitchen where the old Burr stove gave forth heat, both for cooking and warmth. Heat was supplied by wood brought from neighbouring bush lots. Farmers with larger properties were often pleased to have someone take the fallen trees from their bush lots.

The Burr stove had a high oven that was above and behind the fire box, and from the same oven came bread that was fit for a king; also, the butter that mother made was firm and solid, and when made from cream collected during the months of May and June, while the grass was lush and green, it had that delightful aroma which greeted you as you sat down at the table, and tickled your palate when you ate it. Men would look up, smile, and say, "That sure is good."

No one can help being proud of the products of one's hands, and they were placed on the table before family and guests with both humility and satisfaction that these two items, bread and butter, were the best that could be produced, and gave nourishment to those who partook. The bedroom was big enough for two beds, a dresser and a couple of chairs. The stove gave off its delightful heat and warmed both rooms, so that while there was not much room, there was always the comfort of warmth, and a home with plenty of plain, nourishing food.

For Clarence's second birthday, he was presented with a baby brother, Roy. Everyone was well and the children grew like all normal children do. Father had planted a strawberry patch, that produced between three and four hundred boxes at a picking. These he sold from door to door in Owen Sound, fifteen miles away, so there was plenty of work. Some pickers were hired, the boxes were put into crates and loaded onto the democrat.

The next morning before daybreak, father would harness the horse, and, hitching her to the already loaded single democrat, he would start for town. This drive would take from three to four hours. There were hills to climb, and inclines were the horse had to walk down slopes. The harness had to be kept in good condition to enable the horse to hold back the load, because if it broke, the vehicle might hit the horse's heels, and that would frighten the animal. She might then run away, upsetting the load.

The year Roy was three, he was, in common with children all down through the ages, doing the cute things that delighted his parents; and, as raspberries were the next fruit that mother was picking, Roy went with her to help. He would pick a handful, and, drawing her attention to what he had accomplished, he would laughingly say, "I am helping Mom," and promptly put them in his mouth, much to the delight of my mother.

The summer was hot and humid, everyone called it sticky, and one neighbour remarked that it was disease breeding weather. Early in August a number of people were sick with Cholera Morbus and there were a few deaths. The number of cases increased and in a few days my uncle was stricken. He and his family lived seven miles from us and my grandparents lived on the same farm, but in their own house.

In my uncle's family there were five children, the youngest being three month old twin girls and the oldest, a boy, was only ten years old. It was the most natural thing in the world for my grandmother to help nurse her son. In a few days she was ill, and my mother, although she was pregnant, went to nurse her mother-in-law, taking the youngest child with her and leaving the twins with a neighbour.

In a few days my grandmother had passed away, and three days later, relatives and neighbours gathered for the burial service. Immediately after the funeral, my mother and Roy returned home, picking up the twins on their way there.

Owing to the hot, dry weather, our small pasture was not sufficient, so father was pasturing the cattle a mile and a half from home, and drove there once a day to milk the cows. The first day the children were home, Ethel and Roy went with him, and while father milked the cows, the children played. Suddenly Roy screamed, rolling on the ground and yelling that his stomach hurt. Father knew at once that he too, had Cholera Morbus.

He put the milk into the big brass kettle in the back of the democrat, with five and a half year old Ethel to guard it. She sat on the floor of the democrat with her two legs partially surrounding the base of the kettle and both of her little hands holding the top with a death-like grip. Father put Roy between his feet to prevent him from falling, because a sudden pain could cause a child to throw himself, and drove home in great haste.

Carrying the sick child into the house and doing only the most necessary tasks, my father mounted a fresh horse and went for the doctor.

Saturday morning about eleven o'clock, my mother gave birth to a second pair of twins, again a boy and a girl. These children's names are Norris Lee Dean and Nina Lorene Dean. On Sunday, father, following his usual custom, went to Sunday School, taking the older twins with him. The neighbour, Mrs. Sunter, who had kept the twins earlier, said, "Will, you had better give the twins back to me and I will come up after supper and see your wife."



The next day passed, but Monday night, Mrs. Sunter was joined by another neighbour and they decided to stay all night. They watched over Roy, who passed away in the early hours of Tuesday morning. Shortly after daybreak, Mrs. Sunter went home, and entered her home through the woodshed, she noticed a sheet, rolled up as though it were dirty. On entering the kitchen, her husband met her with the news that Clarence was sick. She replied, "Get Will to go for the doctor; Roy has died."

There followed days of intense worry, with my father going back and forth from home to the neighbour's house, until, as I heard him say years later, he felt as though it were perpetual motion. Finally on Sunday morning, Clarence passed away.

This illness of Cholera Morbus was so rampant and so many died that people were afraid to go anywhere and it was thought best to bury as quickly as possible, so Clarence was buried that afternoon. My mother being in bed, the two neighbours thought that the body should be brought home for her to see, and this was done.

Years later, Aunt Sarah told me she was the only one at the service which was held at the graveside. There had been no time for an ordinary service. This was only ten days after my grandmother's funeral.

The sister, Ethel took sick the following week. This time no doctor was brought, but she managed to fight her way to recovery. She had little or no interest in the two new babies, she spent hour after hour, and day after day, standing at the gate or sitting on the fence, looking steadily up and down the road for the two brothers who she felt must return to play with her.

When the assessor made his annual call in the early months of the following year, he said, "In thirty-five years, I have never recorded two births and two deaths in the same family in one calendar year. I have recorded more than two death in some families, but never this."

The years passed, and after my father's death, my mother and I went to live in the city where I bought a small house and went to work. Even though living in the city, mother kept her rural ideas.

One outstanding one was that when she was dressed to receive visitors, she never felt comfortable unless she was wearing a white apron. It is several years since my mother passed away, but I can still see her wearing her white apron and greeting visitors.

After the greeting and some casual conversation my mother would ask, "How many empty chairs do you have?"

Infant mortality was very high and almost every family had lost several children, so here was common ground on which friendship could grow.

(This family history is written by Miss Nina L. Dean. She had help from her friend, Miss L. Proctor. In Oct. 1847, Martha Lutoni (1876-1872) & Alfred Knight (1821-1909) were married in the Meeting House on Yonge St. (Newmarket). Daughter Emma Knight (1850-1930) married Wm. Horace Dean (1846-1906). Their daughter Nina L., one of eight children, lived from 1889 to 1978 and died at the age of 89. She taught Sunday School at Toronto Friends Meeting in the early thirties. Her grandniece, Audrey Field Duff is currently a member of Toronto Friends Meeting.)

"Empty Chairs" is one of two articles of reminiscences of life in 19th century Upper Canada by Nina L. Dean, made available to us (and for the archives) by her grandniece, Audrey Field Duff. We present "Empty Chairs" in this issue with some medical comments by Fritz Hertzberg, M.D., which throw light on the diseases which often ravaged families as they settled and lived in Upper Canada in the 19th century. Nina Dean's comments on her own survival and recovery from Tuberculosis (as was assumed) are made in the second of her two articles "A Dangerous Period of My Life".

**Diphtheria:** Was probably not recognised by the first doctor who saw the young patient. Unrecognised diphtheria was considered a grave oversight, even though at that time he could not have given any real help for the disease. The only consolation lay in the diagnosis. However, he lost his reputation, whilst the other doctor did make the diagnosis immediately. The comments in the article reveal the importance of making the diagnosis at that time (and of course still today) for the reputation of the ability of the doctor in the eyes of the patient. The patient usually died of paralysis of the heart muscles. Later treatment became available with the development of the diphtheria antitoxin vaccine (1890). Today diphtheria has been almost completely extinguished through the use of the prophylactic vaccine.

**Cholera Morbus:** Cholera disease - an acute infection of the small bowels (epidemic) - can be found anywhere hygiene is low (ingestion of water contaminated by sewage etc.) - anyone could be a carrier - thus it never disappeared because of the unknown carriers of the disease who themselves did not show any symptoms of the disease. The cause was detected in 1883 (vibrio cholera - a bacillus - known to be carried mainly from India). Today travellers to India still need a cholera preventative injection which lasts only 6 months. Treatment today is by antibiotics. In those days, survival depended on the severity of the infection and the physiological strength of the patient - treatment was by fluids - 70% died. Cholera always appears in epidemic form.

**Tuberculosis:** In the second of the two articles, the writer describes her seemingly miraculous recovery from T.B. (prevalent at the time) digging potatoes (as a child) and was later told that such closeness to earth brought her in touch with penicillin. In later life, Xrays of the lungs showed scars caused by inflammation. Comment - the healing in the lungs may well have been a case of central pneumonia, not T.B., or may have represented a primary infection which did not spread - a picture we have seen in the past very often and which we can still see in people of our grandparents' generation - the left-over of an atypical infection in the centre of the lungs. In any case,

T.B. is not treated by antibiotics but by a drug specific for T.B. (rimifon).

The causes of cholera and tuberculosis were discovered first by Robert Koch and of diphtheria by von Behrens.

### **The 1887 Richmond Declaration**

In 1987, the Richmond Declaration of Faith is 100 years old. There is much discussion of the Declaration amongst Friends, especially in the Friends United Meeting on which Canadian Yearly Meeting continues to be represented.

The Richmond Declaration of Faith was issued by the Richmond, Indiana Conference of representatives of Yearly Meetings of the Orthodox Branch of the Society of Friends in America and in Canada in 1887. It consists of a Statement of Essential Truths (of the Christian Faith), the Richmond Declaration itself, extracts from George Fox's Letter to the Governor of the Barbadoes. Later in 1922, a copy of the Minute presented by Rufus Jones and adopted by the Five Years Meeting of Friends was added.

In June 1987, the Friends United Meeting (successor to the Five Years Meeting) Triennial sessions have been taking place at Guildford College, North Carolina. There would be much attention given to the Richmond Declaration. Canadian Yearly Meeting sent three representatives - Ed Bell and Anne Thomas (Ottawa Meeting) and Betty Polster (Argenta Meeting).

Canadian Yearly Meeting, in session at Pickering College August 1987, awaits eagerly the report of these representatives.

Canadian Yearly Meeting 1986 recommended to its constituent Meetings that they undertake a deep and prayerful consideration of the roots of their own faith as Quakers today, with the Richmond Declaration as a "back drop" to their considerations in a similar manner to the study undertaken in 1985 in response to the World Council of Churches' Baptism, Eucharist & Ministry document.

The Richmond Declaration relates to the Separations which took place in North American Quakerism (including Canada) in the 19th century. The great Separation of 1828 extended to the Canadian Quarterly Meeting which had been set off by New York Yearly Meeting in the area of present-day Ontario. In 1867 Canada Yearly Meeting (Orthodox) (Gurneyite) was established and when the Five Years Meeting was organized, became affiliated with it. In 1834, Genesee Yearly Meeting (Hicksite) was established. In 1881, Canada Yearly Meeting (Conservative) was organized. In 1955, the three Yearly Meetings were

**Diagrammatic Tree of the Structure (Organization) of Quakerism in Canada**

- NYYM - PR (King) 1859-1880
- NYYM - PR 1853-50 -
- NYYM - PR (Otis) 1859-1955 -
- Ferrisburg QM(W) -
- Scipio (QM(W) ----
- Canada Yearly Meeting (Conservative) 1881-1955
- Canada Yearly Meeting 1867-1955
- Adrian Quarterly Meeting - transferred to Ohio Yearly Meeting 1867
- New York Yearly Meeting (Orthodox) 1828-1955
- NYYM -
- New York Yearly Meeting (Hicksite) 1828-1955
- Genesee Yearly Meeting 1834-1955
- Yearly Meeting of Congregational Friends/Friends of Human Progresss 1843-1870's
- Michigan Yearly Meeting of Congregational Friends 1848-1860's
- North Collins Friends of Human Progress 1855-1900's

**1955**

Canada Yearly Meeting (Conservative) --)  
 Canada Yearly Meeting (Orthodox) -----)- Canadian Yearly Meeting  
 Genessee Yearly Meeting -----)

New York Yearly Meeting (Hicksite) ----)  
 )- New York Yearly Meeting  
 New York Yearly Meeting (Orthodox) ----)

## **Reports**

### **Maitland Street Meeting House**

In 1911, Toronto Monthly Meeting (Orthodox) built a Meeting House on Maitland Street, Toronto. In 1949, the Toronto Meeting moved to its present location at 60 Lowther Avenue. The Maitland Street building was sold to another church. Later the building became the home of the National Ballet of Canada and still is. The building was declared a historical site. A plaque was unveiled on 11th March, 1987. Dorothy Muma represented the Canadian Friends Historical Association at the event and spoke on the history of the building.

The wording of the Plaque is:

#### **FRIENDS' MEETING HOUSE**

IN 1911 THE RELIGIOUS SOCIETY OF FRIENDS (QUAKERS), ACTIVE IN TORONTO SINCE 1878, BUILT THIS MEETING HOUSE. IT WAS DESIGNED IN THE CLASSICAL STYLE BY JOHN A. McKenzie, ARCHITECT. THE QUAKERS RELOCATED IN THE LATE 1940's AND THIS BUILDING WAS PURCHASED IN 1959 AS HEADQUARTERS FOR THE NEWLY FOUNDED NATIONAL BALLET SCHOOL. TODAY IT IS THE FOCAL POINT IN THE GROUP OF WELL-PRESERVED RESIDENTIAL BUILDINGS THAT MAKE UP THE MUCH ENLARGED NATIONAL BALLET SCHOOL.

**TORONTO HISTORICAL BOARD  
1986**

### **Maitland Street Meetinghouse Commemorative Plaque Ceremony**

On the invitation of the Toronto Historical Board, I represented Toronto Friends and the Canadian Friends Historical Association at a gathering to unveil a commemorative plaque at 113 Maitland Street, Toronto, the old Meetinghouse of Toronto Friends. In addition to myself, there were a number of other Friends present, including the Clerk of Canadian Yearly Meeting. The building is now the home of the National Ballet School and has been extensively renovated inside to meet their needs. Pupils of the Ballet School attended the gathering, using part of their lunch hour for the occasion.

After introductory remarks by the Chairman of the Historical Board, I was asked to speak briefly about the history of the Meetinghouse as the home of Toronto Friends. The Meetinghouse was built for Friends and occupied by them along with the adjacent manse, until they moved to their present location at 60 Lowther Avenue in 1949. The move was decided upon because attendance had

dwindled to a group much too small for such a large building. For the short period between the sale of the Meetinghouse and the purchase of new premises, Meetings for Worship were held in the manse. The Meetinghouse was purchased by the Church of the Christian Brotherhood at that time, but the manse was sold separately.

Betty Oliphant, head of the Ballet School, spoke of the history of the School since taking over the Meetinghouse. At one time they were offered funding to find a new home, but when this funding did not materialize, extensive renovations were embarked on as well as the purchase and renovation of adjacent properties to the west.

After the unveiling of the plaque by two students of the Ballet School, we all went downstairs to a delicious sandwich lunch provided for us by the Ballet auxiliary. We were all left with the feeling that the Meetinghouse was being well and fittingly used by the Ballet School.

Dorothy Muma

(Dorothy Muma is treasurer of CFHA. She is a long-time member of Toronto Monthly Meeting and was for many years secretary of Canadian Yearly Meeting.)

### **Ontario Heritage Policy Review**

#### **Ontario Ministry of Citizenship and Culture**

The Ministry of Citizenship and Culture has prepared an extensive discussion paper for the **Ontario Heritage Policy Review** being undertaken by the Government of Ontario. The purpose is to ensure that policies, legislation and programs related to heritage conservation meet the needs and values of the people of Ontario.

Public input is requested and there are public consultations across the Province. Written submissions were to be made until July 31, 1987.

The Discussion Paper is extensive and covers many aspects of Heritage, such as "What do we mean by heritage?"; public awareness, training and education, heritage conservation in the light of social and economic change; tourism etc.

We learn that Canada (the Federal government) signed the UNESCO Heritage Convention in 1976. The Discussion Paper sets out the obligations under the Treaty.

It seems that CFHA has missed the opportunity of appearing at one of the public hearings and time was short in which to prepare a written response by 31 July. We certainly would have something to say about the needs which we see for research and preservation of Quaker history and heritage in Canada. The Society of Friends was one of the earliest pioneer groups in Upper Canada and other parts of the country. Readers of this Newsletter will know that we have presented our needs and outlined projects to meet some of those needs.\* In 1978, Walter Balderston, then chairman of CFHA, signed a brief to the Consultative Group on Canadian Archives. We hope that this Brief could be up-dated as our submission to the Ontario Heritage Policy Review. The editors of the Newsletter would appreciate assistance with our submission. Please contact us immediately.

Eds.

\* for which funds and staff are really necessary.

### Historical Notes

#### Sharon Temple

Because of our shared interest & history in Sharon Temple - Children of Peace, readers would like to know that plans for the restoration of the Temple & surrounding buildings are in hand. Funds are being collected. Meanwhile the Sharon Archives have been microfilmed by the Ontario Archives & the originals deposited in the CYM vault at Pickering College until such time as appropriate environmental storage is available at Sharon.

We are pleased with the continued development at Sharon & happy to be supportive. Researchers are directed to the microfilm.

"Living Together: How communal were the Children of Peace?" This is the subject of an article in Ontario History (March) by Mathew Cooper, assoc. prof. of anthropology McMaster University.

**Notice of Annual Meeting  
Fifteenth Annual Meeting of the Canadian  
Friends Historical Association  
will be held  
Saturday, October, 17, 1987  
at  
Pickering College, Newmarket, Ont.**

Business meeting - 10 a.m - 12:30 p.m.  
Lunch at Pickering College - 1 p.m.  
Afternoon Program - 2 p.m.  
(at Yonge Street Friends Meeting House)  
Speaker - DAVID HOLDEN

All welcome.

**A Reminder**

**The Quaker Historians & Archivists Biennial Conference will take place  
at Pickering College, June 25, 1988.**

CFHA members (and other Friends) will be welcome to attend this interesting event.

Jane Smiley, membership secretary of the Friends Historical Association (United States) reminds us that membership in that Association is open to interested Canadian Friends and others.

We appreciate that Canadian Quaker history is inextricably intertwined with the history of Quakerism in the United States both past and present. Those doing research in Quaker history find contacts with the Friends Historical Association and their resources indispensable.

We intend to publish further information on the Friends Historical Association, membership and publications etc.



### Index of the Canadian Yearly Meeting Records

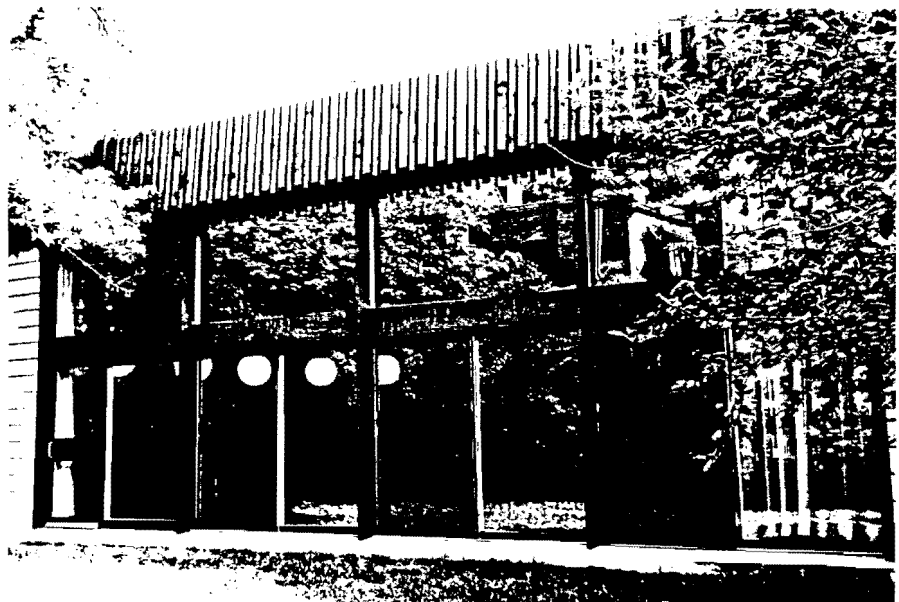
Jane Zavitz, with the support of the Canadian Friends Historical Association and others, has submitted an application to the Social Science & Humanities Research Council of Canada for a grant to extend the work on the **Index** of the Canadian Yearly Meeting Archives at Pickering College, to include **Subject Headings**, an addition which CFHA feels will be a most valuable enrichment of the information which the **Index** (so long in preparation) will provide to history researchers in particular.

(See attached sample page of the revised **Index**).



Photo. Eve Ivanoff

Meeting Room,  
Toronto Friends  
House  
(photo: Fritz Hertzberg)



Name	Date	Code	QA Ref	PAO Ref	Reel no.
Armitage, William(son of Seth and Anna)	27/3/1827	1	O-12-1	B-2-92	28
Armitage, Eliza(child of Amos and Mary)	8/12/1827	1	O-12-1	B-2-92	28
Armitage, Elias(son of Seth and Anna)	26/8/1829	1	O-12-1	B-2-92	28
Armitage, Susan(child of Amos and Mary)	2/7/1832	1	O-12-1	B-2-92	28
Armitage, Isaac D(son of Seth and Anna)	4/9/1832	1	O-12-1	B-2-92	28
Armitage, Sarah Ann(child of Seth and Anna)	10/7/1835	1	O-12-1	B-2-92	28
Armitage, Mary P.(child of Seth and Anna)	11/9/1837	1	O-12-1	B-2-92	28
Armitage, Elmira(formerly of West Lake MM)	18/4/1839	5	H-16-3	C-3-100	48
Armitage, Lewis P.(son of Job and Phebe)	17/6/1839	1	O-12-1	B-2-92	28
Armitage, Eliza Jane(of James and Almira)	9/7/1840	1	O-12-1	B-2-92	28
Armitage, Martha(age 82 8 months)	18/10/1840	3	O-12-1	B-2-92	28
Armitage, Job(son of Amos and Mary)	18/3/1841	9	H-16-3	C-3-100	48
Armitage, Artha(child of Amos and Mary)	18/3/1841	9	H-16-3	C-3-100	48
Armitage, Eli(son of Seth and Anna)	13/3/1842	1	O-12-1	B-2-92	28
Armitage, Stephen(son of James and Almira)	23/3/1842	1	O-12-1	B-2-92	28
Armitage, Stephen(son of James and Elmira)	20/9/1864	2			
Armitage, Catherine W(of James and Elmira)	10/11/1844	1	O-12-1	B-2-92	28
Armitage, Amos	20/7/1847	3	O-12-1	B-2-92	28
Armitage, James and Brown, Lillis	29/7/1852	2	H-9-2	C-3-63	43
Armitage, James(to King Prep. Mtg.)	10/8/1853	5	H-2-5	C-3-12	34
Armitage, Elias(to King Prep. Mtg.)	8/8/1855	5	H-2-5	C-3-12	34
Armitage, Elias(Mon. Mtg. Rep.)	8/8/1855	4	H-2-5	C-3-12	34
Armitage, Susan	17/7/1856	9	H-16-4	C-3-101	48
Armitage, Margaret Ann(of Mark and Marg.)	27/10/1856	1	O-12-1	B-2-92	28
Armitage, James(witness)	27/1/1859	2			
Armitage, George(son of Tamor Ann)	18/8/1859	5	H-16-4	C-3-101	48
Armitage, Isaac(son of Tamor Ann)	18/8/1859	5	H-16-4	C-3-101	48
Armitage, Moral(child of Tamor Ann)	18/8/1859	5	H-16-4	C-3-101	48
Armitage, William(son of Tamor Ann)	18/8/1859	5	H-16-4	C-3-101	48
Armitage, Sarah(child of Amos and Mary)	17/5/1860	9	H-16-4	C-3-101	48
Armitage, Eliza Jane(of James and Elmira)	22/1/1861	2			
Armitage, Tomas Seth(of Mark + Marg.)	22/1/1861	1	O-12-1	B-2-92	28
Armitage, Catherine(to King Prep. Mtg.)	8/10/1862	5	H-2-5	C-3-12	34
Armitage, Elmira(to King Prep. Mtg.)	8/10/1862	5	H-2-5	C-3-12	34
Armitage, Catherine(of James and Elmira)	18/10/1862	2			
Armitage, Burton Staford(of Isaac Tamer Ann)	30/5/1863	1	O-12-1	B-2-92	28
Armitage, Stephen and Thompson, Margaret	20/9/1864	2			
Armitage, P. Lewis	?/12/1866	9	H-16-5	C-3-102	48
Armitage, Elmira(to West Lake-wife of Jos.)	?/2/1869	6	H-16-5	C-3-102	48
Armitage, Elmira and James(to West Lake)	?/2/1869	6	H-16-5	C-3-102	48
Armitage, Joseph(to West Lake)	?/2/1869	6	H-16-5	C-3-102	48
Armitage, Stephen(King Prep. Mtg.)	10/3/1869	5	H-2-5	C-3-12	34

## **Reports of Recent Events**

### **Ontario Genealogical Society Annual Meeting - Niagara Falls "Sharing Past & Future"**

No one was able to take a display to the Ontario Genealogical Society annual conference in Niagara Falls May 15-17th. We understand that it was an excellent group of full sessions. We trust some members of CFHA were in attendance. We continue to be in touch with many OGS members who write or come to the Dorland Friends Historical Collection and the Canadian Yearly Meeting Archives for research, showing the wide base Quakers gave to pioneer Ontario. Appointments are still useful for Jane Zavitz' schedule does not always permit time to assist searchers without notice. CFHA Brochures were sent down for display.

### **New Address of Head Office:**

40 Orchard View Blvd.  
Suite 253,  
Toronto Ont. M4R 1B9  
Phone 416-489-0734,  
(North of Eglinton on West side)  
(in Library)

### **First Ontario Folklore Conference**

CFHA was invited to have a table and representatives at the First Ontario Folklore Conference at Black Creek Village on March 6-8th. The organizers were interested in Quaker representation as a basic group sub-culture in the foundation of Upper Canada, and part of the heritage of Ontario's mosaic today. David and Jean McFall, Albert Schrauwers, and Jane Zavitz shared the time. Displays were open for the three days. The crafts and art skills, storytelling of family stories about coming to Ontario; music; all shared the week-end. Tom Symon from Trent University gave the keynote address Friday evening pointing out the development of interest in folklore in Canada. He stressed the interest and growing support folklore studies are receiving. Witness this conference, and the richness that is there for us to share in the present as our heritage. It drew together a variety of groups and was another perspective for the CFHA work. The rural meeting in Upper Canada did have an outlook and life style that holds interest not only for Friends but for many others. The Uxbridge-Scott Museum project to locate and catalog Quaker artifacts from that area is an example of this.

We used the Quaker Meeting House architecture & homes as illustrated in drawings and photographs; cook books of Quaker recipes; Quaker garb, including the bonnets, which are a symbol to many of Friends in the past; and even Quaker humour. Literature such as *Friendly Persuasion* depicts these patterns well. The books read in Quaker homes — such as the *Journal of John Woolman*, and the *Discipline* which set forth their faith and practice. It was a useful exercise for us. Carole Carpenter, Dorothy Duncan and others who organized this conference hope it is the beginning of further experience.

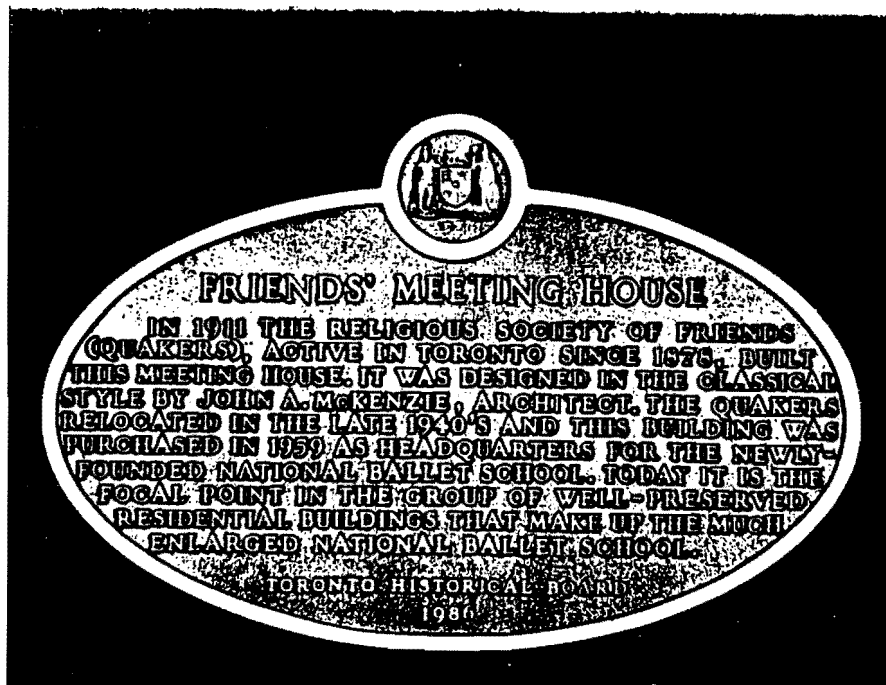
### Ontario Historical Society

The annual Conference of the Ontario Historical Society, the 99th Annual Meeting, took place at Woodstock, Ont. June 11,12,13,14, 1987. David McFall attended and writes:

'Old Oxford wide awake' was the theme of the Ontario Historical Society Annual Meeting held June 11 to 14 at Woodstock. Among the papers was one by Marie Avey whose family were members of the Society of Friends from Norwich — "Something was rotten in Upper Canada to incite Quakers to take up arms." There were tours of the area, a fly past by historic Harvard planes and a play among the activities. There are plans for a gala centennial celebration in 1988.

New address of Ontario Historical Society:

5151 Yonge St,  
2nd Floor tel 226-9011,  
North York, M2N 5P5  
Tel 226-9011



## **News and Notes**

### **Hicksite Friends Burial Ground - Yonge Street, Newmarket**

The restoration of the Hicksite Friends Burial Ground. The Newmarket LACAC and the Ministry of Citizenship and Culture are cooperating to carry this project forward. A survey is to be made of the site and then the stones replaced on the grave sites. The area will be seeded in meadow grasses and wild flowers planted as a pioneer grave yard. Newmarket Historical Society is working with CFHA on the wording of the plaque. The matching funds required for creating this green space in what will soon be all built up are being collected by the Newmarket LACAC, and the Newmarket Historical Society. CFHA will forward any funds designated for this plaque purpose. The site of the Meeting House is to have some benches for quiet contemplation and rest. Russell Phelps on a recent visit offered to send us some photographs of the stones.

### **Sparta, Ontario, Heritage Day**

Saturday August 15th is Heritage Day in Sparta. Although it is a community, not a Quaker, function the meeting members are much involved in demonstrating the pioneer crafts in community homes. The tours will include house in the village and the Meeting House built in 1865, established as Indulged meeting in 1819. Join the fun if you would like a mini-holiday! There will even be a parade in this Quaker-founded place.

The Forge and Anvil Museum built of adobe and once the village blacksmith shop contains many artifacts of household and basic crafts essential to rural life in the 1800's many of which came from local Quaker homes.

**50th Birthday Party of the FWCC Section of the America's** held in Toronto Mar. 19-22 attended by Friends from around the world, but mainly the Western Hemisphere. A great deal of Quaker history shared by those present who had lived it!

**Newmarket Historical Society and Newton-Robinson United Church Women** each invited Jane Zavitz to speak on Quakerism at their May meetings. Newmarket historians requested to hear how the life of people in Newmarket was influenced because they were Friends. An interesting approach to pursue, especially in the Meeting House where they asked to meet. We continue to think about this one, and wonder where it takes us today.

**The Beaver** est. 1920 now hopes to establish itself as Canada's major popular historical magazine - accurate, interesting articles on various aspects of Canadian history are sought - in particular Ontario, Quebec, and the East.

Christopher Dafoe. Editor, The Beaver,  
77 Main St.  
Winnipeg, Man.  
R3C 2R1.

**Arthur Garrett Dorland Friends Historical Collection, Pickering College:**

**Books Added to the Dorland Friends Collection:**

**Our Quaker Ancestors**, guide to Quaker Genealogy, by Ellen Thomas Berry and David Allen Berry.

**Records of Northern Georgia Meetings** (South Carolina meetings near-by) as reprinted for libraries such as ours at Pickering. From their founding to the time of the Great Migration when most of them moved to the 'Old Northwest Territory'.

The full **Biography of John Whittier** as published by the trustees of the Whittier Homestead, by Roland H. Woodwell.

**The Golden String** the autobiography of Daisy Newman published by Pendle Hill which tells of her life and friends in the flesh and on paper. She found the Society of Friends to be a spiritual home and gave us the **Procession of Friends** and the **Kendal Novels** recording Friends Faith and Practice as history and in fiction. Now eighty, she continues to follow her golden string, and reaches many individuals as she goes.

**The Biography of Henry Joel Cadbury - Let His Life Speak** by Margaret Hope Bacon brings a Friend dear to many of us back in memory as he spent his long and full life around us in both scholarly and social service all under the umbrella of his Quaker faith. He was quietly courageous and faithful living in simplicity and always searching for truth, and sharing it both as a teacher, writer, and by life. The title is apt.

**Reality & Radiance: Selected Autobiographical Works of Emilia Fogelklou**, introduced and translated by Howard T. Lutz, Richmond, Ind.: Friends United Press, 1985. A convinced Swedish Friend who has influenced many by her quiet seeking spirit as a woman theologian and student of Quakerism and Quaker history through these tumultuous decades of the 20th century. The translator saw the light through her writings and shared them with us. In particular, her reappraisal of James Naylor is important.

These books are the memorial to Leonard Bailey, the father of a member of Wooler Friends Meeting. Such generous gifts are appropriate and keep the Dorland Collection current in Quaker materials for all our users.

### **Periodicals received by Dorland Friends Collection**

The Dorland Collection also receives all the Pendle Hill Phamplets as they are printed. It receives the **Friends Quarterly** from Headley Bros. in England, and the **Friends Journal** from Philadelphia, and **Quaker Life** from Richmond, Ind. as current writings and news of Friends and their faith, thinking, and action. **Quaker History** comes Spring and Fall and the New Foundation Fellowship publication comes. **The York Pioneer** is also on the list of subscriptions. Some meetings sent newsletters, and **The Canadian Friend** arrives bi-monthly. Bulletins from Friends General Conference and Friends World Committee and Pendle Hill are also useful.

### **Quaker History Spring 1987 (Friends Historical Association)**

Has two articles by Canadians: "Friends Famine Relief in Ireland (1846-9)" by Helen Hatton, tutor at University of Toronto in British and European History.

Psychology and Quaker Mysticism: "The Legacy of Wm. James and Rufus Jones" by Stephen A. Kent, Asst. Professor of Sociology at University of Waterloo.

### **Canadian Friends Historical Association News of Forthcoming Events & Projects**

- 1) **1987 Canadian Yearly Meeting** will be held at Pickering College, August 23-30, 1987.

CFHA is pleased to share in the outing on Thursday August 27th, (departing Pickering College 1.30 p.m.) to the recently acquired Simcoe, Muskoka Friends Meeting House at Orillia. The house is designated a historic building. This will be an opportunity of hearing about the history of the building which is being restored under direction of John Leaning, a Quaker architect of Ottawa, Ont. All welcome to join the outing. Part of the land available is designated for a Quaker Co-operative Community.

- 2) **CFHA Event at Canadian Yearly Meeting:** We received a request to hold an interest group at CYM this year on the writing of Meeting histories. It will be held in the Arthur G. Dorland Collection area at the time designated by interest group coordinators. Check the posted times at yearly meeting. This is an opportunity to begin histories of the newer meetings while the people are still present who remember the origins. For older meetings it is a chance to use materials in the archives and Dorland Collection for some background. Bring materials with you, include personal remembrances, photographs, printed materials about the local meeting in its community setting. What were the special events, the people who influenced the history? It should be an interesting time for all involved. Jane Zavitz will coordinate the sessions. (See Book Review of **How to Write & Publish Your Church**

**History by Ralph Milton.)**

There will also be ongoing oral history tapings during CYM. Bring your stories of Quaker impact on your life, and of your Meeting. The concerns of the Meeting over the years, your outlooks and lifestyle as result of being or becoming a Friend. Changes, turning points of significance to you related to being a Friend. What questions do you want answered by those who went before you? Can you answer these for others out of your life? Simply describe the typical Meeting in a given place at a stated time.

If individuals wish to visit Quaker sites in the general locality during CYM, that can be arranged. We will hold some meetings in Yonge Street Meeting House for Worship on First Day and the Sunderland Gardiner Address on mid-week evening. As is always the case more, happens than any one of us can fully participate in. We will make a time for those who wish to see the Archive facilities and the Dorland Friends Collection in the course of the sessions.

- 3) **Oral History Project:** This project is fun to do, both for the interviewer and the interviewee. Kyle Jolliffe and Jane Zavitz teamed up on the first Saturday in May to visit and record accounts of Toronto Meeting from Norah Turnbull in Beaton; and later in the day visited with Burton and Lillian Hill at Rockwood to ask Burton about the meetings he has known from his boyhood in Burgessville and later service as a Friends minister. It was a full and satisfying day. The tapes are in the Dorland Collection. In January Kyle also spent an afternoon with Helen Wigham Johnson who attended Toronto as a girl and went to Pickering College in 1910! The tapes are growing.

**Re: Joseph Hoag's Journal (Canadian Friends Historical Association Newsletter No. 40 - December, 1986.**

**Erratum:** Page 13: **Canadian Quaker History Newsletter.** Christopher Densmore's talk. para 3. read "principal" for "principle".

Page 14: Joshua Evans was from Haddonfield, New Jersey (not from Philadelphia) - para. 4.

Christopher Densmore has sent us a copy of a letter from D.G. Bell, assistant professor of law, University of New Brunswick. Prof. Bell edited **The Newlight Baptist Journals of James Manning and James Innis (1984)** and wrote **Early Loyalist Saint John: The Origin of New Brunswick Politics (1983)**. He writes:



"The people similar to, yet not, Quakers whom Hoag several times preached to in New Brunswick were spiritual heirs of Henry Alline (1748-84), a religious alignment in which I am particularly interested. As your edition was evidently prepared for publication I take the liberty of sending some comments on the New Brunswick portion of the journal."

D.G. Bell also makes the following separate comments:

"Re: Joseph Hoag Journal

- the 1795 Evans visit is noted in Bishop Charles Inglis' journal...\*.
- the second map twice misspelt "Annapolis".
- p3 - arrival at Saint John. The Nova Scotia Baptist preacher James Manning, visiting Saint John at the same time, noted in his journal for Thursday, 13 August 1801 that "there happen'd to be tow Quakers in town and they gave thare attendance and after I had don speackeing one of them spokke and gave oute a meantin the next Day": Bell(ed), **Newlight Baptist Journals of James Manning and James Innis (1984), p. 103.**
- p3 - The three meetings in question were those at Kingsclear (where a Baptist church was gathered on 19 September 1801), Prince William (where a Baptist church was gathered on 27 November 1800) and Bear Island, which long continued as an Allinite (Newlight) society. Hoag's journal reflects the extreme tensions within the Allinite movement as a portion was being hived off into more formalistic Baptist organizations.
- p4 - Nicholas Rideout did, indeed, live in Mougerville. The meeting described was the survival of an Allinite meeting organized in the late 1770s.
- p4 - "mostly Welch". These people were from the Yorkshire-Cumberland area of England, not from Wales.
- p6 - "refugees". Refugees is, indeed, a reference to Loyalists. Technically it refers only to civilian Loyalists, but I doubt that Hoag was being technical.
- p8 - The man with the meeting-house was Philip Marchington, whose life is included in a recent volume of the **Dictionary of Canadian Biography. \*\***
- p11 - Sandy Cove is certainly correct.
- p13 - Waterborough is correct. Hoag was meeting with the Waterborough Baptist church

- p14 - The Newlight (really Baptist) preacher referred to by Hoag was presumably Theodore Handing of Horton (Wolfville), N.S., who spent the winter in this neighbourhood.
- p15 - "Cove Village" is probably a mistranscription for "Lower" village.
- pp 15-16 - John Lawrence, Sugar Island and Bear Island are correct. John "Booker" is presumably John Barker.
- p16 - "Lisawa Creek". This is definitely a mistranscription for "Kisaway Creek", now called Keswick.
- p16 - This father-daughter incident was real enough...\*\*\*.

I could give more information about a number of the people mentioned, but I don't really think your readers would find it very useful."

D. G. Bell

Notes added by Christopher Densmore:

- \* Charles Inglis (1734-1816), Anglican Bishop of Nova Scotia. Entry for August 7, 1795. (Journal available on microfilm at the Public Archives of Nova Scotia?)
- \*\* Philip Marchington (1736-1808), whose life is included in the **Dictionary of Canadian Biography**, V, pp. 574-5.
- \*\*\* See account of the "Hammondites" in **The Newlight Baptist Journals of James Manning and James Innis**, pp. 80-83.

#### **An Artifact**

We are glad to publish the request of Gary C. Farlow who is seeking information regarding an artifact possibly of Canadian Quaker origin. If you have any information regarding the item, please contact the editors:

Dear Sir/Madam:

I am in search of information concerning an artifact of possibly quaker origin. Hugh Barbour of the Earlham School of Religion, suggested I might get help from someone in the Toronto Meeting.

The artifact is a poster entitled 'A Chart of the Course of Time from Eternity to Eternity'. It is designated as having been designed by one A. E. Booth and as being available from the 'Home Friend Office, 486 Yonge St., Toronto Canada'. The quality of the poster, its design, and the fact that it was purchased in an antique store (in Tennessee, USA) suggests it is from late in the last century.

If anyone in your meeting has any knowledge of any of these clues, or is inclined to investigate them, I would be most grateful if they would also communicate them to me. If the poster is of particular interest I may be able to arrange for a photograph to be sent to the interested individual or archivist.

Sincerely,

Gary C. Farlow  
Fairborn, Ohio



The Friends Meeting House (church)  
Haidland Street, Toronto. (1905)  
Now houses the National Ballet of  
Canada school. (photo by Fritz Hertzberg).

### Book Review

**How to Write & Publish Your Church History** - by Ralph Milton.  
- Wood Lake Books. Box 700, Winfield, B.C. V0H 2C0. tel. 604 - 766 2778.

This book is both a very practical and inspiring guide to concerned and enthusiastic (enthusiasm is essential) church (or Meeting in our case) people undertaking the task of writing their church (or Meeting) history. CFHA has long encourage Friends and/or Meetings to write their history. Some have done so. The publisher is one who is dedicated to assisting faith groups in their publishing work.

Some of the advice given can be summarized as follows:

put people on your pages - your church or meeting history is about a community of people of faith which make it much more interesting than the cold facts - also necessary - so know where the relevant material is available - in which archives.

Get a group together to work on it (with sub committees) and be sure to have your text edited by an editor - make sure the congregation (or Meeting) is involved - Set out the chronology - make a budget.

Look at the following points: this is the story of the Meeting's faith journey - who are the people who have inspired the congregation - how did the Meeting overcome crises?

Talk about the building - the special events.

The relationship of the Meeting to the local community - the peace, relief and social work which has been undertaken. Get written and oral histories; be sure of accuracy. Don't forget to include photos.

These are just some of the points covered in the book which could very well be use by Friends as an additional guide to similar material offered by Friends. (See editorial in this issue).

### **Books and Material Received & Noted**

**Newsleaf Feb. 1987. Vol. XV. No. 1.**

(Supplement to **Families** contains Amendments to OGS bylaw)

**Families** Nov. 1986

**Families** Feb. 1987 Vol. 26. No. 1

**Families** OGS May 1987 Vol. 26. No. 2

Genealogical research in B. C.

Ont. Gen Soc - Kingston Branch May/June

**Newsleaf OGS May 1987 new address including library:** Northern District Branch of the Toronto Public Library One Society. 26 Branches. Over 4000 members. New fee: 25\$ includes membership in any Branch of choice.

**The Journal of the Friends Historical Society Vol. 55. No's 1 & 2**  
Friends House, Evston Rd. London NW1. Include a new Newsletter No's 1 & 2 which gives news of the Society & describes historical works being undertaken.

**Uxbridge-Scott Historical Society Spring Newsletter: 1987**

Allan McGillivray continues work at the museum.

Allan's book: **A History of Scott Township 1807-1973**

available from Uxbridge-Scott Museum, Box 1301

Uxbridge. LOC 1K0. \$30.

**York Pioneer & Historical Association Newsletter April 1987:**  
Volunteers donated \$6,000 to the Sharon Endowment Fund which will be used to assist in the restoration of Sharon Temple - contributions welcome. (See also note on page 21).

**Friends Historical Library and Peace Collection Swarthmore College - Annual Report 1985-1986:** Edwin Bronner - Quaker historian and librarian has retired. He was presented with a festschrift entitled **Seeking the Light: Essays in Quaker History**. The book contains essays by eleven scholars published jointly by the Friends Historical Association and Pendle Hill. (Can be purchased from Pendle Hill or the Quaker Collection, Haverford). Use of the library remained high: Jane Soderlund, curator of the Peace Collection, published a book: **Quakers & Slavery: A Divided Spirit**. (Princeton University Press).

**Record of Pennsylvania Marriages 1685 - 1810:** John B. Linn and William Henry Eagle eds. (Quaker records of Monthly Meetings of Buckingham Falls, Middletown, Philadelphia, Quakertown, Richland and Wrightstown).

**Our Quaker Ancestors (finding them in Quaker records):** Ellen Thomas Berry and David Allen Berry. Genealogical Publishing Co. \$17.50. Contact - Joe Garonzik. 1001 N. Calvert Street, Baltimore. Maryland. 21202.

**Apocalypse of the Word: The Life and Message of George Fox.**

Douglas Gwyn. Friends United Press, 101 Quaker Hill Drive, Richmond.

Ind. 47374. 14.95 ea. plus postage.

A new presentation and understanding of the life, message and times of George Fox (the founder of Quakerism) and the growth of the Society of Friends in the first period of Quakerism in the 17th century. Essential for those interested in the rise of Quakerism.

**Let's Celebrate: Canada's Special days:** Carolyn Parry. Toronto: Kids Can Press, 585 1/2 Bloor Street West. Toronto M6A 1K5. Cloth \$24.95, Paper 14.95. This book is about all the festivals which we could and sometimes do celebrate. Connects well to the report of the First Ontario Folklore Conference reported on page 25.

### **Forthcoming Events**

#### **150th Anniversary of the Mackenzie Rebellion 1837**

- 1) David McFall writes that at the Heritage Societies meeting on March 9th, 1987, the Ontario Historical Society was authorized to apply to the Ministry of Citizenship and Culture for a grant to celebrate **The Mackenzie Rebellion** which the Society is organizing for the 150th anniversary of the Rebellion. (The grant has been received). Further information from the Ontario Historical Society, 5151 Yonge St. Willowdale, Ont. M2N 5P5.

**Place:** Black Creek Pioneer Village.

**Date:** Monday September 28 - Saturday October 3, 1987. (six days)

One of the speakers will be William Kilbourn whose book, **The Firebrand: William Lyon Mackenzie & the Rebellion in Upper Canada** (1956), has recently been reprinted (Clarke, Irwin, 1987).

Heritage Groups will have the opportunity of setting up a table at this event.

**Offers of help in preparing material for CFHA table**, including aspects of Quaker involvement, would be welcome - contact David McFall and Jane Zavitz.

- 2) **Mackenzie Rebellion (1837) Exhibition at Mackenzie House, Toronto by the Toronto Historical Board.** This Exhibition will take place from late August 1987 to the end of February 1988. The Exhibition will feature broadsides, documents, paintings etc. from the period - it includes small wooden boxes made for their wives by rebels held prisoner.

Mon. - Sat.            9.30 a.m.    -    5 p.m.  
Sun.                   12 noon       -    5 p.m.

Admission    -    \$1.50 (seniors and children under 12 - \$1.)

- 3) **Mackenzie Rebellion Bibliography.**

**Quaker related:**

**Josuah Doan.** Gladys Frances Lewis. (historical fiction), Curl Lewis.  
N.Y. 1956.

**The Quakers in Canada: A History.** Arthur G. Dorland, Ryerson Press.  
1968.

**The Life & Times of Joseph Gould.** W. H. Higgins, Fitzhenry &  
Whiteside. Reprinted 1972 (chapters 18 & 19)

Minutes of Friends Monthly Meetings of that time: Yonge Street, Sparta,  
Uxbridge etc.

**Disciplines (Church Government)** in use at the time (strong statements  
against bearing arms).

Local Historical Societies' materials in the place of involvement.

**1987 - Journal of York Pioneers:** re Children of Peace and the  
Rebellion.

**Children of Peace** John McIntyre.

**Other Books:**

**The Life & Times of the Patriots:** Edwin C. Guillet, University of  
Toronto Press. '38 & '68.

**Lord Durham's Report.** ed. Gerald M. Craig. Carleton Library No. 11,  
McClelland & Stewart.

**Lord Durham's Mission to Canada.** Chester New. Carleton Library No. 8, H. W. McCready. 1963.

**Political Unrest in Upper Canada.** 1815-1836 Aleen Dunham, McClelland & Stewart.

**Discontent in Upper Canada: Issues in Canadian History.** compiled by Gerald Craig. Carleton Library No. 10, Copp Clark. 1974.

**A Reply to the Report of Lord Durham.** Thomas Chandler Haliburton, Golden Dog Press 1976.

**Our Canada:** Arthur G. Dorland. Pages 205 - 207; Pages 207 - 213 (Rebellion in Lower Canada.), Copp Clark. Toronto.

**The Firebrand: William Lyon Mackenzie & the Rebellion in Upper Canada.** William Kilbourn

**Heritage Canada Foundation 14th Annual Conference:**

**Topic:** Heritage Tourism: Developing a Sense of Place.

**Place:** Quebec City.

**Date:** September 24 - 27, 1987.

This conference could be of particular interest to CFHA in view of our **10th Anniversary Project** which is to list sites, addresses, location, brief history and where possible, photos of Canadian Quaker historic (and modern) sites, in brochure form, both as documentation and guide.

(Reg. fee \$85, excluding hotel, and several items such as concerts, table top display space. etc.).



### Deaths:

#### Deaths of members and Friends

- Harry M. Beer      Newmarket, Ontario, Headmaster emeritus of Pickering College and longtime member of CFHA, on March 23, 1987.
- Edith Zavitz      London, Ontario, faithful supporter of CFHA and student of Quaker history in Ontario July 15, 1987. Made her set of **Young Friends Review** available to the Dorland Collection. Her father was one of the editors.
- E. Raymond Wilson      Sandy Spring, Maryland, on June 27, 1987. He was executive-secretary emeritus of the Friends Committee for National Legislation in Washington D.C., spending his life in service to his fellowmen as he sought to provide food for the hungry and peace for the war-threatened people of this world. He never ceased in his efforts. His autobiography and his history of FCNL, **Uphill for Peace**, are both in the Dorland Collection as significant to any study of current affairs, particularly peace.

#### News of Members

David Newlands and his family have returned to Canada. David has been appointed executive director of the Museums Association of Ontario. The family will be residing in Guelph. We extend to them a hearty welcome and look forward to the renewal of David's co-operation with CFHA. He has given much in the past with his creative ideas & solid work. (Serving as director of Freud museum; and prior curatorial & Fellow at Canadian Dept. of ROM & as program co-ordinator & assist. prof. at Museum Studies Program of U. of T.).