



Rockwood Academy 1850

Newsletter

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Editors: Jane Zavitz
Kathleen Hertzberg

Guest Editor for this Issue: David E. W. Holden

Production: Kathleen Hertzberg

IMPORTANT INVITATION

Conference of Quaker Historians and Archivists

Date: June 24-26, 1988

Place: Pickering College, Newmarket, Ontario

After sessions since 1980 within the continental United States, the conference of Quaker Historians and Archivists will meet in Canada for the first time. It will meet at the home of the archives of Canadian Yearly Meeting. Several papers will concern the history of Canadian Friends.

Mark your calendar now to participate in an at-cost weekend discussing Quaker history at Pickering College near Toronto. Registration information is available from Elisabeth Potts Brown, Friends Historical Association, Haverford College, Haverford, PA 19041.

The steering committee includes Elisabeth Potts Brown, convenor, Haverford College; Christopher Densmore, SUNY at Buffalo; Thomas D. Hamm, Earlham College; Carole Treadway, Guilford College; Richard E. Wood, Seminole Junior College; and, Jane Zavitz, Pickering College.

AFTER DIVISION: 1887 AND ALL THAT

Before 1827 the history of Canadian Friends was relatively uncomplicated. Friends arrived, settled, built, farmed and worshiped. Then, because of a disagreement on the Inward Light and the Bible, they had a falling out. Once the dust settled, a whole new set of meeting houses had to be built as Friends became either Hicksite or Orthodox. In 1846 a second falling out took place which meant that the Orthodox were now either Wilburite, who were also called Conservative, or Gurnevite, who saw themselves as Orthodox. More meeting houses had to be built as the three types of Friends did not care for each other very much.

The experience of religious re-awakening in the period after the American Civil War affected Friends very deeply. Young people had attended revivals held by other religious bodies and wanted the same for themselves. They also wanted changes in the life of their meetings. Change combined with growth in the numbers of people who attended meeting for worship to put pressure on the elders to adopt the new forms. Some elders resisted and in the years between 1879 and 1881 Orthodox Friends again divided. These divisions, which happened in several yearly meetings, including Canada, created a new form of Conservatives and, by extension, a new form of Orthodox. The new Conservatives quickly joined the old, simplifying history and leaving us with only three types of Canadian Friends.

Indiana Friends, who were concerned about the divisions, felt a need for a unifying experience for Friends. So, one hundred years ago last Summer they invited all the yearly meetings in correspondence to them to a conference that opened the way to the most creative and far-reaching changes the Religious Society of Friends has experienced. The invitation to what became the first Conference of Friends was accepted by representatives from Canada, London, Dublin, New England, Baltimore, North Carolina, Ohio, New York, Western, Iowa, and Kansas Yearly Meetings.

"Friends' Conference, held in Richmond Indiana" began on "Sixth-day, Ninth mo. 23d. 1887, near the hour of 9 o'clock in the forenoon." Canada Yearly Meeting sent five delegates: John R. Harris, from Rockwood, Ontario; John T. Dorland, who lived in Cleveland Ohio at the time; Samuel Rogers, from Toronto; Howard Nicholson, from Fonthill, Ontario; and, Hannah J. Cody, from Newmarket. Canadian Friends did participate in the conference: John Dorland spoke on Friends Principles. Hannah Cody and Samuel Rogers spoke against a common mission board, because they felt Canada Yearly Meeting was too small to participate in a common endeavor. When Howard Nicholson spoke he indicated that mission work should not be limited to women's efforts. He also spoke against a hireling ministry, and in favor of the higher education for the ministry. John Dorland, in contrast, was concerned about the double burden imposed on Friends called to the ministry. Finally, Samuel Rogers, Howard Nicholson and John Dorland all spoke in favor of the Declaration of Faith that came out of the Conference and was its most controversial product.

The committee to write the Declaration was appointed on Second-Day morning. They reported Third-Day afternoon and the Declaration was adopted in the evening with one small alteration. The statement was the work of a special committee headed by the English Friend, J. Bevan Braithwaite. In

its concluding minute the 1887 conference asked the following question: "Is it desirable that all the Yearly Meetings of Friends in the world should adopt one declaration of Christian doctrine?" As all Friends were assumed to use the Bible as the basis for their faith only an affirmative answer was possible. However, Quakers will be Quakers, so they also refused to transform the Declaration into a creed.

Friends got so much out of that first event that they decided to continue the practice and the Second Richmond Conference was held in 1892. On this occasion Friends produced a Uniform Discipline to be adopted by all of the yearly meetings and agreed to carry on holding conferences every five years. By 1902 eleven yearly meetings had accepted the Uniform Discipline and the Five Years Meeting was created. Canadian Friends formally adopted the Uniform Discipline in 1901, but because they felt they were unable to participate fully, they withdrew very quickly. Canadian Friends finally became part of the Five Years Meeting in 1907, beginning a relationship that is still there today with Friends United Meeting.

The Declaration of Faith and the Uniform Discipline were expressions of a new evangelical approach to Quakerism, quite unlike anything that came before them. The new religious expression they exemplified were part of an on-going series of important changes that have modified the Society of Friends in many ways, ways that could not have been predicted at the time of the first conference. Meetings with paid pastors (and accusations of hireling ministry), sermons, hymn singing and prepared prayers were a part of it. These are now part of the form of worship of the large majority of Friends in the world. Another part was a religious dynamism that spread the Society of Friends into Africa, South and Central America and other parts of the world, creating some of the largest and most rapidly growing yearly meetings there are. That first Conference of Friends was pivotal in the history of the Society of Friends, changing it forever. Without the changes, the Society would be very much smaller and less dynamic than it is now.

There are two articles in this Newsletter, one is about Canadian Friends during the 1840's and the second is the on the Canadian experience that changed the Society of Friends and eventually led to the 1887 conference.

David Holden

"The 1837 Rebellion Remembered" was a seminar in the history of Upper Canada that was held in Black Creek Village in October, 1987. Most people were surprised to see Quakers related to the events because of their Peace Testimony. Even some of the students of the period were surprised. The article that follows is about one of the Quakers of that period.

Another Quaker of the same period, Joshua Doan, was better known because he was hanged. Doan, and others who rose in battle at Scotland after the defeat of the Mackenzie forces in the York area were told by a man named Switzer that it had been a victory. This man said that a show of force was all that was needed to win the day. You can read an article by Laura Peers in the Spring, 1987, issue of The Beaver which relates some of the Quaker involvement in the Rebellion of 1837-38.

JVZ

"Joseph Gould - The Reluctant Rebel"*

by Allan McGillivray**

Although Joseph Gould, an entrepreneur, industrialist, parliamentarian, Quaker and rebel, died just over 100 years ago, his name is still prominent in Uxbridge. Visitors to the local Friends Burial Ground note that his monument is the largest one, contrasting with the simple stones of his friends and neighbours. His name is on the Meeting House historical plaque, and the Uxbridge plaque in town. Joseph Gould Senior Public School was built about fifteen years ago. The Joseph Gould Mechanic's Institute and Library had a centennial this year. His portrait hangs at the Uxbridge-Scott Museum which is located on former Gould property near where he was born. Museum visitors ask about him, and wonder how a Quaker became involved in a rebellion. Here is a brief outline of his story, and how he worked to improve the lives of the backwoods settlers in Upper Canada.

The Golds (G-O-L-D) were Irish Quakers who settled first at Germantown, near Philadelphia. They later moved northwestward in Pennsylvania to Catawissa on the east branch of the Susquehanna River. From there, two brothers came north to Ontario with the Timothy Rogers settlers. William Gold settled immediately in Uxbridge Township about 1805. Jonathan Gold spent about three years near Yonge Street before acquiring a property close to his brother. There, a son named Joseph was born to Jonathan and his wife on December 29, 1808.

Joseph was soon to show that he had a rebellious nature. He attended the Ezekial James log school which was near the farm. There he studied from the old Webster speller. One day, he noticed on a page that "gold was the name of a metal and Gould was a man's name." He went home and announced that from then on he was going to have a man's name, and eventually the entire family took on the name of Gould.

At eighteen years of age, Joseph apprenticed with Jared Irwin on Yonge Street to learn the carpenter trade. He also picked up some saw-mill experience which became valuable later. Back at Quaker Hill in Uxbridge he began erecting houses and barns.

In the spring of 1830, something happened that led to a turning point in his life. A growth developed on his nose. The search for a cure took him to see Dr. Widmer in Toronto. There, he had to stay several weeks while the treatment was applied. What was there to do for a twenty-one year old from the woods in the growing capital of the province? That was not a problem for Joseph. He was already interested in politics, so he talked to both the Tory and Reform members of Parliament. He watched the Parliament in action, and read all the newspapers. By the time Joseph arrived back in Uxbridge Twp., he had decided that he did not like the aims of the Tory Family Compact.

The following spring, he spent some time in Pickering where he gained more saw-mill experience, and he did some building at home. Then, he decided that he should go to Ohio where he had cousins, and he packed his tool chest. However, one Sunday on the way back from the Meeting House, his neighbour, Ezekial James, told him that carpenters were needed right

here a Uxbridge. Joseph listened to Mr. James, and unpacked his tools.

In 1832, he rented the Clergy Reserve lot north of the James' farm so he could plant some wheat. He cleared more of the land, and it was said that he could clear more in one day than most other fellows. Joseph needed a place to put the wheat after harvest so he decided to build a barn. John P. Plank had acquired Lot 29 in the 6th Concession, and had started to build a dam and saw-mill where Elgin Pond is located. Joseph approached him about cutting some lumber, but Mr. Plank said the mill was in disrepair, and he could not be bothered working at it. However, he offered to sell Joseph the 200 acres with a log house and barn, and the mill site, for \$ 1200, with no interest and five years to pay. He knew Joseph was going to be a good fellow. After some difficulty, Joseph got the mill running, and began his first business venture in Uxbridge valley at 24 years of age.

A post office was opened in Uxbridge in 1835. Up to then, the hamlet had been called Uxbridge Mills. Joseph Gould did not name the hamlet. It was named after the township, an act which followed the tradition of naming the first post offices after the townships in which they were located. The township had been named before Joseph was born.

One can probably guess that right away Joseph subscribed to William Lyon Mackenzie's newspaper. He would read it from cover to cover, memorize Mackenzie's grievances against the government, and then go into the hamlet to tell his friends and neighbours. He became so good at this that he was called upon to speak at public meetings. Mr. Gould worked so hard to get Mackenzie elected each time that he was chosen to lead the canvas for votes in Uxbridge and the surrounding townships. He became upset whenever Mackenzie did not succeed. Joseph was signing petitions against the government as early as 1831. He was working to have the Clergy and Crown Reserves dismantled, and to have a form of local self-government set up. He also opposed the Orange Lodge, and was greatly bothered by the fact that his father could not vote because of the Alien Act.

During one of the elections, Joseph was attacked by four red-hot Tories. He said he knocked the first one down and the others fled. However, a warrant was issued for his arrest. When three constables came for him, he jumped on a fast horse and got away. He rode to Pickering where Squire Leys helped him get off with just a nominal fine.

Joseph's life was not all wrapped up in saw-milling, carpentry and politics. He liked to go to balls, dances and wild parties. he said he "galavanted first with one girl and then another."

He was proud of the fact that his words were as good as money. This reputation he guarded very carefully throughout his life.

As the political situation in the province was growing to a head in 1837, Joseph found himself having second thoughts about it. He felt that the grievances were going to be looked after and that there was no need for violence. This was probably his Quaker blood coming to the front. He was reluctant to get involved with the events that were unfolding.

A week before the actual rebellion day, Mackenzie held the last of his

secret meetings in Stouffville. There, Joseph told Mackenzie personally that they should not go ahead for things would get better. However, he was called a coward.

The day before the planned attack, Joseph found himself with forty or fifty men from Uxbridge, Scott, and Brock. They wanted him as leader, but he said he refused to get involved with violence. They reminded him about his many speeches against the government, and wondered if he had become too cowardly to follow through. At that point he reluctantly joined them.

Fortunately, we have Joseph Gould's account of what took place during the next few days. That evening, his group arrived at Montgomery's Hotel on Yonge Street. He said Mackenzie was going through mail bags and holding up letters. There was no order or discipline. Joseph was afraid they would be surprised, so he posted pickets for the night.

The next morning, Captain Matthews was sent with a group including Joseph's brother, Joel, to fake an attack by the Don Bridge. The main force was to attack from the north. Before this could be achieved, word arrived that the troops were coming. Among their weapons, the troops had two small field pieces. Joseph said one was in the hands of a friend. It fired grape shot over their heads, and broke from the hemlock trees dead branches which rained down on them. The other was fired low and dangerously, and he did not like it. A ball hit a sand bank, and put sand in his face. Captain Wideman was killed nearby, and Fred Shell from Brock was shot through the shoulder.

Joseph found himself with a small group on the west side of Yonge Street. They were unable to get back to Uxbridge, and set up camp. On December 13, their campfire gave them away, and they were captured. As most other makeshift prisons in Toronto were already filled with prisoners, Joseph and his friends were housed for several weeks in the Legislative Council Chambers. Joseph was fond of saying that that was the first time he took his seat in Parliament. Among his fellow prisoners was John Plank of Uxbridge.

At his trial, Joseph was asked to state his situation. He said he owned a small farm and a saw-mill at Uxbridge. The questioners said, "What more do you want?" He replied, "I want my political rights," and started into the list. They cut him off, and he was sentenced to be locked up in Fort Henry at Kingston. He remained there until he was released in October of 1838 with the promise that he would keep good behaviour for three years.

The Uxbridge-Scott Museum is in possession of an attache case which Joseph sent in 1838 as a gift to his neighbour, John Plank, of Uxbridge. In a letter to Mr. Plank, Joseph said he couldn't figure out why they kept him locked up when some of those who had talked him into becoming involved were free. Joseph also asked Mr. Plank to keep the fences on his farm in repair so the cows would not damage his apple trees.

Joseph returned to Uxbridge following his release and got his saw-mill running again. In January, 1839, he married Mary James, daughter of his old neighbour, Ezekial James. Maybe that is what Ezekial had in mind when he didn't want Joseph to go to Ohio.

Joseph did not name Uxbridge or found the town. When he arrived there in 1832 to buy John Plank's saw-mill, Uxbridge Mills already consisted of a tavern, a store, a grist-mill, and blacksmith and cooper shops. However, following the Rebellion, for about the next fifty years, Uxbridge was mostly Joseph Gould's town.

In the 1840's, he built grist and woolen mills. He represented Uxbridge under the Township Commissioner's Act. From 1842 to 1854, he was Home District Counselor. He was elected Provisional Warden of Ontario County in 1852, and was the first reeve of Uxbridge Twp. He was elected as the first member for the new riding of Ontario North in 1854. He was re-elected in 1857-8. His opponent was his old enemy, Ogle R. Gowan, head of the Orange Lodge of Ontario. As a matter of fact, Joseph Gould was never defeated in any election in which he ran.

In 1847, he registered a plan for lots along Mill Street on his property. This area became known as Gouldville. In the early 1850's, he bought the Hamilton property surrounding the west side of Uxbridge containing 280 acres, for \$ 19,000. Within two years, he sold the mill site, just east of the library, for \$ 11,000, and in one day sold lots amounting to \$ 10,000. That gave him \$ 2,000 profit, and he still had 250 acres left.

In the 1850's, Joseph built a grammar school at his own expense, and was on the school board for many years. He built the Mansion House Hotel after the railway arrived, and in his will left a relief fund to provide money for families of men who had become poor spending money at his hotel. He had been on the Mechanic's Institute board since its start in 1859, and initiated plans to build the Joseph Gould Mechanic's Institute in 1886, but died before it was erected. He left directions for its completion, and it was opened late in 1887, 100 years ago.

Joseph and Mary Gould had eleven children. The sons followed his lead, and were involved locally in milling, merchandising, banking and politics.

Joseph died on June 29, 1886.

The following is a short poem which he included in his letter from Fort Henry to John Plank in Uxbridge:

"Life is but a day at most,
Sprung from night in darkness lost;
We poor mortals here but borrow
A moment's joy from months of sorrow.

*Presented at Black Creek Pioneer Village, on October 3, 1987, during the seminar commemorating the Rebellion.

**Curator of the Uxbridge-Scott Museum in Uxbridge, Ontario.

A Canadian Separation in Two Parts

by David E. W. Holden

INTRODUCTION

Sixty years after its first appearance Arthur G. Dorland's book, The History of Quakers in Canada,¹ remains the best single history of Canadian Quakerism. Since then there have been few books on the subject and nobody has attempted to cover as much material as he did. The history produced by Arthur Dorland was in the best tradition of meticulous scholarship. We owe him a tremendous debt that I hope to begin repaying by continuing his work. This paper grew out of Dorland's work and is intended to serve as a minor addition to it.

A second purpose of this paper is to recognize the events that took place one hundred years ago in Richmond, Indiana. At Indiana Yearly Meeting in 1886, several Friends proposed that a conference be held of Orthodox Friends in America. They also included Friends in Dublin and London yearly meetings. As a result members from New England, New York, Baltimore, North Carolina, Ohio, Western, Iowa, Canada and Kansas replied they would send delegates, as did Dublin and London.² Some Philadelphia Friends were also invited to attend "unofficially."

The purpose of the conference was to "strengthen the bonds of Christian fellowship amongst us, and ... to promote unity in important matters of faith and practice, in the different bodies into which Friends in America are divided."³ They had no intention of including the separated Hicksite or Wilburite bodies in this invitation. David Udegraff from Ohio objected,⁴ when he learned of the invitation sent to the Philadelphia Friends.

In spite of the objections, the first Richmond Conference of Friends got underway on Saturday the 23rd. of September, 1887. Perhaps the most important part of this conference was that it led to a second conference five years later and, in time, to the creation of the Five Years Meeting. The Five Years Meeting eventually was changed to become the present body we now know as Friends United Meeting. Canadian Yearly Meeting forms part of this large group of Friends.

Canadian Yearly Meeting also participates in the Friends General Conference, which has a quite different history and composition, but not to the Evangelical Friends Alliance, another large body of Friends. Canadian Friends correspond regularly with Conservative Friends, who have chosen not to create a fourth federation of Friends yearly meetings. Each branch shares an identification with the earliest Quakers, such as George Fox, Margaret Fell, and the "Valiant Sixty," yet they do so in different ways. The ways are reflections of their fundamental beliefs and their style of worship. The differences between Friends are sufficiently great that Friends in one branch may have difficulty recognizing the Quakerism of those in another branch. This difficulty is sufficiently great that I have heard some Friends deny the validity of the Quaker identity of those who differ from them. In return they would be surprised to learn that their own Quaker beliefs and identity are just as much in question.

Arthur G. Dorland was a member of the branch of Canada Yearly Meeting invited to the Richmond Conference in 1887. He wrote his history of Canadian Friends from that perspective and from the perspective of a Friend who took part in bringing three branches of Canadian Quakers back together to form Canadian Yearly Meeting in 1955. The Canadian Friends who chose not to belong to this new yearly meeting were those who are in the Evangelical Friends Alliance, the group that grew out of changes that took place after the 1887 conference.

This paper is an account of how a division into two branches took place in Canada. It is the only division that has happened in Canada and deserves special treatment for that reason alone. The events described happened before the 1887 conference. My impression is that this division, and others like it, caused Indiana Friends to issue the invitation out of a concern for the diversity in the Society of Friends.

BACKGROUND

Friends have worked hard and suffered much for the cause of peace. They have devoted themselves to eliminate the causes of conflict. Friends are more interested in this aspect of their their Religious Society than in their quarrels. Hence, the seamier side of history has been neglected. This aspect of Friends experience is painful. When I began this study, one dear Friend, Elma Starr, reproached me for dredging up the things that had caused so much pain. She told me to try to forget those nasty events. She did, however, do much to encourage the work.

To learn why Friends quarreled and divided, I went through some of the minute books found in the archives in the Arthur G. Dorland Memorial Collection at Pickering College. I worked on the minutes of Norwich Monthly Meeting, Pelham Quarterly Meeting and Pelham Monthly Meeting. They were curiously unlike other minute books as someone had numbered the pages and minutes with a purple pencil. Most of the minutes were written with pen and ink and a few in lead pencil. None were written using a purple pencil. I concluded that the numbering was added after the minutes were written, as they were consistent in both color and handwriting through several minute books.

The purple pencil marks in the minutes of the three meetings were like the ones used by my father, who was a bookkeeper. He used such a pencil because it left an indelible mark. The minute book of Norwich Monthly Meeting was numbered all the way through. However, the numbering in the minute book of Pelham Quarterly Meeting stopped on page 11. When I re-read Arthur Dorland's account of what transpired at the time covered by the two minute books, I discovered that he had written about most of the material covered in the Norwich minute book, but not that on the un-numbered pages of Pelham Quarterly Meeting's minute book. On the basis of this I assumed that Dorland stopped at page 11 in the Pelham book and went on to other things.

Whatever it was that happened when Dorland reached page 11, it was enough to make me a gift of a piece of history, giving me a marvelous sense of having discovered something new: the division in Canada happened first in Pelham in 1879 and, two years later in 1881, it happened again in West Lake Monthly and Quarterly Meeting. It is the second division that created

the record of division at the yearly meeting level. Dorland did not regard the withdrawal by Pelham Friends in 1879 as a division of the yearly meeting even though the clerk of the yearly meeting led the withdrawal. Dorland saw the withdrawal merely as a departure of a few dissident Friends. By 1881, when West Lake Conservative Friends withdrew, Pelham Conservative Friends were already in correspondence with other Conservative Friends. As Dorland describes the division in West Lake and in the yearly meeting very nicely, I will limit myself here to the earlier Pelham division.

BACKGROUND TO THE CANADIAN DIVISION

In Ireland, late in the seventeenth century, Friends became involved in a discussion over the question of biblical authority and the leadings of the Inward Light. On one side were the elders who had come to accept an evangelical and, therefore, a literal interpretation of the Bible. They felt this was the right perspective, one that was consistent with the views of early Friends and wanted all Friends to subscribe to it. On the other side were Friends who could not accept the literal truth of God's participation in the religious wars described in the Old Testament. Dissident Friends felt that to accept the literal truth of the Old Testament was reject their views on the evil of war. During the Irish wars, these Friends had suffered for beliefs they felt were true leadings of the Inward Light, and they strongly held to them. These dissident Irish Friends were either disowned or withdrew over the issue.

Friends in North America were also exercised over the problem of biblical truth and the leadings of the Inward light. The debate was central to the disagreement that ultimately led to the biggest Friends division of them all: the Hicksite-Orthodox division in 1827-28. Canadian Friends were among the ones who divided on the matter. They belonged to New York Yearly Meeting at the time. After the division, Hicksite Friends in time became part of Genessee Yearly Meeting. Hicksite Friends in Genessee Yearly Meeting were isolated from the Orthodox Canadian Friends, just as Hicksites everywhere were. They also had their own disputes after 1828. They were one of the three branches to become part of Canadian Yearly Meeting in 1955. However, for this account, theirs is a different history.

Canadian Friends were affected but not divided by the Wilbur-Gurney division in New England in 1846, and Ohio in 1852. These divisions were the outcome of further evangelical work led by the English Friend, Joseph John Gurney. His visit to America in 1846, provided the trigger for those two divisions and set the stage for further changes. However, after the divisions in New England and Ohio, the debate on evangelicalism was overwhelmed by a debate on how slavery might be eradicated, a debate that divided Indiana Yearly Meeting and severely strained others. Once Friends had reached unity on this matter, the American Civil War occupied everyone's thoughts.

After the Civil War, the evangelical movement grew and assumed great force all through North American Quakerism. New evangelical ideas became very important. Friends had attended Methodist revivals and had liked what they had seen -- programed worship, with music, a paid leadership, and an emphasis on the activities of young people were very attractive. Some

Friends felt strongly that they should be allowed to worship in the same fashion. Older, more traditional Friends were deeply offended by the practices and went to great lengths to stop this "creeping protestantism."

In 1867, Canada Yearly Meeting was set off from its parent New York Yearly Meeting (Orthodox) in recognition of the change brought about by Confederation. The process was entirely cordial and followed the pattern of setting off daughter yearly meetings on the Frontier. They retained the book of discipline and all the practices of their parent yearly meeting. This included all the Advices and Queries. In 1870, the New York Advice against joining in revivalistic camp meetings was agreed to by Canada Yearly Meeting.

In 1877 Canada Yearly Meeting received the new version of New York Yearly Meeting's Discipline. The revisions were in keeping with the new evangelical bent of the yearly meeting. Many Canadian Friends welcomed the changes and, given the nature of the relationship between the two yearly meetings, the expectation was that the new version was to be adopted without dissent. However, Adam Spencer, from Norwich Monthly Meeting who was the clerk of Canada Yearly Meeting, objected to the revision as a violation of Friends ancient ways. Dorland wrote that Adam Spencer insisted on the outward evidence of traditional Quakerism, such as plainness of dress and address. Spencer also objected to the unsoundness of the doctrines of this new evangelism that was contrary to orthodox Quaker faith.⁵ Dorland when writing about this objection reacted in a curious way. He wrote that "... it can be emphatically stated that doctrinally the new Discipline of 1877 remained substantially the same as that of 1859, and that both were unimpeachably 'Evangelical' and 'Orthodox'".⁶ Both of these words were obnoxious to the Conservatives. Dorland, however, rejected the legitimacy of the objection and dismissed their withdrawal as unimportant. This may explain why he stopped reading the quarterly meeting minute book on page 11 and devoted his time to describing the events that led to the separation of 1881 in Westlake Monthly and Quarterly Meetings. I will now try to fill this gap.

THE DIVISION IN PELHAM QUARTERLY MEETING

Pelham Quarterly Meeting, from the time of Confederation to 1877, was composed of two monthly meetings: Norwich and Pelham, about fifty miles apart. Pelham Monthly Meeting was evangelical in inclination and escaped the confusion that was to divide Norwich. In July, 1875, Pelham Monthly Meeting minuted: "Our beloved Friend William Wetherald, a minister in unity with us feels drawn to Preach the Gospel in Canada, Ohio and New York Yearly Meetings. Full unity being expressed with him in his concern he is left at liberty to pursue his prospects earnestly desiring that the Lord may be his helper." Other Friends soon followed William Wetherald in being given the same kind of liberty to preach.

Perhaps because they were able to agree on the innovation, Pelham Monthly Meeting led a peaceful life, at least on the surface. People were received into membership, a high proportion of whom were women. Nobody was disowned -- quite unlike Norwich -- and no mention was made of any troubles elsewhere. From January 1, 1879, Pelham Monthly Meeting of Men and Women Friends began holding joint sessions, returning to the form that existed before George Fox set up the women's meetings in the seventeenth century.⁸

It was probably a reflection of loss in membership that came after the conservatives withdrew from the meeting.

During the 1860's, in contrast, Norwich Monthly Meeting frequently recorded the names of people who "had so far deviated from the order and discipline of our Society" as to require having elders "appointed to visit them thereon and report" back to the Meeting. The majority in the meeting were of the old school of Quakerism and, hence, felt it necessary to discipline people for any infraction. The infractions were seldom mentioned in the minutes but seemed to include the traditional reasons for disownment, such as marrying without the approval of the meeting and gambling.

By the early 1870's the frequency of these disciplining minutes was reduced and replaced with minutes welcoming people into membership. In 1876 Norwich Monthly Meeting was able to report and minute the statistics that during the past year "15⁹ [were] received into membership -- no resignations. None disowned." As in Pelham, a high proportion of the new members were women.

The sense of triumph one gets from reading Norwich's minutes was lost very soon after. By October 1876 they were able to agree on nothing except to adjourn to meet the following month.¹⁰ Reading between the lines it is obvious the disagreement between evangelical and conservative ideas had reached a critical point. In November they went through the customary practice of answering the Queries, so they could report to the Quarterly Meeting. Their answer to the second query reveals: "There is a lack of Christian love amongst us, arising from a want of unity of sentiment."¹¹ Not being able to do anything more, they adjourned to meet again the following week. The next week they reported:

"The meeting was so divided in sentiment as to be incapable of transacting the business claiming its attention according to our order and Discipline. Therefore it was adjourned to the usual time next month."¹²

At the December meeting for business, Norwich's representatives reported on the actions of Quarterly Meeting. Members were able to accept Mary Jane Cohoe, Elizabeth Walker, Almira Adelle Jeffry, and Elizabeth Smith into membership. They did not unite on Luisa Charlotte Nicholson's request for membership and deferred all other business.¹³

The new year brought no agreement on anything except an approval for a couple to marry. By then Pelham Quarterly Meeting, which had a group of evangelical Friends controlling it, was concerned and wrote to Norwich Monthly Meeting as follows:

"The Meeting was introduced into a deep concern on account of there being no official account of Norwich Monthly Meeting, which resulted in appointing the following Friends as a committee of inquiry; with instructions to render such service and advice as they may deem best; and to report their judgment thereon to our next Quarterly Meeting: viz. Squire W. Hill, Andrew Hill, Elisha Taylor, Jacob Gainer Jr., John Richard Harris, Alfred R. Spencer, Samuel Hill, Job R. Moore and Wm. Spencer."¹⁴

Norwich Monthly Meeting began their discussion on the letter from Pelham Quarterly on March 14, 1877. They adjourned to the following day only to adjourn again because they were unable to reach unity on "the subject before the meeting yesterday." In April, they adjourned again after approving a marriage and a certificate of removal. A hint of "the subject before the meeting" comes in a letter received from the Quarterly Meeting which was signed by Squire W. Hill. The letter was the subject of the monthly meeting held on May 9th.:

"Dear Friends: The Committee appointed by Pelham Quarterly Meeting to visit Norwich Monthly Meeting find on examination no clause in the Book of Discipline for Indulged Meetings -- But "each Established Meeting for worship, should be a Preparative Meeting except in cases where the Quarterly Meeting should judge it inexpedient" (Book of Discipline, page 30) which to us seems imperative on the part of the Monthly Meeting to observe the Clause of Discipline on this subject."¹⁵

"Indulged meetings", similar to those being held in the American Midwest, were the evangelical prayer and revival meetings that had become so popular. In June, Norwich Monthly Meeting welcomed visitors from Michigan and Ireland. It is probably significant that the two visitors from Indiana who had been made welcome by Pelham Quarterly Meeting of Women Friends held three days later were not present at monthly meeting.¹⁶ Normally the fifty miles between Norwich and Pelham would have been traveled by such visitors.

Friends opposed to indulged meetings were happy to receive the letter from the quarterly meeting. Excluding Indiana Friends, who came from meetings that had held revivals, only alienated the evangelicals. Nothing more than the reading of the letter from the quarterly meeting was done. Norwich even failed to read and answer the Queries and appoint representatives to the upcoming quarterly meeting. The presence of visitors, who were allies of one side, did not prevent unseemly behaviour.

The summer months of 1877 saw no business transacted and no agreement on the appointment of Clerks and overseers. In August, Pelham Quarterly Meeting, having received no report from Norwich, appointed a committee to go there and investigate. That committee reported back in September to the effect:

"...that the true record of the meeting of seventh month had not been made in regard to appointing a committee to bring forward names for clerks and overseers, which the committee claimed should be recognized by said monthly meeting, after considerable opposition the clerk and a portion of the Friends withdrew contrary to the wishes of the larger portion of the Meeting and the Quarterly Meeting's Committee."¹⁷

They went on to report that Michael Gillam was then appointed clerk and recommended that all the documents signed by him should be considered the legal documents of Norwich Monthly Meeting. The Minutes of Norwich Monthly Meeting of the same July, 1877, meeting recorded that Michael Gillam's name was strongly objected to by several and, accordingly, was dropped.¹⁸ In August Norwich could only minute that there was "no unity in the

proceedings."¹⁹

By September, 1877, the evangelicals had withdrawn into their own monthly meeting, also called Norwich Monthly Meeting. After that the two sides refused to accept each other's minutes and began the process of removing each other from membership. Adam Spencer remained active in the branch now labeled Conservative. In the absence of the evangelicals, they read and answered the queries and appointed Jesse Stover, Wm. B. Mason, John Sutton and Adam Spencer as their representatives to quarterly meeting. Their report to the quarterly meeting included: "There is such a lack of Christian love amongst us, arising from differences of sentiments that we have not been able to transact the business of the meeting."²⁰

Pelham Quarterly Meeting was held three days later on the 15th. of September, 1877. It divided and the evangelical Friends retained the minute book. Conservative Friends, therefore, had to begin a new book. The first entry in the new minute records the presence of representatives from Norwich and the absence of any from Pelham because "That meeting having identified itself with those who have separated from Norwich Monthly Meeting."²¹ The now Conservative Pelham Quarterly Meeting appointed Adam Spencer for Clerk and William B. Stover for assistant. They recognized a "lack of Christian love" in answer to the second query and the "disturbed state of Society" in answer to the 9th. query. These phrases appeared several times that year and early in 1878. Pelham Quarterly Meeting (Conservative) kept on reporting the absence of representatives from Pelham Monthly Meeting and the concern that "talebearing not altogether avoided and discouraged."²²

Two weeks after the fateful meeting, Norwich Monthly Meeting (Conservative) minuted: "Friends were exercised at this time under a humbling sense of the sorrowful state of things amongst us, and of the difficulties of our present situation." So, they appointed a committee to: "take into serious consideration the propriety of our issuing a Testimony or Declaration concerning the separation from us of a portion of the members of this meeting."²³

In June, 1879, it came time to appoint representatives to Yearly Meeting, answer the queries and write their report to the Yearly Meeting. In their report they minuted their perception of what had taken place the previous September. This the report, referred to by Dorland, was rejected by the Yearly Meeting, and led to the withdrawal of Adam Spencer from the Yearly Meeting. Adam and his conservatives were outnumbered at that meeting by twenty-five visitors, the majority of whom were from the American Midwest.²⁴ Adam Spencer's withdrawal completed the division for Norwich.

News of the break spread quickly to other conservative groups in Iowa, Western, Kansas and Ohio yearly meetings that had gone through the same kind of experience. In November, 1879, Pelham Quarterly Meeting (Conservative) received a letter from Western Yearly Meeting. In June, 1880, they received a letter from Spring River Quarterly Meeting of Friends in Kansas that was in answer to the one they sent in September, 1879 that was read "to our satisfaction."²⁵ Early in 1881, the division in West Lake that Dorland describes so nicely for us, took place.²⁶ Pelham Quarterly Meeting (Conservative) Friends were, therefore, ready in 1881, for the

invitation from Conservative Friends from Westlake "to hold Canada Yearly Meeting at Pickering at the appointed time."²⁷ This, was the beginning of Canada Yearly Meeting Conservative as reported by Arthur G. Dorland.²⁸

FOOTNOTES

- 1.- Arthur G. Dorland, The Quakers in Canada, A History, Toronto: The Ryerson Press, 1968.
- 2.- Mark Minear, , Richmond 1887: A Quaker Drama Unfolds, Richmond, Indiana: Friends United Press, 1987, pp. 99-102.
- 3.- Minear, p. 101.
- 4.- Minear, p. 103.
- 5.- Dorland, pp. 237-8.
- 6.- Dorland, p. 242.
- 7.- Pelham Monthly Meeting, minutes of 7th. month, 7th., 1875. I am here using the dates as given in the minutes and not following Dorland's page numbering as the original did not have numbered pages.
- 8.- Pelham Monthly Meeting, minutes of 1st. month, 1st., 1879.
- 9.- Norwich Monthly Meeting Minutes, 6 th. month 14 th. 1876.
- 10.- Norwich, 10 th. month 18 th., 1876.
- 11.- Norwich, 11 th. month 8 th., 1876.
- 12.- Norwich, 11 th. month 15 th., 1876.
- 13.- Norwich, 12 th. month 13 th., 1876.
- 14.- Norwich, 3 rd. month 14 th. 1877 and Pelham Quarterly Meeting Minutes, 2nd. month 10th., 1877.
- 15.- Norwich, 5 th. month 9 th., 1877.
- 16.- Norwich, 6 th. month 13 th., 1877, and Pelham Quarterly Meeting of Women Friends Minutes, 6 th. month 16 th., 1877.
- 17.- Pelham Quarterly, 9th. month 15th., 1877.
- 18.- Norwich, 7 th. month 11th., 1877.
- 19.- Norwich, 8 th. month 8th., 1877.
- 20.- Norwich, 9 th. month 12 th., 1877.
- 21.- Pelham Quarterly Meeting, Conservative, 9 th. month 15 th., 1877. This meeting was renamed "Norwich Quarterly Meeting" in September, 1889 by Canada Yearly Meeting (Conservative).
- 22.- Pelham Quarterly (C), 2 nd. month, 9 th. 1878.
- 23.- Norwich, 9 th. month 26 th., 1878.
- 24.- Dorland, p. 237.
- 25.- Pelham Quarterly (C), 6 th. month 12 th. 1880.
- 26.- Dorland, pp. 246 ff.
- 27.- Pelham Quarterly (C), 6 th. month 11 th., 1881.
- 28.- Dorland, pp. 237-8.

**MINUTES OF THE FIFTEENTH ANNUAL MEETING OF THE CANADIAN FRIENDS
HISTORICAL ASSOCIATION**

Held: Saturday, October 17, 1987, at Pickering College, Newmarket, Ontario.

Present: Marie Avev, Carolyn Dodds, Anna Lewis Ewen, Stanley Gardiner, Deborah Haight, Fritz Hertzberg, Kathleen Hertzberg (Chair), David Holden, Joyce Holden, Kyle Jolliffe, David McFall, Jean McFall, Elizabeth Moger, Dorothy Muma, Bertha Pollard, David Pollard, Myra Pollard, Albert Schrauwers, Jane Zavitz.

Regrets were received from: Carmen Brock, Peter Brock, Peter Chaoman, Marguerite Johnson, Rosemary McMechan, David Newlands, Wim van Veen.

1. The minutes of the Annual General Meeting held at Pickering College 25th, 10th, month, 1986, as printed in the Newsletter issue No. 40 were approved.

2. Business arising from the minutes:

a) **Quaker Tapestry:** There is nothing new to report on this matter.

b) **Index of Canadian Yearly Meeting Records:** Albert Schrauwers has been working on preparation of the Index for publication. Although the Index is not complete, the information in the computer files and the list of tombstones in the area of the the Yonge Street Monthly Meeting was approved for publication. We agreed that there should be a price for the Index of \$0.25 per page, plus postage and handling. A higher price should be charged to such organizations and public archives and other high use buyers, especially for genealogy. As statement of copyright ownership by CFHA is necessary on the publication. The Executive is asked to investigate the need for an American copyright. The Executive is asked to consider an honorarium for Albert Schrauwers for his work on the Index.

c) **Hicksite Cemetery:** A letter from Sandra Fuller of the Newmarket LACAC was read outlining progress on the restoration of the cemetery. A provincial grant for the project has been made and also a grant from the Ontario Heritage Foundation. The latter organization will pay for an archaeological survey of the site. \$ 2,000.- has also been awarded to assist with the cost of cleaning and repairing grave markers. A further report will be given at a later date.

Appreciation was expressed for the work done by Sandra Fuller on this project. Appreciation was also expressed to George Ivanoff for his landscape architectural input and to Jane Zavitz for her efforts.

d) **Constitutional Revision:** This work is continuing under the care of Kathleen Hertzberg and Dorothy Muma. It is hoped that revision will be ready for presentation at the next Annual Meeting.

Reports:

a) **Chairman:** Report of the Chairman to 1987 Annual Meeting is attached.

b) **Report of the Treasurer** An interim financial statement was presented

showing a current bank balance of \$ 5.058.- Our fiscal year ends October 31. and it was approved that Stanley Gardiner audit the Association's accounts at that time. A final statement will be printed in the Newsletter.

c) **Membership:** Current paid-up membership is 87. There are a number of members who have not renewed for several years. It was agreed that a special letter go to them saying that if fees are not paid, their names will be removed from our lists. The letter will enclose a return form with suggestions also for donations. The request for membership renewal will be printed on a sheet separate from the Newsletter. We need to do some work on encouraging new members. Friends expressed their appreciation for the devoted services of the Membership Chairman, Marquerite Johnson. The report of the membership chairman is attached.

d) **Oral Histories:** Kyle Jolliffe and Jane Zavitz have interviewed several Friends recently. These interviews are available on tape or script. David McFall agreed to investigate sources of grants for this project. in conjunction with Kyle Jolliffe and Jane Zavitz. Peter Chapman has submitted a draft estimate for the project and this will be used as a basis for grant proposals.

e) **Brochure:** Work continues on this project. Appreciation was expressed to Mark Bell for the art work.

f) **Attendance at other Historical Association meetings:** David McFall and Stanley Gardiner have attended these meetings on our behalf. Other Friends represented us at two plaque unveilings, one at Maitland St. Meeting House and the other at Nanton Ave. in Toronto.

g) **Genealogical Enquiries:** We express our deep appreciation of the long service of Wim VanVeen, who is now laying down this work due to ill health. Much of this work is now being done by Jane Zavitz and Albert Schrauwens at Pickering College. It was approved that a \$ 10.- contribution be asked per hour for archival search, and the form letter be revised to take this into account.

h) **Newsletter:** The Executive is asked to consider the problems of Newsletter production. The next Newsletter will be edited by David Holden and proofread by Joyce Holden.

Life members are asked to consider contributions to the cost of the Newsletter.

i) Anna Lewis Ewen presented our archives with a number of ancient records of the Society of Friends Minutes of Yonge St. Meeting. Friends expressed their enthusiastic appreciation of the receipt of these items. Such retrievals are invaluable for the record.

j) **Nominations:** It was agreed that the Executive review nominations for officers and committees.

k) **Correspondence:** The Chairman noted several items of information which had been received recently.

l) We expressed our thanks for the hospitality of Pickering College and

the lunch provided us.

m) Dorland Collection The Executive is asked to consider an annual contribution toward the work of the Arthur G. Dorland Friends Historical Collection.

n) Adjournment: There being no further business the meeting adjourned.

The meeting continued at Yonge Street Meeting House, with a talk by David Holden on the Separations in the Society of Friends, based on his forthcoming book.

REPORTS TO THE ANNUAL MEETING OF

The Canadian Friends Historical Association

REPORT OF THE CHAIRMAN TO 1987 ANNUAL MEETING

During the year, the work of keeping the organization going in terms of administration, answering correspondence, phone calls etc., as well as editing and producing the Newsletter, the work of the treasurer and membership secretary, has been done; all of this is required to keep the Association in being. The Association is greatly enriched by the work which individual members contribute: the articles; the recording of oral histories; answering genealogical and historical enquiries; work in the Archives and in the Dorland Collection; work to complete and to correct the Index of Canadian Yearly Meeting records; representing the Association at events of various kinds; speaking and writing; all of this heartens us and reminds us that there is considerable interest in Quaker history in Canada.

During the year we have become aware again of several areas of our history which need research and writing -- to mention but a few -- Canadian Friends' response to the 1887 Richmond Declaration; the history of Canadian Young Friends (we understand that Helen Thomas of Ottawa Meeting is doing this); a full history of the Canadian Friends Service Committee; Friends and the Mackenzie Rebellion; and, there are other important aspects of Quaker history in Canada which merit further research which is needed to remind ourselves that the history of the Society of Friends is primarily a "faith history".

We are pleased that Jane Zavitz has been encouraged to make application to the Social Sciences and Humanities Research Council of Canada for a grant to free her for further work on the Index of Canadian Yearly Meeting Records, in particular to add a "Subjects" index to the "Names" index already in existence. The Association was pleased to send a letter in support of her application. [We are delighted to report that congratulations to Jane Zavitz are in order as the grant from SSHRCC has been made].

Two matters of general interest to those concerned with heritage and culture in Canada have been addressed to us as an historical (heritage) association:

The Ontario Ministry of Citizenship and Culture asked us to respond to the

discussion paper "Heritage -- Giving our Past a Future". Thoughts and comments were requested. Public hearings have been taking place. Submissions were requested by 31 July, 1987. CFHA was unable to respond. We plan to do so nevertheless. In 1979, Walter Balderston was chairman of CFHA for all to short a time before his death. With his help, we prepared a submission at that time which admirably describes the background, history and contribution of the Society of Friends and expresses some of the needs and concerns of the Association in our endeavor to preserve and make available the Quaker heritage in Canada. This brief could form the basis of a new submission in response to the Ministry's Discussion Paper.

Museum of Toronto. This is a project of the Toronto Historical Board. The Museum of Toronto Planning Study is now complete and has been made available to CFHA. It is planning to exhibit aspects of the life of Toronto, such as the story of settlement. Space for special exhibitions would be available to community groups such as CFHA. Three sample sites are proposed for the museum: the old Toronto City Hall, Canada Malting, and a site at the foot of York Street. Estimated capital costs in the order of \$20 to \$30 millions are to be raised equally between the municipal, provincial and federal governments and the private sector. Our input is requested. The editors of the Newsletter would welcome comments and suggestions from our readers.

We would certainly have something to say to the public and to visitors. The Society of Friends has certainly contributed to the history and as pioneers in the development of Canada and to the development of public life of Toronto. The Toronto Meeting was founded more than a hundred years ago; Toronto Friends over the last years have maintained Quaker testimonies. In the book "Spirit of Toronto" a collection of essays on the religious denominations in Toronto written to celebrate the 150th anniversary of the city, the Society of Friends was afforded place in "the first wave" of denominations which settled in Toronto.

These matters, and other items which require follow-up after the Annual Meeting, call for a meeting of the Executive Committee which should take place in November.

We would like to thank Mark Bell, an art student, for having designed and done the art work for the Brochure. At last we may be able to print it. We plan to ask Argenta Friends Press for an estimate.

Thanks to all who have worked for the Association, thus expressing the enthusiasm which keeps our small but vital association alive and flourishing.

Kathleen Hertzberg.

INTERIM FINANCIAL STATEMENT FOR THE PERIOD NOVEMBER 1, 1986 TO OCTOBER 15, 1987: (not audited)

1986 Nov. 1 Balance at Bank \$ 5,220.63

Receipts:

Memberships		\$ 340.00	
Donations			
General	\$ 155.00		
Index	125.00		
Arthur G. Dorland			
Collection	70.00	350.00	
Sale of Bulletins		2.50	
Bank Interest & Exchange		263.34	955.84
			<u>6,176.47</u>

Payments

Bulletin Production & mailing	718.41	
Annual Meeting Expenses	94.73	
Postage	194.18	
Telephone	13.95	
Office Supplies	16.50	
Oral History Project	12.26	
Ontario Historical Society		
membership	15.00	
Display at Historical meeting	25.00	
NSF cheque and charges	28.00	1,118.03

1987 Oct. 15 Balance at Bank 5,058.44

Dorothy Muma, Treasurer

MEMBERSHIP REPORT:

This report shows a total of 95 members as follows:

General Members	31
Life Members	19
Senior Members	21
Meetings	5
Libraries	8
Corporations	3
Paid-up members	87
Honorary Members	3
Newspapers & other	
exchanges	5
1987 Members	<u>95</u>

The number of expired membership for 1986 is 18. Since January of 1987 only 14 people have renewed their memberships. These 14 are not part of the 18 expired. To date, 4 new members have joined us.

We have a small firm core of very loyal and dedicated members who have renewed regularly on time and in some cases for several years in advance. It does seem that a very big thank-you is due to these members for their steady and continuous support.

Marquerite Johnson, Membership

REPORT ON LIAISON WITH OTHER HERITAGE GROUPS

The growing interest in history and genealogy has resulted in a busy year as regards our association's relationship with other heritage organizations.

Our association has been represented in four meetings of the Metropolitan Toronto area Heritage Group, or as it is frequently called, the Umbrella Group. This provides an opportunity to tell about 40 representatives who attend about our activities. I am indebted to Stanley Gardiner who attended a meeting in my place.

Our association participated in two plaque unveilings by the Toronto Historical Board. The former Maitland Street Meeting House was marked by a plaque on which occasion Dorothy Muma spoke on behalf of Friends. The plaque at 49 Nanton Ave. marked the former home of Ted Rogers who conducted experiments with radio.

Our association had a display table at two conferences held at Black Creek Pioneer Village. In March Jane Zavitz provided a display at the First Ontario Folklore Conference. She was assisted by Albert Schrauwers. She also provided a display at the 1837 Rebellion Remembered on Oct. 3. At each time there were a number of inquiries received.

I look forward to next year as another active year for our association.

David McHall

Sandra Fuller of the Newmarket LACAC wrote to Kathleen Hertzberg:

We are very pleased to report that our request for provincial funding for restoration of the Hicksite Burying Ground on Yonge Street has been granted. At their semi-annual competition in the spring of 1987, the Ontario Heritage Foundation considered our application for restoration of the gravestones and landscaping of the property, to be worthy of funding.

In order to document the restoration as accurately as possible, the Foundation has proposed an archaeological survey of the site, which it views as Phase I of a project to restore the cemetery and to commemorate the meeting house. The Ontario Heritage Foundation has agreed to pay in full the fees (\$12,825.00) of the firm selected by the project committee, Archaeological Services Incorporated, of Toronto, and has awarded a sum of \$ 2,000.- to assist with the cost of cleaning and repairing the grave markers.

NEWS AND NOTES

Grant from SSHRCC A grant has been awarded to Pickering College by the Social Sciences and Humanities Research Council of Canada for the production of an annotated bibliography and an index of the Quaker materials at Pickering College. The bibliography will cover books in the Arthur G. Dorland Friends Historical Research Collection. The Index will be correlated with other Quaker collections and the CFSC archives, The Young Friends Review (1880-1896), and The Canadian Friend. The tool to be generated by computer will be printed for deposit in the National Library and will be made available to other institutions who have microfilm copies of Canadian Quaker records.

Jane Zavitz, who applied on behalf of the College. The Yearly Meeting and the Canadian Friends Historical Association will be released for one-half time work on the project. As she organizes the collection it will be computerized with some graduate student assistance. The project support is to run from December, 1987, to December, 1989. We are grateful for the opportunity to make the collection more useful. We give thanks to those who encouraged the application and wrote letters in support of the undertaking.

Ontario Genealogical Society Seminar 88

Date: Victoria Day Weekend. 20-23 May, 1988

Place: Ottawa

Focus: The Public Archives of Canada.

For further information write:

Seminar 88
Ontario Genealogical Society
P. O. Box 16136, Station F
Ottawa, Ont. K2C 3G7

Genealogy Inquiries We are grateful for the work of Wim Van Ween has done in receiving queries for recent years. His health does not permit him to continue this service, but we hope he will enjoy reading this newsletter, having helped proofread them in the past.

Now letters can be forwarded to Pickering College or the CYM office in Friends House. As all the people who work on genealogy are volunteers, please be patient about answers. As the information is donated, the executive committee was asked by the Annual Meeting to approve a new letter for inquirers, in which a request is made for support of the association. The Executive Committee has also to decide on the charge that will be made for covering the cost of photocopying the index pages. The complete index will come out in stages by monthly meeting. Yonge Street index is nearly ready.

William Britnell was awarded an Ontario Genealogical Society award at the annual meeting in May for his long service to genealogy in the recording of burving grounds, many of them Quaker sites. He is now undertaking the recording of County Marriage Records. He has, so far as we know, the most extensive group of family records for early Upper Canada, and therefore Quaker families. For the last ten years he has assisted many inquirers who have asked for assistance from CFHA for family records.

Dorland Collection Report: The work in the CYM Archives and the Dorland Room this Fall has continued to respond to visitors and letters of inquiry. The Microfilm reader has been used by visitors and to look for references in the minutes to Friends responses to military service or taxes. We are supporting research for Jerilyn Prior's appeal to permit her to pay a Peace Tax in lieu of "war tax."

Many more boxes of CYM records have been received from Friends House for safekeeping in the Archives since the last newsletter.

Meetings are encouraged to send a duplicate copy of their minutes on acid free paper to the Archives for safekeeping. If their current records are lost or destroyed, they would then have a back-up copy. The records deposit are the property of the depositing body. There is a 30 year archival protection on the records, except as they are used by the meeting or committee generating them for their conduct of business as a reference.

Index to Canadian Yearly Meeting records In accordance with the decision of the 1987 Annual Meeting of the Canadian Friends Historical Association, the INDEX of the Canadian Yearly Meeting records in the Archives at Pickering College, will be available in its present form to members of the Association, libraries, the National Archives of Canada, the Ontario Provincial Archives and any other institutions or individuals who may request it. It will be reproduced from the computer print-outs (as per example in Quaker History Newsletter, No. 41, page 24). The cost will be \$ 0.25 per page, plus postage and handling.

Orders may be sent to:

Jane Zavitz
Canadian Friends Historical Association
c/o Pickering College
Newmarket, Ont. L3Y 4X2

Anna Ewen Gift of Books At the Annual Meeting in October, Anna Lewis Ewen brought a number of items for deposit in the Archives including The Minutes of the Select Meeting of Ministers and Elders for Yonge Street Meeting. Anna reported that she read the comment in the last newsletter about the minutes that are 'somewhere' saved in a drawer or attic by a family long after the events and often forgotten. These were from the family home that was on a farm west of Yonge St. near the meeting house. She also gave most valuable books to the Dorland Collection. The items were given to the Canadian Yearly Meeting of the Religious Society of Friends at the CFHA Annual Meeting October 17, 1987. They are listed in the section on books received of this Newsletter.

In November, 1987, prior to their leaving for Mexico for the winter, Anna and William Ewen brought additional books to Pickering College Friends Collection. We are grateful for these gifts and the records they permit us to use. It shows how important it is for families to care for materials and then to see that they are deposited in a place where they can continue to be cared for which is appropriate to the content.

Capturing Recent History:

The Oral History sub committee has been preparing a proposal to receive a grant. Meanwhile, Kyle Jolliffe and Jane Zavitz taped an interview with Robert Muma in December, 1987, at his home on Rushton Road, Toronto. Robert Muma was born in Lobo Township and was part of Coldstream Meeting. His memories of the meeting and members in it add to the record. His work as a leather craftsman and book binder made him an acknowledged leader in that specialized field. Now in retirement he is studying the mosses of Ontario. He makes exquisite ink drawings from observations through the microscope that he then colours. A recent article in Beaver about his work classes him second, or equal to J. J. Audubon.

Nancy Meek Pocock On November 10, 1987, in Ottawa, Nancy Pocock was presented with a medal by the Governor General on behalf of the United Nations Association and named Canadian recipient of the year. Her long service continues work which she and John Pocock undertook in the agonies of the Viet Nam conflict.

She continues her service on the refugee committee, now with Central American refugees. She has made trips to the areas they come from to be informed about each country, and refugees have come to Canadian consuls using her name as a referee. As we read 'history' and study earlier Quaker activity we must not leave this chapter in Canadian Quaker history unwritten. She, and other members of the Refugee Committee are here to interview easily.

Quaker Tapestry In the October, 1987, issue of a brochure from Pendle Hill, they report:

"Quaker handiwork across the sea: The inspired work of two British Quaker hands, which are to encompass hundreds of hands, young and old, will come to Pendle Hill this spring. Anne Wynn-Wilson, inventor and guiding light of the Quaker Tapestries, will be in residence to teach American Friends the history and techniques of this English project. Now totaling 67 completed panels, the Quaker Tapestries are modeled on the famous Baveux Tapestry, and depict key moments in the history and concerns of the Society of Friends. Anne will teach a core group of 12 men and women, whose qualification is that they are eager to learn the necessary steps and who propose to teach others what they have learned

"Dean of Students Bernard Haviland says 'We believe that with Anne's help, Friends in the United States will be able to contribute something to the accomplishment of British Friends by adding certain panels to those already done, and to create a tangible testimony to our experience of the Light of Christ that has led us to proclaim truth and work justice.'

"Pendle Hill will offer a leadership training course, a general course in embroidery techniques, and two weekend conferences on this topic during the Spring Term.

Since we have not progressed very far with our own plans to contribute from Canadian Quaker History to the Tapestry, we would be delighted if one of our own members could attend the Pendle Hill course on the Quaker Tapestry.

Jerilyn Prior of Vancouver Friends Meeting is making a personal witness for peace in her life through the courts by conscientious direction of taxes [Federal Income Tax] from war purposes to peaceful purposes.

Her lawyer is researching in the Quaker Archives at Pickering College the ways in which members of the Society of Friends in Canada have made personal witness against war by refusal to pay war taxes or to give war service when conscripted. We would like to see the results of this historical research made available to Friends in Canada and trust that it will be of practical and spiritual support to those who feel consciously guided to take the stand which Jerilyn Prior and others are taking today. [See CYM Minutes, 1987. Minutes 83, 97 and 120].

Christopher Densmore writes: Several years ago I was looking for a publication referred to in the minutes of the Representative Meeting of Genessee Yearly Meeting for 6 mo. 11, 1872, concerning the writings of John Watson, deceased, which had been presented to the Representative Meeting. "Information being received that copious extracts had been taken therefrom and published, the meeting is united in passing them by." Finally found the published version (I think) in the Friends Intelligencer

"Memoirs of the late John Watson. Compiled from his manuscript notes by John J. Cornell." Friends Intelligencer 23 (1866): 65-67, 81-83, 97-99, 112-115, 129-131, 145-147, 160-163.

Christopher Densmore wrote earlier last Fall offering to make his improved disk of the Joseph Hoag Journal excerpts for the Maritimes available. The excerpts are corrected and have notes added. Thanks to computer technology these notes are available to members who might find them useful.

Rogers Home Plaque A plaque has been placed in front of 49 Nanton Avenue, the boyhood home of Edward Rogers by the Toronto Historical Board. It was unveiled by Ted Rogers Jr., and members of his family including his aunt Catherine Garner, Ted Rogers' sister. The Historical Board staff was present along with David McFall and Jane Zavitz, who represented CFHA, and Margaret Bailey. As it was a rainy day, Mr. Anderson in a Quaker hat, invited the group inside for the reminiscences of the elders present.

Ted Rogers invented the batteryless radio, in the Pickering College Rogers House where the Headmaster's office is now. He also founded a firm for manufacturing the radios. As a young man he had his own radio station in the attic of his home. Those first broadcasts were received by a 'younger' man who lived across the street and was able to show a ring with the call letters of the station. The station later became CFRC.

BOOKS AND PERIODICALS RECEIVED AND NOTED

Books Received:

Journal of the Friends Historical Society. London, Vol. 55, Nos. 3 and 4.
Families. The Journal of the Ontario Genealogical Society. Vol. 26, No. 3.
Newsleaf of the Ontario Genealogical Society. Vol. 13, number 3.

A number of minute books were received from Anna Ewen at the time of the Annual Meeting of CFHA, as mentioned above. They include:

The Minutes of the Select Meeting of Ministers and Elders for Yonge Street Meeting.

Minutes of Yonge Street Preparative Meeting 21st. of 6th. mo. 1804 to 9th. of 4th. mo. 1807.

Extract of Minutes of Yearly Meeting held in London, England. 13th. 6th. mo. 1829.

Minutes of the Select Meeting of Canada Half-Yearly Meeting, 30th. 1st. mo. 1810 to 2nd. mo. 1814.

First Book of Minutes of Yonge Street Preparative Meeting of Ministers and Elders, 15th. 8th. mo. 1810 to 11th. 11th. mo. 1818.

Yonge Street Monthly Meeting [Minutes] 18th. 3rd. mo. 1813 to 13th. 10th. mo. 1814 (pages 1,2,3 missing).

The additional books given in November, 1987, by Anna and William Ewen to Pickering College Friends Collection include:

Owen Biddle, The Young Carpenter's Assistant, or a System of Architecture adapted to the style of building in the United States. Philadelphia: Printed and Sold by Benjamin Johnson, no. 31 Market Street, 1805. The book contains many etchings and was originally the textbook used by Eleazar Lewis, Grandfather of C. E. Lewis, when studying as a joiner. He apprenticed with Reuben Burr who lived near the Yonge Street Meeting House.

The Complete Writings of William Penn (title page missing). By last entry, 1699, and other evidence, it was printed early in the 1700's. It is in the original binding and by comparisons can be identified as to exact edition through other Friends libraries. It looks like books printed and bound by J. Sowle. Samuel Hanes (Haines) of Sharon has a family record recorded within. It traveled with some of his family from Pennsylvania in the beginning of the 1800's.

Three paper backed note books from Joseph Collins were included in the gift:

1. Joseph Collins hand penned copy book-ciphering book, 1798.
2. Joseph Collins "Cyphern Book", 1800.
3. Joseph Collins account book for his mill with record sale after his death in Dec. 15, 1815, at the back. The earlier pages include verses and thoughts, likely used in school (Friends) when he was learning to write. The content gives sense of the thoughts instilled about life, and death. The Lewis family member who was the executor saved these volumes.

Books Noted:

Verna Ronnow, Ed. Inventory of Cemeteries in Ontario: a Genealogical Research Guide, Toronto: Ontario Genealogical Society, 1987. It contains an alphabetical listing by County and Township of all known cemeteries to date in Ontario and where transcriptions may be found for over 5,000 cemetery names, an index of over 3,000 place names in Ontario, and maps. It can be purchased from: Ontario Genealogical Society, 40 Orchard View Blvd. Suite 253, Toronto, M4R 1B9. The members price for this publication is \$ 15.-, while the regular price is \$ 18.- (plus \$ 1.25 for postage). The library at Pickering College has a copy on order.

In Memoriam

We were saddened to hear of the death of Edith Zavitz in July, 1987. She was an early and continuing supporter of C. F. H. A.

We were all saddened to hear of the death of Grace Pincoe in Toronto on October 18, 1987. All who worked with her pause to give thanks for her service and for her as a person. Grace was a founder of this Association and long supporter of its work in the Friends House Library, in her editing of the Newsletter, and in organizing many of the annual special events at CYM. As I have met with various Library organizations and committees someone would learn of my Quaker ties and immediately refer to Grace, and her capable and generous spirit forwarding work in the library and archival community. I am grateful to be part of this and grateful to Grace for building these friendly bridges.

JVZ