

CANADIAN
FRIENDS
HISTORICAL
ASSOCIATION

THE MEETINGHOUSE

Meeting in Print

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The Meetinghouse
Editor: Barbara Horvath

CHAIRMAN's MESSAGE: The Way It Is

Dear Members of CFHA:

As the world commences a new decade, as another spring approaches with lengthening days and (hopefully!!) warming temperatures, a sense of the eternal seems to claim my attention. I find my thoughts turn to deep reflection on the cycles and connections that reach out across time and geography. It occurs to me that these connections through time and space form something akin to a new geography of the imagination,

This invisible geography of the imagination is a collective one: each of us has and owns a part of it, and shares in the totality. As in our real-world geography, where all perspectives and circumstances are locally experienced by the individual, and where all experiences subtly relate to and influence each other, so it is also in the geography of the imagination. It is the addition of the dimension of **time** to our real-world geography which delineates our present realities from this somewhat mystical, three-dimensional imagined geography. We cannot travel backwards in time, and so we are limited in the real world to the experience of **Here and Now**. In the geography of the imagination, however, we can be admitted in a limited degree into the **Then and Now**.

These two worlds are far from being mutually exclusive. Not only does the current real-world reality we are experiencing this instant flow seamlessly from yesterday and the day before, but elements of those yesterdays lie visibly and invisibly upon and beneath the surface of today.

Continued. See The Way It Is, page 2



Gordon Thompson and Ruth Jeffery-MacLean with the CFHA display at the Newmarket Heritage Day in February 2011

Photo credit: Andrew Cresswell

Chairman's message, The Way It Is, continued.....

I was set upon this train of thought unexpectedly: a simple verbal report was given to the effect that most, but not all, of our members—individual members, monthly meetings and worship groups, libraries and archives—had renewed their membership in the Canadian Friends Historical Association for 2011.

In some ways like a shepherd who accepts that a certain number of the flock will be lost in one manner or another, I pondered the missing membership renewals. Why had they not renewed their memberships? An answer of sorts presented itself in the form of a minor, if somewhat fatalistic, epiphany: This is simply **The Way It Is**.

It is my experience that a good epiphany, even a 'minor' one, can act much like some of the original Quaker Queries of old: they present themselves to us both for our comfort and our discomfort. If there was some closure to be found in respect to the non-renewing memberships, there now opened up for me the other side of the question: Why did anyone—individual, meeting, or organization - actually RENEW membership? What is the link that leads Patricia in Florida, Judith in New York, Thomas and Edna in Virginia and Arizona, to join with (to name but a few) the members of Coldstream, Halifax and Vancouver Monthly Meetings in membership in CFHA? What leads these individuals, along with dozens of individual Canadians, to join with (again to name a few) Libraries at Earlham, Swarthmore and the Library of the Society of Friends in London, in membership in CFHA?

I think the preceding reflection points toward the answer to that question. The members, writers, contributors and supporters of CFHA share something in common. They know that there is a portion of that imaginary geography—the Quaker portion—where wonderful events and human experiences reside. They know that their membership brings them into the good company of knowledgeable guides of this special place. They become fellow-travelers, discoverers and participants in those rare and special times when the imagined world and the present world intersect. Like an iceberg unexpectedly revealing its much larger unseen portion, **Then and Now** can dramatically reveal the relationship between the visible and the submerged.

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.

The world of 1938, for example, is now an imaginary geography except for a dwindling number for whom it lives in memory. For the rest of us, this world is as invisible as submerged ice. Our feature article of the 2009 issue of the Canadian History Journal allowed readers to enter into portions of that world through the reports and eyewitness accounts of a young Quaker in Germany. Little did we expect that this little portal into the world and events of Krystalnacht in 1938 would produce a supplementary response in the world of 2010. We were deeply moved and gratified to receive an illuminating account from eyewitness, Kurt Strauss. We look forward to returning with you to the world of 1938 as we share details in the next issue of the Journal, of how that young Quaker and others provided a beacon to safety from the gathering darkness.

So it is with all of our explorations: portals into the experiences and events of the past are opened with every inquiry, with every reported, shared discovery. This issue of The Meetinghouse is replete with new accounts and opportunities to enter into the world of Quaker geography, **Then and Now**. You, our members, are our cherished companions in these explorations and we thank you for your continued support and good company.

So this is to welcome you into the new decade unfolding, and also into the many decades past where inspiring and informative discoveries await. Thank you for joining us and sharing with us in these experiences, and Happy Traveling!

Gordon Thompson Fourth Month, 2011

CFHA News

Membership: Please take a few moments to renew your membership. The membership form is available at CFHA's website: <http://www.cfha.info/membership.html>
Renew at a rate of \$25 per year, \$20 for seniors or students. Or, receive a life membership for \$500.00.

**Mail to: CFHA Membership Secretary, CFHA,
 PO Box 21527, 17600 Yonge St, Newmarket, ON L3Y 4Z0**

CFHA Website: Additional back-issues of the Canadian Quaker History Journal have been posted to the CFHA website. Readers can now peruse CQHJ Number 53 to Number 62 (winter 1997) in addition to the previous issues already posted. Go to: www.cfha.info

CFHA Annual Meeting: Saturday, September 17
"Neither shall they learn war anymore: The Conference of Historic Peace Churches" at Conrad Grebel University College, University of Waterloo and the Detweiler Meeting house. More details will be available in coming weeks.

Jane Zavitz Bond Receives Provincial Award

On February 25, Jane Zavitz Bond was recognized with the Governor General's Ontario Heritage Award for Lifetime Achievement for her extensive efforts in preserving Quaker history in Ontario. This special category in the Trust's [Heritage Community Recognition Program](#), recognizes individuals who have made sustained volunteer contributions to preserving, protecting and promoting community heritage over a period of 25 years or more.

The Municipality of Central Elgin held a second event, April 9, to honour Jane and three other Heritage winners from Central Elgin.



Photo: Ontario Heritage Trust, Tessa J. Buchan

Left to right: Phoebe Parish Jane Zavitz Bond, Lt. Gov. David Onley, Katrina Zavitz, the sergeant-at- arms, at Award Ceremony

1812 Bicentennial Peace Project

Submitted by Don Woodside

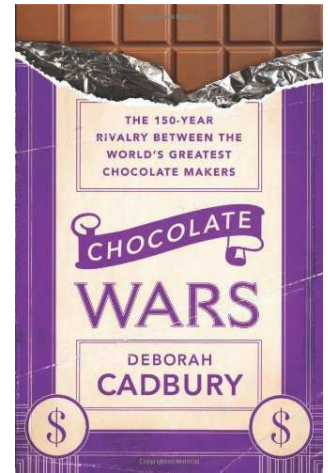
A '1812 Bicentennial Peace Committee' has been formed from representatives of Mennonites, Quakers, and Brethren in Christ, to commemorate the actions of conscientious objectors during that war. Niagara region is planning to make the 2012 bicentennial a major tourist attraction, with various historic sites and re-enactments. The committee's intention is to honour the memory of COs during that war, to raise the issue of conscientious objection to war and to promote nonviolent peacemaking. We are planning commemorative plaques to be created and located at three locations, Mennonite, Brethren, and (hopefully) Quaker. We will have website, a historical booklet, teaching materials for youth, and also hope to create a sculpture. The project is under the auspices of Mennonite Central Committee Ontario (MCCO). On April 3, 2011, Hamilton Meeting again endorsed this project and the sense of the proposed wording. HMM encourages Canadian Yearly meeting, Canadian Friends Service Committee and other Quaker bodies to look for opportunities to celebrate our historic witness against war.

To contribute funds or get involved, contact Don Woodside, woodside@mcmaster.ca

Recommended Reading

[Chocolate Wars: From Cadbury to Kraft](#), Deborah Cadbury (Harper Press)

Family history meets business history in Deborah Cadbury's latest piece of historical storytelling. Character-led 'journeys' are woven with social and economic context to chart the rise of what was England's most enduring chocolate manufacturer from uncertain beginnings as John Cadbury's early 19th-century health drink to competitive mass-manufacture.



Despite the author's family connection and giddy introduction, she avoids an overly nostalgic narrative and delivers substantial detail and reflection....

The author conveys the discipline of Quaker capitalism and the importance it placed on the ideal of wealth creation being good for all. *Chocolate Wars* is generously illustrated and manages to be both a family and business biography. It covers two centuries of business challenge, family tragedy and changing values, encased in a very palatable story-wrapper for historians and general readers alike.

From Review by Alison C Kay, BBC History Magazine Vol. 12 No. 1 Pg. 64

Submitted by Andrew Cresswell

[The Civil War Of 1812: American Citizens, British Subjects, Irish Rebels, & Indian Allies](#), Alan Taylor (Knopf Doubleday)

In this deeply researched and clearly written book, the Pulitzer Prize-winning historian **Alan Taylor** tells the riveting story of a war that redefined North America. During the early nineteenth century, Britons and Americans [including Quakers] renewed their struggle over the legacy of the American Revolution. A vivid narrative of an often brutal (and sometimes comic) war that reveals much about the tangled origins of the United States and Canada.

Review from www.Chapters.indigo.ca

Submitted by B. Horvath

The proposed wording of the Quaker plaque is:

Since 1660 Quakers have been guided by their Peace Testimony to reject war and practice nonviolence. In 1793 the government of Upper Canada recognized their right to conscientious objection. During the war of 1812 many Quakers, along with Mennonites and Brethren in Christ, refused to serve in the armed forces [or provide material support].

**"A good end cannot justify evil means; nor must we ever do evil, that good may come of it...Let us then try what Love will do."
- William Penn, 1693.**

Argenta: A Community..... a film project

Submitted by Peter Schramm

I grew up in Argenta in the 1970s and 80s. We arrived in the summer of 1970 when I was five years old. Growing up there was "normal" for me; however, after living other places and in big cities, I can see how extraordinary or "different" it truly was.

For years, it had been in the back of my mind to make a film about Argenta. But trying to pin down just one theme with so many stories, kept me from starting for a long time. About four years ago I was concerned that the Quakers and other elders in the community were in their 90s, and if something wasn't done soon to get some of their oral history on record, it would be too late. I thought I'd best interview them now, ask them what I felt was important, and proceed from there. Unfortunately I did not get to interview Ruth Boyd and Helen Stevenson (two of the original Quakers who came to Argenta in 1952) before they died. However, I did make contact with their families and I have licensed interviews of five of the original Argenta Quakers done by Peter Chapman in 1979, from the Royal Museum in Victoria, BC. They are John and Helen Stevenson, Mary and George Pollard and Ruth Boyd. I was able to have a long interview with Betty Polster, who, although not part of the group who arrived in 1952, was principal of the Argenta Friends School for many years.

Growing up in Argenta, the Quakers and elders were somewhat like a bunch of sets of grandparents. I felt a sense of affection from them, and if not that, then caring. There is a feeling of "extended family" in Argenta, where there is caring and communication outside of blood relatives. When I was a kid there, although it was

the 1970s, it was basically still the 60s in Argenta and the Kootenay area, as there were so many people from the counter-culture or who had come because of the Vietnam War in the United States. It was a rather wild and crazy time, and the elder Quakers helped keep a lid on things. In the neighbouring Slocan Valley, with all the young people and draft dodgers and resisters arriving from the United States, all sorts of communes sprung up. Quaker Liz Tanner described the Slocan Valley as being "...like Argenta without parents." Quakers in Argenta helped a lot of draft dodgers and resisters leave the United States during the Vietnam War and many settled in the Slocan Valley.

The 70s were a vibrant time in Argenta. The Quakers had a vision of living simply in community when they came to Argenta, and they were willing to share with other counter-culture types and folks interested in living an alternative lifestyle. Whether you were Quaker or not, didn't seem to matter so much. With their commitment to peace, they helped draft dodgers and others who were resisting the War in Vietnam leave the United States. If you were interested in going "back-to-the-land," you were generally more than welcome too. We lived in houses rent free, and had electricity for \$2 a month. It was interesting living in a community where people are not profit oriented. We had goats, cows, chickens and a garden, so the cost of living was quite minimal.

I remember the Argenta Friends School. From a kid's point of view, the teenage students looked like adults and a lot of the students were pretty freaky looking.

They came from all over, and it was the height of the hippie movement. The students were a lot of fun and many were quite exuberant. Looking back as an adult, I realize that many students were having trouble fitting in elsewhere; at Argenta Friends School, they were accepted and encouraged to be themselves. This seemed to be a real life-changer for many of them, because it gave them confidence to be themselves and explore all kinds of whacky and wonderful things in the world. Many have gone on to do humanitarian and environmental work in the world, and I think the ethics and vision of the Argenta Quakers played a crucial role in their choices of life work. In re-searching the film, I have discovered former Argenta students include Jessica Mott, an economist at the World



First Argenta Meeting House and School Building, 1961/62

Photo credit: Chuck Valentine



Alaine and John Hawkins, with Gwyneth and Zilla
1976/77

Bank in Washington, DC; Dan Lewis, Chief of Disaster and Post-Conflict Section, UN-HABITAT, Nairobi, Kenya; Teresa Conrow, an international labour organizer based in Los Angeles, and the list goes on...

Having grown up in Argenta in that time period, I thought the world would have changed by now! Such was the conviction, excitement and enthusiasm of the times. This is why, with the passing of the original group of Quakers who arrived in the 1950s, I felt it imperative that their vision and ethics not be lost. While the Kootenays (region where Argenta is located) retain a counter-culture flavour, land prices and cost of living are

rising, but wages aren't necessarily good. I am wondering if this is gentrification, which I don't consider good for community. From the 1950s to the 1980s there was a lot of local food production and people were living more locally. Many houses didn't have TVs, or only limited television was allowed. Life in Argenta was not so dependent on fossil fuels. There is a resurgence of interest in local food, "The 100-mile diet," and concerns around food security. All these issues were being addressed thirty to sixty years ago in Argenta, so I see it as all the more important to complete a film about it for present day audiences.

If you would like to see a "work-in-progress" three minute excerpt to get a flavour of the film, please see the web site: www.indiegogo.com/Argenta-A-Community. I will be posting updates from the film and starting another funding campaign soon on www.indiegogo.com/Peter-Schramm

You can contribute directly to the film by sending a check or money order to "Peter Schramm" to:

Peter Schramm, High Street Place, #308-38 High Street, Nelson, BC Canada V1L 6E7

If you are in Canada and would like a tax-deductible receipt, you can make a donation of \$25 or more by sending check or money order to "WE Graham Community Service Society" (please indicate it is for "Argenta film") to: WE Graham Community Service Society, Box 10, Slocan, BC V0G2C0

Thank you. Peter Schramm, Tel: (250) 352-5717

A Brief Glimpse of Young Friends in 1914 The following excerpt from the December 1914 issue of *The Canadian Friend* gives a real sense of the lively life of Young Friends at the Toronto and Botsford Street Friends Churches. The latter were enriched by contact with Howard Brinton and Thomas Kelly, then teachers at Pickering College. Both of these men later became prominent Quaker leaders. One can well imagine the fine fellowship Toronto and Newmarket Young Friends had over an oyster supper. Those in Newmarket must have listened with considerable interest to Kelly's talk entitled "The Attitude of Young Friends to present day conditions." World War I was then in its early days, and the Canadian casualties on the European battlefield must have weighed heavily on their minds. The last sentence with its phrase "we became better acquainted and more interested in our work" could be used to describe a CFHA annual general meeting.

Submitted by Kyle Jolliffe

Newmarket Mr. Brinton gave an interesting talk on Quaker History before the YFCA last month.... Thomas Kelly, of the College, preached acceptably, both morning and evening. On the 24th, an interesting joint meeting with Toronto Young Friends was held at an intervening point.... About 30 Young Friends were present. After a most enjoyable oyster supper prepared by the Social committee, the Chairman, Fred J. Sutton called the meeting to order. Lulu Cleland spoke of the Conference at Winona Lake, Indiana Last summer and urged that a large delegation be sent next year. Thomas Kelly gave an address on "The Attitude of Young Friends to present day conditions," which was followed by discussion. A Committee was appointed to consider holding a Conference of Young Friends some time before Y.M. The social opportunity was a real treat to those privileged to enjoy it, and we became better acquainted and more interested in our work.

Toronto Joseph Allen baker was present at Toronto Meeting on Sunday morning, Nov. 8, and spoke acceptably on the work of the Young Friends Ambulance Corps, which is now at the battle front doing valuable service. As a result of his visit, many were desirous of contributing to the work and arrangements are being made for all who desire to have opportunity to make contributions.... Word has come from our friend, Joseph H. Willett, who returned to his home in England when the war broke out, that he has volunteered his services in ambulance work, and will soon go to the front. Toronto Young Friends are planning a sale of work for the evening of Dec. 12, at the Meeting House. Part of the proceeds will go toward the pledge which they have made toward the Missionary Fund of the Yearly Meeting, and part toward the Ambulance Corps Fund.

Longwood Meeting of Progressive Friends

Submitted by Andrew Cresswell

As Canadians we all too often rush to claim a place of prominence in the story of Black emancipation and the fabled Underground Railroad. We tend to forget that the truly dangerous acts were carried out by those seeking freedom. And not unlike the long struggle of First Nations, Metis and Inuit peoples, the story cannot be contained within national boundaries.

Researchers agree that one group more than any other, save free Blacks, played a significant role in supporting slaves in claiming their freedom - the Religious Society of Friends.

With the arrival of William Penn to his land grant in the New World in 1682, the territory was from the start an experiment in radical equality. Within 50 years, Friends were releasing their slaves (in 1776 Philadelphia Yearly Meeting started to disown Friends who persisted), and joining the movement to aid escaped slaves (most from Maryland plantations) on their journey north. While all Friends denounced slavery, not all Quakers approved of the Underground Railroad.

Pennsylvania was the first state to outlaw slavery, through a process of gradual abolition. The Slave Registry Act of 1780 required that current slaves remained the property of their owners, the children of slaves would be given their freedom when they reached the age of 28, and no new slaves could be imported into the state. The first census of the United States, conducted in 1790, indicated that nearly 4 million people were living in the young country; nearly 600 000 were slaves. A similar census conducted in Chester County a decade before indicated a total of 495 slaves.

John and Hannah Pierce Cox were two Friends who made the often difficult decision to actively aid escaping slaves and other free Blacks. Their home, Longwood, in Kennett Square, Chester County, was one of the first safe houses north of the Mason-Dixon Line. Disowned by their meeting in 1854, the Cox's, along with dozens of other Quaker abolitionists, built their own meeting house the following year, which came to be known as the Longwood Meeting of Progressive Friends.

Some of the most famous anti-slavery advocates - including William Garrett, William Lloyd Garrison, Sojourner Truth, Susan B. Anthony, Frederick Douglass, and Lucretia Mott - were frequent speakers in the meeting house, which often overflowed with sympathetic listeners.

The work of the Friends of Longwood Meeting increased in intensity with the passing of the Fugitive Slave Act in 1850. Allowing slave-catchers to chase slaves into the northern states, the Act jeopardized not only escaping slaves and free Blacks, but also those who aided them. The result was an increase in the num-

ber of Blacks crossing into Canada. In the fall of 1851, Edward Gorsuch, a slave owner from Maryland, surrounded the home of William Parker, a runaway slave who settled in Lancaster County in 1836. Bent on capturing 4 slaves that he believed were being sheltered by Parker, Gorsuch and his party were attacked by 40 local free Blacks. With the death of Gorsuch, the slaves and many of the free Blacks, including Parker, made use of the series of safe houses of the Underground Railroad throughout Pennsylvania on their way to Canada.

After the Civil War, Longwood Meeting tackled other concerns including women's rights, child labour laws and capital punishment. Longwood Meeting, the last progressive meeting in the United States, was laid down in 1940. The meeting house became the Chester County Visitors Centre in 1988.



Former Longwood Meeting House Photo Credit: Andrew Cresswell

The 2012 Harrison Family and Friends Reunion

Brenda Shmaya Harrison is organizing this event for July 1 – 4, 2012 in London, Ontario. The descendents of Thomas Harrison and Isabella Benton Harrison, our great grandparents, came to Canada on the underground railroad and settled in London Ontario. Their descendents, and other interested people, are invited to contribute family history to the website being developed and to update the Fields family tree. Brenda says: "We want to keep people informed about our family history and people who helped our ancestors escaped on the underground railroad. It is our hope this will be major event that grows annually."

For information, contact Brenda Shmaya Harrison, at BrendaSHarrison@aol.com or phone: 416-724-7417

Underground Railroad Free Press
The May issue is now online at www.urrfreepress.com
This publication is very interesting and inspiring.

Serendipity and the Ancestral Search for Enoch Moore

Bob Moore shared this excerpt from an article he wrote for OGS journal, Families:

We had discovered that our great-great-great-great-grandfather, Samuel Moore, had been a Quaker in New Jersey when the American Revolution broke out and had been run off his farm because he would not take the Oath of Allegiance. He and his family had been evacuated to New York City and had been granted land on Mt. Hanley, in the Annapolis Valley in Nova Scotia. He transferred his Monthly Meeting membership to Nantucket. Samuel sold this land in 1811 and emigrated to Elgin County, Ontario. Our research showed that he had been buried in the Quaker Cemetery on Quaker Road in Norwich, Ontario. We could find that cemetery, but the question was, "Could we find his stone?"

My brother found the plot map at the local cemetery board, and sure enough, Samuel was on the directory, but there was no stone at the point shown on the map. One Saturday in 1984, my father Joseph Lorne Moore, and my brother Jay and I decided that we would go to the cemetery and spend the whole afternoon combing it, inch by inch. After several hours, we knew nothing more than before. The only thing I was sure of, was that I was hot and tired and miles away from any facilities where I could relieve my bladder! Oh well, no one was watching, so I headed off behind some wild raspberry canes to get some relief. Back there, I noticed one more stone lying face down in the grass. With the personal motto of "leave no stone unturned," I had no choice but to take a closer look. Sure enough, this stone read, "Sam'l. Moore / O.T./ 1822 / E. 80 yrs.". Nature had called me to find a treasure!

Working with our long-lost cousin, Donna Moore, we got the stone returned to its rightful place, and called on family members to help us place a more robust bronze marker on marble base in front of the original marker.

From the London Yearly Meeting Compilation of Previous Discipline: **Grave-Stones**

This meeting, being informed that friends in some places have gone into the vain custom of erecting monuments over the dead bodies of friends, by stones, inscriptions, etc, it is therefore the advice of this meeting that all such monuments should be removed, as much as may be with discretion and conveniency; and that none be any where made or set up near, or over, the deadbodies of friends or others in friends' busyring-places for time to come.... 1717

This meeting being informed that since the advice formerly issued, in order to excite friends to a proper regard to our testimony against grave-stones, divers have accordingly been removed; and being desirous that the revival of this concern may be effectual, we earnestly recommend the removal of them may become general. 1766.



Samuel Moore's Grave-Stone PhotoCredit: Donna Moore

Daniel Boone—A Birthright Friend ?

from "Two Centuries of Brothersvalley (Somerset Co, Pa), Church of the Brethren" by Austin Cooper

Chapter XII: Boone in Somerset County:
Quakers Apply the Ban

We are concerned in this narrative with four of the sons of George Boone: Squire, Daniel, William and George. The father of these boys was Squire, who married Sarah Morgan, a Welsh member of the Friends Society, daughter of John Edward Morgan, July 23, 1720.

Daniel Boone was born Nov. 2, 1734, and Squire, at 5 in the morning in Philadelphia, Oct. 5, 1744. The Dunkers had moved all around them in Berks County and had a great influence upon this family. The mother of Daniel and his brothers and sisters joined the Dunker Society. In 1748, she and her husband Squire and son Israel were "disowned" by the Friends. Dr. Floyd Malloitt historian of the Church of the Brethren.... Says, "The Boone family were from Berks County, Pennsylvania. The father, a Quaker, married a Pennsylvania Dutch woman of Brethren affiliation. Nine children, of whom Daniel is the best known, came to the home. The majority of the children grew up to be Dunkers, among them, Daniel, so tradition says, although no record of the baptism is extant."

News from the Canadian Quaker Library and Archives

Submitted by Jane Zavitz-Bond

1812 Quaker Marriage Certificate Marc Thibault, of Dana Point, CA, contacted Jane, via the CYM office, in February. He wrote: I am wondering if you would be interested in a donation of this 1812 Quaker Marriage Certificate? Growing up in Windsor, Ontario in the fifties and sixties, I found it folded up in the garbage of a neighbor, when I was about 10 years old. I've had it mostly under glass ever since. It's in decent shape even considering the lack of acid free paper it had as a backing. It may be a little hard to read but zoom in. The names are Smith Shotwell and Mary Crafford, although the person who recorded it on their behalf spelt her name Crawford. Signatures in the bottom right corner are clearly Crafford. *Jane's comment: A ten year old rescuing documents-- Wonderful!*

Peace Exhibit at National War Museum Amber Lloyd Langsdon, the historian for Peace Exhibit research, spent two days at the Canadian Quaker Archives in early Feb. She spoke to the Pickering College students in morning meeting about the project. It will open in at the National War Museum this winter and travel after to centers across Canada. It is an important opportunity to share the Quaker Peace Testimony. The exhibit will include responses of many groups to Peace throughout our history, beginning with the native peoples.

Bicentennial of the War of 1812 I learned from Joyce Howerda last week that the native people are preparing to represent their involvement in the War of 1812. They apologized to her for the war-aspects, having been supported by Philadelphia YM Indian Committee in building the long house on the 5/6 Nations Reserve near Bradford. If they had not supplied support for the British, Canada might well be under the US flag today!

In Upper Canada in 1812, the law related to militia service required men to appear for drill and organizing from age of 16 upward, even at times to age 60! They were required to 'appear' and, if conscience forbade fighting, pay a fee/tax. Some could not in conscience do so. The Yonge Street Meeting presented the Lt. Gov. with their statement, of being supportive loyal citizens, but not in fighting or paying taxes for war.

The Bicentennial presents an opportunity to say again that "war is not the way."

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Submissions to The Meetinghouse should be submitted
By Email: newsletter@cfha.info ;
By post: CFHA, PO Box 21527, Newmarket, ON L3Y 4Z0

CFHA Storefront

Publication	Cost
<i>Canadian Quaker History Journal (Past Editions)</i>	\$5.00
<i>The Journal of Timothy Rogers (Print)</i>	\$15.00
<i>A Community of Friends: The Quakers at Borden</i> by Betty Ward	\$15.00
<i>Union is Strength: W.L. McKenzie, The Children of Peace and the Emergence of Joint Stock Democracy in Upper Canada</i> by Albert Schrauwers	\$70.00
<i>From Quaker to Upper Canadian: Faith and Community among Yonge Street Friends, 1801-1850</i> By Robynne Rogers Healey	\$95.00
<i>E-Journal 1998-2007 CD</i>	\$10.00
<i>Faith, Friends and Fragmentation CD</i>	\$10.00
<i>The Journal of Timothy Rogers CD</i>	\$10.00
100% of all sales support the mission of the Canadian Friends Historical Association (tax receipts will be issued for purchases over \$20 not including shipping). Prices do not include shipping. To purchase any CFHA publications, contact Ruth Jeffery-MacLean at 905-898-8119 or via email at secretary@cfha.info	

Coming Events

June 12, 2 PM: 202 Anniversary Interdenominational Service, Uxbridge Friends Meeting House www.uxbridgequakermeetinghouse.com

Aug. 20, 2 PM Friends Day at Ontario Classic Theatre Festival, Perth. Celebrate the work of Quaker, Jan de Hartog. Performance of his play, "The Four Poster," followed by an opportunity to talk with Marjorie de Hartog about her late husband's life and work. Come enjoy the day with Friends. For information, call 1-877-283-1283

Sept. 17 CFHA Annual General Meeting.

Doors Open:

- **Sept. 17** Yonge Street Meeting, Newmarket
- **Oct. 1** Yarmouth Meeting, Sparta

June 20—22, 2012 The 20th Bicentennial Conference of Quaker Historians and Archivists, at Pickering College, Newmarket, Ontario