

CANADIAN QUAKER HISTORY

Newsletter

CANADIAN FRIENDS HISTORICAL ASSOCIATION

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Uxbridge Quaker Meetinghouse 1820

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December 1983

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Canadian Quaker History **NEWSLETTER** is published by the Canadian Friends Historical Association twice annually, the **NEWSLETTER** is included in membership. Individual copies are also available at \$3.50 per copy.

Editors: Jane Zavitz
Kathleen Hertzberg

The contents of feature articles are the responsibility of the authors.

Eds.

Editorial

Ontario's Bicentennial: "The Quakers were among the founders of Upper Canada". In 1984, Ontario will begin celebrating 200 years of major settlement. Arthur Dorland writes in his book "The Quakers in Canada - A History" that Quakers were among the founders of Upper Canada Page 62. In fact, the date of arrival of the early Quaker settlers to the Niagara area in 1783 actually precedes the year of the Bicentennial (1784). IN 1783 Friends from New Jersey and Pennsylvania settled in Black Creek and Pelham in the Niagara district. Pelham Monthly Meeting was established in 1799, under Philadelphia Yearly Meeting.

In 1784 the Dorlands and other Quaker families came from New York State to settle in Adolphustown on the Bay of Quinte. Under the care of New York Yearly Meeting, a Preparative Meeting was set up in 1798. Dorland also states that Governor Simcoe thought the Quakers desirable colonists. They were offered exemption from militia duties and there was even the suggestion that they should be exempt from taxes and loyalty oaths.

We remember that the beginning was hard. During the "scarce year" 1788, Jacob Lindley a visiting Friend writes. "They were (so) reduced by the scarcity of bread and provisions that they came to an allowance of one spoonful of meal per day - a whole pot of broth was made out of the one robin caught." Later these Quaker families and their descendants became prosperous farmers.

The contribution of individual Quakers and of the Society of Friends to the development of Ontario will not be forgotten. However, whenever an opportunity arises, we should contribute accurate historical data and information regarding the beliefs and witness of the society of Friends in Upper Canada during the 200 years of its history in many places in the province. This would include the actual work of pioneering, cutting down the forests and creating places of habitation, as well as the contribution they made to the religious and civil life of the new communities.

Here our own (CFHA) 10th Anniversary Project (Meeting Houses and Burial Grounds) could be a worthy tribute to the early Quaker pioneers who were amongst the founders of Upper Canada.

The editors are again asking our members and others to co-operate with us in the completion of this project in 1984. (see Newsletter No 33 page 36 which outlines the projects).

We have also been encouraged by the Yearly Meeting Home Mission and Advancement Committee and 1983 Annual Meeting of the Association to proceed as expeditiously as possible with the gathering of **Oral Histories**. In this connection we deeply regret lost opportunities of obtaining tapes from

some of our leading older Friends such as Mable Willson whose death on Nov. 27 1983 we record with a deep sense of loss.

Indeed, none of us want to lose the connection with and the knowledge of our roots. We would like to gain an understanding of the shared religious faith and values with which those Quaker pioneers came to Canada, and to acquaint ourselves better with the subsequent history of the Society of Friends in Canada.

As the year ends and a new one begins in which we shall see the celebration and commemoration of several important historic events in the life of Canada, the Canadian Friends Historical Association is looking to the completion of some of the major projects which the Association has undertaken during the 10 years since its founding in 1972. We are thinking in particular of the major project of the Indexing of the Quaker Records, and as already mentioned, the Oral History Project and the Tenth Anniversary Project. This latter project is a beautiful way in which to commemorate and honour the early Quaker pioneers who are a vivid part of the Bicentennial Celebrations taking place in 1984. This project is a booklet showing Meeting Houses and Burial Grounds in Ontario (and later across Canada), giving brief histories, photographs (where available) and exact locations. In addition, a slide show is also being assembled. An up-dated historical map is also planned. We need photographs and slides and details of location and brief history. Please help us to complete this project.

We shall be looking for new things to accomplish some of which have been waiting in line for some time. As our membership slowly increases, we believe there is a wish on the part of many to support the Association and a recognition that it has a much needed role in relation to the history and contribution of the Society of Friends in Canada. We value the sense of support which reaches the Association through its members. Thank you to those who have been with us from the start and welcome to newer members! David Newlands, our first chairman, writes from Malawi, Africa - "I hope all is well and that Canadian Friends Historical Association continues its good work ...".

Kathleen Hertzberg

**MINUTES of the 11th Annual Meeting held Saturday,
3rd. December, 1983 at Friends House, 60 Lowther Avenue
Toronto, at 1:00 p.m.**

We remembered with appreciation the Friends no longer with us:
Mable Willson; Samuel Haight; Nellie Haight; Irmgard King

Present: Kathleen Hertzberg; Alaine Hawkins; Barry H. Thomas;
David Pollard; Myra Pollard; Wim. J. Van Veen;
Christopher Densmore; Steve Kent; Mossie Moorby; Bertha Pollard;
Irene Sotiroff; Lies Smit; Stanley Gardiner; Marguerite Johnson;
Jane Zavitz; David Holden; Roger Nickerson; Rosemarie McMechan;
Roman Hromnysky; Susan Bax; Fritz Hertzberg; Victoria Sansom.

Regrets: Ed Phelps; Fritz Hertzberg; Eileen Gardiner; Elizabeth Moger;
Grace Pincoe.

Minutes: Minutes of the Tenth Annual Meeting held November 27th. 1982 were approved as circulated in NEWSLETTER No. 33.

Minutes of the meeting of the Executive Committee held November 12th, 1983 were available for information, as well as the agenda of the Executive Committee. Not all the items dealt with by the Executive could be covered by the Annual Meeting.

Chairman's Report was presented by Kathleen Hertzberg. It will be published with the Minutes of this meeting. She called to our attention the difficulty with respect to the **Indexing Project**. As Mark Ritchie is this year (1983) actually over the maximum age for employment under the Experience'83 grant, we have been told by the Minister of Citizenship & Culture (Susan Fish) that we must return the grant of \$1,139. This would impose a financial burden on us. The chairman is negotiating with the Minister to have this decision reversed. It was approved that a discussion be held with Ward Cornell who was in that Department and is a Pickering Old Boy. Another suggestion was that we appeal direct to Premier Davis. We feel that there are extenuating circumstances which have not been understood. A point will be made that the Ontario Provincial Archives, which are under the Ministry of Citizenship & Culture, are waiting for the Index. Another suggestion was that we should each write to our MPP. Kathleen Hertzberg and Alaine Hawkins will consult the Minister, Susan Fish. We are reminded that Fair Employment Practices could in fact prohibit such restrictions and could constitute discrimination on the basis of age. It was also pointed out that, as we had been denied the grant one year, we were compensating for that one year in putting Mark Ritchie to work again in

1983. The University of Western Ontario had budgeted funds for microfilming the **Index** and these funds may not be available if the Indexing could not proceed. It was suggested that the support of the Provincial Archivist be sought.

Treasurer's Report was presented by Dorothy Muma, showing bank balance at October 31st, 1983 of \$1,338.89

Genealogical Enquiries: Genealogical enquirers have been asked to make an initial donation for searches. The Executive proposed that an **Access Donation** of \$20 be suggested to the enquirer. This was approved for a trial period of 1 year. It was agreed to ask Bill Britnell to supply the CFHA with a copy of his response to the enquirer. Information will be requested from the Ontario Provincial Archives as to how many searches are made in the Quaker Archives (microfilms). We agreed that we could not ask for an access fee from enquirers who use the Provincial Archives.

To complete our overview of the use of Quaker Records for genealogical (and historical) enquiries, we would also request the University of Western Ontario per Ed Phelps (or Mark Ritchie) to supply us with this information.

It was also pointed out that research into the history and genealogy of Quaker families often results in interesting historical data which could be used by those writing the history of Quakerism in Canada.

Appreciation was again expressed to Bill Britnell for his work in responding to genealogical enquirers. Bill Britnell has emphasized how much this work will be facilitated when the **Index** is completed.

Indexing Project: Jane Zavitz reported that some Records are still not in hand and there is still some work to be done on cards. The work will be proceeded with as soon as possible. The Ontario Archives has offered assistance with the microfilming. Later records can be incorporated fairly easily. Friends should have a contract with the Ontario Provincial Archives regarding access to the Quaker Records and to the Index.

Indexing of the Newsletter: Stanley Gardiner is continuing his work on indexing past **Newsletters**. It is expected that this work will take another six months. It is recommended that at some future stage, the **Newsletter** be microfilmed.

Membership Report was presented by Marguerite Johnson and will be published with these Minutes. Total membership is now 147. This represents an increase of 10 over last year, some of these are attributed to initial acknowledgment of letters of genealogical enquiry and use of the **Brochure**.

Meetings will be reminded that membership in the Association is an asset and they will be asked to join. It was also suggested that Meetings again be asked to appoint Correspondents.

Tenth Anniversary Project: Barry Thomas reported that very few slides and photographs of Meetings Houses and Burial grounds and other Quaker

historic sites have come in response to the article in the **Newsletter**. Meetings will be asked to provide slide/photograph and write-up of their Meeting House or any Meeting Houses or Burial Grounds in their area including where possible, those no longer in existence.

Transfer of the Archives from the University of Ontario: In accordance with the decision of Canadian Yearly Meeting, it is planned to transfer the Quaker Archives from the University of Western Ontario to Yearly Meeting Vault at Pickering College. The transfer will take place as soon as the vault is ready, probably in early Spring 1984. The vault will be large enough to acomodate future Records.

An **Appeal** for funds will be carried in the forthcoming issue of the CFHA Newsletter.

Thanks were expressed to those who have continued the work for the Association during the past year.

The meeting adjourned.

David Holden of Queen's University, Kingston, Ontario, spoke on

**The Sociological Aspects of Separation in the
Historical Experience of the Society of Friends**

(see page 12 of this Newsletter)

Dorothy Muma, Recorder

REPORT ON "NEWSLETTER" INDEX

Draft Copy by June 1984

As a result of two trial runs covering about one half of the Newsletters from their inception in 1972, the basic categories have been extended to cover four additional sections.

"Bibliography by Author"

"Other Denominations and Organizations"

"Visiting Friends (from Outside Canada) including Friends of Friends"

"General India" including Social Action Philosophical Concepts, etc.

It is expected that it will require six months further time to produce a final draft of the Index.

Stan Gardiner

CHAIRMAN'S REPORT TO THE ANNUAL MEETING

SATURDAY, 3rd. DECEMBER, 1983

We who are here today and others who participate in the work of the Canadian Friends Historical Association or who are supportive as members, appreciate the historical and cultural values of the Association. Many of you are aware of the difficulties in keeping the Association in existence and of maintaining and reaching a higher standard of quality and even quantity of the work which could be done. The work involves the tasks of administration organization, maintaining and increasing membership, editing and producing the Newsletter; caring for the raising the funds; undertaking and encouraging historic research; keeping an eye on Quaker historic sites.

Work in all these areas has been undertaken by a relatively small group. More help is essential to maintain the Association and even more if we are to complete some of the limited goals we have set ourselves, such as the Tenth Anniversary Project on Meeting Houses and Burial Grounds. Most of the work is done by people who are already busy! This is not an unusual situation!

The current year has been a particularly full one which has meant that even the routine work as well as some of the projects has been delayed and has not always received the thoughtful attention needed. Correspondence has been delayed, especially genealogical enquiries, a subject which needs review.

Projects:

The Tenth Anniversary Project: slide collection and Directory of Meeting Houses, Sites and Burial Grounds. Some material and photos have been assembled.

Oral Histories:

The Yearly Meeting Home Mission & Advancement Committee reminded us of the need to proceed as expeditiously as possible with this project - The collection and recording of Oral Histories from older Friends in our Meetings across Canada. This could be an expensive project; however, cassettes have been donated. A letter is in preparation to all Meetings with some general instructions and guidelines for those making the interviews and recording the histories. This project could produce new, lively and interesting historical material.

The Brochure:

The Brochure has still not been printed. More than 200 zeroxed copies have been in use which has produced a number of new members as well as serving as a handy means of making the Association known. It has been enclosed with all acknowledgments of genealogical enquiries and with correspondence, used

at Yearly Meeting and at other gatherings.

Indexing Projects:

Our application to Experience 83 to have Mark Ritchie complete the present phase of the Indexing, was initially turned down. However, the decision was reversed by an appeal to Bruce MacCaffrey, who was still the minister of Citizenship & Culture. Unfortunately, due to the pressures of summer activities and the chairman's absence from Toronto, the fact that Mark Ritchie was actually too old for employment under an Experience grant (age limit 24) was overlooked. This upper age limit was set in 1982, previous to that "mature" students could be employed. Had the fact that Mark was over age been brought to the attention of the minister, it would have posed for us the question of the usefulness at this end stage, of employing a student who was not conversant with the archives and with the indexing project, bearing in mind that Mark has worked on the index since 1978.

It was to our great surprise that we received a letter from the Regional Supervisor in Hamilton as late as September, informing us that it had come to their attention that we had employed a student over the project age limit and requesting a return of the grant.

The chairman wrote a letter to the new minister, Susan Fish, explaining the situation and even apologizing for the oversight, pointing out that there were extenuating circumstances in employing Mark Ritchie which should have been brought to their attention. We also pointed out that in fact we had no funds available from which to make the refund.

We received a reply to the effect that the minister had instructed her staff to investigate the matter with the result that the grant money would have to be returned, as we had contravened the project guidelines.

The over-riding consideration for the Minister is the fact that it is the Provincial Archives who are amongst those who so eagerly await the completion of the Index for microfilming alongside the microfilms of the records, which are in considerable use by enquirers. Mr. Dave Russell sent a letter of support for our application and for the appeal to Mr. MacCaffrey.

We cannot believe that it is the intention of the Minister of Culture to empty the coffers of a small historical-cultural organization, especially in the view of the forthcoming 200th Anniversary of Ontario which will be celebrated next year.

I am bringing this matter to the attention of the Annual Meeting with the request that the chairman be empowered to ask for an interview with Susan Fish.

Kathleen Hertzberg

FINANCIAL STATEMENT FOR THE YEAR
NOVEMBER 1, 1982 TO OCTOBER 31, 1983

1982

Nov. 1 Balance at Bank \$2,133.85

Receipts:

Memberships	\$ 297.00	
Donations	400.00	
Sale Bulletins	4.50	
Province of Ontario Dept. of Citizenship & Culture Grant	1,139.00	
Bank Interest	48.50	
U.S. Exchange	10.00	1,899.00

		4,032.85

Payments:

Bulletin publication	795.18	
Ontario Historical Society Membership	12.00	
Farnham Records	299.20	
Postage & Stationery	64.48	
Indexing Project	1,522.90	2,693.96

1983

Oct. 31 Balance at Bank \$1,338.90
=====

Dorothy Muma

Treasurer

CANADIAN FRIENDS HISTORICAL ASSOCIATION

ANNUAL MEMBERSHIP REPORT

30 NOVEMBER 1983

1. Membership for 1983 shows a total of 142 as follows:

General Membership	-	48
Life Membership	-	21
Senior Membership	-	36
Student Membership	-	3
Honorary Membership	-	4
Meetings	-	8
Corporations/Libraries	-	18
Complimentary/Exchange	-	4
<hr/>		
Total Membership	-	142
<hr/>		

2. The year of 1983 shows a total of 10 new members over the 132 shown in 1982 report.
3. In February 1983, we lost one of our English members Miss Nora Allen, age 87.

Marguerite Johnson
Membership Secretary
30 November 1983

Membersip Rates

General Membership	\$10
Senior Citizen	\$5
Student	\$5
Life Membership	\$150

Donations are tax deductible

CANADIAN FRIENDS HISTORICAL ASSOCIATION
OFFICERS AND CORRESPONDING MEMBERS OF THE EXECUTIVE

**Slate of Officers for 1984 Re-Appointed at
the Annual Meeting 1983**

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

R.R.9, Dunnville, Ontario
N1A 2W8
June 20, 1983

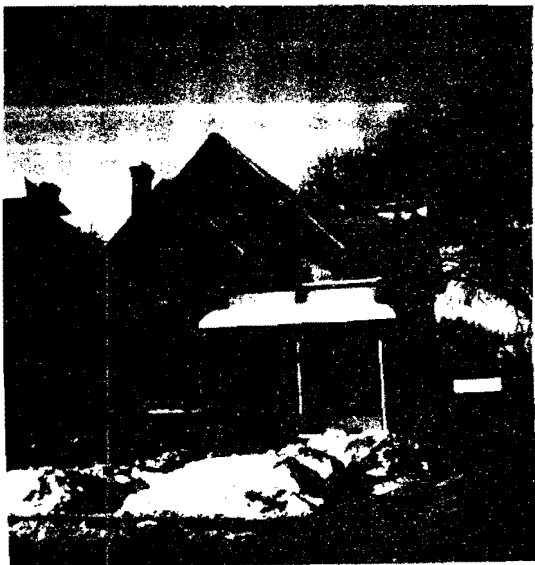
Kathleen Hertzberg
Chairman
Canadian Friends Historical Association
60 Lowther Ave.
Toronto, Ontario M5R 1C7

Dear Kathleen Hertzberg:

The Records Committee of Canadian Yearly Meeting wishes to express its appreciation for the diligent work undertaken by the Canadian Friends Historical Association over the last ten years, especially for taking on the responsibility of getting the Quaker Archives at the University of Western Ontario indexed, which continues to require painstaking efforts to obtain government grants for 75% of the costs, and then raising funds for the remaining 25%. At the completion of the present phase of the Index project this committee hopes to be able to undertake any future indexing of C.Y.M. records.

Yours sincerely,

Rosemarie S. McMechan
Temporary clerk



Kitchener Friends
Meeting House
(page 2c)

THE SOCIOLOGY OF SEPARATION IN THE HISTORICAL EXPERIENCE
OF
THE SOCIETY OF FRIENDS

BY

David E. W. Holden

Examining the history of the Society of Friends makes it obvious that there have been a number of occasions when it has gone through considerable trauma. The trauma has been at the origin of its various branchings. The times of conflict are fundamentally important to the creative development of new ways of perceiving God and His relationship to people. Much of our thinking today is bound up with this historical experience. The very concepts fundamentally affect the way we think. This paper is not about conceptual development but about the processes by which conflict has been generated, the conflict that has been so creative.

For a Friend, the idea of conflict is anathema. Friends have a long and distinguished history in attempting to find ways of avoiding and overcoming it. Efforts in peace-making, consultation and mediation have shown Friends willingness to work hard at overcoming conflict. To this one should add Friends willingness to suffer for the sake of peace, and their refusal to serve in armed forces--even when the refusal to do so has led to great privation--. It is strange, therefore, to find times when these same peace-loving people would become so provoked with each other that they would split into warring factions and come to blows over theological and ideological issues. Yet, such is precisely what has happened. It has happened in many places and at many times in the nearly 350 years of existence of the Society of Friends.

The history of conflict goes back to the earliest days. Records report the "defection" of James Nayler and the disownment of John Perrot and all those who "ran out from the Truth" with them. Reference to the Keithian schism and the disownment of George Keith by London Yearly Meeting in 1693 is sometimes made. Similar mention is made of large scale loss of membership in England and America in the 18th century. The defection of some Friends during the American Revolution and the formation of the "Free Quakers" by those disowned for revolutionary activities is seldom more than a footnote. The "Great Separation" involving the "Hicksite" problems, followed by the controversy between John Wilbur and Joseph John Gurney are sometimes mentioned. Occasionally we learn about the "Beaconite" controversy and Fritchley Friends in England. After the matters become obscure for most Friends but the list goes on at great length, involving almost every yearly meeting in one way or another. Some events are surprisingly obscure to some Friends but not others. Some lead to changes that later affect them in interesting ways and they separate them even further. Others are overcome

and bodies grow back together more or less comfortably.

My intent, when I began this project a number of years ago, was to try to understand the dynamics of conflict in the Society of Friends. I wanted to see if it was possible to avoid conflict and the trauma that comes from it. I have achieved some insight into the problems but have not reached the point where I can comfortably assert that it is avoidable. I have even decided that it would be undesirable to overcome all conflict as it has been in many ways a creative and adaptive process. Without the conflict we would not have the tremendous variety of Friends, nor the number that are there. As, many Friends today come from the activities of Friends who did things that were met with deep disapproval by other Friends at the time. However, from the examination of history, the following notes sum the variables that are associated with divisions and provide a typology of divisions.

VARIABLES

1. Levels at which splits occur:
 - a. single people withdraw or are disowned.
 - b. two or more separate or meetings divide.
 - c. yearly meeting divisions.
 - d. Yearly meetings withdrawals from larger bodies, eg. from Friends United Meeting.
2. Reasons for divisions or disownments are based on issues to do with:
 - a. faith, eg., theology, interpretation or source of inspiration.
 - b. Friends Testimonies, eg. sins of a non-faith nature, such as adultery, divorce, unfaithfulness, child neglect. Crimes of violence, especially against the person are important here, as are any actions that are seen as crimes by society. Important testimonies are those considered important by the meeting and have included: testimonies on participation in the military, swearing of oaths, paying tithes and marrying without the approval of the meeting.
 - c. personal behavior sins that do not seem to attack the social fabric, such as gambling, alcohol, over indulgence, violations of dress codes. These can almost be regarded as crimes where the chief victim is the sinner himself.
3. Four variables on size and three on type would appear to create a twelve fold typology of potential possibilities. Several of the possibilities, however, are not viable. The viable possibilities are related to another variable. This is the distinction based on the fundamental nature of the belief system. Friends, or all who claim to

be Friends, do not share the same basis for their beliefs. The continuum of belief is much finer than the three fold typology that follows. Probably all would agree on the need to reconcile inspiration given with the Holy Scripture but they would vary on the priority given the inspiration.

- a. Friends who see the Inward Light (Light Within, Holy Spirit or whatever it is they call it) as sufficient. For them the Bible is sometimes seen as a good book, sometimes as the best piece of religious literature. However, few at this extreme would limit themselves to the Bible for spiritual inspiration, and many would go to non-Christian spiritual sources as well. Some might even refuse to read the Bible. If the inspiration given appears to disagree with the Scripture, then the Scripture would most likely be discounted. For some at this end of the continuum, the Bible has been seen as superceded by newer religious inspiration and is, therefore, no longer relevant. If asked about the nature of God, they are more likely to see Him as immanent than as transcendent.
 - b. Friends who regard the Inner Light as important that is paralleled by the importance of the Bible for religious inspiration. The Bible is taken in an open sense in that they use other data to aid in their interpretation and understanding of Scripture. Archeological evidence, higher literary criticism, modern philosophy and science do not interfere if they appear to contradict scriptural accounts. Here Friends would attempt a reconciliation between knowledge, inspiration and Scripture. It would be a serious and concerted effort if the lack of agreement appeared to be great. Some then might lean one way, while others in the other way. God for these is both immanent and transcendent.
 - c. Friends who are Bible literalists, who regard the scriptural account as inherent and can accept the Inward Light only if it is taken as evidence of the Holy Spirit and in no way disagrees with Scripture. Science and philosophy are regarded as either dangerous or potentially dangerous because they lead people away from Scripture. God is almost exclusively transcendent for these Friends.
4. Variables of size and growth. Perception of size and growth are more important than actual size or growth. If Friends are sufficiently comfortable with the size of their meeting or feel that they are growing, the reality of the size and growth have little meaning. Further, when the members of a meeting see it as always having existed and can not see it dying, they then act as if it were large and growing when by any objective criteria it may really be both small and shrinking.
 - a. Large vs. medium vs. small vs. very small memberships.
 - b. growing vs. stable vs. shrinking membership numbers.
 5. Variables that are potential "social fault lines". These are the

social, ideological, political, racial, economic and other such that divide the body politic that surrounds the meetings. Meetings and their members are all part of the social matrix and are affected in many way by what goes on around them. **Any** single issue that becomes socially important is a potential source of divisiveness for a meeting. Such issues can be imbedded in the social history of the body, or can be new introductions. If they are considered important, they are important in their consequences. The numbers of divisive issues can become important when they begin to coalesce in coherent ways that allow people to take sides on a number of them at the same time. Therefore the following may be of importance:

- a. The existence of socially important issues.
 - b. The number of such issues.
 - c. Coordination or coalescing of Issues.
6. Perceived degree of separation from the world.

Friends have seen themselves as separate from the world, ie. as a "peculiar people", while others have seen themselves as a part of the world.

TYPOLGY

1. Withdrawal or disownment of a single person:
- a. At certain periods Friends have disowned large numbers of people. These disownments have been limited to periods when Friends regarded themselves as separate from the world. They are also times when the size of the Society was not a concern, when membership was perceived as large or growing. Friends could be quite rigid in their willingness to impose standards of behavior and belief. Therefore, when considerations of size and growth are not important and when Friends have seen themselves as separate from the world, rather than a part of it, disownments of people are made on the grounds of faith, violations of testimonies or bad behaviour.
 - b. When Friends perceive themselves as large or growing but not separate and "peculiar" they are not as quick to disown for behavioral sins. Instead they are likely to labor with those who violate the current norms and if the sinner persists in the crime, the person will be disciplined with sanctions that do not go so far as disownment unless they become violations of what meaningful non-Friends would see as outrageous. Eg., a "drinking problem" will be worked with until it becomes outrageous public drunkenness. This may lead to disownment.
 - c. If the meeting becomes small or is seen as shrinking in size, then sins against the testimonies begin being treated as those of

personal behavior. This is particularly hard as the latter are sins that attack the people most closely tied to the sinner. the problem becomes one of weighing the damage done by the sinner to the damage done by the loss of a member. It is not an easy decision to make, nor is it one that the membership can agree on easily. Sometimes there is conflict over which step to take. The more serious the sin, the easier it will be to disown the person. The smaller and more endangered the meeting, the harder this will become. Family ties complicate matters as disownment of a family member hits other members particularly hard. The hurt of such can last for generations. The same is true when someone is injured by a sin. All people closely linked to that person suffer by the injury.

- d. At this point the perception of the importance of the Inward Light relative to Scripture comes in. For Friends who accept the sufficiency of the Inward Light, the concept of sin and the concept of Judgment are not accepted universally. Many of these Friends see much of sinning as a form of deviant or aberrant behavior that has social or systemic causes which may be totally unrelated to ideas of responsibility and accountability. For those who are satisfied with the sufficiency of the Inward Light it becomes easier to accept people who violated Testimonies or behaved badly. They will work with the "sinner" longer as they do not have to deal with biblical injunctions against certain sins.

W

For the ones at the other extreme, the ones who accept biblical inerrancy, the question become moot as well. For them there are certain sins that are utterly proscribed and those who commit such are simply anathema.

The people who have the greatest difficulties here are those who feel the Scripture is important but who do not go so far as the previous. They have to make a decision, quite frequently the decision is unique for each sinner. One sinner may be rejected, while another merely disciplined for the same sin. Further, they are more troubled by mitigating circumstances and by the publicity given to the sin.

- e. Faith sins are in some ways the most problematic. For Friends at the biblical inerrancy end, any such sin is simply used to define the sinner as a non-member. One can not get membership if one does not accept their view, and if one should change, one simply withdraws or is treated as a non-member.

For Friends at the other extreme, the Inward Light can lead members to interpret faith in a multiplicity of ways, any of which can be acceptable if the Grace given others is also accepted. At this end over-reliance on any inspirational literature, including the Bible, can be looked on with disfavour as evidence of creedal attachment.

For Friends in between the problem is, again, a difficult one. Deviation and disagreement on faith issues up to a point is acceptable. That point is nowhere near as far as the previous, but far beyond that of the biblical inerrancy group. They can discuss issues that would upset them, yet the limits are fairly strict. There is a great deal of variation from meeting to meeting and from time to time within the same meetings, if a Friend becomes clearly attached to an aberrant belief, that Friend is quietly "dealt with" and probably withdraws voluntarily.

2. When two or more withdraw or are disowned and when meetings split.

For this kind of split perceived growth and size become less important. Most often these events do not have single variable explanations and to suggest such merely distorts the data. Quite often the larger the proportion of people splitting, the larger will be the number of issues on which disagreement is found. Most frequently faith issues are at the core of the disagreement although often items of behavior will be salient.

The divisions that seem to fit into this category would include among them the following:

The Wilkinson-Story controversies;
The Wilsonites;
The Beaconite controversy;
Fritchley Friends;
Primitive Friends in Baltimore and Philadelphia;
Most of the Antislavery splits among Hicksite Friends;
The Universalists in New York and Wisconsin;
Hinckle Creek Meeting.

In almost all of these there was a disagreement between the parties on the nature of the Inward Light, the freedom allowed by the Inward Light or the place of the Scripture in the belief system. In the larger of these, and in the more lasting ones, other elements entered. These were most frequently those elements that were seen as necessary for the preservation of the "real" nature of Friends beliefs and testimonies. Quite often the form taken for demonstrating this reality was superficial even though great meaning was given the superficiality. It was as if the essence of Quakerism became the way in which people dressed and spoke. Further, there was often some other unstated thing that separated the small body withdrawing from the larger body. Economic, political and social variables underlie them and they are of such a form that the social ties are not strong enough to handle the strain of both the disagreement on a faith issue and the other seemingly superficial issue.

Another aspect of many of these splits is that they become the surrogates for the larger splits in places where the larger ones fail for one reason or another. It is as if these are the results of the after shock of large scale conflict. Further, many separations

occurred when Friends separating have forgotten, or have never known, what the historic testimonies of Friends were. They have begun to introduce forms that are not part of the historic Friends material and this has separated them from the wealth that is there. Sometimes the loss is in terms of an understanding of the meaning of the Inward Light while, sometimes it is a loss in the understanding of the importance of biblical knowledge. Whenever either of these are lost, new forms creep in that distort the whole and lead to some form of conflict.

3. Yearly Meeting splits are the most spectacular of the events covered in this exercise. They are always far more complicated than they seem at first examination. They take longer to happen than the description of them in most histories. They all involve a number of closely interwoven variables and all have a seemingly simple faith controversy that serves as the immediate explanation. While controversy and disagreement on matters of faith are fairly constant, yearly meeting splits are relatively unusual. Here we are not describing the reasons for the setting off of one yearly meeting by another, but the formation of two yearly meetings that result from a basic disagreement)*. What is required is the following:
 - a. A number of coinciding issues that separate contending parties into clearly defined camps;
 - b. A social division between the contending parties that makes the formation of social bonds relatively difficult. This division will be an aspect of the coinciding issues that separate the two parties.
 - c. A faith issue that can serve to focus Friends attention and/or be a surrogate for a. and b. above.
 - d. A deep dislike between the people involved in the split; or their not knowing each other. This can take the form of personal dislike or a dislike of the manner, behavior or ideals of the other principals. Frequently this personal dislike seems to develop after the differences have been discovered.
 - e. In the absence of any one of these aspects, the split that takes place usually takes the form of those in b. above.
4. Withdrawals from larger bodies (such as from F.U.M.) are in many ways both less spectacular and less painful than are the splits within yearly meetings. They take on less of the "sad family quarrel" and become more dispassionate. Most frequently they are recognition of irreconcilable disagreement on faith issues. The pain that occurs is usually to the people who are involved in the administration of the larger body and the leadership of the yearly meeting. It appears to them that the break has personal meaning far beyond the meaning felt by the larger body of Friends.

To conclude, there are some amusing ironies in all this that come from the very humanity of the people involved. In one story reported to me about the break that led to the creation of Nebraska Yearly Meeting, the closing hymn chosen at the suggestion of the visiting speaker was no less than: "Blessed be the Tie That Binds."

*Note: The most recent yearly meeting to be set off is the Honduras Yearly Meeting that was set off from Guatamala Yearly Meeting on April 1, 1983.

David Holden is Associate Professor of Sociology at Queen University, Kingston. He was the speaker at the 1983 Annual Meeting at the CFHA held Saturday, December 3rd 1983 at Friends House, Toronto.

QUAKER HISTORY

The following reference regarding the Abel Family and the Quakers of Leeds county, has been drawn to our attention by David Newlands:

Jane & Costas Varkaris, "The Abel Family and the Quakers of Leeds County." **Families** 22:1 (1983):3-16.

The article discusses the history and membership of the Farmersville (later Athens) Friends Meeting in Leeds County, which was in existence from ca. 1820 to the beginning of the 20th century. Turner L. Abel (1830-85), a member of the meeting, was a clock importer and many early Seth Thomas pieces made in the U.S.A. bear Abel's name as importer.

A picture on p. 8 shows the site of the former meeting house. The lot still has evidence of the grave markers that formerly indicated the location of Quaker burials. The grave yard appears to be abandoned. The meeting and burying ground were located on Rear of Yonge & Escott Townships, conc. 8 lot 11.

A Short History of the Kitchener Area Monthly Meeting

In Ontario South-West of Toronto two new Monthly Meetings were established in the 20th century. The Hamilton Monthly Meeting in 1953 (tenth month) and the Kitchener Monthly Meeting in 1967 (ninth month). When studying the origin and establishment of these meetings we have to consider the activities of Friends, even if at times limited and sporadic, in the entire area of Hamilton, Galt (Cambridge), Guelph, Rockwood and Kitchener. After 1971 we find Friends' activities in Stratford and after 1975 in Lucknow, North-West of Stratford. It is from Friends and persons interested in Friends' way of Worship and activities in these different localities that the membership of the Kitchener Area Monthly Meeting was gathered. I would like to remind Friends that in the mid 19th century there was a strong Quaker Meeting in the village of Rockwood, 8 miles North-East of Guelph. The Rockwood meeting was established by Friends who came from the North of England and Ireland. The Harris family was one of the most prominent families, not only in the Society of Friends, but also as prominent business people in the community. (The Quakers in Canada, A.G. Dorland 1968, p. 185). I gave this note on Rockwood because the last surviving member of the Harris family, Edgar W. Harris attended regularly in the 1950's the meetings for worship of the Kitchener preparative meeting until his death on 20/8/1965. A Memorial Service was held for him on 19/9/1965 in the Kitchener YWCA. After his death his cousin Burton Hill inherited his house and grounds in Rockwood. Lilian and Burton Hill, who before moving to Rockwood lived in Galt (Cambridge) restored the house to its original beauty. They often hosted Friends Meetings and gatherings especially in the Summer months so there is again a Quaker presence in Rockwood. They are also building on the grounds a new house for their daughter Shirley and her family.

It is hard to find any written documents or precise dates about the history of the early days of the Kitchener Meeting. My own memory goes back to a Meeting for Worship held probably in the Spring of 1956, in the YWCA on Frederick Street in Kitchener. I remember the setting in a chapel like room. I also remember vividly seeing after the Meeting a tall young man talking with a small lady. The tall man was Richard Taylor a reporter from the Kitchener-Waterloo Record. He later became public relation officer at Wilfrid Laurier University (Waterloo Lutheran University) and had from time to time some contact with Kitchener Friends Meeting. The small Friend as I later learned was Ellen Manley who in the coming years played an important role in the Hamilton and Kitchener Meetings.

Some verbal information was obtained from Burton Hill and Elaine Horst Wood. After the establishment of the Hamilton Monthly Meeting, I was able to consult their minutes and I also found a few notes from the Kitchener group.

Let us deal first with the Galt now called Cambridge group. From the Hamilton Meeting's minutes that we learn (6/9/56) that the Galt group met every 4th First day in the educational room of the First Baptist Church. Attendance included several Friends from Kitchener. In a letter received in 1975 from Burton Hill he writes: "Most living in Galt who attended were actually active in other churches but came with interest to visit Friends without concern to establish a meeting." The average expenses of a meeting

in Galt were estimated to be about 9.10 dollars per meeting. Again, in the Hamilton minutes we read about the Galt group (18/1/59). Burton Hill reports: "There is some feeling that it might be better for us to give strength to Kitchener and Hamilton rather than have a separate meeting of our own even once a month."

In the Summer of 1956, Ellen Manley moved from Hamilton to Kitchener. The same year (2/12/56) Hamilton Meeting approved of Elaine Horst (Wood) as correspondent and Ellen Manley as treasurer of the Kitchener Preparative Meeting. The expenses in Kitchener were about 5 dollars per meeting. Even though the Hamilton and Kitchener groups met separately, there was a strong relation and co-operation between the two groups. As an example of co-operation, the Hamilton study group was held on the third First Day of each month in Kitchener. Once a year in 1963, 1964 and 1965 Hamilton Monthly Meeting was held in Kitchener at the YWCA on Frederick Street.

Between 1956 and 1962, the Kitchener group met regularly twice a month. Once in the YWCA on Frederick Street in Kitchener and once in Friend's homes. The Meeting for Worship was sometimes followed by discussion and always by some social time with tea and cookies. Elaine Horst reported to Hamilton (1/5/60) "that Meeting for Worship and study social gatherings were held regularly in Kitchener during 1959 with plentiful visitation both to and from other Meetings." In the 1963 State of Society report we read "Attendance at Kitchener fluctuates. Very often people who have been regular attenders move away from the city. Attendance is usually from 9-15 person." It is difficult to establish the exact date of the start of weekly Meetings for Worship in Kitchener. It is however certain that the group had been meeting regularly once a week before the Meeting asked for Monthly Meeting status. (24/9/67). At that time, the Kitchener meeting had about 23 active adult members and 7 children. On the recommendation of Hamilton Monthly Meeting Yonge Street Half Yearly Meeting granted-Monthly Meeting status to Kitchener. At this time it was also noted that the Kitchener Meeting had received further approval from HMAC for a continuation of the 3.60 dollars week allowance for newspaper advertising. It was also agreed to list the Religious Society of Friends in the Kitchener telephone directory. Telephone rental was 7.10 dollars per month.

The first Kitchener Monthly Meeting was held 5/10/67. Guests at that meeting included Elma Starr, Carla Sheppard, Le Roy Jones Pearl Jones and May Martin. In the 1967-68 State of Society report we read the following: "In this period the Meeting was visited or contacted by approximately 25 seekers and enquirers. A basic participation list of about 23 adults increased to about 50 adults and young adults. It would appear that there is no lack of interest among families and students in the Kitchener-waterloo Galt-Guelph and Stratford area. The growth of the Society appears to depend on its capacity to receive seekers into meaningful patterns of on-going life, worship and study."

Even though the location of the Kitchener Meeting was often changed, the holding of Meeting for Worship was never interrupted. As stated, Meetings from 1956 until fifth month 1968 were held in the Kitchener YWCA on Frederick street. At that time the meeting moved to the Waterloo YWCA on the corner of King and Allen E. in Waterloo. In 1971 (7/3), the name Kitchener Monthly Meeting was changed to Kitchener Area Monthly Meeting. In

1973 (fourth month) the Meeting moved to the Unitarian House on Allen Street E. n Waterloo. In the fifth and sixth month of 1978 Meeting for Worship was held at 275 Hazel street in Waterloo at Wendy MacPherson's home. And then in the seventh month of the same year Pooh Bear Play care centre 37 Allen street E. in Waterloo was chosen for the place of Meeting.

Since the first month 1980 Kitchener Area monthly Meeting meets at Emmanuel United Church of Canada, 22 Bridgeport Road W., Waterloo. I would like to comment however that every year during the Summer months (seventh and eighth) meetings are held in Friends' homes. This gives us opportunity to meet with Friends who belong to the different Worship groups under the care of the Meeting and with whom we do not have often occasion for fellowship and interaction.

The situation in Guelph. In the 1967-68 State of Society Report, we read: "Families living in Guelph have initiated an Allowed Meeting on Wednesday evenings for Friends and other interested persons there." In 1969 (3/5) Sylvia Mangalam reported that occasional meetings were held first Day mornings in Guelph and there were even talks about the possibility of forming a monthly Meeting in Guelph. The Kitchener Area Monthly Meeting was held in Guelph 2/11/69. At this meeting it was learned that Guelph Friends held Meeting for Worship and First Day School each First Day at 11.00 a.m. in the Recreation Centre on Delhi Street. The First Day School was a co-operative venture with the Guelph Unitarians. In later minutes (1/2/1970) we read that Guelph Young Friends are meeting with Guelph young Unitarians. One hundred dollars were allocated to share the cost of rental. In 1974 and 1975 Meetings were held at the University of Guelph on Thursday evenings, and in 1979 meetings were started once a month in Friends' homes where they are still being held.

Since 1971 Meetings for Worship are held in Stratford once a month and attendance sometimes includes Friends from Kitchener. Meetings are held at Elaine Horst Wood's home 20 Center Street Stratford.

The Lucknow Worship Group was started in 1975 by Fran and Tony McQuail and is under the care of the Kitchener Area Monthly Meeting. The group meets regularly every First Day and is also active in the community in peace related and environmental issues. The development in Lucknow should be followed with interest as this group shows strength to become independent from the Kitchener Area Monthly Meeting.

Irene Sotiroff
Summer 1981

Editor's Postscript - Since writing the above, we are glad to report that the Friends of Kitchener area Monthly Meeting have felt strong enough to build their own Meeting House. This work is in progress. The address will be:

298 Frederick Street
Kitchener, Ontario

A REMINDER

IMPORTANT ANNIVERSARIES IN 1984

We would remind our readers of the following interesting anniversaries which will be celebrated in 1984.

Toronto will be celebrating its Sesquicentennial Anniversary (150 years). The city of Toronto was incorporated on the 6th Day of March 1834.

The religious denominations in Toronto have been invited to contribute a chapter to a book entitled "The Spirit of Toronto" outlining their history, religious beliefs and past and present contributions to the life and spirit of Toronto. Kathleen Hertzberg has written the chapter on the Toronto Friends Meeting which was established in 1881 (as a Monthly Meeting) by the Orthodox Branch of the Society of Friends.

In 1984, Ontario will also be celebrating 200 years of major settlement. The Ontario Historical Association has been offering a series of workshop programs with a wide range of topics emphasizing the importance of local history which focus on the Bicentennial and which offers an opportunity to prepare for the Bicentennial. What should be our participation? How can we contribute to the study of local history to celebrate the Bicentennial - how can we ensure that the valuable contribution of Quakers to the 200 years of settlement of Ontario is clearly made known? (see the editorial in this NEWSLETTER).

1984 is also the 150 anniversary of the Abolition of Slavery in the British Empire. Plans to celebrate this great event are being made by the Emancipation 150 Committee. Ruth Morris of Toronto Meeting has asked us whether we can co-operate by contributing from the history of Quaker involvement in the abolition of the slave trade before and after this date. The Underground Railroad and Canadian Friends.

CANADIAN QUAKER HISTORY NEWSLETTER invites articles, news items and book reviews relating to the history of the Society of Friends in Canada in connection with these events. Please let us hear from you.

The Editors.

Up-Date on the Friends Collection at Pickering College:

The Friends Collection has been moved to its new quarters in the re-built **Rogers House** Library. The room has temperature and humidity control. The work with the Collection continues. Donations of books continue to be received and researchers are now using the Collection.

Gnealogical Enquiries answered since the list in Issue 32

Enquirer	Query date	Reply date	Families Researched
Mildred Dean Blett	6-Aug-82	15-Aug-82	Brown (King Twp)
Margaret C. Mendles	7-Jun-82	1-Jan-83	Huff, Losee, Tripp, Mills
Gloria Williams		1-Jan-83	Hanson (Quebec)
Janet Plante	23-Jan-83	29-Jul-83	Chantler
Charlotte Pearce	8-Dec-82	29-Jul-83	Betts
Eleanor Kelley	5-Feb-83	29-Jul-83	Mundy
Trudy Ramsay	19-May-83	29-Jul-83	Rogers (King Twp)
Margaret D. Henry	22-Aug-82	30-Jul-83	Webb
Ewart D. Bowlby	25-Oct-82	30-Jul-83	Bowlby (Southwold Twp)
Roy W. Bruce	9-Aug-82	30-Jul-83	Phillips (Newmarket)
K. Dailey	19-Nov-82	30-Jul-83	Stover
Helen Coomber	4-Sep-82	30-Jul-83	Detlor
Agnes A.H. Bacon	22-Mar-83	30-Jul-83	Harris (Halton Co)
Warren E. Beckett	10-Apr-83	31-Jul-83	Beckett (Pelham Twp)
Judy Brewster	19-Jul-83	26-Aug-83	Hoover, Harman, Phillips (King Twp)
Lorraine Lawrence	5-Sep-83	17-Sep-83	Howland (Elizabethtown Twp)

William E. Britnell

NEWS AND NOTES

David Newlands: David has written on 24th October 1983 from Blantyre, Malawi, Africa. He is responsible for the museums in that country. He writes: "The staff is very keen and co-operative. We soon begin the rainy season. The temperature is in the low 80's F. We have a nice bungalow supplied by the government. The house is on the hill and we have a very attractive view of distant hills and a very welcome breeze. there is a small Malawi Monthly Meeting which meets every few weeks and welcomes visitors... Malawi is a very beautiful country. The bright flowers, hills of ever-changing colours and the abundance of natural history make it particularly interesting to museum people... I hope all is well that the Canadian Friends Historical Association continues its good work on behalf of Friends."

The Newmarket Local Architectural Advisory Committee asked for our support for their efforts in preserving the old Doan house. The house is a property south of the Yonge Street Quaker burial ground where a hotel is to be built. The owner of the hotel has agreed to move the house to the rear of his property. The CFHA wishes to express its appreciation to the owner and to the Newmarket LACAC whose efforts have made the preservation of the Doan house possible.

War and Veterans Museum, Newmarket: We understand that a private group proposes to establish a war museum and veterans' memorial on Yonge Street across the road from the Yonge Street Meeting House. There are to be plaques in memory of individual soldiers who died in World Wars and museum displays in the basement. Both the Yonge Street Friends Meeting and the Canadian Friends Historical Association hope that the displays will show that wars are futile and the "to remember is to end all wars" and to challenge us to create a peaceful future for our children and grandchildren.

The Uxbridge-Scott Historical Association Newsletter reports that Allan McGillivray gave a talk on the history of the Society of Friends in Uxbridge. We look forward to receiving a copy of his talk.

Leonard Kenworthy an American Friend is compiling a book of modern Quaker biographies to be called "Living in the Light." Dorothy Muma will write on Fred Haslam.

The Records of the Canadian Friends Service Committee and also of the Canadian Friends Historical Association will be transferred to Pickering College when the Yearly Meeting Records are moved from University of Western Ontario to Pickering College.

The York Pioneer Vol. 78, No. 2, Fall 1983 contains an article by David Newlands on "The Hicksite Friends Burying Ground, Yonge Street", (page 20).

Deaths:

Mable B. Willson	-	27.11.83
Nellie Haight	-	1983
Samuel Haight	-	1983

A SPECIAL APPEAL

Dear Members and Friends of the Association!

The Quaker Records are moving to Pickering College.

We are grateful to the University of Western Ontario which has housed the Collection of Quaker Records since 1927.

Canadian Yearly Meeting of the Religious Society of Friends to whom the Records belong, has decided to move these rare historic documents to a specially constructed "atmosphere and humidity controlled" storage vault to be built at **Pickering College**, Newmarket. The space for the vault is being generously provided by the College.

The Friends Reference & Research Collection which includes the Rendell Rhoades Collection) is now attractively and comfortably established in its own room in the new library at the College. The Friends Collection will be named the **Arthur G. Dorland Friends Collection**.

As you already know, the Canadian Friends Historic Association has been instrumental in facilitating the microfilming of the Quaker Records. Microfilms are now available at the University of Western Ontario and at the Provincial and National Archives. A microfilm will also be available at the Arthur G. Dorland Friends Collection. The completion and microfilming of the **Index** of the Records will open the way for easier access to the microfilms for both historical and genealogical search.

In many ways, all our work since the founding of the Association has been a continued tribute to Arthur G. Dorland. He established the Quaker Collection at Western; he wrote the only definitive history of Quakerism in Canada available at this date. His religious concern, his service and his intellectual contribution continue to inspire us.

In 1979, we had arranged a special meeting to honour Arthur. However he died before that meeting could take place with him. The Historical Association arranged the very special Memorial Meeting to him at Yonge Street Meeting House Newmarket. Many of his old students, some from his teaching days at Pickering College, others from his years as professor of history at Western, as well as some of his colleagues, were present. We feel they would like to know of the progress made.

In 1974, Arthur Dorland expressed to us his hope that the Quaker Archives would be located at Pickering College at some future date.

Thus we write with Arthur in grateful memory.

In response to the request of Yearly Meeting to make a special appeal for funds for the construction of the vault, we have decided to combine that appeal for funds for some other needs connected with the new arrangements at Pickering College. These are described on the attached form.

We aim at raising a fund of \$10,000. Any size of contribution will be most welcome, for which tax-deductable receipts will be issued.

THANK YOU,

Kathleen Hertzberg, Chairman

December, 1983

To the Treasurer,
Canadian Friends Historical Association,
60 Lowther Avenue,
Toronto,
Ontario, M5R 1C7
Canada.

I wish to contribute towards the

Canadian Friends Historical Association Fund:

I wish to designate my contribution as follows:

- a) towards the contruction of the vault to house the
Quaker Archives at Pickering College and to
assist with other costs involved in the move: \$
- b) to assist with the costs of the upkeep and operation
of the **Arthur Dorland Friends Research & Reference**
Collection at Pickering \$
- c) undesignated towards the **Canadian Friends Historical**
Fund. \$

Signed

Address

.....

Postal Code

Date