



Meeting House  
Camp Neekaunis 1972

## CANADIAN QUAKER HISTORY

# Newsletter

CANADIAN FRIENDS HISTORICAL ASSOCIATION

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60 LOWTHER AVENUE, TORONTO, ONTARIO M5R 1C7

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We are grateful to David Newlands and Colleen D'Souza for the finishing production, including word processing and proof-reading of this issue.

## What is Thy Part?

Welcome to the summer 1988 issue of the *CFHA Newsletter*. The busy time in the months since the last report includes the Quaker Historians and Archivists (QH&A) Seventh Biennial Conference, June 24-26th at Pickering College; the actual beginning of the bibliography and indexing project for the CYM Archives and Dorland Friends Historical Collection; further interviews in the oral history project occurred; researchers came for materials; genealogists continued inquiries; gifts and deposits, or plans for future possible donations, were made; and, last, but not least, Volume I: *The Yonge Street Monthly Meeting*, of the *Genealogical Index to the Records of the Canadian Yearly Meeting Records* was published.

Three more volumes are planned to cover the early Upper Canada Meetings to 1900. The next volume will include Pelham, Norwich, and Lobo Monthly Meetings. The work on the *Index* has been underway for over ten years with many steps. I have nurtured it all the way and at times wondered if it would ever be! The time span allowed technological progress so that the computer-produced volume photocopied is available for all to obtain. This far exceeds the original plan for a card index at a single site, hopefully microfilmed to go with the microfilm copies of our records. All those who shared and continued to work on this project should feel a great satisfaction and renewed momentum as we proceed with the next volume. Albert Schrauwers made the last major step possible. To him and all who assisted with this project my gratitude, and that of the genealogists who have been awaiting the arrival after an extended gestation period. We rejoice!

This issue of the *Newsletter* contains reports of those who carry our work forward on several fronts. The History of Victoria Meeting as it celebrates its 75th anniversary is an encouragement to you all to keep your Meeting histories. Joe Awmack has been a faithful supporter of CFHA from Victoria over the years. We welcome this article. The oral history project is getting, after five years of cultivating, the growth that comes after seeds are planted. Kyle Jolliffe has applied for a provincial grant, but regardless of the outcome, the work will continue. Sarah Preston and others in Hamilton Meeting are undertaking a significant project for their history with Friends who were part of the initial Meeting. Who do you know who should be interviewed for your Meeting's history? Or who do you remember who you could tell about as a Friend? What were your experiences as a Friend at various junctures in your life? Think about how you could fit into this project.

There are other ways that Meeting history is supported from any sources. Do you record the substance of ministry in Meeting for worship? This may tell more to future researchers than the number present! What have you written, saved from Meetings, committees, or conferences in the way of programs, notes, pictures, pamphlets, talks given - or heard? What family letters, papers, journals, might you need to identify and organize for history's use? What can you begin to keep now for later use? Do not throw away materials without checking on their worth. The scholars can only use what we give them. They put together many perspectives to give truth as fully as possible. Only as we seek it diligently and share our sense of discovery of it can others utilize it for larger works. I was aware of this at the QH&A sessions as our historians and archivists went back to persons and events to give light to the path of the past that we might see more clearly in the future. They serve well, but we all should contribute to build research.

What is thy part in preserving the construction materials for the historians of the future? We all have our part. The first is to live the present as fully in the light as we are able, and be thankful for God's grace in all our lives. One book I found working in the Dorland Collection this week closed with the thought that all of history is simply the record of man seeking God and God seeking man. What can you record? What is thy part in preserving the construction materials for the historians of the future?

We were encouraged for much has been accomplished as we proceeded with the agenda at the last executive meeting. The projects to come: the handbook of Quaker sites in Canada, the biography of Canadian Friends, which will be the ongoing memorial to Grace Pincoe, the continued publication of the indices of Meeting registers, and the oral histories - all aspects to which you might be able to add. Choose something that is of interest and meaningful to you. Write a journal! Visit someone you want to hear tell their oral history! Research some of the early members of your Meeting for the Canadian Quaker

Biography. Find the exact site of any Quaker Meetings, cemeteries, schools, or other significant spots for the handbook. Do pictures exist for these?

And so, to press! Good wishes to you all in the work ahead.

Jane V. Zavitz

## Oral Histories: Progress Report

The Oral History Project is progressing and we will have more to report next time as to formal structure and support. Meanwhile we have interviewed individual Friends and some meetings are working on their histories. (Note the announcement about the November Annual Meeting at Hamilton Meetinghouse.)

Kyle Jolliffe is prepared to give time to this project on a more formalized scale if the grant proposal is accepted. He will be, as he has already, working as time and opportunities permit. We are grateful to all who have worked on this project thus far, and encourage others to undertake some recording.

The following interviews are on tape and some have been transcribed, or outlined as to content, and are filed in the archives at Pickering College.

Interviewee	Date	Interviewer
Helen Wigham Pratt	January 5, 1987	Kyle Jolliffe
Norah Turnbull	May 2, 1987	Kyle Jolliffe
Burton Hill	May 2, 1987	Jane Zavitz
Albert Field	May 1988	Kyle Jolliffe
Marian Cronh	August 1987	Jane Zavitz and Rosemarie McMecham
Edith Germaine	Winter 1987/88	Kyle Jolliffe
Ruth Boyd		Pauline Hughes
John and Helen Stevenson		Pauline Hughes
Arthur Clayton	1984 CYM	Steven Kent and M. Chapman
John Robertson	1984 CYM	Steven Kent and M. Chapman
Janet and Gordon Keith	Fall 1985	Sarah Preston
	History Simcoe-Muskoka Meeting	
Tony Butler and Judy Butler Philips	Oral History of Hamilton Meeting	Sarah Preston
Rutty Juso and Mary	Oral History of Hamilton Meeting	Sarah Preston
Denise Barron	Oral History of Hamilton Meeting	Sarah Preston
Alan Newcombe	March 17 1988	Sarah Preston
Burton Hill	February 3 1988	Sarah Preston

To be continued

At Canadian Yearly Meeting we hope to continue this undertaking and to encourage Meetings particularly to work on the preserving of their meeting histories. What is obvious to you may not be preserved for the future, unless you record it! The article by Arnold Ranneris of Victoria Friends Meeting in this issue is a valuable needed resource. Your oral and written contributions will be of use to others as the history of the whole yearly meeting is updated. It is our ongoing work. There are a number of suggestions for contents of local meeting records. Always send a copy to the Archives at Pickering College so that should any originals be lost or destroyed there are copies to replace them.



# CANADIAN FRIENDS HISTORICAL ASSOCIATION

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

## Meeting Histories

The short history of Victoria Friends Meeting and their Meeting House, which celebrates its 75th anniversary this year, printed in this issue of the Newsletter, is an example of the kind of brief history (fact sheet) of a Friends Meeting which Canadian Friends Historical Association is encouraging all Meetings and Worship groups in Canada to prepare and to send to us for the Archives.

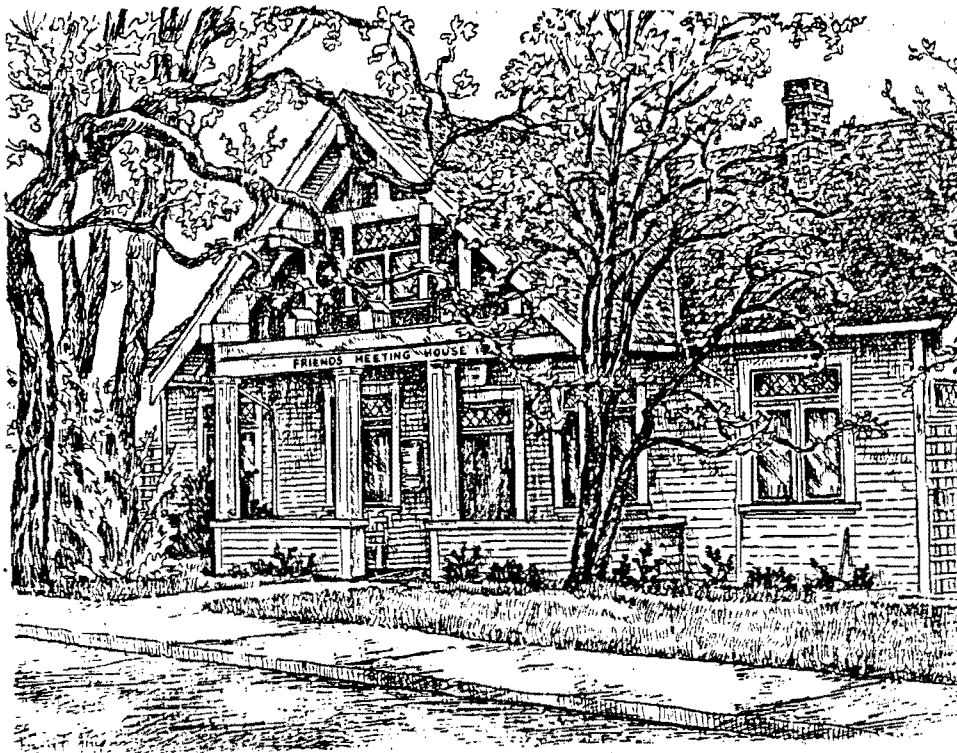
The following dates and information should be provided:

1. date when Friends first gathered for worship at this place;
2. origin of the Meeting - where did people come from - lineage of the Meeting - names of founders;
3. places in which the Meeting first met and when the Meeting House was built;
4. the date when the group was first recognized as an Allowed/Preparative/Monthly Meeting by the superior body of the Society of Friends (Quarterly or Half Yearly);
5. affiliation (or none) with one of the three Yearly Meetings in Canada prior to unification in the Canadian Yearly Meeting in 1955. i.e. Genesee Yearly Meeting (Hicksite), Canada Yearly Meeting (Orthodox - Five Years), Canada Yearly Meeting (Conservative).

## Oral Histories:

Please list Friends who should be interviewed for the Oral History Project.

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### **Victoria Meetinghouse Reaches Seventy-Five Years**

Friends in Victoria are celebrating the 75th year of the building of the Meetinghouse. In 1908 the Victoria Monthly Meeting was formed under the Yonge Street Quarterly Meeting. Thomas Harris, of Moresby Island, who had come to B.C. from Ontario, was appointed to read the opening minute.

Meeting was held regularly over the years at various halls in downtown Victoria. By 1910, the number of Friends in the area had increased to the point where consideration was given to building a Meetinghouse. Most of the friends at that time had come from various Meetings in England, and an appeal was made to London Yearly Meeting for assistance in getting a suitable place to meet.

A lot was purchased on Fern Street for \$3000, and sufficient money was borrowed to build. On February 13th, 1913, the official sod turning took place and a photograph was taken showing: Edwin Coventry, the clerk of the Meeting; Henry Clark, who designed the Meetinghouse; Alec Ingram, the builder; as well as William Hinder, Robert Dann and Robert Clark.

On June 3, 1913, the Daily Colonist reported that the new Meetinghouse was used by Friends. This must be the time a photograph was taken showing the whole Meeting gathered at the back of the almost completed new building. The official opening took place in July 1913.

A large gathering of Friends was held from July 15th to 18th, 1911, at Burleith Hall at the time of Visiting Friends on their way to New Zealand. Robert Clark, a real estate dealer in Victoria, had purchased this Hall from the Dunsmuir Family and it forms the magnificent background for a photograph of the whole gathering at that time.

Among the early Friends shown in these early photographs are some that were in the Meeting for many years. Among these were Arthur Hinder, who became clerk in 1928 following Edwin Coventry, and Joseph Haegert, who after his marriage in 1933 along with Gertrude became an important part of the Meeting for many years. Herbert Dann is also in these early pictures. He was in the Meeting up to his death about 1950.

When the first war started, the Meeting dwindled to just a handful and these had difficulty in paying the mortgage and one reports that even the taxes presented a problem. The final payment of the mortgage was made by Alan Bond about 1929. It was also Alan Bond who put up \$100 in 1934 to allow the Victoria

Meeting to build a cabin at Quaker Cove so that young Friends could take part in the summer camps in that part of Washington just east of Victoria.

Victoria Friends were for many years actively associated with the Meetings in Washington State and later became part of North-West Quarterly Meeting, having dual membership in that Meeting and Canadian Yearly Meeting. It was when the Pacific Yearly Meeting became too big and decided to split in two, about 1971, that Victoria Friends decided they could do justice to only one Yearly Meeting, and, since they were now able to get delegates to Canadian Yearly Meeting, they would belong to only the one.

The Victoria Meetinghouse remained unchanged over the years, except for improvements to the caretakers quarters, until about 1972, when numbers in the Meeting made some changes necessary. First the heating system was changed to electric heating to make possible the removal of the oil heaters and allowing for more chairs to be placed. This was followed by the changes to the kitchen to make better use during pot-lucks. Later changes were made to allow for the use of the upstairs during Meeting for the First Day School. The old fireplace, that was no longer in use, was removed and a staircase was built that could be used during Meeting, and over time three good sized rooms have been made along with a storage room for supplies and Library archives. Two of these rooms have been decorated to suit the names of The Rainbow Room and The Peace Room.

Over the years, the Meetinghouse has seen many activities. Following the Second World War, it was the scene for the gathering and baling of clothing to aid in relief. Later it hosted meetings to discuss and protest various military activities notably the establishment of the Trident base in near-by Washington. The Peace Tax Committee had its first office in the Meetinghouse. The Peace Publishing Committee also made use of the building to publish booklets to assist in citizen exchanges across the Iron Curtain. Of recent years, the Meetinghouse has been used to publicize the needs of the various organization assisting in development in Central America.

Over the years, the Victoria Meetinghouse has had pictures of the walls that are of special significance. The *Presence in the Midst* is one found in many meetings. Also still to be found on the walls is one of Elizabeth Fry and one of Sarah Grubb. On the walls we have also had pictures done by local Friends. The beautiful scenes done by Robert Mann formed part of our decor for many years along with pictures by Lillian Dixon and Tina Booth.

Joseph W. Awmack  
Victoria Friends Meeting  
British Columbia

## **Seventh Biennial Conference of Quaker Historians and Archivists**

**Pickering College, Newmarket, Ontario, June 24 - 26, 1988**

The Program of the Quaker Historians and Archivists Seventh Biennial Conference at Pickering College, which follows, is the best means of covering the Program. We would add, after the event, that 76 participated in this occasion. They came from across the North American Continent. Malcolm Thomas, Librarian at Friends House

Library, London, England, joined us as well. The responses to the papers and the opportunity to share in the discussion periods was well used. Our Quaker historians need these occasions and welcome the next conference at George Fox College, Newberg, Oregon in June of 1990. Those in the vicinity of the conference are welcomed as attenders. This year, 15 Canadian Friends Historical Association members came. The Dorland Collection and the Canadian Yearly Meeting Archives at Pickering College as a Canadian Quaker centre, attracted the organisation. Jane Zavitz served as member of the Planning Committee for arrangements and for Canadian Quaker content in the program.

We are grateful to Sharon Temple, staff and volunteer guides, for their support of the Saturday evening program and partial illumination of the Temple after an introductory tour. Yonge Street Friends Meeting welcomed the gathering to Sunday Meeting for Worship and some of them joined the gathering for brunch at Pickering College after Meeting.

**Jane Zavitz**

### **Seventh Biennial Conference of Quaker Historians and Archivists Program**

#### **Friday, June 24**

After 2:00 p.m.	Registration	
6:00 p.m.	Dinner	
7:30-9:30 p.m.	Welcome:	Sheldon H. Clark, Headmaster; Kathleen Hertzberg, CFHA; Barbara L. Curtis, FHA
	Session I:	Presiding: Thomas Hamm Howard Beeth "Quaker Historiography enters Stage Three" David Holden "Sacrilege, Heresy and Division in the History of Friends" Response: Arthur Roberts

#### **Saturday, June 25 Morning**

7:30-8:30 p.m.	Breakfast	
9:00 a.m.	Session II:	Presiding: Elisabeth Brown Michael Berkel "The Cross in the Thought of John Woolman"
9:45 a.m.	Session III:	Presiding: Elisabeth Brown Richard K. MacMaster "Relief and Reconciliation in South Africa in the Boer War Era" Response: Peter Brock
10:30 a.m.	Break	
11:00 a.m.	Session IV:	Presiding: Richard Wood Mary Grace and Charles Carpenter "Nantucket Quakers, their Lifestyles and their Decorative Arts"
12 noon	Lunch:	Jane Zavitz will be in the Carolyn Sifton Library before and after lunch. Materials brought by participants are on display in Room 212 near the library entrance.

#### **Saturday, June 25 Afternoon**

1:15 p.m.	Session V:	Presiding: Carole Treadway T.D.S. Bassett "What Papers shall We Save?" Arthur Roberts "The Papers of John Frederick Hanson" Malcolm Thomas "Friends House Library Collection"
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2:30 p.m. Break  
 3:00 p.m. Session VI: Presiding: J. William Frost  
 Edwin Bronner "Was there a Group of Moderates in London  
 Yearly Meeting, 1867-1872?"  
 Laura Gordon "Religious Beliefs and Shared Experiences,  
 Business and Social Practices and Community  
 Bristol Quakers, 1790-1960"  
 Response: Thomas Kennedy

**Saturday, June 25 Evening**

5:30 p.m. Sharp Dinner  
 6:30 p.m. Tour at Sharon Temple  
 7:00 p.m. Session VII: Presiding: Jane Zavitz  
 Albert Schrauwers "The Separation of the Children of Peace"  
 Thomas Socknat "Role of Quakers in the Canadian Peace  
 Movement"  
 Response: Christopher Densmore  
 Sharon Temple illumination

**Sunday, June 26 Morning**

7:30 a.m. Continental Breakfast  
 9:00 a.m. Business Meeting  
 10:30 a.m. Sharp Meeting for Worship at Yonge Street Meeting  
 11:30 a.m. Meeting members have been invited to join us for Brunch

**Seventh Biennial Conference of Quaker Historians and Archivists  
 A Brief Report on Some Aspects of the Papers  
 and Some Thoughts Arising Therefrom**

On Friday evening in the paper by **Howard Beeth**, we were introduced to three of the so-called "Third Wave" of contemporary Quaker historians as the "mainstreaming of Quakerism". **Johnathon M. Chu** seems to indicate that Quakers were indeed "clones of the Puritans" and that only "Public Friends" bore any resemblance to Early Friends. In the 18th and 19th centuries in the United States there was a divorce between belief and behaviour. Friends sacrificed orthodoxy for living in peace with their neighbours, in the beginning of religious freedom which lead to pluralism and toleration with little room for dissidents. **David W. Jordan** looks for "classic consensus history" - seeing Quakers as solid, prosperous planters and merchants who were looking for viable political institutions and they became transformed from "outsiders" to "insiders"- whilst **Jean R. Soderland**, a "revisionist" historian (previously of the Peace Collection at Earlham College) applies the social science "quantification" approach. She plays down the Quaker contribution to the abolition of slavery, claiming that Quakers were like other white people; they were "economic" people, using slavery when profitable and discarding it when it no longer was. She reduces the stature of Early Friends and diminishes Quaker ideology - many Friends were racist even when anti-slavery; few blacks joined the Society of Friends. Quakers suffered from collective vanity and contributed really nothing positive - they were gradualists, segregationists and paternalistic. Her book has been well received. After shocking some of us out of our own complacency, Howard Beeth said that beliefs and ideology were difficult to "quantify" and that social change was slow and difficult. Though Friends were gradualists, they were moving in the right direction - their intention was to help and to improve the world. He added that groups which do become part of the "mainstream" tend to disappear. He asked whether the propositions of the Third Wave Quaker historians were "the way it really was". This question was answered by **Arthur Roberts** in his response. He felt that their conclusions overlooked the truly prophetic ministry and witness within the Society of Friends. He felt that if this were all true, then, indeed, Quakers are an endangered species! It all sounded to the writer of this brief report to be a process of obscuring the true spiritual calling of Quakerism, based on the "revolutionary gospel" preached by Early Friends or to accord Quakers their place in the application of the Christian message to human life, in spite of unfaithfulness. This is a challenge to which every generation has to respond - that would be the message of the Third Wave of Quaker historians.

**David Holden**, well-known to us here in Canada, in his talk *Sacrilege, Heresy and Division in the History of Friends*, spoke of the dynamics of disownment and division, in spite of Friends devotion to peace. He used the division in Central Yearly Meeting in the United States to illustrate his thesis. Disownment could be equated with "excommunication". Friends could be disowned for a variety of offenses - marrying out, revolutionary activities, dancing, singing, whistling, acceding to creedal statements, paying tithes, etc. He defined a heretic as a deviant insider. In his response, Arthur Roberts asked, in view of all this, what is it that sustains people in membership? He wondered what would result today if the Friends World Committee were to discipline its members world wide as Friends did in the past. Today we have to ask the question, "In what ways are Friends distinctive?" Quakerism is not only Colonial America. What is the process of conflict resolution? We should not underestimate the impact of prayer.

**Richard McMaster's** paper on *Relief and Reconciliation in South Africa in the Boer War Era* had a personal touch for me as I knew two of the leading women Friends who were still alive when I was a young Friend doing Quaker service - **Rachel Braithwaite** and **Edith Bigland**, who were involved in the Quaker work during the Boer war. **Emily Hobhouse**, who was the daughter of an Anglican Archdeacon, was a leading activist in Friends work in South Africa. She visited and worked in the British concentration camps for Boer women and children which were a result of the "scorched earth policy". The conditions horrified her and she vowed to return to England and to speak out. 26,000 women and children died in these camps. There were also camps for blacks. Friends worked for their resettlement and brought some relief. There was a tension between the Quaker Peace Testimony and the seemingly newer ways of achieving peace through peace treaties such as the Hague Convention. Friends saw relief and reconstruction as reconciliation between the British and the Boers, but this seemed to obscure their political concern for the people of non-European races in South Africa.

As a result of her experiences, Emily Hobhouse declared that "all nations are barbarians who prepare for war and killing".

This presentation, giving the history of British Friends' work for relief and reconciliation, political anti-imperialism and concern for the black people, was a good antidote to the Friday evening papers.

*The Cross in the Thought of John Woolman* by **Michael Berckel** came as a strong reminder of that "prophetic voice" in the history of Quakerism of which Arthur Roberts had reminded us in his response to Friday night's papers. It reminded us of the deeply Christian base and spiritual intensity of the life and witness of John Woolman. His experience of the Cross of Christ, the "John Woolman is dead" conversion experience which lead to that deep sense of the condition of others, especially the oppressed and the poor. The redemption which we experience in Meeting for Worship when we may recognize the suffering of the "oppressed seed" within us as a continuation of the sufferings of Christ, His obedience to death, becomes our experience - Woolman's ministry was exercised under the Cross - self was kept out, "that we may enter the peaceable Kingdom with government in pure, universal righteousness". Woolman had no systematic theology but a weaving of the message of early Friends (Barclay) with the emerging evangelical movement and the rational approach of his time - his "conversion experience" was not an isolate mystical experience. (George Fox claimed that "the cross is the power of God".)

**Hugh Barbour** in response pointed to Woolman's deep relationship to the Bible and to the Quaker heritage of the meaning of suffering (Fox and Penn) and Friends tradition of identifying with the poor. Woolman's "dream" experience reminds us of George Fox's dreams and "openings".

I found this paper deeply moving.

**Ed Bronner's** paper *Was there a group of moderates in London Yearly Meeting? 1867-1872* raised two questions in my mind. How did the society of Friends in England and Ireland avoid the deep and lasting divisions of Quakerism in North America? Was it that Quakerism in England and Ireland still had deep roots in traditional Quakerism and even in the message of George Fox and the Early Quakers in spite of the loss of spiritual vitality? Was the loss of membership (6,000) perhaps those who might have brought about divisions had they stayed within the Society of Friends?

**Laura Gordon's** paper *Religious Beliefs and Shared Experiences, Business and Social Practices and Community: Bristol Quakers 1790-1860* (relationship of religious beliefs to economic behaviour) suggests that Friends then were as individualistic as we are today, but I think that though Friends in the past placed great value on the individual person, especially in the religious sense, they were also very aware of the "common good". From the 16th century, government had laid upon the parishes (as local communities) care of the poor, the handicapped and the aged. The Poor Law Act of 1602, authorized the churches to build poor houses (work houses). The Quaker tradition of care for the poor went back to the first period of Quakerism. **Douglas Gwyn**, in his book *Apocalypse of the Word*, points out that Early Friends were concerned about the need of poorer Friends, impoverished often as the result of persecution, and also for other poor in the community. George Fox urged the government "not to allow people to go begging, that poverty was the responsibility of the rich; he even proposed that great houses, monasteries, and even Whitehall itself be turned into alms houses". Out of this tradition, for Bristol Friends the individual within the community was important.

The paper, with slides, by **Mary and Charles Carpenter** on *Nantucket Quakers* - their lifestyles, their decorative arts, the whaling tradition and the restoration of the Meeting House - gave us a wonderful example of how dedicated Friends can preserve Quaker sites and local Quaker history for posterity. They did not mention the Canadian interlude of the Nantucket Quaker refugee whalers. We were most happy to have the curator of the Dartmouth, Nova Scotia whalers Museum present, **Susanne B. Lewis**, who brought with her an exhibit. We welcome her as a member of CFHA.

During the session on Archives, **T.D.S. Bassett** posed the question ever before us as Canadian Friends, *What Papers shall we save?*, and Arthur Robert's example of so doing, illustrated in his talk *The Papers of John F. Hanson*, demonstrated that it can be done!

Meetings should review records at least every ten years, and transfer to the Yearly Meeting Archives records no longer needed locally. Tom Bassett, in answer to his own question, felt that sensitivity as well as expertise was required; "documenting the life of the spirit is central to Friends", which means documenting "the wind the way it moves the trees". He recommended that we record what happens in Meeting for Worship - write it down; that conflicts should be recorded; and that position papers, as well as Minutes, should be kept. Scripture is still being written.

**Malcolm Thomas**, librarian of London Yearly Meeting at Friends House, London, gave us a witty and informative overview of this Collection, which is so indispensable and enriching, from our own heritage for our use as Friends today.

(This review has been written from notes taken at the conference, without having had the opportunity, still to come, of reading the text of the papers.)

**Kathleen Hertzberg**

**Thomas Socknat**, *The Role of Quakers in the Canadian Peace Movement*: Thomas Socknat gave those attending the QH&A conference Saturday evening important content and perspectives on Quaker contributions to the peace movement in Canada in this century. He could not have done it without records of individuals and meetings with which to build the paper. **Albert Schrauwers** had a further time gap to vault as he looked at the *Children of Peace and the schism in Yonge Street Meeting*. Even this winter some materials newly surfaced which assisted him. Both of these papers will appear in the next issue of *Quaker History*. **David Holden's** paper from the opening session is a chapter on the schism in Central Yearly Meeting in the United States from his new book to be published by the Friends United Meeting Press this fall. Canadians and CFHA were well represented at QH&A!

The First Day Worship at Yonge Street Meeting was rich and full as Friends shared out of their experience of the conference and of their own lives, closing after words reminding us of the Grace of God in our lives which sustains us and gives us peace in the turmoils and joys of existence.

**Jane Zavitz**

## **Index to Early Canadian Yearly Meeting Records**

We are pleased to announce that 200 copies of *Yonge Street Monthly Meeting Records (Names)* have now been published and copyrighted by the Canadian Friends Historical Association and is available by mail from:

The Dorland Collection  
Pickering College  
Newmarket, Ontario L3Y 4X2

Price: \$25. (twenty-five) per copy.  
Single pages may be purchased for 25¢ per page plus postage

Three further volumes of Meeting Records (Index of Names) will follow.

## **Index of Canadian Quaker History Newsletter**

This *Index* has been prepared by Stanley Gardiner in his own handwriting. The computer printout will be made available as soon as possible.

Price: to be announced

Also available from the Dorland Collection address, as above. In the meantime, we are willing to photostat the handwritten copy upon request.

## **Canadian Friends Historical Association Brochure**

The long-awaited CFHA Brochure is now ready. A copy is enclosed. It will be available for enquirers and events at which CFHA is represented and for displays. It will be particularly useful to interest new people in membership in the Association. If you could use more brochures for this purpose, please let us know.

The printing and much of the art work was done by the Argenta Friends Press, Argenta, B.C.

## **Genealogical Enquiries New Procedures**

Genealogical enquiries will in future be dealt with by using, as far as possible, the Quaker Records and the Index at Pickering College. In future, genealogical enquiries should be addressed as follows:

Genealogical Enquiries  
Canadian Friends Historical Association  
The Dorland Collection  
Pickering College  
Newmarket, Ontario L3Y 4X2

See letter on following page.



# CANADIAN FRIENDS HISTORICAL ASSOCIATION

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

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

Dorland Friends Collection  
Pickering College  
Newmarket, Ontario L3Y 4X2

Dear Friend

We have received your inquiry for genealogical information from the Archives of the Canadian Yearly Meeting of the Religious Society of Friends.

We have quickly checked your request against our card index, the results of which are appended. This work is done by volunteers; if you wish further checking, professional assistance may be obtained either here at Pickering College, or at the Provincial Archives of Ontario (77 Grenville Street, Toronto). We undertake further searches only if our index indicates the person you seek appears in the records. The cost of this research is \$5.00 per individual researched, which includes one copy of the records, where available.

You may consult the records yourself; microfilm copies are available at the following locations:

Pickering College, 389 Bayview Avenue, Newmarket, Ontario L3Y 4X2 (Prior appointment essential. Call 416-895-1700, extension 20)

Provincial Archives of Ontario, 77 Grenville Street, Toronto M7A 2R9

Public Archives of Canada - Church Manuscripts Department, Ottawa

D.B. Weldon Library, Regional History Department, University of Western Ontario, London, Ontario

Friends Historical Library, Swarthmore College, Swarthmore, Pennsylvania, USA

Your help would be much appreciated; should you be aware of the existence of any Quaker records in other institutions, or in private hands, it would assist us in future service to help others to learn of their existence. We would also request that any researcher who has compiled a genealogy of Canadian Friends' families send us a copy which, in turn, we might share with others.

Since the Quaker collection is primarily maintained through volunteers from the Canadian Friends Historical Association, we enclose a brochure for the CFHA and encourage your support, either through joining the Association, or sending a contribution for its continuing work.

We thank you for your interest,

Jane Zavitz, Archivist  
on behalf of the Canadian Friends Historical Association

**Arthur Garratt Dorland Friends Historical Collection**  
(Quaker Reference Library at Pickering College, also known as the Dorland Collection)

**New Books in the AGDFHC**

Wilmer A. Cooper, *The ESR Story: A Quaker Dream Come True*. Richmond, Indiana: Earlham School of Religion, 1985. (For 25th Anniversary.)

H. Larry Ingle, *Quakers in Conflict, the Hicksite Reformation*. Knoxville, Tennessee: University of Tennessee Press, 1986.

Mark Minear, *Richmond 1887, A Quaker Drama Unfolds*. Richmond, Indiana: Friends United Press, 1987.

Charles E. Fager, *A Man Who Made A Difference, the Life of David H. Scull*. Edited and with biographical essay by Charles E. Fager. MacLean, Virginia: Langley Hill Friends Meeting, 1985.

Harold Smuck, *Friends in East Africa*. Richmond, Indiana: Friends United Press, 1987.

Thomas P. Socknat, *Witness Against War, Pacifism in Canada 1900-1945*. Toronto: University of Toronto Press, 1987. (Number 40 of series: *Social History of Canada*.)

Elizabeth Fraser Torgesen, *Comet over Nantucket, Maria Mitchell and Her Island*. Richmond, Indiana: Friends United Press, 1984.

Jos. Smith, *Bibliography of Friends Books - Haverford Library*, including the appended update. The Frank S. and Elizabeth D. Brewer American Society Prize of Church History. Gift from the author.

Thos. D. Hamm, *The Transformation of American Quakerism, Orthodox Friends 1800-1907*. Bloomington, Indiana: Indiana University Press, 1958. 261 pages, Bibliographical Notes, Index useful. Purchase.

*Conscience in Crisis: Mennonites and other Peace Churches in America, 1739-1789*. Studies in Anabaptist and Mennonite History, Number 20. Kitchener, Ontario: Herald Press, 1979. Gift from the author.

Richard K. MacMaster, *Land Piety and Peoplehood*. Gift from the author.

*Slavery and Theology: Writings of Seven Quaker Reformers, 1800-1870*. Edited by Hugh Barbour. Dublin, Indiana: Printing Press, 1987. Gift from the author.

Leonard S. Kenworthy, *Friends Face the World, Continuing and Current Quaker Concerns*. FGC; FUM & 2P. 1987. Essays by involved, concerned Friends based on Quaker roots history into the present times. Gift from the author.

*Seeking the Light*. Essays in Quaker history, edited by J. William Frost and John M. Moore. Pendle Hill, Walingford, Haverford, F.H.S., 1986. In honour of Edwin Bronner. Index. 214 pages. Gift from the author.

## **Peace Tax**

### **Canadian Council of Churches Triennial approves Quaker Resolution**

In our last issue, Number 42, we reported on a Friend of Vancouver Meeting, Jerilyn Prior's personal witness as a conscientious objector to the payment of that part of her Federal Income Tax which goes to military expenditure.

Canadian Yearly Meeting 1987 asked a group of Friends to prepare a Resolution on the Peace Tax concern for submission to the Seventh Triennial Assembly of the Canadian Council of Churches held at the University of Montreal in May 1988. We print the Resolution here in full. It was passed with two abstentions and sent to member churches for consideration and possible action by the individual church as an employer. This will include Canadian Yearly Meeting and any of its committees which employ staff.

**RESOLUTION submitted by Canadian Yearly Meeting of the Religious Society of Friends and passed by the Seventh Triennial Assembly of the Canadian Council of Churches, University of Montreal, May 7-12, 1988.**

#### **Resolution #19: Peace Tax**

WHEREAS some individuals among us believe that the diversion of human and material resources to military purposes is contrary to God's Will and the teachings of Christ for the use of these gifts; and

WHEREAS some individuals find themselves unable in good conscience to allow the resources of which they are stewards to be conscripted through government taxation to fund military preparations; and

WHEREAS an increasing number of individual Christians and others have a conscientious objection to the payment of that part of government levied taxes for such military purposes;

BE IT THEREFORE RESOLVED

THAT THIS CANADIAN COUNCIL OF CHURCHES TRIENNIAL ASSEMBLY ASK MEMBER CHURCHES TO CONSIDER:

- a) providing support for any of their members who are struggling to define in accordance with Christ's statement, which of the resources entrusted to them belongs to God and which to Caesar;
- b) presenting to the Canadian Government an objection to any church, in its capacity as an employer, being legally bound to act as a collector of that part of taxes of church employees which are used for military purposes against the corporate witness of the church and the conscience of employees;
- c) requesting the Canadian Government to recognize that the redirection of taxes from military purposes to peaceful purposes on the grounds of conscience is a religious and not a partisan political action; that a church which may direct taxes in accordance with its corporate Christian witness or because of the conscience of its employees, will not be subject fine or penalty, loss of its employer's status or its status as a charitable organization;
- d) requesting the Canadian Government to enact legislation which would enable people of conscience on this issue to direct to recognised peaceful purposes that portion of their tax which would otherwise be used for military purposes.

And further that the Commission on Justice and Peace be requested to prepare study material to accompany this request to the member churches.

## Canadian Yearly Meeting 1988 La Combe, Alberta, 11-21 August

The Sunderland P. Gardner Lecture will be given by Betty Polster, Argenta Friends Meeting, on *Open to New Light*.

Stanley Gardner has prepared a brief biography of Sunderland P. Gardner, after whom the Annual Lecture at Canadian Yearly Meeting is named. This is a heritage which we have from the Hicksite Branch (Genesee Yearly Meeting) in which Sunderland P. Gardner was a prominent and much-loved minister. Genesee Yearly Meeting established a Memorial Trust to enable the lecture to take place at a Yearly Meeting (unified as Canadian Yearly Meeting 1955).

In addition, Christopher Densmore has prepared a *Bibliography for Sunderland P. Gardner*, which we print here with our thanks.

### Sunderland Pattison Gardner (1802-1893)

Sunderland Pattison Gardner was raised as a youth at Farmington, Ontario County, Western New York State, in pioneer country known as the Genesee Tract.

Early religious experiences led him to respond to "that Voice which...spoke so clearly to my spiritual understanding".\* As a boy, he recalls kneeling and praying by a great stone at the north end of the farm as he drove the cows to and from the pasture.

Accustomed to speaking with great plainness and vigour, he became the ablest and most influential minister in Genesee Yearly Meeting (Hicksite). He felt his work to be one of love and sympathy, especially to the bereaved. During the last 42 years of his life, he preached 2,261 funeral sermons!

He was a frequent visitor to Canadian Meetings. At Pelham Half Yearly Meeting 1889, nearly a thousand people from the surrounding district assembled to hear him preach.

#### Bibliography:

1. Sunderland P. Gardner, *Memoirs*. Philadelphia, 1895. p.213.\*
2. Arthur Garratt Dobland, *A History of the Society of Friends (Quakers) in Canada*. Toronto: Macmillan: 1927.

prepared by Stanley Gardiner

### Sunderland P. Gardner: Bibliography

Gardner, Sunderland P., 1802-1893

*An address to the youth and children of the Religious Society of Friends, within the compass of Genesee Yearly Meeting*. By S.P. Gardner. Rochester: Daily Advertiser Book and Job Office. 1876. 15p.; 18 1/2 cm.

NNFL\* PHi PHC PSC-Hi WHi

Preface dated "6th of 1st Month, 1846." Approved by the Meeting for Sufferings, Genesee Yearly Meeting, 6 mo. 20, 1846, and 3000 copies printed. Reprinted by Philadelphia Yearly Meeting (Hicksite) by the Representative Committee, 8 Mo. 18, 1846. Included in *Memoirs*, pp. 252-367.



Gardner, Sunderland P., 1802-1893

*An address to the youth and children of the Religious Society of Friends.* By Sunderland P. Gardner. Philadelphia: T. Elwood Chapman, No. 74 North Fourth Street, 1846. 16 p.; 19 1/2 cm.

PHC

The Representative Committee of Philadelphia Yearly Meeting (Hicksite) approved the reprinting of the "Address" on 9 mo. 18, 1846. "The Book Committee was directed to have a sufficient number of copies printed for supplying the families of Friends within the limits of our Yearly Meeting, and distribute them among the Quarterly Meetings."

Gardner, Sunderland P., 1802-1893

*A sermon delivered extempore by Sunderland P. Gardner at Friends' Meeting House, Broadway, Richmond, Indiana, First-day morning, Ninth month 28, 1873.* Richmond, Indiana: Telegram Steam Printing Company, 18888873. 12 p.; 23 cm.

PSC-Hi\*

Included in *Memoirs*, pp. 470-493.

Gardner, Annette

*A reply to Rev. J.W. Fancher's review of a sermon delivered by S.P. Gardner, at Richmond, Indiana, 1873, by Annette H. Gardner, Farmington, N.Y., 1874.* Palmyra, N.Y.: Printed at the Courier Office. 1874. 25 p.; 23 cm

NNFL\*

Gardner, Sunderland P., 1802-1893

*Second edition. A sermon delivered extempore by Sunderland P. Gardner at Friends' Meeting House, Broadway, Richmond, Indiana. First-day morning, Ninth month 28, 1873.* Copies can be obtained of W.C. Starr, Richmond, Ind., or Benj. Chase, Macedon, N.Y. Richmond, Indiana: Telegram Steam Printing Company, 1874. 12 p.; 22 cm.

CSmH PHC-Hi

Gardner, Sunderland P., 1802-1893

*A sermon delivered by Sunderland P. Gardner at Friends' meeting house, Broadway, Richmond, Indiana, First-day morning, Ninth month 28th, 1873.* Philadelphia: Thomas W. Stuckey, Printer, 624 Weaver Street. 1874. 16 p.; 24 cm.

NNFL PHC\* PSC-Hi\*

Reprint of Richmond, Indiana, edition.

Gardner, Sunderland P., 1802-1893

*A sermon delivered extempore by Sunderland P. Gardner at Friends' meeting house, Broadway, Richmond, Indiana, First-day morning, Ninth month 28th, 1873. Second edition.* Richmond, Indiana: Telegram Steam Printing Company, 18874. [1-3], 4-12 p.; 22 cm.

CSmH PHC PSC-Hi

Gardner, Sunderland P., 1802-1893

*Opening of the seals. A sermon delivered by Sunderland P. Gardner, at Plainfield meeting house, Belmont Co., O., 9th month 14th, 1873.* [Copies may be obtained of Wm. Starr, Richmond, Indiana.] Richmond, Indiana: Printed by the Telegram Printing Co. 1895. 16 p.; 21 cm.

CSmH InU ICN NN NNFL\* PSC-Hi

Included in *Memoirs*, pp. 526-558.

Gardner, Sunderland P., 1802-1893

*Two sermons delivered by Sunderland P. Gardner of Farmington, N.Y., in Philadelphia, Eleventh month 7th, 1875.* [Stenographically reported for the Journal.] For sale at the Office of the Journal, 103 North 4th St., Friend's Book Store, 706 Arch St., Philadelphia. 1876. 13 p.; 23 cm.

PHC PSC-Hi

Not included in *Memoirs*.

Gardner, Sunderland P., 1802-1893

*A sermon delivered extempore by Sunderland P. Gardner, of New York, at Friends' Meeting House, Lombard Street, Baltimore, Md., Eleventh month, 19th, 1885.* Baltimore: T. Newton Kurtz & Son. Stationers and Printers. 22 p.; 22 1/2 cm.

NNFL PSC-Hi

Included in *Memoirs*, pp. 617-647.

Gardner, Sunderland P., 1802-1893

*Four sermons by Sunderland P. Gardner, of Farmington N.Y., delivered at Friends' meetings in Philadelphia, Fifth month, 1885.* Phonographically reported by Henry T. Child. Philadelphia: Friends' Book Association, 1020 Arch Street. 1885. 82 p.; 14 1/2 cm.

NNFL PU PSC-Hi

Included in *Memoirs*, pp. 559-616.

Gardner, Sunderland P., 1802-1893

*Memoirs of the life and religious labors of Sunderland P. Gardner. (Late of Farmington, Ontario County, New York.) Autobiography, journal, letters, sermons and addresses.* Philadelphia: Friends' Book Association, 15th and Race Streets. 1895. vii, 687 p.: front. (port); 20 cm.

CtY NBU\* NIC\* NN NNFL NRU NcD PPIU PSC-Hi

Approved by the Representative Committee, Genesee Yearly Meeting, 6th Month 14, 1894.

Prepared by Christopher Densmore

## Liaison with Other Heritage Groups

David McFall reports as follows:

### Heritage Meeting, April 1988

Representatives of many Heritage organizations attended a meeting in Bloor Street United Church, which was called for the purpose of forming a Metro area lobby group. A committee was appointed which was expected to bring in recommendations next fall.

### Ontario Historical Society Centennial Conference

June 16 to 18, 1988, Yorkdale Holiday Inn

There were presentations and tours covering Toronto Waterfront, Community Improvement, Historic Toronto, and Downtown North York.

The Centennial Volume was launched: *Patterns of the Past: Interpretation of Ontario's History*.

At the Centennial Dinner, held at the Granite Club, the Honourable Lincoln Alexander, Lieutenant Governor of Ontario, presented the awards.

## Memorial to Grace Pincoe

Toronto Monthly Meeting prepared the following "Testimony to the Grace of God in the Life of our Friend Grace Pincoe". We print this in full.

In November 1987, a Meeting for Worship in Memory of Grace Pincoe was held at Friends House, Toronto. It was a well attended gathering. Friends spoke of long and cheerful friendship with Grace; others spoke of Grace's great concern for the loss of Quaker heritage in Canada - Meeting Houses, records, Quaker history. This shared concern led to the founding of the Canadian Friends Historical Association in 1972.

It is with Grace and her concern and service in mind that we ask Meetings when preparing their brief histories, as we specially request in this issue, to include short biographies of Friends they have known, with personal dates, for inclusion in *Canadian Quaker Biographical Index*, which Grace started. This suggestion was made at the meeting of the CFHA Executive held 16th July, 1988, from which we quote the following Minute.

**Grace Pincoe Memorial:** We discussed fitting memorials to Grace Pincoe. It was suggested that a most fitting memorial would be the continuation of her work on the *Canadian Quaker Biographical Index*. This might be combined with the Oral History Project and the Meeting Histories Project. This matter will be further considered at the 1988 Annual Meeting.

## Grace Lilian Pincoe

Grace Lilian Pincoe (nee Cochrane) died in Toronto on October 18, 1987, after a lengthy illness. Grace was born in Toronto on June 22, 1906 at 12 Boustead Ave. Her father died in 1911, leaving her mother to bring up Grace and her two older sisters. Their childhood was not easy, but family ties were strong and loving. From her earliest years Grace showed a passion for books and for learning. After high school, she attended the Toronto Normal School and received her teacher's certificate. Then, in spite of the family's limited resources, she attended the University of Toronto full time for one year. Following this, she completed a library diploma course. Later she completed her B.A. at the University of Toronto in evening courses.

Librarianship was Grace's true calling, her career lasted over fifty years. She worked in a number of public and special libraries, including the Toronto Reference Library, the Art Gallery of Ontario Library, Etobicoke Public Library and the Toronto Board of Education Historical Collection.

In 1931, she married Roland Arthur Pincoe. Roland shared her active interest in music, art and the outdoors. Together they took canoe trips to the Canadian northland. Later in their marriage Roland and Grace pursued interests as individuals. After their marriage, Roland and Grace moved to a small house on Ellis Park Avenue in Swansea; but, in 1941, they moved back to Boustead Avenue to care for Grace's mother and later, Grace's sister, Edna. Their daughter, Ruth Elizabeth, was born in 1946. Roland and Grace's life together was not always smooth, but they had a secure basis in their love and commitment to one another. When Grace's health began to fail in 1978, in the years which followed, Roland gave her loving, tender and complete care at home which came from deepest love and respect.

As a child, Grace attended the Methodist Church and later the United Church. In her adult life, she undertook a serious search for a spiritual home which led her to the Society of Friends. She and Ruth began attending Toronto Friends Meeting for Worship. She joined the Society of Friends Toronto Monthly Meeting in 1952.

Grace was a faithful Friend, regular in attending at Meeting for Worship and Meeting for Business. She drew strength and nurture from the spiritual life of the Meeting, and she contributed to the Meeting. She endeavoured to live in accordance with Friends' Testimonies. Grace had many friends and was consistently tolerant of others with whom she differed. She gave moral support to those Friends active in Quaker concerns, and her kindness to individual Friends in difficult times will be remembered. Grace was a founding

member of Toronto Friends Peace Group in the mid-fifties which became the Toronto Friends Peace Committee before transfer to the Canadian Friends Service Committee.

Grace's most significant contribution to the life of the Society of Friends and to the Meeting, was her work in the Toronto Friends Library at Friend's House, to which she added a new dimension. With singleness of purpose as a full-time volunteer, she worked to create a research facility of high quality. She created and revised catalogues and indexes and made known new acquisitions. She encouraged the increased use of the library by Friends and by the wider community. She was always ready to spend whatever time was necessary to help find what someone needed.

Her knowledge of Quaker history acquired through her work with Quaker books and records in the library, sparked her interest in the history of the Society of Friends in Canada. she was dismayed by the continued erosion of the Canadian Quaker heritage, and lack of knowledge of Canadian Quaker history, loss of Meeting Houses and records. She felt Friends should become more aware of the continuity of Quaker life and experience and take responsibility for correcting the situation. Thus she became co-founder and the first secretary of the Canadian Friends Historical Association founded in 1972. She gave devoted, single-minded service to the Association until 1979 when her health began to fail. Her work for the Association included making known and documenting Friends' literature and historical documents, especially those in Toronto Friends Library and organizing trips to Quaker historic sites. She was editor of *Canadian Quaker History* for four years. Her part in developing and maintaining the Canadian Friends Historical Association was a very significant enrichment of the life of Canadian Friends, the wider Quaker community and the public. She was confident that her work would be carried on by others.

Grace was a unique personality. She had a mind of her own. she got things done. She lived a full and vigorous life, and she made many friends. She gave exceptional service. She was always ready for fun, including square dancing, Christmas parties at the Meeting House and First Day picnics. Her warmth, her smile, the humorous twinkle in her eye, will long be remembered by those who knew her. Grace was a keep sailor. One of her life-long wishes was fulfilled when she acquired a small wooden dinghy, the Hermit Crab. Some Friends have memories of Adventures sailing in Toronto harbour with Grace amid the races and the ever-present Toronto Island ferry.

Her serenity and her calm acceptance of her long illness towards the end of her life was rooted in the comfort she gained from her faith.

Grace's spirit and the evidence of her dedicated work will remain with us as an encouragement and example for she left her mark on the life and work of Toronto Meeting, Canadian Yearly Meeting, the Canadian Friends Historical Association and above all in the hearts of individual Friends who knew her and who worked with her.

"Love bridges death. We are comrades of those who are gone; though death separates us, their work, their fortitude, their love shall be ours."

John Wilhelm Rowntree

"What you have inherited from your forefathers you must acquire for yourselves to possess it."

Christian Faith and Practice, Section 514

## Forthcoming and Recent Events

Ontario Historical Society Centennial (which we salute).

Conference - held June 16-18, 1988 - Yorkdale.

(see report by David McFall.)

Ontario Historical Society. Pioneers' and Settlers' Day

at Gage Park, Brampton. 1-5 p.m.

(a re-enactment of the founding of the Ontario Historical Society on September 4, 1888)

Archaeological Master Plan Workshop.

Memorial Hall, City Hall, Kingston. September 15 & 16, 1988.

Ontario Black Historical Society. Freedom Fest.

Harbourfront, Toronto. July 8 & 9, 1988.

Music at Sharon.

July 9-31, 1988.

Toronto Harbour Exhibition.

St. Lawrence Market. June 25-October 23, 1988.

Toronto Historical Board.

Notice of special events September, October, November 1988 in Toronto - Colborne Lodge, Marine Museum, Spadina, Historic Fort York, Mackenzie House. For further information, call THB, 416-392-6827.

Canadian Friends Historical Association. Annual Meeting.

Hamilton, Ontario. Saturday, November 5, 1988.

## Books and Periodicals Received and Noted

*Patterns of the Past- Interpreting Ontario's History.* A new collection of essays celebrating the centennial of the Ontario Historical Society. Price: \$26.95, from the Ontario Historical Society, 5151 Yonge Street, Willowdale, Ontario M2N 5P5

Ontario Genealogical Society Newsletters. Kingston Branch.

Brochure, Muskoka Pioneer Village, Huntsville, Ontario. (Cottagers please note.)

*Ontario Historical Society Bulletin.* Issue 56. Centennial Issue.

*Newsleaf.* Ontario Genealogical Society, August 1987. (Comments on OGS Seminar 1987.)

*Families.* Ontario Genealogical Society. Volume 26 Number 4, November 1987; Volume 27 Number 1, February 1988; Volume 27 Number 2, May 1988.

*Legacy.* Newsletter of the Archives of Ontario. Volume 1 Number 1. Ministry of Culture and Communications. (With an article on "Revitalizing the Archives of Ontario"; and also an article on "Armenian Boys at Georgetown".)

Editor's note: there were Quaker connections with the Armenian refugees.

*Inventory of Cemeteries in Ontario.* Ontario Genealogical Society. Member's price: \$15 plus \$1.25 postage.

Annual report of the Friends Historical Library of Swarthmore College. 1986-87.

Mount Toby Meeting newsletters.

*The Complete Book of Emigrants. 1607-1660.* A comprehensive listing from English Public Records of those who sailed to the Americas for political, religious or economic reasons; of those who were deported for vagrancy, roguery or non-conformity or sold into labour in the new colonies. By Peter Wilson Coldham. Genealogical Publishing Co. Inc., 1001 N. Calvert St., Baltimore, Md 21202. 600 pp., cloth, indexed. Price: \$29.95 (US).

*My Ancestors were Quakers. How can I find out about them.* By Malcolm J. Thomas. Price: \$6.50 including postage, from Sel Enterprises, 178 Grandview Avenue, Thornhill, Ontario L3T 1J1.

### **Welcome to New Members**

We would like to welcome Susanne B. Lewis, curator at the Dartmouth, Nova Scotia Whalers' Museum, as a new member of the CFHA.

We are very encouraged that one of our original members, Edward Phelps Librarian of the Regional History Department at D.B. Weldon Library at the University of Western Ontario, has become a life member. Ed was for many years curator of the Quaker Records at the University of Western Ontario, until the records were deposited in the Quaker Archives at Pickering College in 1984. He also assisted in the founding of the Canadian Friends Historical Association.

### **News of Members**

**Wim Van Veen:** We are happy to report that Wim is making good progress with his health and is in good spirits.

## News and Notes

### Update on Hicksite Burial Ground Restoration (Yonge Street)

The archaeological survey has now been completed. The stones have been replaced in accordance with the Ministry of Citizenship and Culture of Ontario's grant requirements to the Town of Newmarket. The stones have been replaced according to the order in which they were taken, using earlier photos as support information. It is still to be a green park with natural landscaping and with the Meeting House site designated. The surrounding area is rapidly being urbanized. The Canadian Friends Historical Association will be consulted on the wording of the Plaque.

### History of Quakers in Uxbridge on TV

Uxbridge Township was featured in the *Sketches of our Towns* television series with Harvey Kirck on July 24th. It had appeared earlier in the winter. Laura Peers spoke about the Quaker settlement from the setting of the Meeting House and Burial Ground. Laura also had an article in *The Beaver* (Volume 63:3; June/July 1988; pp 4-9). This tells of Friends involvement in the Rebellion of 1837 in the "Not so Peaceable Kingdom". The research was supported by the Dorland Collection at Pickering. It is useful to note that others are finding similar involvement of Friends in the U.S. Civil War in the battle to free the slaves. In Canada some Friends were caught up in the concerns for greater democracy and rights for all and pulled into the fighting, or supported it, as the events evolved, without the intention of breaking their Friends' belief in the Peace Testimony. Josephy Gould of Uxbridge was a case in point. Some young men were disowned by their Meeting. It is a human predicament of history in which we are still trapped! We see Friends as more human and the struggle to live up to our Testimonies more real as we face the present.

### Last surviving piece of the old Pickering College at Pickering burns down!

An historic Pickering Village landmark and the last surviving piece of the Pickering College buildings there was burned down in September, 1987. The Hermitage, the gymnasium of the original Pickering College, was designed as a heritage site by the Local Architectural Conservation Advisory Committee probably as a museum or community centre. The building had to four pillars that have since become Pickering College's trademark. The gymnasium was a gift of Samuel Rogers to the school. It was built in 1899. In was built in 189. (From *The Pillars*, Fall 1987)

### Haviland Records Room, New York Yearly Meeting: New Aquisitions

The Haviland Records Room has received a number of valuable Quaker Record Books from the former Amy Grace McKeel's home. These include Canadian Records of Hector Monthly Meeting. The listing in the letter fro Elizabeth Moger rejoiced that these had been found. Alston Van Wagner went speedily on behalf of the New York Yearly Meeting Records Committee to bring them in and list them.

### Ontario Genealogical Seminar 1988, Ottawa

We regret that we were unable to find a Friend free to attend the OGS Seminar in Ottawa. This would be the first for a number of years when we have not had a CFHA display desk with members present.

### Heritage Day, February 1988, Black Creek Pioneer Village

Jane Zavitz and David McFall covered for CFHA and had a display.

### Toronto Historical Board: Restoration of Music Building, Exhibition Place

This is a rare example of beaux arts designed by the renowned Toronto architect G.W. Gouinlock. Those interested in seeing the building restored are asked to send a donation and a letter of support to: The Music

Building Restoration Committee, c/o The Toronto Historical Board, Exhibition Place, Toronto, Ontario  
M6K 3C3

## **OGS Cemetery Inventory of York County**

Toronto Branch, Ontario Genealogical Society (Box 147, Station Z, Toronto M5N 2Z3) is compiling a cemetery inventory of York County. Do we know of any Quaker Burial Ground other than the main known ones, which should be listed? If any reader has any suggestions, please contact the editor of this Newsletter. We would like to have this information ourselves.

### **Note re: Robert Muma's drawings of microscopic mosses**

The previous issues of *CQH Newsletter* (No. 42) had a reference to Robert Muma's drawings of microscopic mosses. The reference to an article in *The Beaver*, "Fothergill - Canada's Pioneer Naturalist Emerges from Oblivion", by Elaine Theberge (Feb./Mar. 1988 pp. 12-18), in which Charles Fothergill was referred to as "the Canadian Audubon" was telescoped in production editing to read the Robert Muma was our Audubon. He kindly pointed out the error, which permits us an opportunity to admire his art in the reproduction of mosses and to report that he has a series of note cards which is available for purchase at \$4 plus \$1 postage and handling from: Robert Muma, 625 Rushton Road, Toronto, Ontario M6C 2Y8. The cards represent world mosses. His artistry brings us beauty we could not perceive with the naked eye and we are grateful. Fothergill was a Quaker and is another example of Friends' interest in natural history study, as is Robert Muma.





# CANADIAN FRIENDS HISTORICAL ASSOCIATION

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

## 1988 Annual Meeting of the Canadian Friends Historical Association

will be held on

**Saturday, November 5, 1988**

at

The Friends Meeting House, Hamilton, Ontario.  
7 Butty Place  
Hamilton, Ontario L8S 2R5

### **Annual Business Meeting, 10 a.m.**

*Lunch as guests of Hamilton Friends:*

*Please inform the clerk of the Meeting if you plan to attend:*

*Mona Collin,  
#18, 2301 Cavendish Drive  
Burlington, Ontario L7P 3M3*

### **Program at 1:30 p.m.**

Recent Oral Histories of Hamilton Friends and the History of Hamilton Friends Meeting.  
Coordinated by Sarah Preston.

#### **How to reach Butty Place:**

QEW to Highway 403 (sign to Hamilton).

403 to Main Street West exit (the exit sign could also say Aberdeen)

Turn left (west) onto Main Street West. Go past McMaster University to Harvey's Restaurant and turn left. Go to Whitney, there, turn right. Go to Lower Horning. Turn left to Butty Place (second on left). #7 is at end of street, on left

### **Renewal of Membership in the Canadian Friends Historical Association**

We are happy to send this Issue No. 43 of Canadian Quaker History Newsletter to a number of members who have not yet renewed their membership subscription to the Canadian Friends Historical Association: with the earnest request that you do so as soon as possible.

**New rates: For Libraries and Institutions, commencing 1989 - \$15.**

**Other rates remain the same. (See brochure, enclosed.)**

Members are aware of the projects which we have on hand which require funding, including the production and mailing of Quaker History Newsletter and work to complete the Index.

Thank you for your support.