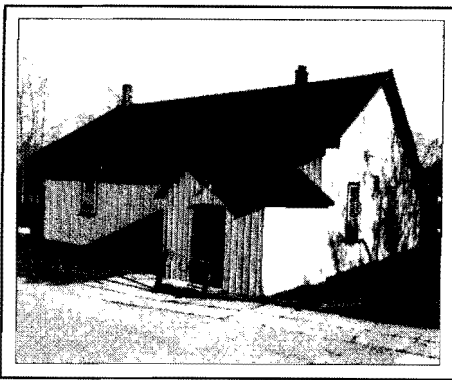


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CANADIAN FRIENDS HISTORICAL ASSOCIATION

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Collingwood Meeting House
c. 1861

No. 53

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with Kathleen Hertzberg
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Cover: Heathcote, Grey County, Ontario where Swarthmore Colony began and William Moore lived.



Chain Lake at Sunset

Photo: Jane Zavitz-Bond

EDITORIAL

The Twilight Hour

Welcome to the Issue #53 of the Canadian Quaker History Journal. It's focus is prairie Friends' early settlements. The materials will be interesting to many from Ontario for most meetings supplied some settlers. The Grey County Friends were well represented with William Ira Moore's encouragement. Everett Bond and I made the journey just a year ago tying past and present for Friends. We hope this Journal proves both interesting and useful.

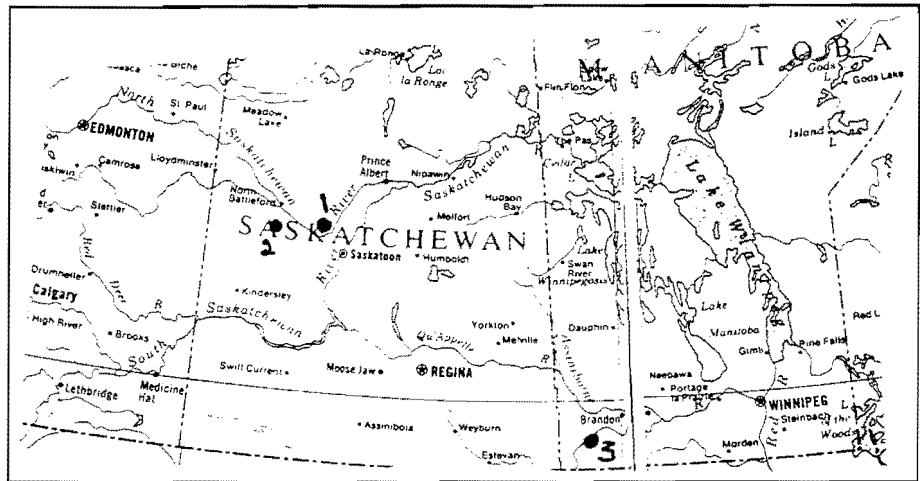
Recently we catalogued The Twilight Hour, an anthology read in some Quaker homes. The title's significance referred to the end of the day when those in the household gathered and read to one another, or to themselves, at twilight before the lamp was lit. It was also a time of meditation and reflection. In our "modern" society we have the artificial lights on much of the day missing what Longfellow called, "a pause in the day's occupations / known as the children's hour." The time when we can share our day's experiences, turn aside from them, and gain perspective for our lives. Why don't we put such a pause back into our lives, whether children or adults!

The Twilight on the prairies is long and beautiful without buildings or topography to block the golden angled rays of the setting sun. Often shafts of light, Jacob's ladders, connected earth and the heavens. Nor was there much to come between an individual and nature in the process of obtaining a daily living. William I. Moore's letters from Swarthmore were a monthly feature in the early volumes of the Canadian Friend and he regularly shared the beauty he found in the prairie seasons. We saw the green of a gentler summer in our 1992 odyssey.

We met Friends, descendants of Friends, and made new friends in Saskatchewan at Borden, and Unity, near Swarthmore, and at Chain Lakes, south of Hartney, in Manitoba. This, too, is a twilight hour for

August 2nd...left after 3 p.m. for Samia; Could not reach Mary Hinde at Borden on phone to tell her we were actually 'on the way.'

August 3rd-4th We drove north of Lake Michigan and below Lake Superior then West. Such beautiful scenes along the lake shores.



August 5th...As we drove this afternoon there was a great change in regional topography. A sign said, "Where the prairie meets the pines" People on the plains are more aware of the sky,

clouds, weather-- and read it. Barley turning light golden, clouds making shadows on the fields. Every farm has a windbreak of trees running north-south and facing west protected from prevailing wind and getting the east sun in the morning. Beautiful to view.

Friends Settlements:

1. Halcyonia, Borden
2. Swarthmore, Unity
3. Chain Lakes, Hartney

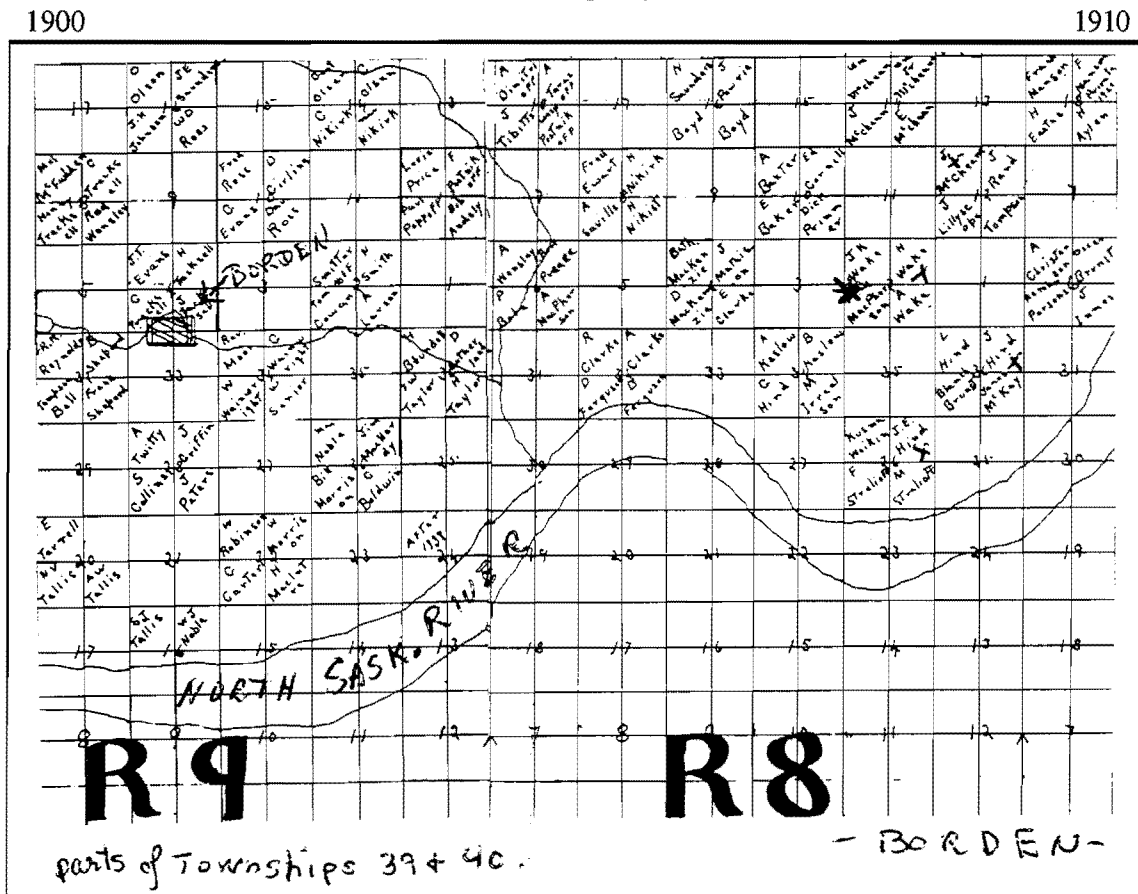
August 6th...Little traffic, landscape changes quickly, again. Marginal land, alkaline in water basins, knolls increasing, beef farming in wilderness,...immediately back into wonderful farms. Hay everywhere.

August 7th...Left Minot in North Dakota, travelled up valley of ranches to border at Portal. Drove through strip-mining at Estaban as our introduction to Saskatchewan. Looks like the other side of the moon. No reclaiming until a second coal seam lower is taken? I must ask. Large coal-fired electricity generating plant in our most environmentally friendly province. Unexpected reality. Then we moved north on HW 39 and soon found the real prairie farmland stretching flat for miles. Sky was threatening storm, radio issued warnings, but it all passed by. Long trains permitted by little gradation. Bulk of settlement came after the railroads opened areas. The farmsteads far apart, sprinkled over the plain. Should easily reach Mary's in Borden after noon tomorrow. Mary expecting us, finally reached her on phone.

August 8th...Went through Saskatoon, saw University, the road around city is under repair, so saw more of city. Took HW 16 to Langham and then took dirt road 5 kms to North Saskatchewan River at great bend with sand bar islands. We were at look out high above with trailer parked on brink for scenic view, had lunch and rest. Beautiful for pictures - blue sky and clouds above river. Difficult to rewind film - fear pictures may not be good. (They were not.) Went over to the new Borden Bridge and looked over to beautiful earlier structure. Asked directions to Mary's while we were right by her house; she had told us it was near the hospital. Mary has early Borden history from Edith to which Mary added notes based on Harry's additions. Mary remembers my parents visit with pleasure and has mama's letters... News reported children were marking Hiroshima Day in Regina at City Hall at 8:30 p.m., then lighting lanterns...Mary has meals on wheels every other day, and home care from a local woman. She has lost good use of her unrepaired hip and is considering another replacement...She wanted to take us to the farm after supper and showed us the old house site and then the house as it sits now by the Springs. Hence the name Valley Spring Ranch. Harry Hinde's older sister, Edith, painted the sign at the

crossroads where we went in... David Horn, a nephew, runs the ranch now and has a large trailer beside the old house..Mary's description of the home and living arrangements made the life of that family transplanted from England seem real to us. The Hinde and Wake families brought their culture with them and were free to live as they chose within the rigors of the new land, building their meeting and interrelating with other settlers of the time. The land was such that they had to ranch, not farm, as those closer to Borden were able to do. Their intelligence and imagination-- and efforts, made this possible. They turned to polled Herefords as the best cattle for those ranch conditions and established cooperative pasture range...In Quaker tradition each child was prepared to earn a livelihood and be of service to others. They had books from Grandfather Wake who was an antiquarian book dealer and publisher of learning materials, perhaps because of his family's situation? (He designed Thomas Carlyle's Bookplate.)

* Halcyonia Monthly Meeting
Homesteads of Rural Municipality of Great Bend N° 405



As we drove we saw a deer run into the hedge (windbreaks planted very early for good reason to keep roads more open in winter...) A badger headed for his hole when we stopped on the ranch road. Mary sent us up to overlook the valley. The moon was out for our return to Borden and we drove slowly. A big day indeed... In the afternoon Mary and I had a sharing time over-- and after--tea while Everett napped... Hot outside... Trailer just beside the house... The Saunders place on the edge of the village stands out with mature trees, indicating an older home. On the way to the ranch the big hedge in front of Larsen's was once the site of a Doukabour Village. There is an English look to the Eagle Hills to the northwest.

August 8th... Mary slept later after a strenuous evening, and youngsters, Jerry and Danny, came early to pick beans and peas from garden patch Mary had loaned their Mother. We got rhubarb and chard from Mary's part. Walked through village for a bit of shopping... Made supper... Earlier we sorted some Friends' books. Mary shares many bits of information and stories as we go. She is a wonderful storehouse.

August 9th... Went to Meeting out in the country from Borden, at Thistledale north from entrance to Valley Spring, called Halcyonia Monthly Meeting set off from Fritchley General Meeting in England near Birmingham. Met Ruth Saunders Bergman and Ron Penner who sat front of meeting... Men and women still sit on opposite sides... Ruth spoke in meeting of needing the hour of silence, and more. I spoke near the end of "gathered as in a net", as Jesus taught us to love God and our fellow humans, thy neighbour as thyself... we would be both supported by and creators of that net. ...We went to the Wake farm, across the road and down the lane, the home of Joshua and Hannah Pollard Wake, known to many Canadian Friends. Hugh Wake, the immigrant father, settled there in 1908. A carpenter craftsman he made furniture for their new home. A great bookcase cupboard is at Allan Penner's new house on the farm where three brothers live; Allan and David farm, and Ron and David have a mechanics shop where they to repair almost anything that runs. Their sister, Nancy, and Heinz Henn live on a nearby farm. A special group of people... After shared lunch at the Penner "boys", which included two of their visiting Penner aunties, Mary went home with Ruth. EGB and I were taken to see the irrigation pipes and pumps at the river. We got a feel for the ranch, I brought back samples of the native plants. Everett collected stones to cut for clocks. During a rain shower we sat in the shade of brush and watched; then after we walked to the top of the hill and back for the view. There are a few big cottonwoods left on the island. Penners are organic farming and garden with a concern for the natural grasses and plants to be saved. We met a familiar large white dog, then saw David Hare was working in his north pasture... Nancy invited us for supper, but we were having Mary for supper, pancakes in the trailer. The meeting is small and isolated, most members are now younger. For many years older Friends held roles of leadership. They are carrying on in the little meetinghouse. Ruth Bergman is there, a granddaughter of the founder of the meeting, William McCheane. I found gathered worship there and was thankful for it. "Love thy neighbour as thyself." A special First Day.

August 10th... Mary and I called Canadian Yearly Meeting with greetings... Sorted a box of books from the Hinde library for the Dorland Collection. Went to the hospital next to Mary's to visit with Elsie Hinde Ingram, both knees are replaced. She had a chicken, eggs and cream business from Valley Spring. Married Wes Ingram and they and Harry Hinde ran the ranch... Errands in town. This evening we had Ukranian dinner, Dianne fixed for meals on wheels. Then Cyril Golding came to talk about his early experiences with John Diefenbaker who worked on their farm; taped this for Mary. He is 92 on Dec. 21st, and most lucid and active with a farm machinery museum. Played anagrams... a good day. Weather continues perfect.

August 11th... Trip to see local library, Mary is on the board. Important in this isolation, especially in the winter! Took Mary to Saskatoon for assessment with specialist at Univ. Hospital regarding second hip replacement. Visited Saskatchewan Archives and Darcy had materials out for me regarding Quakers in the province since I called ahead. Little new for me except Margaret (Daisy) Hinde's Corral Dust --story of life and settlement, and an unpublished life account of the Hinde's. Harry's history of the Community pasture closed for 30 years. I saw the original at Mary's. It became the Coop Pasture of nearly 10,000 acres-- next to Valley Spring. Quite an undertaking. Mary had other meetings and we returned in time to go to Nancy and Heinz' farm for supper and walk over that land. A real Thanksgiving dinner. Quiet time on the porch together before leaving. Met Mary as late Greyhound dropped her at road cut-off. What a day! She is amazing.

August 12th...Day for laundry, a bit of catch-up rest for Mary...took Everett to meet Elsie. Watered garden with grey water, took on a bit of alkaline water for our tank. Everett and Mary watched Grand Canyon video and I went to see Ruth Bergman this evening to check the books that had come out of the 'Caboose'. The meeting met in her grandfather's home until the Meetinghouse was built in 1915; he was first settler and first clerk. She gave me her copy of Joshua Wake's words which she had typed and



THOUGHTS OF JOSHUA WAKE

There is a wonderful thing that all Christians need to know, and that wonderful thing is that the power to live and do the will of God is available to all men. The same power which made Jesus perfect, is, and always has been available. What is it that this wonderful thing is, and what does it do to us? In simple words I want to say what it has done to me.

First let me say it is called the Grace of God and Christ, The Bible speaks of it! "Ye are saved by Grace and that not of yourselves or by your own works, it is the gift of God."

With me then, it began with a desire to overcome everything in me that was opposed to what God wanted me (& all of us) to be. I knew that God could work a change in me if I really wanted it. And I began to realize I desperately needed it. As I went on the desire grew into a great longing that became greater and greater so that I wanted it more than anything in the world. My whole attitude became one of asking, of praying without ceasing, to have the grace to overcome all that had been so sinful and wrong in my life. I know now that God was at work in my heart, the first desire to do right and to obey Him was planted in my heart by Him.

I remember that it was true that if we draw near to God, He will draw near to us. I felt the power of a new life was at work that was able to destroy every suggestion that was wrong that came up in my daily thoughts words and deeds. Then I began to feel the Grace of God was really at work and to find joy that here was what I had longed for, the Pearl of great price that was worth selling all that I had to obtain it.

I saw that the "ALL" that God wanted was my will so that He could make me His obedient servant to do what He told me to do in changing the world, so that His will would be done on earth as it is in heaven.

As I cling close to God I find my life is being fed marvellously, as Jesus life was when He said, "My food is to do My Father's will," And this is true with us as we obey every "tick" of guidance and wait for the Lord to speak, it became so wonderfully true that they that wait upon the Lord "shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

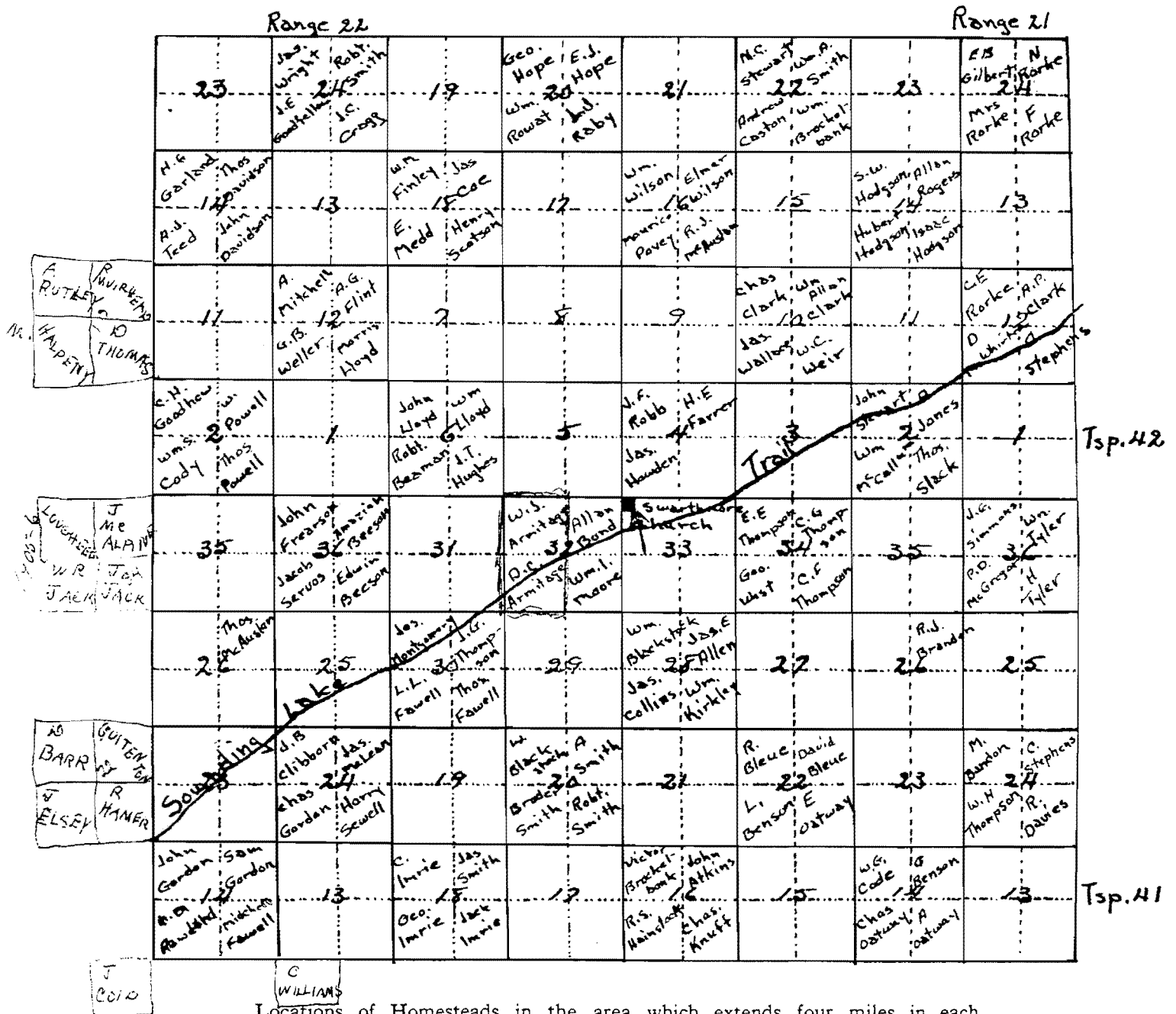
It is a precious thing to know the victory over sin of the past and being saved and kept by the grace of God.

"Saved and kept by the grace of God,
Always happy are we,
Proud to tell of the Saviour's love,
And the Grace that sets us free."

framed. I remember his visit to yearly meeting at Pickering. Ruth has experience of praying for peace and forgiveness, it was true sharing and helpful to me. Friends in Borden out of the Fritchley General Meeting had, and still have, concerns about Canadian Friends who do not believe as they do and fear that attendance would infer approval/ support for what others believe/say/do. My hope is we may overcome these fears in care for one another and could be helpful to one another although not all will ever find the exact same expression for their faith. With younger members here I wish that Yarmouth Friends could exchange visits as we have. The life is similar and the arts are not repressed! The Wakes and Hindes brought art with them... This afternoon we went to Nancy Venn's town home and saw more of her work. She does painting and drawing and sculpture. Her focus is people, animals, and native history. Great detail and meticulous care with disciplined control. Some prints are Christmas cards like "Silent Night"...horses waiting outside a church with light radiating over the snow. I'll watch for these. Her faces of people in the meeting are remarkable-- Harry Hinde; Ruth's mother in kitchen with small child, in pencil, have a rare quality. She works only as she feels ready and not for sales...Cyril invited us for apple pie and ice cream at 5. We walked across as one can in a village to find him working on old machinery. He has a 1905 threshing machine that works. They recreate the whole harvest event once a year. The Caboose of Ruth's turned out to be the Cookhouse on wheels for round-ups and harvests, with a cookstove and set-up for feeding the crews. It had Joshua Wake and Philip McShean's names on the side. Cyril has collected, restored, and paid for materials to support his contribution to history and has helped the museum in Saskatoon to find examples of old tractors and machinery. An annual festival in Fall at Borden attracts 6-700 people. Again we see the place of Friends in agricultural technology. Ruth was over working on the cookhouse restoration. Earlier in the afternoon we visited the local museum, saw components of settlement with diversity of ethnic cultures. Ukrainians a large group, Scandinavians, Doukhabours, the English Quakers, few North Americans joined this group, and native peoples. Diefenbaker's birthplace was too far gone to restore so a replica was built. To bed ready for tomorrow's trip to Plenty and Unity on our Quaker Pilgrimage in the West.

August 13th...Left at 8:30 for Verla Armitage Haight's to see her before she leaves for her grandson's wedding. Went by Battleford's, the country looks different. We turned southwest, that matched the wagon's trip for supplies in 1904. Three days on the trip, Verla said. She showed us pictures of the prairie house on the southeast corner of Swarthmore, William I. Moore's colony. He and Walter Armitage, Verla's father, were pastors. Everyone in the area helped build the meetinghouse and contributed wood and materials toward it whether they were Quakers or not. It looked much like the Church at Hartney (Dand), already established. Verla's daughter, Ruth Routledge, and family arrived, and it was good to meet them. Verla has her family history in carefully compiled albums with accounts of each person and photographs, since such have existed. The family charts are helpful...She is the able woman of the prairies. She insisted on serving us coffee and cookies even as she was leaving. The ties of the past to the present are evident in Verla and in her home. Her family is fortunate. Her memory is clear. We had her oral history tape, to meet her was a special pleasure...Drove out to Swarthmore, 10 miles away. It was left a corner church rather than a village-town when the railroad came to Unity. The building was reconstructed in 1925, when the community became part of the United Church of Canada, the natural evolution for the prairie farmers community. The door was unlocked and Everett and I went into the simple wooden and plaster interior, The pump organ and the piano were in excellent condition. I played each with music there. We ate our lunch and climbed to the little tower room = library and Sunday School room; read the cairn and photographed it on a clear bright day. The bronze plaque on the wall was the map for the holdings of first settlers: Moore; Armitage; Thompson; Rogers... as celebration of the beginnings. The church is now used once a year. The basement room was the original social centre for the community...We turned south-west to Plenty to meet Lily Corson. We saw still other country, rolling and flat shifting, elevators everywhere, next to the railroad. Wheat!! Barley.. wild flowers in this not dry year. The prairie is varied in Saskatchewan. Found Lily by her directions.

Swarthmore Homesteads 1905



Locations of Homesteads in the area which extends four miles in each direction from Swarthmore Church.

Names on the following pages are arranged in the same order as locations.

Sounding Lake Trail has been added on map.

She is working on genealogy everyday with her microfilm/microfiche reader and computer, photocopier and all... How generous she is with her work. We had a cool drink some time to chat, and even then she was helping an inquirer whom I had shared with her. A lively lady who is practical and disciplined

in the use of her talents, but with a real sense of humour. We went back across country and completed a 'triangular-quadrant' on our route home. I drove after supper at the crossroads cairn for the North Battleford road. We took connecting road to Bordon Bridge, so important in the development of this region. The moon came out full, so beautiful, we could see the hills that had been with us intermittently all day as we moved toward home by 9.. Mary was waiting. She still had some things she wanted me to consider for the Dorland Collection. What a special time this has been of sharing both past and present. Everett has been supportive of me, and I enjoyed it, too... Plans made for leaving in the morning. ...

August 14th...Called home before moving on, all is well. Everett just pulled trailer out, a tight fit, but he manoeuvred it! Slipped over to tell Elsie goodbye; to Ruth's to list the books Trudy had brought from Philip McShean's and as we talked going over them, Ruth suggested I take them, make the photocopies, and return them. So I have the precious records. If we had not met and spent time together this would likely not have been. As we drove out we looked across the river and saw again the first beautiful scene - it was the land taken by the Halcyonia Friends and is still being cared for by them with natural prairie pastures. The buffalo rubs are there, the rings of stones left by the native peoples for the teepees when they camped. And the grasses unplowed that nourish the cattle far better than 'domestic' hay. Some places the earth is being rightly cared for. These Friends are concerned about the balance.

Time kept us from the Doukhabour villages near Langham and their early bridge to the north east. We took 16 East to see Lenore Price in the Library at Wyngard. Some grocerying at the Coop and onto HW 5 for the Verigin museum village, now nearly deserted. The central feature standing against the sky as the sun sets is the Doukhabour Prayer House, Victorian Russian architecture-- looks like a wedding cake. Other traditional buildings are in the grouping. Leo Tolstoi's statue overlooks the whole, the man who wrote Quakers asking for help for these people, beginning Canadian Friends' long connection with them...On to Duck Lake Provincial Park at the eastern boundary with Manitoba at 2,400+ feet, the high point over the prairies. Saw beaver and duck on the ponds as we went in. Glad we made the effort to come the extra distance for this. Doukhabours took this land to have trees for buildings when better soils were elsewhere. Later they refused to take the Loyalty Oath and could not be recipients of homesteads.

August 15th...Saturday, left by HW 59 and were immediately into Manitoba. Little traffic. Economic times are affecting the tourists at the camps the gate-keeper confirmed...Went down the escarpment into River valley saw beautiful Assippi overlook. Ukranian churches distinctive at random intervals, not always a village. The land is good, but the growing season short. Every house has a garden. Began to see a few horses. When we stopped for lunch in Minota we saw a herd of Shetland ponies across the way from the museum with indian artifacts and fossils from the Assiniboine Valley. We petted the ponies and talked to their owner. They are for sale, wish we could put one in the suburban and take it home! Took pictures. The Museum opened at 1 and was worth waiting for, Everett enjoyed it very much. I found a booklet on the local history by an Armitage! They really spread about the West. As we headed for Hartney we saw the pony owner setting them out on the river valley pasture, he waved. We were recognised, the West accepts people.

Pulling into Hartney we looked for the Museum to ask about the Quaker settlers in the region. They were just finishing a Reception after the dedication of a new wing for the museum. Irene Hill, the local volunteer curator and source of information was not only there, but free to help us. She is a young 80 year old who grew up in Hartney and knows its history and people, past and present. Her family owned a local store, we learned later. Alma Dale was referenced in two books. Irene sent us out to see the cairn and grave stones at Chain Lakes at the first site of the church, now moved to Dand, about two miles further, where it serves as the United Church. Irene also said we must see the Whettters who live nearby on Chain Lakes Farm and belong to the Wider Quaker Fellowship.

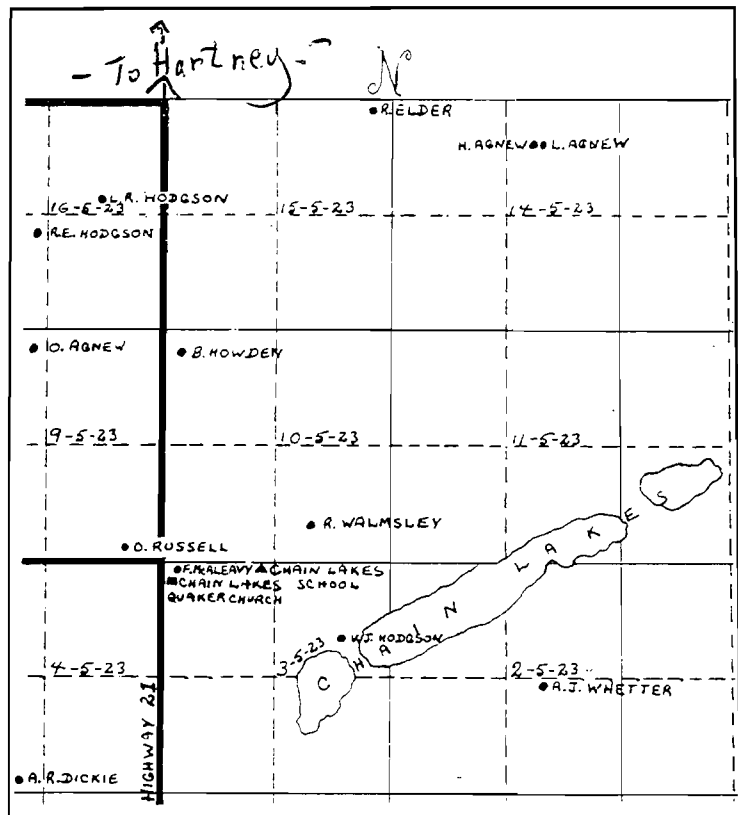
The town is quiet now, especially so for Saturday. We followed HW 21 south again, found the cairn site and took pictures, then went south and east 'around the block' to the new site of the Dand United Church. It looks like the pictures of the first building at Swarthmore. I took more pictures. Then we went north to the Whetter farm, overlooking Chain Lakes. Gerald invited us to make camp by the pavilion at the Lake, and come for breakfast tomorrow. They were going to a play in Brandon, their city and centre for the arts. In the West miles means less.

It was hot and we had supper and quickly took the canoe out on the Lake. Lots of birds--loons, hawk, cormorants, ducks, killdeer, swallows, two large herons--or cranes-- standing tall like leafless branches, and beaver, including several young ones. The moon came out, heat lightning flashed, final sunset on the opposite side of the lake

replaced the golden light of the sun declining earlier. Everett and I paddled 2/3 of the length--about a mile--down slowly and quietly so as not to startle wildlife at least until we could see it! Alma Dale used to camp for retreat here when she found the world too much with her. I can see why. We, too, were glad for this restful spot and with the chance (?) meeting with Gerald, felt it right to spend Sunday here. Glad for quiet rest with the loon's call to wake us in the morning.

August 16th--Sunday--Gorgeous morning, awake at six. Coffee and out to canoe the whole lake. Birds wary this morning. (Lighter(?) to see us, or forewarned since yesterday.) Cows bawl, doves call, loons dive, and a little beaver right off the tip of our canoe, as we approached, suddenly saw us, tried to flap its tail and went down... Breakfast at nine on the porch with fresh picked raspberries. Marg and Gerry are full off questions about Quakerism, and we of local history and people. They have three children - all off for the moment. Gerry was with CUSO in India teaching for two years in a Ghandian school. Marg has just bought a house on the Souris River for a retreat and conference centre to set up and make available to those who need it. She took Everett and me to see it. Our visiting made us decide to stay over again. They came for tea at the trailer and sunset's beauty with us at the Lake. Everett picked up stones to make clocks from this site. Rain storm heavy, a swallow hit the screen and was stunned in the rain. Orange fronted black birds right by the trailer.

Three pairs of loons, more under water than up, very near us, with several young. Are they curious? Marg is home economist; Gerry agriculturist, both University of Manitoba, Brandon. We talked about consensus and our backgrounds. As we sat on the porch after breakfast Everett wished we had a tape recorder going! That might have been a good idea, we were happily learning from one another. They gave us a Dand history with stories of the local families. Marg's retreat centre is ready to go. Her energy can also be put into programming. They should visit Pendle Hill. She weaves--has 42" Leclerc loom. This trip seems to be 'in right ordering'. To see Verla Haight at Unity; to find Irene Hill at Hartney, and the Whetter's here just before they left. Our campsites have been so good. It all seems to fit. We

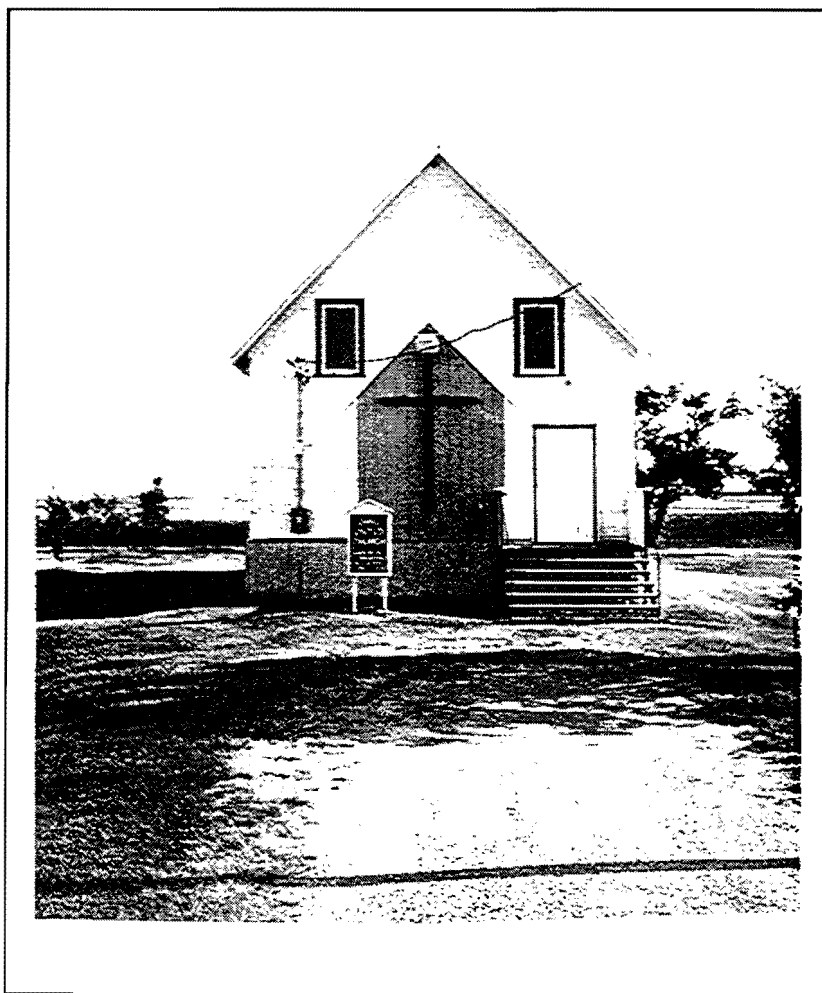


anticipate each day without having detailed plans. We have mental pictures of beautiful scenes, on a 'dry' prairie there seems to be watered, an unusual year, but wonderful. (Then the early heavy frosts and snow-- but that came later.) So much wheat and barley, the best in all the world, grows in northern Manitoba.

More rested this evening and so I write before it slips away. Black cherry tea wouldn't keep me awake. Have been enjoying the tapes in this setting- Bach and Mozart! The Quaker aspects of the trip are fruitful and satisfying all the time. Maybe I had forgotten part of my dream-- the farm as a retreat centre. Why do we forget such? Too tired? So good to meet and share with people. The west seems more like the world I knew as a child. Rain on the roof, a peaceful lullaby so I may sleep.

August 17th--Monday. At Alma G. Dale's Chain Lakes Retreat.

Oh yes, there are three lakes in the chain, this is the largest. Rain in the night continued. Lovely this morning. The Dunning farm is at the top on the lake on the other side, opposite the Whetter's. Lois Dunning's memorial service was held in the little church at Dand. We found Jack, Gerald's father, at home after breakfast. Donald was already off to judge a flower show in Brandon. I asked him for memories of Friends Meeting. There were chairs with the hymnals attached by string. He has his grandmother's, Eliza Hodgson, hymnal -by Sankey. In 1925, when the United Church of Canada was formed they joined as part of the community. They did not feel cut off or abandoned by Ontario Friends. Harry Parry was the minister at his parents' wedding. The Suttons were here for a number of years and moved about 10 miles south as minister in later years. Alma Dale was remembered by all the older members of the meeting. She designed the church and was even up on the roof shingling. After leaving she kept in touch with folks. ...Jack's mother was Annie Hodgson, and her mother was Eliza Spencer Hodgson from Ontario. The three sons were Jack, on the home farm, one a doctor in Vancouver, and the third a minister trained in Winnipeg. The grandparents were the pioneers. The Hodgsons always had excellent horses. (Irene Hill showed us pictures of some at the museum, they are known for them.) Baker Hodgson kept Alma Dale's little palomino team as long as they lived and drove them with a little democrat to church. The Hodgsons, living 'catacomber' across the road kept the meetinghouse in order. Jack's mother, Annie, and sister, Mabel, dusted, swept, straightened



Dand - Chair Lakes Meetinghouse
Built with English Friend's money, as was Borden's
Meetinghouse.

chairs. His father kept the fires. This family came to Pickering College. Mabel took music and piano; Annie sang duets with a friend, Annie Woods. The boys came for short trips. The life here was uplifted from the ordinary farm community in many ways by such enrichment, but even more by the outlook of openness.



THE FIRST CHAIN LAKES SUNDAY SCHOOL

Rolly Turnbull, Howard Dunning, Mabel Dunning, Effie Turnbull, Ruby Turnbull, Will Hodgson, Clint Whetter.

DAND UNITED CHURCH HISTORY

On January 3, 1899 a monthly meeting of Quakers, commonly known as "Friends", was organized in Hartney with the Rev. Alma G. Dale as minister and missionary. Those attending this meeting were:

John M. Hodgson	Walter James
Mrs. John Hodgson	Rose White
Lindley Hodgson	George Baker
Henry James	Eliza Baker
Charlie James	Susan Baker

The first Sunday Services were held in the Chain Lakes School.

Mr. John Hodgson, whose home is now Orville and Verna Russell's home, donated a piece of property for a church building on the quarter section across the highway from his home. The Chain Lakes Meeting House was built in the fall of that year and was ready for the opening service on October 15, 1899. Rev. C. Teeter was invited to assist at the services which were held at 11 o'clock, 2:30 and 7 o'clock. Two of the ushers for the day were Elwood and Lindley Hodgson. (Excerpt from minutes)—"The meetings were realized to be soul-stirring times, in which the power of the Holy Spirit was felt in a marked degree and

our souls were bowed in humble praise and gratitude to our Heavenly Father, for all His goodness to us, His unworthy children, and prayers ascended to the throne of Grace that the Meeting House may be a blessing to many souls, and may bring honor to our God and King."

The day's free-will offerings amounted to \$195.

Six hundred dollars, which was a good share of the building expense, was contributed from Friends in Ontario and the British Isles. (Excerpt from minutes)—"The treasurer of the building committee has given a statement of the accounts of the building of the Meeting House which is as follows:

Received from all sources	\$1486.75
Expenditure on Meeting House	1487.02
Balance due Treasurer	.27

This meeting wishes to place on record its deep sense of gratitude to Friends of Canada Yearly Meeting, also to the many in England and Ireland who aided so liberally with the funds for the building of the Meeting House."

As well as helping to organize and build, MRS. DALE was minister for the first five years driving out from Hartney with her team and buggy. She was known

It was time to leave, but we had made new friends, and found much of what we were looking for in finding people who were tied to earlier Quaker settlement. We may never meet again but there are ties. Gerald and Marg read the FRIENDS JOURNAL, carry concerns. As we shared so much unwound in the threads of conversation that we had much more than the loom's weaving in common. Gerald said he appreciated getting a sense of Friends as people who were, till now, only names to them. Then there are the folks in Ontario who have ties to families who were here. I need to send list of students at Pickering College to Jack showing the Hodgsons who were students.

We bid farewell and drove out the farm road through the prairie that has never been plowed. And, as at Borden, I collected samples of the plants now in flower. But saved more memories.

Went to Souris and found a rock agate mine. \$10.00 pass and pick up whatever you like. Everett looked a bit. Rode by a blue sea of flax. Would like to take to Joni for making paper for their wedding invitations....Came through Brandon and wondered about Uncle Edgar Haight and his time there. Where was the homestead? Check in Winnipeg, tomorrow? Another trip?! ...On to Minnedosa which is here because Joseph Armitage and another Friend named Dennis(s)? arranged to have the Canadian Pacific Railroad come here rather than through Rapid City 10 miles to the south. A Denniss relative was on the government commission drawing the line on the map! Minnedosa means 'rapidly running water', the name Joseph gave his infant daughter and then suggested the town be named for her. He had a mill here, which burned, and he moved on. In the meantime he gave lots for two churches in town, one now the United. There has never been a Friends Meeting here, nor do any Armitages live here now. Jayne Cooper Moore was here and writes often, so reported the newspaper editor and local historian. She turned every stone, and so I need go no further to assist her here, but I will certainly write and tell her I was here. We drove to the lake and had supper, then on across the lovely prairie valley with the river to north of us, wide enough to give real vistas. Cranola- yellowed flowered grain in bloom. Sky blue with light fluffy clouds and jet streams. A hawk on round hay bales. Into Margaret Laurence's Manawaka country, drove through Neepawa, her home town. Today saw fewer abandoned farm buildings and now see older houses as barns. This camp is on a river that goes into Lake Manitoba at Lynch Point. Found it near Westbourne just before dark and settled for night.

August 18th-Tuesday...Winnipeg, on to the Zoo, birds caught our interest. Bird at Chain Lakes likely a great heron. Planning for paddlewheel trip up the Red River to Lower Fort Gary tomorrow...

August 19th--- Left trailer in parking lot for the day, then out to Steinbach after the traffic rush upon return, did not have to back track across Winnipeg, or unhitch. Fort Gary?--another story... Background for dealings with the native people's. Ties up with yesterday when we were at Portage La Prairie to read of the native moderator, McKay, of the United Church coming from there. Local paper had interviews reporting the high regard people have for him.

August 20th - Wednesday, at Steinbach so were first of the day to enter the Mennonite Heritage Museum. It is combination of religious history and the sub-cultural life of these early prairie settlers. Excellent examples of farming methods and equipment. Everett enjoyed it. Buildings- particularly two older homes and the church, one of the oldest in the region, were of special interest. The church could be a Quaker meetinghouse, except for the pulpit built up as in the Calvinist churches. It looked superimposed in that building. Mennonites came to Pennsylvania in 1680-90's and it is suggested they acquired the meetinghouse design then. The loft above was to store grain given as tithes to help needy. It was timber frame and had to be strong. The windmill was brought from Germany and reassembled. The miller explained all its workings, even had second wheel with small sails to turn the large wind 'sails' into the wind. Grinds large quantities in short time when at full power. Wooden gears lubricated with bees wax so flour will not have oil dripped in! Lunch in the dining area, wonderful borsh soup and bread, and rhubarb crisp, all their traditional recipes... Makes us think about Quaker subculture in the agrarian settings, much is similar. In the 'real' world the Constitutional matters are in the news. The Native Peoples self-government package will be in. Got into Northern Ontario and stopped at Nixon Lake, a lovely setting. Pictures and picked wild blue berries. Yummm! Warned the bears are bad this year, hungry after the late frost. Better here than at the last stop yesterday.

August 21st- Friday...Heading through beautiful country toward HW 17 with railroad beside it. Into Thunderbay, stayed by the Falls August 22nd..Saturday....Called Cathy Thompson and she will be in Newmarket to visit soon.. Take greetings to Yonge Street. At birthing centre in hospital here. Went to see Ian and Nancy Clarke's. Excuse? need none, but to pick up box of papers from Elaine Bishop for the CYM Archives. Is this a busman's holiday! Met son and his family from Toronto, would like to see them again. The local worship group centre is here. Went to Neys Provincial Park. Slept with the surf of Lake Superior in our ears.

August 23rd-Sunday... Heard surf all night; snow has fallen in Alberta. Red rock in road cuts, daisies galore, purple upstart moving in more. Beautiful, but damages the natural ecological balance...Got to Agawa Rock and climbed down to the ancient petroglyphs which Selwyn Dewdney collected and copied. Ancients used red ochre with animal grease or fish eggs to bond colours to rock. The paintings have lasted centuries. Youths fasted as they sought their spiritual way in the world. Hiawatha was based on tales collected by an indian agent, named Schoolcraft, among the Ojibways in early 1800's. I thought of, "by the waters of Gitchee Goumee, by the shining big sea waters stood the wigwam of Nakomis, daughter of the Moon Nakomis..." (Longfellow c.1855), and of the cantatta Mother directed with her singing school in our living room when I was a child. Even the attendant by the rocks, with ropes and poles, if we fell from the narrow shelf on the slippery cliff, says she is going to University in music this Fall...Found a good camp. In by 10 and must be off early, a long way to go.

April 24th- Monday... Fog. Into Sudbury and phoned Louisa F. Nordstrom where this local worship group meets. Small group now, gathers seldom. She is retired UN translator who adopted three Korean orphans. On through North Bay down to Sand Lake and Peter's, Everett's nephew's, cottage. Heard the loons, and, about mid-night, the whippoorwill.

August 25th- Tues. again at Peter's, no one else here, a day to catch up before going back into the world of Pickering and leaving this holiday. Took time to visit Todd cousins of Everett's who live in the vicinity.

August 26th- Wednesday... Left Sand Lake and got into Pickering about 4... here overnight. Greeted those few still about at the end of the holiday. Sheldon Clark greeted us warmly and invited us to supper with the new Tutors who have just arrived at the school for the coming year. Stacks of mail to go over.

August 27th-Thursday...Headed out early for last leg of journey. Sad to have it be over, but thankful for the fullness of this time. Everett enjoyed it and we did find Friends and friends along the way. Drove in rain last bit of our trip. Now to turn to the emptying out of Locust Grove to allow the next generation the space for living. This month has allowed me perspective and refreshment to make it possible. I close this journal with great thankfulness for all that has transpired on this special journey.

Jane Zavitz-Bond

CANADIAN QUAKER BIOGRAPHY

A Brief Sketch

William Ira Moore (1862 - 1912)

From the Canadian Friend, June 1912

William Ira Moore, son of Benjamin and Hannah Moore, was born on a farm near Heathcote, Grey Co., Ontario, the 14th of October, 1862, and he became in early years an active and energetic worker. His education though quite limited, was used to its fullest capacity. Having completed the course in the public school he attended Collegiate Institute at Collingwood for a time, and later at Pickering College.

He was converted shortly after his eighteenth birthday and soon began to take part in public meetings for worship. While attending college he spent his week-ends in the interests of the meeting at Pickering Harbour and was actively engaged in the Bible School and meeting for worship there on Sunday afternoon.

His school days being over he assisted his father on the farm for a time and attended the meetings in his home district making frequent visits in the winter months to other meetings in gospel ministry.

He was married in the fall of 1888 to Martha, daughter of Hiram and Elizabeth Bond of St. Vincent, Grey County. During the following winter he with his wife conducted several series of meetings within the limits of

West Lake Quarterly Meeting. Again in 1892 he spent four months visiting all the meetings in West Lake and Yonge Street Quarterly Meetings. Series of meetings were held at Sunbury, Thirteen Island Lake, Bloomfield, Wooler and Newmarket. These meetings were blessed by God in the conversion of sinners, in the building up of believers and in the increase of membership.

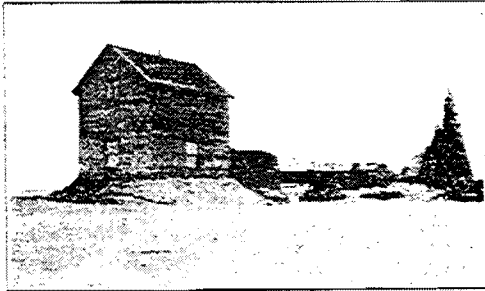
In 1893 he became the pastor of Toronto Meeting, which position he ably filled until November of 1904. During this period the work greatly advanced until a larger meeting place was necessary and the new church on Carlton Street was built. (the present site of Maple Leaf Gardens) While here he was the chairman of Home Mission Committee and frequently attended the several Quarterly Meetings. He was also actively engaged in the C.E. (Christian Education) work of the YM (Yearly Meeting) for a number of years.

At the Yearly Meeting Of 1899, he was appointed clerk and held this position continuously until 1906, when he was absent in the West in the interests of the Friends Settlement in Saskatchewan. He was pastor of Pickering Meeting in 1905. He referred to his work here as one of the pleasantest years of his life had it not been marred by the burning of the College.



William Ira Moore
Who Departed this Life
on March 7th, 1912.

His first visit to the North-West was in 1888. Ever after he was impressed with the possibilities of this great country. He held meetings in Port Arthur, Winnipeg, Hartney and other points where he could find Friends. His second trip was in 1897 when he held meetings in Plumas and Hartney. He frequently spoke to the rapid development of the country during that decade.



Residence of
WILLIAM I. MOORE,
Swarthmore, Sask.

With John M. Hodgson and L. J. Thomas, in 1903, he visited the Battleford district and selected the location for a Friends' settlement. Again the next year he spent a few weeks in the district perfecting plans for settlement and also the following year. But in 1906 he moved to Swarthmore, took up a homestead, built a house, and for a time devoted himself to farming and also caring for the meetings they were formed in the district. The meetinghouse at Swarthmore was erected in the fall of 1905 and a monthly meeting for business established. In the four Townships of the Settlement five school sections were organized and school houses built, some of which were used for meeting purposes. Other meetings were held in private houses. In 1907, he wrote: "As we look back over the two years since the opening of the meeting-

house and see the changes that have taken place, and how God has led us, we are very thankful to Him for all His Goodness to us."

As Superintendent of the work in the West he took a trip to British Columbia, visiting the scattered friends and holding meetings. He visited Victoria, Moresby Island, Vancouver, Sicamous Junction, Penticton, Calgary and adjacent points. "I reached Battleford", he writes, "on the 11th of March, 1908, and met Mrs. Moore, Margery, and Allan Bond on the evening of the 15th. We are very thankful to our Heavenly Father for his protecting care over us."

Under his supervision the first Conference of Friends for Western Canada was held at Swarthmore in July, 1909. This has become an annual gathering held at different points, at Hartney, Man., Victoria, B.C., and according to present arrangements to be at Vancouver.

He attended the Yearly Meeting at Newmarket in 1907. His presence and messages were an inspiration. Waiving all uncalled for pity because of the difficulties of pioneer life, and appealing for prayer and word of cheer, he outlined the plan for present procedure, and emphasized the importance of doing at once our duty toward the growing West.

He began in 1910 to show signs of failing health. Labouring on the farm during the week, long drives and preaching two and three times on Sunday were telling on his strength. Changes were made in the appointments in an endeavour to lighten the burden, but after a winter of very poor health he decided to dispose of his claim and went to Ontario. During the summer he began to recuperate and was able to attend the autumn's Q.M.'s, and take some part in the Gospel ministry. In November he again visited Swarthmore, but the trip was too great a tax on his strength, and for two months he was confined to his bed until March 7th, 1912, when he entered the realms of the blessed.

In his last letter to the Canadian Friend in May, 1911, from Swarthmore, he wrote, "Easter time once more. The snow still lies in places and the spring is slow in coming to the northern land but there are many signs of its approach and we know it will soon be here. How precious to the lonely ones who have been bereft during the past year is the blessed Easter message: "I am the Resurrection and the Life.

etc., Thy brother, thy sister, thy loved ones shall rise again." Only the next Easter and he, too, had gone. His word of comfort to others comes now to us as we think of him and the Easter message.

He was held in high esteem as a neighbour, as a business man, as a minister of the Gospel. He was a thoughtful, inspired speaker and a very conscientious man. These are expressions of Swarthmore people with whom he spent some six years. And all who knew him will readily corroborate their statements.

He was a truly good man who gave himself to the cause of the Master whom he loved so well. Could he have known the many beautiful and heartfelt appreciations which have been expressed since his passing, it would be pleasing to us all. But in the very nature of things the alabaster box is only broken after death. But what is our praise compared with the Master's, "Well done, good and faithful servant,"

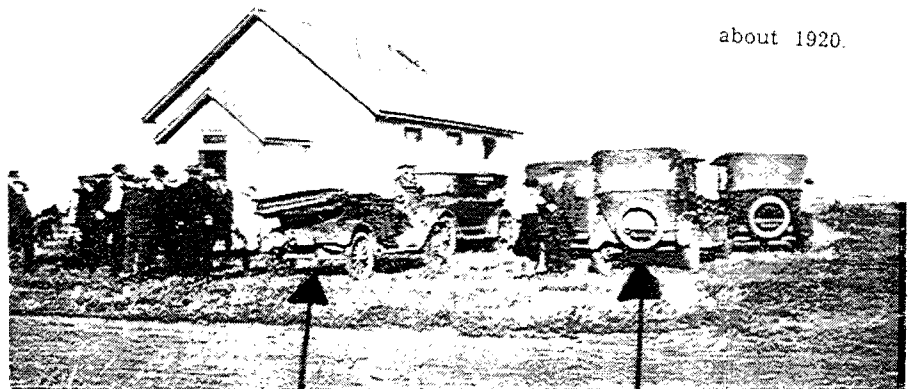
"Thy day has come not gone;
Thy sun has risen, not set;
Thy life is now beyond
The reach of death or change,
Not ended-- but begun.
O noble soul! O gentle heart!
Hail and farewell."

This is followed by tributes to his memory written by Canadian Friends including: Albert S. Rogers, A.A. Colquhoun, John H. Rogers, Sarah A. Dale, and Benjamin Trueblood, among others. The loss to the Yearly Meeting and to all his many friends was greater than we can measure. There have been other losses to Canadian Friends, but none greater when considering the timing related to growing meetings, especially in the opening Western meetings. Even the Canadian Friend was begun under his leadership as an organ to keep Canadian Friends in touch with one another. This continues today.

Swarthmore



The Old Friend's Church
Built 1905



AFTER CHURCH

about 1920.

Walter Haight's
Car

Walter Armitage's
Car

With Ox Goad and Bible

The story of Swarthmore district begins at Heathcote, Ont., early in the century, when William Ira Moore, an active leader in the Society of Friends, discussed with other members of the sect the idea of establishing a Meeting in Western Canada. Members of the Society were already settling in various parts of the West. It was hoped to bring them together in a single area.

In 1903, Mr. Moore and several other Friends visited the Land Titles Office at Battleford. After driving over a considerable area, they selected townships 41 and 42, ranges 21 and 22, west of the third meridian. On their way back to Battleford, Mr. Moore and his party camped in Cut Knife Creek, and in a quiet open air service, dedicated the chosen land.

In May of 1904, Mr. Moore again visited the territory. He had Tom Slack as driver, and he spent three days looking over the district. On his return to Battleford, he was permitted to file as proxy for those who had indicated their intention of joining the colony. Records show that on May 30, 1904, twenty-eight homesteads were registered, nineteen of them in the area covered by this study. Many of these first filings were later cancelled, but Edwin and George Hope, Wm. Rowat, Billy Smith, Wm. Brockelbank, and Andrew Caston came and stayed to prove up their homesteads.

By the end of June many of the quarters open for homestead had been claimed. So quickly were the homesteads taken up that some late-comers are said to have filed without visiting the area. John Lloyd drove from Maple Creek to Battleford. Arriving there June 27, he was told that the few remaining quarters would soon be gone. He made his selection and then drove on out to see what he had drawn. Happily, it was satisfactory. Not so lucky was John Stewart who filed first on NE 2-42-21. Finding it too stony for his liking, he made a trip back to Battleford to exchange it for the NW quarter of the same section.

To Friends the natural name for the colony was Swarthmore. Swarthmore Hall in Yorkshire, England, was the home of Judge Fell and his wife, Margaret, who was one of the earliest members of the Society of Friends. After the judge's death, Mrs. Fell married George Fox, the founder of the sect, and Swarthmore Hall became the centre from which spread

the Society. William Penn and his followers gave the name to Swarthmore College near Philadelphia. C. R. Sing used it for his home at Meaford, Ont., when a group of Friends settled there about 1880. Thus, Swarthmores in various parts of America stand tribute to the Friends with their initiative and their steadfast devotion to their beliefs.

The first Quakers to reach the district were Walter and David Armitage of Newmarket, Ont., and Amaziah Beeson and his son, Ed, from Indiana. They arrived June 17, 1904, having driven their oxen from Saskatoon. John Lloyd came from Maple Creek with his team and wagon.

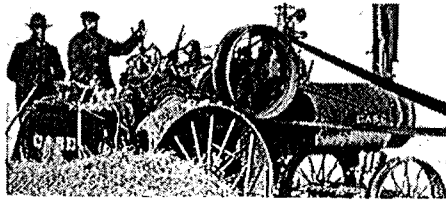
In hope that the expected railway would be laid through the colony, a townsite of thirty-five acres was bought on the northwest corner of section 33-41-21, and lots were surveyed by W. H. Sing and sold at ten dollars each. A list of the owners, mostly non-resident, is shown in the first tax roll of Swarthmore School, dated August 21, 1906, and still extant.

Settlers of other faiths, many of them friends of the Friends, were also taking up homesteads in Swarthmore. John Stewart of Pilot Mound, Man., and Tom Slack of Cheshire, England came in together and filed on their homesteads on June 10, 1904. Broder Smith, Chester and Clarence Thompson, Mr. Edmund Fawell and Les, trekked from Saskatoon via Battleford. Billy Smith built his soddy the same summer. Other 1904 arrivals included John and Tom Davidson, Will Clark, Norman Stewart and Jim Collins. John Davidson is listed as the first to prove up his homestead, securing his title on August 16, 1907. John Stewart and Tom Slack received theirs on August 28, 1907.

Later the same summer came Mrs. Chester Thompson and Mrs. Walter Armitage with their small daughters, Belle and Verla. As a result of plans laid by their husbands in Swarthmore, they were able to meet in Winnipeg and travel from there together. On September 10, John Lloyd and Alice Powell were married in Battleford, and so the first bride came to Swarthmore.

Thus were established the first threads of the Swarthmore tapestry, woven in by settlers from such widely separated origins as Manitoba, Ontario, Indiana and England, and colored by courage, initiative, co-operation and religious faith.

Herbert Alexander Dunning was born in 1876 in East Templeton, Quebec. When a young man Herbert spent some time in Montreal where he learned to enjoy opera performances. Although he had no formal musical training, his love for music remained with him all his life. He came west as a young man and resided with the Thomas Dunning family in the Cameron municipality on 10-5-23. He fitted into this family as a brother and always spoke fondly of "Auntie" Dunning who nursed him through a serious illness. About 1896 he struck out on his own and settled on the S $\frac{1}{2}$ 35-4-23 in Winchester municipality, where the Godfreys now live. This was before the railroad went through. His bachelor days were shared with Jack Neelin and Bob Greaves. Herb acquired a threshing machine outfit with which he went around in the fall of the year to complete the harvest. He enjoyed this very much.



Herb Dunning's steam engine. Al Hodgson and Herb Dunning.

Bachelor days ended at age 40 when he courted and won the heart of the Truro school teacher, Ethel Dale. Miss Dale came from a long line of Quakers and had attended Pickering College in the village where she was born. She had previously taught school in Banff, Alberta. At the request of her mother, she went to live with her brother, Edward, on the farm where Bill Burnett now lives, near Dand, and taught school at Truro. The wedding took place in Pickering, Ontario at the bride's home. The event was not without incident. To begin with, the bridegroom and his best man, Mr. Dave Hogle of Brantford, Ontario, were many hours late due to a blizzard. Then the minister, who was formerly from the west, could not wait any longer to hear all about it and so engaged Herb in a lengthy discussion. This was abruptly ended when Ethel's sister, Mary Dale, knocked at the door and invited them to the ceremony. They came! The climax was when the minister (again) offered his fountain pen to the bride that she might sign the register and in so doing, he squirted large drops of black ink down her beautiful grey dress. Despite these little interferences, the day was always described by Herb as being "perfect" and he became the happiest man in the world. In later years he would tell humorous stories of be-

ing greeted that day as "thee" and "thou" by some of his wife's relatives and of their quaint appearance in Quaker bonnets and shawls. As the couple approached their home in the west, Bertha Norton Burnett remembers throwing an old shoe at them as they passed by the Norton farm on section 35-4-23. Mrs. Norton, Abbie and Bertha all helped Mrs. Dunning get adjusted to life on a Manitoba farm and they had fun together.

The Canadian Pacific Railway Co. bought a few acres of section 35 and a station with the name of "Dand", being named after a nearby farmer, appeared into being. Then, the surrounding farmers thought it would be a good idea to have a general store and so Mr. Herbert A. Fogal of Ontario came to Dand to set up business. The Fogals came before the store was completed and spent a few days with the Dunnings and other neighbors nearby. Herb watched with interest the growth of Dand, the elevator station, section foreman's home and many years later he rejoiced to see the Dand Consolidated School House.

Before his marriage Mr. Dunning was a member of the Masonic Lodge of Lauder. This fellowship was a great source of interest and support to him, especially following his wife's death. One of the proudest moments of his life was when he was awarded a life membership in the lodge.



Mr. and Mrs. Herbert Dunning

About a year prior to Mrs. Dunning's death, her mother, Mrs. Sophia Dale, and her sister, Miss Mary Dale of Pickering, Ontario, moved to Hartney, Manitoba where Mrs. Dale bought a home. After Mrs. Dunning's death they cared for her two daughters, Lois and Wilma, for about three years, and then joined Mr. Dunning on the farm where the girls attended Dand School. This meant Mr. Dunning had his children with him and the family lived together on the farm with "Auntie" at the helm. His life was greatly influenced and enriched at this point by the presence of his wife's mother. "Grandma Dale" will be remembered by many for her crochet work and embroidery, as well as her gentle spirit.

After Mrs. Dale and Miss Dale moved to Dand, Mr. Dunning undertook to see they got out to Meetings at the Quaker Church in the Cameron Municipality situated on 3-5-23. He enjoyed meeting Alma Gould Dale, the lady minister and Harry Parry. Here at meeting, Mrs. Dale renewed acquaintances with the Alfred Mulletts whom she formerly knew in Pickering, and enjoyed fellowship with the John Hodgson, Sr. family who lived nearby on section 9-5-23. She also renewed acquaintances with the Baker sisters and their brother, George, from Melgund.

Mr. Dunning took a keen interest in the community club which met every second Friday evening in the winter, especially if he could squeeze in a game of cards with such players as Mr. John Wright, Mr. Adam Smith and Mr.

Fred Norton. Occasionally he took part in a debate and one winter he was thrilled when he and Mr. Clint Whetter, Sr. were invited to go to Melita and meet a debating team there. This necessitated a train trip and being away from home two days and two nights. They lost the debate but had a wonderful time meeting people. Mr. Dunning acted as toastmaster at the C. G. I. T. and Tuxis banquets.

When the consolidated school first opened Mr. Fogal and Mr. Dunning were greatly interested in bringing in some outside talent as a special treat on Friday evenings. On one occasion Miss Flossie Kirkland of Hartney presented readings and on another occasion, through Mr. Fogal's efforts, the Jimmie Fax troupe from Toronto were invited to put on an evening's performance, during one of their Western tours.

Another community project he enjoyed was belonging to the "beef ring". When it was his turn to deliver the meat he looked upon this not as a burdensome duty but a chance to have a chat and a few laughs with his neighbors, which always started off, of course, with an exchange of chatter with Mr. Dave More. He also enjoyed the oyster stew dinners held annually in the basement of the school which Mr. and Mrs. Dave More had charge of. These were more or less stately affairs—no kids—and I don't think they danced—played cards instead.

In 1926 Herb moved to the "Old Dunning Farm" his first home in the west where he died in April, 1927.

Herb would not want the history of his life and activity in the Dand community written without paying special tribute to the memory of his sister-in-law, Mary Dale. She took on the task of "mothering" her sister's children the day their mother died and never gave it up until she suffered a stroke which finally took her life in November, 1958.

Lois Dunning is presently residing and working in Chicago, and Wilma, Mrs. Norman Fraser, lives in Charleswood in an old brick house on the bend of the Assiniboine River. The lot is a part of one of the old original river strip farms; trees are centuries old. The Frasers have four children. The eldest, Bruce, is the Executive Director of the Children's Aid Society of Central Manitoba, situated in Portage la Prairie. Dale, a graduate of the St. Boniface School of Nursing, is married to Douglas Drysdale, year-round resident of one of Manitoba's playgrounds, Falcon Beach. Heather Jane and Fairlie are still attending high school.

THE JOHN MATTHEW HODGSON FAMILY HISTORY

John Matthew Hodgson, son of John R. Hodgson and Matilda Makin, was born on July 5, 1843. Eliza S. Brown, daughter of Joseph and Loraina Brown, was born on November 26, 1848. Mother was from Moscow, Ontario and Father from Sunbury, Ontario. They belonged to the Society of Friends, or Quakers, and were married by the monthly meeting of that society in the presence of 36 witnesses in the year 1869.

For some years they farmed at Sunbury, near Kingston, Ontario. Later Father took up the business of cheese-making, operating several factories.

In 1889 they moved to Manitoba and settled at Portage la Prairie on a rented farm. Father bought grain for awhile as well as farmed. They wanted to buy a farm but land was high in price at Portage so in four years time they moved west to Hartney and bought a farm $7\frac{1}{2}$ miles south of the town. They farmed there until the year 1910 when they retired to Vancouver. Five daughters and four sons were born to them: Laura, Lydia, Emma, Annie, Mabel, Elwood, Lindley, Allan and William.

Mother passed on in March, 1923, leaving Father alone so he came back to Manitoba and lived with his family during his remaining years. He passed on in 1932.

The Friends' Church, to which Father was very faithful, was built on his farm and as long as he was able, he put on the furnace fires for Sunday School and Church Service.



Mr. and Mrs. John Hodgson

The Wake Family by Joshua K. Wake

It was in the year 1904 that my parents, Hugh and Margaret Wake, decided we should come to Canada. It was at the time when the emigration to Canada was in full swing. Many of our neighbors had gone to that country and sent back very good reports, not only of the almost free land, but also of good chances of employment and good wages. We had a hardware business, in the suburbs of the city of Birmingham in England, which was not doing too well in supplying

the needs of our parents and their nine children. There was also another good reason why we should take this important step. A number of the Society of Friends (Quakers) to which we also belonged were looking forward to going to Canada.

Three of our friends had already gone and had interviewed Clifford Sifton, Minister of Immigration in the Government of Sir Wilfred Laurier, to get his advice as to a suitable place for a group of Friends to settle. He advised us to come to the area to which we eventually came, and have remained ever since.

In the summer of 1904, my father and I sailed from Liverpool on the liner "Dominion" and after a most eventful voyage of fourteen days arrived at Montreal. During the trip a baby was born, a sailor died and was buried at sea, and we were stuck in ice flows off Cape Race. We took the train from Montreal to Saskatoon and walked out to where we found our homesteads, ten miles east from where Borden now stands. We filed on the north half of Section 2-40, R8 west of the 3rd M. Our friends, the William C. McCheanes had taken the whole of Section 14, Range 8, west of the 3rd M. For the last three months of 1904, Father and I got employment: Father at carpentry and I driving mules on a wheel scraper, building the railroad grade for the Canadian Northern Railway that ran from Dauphin to Edmonton and was completed that fall.

Coming into the year of 1905, we found that a small hamlet the settlers called Baltimore was growing beside the railroad tracks. However, as soon as a railway station was built, the CNR put up a board on which the name of the place was changed from Baltimore to Borden. The CNR changed the names of each station along the line. Some time in 1905, trains began to run through Borden to the west.

John Chapell had the first store in Borden, where the present library is now, and Smith & McQuarries the next, soon after. This saved us many trips to Saskatoon to supply our needs.

As the area around Borden settled, an annual picnic was started. It took place on the river bank at a place called Ferguson's Spring at first and afterwards at Clarence Elliot's farm. They were well attended and a great means of getting acquainted with one another.

One of the exciting happenings in the first years of settlement were the frequent prairie fires. Before much of the prairie was broken up by plowing and there were roads, there was little to stop the dry grass in the spring, when on fire, from burning till it got to the river or a heavy rain fell. Every farm had to have a fireguard plowed all around its buildings. Still, if there was a fire started nearly everybody turned out with wet gunny sacks to put it out.

There was a proper way to attack the fire. Not in

front, but along the sides in the direction it was going so it was gradually narrowed and eventually was easy to extinguish.

Pretty early on, school districts were formed and schools built. Each school district had a name. We, the Wake family, lived in Thistledale and my young brother and sister went to school there when they came from England. The next school district was Halcyonia, a name suggested by Wm. McCheane, one of our Quaker friends mentioned before. Halcyonia School was built, I believe, about 1905 or 06. Thistledale School, built later, was burned down a bit later. It was suspected it was the work of a fanatical group called "The Sons of Freedom" who had already burned up some homes and attempted another school. We never tried to prove it and went right to work and built another school.

One of our interesting annual events was a plowing match. I remember one year a sixteen year old lad, John Alex McPherson, won first prize for his work.

When I was writing about Halcyonia School, I meant to have told of the great strength of two big oxen owned by McCheanes. Charles Orchard and I went down and across the river to bring the two big loads of lumber to be used in building the school at Halcyonia. On our way back we had to climb up the very steep bank of the river which was rough and stony so we doubled up; that is, put both teams on one load to get up the bank. We did this with Charlie's load and went back for the other load. Knowing the strength of Spot and Blackie, the oxen, I suggested we let them take the load alone and if need be, put the other team on as well. Well, we started off and Spot and Blackie kept going. I could not help laughing at the way they put their shoulders into it and without stopping brought the load to the top of the bank. They were really big fellows and during the winter with very little to do but eat in the barn they reached the weight of a ton each.

So many of us new settlers, unacquainted with farming, ran into problems we hardly knew how to handle and we were often thankful for advice we could get from Charles Orchard. He was about the only experienced farmer in our immediate neighborhood. While I worked for McCheanes I had the job of drilling in about 150 acres of wheat. It had been impressed on me that we should get it in as soon as possible, so you can imagine how I felt when one morning I found one of my team so lame that he could hardly walk. Somehow he had cut a great gash right across one of his knees and it looked as if it would be a long time before it would heal. So, of course, I went straight up to Charles Orchard to see what I could do with the horse's knee. Well, he gave me some powder to put in the wound and told me to

take him out and get him walking around even if very slowly. Glad of the advice I returned, took the horse out and found I could get him to slowly walk. Charlie had told me that after a bit he would be able to walk better and to hitch him up with the rest of the team and go on drilling. I did so and soon he was walking as usual. I kept putting on the powder now and then and it was not long before the wound was healed up. Without Charlie's advice I would never have thought the horse could have gone on working.

The first crops of wheat that were grown in the district were threshed by large steam threshing outfits who mostly employed men with teams and racks who picked up the stooks and took them to the thresher and pitched the sheaves into the feeder of the machine. The wheat was spouted into bins or wagons to be stored or taken directly to the elevators at Borden. While most of the threshing machines had been run by steam engines up to 1911, in that year John McCheane and myself bought a fairly large gasoline engine and thresher and ran them for forty-three days. That fall we had also bought a six furrow plow and were able to plow 510 acres of prairie and about 200 acres of summer fallow for ourselves and neighbors.

Very early, in the years when people were settling on their land, regular church services were held in the Borden area. At first these services were held in different homes. Near us there were meetings of Baptists at the home of Benjamin Saloway or Friends meetings at William McCheanes. In 1915, a visiting Friend from England provided the money for building a Friends Meeting House which is still in use. In Borden, the Anglican and the Methodist Churches also built places of worship.

From 1904 on, many homes and barns were built of lumber which was bought locally. It was found however that it could be bought at a much lower price if we ordered it from the sawmills by the carload lot. Charles Orchard took the initiative and got his neighbors to order what they needed so that together they could make up a full car load. The people at the mill agreed to mark each person's lot so it could be easily identified. The idea worked well, so in 1914 we decided to form a co-operative through which we could purchase such farm needs as barbed wire, binder twine, fertilizer, fuel oil, coal, etc. Coal sheds and fuel tanks were built beside the tracks at Borden. In 1935 Clarence Elliot, who was then president, died and I was elected president and filled that capacity until 1950 when I resigned.

For some time members of the Co-op had been feeling that we should consider having a consumers Co-op store and expand in a business which handled many farm requirements. About the year 1942 we

studied the question and inquired from other successful Consumer Co-ops the way we should proceed. It was decided to buy out one of the existing stores in Borden. For that purpose we canvassed our members and some others who were interested in investing and raised capital enough to buy Art Weatherby's store. We engaged him to manage it until we could get a permanent manager. I wrote an account of how we got on, up to nearly the present time, which was published in one of the Co-op papers.

For some years now, we have had a branch of the Langham Credit Union in Borden. But, the business has so far increased that a big new Credit Union building has been erected and we shall have full fledged banking facilities from now on.

The story of how we got the Government Wheat Board is too long to go into in much detail. Briefly, it was because of the entirely unsatisfactory results of our selling wheat to the members of the Grain Exchange at Winnipeg. The farmers were convinced that if they could form a Pool or selling agency and deliver all the wheat they grew, they could completely bypass the Grain Exchange and the speculation that took place at Winnipeg. However, only a little over 50% of the farmers contracted to sell their wheat to the Pool so that it could not be fully successful. In the book "Saskatchewan Wheat Pool" is a very good account of the efforts of the farmers to get a successful way of obtaining a fair return for their produce. It covers the time from 1914 to 1935 when the government took over the responsibility of selling our wheat through the introduction of the Canadian Wheat Board. Since it started, the Board has sold our wheat very satisfactorily.

For several years I served as a delegate to the Wheat Pool for the district from Borden to Denholm, working with the Wheat Pool committee in each town, taking ideas and suggestions to the annual meeting held in Regina and reporting what took place there to our local committees. It was part of the job of the delegate and local committees to obtain the best possible elevator agents for the elevators whenever there was a vacancy.

I think I should call this chapter two, because I'll try to make it perhaps more informative respecting the Wake family, but maybe it will not have much humor in it.

First, I should say that all our family except one sister, Lydia who stayed in England, were here on our land by 1913. Father found plenty to do in enlarging our house and building racks, granaries, etc. and doing the gardening. Billie and Lavinia went to school for a while after they came. Bill worked on the farm for some years doing most of the plowing with five and sometimes six horses on a fourteen inch.

two-furrow gang plow while I did the drilling and harrowing, etc. When we were threshing our own crop Bill hauled tank loads of wheat from the machine to the elevator in Borden.

Bill and I both served as councillors on the Great Bend municipality for several years. It was at a time when the roads were being opened up and the first early work done on them. As the years went by they became greatly improved. In 1905 we had little but trails in this district.

About 1943 Bill left the farm (by which time he had two quarter sections of land) and went full time with Frank Buchman and the Moral Re-Armament group. This involved travelling in Australia, New Zealand and Europe meeting people in government, labour, and industry, etc. Much of his time was spent at the MRA Centers of Mackinac Island in the U.S.A. and Caux in Switzerland where great assemblies met each year. This work involved people finding out how to put right what was wrong in their own lives so as to be able to help set right what was wrong with the world.

Billie was back home again in 1966, after having been away for twenty-three years.

At the present time the last of the Wake Family who pioneered in this district between 1904 and 1913 still living are Joshua, John, William and Margaret (Saunders). They all live in the village of Borden itself now.

The First Years by Hannah Wake

I came to live in Thistledale in 1939. One of my first impressions was my amazement at the quality and amount of artistic skills. It was Ben Saloway who had made the lovely windows in our new bedroom.

While the coming of combines has made harvesting easier I am glad that I was here before to have four harvests with the feeding of threshing gangs as one of the excitements of the household.

Early winters when roads could not be kept open for cars was an experience. I can remember Mrs. Halstead, our telephone operator, phoning me one morning when it was 40 below Fahrenheit to ask if it was finally cold enough to satisfy my longing to experience really cold weather.

The United Farm Women's Meetings were lovely social afternoons as well as acquainting us with some of the rural problems of Saskatchewan.

During part of the first winter that I lived in Thistledale, I made a habit of walking over one afternoon a week to visit Agnes Hynd who while she had not strength to get out, had a remarkable gift of giving freely of her good cheer and steady faith in God and love of people. On this afternoon Joshua's

mother and whoever else was home took over the dinner dishwashing and supper preparation so that I had the entire afternoon for the walk and visit which I much enjoyed.

Each December Joshua and I planned to attend Thistledale School Christmas Concert which meant a jolly evening when we fell in love with the children taking part in the programme.

Winter days brought added interests with each mail and twice a week we were grateful for a mailman with the energy and persistence that Harry Hoffman had in giving us mail service. Sometimes toward spring even he could not make it and we would go without mail for a few weeks until finally some wagon would get through and we would have a great pile of mail at last.

How thankful we were for the telephone with its faithful repair service given by Clarence Orchard and Philip McCheane.

On each 24th of May, there were a number of years when many in the district took picnic lunches to Valley Springs Farm where there was a beautiful place for visiting and a warm welcome from Joseph and Martha Hinde and family. Some played ball and all had a marvellous time.

Bill Wake

My native city was Birmingham, England in whose outskirts I was born Dec. 18, 1898. I was educated in private Quaker schools, my parents being members of the Religious Society of Friends, or as commonly called, Quakers. Besides the ordinary 3 R's, etc. we were taught something of the histories and cultures of the ancient empires of Rome, Carthage and Greece as well as the more modern countries of Austria, Sweden, France and Germany and of course the countries of the British Empire.

One result of my education was a love of reading and whenever I was missing and needed I was usually to be found in the reading room of our local library.

The small amount of Latin that I absorbed at school aroused in me an interest in the origins of language and the art of writing. Cave art. Hieroglyphics and such early attempts at human communication led naturally on to reading Beowulf, Chaucer and of course, Spencer, Marlowe and Shakespeare, those first giants of English writing.

In 1913, when I was 15 years old I came to Canada with most of the family and joined my brothers, Joshua and Arthur, who had settled down to farming nine years earlier.

My education now took a more practical turn as I attended short courses at Sask. University where we studied the care of the soil, the raising and care of

cattle and horses and other agricultural subjects. For about 30 years I worked on the home farm first with my brother, Joshua, and after he retired with Cornelius R. Penner.

During this period I learned about politics and sat listening to J. S. Woodsworth, the father of Socialism in Canada and men like M. J. Coldwell and Tommy Douglas as the CCF political party was formed (now the N.D.P.).

The first great war, 1914-18 and the economic depression of the early 1920's were experiences which turned my thinking towards the left and when the great Stock Market crash in 1929 ushered in what was to be the next ten years of world depression I had become more and more critical of the existing establishment and inclined to think favorably of communism.

However, in 1932 I became acquainted with the Oxford Group now known as Moral ReArmament or MRA and my life was greatly influenced and changed by it. In 1944 I left the farm and joined the group of committed people in their crusade to persuade men and nations to restore God to leadership in their lives and purposes.

For the next 22 years I travelled widely across the world engaged in this task with groups of 2 or 3, to groups of 2 or 3 hundred people. Our expenses paid out of our own and our friends pockets, plus gifts from interested strangers who wanted to help.

Wherever we went we held meetings, put on plays and held training sessions and usually the Mayor and Town Council along with 20 or 30 of the best known citizens formed committees of invitation and invited the whole city to meet us at receptions or at the theatres.

We gave our convictions through plays, of which many were written and through personal contact at receptions and in the homes where we stayed. We all were invited into homes to live during our visits. I remember I stayed in 19 homes one year while on the road.

We set up training centres where tens of thousands of people came to learn how to change and be an instrument of God in restoring Him to leadership. These centres were in India, Japan, Switzerland, Great Britain, U.S.A. and it was at one or other of these I met people and witnessed events which had great significance in their bearing on bringing God's peace and unity to the world.

Chancellor Adenauer of Germany and Premier Schuman of France met and became friends at one of our training centres. It was largely this friendship that made possible the Schuman Steel plan and later the formation of the European Common Market which

brought co-operation between several nations who previously had been traditional enemies.

Hundreds of Japanese came to learn more of the new way of life and finally set up a training centre at Odarwara, in their own country. Prime Minister Kishi made a tour of those countries like Korea, which had suffered deeply during their wars with Japan and he apologized sincerely and arranged to make restitution as much as possible for the damage his nation had caused.

At our American headquarters on Mackinac Island I was in charge of local transportation — carriage, wagon, sleigh, 17 horses, 268 bicycles, 7 hired men and my day was seldom less than 16 hours, meeting and talking to people, playing parts in plays, or speaking from the platform.

On one of my trips to Regina where I first met Mr. Blakeney, I received a long distance call from the agricultural attache of the Netherland's Government asking me to a dinner in Washington, D.C. to meet the Minister of Agriculture from Britian, Mr. Tom Jones and the Foreign Minister, Mr. P. Pflleinlin who was later, Prime Minister of France. They had asked if I would tell them, as a practical farmer, my experience of being guided by God. It was at this dinner that the story was told of the Dutch Government sending hundreds of tons of vegetables and other food to a starving and defeated Germany, without including a bill, a tremendous gesture that did much to build a fresh and new understanding between former enemies.

Since my return to Borden after 22 years 'on the road' I have become interested in recording on tape in much greater detail, the Story of My Life, a copy of which will be available in the Borden Archives.

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Marion Rogers Thomson, child in Swarthmore, file/photographs.

From Canadian Quaker History Journal:

#47 - Sandra Fuller, "Alma Dale," Canadian Quaker Biography pp16-17.

#48 - Sandra Fuller, "Alma Dale Quaker Minister," Annual meeting presentation, p.37.

#48 - "Walter J. Armitage," Canadian Quaker Biography - p.41. From Canadian Friend Obituary.

"It is a great pleasure to have the gift of Albert's work in the A.G. Dorland Collection. We value his contribution to the Scholarship and wish him well as his doctorate and career evolve." - ed. Thomas D.S. Basset also wrote of his great appreciation for Albert's contribution to our history.

BOOK REVIEW

by Thomas D. Hamm

Albert Schrauwers, *Awaiting the Millenium: The Children of Peace and the Village of Hope 1812 - 1889*. Toronto, Ontario: University of Toronto Press, 1992, 300pp.; appendices of families related to Children of Peace, chapter notes, bibliography name and subject indices, published in cloth and paper binding.

Probably no episode in Canadian Quaker history is more fascinating than the story of the Children of Peace. It combines doctrinal conflict, charismatic leadership, millenarianism, and even a hint of scandal - in short, many of the elements of fascinating history. Unfortunately, like most of Canadian Quaker history, this story has been overlooked by the magisterial Quaker historical writers like Rufus Jones and Elbert Russell. (Because it was confined to a meeting and not widely known.) Now the Children of Peace have found an historian in Albert Schrauwers, a graduate student in anthropology at the University of Toronto. He has produced an excellent account of a previously neglected episode in Quaker history.

As the title of the book suggests, the Children of Peace were originally a millennial group. Their leader was David Willson (1778-1866), a native of New York State and convinced Friend who had settled at Yonge Street in Ontario in 1801. In 1811, Willson first appeared in the ministry, but immediately encountered opposition. Willson shared many of the ideas that Hannah Barnard in New York had embraced earlier and that later would be identified with Elias Hicks: minimizing the divinity of Christ and the authority of the Bible, emphasizing direct revelation and the Inner Light. Willson was convinced that it was his destiny to help usher in a "glorious new Dispensation." Elders in Yonge Street Monthly Meeting strenuously opposed Willson, however, so in 1812 Willson and his supporters separated. Over the next few years other Yonge Street Friends joined them (some to return to the Hicksite fold.)

Schrauwers finds complex roots for this separation. As in all Quaker communities, the Yonge Street Friends were bound together by intricate kinship ties. The Children of Peace, as Willson's followers came to call themselves, consisted largely of families bound together by ties of blood and marriage. Even more important in Schrauwers' view is what he calls "moral economy." The Children of Peace, like Hicksite

Friends a decade later, were skeptical of the development of a market economy and tried to preserve their distance from it. They were more concerned with settling their children on farms around them than in accumulating wealth.

Once separated, the Children of Peace developed distinctive ways. Although Willson had rebelled against the rule of elders and select meetings, he created their equivalent for the Children of Peace. Although Willson had emphasized the immediate guidance of the Holy Spirit, worship came to focus on Willson's reading of sermons. Music became central to services, and worship focused on the elaborate Sharon Temple, a marvellous building but very different from any Quaker meetinghouse ever seen before. Eventually, the group gave up pacifism; many were involved in William Lyon MacKenzie's rising in 1837. Already in decline by the 1850s, after Willson's death in 1866 the Children of Peace stagnated. The group disbanded in 1889.

There is much to praise in this book. Schrauwers' research is thorough, and his conclusions are guarded and reasonable. Appendixes with full information on individual members buttress Schrauwers' findings. If there is a weakness, it is in Schrauwers' prose style, or rather the prose style of anthropologists. There is an occasional lapse into social science jargon -- for example: "Later theorists have found this dichotomy as unworkable as Durkheim's, drawing on linguistic theory, they have demonstrated that many communicative acts are not only perlocutionary, but also illocutionary." The practice of citing sources in the text is also distracting -- on page 66, for example, one sentence is broken three times with citations.

These are hardly fatal flaws, however. Schrauwers has given us a well-researched, thoughtful, and generally readable contribution to Quaker history.

Thomas D. Hamm
Earlham College

Thomas Hamm is associate professor of history and archivist at Earlham College, Richmond, Indiana. He is a Quaker historian and author of works on North American Quakerism of the latter 19th and 20th centuries, particularly in the middle west.

**Sharon Plaque Dedication
June 6, 1993**

Sharon Temple

This elegant structure stands as testament to the faith and good works of the Children of Peace. In 1825-1832 master carpenters Ebenezer and John Doan constructed it to the plans of religious leader David Willson who was inspired by Biblical descriptions of Solomon's Temple and the New Jerusalem. The square plan symbolized the sect's egalitarian beliefs and cooperative principles. Once a month and on holidays the Temple was the scene of music-filled ceremonies. Its rescue from demolition in 1918 by the York Pioneer and Historical Society is an early example of history conservation in Canada.

FROM THE DORLAND COLLECTION

In summer the quiet makes us feel little is happening until gathering the notes to report it proves a busy place! So busy in fact that as this issue goes to press the account will be a series of reports to keep you updated. So to begin:

We are happy to report that the request for a cooperative sharing backlog grant from the Ontario Council of Archives through the National Council archives was granted to the Canadian Yearly Meeting Archives for the Canadian Friends Service Committee papers, work to be completed by March 31, 1994. Sandra Fuller will assist with the 94 boxes which will be placed in proper acid free materials and inventoried on Inmagic, our computer program, adapted for the archives. The CFSC materials are a major segment of the current archives representing Canadian Friends work in the world. Winnifred Tanner of Records Committee made an 'extract volume' of photocopied minutes, financial reports, and lists of members appointed to serve the service committee from the CYM Minutes, since its creation in 1930. It is already proving to be a ready reference.

The microfilming project continues. We expect to list the new records available on microfilm in the Winter '93, #53 Journal. These films will be available for purchase by other libraries and historical societies as they relate to an area. The Book I from Halcyonia Monthly Meeting, at Bordon, Sask., has not yet surfaced. We continue to hope it will be found.

The other microfilming project that has been completed is the Canadian Friend from 1904 - 1992. Haverford College received the grant to preserve Quaker journals and periodicals in a conservation project for historical cultural materials. The Young Friends Review is also being done. We will purchase each for the Archives. Both are treasure stores of information.

The New York Yearly Meeting Tercentenary History publication committee is working hard to prepare that volume for the press to be released in 1995. Much work is involved. As Canadians were a part of New York YM we have much interest in this project and appreciate the work done by Elizabeth Moger, Hugh Barbour, Arthur Worrell, Christopher Densmore and John Brush.

Johanne Pelletier, the advisor to small archives from the Ontario Archives Association, came in March to visit the CYM Archives made up of the Dorland Collection and the records vault at Pickering College. She was encouraging and supportive. She suggested the use of the hydrothermograph to check the environment in each area. We will continue our consultations over time. This support comes through our membership in the Ontario Archives Association.

Kyle Jolliffe, clerk of Records Committee, joined us for lunch and the afternoon at Pickering College.

The visitors and letters bringing support to the Collection is reflected in the Gifts List in this issue. The Willetts, with their tie to the Noxon Impliment Quaker family, the Wintertons with ties to the Vernon's, Rogers, and Eck's. Gary Knarr's thesis on George Whitehead was a major contribution from work at Waterloo. He is now going to Queen's to work on his ph.d. David Winn, a family researcher from Texas, was trying to find the 'official' link to Jacob and Phoebe Winn. He did, in North York Public Library, where I sent him after we exhausted our records for Elihu Winn. A marriage record outside Friends Meeting was there for the 1840's. Linda Tamburri, an undergraduate, came to research the music related to the Children of Peace at Sharon. Bernice Ellis continues to work on her book about the Armitage - Merrick family, she hopes to publish soon. Letters continue from Lily Corson, in Plenty. Her work on the census

reports listing "Quaker" or "Friends" is directly for us. OGS is also selling monographs of census reports indexed by surnames for each county in Ontario. They can be purchased, or you may find them in libraries. Verna Cavey's work on the Separation of 1827-8 is related to Canada for it impacted meetings here. Beyond that her study from the conflict resolution angle can be an important contribution to Friends in the present. On top of that, her care and support for our work is appreciated. The personal contacts are important and often we are given as much as we have shared, or more.

Outreach through invitations to speak must be kept to a minimum due to my work and family commitments for time and energy. This last few months I have shared in a few events. It was a rare privilege to visit with children in a little Amish school near Alymer, Ontario, about Friends and the Underground Railroad, when they were studying this unit. Later that afternoon David Lucy introduced Everett Bond and me to the Archives he maintains for the Amish Mennonites near the school. The Ontario Genealogical Society Annual Conference asked for tour support at Yonge Street Meetinghouse, Pickering College, and Sharon Temple on May 27th. On the 28th, I took part in the presentation of Church Archives in Ontario at the University of Toronto seminar, along with Presbyterian, United and Anglican archivists. On June 6th, I was asked to make the dedication for the Federal Landmarks Plaque at Sharon Temple. I trust that on each occasion Quaker history in Canada was planted more firmly in public awareness.

In the immediate future the plaquing of the Hicksite cemetery at Yonge Street, in Newmarket, is planned for August 19th at 4 p.m. I expect a number of our members to be present. The CFHA, LACAC, and Newmarket Historical Society will all share in this. Sandra Fuller will see the completion of a project that has spanned over a decade and deserves our deep appreciation for all that she has done to bring this about.

In Newmarket, the Doan House Committee has met and is working on possible options for that building and hopes to cooperate with the owners for possible saving and recycling of Seneca Doan's, an Orthodox minister's home. If you have ideas, and support, monetary or otherwise, please get in touch with the committee through CFHA.

At Pickering we can report an excellent close to the school year. The staff is smaller, but in place for next year. Daniel and Joni Zavitz will be teaching and living in the girls' dorm. Enrolment, always crucial, is coming well for Fall. The Junior School, all day students, had a good first year. The girls added positively to life, and in September will be in the whole school. Reading in the Canadian Friend, especially as I researched the beginning of the century, the school was a regular focal point as the rebuilding and reopening took place. Now that we have girls and are reopening in that sense I see a similar renewal and hoped for uplift. We need the support and care of F/friends even as the school always has.

On VI-17-1993, the executive of CFHA met at Stanley Gardiner's to go over the plans for the coming Summer and Fall, including the annual meeting at Pelham. We are grateful for the quick and positive responses. David Holden has given major support in the past two issues of the Journal. Kyle Jolliffe has offered to edit the Winter '93 Journal, and I am grateful. The annual meeting at Pelham should be a good one. Ian Woods is organizing the Quaker Sites Directory which he will introduce at the meeting on Oct. 30th. See the notice regarding that meeting. Stan Gardiner continues to keep the membership records, and the treasury in order. Kathleen Hertzberg is caring for Fritz Hertzberg hospitalized since March and our care and support go to them. Their support for this organization has been unstinted since the inception in 1972.

The need for continued support for our activities will be greater this year as I undertake the major archival support with Sandra and Records Committee to complete the grant work. It is needed, and with "twilight" time as I look to retirement in two years, makes me want to finish ordering of the Archives in readiness for what proves to be right leading for the future. And so I leave this report and go to the Desk Top Publisher to complete the process. Kathleen will introduce me to them, and work will proceed. There is always a great deal in getting any issue completed. Best wishes for the rest of Summer and do come for the Annual Meeting!

Jane Zavitz-Bond

GIFTS AND ACQUISITIONS TO CYM ARCHIVES

Albert Schrauwers, *Awaiting the Millenium: The Children of Peace and the Village of Hope 1812 - 1889*. Toronto, Ontario: University of Toronto Press, 1992, 300pp.; appendices of families related to Children of Peace, chapter notes, bibliography name and subject indices, published in cloth and paper binding.

Albert Schrauwers sent a gift copy of his book reviewed in this issue when his mother brought it on his behalf. Albert was in Indonesia. This work has special meaning for us since much of his research was done in the Archives and it is a valuable to Canadian scholars, and closely tied to Quaker history. See Thomas Hamm's Review earlier in this Journal.

Verna Marie Cavey, *Fighting Among Friends: The Quaker Separation of 1827*. As a Study in Conflict Resolution, University of Syracuse, Syracuse, NY, Dec. 1992. David Holden was a member of the committee and was present for her defense. This gift in appreciation for her time in the CYM Archives may be valuable for what we can learn from her study, even for Friends today. Her study of the archival materials of the Hilles family, many as active members of Philadelphia Yearly Meeting on both sides of the Separation give insights into the conflict and the way in which they responded and dealt with it.

Peter Brock, editor, *Records of Conscience: Three Autobiographical Narratives by Conscientious Objectors 1665-1865*, York, England: William Sessions Ltd., 1993. (the three objectors were Richard Seller and John Smith, facing naval impressment and John Wesley Pratt opposed to the U.S. Civil War draft.) In facsimile print of original publications, with notes by the editor appended, this book reminds us again of the value of the original sources for all readers. We are grateful to Peter Brock for this gift to the collection, but even more for making the small book available to support the awareness of non-violence needed for living in today's world.

Mute Words, Living Voices-- The Letters of Henry Giles, 1842-3. Compiled and edited by the Pelham Historical Society, Fonthill, Ontario, 1992, 67pp. A well researched and attractive volume with photographs and maps to support the letter's text, as well as notes following each letter, a conclusion to tell later events. This useful and most interesting book, supported by the Ministry of Culture and Communications of Ontario, brings Henry Giles to life, and places his setting into the larger context of Upper Canada, as well as placing Quakerism into its wider perspective. The gift of Ruth and Harry Haggerty, Fonthill.

Directory 1993: New York Yearly Meeting, prepared by Tercentenary Committee of New York Yearly Meeting, John E. Brush, clerk, New York City, NY, 1992, 183 pp. This cooperative effort has produced a useful directory for Friends travelling & holds information for all seeking sense of the place of meetings

and their history to the present. Line drawings of meetings provide a thread of continuity to the volume, as do the maps, essential to finding some of the sites. A tercentenary project that is appropriate for content, and needed for the present. In the line of Directories printed since c. 1800. For those travelling and looking up Quaker history in New York Yearly Meeting it is a valuable aid. Can be purchased from NNYM, \$7.50, plus \$2. postage and handling, add \$1. for each additional copy. Gift of the Tercentenary Committee.

Listing of the inscriptions of stones in the Pelham Friends Church Burying Ground, Font Hill, prepared by the OGS, was also a gift from Harry and Ruth Haggerty. Not all burials are listed since some graves did not have markers, and older wooden markers decayed.

Reflections, Newsletter of Kingston Branch, Ontario Genealogical Society May/June 1993.

The Canadian Register of Heritage Properties. First Annual Report 1992.

The World Heritage Newsletter No. 1. Feb. 1993. UNESCO lists world heritage sites in danger throughout the world.

Ontario Historical Society Bulletin, April 1993. NOTE: Ontario History June 1993 issue will be a thematic issue on the history of the First Nations.

Families Vol. 32. No. 1. Feb. 1993

Families Vol. 32. No. 2. May 1993

OGS feature article on Victorian Weddings.

Newsleaf Ontario Genealogical Society May 1993

OGS Bulletin Vol. 24. Issue 3. May & June 1993. Resources for Genealogy in York Region. Up-date on cemetery project includes: Newmarket Friends Hicksite Burial Ground (Armitage) Newmarket, Ont. NWM004. \$4 plus \$2 postage.

Newsleaf of OGS. Feb. 1993

1. Contains an update on the fate of Ontario's Historical Land Registry Office Records, also "Ontario Vital Statistics" at the Archives of Ontario. Index books now available on microfilm.
2. Community Heritage Ontario the Provincial Organization of Ontario LACAC's David Newlands has been appointed to the Board of Directors of this important organization.

Books

Waterloo County to 1942 an annotated bibliography of regional history. Elizabeth Bloomfield with Linda Foster and Jane Forgay, Waterloo Regional Heritage Foundation 1993. 768p. Pub. Waterloo Regional Project, 16 Caribou Cres., Guelph, Ont. N1E 1C9.

George Whitehead: Gary Narr

Albert Schrauwers:

The McCabe List Early Irish in the Ottawa Valley. Bruce S. Elliott a recent discovered list lists 700 mostly Irish families round by town on Feb. 5, 1829. Ontario Genealogical Society \$7.50 for members.

Ontario People 1796 - 1803. E. Keith Fitzgerald, Gen. Publishing Co., 1001, N. Calvert St., Baltimore, MD 21202-3897 US \$25. Lists 4000 entries of families who came to settle in Upper Canada - former members of American Loyalist regiments (British and German discharged servicemen with civilians and refugees).

Directory of Heritage Organizations & Institutions in Ontario. Ont. Hist. Society, 5151 Yonge St., Willowdale, Ont. M2N 5P5, \$15.

NEWS AND NOTES

Archives Association of Ontario Formed

The Ontario Council of Archives and the Ontario Association of Archivists have joined to create the amalgamated body unanimously endorsed by the memberships of both organizations at their Annual General Meetings on May 13th and 14th, 1993, in Toronto. The new organization is dedicated to promote interests of archivists and archival institutions in Ontario. It will continue the administering of federal grants provided through the Canadian Council of Archives, develop awareness of archival concerns in public and governmental sectors, and work closely with other heritage and information organizations. The ongoing programs to support archivists and archives will be enhanced with conferences, symposia and special events to celebrate the documentary heritage of Ontario and the vital role of the archivists in the information age. It is a bold and positive move which should benefit all who work in or use Ontario archives.

Congratulations to this new, stronger organization. Paul Banfield is president and Linda Cobon is acting secretary. For further information write the Archives Association of Ontario, P.O. Box 46009, College Park Post Office, 444 Yonge Street, Toronto, Ontario M5B 2L8.

New Home for Ontario Historical Society:

After 105 years the OHS has a permanent home at the John McKenzie House, 34 Parkview Avenue, Willowdale, Ontario. (This is 2 kms. north of Hwy 401 and just east of Yonge Street.) The house is in process of restoration, funds with goal of \$250,000. are requested. Send to: Ontario Historical Society, 5151 Yonge Street, Willowdale Ont. M2N 5P5.

Renewed Home for Friends Library:

Library of Religious Society of Friends, at Friends House, Euston Road, London, NW1 2BJ, has reopened after major renovations. It will be open Tuesday to Friday from 10:00 to 17:00 regularly with the exception of 23-26 November, 1993. Those who have seen the new Library report it is an excellent facility. Malcolm Thomas and his staff have performed major service for us all in this renewal.

New Home for Toronto Historical Board Heritage Resource Centre:

The Toronto Historical Board has moved to its new downtown home at 205 Yonge Street, a turn-of-the-century Bank of Toronto building restored for this good use. An open house was held on June 19th, and is open for tours. A series of lectures on various aspects of Historic Toronto are being held June through September. For more information call: Toronto Historical Board (416) 392-6915.

United Church of Canada -Microfilming Decision:

The General Council Executive of the United Church of Canada voted in January not to permit the Church of Jesus Christ of Latter Day Saints to microfilm baptism and other records held in the Archives at the United Church. The reason given is that the Church of Latter Day Saints will rebaptize those

individuals named in those records. Several Yearly Meetings of the Religious Society of Friends (Quakers), including Canada, made similar decisions in the past.

Canada Post Revoked Special Bookrates for Publications;

As of 1st March, 1993, we can no longer mail copies of A.G.Dorland's History of Friends in Canada or the Genealogical Name Index to the Records of Yonge Street Monthly Meeting at a slightly lower rate. This means added expense which we still absorb in the purchase price!

Archives of Ontario Loan Service for Archival Microfilm:

The Township Papers 1783-1870 are available showing the earliest land titles. Contact Ontario Archives for loan, or go to use them at 77 Grenville Street, Toronto. Fax number for the Archives is now (416) 324-1999.

Ontario Historical Society Bulletin:

OHS Jan.-Feb. Bulletin reports its recommendations regarding standards for museums have been forwarded to the Ontario Ministry of Culture and Communications.

David Newlands named advisor to LACAC's:

David L. Newlands, formerly executive director of the Ontario Museum Association, has been named advisor to the Local Committees for Architectural Conservation for Ontario. His experience and knowledge will be an asset indeed. David's concern for the preservation of Yonge Street Meetinghouse reminds us of his dedication and accomplishment in the past.

Sparta Meetinghouse to include a kitchen area:

Work is to begin on a kitchen block counter that will have panelling made to match that of the building so that the overall appearance of this heritage structure, built in 1865, will be maintained. The meeting searched long for the best solution. It is important to be both a living meeting and to have right stewardship for the building. One reason so few meeting houses are extant is that Friends felt buildings should not stand derelict when a meeting was closed- 'laid down'. They were sold, removed and recycled, often leaving a small burying ground. Thankfully this is not Sparta's present concern! When driving in Ontario this summer you might consider looking for meetinghouses where they still exist: Sparta (Yarmouth); Lobo (Coldstream); Wooler (formerly Cold Creek); Norwich (historical museum); Wellington (historical museum); Meaford (community hall); Pickering (masonic hall); Uxbridge (association to maintain structure); and Yonge Street Meetinghouse (in use since finished c. 1811). This is quite a list! You will begin to see how many areas Friends settled in Ontario. This continues the focus of meetings as we look at the prairies in this issue.

Need Assistance for Research?

Back on Time Researching: A small researching firm for those wishing assistance in business or family history or for public or architectural research. Need help in locating archival resources-maps, photos, genealogy? She is an archivist and sent us a notice which we pass on as an assistance. Contact: Mary Beth Dominavez, 30 Kimbercroft Court #609, Scarborough, Ontario, M1S 4K9 telephone: (416) 412-3297.

Douglas Consultants:

Another researcher who has been of assistance to inquirers is Althea Douglas, Genealogical and Historical Research-Editing. She may be contacted at: 525-3 Hilson Avenue, Ottawa, Ontario K1Z 6C9. Telephone: (613) 722-9807 FAX: (613) 722-7946.

Underground Railroad Study:

The National Park Service in the United States is setting up the Underground Railroad Study to discover the sites and routes used by the escaping Slaves. They want to link in the destinations in Canada, and Mexico. Are any of our readers aware of sites in Canada that should be reported? Let us know and write directly to: United States Dept. of the Interior, National Park Service, Denver Service Branch, 12795 West Alameda Parkway, P.O. Box 25287 Denver, Colorado 80225-0287. Quakers were much involved in this work, and few accounts were kept at the time as secrecy was essential. You may have a piece of significant information for this project.

Deaths:

Hilda Rosenfeld 28-12-1992
Robert Muma 22-2-1993
Gus Borgeest 14-11-1992
John Dabrowski 1993
Lillian Hill 22-10-1992

CFHA NEW MEMBERS Nov. 1/92 - June 2/93

ARMITAGE G. Blake
Orleans, Ont.

JOLLIFFE Pauline & Paul
Merlin, Ontario

BELLE Carol A.
Dearborn Heights, Mich.

WELTER Judi Dorland
Oregon City, Oregon

HOLMES Francis W.
Amherst, Mass.
(Reinstated - removed April /86)

WOODS Ian
Markham, Ont.

FORTHCOMING EVENTS

GOULD FAMILY REUNION

At Uxbridge-Scott Museum and Meetinghouse on Sunday September 5th, 1993. Those with Gould family ties are encouraged to come for a picnic and share the day.

NORFOLKLORE '93:

The 17th Annual Genealogy Fair will be held Saturday, September 25th, 1993, at the Eva Brook Donly Museum 109 Norfolk St. S, Simcoe, Ontario, N3Y 2W3. The library there has Canada's largest collection of early American genealogy reference books as well as materials for Old Ontario and Canadian genealogy. You could find this an interesting and useful fair.

PLAQUING OF HICKSITE BURYING GROUND ON YONGE STREET:

On Thursday, August 19th at 4 p.m. at the site, by the Newmarket Historical Society, the Newmarket LACAC, and Canadian Friends Historical Association. This is during Canadian Yearly Meeting at Pickering College and will permit wider attendance. It is the completion of a long term project

for the resetting of the stones and the creation of a small green space in what is rapidly becoming urban. Refreshments will be served under the trees that have looked upon a long span of history. This will be the CFHA event during CYM and all our members are encouraged to come. In case of rain the unveiling and dedication will be held in Yonge Street Friends Meetinghouse approximately 1/2 mile north on the same (west) side of Yonge Street. The parking is in the plaza on the opposite (east) side of Yonge Street. Cross at the light-- the first in Newmarket as you come North on Yonge Street--walk south 50 feet and walk in the driveway by the cedar hedge. Many of the people in this settlement under Yonge Street came from Catawissa area in Pennsylvania. Flora Phelps will be one member happy to read this notice!

ANNUAL MEETING AT PELHAM FRIENDS CHURCH OCTOBER 30, 1993:

Plan now to attend our annual CFHA meeting at Pelham Evangelical Friends Church in Fonthill on Saturday, October 30th. We are grateful for the generous invitation from these Friends. Coffee will be served if you arrive a bit early; annual business meeting will begin at 10:15.

Ian Wood, a survey engineer and life member of CFHA, will introduce the proposed Quaker Registry for Canada, modelled after his work in Uxbridge Township. After lunch the display will allow you to see samples of descriptions and formatted sheets you may use to assist in the project for your part of Quaker sites in Canada. Harry Hagerty will speak at 2 p.m. introducing us to some ministers who have served Pelham in the past. They were key figures in Canadian Quakerism who will add life to our understanding of the historical development of meetings in Ontario and the West. There will be pictures and display materials to see over the lunch break, and after the talk. We welcome this opportunity to meet at Pelham, the oldest continuing meeting in Canada, established in 1799. Come for the day, bring others who are interested, and bring any materials you have to share of your Quaker researches. Lunch and registration will be \$6.00 to cover the costs of the day. Pelham Friends need to know you are coming to plan for our needs. Register on form to CFHA by October 18th. DO COME!!

CANADIAN FRIENDS HISTORICAL ASSOCIATION

ANNUAL MEETING

PELHAM EVANGELICAL FRIENDS CHURCH

Fonthill, Ontario

Sat., October 30th, 1993

Business Meeting 10:15 a.m.

Lunch 12:15 & Displays

Program 2 p.m.

Conversations after!

Welcome and "Coffee" 9:45 a.m.

See the Quaker Sites

- Before and After -

Name: _____

Am Bringing: _____

Address: _____

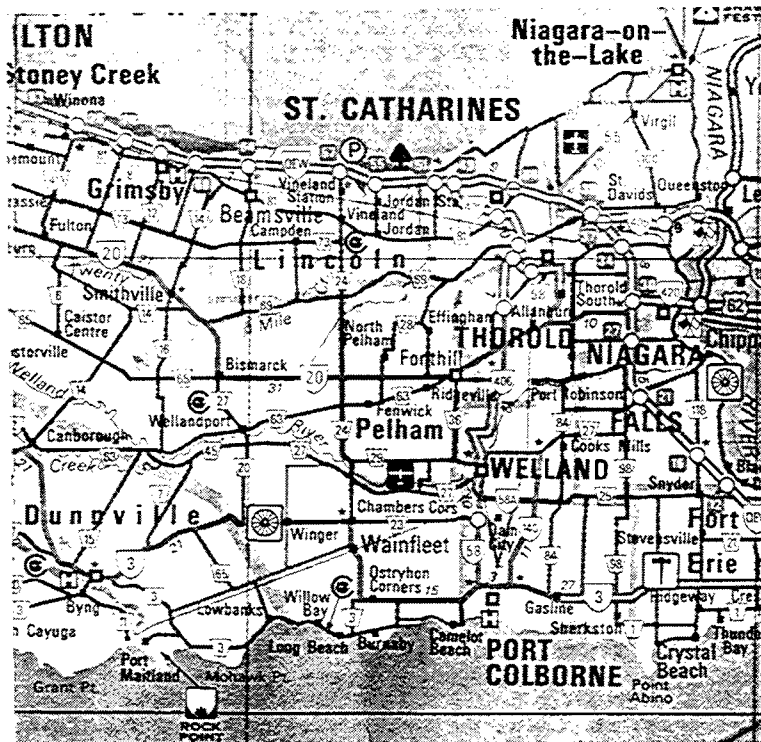
Phone: _____

Registration and Lunch: \$6.00, Please pay upon arrival.

To find your way: see MAP

Need assistance for trip? Travel with a F/friend - Car Pool!

Major needs: Call Dorland Collection: (416) 895-1700 ext. 20.



From north and/or east take 20 to Haist Road, go south to Friends Church (there is a jog about 1/2 mile before reaching).