



# THE MEETINGHOUSE

Meeting in Print  
Volume: 2010– 4  
12th Month 2010

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The Meetinghouse  
Editor: Barbara Horvath

## CHAIRMAN's MESSAGE: Approved! Approved! Reflections on the AGM

Dear Members of CFHA:

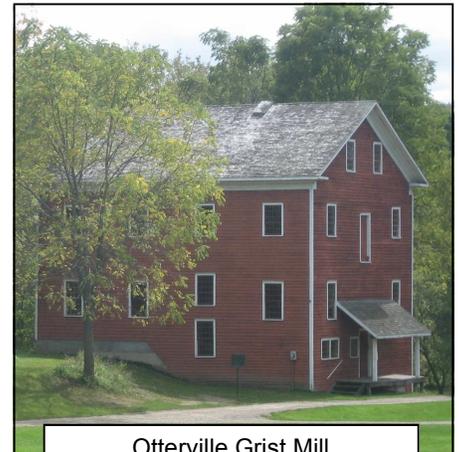
The recent AGM at Otterville, Ontario was a wonderful session and time of sharing in the work of CFHA with joy and enthusiasm. For some of us it was at times a very spiritual occasion, which I would like to share with those of you not able to be present, and to revisit with those who were.

Following our morning business session and delicious lunch at the Woodlawn Centre, our host, Gail Lewis, led a tour of the two burying grounds and the historic buildings and collection at the Woodlawn Centre. Our afternoon continued with a wonderful bus tour very ably guided by Marie Avey (Norwich and area) and Gail Lewis (South Norwich/Otterville). They led us on a thorough tour of local historic farmhouses, the site of the Old Brick Meetinghouse and Burying Ground, the 'Pioneer Burying Ground, the Beaconsfield and Norwich Meetinghouses, and the site of the Milldale Meetinghouse and Burying Ground—and all this just in the Norwich part of the tour!

This was followed by refreshments and a demonstration as the dedicated local volunteers opened the sluice gates and actually operated the historic 1845 Otterville grist mill for us. If the now-removed Pine Street Meetinghouse was the soul of this little Quaker community, then clearly the mill, set in a beautiful pastoral setting next to Otterville Creek, was its heart. We then re-boarded the bus and viewed the little hamlet of Spencerville, including the home of Adam Spencer, his now-ruined mill site, and the little Conservative Meetinghouse, still standing but now converted into a private garage. We disembarked at one additional site, where Gail Lewis told us its story.

This was another Burying Ground, located a little distance to the north of the Otterville Road. Except for the gate and cairn at the entrance, the site looked like any other well-grazed woodlot, covered with fully grown mature trees. But this was not a woodlot: it was the African Methodist Episcopal Cemetery. Beneath the tall sheltering trees the sandy soil provided the resting place of those refugees from slavery-- men, women, children, descendants, who ended their journey among the Friends at Otterville. High winds the day before had brought down innumerable bare branches, and our guide apologized for the desolate and unkempt appearance of the site.

Some years earlier, we were told, a concern had been raised by local citizens that the story of the black community that had once lived in Otterville, would be lost. The church that had stood on the site was long gone, as were the descendants of the pioneers who had remained in Canada at the conclusion of the Civil War. No one knew the actual limits of the burying ground, and the single remaining gravestone belied the reality of how many



Otterville Grist Mill  
Photo: Donna Moore

Continued. See Reflections, page 2

## Reflections on the AGM, continued....

Individuals had been laid to rest there over the decades. Funds were raised to conduct an archaeological survey of the grounds and, due to the generous contribution of volunteer time and skill, an astounding number of approximately 220 burials were revealed. Additional funding was obtained, and each and every unknown life was remembered and celebrated in the form of a marker—larger ones for adults, smaller ones for children. In an elegant tribute to the power of human hope, the markers bore the engraved image of a lit candle, a symbol associated with the Underground Railroad.

We listened and were embraced by a sense of the mystical power, invoked by the story and the site itself. In the spring, our guide continued, the trilliums bloom profusely here under the budding trees. Typical white trilliums abound just outside the burying ground, but for some reason, the trilliums in the burying ground are mostly red. Caught up in the poignancy of the narrative, I had been only semi-aware of the movement of individuals of our group—dispersing among the trees, pausing in reflection. Someone bent to pick up one of the many branches that littered the site, then another and another. Gradually, almost everyone in our group joined in this communal act of care and respect. Branches neatly piled and the burying ground now cleared, we boarded our bus, accompanied by a sense of reverence and images long to be treasured.

When a group of individuals—any group of individuals—enjoys a shared experience such as our CFHA tour, and this burying ground in particular, something beyond our regular interests and activities is subtly occurring; a sense of being together as a community is taking form. We had, prior to the AGM, already established a *community* of shared concerns related to Quakers, history, and the business at hand. In these concerns, we may largely retain our individuality and identity. But in dealing with the history and experience of very spiritual predecessors, we experience ourselves some sense of knowing one another in the personal and the communal. This, for me, was a highlight of the AGM: however briefly it was experienced, there was a very real sense of being in community in ways that informed but also transcended the business at hand.

Canadian Friends Historical Association was founded in 1972 with the aim of preserving and making known the religious, cultural, social and pioneer heritage of Quakers from their first settlement in Canada until today.

CFHA is open to all who share an interest in Canadian Quaker History. Membership fees support the activities of CFHA and help maintain CFHA's website.



Grave Marker at AME Cemetery, Otterville  
Photo: Donna Moore

Now, turning to that business, the AGM was very well attended—27 registrants were present, a substantial percentage of our individual membership, including two, Judith Wellman and Seth Hinshaw, who drove from New York and Pennsylvania to be present.

Two main items of new business came before this session of the CFHA AGM.

The establishment of a Canadian Friends Historical Association Founders Trust was brought forward by Andrew Cresswell on behalf of the Executive. Following discussion, a minute recording members' support for development of a proposal of the Trust was heartily approved. Likewise, a proposal to investigate the creation of a Register of Canadian Quaker Descendants was presented. The meeting was in unity with the Executive striking a committee to work on the development of the registry and report back to the 2011 AGM. Other regular agenda items, reports and proposed budget for the coming year (no fee increase!!!) were dealt with. Be sure to plan to attend our 2011 Annual General Meeting.

It was a special pleasure at this AGM to present Sandra Fuller, a long time member and frequent contributor to the CQHJ, with a special certificate of appreciation for her long-standing support of CFHA.

Also of note: the current issue of the Canadian Quaker History Journal (CQHJ-2009 edition) was distributed at the AGM, and has been mailed out to those not in attendance. Thank you to Robynne Rogers-Healey and all the contributors for producing another fine issue.

**Gordon Thompson**

**Eleventh Month, 2010**

## Other AGM News

Chairman: Gordon Thompson  
 First Vice-Chairman: Robynne Rogers– Healey  
 Second Vice-Chairman: Vacant  
 Immediate Past Chairman: Jane Zavitz-Bond  
 Treasurer: Andrew Cresswell  
 Recording/Membership Secretary: Ruth Jeffery-MacLean

### Other positions:

Editor, Canadian Quaker History Journal: Robynne Rogers-Healey  
 Webmaster: Randy Saylor  
 Editor, The Meetinghouse: Barbara Horvath



### Keynote Speaker: Mary Beth Start

Curator of the Norwich Museum and Archives, Mary Beth Start, provided the evening address, entitled “Peaceable Kingdom—Unsound Friends.” Her presentation will appear in the 2011 Canadian Friends History Journal.

### Thanks to the Woodlawn Centre in Otterville

The AGM was enhanced by the lovely facility at Woodlawn Centre and the delicious and generous meals prepared by Nancy Anderson and her team. Thanks are expressed to Gail Lewis and Marie Avey for their lively work as hosts and tour guides.

### Get Well Soon

Our thoughts are with member and past-Treasurer, **Norman Jolly**. He is convalescing after a stroke and working hard to regain his health with the care of his son, Bill. Norman is a quiet reservoir of Quaker history in the Newmarket, Ontario area and a faithful supporter of the Canadian Friends Historical Association.

### North Norwich Pioneer Cemetery Company

Submitted by Kyle Jolliffe

*Noting that the AGM bus tour stopped at this site, Kyle forwarded this notice, which was among family papers.*

“At a meeting of the Pioneer Cemetery Company held May 19, 1924, it was decided that it would be well for the information of interested people, many of whom reside in other places, to publish a brief summary of what has been accomplished.

By agreement of the parties concerned, the plot of ground adjoining on the east side, and known as the Tompkin’s burying ground, has been included under the above name. The accumulated rubbish of many years has been removed. The fence enclosing the grounds has been put in good condition. A carefully prepared map has been made and the ground is now being made ready for seeding.

A subscription has been started to provide a permanent fund of at least \$1,000, the interest only of which is to be used for the future upkeep of the cemetery. (A list of contributors follows).

It was also decided to make a further appeal to raise the required amount. The appeal being made to all who are willing to contribute one dollar or more for the perpetual upkeep of that historic plot, where rests the mortal remains of those sturdy, self-sacrificing pioneers, some of whom were the very first to blaze a trail into what is now the Township of North Norwich, which ranks among the first in the province. A possession obtained at the cost of untold loneliness and toil, a rich legacy left to their successors. Can their successors do less than to provide for the perpetual upkeep of the plot of ground made sacred to their memory....” (A list follows of the names that appear on the tomb stones, dating back more than a century. There are many graves without headstones to be marked, “unknown.”)

## Quaker Built Heritage

submitted by Donna Moore

According to the Heritage Canada Foundation, Canada has lost between 21 and 23 percent of its historic buildings between 1970 and 2000, and in some cities, the extent of loss is nearly double these national averages. Why? The reasons are many and complicated.

The Province of Ontario, through the *Ontario Heritage Act*, gives municipalities the authority to grant legal recognition to properties of historic and/or architectural importance by means of designation. The councils do not always understand the policies and procedures. Some municipalities won't designate a property if the owner is not supportive. Even a designation of a property does not protect it. Threats to built heritage exist all around us, and losses can happen quickly.

Why should we care? The story of our communities is told through its buildings. Without these buildings, we lose the stories. Quaker buildings exemplify Quaker principles. They carefully planned the sites of their buildings, and conserved their resources. The Moore house in Sparta, built by Quaker John Moore, shows an ingenuity of building styles. It was positioned on the property to take the full advantage of light and warmth. It was built into the side of a hill to accommodate a basement kitchen. This feature provided more space in an otherwise small home and was suitable for baking in the heat of summer as well as the chill of winter.<sup>1</sup> Like most early settlers, Quakers typically used locally available materials in the construction of their initial buildings. The John Moore house is an example of early settlers fabricating their dwelling from local materials; in this case, wood, fieldstone, lime burnt for mortar and mud from a nearby pond used to make bricks.<sup>2</sup> The home shows the Quaker preference for austere and simple detailing. In 2009, the farmhouse was gutted and turned into a garage.



Sutton Clark House, near Norwich,  
seen during the AGM tour  
Photo: Donna Moore

What can we do? Many things. Learn about the issues. Built Heritage News and the Architectural Conservancy of Ontario publish regular updates on issues. If you are concerned about the loss of our built heritage, let your local politicians know.

We need to know about our heritage before we can protect it. Ian Woods, who is a chartered historic building surveyor and Fellow of the Royal Institution of Chartered Surveyors, is loaning CFHA his knowledge and expertise in this area with the goal of helping us identify historic sites connected to our Quaker ancestors. CFHA is privileged to have Ian's help. Ian was retained by the Township of Uxbridge to carry out an inventory of their built heritage across the two combined Townships of Scott and Uxbridge. Before the work began, the town council thought that there would be about 300 historic locations. After much research and work spanning over a decade, the result was 17 volumes covering about 3250 locations. About 350-400 of these have Quaker connections. The Township of Uxbridge commissioned this important work because they saw that nearby Markham had lost much of its heritage properties due to development.

Ian is supported by Donna Moore, a self-professed heritage activist. Ian and Donna will focus on inventorying the Quaker known buildings, present or past, in the Norwich area.

After the CFHA AGM on Sept. 25, Ian and Donna drove around the Norwich and Otterville area with the historical atlas in hand. The names of the property landowners recorded in these atlases can be matched with the records of early settlers and connections to Quakers made.

What is next? Ian knows from his previous experience that doing appropriate planning to launch a project of this type is critical.

Do you have comments or questions about this project? Do you have any historical documentation that would be relevant to the work that Donna and Ian are doing? If so, please email Donna Moore at [d.moore3@sympatico.ca](mailto:d.moore3@sympatico.ca). Thank you!

<sup>1</sup>Start, Mary Beth, "Lossing Saltbox House," *The Cider Press* Volume 38, Issue 3, Fall 2007: p. 1

<sup>2</sup>Ontario Heritage Trust, John Moore House (Central Elgin), Cultural Heritage Report, 2007: p. 1.1

### Additional resources:

Architectural Conservancy of Ont; <http://www.arconserv.ca>  
Heritage Canada Foundation;  
<http://www.heritagecanada.org/eng/about/who.html>  
Built Heritage News; <http://www.builtheritageneews.ca/>

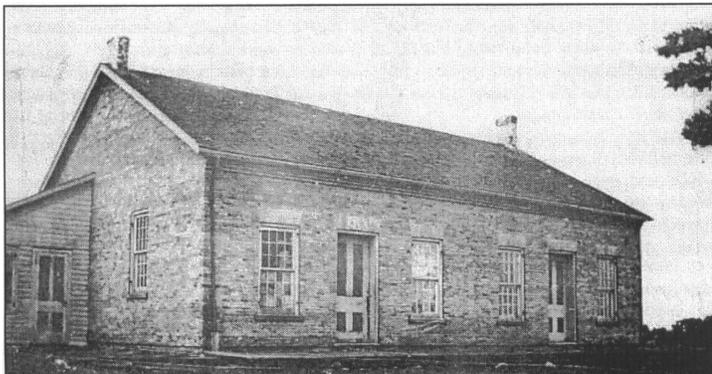
## The 1816 Farmington Quaker Meetinghouse

Judith Wellman reported at the AGM that the moving of Farmington Meetinghouse near its original site is progressing. Chartered as a not-for-profit museum in 2009, the 1816 Farmington Quaker Meetinghouse interprets ideals of equal rights in the history of the U.S. It “preserves, maintains, and interprets the 1816 Farmington Quaker Meetinghouse as a national site of conscience and a cornerstone of historic movements for equal rights and social justice, including rights for Native Americans, African Americans, and women, inviting visitors to explore issues of equality and justice in their own lives.” This organization is now restoring the 1816 Meetinghouse, linking it through heritage trails to other sites of conscience in upstate New York and creating a space for creative dialogue about issues of equal rights in our present world.

The FQM has recently joined the International Coalition of Sites of Conscience. This Coalition brings together and supports museums and historic sites from all over the world that use their history to address contemporary issues. Member organizations are profiled in the website and are eligible to apply for financial and technical assistance for programs that foster public dialogue. Use of the Coalition’s On-line Resource Centre is restricted to members, but there are many other interesting aspects of this website: [www.sitesofconscience.org](http://www.sitesofconscience.org)

### Doors Open, Ontario

Doors Open at Yonge Street Meeting (Newmarket) and Yarmouth Meeting (Sparta) in September were well attended. The buildings are sentinels in their communities, solid and simply built, using local materials. They are well cared for, still serving their original purposes and reminding us of our heritage. This is a form of outreach that raises awareness of Quaker values.



**Prevent the loss of additional heritage buildings**

(Photo: Norwich Archives Newsletter)

Old Brick Meeting House Showing Horseblock Along South Façade and Anteroom to the West

## The Norwich Bi-Centennial Celebrations draw to a close after a very busy year.

(based on on-line article in the Norwich Gazette, )

Submitted by Barbara Horvath

The fall Bi-Centennial activities included the Norwich and District Historical Society’s Annual Harvest Meal on October 23.

The special guest was Norwich founder, Peter Lossing, brought to life by David Morris. Morris, a portrayer of historic characters, spoke about Lossing’s Quaker roots and his journey to Norwich Township with his brother-in-law, Peter DeLong, in June 1819. The two also brought the Quaker faith to the area and established the first Meeting and school.



David Morris, as Peter Lossing (Norwich Gazette)

Speaking as Lossing, David described the arduous work to clear land and build a home.

On November 11 and 13, “Simple Gifts” was performed, a Community Concert in celebration of peace. The musical collaboration featured a massed choir composed of local singers, the Norwich United Church choir and singers from the Musica Sacra Chorus. The Norwich Musical Society Band performed as part of the concert.

Choral works included “A Peace Cantata” composed by Michael Miller, a Canadian Friend, based upon early Quaker writings. Michael was able to be present at the Nov. 13 performance. “A Peace Cantata” is available on Compact Disc. (contact Jane Zavitz-Bond for information).

**We note, with regret, the recent deaths of members and supporters of CFHA:**

**Rose Mae Harkness, John Hillman, Allan Rogers and Winnifred Tanner**

## Friend Levi Coffin

*"We held meetings among the fugitives here [in Amherstburg, Ontario]...they spoke as if they had held personal conversations with the Lord...I was often led to believe that these poor ignorant and degraded sons and daughters of Africa, who were not able to read the words of the precious Savior, were blessed with a clearer, plainer manifestation of the Holy Spirit than many of us...my heart was often touched and my eyes filled with tears on hearing their simple stories."* - Reminiscences of Levi Coffin

Levi Coffin, along with William Beard, both ministers of the Religious Society of Friends, laid a concern before their Monthly Meetings, to *"visit, in gospel love, the fugitive slaves who had escaped from Southern bondage and settled in Canada"* (Coffin, p. 183). With a traveling minute in hand, their journey began September 16, 1844 in Union County, Indiana and ten days later they crossed into Canada at Windsor, Ontario with the *"love of God in [their] hearts"*.

Born in 1798 in New Garden, North Carolina, Levi was first exposed to the brutality of the slave trade as a boy of seven, as slave-dealers regularly moved shackled men south through their town. The image of the chained men engraved on his mind, he, along with his cousin, Vestal, began to sneak food to escaped slaves who regularly hid in the local *"woods and thickets in the vicinity of New Garden"* (Coffin, p. 7) on their migration north. Levi began aiding escaped slaves in earnest when he turned fifteen.

In 1826, Levi, along with his new bride Catherine, migrated north-west to the free state of Indiana, motivated by the fact that *"slavery and Quakerism would not prosper together"* (Coffin, p. 49). Settling in Newport (now Fountain City), Indiana, Levi started a thriving mercantile business. Influenced by the work of fellow Quaker, Benjamin Lundy, Levi would increasingly carry only goods that were produced by 'free-labor' as opposed to



Levi Coffin House, Fountain City, Indiana

submitted by Andrew Cresswell

those commonly produced by slave labor (the Coffins would eventually move to Cincinnati, Ohio to be able to attract sufficient customers to their 'free-labor grocery'). Although Newport had been settled by Friends, and was at the confluence of three slave escape routes north, Levi was unsettled by the apathy of his Quaker neighbors. Many were troubled, as a result of their concern for contravening the laws, by the thought of aiding escaped slaves.

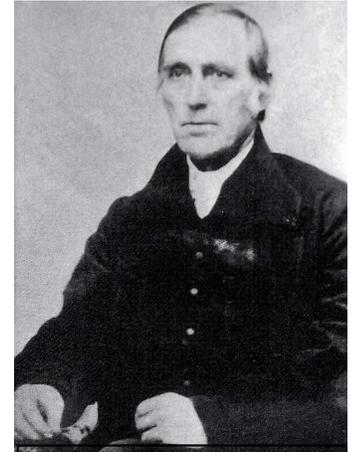
Levi writes:

*"I told them that I read in the Bible when I was a boy that it was right to take in the stranger and administer to those in distress, and that I thought it was always safe to do right. The Bible, in bidding us to feed the hungry and clothe the naked, said nothing about color, and I should try to follow out the teaching of that good book"* (Coffin, p. 72).

It was in the winter of 1826-1827, that Levi and Catherine started sheltering fugitive slaves in their home above the store in Newport.

The third Coffin home in Newport, and most grand, is an eight-room Federal style brick house built in 1839. Built to meet the needs of an expanding family, the house would also shelter on average one hundred escaped slaves a year; Levi and Catherine would aid over two thousand during their time in Newport. The house included a few modifications that matched the needs of the Coffins - an indoor well (to provide for the additional demands of water without alerting roving slave hunters), and a safe room under the eaves that could be hidden from sight behind a bed headboard (as the attic became a spot too frequently used and well-searched by slave hunters). A well-known station on the Underground Railroad, the Coffin's were at all times prepared to receive "passengers" at the side door:

*"We knew not what night, or what hour of the night we would be roused from our slumber by a gentle rap at the door. That was the signal announcing the arrival of a train of the Underground Railroad, for the locomotive did not whistle...outside in the cold or rain, there would be a two-horse wagon loaded with fugitives...they would follow me into the darkened house without saying a word...I would cover the windows, strike a light and build*



Levi Coffin 1865  
Photo credit : Reminiscences of Levi Coffin

*a good fire. By this time my wife would be up and preparing victuals for them and in a short time the cold and hungry fugitives would be made comfortable...the companies varied in number from two or three fugitives to seventeen” (Coffin, p. 76).*

The Coffins attended the local New Garden Meeting, established by Friends who had left North Carolina to settle in Newport. By the early 1840s, pressure was exerted by various levels of government on Quaker communities that were aiding escaped slaves. In 1842, New Garden Meeting, as directed by Indiana Yearly Meeting of the Religious Society of Friends, warned their members to cease involvement in abolitionist societies and to end any activities that assisted escaped slaves. Coffin continued to “*administer to those in distress*” and was disowned by the Meeting the following year. Coffin, and others who supported him or the anti-slavery cause, formed the Indiana Yearly Meeting of Anti-Slavery Friends, with four quarterly meetings and over two-thousand members (the two yearly meetings were reunited in 1851 after the Fugitive Slave Act was passed). It was a year after his disownment and the creation of the new yearly meeting that Coffin made his first visit to Canada.

Source

Coffin, L., (2001). *Reminiscences of Levi Coffin* [Abridged]. Richmond, IN: Friends United Press.



Wagon, with space to hide escaping slaves .  
Photo Credits: Andrew Cresswell



Coffin House door to safe room, under the eaves.

**Underground Railroad Free Press**

The *Underground Railroad Free Press* provides independent reporting on today’s Underground Railroad. It is read by nearly 15,000 Underground Railroad site owners, executives, program operators, Congressional leaders, ... librarians, historians, experts and enthusiasts. There are a couple of issues of particular interest to Canadians.

The September issue announces the 2010 winners of the Free Press Prizes, awarded annually for contemporary Underground Railroad leadership, preservation and advancement of knowledge. . One of the three 2010 winners is Wilma Morrison, of Niagara Falls, Ontario, who is recognized for her work in preserving the AME church built in 1836, which became a destination for blacks escaping the US through Buffalo, New York.

The November issue discusses controversies about the original “Uncle Tom’s Cabin” in Maryland. There is no reference to Uncle Tom’s Cabin Historic Site in Dresden, Ontario

Check it out at: <http://www.urrfreepress.com>

**Call for Papers—Canadian Quaker History Journal**

Do you have a potential article for the Journal or do you know someone who might? We are always looking for interesting new material to share with readers. Before writing an article, you can contact the editor, Robynne Rogers Healey to talk over your ideas and explore possible publication in the Journal.

Submissions should conform to the style sheet posted on the CFHA website (<http://www.cfha.info/publications.html> ) Articles can be submitted by Email to the editor at: [robynne.healey@twu.ca](mailto:robynne.healey@twu.ca) .

The deadline for the 2011 Journal is 20 May 2011.

## News from the Canadian Quaker Library and Archives Submitted by Jane Zavitz-Bond

An amazing recovery of Zavitz and Haight family photographs came when a good neighbour found and purchased them in an antique-fair shop. The purchaser looked for a Zavitz on the internet, found Jane Zavitz-Bond, and the photos came back to the family. These are treasures for us, delivered by valued, new friends.

Another researcher not finding her family's information as hoped, still felt the assistance from the Archives valuable. She expressed appreciation by sending Jane Z-B the Volume compiled by Donald G. Anger: *SCRUPLES OF CONSCIENCE - THE WAR of 1812 IN THE SUGAR-LOAF SETTLEMENT*, published by the Port Colborne Historical and Marine Museum.

It is carefully documented, and online work permits additions. The back cover reads: "When war came to the Sugarloaf Settlement in 1812, the lives of the people there were forever changed. 'Scruples of Conscience' tore at the very soul of the Quakers and the Mennonites while the war swirled everywhere about. As enemy raiders turned their once peaceful land into a virtual 'no man's land', the pioneers of Sugar Loaf waited and wondered, would their mill be the next to be put to the torch.."

The special dedication of the millstone from the 1786 Zavitz mill on Gravelly Bay is planned for June 2010 (hopefully not during the QH&A conference in June).

More books are in progress by authors who have used the Archives as a resource. Jonathan Seiling is doing post doctoral writing about the Peace testimony and its history related to the War of 1812. Some researchers came to see me at Sparta, including Tim Hagaman, a Mills descendant from New Mexico, preparing a book on Melvin Whitdom Mills, born in Sparta, Oct. 11, 1845, who was significant to the forming of New Mexico. Tim Hagaman is working to establish the M.W.Mills' home in Springer, N.M., as a museum, and an architectural treasure. We found that the Mills trekked through Michigan too quickly to join a meeting. He was A.T. & SF Railroad founder, and involved in establishing the Sherman anti-trust act in the US. Active in banking and government. Here we have example of one who had Canadian Quaker roots and went on from there. Interesting to see how far they went and how much they did.. J.J.Hill included!

Another visitor at Sparta meeting on several occasions. Stanley Fuleki, is writing an historical novel about the black soldiers fighting with Brock, alongside the Mohawks and British in Niagara. Escaping slaves were coming to Canada early, and he was looking for traces of the URR in Niagara. Depicting Friends at that time, Stanley Fuleki came to learn about them and their life style, including use of the 'plain' language.

### Jane Zavitz-Bond, CYM Archivist

Pickering College erected the Peace Pole in its Peace Garden, developed as part of its 100th anniversary of the school being in Newmarket, ON. The pole has the word, "peace," in many languages. The wooden pole came from the Locust Grove/Orchard Hill farms, now operated by the 8th generation of Quaker settlers at Yarmouth Meeting.



Photo: Jessie-May Rowntree

### CYM Records Committee

submitted by Kerrie Gill, Clerk

Records Committee is happy to report that the Canadian Quaker Archives has two new computers! Soon a CD burner will be added. These, along with new monitors and keyboards will be a great start at getting the Archives in a better spot technologically speaking. A telephone was installed in the vault and has been a welcome addition for the Archivist and researchers. Phone Pickering College, at 905-895-1700, to leave a message. The Dorland Room/ Library extension is # 247; the vault extension # 431.

Records Committee will be updating the Quaker Library and Archives website to include instructions to Monthly Meetings about providing copies of minutes to the Archives. In the long term the library catalogue and highlights of the Archives holdings may be accessible on-line. Please look at the website and feel free to contact us regarding suggestions, since changes are now being planned. (<http://www.archives-library.quaker.ca/>)

Upcoming events include hosting the Quaker Historians and Archivists Conference from June 21 – 23, 2012 at Pickering College. Please save the dates! Any assistance from CFHA is greatly appreciated. Planning begins this spring. If you are interested in helping out with this event please contact either a records committee member or a CFHA Executive member.

Email: [cym-archivist@quaker.ca](mailto:cym-archivist@quaker.ca) .

The Meetinghouse is published three times annually  
Submissions to The Meetinghouse should be submitted  
By Email: [newsletter@cfha.info](mailto:newsletter@cfha.info) ;

By post: CFHA, PO Box 21527, Newmarket, ON L3Y 4Z0