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FROM THE DORLAND ROOM

Welcome to the Winter 1991-92 Canadian Quaker History! We share the Sesquicentennial of Pickering College with articles focused on the school and Friends education. We dedicate this issue to all those who have served Friends education in Canada from the beginning settlements at Adolphustown and Pelham to the present day. As Pickering continues its 150th celebration during the school year, you may be sharing in some other events, especially the Mid-May Week-end. We hope this edition of the Journal may help you understand the past adventures and contributions of Friends education more fully and to remind all of us how important it is to support Friends education for the future.

As Winter Issue is assembled we are once more aware of the generosity of Pickering College to the Canadian Friends Historical Association and to the researchers who come to the Canadian Yearly Meeting Archives and the Dorland Friends Historical Research Collection. We appreciate the support of many individuals at the school and on the board over the past decade. The accomplishments of the Canadian Friends Historical Association would have been much more difficult and certainly less without them. We are grateful.

John F. Lockyer, Director of Development and former English Master at Pickering, presented his paper, Joseph McCulley's Years at Pickering College, at our Annual Meeting. His contribution fills a need in the history of Quaker education. Both the full content and the excellent presentation of John's paper was enjoyed by those present. The necessity to shorten it for Journal publication is regretted. Sandra Fuller researched and assembled this equally needed biography of Ella Rogers Firth, lady principal at the Pickering and Newmarket sites for twenty five years, from many fragmented sources. The full texts of both papers are held in the Dorland Collection Room. We are grateful to John and Sandra for these contributions to the fuller historical record of Quaker education in Canada.

Now, enjoy the Journal! Later we hope you may find this issue a useful reference. The concern for education remains of major significance to the world. Indeed, the race between education and ignorance is the challenge of the future.

Join us in celebrating the Sesquicentennial of Pickering College. We focus issue #50 on Quaker education and dedicate this edition to all who have shared in the educational adventure from the first Friends' schools at Adolphustown and Pelham in Canada to the present. The education of their children and establishment and support of schools has been a major concern of Friends from the beginning of first decade of Quakerism. In Canada Pickering College has played a significant part in our educational history. We shared a birthday cake at Canadian Yearly Meeting in August; on October 5th we met at Pickering College for the Annual CFHA Meeting in recognition of the 150 year long service of the school, and some of you may share in the Mid-May Gathering as many alumnae and friends come to complete the celebration year.

In this issue of the Journal we publish articles about two leaders of the school and education in Ontario and Canada: Joseph McCully and Ella Rogers Firth. John F. Lockyer, Director of Development "The McCully Years" and former English Master at Pickering, presented a chapter from his book, "A History of Pickering College", to those at the annual meeting. We enjoyed the excellent presentation which provided an important segment of more recent history. By necessity the talk was edited for publication. Sandra Fuller, who continues her interest in Quaker women leaders and education, has written the first account of Ella Rogers Firth, Lady Principal of Pickering for twenty five years. The full texts for both articles are deposited in the Dorland Collection. We are grateful to Sandra and John for the generous contribution each has made to the continuing record of Canadian educational history.

In assembling this issue of the Journal we are again aware of the ongoing support of Pickering College in our work. The many individuals at the school and the members of the board who have assisted us over the past decade, and more, have permitted the work to proceed and allowed much more to be accomplished. We are grateful and recognize the necessity for the ongoing mutual support that all good enterprises have always required. Today education is even more significant as the race for the world's future is set between ignorance and the wise use of knowledge. Thus the Quaker concern for education continues. As you read, and after, consider what part you may share in this great endeavour. That would be both for, and, true celebration.

Jane Zavitz-Bond

FRIENDS AND EDUCATION

As Meetings were first established Friends set up schools for their children. The first business meeting in Ireland planned for a school so that the youth would have the necessary skills to perform the needed functions in their lives and for the Meeting in any capacity in which they might be asked, or led, to serve. The Discipline included the query about education of the children, 'including those under your care as orphans, or indentured, or as slaves' (before Friends were led into understanding that slavery was wrong.)

Education was essential to develop the abilities of each person for all have God given potentials. Schools were a direct result of Friends belief in that of God in each individual. Girls were always trained equally with boys. George Fox's writing about training the young girls in 'all things civil and useful' gave Helen Hole the title for her book on Quaker education. Howard Brinton was a teacher and wrote "On Quaker Education".

Even today many Friends are involved in education. Indeed, much of our leadership has come from teachers. Margaret Fell's literacy was important to early Friends; Elizabeth Gurney taught youngsters from families in Goat's Lane in Norwich who did not have a public school in England. Later she taught women and children in the prisons in London when others tried to dissuade her out of fear for her safety. The Lancastrian system was devised by a Friend, Joseph Lancaster; the adult school movement in England was conducted in the meeting houses and had great impact even in this century.

Both Elizabeth Fry's educational work with women prisoners and the founding of the Adult School Movement by George Cadbury was religiously motivated with the purpose of teaching people to read the bible.

In North America wherever Friends settled they began the schools which later became the local public school. Often boarding schools in middle America became the public high schools and as such were established. The need for boarding schools ended. However, some Friends with the desire for the "protected garden" kept some schools going, while Earlham and Guilford evolved into liberal arts colleges. Other institutions of higher learning were established as the need arose: Haverford, Bryn Mawr, Swarthmore, Wilmington, William Penn, Friends University, Whittier, George Fox, from coast to coast. Others with Friends backing were Cornell and Johns Hopkins. Pendle Hill, although not a degree granting institution, has also contributed as an adult study centre. The Earlham School of Religion, a degree grant graduate college trains Friends and others for religious leadership. Today the Friends Council for Education and the Friends Association for Higher Education support North American Quaker schools.

Their approach to education by observation, experience and inquiry was a natural response for Friends who, as dissenters, were denied the right to attend the universities in Britain. Denied the professions, they went into practical fields of science, where they continue to excel. They broke new ground in education of the natural sciences, developing courses and writing texts. They saw the whole world, and universe, as their classroom. Later they moved into the creative arts.

The approach to international cooperation sprang naturally from the belief in the Divine in all people and in the capacity for its fuller development. The mission fields established first with the native Americans and later in East Africa, China, Japan, India, the Middle East, and Latin America were an extension of this belief which produced leaders in each country making for more democratic societies and greater equality. Even as they were developing leadership for the local Meetings. The first missionaries were teachers, doctors and farmers. Today we continue to produce leadership for the world for few Friends schools have a majority of Quaker children enrolled. In Kenya the first minister of education was a Friend and the rural education structure was that set up by Quakers. The present Emperor of Japan was tutored by Elizabeth Grey Vining after the second world war because they wanted someone to teach who would have the values important to the future ruler. The present Queen of the Netherlands went to a school run by a Quaker. These are but examples of the impact on world leadership and hark back to the early history of Friends when they went to speak truth to power before they were protected by an historic past. Today we continue in fields of environmental studies, conflict resolution and peace studies, research in appropriate technology for development, as well as the basic communication and media skills. Our schools are caring communities. The key, often stated at Pickering, is the human relationship. It is true and I have seen it work in many Friends schools. I believe in what Friends are doing in their schools. It is needed today more than ever because of the needs in the world. We are on a race between education and ignorance with population growing by the second. The contributions Friends have made to the world in human rights and peace have been accepted and shared by many others, but I believe that our approach to experiential education is our major contribution. All of you can share in the work for the future.

JOHN F. LOCKYER

We regret that space limitations required that John Lockyer's talk on the McCulley Years at Pickering College be edited. We urge you to read John's book on Pickering's history soon to be completed and published.

The Editors

NEW TRADITIONS, OLD IDEAS The McCulley Years and the Application of Quaker Educational Philosophy at Pickering College

Joe McCulley was Headmaster of Pickering College from 1927 until 1947. Prior to his appointment, the buildings that are the nucleus of Pickering College had stood vacant between 1919 and 1927. During the first ten years of McCulley's tenure, Pickering College became one of the most famous secondary schools in all of North America. There was no other like it. The school model that McCulley invented for Pickering, one would have to say that it was an eclectic and sometimes eccentric institution that combined some elements of traditional Quaker education philosophy with contemporary progressivist educational theory and the insights of modern psychology in a distinctive and unprecedented synthesis.

How did McCulley become involved in Pickering College? Early in 1926, Albert S. Rogers, who chaired the Corporation to which the Yearly Meeting gave the school, sought out youth worker Taylor Statten for his advice on re-opening Pickering College. Statten encouraged Rogers to pursue the project and suggested that there was a young man he might consult to study the feasibility of the project and perhaps, even to lead it. Thus, Albert Rogers came into contact with the Camp Ahmek Program Director, Joseph McCulley. McCulley, then twenty-six years of age, was "a blonde, handsome, six foot crusader," as recalled by a youthful Charles Ritchie. Born in Glasgow, Scotland, he emigrated to St. Thomas, Ontario, with his parents in 1907. By 1926, he had graduated from the University of Toronto and the Ontario College of Education and was finishing two years of study in Modern History at Oxford University. There, he received a letter from Rogers asking about his interest in the Pickering project and about the ideal features of a model Canadian school. Though McCulley later admitted he knew little of what the Board had in mind at the time, his thoughts and theirs were apparently in accord. Shortly thereafter, he was commissioned to visit any English schools that might provide a helpful model. Before returning to Canada that summer, McCulley not only visited a number of traditional public schools, but also the Quaker schools at Saffron Walden, Ackworth, and York.

Something should be said about McCulley's thought as a backdrop to this study. Joe McCulley was a religious man who spent one of his undergraduate years at the University of Toronto living at Wycliffe College, an evangelical Anglican seminary, where he considered professional ministry as he completed his degree in history. Christian values were the bedrock of his thought and he was temperamentally disposed to idealism. His beliefs were often eclectic as he also incorporated gleanings from modern psychology and from

contemporary social events and trends into his philosophy. For example, he believed that each human personality bore the likeness or image of the Creator and on that account was the only thing in the world of inestimable value. At the same time, he regarded human imperfections as the work of environmental influences in a fallen world and rejected any idea of personal original sin. Humans were perfectible in his view, if they were subject to the correct influences during their formative years. Joe McCulley also believed firmly that the coming of the Kingdom of God, promised by Jesus, was clearly a matter of cooperation, of tolerance for individual differences, of working with one's neighbours and with others towards the establishment of "a beloved community" in a school, a country or the world.

For Joe McCulley, the worth and personality of individuals could be valued properly only within a social group. In his view, civilization was a spiritual phenomenon that came about when human beings lived in social harmony. Thus, he thought that strident self-centred individualism was the root of evil. On the global and societal levels, he saw the broken economic order of the world and the rising tide of European nationalism as evidences of this evil. On the level of individual people, selfish materialism and greed were the enemies that would destroy civilization and return the world back to an age of barbarism if permitted to do so. "Emphasis on creature comforts has tended to obscure the real values which are the secret of any people of greatness," he once said. But McCulley's view of the world and people was not pessimistic. He saw in ordinary everyday events opportunities to begin building the 'City of God', the 'New Jerusalem' and he believed that schools were the divinely chosen instruments to bring about the change in the social order that would herald a 'new creation'. Sound education was the antidote to evil on both the societal and individual planes. Small wonder that he chose William Blake's stirring Jerusalem to be the Pickering College hymn. "Although the roots of his strong sense that we were all members of a community, despite national, racial, religious and other differences, were religiously based, they had a strong temporal and secular dimension," recalls one alumnus. "He believed in works as well as in prayer".

McCulley's recipe for building the better world of tomorrow and the promised Kingdom was educational in the broadest sense. Schools would have to change in three ways in his view. First, to value properly the real worth of each child, schools would have to become centres that encouraged the growth of the individual human personality towards socially useful purposes. Chief amongst these was empathy for other human beings.

Secondly, pedagogy would also have to be freed from the age-old practices that promoted the fears and maladjustments which eventually resulted in anti-social behaviour. Teaching, he believed, is a human relationship between adult and child founded on mutual respect and trust.

Third and finally, schools should principally shape attitudes rather than concentrate on conveying information, however useful. Since the priceless human child was a blank page upon which influences in upbringing and the environment wrote, the business of parents and schools and educators was the provision of proper influences that would perfect personality and create attitudes beneficial to the individual and to living in a harmonious society. According to McCulley, the principal attitude to be cultivated was wisdom without which information is useless.

Upon these three principals, McCulley directed Pickering College. His rationale was an eclectic blend of Quaker thought and progressivist ideas, tempered by the academic requirements of the provincial Department of Education and by the insights of modern psychological study.

And so, we come to some of the details of McCulley's conduct of the school.

The first year of the "Great Experiment" (what McCulley called the 1927/1928 school year) was a qualified success in McCulley's opinion. Enrolment had increased from the original 63 students to 75 by the time the school photograph was taken in April 1928. McCulley was enthusiastic.

We were convinced after the first year's operation, however, that the general philosophy of the school was perfectly sound and that, given a staff sincerely interested in the problems of boys and young men, it was possible to develop a degree of confidence and friendship in the mutual interrelations which would make a school more of a home than an institution.

The year had been a rewarding for an untried Headmaster in an untried school. "There was a sparkle about our life that year," McCulley remembered some 10 years later, "a first fine rapture which has never been completely lost, although it could never again be quite the same." The Voyageur, the annual school yearbook that made its debut at the end of that year, included a number of articulate student statements about the nature of education and showed that amongst students there was an uncommon awareness of issues in educational philosophy. "We carved out a pattern in that first year which set a precedent for our future development," McCulley wrote when he retired. The Voyageur for that year, however, does not record a scintillating pattern of events and activities that was in itself unusual for a boarding school. In fact, a handful of dances and the reports of chapel speeches recorded as highlights suggest that the daily routine was pretty dull fare by today's standards. The precedent set that put the sparkle on that year had nothing to do with what the students did, so much as it had to do with the way things were done. "Every decision which was made in regard to the details of our community living was the subject of long discussion with members of the staff and, almost equally with the members of the student body," he recalled. The "Great Experiment" had worked because "students shared in the enthusiasm of creating something new." Decision-making in McCulley's school model involved a broad participatory consensus amongst staff and students. To those acquainted with Quaker thought and process, that idea may not seem either strange or new. But to Canadians and their educators in the 1920's, it was revolutionary.

Over the next few years, the experiment continued to work and Pickering grew in size, program and reputation as a result. That the school could expand in the troubled world that resulted from the great market crash of October, 1929, proved the viability of the unique educational approach devised by McCulley and Statten with the help of colleagues and students. By 1930-31, for example, after three short years, enrolment had reached 105 pupils and dormitories were so crowded that new construction was being contemplated. Drama began to be a part of school life in 1928-29 and the first official school club, "Rooters", or

"The Root of Minus One Club", devoted to mathematical and scientific pursuits, appeared under the tutelage of "REKR" Rourke in 1929-1930. It should be noted here in passing that the first school club, an unofficial one, was "The Hobo Society", started in 1927 by its founder, president, and treasurer, one Jack Jermyn '28.

In these initial years, a radically new pattern of student government for a Canadian boarding school was developed. The School Committee, as the student council was called, was elected by the boys. The first year, each class or grade elected its own representative to a central committee. This democratic pattern of student government has continued through to today.

For obvious reasons at a Quaker-founded school, military cadet drill training had no place at Pickering under McCulley. Less obvious, however, are the reasons for the specific exclusion of "athletics" by McCulley and company. First, the regimentation involved in "athletics" was viewed as being counter to the spirit of individualism that the school encouraged. Secondly, and probably most important, competition and the emphasis placed on winning by "athletics" were seen as negations of the school's positive emphasis on cooperation. Still, individual sports and team games were pursued daily from the outset; they were pursued, however, in a different spirit. Alumnus and distinguished historian Arthur Dorland '12 best explained this in a tract published by the Royal Society of Canada to mark the school's 1942 centennial:

Athletics are regarded as valuable because of the spirit of sportsmanship and the skills which are developed; but principally they are regarded as a means of providing every student -- having regard for his age and physical equipment -- ample opportunity for recreational activity of a wholesome and natural character.

As noted, McCulley's radically different approach to the operation of a school was of considerable interest to the press in both Toronto and Newmarket. This strong media interest grew over time. At first, it was centred on the radical principles that governed the operation of Pickering. And when the school proved an unqualified success, McCulley's thoughts on many educational issues were actively sought by others or vigorously promoted by him. For both reasons, McCulley was quickly recognized as the authoritative commentator on the Ontario school system.

Something of McCulley's talent for popularizing the Pickering approach to education is best illustrated by an incident that might be called "The Great Caning Debate".

In early April, 1929, Pickering took a controversial step and became the first and only Canadian boarding school at the time to condemn the principle of corporal punishment as a indefensible educational technique. It should be noted that Pickering itself did not really abolish the practice of corporal punishment; its Quaker educational philosophy already precluded any use of physical force. It should also be noted that it did not condemn other schools specifically.

Nevertheless, this move by Pickering was an important first step for independent education in Canada. In June 1929, "In order to give The Star reporter some of the effects of this innovation, he was invited to dine at the headmaster's table in the big dining hall," the paper reports. The effect of that invitation was soon apparent:

The dinner was a revelation. Gone was the old idea of a school dining hall with its furtive whispers and side-long looks. Everything was open and frank. There was no hint of discipline and yet the discipline was there.

At that dinner, McCulley expounded at some length his theories of discipline and The Star printed almost every word of it. He explained:

We do not think punishment has any good effect on a boy and we don't think that it is necessary -- we have never found it necessary during the last three months [since the cane was "abolished"], and I doubt if we ever shall. Punishment in any form is bound to make a difference between master and boy. It begets a sort of resentment which will never go away. Apart from that, a boy will never have quite the same respect as he had before for a master who has caned him.

That is what we want to arrive at. We want to have a feeling of mutual respect. You have seen for yourself at dinner that the masters and the boys make one big party. There is an atmosphere of home about it, and the boys are not afraid of us.

Over the next while, the headlines generated by Pickering's then controversial view became more flamboyant. Taylor Statten was cited in an article entitled "Say Corporal Punishment Is Breeder of Criminals." "An appeal made to a boy through physical pain is an appeal made through fear," McCulley had stated a summer earlier.

What protects McCulley from any charge of self-interest or sensationalism in this regard is his life-long passionate belief that through sound education the world might be changed. As much as anything else, McCulley's opposition to the use of the cane inspired one of his pupils, the young Harry Beer '31, to carry to its conclusion this fight against the cane in Canadian Independent Schools when in time he became Headmaster of Pickering and a champion of non-violence in education. As might be expected, the new directions undertaken were quite radical for any school, let alone an establishment independent boarding school with a long Quaker history.

In 1931 Firth House opened and a Business Education Department was again established. Through it, McCulley was striking a practical blow against matriculation oriented schooling he would soon denounce publicly. The idea was to provide an alternative for youngsters not bound for university as had been the case at the old Pickering school. In particular, the two-year program was designed for the young sons of merchants and small business men who would some day succeed their fathers and manage the family businesses. The program

combined a number of general educational subjects with specialized training in specific business subjects. The Business Educational program at Pickering carried on for a number of years until the War when societal changes apparently obviated its usefulness. Many of the lads who completed the course, or who took optional subjects offered by the Department, became influential and prosperous in Canadian business circles as alumni. Because it generally attracted slightly older lads from the smaller rural centres of population in Ontario, it shaped much of the character and the composition of the student body during those years.

During the Easter vacation of 1931-32, Pickering entered a new field of education when it sponsored the first in a series of rural Life Conferences. In a letter published by The Newmarket Era, McCulley stated that the purpose of the Conference was "to bring together those individuals and representatives of bodies in this district who are interested in the improvement of the Status of the individual farmer." While the Conferences themselves drew rural young people to the school, they led to experimentation in extension education that eventually involved Pickering in breaking new ground in adult or continuing education. The Rural Life Conferences were lively events by all reports and even set lectures were usually followed up by small group discussion (considered an innovation at the time) and by lively questions or heated debate from the floor.

So successful and timely was this foray into extension education that the Community Life Conferences became annual fixtures held at Pickering during the Christmas vacations. Although the Conferences outgrew the facilities and were moved elsewhere under provincial auspices by 1941, they were, according to Old Boy Arthur Dorland, "a valuable bit of pioneering in the field of rural sociology which has enriched the life of Canada in a significant way." The Rural Life Scholarship at Pickering in 1934 brought to the College a young farmer who gave promise of leadership ability. McCulley felt:

A boy brought up on the farm invariably approaches life with a different attitude than a boy from the city. In attempting to create a school that is definitely Canadian in viewpoint and outlook, I believe it to be of the utmost value that we should develop an appreciation of the rural point of view as well as the urban, and I would welcome an opportunity to increase the number of rural boys we might have in our student body.

"The value of this experiment," wrote Dorland in the early forties, "is attested by the fact that two of the holders of the Rural Life Scholarship, Alex Sim and Leonard Harman, are leaders in the agricultural and rural life of Canada today."

The second development from the Rural Life Conferences was a Department of Extension at Pickering. The first step in this direction involved the school Library in 1934. The written materials used at the Rural Life Conferences were published and circulated throughout rural Canada. By 1936, the Rural Life theme has been expanded to Community Life and weekly study groups were being organized across the area; once a month, all of the groups gathered at the College for an evening lecture and a social time together. Adult education was tremendously important to McCulley's ideas.

Fed by the economic woes of the Depression, Pickering's educational programs for adults grew by leaps and bounds. The Workers' Educational Association used school buildings for workshops for over 100 people every summer. The league for Social Reconstruction held an annual conference at Pickering on the Christmas break. The Christian Endeavour Society of the United Church also used the buildings. By the end of the decade under Harman's leadership, and with the continued support of the Rogers sisters, Pickering could boast an extensive adult educational program.

The impact of the College on life in the Town of Newmarket was never greater than in this period. A variety of notable speakers came from around the world. Except for the presence of Pickering College and its dynamic Headmaster, most of them would never have found cause to visit the Town. The people of Newmarket were exposed to a range of speakers, subjects and ideas that would be found nowhere else except large urban university centres. Amongst them were: H.A. Innis, Frank Underhill and University College Principal, Malcolm Wallace. The list of political speakers is equally impressive including religious leaders. Sir Frederick Banting and Eugene Forsey and Canada's first woman federal legislator, Miss Agnes McPhail are names of visiting speakers most likely recognized even today.

This same year Pickering made another departure from traditional secondary school education that created an alliance with the Canadian artistic community. Again, Newmarket people benefited from the presence of the College. The Toronto papers carried the news in August, 1931. "Pickering College today established a department of creative arts for the purpose of fostering and developing native Canadian talent," The Star reported. "Six fellowships carrying sufficient cash value to allow the appointee to carry out creative work without consideration of its immediate monetary return will be awarded to candidates... They will take up residence at Pickering College and will carry on their work during the school year in the school studios and shops," reported The Mail & Empire. A committee composed of leading Canadian artists, A.Y. Jackson, Arthur Lismer, Lawren Harris, and Peter Haworth, would make the initial selection of fellows. The Star found this idea "in harmony with the pioneer work in Canadian education which is being carried on at Pickering College." McCulley, ever alive to the possibilities of a situation, even envisioned from time to time the beginnings of a Canadian Institute of Fine Artists at the College.

J.A. "Daddy" Maitland, originally from Woodstock College, had directed work in the Craft shop at Pickering since the 1927 re-opening. Under his supervision, the two-storey occupational therapy building that had been built by the Military Hospital Commission was transformed into a useful area that was dear to the students of the College during this era. The addition of studio space for painting in Firth House that year made Pickering's facilities for the visual and material arts without equal in a school.

Harold Haydon, a teacher and native of Brampton, Ontario executed a mural that still adorns the school gym. Unveiled to the public with much fanfare on December 8th, 1934, the mural is a gaudy expression of the idealistic intellectual socialism that was so much a part of Pickering under Joe McCulley. So far as paintings "say" anything, the mural expresses a vision of energy, sublimated into art by living things. The mural has not escaped the ravages of time but happily, Haydon's original sketch is in safekeeping against the day when funds become available to restore the work.

By the fall of 1935, Rudy Renzius, a native of Sweden and whose fame as an artist in metal work was widespread, came to McCulley's attention. Rudy was also an accomplished wood carver, painter and sculptor. His gifts as an artist benefited the College for many years and attracted other bright young artists to the school.

During the thirties, Music also played a strong role in everything that happened from day-time classes to after-dinner sing-song, and from formal concerts and recitals to its much appreciated and well-known student productions of Gilbert & Sullivan operettas.

One alumnus who spent most of the first 18 or 19 years of his life living on the Pickering campus recently recalled the recitals in vivid terms:

... I truly believed that the rest of the world behaved the way we behaved around here. For example, I thought everywhere in Canada, the States and other places, that on Sundays there was a recital. And I thought everywhere on Sunday somebody like Joe or Bob or Harry were introducing some singer who would then sing a song that I'd never heard in my life before...

True cultural influences were pervasive in the College during this era. In Robert Rourke's wife, Alice Strong Rourke, the school was blessed with a resident trained soprano soloist who contributed to these recitals, to a series of twilight musicales held every Sunday afternoon of the winter over the years, to the Gilbert & Sullivan operettas and to attracting other established musical artists to the campus. As well as singers like Mrs. Rourke and Miss Holmes (later Mrs. Elizabeth Beer), Mary McKinnon Shore, child piano prodigy Harry Kondackos, violinists Stephen Kondackos and Adolf Koldofsky, pianists Gordon Hallett, Clifford McCormick, Phyllis Saunders, and Margaret Waterhouse and Pickering's string orchestra under the direction of Music Master and pianist Frank Murch all contributed to the concert and recital programs. During this time, Music Master Reginal Godden and his protegee Scott Malcolm gave dual recitals on the piano. Mr. Godden, a very fine concert musician in his own right, is also known as the man who taught Glenn Gould to play the piano.

For Pickering people of this period there is no doubt, however that the cultural highlights of any school year were to be found on the stage. Most of the people of Newmarket came in droves to see what was offered on the College stage. From 1932 on, The Era and The Express-Herald reviewed every dramatic and musical offering. Indeed, by the middle of the thirties, all of Toronto's newspapers and the prestigious Saturday Night magazine carried notices of many of the dramatic products and never failed to print reviews and often photos of every musical performance.

The foundation upon which Pickering's theatrical reputation rested was the annual production of a Gilbert & Sullivan operetta that began on the evening of Sports Day in the spring of 1933 with a deharmonized version of the short Savoy opera, Trial by Jury. So positive was the experience of staff, students, parents and audience that there was little doubt that such theatrical experiments would be repeated in the future. Interviewed following the single evening's performance on Saturday, June 3rd, McCulley remarked, "Our first break into opera.

But not our last. Gilbert and Sullivan look to me like an A-One collegiate team" Five other "G & S" shows were attempted before 1940 with The Mikado and The Pirates of Penzance each being repeated.

The stage direction and the comic lead role for all these musicals was provided by Robert E.K. Rourke who had a passion for Gilbert & Sullivan uncharacteristic of someone with his precisely logical, scientific and mathematical cast of mind. The gifted Music Master, Reginald Godden, provided the accompaniment and gave musical direction to the players and chorus the first year. Godden was succeeded for a number of years by Frank Murch with guest accompanist until he was himself succeeded by Clifford Poole in the 1939 production of The Mikado and the 1940 Pirates. Lights and settings for the first two years were the work of Harold Haydon and students; thereafter, Alvin Hilts and Rudy Renzius and assistants provided ever more lavish and realistic backdrops and set-pieces. C.R. Blackstock, whose great logistical skills were evident in the Physical Education program, was always Stage Manager and many masters contributed to backstage work in whatever appropriate ways they could.

Countless hours of student work and rehearsal were invested in these productions. Sometimes, student principal players were absolute neophytes; at other times, they had experience built up in earlier productions or smaller roles. Casts usually included at least 25 Pickering boys and the various backstage crews often involved twice that number. These productions were the work of members of the entire school community. Teachers, faculty wives, the girls of the Newmarket High School chorus and visiting artists from the city augmented the dedicated efforts of the students in the Glee Club and crew. As befits a school where the relationships between adolescents and adults were informal, friendly and cooperative in spirit, working together as a community on a large shared undertaking was also just 'the right thing to do at the time'.

The impact of McCulley's thoughts on teaching, pedagogy and schools was not confined to this campus. Increasingly, he became an outspoken evangelist for the educational philosophy that worked "miracles" at Pickering College. In assessing the McCulley Years at Pickering, one must therefore look beyond the College, beyond the hundreds of lives upon whom he had direct impact as Headmaster, to the Ontario and Canadian school systems.

McCulley's first notable foray into this wider arena came in September, 1932. On an educational panel at the Canadian National Exhibition in Toronto, McCulley attacked the rigidity of Ontario's schools. In particular, he decried the "streaming" that went on at the end of the elementary school years and the value the system placed on matriculation exams during the secondary school years. He suggested that the solution to Ontario's educational problems lay in building smaller schools of 200 to 400 pupils with vocational guidance teachers in each. Youngsters could be given direction about their future choices.

At the "Ex" that year, McCulley also suggested that the academic direction followed by most Ontario pupils was absurd. The orientation towards matriculation exams and certificates he called "a travesty of our system that causes a man to be considered educated if he has a matriculation diploma." The Toronto papers had a field day and more than a few questions

were asked of Department of Education officials. Over the years such forays continued. McCulley responded to Dr. L. J. Simpson, Minister of Education:

That's just where the flaw lies. Matriculation has come to mean in the eyes of the general public much more than it should, largely because of the insistence of business men that applicants for jobs should have their matriculation.

The long-awaited announcement that Ontario's education system would be overhauled was lost in the dust. McCulley had shifted the grounds for debate. Two days later, The Star was still following his suggestion that the business community had, in effect, warped the education system for its own ends and that school leaving qualifications other than Matriculation would be acceptable for careers in business. Matriculation should be required only of university bound students in McCulley's view. All of the available educational luminaries in the Toronto area were polled, -- Dr. Bruce MacDonald, Chairman and Headmaster of St. Andrew's; the Rev. Dr. H.J. Cody, President of the University of Toronto; and Dr. F.H. Cosgrave, Provost of Trinity College -- and all supported McCulley's view that youngsters would benefit from an additional school leaving process and qualification. The Minister of Education was sufficiently impressed with the debate McCulley initiated to send two sons to Pickering a while later. Sadly, both were killed in World War II.

The other chief theme of McCulley's pronouncements on education in these early days relates to the individual and humane values that he always championed. As his thoughts on school systems and human personality began to merge, even more attention was focused on McCulley's unique blend of psychology and idealism:

I have tremendous confidence in this thing called personality and an infinite belief in the possibilities of each individual as the basis for education. These possibilities must have an opportunity to grow.

At the annual meeting of the Association of High School Boards at the King Edward Hotel in the spring of 1935, McCulley's words were prophetic:

The school of the future will not be operated with matriculation as a goal. The schools will be active workshops for developing personality where children will be allowed to move around and carry on activities and develop interests and hobbies. The aim of the school should be to find outlets for the individual capacities. Then, human beings will be developed conscious of their own worth and equally conscious of that same worth in others.

At the annual convention of the New Education Association of North America in Atlantic City that spring, W.J. Tamblyn, the Head of Forest Hill School in Toronto, reported to the papers, "Mr. McCulley's ideas were stressed".

The school year 1935-1936 was a turning point for the ideas that Joe McCulley proclaimed. Events in the global political arena were becoming ominous as society moved from a post-War to a pre-War mentality. Happenings in Europe made astute thinkers like the Headmaster painfully aware of some new social realities like propaganda and he began to speak of the press, the cinema and radio as educational influences that competed with schools for the learning they promoted. McCulley himself began a crusade that took him across Ontario that spring speaking to young people in schools and church groups, almost as if he hoped to reverse the negative impact of warlike news from Europe single-handedly. Fearing that the youth of 1936 would be called upon to pay the same price that youth of 1914 had, he was strident in his encouragement of pacifism and of the urgent necessity for young people to learn to live cooperatively and to demand of their elders that they do likewise. "We are prone to sit back and listen to the drums and do nothing about it," he said on a number of occasions, "and they are coming closer and closer." The appeal for pacifism would usually finish with the demand that young people "turn the world upside down by turning it right side up". He often suggested that youth should do this by becoming active in politics and social causes and refusing to fight. There is evidence that McCulley's appeals for a pacifism rooted in the brotherhood of mankind were heard. On the last night of the month, Friday, February 29th, 1936, following coverage of some remarks in the papers, a cross of fire was lighted on the lawn of McCulley's house at the College.

In many respects, the year 1936-37 was the zenith of McCulley's career as an educational commentator and reformer. After this year, war and the threat of war occupied his time and dominated his thinking.

Joseph McCulley was one of five leading Canadian educators named to sit on the new Youth Employment Board mandated by the National Employment Commission Act. With this appointment, he dropped a few "bombshell" comments at the Ontario Education Association in late March that kept his name, and the school's, in the papers for days. "It seems that the chief purpose of our curricula has been to prevent any kind of intelligent thought". At the University of Toronto he spoke out against marking, gold stars and report cards. "They line up children like so many cattle in this over competitive marking system," he said. "We have too much competition in the world".

McCulley felt that competition had no place in a school and he had for many years spoken out against it. He saw competition amongst business men as the root of the Great Depression. In his view, competition was still the hallmark of misguided individualism and, when raised to the scale of nations, the source of the nationalism that was brewing new catastrophic events. His non-competitive ethic also applied to school athletics.

When Pickering College celebrated the tenth anniversary of reopening with a reunion at the King Edward Hotel on May 19, 1937, McCulley was the acknowledged spokesman for educational reform in Canada. More than 500 people attended the dinner and news of it was carried in papers across the country. The theme speaker, Dr. Carson Ryan, for five years the educational editor of the New York Post and then Director of Education for the United States Indian Service, called Pickering College "one of the most distinguished schools in the field

of secondary education on the continent" and that news travelled as well. Coupled with the accounts of the dinner, the story of the reopening of Pickering College and of the pioneering work of Joe McCulley regained currency again. It was a high point for both the school and its Headmaster.

By 1937, McCulley's thoughts and ideas had impact far beyond the little community on the Hilltop in Newmarket. His media presence can be partially accounted for by his engaging and charismatic personality and by his gift with the use of words. Part of his appeal was also his mind. A student of history with a clear personal interpretation of the trends of history, his remarks were never confined to schools and education in any narrow and specific sense. Rather, he spoke of the role of schools within the broad sweep of events in our civilization. He saw trends and was an able interpreter and commentator on current affairs. By the time that the world war was undeniably approaching, he would be a sought-after commentator on that.

The spectre of war haunted McCulley during the closing years of the decade and that too had its impact on the school. McCulley's public pronouncements took on a quite different note during the last years before the war. In his opinion, the group life of contemporary society had been eroded because there was no longer a social consensus. The decline of Church influence, the disappearance of the extended family, and urbanization and the decline of rural culture had robbed modern people of any sense of security and had killed social consensus. Across the globe, he saw the rise of strident German and Italian nationalism as ideas of group life rooted in the selfish individualism he decried. In his more positive moments, he saw the declining League of Nations as a failed and feeble attempt at brotherhood and internationalism; in his darker moments, he would see it as a council of victors motivated by self-interest and the spoils of war. Misunderstanding of the nature of scientific and technological advancement had encouraged materialism and further confused a world that was already bowled over by the Great Depression. But scientific discovery, properly understood, helped people to see that the "world is infinitely vast, a world that is not complete or static but is still in the process of creation and that has been going on for aeons of time." In such a world, the classical curriculum no longer had value and education ought to be directed towards the solving of problems and the analysis of the thought processes that spurred contemporary events.

McCulley's warnings about the impending disastrous war became the theme of his teaching and preaching in the College. How he viewed the world situation was most fully articulated in a Commencement address he gave at Kirkland Lake Collegiate and it is chilling under the circumstances:

What this world of ours needs today is civilization. We are no more civilized than our forefathers who dwelt in caves. An interesting example of the uncivilized condition of the world today is Japan's ruthless invasion of Manchukuo and Italy's bloody and mad conquest of Ethiopia 'to introduce civilization to the heathens'. The situation in Spain today might easily develop into an international war and Great Britain is being prepared.

Thirty million gas masks are available, and if you visited a London school today you would see primary children being drilled in the use of gas masks.

I am afraid that we here in Canada are foolish, cheap and ignorant as Emperor Jones. We think we are secure and unwilling to hear the warning circles. I believe that the world today is on the brink of a catastrophe worse than anything recorded in history. The tension in Europe will break sooner or later and western civilization will be destroyed.

McCulley's words were prophetic at this time. His boys back in Newmarket were persuaded that they lived in a world on the brink of epic events. How this perception affected many of them would also haunt McCulley in later times.

As the decade drew to a close, the events in Europe were brought home to the students of the College in new ways. Somewhat to the consternation of the "powers-that-be" in Toronto society of that day, McCulley argued that the boatloads of German Jews searching for new homelands should be welcomed in Canada. He felt that the Dominion was sufficiently rich and large enough to welcome many new people. He spoke strongly on the subject to the Rotary Club in Toronto:

I have been ashamed and disgusted by the attitude of many Canadians towards the refugees of Europe. In this country with its abounding natural resources, its ample space and its gigantic capital structure, we could accommodate millions more than we do.

It is not in the nature of things that we will be able to sit here forever, holding the whole country for ourselves and our natural descendants, putting up barriers and saying we don't want these people flooding in here and that we don't want these Jews because we have enough Jews already.

I call on you to use whatever influence may be to see to it that we in Canada have our fair share of these people.

McCulley was not all talk on the matter of refugees. Earlier that same month, he had appointed to the Pickering staff Professor Richard A.R. Maresch, who had landed in Canada with his family from Vienna on May 18th. Although not Jewish, he was an outspoken critic of Hitler's Nazi regime and had fled Austria in fear of reprisals. More than anything else, Professor Maresch with his description of Nazi society and its atrocities brought home to a generation of Pickering boys the true character of the events that were happening in Europe. Much in demand as a speaker in Toronto, Maresch argued vainly from personal experience for action that for a year was never taken.

The impact of McCulley and his ideals had on boys in the school during the 1930's is best described by one alumnus:

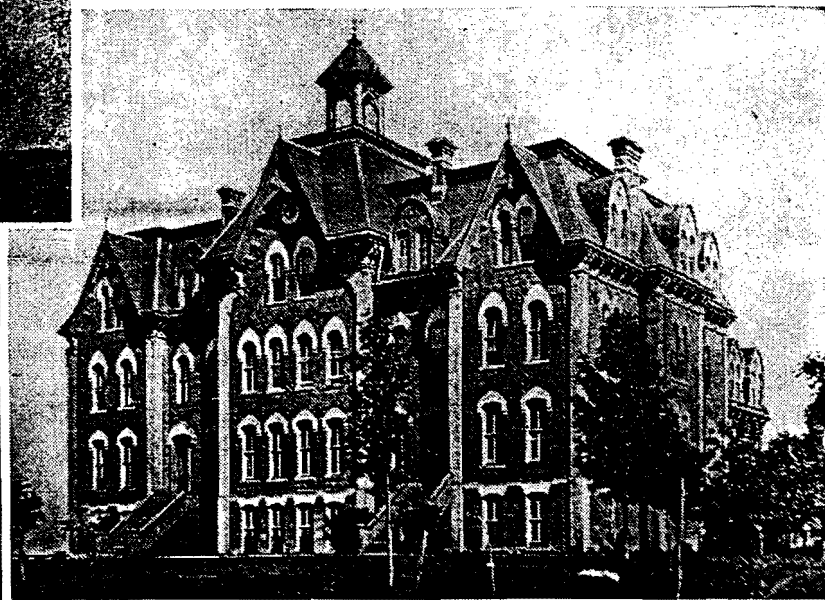
I remember in particular, as you all do, his favourite quotation which was Ulysses. And I must confess now that as a 14 year old, when I think back on Joe standing in front of us all and quoting Tennyson's Ulysses to us, I never really saw Ulysses. Ulysses, he told us, was in his old age and going out to reconquer the world and so on. But I must say that it was Joe McCulley who was sitting there ready to sail beyond the sunset and the baths of all the western stars. It was Joe McCulley who was strong in will to strive, to seek, to find, and not to yield. McCulley made that his own declaration of the statement of his philosophy of life.

PICKERING CHRONOLOGY

- 1839 Joseph John Gurney encouraged Orthodox Friends in Canada Half-Yearly Meeting to establish a school
- 1841 The Friends Seminary opened near Picton in West Lake when Girls' Dormitory was ready, boys came early in 1842.
- 1859 Numbers declined West Lake School laid down.
- 1878 Pickering College opened at Pickering after four story building was constructed.
- 1881 Orthodox Schism; school restructured and reopened in 1885.
- 1905 New Year's Eve fire, destroyed main building.
- 1909 Pickering College reopened at Newmarket in new building with transportation and water lines available.
- 1917 Pickering College closed during World War I.
- 1918 Buildings given for use as Hospital to Canadian Government for veterans needing long term care.
- 1924 Private member's bill passed by Ontario Legislature incorporating Pickering College as an independent school.
- 1927 School reopened as boys' boarding school.
- 1929 Gymnasium built.
- 1932 Firth House built.
- 1952 Faculty houses built.
- 1967 Dining Room and Walkway built, Stage area enlarged, head-master's home enlarged.
- 1968 Arena built; Firth House expanded.
- 1981 Fire, Nov. 24th.
- 1982 New House built as dorm only. Rogers House made day time 1983 area, rebuilt Library, Archives, Classrooms, offices.
- 1988 Firth House renovated and expanded.
- 1991-2 Sesquicentennial Year for Pickering College.



Upper Left—*Friends' Boarding School, West Lake, 1842-65.*
 Upper Right—*Pickering College, Pickering, Ont., 1878-1906.*
 Centre Left—*Main entrance to Pickering College.*
 Centre Right—*Firth House.*
 Lower—*Rogers House, Pickering College, Newmarket, 1908.*



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PICKERING COLLEGE

WORDING FOR THE PLAQUE WHICH HAS ALREADY BEEN ERECTED ON THE SITE OF THE ORIGINAL PICKERING COLLEGE IN THE VILLAGE OF PICKERING. (1990)

THE PLAQUE IS AN ATTRACTIVE POLE PLAQUE AND IS SITUATED ON THE SITE OF THE OLD PICKERING COLLEGE IN THE CENTRE OF A BEAUTIFUL PARK.

THE ERECTION OF THE PLAQUE HAS BEEN ORGANIZED BY THE AJAX (PICKERING VILLAGE) LOCAL ARCHITECTURAL ADVISORY COMMITTEE.

**Working in co-operating with LACAC, were
Kathleen Hertzberg, Jane Zavitz and Sheldon Clark.**

Pickering College was founded in 1878 and managed by Canada Yearly Meeting (Orthodox) of the Religious Society of Friends (Quakers). This co-educational institution, the first in Canada, had its roots near Picton, in Prince Edward County where the West Lake Boarding School was founded in 1841. However, the West Lake Boarding School was closed in 1865. The new school, with a new name, Pickering College, was re-opened on much broader lines, on this site.

It was situated on 10 acres. The four storey red brick school, built at a cost of \$30,000, had room for 100 pupils. On the main floor was a large study-room and a stage. Classrooms were on the second floor and dormitories on the third and fourth. The kitchen, dining room and science laboratory occupied the basement. The college had spacious grounds with rinks, tennis courts, areas for croquet and archery and fields for cricket, rugby and football. The gymnasium, built in 1898, greatly improved the schools facilities.

The college was a preparatory school for entrance to the universities and the professions. In keeping with the common Quaker practice of co-education, Pickering College attracted male and female students from Canada, the United States and countries around the world, including Russia, Australia, China, Japan, Iran, Armenia, Central America and the West Indies. Teaching was non-sectarian and enrolment was open to those of other faiths.

On December 30th, 1905, fire destroyed the main college building and its contents. The gymnasium, the "Hermitage", was spared and later became a private residence when Pickering College relocated to Newmarket in 1909. The reflecting pool and wishing well were originally a part of the formal gardens of the "Hermitage" when it was a private residence. Sadly, the "Hermitage" was also destroyed by fire in 1986.

Pickering College provided intellectual and spiritual nurture for those who became leaders in the Society of Friends and in the life of the wider Canadian community.

Today you can visit Pickering College in Newmarket, Ontario, which continues to be an international boys' boarding school. The school will celebrate its sesquicentennial in 1992 - 150 years of Quaker education in Canada.

CANADIAN QUAKER BIOGRAPHY

Ella (Rogers) Firth, 1866-1949

Quaker Educator

by Sandra Fuller

The choice of Ella Rogers Firth as a topic for study was prompted by a casual conversation which noted that her role as lady principal of Pickering College for a quarter of a century, from 1892 to 1917, had not been recorded. Portraits of her father, her husband, and more recent principals, grace the hallways of the present school in recognition of their leadership, but the part she played in strengthening the school's position when all signs indicated that it should collapse, was missing.

To understand the life of Ella Rogers Firth, it is necessary to examine the activities of the rest of her family: her father, Samuel Rogers, a wealthy industrialist; her brothers, Joseph and Albert, with managerial positions in their father's business; and her husband, William P. Firth, principal, teacher and minister. Her family's wealth could have directed her life towards leisure, indulgence and luxury, instead of many periods of constant work, self-denial and parsimony. Since Pickering College is celebrating one hundred and fifty years (1841-1991) as the vehicle for Quaker education in Canada, and is considering the return to co-educational, it is appropriate to focus on the contribution she made to its success.

Ella Rogers was born near Newmarket, Ontario, on 11 November 1866, the second youngest of seven children born to Samuel Rogers and Achsah (Cody) Rogers. Both parents were descendants of long-established residents of the New England Colonies who became some of the earliest Quaker settlers in Upper Canada in their search for fertile soil and freedom of worship. At the turn of the nineteenth century, Samuel Rogers' great-grandfather, Timothy Rogers, an energetic colonizer, established a settlement on Yonge Street approximately 30 miles north of York before turning his abilities to organizing another settlement at Pickering.

Ella's father, Samuel Rogers (1835-1903), a sewing machine agent in the Newmarket district, was transferred to the United States in 1869. His family, including three year old Ella, lived at the Yonge Street home of their paternal grandmother, Sarah (Pearson) Rogers. Her death in 1876 brought Samuel Rogers back to Toronto to join his brother Elias in the coal business. He emerged as president of one of the leading oil companies in Canada, the Queen City Oil Company, which subsequently was absorbed into the Imperial Oil Company Limited of Canada. Beyond business, Samuel Rogers' most vital concerns were religion and children. With other members of the Rogers family, he assisted in establishing a Friends Meeting in Toronto, and was instrumental in the resuscitation of Pickering College, the only secondary school in Canada supported by the Society of Friends.

As was the custom of her family, secondary school education was chiefly sought at institutions supported by Friends. Except for the period from 1841 to 1869 when the West Lake Boarding School was available, Friends in Canada who wished to provide a 'guarded education' for their children had to send them to the United States. By the time Ella had reached adolescence, the successor to the Friends' Boarding School at West Lake, named Pickering College from its location, had opened in 1878 near the village of Pickering, Ontario, approximately 25 miles east of Toronto.

In a residential school of this kind, boys and girls were taught together in the natural, guarded atmosphere of a home. Emphasis was placed on the practical subjects in the curriculum. Children were shielded from contrary influences by excluding damaging texts and courses, and by securing dedicated and concerned teachers. Plain dress and speech, and moderation in deportment were required. Discipline was achieved through non-violent methods with the aim of reducing conflict through negotiation, and appeal to an inward sense of rightness. School life provided children with an opportunity to learn the beliefs and peculiarities of Quakerism away from the influences of other religious groups. It was a training ground for developing a sense of belonging to and participating in a closely-knit Friends community.

When the decision was made to re-open the Friends School at Pickering, every attempt was made to align their curriculum with that prescribed for secondary schools in Ontario after the Education Act of 1871. At the same time, their concern for practical application of learning and attention to business was demonstrated in the highly-developed commercial department. However, the fact that the institution lacked an endowment meant it was obliged to rely on subscriptions and tuition fees for financial stability. This required steady support from wealthier individuals in the Society of Friends. By 1881, the role played by the denomination in the management and control of the school provoked irrevocable differences, principally over the introduction of art and music to the curriculum, and culminated in the Separation of Friends. The Orthodox Friends won the battle to improve the curriculum but lost the war because sharp divisions within the constituency contributed to reduced enrolments and precarious financial support.

After spending the 1881-82 school year at high school in Newmarket, Ella continued her secondary school education at Pickering College. References to her in the "College Cabinet", the manuscript journal of the Literary Society in the years 1882 to 1885 indicate that she was popular enough to be an "item". Snippets reveal something of her character: the cheer of whose laugh and whose pleasant word hushes all murmurs of discontent.

In the spring of 1884, in a measure to create more self-sustaining staff, Ella's brother Albert Rogers, and her aunt Martha Rogers, were harnessed into appointments as Superintendent and Matron. Within a year, their attempts to keep the school running were defeated, and Pickering College was forced to close at the end of term 1885.

Ella's decision to become involved in education may be traced to this point when the school she valued had ceased to exist, and when members of the Rogers family were beginning to assume responsibility for its resurrection. Was she in fact groomed by her family and other Friends to take on the role of teacher-administrator? In any case, the next seven years for Ella were spent in intensive study to qualify for the post she was destined to occupy. Between 1885-87, she attended Woodstock College, the Baptist college at Woodstock, Ontario, to qualify for university. But before she committed herself to further education, and in order to get a taste for teaching as a career, Ella spent some time teaching in the backwoods of Muskoka, largely through the good offices of Henry Reazin, school inspector for the District of Muskoka and member of the Mariposa Monthly Meeting of the Society of Friends. Upon her return in 1889, she was admitted to the University of Toronto where she studied Modern Languages. Only five years before, in 1884, women had first been accepted as students. Ella's graduation from university in 1892 placed her among the first home-grown crop of university-educated lady principals.

Unexpectedly, in the summer of 1892, a way had opened so that students might have access to Pickering College sooner than anticipated. Professor William Firth, a minister of the Society of Friends who had been teaching in New York State, offered his services at a reasonable rate of pay. When Ella took her position as lady-principal of Pickering College in the same year, at the age of 25 years, immediately after graduation from university, she had no teaching certificate and only a year's experience in a small township school in Muskoka. As she herself admits, "What cheek!" In 1894, after two years of working in tandem in their struggle to revive the Friends' school, Ella and Will Firth joined hands in marriage and devoted their working lives to Quaker education. According to former student and teacher, Arthur Dorland, in his book, Former Days and Quaker Ways,

Mrs. Firth was an excellent teacher and a strict disciplinarian, and while we all quailed in wrong-doing before her snapping black eyes, we all knew that no fairer or kinder person lived than she.

As the years progressed, the annual reports of the College Committee to the Canada Yearly Meeting became increasingly optimistic as the school reached a point where it achieved a high reputation amongst educational institutions. With typical Quaker regard for economy, the Committee realized that it could be relieved of the expense of advertising. One wonders if it was Ella Rogers' flare for organization and capacity for business which shone through praise for her husband's administration. However, more students meant heavier expenses in improvements and maintenance. Tragically, just as the success of the school began to be assured, a disastrous fire demolished it during Christmas break in 1905.

When Pickering College re-opened in 1909, this time in Newmarket, Ontario, because of its more central location and access to hydro and water services, William and Ella Firth were re-instated as principal and lady principal of the co-educational school. In the interval, Will had obtained his doctorate in science at Queen's University, and Ella had become involved with samaritan activities, as if in anticipation of the lifestyle she would lead after its final closing as a co-educational school in 1917.

Soon after its re-opening, it became evident that the progress and stability which the Firth administration offered were reduced by factors which they could not control. The Five Years Meeting of the Society of Friends concluded in 1912 that conditions which had demanded the establishment and maintenance of Quaker schools had changed and that in places where high schools were superior to Quaker schools, they were not justified in maintaining them. The current vogue among wealthy parents for exclusive private schools in the English style eliminated the usefulness of plain Quaker schools. Co-education had lost its appeal. Expenses had risen sharply. Parents could not justify money spent on private education when funds were needed to fight the Great War; poorer parents simply could not afford the costs. Most importantly, when others were rallying around the flag in defense of their countries, Quaker pacifism turned many prospective students away and the school fell into disfavour.

In 1917, Pickering College became a self-perpetuating corporation, still affiliated with but no longer under the care of the Society of Friends. In order to give national service in agreement with their anti-war principles, the property was leased without fee to the Military Hospitals Commission to provide accommodation for disabled soldiers. When Pickering College re-opened in 1927, it was no longer co-educational but a 'prep' school for boys, and Will and Ella Firth had ten years of retirement behind them.

Although Dr. and Mrs. Firth were no longer actively involved with the administration of Pickering College, along with other members of the Rogers family, they continued to contribute their administrative ability and financial resources. Before his death in 1932, Albert Rogers deeded his adjacent farm property to the school so that boys could enjoy the practical nature of work. He had acted as chairman of the board of management for many years.

In 1942, Ella Firth presided at the centenary celebration of Quaker education in Canada, and the fiftieth anniversary of the beginning of their struggle to revive Pickering College. To celebrate the occasion, a boys' residence, Firth House, was opened to honour Dr. Firth who had died in 1934. In their wills, both Ella and her sister Esther made bequests directing the proceeds from the sale of their Imperial Oil stock to Pickering College.

After the death of their brother Albert in 1932, in order to provide continuing financial support for some of their most needful concerns, Ella and her sister Esther created the Samuel Rogers Memorial Trust (1936) in memory of their father. Its annual income is used for the support of Toronto Meeting and Ontario Meetings of Canadian Yearly Meeting through its Home Mission & Advancement Committee.

With time, talent, and independent financial resources, Ella R. and W. P. Firth were regularly appointed representatives of the Canada Yearly Meeting to the Five Years' Meeting in Indiana. Ella was particularly active with the Foreign Mission Board; the Canadian-sponsored girls' school at Mito, Japan, produced friendships whose correspondence lasted her lifetime. She was also prominent in the Elizabeth Fry Sisterhood which engaged in prison visitations, and in sewing and sending large quantities of clothing to local missions, Save the Children Fund, and the Grenfell Mission in Labrador. They also made significant contributions to the

Young Friends organization by teaching Sabbath School, sponsoring social outings like picnics and snowshoe hikes, and hosting memorable retreats and instructive conferences at their summer home on Georgian Bay.

In the last decades of her life, Ella Firth's interests were divided between the work at home, and the urgent requirements created by the eruption of World War II. She made it possible for office staff to devote time to the needs of the Canadian Friends Service Committee which had been formed in 1931, and carried on a voluminous correspondence with other Quaker service organizations and various relief agencies.

A prominent Quaker summarized her this way: "Her broad sympathies were characteristic of her family, and were extended in many directions with quiet unassuming helpfulness". Her life exemplifies the closely interwoven values of the Society of Friends - attention to business, education, philanthropy, reform, and missions.

Samuel Rogers (1835-1903)
son of Elias and Sarah (Pearson) Rogers
married January 1856

Achsah Cody (1832-1903)
daughter of Stephen and Rebecca (Phillips) Cody

Children:

- | | | |
|-------------------|-----------|-------------------------|
| 1. Joseph Pearson | 1856-1922 | m. Jessie Carlyle |
| 2. Sarah Rebecca | 1858-1914 | m. Dr. Williamlanson |
| 3. Albert Stephen | 1859-1932 | m. Mary Elsworth |
| 4. Sherman | 1862-1865 | |
| 5. Esther | 1864-1939 | |
| 6. Ella | 1866-1949 | m. Dr. William P. Firth |
| 7. Mary | 1869-1909 | |

REPORT OF THE CHAIRPERSON TO ANNUAL MEETING 1991

Whatever the origin of our personal interest in Canadian Quaker history may be, whether as a member of the Society of Friends seeking a knowledge of Quaker history in Canada as a search for religious roots and understanding, whether one of the many having ancestors who were Quakers or as people interested in the history and heritage of Canada, there is always something worth knowing, worth studying and attention, something which enriches our lives. We do not need to be history buffs! New facts, new material, new writing bring us new aspects of the faith, life and history of the Society of Friends in Canada. All this attracts us and keeps us involved in the Canadian Friends Historical Association.

The CFHA event at Canadian Yearly Meeting 1991 was one of those experiences which inspire us. Four members of the FAU China Unit were able to attend. Their retrospectives were moving spiced with humour. Francis Starr has written at length about his experiences. Gordie Keith writes:

"While I was in China with the FAU, I took coloured movies of our life in China, our hostels and garages and the transportation of medical supplies across the country.

At the FAU Reunion four years ago in London, England, I gave the films to the FAU. These were shown at the 1990 Reunion. I retained a video copy of the pictures and I would like to give it to the Canadian Friends Historical Association. I would be happy to show them...

Finally, I would like to say that my life was deeply changed by my experiences in China and I am forever grateful to the FAU and the Society of Friends to have made it possible for me to have this extraordinary happening.

You may be happy to know that the War Office in London asked for a copy of the pictures. They have set up a department at their Museum for Alternative Service. School children and adults have an opportunity to see these services in action".

We are fortunate to be meeting here at Pickering College which is celebrating 150 years of Quaker education in Canada focusing mainly on developments since 1841 which have lead to Pickering College as we know it today. Canadian Quakers placed great emphasis on education since they first came to Canada, beginning with the small Meeting schools, William Wetherald's Rockwood Academy and in recent times, the Argenta Friends School in British Columbia.

We are sad to have lost some of our long-standing members. We were moved by donations received in memory of one of these; perhaps more could be done to make known this type of memorial.

We have gained some new members; among them a few who responded to the exchange of information regarding membership in the Journals of CFHA and the Friends Historical Association (Philadelphia).

Our need for people to serve the Association in various capacities continues and as the years go by, becomes urgent. If you as a member feel able to respond to this appeal, please contact the Chairperson. We are again presenting a slate of officers consisting of members willing to continue for yet another year.

At the time of writing, our treasurer/membership secretary is recovering from surgery and is unable to be present today. We wish him a full recovery. His thorough and dedicated work is greatly appreciated. The Year End August 31st Financial Statement cannot be presented today. It will appear audited in the next issue of Canadian Quaker History Journal.

We are pleased to report that the Ajax (Pickering Village) LACAC has now been able to arrange for 2 plaques of special historical significance for the heritage of the Society of Friends in Canada - a plaque for the Yearly Meeting House in Pickering Village (corner of No. 2 Hwy. and Mill Street) (now a Masonic Temple) and one on the site of the original Pickering College in the Village of Pickering. The latter has already been erected in the centre of a beautiful park where the College once stood. The wording of the plaques was worked on by a member of the LACAC, Kathleen Hertzberg, Sheldon Clark and Jane Zavitz-Bond. The texts will appear in the next issue of Canadian Quaker History Journal. It has been heartening to work with local citizens who are keen to preserve and to commemorate the contribution of Quakers to their communities.

The officers met in May 1991. We reviewed the production, costs, mailing etc. of Canadian Quaker History Journal. Costs are rising everywhere. We looked at every angle; editorial policy, length of articles, format, promotion, subscription rates etc. Comments and suggestions would be welcome. Should membership rates be increased?

Congratulations to Peter Brock who was honoured at a reception at Hart House, University of Toronto on May 10, 1991. The event was part of a conference of Peace Historians. The University of Toronto Press has published Peter's three recent books on the history of Pacifism.

It is the chairpersons prerogative and pleasure to thank members of the Association who have continued to serve as volunteers in various capacities, some in quite onerous ways. We owe them our sincere gratitude. At the same time we express appreciation for the faithfulness of those who keep up their membership and we welcome our new members.

Jane Zavitz-Bond and Arnold Ranneris brought to us a taste of the Conference held at Lancaster University, England to commemorate the 300th anniversary of the death of George Fox in 1691. George Fox is where it all began!

Kathleen Hertzberg.

MINUTES
of the Nineteenth Annual Meeting of
The Canadian Friends Historical Association
held Saturday, 5th, 10th Month, 1991
at Pickering College, Newmarket Ontario

Present: Kathleen Hertzberg (Chairperson), Kyle Joliffe, Jane Zavitz-Bond, Fritz Hertzberg, E.A. Rogers, Marion A. Thomson, Mossie I. Moorby, David Holden, Joyce Holden, Joan Starr, Patricia Starr, Everett Bond, Elmay Kirkpatrick, Dorothy Muma, Jean McFall, David McFall, Joy Cross-Landon, Harry Haggerty, Ruth Haggerty, Daniel J. De Guerre.

Regrets: Christopher Densmore, Elizabeth Moger, Gordon Keith, Stan Gardiner, Charles D. Lundy.

The meeting opened with a period of worship in which we remembered with thankfulness Friends who had passed away since our last annual meeting. This was followed by an introduction of those present. The Chairperson read excerpts from letters of those members who sent their regrets at not being able to attend. Jane Zavitz-Bond outlined the days' activities.

Business:

1. We appointed Kyle Joliffe as recorder for the day.
2. We appointed Elmay Kirkpatrick as reporter to The Canadian Friend and to other periodicals.
3. The minutes of the 18th annual meeting of the Canadian Friends Historical Association held Saturday, 13th, 10th Month, 1990 at the Uxbridge-Scott Museum, Uxbridge, Ontario were approved as circulated in Issue No. 48 (Winter 1990) of the Canadian Quaker History Journal.
4. Matters arising:
 - (a) Yonge Street Hicksite Cemetery: Jane Zavitz-Bond reported that the Local Architectural Conservancy Advisory Committee (LACAC) received a grant for the restoration and cleaning of the gravestones and had a specialist examine their condition. Professional advice on cleaning and properly sealing them has been received. The replacement and cleaning of the stones is in progress by trained volunteers. The LACAC and the local historical association are erecting a plaque on the grounds in the near future and are determined to make this area a greenspace, particularly in view of the new buildings in the area.
 - (b) Pickering Meeting House: Kathleen Hertzberg reported that the wording for the plaque has been accepted and will be erected shortly. The Old Pickering College grounds in Pickering village have been redeveloped as a community park. The plaque has already been erected. See attached pages.
 - (c) Change in Fiscal Year End: Further to the request of our treasurer Stan Gardiner, Revenue Canada approved the change in our fiscal year end from October 30th to August 31st.
 - (d) Friends Historical Association, Philadelphia: We are glad to report that through an advertisement in their Journal, we were able to gain some new members for our association.
 - (e) Quaker Historical Sites in Newmarket: Jane Zavitz-Bond reported on the ongoing discussions in respect to designating the Yonge Street Meeting House as a Heritage Property. If so designated, there is money available for repairs and maintenance. She also reported on the future of the Doane House in Newmarket. Kathleen Hertzberg commented on the

implications of the inclusion of property rights in the proposed constitutional amendments now advanced by the Government of Canada.

5. Reports:

- (a) Kathleen Hertzberg reported on recent activities of the Association and highlighted the following:
 - (i) The need to be enthusiastic and inspired about Canadian Quaker History.
 - (ii) The well-attended FAU reunion event at our annual session at Canadian Yearly Meeting at Newmarket, Ontario this past August.
 - (iii) Donations received in memory of former members. This is a positive memorial to past members.
 - (iv) The honouring of Peter Brock at the recent conference of Peace Historians held at the University of Toronto. See the report entitled 'Pacifist Impulse in History Conference' attached.
- (b) We accepted the Treasurer's Report with thanks. It covers the period November 1, 1990 - June 30, 1991, and it was noted that it is almost complete as there have been few changes since the end of June. We are thankful that Stanley Gardiner is recovering from his recent surgery and regrets that he could not be with us today. Note: The Annual Financial Statement to October 30, 1991 is attached.

Due to increased costs we approved an increase in the Annual Membership Fees to:

Institutional Membership (Libraries)	\$ 20.00
General Membership	15.00
Seniors and Students	8.00
Life Membership	200.00

- (c) Journal Production: Jane Zavitz-Bond stressed the importance of people writing items for the Canadian Quaker Biography and how the larger print in recent issues was appreciated by many readers. Joy Cross-Landon suggested a directory of Quaker Historical Sites would be a useful addition to the Journal. Kathleen Hertzberg reminded the Meeting that our 10th anniversary project - a Handbook of Quaker Meeting House/Sites with maps is still outstanding. Jane Zavitz-Bond noted how contributions to the Journal are always appreciated. The executive committee is asked to approach individuals whom they think could assist in any aspect of the Journal production.
- (d) Nominations: The attached slate of officers was approved, with the addition of Dorothy Muma as auditor and Rosemarie McMechan, subject to consent, as liaison with CYM Records Committee. Winnifred Tanner is no longer on that committee.
- (e) Liaison with other Heritage Groups and OGS: The report of David McFall is included. We thank him for his continuing interest here. He drew to our attention the Act to revise the Cemetery Act. This important piece of legislation has been passed but not yet proclaimed. The planning for the 200th anniversary of the first legislative meeting of the Province of Upper Canada, held in Niagara-On-The-Lake in 1793 was noted.

- (f) Report on Dorland Collection: Jane Zavitz-Bond outlined research from this collection. The researchers focussed on local history and genealogy. Two new acquisitions have been received. The first one is six minute books from the Grey Meeting (Orthodox), which were donated by Gerald White. The second acquisition was presented at today's meeting by Harry and Ruth Haggerty. It is the minute book for Pelham Quarterly Meeting (Orthodox), from 1852-1868. We are extremely grateful for their efforts in locating this item. It contains valuable information regarding the establishment of Canada Yearly Meeting and the construction of the Pickering Meeting House. To facilitate the microfilming by David Hallam of these and other recent additions to the Dorland Collection, we authorize the executive committee to guarantee an expenditure of up to \$650.00. We understand this expense may be recouped from other institutions wishing to purchase copies of this microfilm. We thank Jane Zavitz-Bond for her continued work.
- (g) Oral Histories: Kyle Joliffe reported that he is continuing the editing of a number of transcripts of the interviews he did.

6. New Business:

- (a) Hay Bay Cemetery: David Holden spoke about his concern over the deterioration of the memorial wall there. He will draw this matter to the attention of Anne Thomas, General Secretary of Canadian Yearly Meeting.
- (b) Peace History: We approve having the Chairperson write to the Clerk of Ottawa Monthly Meeting of the Religious Society of Friends, in order for the Canadian War Museum to be contacted about incorporating peace history materials into their exhibits.

7. Place and time of next meeting:

This is to be left to the discretion of the executive committee. Pelham, Ontario was suggested as a possible location.

The Annual Meeting closed with a period of worship.

CANADIAN FRIENDS HISTORICAL ASSOCIATION
FINANCIAL STATEMENT
FOR 10 MONTHS PERIOD NOV. 1/90 TO AUG. 31/91
(NOTE CHANGE IN YEAR-END)

AUDITED

<u>RECEIPTS</u>	\$	\$	\$
Memberships	783.00		
Donations	<u>695.45</u>	1,478.45	
Sales	20.00		
- Journal Copies			
- Journal Index	-		
- Yonge St. Index	<u>70.00</u>	90.00	
Archival Search Fees		50.00	
Bank Interest	580.72		
Premium on U.S. Currency Received	<u>24.47</u>	605.19	
Other		<u>15.50</u>	2,239.14
<u>DISBURSEMENTS</u>			
Journal No. 48	1,071.02		
- Production			
- Mailing	<u>271.08</u>	1,342.10	
Journal Index			
- Copying		-	
Stationery & Printing	78.08		
- Envelopes			
- Membership Cards	<u>62.39</u>	140.47	
Archives Expense		21.30	
Photocopying		11.53	
Yonge St. Index - GST Paid on Inventory		140.00	
Membership - Ont. Historical Soc.		15.00	
General Expense - Postage, etc.		111.16	
Transfer Payment to CYM		<u>15.00</u>	1,796.56
<u>SURPLUS FOR PERIOD</u>			442.58
Bank Balances			7,888.54
- Opening Nov. 1/90			
- Closing Aug. 31/91			<u>8,331.12</u>

SEE BANK RECONCILIATION ATTACHED

October 24, 1991
Friends House
50 Lowther Avenue
Toronto, Canada

Stan Gardiner (Treasurer)

Dorothy Muma (Auditor)

CANADIAN FRIENDS HISTORICAL ASSOCIATION
BANK RECONCILIATION
AUGUST 31, 1991

Province of Ontario Savings Office		\$	\$
Queen's Park Branch			
<u>Account #48 106-940-2</u>			
<u>BANK PASS BOOK</u> Aug. 31/91			8,415.54
Less O/S Cheques	#005	35.52	
	#006	15.00	
	#007	4.99	
	#008	22.91	
	#009	<u>6.00</u>	84.42
<u>CASH LEDGER BALANCE</u>			<u>8,331.12</u>

MEMBERSHIP REPORT FOR 1991 AT 31ST DECEMBER, 1991

SENIORS	-	60
STUDENTS	-	-
GENERAL MEMBERSHIP	-	50
LIFE	-	22
HONOURARY	-	3
CORPORATIONS	-	6
LIBRARIES	-	18
FRIENDS MEETINGS	-	8
PERIODICAL EXCHANGES	-	6
<u>TOTAL</u>	-	<u>173</u>

Stanley Gardiner
Membership

SLATE OF OFFICERS 1991 - 1992

Chairperson	Kathleen Hertzberg
First Vice-Chairperson	Jane Zavitz-Bond
Second Vice-Chairperson	Christopher Densmore
Treasurer and Membership	Stanley Gardiner
Auditor	Dorothy Muma
Recording Secretary	to be appointed
Journal Editors	Jane Zavitz-Bond
	Kathleen Hertzberg
	Stanley Gardiner
Journal Index	Christopher Densmore
Convenors of Historic Research	Kyle Joliffe
Quaker Oral Histories	Fritz Hertzberg
Reporter to Canadian Friend & to other Quaker Historical Publications	
Genealogical Enquiries	Elmay Kirkpatrick
	Jane Zavitz-Bond
	Bill Britnell
Liaison with CYM Records Committee	Rosemarie McMechan (subject to consent)
Liaison with other Heritage Groups and OGS	David McFall
Liaison with University of Western Ontario	Ed Phelps
Nominations	Executive Committee
Members at Large	
Ottawa	Winnifred Tanner
Western	Arnold Ranneris
	Roseanne Moore
	Joe Awmack
Maritimes	Doris Calder
USA	Elizabeth Moger

LIAISON WITH OTHER HISTORICAL GROUPS

Report by David McFall

The Canadian Friends Historical association has participated in the meetings of the Metropolitan Toronto Area Heritage Groups known as the Umbrella Groups. These meetings provide an opportunity to publicize our Associations activities and to learn of the programs of other heritage organizations.

An example of a group undertaking is a patch-work quilt being made for presentation to Metro Toronto when the new Metro Hall is opened next spring. The participating organizations each provided a design for a square to be contributed by the organization.

Another subject of considerable interest is the Act to Revise the Cemeteries Act, Chapter 50, Statutes of Ontario, 1989. This has received three readings and royal assent, but has not been proclaimed because the Regulations are not ready. This Act provides an obligation on the owners of cemeteries where there are unstable markers that they are to be repaired or laid down. There is concern that where municipal councils have responsibility for pioneer cemeteries that the cemetery may be closed and the stones removed.

Another anniversary which is being planned is the two hundredth anniversary in 1993 of the meeting of the Legislature in Niagara-on-the-Lake.

I attended, as a representative of our Association, the book launching by the Toronto Branch of the United Empire Loyalists Association of Canada of their second volume of Loyalist Lineages of Canada.

It has been a privilege to represent the Association as a liaison with other historical groups.

NEWS & NOTES

NOTICES

Exhibition: "Crime and Justice in Toronto the Good - 1753-1953" at the Market Gallery Toronto (City of Toronto Archives) November through February 23, 1992.

OGS Seminar 1992: "Trails to Superhighways - Ontario Routes" May 22-24th at the Hamilton Convention Centre, Hamilton, Ontario.

Friends House Library, London, England, NW1 2BJ, is to have new facilities. To that end it will be closed for users from April 1992 to the end of 1992. It will not be possible to make exceptions we are told, so WRITE WELL IN ADVANCE if requesting any information.

ONTARIO GENEALOGICAL SOCIETY WORKSHOP AT AURORA - NOV. 16, 1991

Ontario Genealogical Society held Colloquium - "Genealogical Gleanings IV: Identifying and Preserving your Ancestry" on November 16, 1991, at Dr. G.W. Williams Secondary School in Aurora, Ontario.

It was well attended. Several CFHA members were in Jane Zavitz-Bonds' session on research in the Quaker Archives at Pickering College. Questions from the group kept it from being too routine!

ROCKWOOD ACADEMY MATERIALS TO UNIVERSITY OF GUELPH ARCHIVES

The archival materials relating to Rockwood Academy and some William A. Weatherald items have been deposited in the Archives at Guelph and are being inventoried for future use by researchers. The school was a private institution, owned and operated by a Friend, with students including Sir Adam Beck, hydroelectric power developer, and other leaders of a developing Canada. The Archives at Guelph is new and well equipped facility in the McLaughlin Library. It was a pleasure to be invited to visit and to tour the facility prior to the Zavitz Hall ceremony.

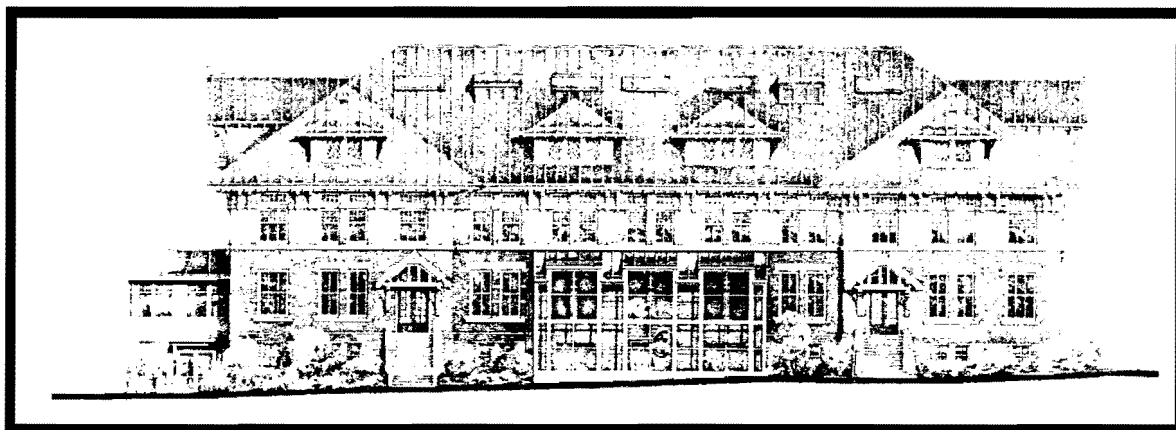
SUMMER 1992 CFHA EVENT

The James School at Uxbridge will celebrate its 175th anniversary since founding in 1817 with a plaquing ceremony next to the Scott-Uxbridge Museum, on the school's original site following the community Worship service in the Friends Meetinghouse at Quaker Hill on Sunday, June 7th at about 2 p.m., check for exact time closer to event, or take a picnic lunch, and be there! It should be a happy day. Ezekial James had the school built and supported it after on the corner of his property near the Scott-Uxbridge museum complex. Allan McGillivray will provide details later as plans evolve. Those CFHA members fortunate enough to go to Vancouver Island will have opportunity to learn more about Friends in the West during Canadian Yearly Meeting for that annual event.

Quaker Historians and Archivists of North America Conference to be held will at Wilmington College, Wilmington, Ohio, JUNE 26 - 28.

REOPENING CEREMONIES OF ZAVITZ HALL UNIVERSITY OF GUELPH

On Monday, November 11, 1991, Zavitz Hall at Guelph was formally reopened after renovations to create the home for the Fine Arts Department. The 5 p.m. ceremony included remarks by Pres. Brian Segal, members of the Fine Arts Department and Student Network. Members of Dr. Charles A. Zavitz' family were especially invited. His role at the Ontario Agriculture College was significant as a member of the first class and later professor whose research led to the Field Husbandry Building being named for him. When scheduled for demolition the response was widespread to save and reuse it. The Archivist at Guelph, Nancy Sadek, has already begun collecting more about C.A. Zavitz and his background and long service as a Friend concerned for peace in the world.



Renovations to ZAVITZ HALL University of Guelph

NEWS OF MEMBERS

Albert Schrauwers has returned from his doctoral research in Indonesia to another busy year in Anthropology at University of Toronto.

Stanley Gardiner is home and continuing his work for CFHA as membership secretary and treasurer after hospitalization this Fall.

Production of Canadian Quaker History for 1991. Our appreciation to Joy Cross Landon for typing the annual meeting materials and to Elmay Kirkpatrick for address label preparation. Thank you! Volunteers' help is essential.

This mailing included Issues #49 and \$50 for Summer 1991 and Winter 1991-92. We apologize, but the summer became very full as the Journal reports show, and the new postal rate scales are such that the postage saving will be substantial. The cost climbs quickly for lighter weights and then permits more weight for less cost.

DECEASED MEMBERS

We record with regret the passing of the following members:

Mary L. Eck d. 20.6.91
Robert R. Dodds, d.
Sarah Preston d. 22.6.91

Marguerite Zavitz d. 14.8.91
Olga W. Wiltse d. Nov. 1990
Dick Smit d. 10.8.91

Nora Turnbull, of Toronto Monthly Meeting, died October 6, 1991 in Bolton, Ontario, at the age of 92. She was a student at Pickering College, her family was active in Toronto Meeting. When moving to Bolton retirement home Nora sent her copy of William Sewell's early History of Friends, published in 1775, to the Dorland Collection. Her interview is the first Kyle Jolliffe made in the oral history series. Simcoe-Muskoka Meeting held the service in Cookstown. Nora's interest in life and others was evident all her years.

Robert McClure, died of cancer on November 10, 1991. He was the head of China Unit of the Friends Ambulance Unit during World War II to whom the Canadian members referred at the CFHA summer meeting. born to missionaries in China, trained as a medical doctor, he became moderator of the United Church in Canada. Although not a member of CFHA he was important to us and shared in the 35th reunion of the China Unit held at Friends House, Toronto, which incorporated our annual meeting and Tom Socknat's account of the Canadian contingent of the China team. Bob McClure's life of service continued to address the world's needs in visits to schools in his 91st year.

WELCOME TO NEW MEMBERS FEB. - DEC. 1991

Canadian Friends Historical Association

Winter 1991 - Journal No. 50

ALLAN, Myrtle - Comox, BC
ARCHER, Joan M. - Toronto, ON
DEGUERRE, Daniel -
HILL, Thomas C. - Cincinnati, Ohio, USA
JOLLY, Norman - Newmarket, ON
MARSH, Elizabeth - Georgetown, ON
MCKAY, David W. - London, ON
NICHOLS, Arthur B. - Salem, New Jersey, USA

ROGERS, R.W. & E - Mississauga, ON
SAUNDERS, Jack E. - Burnaby, BC
SCOTT, Barbara - Vancouver, BC
STARR, Joan - Toronto, ON
STARR, Kathleen A. - Howe Island, ON
VENABLES, Dorothy - Langport, Somerset, USA
WALTON, Charles G. - Sault Ste. Marie, ON
WILSON, Frank H. - Kingsbury, CA USA

November 26, 1991

Stan Gardiner (Membership)

NOTIFICATION OF INCREASE IN MEMBERSHIP FEES

NOTICE TO OUR MEMBERS

In response to rising costs of production of the **Journal** and increase in postage rates, the annual meeting 1991 approved the following increases in membership fees commencing 1992.

If you have already paid in advance for 1992, the increase will apply to you commencing in 1993.

Libraries and Institutions	\$ 20.00
General Membership	\$ 15.00
Seniors and Students	\$ 8.00
Life Membership	\$ 200.00