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### *Note:*

In the picture on Page 42, Walter J. Armitage (as a young man) is standing; William Allen is sitting.

*William Allen the negro  
minister who used to  
preach evangelical meetings  
in the quaker churches  
with my Father Walter Armitage  
when he was a young man  
in Ontario  
1970*

*Eula (Armitage) Haight*

## FROM THE DORLAND ROOM

The months since the annual meeting have passed quickly. A number of you have come to the Dorland Collection or corresponded and thus we have met new interesting people in person or by phone and letters. Life's pace must not get faster or the centripetal and centrifugal forces might lose their delicate balance and we could be thrown into space! My science classes are now 'remote' but surely the principles still hold!

Wonderful news! Records continue to be found. Harry and Ruth Haggerty report that another major record book for Pelham Monthly Meeting (Orthodox) from the 1860's to 1890's is in private hands and may later be shared. Do you know of any others to help preserve the records and add to the store?

Steve Wilson and his sister Jane came to research their family. Renault Beakbane from England on a visit to his son took time to look for a Canadian component of his family tree. The Herringtons, James and Velma, take winter from farm duties to research. Their Harvey family seems to spring from a common cradle in Pennsylvania with some of my ancestors, except they went to Carolina and then to Ohio. Now we both have interest in Sparta, my home away from home at Pickering College.

The article on "Settlement Patterns" Carolyn Ballard has written supports our experiences with researchers finding in the Dorland Room as many come and go. Her overview is most helpful and holds our interest as she uses her family for illustration of the concepts.

Marion Rogers Thomson brought family materials from the Rogers and Armitage families which immediately assisted Jayne A. Moore and Bernice Ellis. Among the items were several valuable photographs. The Job and Martha Armitage, who had 11 children, came from Cattawisa to Yonge Street with the initial migration. Two large photographs of ten surviving children, taken ten to twenty years apart, with all individuals identified are a major gift. What an impressive group of people. Do you have valuable family pictures? Copies can be made to ensure conservation and preservation.

The Doan reunion, August 3 at Yonge Street; the 80 grade 4 children from St. Paul's School; and a table at Markham Historical Society in December were the outreach events from the Dorland Room since last issue.

A word about the Maritime Refugees list, which Elizabeth Moger shared from the Havilands Record Room of New York Yearly Meeting, is also pertinent. They are similar to those who came to UEL lands in Upper Canada. I saw Jesse Walton's name on the list, the ancestor of one Quaker I hope someone will write about in the near future. The sample page of families visited by Elizabeth Robson shows the family settlement patterns. Chris Densmore continues his quiet support as he finds materials. The common threads are often rewoven by others as the years pass and the work here continues.

Sandra Fuller is now researching Ella Rogers Firth, an active Friend and former Principal of the Girls' portion of Pickering College from 1895 - 1917. This evolved from a paper on the Friends schools in Upper Canada, a natural result as one read the history. A younger Friend is researching the China Unit because she was aware and interested by the current work.

This gives you just a sampling of recent activity. The Carolyn Sifton Library has been so busy I come into the Dorland when researchers arrive to find materials quickly. If you wonder why letters did not arrive take heart, April brings Janet Downer back for a bit each day, and Albert will return to help again in the Fall. Everyone is busy! Records Com.(CYM) met, and Rosemarie McMechan and Winnifred Tanner, also CFHA supporters, helped in the vault for two days, a great boon. As I finish this note I leave for vacation to attend the George Fox Conference, and share a bit about early Canadian Quakers, March 28th. I hope to see some of the places in England from which some of our ancestral families sprang.

The next major effort will be to prepare for the Sesquicentennial at Pickering College (1842-1992). If any of you have material, or stories, relating to Pickering College this would be a wonderful time to bring it! Life is full and good, but at this juncture it can scarcely be fuller, as I said in the beginning. THERE IS A PLACE FOR ANY OF YOU WHO WISH TO HELP TO VOLUNTEER. WE WILL FIND A JOB FOR YOU! And send your papers, they help others. Some will be published. We need you all to support the many aspects of CFHA. Thank you for your interest and your work.

Jane Zavitz

## EDITORIAL

### *The Peace Testimony: If the Seeds of War . . .*

This issue has grown longer as the events of the world have required our care, prayer, and response and comparable time and energy. The issue began with a focus upon the settlement of Friends in the various regions of Canada, as well as the expected report of the Annual Business Meeting and its program. This remains. The peace content increased naturally, as the weeks passed. Peter Brock's book, The Quaker Peace Testimony 1660 to 1914, reviewed by Andrew Brink, a Friend concerned about peace since the Vietnam crisis, could not be more timely. It is a great service to us in these days.

The program for Canadian Yearly Meeting will include the CFHA afternoon with as many members of the Canadian contingent of the China Team during World War II as are able to attend. Theirs was peaceful alternative service to the military. The Records Committee is requesting that Friends send memoirs, diaries, letters, photographs (or copies of their materials) to the CYM Archives so that the Peace work of concerned individuals can be preserved for future researchers.

The early Friends who came to Canada brought the Peace Testimony with them in the fibre sinew of their beings. We can read it in their Books of Discipline. The living out of peace in their lives made settlement easier and they developed quickly. Gov. Simcoe of Upper Canada promised exemption from militia duties to Quakers and other peace sects in 1792. In 1806, Yonge Street Friends presented a petition to Gov. Francis Gore, relating their support of the government in all peaceful pursuits, but their inability to be involved in any aspect of war. They later suffered from fines and confiscation of property regarding war taxes. Today some Friends carry war taxes as a major concern.

They also brought John Woolman's Journal with them, and the Friends in the settled East sent them additional copies. Woolman, known for his concern about slavery which harmed all involved with the practice--slave (chattel) and slave owner alike, asked us all "to look to our possessions and see if the seeds of war be in these." We must be aware of our possessions' interrelatedness to the needs of others and, indeed, to our own freedom and ability to live more fully in the Light of Truth . . . Yes, war is related to social justice. A query for today: Are we burdened with unnecessary possessions? We all have much to consider. May we each seek for right leadings, and follow them.

George Fox's Journal was clear in his statement of the Peace Testimony. I include here the statement issued by London Yearly Meeting as the Gulf Crisis grew for not all of our readers and members may have seen it. If you are not a Friend, and many are not, it may be useful to you to read what your ancestors, who were, and Quakers today, have used as a basis to express their religious pacifism.

We all have much to ponder. This is a Journal for Friends History, I apologize if this editorial seems to preach, it is not meant to, just to be honest. I admit my lack of discipline. I have more than I need, and certainly some possessions I should not have. Others are showing the way, even in their use of fossil fuels, and taxes for the military. We need to encourage and support positive action now while there may yet be time to change the spirit in the world. The work of the Friends Service Committees over the years was to care for all peoples. May we continue in that way.

## The Canadian Friend

The money required to provide adequate food, water, housing, health and education for every person in the world has been estimated at \$17 billion a year. It is a huge sum of money . . .



. . . about as much as the military spends on arms every two weeks.

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# THE GULF CRISIS AND THE QUAKER PEACE TESTIMONY

In 1660 Quakers in Britain wrote to King Charles II:

'We utterly deny all outward wars and strife and fighting with outward weapons, for any end or under any pretence whatsoever. And this is our testimony to the whole world.'

For over 300 years the Religious Society of Friends has maintained this witness. It is the basis of our work for peace in the world. Furthermore, we have seen repeatedly that in war there are few winners and often a legacy of hatred, bitterness and a desire for revenge. It is when conflicts are settled without killing and destruction that a just and lasting peace is more possible.

In the present complex situation in the Middle East the world stands once again on the brink of war. In the international community's response to the invasion of Kuwait we see both positive and less encouraging precedents for future resolution of conflict. At this moment we feel called to state again our religious conviction that all war is against the spirit of Christ and that this conflict cannot be solved with weapons and bloodshed. War sanctioned unanimously through the UN is no different. Patience and persistence will be needed possibly over a long period of time using all peaceful and nonviolent means available.

We recognise that this will involve a willingness for all sides to see the others' point of view. In this crisis, we remain especially mindful that we must take into account what the people of the region are saying and support them in their efforts towards a peaceful solution. The present propaganda merely creates and perpetuates an enemy image which denies that of God in the other, and is not conducive to justice and reconciliation. It is based on despair and fosters hatred, whereas all our experience has shown us that peace comes about through patience, concern and love.

The technology of warfare may have changed over the years, but human nature has not, and neither has our understanding of the spirit and teaching of Christ, which we try to follow. Today we hold this conviction as strongly as we ever did and this remains our testimony to the whole world.

*Lorna Paulin, Clerk  
Quaker Peace and Service  
Friends House, Euston Road, London NW1 2BJ*

*30 November 1990*

**MY QUAKER ANCESTORS:**  
**A STUDY OF MIGRATION PATTERNS WITHIN THE SOCIETY OF FRIENDS**  
**by Carolyn Ballard**

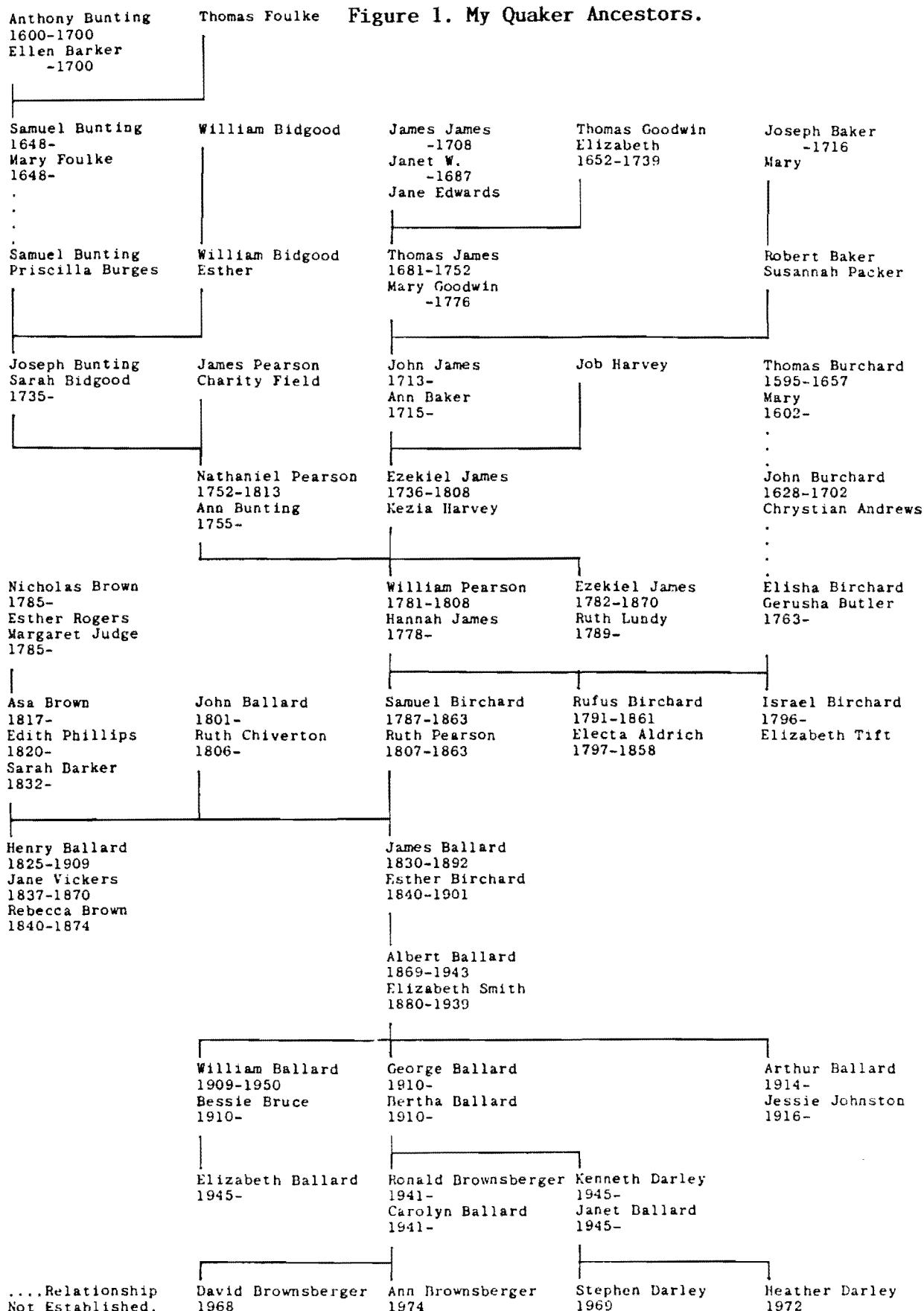
My Quaker ancestors were involved in the migration of The Society of Friends from Britain to America in the eighteenth century and from the United States to Canada in the nineteenth century. Sufficient evidence surrounds these migrations that the movements of the family can be plotted fairly accurately. Generalizations can then be made in order to relate the activities of this small group (Figure 1) to the larger group.

In fact, three 'groups' will be used as foils against which my Quaker ancestors may be compared. The first is the European community which through migration in the past two or three centuries has repopulated the rest of the world to such an extent that after 1900 "one-eleventh of the population of the world were people of European origin living outside Europe". (Sills, 1968:293)

The second 'control' group is the Society of Friends itself. The motives which control migration of a religious sect may be different than those which influence the population in general. These two sets of factors will be examined and compared to see which of them motivated the Quakers. The third group is the pioneer American society which has created its own body of migration 'theory' to explain its remarkable expansion.

Although much European migration has been forced rather than free, nevertheless international migration has been defined as "a permanent movement of people, of their own free will, from one sovereign country to another". In that sense, each individual weighs the factors surrounding the possibility of migration and comes to a personal decision based on those which most intimately affect him. The age group in the best position to consider migrating is the 15 to 30 year-old group, "for not only do the young adapt more easily, but since they are close to the beginning of their working life, they can more readily take advantage of new opportunities". (Sills, 1968, 292, 288, 298)

While some factors, overcrowding or crop failure, for example, 'push' the emigrant from his homeland, others, such as better economic opportunity, or the spirit of adventure, 'pull' him to his new home. However, "push and pull factors...circumstances at home that repel and those abroad that attract...do not exert their force equally. The self-selection by which migrants differentiate themselves from the sedentary population is called migratory selection or...selective migration". For example, "while the rise of Europe's urban-industrial civilization brought a great increase in population and thus a pressure to emigrate, it also resulted in a general rise in the level of aspiration. Young men who were better off than their fathers were nonetheless dissatisfied, and many sought to better themselves overseas. (Sills, 1968:288)





Migration was "associated with the decline of feudalism in Europe, and it has hastened the end of feudal society- for migration is a feature of a free society; bondage to the land cannot survive when man is free to move". (Scott,1968:9) A push factor in itself, such as "rural overcrowding, did not in itself result in mass emigration....There had to be three further conditions which Hansen defines as freedom, desire and means to move....The means to move are easiest to define; but the roads and railways, canals and steamships...by means of which the emigrant travelled, were themselves the product of forces which were breaking up the self-contained existence of rural Europe, and providing the peasant with both the freedom to move...and the desire to move resulting from widening horizons, and contracting opportunities at home....This erosion of the customary community by commercial forces was an essential pre-condition; it caused a revolutionary increase in social mobility which both job and travel opportunities transformed into a propensity to migrate. Migration was, in fact, an aspect of social mobility." (Thistlethwaite,1950:51-2)

European people generally responded to the social and economic conditions which precipitated migration. A group within the general population was the religious sect, represented in this study by The Society of Friends. Religious groups were subject to pressures too, to which migration was seen as a solution. Both the population at large and the religious sect were subject to some of the same pressures. Economic opportunity, or lack of it, is one example. Hansen notes that "debtors attempted to get away under the pretext of religion". (Hansen,1940:31) Some factors became especially acute when coupled with the expression of minority religious convictions.

Flight from religious persecution is the covering statement describing migration of religious sects. Such groups have been described as "dissenters seeking refuge from an intolerant State Church". (Thistlethwaite,1960:55) Scott suggests that "groups like these were exercising their rights to flee from oppression, to seek freedom". (Scott,1968:11) Groups like the Quakers and the Mennonites were especially troublesome, not only in a religious sense, but politically as well, for their refusal to fight. Nor were Quakers welcome in the British colonies in America. "In 1655 they reached Massachusetts Bay, 'a cursed set of heretickes lately risen up in the world'; and the General Court ordered that those persons known as Quakers should be sent back whence they came." (Hansen, 1940:34)

Ironically, William Penn's colony in Pennsylvania provided not only a religious haven, but an economic and political haven for the Quakers. "The change from the difficult environment of England, where the Quakers were looked upon as troublesome dissenters, to the new country where their beliefs were tolerated, was a welcome one. Whereas the Friends had been effectually barred from any public office in England, and were frequently imprisoned and otherwise oppressed, they were thrust into positions of trust in Pennsylvania. They did not hesitate to take on the responsibilities of government....William Penn's offer of a haven for religious minorities...was enthusiastically accepted by many members of The Society of Friends. By the end of 1682, twenty-three ships filled with immigrants had crossed the Atlantic to Pennsylvania." (McNealy, 1970:51)

Harris has suggested that "the transfer of the ethnic group may be used to clarify much of the geographical work on the migration of Europeans overseas". (Harris,1967:237) The Quakers may be considered such a group. It is clear that there was a desire to transfer certain of their deeply-held convictions to the new world. "It is noteworthy that the migrations which have had the deepest and most enduring effects have been those which were transoceanic and intercontinental. When migrants cross an ocean, there are strict limits to what they can take with them; their traditions, ideals, techniques, and material belongings, when applied in a distant and strange environment, yield a pattern of life quite different from the one they left behind." (Sills,1968:294)

American scholars call it the M-Factor. Pierson says "mobility" or "movement means change. Why should migration cause modification? Because the migrants are not average people. As a group they do not represent a fair cross section of the society they are leaving; as individuals they tend toward exaggerations of one sort or another; as settlers they won't wish to reproduce the society they have left, or succeed in reproducing it even should they so desire....Moving forces the reclassification of values.... The land of destination attracts more strongly for one or two presumed goods than for the others...By elimination and wilful distortion a moving people becomes a narrower society: thinner and shallower, yet in some things more intense.

This calls attention to an...almost paradoxical characteristic of migration: its conservatism. People moved to save as well as to improve. But when they found they couldn't take everything with them, then a curious thing happened. They came to value even more highly what they had succeeded in preserving. Having suffered such privations, having sacrificed so many other possessions, they clung to what was saved with a fiercer passion....Migration, I would suggest, could be a way of promoting change and of avoiding it, too. Flight can be an escape from the future as well as from the past." (Scott,1968:51,55-6)

The holy experiment which Penn introduced showed every promise of success until the Quakers' inclination not to fight or take sides during the American Revolution, brought them into conflict with their fellow Americans. The pacifist principle became itself a subject for conflict, and a motive for the Quaker migration to Canada. Miller suggests that the spread of culture outward from a central core may proceed uninterrupted until it meets either an environmental obstacle which deflects its growth, or a second culture or ideal emanating from another core area or ideology.

"A population encounters environmental conflicts on the frontier which stimulates innovation to overcome the conflict." Innovation is also "a product of conflict...between groups of people of separate origins rather than between people and environment. If one group is not inherently stronger than the other an innovation may enable one eventually to dominate the other". Two different cultures may occupy the same area at different times as the cultural frontier advances and retreats. (Miller, 1977:25-7) The Quaker non-resistance policy was tolerated on the American frontier until it was perceived as being an act of disloyalty and was replaced by an American stance of overt hostility to Britain.

Migration in the United States has largely been defined in terms of the frontier. Frederick Turner is responsible for the introduction of this concept. He defined the frontier in spatial terms, "a fringe or an outer boundary," based on the 1890 Census maps using "two persons per square mile as the boundary between settled and unsettled". As geographic frontiers ran out, "the notion that the frontier is a peculiar type of society and that the movement of the frontier zone is a kind of social process" gave rise to a migration theory which appealed to Americans' image of themselves as restless, innovative, independent pioneers. (Miller, 1977:12-3) Frontier studies provide a focus for the genealogical and community research, defined as background studies, on which this paper is based.

"Three dimensions or variables are required to identify frontier studies among social studies in general....time, location and population. Biographies and genealogies trace individuals and their families through time but seldom discuss location. Population studies usually ignore time or process, and instead focus on the distribution of population at a single point in time. Community studies, in presenting a detailed study of a place and its population over time, provide much information but can only speculate about the situation of the community vis-a-vis others like it. Frontier investigations do have a theoretical foundation that defines the limits of study. A given location is on the frontier for a limited amount of time; also, at a given time, only a small proportion of all locations are on the frontier....Frontier studies stand to gain from those background studies which overlap." (Miller,1977:15-7)

"In the years since frontier studies were first begun...duration-of-residence models and migration field models have appeared. Replacement or turnover in a population, frontier or otherwise, is the logical complement of duration of residence- the greater the turnover the shorter the duration of residence. The frontier was not a stable zone in which pioneer agriculturalists settled once and for all, but instead was a zone of considerable inflow and outflow. The longer a person lived in one place, [however], the less likely it was for him to move....Frontiers did not draw large numbers of immigrants from nearby areas. New residents came from 'behind' the frontier, but not from newly settled areas. In the northern plains, for example, there was about a twenty-five to fifty-year lag, two to five hundred miles, in pioneer migration fields. Such a time lag was necessary to put population pressure on land resources and to thus stimulate an out-migration to the current homestead frontier."(Miller,1977:17-21)

Hudson's analysis completes the introduction of migration 'theory' against which the movements of my Quaker ancestors may be gauged: "Land hunger, a term often used to describe the motivations of Europeans who took homesteads in North America, is seldom used in connection with the natives. Still, for thousands of Middle Western farmers, escaping tenancy must have been a prime reason for moving west to take a homestead; many were single young men, as was typical of all groups migrating to the frontier. The people who settled the frontier were not passive; they were neither tugged out by the magnet of free land, pushed ahead by the glacially slow but sure advance of civilization into the wilderness, nor expelled like a cloud of steam by the labour safety valve of the great eastern cities, to mention a few more dubious analogies. The frontier was recruited by those who knew their business, and the front was sought by those who had heard, even vaguely, about the opportunity if offered. (Hudson,1976:242-3,252,255)

It is significant that the area from which the majority of the families in my study originated is in the north of England, for that is the region in which, beginning in 1647, George Fox successfully preached his message. The Birchard and Ballard families, in the south of England, were not Quakers at the time of their emigration. "Preaching a simple democratic version of Christianity, Fox traversed the northern shires of England and everywhere made converts among those who gathered to hear him."

**Figure 2. The British Origins of My Quaker Ancestors.**

Bunting	Derbyshire, England
James	Wales
Goodwin	Cardiganshire, Wales
Baker	Shropshire, England
Bidgood	England
Pearson	possibly Cheshire or Lancashire, England
Birchard	possibly Essex, England
Ballard	Hampshire, England

"Besides the more numerous members of the Episcopalian, Presbyterian, Independent, and Baptist communions, besides the smaller religious groups which have long since disappeared, there were many Seekers for Truth who were unsatisfied by what was offered them in the churches and chapels of the day. As Penn said of them, these Seekers wandered up and down, as sheep without a shepherd, and as doves without their mates. It was from this class of religiously displaced persons that the early Quakers were largely recruited." (Comfort, 1948:1-2)

After 1653 Wales also yielded Quaker converts in large numbers. As Fox mentioned in his journal, of a gathering in Radnorshire, "Many were turned to Him that day." Rufus Jones, editor of Fox's *Journal*, notes that "great numbers of these Welsh Friends migrated to Pennsylvania and settled Montgomery County. Haverford, Bryn Mawr, Merion and Radnor are some of the historic townships whose names were transferred to the new world by these followers of Fox." (Jones, 1963:284)

**Figure 3. Age and Marital Status at Emigration Date.**

	born	emig	age	single	married
Thomas Burchard	1595	1635	40		married
Mary Burchard	1602	1635	33		married
John Burchard	1628	1635	7	single	
Samuel Bunting	1648	1682	34		married
Mary Foulke	1648	1682	34		married
Elizabeth Goodwin	1652	1708	56		married
Nathaniel Pearson	1752	1803	51		married
Ann Bunting	1755	1803	48		married
William Pearson	1781	1803	22	single	
Hannah James	1778	1803	25	single	
Ezekiel James Sr.	1736	1803	67		married
Ezekiel James Jr.	1782	1803	21	single	
Ruth Lundy	1789	1803	14	single	
Nicholas Brown	1785	1810	25		
Samuel Birchard	1787	1814	27	single	
Rufus Birchard	1797	1815	18		married
Electa Aldrich	1797	1815	18		married
Israel Birchard	1796	1816	20		married

**Figure 4. Summary of Ages at Time of Emigration.**

66-70 yr.	1 male
61-65	
56-60	1 female
51-55	1 male
46-50	1 female
41-45	
36-40	1 male
31-35	1 male
26-30	1 male
21-25	3 males
	1 female
16-20	2 males
	1 female
11-15	1 female
6-10	1 male
1- 5	

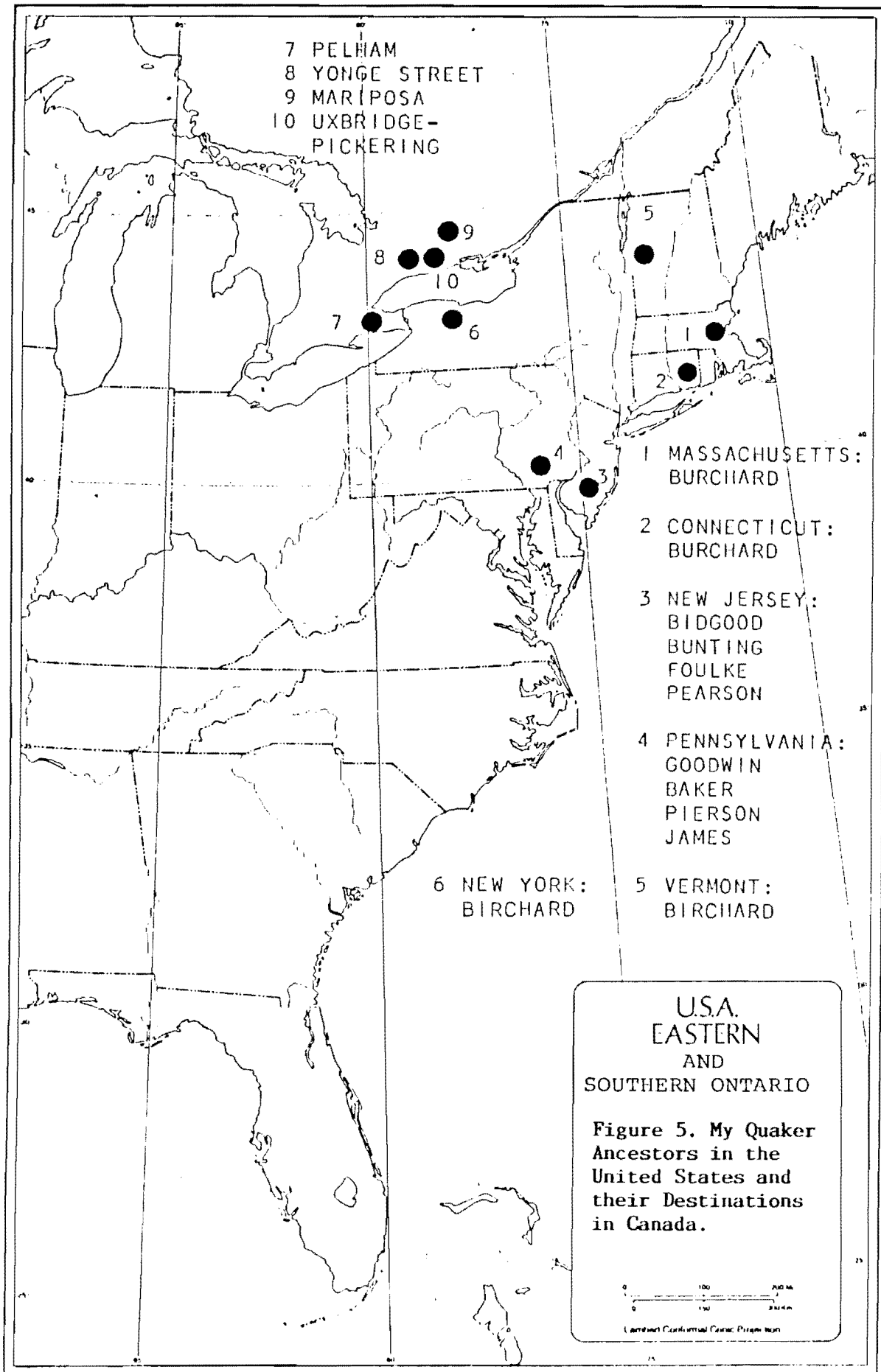
"The movement started by Fox was soon shared in by other ministers who within ten years had covered the British Isles. It became necessary to organize these new Quakers into Meetings in which the virtues Fox inculcated could be sought in communal worship. Though there was not literally any list of members of the Society until years later, there was from the first a very close association established among Friends in their respective Meetings. These Meetings were set up in accordance with a system devised and commended by Fox, and this system has prevailed now for nearly three hundred years wherever there are any Friends.

The unit of association and even of technical membership is the Monthly Meeting which meets monthly for the transaction of the congregation's business. An infinite number of Monthly Meetings constitute a Quarterly Meeting whose sphere covers a larger territory. A number of Quarterly Meetings meet once a year and form a Yearly Meeting which considers the state of the Society within a still larger area. Every Friend thus belongs to three Meetings, and his interest and responsibility are extended throughout Quakerdom by an exchange of epistles. This system of integrating his Society was Fox's most original contribution to the permanence of Quakerism through the years." (Comfort, 1948:2-3)

The system of meetings which Fox established has modified to some extent Quaker migration patterns. Age at time of migration is one example. For the 18 family members whose data were complete enough to make an association, one half were within the 15 to 30 age bracket associated with the usual age at time of migration. That the others were older or younger suggests that migration was normally conducted among the Quakers in family groups. Of the 6 unmarried people, one was a man of 27 and another a boy of 7. The other four, ranging in age from 14 to 25, accounted for two of the earliest marriages after arrival.

Certificates of Removal followed a person from one meeting to another, and greatly lessened the opportunity for the pioneer to lose touch with his church, as often happened on the frontier. Examples of these certificates clarify the subject's indebtedness, his marital involvement, his moral character and the pattern of church attendance. These facts would seriously inhibit emigration undertaken as an escape from obligations or in a 'spirit of adventure'. The young Quaker's options were predictable. Robert Baker's certificate, 1709, even states the name of his fiancée.

The level of literacy required to produce these certificates was expected and fostered by education among the Quakers. In virtually every Quaker community in this study in Upper Canada, a school was established. Pickering College is the most striking example of the level of education achieved by the Quakers in the nineteenth century. Interest in education was demonstrated by the financial assistance given to fledgling colonies by established meetings. Timothy Rogers was given school books for his Yonge Street settlement which were a reprint of Fox's textbooks. Quaker schools added an element of stability to communities in these transient times. The communities themselves created destinations for emigrants.



Cartographic Centre, Environmental Studies, University of Waterloo, Ontario

Emigration for economic reasons motivated Quaker and non-Quaker alike. The earliest migration in this study, that of Thomas Burchard in 1635, was 12 years before Fox's emergence. Much is made of his success in America and we may assume that economic factors influenced his decision to move as a man of 40. Certainly, had he arrived in Massachusetts a few years later as a Quaker, his status would not have been assured. Similarly, the last move in the study, that of the Ballards in the 1850's from the Isle of Wight where they were registered in an Anglican parish as 'labourers' was an economic, not a religiously motivated move.

The Bunting, Bidgood and Pearson families emigrated with William Penn, it must be assumed for the mixture of religious and economic factors which epitomized that settlement. That the Quakers prospered in Pennsylvania and that their success was equated with thrift and honest business practices, and the opportunity to practise them unmolested, is well-known. Certainly when the Pearsons moved to Canada, they sold a sizeable piece of property. Flight from religious persecution, however, characterized Quaker migration, both from England to America, and from America to Canada. George Fox and his followers spent a lot of time in jail in England for defying procedural practices such as swearing oaths in court, or for acts of civil disobedience such as refusing to pay tithes for the support of the established church.

It was their refusal to bear arms, or even take sides in the American Revolution a century later that re-activated persecution of the Quakers. A French observer in the colonies after the revolution made these observations: "I believe it was wrong to persecute them so ruthlessly for their pacifist neutrality. Had this been the first time they had refused to fight, had this refusal been dictated by devotion to the British cause and had it been only a cloak to cover their true feelings, then they would have certainly been guilty and the persecution would have perhaps been justified. But their neutrality was dictated by religious beliefs which they had always professed and have continuously practiced.

Whatever prejudiced or misinformed writers may say, the truth is that the majority of Quakers did not favor more one side than the other, and that they helped anyone who needed help, no matter who he was. If a few Quakers did serve in the English army, a few also served in the American army and the Society expelled indiscriminately all who bore arms." (Brock, 1968:216) These persecutions were directly responsible for the Quaker migration to Canada. Ironically, it was the British government to whom they appealed for sanctions, won from it a century before after bitter persecution. Simcoe's correspondence deals with the need to provide assurance that the Quakers need not take up arms in Canada.

Even though this was officially the case, the Quakers (and the Mennonites and the Christadelphians) continue to suffer harassment in times of war. The Quakers' excellent horses were commandeered in the Rebellion of 1837 in Upper Canada and there was pressure to extract a tax in lieu of fighting. Enforced labour during wartime is the twentieth century form of this type of coercion. This testimony has cost the peace churches dearly, and the Quaker interest in prison reform relates directly to the experience of Quakers in primitive English 'gaols'.

It is the ultimate irony that a sect whose mission is peaceful resolution of disputes "lacked any institutional means for resolving conflict" within its own organization. The Hicksite Separation of 1827 and the later separations imposed an unnecessary financial burden on Quaker communities, in duplication of meeting houses, and dealt a severe blow to the effectiveness, the strength and the community witness of the Quakers.

"Since the Society was not tightly organized, precise relationships among different bodies were not defined. Thus, for example, methods of appointment and problems of jurisdiction could easily become the subject of controversy. More important, all decisions were supposed to be unanimous. Rather than put issues to a vote, Quakers sought to obtain unanimous approval for decisions which they made. Even though this system of unanimity was not always followed, Friends had no means of resolving serious points of difference. If the Quaker spirit of unity, tolerance, and brotherhood gave way as it did in 1827, there was no institutional recourse....

If, on the one hand, the Separation of 1827 was due to certain universal tendencies within the Society, it can also be attributed to the unusual environment in which it took place. Processes of social, economic, and intellectual change were so disruptive that they placed severe strain on all religious organizations, not just the Quakers. Methodist, Congregationalist, Presbyterian, and Baptist churches also split during the first half of the nineteenth century." (Doherty, 1966:22-3)

Harris and Scott refer to the conservatism and narrower focus achieved by emigration. The North American Quakers were out of the mainstream of European cultural thought. The Quaker ministers from Great Britain who have been credited with nourishing the American groups, also brought with them the ideas of reform which were the subject of discussion in Britain. In Britain, these ideas were absorbed into the mainstream of Quaker thought. It was only in America that "schism, not compromise [became] the way to settle differences among Friends," where perhaps a passion for retention precluded a reasoning acceptance of logical growth. (Doherty, 1966: 19) A clinging to the plain dress, long after its point had been made, is an example of clinging, in effect, to the past.

It is not surprising then, that the older, established meetings of the east resisted the westward expansion to the frontier. "Solidarity might be held in older established communities, but would it hold on the frontier when Friends families and Meetings were widely scattered? Would the spirit of independence rise and threaten dissolution of their corporate life? ...No restraints exerted by Friends Meetings could ultimately stop the westward stream. Some Friends complied and remained. Others apologized, but did not return to their home Meetings. With or without acknowledgment of disobedience large numbers joined the historic movement." (Elliott, 63-4)

Meetings were laid down or closed when the membership was depleted. Catawissa, from which many of the Uxbridge Quakers originated, is one example: "On a beautiful shady knoll, a little apart from the dust and din of the village of Catawissa...stands the venerable Quaker meeting-house; a perishable monument of a race of early settlers that have nearly all



passed away. 'And where are they gone?' we inquired of an aged Friend, sitting under the shade of the tall trees that overhang the meeting-house. 'Ah,' said he, 'some are dead, but many are gone to Ohio'." (Bowden, 1850:379) "This story was similar to that of many other Friends Meetings. They had been established on a frontier and were presumed to be permanent. But the frontier was moving. It was as if irresistible forces caught these Meetings as they were dissolved and swept on by the westward stream." (Elliot, 63)

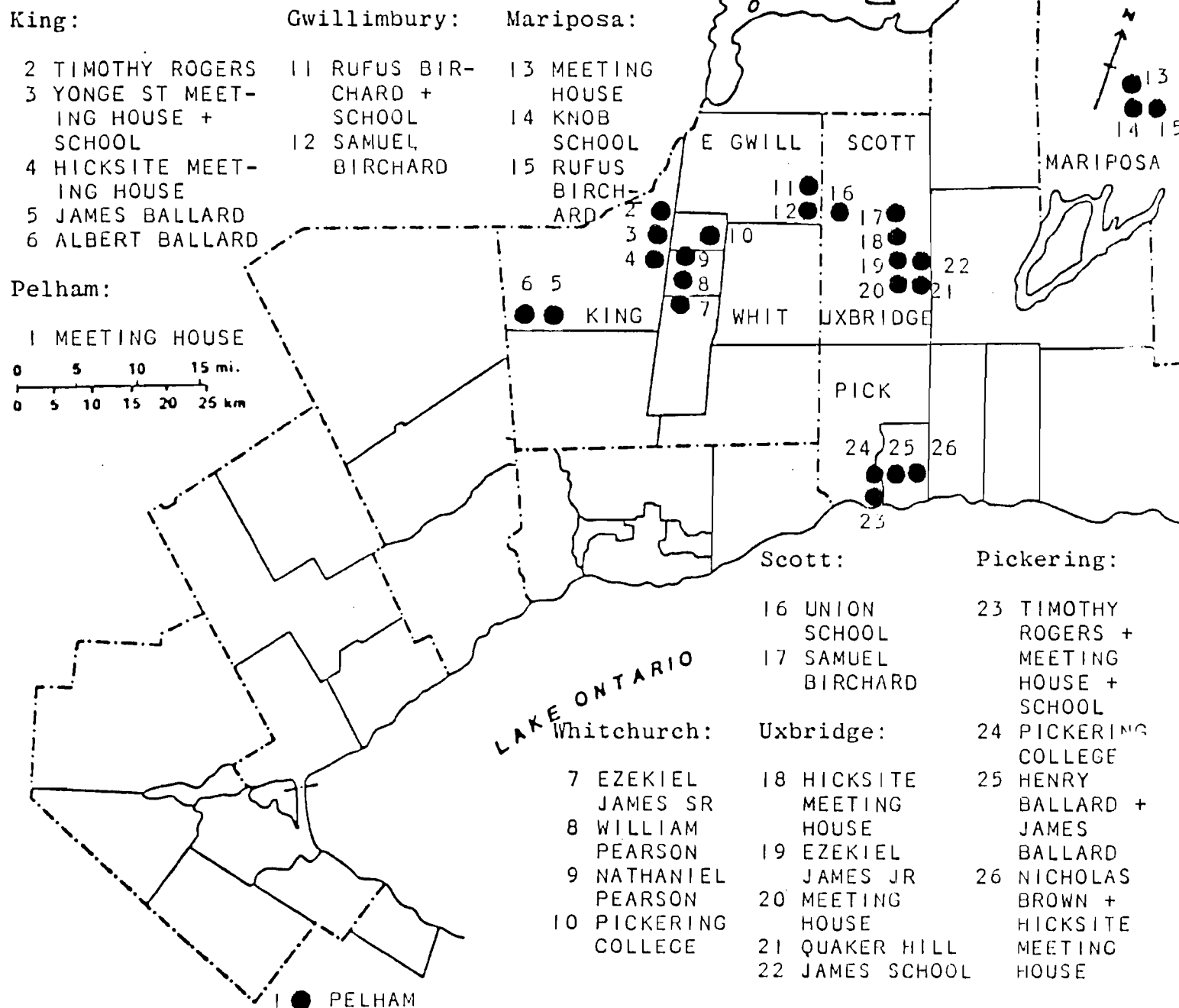
The fear that the Quaker sense of community would evaporate in the uncertain conditions of the frontier was probably valid. In the book **Quakers on the American Frontier** Elliott has developed the thesis that Quakerism in the West is different from what it had been or what it became in other places, because of the western influence. He has accepted the environmental emphasis of Frederick Jackson Turner, and has attempted to show that the frontier influence has shaped and modified the Quakerism which Friends took with them across the mountains. He believes that the struggle with the elements made a profound impact on Quakerism; he feels that the self-reliance of the men and women on the frontier added a new dimension to the tension between the individual and the corporate group. And he concludes that the adventurous spirit, the search for something new and better, also molded and changed western Quakerism. (Elliott, 15-6)

The Canadian 'frontier' to which my Quaker ancestors came may be considered an extension of the American migration. As such, it was only a very small branch of the main westward stream. In Ontario, the frontier was not always to the west, however. Uxbridge was the new frontier for the sons and daughters of the Yonge Street Quakers. Pickering was opened up in response from pressure from Markham Township to the west. Mariposa, north and east, was another outlet for the Yonge Street group, a generation later.

Donald Creighton is of the opinion that the frontier thesis "has only a very limited relevance to Canada. Arguing that the frontier has not been 'the main source of inspiration,' Creighton advances his own interpretation of Canadian development, based on the 'Laurentian' approach- which emphasizes the importance of the St. Lawrence trade route and its links to Europe- and on the 'Metropolitan' approach- which stresses the flow of goods from cities to the countryside. There is special interest in this, as an example of how historical theories fade into one another. Metropolitanism is a grandson or great-grandson of the frontier thesis. Mackintosh derived the environmentalism of his staple approach from Turner; then Creighton's Laurentianism grew from the staple theory; and Metropolitanism carried it a stage further into a general theory of urban growth. (Cross, 1970:8,10)

"It is probably in the area of religion that the frontier thesis has gained its greatest acceptance in Canada." (Cross, 1970:79) The idea that the established churches did not relate effectively with people in pioneer conditions and the success rates of sects who did not depend on absentee clergymen to sustain them, has attached a certain importance in the minds of Canadian historians, to groups such as the Quakers who established themselves with self-contained efficiency in Upper Canada.

Figure 6. Quaker Communities in Ontario in which my Ancestors Lived.



A glimpse of the direction the frontier took for my grandfather's brothers and sisters may be seen in this list: Sudbury, Ontario; Winnipeg, Manitoba; King Township, Ontario; Illinois, Kansas; Portales, New Mexico; Saskatchewan, British Columbia; Saskatchewan. These were the people described in the 1871 King census as 'Friends', although the Quaker connection was becoming rather tenuous by that time. The final frontier for my grandfather, and for my father as a boy of 6, was the urban frontier, a part of the rural exodus for economic reasons to Toronto.

Certain conclusions may be drawn about patterns of Quaker migration in general from this examination of the evidence surrounding the movements of my Quaker ancestors. The families from the northern shires of England and Wales emigrated with William Penn to his religious haven in Pennsylvania. They came from an area in which George Fox had had much success in gaining converts, for it was an area which had been bypassed by the mainstream of the reformation. The families from the south of England were not Quakers at the time of their emigration, and it may be assumed that some other factors pushed or pulled them away.

The stereotype of the emigrant as a young, single man does not fit the evidence presented in this study. Whereas the average emigrant seemed to wish to escape from his society, the Quaker seemed to want to replicate it in a two or three generational family setting. The system of meetings and certificates served to ensure that the transfer would be conducted successfully. The American cry, 'Go west, young man, go west' was apparently less appealing to the Quaker than the opportunity to colonize in a group situation. The meeting houses and schools of the new colony served as anchors to the Quaker family.

While personal reasons for emigration, such as the desire for adventure, may have been subjugated by the needs of the Quaker society, the group itself imposed another set of motivations to migrate upon itself, in its stubborn refusal to compromise its principles even at risk of persecution by the authorities. Probably religious persecution was the single most important factor in Quaker migration, as economic factors were the most important to the general population. Quakers were by no means averse to economic prosperity and during their dominance in Pennsylvania showed themselves creditable businessmen. Timothy Rogers was a very capable businessman. Johnson didn't think this trait was particularly evident in Pickering, however:

"With the outbreak of the War of 1812, both land patenting and settlement came to a halt, but for much of Ontario County a strong set of characteristics had already been established. While settlers were, as yet, few in number, they were grouped together in small, cohesive settlements which were able to maintain their national identities and traditions even when later and larger immigrations swamped them numerically. Thus the southern part of Whitby took on a distinctly 'Yankee' tradition from its early settlers from Vermont and New York, while Pickering, with its strong New England Quaker contingent, was less given to commercial ambitions." (Johnson, 1973:48)

For Americans, migration meant mobility, innovation and change. For American Quakers, migration was a means of preserving a culture. The juxtaposition of these two sets of values became an area for conflict during the American Revolution. Pacifists are not popular people during a war. The schisms within the Society of Friends itself pointed out the awkward fact that a group which relies on compromise in arriving at group decisions has no institutional recourse if unanimous approval was not forthcoming. For the Quakers, a danger inherent in migration to a more remote frontier was that isolation created a vacuum in which the messages relayed through British visiting ministers and intermittently received, could not be adequately assimilated. Thus innovations which the British Friends incorporated into their thinking split the North American Quakers.

Canadian historians, who have not accepted the American frontier thesis as the total rationale behind migration, nevertheless refer to it in reference to groups like the Quakers who were judged more suited to frontier societies than members of established churches. The Quakers' spiritual baggage was less dependent upon the traditional trappings of religion, and was therefore more portable in a continent where the frontier was constantly moving. Attachment to a Meeting would be expressed more in terms of people than of a building.

Nevertheless, Jane Zavitz says of the restored Yonge Street Meeting House: "Quakers are not supposed to revere buildings, but if this one was ever lost we and the community at large would lose something of tremendous value. It's an architectural gem. It uses all local materials and is one of only three meeting houses left in Ontario representing Quaker principles of simplicity and practicality....Today, about 25 members attend regular Sunday worship. They believe that the assembled people, not the building, are the church, Zavitz says." (Toronto Star, February 28, 1984:14)

In conclusion, my Quaker ancestors may have been involved in the push to the frontier, but for all the wrong reasons. For one thing, the direction they took was not always west. It was more a north-south see-sawing, and more in keeping with the topography. In Canada, the direction the frontier took was actually east. My grandfather's generation redeemed itself, in Turnerian terms, by dispersing to the west, however, and my father's migration was to the true Canadian frontier, the city. But by that time, of course, the family was no longer Quaker.

*Carolyn Ballard, proprietress of "The Ink Pot", has written articles re Yonge Street Friends previously. She is a regular participant in Annual Meetings and supported publication of the Newsletter in the past. The article explains her ties to Canadian Quakerism.*

Note: This article by Carolyn Ballard continues our previous focus on patterns of Quaker migrations and settlements to Upper Canada primarily from the United States. The article supports previous contributions from Richard MacMaster (Issue No. 45, Summer 89) "Friends in the Niagara Peninsula" and Albert Schrauwer's "Yonge St. Settlement Patterns: (Issue No. 41 ). These articles show the migratory patterns which your ancestors from the United States followed.

In addition, the list of "Loyalists" who went to Nova Scotia provided from the Haviland Record Room New York Yearly Meeting, further enlarges our knowledge of Quaker migration to the Maritimes. (Page 20 ) others including Bernice Ellis and the Willsons are also working on settlement patterns of their families which we hope to publish in future issues in continuation of this theme.

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## "LOYALISTS" WHO WENT TO NOVA SCOTIA (1783)

A return of the Company of Loyalists called Quakers who embarked for the River St. John in Nova Scotia, for whom Samuel Fairland, John Rankin and George Brown are approved agents.

<u>Names</u>	<u>Men</u>	<u>Women</u>	<u>+10 Children</u>	<u>-10 Children</u>	<u>Servants</u>	<u>Total</u>	<u>Occupation</u>	<u>Place of residence</u>
John Allen . . . . .	1					1	Taylor	Shrewsbury, NJ (yonge man. Not a member)
George Brown . . . . .	1	2	1		2	6	Farmer	Bucks Co., PA
Joseph Bushpan . . . . .	1				1	2	Hatter	St. Holly, NJ
Benj. Brown . . . . .	1				2	3	--	Bucks Co., NJ
Joshua Buffington . . . . .	1	1			2	4	Farmer	Chester Co., PA
Jacob Buffington . . . . .	1				1		Carpenter	Chester Co., PA
John Burk . . . . .	1				1		Taylor	" "
Edward Burke . . . . .	1				1		Taylor	" "
David Chapman . . . . .	1				1	2	Miller	" "
William Cools . . . . .	1				1		Mariner	Shrewsbury, NJ
John Dennis . . . . .	1	1			2		Wheelwright	Burks Co., PA
Samuel Ellis . . . . .	1				1		Printer	Southern Burlington, NJ
John Fairlamb . . . . .	1				1		Miller	Chester Co., PA
Samuel Fairlamb . . . . .	1	1		2	2	6	Merchant	" "
George Foxx . . . . .	1	1		2		4	Taylor	Crossbeaks, NJ
Ambrose Field . . . . .	1				1		Merchant	Bucks Co., PA (supposed to have been under the care of Wm. Dawson)
Joseph Godley . . . . .	1				1		Farmer	Kingwood, NJ
Evan Griffith . . . . .	1	1	4	2	2	10	Farmer	Chester, PA
Thos. Green . . . . .	1				1		Cordwainer	" "
Thomas Hartsthorpe Jr. . . . .	1				1		Farmer	Middletown, NJ (young, able)
John Horner . . . . .	1	1		3	1	6	Wheelwright	Harneytown, NJ
Jas. Harris . . . . .	1				1		Cordwainer	-- , PA
Joshua Knight . . . . .	1	1	1		3		Blacksmith	Abington, PA
John Knight, Jr. . . . .	1				1		Blacksmith	" "
Joshua Knight, Jr. . . . .	1				1		Blacksmith	" "
Jesse Lawrence . . . . .	1				1		Taylor	" "
John Loofborough . . . . .	1	1	1		2	5	Blacksmith	" "
Nath'l " . . . . .	1				1		Blacksmith	" "
Richard Lawrence . . . . .	1				1		Farmer	" NJ
William Maddock . . . . .	1	1	4	2		8	Farmer	Chester Co., PA
Solomon Poole . . . . .	1	1	3	1	2	8	Farmer	" "
Robert Parker . . . . .	1				1		Mason	" "
Joseph Parker . . . . .	1	1		3	2	7	Carpenter	Shrewsbury, NJ
Caleb Paul . . . . .	1				1		Blacksmith	Shrewsbury, PA
John Rankin . . . . .	1	1	1	1	2	6	Farmer	Yorktown, PA
Robert Robins . . . . .	1				1		Wheelwright	Allentown, NJ

	Men	Women	+10 Children	-10 Children	Servants	Total	
Daniel Register . . . . .	1				1	2	Carpenter Allentown, PA
Joseph Risley . . . . .	1	. 1			2	4	Mariner Egg Harbour, NJ
Abraham Rankin . . . . .	1				1		Tanner Yorktown, PA
Rhoad Rankin . . . . .	1				1		" "
Reuben Randolph . . . . .	1				1		Rahway??, NJ
Amos Strickland . . . . .	1	. 1	. 1	. 2		5	Farmer Bucks Co., PA (sober industrious man, but poor)
Hastings Stackhouse . . . . .	1	. 1		. 3	. 2	7	Merchant Philadelphia, PA
Samuel Smith . . . . .	1	. 1	. 1	. 2		5	Farmer Rahway, NJ
Samuel Stilwile . . . . .	1	. 1	. 1	. 1		4	C ? Middletown, NJ
George Sinclair . . . . .	1				1		Tanner -- , PA
Joseph Thorne . . . . .	1	. 1	. 2			4	Farmer Plainfield, NJ Low
Wm. Thorne . . . . .	1				1		Farmer Plainfield, NJ Low (member, father good man)
James Tucker . . . . .	1				1		Farmer Shrewsbury, NJ
Gideon Vernon . . . . .	1	. 1		. 3		5	Mason Chester, PA
Jesse Walton . . . . .	1				1		Farmer Bucks Co., PA
David Wilson . . . . .	1	. 1	. 2	. 3		7	Taylor " " Low
Joseph Williams . . . . .	1				1	2	Farmer Shrewsbury, NJ (one with refugees)
Elias Wright . . . . .	1	. 1	. 2	. 2	. 2	8	Merchant Philadelphia, PA (brot what could?)
Aron White . . . . .	1				1		Carpenter Shrewsbury, PA (not a memb.)
Nimrod Woodward . . . . .	1				1		Farmer Monmouth Co., NJ
Jesse Woodward . . . . .	1				1		Farmer Crosswicks, NJ (do)
Moses Foulk . . . . .	1				1		Farmer Crosswicks, PA
Jerimiah Fitch . . . . .	1				1		Farmer ??? , PA
60-23-23-35-31-112?							
Robert Fitz Randolph . . . . .	1	. 1		. 4		6	Rahway (low circumstances)
Samuel Fitz Randolph . . . . .	1				1		Rahway (low circumstances)
Joseph Tomlinson . . . . .	1	. 1	. 4	. 2		8	Wrightstonw, PA (very poor)
Richard Tomlinson . . . . .	1		. 2		. 3		Farmer Newtown, PA
Jonathan Jones . . . . .	wife & 2-3 children - his wife worthy and deserving woman and his Father a man in circumstances						
Lemuel Evans and wife							
Caleb Powel do . . . . .							Philadelphia
Reuben Powel do							

Each family are to draw provisions. Total print of 5th No. 9th from 1500 to 2500 ft/boards, with a sufficiency of shingles--nails and glass have been applied for and was under consideration--and some have been supplied with them. A few who have rendered gov't some services are entitled to bedding and some overcoat, drawers, waintscoat, shoes, stockings for 1 year from the time of this embarkation.

Provided from Haviland Records Room of New York Y.M. by Elizabeth Moger and used for interest of Canadian Friends.

# MINUTES, AGENDA & REPORTS

*18th Annual Meeting of CFHA held at Uxbridge, October 13, 1990*

## AGENDA

- WORSHIP:     In Memorium:     Margaret Lorenz - Vancouver, d. 31.1.90.  
Roy Moger - Roslyn, NY d. 16.8.90.  
Edith White - Heathcote, Ont.  
Elma Haight - Norwich, Ont. (founding and life member)
- WELCOME:     Appreciation to our hosts of the Uxbridge-Scott Historical Society.  
Announcement of today's program.
- BUSINESS:
1.             Regrets.
  2.             Appointment of Recorder for the day.  
Appointment of Reporter to CANADIAN FRIEND.
  3.             MINUTES of 17th Annual Meeting held at Norwich, Ontario,  
4th. 11th month. 1989  
(Recorded in Issue No. 46 of CANADIAN QUAKER HISTORY JOURNAL.)
  4.             ARISING:             a) Brochure - reprint now available.  
b) Progress on restoration of Yonge Street Hicksite Burial  
Ground.
  5.             REVISION OF THE CONSTITUTION:
    1.             The proposed revisions made at past annual meetings have been  
printed in Issue No. 46 of CANADIAN QUAKER HISTORY JOURNAL.  
DISCUSSION OF THE REVISED CONSTITUTION, amendments and  
approval.
    2.             Proposed change of fiscal year end from 31st October to 30th  
September.
  6.             NOMINATIONS:

Treasurer:             Stanley Gardiner has agreed to serve as treasurer. He will  
also record and report on membership.

Auditor:             Dorothy Muma has agreed to act as auditor.

Additional slate of officers - attached.

NOMINATIONS FROM THE FLOOR.
  7.             CHAIRMAN'S REPORT.
  8.             TREASURER'S REPORT. Audited statement for 1989.
  9.             MEMBERSHIP REPORT:



10. CONTACTS WITH OTHER HERITAGE GROUPS:
11. REPORT FROM JANE ZAVITZ:
  - a) Dorland Collection
  - b) Index of Canadian Yearly Meeting Records - Pelham Records.
  - c) Microfilming of Canadian Friend and Canadian Young Friend.
  - d) Genealogical Enquiries.
12. ORAL HISTORIES:  
Project undertaken by Kyle Jolliffe on the grant from Ontario Ministry of Culture & Citizenship is completed. Transcripts of the Oral Histories have been made.
13. CANADIAN QUAKER HISTORY JOURNAL - update
14. CORRESPONDENCE:
  1. Ajax-Pickering LACAC re. plaquing of Pickering Yearly Meeting Meeting House (corner Mill St/Kingston Rd).
  2. Haverford College - request to microfilm Canadian quaker History Newsletter/Journal.
15. New business.

### AFTERNOON PROGRAM

- |           |   |   |
|-----------|---|---|
| 1.30 p.m. | "UXBRIDGE QUAKER ROOTS"   | - Allan McGillivray - curator,<br>Uxbridge-Scott Museum |
|           | "ALMA DALE - QUAKER MINISTER"                                     | - Sandra Fuller - "a co-lateral relative"               |
|           | "UPPER CANADA'S QUAKER<br>MATERIAL CULTURE" - Progress of a book  | - Laura Peers - anthropologist at work                  |
|           | "DISCOVERY AT SHARON<br>TREASURE IN THE ARK" - The trail goes on. | - Albert Schrauwers, anthropology student               |

Our appreciation to the Uxbridge-Scott Historical Society for hospitality and the opportunity to visit their Museum.

Browse after the Program if you wish. There will be time as you arrive and during the lunch hour to visit museum exhibits and the Meeting House, c. ½ mile away, across from the Burial Ground on Quaker Hill.

**MINUTES**  
**of the Eighteenth Annual Meeting of**  
**The Canadian Friends Historical Association,**  
**held Saturday, 13th, 10th Month, 1990**  
**at the Uxbridge-Scott Museum, Uxbridge, Ontario.**

**Present:** Kathleen Hertzberg (chairperson), Stan Gardiner, Albert Schrauwers, Jane Zavitz, Bernice Ellis, Sandra Fuller, Pearl Jones, Joy Cross, Harry and Ruth Haggerty, Mae Ham, Barry Thomas, Matthew Chesnes, Fritz Hertzberg, James Ball, Daniel De Guerre, Jean and David McFall, Wilde Clark, Patricia Starr, Chris Densmore, Stuart Starr and others.

**Regrets:** Anne Thomas, Elizabeth Moger, Carolyn Ballard, Kyle Jolliffe.

The Meeting opened with a period of worship, remembering those who have passed away from us during the year - Margaret Lorenz of Vancouver, B.C., Roy Moger at Canadian Yearly Meeting, Edith White of Heathcote, Ontario, and Elma Haight of Norwich, Ontario (a founding and life member).

**Welcome:** Kathleen Hertzberg welcomed all present to the Uxbridge-Scott Museum, situated in a traditional Quaker area, on behalf of the CFHA. Allan McGillivray, curator of the Museum and long time member of the Association noted the highlights of the programme for the day. Wilde Clark, chairman of the Uxbridge Meeting House Committee invited us all to visit the old Meeting House down the road.

**Business:**

1. Albert Schrauwers was appointed pro tem recorder of the minutes.
2. The minutes of the 17th Annual Meeting held Saturday, 4th, 11th Month, 1989 at Norwich, Ontario, were approved as circulated in the Journal No. 46 (Winter 1990).
3. Matters arising:
  - a) The CFHA brochure has been reprinted on a different colour paper and is now available.
  - b) Yonge Street Hicksite Burial Ground: Sandra Fuller, Member of the Newmarket LACAC, which is overseeing the restoration of the Burial Ground, reported that a \$17,000 grant had been received for the project. The conditions for the grant included conducting an archaeological survey of the site (at a cost of \$13,000) and hiring a masonry consultant on the restoration of the gravestones. The survey is complete, but the masonry consultant has not yet tendered his report. Because of the high cost of these required services, the remainder of the work will have to be accomplished with volunteer labour, although the project may qualify for further cost-sharing grants. It was suggested that, as Yearly Meeting is to be held at Pickering College in 1991, the Executive Committee coordinate volunteers at that time to assist LACAC with the restoration of the buryial ground.
4. Revision of the Constitution: The Revised Constitution, as circulated in the Journal No. 46 was read, and the changes from the original constitution noted. In reviewing these changes, the following amendments to the circulated version were proposed.
  - a) The word "our" be deleted from Article 3, section 5.
  - b) The misnumbering of Article 5 (listed as "7") be corrected.
  - c) That the following introduction to Article 6 be included: "The Executive Committee shall consist of members of the Canadian Friends Historical Association appointed at each Annual Meeting as follows:"The Constitution, as so revised, was approved.

5. Nominations: A slate of nominations was presented by Kathleen Hertzberg, read and approved (see attached list). It was noted that the Clerk of the CYM Records Committee could be identified by name - Winnifred Tanner. The Executive also expressed a desire to include any volunteers who present themselves in the work of the Association.
6. Stanley Gardiner has agreed to serve as Treasurer, and to assume the closely related task of maintaining membership records. Dorothy Muma has agreed to serve as auditor. As the Annual Meeting has been conducted before our year end, an audited financial report will be circulated in the published minutes.
7. Treasurer's Report: Stanley Gardiner reported on the Association's finances to this date. The report is divided in three parts; First period 1 Nov. 1989-7 June 1990, the period in which Dorothy Muma was treasurer, and audited by Stanley Gardiner; the second period, from 7 June to the present; and the third period, which will be circulated in the minutes, from the present to our year end, 31 Oct. 1990 (see attached financial report). Bank Balance to this date is \$7660. The reports on the first and second periods of the financial report were approved.
8. Membership Secretary's Report: Stanley Gardiner read the membership report prepared by outgoing Membership Secretary Marguerite Johnson, to 15 June 1990 (see attached report). Since last year, we have had a net increase of 33 memberships, for a total of 165 members.
9. Contacts with other Heritage Groups. Kathleen Hertzberg expressed our sincerest thanks to David McFall for his continuing support in representing the Association to other Heritage Groups. His report is appended.
10. Because of the difficulties in arranging a suitable date for our Annual Meeting after the end of our fiscal year, it was resolved: That the fiscal year end of the Association shall be moved from 31 Oct., to 31 aug., in 1991, subject to approval of Revenue Canada Charities Division, in order to obtain an audited Annual Financial Report in time for the Annual Meeting. Approved. Stanley Gardiner is to obtain necessary permission from Revenue Canada.
11. The Executive has already expressed its appreciation for the contribution made by Marguerite Johnson, who has served as Membership Secretary since 1978. The members attending the Annual Meeting concurred, and asked that a card of appreciation for Marguerite, as well as Dorothy Muma, Mary Eck, and Kyle Jolliffe be circulated and sent on behalf of the Membership.
12. Chairperson's Report: Kathleen Hertzberg presented her report on the activities of the Association over the last year. She reminded us of our large task, and our limited resources; and that we have been fortunate for the faithful service of so many. Her report was approved.
13. Report from Jane Zavitz: Jane Zavitz reported on a number of matters (see appended report).
  - a) Dorland Collection: Although much of the activity in the Dorland Room has been reported in the Journal, Jane took the opportunity to express her thanks to Pickering College, which has provided the Association with space, money and most importantly, with time, so that she may continue the work that needs to be done in the Dorland Room.
  - b) Pelham Records: The Evangelical Friends Church of Pelham has deposited 19 record books in the Canadian Yearly Meeting Archives, some dating to the early 1830s. The earlier records are to be included in the Index to Pelham Monthly Meeting now being prepared.

- c) Genealogical Inquiries: The number of genealogical inquiries has decreased, which seems to indicate that the Yonge Street Index is being used by genealogists to great success, leaving us with more time for further indexing and research.
  - d) Microfilming of the Canadian Friend: Haverford College (Haverford, PA) has asked permission to microfilm the Canadian Friend and the CFHA Newsletter/Journal, at no cost other than a copy of the microfilm for ourselves. Jane is to provide a photocopy of pages/issues which Haverford is missing. Approved.
  - e) Friends Historical Association (Philadelphia) has asked to exchange membership address lists. Although we see no mass mailing to all members of their association in the foreseeable future, it was decided that the exchange might provide other benefits, and so was approved.
14. Oral Histories Report: Jane Zavitz reported that Kyle Jolliffe has written to say he will deposit the tapes of the oral histories, and transcripts made from them in the Dorland Room in November. A note of those who have made tapes, and of the general scope of the oral history, is to be made in the Journal as soon as is possible.
15. New Business: Sandra Fuller raised the issue of continued development on Yonge Street in Newmarket around the Yonge Street Meeting House, and the adjacent Doane House. She asked the members of the Association to support, in a letter to the LACAC and the Yonge Street Monthly Meeting, the designation of the Meeting House as a Heritage property under the Ontario Heritage Act. Further, the developer of the Doane House property has been told by the town to proceed with development or lose his sewage allotment, meaning that the property around the Meeting House will be developed soon, and that the only way to save the house would be to move it - perhaps onto the Meeting House property itself. Jane is to express the support of this body for LACAC's proposals to the next Monthly Meeting at Yonge Street. The Executive Committee is to follow up with a letter and whatever other support they feel possible.

The Meeting closed with praise for the Uxbridge-Scott Museum's Curator and Volunteers. We looked forward to visiting the rest of the Museum site, as well as the Uxbridge Meeting House. After a period of silence, the meeting was adjourned.

*Albert Schrauwers  
Recorder*

## **CHAIRPERSON'S ANNUAL REPORT - 1990**

The Canadian Friends Historical Association is a small organization with a large task! CFHA has been fortunate from its founding in 1972 in having members who have given faithful service which has enabled the Association to keep going and even to expand its work. However, it has never been easy to find people who have time to serve as officers. Though we continue to review the slate of officers, names of those willing to serve in this capacity are continued. We have a core of members who continue to renew their membership. We are encouraged by their support and hope that lapsed members will consider renewal. We are happy to welcome new members. Most of those who have served as officers and members of the executive, have also done the practical work essential to maintaining a public organization. therefore, we record with gratitude the long service of Dorothy Muma as treasurer and Marguerite Johnson as membership secretary. We welcome Stanley Gardiner as our treasurer who will receive and record memberships. The computerized membership list and mailing labels are now in use.

Kyle Jolliffe, who has been and will be again in the future, a valuable worker for us, has commenced his studies at the Earlham School of Religion, Richmond, Ind. He was awarded a Cooper Scholarship. In the meantime, we shall miss him and wish him well.

Albert Schrauwers, also a graduate student, will be away for a year. He has given important practical support in the production of the Journal as well as contributing articles.

We express our continuing appreciation to Pickering College which is celebrating 150 years of Quaker Connection. Pickering College is such a valuable umbrella which shelters the Canadian Yearly Meeting Archives and the Dorland Room and is becoming a hospitable centre for the Canadian Quaker Heritage, not least but indeed through, the indispensable service and rich contribution which Jane Zavitz makes to several features of the work of the Canadian Friends Historical Association. Help is badly needed for the Oral History work and for Genealogical Enquiries.

During the year two meetings of the Executive were held - 7 December 1989 and 7 June 1990, which reviewed the work, identified needs and made some decisions.

As more in depth study is undertaken by able contributors, the JOURNAL continues to increase our knowledge and understanding of the life and history of the Society of Friends in Canada. We still have a concern for the physical heritage. It often seems difficult to proceed with the listing and designation of Meeting Houses, Burial Grounds and historic sites. We harbour the hope that the Association will eventually be able to produce the Handbook (Inventory) of Quaker Historic Sites in Canada, provided an individual can be found to undertake the research, perhaps with an appropriate government grant. Recently we had a request from the Ajax-Pickering LACAC to assist them in their efforts to plaque the Friends (Yearly Meeting) Meeting House (1864) in Pickering Village as well as the site of Pickering College when it was located in Pickering Village before it was burned down in 1905 and re-established in Newmarket. These are long standing concerns and we appreciate the initiative taken by the Ajax-Pickering LACAC.

We are pleased that a Canadian Quaker, William Wetherald of Rockwood Academy fame, made it into the Dictionary of Canadian Biography, Volume XII (1891 - 1900).

The Revisions to the Constitution have been considered several times at Annual Meetings of the Association. The proposed revised Constitution has been circulated in full in Issue No. 47 of the Journal. It will be available for our consideration at this Annual Meeting and hopefully finally amended and/or approved.

We have warm feeling of anticipation being able to hold our Annual Meeting in Uxbridge, a town redolent of Quaker origin and Quaker pioneer history. We look forward with pleasure to the experience of the invitation of the Uxbridge-Scott Historical Society.

In closing, as we meet in the perspective of the events at Oka this summer, it is good to remind ourselves that Quakers were not the first people in this area. The closest Indian Reserve to Uxbridge is on Scugog Island where a band of Mississauga Indians live on the land which was finally granted to them by the Canadian government in 1926 after many years of negotiation. Perhaps we should get to know them. They are an essential part of the heritage of Ontario County.

*Kathleen Hertzberg*

## SLATE OF OFFICERS 1990-1

Chairperson	Kathleen Hertzberg
First Vice-Chairperson	Jane Zavitz
Second Vice-Chairperson	Christopher Densmore
Treasurer and Membership	Stanley Gardiner
Recording Secretary	to be appointed
Journal Editors	Jane Zavitz
	Kathleen Hertzberg
Journal Index	Stanley Gardiner
Convenors of Historic Research	Christopher Densmore
Quaker Oral Histories	Kyle Jolliffe
	Sarah Preston
	Fritz Hertzberg
Reporter to Canadian Friend & to other	
Quaker Historical Publications	to be appointed
Genealogical Enquiries	Jane Zavitz
	Bill Britnell
Liaison with CYM Records Committee	Winnifred Tanner
Liaison with other Heritage Groups and OGS	David McFall
Liaison with University of Western Ontario	Ed Phelps
Nominations	Executive Committee
Members at Large	
Ottawa	Winnifred Tanner
Western	Arnold Ranneris
	Roseanne Moore
	Joe Awmack
Maritimes	Doris Calder
USA	Elizabeth Moger

## LIAISON WITH OTHER HISTORICAL SOCIETIES

The Canadian Friends Historical Association has had a busy year in its activities with other Historical Groups. Our Association has been represented at the Quarterly Meetings of the Metro-Toronto Heritage Groups, known as the Umbrella Group. I am indebted to Stan Gardiner for attending those meetings when I was unable to attend. Through invitations received through these groups I attended the dedication of a plaque at HMCS Haida and also a walk through Prospect Cemetery, Toronto, which marked the 100th anniversary of the cemetery. Jane Zavitz kindly provided a display of Quaker artifacts for the heritage display marking Heritage Day at the Yorkdale Mall. She also made another form of presentation on August 2 at the Yonge Street Meeting House to the members of the Doane Family Association of America, Inc. About 70 members from 19 American states and 3 Canadian provinces attended. This was the first meeting of that association held in central Canada. Jane had arranged a display of Quaker bonnets, shawls and books. She told the history of Quakerism, the meeting house and of some of the families. Her informative and inspiring presentation led to a period of silent worship. About one half of those attending were descended from Quaker families. I wish to express appreciation to all who took part in these activities.

*David McFall*

# MEMBERSHIP REPORT

For the Period 4 Nov. 1989 - 5 Oct. 1990

1. This report is further to the report from Marguerite Johnson. Membership Secretary, dated 15 June 1990.
2. There was a net increase of 33 memberships during the period, mainly in "General Memberships" and "Seniors" categories, as follows:

	AS OF 4 NOV. 89	INCREASE (DECREASE)	5 OCT 90
General Memberships	37	20	57
Seniors	35	12	47
Students	2	(2)	-
Life Memberships	20	-	20
Friends Meetings	6	-	6
Institutions	24	(1)	23
Honourary Memberships	3	-	3
Exchanges	5	4	9
<b>Total</b>	<b>132</b>	<b>33</b>	<b>165</b>

Stan Gardiner 13 Oct. 1990

# Canadian Friends Historical Association

## Constitution and Bylaws

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- 1 **Name** This Association shall be called **Canadian Friends Historical Association**. The Canadian Friends Historical Association is a national body and may have regional groups.
- 2 **Purpose:** The purpose of the association is to preserve and to make known the religious, spiritual, cultural, social and pioneer heritage of Quakers since they first settled in Canada and until today.
- 3 **Objectives:**
  - 3.1 To encourage and to stimulate interest and research in the Quaker heritage in Canada and participation in the search for Quaker religious and spiritual roots.
  - 3.2 To ensure the collection, recording (by microfilming and in other ways), indexing, listing, availability and safekeeping of QUAKER RECORDS, in co-operation with the Records Committee of Canadian Yearly Meeting.
  - 3.3 To record Oral Histories and to encourage Friends' Meetings to write their history.
  - 3.4 To encourage the use of Quaker Records for the preparation of papers and for discussion; to organise Quaker Pilgrimages to historic Quaker sites, and where applicable, to arrange for the official marking of Quaker sites in Canada, and any such matters as may be decided by the Association.
  - 3.5 To provide oversight of Quaker history for inspirational and educational purposes and to give support to the Canadian Yearly Meeting Records Committee and Archivist.
  - 3.6 To publish the Canadian Quaker History Journal.
  - 3.7 To give support to the Arthur Garratt Dorland Friends Historical Collection, the research and reference section of the Canadian Yearly Meeting Archives.
  - 3.8 To undertake suitable projects in the pursuit of these objectives.
  - 3.9 To co-operate with individuals, Meetings, other Friends' Historical Associations and other Historical Societies and institutions for mutual benefit.
- 4 **Membership:** Canadian Friends Historical Association shall be open to members of the Religious Society of Friends and any others wishing to support its pursuits with payment of an annual fee to be determined from time to time. The membership year of the Canadian Friends Historical Association shall follow the calendar year.

### THERE SHALL BE:

1. HONOURARY MEMBERS.
2. GENERAL MEMBERS SHALL, WHERE POSSIBLE, INCLUDE REPRESENTATIVES OF



MONTHLY MEETINGS (A MONTHLY MEETING MAY JOIN) AND PERSONS INTERESTED IN QUAKER HISTORY.

3. SENIORS
4. STUDENTS
5. LIFE MEMBERS
6. INSTITUTIONAL MEMBERSHIP FOR LIBRARIES, CORPORATIONS, OTHER HERITAGE GROUPS AND FOR PERIODICALS.

- 5 **Officers** who shall be members of the Canadian Friends Historical Association. The officers shall be appointed at each Annual Meeting, as follows:

- Chairperson (who shall be a member of the Society of Friends)
- First Vice-Chairperson (who shall be a member of the Society of Friends)
- Second Vice-Chairperson
- Immediate Past Chairperson
- Treasurer
- Recording Secretary

6 **Executive Committee:**

The Executive Committee shall consist of members of the Canadian Friends Historical Association appointed at each Annual Meeting as follows:

- The Officers
- Membership Secretary
- Archivist/Librarian
- Editors of Canadian Quaker History Journal
- Representative of Canadian Yearly Meeting Records Committee
- Chairperson of Special Committees
- Members-at-large/Geographical distribution

7 **The Executive Committee**

shall fulfil the duties customarily attached to such a body.

- 8 **Powers:** The Executive Committee shall have responsibility for the affairs of the Association between Annual Meetings and/or subject to the approval of the active members at a meeting called by the chairperson.

9 **Meetings:**

- 9.1 The Annual Meeting shall be held at a date and place in the Fall appointed by the Executive for the naming of officers and for the consideration of financial and other reports and shall be the first meeting of the fiscal year of the Association.
- 9.2 Meetings of the Executive shall be held as determined by the Executive.
- 9.3 At least seven days notice of any meeting shall be given.
- 9.4 A summer gathering of the Association may be either a Quaker Pilgrimage or other suitable Quaker historical program and may be held at the time of Canadian Yearly Meeting.

10 **Business Procedure:**

Shall be according to the manner and practice of Friends based on consensus.

**11 Committees** Standing committees may be appointed by the Annual Meeting or the Executive Committee, as follows:

- Planning Committee
- Membership
- Publications - Canadian Quaker History Journal
- Historic Sites
- Archives and Library
- Nominating
- Genealogical Enquiries
- Historical Research
- Oral Histories
- any others deemed necessary

**12 Finance:**

12.1 The Association as a Registered Charity, shall be carried on without purpose of gain to its members and any profits and other funds accrued by the Association shall be used to promote its objectives.

12.2 In the event of dissolution or winding-up of the Association, all its remaining assets, after payment of liabilities, shall be distributed to one or more charitable organizations in Canada.

**13 Changes to the Constitution:**

Changes may be recommended by the Annual Meeting or by the Executive and notices of such changes sent to the members at least 30 days before the Annual Meeting.

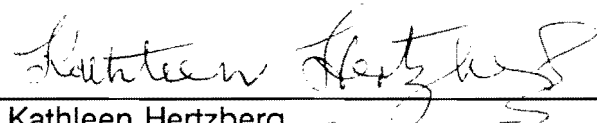
**14 This Constitution** and any subsequent changes shall be brought to the attention of Canadian Yearly Meeting of the Religious Society of Friends (Quakers) for information.


**This Constitution** supersedes the original constitution approved by the First Annual Meeting of the Canadian Friends Historical Association held on 17 August, 1973 at Niagara Christian College, Fort Erie, Ontario.

**Approved at the 18<sup>th</sup> Annual Meeting of the Association**

held at UXBRIDGE, ONTARIO

ON 13<sup>th</sup> Day of Tenth Month 1990

Signed   
Kathleen Hertzberg  
Chairperson

  
Stanley S. Gardiner  
Treasurer

1 Nov 89 - 7 Jun 90

CFHA - FINANCES

**CANADIAN FRIENDS HISTORICAL ASSOCIATION**

**INTERIM FINANCIAL STATEMENT NOVEMBER 1, 1989 TO JUNE 7, 1990**

**1989**

Nov 1 Bank Balance Forward -7,218.35

Receipts

Memberships		450.00	
Donations, General		250.00	
Sales of Index		520.00	
Sales of Bulletins		42.00	
Ontario Heritage Grant for Oral Histories		1,485.00	
Archives Search Fees	31.00		
Index		25.00	
Bank Interest and Exchanges		511.83	
Sales of "Quakers In Canada" (for transfer to yearly meeting)		15.00	3,329.83
			<hr/>
			10,548.18

Payments:

Bulletin Production and Mailing		695.72	
Postage & stationery, General		87.94	
Ontario Historical Society Membership		15.00	
Oral Historic Project	1,738.22		
Index Copies		51.17	
Transfer to Yearly Meeting re sales of "Quakers In Canada"	15.00	2,603.05	
			<hr/>

1990

June 7 Balance at Bank 

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7,945.13

**Bank Reconciliation at June 7, 1990**

Opening Bank Balance November 1, 1989	7,218.35
Receipts per Cash Book	<hr/> 3,329.83
	10,548.18
Less: Payments Per Cash Book	<hr/> 2,603.05
Closing Bank Balance June 7, 1990	<hr/> 7,945.13
Closing Balance per Bank Passbook June 7, 1990	<hr/> 7,960.13
Less: Outstanding cheque No. 43 to Canadian Yearly Mating	<hr/> <hr/> 15.00

*Dorothy Muma,  
Treasurer*

11 October 1990

**FINANCIAL STATEMENT - INTERIM**

PERIOD 1 NOVEMBER 89 - 7 JUNE 90

I have examined the above statement of financial affairs of the Association and checked the supporting records of Receipts. Disbursement and Bank Balances at opening & closing for period.

I have found everything in good order.

Friends House  
60 Lowther Avenue  
Toronto, ON  
Canada M5R 1C7



Stan Gardiner  
C.F.H.A. Auditor

# FINANCIAL STATEMENT

FOR THE YEAR 1 NOV. 1989 TO 31 OCT. 1990

## RECEIPTS:

Memberships		1,166.29	
Donations		<u>605.50</u>	1,771.79
Sales	- Journal Copies	42.00	
	- Yonge St. Index	720.00	
	- Journal Index	<u>25.00</u>	757.00
Archival Search Fees		31.00	
Ontario Heritage Grant	- Oral Histories		1,485.00
Bank Interest & Exchange		897.11	
Other			<u>15.00</u>
			4,986.90

## DISBURSEMENTS:

Journal (Newsletter)	- Production	988.50	
	- Mailing	<u>345.98</u>	1,334.48
Journal Index	- Copying		56.17
Stationery	- Journal Letterheads	198.20	
	- Inc. Tax Receipt Pads	226.76	
	- Bank Cheques	<u>6.16</u>	431.12
Archives Expense			77.00
Brochures	- Printing		397.57
Oral History Project	- Expense		1,738.22
Memberships			15.00
General Expense	- Postage, Etc.		237.16
Other			<u>29.99</u>
			4,316.71

## SURPLUS

670.19

## BANK BALANCES

- Opening 1 Nov 1989	<u>7,218.35</u>
- Closing 1 Oct 1990	<u><u>7,888.54</u></u>

Stan Gardiner  
CFMA Treasurer

Audited Period

1 Nov 89 - 7 June 90

Stanley Gardiner (Treasurer)

8 Jun 90 - 31 Oct 90

Dorothy Muma (Auditor)

Friends' House  
60 Lowther Ave.  
Toronto, ON Canada  
22 Nov 1990

# BANK RECONCILIATION

31 OCTOBER 1990

## CASH BOOK

Bank Balance	- Opening 1 Nov 1989		7,218.35
	- Receipts	4,986.90	
	- Disbursements	4,316.91	670.19
			<hr/>
Bank Balance	- Closing 31 Oct 1990		
	<i>Per Cash Book</i>		7,888.54
			<hr/> <hr/>

<b><u>BANK PASS BOOK</u></b>	- 31 October 1990 (1 Nov 90)		7,970.11
Less O/S Cheques	#011	16.74	
	#012	50.00	
	#013	6.58	
	#014	8.25	(81.57)
			<hr/>
			7,888.54
			<hr/> <hr/>

*Stanley Gardiner*  
*CFHA Treasurer*

## ANNUAL MEETING 1990 PROGRAM

### ALMA DALE (1854 - 1930) QUAKER WOMAN MINISTER

At the Annual Meeting of the CFHA at the Uxbridge-Scott Museum, 13 October 1990, Sandra Fuller provided a slide presentation which illustrated moments in the life of Alma Gould Dale. A product of the pioneer Quaker community which settled at Uxbridge in the early 1800s, Alma Dale continued to live her life on the frontier in the spirit of usefulness to Quaker ministry. Her forte was the ability to rouse people's consciousness through her abilities as a dynamic speaker. In the days before women were acknowledged as having public voices, she accepted speaking engagements in Canada, England, and New Zealand. Her accomplishments as a Quaker minister range from organizing a Mission School in Uxbridge, to establishing the first Quaker meeting in Western Canada, and accomplishing some temperance reform in England.

The pictures on the slides were obtained from various sources, mainly from photographs, documents, maps, newspapers, and articles in the collection at the Uxbridge-Scott Museum, as well as shots of local buildings and surrounding areas where she would have lived or worked in Uxbridge. Family members provided photos of the farm and Meeting House at Halesworth, England.

Seeing the pictures and maps brought Alma Dale, who is depicted on the Canadian panel of the Quaker Tapestry, to life as we visualized her in the various places where she travelled, lived, and served. The kit of pictures and commentary will be deposited in the Uxbridge-Scott Museum, and the Archives of CYM as part of the growing Canadian Quaker Biography section. We thank Sandra for her research and preparation. She in turn thanks Allan McGillivray for his assistance with both materials and technical expertise. The illustrations included some from this set of slides



*Sandra Fuller*

## BOOK REVIEW

### The Quaker Peace Testimony, 1660-1914

*By Peter Brock*

(York: Sessions Book Trust, 1990)

The Quaker Peace Testimony is among the highest moral achievements of western civilization. Taking literally Christ's injunction "Thou shalt not kill", Quakers have sought for more than three hundred years to apply it in social and political affairs from the local to the world community. To some, such an attempt seems little more than folly, but the moral evolution assisted by Quaker thought and example is quite substantial. There has long been need for a book surveying the actual Quaker implementation of the Peace Testimony, its fortunes and misfortunes within and beyond the sect, to update Margaret Hirst's The Quakers in Peace and War (1923). Important although her book still is, research in all phases of Quaker history necessitates this new synthesis to which Peter Brock's talents and achievements admirably suit him. He is author of Freedom from Violence: Sectarian Nonresistance from the Middle Ages to the Great War and Freedom from War: Nonsectarian Pacifism 1814-1914. Sensitivity to the religious and moral issues, combined with the professional historian's scrupulous fairness in assessing Quaker pacifism within larger patterns of events, make of this book an introduction that will not soon be replaced. Compact and very readable, it will appeal to those in Peace Studies Programmes who want a solid introduction to the Quaker experience of trying to bring about a more peaceable world. Long tested by its own idealism, the story of how the Peace Testimony grew within the Society of Friends to emerge as a guide to practical politics has never been more important.

The history of a movement is seldom straightforward, with hitches and hesitations being as significant as advances. Some readers will be surprised to learn of the Peace Testimony not being firm in English Quakerism until after the Restoration of Charles II in 1660. There were indeed Quaker soldiers in Cromwell's revolutionary army, with the peace principle gaining centrality in a crisis of 1659 over millenarian hopes after Cromwell's death. Brock summarizes the debate over whether Christian utopia could result from the use of carnal weapons. When George Fox became clear that it could not, those in unity with him set a direction for the Peace Testimony whose main ramifications this book follows. Could it have gone otherwise with Fox? Given the turbulent early history of Quakerism we have to allow that this position might have been delayed and greatly complicated. The prophetic Quaker mystic, Isaac Pennington, who was much closer to insurrectionist Puritanism in London, "never abandoned his conviction of the righteousness of the original Cause", according to the historian Christopher Hill. (P. 26) Many like him had trouble relinquishing the idea that God was building the New Jerusalem by holy war. That war is un-Christian is set down authoritatively in the Quaker Robert Barclay's Apology written later in the century; the true Christian must not use force on an enemy, yet the imperfectly Christian magistrate is permitted some use of force in the service of society. Compromise in view of the actualities of how people are governed came to be a major issue for Quakers as they moved towards the centres of commercial and political power in England. Speaking truth to power was not always easily done when Quakers themselves became the powerful. The diverting mention of "Quaker guns" aboard ships owned by Quaker merchants is more significant than might seem. These guns were actually wooden dummies convincing enough to scare off raiders, an example of the power of deception over strict truth. The dilemmas of Quaker conscience would be many, and Brock is good at pointing them out sympathetically where other writers might be tempted to sneer or exploit the irony.



Brock's version of how the Quaker Peace Testimony fared during William Penn's 'Holy Experiment' in America (1682-1756) is highly interesting. He clearly shows the strains upon principle that built up especially upon magistrates and government officials in Pennsylvania. Humane towards Indians and tolerant of other persecuted Christians such as Mennonites, Penn was nonetheless a Whig who believed in "the rights of property and a social hierarchy" much as it existed in England, his country of origin. (p. 89) By the middle of the eighteenth century we have the picture of a Quaker government punishing dissenting Quakers for non payment of a military tax. Yet even this contradiction did not invalidate the Peace Testimony as central to Quaker belief. When at the end of that century Pennsylvania Quakers began migrating into loyal British Upper Canada, the Peace Testimony came with them, as is studied in another chapter. The ambiguities remained, but so did enough of George Fox's and William Penn's original teaching to carry Canadian Quakers through two world wars as conscientious objectors.

If this history has any hero, it is the plain Quaker of Mount Holly, New Jersey, John Woolman. Woolman, the anti-slavery crusader, galvanized his co-religionists into freeing their slaves long before it became a national crisis. Woolman saw that social oppression and war arose from greed, from failure to set limits to what one needed to live comfortably from honest work. It is to Woolman and other war tax objectors in mid eighteenth century Pennsylvania that the contemporary revival of this concern may be traced. The point here is that Quaker pacifism never succumbed to worldliness because of its prophetic renewal by such teachers as Woolman. So it has remained to the present day, with the inspired re-inventions of the ideal of non-violence arising in different places according to the sorts of crises to be faced.

A remark on the design of Peter Brock's book is in order. While it indeed goes very broad, showing the dissemination of the Quaker Peace Testimony in the modern world, it does not carry the story beyond 1914. Quaker conscientious objection is intensively studied in the Revolutionary War and Civil War periods in America, which is as it should be since the issue of conscience has become increasingly vexed as the United States became a superpower. We are challenged to consider why historic Quaker witness for peace seems to mean so little in the politics of being the world's self-appointed policemen. Is some vestigial idealism about democracy being better than dictatorship in the rest of the world all that is left of this? It may not be proper for a history book to speculate. What we have is an overview of Quaker pacifism in other countries: Ireland, France, Prussia, Norway, Australia and New Zealand. Valuable though these discussions are, together with the earlier chapter on Quaker conscientious objectors in the West Indies, they do restrict what may be said about later Quaker witness in America and especially in Britain where the concluding chapters leave us.

When world conscience was shaken in 1945 by the United States using nuclear weapons against Japan, Quakers may have been caught unprepared for the magnitude of change. They did not long remain so. When protest against nuclear re-armament arose in Britain, Quakers were in the forefront, guided by a long and consistent tradition. As Christopher Driver writes in The Disarmers: A Study in Protest, "The international group which marched from San Francisco to Moscow in 1961 had their counterpart in the group of Quakers who travelled by sled to Moscow in an attempt to stop the Crimean War". (London: Hodder and Stoughton, 1961, p. 13) The seedbed was present, renewed by Quaker conscientious objection in two world wars, and it supported an astonishing growth of anti-nuclear weapons protest. Of course many religious and political persuasions were represented in the formation of The Campaign for Nuclear Disarmament and later The Committee of 100, sponsoring direct action against missile sites and other preparations for war. Without Quaker presence in such persons as Horace Alexander, Ruth Fry, Laurence Housman, Kathleen Lonsdale and later Arthur Goss and Harold and Sheila Steele, the movement would have lacked the determination and solidity it showed. Traditional Quaker Christian pacifism was reborn in an

unimaginably dangerous age of technological warfare, for which preparation was already having lethal effects by radioactive fallout from weapons testing.

Truth was again being spoken to power when the Steeles gained world-wide publicity by sailing into the nuclear weapons testing zone in the South Pacific. Abortive though this demonstration proved to be, it stimulated public outcry in mass demonstrations in Britain and around the world. Anyone who marched from Aldermaston to London in those years remembers just how numerous the Quaker contingent was - men, women and children of all ages out with placards pleading for life against nuclear death. Only now is this massive refusal of technological war beginning to wear thin as the United States, with its allies, edges closer to 'a new world order' based on free trade and the capacity to wage unlimited war against aggressor states. The power game of rich north against the comparatively poorer and less well armed southern hemisphere poses new dangers in the decades to come. Will the rich always dominate the poor; will nuclear threat remain the last resort in maintaining privilege? It is all very disturbing, but at least Quakers such as John Woolman long ago saw the issue in its full religious and moral implications. It is at least possible that Woolman's plea will again become audible when the satiety of consumerism has sufficiently disgusted us and we remember at whose cost it was. Peter Brock does a great service by giving so lucid an account of this undying source of moral guidance.

*Andrew Brink*

*Andrew Brink is a fellow of Trinity College, Faculty of Arts, University of Toronto. He is special lecturer "Co-ordination of Humanities and Psycho-analytic thought" Program. He is a previous contributor to Canadian Quaker History Newsletter and a long time member of the Association.*

## QUAKER BIOGRAPHIES

*We are happy to print this short biography of Peter Brock in recognition of his role in Peace History, remembering also his wife, Carmen and their long and faithful interest and support of Canadian Friends Historical Association.*

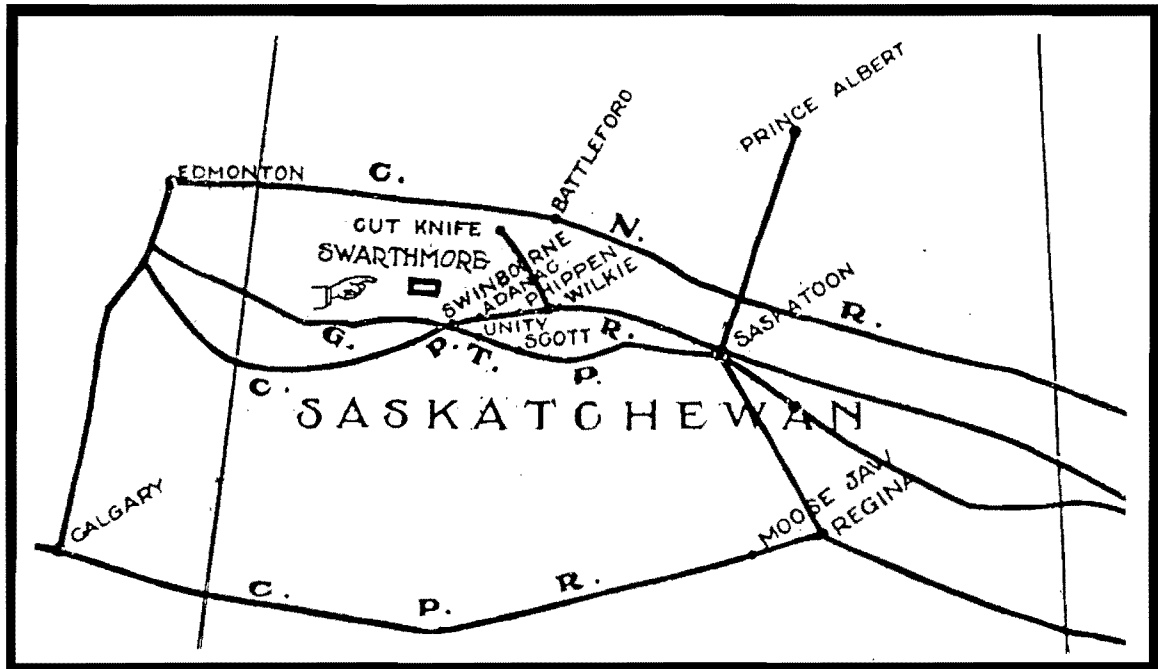
### Peter Brock:

Peter de Beauvoir Brock is Professor Emeritus of History in the University of Toronto, Canada. He has also taught at the University of Alberta in Canada and at Columbia University and Smith College in the United States. He was born in Guernsey, Channel Islands, and holds doctorates from the Universities of Oxford and Cracow. During the last war he was a conscientious objector, and he later worked as a volunteer in the Anglo-American Quaker Relief Mission in post-war Poland. 'A friend of the Friends,' he has written previously, both on Quaker history and on the history of pacifism. He is also an expert on East Central Europe, specialising on Poland and Czechoslovakia. In addition, he has written a book on Mahatma Gandhi, the research for which was done largely during a visit to India in 1980-81. His most recent publications include two companion volumes to the present study of the Quaker Peace Testimony: *Freedom from Violence: Sectarian Nonresistance from*

*the Middle Ages to the Great War and Freedom from War: Nonsectarian Pacifism 1814-1914.* Both these books are published by the University of Toronto Press.

WALTER J. ARMITAGE

Walter J. Armitage: Was a western Canadian Quaker who migrated from Ontario to the west, Swarthmore Settlement (see map). His daughter, Verla A. Haight has sent us the photograph of William Allen and the map of Swarthmore area from a 1912 booklet.



*Canadian Friend Vol. 36 No. 10 April 1940*

We learn at this late date, and with sincere regret of the death on the 28th of last October of Walter J. Armitage of Adanac, Saskatchewan. It has never been the privilege of the Editor of "Canadian Friend" to meet with Walter Armitage, but the possession of one encouraging letter written by this kind and understanding Friend, has been enough to give a sense of personal loss in his passing. There are folk, even among those with whom we are most slightly acquainted, to the better knowing of whom we look forward with pleasure -- promising ourselves the enrichment that such closer knowledge must be sure to bring. To us Walter Armitage has always been one of these.

We quote the story of his life from the local news of his own home town, Adanac:

Death called a highly respected citizen and pioneer of the Adanac and Swarthmore districts when Walter Job Armitage passed away in the Unity Hospital after a short illness.

He was born near Newmarket, Ont., on April 23, 1871. In 1902 he married Miss Emma Yeomans, who pre-deceased him August 15, 1934. In the spring of 1904 he pioneered to the Swarthmore district driving his outfit from Saskatoon to his homestead.

Mr. Armitage was a Quaker minister, and in the early days held meetings in their sod shack, later in the Swarthmore Quaker Church. Three years ago Mr. Armitage moved to the village of Adanac where he took over the position of secretary of the village. He was a regular attendant of all church services, holding a Bible forum each Sunday afternoon at his residence.

Besides his many friends, those surviving are two daughters Edith Muriel McClennan of Creston, B.C., and Verla Ruth Haight of Adanac; and three brothers, Ross, Harold and William Armitage, all of Ontario.

The funeral service was held from the Adanac United Church, which was crowded with friends and neighbours.

We are privileged also to quote from a letter of his son-in-law, Walter Haight, who tells us of a ten-day visit in their home during which their father seemed in usual health and spirits, and tells of his attendance at a prayer-meeting held at the home of a friend, and of his singing the sweet old hymn:

"One sweetly solemn thought  
Comes to me o'er and o'er

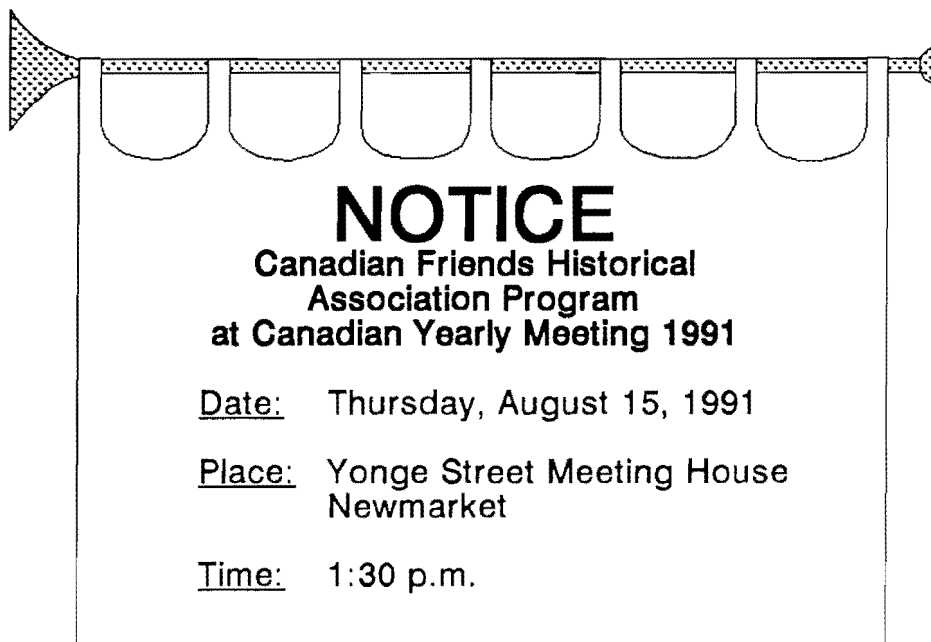
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I'm nearer my home to-day, to-  
day,  
Than I ever have been  
before."

It was the last time he was to meet with these old friends of his. That night he suffered a slight stroke which resulted in paralysis of the throat, and it was recognized that his days were numbered. He was removed to the hospital, where he had every care and attention. His son-in-law writes:

"He said, and knew he wouldn't get better and laughed and tried to joke with the doctors to the last. When Verla told him he was to be moved into the same room his wife died in, he smiled and said 'That's just the thing to do. Maybe if I go there Mother will come for me there.' He was not the least afraid of the future and his dozens of visitors and nurses marvelled at his cheerfulness and courage."





Program: Part I: Meeting with members of Friends Ambulance Unit China Unit 19 (a number of Canadian Friends conscientious objectors and others participated in the FAU China Unit). Robert McClure headed the team which undertook this amazing enterprise of moving medical supplies over the Burma Road to China. A number of those who participated in the China Unit will be with us.

Part II: Report from the George Fox Commemorative Conference (300th Anniversary of his death) held at Lancaster University, England March 25-28, 1991 attended by Jane Zavitz and Arnold Ranneris (where Jane presented a paper on early Quaker history in Canada). There will be a display table and introduction to the CYM Archives.

**ALL ARE WELCOME**

## **GIFTS & ACQUISITIONS**

### **TO THE DORLAND FRIENDS HISTORICAL COLLECTION**

A major gift of books from the Library at Kendall at Longwood sent by Lyman Riley and his assistants who packed and sent four boxes selected from their list for the Dorland Collection. It is a reminder of Friends in Philadelphia sending books to Pelham and Yonge Street when the meetings were first established. We are grateful for this thoughtful and helpful gift. They are items most Friends libraries would have.

John Barclay, ed., A Select Series, Biographical, Narrative, Epistolary, and Miscellaneous: Chiefly the productions of early member of the Society of Friends. Vol. VII, London: Darton and Harvey, 1841. 418 pp. Index.

Peter Brock, The Quaker Peace Testimony 1660 to 1914, York, England: William Sessions Ltd., 1990. Notes, appendix, index. North American distributors: Syracuse University Press. 387 pp. See the Book Review in this issue.

Wilmer A. Cooper, A Living Faith, an Historical Study of Quaker Beliefs, Richmond, Ind.: Friends United Press, 1990. Includes bibliography, index, and scripture index, 217 pp.

Christopher Densmore, The Society of Friends in Buffalo and Western New York: Episodes in Quaker History, Buffalo, N.Y.: Fiftieth Anniversary Committee, Buffalo Monthly Meeting, Religious Society of Friends, 1990. 22pp. footnotes. Gift of the author.

A. Ruth Fry, A Quaker Adventure: The Story of Nine Years Relief and Reconstruction in Europe. Introduction by The Rt. Hon. Viscount Cecil of Chelwood. London: Friends Service Council, 1943. 76 pp. Gift of Peter Brock.

Douglas Gwyn, George Hunsinger, Eugene F. Roop, and John Howard Yoder, A Declaration of Peace: In God's Peace the World's Renewal Has Begun. Waterloo, Ontario: Herald Press, 1991, 109 pp. appendices and notes.

Joan Hewitt, Lending a Hand in Holland (1945-1946). York, England: Wm. Sessions, 1990, 22 pp. Photos and drawings. Gift of Peter Brock.

Damon D. Hickey, "Unforeseen Joy": Serving a Friends Meeting As Recording Clerk. Greensboro, North Carolina: North Carolina Yearly Meeting, 1987. 35pp.

D. Gordon Hill, Building the Sharon Temple. Sharon, Ont., Sharon Temple, 1990, footnotes, 23 pp.

Betty M. Hockett, Keeping Them All in Stitches: A Life-Story from Missions. Newberg, Ore., George Fox Press, 76 pp.

"Elizabeth Robson's Family Visits in Canada, 1824" from Adolphus, Ameliasburg, Pickering, Queen Street, Uxbridge, Westlake, Whitechurch, and Yonge Street. Notes when not a member. Extracted by Christopher Densmore.

Subject Specific Indices for: Friend, Or Advocate of Truth, Vol's. 1-4, (1828-1831) for items mainly related to New York Yearly Meeting listed by Volume, date, sequentially by page.

Friends Intelligencer (New York) Vol. I, 1839-1839.

Friends Intelligencer (Philadelphia) Vols. I-67, 1844-1910.

Friends Review Vols. I-25;29. 1847-1872; 1879-1880.

The Friend (Philadelphia) Vols. I-60. 1827-1887. *Selected by Christopher Densmore.*

Harvey Leonard James, The James Family, Napoleon, Mich.: privately published, 1981. 51 pp. Gift of Carolyn Ballard.

Thomas Kennedy, "Why did Friends Resist? The War, the Peace Testimony, and the All-Friends Conference of 1920". Peace and Change, Vol, 14 No. 4 (Oct. 1989) pp.355-371. Useful historiography for perspective of Friends responses. Gift of Peter Brock.

Elma M. Starr, Photograph Album, compiled by a Friend from Yonge Street Meeting and had Ohio (C) ties. Photos of people and buildings, with identification for many CYM (C) Friends gathering from 1912-1960. Forwarded by Ed Phelps as part of CYM Archives.

Marion A. Thomson - Armitage, Rogers & Webb family materials and invaluable photographs, people and buildings.

Steven R. Wilson, Wilson Family genealogical files, (with related families, Eves, Copley, Lundy, Widdifield). They are descended from Robert and Anne Willson, not David. Helen Johnston was a great assistance during their visit this Fall.

"Chocolate Soldiers", BBC broadcast, 27-7-1989, audio tape interviews with members of Friends Ambulance Units, WWII and Rachel Cadbury, WWI, member. Theme music and lyrics by Donald Swann. Gift of Margaret Smith.

There are also letters and information about families, including Jayne C. Moore's report of another 'rebellion box' made in prison by a relative from Sharon which is in private hands. She also sent some materials about the Armitages who left Ontario for the West.

All of these gifts are appreciated. Those who use them in the future will be grateful. Please continue to share items that relate to Quakers in Canada. (We also add materials written by Friends in Canada.)

Gene Keyes, The Quaker Whaler House in Dartmouth, Dartmouth, Nova Scotia: Dartmouth Museum Society, 1989. 78 pp. Bibliography, maps, photographs, spiral binding. Based upon 1975 paper by Judy Boss, with additional research by Quaker Whaler House volunteers. Gift of Elizabeth Doe.

Charles Kohler, A Quartet of Quakers: Isaac and Mary Penington, John Bellers, and John Woolman. London: Friends Home Service Committee, 1987. Bibliography and footnotes. 60 pp. Gift of Peter Brock.

Allan McGillivray, A History of the Uxbridge Quaker Settlement. Uxbridge, Ont.: The Uxbridge-Scott Historical Society, 25 pp. Bibliography, photographs.

Pastor Francisco Mamari, Aymar Biblia, Conchabamba, (Bolivia) 1986. The Bible in the language of the native people. The author was clerk of a translating committee. Gift of Peter Brock.

Everett Mendlesohn, A Compassionate Peace: A Future for Israel, Palestine, and The Middle East, 321 papers.. Notes, bibliography, appendices, index.

Audeh G. Rantisi & Ralph K. Beebe, Blessed are the Peacemakers: A Palestinian Christian in the Occupied West Bank. Grand Rapids, Mich.: Grand Rapids Mich.: Zonderham Press. 172 pp. appendix, Chronology, and notes.

Elizabeth Ellicott Lea, A Quaker Woman's Cookbook, The Domestic Cookery of E.E.Lea, Philadelphia, Pa, University of Pennsylvania Press, 1982. 310 pp. Reprint with introduction by Wm. Woys Weaver.

### **Manuscript Materials**

William John McIntyre, The Children of Peace: A Study of Religion and Material Culture. A dissertation submitted to the Faculty of the University of Delaware in partial fulfilment of the requirements for the degree of Doctor of Philosophy in History August 1990. 384 pp. Gift of the author.

W. Gordon Carder, "Norwich Roots": a series of articles for the Norwich Gazette which the author sends in typed format, Oct. 1990. He sent earlier articles which concerned the Quakers in Norwich. These refer to Friends within the context of daily life in the community.

B. Cody, "A Short Account of the First Settlement of Friends in Canada, in the Latter Part of the 18th and the fore part of the 19th Century", Newmarket, Ont.O: Era Printing House, 1903. Typed copy of pamphlet made by Winnifred Tanner original from Rachel Haight.

Lily Corson, Typed extracts from the microfilm of the 1851 to 1891 census lists. These add to their previous contributions. A careful job that continues done by Lily Corson as she is able. Some Hastings, Grey Counties. Thank you!

## NEWS & NOTES

### 1. Albert Schrauwers

Albert Schrauwers arrived safely in Indonesia where he will pursue studies in connection with his PHD thesis. He writes of beautiful scenery, and sent a picture of lovely ocean, beach, and mountains. He will return for September, teaching again at U. of Toronto. His book is now proceeding for publishing at the U. of T Press. The David Willson material found in May make it most pertinent. If any readers wish to write send letters to:

Kantor Sinode GKST, Tentena - Poso, Sulawesi Tengah, Indonesia

### 2. The Sharon Temple Association

The Sharon Temple Association as a result of a vote by the York Pioneers at their annual meeting for 1990 voted overwhelmingly to establish a separate body for the Sharon Temple organization which was part of York Pioneers for 70 years.

### 3. Peace Material for Canadian Yearly Meeting Records (Archives)

The Records Committee of Canadian Yearly Meeting in session of III-9-1991 at Pickering College agrees that the collection of Peace materials is an important undertaking for the Archives. We ask that any of you with experience in Quaker Peace activities share/deposit your reminiscences in the archives where they will be saved for future reference as the history of these recent days and years is written. Diaries, photographs (identified - as to dates, people and places -- please); tapes for oral history, letters you sent home, or other related accounts will, all add to the story.

### 4. Annual Meeting of Canadian Friends Historical Association - 1991

Date and place to be announced.

### 5. Research in the Archives and/or use of Dorland Room Library

If you do expect to do research in the Archives from the vault or the Dorland Room please call ahead for the Archivist is not always free to assist visitors when school is in session, nor always on campus during vacations, or some week-ends. We arrange for you to work in the area. Visitors and researchers are a pleasure when scheduled, and receive better help while here!



6. Appeal for Restoration of Swarthmore Hall in England (the home of Margaret Fell)

David Newlands reminds us that our members wish to contribute to the appeal for funds to help restore this historical building of great significance to the history of the Society of Friends, especially in this year commemorating the death of George Fox 300 years ago.

Please send designated contributions to:

Stanley Gardiner, Treasurer - Canadian Friends Historical Association  
60 Lowther Avenue, Toronto, Ontario M5R 1C7

7. Laura Peers continues her work on the material culture (and of Friends) with new approaches gained from her earlier work. It should be a most useful and interesting volume. If you have any items (artifacts) or photographs, please contact her:

Laura L. Peers  
Box 1733  
Uxbridge, Ontario L0C 1K0  
Telephone: (416) 852-5585

8. Hicksite Friends Burial Ground:

Attention Young Friends (and others who may be available)

Jane Zavitz is hoping to gather a group of Young Friends to assist her in the cleaning and restoring of grave stones at this Quaker Burial Ground during Yearly Meeting 1991 as a work project in good Quaker tradition. Contact Jane Zavitz at Pickering College.

## NEW MEMBERS

**June to December 1990**

We are pleased to welcome the following new members or renewals of previous memberships:

Daniel DeGuerre, Toronto, Ont.  
John M. Graham, Coquitlam, BC  
Gary & Meryl McKechnie, Camboss, Sask.  
Patricia Starr, Toronto (Life)  
Janice Lundy, Staffordsville, Ont.  
Joyce Holden, Kingston, Ont.  
Mr. & Mrs. James Herrington, Cherokee, Okla.  
Wm. Bourke, Weston, Ont.  
Frank Orr - (Robert?) - Address Unknown  
*Please respond if you know his address*

Richard G. Bailey  
Arthur M. Kennedy  
W. John McIntyre, Aurora, Ont.  
Edward S. Moore  
Mrs. Willis Murray, Toronto, Ont.  
Ellen Pye, Coquitlam, BC

*Stanley Gardiner, Membership Secretary*

## RECENT AWARDS PRESENTED TO CANADIAN FRIENDS

NANCY POCOCK:

Toronto Meeting

1989. Nancy received the 1989 Pearson Peace Award of the Canadian United Nations Association. (We already reported in Issue No. 48 that the Theological College of Queen's University, Kingston, Ontario had conferred on her the honorary degree of Doctor of Divinity).

*"as one who exemplified the humanitarian activism of the Society of Friends (Quakers)."*

MURRAY THOMSON:

Ottawa Meeting

Murray received the 1990 Pearson Peace Award on December 10, 1990.

The Medal is awarded annually by the United Nations Association in Canada to a Canadian who has contributed to the causes promoted by Lester B. Pearson including disarmament and aid to the Third World.

Murray Thomson was Peace Education Secretary of the Canadian Friends Service Committee for a number of years in the '60ties.

KATHLEEN HERTZBERG:

Toronto Meeting

1990. Kathleen Hertzberg received the Canadian Ecumenical Leadership Award of the Canadian Centre for Ecumenism Montreal. The Award was presented to her during the meeting of the Canadian Council of Churches on January 11th, 1991. She was nominated by the Canadian Churches' Forum for Global Ministries.

In responding to the award, Kathleen Hertzberg said:

"We (the churches) need each other if Christ's prayer 'that they may all be one' is to become for us a necessity not just a choice".

"I believe that the apparent silence of God in tragic human situations, such as we are experiencing today in the Gulf crisis, may only be broken when, under a strong sense of God's guidance and in the spirit of peace, reconciliation and practical service, we speak and act together".

## NOTICES RECEIVED

Ontario Historical Society's 103 Annual Conference, Royal Brock Hotel, Brockville. "Ontario's Past Present and Future" - May 9th, 10th, 11th. The conference will explore the historical events of 1791, 1792 and 1793.

Further information from Ontario Historical Society 5151 Yonge Street, Willowdale, Ontario M2N 5P5.

Ontario Genealogical Society - Seminar 1991

"Kingston: A Gateway to Upper Canada" will be held Friday, Saturday, Sunday 24-26 May 1991 at Queens University, Kingston, Ontario.

Registrations to:

OGS Seminar '91  
Box 2012  
Kingston, Ontario K7L 5J8  
Before: April 24, 1991

1991 Marks: 100th Anniversary, death of Sir John A. MacDonald, Father of  
Confederation  
150th Anniversary, founding of Queen's University  
150th Anniversary, Act of Union of Upper and Lower Canada  
200th Anniversary, Incorporation of Upper Canada

We are pleased to bring the following information to the attention of our members regarding our sister organization in the United States.

UNITED STATES FRIENDS HISTORICAL ASSOCIATION

An Association devoted to the study, preservation and publication of material relating to history of the Religious Society of Friends.

Annual Membership	\$15.00
Life Membership	\$300.00
Perpetual Membership	\$1000.00

Membership in the organization includes subscription to the Association's scholarly journal *Quaker History*.

Send name, address and dues to:

FRIENDS HISTORICAL ASSOCIATION  
HAVERFORD COLLEGE LIBRARY  
HAVERFORD, PA 19041

*Society 3*

IF YOU HAVE NOT ALREADY DONE SO, PLEASE RENEW YOUR MEMBERSHIP.

**Renewal Form: Canadian Friends Historical Association**  
60 Lowther Avenue  
Toronto, Ontario  
Canada M5R 1C7

I am renewing my:

_____	Institutional Membership	\$ 15.00
_____	General Membership	\$ 10.00
_____	Seniors and Students	\$ 5.00
_____	Life Membership	\$ 150.00
	Donation (tax deductible)	\$ _____
	Total enclosed	\$ _____

Name: .....

Address: .....

..... Postal Code: .....

*Please note:*

*Memberships are due in January.  
Membership includes 2 issues of the  
JOURNAL which are sometimes  
unavoidably late.*