



Argenta, B.C., Meeting House—1968

CANADIAN QUAKER HISTORY

Newsletter

CANADIAN FRIENDS HISTORICAL ASSOCIATION

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STOP PRESS: Fire at Pickering College.

EDITORIAL

A recent request to speak at the United Church in Pickering Village on "The Heritage of the Quakers in Pickering and What Quakers Believe Today" to a very full congregation showed that there is great interest in the Quaker contribution to the settlement and history of many places in Canada. People are not only interested in Quaker history in their locality but also in the faith of contemporary Quakers.

Recently the Canadian Friends Historical Association has been approached for help and advice and comment from several groups interested in the preservation of Quaker historic sites. There have been enquiries from citizens in several places, some of them new residents and even recent immigrants, who are interested in conserving the local heritage, including the Quaker contribution to that heritage. They have expressed surprise that the Society of Friends in Canada seems to have done little to preserve its own heritage.

As a result of these enquiries, it seemed important to look again at our constitution and to review the Objectives of the Canadian Friends Historical Association.

The inaugural meeting was held on August 19th, 1972 at Pickering College. A "draft" Constitution was amended and adopted at that meeting but it does not appear to have passed beyond the "draft" stage. How far have we come and to what extent have we been able to accomplish our Objectives?

Under Item 3 of the Constitution, CFHA is to arrange for the official marking of Quaker sites in Canada. The Constitution also makes provision for the appointment of an Historic Sites Committee. This Committee is needed and should be available to assist concerned citizens in places in Canada where Quakers settled. As far as we can tell, no historic plaques have been erected as a direct result of initiatives of CFHA. This is something we should definitely look at especially in the light of local interest in the Quaker heritage, some of which is described in this issue of the Newsletter.

The Constitution has provision for a Publications Committee. We need competent people to research and to write histories of Meetings and background material for anniversaries (in 1981 there were at least three important anniversaries for which we were not well prepared). Arnold Ranneris, as chairman of Publications, would like to see an introductory pamphlet on Quaker History in Canada. An illustrated brochure, which would help publicize the Association, has long been needed.

Arthur Dorland, to whom we owe so much, was the first honorary chairman of the Association. He wrote in his original letter of response to the proposal to set up the CFHA: "The idea is an excellent one and if

such Association could achieve half the aims set forth, it would be very worthwhile". He then drew attention to the need for an index for the records at University of Western Ontario and expressed his concern for the future of the Quaker Archives.

CFHA is a small group of people with a large task. Our first concern is to awaken and to sustain interest in the history of the Society of Friends in Canada, to preserve and to collect the records and to encourage research and the writing of Quaker history. The Association has accomplishments to record in all these areas. We have published the Newsletter regularly inspite of rising costs with a small circulation. We have maintained a membership. Additional members would be a source of strength and interest. The indexing of the records at the University of Western Ontario has been made possible through the continuing efforts and fund-raising of CFHA. We thank in particular the Ontario Ministry of Culture & Recreation and special donors. The microfilming of the records in the Quaker Archives at University of Western Ontario has been accomplished. Hopefully the index too can soon be reproduced. This will greatly facilitate both historical ~~and~~ genealogical research. We are thankful for all this.

We are also thankful that the Association continues support for both the academic and the practical concerns of Arthur Dorland. We know that his main interest in the past was "participation in the search for Quaker religious and spiritual roots" (the first Objective of the CFHA). He expressed it well in his introduction to "Former Days and Quaker Ways":

"a re-examination of our spiritual and cultural roots is more than a sentimental journey into the past. It is rather an attempt to recapture the past in the service of the present, which I take to be one of the functions of history".

There is "no time but this present" to fulfill the obligations which come to us through the history and through the life of the Society of Friends in Canada - history which Friends in Canada continue today.

We welcome in this issue of the Newsletter the article by Ruth Boyd on an aspect of the history of Argenta (BC) Friends Meeting and the material on the early history of Camp Neekaunis by Stirling Nelson.

Ed. Kathleen Hertzberg.

QUAKER BIOGRAPHY FILE.

This issue of the Newsletter contains two primary sources from recent Quaker history. Each was contributed by a Friend actively involved in the endeavour over a period of years. Both carry import for Quaker outreach through education and work with young people.

Camp Neekaunis, fifty years old in 1981, has served young people in and out of the Society of Friends each summer.

Argenta Monthly Meeting in British Columbia was founded by a group of Friends families who first settled there in 1953 and later in 1959, they established a Meeting school.

Both of these places continue the search for the bridge from the past to the future through growing fellowship of community, serving education. The search for new light never ends.

We welcome these contributions for Canadian Friends' history. We hope more such articles will be written.

An important addition to our Quaker history is the reminiscences of Friends in local Meetings who can recall the past and enrich the understanding of Quaker life by their accounts.

Take a taperecorder and visit with Friends in your Meeting! Please make a copy of the tapes for the Canadian Quaker Archives. Groups can also discuss and share past memories of Meeting. These tapes too, would be extremely useful.

A further request is that Meetings help continue the Quaker Biography File which Grace Pincoe worked upon for individual references to Friends in Canadian Yearly Meeting. Basic key facts gathered now may preserve important data for later historians which may otherwise be lost and certainly harder to acquire as time goes by. We all share the responsibility for our local histories.

Jane Zavitz.

THE ROAD TO ARGENTA

It was after midnight, the final stretch to Argenta, George Pollard in his battered '37 Chevy truck, Mary following in their old Model A coupe George stopped at the Hamil Creek bridge, walked slowly back to Mary. Was it for the Seventeenth time of the hundred and seventeenth?

"What can it be now?" Mary moaned inwardly.

"Mary," George said, "this is the most beautiful place I've ever seen!"

Worn and weary, she hardly cared. At that point, she wanted a bed more than anything in the world.

Another place, another time.... High in the Cascades, the sun rose. Everything packed, ready to go, except the much loved cat, who till then had always been first to jump into one of the Stevensons' Model A's.

"Here, King Kang Kong," called Helen. "Here, King Kang Kong," called each member of the family, looking under every bush and behind every tree.

No King Kang Kong. "She must have had her kittens," said John, and we can't afford another hour's search".

With saddened hearts the family moved on.

The Boyds, with older children, had elected to see the school year out, so it was somewhat later that one might have seen Bob pitting his strength on the rear of Mother Boyd's house trailer, which was attached to the car at the wheel of which sat Ruth.

"Okay?" he shouted

"Okay," she shouted back as the gear finally took hold.

The poor old Plymouth wasn't made to haul house trailers up steep California mountain roads, unless it could continue without stopping at a decent speed. But Bob's Chevy one-ton pickup was pulling too heavy a load to do more than crawl up the mountain in the lowest of its twelve forward gears. Hence the two vehicles could not travel together; every so often one had to wait for the other.

These three families arrived in Argenta in the spring and summer of 1952. The Rushes, who had been in on plans from the beginning, followed in '53, at which time the Wolfes, with whom we felt a strong kinship, surprised us by also arriving. Each of these two families bore an integral part in the ups and downs of our first several years. (Indeed, could we have managed without them?), but eventually moved on to further challenges.

Most of us were members of the Tracy Meeting in California and had spent long hours of discussion as to whether, where, when and how we would leave. The decisions were difficult and, to some of us, at least, heartrending. It was not easy to leave homes we had built with our own hands, our Meeting of Friends, our community of Friendly neighbors, all of which we had grown in and learned to love.

But ... there was the Loyalty Oath. Anyone with a public job had to sign it, thus stating that he or she had never been a member of the Communist party. In spite of the fact that he had never been a member and had no intentions of so becoming, John Stevenson felt he could not sign this as its intention was to deprive people of a basic right. Consequently he lost his school bus driving job and was forced to be satisfied with what odd jobs turned up. For the same reason, Helen, a full qualified teacher, was unable to alleviate the family finances in her field.

Although neither Bob, a farmer, nor John Rush, a bookkeeper, were affected personally by the Oath, both families shared the Stevensons' concerns.

And we agreed on other important points. One was that of the growing militarism in the States, as evidenced by the new peace-time draft. John Stevenson and John Rush had each spent several years in Civilian Public Service camps during World War II, Bob having avoided them only because he was older and head of a family.

This draft would force our children into decisions they should not have to make before they reached their eighteenth birthdays. It would mean their deciding whether to choose two years of conscription or two years of alternative service, perhaps even deciding not to register at all, a decision that could alter their whole lives. While we hoped our children would grow to feel as we did about war and peace, we had no wish to brainwash them, even though we recognized they were growing up surrounded by a majority committed to superpatriotism. An immensely difficult decision for people so young who were likely to have only half-formed convictions, if, indeed, any at all.

The alarming growth of materialism gave further weight to the certainty that we must make some move. The idea of our children immersing themselves in sports cars and portable radios as they grew into high school age appalled us. As it was, even the necessity of Saturday morning chores was difficult to impress on them when, within easy

sight, children their own age were flying kites, playing organized basketball and riding around on expensive bicycles.

We expected our children to learn the value of work: that food comes from gardens we grow and animals we raise; that saw and axe are responsible for the fire that cooks the food and provides us with warmth; that homes can be built with love and labour. Obviously we must leave. But where would we go? Some of us considered India briefly, from my point of view, romantically, but others of us could not face such a possibility.

For quite a period of time we considered Costa Rica where there was already a Quaker settlement, and where we already had friends. But if the people there were trying to avoid living in the States, why were they sending their children back for high school years? And did we want our children to face a major culture change, perhaps in the future to find themselves struggling through a marriage of clashing cultures?

It seemed best to avoid what culture confrontation we could, and so the way pointed to Canada, which seemed right in many ways. Canada was, of course, following in the footsteps of the States, but, we felt at that point, that the materialism was less virulent; certainly there was no peacetime conscription, nor had there been overseas conscription during the war. Further, with a population one tenth that of the States.

All right. Canada. But where in Canada? It was a big country.

First we narrowed the choices to British Columbia as one of us felt he couldn't take the cold of the prairies and none of us were interested in the more crowded Eastern parts. We ruled out any environs of Vancouver as we wanted no part in big city life, nor were we prepared to tackle the northern colder parts. We wanted farm land in a small village, not too close to the border, but within a somewhat reasonable distance of a small town. We were willing to dispense with most of the conveniences we had, if, by so doing, we could bring our children up in what we considered a wholesome healthy environment.

Three trips, of several weeks each, were made by different members of the group, exploring possibilities in the West Kootenays and the Okanagan areas.

Meanwhile, the Pollards, although members of a different Meeting and living four hundred miles away, came to the same decision through a slightly different channel. They were involved in a cooperative farming group, but when the suburbs of Los Angeles started pushing them into city living it gave impetus to a long felt conviction that they must leave. Their thinking had been in much the same direction as that of the Tracy group, the difference being that, from the start, they had known any move on their part would be to Canada, for, not only had George always been a Canadian citizen, but part of their family was already in Vancouver.

So in February of 1952 they started on their way, stopping to make what they expected to be a brief visit in Tracy. Once there, however, they decided to wait and travel north with the Stevensons.

Within a month, final destination unknown, they and the Stevensons took off, crossed the border on April Fools' Day and lived for six weeks in a couple of small cabins at Walkers Landing on Kootenay Lake, where they were guests of isolated Friends, Bobby and Dorothy Brown. During the latter part of April, Bob, his older son, and John Rush drove up with the Stevenson's freight. Once there, the four men of the group, George, Bob, the two Johns, made an exploration trip into the Lardeau Valley, where they found land. At last there was a destination. We actually knew where we were going.

In early May the Pollards and Stevensons moved to Argenta, joined shortly by the Boyds. We all lived in ramshackle buildings, learned to do without gas, electricity, and inside plumbing, not to mention a corner grocery store. Furthermore, all winter we carried water from icy creeks. Some of us look back on this period and wonder where we found the courage and the stamina to sustain us.

Certainly the love and trust we had for each other in our small Meeting was a major factor. From the beginning we met regularly on Sunday and were recognized as Argenta Monthly Meeting, first by Pacific Yearly Meeting, later by Canadian Yearly Meeting.

We found ourselves in a small community where our neighbors, who totalled twenty people, were really neighborly. Our school-age children, added to those already here, ten in all, made a number sufficient to open the public school which had been closed for the previous four years. Fortunately, we had a teacher, Helen Stevenson, among us.

The close ties we were able to maintain between home, school and Meeting, and our common values, shared in large part by the afore-mentioned neighbors, helped our children grow in the directions we had hoped. Within a few years, I think we all felt that the move to Argenta, wrenching as it had been, had been well worth while even if we should be forced to leave abruptly without a penny to our names.

None of us had any money to speak of, so it was pretty bare subsistence living for many years. One way we helped ourselves was by forming the Delta Coop, involving our original five families and others who had joined us later on. The men found work of various sorts, such as logging contracts, custom tractor work, the building of bridges, roads and houses, while the women literally kept the home fires burning. It is not an exaggeration to say that everyone worked hard. We divided our cash income evenly, that is, sixty dollars per month per family, plus five dollars for each child. This, and family allowances, was essentially what we lived on.

Later on, in 1959, the Argenta Friends School opened its doors, the fulfillment of a dream nurtured for ten years or more by the Stevensons **and Boyds.** All the members of the Meeting spent many hours in the planning, and, for years, helped in the actuality through close cooperation and by opening their homes to student living; but it was Helen and John who gave it life, and, for many years, put their lives into it. However, I will not attempt to supply its history here as so much of it is already known.

Over the years, of course, many things have happened. At times the struggle has been painful, at other times, joyous. Physically, our lives have been greatly eased by the advent of electricity, and none of us live in what could be called poverty. Others have come to join us, and through them our lives have been enhanced and our Meeting strengthened. But no matter what befalls us, good or bad, the bond among our original three families remains strong.

Ruth Boyd.



ONTARIO HERITAGE ACT, 1974 (as amended 1975 & 1979)

The editors of the Newsletter draw the attention of Friends and Friends Meetings across the Province of Ontario to the provisions of the Ontario Heritage Act 1974 (as amended 1975 & 1979). The Act could be of help to the Society of Friends in preserving our heritage in Ontario.

Under the Ontario Heritage Act, local municipalities may by this "permissive" legislation, establish a Local Architectural Conservation Committee (LACAC). This Committee advises and assists the municipality in the designation of buildings of historic or architectural value for the purpose of conservation after the necessary research has been done. A copy of the Act can be obtained from the Ontario Ministry of Culture & Recreation Heritage Branch, Queens Park, Toronto, or may be seen at your local municipal office.

Under the legislation, there is an opportunity for local Friends to enlist the support of the municipality in awareness of an possible preservation of Quaker historical buildings - Meeting Houses, small school buildings, homes and farms. Burial grounds are covered by separate legislation.

Some historic Quaker Meeting Houses have already been lost to posterity either by demolition, removal from the site or by conversion for use by other organizations without designation as to the Quaker origin of the building. For example, the Pickering Yearly Meeting House built in 1856 by the Orthodox Branch of the Society of Friends on the site of the original Quaker Meeting House and where the first Yearly Meeting of Friends in Canada was held in 1867 - this valuable, historic Quaker property was sold to the Masons in 1942. The Pickering Yearly Meeting House (corner of Kingston Road and Mill Street) would have considerable claim to be designated as a Quaker Historic Site. Under the Ontario Heritage Act, the Canadian Friends Historical Association could take initiative in arranging for the erection of an historic plaque. It was the dream of Timothy Rogers, the first Quaker settler on Yonge Street and in Pickering that a Canadian Yearly Meeting House would be built in Pickering - this did in fact occur in 1867. Other Meeting Houses are now local museums, e.g. Norwich and Wellington. Others are unmarked and have not been recognized or discovered by Friends or by local municipalities.

The first step for any local Friends interested in locating and preserving the Quaker historic sites in their own district would be to become acquainted with the history of the Society of Friends in that particular locality and to identify and to list sites or buildings of Quaker historic value. Contact could then be made with others in the community (usually an Historical or Heritage Association) to share information and interest. The local municipality could then be approached through the Ontario Heritage Act with specific reference to

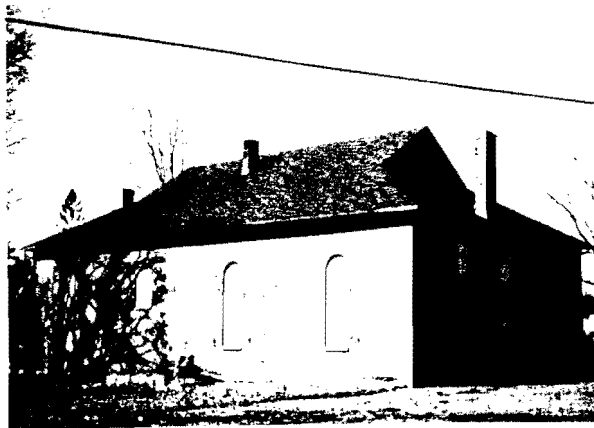
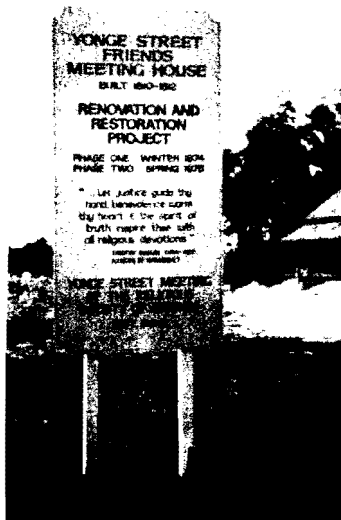
the historic site. Should the municipality already have responded to the provisions of the Act, a Local Architectural Conservation Advisory Committee may already be in existence.

Arrangements for the erection of an Historical Sites Plaque where justified, could then be investigated. The Canadian Friends Historical Association will advise any individual or group of Friends who are interested. Arther Dorland's "The Quakers in Canada", is always an invaluable source of information.

The Canadian Friends Historical Association encourages you to undertake such a project in your district in this time when many changes are taking place. We will give you advice in so far as we are able, bearing in mind that we ourselves have no local authority or funds and our personnel is limited.

A good example of an individual Friend spearheading plans to preserve a valuable Quaker historic building several years ago is David Newlands' initiative and work in the careful restoration of Yonge Street Meeting House. The subsequent work of restoration makes it possible for the 1810 Meeting House to continue service to Friends and the community today.

This issue of the Canadian Friends Historical Association Newsletter also includes some background material relating to on-going activities for the preservation of Quaker historic sites and buildings in the Village of Pickering (Municipality of Ajax) which illustrates ways in which community groups may function. It is an on-going story.



Pickering (Yearly) Meeting House.
Canada Yearly Meeting (F).

GENEALOGICAL ENQUIRIES

William E. Britnell has submitted the following list of genealogical enquiries which have been submitted and answered by him since his last report in Newsletter No. 27. We thank Bill for this service.

List of Genealogical Enquiries received/answered since the report in Newsletter #27.

<u>Enquirer</u>	<u>Date of Query/ Date of Reply</u>	<u>Families being Researched</u>
Mrs. Doris Weston	9 Sept / 16 Dec 1980	HOLLINGSHEAD
Mr. Gordon Norman	27 Apr / 16 Dec 1980	STEELE, KIPP, HANNAN, NORMAN
Mrs. Hazel Napran	27 June / 16 Dec 1980	WELBURN, HUTCHINSON
V. Madeleine Styles	-- / 16 Dec 1980	AMANS, CHRISTY, BULL
Mr. Don Anger	-- / 16 Dec 1980	KIPP
Mrs. Carl Birchard	11 Nov / 16 Dec 1980	Quakers of Mariposa Twp
Mary F. Dimick	3 Sep / 16 Dec 1980	BULL
Mr. W. A. Small	-- / 16 Dec 1980	LOUKS, ROLFE, WUNACOTT
Mrs. Estelle Matthew	9 Nov / 16 Dec 1980	BAKER, QUANTZ
Mrs. Albert H. Jenkins	10 Mar 79 / 16 Dec 1980	STOVER, Negro settle.
Mrs. Harry Hammer	22 Aug / 16 Dec 1980	TRIPP
Mrs. Joyce Douglas	18 Feb / 14 Mar 1981	SELBY, PHILLIPS
A. M. Cole	-- / 14 Mar 1981	not stated
Mrs. Jane Bennett	27 Jan / 14 Mar 1981	LOUNT, MATHEWS, SOULES
Mrs. R. K. Simpson	19 Mar / 23 May 1981	HUGHES, HENDERSON
Reta R. Lancaster	10 May / 23 May 1981	WALLACE, DAVIDSON
Mrs. Ann B. Jacobs	30 Jan / 21 June 1981	HUFF, HEATON
Mrs. William Mastin	1 Apr / 21 June 1981	VELEY, VAN VALKENBURG, SWITZER
Mrs. J. Spencer	26 June / 18 Sept 1981	CASE, WIDDIFIELD
Mrs. Muriel Fisher	22 Aug / 18 Sept 1981	DENNIS, BROOK
Barbara Hill	30 Aug / 18 Sept 1981	PENROSE, YARNALL

A bit of a backlog of queries requiring research remains to be taken care of. The reply to Mrs. Orpha Ream of Las Vegas was returned for want of a more complete address.

PROPOSED PRESERVATION OF THE GYMNASIUM OF THE
ORIGINAL PICKERING COLLEGE AT PICKERING (VILLAGE) ONTARIO

In 1878, the original Pickering College was opened in the Village of Pickering as a co-educational boarding school under the care of the Society of Friends in Canada (Orthodox Branch). It was the successor of the West Lake Friends Boards School at Picton, Prince Edward County (1842 -1865). The main building of Pickering College in Pickering was destroyed by fire in December 1905. All that survived was the school gymnasium what had been the gift of Samuel Rogers in 1899. Pickering College reopened in 1909 at Newmarket, Ontario, where it continues today as a flourishing, well-respected boys boarding school. The gymnasium was transformed into a summer home (known as the Hermitage by the late E.L. Ruddy (of bill-board advertising fame in Toronto). The site is now owned by Runnymede Development Corp.

Pickering Village since regionalization, has been incorporated into the Town of Ajax. Under the terms of the Ontario Heritage Act, the Town of Ajax has appointed a Local Architectural Conservation Advisory Committee (LACAC). The municipality can legally take back for park use 5% of lands scheduled for development. Ajax has approved a development plan for a part in and around the gymnasium. Runnymede has agreed to the proposal. The land (25 acres) will be deeded to the Town of Ajax. When the land transfer takes place, the building will be included. (The part will consist of all of the so-called Sherwood Forest north of the right of way of the railroad).

In addition there is considerable concern and interest amongst citizens of the Village of Pickering and Town of Ajax (the Pickering Village Heritage Association) to have the gymnasium repaired. Runnymede hired a consulting firm to report on the condition of the Heritage. The preliminary report estimates that it would cost in the area of \$300,000 - \$400,000 to repair the building.

The Town of Ajax will erect a plaque designating the building as an historic site but at the present time there does not appear to be any municipal funds available for the restoration of the building. The money must be raised by public appeal.

Unfortunately, the building has stood vacant and unattended for many years and exposed to vandalism. In 1976, when Canadian Friends Historical Association had its annual pilgrimage to Quaker Historic Sites in the areas of Pickering and Uxbridge, we became aware of the state of building. Friends in CFHA considered at the time whether there would be any prospects of saving it as a Quaker Historic Site for community use.

We now applaud the work of the Town of Ajax and the citizens of Ajax and Pickering who have achieved the designation of this building as an

historic site and reserved the 25 acre parkland. Now comes the great task of fund-raising. We wish them every success.

Public interest and unexpected free publicity for the building has inadvertently been given by American Motors Ltd., who are using a photograph of the Hermitage (October 13th, 1981).

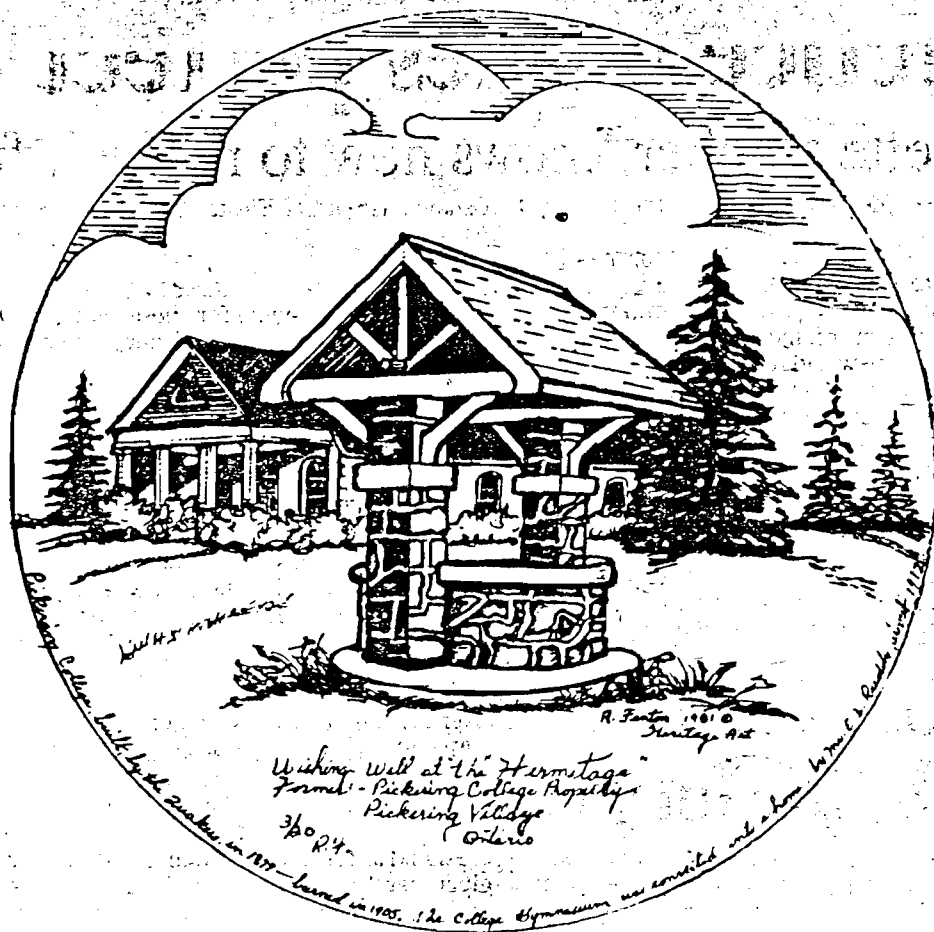
It is also of interest to CFHA that the Ajax LACAC proposed to the Town of Ajax and that the Town has agreed to designate the Lishman farm as an historic site. A plaque will also be erected on the site.

The chairman of the Pickering Village Heritage association is Mr. Zimmerman.

The chairman of the Local Architectural Conservation Advisory Committee for the Town of Ajax is:

Mr. Fred Roles - Telephone 683-0506.

EAST 18 / TORONTO STAR, TUESDAY, OCTOBER 13, 1981



Endangered: Drawing of Pickering Village's historic Hermitage, with wishing well in foreground, is by Ruby Fenton of Pickering Village Heritage Association. Old home is on land slated for redevelopment.

Development threat to Pickering Village's historic Hermitage

By Jane McDonald

AJAX — Many residents of 200-year-old Pickering Village are aware of some of its history but few have seen one of Pickering's most treasured links with the past. The old home called the Hermitage sits high on a hill at the end of a winding driveway, hidden from view by a wooded area.

The Hermitage was the summer home of the late E. L. Ruddy. The building brings to mind the plantation house Tara in *Gone With The Wind*. It was originally part of Pickering College, built in 1878.

Wide reputation

Now located in Newmarket, the Quaker college had an international reputation as a co-educational school that drew students from Japan, Russia, China, Persia, Australia, Central America and the West Indies. The school had a profound effect on the cultural life of the Village of Pickering.

The school was destroyed by fire in 1905. All that was left was the school gymnasium upon which Ruddy, the man who brought billboard advertising to Toronto, built his home.

Myra Lishman, now in her 80s and a life-long resident of Pickering, remembers the night the college burned down. "We could see the top of it burning," she said. "The sky was lit up."

The Ruddy family, whom Mrs. Lishman and her family knew well, became the first commuters in the area when they moved to the yet undeveloped suburb of Toronto.

The Ruddys did a lot of entertaining, Mrs. Lishman recalled. "Chauffeur-driven limousines would drive out from Toronto on July 1. The parties were open to every-

one who wanted to come — to Pickering people."

Now owned by Runnymede Development Corp., the estate can only be viewed by the curious these days on television. The Hermitage is used as the backdrop in an AMC Concord commercial which asks: "Luxury? Not if it doesn't last."

The group of people concerned with the fate of the house, the Pickering Village Heritage Association, have quietly been at work gathering historical information about the past glories of the building.

"The gymnasium was given to the college in 1899 by Samuel Rogers, said Ruby Fenton, a vice-president of the association. "Rogers, whose staunch Quaker family was instrumental in locating Pickering College in the village and in Newmarket, achieved prominence as a founder of Queen City Oil Company, later Imperial Oil."

The four pillars still stand at the front of the Hermitage, and represent, according to Fenton's research, "faith, freedom, fun and friendship, the fundamental ideals of a Pickering education."

'Can't buy history'

The heritage association has been instrumental in bringing recognition to Pickering Village's history. It had an Ontario Heritage plaque erected in the centre of town and more recently, had repairs made to a wrought iron gate donated to Pickering Library by the estate of Lady Eaton.

"We took a walk up around the Hermitage not long ago," said Sue Clay, secretary of the association. "It's in such a state. We really must do something about it."

"You can't buy history," Fenton added. "You can buy land and put up apartment buildings, but once that's done, you can't buy back that Quaker history. Once it's gone, it's gone — lost."

THE HICKSITE CEMETERY ON YONGE STREET

The Newmarket Local Architectural Conservation Advisory Committee (LACAC) is concerned about the condition of this Quaker Burial Ground.

The headstones were removed from the grave sites. They were propped up against the fence at the back of the cemetery in proper order for the record but it is impossible now to identify the grave sites. Some of the stones are falling over and have been broken, making it more difficult to trace the inscriptions on the markers. The LACAC committee feels that some effort should be made to prevent further loss of markers and general deterioration of the cemetery and that an historic marker should be placed on Yonge Street indicating the existence of details of the Quaker Burial Ground which is also the site of the former Hicksite Meeting House.

The Town of Newmarket is one of the municipalities which has appointed a Local Architectural Conservation Advisory Committee (LACAC) under the Ontario Heritage Act 1974. Canadian Yearly Meeting was asked by LACAC to consider what action the Society of Friends can take to improve the Burial Ground. A copy of their letter to Yearly Meeting was sent to Canadian Friends Historical Association and a follow-up phone call has been received from Sandra Fuller (secretary of LACAC) in which she asked for a response from CFHA and expressed regret that the Society of Friends has not been active in the preservation of the Hicksite Burial Ground.

Some suggestions for improvement include a cairn for the grave markers and a small community park.

Note from Arthur Dorland "The Quakers in Canada" - page 173.

"The Hicksite Friends secured a new site in 1829 on the N.E. corner of Wm. I. Phillip's farm in lot no. 89 in the first concession west of Yonge Street in King Township, where there was erected a frame building ... which still stands, stark and white on the west side of Yonge Street about 2 miles south of the present town of Newmarket".

"which still stands" this was written in the 1927 edition but is omitted in the 1968 revised edition.

THE HUNTINGDON QUAKER BURIAL GROUND

Eugene Morosan of Belleville is concerned about the condition of the Huntingdon Friends Burial Ground in Prince Edward County. The gravestone are broken down. All that remains of the Meeting House is a pile of stones. In 1855, Huntingdon was recognized by West Lake Monthly Meeting (Orthodox) as a regular Preparative Meeting and in 1858, along with the Meetings of Haldimand and Thurlow, was joined with Cold Creek to form a new Monthly Meeting called Cold Creek Monthly Meeting.

Huntingdon was at this time, an important centre of Quakerism Elizabeth L. Comstock lived in the district of this meeting for three years. She says in one of her letters that there were between ninety and a hundred members of the Huntingdon Meeting. By the time of the Great Separation in 1881, the Meeting was on the decline. This information is obtained from Arthur Dorland's history. The actual date when the Meeting was laid down, is not given.

We encourage Eugene Morosan to be in touch with the Trustees of Canadian Yearly Meeting. Would it be possible to organize a work camp during the summer 1982 to clear up this Burial Ground?

Ed.



THE CANADIAN QUAKER ANNIVERSARIES IN 1981

Three important milestones in Canadian Quaker history are recalled in the three anniversaries which occur in 1981 (referred to in Newsletter No. 29 - July, 1981), namely the 100th anniversary of the Great Separation in 1881, after which there were three branches of the Society of Friends in Canada; the 50th anniversary of the founding of the Canadian Friends Service Committee in 1931 and the 50th anniversary of Camp Neekaunis also in 1931. Both the Service Committee and Camp Neekaunis were practical demonstrations of the underlying spiritual unity which existed amongst Friends in all the three branches of Quakerism. The Service Committee provided an opportunity for Friends from all three branches to express together their Quaker concern for peace, international goodwill and social concerns. It became an important influence in bringing about the final union in 1955. The same can be said about Camp Neekaunis, for it was there over the years that Young Friends from the three branches met together and grew into unity of spirit Friends. They contributed greatly to the events which lead to unification in 1955.

We understand that the full story of Camp Neekaunis will be told in due course. A History of the Canadian Friends Service Committee has also not yet been written. It is a task awaiting fulfilment - a task which requires considerable research, wide knowledge of Quaker service and perhaps even a sense of calling. The Service Committee records have not yet been organized for research. This is also a service which a Friend with archival skill could render before the records can be used for historical research. A history of CFSC would be a contribution to our knowledge and understanding of the concerns and labours of Friends who went before in Canada in the field of Quaker religious concern for peace and service. It would be a contribution similar to that which Arthur Dorland rendered through his comprehensive history of the Society of Friends in Canada.

The following brief outline of events relating to CFSC and Camp Neekaunis are intended as reminder of some of the landmarks and dates in the history of these two important aspects of our life together as Friends in Canada today and to bring to the attention of our readers the outstanding tasks.

The summaries have been prepared mainly from secondary sources* and also from Yearly Meeting reports and minutes and from the writer's own association with both projects for thirty years.

CANADIAN FRIENDS SERVICE COMMITTEE

In 1928, Canada Yearly Meeting (F) and Genesee Yearly Meeting (G) met for the first time in joint session at Pickering College.

Canadian Friends Service Committee cont'd.

In 1931, William P. Firth, clerk of Representative Meeting of Canada Yearly Meeting (F) presented a minute recommending the formation of a Canadian Friends Service Committee "to unify, co-ordinate and expand the work now being done by the Peace, Social Service and Temperance Committees". This minute was also laid before the Executive Committee of Genesee Yearly Meeting. Friends united with it and included their own Philanthropic Committee.

The organizational meeting of Canadian Friends Service Committee was held in OCTOBER 1931 and included Friends from the Conservative Branch of the Society.

The first chairman was	-	Charles A. Zavitz (Genesee Y.M.)
vice-chairman	-	William Hallam (F) Y.M.
recording secretary	-	Hannah Pollard (C) Y.M.

From 1931 to the outbreak of the Second World War, concerns and programs of the Committee included:

- Temperance
- Native Peoples
- Prison Reform and Capital Punishment
- Peace - Peace Library
- Institute of Economic & International Relation - conferences at Geneva Park, Lake Couchiching (which later became the Couchiching Conference).
- Statements to Government; representations to government on all of these and other Quaker concerns.

During the Second World War:

- Support for Conscientious Objectors.
- Participation in the Conference of Historic Peace Churches with Mennonites & Brethern.
- Friends Service Unit - China Unit
- War Relief with British and American Friends.

Post Second World War:

- International post-war relief with British and American Friends.
- Save the Children Fund. - support for -
- Statements of Concern to Government, re. peace, testing of atomic bombs.
- Anti-nuclear Campaigns.

1956 Friends Rural Centre, Rasulia, India.

Support for Drs. Edwin and Vivian Abbott; and others.

Quaker work at the United Nations - sponsorship of individual Canadian Friends as participants during General Assembly sessions.

Canadian Friends Service Committee cont'd.

Endorsement of Canadian Peace Research Institute and support for it.

CO-sponsorship of Quaker International Affairs Representatives.

1962 Peace Education Program with a Peace Education Secretary - Murray Thomson.

1962 Grindstone Island Peace centre - example of programs

1970 { Highschool Workshop
Quaker UNESCO seminar
French-English Dialogue
Conference for Diplomats,

1966 Statements re. War In Vietnam.

1966 Medical aid Program to Victims on all sides of the conflict in Vietnam.

1972 A Quaker Committee for Jails & Justice.
Native Concerns Committee
Support for international development projects.
(on-going including continued aid to Vietnam and South-East Asia)
Quaker Service in South Africa with British and South African Friends.

Arthur G. Dorland was chairman during the Second World War and in the immediate post-war years.

Lloyd Williams - chairman until 1962

Kathleen Hertzberg - chairman from 1962 to 1970

Edward Bell - chairman from 1970 to 1975

Rajagopal - chairman from 1975

Nancy Pocock - chairman from 1976 to 1981

Vivian Abbott - chairman from 1981 to present.

Fred Haslam was general secretary from 1931 to 1956

Cecil Evans - 1956 to 1960

Ralph Eames - 1960 to 1964

David Newlands - 1964 to 1966

Jadwiga Bennich - 1966 to 1976

Betty Polster -

Ruth Morris -

(dates required)

Norman Walsh

Frank Showler

Treasurers - John S. Petrie for 20 years.

- Stanley Gardiner

(information required)

Sources: "1921 - 1967" Fred Haslam

Minutes of Canadian Yearly Meeting.

CFSC Minutes; CFSC Reports.

Information supplied by Kathleen Hertzberg.

CAMP NEEKAUNIS

In 1924, Toronto Friends Meeting House was situated on Maitland Street. It was a Meeting of the Orthodox Branch of the Society of Friends in the pastoral tradition.

The Meeting House was situated in the 'downtown' part of the city. The Meeting had a Sunday School which included local boys. Friends Boy's Club which met on Sunday evenings was organized in which Fred Haslam and several Friends worked. The Boy's Club was a social service of the Meeting. A Girl's Club also came into being.

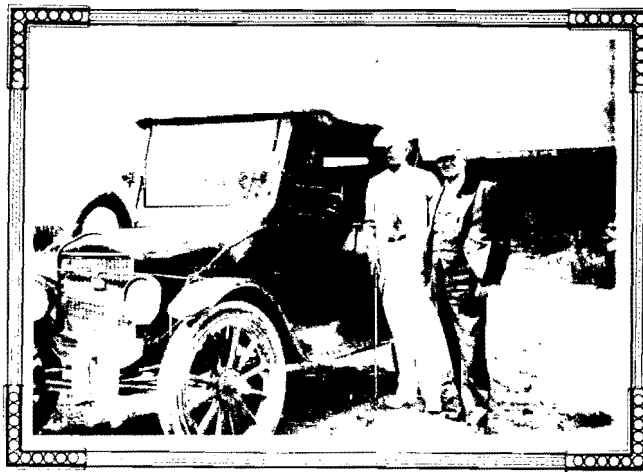
Albert Rogers, a member of Toronto Meeting (son of Samuel Rogers of the Samuel Rogers Memorial Trust) felt that it would be a valuable additional service for the boys and girls if they could have a summer holiday away from the city.

In 1930, Fred Haslam and Raymond Booth (the pastor of the Meeting were asked by Albert Rogers to seek out a suitable camp site. A ten acre property which was for sale near Waubaushene on Sturgeon Bay (an inlet from Georgian Bay) came to their attention and was investigated. It was purchased in 1931 and used as a summer camp for the boys and girls club at Toronto Meeting until 1942 when it came under the care of Canadian Friends Service Committee as a camp for Young Friends of all ages.

Stirling Nelson, associated with Camp Neekaunis for many years as Camp Director, has passed on to us for the archives, a photograph of Albert Roger with (?) standing by the T-Ford which they hired to view the site of the camp. Unfortunately, we cannot reproduce the photo in the Newsletter but we have printed the text below it as well as Stirling Nelson's historical outline (written in 1968), of the property and his "Meeting Place of Friends" which describes in particular the significance of the historic building material from which the beautiful Meeting at Camp Neekaunis designed and supervised by John Leaning, an architect and member of Ottawa Meeting, was built.

On January 1, 1962, the operation of Camp Neekaunis came under the care of Yearly Meeting, "the first year in which all matters relative to its operation were directly under the Yearly Meeting".

In summary, Camp Neekaunis, the "Meeting Place of Friends" in the Huron language, first came into being as a social project of Toronto Meeting, then as an educational project under the care of CFSC and finally as it is today, a project of Canadian Yearly Meeting.



FIRST VISITORS TO NEEKAUNIS.

Stirling Nelson, who has been associated with Camp Neekaunis for many years, sent us the following information:

An old photograph showing "THE FIRST VISITORS TO CAMP NEEKAUNIS" - taken at the time A.S. Rogers was exploring the possibility of the purchase of the property from Tanner brothers. A.S. Rogers came into the Waubaushene Warf by boat. He was accompanied by Lucien Thomas. They hired the T-Ford car shown in the photo and were in turn driven to look over the property. This was the summer of 1930.

"The land on which NeeKauNis now stands was once the site of bunk houses used by the employees of the Tanner Sawmill. This property was purchased from the Tanner family in 1931. In the following year the first building (now known as Nelson-Hall) was constructed and used as sleeping quarters as well as a dining hall and kitchen during the earlier NeeKauNis programmes. The first programmes were arranged for the children's clubs of Toronto Meeting. Later, Canadian Young Friends held their summer programmes here.

From 1942, camp development was under the care of the Canadian Friends Service Committee. In 1961 it was transferred to the care of Canadian Yearly Meeting because of the educational nature of the programmes. "

The following historical outline of the property, as well as some information relating to the material used in the building of the Meeting House at Camp Neekaunis, was written by Stirling Nelson in 1968:

"In the early years of NeeKauNis many campers made excursions to the "Old Mill". This was the site of the ruins of the stone mill that was the centre of lumber sawing from the years 1870 to 1912. This mill was owned and operated by W.H. and G.H. Tanner and became known as the

Camp Neekaunis cont'd.

Tanner Bros. mill. This mill completely remodelled in 1900 and became the most modern sawmill in the Georgian Bay area. This part of the Georgian Bay shore became known as Tannerville and booms of logs filled the bay and piles of lumber covered the shore. A fire in 1912 completely destroyed the mill and the saw mill work ceased. The property known as NeeKauNis to us was the site of the houses used by the mill workers. Following the fire the houses were moved away and the land became idle. By 1930 some of this property was placed on the market for sale. The foresight of A.S. Rogers caused him to investigate the property and summer programs. The NeeKauNis property is also very closely associated with another historical fact of the area. The Sturgeon Bay shore at the end of the Tanners Beach Road was at one time known as Tay Port and was a part of the overland and water route from Toronto (York) to Western Canada.

As the building of the Meeting Centre proceeded this summer one became aware that the materials being used were of historical significance as well. The lumber had come from Edgehill, a home that had been built in Midland about 1870 by the British Canadian Lumber Company. Edgehill had at one time been the home of James Playfair, a man whose name will always be associated with lumbering, ship building, flour milling, and shipping on the Upper Great Lakes. James Playfair was liberal in his charitable gifts and acts for the welfare of the community. This home was given to the town of Midland and served as the Huronia Museum for a number of years. It was torn down in 1967 and some of the material purchased to be used in the Meeting Centre. Friends may readily see the lumber in the Meeting Centre as an association of time and growth related to the surrounding area."

Thanks to Stirling Nelson and Jim and Bobi Adamson
who supplied the information on Camp Neekaunis.

NEWS AND NOTES

Tom Socknat writes from the Department of History, University of Prince Edward Island, Charlottetown that work on his dissertation on Canadian Pacifism continues and that there are some prospects of it being published in book form. He writes appreciatively of the role of Canadian Friends Historical Association in the preservation of documents and buildings and for "that vital sense of history we historians depend upon".

The Quaker Collection at Wilmington College, Wilmington, Ohio, has recently become a member of the Canadian Friends Historical Association and is interested in any new publications dealing with Quakers in Canada.

Friends Collection at Pickering College (Rendell Rhoades Collection)

Work continues on organizing the Collection. Recent gifts continue to enrich the holdings.

Jane Zavitz asks whether readers have materials which need a home now or in the future , to supplement the Quaker Collection?

Christoper Densmore of United States would like information with photos, including interiors of Friends Meeting Houses; how they have been changed over a period of time and pictures of horse and carriage stables or other related structures. Please include concession, township and lot numbers. Christoper can be reached c/o CFHA per Jane Zavitz, Pickering College, Newmarket.

Elizabeth Moger writes re. records of Farnham Friends Meeting - East Farnham, Quebec - the Haviland Record Room, 15 Rutherford Place, New York, has minutes of the East Farnham Meeting. She writes that perhaps these can be made available on microfilm to Canadian Yearly Meeting for indexing.

Stirling Nelson of Niagara Falls, was awarded the Ontario Medal for Good Citizenship. The medal was presented to him at Queens Park on 30th June, 1981. Stirling was nominated by the Camp Neekaunis Committee for his long years of dedicated service at Camp, described in the explanatory **note** as follows:

"Stirling Nelson of Niagara Falls, an industrial arts teacher who started as a volunteer director of Camp Nee-Kau-Nis near Waubaushe, an inexpensive camping co-operative for children and families operated by the Society of Friends. Under his guidance and inspiration, the camp has evolved from a few primitive cabins to one including workshops, meeting centre, craft equipment and additional cabins so that it is now also able to serve senior citizens after the school holiday is concluded."