



THE MEETINGHOUSE

Meeting in Print

Volume: 2012 –2

6th Month 2012

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Andrew Cresswell: CHAIRMAN'S MESSAGE

I recently had the pleasure of speaking with Noah Richler, son of Canadian literary icon, the late Mordecai Richler, when he visited our school as part of our Education Week festivities. His new book, *What We Talk About When We Talk About War*, explores the the concept of our nation's founding myths, and how those myths can be used to force an evolution in our self-concept as Canadians.

While focussing on our current excursion in Afghanistan, and our movement away from peace-keeper to war-maker, I asked Noah his thoughts about War of 1812. Considering it another one of those founding myths, Noah lamented our government's apparent fascination with a war that was not Canadian, as Canada did not yet exist as a distinct nation, and which did little to change the status quo in North America. And yet across this country there will be a great deal of flag-waving and saber-rattling as small hamlets and large urban centres commemorate another founding myth (ironically, American historians have by and large interpreted the event as a significant challenge to British dominance, while for British historians, 1812 is more about Napoleon).

It got me thinking about Friends' reaction to the War of 1812, then and now. Not unlike those who argue that the war was a defining event in the founding of Canada, I wonder if we too may have over-simplified the event. There are dozens of examples where Friends were moved by their faith to 'speak truth to power' in a myriad of ways, including taking up arms. I am not suggesting that this was the natural reaction of Friends, but that given the circumstances Friends had to make value judgments based on their inward understanding of the Light. James Gregory in his new book *Victorians Against the Gallows* notes that Friends made up a significant percentage of those advocating for the abolition of the death penalty, but that more than a few Friends supported its continuance.



Perhaps our willingness to see events as wholly good or wholly bad discounts the soul-searching and internal strife that must accompany such events. In our zeal to venerate or castigate these events, we may forget that they are the lived experience of people. While we work to bring the history and heritage of Friends in Canada to light, I trust that we can critically examine our own understanding of events, and be sensitive to other's.

Blessings, Andrew

CFHA Executive: Chair: Andrew Cresswell

Treasurer: Ruth Jeffrey-MacLean

Secretary: Gladys Casstonguay

Directors:

Past Chair: Gordon Thompson

Vice Chair Publications (Journal) Robynne Rogers Healey

Vice Chair Built Heritage: Ian Woods

Meetinghouse Editor: Barbara Horvath

Webmaster: Randy Saylor

**Conference of Quaker Historians and Archivists
Pickering College, Newmarket, Ontario
June 22-24, 2012**

The 2012 Biennial Conference of Quaker Historians and Archivists is being hosted by the Records Committee - Canadian Yearly Meeting of the Religious Society of Friends, under the direction of Jane Zavitz-Bond, CYM Archivist.

The Canadian Friends Historical Association is pleased to be organizing the trade show, and coordinating the two local history tours on Friday and Sunday afternoons. The Conference brings together individuals, both professional and lay, who are interested in Quaker history and heritage. Robynne Rogers Healey, Sandra Fuller and Ian Woods, all members of the Canadian Friends Historical Association, are presenting papers at the Conference.

Late registration will be accepted until Jun 10, with a late fee of \$25. Register at <http://libguides.guilford.edu/cqha>

2012 CQHA Sessions

Friday

Session I: 7:30 – 9:00 pm

"Changing the Usual Harmful Patriotism": Quakers, the Civil War, and the Reinterpretation of American History – *Aaron Jerviss, University of Tennessee*

Reconciling Approaches to Non-Violence and Apartheid: Pacifist Conflict between Southern African Quakers and the AFSC in the 1970s and 1980s – *Robynne Rogers Healey, Trinity Western University, British Columbia*

"Academic Barnstorming": The AFSC's Visiting Lectureship Program and New Approaches to Postwar Interracial Activism – *Allan W. Austin, Misericordia University*

Saturday

Session II: 9:00 – 10:30 am

The Brothers' Grim Reality: Confronting Slavery, Family, and Masculinity in Revolutionary America – *Bill Leon Smith, Rutgers University, Camden, New Jersey*

"The Punishment of a Few" for the "Preservation of Multitudes": Capital Punishment, Penal Reform, and Social Order in late Eighteenth-Century Philadelphia – *Gabriele Gottlieb, Grand Valley State University, Mich.*

The 1755 "Crisis of Conscience" Reconsidered: A View from Rhode Island – *Betsy Cazden, Independent Researcher, Rhode Island*

Session III: 11:00 am – 12:15 pm (concurrent sessions)

Mazo de la Roche (1879-1961) – *Sandra McCann Fuller, Independent Researcher, Ontario*

Who am I? Exploring Quaker Identity in Children's Literature – *Mary Crauderueff, Independent Researcher, Pennsylvania*

Session IV: 11:00 am – 12:15 pm (concurrent sessions)

Varieties of Interpretation of Francis Howgill's Works: Apocalypse, Light and Convincement in Tension – *Frederick Martin, Andover-Newton Theological School, Massachusetts*
Beyond Liberalism: Rufus Jones and Thomas Kelly – *Guy Aiken, University of Virginia*

Session V: 1:30 – 3:00 pm

The Progressionists of Battle Creek, Michigan: The Impact of Hicksite Quakers on a 19th-Century Midwestern Town – *Brian C. Wilson, Western Michigan University*

"Being Firmly Persuaded that Barclay Hath Erred"; or, Samuel Wetherill's Free Quaker Theology – *Susan Garfinkel, Library of Congress, Washington, D.C.*

A New Look at Progressive Friends, Founders and shapers of Liberal Quakerism – *Chuck Fager, Quaker House, Fayetteville, North Carolina*

Session VI: 3:30 – 5:00 pm

Quaker Collection at Ancestry – *Lisa Arnold and Eric Horne, Ancestry.com, Utah*

The Canadian Quaker Register/Directory of Built Heritage – *Ian Woods, Built Heritage of the Canadian Friends Historical Association, Ontario*

Session VII: 7:30 – 9:00 pm at Sharon Temple— *Program details to be announced*

Sunday

9:00 – 10:15 CQHA Business Meeting (All conference participants welcome and encouraged to attend.)

10:30 – 12:00 Worship opportunities at local meetings

1:00 – 5:00 Optional Local Tours

Wellington Heritage Museum.. a threat and a quick response from several fronts

Submitted by Barbara Horvath

In late February the Prince Edward County Council announced that its budget deliberations included a proposal to sell the Wellington Heritage Museum, as part of efforts to reduce county expenditures. The Museum was originally a Quaker Meeting House, built in 1885. This announcement quickly galvanized responses from local Friends, CFHA, Canadian Yearly Meeting Trustees, and residents of the County.

Elizabeth Rolston (Member of Wooler MM) recalled, "from childhood I knew most of the members of Wellington Meeting. I remember that sometime around 1966 my mother, Rachel Burnett, and I talked about the Meetinghouse. There was concern that there were few members and that financially it could no longer be kept open. I do remember her saying that Olga Wiltse, Arthur Dorland and she decided that the Meeting should be 'closed' ... The names of the three men who signed the legal papers for transfer (to the municipality) are all well known to me.



Photo credit: Peggy deWitt

CYM Trustee, Rick Rolston, had a copy of the original conveyance of the property to the Village of Wellington. It included significant limitations on the use of the building, including its operation as a museum for at least 10 years. Following the expiration of the ten year period, the building could be used for other municipal purposes, but any other use would be subject to approval by West Lake Monthly Meeting (a right now exercised by the CYM Trustees).

The Trustees of Canadian Yearly Meeting sent a letter with this information to the CAO of the County. Other Friends appeared as delegations to the Council meeting.

The result was Council's approval for the continued operation of the Wellington Heritage Museum, with changes in its management and that of other museums in the County. As of this writing, the Museum continues to offer its collection of Quaker and other artefacts from the early years of Prince Edward County. Local Friends are discussing new support and volunteer involvement for the museum. There is consideration of establishing a Worship Group in the area.

Visit the Wellington Heritage Museum, which is open from Wednesdays through Sundays, from mid-May to mid-October. Or, visit it as part of the tour during the CFHA Annual General Meeting on September 29.

http://www.pecounty.on.ca/government/rec_parks_culture/rec_culture/museums/wellington.php

Membership Dues

The Canadian Friends Historical Association wouldn't exist without the generous support of its members. Some of you have forgotten to renew your membership for the 2011/2012 year. It was due in August of 2011!

Will you please check your records or send an email to secretary@cfha.info to be sure your dues are up to date.

Membership fees are \$25 or \$20 for students and seniors.

We don't want you to lose your support and we don't want you to miss the next issue of the Journal, or any of these issues of The Meetinghouse.

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.

Silent Connections

Submitted by Ian Woods

The Labrador Sea, just off the north east coast of Newfoundland, Canada, has always had its elegantly slow, but deadly parade of icebergs. Originating from the coastlines of Greenland and Baffin Island, these white giants silently migrate towards the mid Atlantic Ocean to create dangers for seafarers.

Early indications are that European Quakers and others, ventured through the hazardous iceberg routes around the years of 1650 to 1656, to establish Quaker colonies; they did this in every part of British America. It is recorded that in 1652, a sloop named "Naseby" reached Newfoundland from England, having just returned from Newfoundland, in September of that year.

Another story exists and details that in 1821, a sloop called "Restaurationen" left Stavanger, Norway, carrying six Quaker families, who actually were all part owners in the vessel, to make a circular voyage via Madiera and Portugal, eventually reaching North America. Kleng Pedersen Hesthammer was one of the leaders who pioneered the route for many others to follow, with some pioneers sailing on from New York, via the Erie Canel to Lake Ontario and then towards the Mid West. Many of the vessels were just small sloops, managing to pass through the iceberg lanes, carrying hopeful immigrants aboard to reach the New World.

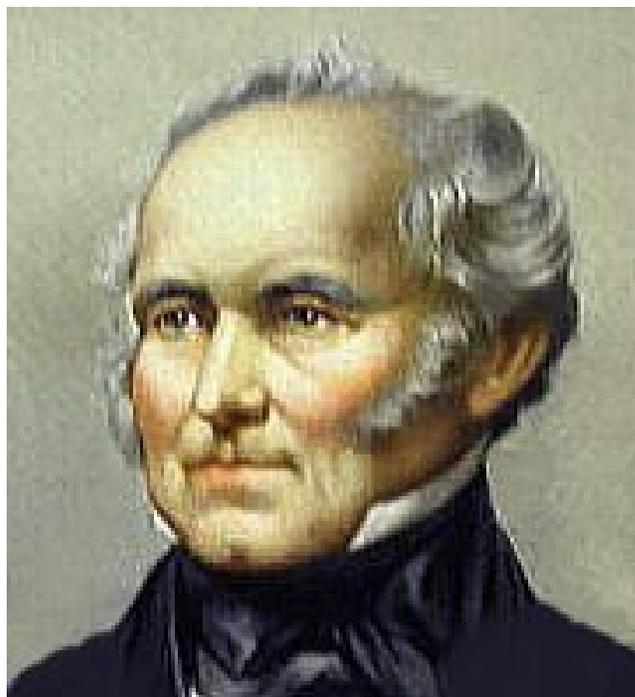
Fast forward now to the night of the 14th of April 1912, when the R.M.S. Titanic sailed into one of those icebergs. Besides the well-documented stories, there are Quaker connections and other stories, some of which follow:

Among the first class passengers aboard the liner, was the prominent American Quaker businessman and 19th Century shipping magnate, Clement Acton Griscom. He was the President of the International Navigation Company and later, the Red Star Line and the American Line from 1888 to the 1902 merger and creation of the International Mercantile Marine Company (IMM). His Red Star Line ran many shipping routes to and from Canada.

In November 1787, Samuel Cunard was born in Halifax, Nova Scotia. His father, Abraham Cunard, was originally from Germany and had been raised a Quaker, succeeding in life as a Master Carpenter and timber merchant. Samuel's mother, Margaret Murphy, was raised an Irish Catholic, but when she and her husband came to Halifax in 1783, they were Loyalists. Cunard Senior became a wealthy landowner and timber merchant, while young Samuel Cunard's business skills

were evident at the age of just 17 years, when he was managing his own general store.

Samuel was a highly energetic entrepreneur, who with eleven other investors, founded the Steam Ferry Company in Halifax Harbour. Cunard eventually went to Britain, where he established Cunard Steamships Limited. He ran safe and speedy ships, and as a successful company, absorbed many other shipping lines, such as Canadian Northern Steamships Ltd, and eventually, by fate, his main competitor, the White Star Line, owners of the ill-fated Titanic.



Portrait of Samuel Cunard

Cunard throughout his personal life was not a religious man and was considered by many to be agnostic. His views on slavery in the 19th century were not known but his statements regarding Fredrick Douglass's segregated passage arranged by a Cunard Agent in Liverpool on one of his ocean liners in 1845 strongly suggests he was against any form of racial prejudice. "No one can regret more than I do the unpleasant circumstances surrounding Mr. Douglass's passage from Liverpool, but I can assure you that nothing of the kind will again take place on the steamships in which I am connected." His views on race reflected those of those Britons of the time who regarded mistreatment of the Negro as a moral wrong even though Negroes were still considered to be socially and intellectually inferior to Caucasian people.
Wikipedia Commons

Silent Connections, continued

What was to be known later as the world's largest department store, Macy's, was founded in 1856, by Rowland Hussey Macy, a Quaker from Nantucket. Macy had gone to sea as a cabin boy on a whaling ship, part of the huge fleets that operated on the east coasts of Canada and the USA. He had a red star tattooed on his arm, and this eventually became his logo for his department store.

Isidor Strauss was one of the two sons of Lazarus Strauss, who founded L. Strauss and Sons. Soon after 1866, he arranged for a concession in the R.H.Macy store in New York. He bought a part interest in 1888, eventually assuming full ownership in 1896. Isidor and his wife, Ida, were aboard the Titanic. After the fatal ship collision, the couple were lined up to board lifeboat No 8, but Ida refused to leave her husband, giving her lifeboat seat to her maid instead. Both of the Strausses were last seen by the ship railings, clasped around each other, deliberately on the other side of the ship, away from lowering lifeboats.

The then new technology of radio played an important, but very limited role between the sinking Titanic, and the rescue ships and the shore radio stations. About five days after the Titanic sank, Lewis Fry Richardson, whose researches and multiple experiments were driven by his Quaker beliefs, filed papers for provisional applications for a British Patent. His first application was for "an apparatus for warning a ship of its approach to large objects in fog." Three weeks later he filed another application for the underwater version. Sadly, his work did not lead to a working device.

It was the transmission work by Canadian Radio pioneer, Reginald Fessenden, that won the day with his underwater detection oscillator. By April 1914, two years to the day after the loss of the Titanic, Fessenden's oscillator was a success, as it could detect an iceberg at a horizontal distance of two-and-a-half miles (4 kilometers), and to a depth of two hundred feet (61 meters).

Difficulties and disasters have always been part of progress. The connections shown here about past Friends seem to emphasize again that Quaker business acumen, along with the drive and ambition to succeed, worked very well in the past, resulting in lasting legacies for everyone to emulate. These same business characteristics are sorely needed today around the world.

An interesting observation for the reader: both the Red Star logo of Clement Griscom and that of Rowland Macy represented achievement and fortune. Regrettably, the White Star was not so lucky.

CFHA & Social Media

Submitted by Andrew Cresswell

Steve Ladurantaye, media reporter for the Globe and Mail recently wrote:

Whatever the reason, Canadians are spending more time online than any other country, including highly wired societies such as China, South Korea and the United States. The average Canadian spends about 45 hours a month browsing the Internet, according to new figures from ComScore Inc. The majority of that time is spent on social networking sites such as Facebook.

The implications for not-for-profit associations like CFHA are enormous.

If you have had chance to visit CFHA's website lately you will notice that we have been streamlining its appearance to allow us to change and add material more easily. We have been exploring various changes that include a 'projects' page where researchers can make requests, an 'association' page that outlines the history and status of CFHA, a 'support' page that will allow for on-line donations, membership renewal and volunteer requests, and an increased 'publications' page that could include other non-CFHA publications that have been digitized for wider use.

We have also been discussing the use of social media such as Facebook and Twitter. Keeping in the mind the mission of CFHA to preserve and communicate the on-going history and faith of the Religious Society of Friends (Quakers) in Canada, we believe these platforms will allow us to bring the history and heritage of Friends to a wider audience. Not unlike our website, these additional forms of social media have the potential to increase membership and financial support, not to mention making the invaluable work of CFHA truly global.

Take the CFHA Survey

In an effort to prioritize our next steps, we are looking for input from the Association's membership. I would ask that you take a few moments and complete CFHA's short survey at

<http://www.surveymonkey.com/s/3G75DNM>



War of 1812: Three Bicentennial Commemorations

Stouffville, Freedom of the City, June 16

MP Paul Calandra has persuaded the Town of Stouffville to hold a military event, "Freedom of the City" on June 16 as part of the bicentennial War of 1812 celebrations. Mennonites and Brethren in Christ (young and old) will be peacefully present at the MCC Care and Share store on Main St. Details of what we shall do (yes, wear our MCC button, "To remember is to work for peace") are still in process, but we do want to let it known (without being too serious) that we protest this rewriting of the town's earliest history and the glorification of the military as the ultimate means for addressing conflict.

Friends are welcome to join us (or just show up!). An historical plaque commemorating these earliest conscientious objectors will be a more long-term project, and we'd like to work together with you.

Shalom, and with thanks ... Arnold Neufeldt-Fast

1812 Bicentennial Peace Plaque Dedication Tour June 10, 2012 - 2:00 to 5:00 pm

Meet at Bertie Brethren in Christ Church, 4943 Church Road, Fort Erie and proceed to the Quaker marker at Port Dalhousie Peace Garden (3:30) and finish at The First Mennonite Church, Vineland, dedicating plaques at each site. Refreshments will be served at The First Mennonite Church following the tour. For a map: <http://mcco.ca/1812events>

Dedication of the Christian Zavitz Millstone Monument July 17 at Port Colborne Maritime Museum,

Built in 1780s by the earliest settlers, it was the first mill in Niagara region and the site of the last battle in eastern Lake Erie. (contact Jane Zavitz-Bond for more details)

Dear Mr. Calandra, Member of Parliament,

I am Quaker living in Oak Ridges and a member of the Yonge Street Monthly Meeting of the Society of Friends. I am on the Bicentennial Committee for the commemoration of two hundred years of worship in the Yonge Street Quaker Meeting House in Newmarket. The meeting house has been in continuous use as a place of worship for 200 years.

As part of the commemoration we have been looking at the history of the Quakers in the area. Timothy Rogers, a Quaker from Vermont brought 40 families to Yonge Street and then more families to Pickering in the early part of the nineteenth century. Other Quaker families came to Holland Landing, Whitchurch/Stouffville and Uxbridge. They came to Upper Canada because Governor Simcoe encouraged the Quakers as very suitable settlers for the area. The Quakers were pacifists according to their commitment to the Peace Testimony. This had made life difficult for them during the American War of Independence as they were suspected of siding with the British. They were not United Empire Loyalists, but were pacifists. The Quakers knew that in England the Militia Act under British law existed. The law in Upper Canada at the time was the British law. The Militia Act allowed people who belonged to the Peace Churches to be conscientious objectors. In pre-Confederation Upper Canada the first protection for those objecting to compulsory military service was provided by Lord Simcoe, the Lieutenant-Governor of Upper Canada. He promised exemption to Quakers, Mennonites and Brethren in Christ to encourage them to immigrate to Canada. This promise became law in the Militia Act of 1793: "... persons called Quakers, Mennonites and Tunkers (Brethren in Christ) who from certain scruples of conscience, decline bearing arms, shall not be compelled to serve in the said militia . . ."

The Militia Act did require those who were exempted to pay an annual fee to the colonial government to cover the costs of

maintaining the militia. The importance of this wording is that it recognizes "scruples of conscience" rather than only religious grounds for the objection.

In principal, Quakers and Mennonites opposed payment of the fees. Despite their opposition, most Mennonites did pay as they had done earlier in similar circumstances in Europe and the United States. Most Quakers refused to pay. Penalties included the seizure of property and prison terms. Lobbying efforts to remove the requirement of the fee were successful in 1849. During the War of 1812-14 life for the Quakers in Upper Canada was difficult despite some protection of their conscientious objection to war by the Militia Act.

The history of the Quakers and the Mennonites in Whitchurch/Stouffville and other parts of Upper Canada is important. Conscientious objection to war, not the celebration of the armed forces is important part of the history of the area. This should not be forgotten. In the Yonge Street Meeting of the Society of Friends (Quakers) we are committed to the Peace Testimony not as a belief, but as a way of life.

I would appreciate it if the Town of Stouffville find some way of commemorating its early settlers as pacifists and members of the peace churches, Quaker and Mennonite.

I think that the attempt of the current Conservative government to make the commemoration of the War of 1812 an opportunity to celebrate the military, is wrong.

Evelyn Schmitz-Hertzberg

Letter reprinted with permission

An Event You Won't Want To Miss! Plan to Register Early for the CFHA's Annual General Meeting, Conference and 40th Anniversary Celebration

When: Saturday, September 29, 2012

Where: Isaiah Tubbs Conference Centre and Resort, Prince Edward County

Conference Cost*: \$60 per person, \$40 per person (dinner & keynote only)

*there is no charge to attend the morning AGM business session

\$60 Conference Registration includes:

delicious lunch and dinner meals prepared by the staff of Isaiah Tubbs Resort,
afternoon bus tour of local historic Quaker sites,
special 40th Anniversary Cake and presentations and
evening Keynote speaker.

Conference Theme: "Growing up Dorland"

Keynote speaker Avery Dorland, grandson of Arthur G. Dorland

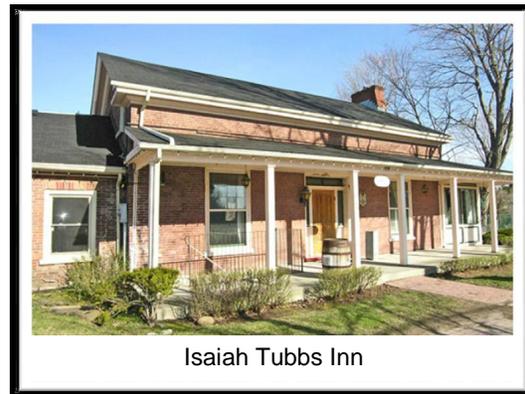
The text "The Quakers in Canada" authored by Avery's grandfather, Arthur Garrett Dorland, was first published in 1927 and updated in 1967/68. It remains the preeminent reference source of Canadian Quaker history.

The newly formed CFHA obtained funding to support microfilming and public access to portions of Arthur Dorland's Quaker documents following relocation of his collection to Pickering College from the University of Western Ontario.

Today the prescient work of Arthur G. Dorland is itself the subject of study and evaluation. As we celebrate 40 years of CFHA we are delighted to have Avery Dorland with us to provide a unique window into the Dorland family and a sense of the experience of "Growing up Dorland".

To Register: please call 905-841-3504 or e-mail secretary@cfha.info Registration is confirmed when payment is received. **Mail cheques to:** Canadian Friends Historical Assoc., P. O. Box 21527, 17600 Yonge St, Newmarket, ON, L3Y 4Z0

Accommodation: Discounted room rates are available Friday and Saturday. Please book directly with Isaiah Tubbs, refer to 'CFHA'. Contact: Isaiah Tubbs Resort 1-800-724-2393, e-mail: www.isaiahtubbs.com



Isaiah Tubbs Inn



Rachel Brady's Family Record

Rachel Brady was interviewed for a history project in Prince Edward County and generously agreed to share this photo with CFHA. It illustrates one family's successful settlement in what later became Prince Edward County. It is also a sample of the stories we will hear at the AGM in September.

Rachel Brady's mother was Rachel Burnett, referred to in the article about the Wellington Heritage Museum. Her wedding to Allan Burnett was a combination of Quaker and United Church wedding practices and was conducted by Rev. G Raymond Booth, Quaker Pastor, at the Friends Meetinghouse on Maitland Street, Toronto. He was assisted by Rev. Manson Doyle, uncle of the bride.

Update: Register of Canadian Quaker Descendants Evolves, Becomes Canadian Quaker Family History Project

Submitted by Gordon Thompson

Following the 2011 CFHA AGM, a committee was formed to plan for the creation of a Register of Canadian Quaker Descendants. Discussion during the AGM identified a question of whether the proposed issuing of "Certificates of Quaker descent" was consistent with early Quaker principles.

The committee's discernment led to a better understanding of how Quaker ideals and practice could determine the emphasis of the outwardly visible and personal aspect of the project. The concept of a framable 'Certificate', is being replaced with a Quaker testimonial, an expression more consistent with Quaker sensibilities. The draft wording of the Quaker descendant testimonial combines a positive affirmation of the relationship between the ancestor and the descendant with a statement of appreciation for the experience of the life lived by the ancestor, including its Quaker aspect. The testimonial bears witness to the reality of family descent and provides an opportunity to acknowledge the personal value placed upon this legacy by the descendant.

This discernment shifted the project's emphasis towards a more personal, individualized and experiential event. The project is consequently being renamed the 'Canadian Quaker Family History Project.'

During the second committee meeting, the testimonial application, administrative and public information aspects of the project were developed, to provide a standardized procedure for a member of CFHA to make a testimonial that acknowledges with gratitude the experience and contribution of their Quaker ancestor and to add to the body of knowledge related to Canadian Quakers and their descendants.

Members of the committee are excited at the prospect of this project moving ahead and are looking forward to the presentation of the plan at the upcoming 2012 AGM. We hope this project will engage our members whether they are descendants of Quakers or not. If you have an interest in this project or any questions please contact the writer.

Deadlines for The Meetinghouse:

Nov 15 for Dec 1st issue
February 15 for March 1st issue
May 15 for June 1st issue

Email to: newsletter@cfha.info

Mail to: CFHA, PO Box 21527, Newmarket, ON L3Y 4Z0

CFHA Website: : www.cfha.info

More Dates to Celebrate

June 10: 203rd Anniversary Service at Friends Meetinghouse, Uxbridge, Ontario. 2:30 PM Details at www.uxbridgequakermeetinghouse.com or phone 905-852-3476 / 905-640-2578

October 13: Yonge Street Meeting celebrates its Bicentennial. "Like" us on Facebook and get all the details of the program as they are confirmed.



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 secretary@cfha.info