

Schomberg Public and Continuation School--- Erected in 1927.



Grade IX of the new Continuation School 1927
Miss Nora G. Armstrong--Principal - Extreme right
Miss Ella Henderson--Assistant - Extreme left

CONTINUATION SCHOOL CLASSES 1936 AND 1943

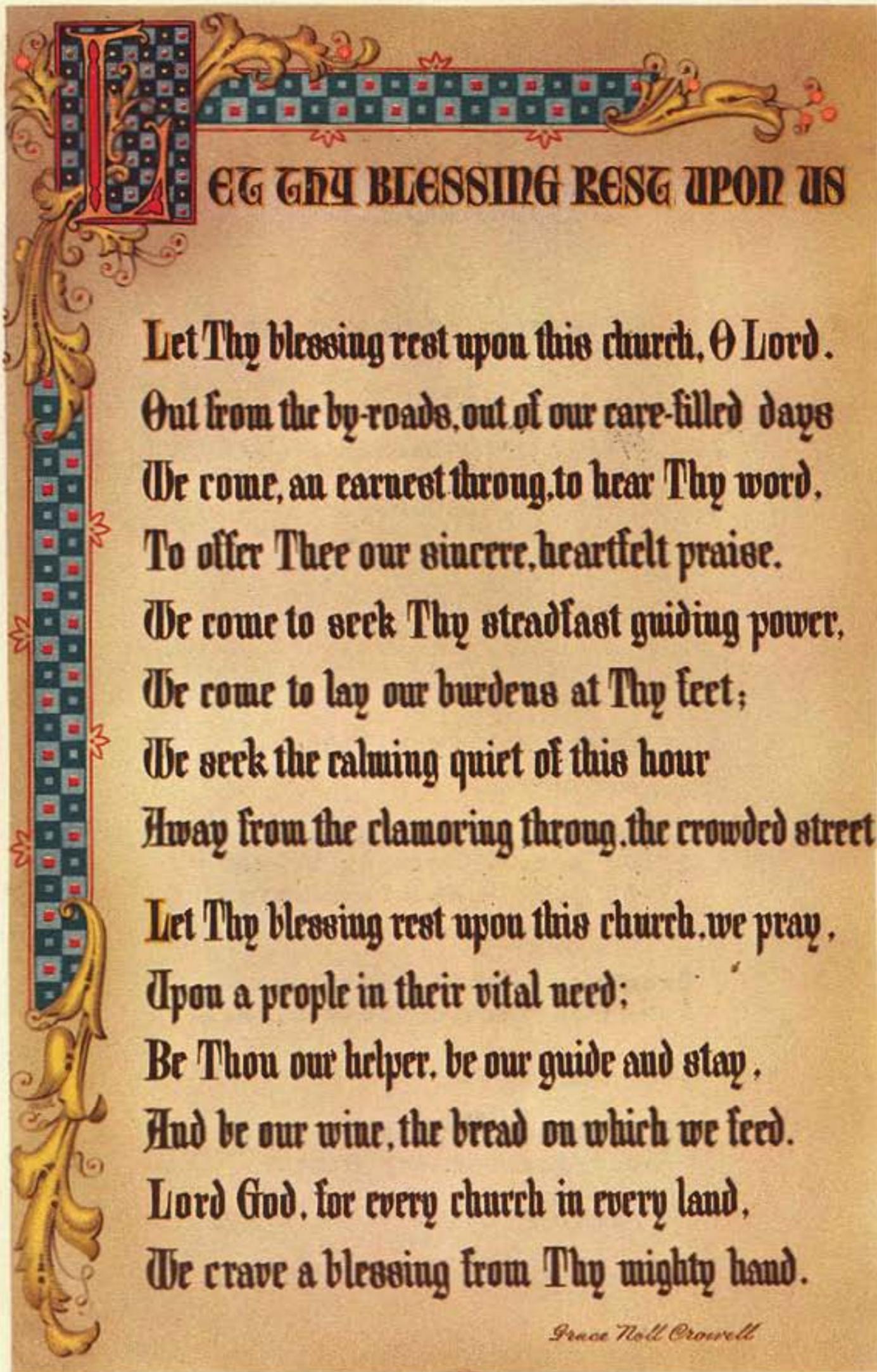


BACK ROW: Trevor Graham; Lorne Brown; Peter Sutherland; Cyril Traynor; Ted Armstrong; Bob Hart; Keith Sutherland; Wm. Pagan.
2ND ROW: Mervyn Houghton; L. Cairns; Harold Fuller; Eric Adair
3RD ROW: Cliff Wauchope; ~~Blanche Wray~~; Rachael Proctor; Rose Dusko; Jean Terry; Inez McMillan; Lorna Breedon; Stanley Hughes.
4TH ROW: Veronica Duggan; Ruth Cooper; Lorna McGuire; ----?; Audrey Ellison; Jean Sawdon; Mary Dusko; Aileen Wray; Phyllis Rutherford; Muriel Webb; Vera Williamson; Mildred Brown; Audrey Marchant; Grace Wauchope; Madeline Hanlon; Stella Kuniski; Jean Cabell; Agnes Traynor; Mr. Cantelon; Florence Hanlon; Breedon.
FRONT ROW: Ken Maynard; John Perry; Clare Rainey; Bob McCutcheon; Wilfred Charbonneau.



BACK ROW: Mr. Cantelon; Jim Connell; Keith Banting; Elmer Thompson; Bruce Graham; Jack Gourlay.
2ND ROW: Miss Noble; Kathleen Duggan; Frances Wilson; Gwen Adair; Helen Hanlon; Gwyn Marchant; Catherine Banting.
FRONT ROW: Pauline Hanlon; Thelma McGuire; Jean Grant; Irene Davis; Thelma McCutcheon; Lois Stonehouse; Joyce Terry.

The Churches.



LET THY BLESSING REST UPON US

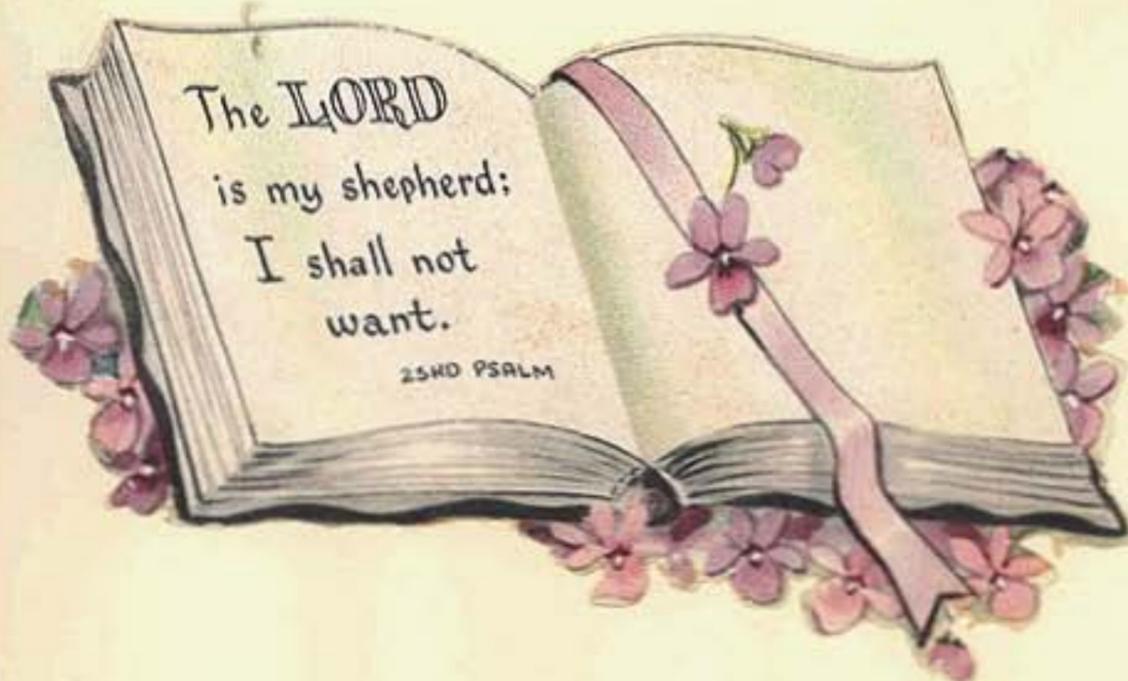
Let Thy blessing rest upon this church, O Lord.
Out from the by-roads, out of our care-filled days
We come, an earnest throng, to hear Thy word,
To offer Thee our sincere, heartfelt praise.
We come to seek Thy steadfast guiding power,
We come to lay our burdens at Thy feet;
We seek the calming quiet of this hour
Away from the clamoring throng, the crowded street

Let Thy blessing rest upon this church, we pray,
Upon a people in their vital need;
Be Thou our helper, be our guide and stay,
And be our wine, the bread on which we feed.
Lord God, for every church in every land,
We crave a blessing from Thy mighty hand.

Grace Nell Crowell



“**I** said to a man who stood at the gate of the year, ‘Give me a light that I may tread safely into the unknown,’ and he replied ‘Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than the known way.’”





Little was it thought, when George Fox, the founder of the Quaker Sect, began his teaching in Wales in 1650 that the results would be so far reaching, and that his followers would be among the first to carry the convictions of the Quaker movement to the wilderness of Upper Canada. The heroic endurance with which these people persisted, in the face of long continued persecution, marks them as a people of great courage and determination. Their profound belief that, before God, all must appear at the final judgment without external trappings, ranks or honours, forced them to adopt the plainest of dress, modes of living and method of speech, preaching of equality of all people and taking no part in any seditious movement. They shunned all form and ritual in their worship and accepted the Bible as containing all revelations suitable to the understandings of the people who received them. In their place of worship they waited in silence for individual guidance and inspiration, and believed that without good works, religious experiences were sham and sentimental. Their Church contained no pulpit, no special ministry, no sermon, no Scripture reading and no song - only the silent waiting for a Spiritual Message. In fact, so set were they in their belief, that when David Willson suggested "that joy abound with music" at a meeting at the first Church at Newmarket, he was expelled from the Society for daring to suggest religious reform. Five families withdrew with him and this small group formed the nucleus around which the "Davidites" or "Children of Peace" was formed, who were instrumental in building the Temple at Sharon which took six years to build and was completed in 1831.

So convinced were they in their opinions and emphasizing the matters over which differences had arisen in the parent Church, they determined to adopt many changes. The Quakers shunned all symbolism, even wedding rings. The Davidites expressed symbolism by building their Temple representing the Trinity, within which was an altar of innumerable pieces put together without nails. The Quakers eschewed both art and music. At Sharon the first pipe organ in Canada was built in the Temple. The Quakers did not wear mourning or erect tombstones. From Sharon four silken banners on golden spear shafts led a procession of Davidites to the old grave yard and chisled names on the stones of their departed brethren. The Quakers did not observe any feast days but in the Meeting House at Sharon was held the first Thanksgiving Supper in Upper Canada when people flocked from miles around to share the bounty of good things and to hear David Willson, his sweet singers and his cornet band.



After Willson's death in 1866, the Children of Peace were left without a leader and by 1880 most of its' members had strayed to other faiths. Another cycle was completed but Davud Willson is remembered by his industry, his tolerant spirit, his benevolence to those in need, his pipe organ and his joyous Thanksgiving, and Sharon Temple remains today a monument to the quiet spoken Christian who influenced the lives of others for good, and a fitting Museum for the fine collection of Canadiana that preserves the life story of our early pioneers.

It was in 1802 that Timothy Rogers a pious Quaker from Connecticut, opened a wagon road up Yonge Street, then known as the Conestoga Trail, and founded the first successful settlement in King and Whitchurch Townships, settling on their homesteads in and around the town of Newmarket. There were twenty-seven families in all bearing such familiar names as Proctor, Lepard, Doane, Shrigley, Gorman, Phillips, Lloyd, Heacock, Webb and Van Horn. They were all Friends, called by the world "Quakers", and among those early settlers were the ancestors of many present day residents of York County. Those were the people who founded the first Quaker Meeting House on Yonge Street, just west of Newmarket. That quaint old building surrounded by the simple and quiet burying ground is still preserved and kept in its' original condition by the present "Society of Friends" with headquarters in Toronto and who journey at least once a year to hold a meeting there.

Those pioneers, who had the courage to endure hardships and loneliness to establish homes in a free country, were indeed both adventurous and industrious and chose the sights of their new homes with extreme care. Some, who were dissatisfied with Whitchurch Township, spread westward and we find such names as Davis, Lloyd, Phillips and Wilson common in the vicinity of Schomberg and Lloydtown. Having become established here they felt the need of their Meeting House and it was with difficulty they attended the monthly meetings at Yonge Street. No doubt, serious thought was given to the erection of a new Meeting House close at hand, but as early as 1833 their decision had been made and following is an exact copy of the Indenture:

"Bargain and Sale of the piece of ground which is the site of the present Meeting House or (Quaker Church as we know it), that stands on Lot 33, Highway 27, directly east of the Village of Schomberg -

Dated April 18th, 1833

Made between John Watson, of the Township of King and Ann Watson his wife - the owners of Lot 33, Concession 9, and the Trustees for the Yonge Street Monthly meeting of the Society of Friends, commonly called Quakers -

Cyrus Dennis of the Township of Whitchurch
Amos Armitage of the Township of West Gwillimbury
Abraham Brown of the Township of Whitby
Joel Hughes of the Township of King,

this Committee of Trustees being appointed at the Yonge Street Monthly Meeting held at Pickering, was empowered to take conveyance of the land required for the Church purposes, said land to be conveyed and witnessed by John Watson in consideration of the sum of Five Hundred Dollars paid by the above named Trustees of the Yonge Street Meeting of the Society of Friends, the land so conveyed being situate in the Township of King on the North East corner of Lot 33 in the 9th Concession comprising 16 roods in front and extending 10 roods from the Concession line, this parcel of land to be released and forever to be quit claimed unto the above named Trustees and their successors as chosen by the majority of the members of the Yonge Street Monthly Meeting of the Society of Friends. All Dower Rights in this land, held by Ann Watson, wife of John Watson, were released on receipt of five Shillings paid by the aforesaid Trustees, and the Indenture was signed and sealed in the presence of Samuel Phillips of the Township of King and Peter Wilson of the Township of Whitchurch and the memorial of the execution of same was registered on the 10th day of June, 1834."

This authoratative information is accompanied by an excerpt from the Minute Book of the Monthly Meeting of the Society of Friends dated the 13th day of the 4th month, 1839 which directs as a quota of 50 Pounds to be paid to assist in the building of a Meeting House in King Township near to the village of Schomberg.

The original Meeting House followed the exact pattern of the one on Yonge Street and was placed with the long side running North and South. It was of frame construction and had two entrances facing East because the men and women entered at separate doors and sat on separate sides of the Church on plain wooden benches, the men's seats elevated on a platform.

Around the year 1890 the building was in need of some repair and it was thought wise to turn it around facing east and west. The verandah like projection was removed and the entire building bricked and a small portion at the front partitioned off as a Sunday School room for no conversation could take place in the Meeting room, but as time went on fewer and fewer meetings were held, but additional ground was purchased for the burying ground, the original west boundary of which may still be recognized by the straight row of eleven small headstones bearing the name "Wilson".

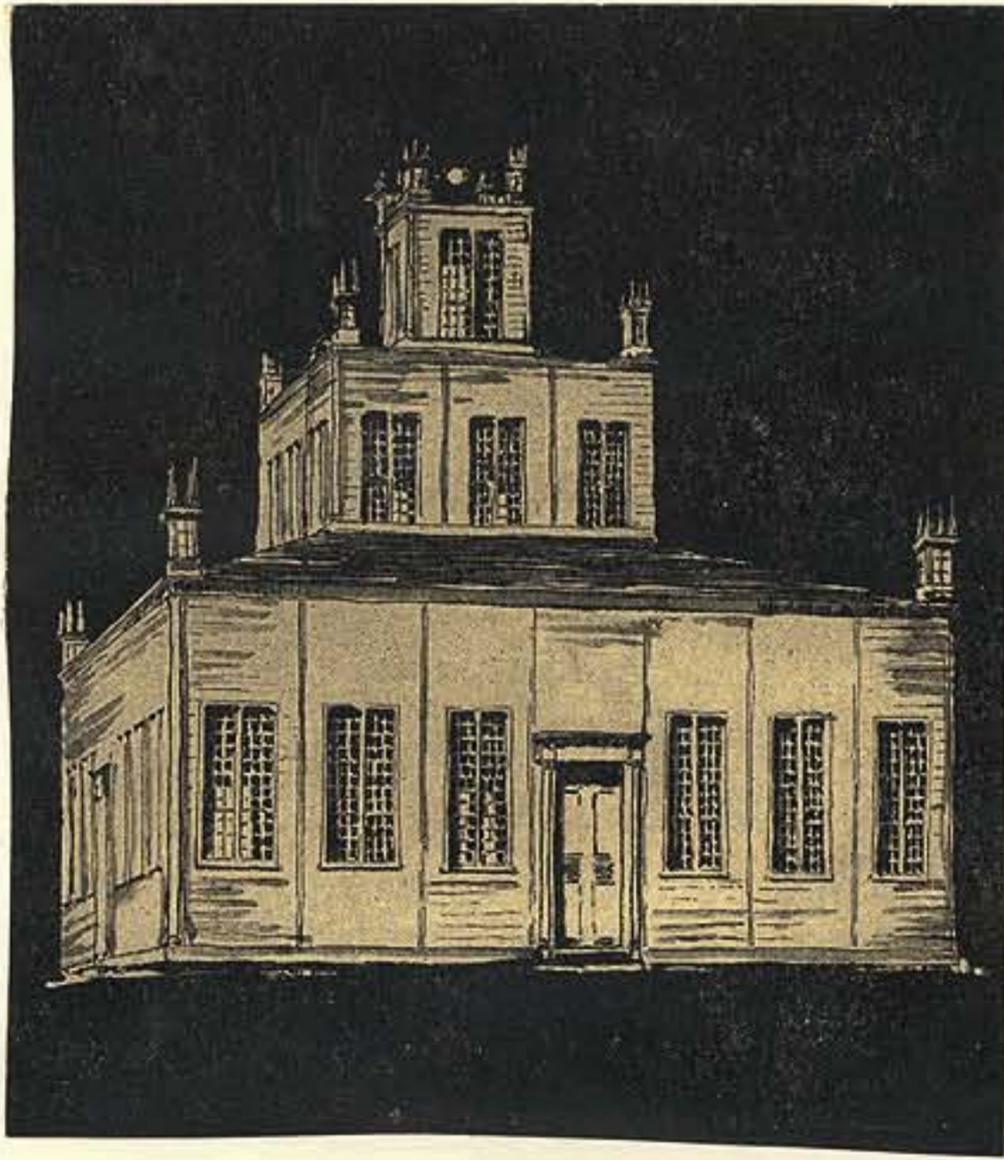
In the Management of the Cemetery was placed in the hands of a Board of Trustees and became a Community Cemetery and in 1957 permission was granted by the Society of Friends, through M. Earle Toole of Pine Orchard, to have a vault placed in the basement of the main portion of the Church which has been painted and made suitable for Committal Services. This was completed and opened in 1958 and made possible by generous contributions of relatives of those laid to rest in the peaceful and well kept little Cemetery. The local Horticultural Society are gradually adding a little beauty by planting bulbs, shrubs and flowers each year and the small Sunday School room is being made into a suitable waiting room for friends using the original little stove for heat and some of the original seats complete with long cushions.

In addition to this, through the efforts of some of the descendants of those loyal pioneers, a beautiful Memorial Gate was erected in 1932 at the top of the steps leading to the Cemetery and bearing the following inscription -

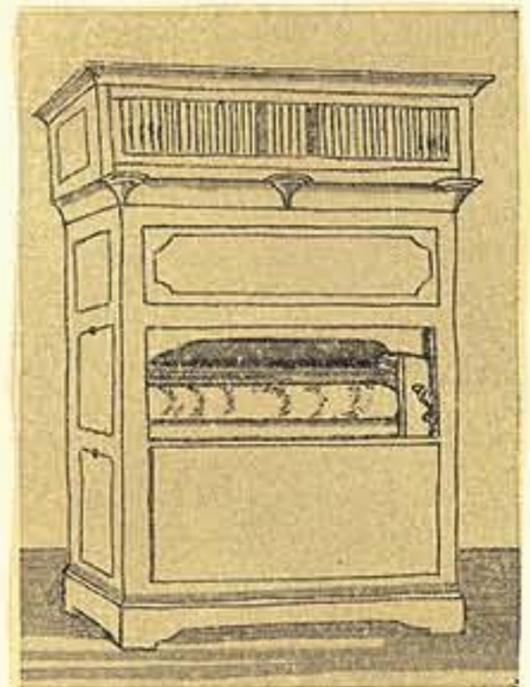
"Erected to the memory of the pioneers and early members of the Religious Society of Friends, who founded and built upon this site the first Friends Meeting House and dedicated it to the worship of God and the Glory thereof."

Among the remaining descendants of those pious Friends, or Quakers as we know them, who were responsible for the erection of the gate were those of the late Charles and Bartley Davis whose wives were both staunch and faithful members of the Women's Institute, but who have passed to their reward.

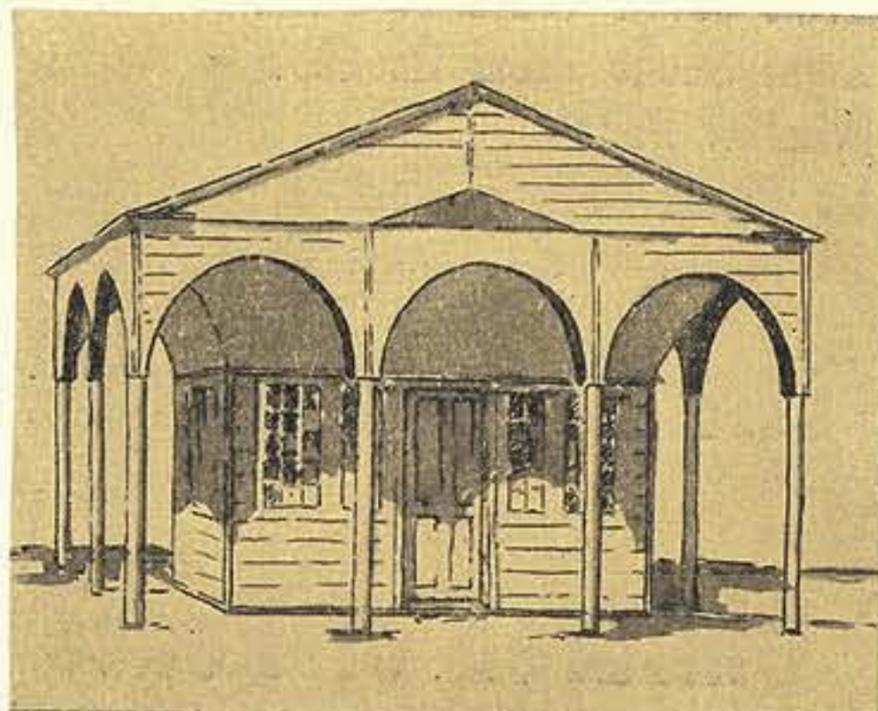




DAVID WILLSON,
Founder of the Children of Peace.



FIRST CHURCH ORGAN



DAVID WILLSON'S STUDY