



Meeting House  
Camp Neekaunis 1972

## CANADIAN QUAKER HISTORY

# Newsletter

CANADIAN FRIENDS HISTORICAL ASSOCIATION

ISSN 0319-3934

60 LOWTHER AVENUE, TORONTO, ONTARIO M5R 1C7

No. 44.

Winter, 1988

### Contents

Editorial: Our Work Continues - Kyle Jolliffe	1
1988 Membership Report - Marguerite Johnson	2
Chairman's report to 1988 Annual Meeting - Kathleen Hertzberg	3
Slate of officers - 1988 - 1989	6
Minutes of Annual Meeting held at Hamilton, Ont, 5th day Eleventh Month 1988	7
Financial Statement - Dorothy Muma	10
Liaison with other Historical Societies - David McFall	11
Errata: Newsletter No. 43	11
Early Pelham Monthly Meeting Records - Jane Zavitz	12
The Beginnings of Hamilton Monthly Meeting - Sarah Preston	18
A Bibliography of Genealogical Material for Yonge Street Monthly Meeting - Albert Schrauwers	28
Book Review - <u>Friends Divided</u> by David E. W. Holden - Albert Schrauwers	32
News and Notes:	34
Unveiling of Leo Tolstoy Statues in Western Canada	
Destruction of Land Records	
Important Niagara District Genealogical Source found	
CHFA Member's Book published	
Museum of Toronto - update	
Exhibits at the City of Toronto's Market Gallery	
Book Launching for <u>1837 Rebellion Remembered</u>	
OHS 100th Anniversary Celebration	
"Survivors" Exhibit	
Victoria Monthly Meeting History published	
Oral History Grant received by CFHA	
From the Dorland Friends Historical Collection - Jane Zavitz	37
New of members:	41
Deaths: Wim Van Veen - Nov. 27, 1988	
William Barton - Sept. 19, 1988	
Forthcoming Events:	41
OGS 1989 Seminar - Waterloo, June 2 - 4	

**Canadian Quaker History Newsletter** is published twice annually as a Summer and a Winter issue, by the Canadian Friends Historical Association (as part of the annual membership subscription to the Association).

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

Editor: Kyle Jolliffe

Production: Kathleen Hertzberg  
Stephen Cheang

## Editorial

## Our Work Continues

"Beloved Wife and Children I hope this may find you all well. I dreamt I was with you last night and you have been much in my mind this day and [I] felt like telling you where we were and what we are about."

This quote is taken from the letter of Jacob Albertson to his wife Mary in Philadelphia and it is dated October 20, 1820. Together with three other Quaker Ministers he was then engaged in a religious visit to Quakers in Upper Canada. This and three other copies of letters relating to his trip were recently donated to the Canadian Yearly Meeting Archives. Like Albertson's letter quoted here, this issue will serve to tell you what we are about these days.

At the annual meeting on November 5, 1988, we spent an enjoyable morning on the business of the Association and then in the afternoon heard an excellent paper from Sarah Preston on the beginnings of Hamilton Monthly Meeting. It is published here and readers will be able to see how she has very effectively combined oral history and written records to produce an informative account of the Meeting's growth. Hamilton Meeting is one of many unprogrammed Meetings in Canada and the United States which were established soon after World War Two: full of enthusiasm, but lacking members who were well-versed in Quaker beliefs and practices. Someone like Albert Martin, as was the case in Hamilton, could thus easily act as a Minister in a number of ways.

Another example of a local meeting history being completed is Victoria Friends Meeting A History 1907 - 1988. Published this year by the Victoria Friends Meeting, it was put together by an eleven person publication committee and in its 85 pages uses written records, oral histories and photographs to create a very interesting picture of Victoria Friends and their concerns over the years.

The establishment of a new meeting by those well acquainted with Quaker beliefs and practices is illustrated by Jane Zavitz in her article on the Pelham Monthly Meeting Certificates of Removal. These documents, which are in the Archives of Canadian Yearly Meeting, are a poignant reminder of the large Quaker migration into Upper Canada in the late 18th and early 19th centuries. While the number of Friends in the Pelham area greatly declined over the course of the 19th century, the 1881 Census of Canada recorded 446 Quakers in Welland County. That was about 6.5% of the Quaker population in Canada then. The Quaker presence in the Pelham area continues today with Pelham Executive Monthly Meeting (belonging to Canadian Yearly Meeting) and the Pelham Evangelical Friends Church (belonging to the Evangelical Friends Church, Eastern Region).

Yonge Street Monthly Meeting is covered in this issue by Albert Schrauer's bibliography of genealogical material for this group. This work will also be useful to other researchers as many of the items listed provide factual information about individuals, families and this meeting.

These articles provide a glimpse of the richness of Quaker history in Canada. Nonetheless there will always be much to preserve and document. I am happy to report that the Association has received a grant from the Ontario Heritage Foundation in order to assist us in our oral history program. Soon, we must remember, the 20th century will be over and there will be increasing interest in Quakers of this era. To future researchers the oral history record will be a valuable tool indeed.

Kyle Jolliffe

### **Membership Report: Canadian Friends Historical Association**

**5 November 1988**

1. The Canadian Friends Historical Association Membership report as of 5 November 1988, shows a total of 106 members paid up and in good standing as follows:

General Membership	-	30
Life Membership	-	20
Senior Membership	-	28
Meetings	-	6
Libraries	-	17
Corporations	-	5
-----		
TOTAL PAID UP MEMBERS		106
Honorary	-	3
Newspapers on Exchange Basis	-	5
-----		
TOTAL MEMBERSHIP AS OF		
5th November 1988		114
-----		

2. At the present time there are 126 expiries outstanding for the years 1983 (1); 1986 (4); and 1987 (11). These people have all received the notice in the **Newsletter** several times, most recently with Issue No. 43 - 1988.
3. Our overall Membership shows an increase over our February 6th 1988 Membership Report of 14 new members.

Marguerite Johnson  
Membership Secretary

**Report of the Chairman to the 16th Annual Meeting held 5th November, 1988.**

"In Pickering, below York, is a settlement of that quiet body of Christians called Quakers. Their Meeting House is close to the roadside, a very plain building with two doors, one for the males and another for the females."

This quote was published in the Colonial Advocate (York) [now Toronto] on April 7, 1825 and was sent to us by Stephen Otto, a Toronto architect who is currently writing a book on the buildings and architecture of Ontario. It reminds us that there are sources out there which, if discovered, could throw more light on Quaker history in Canada and could provide us with the material we need to produce the booklet on Quaker buildings and sites in Canada (our tenth anniversary project).

The **Brochure** finally reached us in June from the Argenta Friends Press. It is proving to be valuable in providing information to enquirers and for promotion at various events. A copy was mailed with the Summer 1988 Issue of the Newsletter (No. 43) and was available at Canadian Yearly Meeting and the 100th Anniversary of the Ontario Historical Society. It is so handy to enclose with correspondence.

A meeting of the Executive was held 16.7.88. It was suggested that all Friends Meetings in Canada (32) be made automatic members of the Association. It is certainly important for the Association to undertake a review of membership and produce some guidelines for continuing membership by those in arrears. This is particularly important in relation to the mailing list for the Newsletter. At the time of mailing of Issue No. 43, only 69 envelopes for paid-up members were available. About the same number were in arrears.

Kyle Jolliffe, with the support of the Association, has made an application to the Ontario Heritage Foundation for a grant of \$3,000 to enable him to carry out Oral History interviews. [Ed. note - A \$2,000 grant has been received.]

Genealogical enquiries will now be sent on to Canadian Yearly Meeting Records Collection at Pickering College where Jane Zavitz and Albert Schrauwers will undertake a preliminary search. A revised form letter to enquirers has been prepared.

We are pleased that the Genealogical (Name) Index for Yonge Street Monthly Meeting has now been published - 200 copies for a total of \$750 - the bound copy is selling for \$25. Copyright has been applied for - thanks and appreciation to Jane Zavitz and Albert Schrauwers for bringing this piece of the Index of CYM Records to fruition.

The Executive Committee recommends that a suitable memorial to Grace Pincoe would be to continue the Canadian Quaker Biographical Index and to combine it with the Oral History and Meeting Histories Project.

The Newsletter continues to be appreciated. It is the vital link with our members and the public through the subscription of important libraries. Through it we endeavour to maintain interest in Quaker history in Canada, to produce or to indicate the existence of new material, report on events and encourage Meetings and others to write the history of their Meeting. Meeting histories, along with oral histories, continues to be an important focus of the Newsletter because we are aware that the history of a local Meeting can fill many gaps in our knowledge of the history of Quakerism in Canada. Congratulations to Victoria Meeting which has published the history of Victoria Meeting for its 75th anniversary. It is available from the Publications Committee of Victoria Friends Meeting, c/o J. W. Awnack, 3913 Olivia Place, Victoria, B.C., V8P 4T3.

We received a request last July from the National Library of Canada for information regarding the location of Quaker records in the Pelham, Ontario area. (The Pelham Quarterly Meeting, made up of two rural meetings, was the only Meeting which did not join the unified Canadian Yearly Meeting in 1955). In response we hope that the records of the Pelham Evangelical Friends Church (now part of the Evangelical Friends Church, Eastern Region) will be microfilmed.

Canadian Yearly Meeting has now printed the brief update of the history of Canadian Yearly Meeting since its unification in 1955, which will be added to the "Historical Outline" section of Organization and Procedure, the book of discipline of CYM.

Laura Peers of Uxbridge has written to CFHA requesting assistance for her history of Quaker settlements on Yonge Street, and for Uxbridge and Pickering. She also needs photos of buildings, artifacts, etc.

Unfortunately the Association could not be represented at the Ontario Genealogical Society's Seminar 1988 which was held in Ottawa. It would have included a tour of the Public Archives of Canada. Four of us did attend the 100th anniversary of the Ontario Historical Society on September 4th in Brampton, where we had a table and display. We were able to talk to a number of people who enquired about our activities.

The Toronto Heritage Umbrella Group at which David McFall has represented the Association, has now reached the stage of incorporation. CFHA has been asked to join officially. However, as this group includes only Toronto heritage organizations (or organizations with a Toronto chapter) we have informed them that CFHA is a national organization and would therefore not qualify but would like to have observer status.

Thanks to Dorothy Parshall, editor of Canadian Friend who has passed on to us a number of photos for the CYM Archives.

Thanks also to all who have assisted in the year's work and in the hope that the Society of Friends will continue in faith in spite of the challenge of the Third Wave of Quaker Historians!

**Kathleen Hertzberg**

### **The Passing Year**

The feast is over, the guests are fled;  
It is time to be old, it is time for bed.  
The wind has blown out every light,  
And the pleasure garden is turned to blight.  
The trees like puffed-out candles stand,  
And the smoke of their darkness is over the land.

Heavily hangs the drowsy head,  
Heavily droop the lashes;  
To bed! to bed! Let prayers be said  
And cover the fire with ashes.

How the pipers piped, and the dancers flew,  
Their hearts were piping and dancing, too.  
Wine of the sun and spell of the stream,  
Birds in an ecstasy, flowers that teem,  
All gone by; now the quiet sky  
Looks down on the earth where the snow must lie.

Heavily hangs the drowsy head,  
Heavily droop the lashes;  
To bed! to bed! Let prayers be said  
And cover the fire with ashes.

From Tangled in Stars by Ethelwyn  
Wetherald (new acquisition of the  
Arthur Garratt Dorland Friends Historical  
Collection)

# **Slate of Officers for 1988-1989**

Chairman	-	Kathleen Hertzberg
1st Vice-Chairman	-	Jane Zavitz
2nd Vice-Chairman	-	Christopher Densmore
Treasurer	-	Dorothy Muma
Recording Secretary	-	Kyle Jolliffe (pro tem)
Membership Secretary	-	Marguerite Johnson
Newsletter Editors	-	Jane Zavitz Kathleen Hertzberg Kyle Jolliffe
Newsletter Index	-	Stan Gardiner
Convenor of Historical Research	-	Christopher Densmore
Quaker Oral Histories	-	Kyle Jolliffe Sarah Preston Fritz Hertzberg Jane Zavitz
Canadian Friend & Quaker Historical Publications	-	Kyle Jolliffe
Genealogical Enquiries	-	Albert Schrauwers Bill Britnell
Liason with Canadian Yearly Meeting Records Committee	-	Clerk of CYM Records Committee
Liason with other Historical Societies and the Ontario Genealogical Society	-	David McFall Stan Gardiner
Liason with the University of Western Ontario	-	Ed Phelps
Nominations	-	Executive Committee
Members at Large	-	Ottawa - Winnifred Tanner Western - Joe Awmack - Arnold Ranneris - Roseanne Moore Maritimes - Doris Calder U.S.A. - Elizabeth Moger



**Minutes of the Annual Meeting of the Canadian Friends Historical Association, held at the Hamilton Friends Meeting House, November 5, 1988.**

**Present:** David McFall, Sarah Preston, David Pollard, Bertha Pollard, Myra Pollard, Kyle Jolliffe, Jane Zavitz, Kathleen Hertzberg, Gerda von Bitter, Christopher Densmore, Anna MacPherson, Donald MacPherson, David Holden, Deborah Haight.

**Regrets:** Jane Sweet, Arthur Clayton, Dorothy Muma, Stanley Gardiner, Fritz Hertzberg, Marguerite Johnson, Albert Schrauwers, Margaret McGruther, Hilda Eames.

The meeting opened with a period of worship.

Kyle Jolliffe was appointed pro tem recording secretary as Dorothy Muma has asked to be released from this position.

1. The Minutes of the 15th Annual Meeting on October 17, 1987 as published in newsletter no. 42 were approved without amendment.

**2. Matters Arising:**

- (a) Quaker Tapestry - We are glad to report that Hamilton Friends were able to work on this project when the tapestry organizers were in the Hamilton area recently. The Canadian panel of the tapestry includes the Camp Neekaunis tree, a Northwest Coast salmon, the Yonge Street Meeting House, and the Doukhobors among its scenes.
- (b) Brochure - The brochure printed by the Argenta Friends Press available since June of 1988 has proved to be a useful publicity tool.
- (c) Yonge Street Hicksite Burial Ground - This matter is continuing. The tombstones have been replaced after archaeological investigation and research was completed.
- (d) Albert Schrauwers Honararium - Albert has requested that this not be paid to him until the four projected volumes are finished and expenses from their production have been recouped.
- (e) Dorland Collection - Our annual contribution has been made for 1988.

- (f) Revision of the Constitution - David Holden, David McFall, Dorothy Muma (subject to consent) and Kyle Jolliffe agreed to review the draft constitution as prepared by Kathleen Hertzberg.
3. **Chairman's Report:** Kathleen Hertzberg presented the Chairman's Report which was accepted by the meeting. (attached)
  4. **Treasurer's Report:** An audited report was accepted. We thank Stanley Gardiner for his assistance for many years in serving so well as our auditor. We also thank Dorothy Muma for her continued service here.
  5. **Membership Report:** The Membership report was accepted with thanks. We will send complimentary copies of the newsletter to non-subscribing monthly meetings and also personal letters to members expired in arrears encouraging them to continue their membership. Ways of computerizing the mailing list will be investigated.
  6. **Newsletter Issues:** Kyle Jolliffe will serve as main editor for issue no. 44. We express our thanks to David Holden for editing issue no. 42. We also express our thanks to David Newlands and Colleen D'Souza for their assistance in the production of issue no. 43.
  7. **Nominations:** We approve the report of the Nominating Committee. We ask that the persons reviewing the constitution revision investigate appointing a working Executive Committee in order to assist the more effective functioning of the organization.
  8. **Genealogical Inquiries:** This matter is continuing.
  9. **Index of CYM Records:** The genealogical index for Yonge Street Monthly Meeting has been published and the second of four projected volumes will cover Pelham, Norwich, Lobo and Sparta. Income from the Yonge Street edition will go for publishing future volumes. We approve donating a copy of the Yonge Street edition and one each of future editions to the archives of New York Yearly Meeting. We would like to express our thanks to Jane Zavitz and to Albert Schrauwers for their dedicated work on this project. Copyright for the Yonge Street Index has been taken out. The index of other Yearly Meeting records is continuing as part of the SSHRCC grant.
  10. **Oral Histories:** This project continues.
  11. **Report on Conference of Quaker Historians & Archivists - Pickering College, June 24-26, 1988:** A report of this meeting will be sent to the Canadian Friend.
  12. **Contacts with other heritage Groups:** David McFall reported on his worthwhile contacts with other heritage groups, including the Toronto Heritage Umbrella Group and the Ontario Historical Society. He reported on the formation of the Metro Heritage Lobby, of which the CFHA as a national body does not qualify for membership in. However, we hope to

keep abreast of the activities of this new group. We will also continue to be interested in the ongoing planning of the new Museum of Toronto.

**13. CORRESPONDENCE:**

- (a) Ontario Heritage Foundation letter, 08/09/88, re. application for grant for oral histories. This matter is continuing.
- (b) R. R. Bowkers' queries - This matter will be referred to a meeting of the Executive Committee.
- (c) Wim Van Veen - We are glad to hear a letter from Wim Van Veen who expressed his appreciation for our work.
- (d) Grand Rapids Public Library - We thank the Grand Rapids Public Library for its gift of antique maps. Jane Zavitz and Kathleen Hertzberg will make inquiries and will report further at a later date.
- (e) Laura Peers, re history of Uxbridge/Yonge Street/Pickering Meetings - Laura Peers' request for support for her study of Quaker ethnicity in pre-Confederation southwestern Ontario was acknowledged and we will continue to assist her as we can.

**14. New Business:**

- (a) CFHA program for 1989 Canadian Yearly Meeting at Pickering College - We hope to focus on oral histories during Canadian Yearly Meeting in 1989 at Pickering College.
- (b) Site of next annual meeting - We accept the invitation of Norwich Friends to hold our 1989 annual meeting at the Norwich Museum next fall. This will commemorate the 100th anniversary of the Norwich Meeting House, which now houses the Norwich Museum. The exact date of this meeting will be set later by the Executive Committee in conjunction with the Norwich Historical Society.
- (c) Display - We approve that Jane Zavitz may draw on the budget for a reasonable sum in order to put together a display, for use at group meetings.
- (d) We would like to thank Hamilton Monthly Meeting for their splendid hospitality today.

The meeting closed with a period of worship.

**Canadian Friends Historical Association  
Financial Statement for the Year Ending October 31, 1988**

1987			
Nov. 1	Balance at Bank		\$5,517.81
	<b>Receipts:</b>		
	Memberships	\$1,164.89	
	Donations	495.50	
	Bequest of Edith Zavitz	500.00	
	Archives Search fees	33.00	
	Sales - Bulletin	30.00	
	Index	125.00	
	Bank Interest & Exchange	545.77	
	Miscellaneous	20.00	2,914.16
		-----	-----
			8,431.97
	<b>Payments:</b>		
	Bulletin Production & Mailing	897.62	
	Index Printing	750.00	
	Informational folders printing	323.00	
	Donation to Arthur G. Dorland		
	Collection	100.00	
	Ontario Historical Association		
	Membership	15.00	
	Postage & Stationery	88.74	2,174.36
		-----	-----
1988			
Oct. 31	Balance at Bank		\$6,257.61
			-----

Audited - all in good order - Stan Gardiner (Auditor CFHA)

December 7, 1988

### **Liason with other Historical Organizations:**

Our Association has had an active year working with other Heritage organizations.

At each of the quarterly meetings of the Metro Toronto Area Heritage Group, our Association has had a representative who reported our activities. Both Stan Gardiner and Kyle Jolliffe have each attended a meeting when I was unable to attend.

Jane Zavitz has kindly provided artifacts for our display table on Heritage Day, 1988, and for the 100th Anniversary of the Ontario Historical Society on September 4, at the Peel Heritage Complex, Brampton. I wish to thank Jean McFall and Kyle Jolliffe, who have attended at our display table.

The Museum of Toronto project has made significant progress. On October 19, Toronto City Council approved the report of the Toronto Historical Board. This will allow the Commissioner of Planning and Development, and the Commissioner of Property, along with the Toronto Historical Board to review options on a suitable site for the museum, to study the relationship with Metro and the financial arrangements.

Next year will be another busy year for Heritage organizations.

**David McFall**

### **Errata - Newsletter No. 43**

Suzanne Lewis, a new member of CFHA from Dartmouth, Nova Scotia wrote that she is one of a volunteer committee who have worked to restore the Quaker Whaler's House (built in 1794), not the curator. This interesting restoration and interpretation is a project of the Dartmouth Museum Society. So visit it when you travel to Nova Scotia!

Robert Muma wrote that the cost for the note cards he has created of Canadian mosses is \$10.00 not \$4.00 as listed last time plus shipping and handling. He has found them well received. We apologize for any inconvenience to Robert.

Early Pelham Monthly Meeting Records

by Jane Zavitz

Pelham Monthly Meeting was established by Philadelphia Yearly Meeting in 1799, when the number of Friends in the area was deemed adequate to support the meeting. They had requested monthly meeting status from Philadelphia in 1797, and, after a committee visited and reported back, it was granted. The earliest petitions for land grants show Quakers had settled in the Niagara district by 1786, after the American Revolution. The first Loyalist settlement at Fort Erie included some Quaker families. In 1793, the representatives of the Indian Affairs Committee from Philadelphia Yearly Meeting visited the Quaker settlement at Effingham Mills when travelling west to support the Indians moved by treaty, as Simcoe's papers record.

The documents from the early years of Pelham Monthly Meeting were impressive as we recorded the data for the genealogical computer index. It was a moving experience to hold and read each item, mainly removal certificates from the file, miraculously preserved, just as the members of the meeting had brought them to Pelham and Black Creek, both sites for holding Pelham Monthly Meeting. Friends arrived after 1780, often fleeing persecution, but also seeking good land. They quickly created a meeting community, albeit not officially recognized.

The books sent from Philadelphia, in 1799, for their Library included Pelham's Record Book A, which I held. Most of the removal certificates have a reference notation on the reverse side indicating exactly where they had been recorded in this book. In it the earliest marriages are recorded "not under the care of a monthly meeting, but under the care of Friends and in the manner of Friends." The children born to each couple are recorded following their marriage certificate in the new record Book A (H-7-2). It begins with a minute from the first business meeting stating they feel it right to record these previous marriages and births before any others, giving them the rightful sanction prevented when they were not a monthly meeting. How quickly these Friends brought community structure to the wilderness!

The meetings from which they came bid them farewell and requested they be held in the Christian care of the Friends at Pelham, or to whatever meeting they were going. In a few instances the whole meeting signed the certificate, or so it seemed, as they did for marriage. It was an indication of the caring they had as a member, or a family, left. Most thought they would never see one another again. Later there was a trickle and then a flow of members who came after the first blazed the trail. In 1808, Catawissa Monthly Meeting on the Susquahanna River, in Pennsylvania, was laid down and the remnant preparative meeting placed under Roaring Creek MM after most members trekked west or northwest. Pelham MM received many a 'Catawissy' certificate.

When large families came to Upper Canada the minor children were listed on the removal certificates with their parents. Sons and daughters of age were given separate certificates. In several instances two brothers were on the same piece of paper, a precious commodity, but such were combined only when they expected to go to the same meeting area. Young members of an age to marry were usually given a 'clearness' statement on their certificate "free of prior commitments, in good standing in the society [of Friends] and clear to marry." This, too, saved long delays for letters to pass in the future. Although unstated in the certificates, some youths made the transfer knowing they would marry soon, having already made their choice. New settlements with new people made more marriages possible in the first two decades. By the third generation it became more difficult to find a suitable mate in a small meeting when the Discipline prohibited marriage between close cousins, and some in-laws. Disownments for 'marrying out' were necessitated by this in the later 1800's.

A few certificates record children with a different surname. Life was hard and many young parents died before they were 35. The surviving parent often remarried, or relatives and Friends took the children. One certificate refers to a bound boy, "a young lad is coming among you." The Discipline was clear in its directives as to the equal care for these children. One family in difficult economic straits was encouraged to try a fresh start and Pelham was requested to give this family support. The certificates usually stated that all their obligations were settled and affairs in order before leaving the former meeting. Although following the Discipline's requirements, the certificates were not standardized and more life shone through them than usually radiated from the brief minutes recording their receipt and acceptance. Each certificate reflects a meeting's knowledge of the individual and family, and an awareness of their needs while covering the content required by the Discipline. How important it must have been to sense the meeting upholding them in the move to a new pioneer place.

It was important, too, to early Pelham members that they sensed the meeting upholding them in their new land. This is clearly evident as the Preparative Meetings at Yonge Street and Norwich were established by Pelham which was responsible for all memberships and marriages until each became Monthly Meetings, in 1806 and 1819, respectively. Pelham was a hub in the Niagara area, the gateway through which nearly all the Friends in these meetings passed. The earliest entries are for Friends moving into Niagara and by 1800 to Yonge Street, by 1810 some were moving into Norwich district, and then into Yarmouth and Malahide a few years later, and then to Lobo. (Redstone, in western Pennsylvania, and Miami Monthly Meeting, in southwestern Ohio, were gateway meetings of this sort on even larger scale, over 5000 certificates went through Miami Monthly Meeting.

Saturdays, Albert Schrauwers and I spent on the file of certificates were exciting days. We felt the life and times of the meetings as the families came to Upper Canada. They brought the way of life which the certificates we were reading represented. They were living the 'Faith and Practice of Friends' -as the Discipline is also called.

Who were these Friends? The list of families compiled from the two earliest record and minute books, as well as the file of individual certificates, now included in the Pelham Monthly Meeting Index, is appended. The index, already over sixty pages for Pelham, will grow as work proceeds on the later records. Their meetings of origin sent these certificates to Pelham's meeting for business. They came mainly from the states of New York, Pennsylvania, Vermont, and New Jersey. These meetings are also listed.

The copies of two certificates of removal, the passport to membership in the new meeting, are also included. Never, in the years to 1812 was one refused by Pelham. (There are instances of applicants wishing to join by conviction being held off for several months, and a few refusals were recorded. After long and careful consideration one minute read, "the committee is asked to return his application to him".) The removal certificates selected as examples are representative of most, containing the elements required by the discipline for membership transfer. We also found some records of disownment 'testifications', and a few apologies to the meeting for reinstatement, called acknowledgments. These were all recorded in the minutes of the meeting for business. In a few instances we could verify a name, if ink were blurred or faded in a minute or on a certificate, by checking the alternate record. This was seldom necessary, but most satisfying when an unclear name could be deciphered.

The minutes of the meetings also give us an awareness of the interests and concerns of the Pelham Friends from 1799 to 1812, which is the present compass. They named clerks, overseers, elders, a few were recorded ministers; the queries

were answered, the meetinghouses planned and built, the worshipping communities cared for. Money was never mentioned until a gift from Philadelphia of \$100.00 arrived. It was used to help in cost of meetinghouse, often hardware or glass, and special needs when barter was more common in an agrarian subsistence community. At times representatives were unable to attend a meeting, being indisposed, or the roads impassible.

By 1812, the military demands as a result of the war, including local battles which necessitated immediate supplies, were a serious concern, and some were disowned for not keeping the Friends' Testimony against any support of the military or involvement in the militia. Earlier, Friends were also exercised about clergy reserve land grants, which supported the established Anglican Church and the acceptance of United Empire Loyalist land grants. Perhaps, as you read, these comments will make dusty old records more alive than just dates, names and facts often sought by researchers.

The Pelham records are a rich storehouse of early Quaker history in the Niagara District of Upper Canada. We are thankful they have survived for present and future reference.

\* \* \* \*

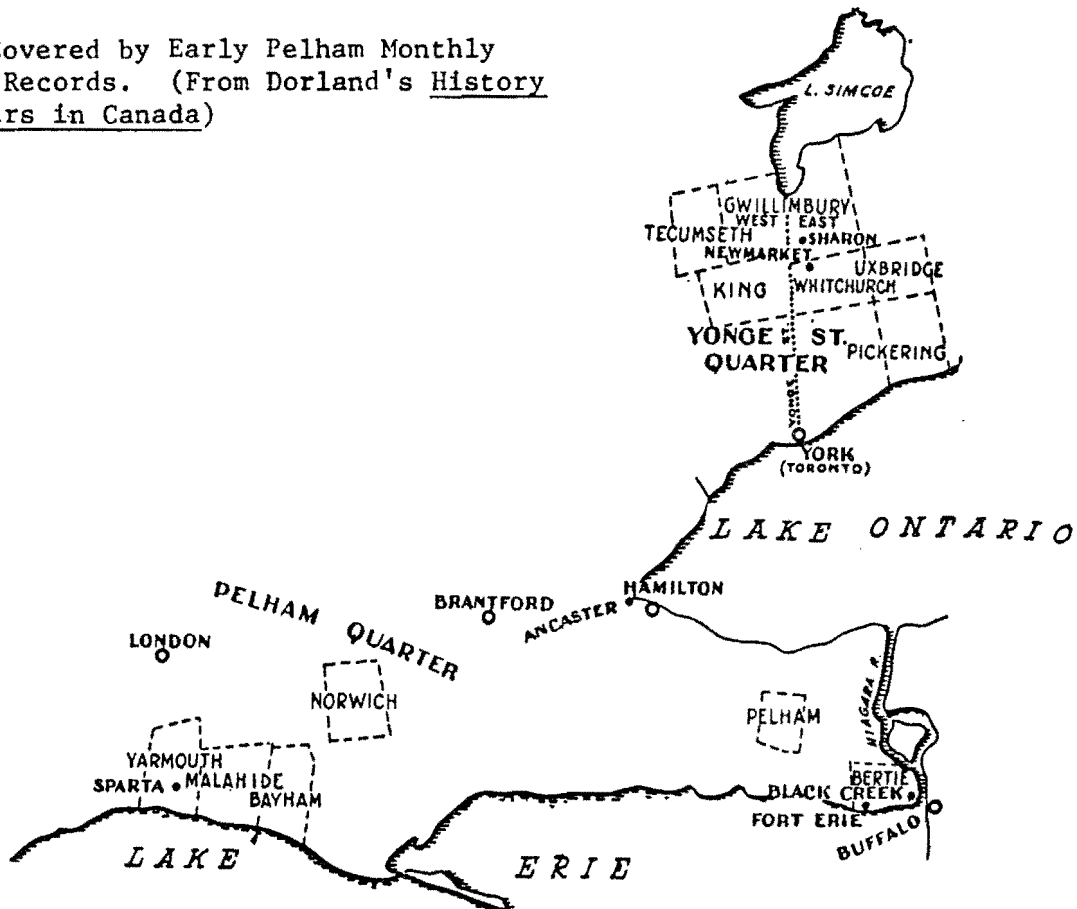
#### Text of Peter Lossing's Removal Certificate

To Pelham Monthly Meeting in Upper Canada, --Dear Friends.  
This may inform that Peter Lossing a member of our meeting having removed with his family to settle in your parts in the town of Norwich.

On inquiry we do not find but he hath settled his outward affairs to satisfaction as far as appears-- we therefore recommend him to your care, Desiring his increase and Establishment in the truth- we remain your friends - Signed by Direction of Oswego Monthly Meeting in the State of New York held 16th of first month 1811.

By Zeno Carpenter, Clerk

Places Covered by Early Pelham Monthly Meeting Records. (From Dorland's History of Quakers in Canada)





Family Names from Pelham Records

Box 20, loose certificate and correspondence  
H-7-2 Pelham Monthly Meeting of Friends  
(1799-1806)  
H-7-3 Pelham Monthly Meeting (1806-1834)  
(Joint to 1810)

Abel Allen Armitage Arnold Baker Beckett Brotherton Bevan  
Birdsall Bradshaw Brooks Bunnell Burwell Burr Bonnell  
Canby Chapman Cohoe Collins Corbin Cornell Cornwell  
Crafford Crawford Cutler Darling Denis Doan Dunham  
Dunkin Eaves Eddy Elsworth Finch Flack Flewelling Force  
French Fritz Gager Gainer Gee Gile Gilham Gold Gorton  
Graham Griffin Haight Haines Hall Hambleton Harrett  
Harvey Havens Haycock Hazard Herrit Herrot Hilbourn Hill  
Hoag Hollingshead Husband Hoowee Horner Howard Huff  
Huffman Hughes Hutchin Irish James Johnston Jonson  
Kensler Kester King Kinsey Kipp Kiteley Laing Lancaster  
Laur Locie Locker Losey Lossing Lundy Marsh McLana  
Moore More Morris Page Palmer Pearson Penrose Philips  
Playtor Pound Priestman Price Proctor Randall Ray Rice  
Roberts Robinson Rogers Schooley Scott Shotwell Shrigley  
Siddons Sisson Smith Southwick Spencer Sprague Stardiphant  
Starr Stover Taylor Taylor Thomas Treffrey Tucker  
Twinning Varney Ward Warren Wasley Webster Widdifield  
Williams Willits Willson Wilson Winn Wood Zavitz.\*

\* This list is shortened by standardized spellings.

Meetings which sent Certificate to Pelham Monthly Meeting

From New York: Coeymans, Creek, East Hamburg, Queensbury,  
Scipio, Nine Partners, Rensselaerville, Amawalk, Galway,  
Cornwall, Oswego

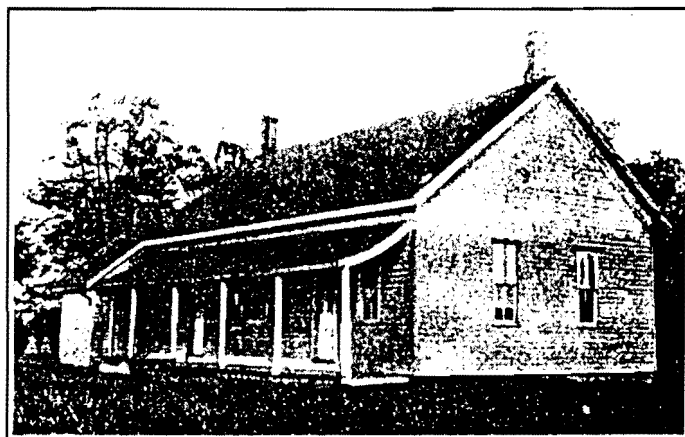
From New Jersey: Randolph, Kingwood, Plainfield, Rahway,  
Sadsbury, Mount Holly, Chesterfield.

From Pennsylvania: Middletown, Eavesham, Horsham, Merion,  
Falls, Muncy, Catawissa, Hardwick & Mendham, Buckingham,  
Farmington, Richland, Wrightstown, Easttown, Sidney.

From Vermont: Danby, Monkton.

From England: Bath

From Ireland: Richhill



The White Meeting House, Pelham

Built in 1875, successor to the 1800 Meeting  
House which was reconstructed in 1807.

## Removals and Certificates.

WHEN Friends have a prospect of removing, they should be careful not to suffer wrong motives to influence their conclusions: and before such steps are taken as may close the way to receiving advice, they are advised to take the counsel of some of their experienced friends, on the propriety of the proposed removal: and elders, overseers, and other concerned Friends, when they hear of any inclining to remove, are to consider it their duty, in brotherly love, to counsel them to observe the foregoing advice.

When any remove, they should have a certificate from the monthly meeting of which they are members, recommending them to the monthly meeting, where they are going to reside, expressive only of their right of membership, settlement of temporal concerns, and freedom from marriage engagements, as the case may require; to be founded on inquiry made by a committee appointed for that purpose, and the committee are not to confine their inquiries to the monthly meeting where the person resides, if there be reason to believe that his affairs are not settled in other places. If the certificate be for a re-

commended Minister, it should be expressive thereof.

When a certificate of removal is produced to the meeting to which it is directed, it shall be the duty of that meeting to accept it, unless there be some manifest obstruction; and when accepted, the Friend recommended by it shall be a member of that meeting.

Removal certificates should be forwarded for apprentices, and others under age, who are placed within the limits of another monthly meeting.

Monthly meetings are advised to extend due care that certificates of removal be seasonably forwarded to the meetings to which they are directed.

Certificates of removal are to be preserved, by record or otherwise, by the monthly meeting accepting them; and each meeting should keep records of all certificates which it issues.

• To the Monthly Meeting in Upper  
Canada, - Dear Friends.  
• I have much to inform that Peter - having a  
member of our meeting. having made with  
his family to settle in your Part in the Town  
of Norwich  
• In answer we do not find but he hath  
with us without of any satisfaction as  
for an apprentice - we therefore recommend  
him to your care, desiring for increase and  
Edification in the truth - we remain  
your friends. Signed by Dandelion of  
Congo monthly Meeting in the state  
of New York held 16<sup>th</sup> of first month 1811

By Lewis Caplanthor Clerk

Certificate of Removal for Peter Lossing, founder of  
Norwich. Dated January 16, 1811.

From our Monthly Meeting at Galway held  
the 22<sup>d</sup> of 1<sup>st</sup> Mo. 1812  
To the Monthly Meeting of Friends at Pelham  
Dear Friends.

" Samuel Tucker and Hephzibah his wife  
informed this Meeting that they had removed  
within the verge of your Meeting, and request-  
ed our certificate directed thereto: These may certi-  
fy on their behalf that they are members of our  
Society & have settled their outward affairs to  
satisfaction as far as appears as such we re-  
commend them to your christian care and re-  
main your Friends

Signed in & on behalf of our aforesaid Meeting

By - John White — Clerk  
Elisabeth Reynolds

Certificate of Removal for Adam Bradshaw to Pelham Monthly Meeting (front)

What part of the Monthly  
Meeting the within Friends  
have settled in is unknown  
to us —

Accepted

Samuel & Hephzibah  
Tucker's Certificate  
Registered in book A  
page 50 —

Back of Certificate for  
Samuel & Hephzibah Tucker  
Where Recorded (Book A)

## **The Beginnings of Hamilton Monthly Meeting, at Hamilton, Ontario**

by Sarah Preston

Presented at the Annual Meeting of the Canadian Friends Historical Association, held at Hamilton Friends Meeting House, 7 Butty Place, Hamilton, Ontario, on November 5, 1988.

### Prehistory:

Tradition holds that Anne Durham Morden, the first settler (1787) in the Dundas Valley, adjacent to Hamilton, was a Quaker. It is assumed that she was descended from English Quakers who migrated to Ireland, and later, to New Jersey. She married Ralph Morden and they settled in Easton, Bucks County, Pennsylvania. Ralph Morden was charged with spying for the British by the American Revolutionaries. Although he maintained innocence, and claimed pacifism, he was hanged for treason at Easton in 1780. After their father's death, three sons served with the British army eventually making their way to Fort Niagara, at present day Lewiston, New York. From there they relocated to the Dundas Valley, bringing their mother, siblings, and other relatives with them. The tradition of Anna Durham Morden's Quaker heritage is questionable, based on a lack of reference to either Anne Durham or Ralph Morden in Pennsylvania Quaker historical documents (Arnold and Tegerdine, 1964). More recently located historical documents indicate they may have been Catholic. "Research on the birth of Anne (Durham) in Bucks County (Pennsylvania) has turned up information which would explain why she was never found in Quaker records. It would appear that Anne was originally Catholic, not Quaker." (Field; 1981, 365). In any event, Anne Morden and her sons neither maintained Quaker practices nor established a Friends Meeting in the area. They were, perhaps, influenced by the rapid spread of Methodism and by 1839 one John Morden was the assistant to the lay minister at a local (Methodist?) church (Brink, 1974).

Although Friends did not settle extensively in the Dundas Valley, those who came to the Niagara District, to the south, were strong enough by 1799 to organize Pelham Monthly Meeting. Above the Dundas Valley, on the Niagara Escarpment to the west, the village of Ancaster was on the early route from the Niagara District to the western portion of Upper Canada; the route followed by Friends who settled Norwich, Yarmouth, and Malahide. Ancaster was considered to be the eastern limit of Norwich Monthly Meeting, and by 1819 an "indulged" meeting, was held there (Dorland, 1968, 85). However Ancaster, like Dundas, never became a Quaker center and slightly over a century later there was an uncertain memory of a Meeting in the area, and only a family tradition of Quakers in Dundas.

### Contemporary Experience:

For these comments on the contemporary experience of Friends in the Hamilton, Dundas and Ancaster areas, and for speculations about the beginning of Hamilton Monthly Meeting, I have relied on minutes in the first Minute Book as well as interviews with a few original members of the Meeting. These sources both enhance and confirm each other. Although I have been able to talk with several "early" members of Meeting, only a few of these could be said to be "original" or "first" members, and as might be expected, memories vary. One difficulty I have encountered has been not only a lack of detail in the very first minutes, but in some cases, a complete lack of minutes from one year to the next.

By 1956 Meeting for Worship for Business was being held regularly, but by January, 1959, "Friends agreed that it was probably not necessary to hold Monthly Meeting each month, there frequently being little business to discuss." They agreed that Meeting for Worship for Business would be held every other month, and this practice continued for several years. This decision, and an earlier one to hold Meeting for Worship for Business only when necessary, at the call of the Clerk, has left us with very little recorded data from which to reconstruct an early history. It also suggests that no matter how active and dedicated individual members may have been, Hamilton Meeting was a rather loosely organized group for a number of years. It is my guess that although there was no official Hamilton Friends Meeting until 1952, there was an active Worship Group meeting more or less regularly in Friends' homes, perhaps for as long as ten years.

The first entry in the Hamilton Monthly Meeting Minute Book One (1951-1967), dated November 24, 1951, states that, "At a meeting of the Canadian Friends Service Committee in the YWCA, Hamilton, Albert Martin reported on the efforts to date to establish a Friends' group in Hamilton. The following names were obtained from various members of the committee, in addition to the Butler's and the Martin's: Helen Lawson, Burton and Lillian Hill, Dorcas Doan Kennedy, Fred and Josephine Butler, Mr. and Mrs. Witold Preyss, Albert and May Martin, Maude Godfrey, Mary Needler, Lillian Larmour, Ted and Muriel Bishop, Mrs. Cummings, signed A.P. Martin." Apparently the Canadian Friends Service Committee often met in Hamilton, this being a convenient location for Friends from southern and southwestern Ontario to gather.

The second entry, dated two months later, January 6, 1952, records an organization and planning meeting held at the Martin's home and attended by Fred Haslam, Fred Creedy and Daniel Newhart from Toronto, as well as the Butler's, the Hill's the Preyss', the Martin's and Helen Lawson. They agreed to meet on the first Sunday of each month; Fred Butler and Albert Martin were asked to find a meeting place and to notify Fred Haslam of same; and a visit from Henry Cadbury on February 24, 1952 was announced.

The next entry on January 27, 1952 records the first Meeting for Worship held by this newly organized group of Friends and attenders, which met at the Assembly Hall of Hillfield School on Main Street, West, Hamilton. Those present included among others, Fred Haslam, Elma Starr, Anna Brinton, Burton and Lillian Hill, the Martins and the Butlers, including the Butler children, Anthony and Judy. Tony Butler and Judy Butler Philip remember that prior to meeting at Hillfield School, Meeting for Worship was being held in their parents' home as early as 1951, perhaps earlier. They spoke of the Haslam's, the Hill's, the Martin's and Gertrude Haller gathering at their home for Meeting for Worship. They remember, also, the marriage of Albert and May Martin, probably 1942, and the birth in 1943 of the Martin twins, the Meeting's first infants.

Tony and Judy thought of themselves as Friends from an early age, even though they attended Sunday School at the Anglican Church near their home. Their parents maintained a number of Friends' customs, including the use of plain speech, and all their relatives were Friends. Although they did not regularly attend the early Meetings in Hamilton until well into their teens, Judy recalled, "It was nice to have a Meeting where we actually did go, after years of being Quakers, but we never went to any Quaker Church." By the time the group was meeting at Hillfield, she remembers Meeting for Worship in the summer under the trees at the school with lunch afterwards, because a number of Friends had come some distance. She also remembers that in those early years there was little, if any, thought given to a First Day School, and noted that sitting through Meeting can be difficult for youngsters.

Based on a very sketchy reminiscent history of Hamilton Meeting written by Albert Martin (Ed. note - published in Newsletter No. 15), and on limited biographical data, Albert Martin became a Friend after marrying a Pennsylvania Quaker. From 1936 until 1939 he worked with the American Friends Service Committee in Germany. When he came to Hamilton in 1939, to teach at McMaster University, he was encouraged by Barnard Walton of the Advancement Committee of Friends General Conference (located in Philadelphia) to visit Friends' Meeting in Ontario. Albert found Meetings in Toronto, in Norwich and Lobo and other rural Ontario communities, but none in Hamilton. He did, however, locate a few Friends and learned that there may have been at one time a worship group in Ancaster. Among others, Albert met Fred and Josephine Butler, whose families were, and ancestors had been, British Friends. One can easily speculate that Fred Butler, also an academic, and Albert Martin readily became friends. It was through the arrangements of Fred Butler, Instructor of French, Latin and Math at Hillfield School, that Friends were welcome to meet at the school's chapel for many years.

On March 2, 1952 Albert Martin was appointed Clerk of the new Meeting; a service which he continued, intermittently, for many years. Helen Lawson, 1957; Gertrude Haller, 1959; Michael Horner, 1960; Frank King, 1963; Alan Newcombe, 1964-1966; and John Melling, 1967 shared this service with him. At that same Meeting in March, Fred Butler was appointed treasurer, a position he held for two years. Elise Dunford assumed the responsibilities in 1954, passing them on to Frank King in 1956.

Jocelyn Ratty acted as Meeting treasurer in 1963 while Frank was serving as Clerk. Jocelyn recalled to me his service as treasurer and spoke of his reluctance to take on this responsibility pointing out that Frank King was perfectly adequate for the job. But Albert Martin convinced him that he should take it on, which freed Frank King to act as clerk. Jocelyn Ratty remembered Albert Martin and Frank King as "two wonderful men." They were pillars of strength in that Meeting." After this interval Frank resumed the duties of treasurer, serving through the years of growth, the acquisition of land, and the construction of a Meeting House at 7 Butty Place.

In January, 1953 the new Meeting agreed to request recognition as a Preparative Meeting under the care of Toronto Monthly Meeting. There is no record of the response to this request; however, an entry dated October 4, 1953, records the first Meeting for Worship for Business of Hamilton Monthly Meeting after becoming recognized as a Monthly Meeting. Gertrude Haller presently recalls only that due to "some technical reason" Monthly Meeting status rather than Preparative Meeting status was granted. At that meeting, certificates of removal were read for Burton and Lillian Hill and their children, Shirley and Gordon, from Norwich, Gertrude Haller from Lobo, Ellen Manley from West Devon, and Albert Martin from Swarthmore. These Friends were received into Hamilton Meeting by common consent. They agreed that although they wished to move toward Meeting for Worship each week, they were not yet ready to meet more than twice a month. Fred Haslam and Leroy Jones, representing the Quarterly Meeting, were present to assist with establishing the Meeting, and suggested to them that they should begin keeping records of the Meeting.

It is reasonable to suppose that records for Hamilton Monthly Meeting were not kept regularly until this time and that the early entries in the first minute book were reconstructed after the fact. It is also reasonable to suppose that even if there were an active worship group, it is unlikely that any informal group would think it necessary to keep records. These speculations could easily account for differences between the first recorded minutes and remembered events, however this does not account for a continued irregularity of recorded minutes, nor for the acute lack of detail often in evidence. Interview and discussions with Friends have helped to fill in detail, and to provide insight into the Meeting's understanding of itself and Albert Martin's role in that understanding.

By 1956 Gertrude Haller, Burton Hill and Albert Martin were appointed trustees of the Meeting; Albert was the yearly Meeting representative; and Preparative Meetings at Galt and Kitchener were under the care of Hamilton Meeting. In January, 1957 Helen Lawson became clerk with Albert Martin as assistant clerk. In February, 1957, the arrival of Ed and Vivian Abbott in India was minuted. [Ed. note - These Friends were supported by the Canadian Friends Service Committee in their programme of sanitation and preventive medicine at Rasulia in India.] Friends were reminded of their desire to assess spiritual growth and their interest in a study group. In September, 1957, they agree to begin holding Meeting for Worship every First Day.

A minute from October, 1957 suggests that the Meeting was not entirely clear about its relationship to other Friends bodies: "Hamilton Meeting wishes to suggest that our Quarterly Meetings could be more helpful if we had a better understanding of what a Quarterly Meeting can and should be...." In January, 1958 Helen Lawson expressed her concern for "leadership training, especially in the areas of education and social concerns." At the same meeting Albert Martin was encouraging Friends to attend the Annual Meeting of Friends General Conference, held at Cape May, New Jersey. All of this suggests that members of the Meeting were pursuing interest in spiritual growth, social outreach and an understanding of the wider Friends community.

In June, 1958 Judy Butler and William Phillip requested marriage under the care of the Meeting. Gertrude Haller and Elizabeth MacInnis were asked to call on Judy, while Burton Hill and Michael Horner were to call on William. The Meeting approved the marriage, and the Hill's and the Martin's were appointed overseers for the occasion. This was a first for the Meeting, remembered by Judy Butler Phillip as a very special occasion held at the Hillfield School Chapel. She was saddened, she said, when the building was torn down, because she knew she would never be able to show her children where their parents had been married.

May Martin, Albert's second wife, requested membership in Hamilton Monthly Meeting, and was accepted in September, 1958. In December, Helen Lawson transferred her membership to Toronto. In January 1959, Gertrude Haller became clerk of the Meeting and Friends agreed to hold Meeting for Worship for Business every other month.

There is evidence that by this time some Friends were not in agreement with the manner in which Hamilton Monthly Meeting conducted business and made decisions. Helen Lawson expressed her dissatisfaction to a few Friends when she transferred her membership back to Toronto Monthly Meeting. Based on interviews with Friends who came into the Meeting in the 1960's, the decision making process was often carried by Albert Martin with members, assuming he knew Friends' ways, following his lead. As evidence of this assumption, during the early years Friends were regularly accepted into membership. The customary practice of the Meeting for Business appointing a visiting committee to interview any applicant(s) was not followed. Membership was based simply on a letter of request and the approval of the Meeting.

Alan Newcombe recalled for me his experience when joining the Meeting. He and Hanna Newcombe were attending services at the Unitarian Church when Albert Martin came to give a talk on Quakerism. According to Alan, Hanna was sufficiently impressed with what Albert had to say about Friends that the following week she went to Meeting. The next week they both went and the third week they took their three school aged children with them.



Alan explained, "My reaction from the very first Meeting when I sat down on the benches at Hillfield Chapel, I had the feeling I had come home. In fact a lot of people have that feeling. So we did a little bit of reading and applied for membership as a family and were accepted. Actually, I think it was the shortest time any family ever had between first Meeting and becoming a member." He later added that he did not remember a committee being appointed to visit them, unless it was Albert, but the Meeting met as a whole and accepted their request for membership.

The first committee for Ministry, Counsel and Oversight of the meeting, Burton Hill, Gertrude Haller, Ellen Manly, and Albert Martin, was named in January 1953. Between the recording of that minute in 1953 and an entry in December, 1957 minutes, which records a recommendation from Ministry and Oversight to accept into membership the Brickwood family, there is no reference to Ministry and Counsel. There is, however, a second minute book with entries from September, 1957, through September 1959 which record the meetings of Ministry and Counsel. Among the last entries of the first Minute book are two minutes of the Committee on Ministry and Oversight, (dated January, 1957 and November, 1957) "which consists at present of all members of the Meeting."

These meetings were attended by eight or ten members and/or attenders of Meeting and seem to have functioned as a second or parallel Meeting for Business. They were also attended by members from Galt and Kitchener. Many of the items considered were more appropriate to the regular Meeting for Business than to Ministry and Counsel. Whether Ministry and Counsel continued to function in this capacity beyond 1959 is not clear; however, in May, 1961 four Friends were named as delegates to Ministry and Counsel of Yonge Street Quarterly Meeting.

By 1959 a concern to establish a Committee of Elders was been considered. Although a sub-committee on Elders brought three names before the Monthly Meeting, two of those named did not accept, expressing inadequacy to the task. The matter was not continued. However, in February, 1962 the naming of Helen Brink, Cecilia Pearce and Alan Newcombe as Overseers is recorded. Alan recalls these three as being the first Overseers of the Meeting. It was agreed that one Overseer would be replaced each year, "in order to ensure both continuity and diversity." It would seem that Hamilton Meeting had altered its perception of Ministry and Counsel and may have gained deeper insight into the function of that committee.

In November, 1955, a First Day School Committee was named which included among others, Ernestine Lamoureux and Muriel Bishop. For a number of years a First Day School, under the care of May Martin and parents, met on the first and third Sundays. At Christmas the children participated in a small pageant and later presented the Save the Children Fund with mittens which had decorated the Meeting Christmas tree. A Sunday School picnic was often held, in the spring or fall, and by 1964 First Day School was being held each week. There were never many children in the early years and it was difficult to maintain an active First Day School programme.

On more than one occasion Hamilton Friends have indicated that Albert Martin was not only the moving force behind the establishment of a Friends Meeting in Hamilton but was also the only member of the Meeting who was familiar with Friends' ways: procedural, ideological, and in worship. Initially I resisted this statement, citing the presence of Gertrude Haller, Burton Hill, Ellen Manley, and the Butler's as members who were very much aware of Friend's ways, as well as the regular presence of Fred Haslam at Meeting for Worship for Business. Recent discussion with one Friend who came into the Meeting in the early 1960's helped to clarify this difference in perception.

By the late 1950's, many of the members who could be said to have had experience with Friends were no longer very active in the Meeting. Most, but certainly not all, of the members actively participating were recently convinced Friends, particularly loyal to Albert Martin. In that context, Albert Martin was the knowledgeable resource who was familiar with Friends, but his interpretation may have been strongly influenced by both his traditional Protestant background and his academic profession. He was also no doubt influenced by his association with the American Friends Service Committee, which to some extent functioned in a mission capacity for Friends. From the 1930's through the 1960's there was a need, and apparent expectation, for those who worked with the Service Committee to interpret Quakers and their work to the wider public. Albert Martin probably understood himself in this light, interpreting Friends, both for the fledgling Hamilton monthly Meeting and the general public. I asked Alan Newcombe if Albert Martin thought of himself as a minister. Alan explained that if someone had asked Albert that question he would have said, "No", but if it had been possible to read his mind one would have found that he had that attitude.

If Albert Martin considered himself to a Friends' minister, then his leadership was appropriate if placed in the context of a programmed or semi-programmed Meeting. This understanding certainly was not at odds with Burton Hill's experience which included ministering to a number of small rural meetings, as well as acting as pastor of a Friends' Meeting in Cincinnati, Ohio, for a number of years. Nor would it have been at odds with Fred Butler's experience, whose parents had been Quaker missionaries in India. But as Hamilton Meeting grew with the addition of members who understood Friends in the context of an unprogrammed Meeting, a conflict with Albert Martin's understanding of his call to minister to "his Meeting" occurred.

Under Albert's leadership the group grew, somewhat isolated from other Friends, but not without social concerns and some outreach. Hamilton Friends did participate with regularity in Quarterly Meeting and initiated in the fall of 1964 the laying down of Quarterly Meeting and the subsequent establishment of Yonge Street Half Yearly Meeting. Albert Martin and May Martin seem to have been, on the other hand, the principal connection to Canadian Yearly Meeting. Albert's dynamic personality and his assumption of a leadership role clearly had a major, if sometimes less than constructive, effect on Hamilton Monthly Meeting. This ambivalent heritage continues to be reflected in a resistance to individual leadership within the meeting as well as a resistance to a perceived leadership role on the part of Canadian Yearly Meeting.

A major portion of Albert Martin's legacy is the Hamilton Meeting House. It was his dream, and at a time when other Friends resisted, he pushed. From the earliest years a Building Fund had been established and by 1965 the Meeting agreed on a general location for a Meeting House. It should be west of James Street, near a bus line, and accomodation for a Resident Friend would not be considered necessary in the beginning. They wished to avoid a large debt structure.

At that time the Ruttys lived on Lower Horning. Across the road from them was market garden operated by the Shakelton Family. When Mr. Shakelton decided to retire, the house became available for rent. Jocelyn Ratty approached them about the house and eventually the Meeting bought the property. Alan Newcombe recalled the way in which 7 Butty Place was finally decided upon as the site for the Hamilton Friends Meeting House: "Albert was anxious to get a Meeting House of some sort. He said that if we had a Meeting House people would donate money and it would buy itself eventually. There were others who didn't want a Meeting House at all. There were some people who were in favor of it who wanted a downtown house, other people wanted something in the country and I was clerk. I took people to this farm house and the ones who wanted to meet in the country, I stood and looked up the mountain under the hydro wires and said, "You see, we have some charm," and those who wanted the city house, I turned them the other way and said, "We have neighbors," and we actually got a Meeting House without losing any members, which several people from other Meetings thought was rather unique. Albert was right, we started to gain extra members as soon as we started meeting in the old farm house. There was a committee that took it that far, and then some years later, the, let's build a new house group came along."

Tony Butler was the architect for the new building and he worked closely with Albert Martin on the fund raising. He does not really recall why, but he was "charged with directing the fund raising amongst the members of Meeting," and wrote letters to members politely urging contributions. Albert Martin approached Friends General Conference for financial assistance and after consultation with Tony, they provided both a generous grant and a mortgage.

I asked Alan how long they met in the farm house before beginning to build the New Meeting House, adding that it is not now **new**. He laughed saying, "That reminds me of going up to Norwich to get some pews from them. I had a station wagon to carry some of these that we got at Norwich. David Pollard [of Norwich Meeting -Ed.] talked about the new benches as opposed to the old ones. And his sister said, "Don't be silly. What do you mean by new." And David said, "Well, those, they were carved in 1919, they're new."

When speaking about this unrecorded aspect of the social history of the Meeting, Alan Newcombe began by saying, "The strain in the Meeting, perhaps resentment, was that many of the members resented Albert Martin, and this was a real strain because, at his worst, Albert would come with a prepared text. We were supposed to be a Friends General Conference Type of Meeting, (unprogrammed) and not have prepared texts. On the other hand he was giving a lot of direction to the Meeting. When I was clerk and for some years when I

was an overseer, I could not get this resolved at all. I liked Albert. I didn't care whether he made up his sermons before he came to Meeting or not. They were intelligent sermons. I remember at one stage in the game very late in terms of this resentment, we had a meeting of the Clerk and the Overseers and finally Esther McCandless and Helen Brink brought out some of this resentment. Albert was somewhat surprised and I spent thirty minutes in tears, yet finally the strain was out. That reduced significantly Albert's involvement which I thought was too bad, because we now go for long periods of time when nobody speaks. But I think that was a central problem. Albert's method was like a programmed Meeting."

Hamilton Monthly Meeting began as a small, quiet Meeting, closely knit, under the leadership and guidance of Albert Martin. It was to some extent a social group. It may have been fairly narrow in focus, mainly inward looking. Newcomers were welcomed - many came and went and some became members, but by the early 1960's the group still did not have the strength to participate in much outreach. One Friend recalled not being especially aware of any deep spiritual life of the Meeting, commenting that "the present Meeting has evolved into a much more spiritual community."

On the other hand, there must have been an active sense of the Presence among them. One Friend characterized this as a strong sense of spiritualness, and another said, "We were good at mental telepathy." However one wished to explain this, the Meeting community centered primarily around the Meeting for Worship which has evolved, changed and grown, to the place where members within the Meeting can look to and depend upon the Meeting for nurture and strength to move individually beyond the Meeting into various activities of social responsibility. While one Friend expressed a discomfort with what was perceived to be an overlay of secular activity, another Friend said, "I think it's been a Meeting for Worship all the way through, and some of us have other activities that take up a lot of time, but we do these separate from the Meeting with the support of the Meeting." We perhaps feel this sense of support from and unity with the Meeting in varying degrees at different times, particularly as we move beyond a legacy of leadership into a community of shared responsibilities.

Some Friends will note the absence of coverage of a number of events in this record of Hamilton Monthly Meeting, such as the decision to construct a new building, at Albert Martin's insistence, and the controversy which surrounded that undertaking. Also those Friends who originally objected have generously acknowledged their misleadings. Another set of events which has not been considered are those surrounding the laying down of Galt and Kitchener Preparative Meetings and the establishment of the Kitchener Area Monthly Meeting. I have confined myself to the earliest years, recorded in the first Minute Book and I have attempted, on the basis of interviews and speculation, to reconstruct the sense of the Meeting. I have also tried to indicate something of my own awareness of the continuing transformation of the Meeting. I am acutely aware of the shortcomings of these thoughts, but I submit them as a significant beginning.

References:

Arnold, Aletha and Annie Tegerdine  
1964 Morden Genealogy, Dundas  
Historical Association  
Dundas, Ontario

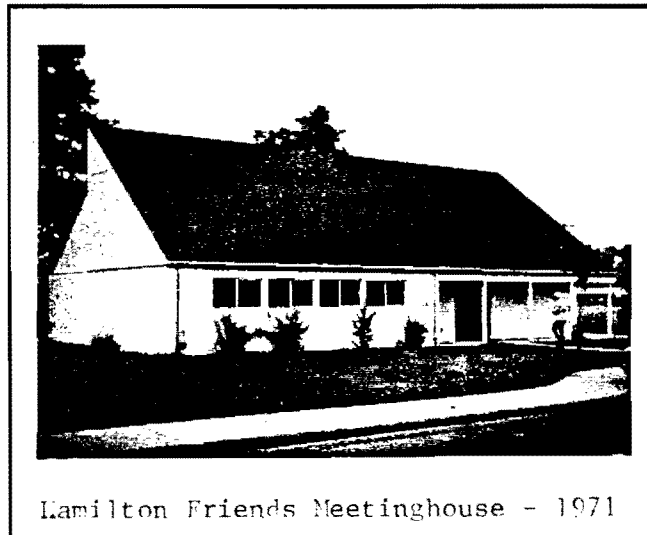
Brink, Andrew  
1974 Anne Morden, First Settler in the  
Dundas Valley. in Canadian Quaker  
History Newsletter, Canadian  
Friends Historical Association  
No. 10. December.

Dorland, Arthur  
1968 The Quakers in Canada: A History  
Ryerson Press, Toronto

Field, Charles H.  
1981 Genealogical notes: A tentative  
identification of the parents of  
Anne Durham Morden of Dundas, West  
Flamboro Township, Wentworth Co.,  
Ontario. in Families, Vol. 20  
No. 4. pp 364-365

Minute Book No. 1  
1951 Hamilton Monthly Meeting,  
Religious Society of Friends  
Hamilton, Ontario. 1951-1967

Members of the Religious Society of Friends who generously allowed me to interview them, and who recalled for me their early experiences with the Hamilton Monthly Meeting, include; Denise Barron, Helen Brink, Anthony Butler, Gertrude Haller, Burton and Lillian Hill, Alan Newcombe, Judy Butler Phillip, Jocelyn and Mary Ruddy. My special thanks to these Friends who have helped put together an understanding of the early years of Hamilton Monthly Meeting. I accept full responsibility for interpretations, which may not necessarily represent the views of all members of Hamilton Monthly Meeting.



Hamilton Friends Meetinghouse - 1971

## **A Bibliography of Genealogical Material for the Yonge Street Monthly Meeting**

By Albert Schrauwers

The publication of Volume One of the Genealogical Index to the Records of the Canada Yearly Meeting of the Religious Society of Friends (Quakers) (for the Yonge Street Monthly Meeting) by the Canadian Friends Historical Society has provided genealogists with an invaluable tool in tracing their Quaker roots. The Quaker records are especially useful for the period 1800 to 1860 when census and civil registration records are not available. The Index... records all births, marriages and deaths listed in the Yonge Street Meeting records as well as other data such as "minutes of removal" which document transfers of membership and often include the place of origin or destination of the Quaker immigrant/emigrant.

The Index... to the manuscript records, as valuable as it is, should not blind the researcher to the wealth of published Quaker genealogical material available. Magazines such as Families, published by the Ontario Genealogical Society, and the York Pioneer have, over the years, published numerous articles of interest to genealogists new to the field. This article will briefly list some of the available sources (which may be of some assistance) besides the manuscript records.

Researchers who suspect that some ancestor was a Quaker would be best advised to begin with Arthur G. Dorland's The Quakers in Canada: A History (Toronto, Ryerson Press, 1968), a widely available text which traces the migration of American and British Quakers to Canada. The book has an extensive section on the Yonge Street Meeting and also clearly explains the Society of Friends' idiosyncratic form of organization and record keeping. It is also important as a review of the geographic scope of the Yonge Street Monthly Meeting, which oversaw subordinate "Preparative Meetings" in Uxbridge, Pickering, Whitchurch, East Gwillimbury and King Townships. Dorland's concise explanation of the various schisms that Friends underwent in the nineteenth century will help clear up the confusion faced by many researchers. Also of interest for the same reasons is G. Elmore Reaman's The Trail of the Black Walnut (Toronto, McClelland and Stewart, 1957), which traces the migration of many Pennsylvanian pioneer families into Upper Canada.

A shorter overview of Quaker records and the type of information they yield can be found in Carolyn Ballard Brownsberger's "The Quakers - Three Marriages and Two Excommunications" (Families (18(3): 98-102). While ostensibly about her own ancestors, members of the Birchard, Ballard and Pearson families, this article also covers a problem most researchers will stumble across at some point - "disownment" (ex-communication) for marrying outside of the Society. An "irregular marriage" is one in which either the bride or the groom was not a member of the Society, and hence the marriage was not recorded in the Quaker minute books (except to note that the member was "disowned" for "marrying out" of the Society). Ballard gives the background on why so many Quakers were forced to "marry out". Britnell's article (cited

below) is an excellent reference because it draws on other sources than the Quaker records, which in these cases, are obviously inadequate. The manuscript marriage records have been compiled in two excellent articles: K. W. Totten's "Marriages of the Yonge Street Friends Meeting 1804-1840" (Ontario Register 1971 Vol. 4(2): 119-123), and William Britnell's "Irregular Marriages of the Yonge Street Friends 1804-1828" (Families 15(2): 38-57).

Disowned Friends did not necessarily stop attending Quaker Meetings for worship: the census records of 1861 list almost 7,500 Quakers, yet the Quaker records show only 2,500. Many of these "nominal" Friends are buried in Quaker cemeteries, although their names do not appear in the manuscript records and hence the Index...

An important source for cemetery records is the Ontario Genealogical Society. It has transcriptions of most cemeteries in Ontario, a list of which can be found in their "Inventory of Recorded Cemeteries in Ontario, 1983" (OGS, Toronto, 1983). Some of these transcriptions were microfilmed by the provincial archives (check their index to MS 451, Cemetery Records in Ontario). A list of Quaker cemeteries compiled by Harold Zavitz can be found in "Where the Friends were/are" (The Bulletin of the Ontario Genealogical Society, Vol. 9(3): 15-17). The York Pioneer has published several of these lists in various issues. "The Society of Friends (Quakers) Yonge Street Meeting 1807", York Pioneer, 1965, pages 43-50, records the Orthodox Quaker cemetery on Yonge Street. The same issue, pages 51-53, lists the "Hicksite Friends' Burying Ground, Yonge Street." The Hicksite cemetery list was reprinted with corrections and the addition of accompanying photos in David L. Newlands' "The Hicksite Friends Burying Ground, Yonge Street" York Pioneer Fall 1983, pages 20-30. Lastly, the "Pine Orchard Meeting and Burying Ground" is listed in York Pioneer, 1967, pages 31-50. (It should be noted that some errors of transcription can be found in all of these articles.)

Cemetery listings for the Quaker break-away sect, the Children of Peace in Sharon, East Gwillimbury, can be found in Gladys Rolling's "East Gwillimbury in the Nineteenth Century", (Privately printed, East Gwillimbury, 1967). Jean McFall's "Memorials of the Children of Peace" (Families 13(4): 105-6), lists the memorials (obituaries) published by the founder of the sect, David Willson, for many of the sect's members. All of these memorials have been microfilmed by the Archives of Ontario (MS 834).

Several local histories can also prove of use to the genealogist. The Pine Orchard History 1800-1936 (Era Print, Newmarket, n.d.) gives anecdotal histories of the Widdifield, Willson, Lundy, Starr, Playter, Toole, Randall and Haight families. Ethel Willson Tewhella's History of the Town of Newmarket (privately published, Newmarket, n.d.) and The Story of Sharon (a newspaper serial appearing the Newmarket Era and Express) provide invaluable details about many early Quaker settlers. Copies of these works with unpublished indexes are at the archives of the Newmarket Historical Society, in the Newmarket Museum. W. H. Higgins' biography The Life and Times of Joseph Gould (Toronto, Fitzhenry and Whiteside, 1972) has first hand accounts by Gould of many Uxbridge settlers, including the Gould (Gold), Hilborn and Collins Families.

There are, lastly, numerous articles and genealogies of specific Yonge Street individuals and families. Many of these articles are rare, hence each reference is followed by the repository at which it is known to be available (QA=Quaker Archives, Pickering College, Newmarket: NA=Archives of Newmarket Historical Society, Newmarket Museum).

- Bogart, Moses W., "Bogart History of Early Days", Newmarket Old Boys Reunion Souvenir Booklet (Newmarket Era, 1939), pages 3-13. Makes specific reference to Rogers, Pearson and Hill families (NA).
- Dales, Ruth J., Lineal History of Families Descended from John Dales (1738) and Robert Hilborn (1627) of England to Canada and United States (privately published, 1985) - Dales and Hilborn families (NA).
- Dingwall, W. O., "A disowned Quaker" Families 23(2): 92-93, referring to Samuel Hughes and Sarah Webster his wife, and "The Widdifield's lost Fortune" Families 23(3): 162-3.
- Doane, Alfred, The Doane Family the Descendents of Deacon John Doane (Boston, Alfred Doane, 1902).
- Eshelman, John E., "Descendents of Moses and Deborah Starr - Early Quaker Settlers of Maiden Creek Valley", Historical Review of Berks County 12(3): 67-74, (QA,NA).
- Gray, Leslie R., "Phoebe Robert's Diary", Ontario Historical Society Papers and Records 42: 7-46.
- Johnson, Helen, The Lundy's of Whitchurch (manuscript, 1983) and An Eves Family History (manuscript, 1972) (NA).
- Jolly, Norman, "Robert Strigley (1777-1836) and his Descendents", Families 19(1): 27-31.
- Manning, James Clarke, "Memoirs April 24, 1842 - August 23, 1922", (manuscript) with reference to the Irwin family (NA).
- McFall, Jean, "Samuel Lount", York Pioneer 1974.
- Rogers, Daniel, Diary of Daniel H. Rogers for the year 1859 (Tecumseth and West Gwillimbury Historical Society, Bond Head, 1984).
- Spraker, Hazel Attenbury, Boone Genealogy (Wisconsin Historical Society, Madison, Wisconsin, 1974) with reference to Webb Family.
- Todd, Charles Burr, A General History of the Burr Family (New York, 1891).
- Totten, K. W., "The Francis Wasley Family of Newmarket, Ontario" Ontario Register 2(3): 208-222 with reference to Cohoe, Randall, Starr and Wasley families, and "Phoebe Winn's Diary of a Journey from Danby, Vermont to Upper Canada in 1804", Families 15(2): 60-3.
- Trehella, Ethel Willson, "Series Traces History of Job Hughes, Friends' Minister of Yonge Street 1805-7", Newmarket Era and Express May 5 - 26, 1949 (NA,QA).
- Tyrrell, J. B., "Reuben Burr, Loyalist", Ontario Historical Society Papers and Records.
- Walton, Jesse, From the Auction Block of Slavery to the Rostrum of Quaker Ministry: The life of William Allan (Aurora, Banner Press, 1938) (QA,NA).
- Watson, John, "Memoirs of the late John Watson", Friends Intelligencer 23(5) to 23(11) 1866 (7 April to 19 May 1866) (QA).



- Webb, Clayton and Haight, Rachel Webb, Reflections on the Pioneer Settlement of Newmarket by two Yonge Street Quakers Newmarket Historical Society Occasional Papers Vol. 1, No. 2.
- Anon. "The Family of Comly Randall - a pioneer of Muncy Township", Now and Then (1931) 4: 245 (QA).



Uxbridge, Ontario Meeting House, circa 1956.

### Book Review

David Holden, Friends Divided: Conflict and Division in the Society of Friends. (Friends United Press, Richmond, Indiana, 1988)

The work of David Holden should be familiar to many readers of this newsletter, as he published some preliminary work on this subject here ("The Sociology of Separation in the Historical Experience of the Society of Friends", COHN No. 34 (Dec. 1983)) [Ed. note - also see "A Canadian Separation in Two Parts", COHN No. 42 (Winter 1987).] In fact, in many ways, this book might be considered an extensive historical appendix to that more theoretically orientated article.

The interest of the author in schisms among Friends is not strictly historical. A sociologist, he notes that this book is the product of ten years of study devoted to the following two questions:

"How could Friends, with their theology of continual revelation based on the availability of immediate contact with the Divine that was open to all, divide into permanent factions? And: How could a group of people so wedded to the ideas of peace and reconciliation divide so acrimoniously that they later denied the validity of each other's beliefs only a few years later?"

Although denying that he has answers to these questions, Holden provides extensive accounts of conflict within the Society. These stories point to a dimension of the life of Friends not usually examined: the Society as a political institution.

The book is a nearly exhaustive analysis of schism within the Society (the Free Quakers and the Children of Peace being the notable exceptions), and contains knowledge essential for any understanding of present divisions among Friends. Many of these divisions, such as the 1881 Separation among Orthodox Friends in Canada, or the creation of Central Yearly Meeting, have received little academic attention in the past. This is arguably the strongest element of the book. Combined with the author's engaging style, the sweep of Quakerism's evolution is made easily accessible to Friend and non-Friend alike.

The analysis of conflict within the Society revolves around the politics of heresy and sacrilege. Conflict is a normal part of human interaction, but the question "raised by the book is not why anger is created but why it becomes great enough to disrupt relations." The personal anger experienced by individual members in numerous diverse situations must be focused on a single issue, the heresy, which comes to stand for these other divisive problems. More or less permanent factions develop out of these restricted social circles and effective communications between Friends ceases.

This short summary does no justice to the argument made by Holden; indeed, the only criticism I might make of the book is its limited denominational scope. Professor Holden has argued that large schisms involve the confluence of several issues reduced to a single theological divide. It should be noted, however, that other denominations also experienced similar patterns of schism at roughly the same time as Friends. It is not coincidental, for example, that the Hicksite/Orthodox schism occurred at a period in American History in which all major denominations split. What were the non-theological issues which were blended together in such acrimonious arguments over theology? Although this is not a problem addressed by the author, I do think he has provided an excellent stepping stone to addressing this other dimension of the problem of schism.

**Albert Schrauwers**

### **A Winter Picture**

An air as sharp as steel, a sky  
Pierced with a million points of fire;  
The level fields, hard, white and dry,  
A road as straight and tense as wire.

No hint of human voice or face  
In frost below or fire above,  
Save where the smoke's blue billowing grace  
Flies flaglike from the roofs of love.

From Tangled in Stars by Ethelwyn  
Wetherald (new acquisition of the  
Arthur Garratt Dorland Friends Historical  
Collection)

## **News and Notes**

### **Unveiling of Leo Tolstoy Statues in Western Canada**

Two statues were unveiled this past summer to the memory of Leo Tolstoy, at the Doukhobor settlements of Verigin, Saskatchewan and Castlegar, British Columbia. Funds for these works by Soviet sculptor Yuri L. Chernov were provided by Soviet citizens through the non-governmental Soviet Peace Fund and the Soviet Artists Union. It was Tolstoy, together with English Quakers, who alerted the world in 1895 to the plight of the pacifist Doukhobors who were then suffering badly from persecution by the Tsarist government. As a result funds were raised and one-third of the 21,500 Doukhobors came to Western Canada. Since then Quakers have continued to help the Doukhobors from time to time. We are grateful to Koozma J. Tarasoff of Ottawa for notice of this event.

### **Destruction of Land Records**

The Ontario Government, through its Ministry of Consumer and Commercial Relations, plans to destroy original land records from 1868 to 1947. This program has been instituted due to a lack of storage space. While these originals have been microfilmed, microfilm is frequently difficult to read and pages can be missed in the microfilming process. You can express your concern about this matter by writing to the address below in order to ask for a postponement of the plan so that an alternative can be arranged, such as storage by a local archives or interested groups. The Minister's address is: Honourable William Wrye, Minister, Ministry of Consumer and Consumer Relations, 9th Floor, 555 Yonge Street, Toronto, Ontario, M7A 2H6.

### **Important Niagara District Genealogical Source Found**

Those interested in the Loyalist settlement of the Niagara District in the 1780's will find a recent article by Maurice Comfort to be most helpful. "Disbanded Troops, Settled Loyalists and Emigrants in the Niagara District in 1787" was published in the November 1988 issue of Families, the quarterly publication of the Ontario Genealogical Society. Besides referring to known lists of settlers or immigrants in the Niagara District prior to 1792, a newly found list from 1787 is published. It was compiled by Captain Peter Ten Broeck, a local military commander, and it includes the names of Benjamin and Samuel Van Every (a prominent family in the history of Quakerism in the Pelham, Ontario area).

### **CFHA Member's Book Published**

Our own David E. W. Holden has had his book on the many schisms in Quaker history published. Friends Divided is available from Friends United Press, 101 C Quaker Hill Dr., Richmond, IN 47374 at a cost of \$14.95 plus \$1.50 for postage and handling (above figures are in \$ U.S.). According to Wilmer Cooper of the Earlham School of Religion, "Everyone who is serious about Quaker History should read this often ignored dark side of the Quaker story -- the divisions and separations of Friends."

### **Museum of Toronto -- Update**

A recent news release from the Toronto Historical Board outlines the next steps to be taken towards the establishment of the Museum of Toronto. On October 17, 1988 the Toronto City Council "approved the vision and concept of the Museum as telling the story of Toronto, past, present and future through collections, programs and exhibits housed in a centrally located building" followed by the practical steps necessary for its fulfillment, such as finding a suitable building and obtaining funding.

### **Exhibits at the City of Toronto's Market Gallery**

From October 29, 1988 until February 28, 1989 "Home Sweet Home Toronto" documents the wide variety of dwellings lived in by Torontonians -- both rich and poor, new immigrants, and working class families. Paintings, photographs, and architectural plans make up the bulk of the exhibits. Among the prominent artists are Charles Comfort, Paraskeva Clark, and Lawren Harris.

Future 1989 exhibits include "Toronto at War". This exhibit will coincide with the 50th anniversary of the 2nd World War and the 75th anniversary of the First World War, and will recall Toronto's contribution to the war effort. [It would be of interest to Quakers to have mention of Quaker contributions to peace during those wars by conscientious objection, relief work, and by Canadians who served in the Friends Ambulance Unit. This would be a link to the concern of Ottawa Friends Meeting for a "Peace Museum" section in the new Museum of Civilization in Ottawa. -- Editor's note].

### **Book Launching for 1837 Rebellion Remembered**

On December 7, 1988 the Ontario Historical Society had a book launching at the historic Gibson House in North York for 1837 Rebellion Remembered, which contains the papers presented at the 1837 Rebellion Remembered Conference held from September 28th to October 3rd 1987. Included here is Allan McGillivray's "Joseph Gould: The Reluctant Rebel," which was previously published here in Newsletter Issue No. 42. Bernice Ellis and Jane Zavitz attended this event and found it to be a most satisfactory experience because it was a good outcome to what had been a valuable conference.

### **Ontario Historical Society 100th Anniversary Celebration**

The Ontario Historical Society, successor to the Pioneer Association of Ontario, celebrated its 100th anniversary on September 4, 1988 with a day-long program at the Peel Heritage Complex in Brampton. The keynote address of the program was provided by Dr. Gerald Killan of the University of Western Ontario. He outlined the history of the OHS and its strong United Empire Loyalist beginnings. It was originally mostly concerned with the promotion of British-Canadian nationalism through the study of history. Today its efforts are concentrated on the preservation, interpretation, and publicizing of Ontario's multi-faceted heritage. The other major part of the program was a collection of displays from various Ontario heritage groups, including the CFHA. Jane Zavitz supplied our display and it was manned by David and Jean McFall, Kyle Jolliffe, and Fritz and Kathleen Hertzberg.

### **"Survivors" Exhibit sponsored by the Ontario Ministry of Culture and Communications.**

From October 13, 1988 to November 22, 1988 the exhibition "Survivors" was on display at the Metropolitan Toronto Reference Library. It documented, through archival sources the stories of individuals and groups who came to Ontario in search of freedom from persecution or economic hardship. These included the United Empire Loyalists, the Six Nations Indians (both supporters of the losing side in the American Revolution); Thomas Ridout, a British Merchant captured by the Indians in 1787 and brought to Upper Canada in 1787; Timothy Eaton, survivor of the Irish Potato Famine; Black slaves who escaped to freedom in Ontario via the Underground Railroad; Mennonites who fled Religious persecution in Europe; and most recently, the Vietnamese Boat People. Quakers are mentioned in passing as the first Mennonite settlement in North America was at Germantown, Pennsylvania, where, as the exhibition catalogue states, "They joined William Penn's English pacifists, the Quakers."

### **Oral History Grant Received**

We are pleased to announce that the Ontario Heritage Foundation has awarded to the CFHA a grant of up to \$2,000 to assist us with research costs in preparing oral histories of Quakers in Ontario. The funds for this grant are to be drawn in full by March 31, 1989, so if you know of anyone that should be interviewed for this project please forward their name(s) to Kyle Jolliffe. He is directing this project and his address is 620 Crawford Street, Toronto, Ontario, M6G 3K2. The grant includes travel costs so that it will be possible for the interviewers to travel to the homes of those being interviewed.

### **Dorland's History of Quakers in Canada Available**

The Quakers in Canada A History (2nd ed. 1968) by Arthur Dorland is available from Jane Zavitz, the Archivist of Canadian Yearly Meeting. This book remains the definitive work on Canadian Quaker History. The cost for members of Canadian Yearly Meeting of the Religious Society of Friends is \$8.50, while for others it is \$15.00. For postage and handling there will be a charge of \$3.00 Cdn in Canada and \$5.00 US to the United States. Please address your orders to Jane Zavitz, Archives, Pickering College, Newmarket, Ontario, L3Y 4X2.

From the Dorland Friends Historical Collection

The months fly by as activity continues in the Dorland Collection. Tonight, at the Newsletter #44 deadline, I write an overview of happenings, not a formal report. Work in the Collection is satisfying, but demanding, as the activity increases.

From the focus on Pelham's Index you can infer that the computer indexing of the records for genealogy is increasing. Other records are going on as well. Albert Schrauwers and I work on the project on Saturdays, our day off! The indexing for the bibliography has to fit into weekdays. There is much more to index in the Canadian Yearly Meeting Archives, since several loads of books and records have come up from Friends House in Toronto this fall. It will all work out, but presently there are too few hours in any day.

Visitors come and always add interest with their projects. One university student is researching the earliest school in Newmarket, which was the school under the care of Yonge Street Meeting before it became a preparative meeting in 1804. Another is seeking a focus for research on Friends in Newmarket. A geographer is studying the early years of the Adolphustown settlement for his M.A. thesis. Quakers comprise an important part of his research there for the monthly meeting was established in 1798. Students from the local schools often come seeking information for projects and reports. Occasionally I go to Yonge Street Meeting house with students, as I did in mid-First Month (January) with a group of fifth graders from Richmond Hill United Church Sunday School. I had met their teacher, Lynne May, at the Ontario Library Conference.

Often correspondence is the unexpected surprise that makes an ordinary day special. Some of the Quaker Historians and Archivists who met here last June have written with requests and sent information they have discovered. John Oliver, a professor at Malone College, sought information about Emma Brown's Canadian forebears. Walter and Emma Malone founded the Ohio Quaker College so were significant to the book he is researching. We found a number of records and Bill Britnell added from his vast store of information, especially for one marriage not under the care of Friends because Emma's parents belonged to two different groups and neither would recognise the other! Originally Nicholas and Esther Brown and their six sons came from Danby, Vermont and deposited their certificates at Pelham, in 2nd month of 1808, issued a year earlier.

This month Edith Greene, of Buffalo, sent the Jacob Albertson letters, which Kyle Jolliffe referred to in his editorial, giving another view of the religious journey many of you have read about from Phebe Roberts' Diary. Edith Albertson Greene is a 7th generation descendant of the writer of those letters and recently sent a copy of them to go with the T. Ricketson map of New York and Upper Canada Meetings in 1822. The distances between the meetings are given, and the site of meetings established at that time. Historically, this is most important. In the letter recounting the Yarmouth visit Jacob Albertson went to see Sarah Haight, the minister, while her husband, Reuben, was in jail for debt. The name was blank on the transcript but the facts indentified her. He found her in a good state of faith, in spite of the situation.

The geographer, Greg Finnegan, assisted an English inquirer to know that the writer of another series of letters, Joseph Priestman, had lived in Adolphustown before going to Wainfleet. The family became Quakers after the move so no records from 'Adolphus' existed. (Removal Certificates are most useful).

The network of colleagues in other collections and archives continue to support and encourage us in the work here. Allan McGillivray came from the Uxbridge-Scott Museum to examine the Joseph Collins account book, donated by Anna Lewis Ewen, and found all the Uxbridge settlers listed with some information that was new, but suspected. Collins had the first mill and

store in Uxbridge.

The information Allan brought to share was just as exciting for us. He brought copies of "The Solemn Affirmation of Allegiance" (not an oath) taken by the very settlers we had been finding in the Pelham Records. They came to Yonge Street after leaving their membership certificates in Pelham until a meeting was established at Yonge St. in 1806. Just one example: "Jacob Winn late of Vermont, blue Eyes brown Hair about five feet eight inches high born in Vermont--21 Years Old of the People called Quakers having made the Solemn Affirmation of Allegiance prescribed by Law Do Subscribe the Same at York in the Province of Upper Canada this 11th Day of December 1804. Affirmed before me Will. Willcocks J.P. and signed by Jacob Winn."

These affirmations and oaths are held in the Baldwin Room of the Metropolitan Toronto Reference Library. The Public Archives of Canada has an index for of the U.E.L. land grant oaths and affirmations. Officials did make accommodation for an affirmation to Quakers and Mennonites whom they deemed excellent pioneers and settlers. And far from insignificant, Allan also left a copy of Joseph Gould's "Short History of Uxbridge", written late in his life, which was recently found in the Uxbridge Public Library vault.

The Dorland Collection also receives notices of special Historical Society events. Bernice Ellis and I went to the North York David Gibson House in early December for the launching of two books just published on the Rebellion of 1837. (See the list of books added to the Dorland Room in this Newsletter.) In David Brearley's Hotbed of Treason there are a number of Quakers in the Norwich District who were taken into Pelham Meeting by certificate, or born to those who were. Once into this web of history the threads can be picked up and woven together for a much fuller picture than one might think possible. Everyone who comes here has something to share. We are a place for significant exchange. The students at Pickering benefit from all the visitors and interest as well. They enter with curiosity and like to come back.

The work of the future goes on. Laura Peers is proceeding with her book on the Quaker Communities in Central Ontario. Kyle Jolliffe is expanding the Oral History Project for Friends in Canada, now that he has the necessary grant; and, the Bibliography and Index for this Collection and the Archives of CYM goes forward.

To describe the work and activities here is a pleasure. We are grateful to everyone who has supported the Dorland Collection through gifts of valuable books and artifacts, by funds to continue to its development, and to those who bring their talents to work in the collection. -- Here I think of the Records Committee of CYM and past committee members who still assist! We benefit from the good cheer and encouragement which nearly everyone shares. Many days are quiet, and some whirl as inquirers and researchers come. There is much ahead.

P.S. Please let others know that the Yonge Street Genealogical Index and Arthur Dorland's The Quakers in Canada are available! ENCOURAGE OTHERS TO JOIN THE CANADIAN FRIENDS HISTORICAL ASSOCIATION!!.

And so, on a beautiful snowy night in January this is the report from the Dorland Room on the Pickering Hilltop. Blessings on you all.

Jane V. Zavitz, curator.



Arthur Garratt Dorland Friends Historical Collection - Recent Additions (Quaker Reference Library at Pickering College, also known as the Dorland Colleciton)

New Books in the AGDHFC

Charles L. Blockson, The Underground Railroad. New York: Prentice Hall Press, 1987.

Elise Boulding, The Re-Creation of Relationship, Interpersonal and Global. Philadelphia: Wider Quaker Fellowship, 1981.

Kenneth E. Boulding, Human Betterment. Beverly Hills: Sage Publications, 1985.

David Brearley, Hotbed of Treason Norwich & Rebellion of 1837. Archives of Norwich and District Historical Society, 1988.

Edwin H. Cady, John Woolman. New York: Twayne Publishers, Inc., 1965.

Alice Ford, Edward Hicks His Life and Art. New York: Abbeville Press, 1985.

Seth B. Hinshaw, The Carolina Quaker Experience 1665-1985 An Interpretation. North Carolina Yearly Meeting, North Carolina Friends Historical Society, 1984.

Betty M. Hockett, Eight of a Kind and More Than Empty Dreams. Newberg, Oregon: The Barclay Press, 1988.

Gerald Killan, Preserving Ontario's Heritage. The Ontario Historical Society, 1976.

Barry Levy, Quakers and the American Family. New York: Oxford University Press, 1988.

Jack D. Marietta, The Reformation of American Quakerism, 1748-1783. Philadelphia: University of Pennsylvania Press, 1984.

William Nicolle Oats, Quakers in Australia in the Nineteenth Century. Queensland University of Queensland Press, 1985.

1837 Rebellion Remembered. Toronto: The Ontario Historical Society, 1988.

John W. Parker et al., Josiah White's Institute. Dublin, Indiana: The Punit Press, 1983.

Quaker Women's Group, Bringing the Invisible into the Light. London: Quaker Home Service, 1986.

Barry Reay, The Quakers and the English Revolution. New York: St. Martin's Press, 1985.

Albert Schrauwers, Awaiting the Millenium: The Children of Peace, East Gwillimbury, 1812-1837. M.A. thesis: University of Toronto, 1988. Gift from the author.

E. Morris Sider, The Brethren in Christ in Canada Two Hundred Years of Tradition and Change. Nappance, Indiana: Evangel Press, 1988. Gift from the author.

Douglas V. Steere, ed., Quaker Spirituality Selected Writings. New York: Paulist Press, 1984.

Douglas V. Steere, 'Where Words Come From'. London: Quaker Home Service, 1985.

Victoria Friends Meeting A History 1907-1988. Victoria: Victoria Monthly Meeting of the Religious Society of Friends, 1988. Gift from Victoria Meeting.

Ethelwyn Wetherald, Tangled in Stars. Boston: Richard G. Badger, The Gorham Press, 1902. Ethelwyn Wetherald is the daughter of the noted Quaker Minister and Educator William Wetherald. This is one of a number of books of poetry that she wrote.

Michael W. Zuckerman, ed., Friends and Neighbors. Philadelphia: Temple University Press, 1982.

### **News of Members**

Sadly we report the death of Wim Van Veen, a member of the CFHA since its beginning, at Toronto on November 27, 1988 after a two year struggle with cancer. Wim was always faithful and generous in his active support of our Association. He received genealogical inquiries and forwarded them to researchers; proofread the newsletters and made the early indices for them; and spent time researching the history of the Friends at Hibbert (in Ontario). He also served regularly on our executive committee. A warm message was read to us from Wim at the annual meeting in November. We will remember and miss him both as a friend and as a fellow worker. We extend our sympathy to his family.

### **William Barton**

We note with regret the death of William E. Barton in England on September 19, 1988 after a long illness. He had a tireless concern for unity among the different branches of Friends. He was born in Ingersoll, Ontario, Canada, on June 4, 1915 and was educated at Trinity College, Cambridge, England. He served as general secretary of the Friends Service Council, London, England from 1956 to 1971. He made many visits to the Soviet Union during the "Cold War" period with a special concern for reconciliation and understanding in East-West relations. His Swarthmore Lecture "The Moral Challenge of Communism" (1966) expressed some of the ethical aspects of the Marxist-Leninist Society in relation to Christianity. From 1971-1980, he held the position of general secretary of the Friends World Committee for Consultation. As an expert photographer, he took pictures wherever he went on his world-wide travels. He was a regular visitor to Friends House, Toronto. With his excellent slide presentations he brought Friends in many different parts of the world to the knowledge of other Friends. Through his service, Friends in Kenya, Bolivia came to be known to Friends in United States, Canada and Britain and have become a living part of the wider Quaker family we know today.

### **Forthcoming Events**

The Ontario Genealogical Society will hold its **Seminar '89** June 2 through June 4, 1989 at the University of Waterloo, Waterloo, Ontario, hosted by the Waterloo-Wellington Branch O.G.S., under the theme "Hands On". There will be a number of interesting speakers: David Pratt of Brigham Young University, speaking on British Research; Terrence Punch, talking about the Maritime Provinces; and J. Brian Gilchrist speaking on 20th Century Genealogy. Registration is limited to 600, so if you wish to attend, write early to:

Ontario Genealogical Society, Seminar '89,  
Box 103, Guelph, Ontario. N1H 6J6.

CFHA plans to have a display.