

any neglect respecting the poor, and none of the children are placed from amongst Friends.

7. Clear of keeping company without the consent of parents or guardians, or with those not of our Society. In one instance not clear of attending a marriage performed by a magistrate.

8. Friends not at all so careful to make their wills seasonably as is desired. Some care is taken that no public gifts or legacies are misapplied, as we know of.

9. It is believed that Friends are mostly careful in performing their promises, and paying their just debts, and not to launch into business beyond their abilities to manage.

10. Care is taken to deal with offenders in the spirit of meekness and agreeable to discipline."

Here is a report to the Nine Partners' Monthly Meeting in 1800: Allen Clark hath deviated from plainness; been concerned in making a horse-race, and attended general training. Amos Bull sent acknowledgment that both he had neglected attendance at meetings, married out of order used among Friends, gave way to passion and struck a man. He asked to be received again under watchful care. Several men and women acknowledged having married out of the Society, but it was generally reported they gave evidence of regret for doing so.

#### THE VARIOUS SEPARATIONS.

It is a matter of history that there was a separation of many members of the Societies, both in England and America, because of the teachings of Elias Hicks, about 1827, and the two sections have been popularly known as "Hicksite" and "Orthodox" ever since. This agitation was strongly felt in this district, and the separation has always continued. There was some struggling about the possession of the meeting-houses, burying grounds, and other property, each claiming to be the original body. In Prince Edward county both sections soon had their own meeting houses, and most hold them yet, where meetings are still held. This was, no doubt, one of the causes of weakening of the entire Quaker body. Of late it is known that another separation has taken place, because of the modes and methods of the "Progressive" section, or the "New Lights," as some have termed them,

who have introduced singing, a paid ministry, and other changes. It is not intended in these notes to give any opinion of the respective merits of the causes of these divisions, but merely to refer to them as among the reasons of the decline of numbers and influence in most of these sections of the Ray-Bosley, where the Quakers were once so numerous and now so few.

#### JOSEPH JOHN GURNEY'S VISIT.

In 1838 a visit to Canada was made by Joseph John Gurney, at that time one of the most influential and wealthy among the Quakers in England, and a brother of the celebrated philanthropist and preacher, Mrs. Elizabeth Fry. The names of these two worthies are yet held in honor the world over. He visited Adolphustown and Bloomfield, as well as other places, and preached, taking a strong stand against the doctrines of Elias Hicks. Near Bloomfield he made purchase of a large house and an excellent farm and presented it to the Orthodox Quakers for a boarding school—they never cared to call it an Academy. It was maintained there for years, opening about 1852, and there many young people, who became prominent and respected citizens, received their educational training, both as regards literature and good morals. It did an excellent work for years, and was, later on, moved to Pickering where its scope was a good deal enlarged, and where it is yet doing an excellent work. Pickering has now become a sort of headquarters, where the Yearly Meetings of the Orthodox body of Canada are regularly held. The Society in Canada thus received very material encouragement and assistance of the justly celebrated Gurney family.

#### OPPOSED TO WAR.

It is well known how persistently and consistently the great body of the Quakers have always been opposed to war, or anything that savored of a resort to an appeal to arms, from before the days of William Penn down to the days of John Bright, in England, and equally so in America. During the time of the American Revolution, the Quakers then resident in the colonies desired to remain neutral, but the Revolutionists appeared to resolve there should be no neutrals. The Barkers, the Niles, some of the Dorlands, and many others of their be-