Methodists and Women’s Education in Ontario 1836–1925

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Introduction

The emergence in the nineteenth century of a movement favouring women's education was only recently the subject of scholarly notice. In Britain, Australia, and North America, both Protestant and Catholic champions of women's education built and managed schools for young women. Promoters of women's education in the province now known as Ontario were influenced by this movement. Methodists, Baptists, Presbyterians, and Catholics all established schools in present-day Ontario to meet the needs of Christian young women who, it was believed, were better served by the private, rather than the public, school system. These schools quickly proved their abilities in the arena of higher education. Colleges were built or male universities opened up to create room for enthusiastic women scholars.

The Methodists of Upper Canada started schools for male and female students in a spirit of optimism. Historian A.P. McKillop, in his study of higher education in the province, describes how this optimistic mood was characteristic of mid-Victorian mentality and was based on a belief in the benefits of materialism and in the unlimited expansion of the market economy. Combined with this faith in progress was the ethos of evangelization that shaped higher education in nineteenth-century Ontario. Methodist optimism was based not only on the material benefits that the rural, but gradually industrializing, society would yield but also on church growth. The denomination experienced a steady increase from the mid-nineteenth to the early twentieth century. In 1871 there were 568,161 Methodists,
or 15.6 per cent of the Canadian population, whereas in 1901 there were 916,866 Methodists, or 17.1 per cent of the population. Increased education for the clergy as well as for church members, in addition to an active building program for churches and schools, expressed this optimism. The style and culture of Methodism was changing, and the opening up of higher education for women was one of those changes. Investment in the education of young women paid dividends in a stable family and in church membership. Furthermore, the social position of those who could afford to send daughters to school or offer them as desirable marriage partners was affirmed. Farm families made considerable sacrifices to allow their daughters to attend school, particularly when the daughters were needed for productive labor or for the care of younger children. By contrast, daughters of affluent urban families could easily be spared to attend school. David Tyack and Elizabeth Hansot describe the American high school as "a moratorium between the parental and the conjugal family; a safe and pre-productive way to spend youthful years, free from the dangers of the workplace, and rich in cultural and human associations." Methodist theology in the mid to late nineteenth century evolved as a result of a variety of transcontinental influences. As historian William Westfall observes, reason was gradually valued over the emotionalism of revivals, and sudden conversion was emphasized less than gradualism and good works. According to Westfall, "the old revivalist had been replaced by the evangelical romantic." Central to the belief system of the romantic was the centrality of the conscience, something that needed growth and discipline to attain its full development. Education played a central role in the evolution of moral conscience. Although conscience was common to both men and women, its ultimate application was defined by specific gender expectations. Furthermore, the gradual transformation of Methodist theology in mid- to late-nineteenth-century Ontario ultimately undermined the transcendent implications of God and assumed that God worked through nature and history—immanence—instead of through miraculous means. Restricting the realm of divine interaction in human history created a greater space for human action and moral responsibility. This change in turn inspired a tremendous drive for moral and social improvement, which opened up many opportunities for educated women. Late-nineteenth-century evangelical theology would further transform the kingdom of God until it was located firmly on earth. As Richard Allen's seminal study of the social gospel argues, adherents of that movement sought to establish the kingdom of God on earth in response to concrete human needs.
Although the gender implications of the social gospel have until recently been ignored by historians, such liberal theology influenced Methodist education for women by increasing the "call" to serve in settlement houses, temperance work, immigrant welfare, and other socially oriented projects. Our understanding of the movement as moral and social reform has been expanded by Mariya Valverde's study of English Canada.6 She links the motivating principle of mid-nineteenth-century temperance reform to the social purity movement at the turn of the century. Both movements called for the moral reform of state, civil society, the family, and the individual with the goal of cleansing or purifying society. The similarities between the rhetoric of these movements allowed participants to work in both the Woman's Christian Temperance Union and the social reform movement.7

Although historians tend to focus on one social organization or cause and leave overlapping allegiances to the imagination, several recent studies have shown the usefulness of examining the connections between social movements. Nancy Hewitt's investigation of nineteenth-century Rochester, New York, accounts for both class and religious motivation in a variety of social movements.8 Similarly, the excellent study of the British middle class by Leo Zeen and Catherine Hall challenges the utility of public versus private distinctions and analyses in depth the relationship between class, religion, and gender.9 Historian Ann Ford Scott has examined multiple women's associations in the United States and has argued that social reform cannot be reduced simply to a desire to control the growing working class.10 Both the amount of creative between organizations and the degree of religious commitment must be considered.11 Central to our understanding of social movements is the role of education in expanding women's vision of their own abilities and in creating space for new professional and volunteer opportunities within the culture.

Although the period covered by this book witnessed radically new and exciting opportunities for women, a safe or certain should be introduced lest their achievements be interpreted in essentialist terms. Women's accomplishments in and by means of education were gained in spite of resistance and resentment by some who opposed change in the prevailing gender ideology. Structural limits were rarely altered or challenged by women themselves, who were culturally bound by norms of propriety. The patriarchy that grudgingly allowed them to partake of the well of learning also required that they would not often achieve context over the source. As students and teachers in the field of higher education, Methodist women submitted
te decisions made by male principals and boards, and they attempted to turn the pain they endured into a quest for deeper spirituality and perfection. Unlike their modern and post-modern descendants, Methodist women of the nineteenth and early twentieth centuries encountered suffering, including the loneliness and frustration of working within male-dominated educational institutions, as a normative element of earthly life, and they did not expect to be exempt from its bitter hold. This dignified acceptance of unmet structures meant that Methodist education remained in the control of male authority and developed without the valuable input of some of its most experienced leaders, the women teachers and deans.

Not even the most pessimistic participant in the educational movement of the nineteenth century could have anticipated the backlash against feminism and the replacement of the ideal woman as moral guardian by an ideology emphasizing her moral weakness and theological shallowness.9 From the expulsion of women in quest of academic seriousness from the Upper Canada Academy in 1842 to their gradual exclusion from Bible colleges in the 1910s and 1920s in the United States and Canada, women’s educational privileges were vulnerable achievements, subject to revision by theological reinterpretations that ranged from an equal depravity with men to a moral superiority and later to moral inferiority and spiritual shallowness. Methodist rejection of the Calvinist doctrine of predestination placed tremendous responsibility on the individual to experience new birth and to perfect his or her nature. A.B. McKillop traces this revision in theology to the revivalist fervor at Cabbage’s Victoria College in the 1840s and 1850s. Women were no longer at Victoria during this period, but similar manifestations of revivals and conversions occurred at the ladies’ colleges in Cobourg and the Burlington Ladies’ Academy in Hamilton. The “call to seriousness” that McKillop claims characterizes academic life at Victoria was also shared by students in ladies’ colleges during these decades. Gradually, they felt the shift in responsibility from the development of their individual consciousness to finding their place in society. Evangelicalism changed from a specific religious disposition “centered in the Christian revelation to a more general (and ultimately more secular) moralism concerned with ethical conduct, with ‘culture.’”9 Middle-class Methodist women sought to find their place in society by applying their education to the realms of home and church, as well as to waged labour in teaching, clerical jobs, and health care.9 In the late-Victorian and Edwardian period, the “New Woman,” armed with an education, was busy making a lifelong career for herself.9 As historian Patricia Hill notes, the New Woman of the latter 1890s and early 1900s was
a 1000, even though the realm of her activity was circumscribed by societal expectations for women.14 In the 1860s women students were gradually allowed to study at Victoria College, a reversal of the policy that Egerton Ryerson had set in 1842, when the Upper Canada Academy had changed its name to Victoria and its purpose to the education of males only. The pioneer women students at Victoria College in the 1860s demanded privileges that were gradually being extended to women in other colleges of the province at the same time. At the University of Toronto, women had requested access and were allowed to take matriculation examination by 1877 and to attend classes by 1884.20 McKillop attributes the new policy, not so much to a transformation of male attitudes, as to a combination of increased provincial school attendance, new vocational opportunities for women, and the persistence of several courageous women.21 Certainly women's admission to Victoria in the mid-1880s was less a distinct policy change than an extension of privileges to a hitherto minority who were very careful not to intrude on male territory. Educators such as Mary Electa Adams, who became the lady principal of the Wesleyan Ladies' College in Hamilton and a noted educator, and Margaret Addisone, who served as dean of women at Victoria College, had clear notions of what could be done for women's education. Their vision included a woman's university or college and residential facilities with rich cultural, religious, intellectual, and social traditions. The powerful example of similar institutions in the United States and Britain increased expectations for supporters of women's higher education in Ontario. The failure of this grand vision must be examined in the light of the many successes that were achieved.

Success stories in Methodist women's higher education include creative developments in the curricula of the ladies' colleges. Anna Sower argues persuasively that literary studies at the Hamilton Wesleyan Ladies' College were more progressive and creative than those at the University of Toronto in the same period.22 Although little is known about ladies' college alumnae and their experiences, these alumnae contributed in numerous ways to the social and cultural life of their communities. Their influence can be traced in institutions such as the Art Gallery. conservatories of music and music pedagogy, art schools, schools of nursing and home economics, libraries, education, church life, and social services.

Caught between the progressive and the conservative, the practical and the ornamental ladies' colleges nevertheless provided a vital educational option for hundreds, indeed thousands, of Ontario girls. Continuing financial constraints created a dilemma for the colleges
and inhibited some of the pedagogical developments that might otherwise have taken place. Although the Wesleyan Ladies' College eventually closed in 1898, more than two thousand students passed through its doors during the years of its operation. Ladies' colleges such as the Wesleyan provided cultural legitimacy to the notion of women's higher education. Although this education was desirable, less-affluent parents with several children to educate chose the public school alternative. Armed with academic preparation gained in either public secondary schools or ladies' colleges, a few but steady trickle of women entered the all-male Victoria in the 1870s, until their numbers in the twentieth century equaled and then finally surpassed those of male students.6

Methodist education for women responded to a changing society. Ladies' colleges, for example, were established at a time of growing differentiation in class relations in the 1830s and 1840s. The influence of an increasingly visible middle class was felt in other aspects of educational development. Bruce Curtis notes in his study of school inspectors that the rise of bureaucratic administration was driven by the "moral, cultural, and political interests of the rising middle classes."10 Similarly, the boards of Methodist schools represented the clergy and business elite of their respective towns. Although concern for the youth of the denomination was a clear motivating factor, the establishment of grand schools for women was also a tribute to women's success, status, and permanence as members of the middle class. The lack of financial support that endangered the continuance of the schools was perceived as a threat to both the class standing of its supporters and to the essence of their belief in progress.

In her study of working-class women in nineteenth-century England, Jane Fursan notes that the articulation of a cultural ideal for middle-class young ladies and women resulted in a subsequent deliriation of the ideal working-class woman. Alison Prentice similarly observes in The School Premises that education not only provided a respectable middle class, but also created a safe and disciplined lower class.11 The terms "young lady" and "lady" reflected certain feminine ideals. A young lady did not engage in paid work but was assumed to be economically dependent upon a father or other male relative. Her education prepared her for the goal of her life, which was to be a wife and mother. Ladies, the married and mature form of young ladies, became household managers who engaged in unpaid philanthropic work and followed extensive rituals of etiquette and manners. The perfect wife provided emotional support for her husband and children, and the perfect lady was an external symbol of the husband's success.12 Education played an important role in providing
the knowledge that young ladies would need to assume their func-
tion as wife and mother. In England as well as in North America, the
educated college woman would reject aspects of this ideal as she
increasingly chose wage labour; postponed marriage, and challenged
limits to her political and social rights. Yet the values that many
supporters of women's education hoped to instil in students still
included tidiness, industriousness, patience, humility, modesty, obe-
dience, and selflessness.

The years covered by this study (1836-1925) witnessed tremendous
changes in the Methodism denomination. Future Victoria College prin-
cipal Egerton Ryerson's tours of England in the 1820s to raise money
for the Upper Canada Academy stand in stark contrast with the late-
nineteenth-century philanthropy of Toronto-based Methodist million-
aires such as the Massey, Harris, Flavelle, and Wood families.
Although the ultimate goal of Methodist higher education for women
was defined by the expectations of marriage and motherhood, it must
be remembered that commercial success of immense proportions
facilitated the achievement of this middle-class ideal. Michael Bliss's
study of Joseph Flavelle provides an excellent analysis of this closely
interconnected group of Methodist millionaires, whose business
acumen coincided with the development of Canada's resources, util-
ities, railroads, and trade. The links between economics, religion, and
education are evident in the life of Flavelle's associate George Cox,
who served as bursar of Victoria College, president of the Ontario
Ladies' College in Whitby; and vice-president of the Ontario Prohi-
bition Alliance. He was also president of the Central Canada Loan
and Savings Company, the Bank of Commerce, and Canada Life,
thereby in 1900 controlling assets totalling approximately seventy
million dollars. His wife played an active role as treasurer of the
Victoria Women's Residence and Educational Association. Motiva-
tion for the support of education was linked to the need for training
for new roles in industrial society. Work habits, discipline, and indus-
ty were taught through education. For women, manners, taste, and
civility would help their husbands achieve financial success.9

These Methodist millionaires created the infrastructure for much
of Toronto's banking, assurance, retail, and commercial development.
Although many of them had only a limited education, they strongly
supported educational institutions and brought university graduates
into their businesses. Their wives, who primarily defined their
status in relation to their status as married women, not only had
the leisure to pursue women's educational organizations, but were
able to make substantial donations in support of women's education.
Like their husbands, they had little firsthand experience of higher
education, but the ideals of the movement captured their imagina-
tion. For the first generation of women at Victoria, Methodist women
provided important social contacts to students away from home. It
was inevitable, however, that the boundaries between philanthropy
and power would become blurred. Combined with their limited
experience of women’s higher education, this unclear division of
power would create conflict between the increasingly professional-
ized role of a woman dean and the women’s auxiliary association,
which helped to manage the women’s residence. Issues of power and
control would be fought out between women deans and women
educators, as well as between women leaders and the male admin-
istration of Victoria College. Money and power was never far from
the latent or manifest agenda at Victoria, but the greater priority
given to the education of male students and theologies meant that
gains for women were severely limited, despite their numbers and
achievements. Even in cases where bequests were made for the use
of women students, the terms of the endowments were charged, as
is evident in the following cases: the Flavelle homestead donated
for the use of women students, which was absorbed by the law
school; the Wood residence for women, which became a coeduca-
tional student union; and the Lillian Massey School of Household
Sciences, which was eventually absorbed by other departments. None
of these bequests for the use of women students created a lasting
heritage for them at the University of Toronto.

Methodist education for women shared many of the cultural values
that were part of, for instance, Catholic education for women.
Assumptions concerning woman’s true nature and her capacity to do
good affected both the content and the direction of women’s educa-
tion. Once they were successfully involved in higher education, the
debate did not end. The hundred years covered by this study dem-
strate the recurring and controversial nature of women’s educa-
tion. Secularization allowed for the rise of consumer values in the
early-twentieth century, which ultimately supported a conservative
vision for the middle-class woman. As Carroll Smith-Rosenberg
observes, the public world was increasingly closed to the New
Women, who, despite the educational advantages they had gained,
failed to obtain the real economic and institutional power with which
to wrest hegemony from men and so enforce their vision of a
gender-free world.18

In the following chapters, I examine the story of women’s educa-
tion under Methodist auspices in order to explore the religious
and gender ideology that informed this education. Although Methodist
education in the early form of ladies’ colleges was clearly intended
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A propose women for consorivative roles in the church and the family, or what extent did the experience contribute to the development of what Gerta Lerner describes as the creation of a feministic consciousness? Advocates of education and opportunities for women did not necessarily articulate a feminist goal, but their efforts may have played a part in the foundation of a feminist world-view. Lerner characterizes Emma Willard, Catharine Beecher, and Mary Lyon in the United States as pragmatic institution builders who proclaimed themselves opposed to women’s rights, but nevertheless educated a significant group of community leaders. Education clearly unleashed forces that were often quite unintended and unforeseen by leaders of the Methodist educational movement. Few of these leaders, and of an unknown future for women and the family created an equivalent and often necessity educational policy. Yet even Methodist schooling could not reverse trends in the culture at large. As forces such as consumerism, secularization, and individualism shaped the life of middle-class families and individuals, the conscious creation of a class-based gender ideology imposed by means of Methodist educational structures will be examined in the chapters to follow. In Chapter 2, I establish the historiographical context for the study of women’s higher education. Chapter 2 examines the Upper Canada Academy in Cobourg and the two female seminaries that opened to meet the needs of female students after the academy closed its doors to women in 1844. How the Methodist Episcopal coeducational model of Albert College affected the content or experience of female education is the focus of chapter 3. To illustrate the competing interests of these institutions, the relations between the Methodist Episcopal Church and the Wesleyan Methodist Church are examined, particularly with respect to the competition between the denominations over educational matters.

Chapter 4 studies the founders, faculty, and students who participated in the early ladies’ college movement. The movement, which gained strength between 1860 and 1880, will be situated in relation to the early history of academies and seminaries for women generally. The concept of womanhood as it was defined in the term “female education” in the seminary will be compared to the idea of “ladies’ education” in the college. The gendered nature of the educational message will be explored. In chapter 5 I consider the ideology and curricula of the ladies’ colleges as expressed in Alma College, the Ontario Ladies’ College, and the Wesleyan Ladies’ College. Chapter 6 studies some of the remarkable personalities who contributed to the shape of Methodist higher education, while tracing in closer detail the demise of one of the colleges and the changing character
of the other two as they moved into the twentieth century. Chapters 7 and 8 focus on women’s experience of the coeducational university Victoria College in Cobourg after 1877 and following its move to Toronto in 1882. The story of Margaret Addisson, graduate of Victoria, teacher at a ladies’ college, and dean of women at Victoria, will be examined in this section. Her life combines traditional Methodist ideals with a sense that women deserved more direct power over their college lives. The results of the educational experiment at Victoria reveal the debate about the propriety of women’s education, which was rooted in the early-nineteenth-century seminaries and academies. The threat that an educated woman posed to society, the church, and the family resulted in reassessment of Methodist educational policy. The resulting ambivalence about the goals of women’s education undermined some of the achievements of this education. Despite this ambivalence, women graduates embraced the possibilities that their education opened to them and pursued a variety of professional and familial goals.

This book relies on diverse archival sources in attempting to reconstruct life as it was at the ‘ladies’ colleges and the university. The church and secular press, college yearbooks and newspapers, board and senate minutes, photographs, autograph albums, sermons, and diaries were used to re-create this period. Yet the fragments that remain bear witness to the enormous amount of material which has disappeared. Half of Victoria’s records on women students has been lost.19 The need for careful collection and preservation of the papers of women students has often been ignored or has been unrecognized by individuals, families, and institutions. Children whose mothers were ladies’ college graduates have often been unaware that this education was a significant achievement, and some have described it as merely a finishing-school experience. Only a few papers constituted the Nellie Greenwood papers in the United Church Archives, and the remainder are still in the possession of the family.20 The loss portions of the Mary Electa Adams diary have not been found.21 The Ontario Ladies’ College, now Trafalgar Nelson School, stores its historical materials in a cardbox box. Student registers from the college were either lost or are not available to researchers. The Whitby Historical Society archives has collected the bulk of the material that now survives for the c.o.c. Alma College has closed its archive until further notice, pending legal action concerning the school’s future. Individual student records are either unavailable in the case of the Wesleyan Ladies’ College and the Ontario Ladies’ College or inaccessible in the case of Alma. The Albert College archives contains a large quantity of unassessed materials, and the diary of one of its most
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important lady principals. Ellis Gardiner, has not been located. The fragile nature of some of the materials, such as school newspapers and catalogues, demands immediate conservation efforts, or these too will be lost to future researchers.

A second problem compounds the loss or fragile state of existing records. Women’s education was often secondary in importance to the focus on male education. Rarely did the women who taught in the ladies’ colleges speak publicly about the nature of female education. This task was left to the prominent ministers and businessmen who administered and promoted the colleges. Yet, despite this silence, it is possible to reconstruct much about the women students and teachers and replace the silence with a critical examination of women’s education as it was sponsored by the Methodists in nineteenth- and early-twentieth-century Ontario.
Notes

ABBREVIATIONS

AO Archives of Ontario
AV Acta Victoriana
CCA Canada Christian Advocate
CG Christian Guardian
HPL Hamilton Public Library
UCA United Church Archives, Toronto
UTA University of Toronto Archives
VLVA Victoria University Library Archives
WSHA Whitby Historical Society Archives

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1 Although the modern term "women" is used here, this study will attempt to follow the usage of the times. The early schools in Upper Canada frequently referred to young adolescent women as females, an expression later replaced by "young ladies"; they would eventually become ladies, a combination of physical maturation and emotional development.

2 McElligott, Matters of Mind, 34–35. For an excellent survey of the relationship between higher education and Christianity, see Mandan and Longfield, The Secularization of the Academy. On American higher education, see Mandan, The Soul of the American University.

3 Marshall, Sebastian the Faithful.
4 Tyack and Hanset, Learning Together, 145.
5 See Noll et al., Evangelization.
6 Westfall, Five Worlds, 80.
7 On the relationship between Romanticism and the conscience, see Cranston, The Romantic Movement; Brands, Religion in the Age of Romanticism; Welch, Protestant Thought in the Nineteenth Century, 1: 52-5.
8 Marshall, Secularizing the Faith, 69.
11 Bordieu, Women and Temperance, notes that the temperance movement was ecumenical from the beginning.
12 Hewitt, Women's Activism and Social Class.
13 Davison and Hall, Family Fortunes.
14 A.F. Scott, Natural Allies.
15 Bendeth, Fundamentalism and Gender. See also Hill, The World Their Household, for a discussion of how the twentieth-century merger of women's missionary societies with denominational boards effectively reduced women's power as well as their visibility in management positions in mission administration. The opening up of women's ordination in several Protestant denominations seems to allow a minority of exceptional women to gain access to the profession of the ministry, but one may question to what extent this opening up is accompanied by a more conservative gender- and family-oriented ideology for the ministry as, for example, Freiliger, Euploic Women, for a critical examination of women's changing involvement in the Episcopal Church. Although women had flocked to religious training schools and often outnumbered male students, by 1930 schools such as Massachusetts's Gordon Bible College voted to restrict women to «see-third of the student body. In this regard, see Brennon, Training God's Army. This policy, argues Bendeth, was a clear reversal and effectively reduced women students to the «extent that in the 1930s, the Gordon campus was entirely male. The post World War II idealization of the private realm and women's role to serve it exclusively underlined the achievements of earlier decades. See Bendeth, Fundamentalism and Gender, especially chapter 5. I plan to examine the contradictions of twentieth-century gender ideology in the religious context in a forthcoming study of the World's Student Christian Federation and the Student Christian Movement of Canada.
16 McKillop, Matters of Mind, 96.
17 For an analysis of women's economic opportunities, see Strong-Boag, The New Day Roseful, 41-71.
18 Prestico et al., Canadian Women, 141.
Hill, The World Their Household, 14.
20 The history of women at the University of Toronto is documented in 
21 Faul, A Path Not Shown with Roses.
22 McKillop, Matrix of Mind, 138.
24 Strong-Boag notes that in 1940, 85.62 per cent of Canada women 
25 enrolled in arts and science, compared to 48.8 per cent of males. 
26 Traditional fields such as education, nursing, and household science 
27 claimed women university students. There was a significant decline 
28 in the percentage of women in male-dominated fields such as medi- 
29 cine and law, as well as in religion and theology, between 1920 and 
33 Harris, Heart Lessons, 49-62. Purvis defines a woman as a female over 
34 fourteen years of age.
36 Strick-Rosenberg, Quarterly Review.
37 Lerner, The Creation of Feminist Consciousness.
38 Ibid., 210.
39 School histories provide a useful starting point for further analysis.
40 Two histories of Alma College were used, one by the Reverend 
41 Wesley Edwards, The History of Alma College, and the other edited by 
42 Katherine Riddell, Alma College Centennial Book, 1877-1977. Albert Col- 
43lege's history has been written by Wilso Smith in Albert College, 1537- 
44 1937, and is currently being written by A. L. Armstrong of Albert Col- 
45 lege. The history of the Ontario Ladies' College has been described by 
46 Brian Winter in Vox Collegii Cantabrigii, 1874-1974. Marion V. Royer 
47 provided the groundwork on the Methodist education for women, 
48 especially the Wesleyan Ladies' College, in her article "Methodism 
49 and the Education of Women in Nineteenth Century Ontario."
50 See Victoria University Docs. of Women Records, 87/035, vica, which 
51 contain information on women who graduated from Victoria between 
52 1884 and 1904 whose names begin with the letters A-M. The rest 
53 is lost.
54 Conversation with archivist Ruth Dyck Wilson, United Church 
55 Archives, June 1991.
56 The fragment of the diary that remains is held at the archives of 
57 Mount Allison University, Sackville, N.B.

CHAPTER ONE
1 "Obituary, Rebecca Hartburt," CG 11 June 1890.