



Coldstream Meetinghouse - 1859

CANADIAN QUAKER HISTORY

Newsletter

CANADIAN FRIENDS HISTORICAL ASSOCIATION

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Editorial: Kathleen Hertzberg

In her talk to the Annual Meeting in November last, Barbara Curtis reminded us that what Friends are doing today will be history in 25 years. In this sense all our history is contemporary which means for the Society of Friends an on-going process of worship, witness and service. She emphasized the importance of good record keeping. Our Historical Association is not only concerned with the first 150 years of the history of the Society of Friends in Canada: we have a task to perform in reminding Friends that our heritage and our roots are continuously being built upon.

When Grace Pincoe spoke to me (Kathleen Hertzberg) on the staircase in Friends' House in 1969 about her concern for the preservation and use of Canadian Quaker records and the danger of losing much of the Quaker heritage, her concern co-incided with my own distress at the loss of meeting houses and records, in particular the beautiful old meeting house at Uxbridge. We both shared the concern that the Quaker Archives at the University of Western Ontario required to be up-dated by the continuous addition of contemporary records.

"What we need is a Canadian Friends' Historical Association," Grace said, and I heartily agreed! Grace brought the proposal before Representative Meeting in 1970. We worked with other interested Friends to organize the founding meeting in 1972. The full story of the development of the Historical Association, which owes so much to Grace Pincoe's skillful, untiring work and perseverance, will be written for the record.

We are deeply thankful to Arthur Dorland for providing us and posterity with his "The Quakers in Canada-A History", and for revealing to us his own awareness of a sense of divine leading in the Society of Friends and his sadness when Friends deviated from it. His book is an indispensable foundation upon which

others who pursue and write Quaker history will build. If there are readers who have topics or aspects of Quaker history in Canada which they would be willing to explore and research, please contact the editor; for example, the history of your own meeting or the life and contribution of a particular Friend.

We look forward to our "Afternoon with Arthur Dorland" at Yearly Meeting 1979.

The Association has suffered a severe loss by the death of Walter Balderston. Having retired in 1973 as professor of history at the University of Western Ontario, London, he was hoping to be more available as chairman to guide the Association.

There are many tasks ahead if we are to meet the challenge presented to us by Barbara Curtis. The executive, for example, is seeking a chairman. The Association is still young. As we grow, we need to encourage Friends and others who are interested in "the collection, preservation and use of Quaker records" to become members. Within the Society of Friends, we need to share our understanding of the tasks ahead.

Our great dream is that there may be at some time in the not too far distant future, a modern Quaker library and archive together in one building which would serve as an accessible resource, research and learning centre for Quakerism in Canada.

The extent of responsibility of the Historical Association is limited; the major responsibility and decision making regarding the archives and records rests with Monthly and Yearly Meeting. We would hope to work with those Friends and others who by vision, training and inclination will feel moved to assist in making the dream of a Quaker Reference Library and Archive a reality. In the meantime, decisions and actions are needed.

Kathleen Hertzberg and Jane Zavitz are the new Newsletter Editors and are well known to you. Production Editor is Carolyn Ballard, a member of the Historical Association, and of Quaker ancestry. She is proprietor of 'The Ink Pot', a small printing business in Markham Ontario. Please address all correspondence to: Kathleen Hertzberg, 966 Finch Avenue, Pickering, Ontario L1V 1J5.

Minutes of the Sixth Annual Meeting of the Canadian Friends Historical Association held Saturday, November 25th, 1978 at 10:45 a.m.

1. Present

Kathleen Hertzberg, Vice-Chairman, Wim VanVeen, David Pollard, Marguerite Johnson, Pat Starr, Barry Thomas, Myra Pollard, Bertha Pollard, Elsie Cutler, Erica Bracke, Barbara Curtis, Dorothy Muma, Mary Eck, Grace Pincoe, Jane Zavitz, Carolyn (Ballard) Brownsberger, Stan Gardiner, Ron Mattson, Arthur Clayton, Joseph Drenters, Roger Nickerson.

2. Regrets

Margaret McGruther, Harry Beer, Stirling Nelson, Ed Phelps, Jodwiga Bennich, Elizabeth Moger, Hilda Eames, Anne Thomas, Arnold Eanneris, Fritz Hertzberg.

3. Minutes

Minutes of the last Annual Meeting (October 28, 1977) were approved as circulated in the Newsletter.

4. Business Arising

a. Quaker Burial Grounds:

Grace Pincoe presented a report from Wm. Britnell about his research work. He is continuing his efforts in this area. Kathleen Hertzberg read a letter from Arthur Dorland who sent two clippings about Quaker burial

grounds near New Glasgow, Nova Scotia, and Moira, Ontario.

b. Quaker Heritage Project '78

Kathleen Hertzberg has written a detailed report on the archives project which is published in the Newsletter. She expressed satisfaction with the work accomplished on the grant of \$1832.00 received from the Department of Culture & Recreation of Ontario. We welcome the fact that the Yonge Street records were indexed as an example and included subjects as well as genealogical information. The Executive recommends that we apply again in 1979 for a grant for archives work done by a student and that Ed Phelps and Elsie Cutler be asked to find a student to do the work. It was pointed out that a second-year grant would not cover more than 80% of the project cost and that CFHA would need to cover the remainder. The recommendation was approved and Kathleen Hertzberg will look into possible sources of extra income for CFHA to help take care of the cost.

c. Archives

A Minute of our last Annual Meeting about care of archives was sent to Representative Meeting, who recommended that the Yearly Meeting Committee on Records be reactivated, and asked Elsie Cutler, Margaret McGruther and Grace Pincoe to call a meeting of that Committee. This matter is still pending. Ottawa Meeting has microfilmed its records and urges other Meetings to do the same. Barry Thomas will investigate the present location of Ottawa Meeting records. A letter from Wim VanVeen raised the question of the wording of the introduction to the microfilm of Quaker records in the National Archives of Canada. Wim VanVeen was asked to write to the National Archives on our behalf pointing out errors and omissions. Wim VanVeen also expressed the feeling that Meetings should be made aware that any information on the

c. Archives continued

microfilm is open to the public view -even the most recent. Dorothy Muma was asked to review the original terms under which Provincial Archives did our microfilming.

The meeting adjourned for lunch at 12 noon and reconvened at 1:30 p.m.

d. Life Memberships

It was agreed that the Minute of last year stands for the time being, to be reviewed when the Term Deposit comes due (1980).

e. Fee Schedule

The Executive presented the following revised fee schedule, effective immediately:

General Membership	\$ 7.00
Seniors and Students	3.00
Life Membership	100.00
Cost of single bulletin	2.00

This schedule was approved. It was also approved that the cost of a single bulletin be raised to \$2.00.

f. Cost of Newsletter

It was reported that each issue of the Newsletter now costs from \$200 to \$250. Membership fees have not covered the entire cost. It was approved that only two Newsletters be issued per year instead of four, making each of these two issues larger than current Newsletters, if suitable material is available.

5. Reports

a. Treasurer

Receipts for the year were \$3662.50 and costs were \$2984.34, with current bank balance \$1677.25. It was noted that the current bank balance is high because of recent receipt of renewals of membership. This report will be printed herein.

b. Membership

Total membership of 137 is broken down as follows: General- 74; Seniors- 37; Students- 2; Life-13; Honorary- 4; Complimentary- 7. This report will be printed in the Newsletter.

c. Secretary

Grace Pincoe reported briefly. New arrangements are in process of being made for CFPA materials at Friends' House because of the reorganization of the Library. Appreciation was expressed of the long valuable service of Grace Pincoe, both in the founding of the Association and in its ongoing work. It was agreed that the best tribute we could pay to Grace Pincoe is to see that the work of the Association continue.

d. Nominations

The following slate of Officers and committees was approved:

Honorary Chairman-	Arthur Dorland
Chairman-	
Vice Chairman-1st-	Kathleen Hertzberg
	2nd-Jadwiga Pennich
Treasurer-	Dorothy Muma
Secretary-	Mary Eck
Membership Secretary-	Marguerite Johnson
Editor of Newsletter-	
Convener of Publications-	Arnold Rauneris
Archivist-	Edward Phelps
Liaison with C.Y.M. Records	
Committee-	Elsie Cutler
Historical Research Genealogy-	
	William E. Eritnell
	Pat Starr
Nominating Committee-	Jane Zavitz
	Marguerite Johnson
Members at Large-	Hilda Eames
	Grace Pincoe
	Elizabeth Moger
Corresponding Member -West-	
	Margaret McGruther

continued page 24:4

d. Nominations continued

Corresponding Member -Maritimes- John and Doris Calder Corresponding Member-United States Elizabeth Moger
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It was approved that the Executive continue to seek for a new Chairman and a new Editor of the Newsletter, as the nominating committee had been unable to fill these positions after diligent search.

There being no further business, the meeting adjourned.

Barbara Curtis, of the Quaker Collection at Haverford College, spoke to the gathering about Quaker archives and answered many questions for us.

5b. Membership Report 1978

1. The Association, again this year, shows an increase in the personal Membership. A breakdown shows much the same results as in 1977:

General Membership	74
Senior Citizens	37
Students	2
Life Members	13
Honorary	4
Complimentary & Ex-Officio	7

Being a total of 137 Personal Memberships or an increase of 17.

2. The Institutional Group remains much the same:

Canadian Meetings	8
Archives, Libraries & Historical Associations	12
Members on an exchange basis	2

3. It is with regret that we note the loss of Harold Zavitz and Walter Balderston in 1978.

Potential Members are welcomed. Contact Marguerite Johnson at Friends' House, Toronto.

5a. Treasurer's Report
November 1, 1977 to October 31, 1978

1977 Nov. 1.

Balances on Hand:

Royal Bank	206.84	
Credit Union Savings	53.00	
Credit Union Chequing	239.55	
Term Deposit	500.00	999.39

Receipts:

Memberships	533.00	
Donations	153.50	
Bus Trip	3.00	
Canadian Yearly Meeting Advance re		
Archives Project	1000.00	
Annual Meeting Lunch	40.00	
Rebates	29.97	
Sales of Bulletin	10.00	
Ministry of Culture & Recreation of Ontario re Archives Project	1832.00	
Bank Interest & Exchange	60.73	3662.20

4661.59

Payments:

Bulletin Costs	249.10	
Telephone	18.33	
Copying	13.72	
Ontario Historical Society membership	10.00	
Receipts printing	110.66	
Archives Project	1782.13	
Rebate to Yearly Meeting re Advance re Archives Project	800.00	
Bank Charges	.40	2984.34

1978 Oct. 31

Balances on Hand:

Royal Bank	1004.16	
Credit Union Savings	139.81	
Credit Union Chequing	33.28	
Term Deposit	500.00	1677.25

4661.59

Audited and found correct


 Petrie C.A.

Memorial Minute to Walter Balderston

Walter Balderston, a gentle and faithful friend, a wise and tolerant teacher, and a loving husband and father, died October 26th (26th day, 10th month) 1978. A quiet figure in our meetings, when Walter spoke his words reflected an incisive and knowledgeable mind and a humorous tolerance for the fallibilities of his fellow men. He had the ability to see the crisis of the moment against the background of human endeavor and experience through time and across distance, and to bring us the clarity of his vision with calm and reason.

Walter Balderston was born July 11, 1912 on a farm near Kennett Square, Pennsylvania into a family whose ancestors were among the first Friends in colonial North America. He attended Westtown Friends School and from 1930 to 1933 Deep Springs College in Deep Springs, California. He was awarded a scholarship and a fellowship at Cornell University, where he earned his B.A. in 1935 and his Ph.D. in 1941. During the early years of World War II he worked under the A.F.S.C. with his mother at Scattergood School helping German refugees. Starting in the summer of 1942 he assisted 2000 Nisei students in assembling their credentials so that they could leave relocation centers and enroll in appropriate Eastern universities. From 1943 to 1945 he performed community and social duties at the Colorado River Relocation Center for Japanese evacuees at Poston, Arizona.

Walter joined the faculty of the University of Western Ontario in 1945 and served as Chairman of the Department of History from 1966 to 1970. His academic specialities were medieval English history and the history of science in the 17th and 18th centuries. During a critical period of faculty-administration relations at the university Walter served as Faculty Representative on the Board of Governors and on the

Executive Committee of the Faculty Association. He was Chairman of the Faculty Association for the year 1965-66. The selflessness and dedication of this service were singled out in the University's memorial service.

Walter was a member of both the Canadian and American Historical Associations and President of the Historical Society of Canadian Yearly Meeting. He helped to build up and supervise the collection of Friends' historical materials in the U.W.O. Library. From 1960 to 1965 he served on the Board of Directors of the Family Service Bureau in London.

For all who knew him Walter radiated truthfulness, patience and understanding. He had convictions rooted in his rich experience and supported by thorough factual knowledge, but he was receptive to the views of others. His counsel and help were given unstintingly but never forced, and often his help took the form of quiet listening.

For a third of a century and the second half of his lifetime Walter lived with Marydel in London, Ontario, and they were the heart of Friends' activities in this city. They briefly led a Friends' group here early in the 1960's, and in 1970 they joined a few other families to found the existing London Preparative Meeting, on which each of them has served as Clerk. All the while they remained active members of Lobo Monthly Meeting. During the past 33 years their home has been a center of caring love and harmonious simplicity for their four sons, for Friends, and for troubled young people, particularly in the regional Native community. Everyone entering it felt the permeating love and beauty that made it a haven of simplicity and a refuge from clutter, experienced the healing strength of a household in which every person and every object played a meaningful part. The keen sense of loss which we all feel at Walter's death is coupled with deep gratitude for this

Walter Balderston continued

life of quiet devoted service which blessed the many other lives it touched.

Barbara L. Curtis, Quaker Bibliographer, *The Haverford Collection, Haverford College: "Quaker Archives-Their Collection, Care and Use"*.

Greetings to you from your counterpart in the United States - The Friends' Historical Association, which will be holding its Annual Meeting on Monday, November 27th, 1978 in Philadelphia. I would like to take back your greetings from this Annual Meeting.

It is a pleasure to come here and talk to you informally about our common concerns for "*Quaker Archives-Their Collection, Care and Use*". When an Historical Association is wondering what its mission in life is, we should bear in mind that we are not entirely concerned with digging up the past and rescuing the past, but that our task is also to see to it that the various Meetings in which we are active, are doing a good job of record keeping right now; people need to know how membership was dealt with; how disciplinary matters were handled and so on.

I can think of no better way to begin than by referring to Arthur Dorland's authoritative and lively account, revised in 1968 of "*Quakers in Canada - a History*". In it he makes the statement that for the present the centre of Quakerism in Canada is 60 Lowther Avenue, Toronto. In Toronto is the Toronto Monthly Meeting Reference Library, until recently presided over by Grace Pincoe, a trained and dedicated librarian and Quaker. Many of the source materials for the study and interpretation of the history of Quakerism in Canada are not in Toronto, however. They are on deposit at the Library of the University of Western Ontario, London. This presents some-

what of a dilemma to the would-be researcher- a situation which also exists in various Quaker centres in the United States. During the month I knew I was coming to talk to you, I tried hard to see if I could find a common thread in the way Quaker Archives have evolved in the United States. I am acquainted with five or six of them quite intimately; at least if I could not find a common thread in the way they evolved, maybe I could find a common thread in the direction in which they were going, which might be useful to you as you look towards what you might be doing in the future. I really could not come up with anything. What has happened in the past is very individualistic; what is likely to happen in the future is also individualistic, though if you want to look at it positively, the situation can be called fluid. We can shape what may happen by having some positive views ourselves. However, as historians, we all have to relate to the existing organizational patterns where we are. Here you are in Toronto and I am in Philadelphia. I have to adjust my archives, or my part in the archives in which I work to the wishes of Philadelphia Yearly Meeting and what it wants done. Yet all of us need to give thoughtful consideration to such fundamental questions as to how constituent monthly, quarterly, half-yearly and yearly meeting records are to be preserved once minute books are filled. We have got to do our best in a polite but firm way to disabuse people of the idea that because they were clerk, books and records are their property. We must develop the understanding that the minute books are the record of the monthly meeting etc. as an entirety and while the clerk has a responsibility to take care of the minute book and records while he or she is clerk, he or she has an equal responsibility when no longer clerk to see that all the requisite records go either to the next clerk or to a central office where their location will be known. United States yearly and monthly meetings have exactly the same prob-

Barbara L. Curtis continued

lem as you have of things disappearing into people's attics and then they are gone and there is a terrible gap of twenty years in the history of some monthly meeting.

At the end of my talk this afternoon I am going to tell you a couple of interesting stories about material coming to light. There is always hope that material will come to light but really our job as a current historical society is to prevent it being happenstance that records are retrieved. Rather we should be forerunners in encouraging people to regularize putting records somewhere where they will be retained. Where are meeting clerks supposed to deposit these minute books? If the meeting does not wish to part with its minute books, can arrangements be made, have they been made, to make a microfilm positive which can be deposited in a central archive? What is currently the policy of Canadian Yearly Meeting in such matters? I raise this issue simply because it is a principal consideration in any appraisal of the task of any Quaker archive. A collorary enquiry would be, is there any body, the Canadian Friends' Historical Society, for example, to provide for the preservation of any fragmentary documentation which still exists by the use of microfilm? Has any thought been given to making a concerted drive to uncover old records or minute books, journals or diaries or personal accounts or letters of early Friends in Canada, encouraging people to go up into their attics and find out what's there? Such materials if privately held and thus not available for permanent deposit, might be made available for filming and a finished positive microfilm placed on deposit at a central archive. Friends in various Yearly Meetings in the United States have been and still are wrestling with this kind of issue. Perhaps the most helpful service an outsider can render to you here in Canada is to

share with you some of the experiences of archives management in various centres of Quaker life in the United States. One of the first distinctions which needs to be made is between the library function and the archive function. It is entirely possible to have a library without it containing any archival material at all. However, in an effective archive there must also be book and periodical materials on hand. An archive consists of manuscript material, written records of various sorts or spoken records recorded on cassette or other types of tape reels, each one of which is a unique original item, an artifact of history. To understand the value and significance of materials deposited in an archive, you need reference and interpretative works usually available in a library. Also needed are indices, guides and catalogues to lead the enquirer or researcher to the specific materials of concern to him or her. Preparation of such tools and servicing of the users requires staffing by knowledgeable and trained personnel.

In the United States there are a number of collections of Quaker books and manuscript materials, nearly all of which serve library and archival functions. I mention such places as the Friends' Historical Library at Swarthmore College, the Quaker Collection at Guildford, North Carolina, Whittier College in California, Friends' University in Wichita, Kansas, Earlham College in Richmond, Indiana, and last but not least, the one at Haverford College, Haverford, Pennsylvania, of which I am Quaker bibliographer. The range of materials available in these special collections varies from the papers of individual Friends and/or non-Friends, to records of land and business transactions, journals and diaries of Quaker ministers, travelers, merchants, missionaries. The official records of whole Yearly Meetings are included in many places as well as those of their constituent monthly and quarterly meetings.

Barbara L. Curtis continued

The trend in recent years has been to place Yearly Meeting and other Quaker organizational records in institutions where library records, materials and other printed sources can be consulted in association with the record manuscript materials. New York Yearly Meeting is an exception to this generalization. Its records have been maintained through the years in the headquarters of the yearly meeting, in the Haviland Record Room, at 15 Rutherford Place in New York City. This archival agency is not connected with any college or university library. The Committee on Records has found it necessary to build up a collection of reference works in Quaker history and genealogy for use by persons consulting the official records. New England Yearly Meeting formerly housed most of its records at the John Carter Library at Brown University in Providence, Rhode Island, under the care of a committee of the Yearly Meeting on Records. About two years ago conditions deteriorated in the Carter-Brown Library. There was not much room and there was not good humidification and temperature control, so they received an invitation to move all their materials to the Library of the Rhode Island Historical Society in Providence. As a result of a resolution by the Yearly Meeting they made the move. They have an arrangement in which the Special Collection staff of the library provide user services but the committee of the yearly meeting comes in on call whenever there is a problem too thorny or too technical for a non-Quaker archivist to cope with. The reverse of this situation is in effect at the two major Quaker archives in the Philadelphia area-Haverford and Swarthmore Colleges. In these cases, an essential point to remember is that all the materials deposited at either Haverford or at Swarthmore, unless specifically exempted by the terms of the deposit, remain the property of the Quaker body, be it monthly, quarter-

ly or yearly meeting, which generated them. Such groups prescribe the conditions of use, possible reproduction or other disposition which the archive is permitted to make with their records. In return for providing these services of safekeeping and access, the college or university library enriches its own sources of manuscript material for the use of scholars, historians and genealogists in pursuit of the Quaker past.

How much use is made of these varied Quaker Collections? Is the effort worthwhile to maintain the support and collection, organization and care of Friends' records? If a few statistics are any indication, I think they present a convincing argument for maintaining and even extending Friends' efforts to enhance their archives. In preparing this talk, I was in touch with Guildford, Earlham, Swarthmore, and of course, my own institution, and they all show in the years since 1975 (which was the year I began my statistical study), increasing numbers of visits were made in person, amounting annually to an average of about 450 individual registrations per year, supplemented by research enquiries by mail or phone handled by the staff varying between 100 and 300 letters per year in the period 1975 to date. It is a constant challenge to provide these important services to our Quaker public, while carrying on the various regular functions of adding new materials, purchasing additional books and cataloging and indexing the new accessions. Now having made these introductory remarks about Quaker archives in general, I think the most useful way I can spend the rest of my time with you is to give you some examples of collection, care and use in the archive I know best, the Quaker Collection at Haverford College where I have been first Quaker cataloguer and since 1968 Quaker bibliographer. The Haverford Quaker Collection seems to me to represent the best of both worlds, the book world and the archival world.

Barbara L. Curtis, continued

It did not achieve that status by chance but rather by design of its earliest founders. Haverford, as you perhaps know, was started nearly 150 years ago, in the year 1832, five years after the very dramatic and sad first split in the Society of Friends in North America between the Orthodox and the Hicksites. There was the feeling that amongst the reasons why this very disastrous split had taken place was that the current generation were really not informed about their Quaker roots and their Quaker history, and that too much had been left to chance. It was felt that Friends were wandering away from an understanding of the basic Quaker faith and that the secular education which was available at that time also left too much to chance as far as understanding historical religious roots was concerned, and that the Society of Friends needed to establish an institution for at least the secondary and presumably later for the higher education of its young men, so that this kind of sad difference of opinion which resulted in the rending of the Society into two vast chunks might be avoided in the future if Friends really understood their roots.

So Haverford was started to train young male members of the Society of Friends in the knowledge they would need not only to be successful in the world, but to understand their Quaker roots. An American woman Friend in New York City, Elizabeth Pearsoll, hearing of the plan of Friends in Philadelphia to establish the school, which afterwards became a college, for young male members of the Society, gave the college the first six volumes of a library which now has grown to more than 300,000 volumes in all categories. The Quaker Collection itself numbers approximately 30,000 volumes. Elizabeth Pearsoll's gift, six standard Quaker authors, such as Fox and Sewell, is still in the possession of the college, in our rare book vault

where we keep valued items requiring controlled temperature and humidity, as well as overall safety and security. Throughout the years, these original nucleus volumes have been joined by an immense variety of book materials of interest to scholars of Quakerism the world over. To augment and enhance the work of Quaker scholars, there is available also a Quaker manuscript collection now amounting to over 100,000 manuscript items by and about Quakers, plus an additional miscellaneous collection of non-Quaker manuscript material. There are 25,000 items in the Charles Roberts' Autograph Collection. Each year since 1970, the history department of the Haverford College has introduced the students majoring in history to the problems of historiography by using selected documents and manuscripts from these collections as the basis for a paper prepared by each student as a requirement of the course. Staff in the Quaker Collection supervise the use of these materials, assist the students with the questions they need to answer in preparing their papers and we provide reference services as needed. Every other year, Edwin Bronner offers a course on the history of Quakerism, generally one of the most popular offerings in the history curriculum, always attracting a registration of 25-35 students from Haverford or Bryn Mauer.

So much for use and care of materials. Now I would like to close with just two stories about collecting for a Quaker Collection. One of the most important functions of staff in the Special Collection at Haverford is keeping Friends informed that we are there to help them when they consider the disposition of their libraries and their manuscript collections or their family papers. A large stack of what we call Quaker duplicate books is maintained with the help of student library aids. No Quaker book is ever spurned on grounds that Haverford already has sufficient copies. After ascertaining that we do have a copy, we file the duplicates away for donation or

Barbara L. Curtis, continued

modest resale to other Friends' institutions or individuals who expect to use them in their Quaker research. One day I looked up from my desk and there in the doorway stood John Coleman, at that time, president of the college and a rather infrequent visitor to the library owing to the demands of his administrative role. In his hands he was holding a worn, 19th century volume of Fox's journal. He knew it was one volume of a two volume set. Did we have that edition in our collection? Well, yes, we did but he would like to have this one added as copy two, because of the association value of the first volume which he had in his hand and which contained the signature of a distinguished local physician who had graduated from Haverford before the turn of the century. One always likes to meet the wishes of college presidents, they are very useful people, but could we supply the missing volume II of the set in the same edition? Holding my breath in anticipation I mounted the stairs to the duplicate stack area and ran my eyes over the assembled multitude and there was indeed a copy of Volume II of the same edition. A bit of a modern miracle but a satisfying one to the Quaker bibliographer and the college president!

I would like to close my remarks with another story about the discovery of a truly unique document. Some years ago, when Phillip Smolton, a Quaker scholar, was working on John Woolman and was preparing final proofs for publication of his authoritative edition of the Journal and major essays of John Woolman, I received a phone call from a Friend, living in Germantown, asking if she could bring an interesting old copy book for us to examine. Next day she arrived and tossed on the table a rather grubby work of some 40 manuscript pages in length still bound in its original paper wrapper- a fine example of what archivists call "a common-place book", similar to a

journal or diary. There are more than 700 of these in the Quaker manuscript collection at Haverford; we treasure every one of them but some are more used than others. This one was pretty special, however, for written on the outside wrapper was the phrase "A Word of Remembrance and Caution to the Rich". Could it be in the hand of the author, John Woolman himself? Henry Cadbury was notified at his home nearby and he paid one of his frequent visits to the Quaker Collection to render a judgment. How well we all remember the look of pleased and restrained surprise as he took up the manuscript and after a careful pause said, "This is a wholegraph manuscript by Woolman". Henry Cadbury had spent many musty hours in the basement of the New Jersey State Capital Building at Trenton examining old liens and deeds etc. drawn up by John Woolman in his role as a literate man who could draw up legal documents in his community at Mount Holly. Henry Cadbury knew the handwriting intimately. On viewing our document, he recognized at once yet another Woolman manuscript. This one had lain in countless Quaker attics from Woolman's death in 1770 until 1970, carefully preserved as one family after another moved from one home to another always bringing this copy book along with them until finally someone began to wonder, to ask what it might be. The happy ending of this story is that although the first page is lacking, all else is complete and it has been collated for accuracy and editorial changes to existing manuscript and credit editions. The use of the title on the front has settled a vexatious problem for earlier Quaker scholars. What was the original title for this book as conceived by John Woolman, most frequently known as his essay "A Plea for the Poor"? Now we know that Woolman wanted the emphasis to be "A Word of Remembrance and Caution to the Rich and a Plea for the Poor". In other words he was admonishing those of us who "have" to be careful about the care of our resources. The Friends who discovered

Barbara L. Curtis continued

this manuscript added to our satisfaction at Haverford by giving the copy book to the Haverford Quaker Collection for the Quaker Archives—true serendipidy!

Correction

In #23, Eleventh Month (November) 1978, page 17, paragraph 4, line 4 for *Sutherland*, read *Switzerland*.

Tom Socknat and the F.A.U., Canadian Contingent, China Convoy

Those of you who attended the Reunion of the China Convoy of the Friends' Ambulance Unit, held last November 12th, 1977, and those who did not, should refer back to *Canadian Quaker History*, Issue Number 21, (Third Month) March, 1978, p. 13-19. It is well worth reading and will clue you in.

Tom called his lecture: "Story of the Canadian Contribution to the Friends' Ambulance Unit (China Convey)". A friend taped Tom's talk, and Kathleen Hertzberg taped the C.F.H.A. one. The reminiscences of various 'Old China Hands' were both amusing and informative. Unfortunately, our tape was not very clear. We did not have our speakers come to the microphone, and it is not reliable nor clear enough. We were all agog to hear Tom's tape but we had to wait until Tom finished his Thesis and published several articles. Imagine my excitement when my copy of the 1978 v. 3, #2, of the *Canadian History Association Journal* arrived, and there it was: p. 18-22: *An Example of an Independent Oral History Project: The Canadian Contingent to the Friends' Ambulance Unit, China Convey*.

Reading his account of taping the interviewees (twenty-five hours in all) is like going back-stage for a play. The important thing about Tom's article is that it is a model

for a one-man operation, and was not too expensive. Oral history is something very basic to our research. The transcripts in full which they publish are valuable, as well as the article. Join or subscribe today. Individual Membership, \$7.00; Subscription, \$5.00. Write to Canadian Oral History Association, Box 301, Station 'A', Ottawa, Ontario, K1N 8V3. As for the transcript of the tapes, Tom's article will appear in *Canadian Quaker History* in 1980. *Canadian Quaker History* now appears only twice a year.

Grace Pincoe

Quaker Burial Grounds

Doris Calder writes on March 15, 1979 regarding the Quaker burial ground in New Glasgow, Nova Scotia, that she will contact some friends in the area in an effort to find some information. She looks forward to getting to New Glasgow personally to discover more Quaker history, but in the meantime shall try to dig up some information through correspondence. Doris will forward a written account as soon as information becomes available.

William E. Britnell's Report to Annual Meeting Research Committee re Burial Grounds and Genealogy

"I won't have time to investigate the status of the Moira Burying Grounds in time for the April Newsletter, but I hope to have something for you by the time of the September-October issue. I frequently visit a cottage near Bancroft in the summertime, and I'm sure I can arrange to pass through Moira on the way there. My topographic maps show a cemetery about half a mile east of the village of Moira, and I presume this is the Friends' Cemetery." March 3, 1979

Wm. Britnell's Report to November's Annual Meeting arrived Special Delivery on Easter weekend via Chase, British Columbia, among other places. This wayward report follows on page 24:12.

William E. Britnell continued

Nine more queries have been answered since the previous report recorded in Newsletter #21 (3rd month, March, 1978 pp. 11-12.)

<i>Enquirer</i>	<i>Date of Query and of Reply</i>	<i>Families being Researched</i>
Dr. Ruth J. Dales	Mar.29-Apr. 17, 1977	Hilborn
Mr. Richard A. Epperly	Nov.1-27, 1977	Pearson Watson
Mrs. Merla Wells Patton	Aug.30-Dec. 10, 1977	Lloyd Heacock
Miss June Roberts	Nov.18-Dec. 17, 1977	Roberts Phillips Doan
Mrs. G. Bowerman Morrison	Nov.12-Dec. 17, 1977	Bowerman
Mrs. Ann Moeller	Mar.29,1974- Nov.12,1978	Lloyd
Mrs. Alice E. Emmett	Mar.13,1977- Nov.12,1978	Rogers
Mr. Norman L. Richardson	Feb.24-Nov. 12,1978	Richardson Randall
Sandra Fuller	Mar.6-13, 1978	Hilborn James

A few queries still remain to be answered; either no information is available, or much research is needed. In addition to the above, there has been continuing correspondence with some who submitted earlier queries. Time has not permitted the recording of any more Quaker cemeteries in addition to those in the previously published list. A few more Monthly Meeting records have been abstracted for genealogical information. I have abstracted most of the pre-separation records for Yonge Street, Pelham and West Lake, although many early West Lake records are missing. Also I have ab-

stracts of some post-separation material for Yonge Street, Pelham and Pickering.

News and Notes

CFHA AT CANADIAN YEARLY MEETING, 1979: "AN AFTERNOON WITH ARTHUR DORLAND".

Place: Pickering College,
Newmarket, Ontario
Date: Thursday, August 16, 1979
Time: 2:00 p.m.

This is a rare opportunity of hearing Arthur Dorland, author of *The Quakers in Canada-A History*, share from his rich and long life experience as a Friend and Quaker historian. Arthur Dorland has just completed the second volume of his autobiography, *Quaker Days and Quaker Ways*.

The annual Community Service held at the Uxbridge Meeting House will take place on Sunday, June 17th, 1979 at 2:30 p.m. The speaker will be Lloyd Wilson.

Barry Thomas is in the process of writing a history of Ottawa Meeting

The Ontario Genealogical Society will be holding its annual meeting at the University of Western Ontario in London May 11-13. The seminar, entitled "Crossroads to the West", will be utilizing the archives of the University of Western Ontario, including the Quaker archives. Registration forms may be obtained from: OGS Seminar '79
Box 2021, Station A
London, Ontario
N6A 4C5

Grace Pincoe writes regarding information to be gleaned from Historical Society Newsletters: "It is very worth while to join some of these Societies and see all the activities they have. The South Norwich Historical Newsletter, No. 11, Feb. 1, 1979, and ones in Quaker areas

News and Notes continued

are good hunting. They say that it looks as if all the Cemeteries in South Norwich have been transcribed. It is too bad that we will never have the information from the Negro Cemetery. Some negroes are buried in the Quaker and Otterville Cemeteries. Also, Mac Hicks of Cornell has an excellent article on Farmersville formerly Cornellville and Cornell, 1800-1979."

Wim VanVeen writes:

For those who need a ready reference to writings during the last quarter century about the Ontario past, good news: Barbara B. Aitken. *Local Histories of Ontario Municipalities 1951-1977: A Bibliography* (Toronto: Ontario Library Association, 1978). Pages 113-115 contain "Major Church Archives within Ontario": Anglican, Baptist, Mormon as well as the Reorganized Church of Jesus Christ of Latter-day Saints, Lutheran, Presbyterian, Roman Catholic, and United. Indeed, the Quaker Archives are not included.

The collection *Old Ontario Houses* by Kim Ondaatje and Lois Mackenzie ([:] Gage, 1977) has room for photographs and descriptions of four Anglican, one United, one Wesleyan Methodist, and one unidentified wooden church building. The stone-building section shows a Wesleyan Methodist, an Anglican and a Presbyterian church. Wondering why Friends' meeting houses did not find a place in the book, the Introduction may provide a clue: "Kim photographed only what appealed to her as an artist." Quaker plainness shines through after all? The publication does contain information about a structure belonging to one of our members: "Josef Drenters' Cabin, Rockwood Academy, Rockwood, Wellington County" (p W12). The covering notes also refer to John Harris and John Wetherald.

The New Foundation Group will hold a seminar to re-examine the message of George Fox at Camp Neekaunis, Waubashene, Ontario, June 19-24, 1979. Further information and application forms may be obtained from Fritz Hertzberg, 966 Finch Avenue, Pickering, Ontario L1V 1J5.

The New Foundation Group is a kind of working party made up of people who have been inspired by the early Quaker message and the early Quaker story. They have been engaged in bringing the Christian message of George Fox to weekend gatherings in the United States and Canada, and ranging from the British Isles to Japan. In addition, two longer gatherings have been held at Haverford College (1976) and Woodbrooke (1978). This work has been international both in the field work and in the group of workers.

George Fox proclaimed that "Christ has come to teach his people himself" and he saw his mission as bringing people to Christ their teacher. The foundation of the early Quaker community was an experience of Christ as teacher and the explosive power in the early Quaker movement was a consequence of the message that they preached.

The New Foundation Group is dedicated to the work of preaching this gospel again and helping people to find a firm foundation to build on. The everlasting gospel that Fox preached is good news for people in this age of moral confusion and social disintegration. It is a message that is needed by all men and women everywhere, and which can bring life to the many different kinds of Quakers in the world. The New Foundation is not new in the sense of being something newly invented but it is new and challenging to many people--to Quakers as to others, to re-build our lives on a firmer foundation.