



Argenta, B.C., Meeting House—1968

# CANADIAN QUAKER HISTORY

## *Newsletter*

CANADIAN FRIENDS HISTORICAL ASSOCIATION

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Spring 1982

EDITORIAL FOR CFHA NEWSLETTER #31

LESSONS FROM THE PAST:

"THE SEPARATIONS"

This issue of the Newsletter reports on our Annual Meeting. The Annual Meeting included an address on David Willson, the founder of the Children of Peace, by W. John McIntyre, Professor at Seneca College near Toronto and author of Early Writings of David Willson. His summary is excellent but cannot cover all the content of his talk. At the Annual Meeting we illustrated John's talk with a display of materials largely from the Sharon Historical Society, which included publications, broadsides, books, the little "Rebellion Boxes" made by prisoners from Sharon after 1837 and even the Queen Street Preparative Meeting's copy of the Discipline of New York Yearly Meeting (1810), given to the Friends Collection at Pickering College by Mrs. David Doan.

The 1812 Separation from Yonge Street Monthly Meeting by Queen Street Preparative Meeting (Sharon) was the first Separation amongst Canadian Friends. It was contained within the few square miles of that meeting. As John McIntyre's presentation unfolded, listeners wondered if it were not in part an early "Hicksite" division, suggesting that some of the ideas were afoot before 1827, which helps explain the speed and geographical coverage of that schism. Nothing is that simple to explain and our Quaker scholars have written books about it so we had best not tread on ice that is too thin! The speed with which the 1812 split occurred and the narrow geographic area infers that it was not well known and these 'Friends' did not travel to other Friends, except for David Willson's appeal to Philadelphia Y.M.

After we had planned the content for this issue of the Newsletter, it was a happy coincidence that we also received David Holden's article in continuation of his research on Separations within the Society of Friends. This time he is considering the impact of the 1854 schism in Ohio upon Canadian Friends and the later 1881 Separation within the Orthodox branch. Having just had the centennial of the 1881 Separation we can also celebrate by recognising the reuniting of the three Canadian Yearly Meetings in 1955, approximately 100 years after the Ohio Separation. We express appreciation for these two articles of special interest to Quaker historians, for, sadly, the Separations are primary to the state of Quakerism in North America.

The researching of the Separations is long and requires following every clue. As an Earlham history student under T.D.S. Bassett, Tom to his students, I sat in the vault, or beside it, reading through 125 years of minutes looking for all the facts I could find. Little was said in those minutes beyond naming representatives, which Meetings were visited, corresponded with, with whom they exchanged certificates of membership and disownments - some for being 'not in harmony with our beliefs' - - all of which was useful, but it was important to know whether there were Journals which these Friends had written; correspondence that said more about their ideas; checking to see what had occurred in the Meetings from which travellers had come, and any other evidence that might give further light. Yes, it was fun, but the whole story can never be told and our perspective today is from the present so we have difficulty seeing it, experiencing it, as they did.

Still we can learn from history, for Friends continue to face differences in their Meetings. Our 1762 Manuscript copy of the Philadelphia Yearly Meeting Discipline belonging to Western Quarterly Meeting, at London Grove, has the following to say about Charity and Unity in a statement from the Yearly Meeting in 1706: "We recommend unto you fervent and inward Charity: one towards another and to all men, for besides those Commandments given unto Charity by the Apostle in his day, we also say by Experience that Charity preventeth many Evils, it keeps the Peace, preserves Unity, and as it were, Teaches all Duty, where Charity is, there is Love to God and Love to man, but where that is wanting, Zeal towards God fails, and Neighbours and Friends are a'so Disregarded; and Instead of acts and Expressions of Love and Good-will to all, the Contrary is brought forth by such which ought not, its **for want** of Charity, Men speak evil of dignities, detract and lessen the name of their Neighbours, and evilly entreat in Secret the Reputation of those that think them no harm, and this is a crying evil, from which the God of Truth, purge and preserve His People everywhere, We heartily desire." (p.p. 13-14)

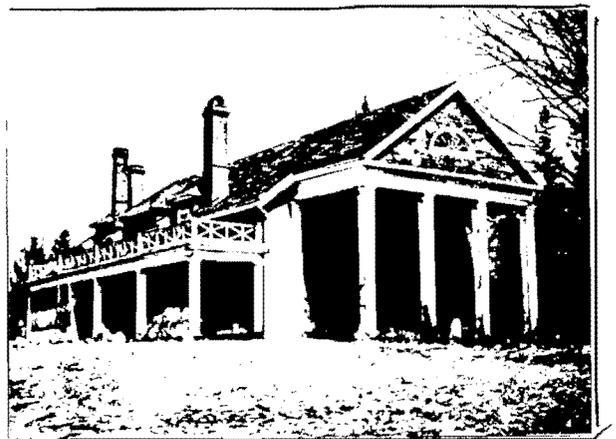
This still rings true. As Friends prepare for the Friends World Committee for Consultation Triennial in Kenya this year, we are reminded of the background documents prepared by the 14th Triennial Meeting in Gwatt, Switzerland which stated in the Goals and Priorities for the 1980's

- To facilitate loving understanding of diversities among Friends while we discover together, with God's help, our common spiritual ground.
- To facilitate full consideration of our Quaker witness in response to today's issues of peace and social concern.

We must continue to strive for the Beloved Community among Friends and in the larger world. The meetings in Kenya could not come at a more appropriate-needed-time. I feel honoured and humbled to be permitted to go. There are Friends to renew ties with and others to meet. We have much to give to one another. As I thought about this editorial and the ties we have today to one another, regardless of 'where' we might have sprung from as Friends, I am thankful. In 1947, North American Young Friends met at Earlham and I was there as a teenager. In 1948 we went, some 30 of us, as Young Friends from nearly every North American Yearly Meeting to visit in the United Kingdom and to attend the World Gathering of over 60 Young Friends at Ommen, in Holland. Those ties are still with me. To return to live among Canadian Friends and to be part of the rejoining of three groups meant much to me. Little did I know where working on that early Discipline Committee would lead me! Then followed nearly 20 years in a Friends School, Olney, at Barnesville, Ohio; I came from one group, my husband Paul Zavitz from another. The students, who though mostly from Ohio, represented world Quakerdom. My experience is paralleled by many other Friends today. Then there are those who are new, and learn unhappily of historic separations. May we all recognise the necessity to love God and seek truth. This editorial may seem too personal, forgive me if I overstepped. The subject of the Separations is one about which I feel we must still be tender and **sensitive towards** one another. It has been much a part of my life. My children and grandchildren will not, I trust, find it quite so difficult.

Yes, we can learn from the past.

Jane Zavitz.



The Gymnasium of the old Pickering College at Pickering, Ontario, which survived the fire of 1905.

Meeting of the Canadian Friends Historical Association held at Pickering College, Newmarket, Ontario, on Saturday, November 14th at 10:30 a.m.

Present: A good representation of the membership was present; Kathleen Hertzberg presided.

Regrets: David Newlands, Arnold Ranneris, Katherine Smith, Reg & Margaret Smith, Tom Socknat, Irene Sotiroff, Barry Thomas, Wim VanVeen.

Minutes of the last Annual Meeting held have been circulated and are approved.

Chairman's Report: We have had a multitude of concerns laid upon us but we cannot take on more of these until more members can assist in the work. (full report follows)

Treasurers Report: The Treasurer presented a Financial Statement for the year ended October 31, 1981, showing bank balance of \$2,314.74. Balance in the part of this allocated to archives is only \$109.00 so we cannot afford to go on with indexing at the moment. Various methods of raising funds were suggested and the Executive Committee will deal with these.

Membership Report: Total paid-up membership is 85. Renewal notices have been sent to those members in arrears. An "Invitation to Join" has been drawn up for distribution to interested people. Costs involved in membership recording and mailing were \$72.80. This report was accepted.

Affiliation: Members of CFHA who are also members of other historical bodies, are asked to act as our liaison with those bodies. It might be possible to have displays at meetings of those groups.

Report of Editors of Newsletter: Kathleen Hertzberg and Jane Zavitz have worked together on editing of the Newsletter. There is some material on hand for future issues, but material is always needed and welcomed. It is urgent that local histories be recorded while there are people around who can remember events; these could be taped or done by interviews. Three issues per year will be continued as long as good material comes in. Each issue is currently costing about \$2.00 per copy.

Genealogy Enquiries: Bill Britnell has answered about 50 of these enquiries, some in detail, others more briefly. Other members have answered enquiries which have come to them. Enquirers are encouraged in the first instance to do their own research if possible in the Ontario and Federal Archives, and more of this type of encouragement will be given when the indexing is complete and such research is easier. It was suggested that when an enquiry is made, a donation should be asked for rather than stating an exact fee. A form letter was suggested which would state that we are not equipped to do extensive research but will do what we can and ask that a donation be made to cover costs. This matter was referred to the Executive.

Canadian Friends Historical Association cont'd

The meeting adjourned for lunch which was provided by Pickering College. In lieu of a fee for lunch, a donation to the Rendell Rhodes collection cost be made.

We started the afternoon by introducing ourselves to each other.

Nominations Report: Marguerite Johnson read out the nominations for the coming year.

Additions: Alaine Hawkins as corresponding member, as the most western representative, suggested by Jane

Zavitz.

The Nominations were approved.

Arthur Clayton offered to be a Member at Large for the Norwich area.

Another name added to Members at Large is Rosemarie McMechan.

The additions were approved.

Indexing: Jane Zavitz reported that Mark Ritchie has completed indexing of the bulk of Monthly Meeting Registers. There are approx. 10,000 cards. He would be willing to index Yearly Meeting Minutes by subject heading, then do a final index to the index.

Jane asked for approval that this process might continue as money becomes available, and to enter into negotiations with the University of Western Ontario and Ontario Archives if they should offer to assist in specific ways. The meeting approved.

(Toronto Monthly Meeting history needs to be written yet. It covers many subjects. CFSC also needs to have history written).

Brochure: Kathleen Hertzberg raised the question of a CFHA brochure and asked for responses to the draft handed out.

Some suggested that a report of this Annual Meeting be sent to the Canadian Friend.

Program at Yearly Meeting 1982: Jane Zavitz suggested we ask Doris Calder for advise. Kathleen

Hertzberg mentioned the Journal Sara Benson gave us of an 18th century Quaker visiting in the Maritimes, and an article by Jack Ross, about the first Quaker in Newfoundland. We will correspond with Doris Calder.

There was some discussion on this topic. Jane Zavitz suggested using a map of historic Quaker sites in Canada with accompanying pictures. Descriptions of interiors of Meetinghouses and their carriage sheds would also be interesting.

Correspondence: (a) Jane Zavitz reported on a letter from Elizabeth Moger re the records of Farnham Meeting.

(b) Letters were also received from Tom Socknat and Audrey Laurie.

Canadian Friends Historical Association cont'd

The Quaker Collection at Pickering College is growing as Friends contribute materials.

In answer to the question of who owns the Collection, Jane Zavitz explained that about half of the purchase price came from Friends, half from Pickering College. At present the Collection belongs to the College, though one day Friends might have contributed the whole amount. Jane Zavitz will try to get a formal statement from the College that if they should ever not have a place at Pickering College, or if the College should cease to exist, it should be given to Canadian Yearly Meeting. Jane believes there will be no problem with this, and others expressed the feeling of a strong need to secure this statement.

We wish to record a Minute of Thanks to Pickering College for giving the Collection a home, and permitting Jane to work on it.

The meeting adjourned.

Recorded by

Dorothy Muma and  
Rosemarie McMechan.

At 2 p.m. John McIntyre gave a talk on "David Willson and His Writings", an abstract of which will be found on page 13.

A full bibliography on David Willson and The Children of Peace is contained in John McIntyre's book Early Writings of David Willson, published by The York Pioneer and Historical Society, P.O. Box 481, Postal Station K, Toronto. Ont.

**UXBRIDGE QUAKER MEETING HOUSE 1820**

*A good example of board and batten construction, this Meeting House was erected in 1820 to replace an earlier log structure. The building stands in the midst of the original Uxbridge Quaker Settlement, a venture begun in 1805 by some twelve families from Pennsylvania. The unaffected design of the building reflects the Quaker philosophy of plainness and restraint. The Uxbridge Settlement prospered until the mid-nineteenth century when the Quaker population declined. Closed in 1925, the Meeting House has since been re-opened for annual interdenominational religious services. In the adjoining cemetery on "Quaker Hill" are buried some of the area's earliest settlers, including Joseph Gould, a noted local industrialist and parliamentarian.*



The Uxbridge Friends' Meeting House

MEMBERSHIP REPORT - UPDATED 1981  
CANADIAN FRIENDS HISTORICAL ASSOCIATION

February 11, 1982

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1. This report updates the report presented at the Annual Meeting, November 14, 1981.
2. Membership for January 1, 1982 to February 11, 1982 shows an increase of 31 memberships.

General Membership	31	P		
Senior Membership	31	a	M	
Student Membership	3	i	e	
Life Membership	21	d	m	
Meetings "	4			
Libraries/Archives	16			b
Historical Associations	2			e
Magazines (Exchange basis)	4			r
Honorary Members	3			s
Total	115			members

3. So far we have acquired one new member in response to our "Invitation to Join" coupon - the Newmarket Historical Association (that's the "Hot Pink" form).
4. Of the 66 renewal notices sent out at the end of 1981, we have received 49 renewals, leaving a balance of 17 yet to renew. Two notices have been sent out with a 74.2% renewal rate.
5. So far this year there have been no Postage, printing or envelope bills because we enclosed Renewal Notices and Membership Cards with the Newsletters in order to save postage.
6. Postage rates have just been increased again as of February 1, 1982, approximately one hundred per cent.

Marguerite Johnson.  
Membership secretary.

CANADIAN FRIENDS HISTORICAL ASSOCIATION

OFFICERS AND CORRESPONDING MEMBERS OF THE EXECUTIVE

NOMINATIONS

NOVEMBER 14, 1981

CHAIRMAN	-		Kathleen Hertzberg
VICE-CHAIRMAN	-	1st	Jane Zavitz
	-	2nd	Barry Thomas
TREASURER	-		Dorothy Muma
SECRETARY & MEMBERSHIP SECRETARY	-		Marguerite Johnson
NEWSLETTER -(Joint Editors)	-		Jane Zavitz
	-		Kathleen Hertzberg
CONVENOR OF PUBLICATIONS	-		Arnold Ranneris
ARCHIVIST	-		Edward Phelps
ARCHIVIST FOR THE NEWSLETTER	-		Katherine Smith
LIAISON WITH CANADIAN YEARLY MEETING RECORDS COMMITTEE	-		Jane Zavitz
	-		Margaret McCruther
HISTORICAL RESEARCH: GENEALOGY & LIAISON WITH ONTARIO GENEALOGICAL SOCIETY	-		William E. Britnell
HISTORICAL RESEARCH GENERAL	-		Barry Thomas
	-		Wim Van Veen
NOMINATING COMMITTEE	-		Marguerite Johnson
	-		Jane Zavitz (with the Executive Committee)
MEMBERS AT LARGE	-		Hilda Eames
	-		Rosemarie McMechan
	-		Grace Pincoe
	-		Tom Socknat
	-		Arthur Clayton
	-		Elizabeth Moger
	-		Burton Hill
	-		Irene Sotiroff
	-		Katherine Smith
	-		Patricia Staff
CORRESPONDING MEMBERS: West	-		Margaret McGruther
	-		Alaine Hawkins
East	-		John & Doris Calder
U.S.A.	-		Elizabeth Moger
LIAISON WITH FRIENDS COLLECTION AT PICKERING COLLEGE	-		Jane Zavitz
	-		Hilda Eames
	-		Rosemarie McMechan

CANADIAN FRIENDS HISTORICAL ASSOCIATION

FINANCIAL STATEMENT FOR THE YEAR ENDING OCTOBER 31st, 1981

1980

Nov. 1 Balance at Banks:

Royal Bank #3009	908.84	
DUCA Savings #1285450	10.00	
DUCA Term Deposit #6709	594.05	1,512.89

Receipts:

Memberships	645.00	
Donations	1,872.21	
Sales of Bulletins	95.50	
Other Sales	8.30	
Bus Trip, net	8.78	
Archives Search fees	21.00	
Interest	95.27	
U.S. Exchange	24.21	2,770.27

4,283.16

Payments:

Indexing	1,160.00	
Newsletters	530.37	
Postage & Supplies	123.63	
Telephone	107.47	
Annual Meeting	14.00	
Ontario Historical Society memb.	12.00	
Copying services	10.77	
Display materials	7.28	
Catalogue of Historical Journals	2.50	
Bank charges	.40	1,968.42

1981

Oct. 31 Balance at Bank (Royal Bank #3009) 2,314.74

Notes

- 1) All bank accounts were amalgamated into Royal Bank #3009, and DUCA Term Deposit was redeemed to meet expenses in 1980.
- 2) Archives indexing fund: Receipts (donations) \$1,269.00  
Paid for indexing 1,160.00  
Balance 109.00

Chairman's Report to Annual Meeting 14.11.81

The Executive Committee has only been able to meet once in 1981 on October 1st. A meeting, arranged to take place in April when Arnold Ranneris and Alaine Hawkins from Western Canada were in the Toronto area, had to be cancelled.

No. 29 of the Newsletter appeared in July and we have sufficient material for two further interesting issues before the year is out. Production of the Newsletter and costs of printing have seemed at times insuperable in view of our small membership. However, we **hope to** have access to an instant copying machine of the latest kind. This should reduce the printing costs of each issue to about half.

The editors would like to encourage Friends to write histories **and to submit** articles and material for the Newsletter.

We need members to undertake the following tasks:

- (1) Preparation of displays, with photos.
- (2) Attendance at affiliated gatherings such as the Ontario Genealogical Society's Annual Seminar (to be held in 1982 at University of Guelph). A table is made available for the CFHA to have a display but this must be manned by a member.
- (3) An active Historic Sites Committee.
- (4) Anniversaries - to be aware of forthcoming anniversaries and to make arrangements for articles etc. in connection with such anniversaries. e.g. in 1981, there were at least three important anniversaries; The Great Separation 1881; Fiftieth Anniversary of founding of CFSC in 1930; Fiftieth **Anniversary** of Camp Neekaunis.
- (5) Production of the Brochure.
- (6) Review of the draft Constitution.
- (7) Indexing of the Newsletter to date.

The annual pilgrimage at the time of Canadian Yearly Meeting 1981 was to Sharon Temple. We had a good bus load of Friends; it was a beautiful summer day. We enjoyed the thoughtful and informative **talk** by Donald Smith.

We would like to have on record the thanks of the Association for the generous response of members to our continuous and varied appeals for funds. Since we did not get the grant from the Ontario Ministry of Culture & Recreation, for the Indexing Project, funds had to be raised to enable Mark Ritchie to continue the work which had been progressing so well.

cont!d/

Chairman's Report to Annual Meeting cont'd

We had one donation of \$1,000 and several others which made it possible for Mark to work until the end of August. We are grateful to him for doing this with the limited funds available. Contributions towards the Rendell Rhoades collection have continued to come in; more donations are needed.

I would like to see us make a concerted and planned program towards which we could work, to identify places of Quaker settlement, Meeting Houses, with dates and the branch of the Society to which they belonged, burials grounds. David Newlands made this suggestion in the early days of the Association. Today we might get help from local LACAC Committees (Ontario Heritage Act) and from local and regional historical and heritage conservation associations.

Our other on-going concern, which no doubt becomes more urgent as the years go by, is the location of Quaker records, either for deposit in the archives or for microfilming. This includes recent records of the Society of Friends in Canada and the writing of up-dated histories of meetings and biographies of Friends.

Kathleen Hertzberg

PLEASE NOTE:

REVISED MEMBERSHIP FEES 1982.

At a meeting of the Executive held 11 February, 1982, it was decided to increase membership fees in the Association due to the cost of producing the Newsletter, new postage rates and the need to contribute towards the Indexing Project. New members are urgently needed and we urge Friends Meetings and members of the Society of Friends in particular, to support the Canadian Friends Historical Association. We value the the consistent support of all who continue to renew membership.

GENERAL MEMBERSHIP	-	\$10.
SENIOR CITIZEN	-	\$ 5.
STUDENT	-	\$ 5.
LIFE MEMBERSHIP	-	\$ 150.

DONATIONS ARE WELCOME AND ARE TAX DEDUCTABLE.

Mark Ritchie  
64, Rogers Ave.  
London, Ont.

Progress Report on the Quaker Archives  
University of Western Ontario

During the summer I concentrated on only one meeting; West Lake Monthly Meeting. The archives has good, although not complete information on the Hicksite and Orthodox branches. All the information that could be gathered, was and both branches were combined in the same file, with an H or an O in the bottom left hand corner of the card to identify which of the branches the person or the information belongs too.

- O-9-1 WEST LAKE. West Lake Monthly Meeting, Register,  
1820-1882.
- O-9-2 WEST LAKE. West Lake Monthly Meeting, Marriage  
Registry, 1855-1880.
- O-9-8 WEST LAKE, West Lake Monthly Meeting, Treasurer's  
Book, 1865-1886.
- H-11-1 WEST LAKE. West Lake Register of Births and Deaths,  
1829-1866.
- H-11-2 WEST LAKE. West Lake Register of Marriages, 1829-1866.  
Also removals, 1830-1892.
- H-11-3 WEST LAKE. West Lake Monthly Meeting, 1824-1837,  
"Book C".
- H-12-1 WEST LAKE. West Lake Monthly Meeting of Women  
Friends, 1803-1825.

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RECOMMENDATIONS:

In the inventory are the Genesee Yearly Meeting volumes and the Canada Half-Yearly Meeting volumes. Only one of the Genesee books has had any work done on it; Meeting for Suffering, 1834-1869. If these books were done your historical file would be complete. It is these volumes which give the temperance, Indian concerns, philanthropic and missionary information. If the present file should be allowed to expand then I recommend that these are the books which should be done.

Yours sincerely,  
*Mark Ritchie*  
Mark Ritchie.

David Willson and His Writings - W. John McIntyre, Seneca College.

(Abstract of a talk given at the Canadian Friends Historical Association Annual Meeting, Pickering College, 14 November 1981)

Today, David Willson is known chiefly as the founder of the Children of Peace the group that built the remarkable Sharon Temple. The Temple has survived as a symbol of Willson's faith and religious zeal. His sixteen published books and pamphlets, along with scores of poems and short works published as broadsides, have not fared as well. They are virtually unknown. Yet Willson himself must have seen them as being at least as important a witness to his life's work as was the Temple itself.

The first three of his published works appeared in the United States. The Rights of Christ (Philadelphia, 1815), A Lesson of Instruction (Reading, Pa., 1816) and An Address to the Professors of Religion (New York, 1817) may be seen as an attempt to justify and explain Willson's break with the Quakers of York County, Upper Canada in 1812. Willson had come to the colony in 1801 from New York state and become a leading member of the Queen Street Preparative Meeting. Elements of his dispute with the Society of Friends, including his disbelief in the divine nature of Christ and the authority of scripture, are similar to views held by American Hicksites who brought about a wider schism in 1828. An Address to the Professors of Religion also contains a long and imaginative commentary on the book of Revelation. In poetry and **prose** Willson used the rich imagery of the Apocalypse in the belief that "We may expect that the second coming of Christ is at hand, yea, even at the door of the heart, where he is kept too long knocking for entrance to us." Apocalyptic imagery also influenced the design of the Sharon Temple which, according to early travellers' accounts, bore the inscription, "Armageddon," above its east and west doors. Thus David Willson's beliefs may be seen in the broad context of early-nineteenth-century interest in millennial theology as well as in terms of the Orthodox-Hicksite dispute.

Willson's longest works, Letters to the Jews and Impressions of the Mind, both were printed in Toronto in 1835. In each, Quaker literary tradition lingers: poetry frequently is interspersed with prose, while great emphasis is placed on the "inner light" and direct communication with the spirit of God. Here also, David Willson's fascination with the Jewish people and their traditions becomes apparent. (Letters to the Jews is the literary equivalent to David Willson's building of a temple, where the Children of Peace gathered on the Jewish Sabbath to worship around the ark. Willson believed he had been called by God "to ornament the Christian Church with all the glory of Israel." This mission was given to him through a series of visions which he described in two autobiographical works, A Collection of Items of the Life of David Willson (Newmarket, 1852) and The Practical Life of the Author (Newmarket, 1860).

Following the Rebellion of 1837, which divided the Children of Peace on political grounds, David Willson turned his pen to writing hymns, memorial verses and broadsides. More practical, earthly affairs occupied his mind in place of the more abstract and often visionary accounts of earlier years. After his death in 1866, the Children of Peace declined, to be reorganized in 1876 as The Children of Peace Charitable Society Incorporated. Ironically, among its regulations for membership were beliefs in "the Bible as the revealed Word of God, and Salvation through his Son, Jesus Christ" to which David Willson, judging from the evidence of his early writings, could not have subscribed.

THE LINKS BETWEEN THE SEPARATION OF 1854 IN OHIO

AND ITS PRECURSORS AND SUCCESSORS

DAVID E.W. HOLDEN

One hundred years ago a simmering dispute between Friends in Canada led to a split that was not healed until 1955. The issues that led to the split were an outgrowth of changes introduced over forty years earlier and can be traced to the so-called Beaconite Controversy in Manchester. This was the first major schism in England since the earliest days and has been variously termed a dispute, a series of disownments as well as a controversy. It came about because Isaac Crewdson wrote a book in which he rejected the idea on the "universal light and immediate teaching of the Holy Spirit" (see J. Bevan Braithwaite Life of Joseph John Gurney, Vol. II, p. 27). Crewdson proposed in its place the idea of the importance and inerrancy of Biblical teaching as the true centre for worship. Joseph John Gurney a central figure, in one way or another, to all the 19th century separations, never came to accept all of Crewdson's contentions rejecting the teachings of the Holy Spirit. However, Gurney had a great deal of sympathy for the importance and need for study and knowledge of the Bible. In this sense he resembled George Fox who knew his Bible so well that much of what he said came from this source - as had been the case for most of the early Friends.

Gurney's concern for the spiritual life of the Society of Friends led him from England to travel to North America. His ideas came to the attention of John Wilbur, a New England Friend, who being diametrically opposed to Crewdson felt the Biblical emphasis was overdone and wanted the Society to return to "Our Primitive Traditions". Both Wilbur and Gurney travelled across the Atlantic to each other's countries, and both were well received by some Friends and rejected by others. The disagreement in New England was combined with a rural-urban split, with Wilbur's allies concentrated largely in the rural area and Gurney's in the new industrial towns.

On the New England farms, the farmers were finding the underlying granite "growing" out of the soil as it was depleted by their primitive farming techniques. At the same time Ohio was opening. Accounts of cheap land and rich soil there drew many younger Friends. Furthermore, the growing New England industry drew many others away from their farms. In spite of twelve-hour workdays and poor pay, a young man could earn more in a factory for less work than he could on his father's land. Wilbur saw these losses, which in his eyes combined with Gurney's "evil" teachings, and he attacked. In so doing he antagonized the bulk of New England Friends who found in Gurney the person who gave them the new ideas they sought and who served to tie them into the burgeoning religious life of their urban neighbours. The split in New England, although not as large as the earlier one in Philadelphia and New York, seems to have had a more important and long lasting effect. The Wilbur-Gurney controversy and the separations caused by it have created several branches of Friends that in some ways seem to have kept on separating rather than growing together again.

The next major precursor schism to the one in Canada is the 1854 separation in Ohio. That one created the so-called Ohio Orthodox yearly meeting and the other branch that in Ohio has more recently become known as the Evangelical Friends Alliance, Eastern Region. By close historical links outside Ohio, some of the yearly meetings that first came to form part of the Five Years Meetings and now Friends United Meeting also grew out of that separation. The 1854 separation, seen by some as an extension of the New England Wilbur-Gurney split, is far more important here because of its historical links with other bodies and to the separation in Canada in 1881.

To summarize the theological issue: On the one side were the Wilburites who wished to maintain the ancient traditions of silence and waiting on the Spirit. Reading in preparation for this was seen as detrimental to the free reception of the Spirit and hence, was rejected. In addition, their views combined with a rejection of new modes of dress and language and insisted on a very rigid acceptance of the Discipline. On the other side, the issues of dress, language and the Discipline were not seen as important and while waiting on the Spirit was important, of far greater importance was reliance on the Holy Scripture. Today partly as a result of the experience since 1955, we can encompass both views in our meetings for worship. Then, however, they were unable to do so - because the issues were so much more meaningful to them - .

The setting of a separation such as the one in Ohio is quite important as it has a bearing on what occurs. There, a group of Friends who emigrated there into the wilderness had, quite literally, carved their farms out of the forest. They settled in small isolated groups, living nearby each other and worshiping first in their cabins and then in the Meeting houses they built themselves. They were likely to settle in clusters of people related to each other, or very closely linked through friendships. Their lives were circumscribed and limited. Most of their existence was on their farms or at the weekly gatherings at the Meeting House. These were not just meetings for worship but were the settlers main social outlet. Many Friends had taken months to arrive where they settled and had worked for years to build their lives in those new places. The only contact with former Friends was through occasional visitors and infrequent letters.

The controversy brought on by the disagreement between Gurney and Wilbur and that led to the split in New England was familiar but distant. The issues were discussed, racorously, at Ohio Yearly Meetings every year. People took sides and did their utmost to get their views accepted, where possible. Where others they proved intransigent, people became angry and forceful. All the Friends had relatives, friends and acquaintances back in New England and the distance, homesickness and loneliness of the frontier led to the forcefulness of side taking. The sides were divided between communities in large measure, as there were only a few places where local Meetings eventually split.

A debate about which of the two New England epistles should be received and to whom their own should be sent was held at every Yearly Meeting in Ohio after 1844. They also had to contend with visitors from New England, being faced with the need to accept their credentials and, by so doing, accept the legitimacy of the Yearly Meeting sending them. In 1853, four sittings of the Yearly Meeting were needed for this purpose alone.

Another part of the conflict was over the person of the Clerk. Benjamin Hoyle had worked diligently to keep the Yearly Meeting from splitting. He had a large measure of support from people who had not taken sides in the issue and from the supporters of John Wilbur and the "Smaller Body" in New England. He tended to sympathize with them and was so recognized by the Gurneyites. As had been the case in earlier splits, especially the Philadelphia catastrophe of 1827, one of the foci of conflict was the desire by some to replace the Clerk. Hoyle, by rule of the Discipline and long-standing tradition, could not be replaced until unity could be achieved on a successor. So the matter of who should serve as yearly meeting clerk dragged on for years.

In 1854 the issues were again the same. The Gurneyites were angry and frustrated. Visiting Friends had come from outside in larger numbers than ever and their credentials were a problem. Railroad building had finally reached the stage where people from the East Coast could get to Ohio in a very short time. As a result of the issues involved, many took advantage of the new service. Among them were Eliza P. Gurney, Joseph John Gurney's widow and Thomas B. Gould, a member of the "Smaller Body" in New England and a close friend and supporter of John Wilbur. The issues were starkly obvious and painfully acrimonious.

The committee appointed to come up with the name for a new clerk failed in its purpose. Hoyle was named by the Wilburites and Jonathan Binns by the Gurneyites. The Hoyle group proposed to accept Thomas Gould's and his companion's credentials and the Binns group opposed it. Both sides insisted on their own clerk and both sides drew up minutes to that end. Both sides claimed moral justification. There was a fight over the minute book and for control of the Meeting House. Neither side won as both lost the others as members, leaving Ohio now with three sets of Friends: Hicksite, who had been there for years and the **newly created** Wilburite and Gurneyite.

Elliot has characterized the now existing three sets of Friends as they have tended to become, in the following way: "...the Conservatives (Wilburite)... were like the Gurney branch in basic theology but like the Hicksite branch in manner of worship and outward expression. The measure of liberalism that characterized the inner group around Elias Hicks led toward more liberal views in that branch. The Gurney group became more intensely evangelical in faith and practice, while the Wilbur group moved more deeply into inwardness and its historic uniqueness ... (Elliot, p. 74)."

The issue of historical uniqueness and that of the intense evangelism of the Gurney groups were at the root of the later split in Canada. By then evangelism had taken on things even more difficult for conservative Friends to accept. The intense emotionalism of the religious meetings of evangelicals, combined with a need for music and the very recent introduction of pastors (seen as the anathema of "hireling ministers") added to earlier strains. These changes were an outgrowth of the opening up of the continent, post American Civil War experience and the new wave of religious fervor that swept over the central part of the continent. Those Friends who refused to make the changes were "left behind" by those who did. Both sides deeply resented the other's views and both remained certain of their own virtue. This was true in 1854 as it was in 1881 and had been in 1827.

The trigger in Canada was similar to that in Ohio. In this case Visiting Friends from the United States. The visitors were Amos Kenworthy from Western Yearly Meeting and a Friend from Ohio. Kenworthy was very strongly in favour of evangelism and Bible teaching that implied support for changes in the Discipline. His "progressive" stand was opposed by more conservative Friends. Some of the other issues involved were the reappointment of elders, to get rid of the old conservative ones, and the formation of pastoral committees: "to visit meetings and families and to appoint meetings as they believe the Holy Spirit shall direct". (See Dorland, p. 244).

Dorland's account of the separation seems, in re-examination, to need of further study. He dates the separation from the parting of the ways in Bloomfield over the use of the property in February 1881 (Dorland, p. 246). Yet, in a real sense the schism had already occurred. The rewriting of the Discipline, its almost forced approval, a change in the location of the Yearly Meeting and the other issues had created a conservative group who felt overruled and pushed around. This had all occurred in 1880. Therefore one might see the Bloomfield event as the first public post-Yearly Meeting consequence of what had already happened. (See Dorland, pp. 233 & ff).

In closing, there are some final thoughts. The separations in each case were very complicated events. A great deal happened only a small part of which has been recorded. The issues described, be they theological, decisions on clerks, or on credentials are only a few of the issues present. There were some very rapid social changes taking place each place they occurred. Some Friends were being left in relative poverty and others were moving into greater prosperity. All the complexities of social change combined and came together to bring about the disunity that was the basis for the split. Quite unfortunately, it worked so that people tended to form groups on different sides of all issues and issues tended to coincide. Only a few groups sided with contending parties on different issues. Further, where there was social isolation, it only reinforced the sides and prevented bonds being formed across the issues. And, finally, it should never be forgotten that such a schism is a traumatic and extremely painful experience. Nobody who lived through one forgot it and that pain made reunification more difficult. Theological issues are always present but sometimes they seem to take on the character of flags on a battlefield. Many years later we can understand and appreciate both "flags" as they reside together in our Meetings. Both are but aspects of the Infinite Light that overlies the ocean of darkness.

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NEWS AND NOTES

SHARON TEMPLE CBC Spectrum

Those of you who saw the March 10th CBLT channel 5, or CKVR channel 3 March 14th, Documentary of Sharon Temple or who attended the special music festival at Sharon last summer, reported the documentary as well done. There will surely be a rebroadcast of it, and eventually the film may be available through CBC for wider use. A few Friends in the Toronto area attended some of the programs at Sharon.

BARREL ORGAN

The second newsnote related to Sharon is to give encouragement to any who wish to contribute to the rebuilding of the first barrel organ in Upper Canada, (1819). Dr. Geoffrey is continuing to restore the pins in the barrels to play the tunes used by the Children of Peace. For the specialist, the 160 year old organ is 'a binary-coded six-channel analogue information storage device,' and was popular in Europe by 1750 - Haydyn, Mozart and Beethoven all wrote for it. It was an amazing piece of machinery and historically related to Friends in that the music, not permitted to Friends Meetings of that time, emerged at Sharon as an important part of the life of the Friends who separated. Today we can support the music thankfully!

FRIENDS COLLECTION AT PICKERING COLLEGE, NEWMARKET, ONTARIO

The plans for the rebuilding of Rogers House after the fire on November 24, 1981, call for the major use of the second floor for the Library. This will include a special area for the Friends Collection, the continued development of the research collection, with emphasis on the Disciplines used by Friends all over the world, the Disciplines and books as collected by Rendell Rhoades as the nucleus, and a place for visiting scholars and researchers to work. It is exciting to have plans and dreams come to fruition. Many are helping with this so if you are able and wish to contribute, again, or for the first time, your gift would be very much appreciated. The Friends Collection was not in jeopardy at anytime during the fire.

THE COMPUTER CLASS is tackling projects for the school and a student is working on programs for the collection.

ROSEMARIE McMECHAN has continued to come to work with the Collection this winter on a regular basis. Rosemarie has been checking each Discipline for any variations of the text which is most useful and quite interesting. Hopefully the computer inventory for the Disciplines will indicate the variants of any particular edition.

NEWS AND NOTES cont'd.

THE AURORA HISTORIAL SOCIETY closed its year of formal programs with a meeting on Quakerism and its relationship to Aurora. John McIntyre is program chairman and the group has active interest in Friends. Several are descendants of Quaker families in the area, but only a few resided in the town itself, Quakerism at the time was part of the rural pioneer development much more than of the town. It was an opportunity to answer questions that related to the beliefs and testimonies of Friends, and the history of Quakerism to the wider history and the impact of Quakerism on the local scene. Jane Zavitz spoke and found it stimulating both in preparation and in attempting to make understandable the 'quaint' practices of the past. The opportunity to relate Quaker testimonies today with the past was also important.

The Museum in Aurora is on Church street next to the Public Library and has a library and archives of its own. We can share and work with all such local institutions for mutual benefit and support. The group there is active, several do have Friends' ties, or live in old Quaker homes, such as the Blue's in Enos Lundy's farm home north of Aurora. The book, Rural Roots, by Mary Byers, Margaret McBurney and Hugh Robertson (Univ. of Toronto 1976), tells the story of several buildings in this region. It is useful for its valuable content and for the pattern that it establishes of photograph and format that might be followed for such history in other localities.

In 1907 only three members of Genessee Yearly Meeting are listed as residing in Aurora. This did not include Jesse Walton, who had a store there and who had real interest in early history and civic concerns. He was a graduate of Pickering College in 1878 and long supported the College. The great oak Peace Table and the Macklin Bible, London, 1805 (in 6 volumes with engravings) used for New Boys Service and Christmas service annually were among his gifts to the school. The Conservative Friends Meetinghouse at Pine Orchard, east of Newmarket, was sold and moved to the west side of Yonge Street in Aurora where it has been a laundry and now is the 'Living Lighting' store. It was quite a distance to move a building. Elma M. Starr reported this from Barnesville, Ohio recently! This again supports the ties between Ohio and Canadian Friends, especially of the Conservative branch,

Since we are not a genealogical library at all, the following report is surprising: Two other inquiries recently to the Friends Collection at Pickering College have included one of the Attenders, Mr. Watson, at the Aurora Historial Society for more information regarding the Lloyd family which came from Philadelphia to this area early and founded Lloydtown. We found some pertinent information in the only Volume of W.W. Hisshaw's Genealogy this collection has Vol. 2 and some other useful support as well.

NEWS AND NOTES cont,d.

THE LION'S CLUB AT UXBRIDGE is working out a "twinning" with Catawissa, Pennsylvania, Lion's Club. Allan McGillivray wrote on their behalf for information as to which of their early settlers were Quakers from Catawissa. This time I used the record of Church Archives in Pennsylvania with a particular volume for Society of Friends which served us well as the first major step.

HISTORY OF QUAKERISM IN PICKERING: Kathleen Hertzberg was invited by the Pickering Village United Church on October 14th 1981, to speak on "The History of Quakerism in Pickering & What Quakers Believe Today". There was a large congregation and much interest in Quakerism has resulted, including requests for copies of the talk.

There is considerable revived interest in the extensive Quaker historical connections with Pickering and district. Recently, Edith White of Heathcote, Ontario, sent us interesting material on the history of the Richardson family. Some of this material we would like to use in a later issue of the Newsletter.

The Ajax LACAC Committee continues its efforts to have the gymnasium of the old Pickering College restored, the cost of which is formidable.

Interest has also been expressed in having the Canadian Yearly Meeting House (mentioned in Issue No.30) **designated as an Ontario Provincial Historical site** with a plaque. The LACAC Committee is planning to work on this proposal. We thank them for their efforts. We will be glad to co-operate in any way possible.

RE: INDEXING OF QUAKER RECORDS:

We regret to report that our application for an EXPERIENCE '82 (Ministry of Culture & Recreation) grant to enable us to continue employing MARK RITCHIE on the indexing of the Quaker Records during the summer, which would enable him to complete the present phase of work on the indexing, has not been granted. This is doubly regrettable because we are at an important stage of the indexing. The summer's work could have seen completion of present plans. This would have enabled the index to be microfilm and used alongside the microfilms of the Records at the Ontario and National Archives. We have been fund raising since 1978 to enable this essential work to continue and to have the present phase completed. The Ontario Provincial Archives have kindly offered to microfilm the index after this summer's work. We very much hope that funds from some source will be forthcoming soon. We are making this urgent need known. Approx. \$2,000 would be required immediately.

PLEASE CONTACT OUR TREASURER, DOROTHY MUMA, if you can help or have any suggestions which can be followed up quickly. As Friends do not believe in gambling, we are unable to apply for a Wintario grant.

Correction: Issue No. 30. Page 20. re. Camp Neekaunis:

Stirling Nelson writes:

"I trust there is no misunderstanding re. the Samuel Rogers Memorial Trust. The trust was set up by his daughters, Ella Firth and Esther Rogers in memory of their father, Samuel Rogers".

FORTHCOMING EVENTS

CONFERENCE OF QUAKER HISTORIANS AND ARCHIVISTS:

This group will meet at Guildford College, Greensboro, North Carolina, JUNE 25-27, 1982. \$52 room and board (US) and \$5 (US) registration fee. There will be a good variety of speakers and responders to papers, as well as the chance to meet with others seriously involved with Quaker history. Please send registrations to Friends Historical Association, Haverford College, Haverford, Pa. USA. 19041.

ONTARIO GENEALOGICAL SOCIETY'S SEMINAR 1982:

The Seminar '82 will take place 15-16 May, 1982 at the University of Guelph. Canadian Friends Historical Association plans to have a display. Please look out for us if you are attending the Seminar.

ONTARIO HISTORICAL SOCIETY/RIDEAU DISTRICT HISTORICAL SOCIETY:

Workshop on BASICS OF HISTORICAL RESEARCH, at St. Leonard's School, Westport, Saturday, May 29th. 1982. The notice of this workshop is likely to reach members too late. We thought it however, worth while to mention it, to remind us to look out for such opportunities in the future which could be of real help to Friends planning to write the history of local Meetings etc.

ONTARIO HISTORICAL SOCIETY - MUSEUMS SECTION.

Worshop on HERBS IN HISTORY, Saturday June 5, 1982, Alan Macpherson House and Park, Napanee, Ont. Further information from Ont. His. Assoc. 78, Dunloe Road, Toronto. M5P 2T6.

ANNUAL COMMUNITY SERVICE AT UXBRIDGE FRIENDS MEETING HOUSE:

The service will take place on -

SUNDAY, JUNE 13, 1982 at 2.30 P.M.

Kathleen Hertzberg has been invited to give the Message -

"Quaker Testimonies - Then and Now"

SUMMER RENDEZVOUS FOR SENIORS:

This annual program takes place at the HARBOURFRONT, Toronto, every Tuesday, Wednesday and Thursday during July and August. AUGUST 25TH. will be HERITAGE DAY. CFHA has again been invited to have a display on that day. If you can help, please contact Kathleen Hertzberg immediately. This is a splendid opportunity to interest people in Canadian Quaker History and to make the Association more widely known. Over a thousand people attend Heritage Day.

FORTHCOMING EVENTS cont'd.

CANADIAN FRIENDS HISTORICAL ASSOCIATION PROGRAM AT 1982

CANADIAN YEARLY MEETING TO BE HELD AT MEMRAMCOOK, NEW BRUNSWICK,

AUGUST 16 - 22, 1982.

Doris Calder writes:

"I had mentioned to Dorothy Muma the story of Anthony Benezet, a Quaker schoolmaster of Philadelphia and intimate friend of John Woolman, who undertook almost single-handedly the relief of hundreds of Acadian refugees who had been deported to Philadelphia in 1755. Arthur Dorland makes mention of this on pages 301 and 302 of his book.

It may be that information is just too scanty or else non-existent to build a whole program around connections between Acadians and Friends. The history of the Acadians themselves, the story of their deportation and the subsequent return of many, is a fascinating and heart-rending tale. It will be possible to arrange for a speaker on Acadian history.

The Acadian Museum at the University of Moncton is certainly worth visiting. There is also another good local museum in downtown Moncton".

This event at Canadian Yearly Meeting promises to be most interesting. We are grateful to Doris Calder for the work of preparation which she is undertaking. We look forward to news of final program.

NEWS OF MEMBERS.

DEATH: We are saddened to report the death of John S. Petrie on 15th April, 1982. John served the Society of Friends in so many ways. He and Bea were amongst the earliest members of Canadian Friends Historical Association when it was formed in 1972.