



Yonge Street Meetinghouse - 1810

# Newsletter

CANADIAN FRIENDS HISTORICAL ASSOCIATION

60 LOWTHER AVENUE, TORONTO, ONTARIO M5R 1C7

No. 15

Third Month, 1976

## MESSAGE TO MEMBERS

Our Historical Association was fortunate in being able to have its Annual Meeting in the historic Yonge Street Meeting House, and to see the skillful and devoted work which preserved the historic character of the building, and at the same time fitted it for continued usefulness in the future.

In this issue of the NEWSLETTER is an account of the establishment of one of the new Friends' Meetings and the successful campaign to build the newest Meeting House in Canada. It is as important to preserve the historical record of the present, as to safeguard our heritage from the past. As an historical association we should be active in preserving the records of the present for the benefit of those who will come after us.

Members of the Friends Historical Association can perform much needed help in a number of ways. These include locating Minute Books and other official documents, that are the property of the Society of Friends and should be placed in official and safe custody. In addition, publications by individuals or unofficial groups, personal letters and other materials which are invaluable in supplementing official records and should be preserved. Copies can be made and deposited in secure custody, if it is not possible or desirable to turn over the originals.

Although the preservation of historical evidence is a first and necessary concern of our Association, I would like to encourage all members of the Historical Association, and others as well, to put in writing their knowledge of the contributions of the Religious Society of Friends to Canada in life in ways both great and small.

Finally, the NEWSLETTER is our means of communication, and we welcome contributions of any one who knows of writings, publications or other material related to Quaker history, which you think may escape our notice. Please, let us know. Better yet, if possible, send us copies.

*Walter Balderston*

Walter Balderston  
Chairman

ISSN 0319-3934



NO. 15

C O N T E N T S

1. Message to Members from the Chairman - Walter Balderston .
2. Table of Contents
3. A Brief Account of the History of Hamilton Monthly Meeting  
- Albert Martin.
4. Arthur Dorland Speaks of the Past at Westlake Quarterly Meeting  
October 1975 - Elizabeth Ralston Transcription from Tape made  
by Larry Tayler.
5. Visit to Prince Edward County in August 1975  
- Margaret B. McNicol and Alice Tate.
6. News and Notes:
  - a. Death of W. Lloyd G. Williams
  - b. Donations
  - c. 1976 Bus Tour
  - d. Notice of Canadian Geographical Journal and thesis  
- Elizabeth Hovinen (nee Leppman)

A BRIEF ACCOUNT OF THE HISTORY OF HAMILTON MONTHLY MEETING  
OF THE RELIGIOUS SOCIETY OF FRIENDS IN HAMILTON, ONTARIO

by  
ALBERT MARTIN

In 1939 when the writer arrived in Hamilton he was invited by Barnard Walton of the Advancement Committee of Friends General Conference to visit Friends' Meetings in Ontario. At that time the situation in this area was as follows: there were three separate Yearly Meetings in Canada with a growing desire for unity. For some ten years fraternal delegates had been appointed to attend the Yearly Meetings of the other branches. Other unifying factors had been the appointment of delegates of all three Yearly Meetings to a new Canadian Friends Service Committee in 1931, the influence of the "Canadian Friend", and the meetings of younger Friends of all branches at Camp Neekaunis from 1933 on.

Although there was a small group of Friends meeting for some years in Ancaster, there is no trace of a Meeting of Friends having ever been held in Hamilton. When a survey of Friends living in the City of Hamilton began in 1939, it showed that there were only four actual members of the Society, viz., Fred and Josephine Butler, Henrietta Barnett and Albert Martin. A few names of persons in Hamilton, who had contributed to the work of the Canadian Friends' Service Committee, were furnished from the office in Toronto and other names were sent by Barnard Walton from Philadelphia. A public meeting was sponsored in a down-town church.

The few local Friends were strengthened by other Friends of neighbouring communities, who were willing to transfer their memberships to Hamilton, such as Burton and Lillian Hill of Galt and Gertrude Oille Haller of Caledonia. Ellen Manley of West Devon Monthly Meeting in England joined our groups within a few months. The new Hamilton group received support and encouragement from Henry Cadbury and Julia Branson of Philadelphia, Elma Starr of Newmarket, the Claytons and Pollards from Norwich, and many members of Toronto and Welland Meetings.

The Second World War with its financial burdens and restrictions on movement delayed the first actual meeting for worship in Hamilton until January 27, 1952, when fifteen adults met in the chapel of Hillfield School on Main Street with Elma Starr of Newmarket, Howard Elkinton and Anna Hrinton from Philadelphia and representations from Toronto and Norwich Meetings as visiting Friends. Elma Starr likened the occasion to the planting of a tree and assured us that if the roots were healthy, the tree would live and flourish. Albert Martin spoke of our need of one another, and Anna Hrinton brought the last message, that "the leaves of the tree are for the healing of nations".

For fourteen years the group met in different rented quarters, the most satisfactory being those at Hillfield School. A fund was started as early as October 16, 1954 for the acquiring of a property of our own. By January 1, 1956, the fund amounted to \$400.00.

The first steps in organizing ourselves as a Friends Meeting were taken in October 4, 1953, when five members of four meetings were received into membership by "common consent" and an appeal was made to Toronto Monthly Meeting to recognize us as a Preparative Meeting under their Meeting. The five members were: Burton and Lillian Hill of Norwich Meeting, Gertrude Haller of Lobo Monthly Meeting, Ellen Manley of West Devon Meeting in England and Albert Martin of Swarthmore Monthly Meeting in Philadelphia Yearly Meeting. For technical reasons we were recognized as an independent Monthly Meeting in Yonge Street Half-Yearly Meeting in Canadian Yearly Meeting. Toronto Meeting appointed Fred Haslam and LeRoy Jones "to assist us in launching our Meeting".

Almost at once the Meeting became very active, although we met for worship only once a month at first. A notice was inserted in the Hamilton Spectator, a Social Service Committee was appointed and an appropriation for it was made on April 4, 1954. A contribution of \$50.00 was made to Canadian Yearly Meeting on October 16, 1954 and a scholarship for attendance at Quaker seminars was set up. A large group of Friends visited us on January 16, 1955. In that year we made a gift of \$25.00 to Hillfield School to establish a religious book prize, a First Day School was formed and a Study Group. Applications for and transfers of membership began almost immediately. A contribution of \$100.00 was received from the Samuel Rogers Memorial Fund, another for \$25.00 from Fred Haslam, and the Treasurer's balance was \$288.93. All of this in 1955. Three trustees were appointed: Burton Hill, Gertrude Haller and Albert Martin.

During the next ten years there were hopes and some plans for acquiring a property of our own. The Meeting was gathering strength and augmenting the building fund. In 1965 the property at 7 Butty Place in West Hamilton became available, and the Meeting purchased it in December 1965. It consisted of a double lot, on which were a shed and the dwelling house, which had been the home of John and Merscedda Shakleton and their daughters Thirza and Florence.

#### THE NEW MEETING HOUSE

When the property at 7 Butty Place was purchased by Hamilton Monthly Meeting in December 1965, it was evident that the dwelling was an old and poorly constructed building, which would serve our needs for only a short time and be costly to maintain. However, the lot alone was worth the purchase price of \$12,000.00. Friends' labour and several hundred dollars removed some of the more serious defects during the next two or three years.

Much interest was shown at once in the type of building which the Meeting hoped to build and members of the group were invited to make suggestions and sketches. Anthony Butler, professional architect and member of the Meeting, was chosen to prepare plans, sketches and a model.

In the Spring of 1970 it was discovered that the old structure did not meet the city by-laws for use as a public building, that Friends

had failed to ask for the required inspection, and the feeling of urgency led to the appointment of a larger building committee.

With the encouragement of Canadian Yearly Meeting Home Missions and Advancement Committee and of the Advancement Committee of Friends General Conference it was decided to build a new structure adequate to the Meeting's needs.

At the time of the purchase of the property the Home Missions and Advancement Committee had contributed \$5,000.00. In addition, this Committee set aside a total of \$12,000.00 (\$4,000.00 in January 1970, and \$8,000.00 on May 1, 1971) which was paid over to Hamilton Meeting in May 1971.

On July 6, 1970, the Building Committee sent a letter to all members of the Meeting explaining the situation and supplying form for the subscriptions to the Building Fund. From 1966 to July 1970 \$2,419.95 had accumulated in the Fund and the appeal brought additional \$4,135.00 (Minute 1, October 20, 1970).

On August 5, 1970, application forms for the two mortgages were sent to the Meeting House Committee of Friends' General Conference in Philadelphia. Later the same year the Hamilton Meeting was visited by three Friends, members of said Committee, and on February 9, 1971 the Committee approved the following loans and grants:

1. a loan of \$7,500.00 on an unsecured note at 5½ % interest per annum, to be paid off within three years;
2. \$7,500.00 on a first mortgage at 5½ % per annum to be paid off within fifteen years;
3. \$1,000.00 in an outright grant or gift.

The members of the enlarged Building Committee were:

co-chairmen:	Morris Barron, Frank King, Albert Martin,
architect :	Anthony Butler,
ex-officio	
members:	the Trustees, the Clerk, the Treasurer,
members at	
large :	Denise Barron, Harold Guite, Gertrude King, Reuven Kitai, Cecilia Pearce,

The Trustees were : Anthony Butler, Gertrude Haller, Burton King  
Albert Martin.

The minutes of the Monthly Meetings for Business and of the Building Committee through 1970 and 1971 give a detailed account of the various decisions, and the gradual development of the project. In February 1971 tenders were received from three builders and the acceptance of the tender of Chris Kruter was recommended to Monthly Meeting and the Trustees. It was also recommended that the Trustees sign a mortgage on behalf of the Meeting.

At a Monthly Meeting held March 12, 1971, attended by 21 members including all the Trustees and many of the overseers, the following minute was recorded:

Minute # 5: " The Meeting expressed complete confidence in its Building Committee and agrees that if and when a new price level for the construction work, exclusive of the architect's fee close to \$32,000.00 is found, and the Trustees have agreed to the proposal, the latter are asked to sign the Mortgage offered by Friends' General Conference Fund Committee, on behalf of Hamilton Monthly Meeting of the Religious Society of Friends at 7 Butty Place, in the City of Hamilton, and thereby complete said Mortgage Loan Agreement. On behalf of the Meeting, Einhart Kawerau, clerk".

Ten days later, on March 21, 1971, at a meeting of the Building Committee and the Trustees of the Hamilton Monthly Meeting in Executive Session, the architect, Anthony Butler, reported in detail on the changes which he had made in the building plans in consultation with Chris Kruter, and that the cost of the new building could be reduced by the sum of \$3,483.00 from the previous quotation by the builder of \$35,895.00. The resulting figure was further reduced later to \$35,065.00 as the final figure for the total cost of the building, plus all architect's fees.

The Mortgage was signed by all the Trustees on May 3, 1971, and, after being recorded, the title was searched by the Attorney, Mr. A.F. Trelealen, and all the documents were sent by him to the attorney representing the Fund Committee in Philadelphia, Mr. C.L. Cushmore Jr. of White and Williams. On May 7, 1971, the Hamilton Meeting received the gift of \$12,000.00 from the Canadian Yearly Meeting Home Mission and Advancement Committee, and on June 23 \$8,664.00 (in Canadian funds) from the Friends' General Conference Meeting House Fund Inc.. The mortgage loan of \$7,500.00 (U.S.) from Friends' General Conference Meeting House Fund was received on June 30. On July 2, Hamilton Meeting received a gift of \$500.00 or \$1,230.75 from the Edward Cadbury Charitable Trust in Birmingham, England. On September 27 a gift of \$349.00 was received from Fred and Thirsa Turner of Ancaster, and Charles and Florence Swire of Burlington, the daughters of Mr. and Mrs. Shakleton, former owners of the property, to provide a tangible memorial to their parents. The memorial consists of a pulpit Bible, a table, chair and lectern. The Bible was inscribed according to the desire of the donors as follows: "To the Glory of God and the use of this congregation. In loving memory of John and Mercedesda Shakelton, who tilled the fields hereabouts from 1917 to 1967".

On September 28, 1971

Gifts from outside our Meeting group to date	\$20,080.00	
Gifts from our group	10,025.50	
Borrowed in two loans from F.G.C.Meeting House Fund Inc.		<u>15,000.00(U.S.)</u>
	Total:	\$45,105.50
Original Contract Price	\$32,412.00	
Items added since	<u>693.50</u>	33,105.50

Additional sums outside of contract:		(from page 6) \$33,105.50
Balance due on Memorial furniture	\$209.00	
Demolition of old house Apex Contractors	800.00	
Architect's fee	500.00	
Interest payments through Jan. 1972	<u>551.11</u>	+ 2,060.11
		<u>35,165.61</u>
Already paid on the contract		<u>15,505.30</u>
Balance of contract due Feb. 1972		<u>\$19,660.31</u>
Available in Bank		\$19,729.48
		<u>-19,660.31</u>
	Balance	69.17
October 1st pledge		<u>280.00</u>
		349.17
Less exchange \$8.27 + extension of stack		<u>- 98.27</u>
	Balance	<u>= \$ 250.90</u>
		=====
Later contributions from our group		\$ 3,343.94
From this amount the following items were paid out for the completion of the building to our use:		
To McMullen Landscaping Co. for grading, surfacing of parking lot and sodding		\$ 892.15
Cupboards in kitchen		112.13
Trucking benches from Norwich Meeting		84.02
Miscellaneous items		<u>604.36</u>
	Total:	\$ 1,692.66

By the end of 1973 our new Meeting House was free of debt.

Among the many Friends, who at some time were members of Hamilton Meeting and made a significant contribution to the life of the Meeting, but removed later to other Meetings, were Helen Lawson, Mary Needler, Ernestine Lamoureux, Elaine Horat Wood, Irene Sotiroff, Joss and Mary Ruddy, Ted and Muriel Bishop, Elise Dunford, Isabel Maxwell, Barbara Laitin, Elizabeth McInnes Palamedes, Eric and Irene Weigelt, Ernest and Susan Wilmer, Hugh and Jane Martin. Here must also be mentioned the original members of the Meeting, who have remained active and valued members. This group includes Frank and Gertrude King, Burton and Lillian Hill, Gertrude Haller and Josephine Butler. The following Friends died while members of the Hamilton Meeting: Henrietta Barnett, Dr. William M. Cody, Fred Butler, Dr. Herbert Fletcher, Dr. Einhart Kawerau.

The first meeting for worship held in the new meetinghouse was enjoyed on December 28, 1971. On May 28, 1972 one block was removed from the wall near the main entrance and a hollow stone filled with appropriate documents, and the date 1972 on its face, was inserted into its place.

Finally we wish to pay tribute to Fred Haslam for his continuous support and ministry to our Meeting.

We hope the experience of Hamilton Monthly Meeting will prove helpful to other incipient Meetings in North America. It is clear to me that if it seems wise to Canadian Friends to authorize the building of a new Meeting House, it can be carried to a rapid conclusion without putting an unusual burden on its members.

Albert and May Martin

#### ARTHUR DORLAND SPEAKS OF THE PAST

(Part of Dr. Dorland's talk given  
at West Lake Quarterly Meeting, Oct. 1975)

My experience among Friends began when I was four years old and I went with my parents from the frame house down the road, where they lived when they were first married, to the Meeting with my father who was a minister among Friends.

*four* When I was in my tenth year my father died ( he was only 35 ), leaving my mother with ~~her~~ children to bring up. We went to live with my grandmother who had lost her husband just a few months before. And so mother, daughter and grandchildren lived together on the old farm down the road, where I spent some of the happiest years of my life.

*Wickman* Everything was very new to a city child who had only seen the countryside on vacations and holidays. It was all very curious indeed. The first thing that struck me as being different was on First Day when mother harnessed up the horse, left grandmother at her Meeting House in Bloomfield, and then drove on to her Meeting House where the Orthodox Friends met. But that was not all. At the west end of the village of Bloomfield there was another group of Friends, called the Hicksite Friends, which some of my ~~father's~~ relatives attended. After a while it struck me as rather curious that these people all called themselves Friends. They were relatives, good neighbours, visited back and forth, but on First Day, they all went to different places to worship. It aroused my curiosity and when I went to University and began to study history and the history of Quakerism, I discovered there had been a separation, years ago, in 1828 : the Hicksite Separation. Then I discovered that in 1881, the year my father and mother were married, there was another separation between Orthodox Friends and the so called Conservative Friends.

In 1917 I was asked to give a paper on the occasion of the 50th anniversary of Canada Yearly Meeting, which was established in 1867 by Orthodox Friends. I gathered material for this paper which included the Canadian records of Conservative Friends, Orthodox Friends and Hicksite Friends, and found some record books had been lost, while

some had been turned into scrapbooks. I gave the paper but remained concerned about the gaps in it. When I went to the University of Western Ontario in 1920 I began to work on the history of Friends in a serious way, and to gather, as best I could, the records of the Society, realizing that if it was not done in the next few years many of these records would be lost or destroyed or so mutilated as to be useless.

In 1927, after seven years of work, I published the 'History of Friends in Canada', which I had used as a doctoral thesis for the University of Toronto. Meanwhile I had assembled as the basis for this work the records of three branches of Friends in so far as they were available. The Hicksite Friends had been more careful of their record books than the other two groups. They had sent all the records they could get to New York where they were included in the New York Yearly Meeting of the Society of Friends. When the Friends in charge of the records of Genesee Yearly Meeting learned that I was writing this history, and that the University of Western Ontario would be a safe place for the keeping of these records as a central depository, they returned the records to the University of Western Ontario for my use, and they have been there ever since.

Fortunately, I had a good rapport with the Conservative Friends as well. My dear grandmother, Margaret Jones, was a respected member of the Conservative Friends. All the Friends knew her, particularly the Friends at Norwich. The Norwich Friends united with our idea and sent their records to the University of Western Ontario as well, so that in time the records of all three branches were in one safe place.

I told you that as a boy I had been curious about those different branches of Friends. I got to know many of the Conservative Friends through my grandmother. I used to attend the Meetings quite often. It was different from mother's Meeting: they never had any singing, there was no preacher to take over the service. It was a Meeting based on silence, and was ministered to by a wonderful woman minister, Eliza H. Varney. In the little book 'Former Days and Quaker Ways' I have tried to describe, how attending this Meeting affected me as a child.

But I'd also been curious about the Hicksite Friends. My elders occasionally dropped remarks such as 'The Hicksite Friends are unsound', and that greatly intrigues me, I wondered why they were unsound. I discovered that the Hicksite Friends represented what you might call the left wing of the Quaker movement in America, the Conservative Friends (also called the Wilburite Friends) represented what might be called the right wing, and the Orthodox or Gurneyite Friends were more or less in the middle.

Genesee Yearly Meeting of Hicksite Friends was formed in 1834 and consisted of a number of Meetings in Western New York in the so-called Genesee Tract. At first they endured and included membership of three Meetings in Canada: Yarmouth, Coldstream, Palham and district. The Meetings in the States declined and the majority of the members, after a few years, were in Canada. They used to hold their Yearly Meetings either in the Hicksite Meeting House in Bloomfield or at the Hicksite Meeting House in Sparta.

There was another very active group of Hicksite Friends just North of London at Coldstream, where Charles Zavitz was the outstanding member. I got to know Charles Zavitz and Aleda after meeting him for the first time at the First World Council of Friends in 1920. I was there as one of the representatives along with Albert S. Rogers, representing the Hicksite Friends, and I think Elma Starr was there representing the Conservative Friends. When I moved later to London, Charles Zavitz had retired and was living at Poplar Hill, not far from Coldstream. I often attended the Hicksite Meeting at Coldstream and became friends with many of that group.

To make a long story short, I achieved such a rapport with the Hicksite Friends, in spite of their alledged 'unsoundness' that I became a member of the Genesee Yearly Meeting. I was at that time also the Clerk of Canada Yearly Meeting, which was Orthodox. I suppose it was a 'sin' to have dual membership but I felt that being both a Hicksite and an Orthodox Friend, I was bridging at least one gap.

It is a long story, how Friends finally came together, but I like to think that I did something to help. One of those unifying things was the publication of my history. This was the first time that Friends could see with proper historical perspective what had actually happened at the separation, and realized that the issues which had separated them years ago were now practically dead, and that the things on which they differed, were unimportant in comparison to the things which they had in common.

The first collaboration among Friends developed in the Friends Service Committee. That was one thing we certainly had in common, there were no differences in regard to the Peace Testimony. We collaborated in both World Wars. When you get people acting together for a common purpose, the sense of unit develops. I think that this was a significant factor in the final unification of Friends.

Eventually the Hicksite Friends, Genesee Yearly Meeting, held their sessions jointly with Canada Yearly Meeting of Orthodox Friends at Pelham. Later the Conservative Friends joined too, but it took a long time to finally get them all together. This was at last achieved in 1955 when Friends formed one united body of Friends with a new name: Canadian Yearly Meeting of the Religious Society of Friends.

I wonder if I might just mention a number of figures. Statistics have often led us from the truth but I think these are fairly accurate. To the best of my knowledge in 1828 at the time of the Hicksite separation there were approximately 2,500 Quakers in Upper Canada. I don't know how many there were in the Maritime Provinces. Possibly in 1828 there may have been as many as 3,000 Friends in all of Canada. In 1851 the first Canadian census was taken and according to that census there were in Prince Edward County 1,343 Quakers. Today there are fewer Quakers in all of Canada. How do we account for that?

One of the important basic factors was the rise of Methodism, and the spread of the revival movement. This came from England to Canada via the United States. As a matter of fact, the Hicksite Separation and the later separation of 1881 were in a sense both importations from the United States. The zealous evangelists came up here and a whole generation was swept by the emotionalism of the revival movement into the Quaker Church. Not because they understood Quakerism, not that temperamentally they were adapted to it (Quakerism is not an emotional religion) and the majority of them, and this is true of the United States as well, came to us without examination. The Orthodox Friends tried to compromise this by having the pastoral system. But the pastoral system never really took hold in Canada because it was not part of our Quaker inheritance. Anything like ecclesiasticism seems to be repugnant to the Quaker position. Most of those who left the Quaker Society became Methodists. I know that's true of the Meeting where my great grandfather settled after the American Revolution in Adolphustown. There the revivalist influx seemed to shift a whole generation into the Methodist Church and today those that became Anglican are there too - buried in the Anglican churchyard of St Albans - the-Martyr. Those that joined the Methodists (and you'll find many Dorlands there) are in the Methodist cemetery, and then over towards Hay Bay is the old Quaker burying ground, where the Hay Bay Meeting House still stands.

I think the influence of Friends has grown into the Methodist Church. There are many pillars of the Methodist Church who find their ancestors were Quakers. That is why they are such good Methodists! If that is where they can do their best work and express themselves best that is where they should be. So Quakerism has had immense influence in this county and in this country, leavening and strengthening.

Another area in which Friends have been influential and this is surely a very timely topic, is the liberation of women - Womens Lib. From the Hicksite Meeting House in Bloomfield in 1857, they sent a petition to the Federal Government asking them to allow women to vote in the Federal election. That was the first petition on behalf of womens' vote presented to the Government of Canada. And as you know it was not until after the First World War that women were considered competent to vote. I think the Quaker leaven had much to do with that. I could name Friends in many areas that were powerful leaders in the womens suffrage movement - Serena Myers, Sarah Haight and many others.

The Hicksite Friends are particularly interested in social reform and they have a great many committees working these areas. They have no foreign missionaries but they concentrate upon the heathen at home. Another area that I might mention is education. It was through the efforts of Friends that the West Lake Boarding School was established in 1841-45 as a co-educational school for the Children of Friends. It was not select in that others were admitted to. At one time they had as many as 110 pupils. That school was founded with the efforts of Friends and by Joseph John Gurney who was travelling in the County at the time in the concerns of Friends Overseas. After carrying on for a good many years and with the public school system in Canada growing the school was greatly limited and eventually it was moved to Pickering College, in the village of Pickering, and eventual to Newmarket, where it remains. I taught at Pickering College and I attended there as a student and met my wife there; my sister met her husband there. I think that that is the value of a Quaker education and the basis of a happy marriage - people who share the same position and point of view, coming together as a happy and natural sequence.

A VISIT TO PRINCE EDWARD COUNTY

IN AUGUST 1975

by Margaret B. McNicol and Alice Tate

For some time we have considered a visit to the part of our Province where the first Quakers settled somewhere between 1784 and 1798.

It is not known just when the first Quaker meeting in Adolphustown was held. Records show that the Adolphustown Preparative Meeting was established under the Authority of New York Yearly Meeting in 1798, but it is safe to assume that between 1784 and 1798 the little Quaker Community on the Bay of Quinte had regular meetings for worship, probably at the house of Philip Dorland's.

We found a building in present Adolphustown surrounded by a burial ground that led us to believe it might have been the site of the original Meeting House. Many of the names recorded in this burial ground were familiar names of Canadian Friends: Dorland, Garratt, Haight and Pollard to name just a few.

From Adolphustown we found our way to the village of Hay Bay, where we found the remains of another Friends' burial ground, now a declared Historical Site. The head-stones have been placed together on a curved wall surrounded by a fence. Looking one way one sees the new and the old village - then with a half turn one sees the Bay - it is a beautiful view.

We stood in silence for some time. One could wish that one or two benches would be placed beside the monument. Here surrounded by silence and beauty, it would be easy to forget some of the pressures of our time in the quiet beauty of the Hay Bay, a name seen often in our Yearly Meeting Minutes, and now a reality to us.

LLOYD  
WILLIAMS

We deeply regret to report the death of W. Lloyd G. Williams on on January 31, 1976, at the age of 87. He was one of our first members and had encouraged the founding of our Association. Co-opting the title of Howard Brinton's book he liked to call himself "A Friend for three hundred years". A Welsh ancestor settled in the Welsh Tract just outside Philadelphia in 1682. Lloyd himself was born in Friendship, Kansas. Although his mother was not a Quaker he was a birthright member, Kansas Yearly Meeting being one of the few which permitted this when one parent was not in membership. During the course of his life he belonged to six different Yearly Meetings (not simultaneously though!). He came to Canada, to Montreal, in 1925 where he taught mathematics at McGill University for 29 years. He was a great strength to Montreal Meeting, and of great assistance in helping them get their own meeting-house. He was widely known across Canada because of his frequent visits to meetings and as chairman for some years of the Canadian Friends Service Committee.

Philip Martin a long-time friend of his has written a testimony to him which will appear in a forthcoming issue of "The Canadian Friend". This catches more of the flavour of the man and gives more detail than this brief note. Philip also did a taped interview of him a few years ago.

DONATIONS

We are greatly encouraged by the donations which many of you have sent with your membership fee renewal. Official receipts for income tax deduction carrying our registration number were mailed early in January for the 1975 donations. Official receipts for 1976 donations will be sent out early in January 1977.

1976  
BUS  
TOUR

As announced in our December issue our annual historical bus tour will take place this year during Canadian Yearly Meeting, which this year is being held at Alma College, St. Thomas Ontario, from July 25th to August 1st. We are hoping to be able to have it on Thursday, July 29th from 2:pm to 7 pm, but we cannot say for sure until the Program Committee of Yearly Meeting has finalized its time-table. In June you will receive full details. The country around is very interesting Quaker country and comprises Sparta and Coldstream Meetings. Planning is already taking place and a "dry (?) run" will take place this week end for the purpose of clocking time and measuring mileage. A brave committee, say I, undaunted by exploring in a current disaster area. Flooding and power failures left some Friends without heat for four or five days. There is a daily bus service to St. Thomas from Toronto (change at London) which will get you there in time for the trip but this should be rechecked about two weeks ahead.

CANADIAN  
GEOGRAPHICAL  
JOURNAL

Try to pick up a copy of the combined Jan./Feb. 1976 issue. It contains an article by a geographer (also a Friend) Elizabeth Hovinen (nee Leppman) "Quakers of Yonge Street". It is based on her M.A. thesis of the same title, with the subtitle: "... a preliminary social geography of a minority social group". It was written under her maiden name for the Geography Department of York University in 1974. With its new approach and excellent documentation it is "must" reading for Quakers. The area covered is the Monthly Meeting area and includes Whitchurch (Pine Orchard) Sharon (Queen Street) Pickering and Uxbridge. Both items are in Friends House Library, Toronto.