The Kandalore Experience: Generations of Youth Camping in the Haliburton Highlands

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Introduction

This project began when it was discovered that there had not been detailed account of the fifty years of camping that has occurred at Camp Kandalore. Past students of the Canadian Studies and Environmental Studies Bioregionalism Course at Trent University had pursued summer camps in Haliburton County as a context for bioregional study and the same form of work appealed to the author.

Heather Dunlop wrote of the use of wilderness by various camps in the Haliburton bioregion. In her work she included a section discussing Camp Kandalore. The discussion was rather brief and I was left feeling that there was more to be told of a place that I have had a personal connection with for three years now. In another study, Libby Dalrymple wrote of the nature of camp in Haliburton and focused her perspective on Camp Allsaw. Both Dunlop's and Dalrymple's papers are interconnected in that one introduces a number of camps in Haliburton County while the other offers a more detailed account of one specific camp. This is a process that I wanted to be part of my work.

The value of summer camps has been well documented (Hodgins and Dodge, 1992; Northway and Lowes, 1963; Blue Lake and Rocky Shore, 1984). Indeed, the positive role summer camp plays in children's lives is widely recognized and appreciated. Yet I have found that the camp experience -- the understanding of why and how camps do what they do -- is only completely realized by those who have shared that experience. Often this experience is difficult to put into words. And yet there is a need to articulate this experience.

For example, in Haliburton County there are many camps operating during the summer or even year round, which function as their own distinct culture. These camps are tied together by common goals and objectives into their own close community. At the centre of bioregionalist theory is the notion of embracing community. In most cases the camping community is an independent operation from the rest of Haliburton County. There may in fact be relationships and connection to various elements of the surrounding

region, but for all intents and purposes, camps remain a separate entity. Much of this is due to the geographic isolation that many camps seek along with the majority of visitors who come from outside the immediate area. Nevertheless, there is an inherent and fundamental connection between camps and their bioregion: the land upon which they reside and the time through which they exist. Despite this connection, little seems to be known about a place like Kandalore outside, of course, of the direct Kandalore community. And even for some of us who have been part of the camp, there is still much to learn.

It is interesting how communities may exist within communities and go unnoticed. One might speculate that this is caused by a lack of knowledge of one or both communities. This project is my contribution to providing knowledge of a community within a community. Camp Kandalore has been operating now for fifty years in Haliburton County. My hope is that Kandalore can be realized as a part of Haliburton County; as a quality of the overall community; and as an aspect of this area of which pride and appreciation might be shared.

I began this study with the intent to create a comprehensive account of fifty years of summer camping at Kandalore in appreciation of the outdoors, the camp experience, and of Haliburton County. However, due to limits in time and resource, the research approach was much more qualitative than quantitative. That is, the majority of my work involved sifting through hundreds of materials found in the Ontario Camping Association Archives located in the Trent University Archives. I attempted to find and connect all the information on Camp Kandalore and piece it together to formulate the following account. Various brochures, newsletters, memoranda, correspondence, and documents were valuable sources of information in piecing together the story of Kandalore. And, in a way, a story is very much what this project is. What follows is a summary of the 'eras' of Kandalore from its genesis to the present. It is my hope that it reads as a narrative of time and place as opposed to a purely academic study of a contextualized bioregion. Therefore,

some of the more traditional approaches I have used in past writing exercises have been abandoned. My aim is to document and relate facts, stories, and information that will kindle or rekindle the Kandalore experience.

The Early Years

Kandalore's genesis occurred in 1944-45 when Keith Cleverdon acquired some property on the shores of Peach Lake from Dr. Mary Northway and Flora Morrison. Cleverdon resume included a degree in Civil Engineering from the University of Toronto; membership in the Boy Scouts Association, Ontario Camping Association, and Toronto Artillery Officers Association; and service as an artillery and infantry officer in World War II. In 1946 a rough road was constructed from Highway 35 leading into the forest and a smaller, initial version of Wipper Lodge[1] was built in a cleared area overlooking the lake. That summer, three Scout Troops camped by the lakeshore beginning a tradition of more than fifty years of summer camping and activity.

The original name for the lake, 'Kabakwa' or 'Lynx', was revived in 1947 when the camp was christened 'Kandalore'. In a recent account of the camp, Kirk Wipper stated he "would like to think it was an extraction from 'Canada lore' because this seemed such an appropriate name for a woodsy camp"(Wipper, 1997). That summer about forty campers and twenty staff attended Kandalore's first official private boys summer camp with Cleverdon as the owner and director. Reading through an early Camp Kandalore brochure one may draw out an understanding of the camp operation and its underlying philosophies:

> We believe that a boy learns best by doing things he likes doing with boys his own age. We place far greater value on boyish laughter and pleasant camp spirit than we do on a host of awards so often indicative of an over-crowded summer that has failed to be a happy one. And we want our campers to return home sturdier and healthier, with memories of good times that will linger on for years. (Camp Kandalore brochure, 1947)

Originally, campers were aged ten to seventeen years old. Facilities for campers seven to nine years old opened up a little later on. Campers were grouped together according to age, size, and their own preference in groups of eight. The camp itself was separated into two sections each with their own part of camp and their own programme. Campers planned their own activities in consultation with their leaders or camp counsellors. The hope was that

> Every Kandalore camper feels that he is an important and integral part of the camp, and in this fine atmosphere no boy could help but receive the fullest benefits from his summer vacation. (1947)

After the first summer, an extensive building endeavour was undertaken in, the first canoe trip, banquet, and variety night were organized and that summer was followed by a camp reunion at Christmas. Most of the activity centred around the main lodge -- one end of the building housed dining facilities for meals where

> An abundance of wholesome food is provided to satisfy the hearty appetitie developed in every boy by a vigorous outdoor program. (1947)

while a recreation end featured areas for rainy day or evening programs such as the Trading Post, a stone fireplace, a library, piano, and games equipment. In addition, an attached, fully-equiped kitchen was used to prepare food. Other buildings on the site included a camp office, a first aid building, and the cooks cabin. More buildings would follow with the availability of lumber.

In 1949 Kandalore adopted the Ontario Camping Association canoeing standards and the first trip set out for Algonquin Park. Prep and Junior[2] cabins were completed in 1950 while a front porch was added to the lodge and a garage was built at the highway. Also, a gate marking the entrance to the camp road with stone pillars was erected although this facility was demolished when the Department of Highways expropriated the property

some years later for an improved highway. Having only been around for three years, Kandalore had blossomed to include over one hundred and forty campers.

Depending upon their age, camper's sleeping quarters were large waterproof tents set on raised wooden floors for older boys whereas the younger boys stayed in cabins. Each boy slept on a steel spring cot and mattress. Camp counsellors stayed nearby in similar facilities. A "carefully selected group of men and women with years of camping experience" supervised and cared for the campers with a purpose of providing "a long remembered camping experience which combined good fellowship and invigorating fun with thorough training in camping skills" (Camp Kandalore brochure, 1951).

The program areas of the camp included a large dock; a diving tower, roped of waterways for swimming and boating; an Indian Council Ring[3] campfire setting; a handicraft centre with tools and equipment and an outdoor campcraft/ woodcraft section; an archery range and a rifle range; an athletic field; and a variety of hiking and nature trails.

Activities for campers included water sports such as swimming, diving, canoeing, and lifesaving activities. Row boats and fishing were also offered. Land sports also were offered. Skill activities such as archery and rifle shooting were popular. Opportunities were given to campers in the craft shop for them to make their own archery equipment and campers were permitted to bring their own rifles and ammunition provided they turned it over to the director upon their arrival. Finally a variety of active games formed a large part of the daily routine.

Canoeing has long been a fundamental experience of camping at Kandalore. Even the earliest descriptions of the canoe programs attempt to instill an appreciation of heritage and adventure:

> Of all the wonderful adventures awaiting a boy in the Highlands of Haliburton, none holds for him the thrill of his first canoe trip... he is introduced to that simple craft, t he sole conveyance of the Indian who inhabited that very land not so long ago, and the means by

Water skiing and sailing were introduced in 1955, more land was cleared, and additional sanitary facilities were established. Construction of the Junior cabins was completed and the fleet of canoes increased by six totalling twenty four. Summer attendence had also been steadily increasing so that after only nine years more than one hundred and twenty boys were coming to camp each month. More projects were undertaken the next year: a new hospital and with a larger 'Fish Bowl'[5] were built; the 'Shack'[6] was reconstructed; and development of a senior section along the south shore was proposed.

Around this time the ownership of Kandalore was transferred from Keith Cleverdon to Kirk Wipper. The operation of Kandalore was a family affair for the Cleverdons and much time and energy was put forth to carry out a modest operation. It must have been a very demanding challenge to create a camp from scratch on undeveloped, Canadian Shield land. Indeed, the Cleverdon family deserves credit for their efforts.

The Wipper Era

When Kirk Wipper became the director, and owner shortly thereafter, he brought with him an admirable stock of experiences and credentials. It is interesting to note that Wipper had not intended on owning a camp but he recognized Kandalore as "an opportunity to express a long standing interest in the values of adventurous camping"(Wipper, 1997). His first year as director in 1957 was approached as somewhat of an experiment but he realized the scope that Kandalore offered in impressing upon campers and staff the values of heritage, ecology, and leadership. The philosophy of the camp was more fully oriented to the natural physical environment with a stated purpose of providing

> an inspiring adventure for boys 6 to 16 in a safe healthful environment
> culminating in leadership training and under the constant supervision

> of highly qualified, sincerely motivated staff. To contribute through varied programme opportunities to the physical, mental, social, and spiritual growth of your son. (Kandalore brochure, circa 1957)

Opportunities included:

> Experiencing the true northland adventure; understanding the natural surroundings; building a sense of values in living; appreciating the inspiration of a camping experience; training for leadership; and participating in creative activity. (brochure, c.1957)

At that time, to be "Woodsy" or "Outdoorsy" was a popular and esteemed character trait. Experiencing the advantages of outdoor life was held in high regard as being relevant to the promotion and development of values and virtues in youth. But appreciation of the natural environment is easy to articulate on paper -- its more difficult to put into to practice. As is strong youth leadership development, yet the practice was carried out formidably.

Clearing of forested land was halted and reforestation commenced when Wipper assumed Kandalore's direction. Over five hundred trees were planted in 1962 and Chapel Island[7] receive particular attention: soil was carried there and stone walls were built to minimize erosion. A number of trees were also planted there and the island took on new meaning as a quiet, 'natural', place for reflection, meditation, and occasional activity. Further 'green' activities took place in the hope of assuring the beautiful landscape.

South Shore[8] was opened in 1958 establishing a separate area for the senior campers. The creation of the Explorer[9] program in 1959 marked an increasingly popular and diverse tripping programme. As the initial stage of a comprehensive leadership training plan, the Explorers shared South Shore with the senior section.

Physical improvements continued to be made over the next five years such as another renovation of the dining lodge in 1959; the construction of Lynx Hall[10] in 1961 and a tripping centre in 1963; and improved canoeing and swimming docks in 1961 and 1963 respectively.

The tripping program continued to expand. In 1960 the Norwesters[11] took their first trip to Temagami and paddled down the Ottawa River from Mattawa to Ottawa in 1962, while the Explorers journeyed to Temagami in 1963. A year later, another Explorer trip ventured into Northern Quebec to experience the awesome rivers, lakes, and wilderness. Hiking trips also increased in popularity seeing the Junior Section being the first to travel over the Highland Trail in Algonquin Park and receiving honourable recognition from the Minister of Lands and Forests.

With the addition of two large Couchiching freight canoes in 1959, ten canoes in 1962, and thirteen more (including two kayaks) the next year, the fleet was nearing sixty strong.

Among all the activities and endeavours of the camp, the canoe was the centre point and expert paddlers and skilled woodsmen enjoyed high status. In an early camp bulletin it was written that the canoes of Kandalore have "provided thousands of young people with the exhileration of adventure as they have followed the famed routes of yesterday and as they have explored new routes known only to the wilderness predecessors" (Wipper, 1985). It has been noted that what is fascinating about the emphasis on canoes and canoemanship is that it appeared without unusual promotion, although there can be no doubt that Kirk Wipper's own interests were of some influence.

Canoeing and watercraft heritage had been an interest of Wipper's for some time but it was Kandalore that gave that interest a focal point. Plans and discussion of a Heritage Centre began it the late 1950s. In 1959, Wipper was invited to view a basswood dugout canoe (circa 1860) at a colleague's farm near Lakefield. Soon after, the craft was transported to Kandalore where it was given an honoured place in the dining lodge. Interest in the dugout canoe prompted suggestions for further specimens to be obtained. Wipper writes:

> Gradually other canoes were added, each one having a unique story, not only with respect to use and construction but also in relation to its

> acquisition. In those early days, before the idea of a true museum was conceived, the small but attractive group of craft was know as the "Historical Canoe Collection of Camp Kandalore" (Wipper, 1985).

For a comprehensive account of the evolution of the Historic Canoe Collection readers are referred to the Journal of the Kanawa International Museum of Canoes, Kayaks and Rowing Craft (J.K.I.M.C.K.R.C).[12]

Moving with the years, new initiatives and objectives were pursued. For instance, in 1964 a permanent bridge to Chapel Island was constructed. Prior to this visitors to Chapel Island were transported via canoe ferry from the mainland. However, with increased use and visitation a bridge was ultimately necessary. Most cabins were fitted with permanent roofs and the entire waterfront area underwent an extensive renovation. Further renovation occurred the following year of the kitchen, canoe docks, and the Senior Waterfront. Docks were constructed for South Shore including a lifeguard tower and diving board. Several more cabins were permanently roofed and extensions were completed on Bear Cave[13] and Eagle's Nest.[14]

In addition to structural changes, Kandalore was host to a variety of new visitors. Efforts were made to continue inviting representatives of other countries to join the Kandalore staff in the hope of extending the camp community to international neighbours. As well, French-speaking counsellors were invited to join the staff to enable the learning of conversational French. At the end of the summer of 1965 Kandalore hosted the St. Bartholemew's Church choir boys for twelve days and they entertained the camp with music and singing. That September, the first national lifesaving school of the Royal Life Saving Society - Canada was held at Kandalore. Representative of all ten provinces and delegates of the Armed Forces and R.C.M.P. attended lectures, demonstrations, and discussions in respect of lifesaving across Canada. Later that fall, the Lawrence Park and Rosedale United Church Young People's Groups held their annual Retreat at the camp. Indeed, the Kandalore experience was a growing and far-reaching phenomenon.

Recognizing the fundamental value of an appreciation for Native Heritage as well, Wipper researched Native lore hoping to develop an aboriginal element at Kandalore. Speakers and guests would visit the camp representing the Haida, Salish, Sioux, Cree, Ojibwa, and Mohawk people.

In keeping with the "Kandalore tradition of adding facilities and equipment necessary to meet the increasing demands of the programme, and providing equipment for acquiring greater skills, achieving higher goals and meeting further challenges"(Kandalore newsletter, 1971), an island in Lady Evelyn Lake, Temagami was purchased in 1966. 'Outpost Island'[15] was to serve as a base camp and together with 'Project Y.O.U.'[16] tripping and camping in this area became a much sought after experience. Eventually, Douglas Wipper took over the island as a career and ran an impressive operation for a number of years.

Back at camp, a major feat was accomplished in the moving of a log house, eventually called 'Frontier 67'[17], from Chesley, Ontario to the Heritage Trail[18] site at Kandalore. This building housed a number of Canadian Heritage artifacts complementing the ever-growing Historic Canoe Collection.

Canada's centenary in 1967 was celebrated by Kandalore in a variety of ways within the camp and outside the gates. The Explorers paddled to the Manitoba border to meet with a group from Camp Stephens as part of the sea-to-sea journey by young Canadians in camping. As well, the Norwesters paddled in a *canot du nord* from Thunder Bay to Sault Ste. Marie on Lake Superior. Expo Day was a special event that summer at camp while a number of the canoes from the Heritage Collection were displayed at the Toronto International Boat Show and the Toronto Sportsmen's Show.

The Explorer program continued to expand its paddling geography when they navigated the Abitibi River ending up in James Bay in 1968. This year the 'Hermits'[19] property was purchased for future purposes. Other highlights included the visit of renowned film maker Chris Chapman[20] to the camp that summer; the reconstruction of

Highway 35; a prize winning float in the Minden Carnival; a Red Cross instruction school; and the launch of a more intensive white water canoeing program.

The Historic Canoe Collection continue to grow over the years. However, coinciding with and even preceding the growth of the Kandalore canoe display was the creation of a collection of pioneer artifacts. The intent was to present and appreciate everyday tools of living in Haliburton County such as household articles, field implements, and forest equipment. The canoe began as a supplement to this initiative. Most of the canoes decorated the dining lodge along with various other symbollic decorations. But as the value of the early canoe specimens was realized it was clear that housing them in the same building as a kitchen equiped with propane tanks, stoves, and ovens threatened the collection with fire hazards. A separate heritage area was created along the western ridge of the camp offering a full view of the lake and an opportunity to develop an educational Heritage Trail along which the various artifacts could be displayed.

On August 24, 1968, the first logs were placed on the foundations of the canoe museum. The centre pillar was raised the following summer and was made from a large oak that had been cut earlier. Following a series of log-construction schools put on at the museum site by Alan Mackie, a three-story structure with four wings was eventually completed to accomodate the canoe collection. Further additions complemented the growing Heritage Trail at Kandalore: a log home owned by May M. Tribe, a retired local school teacher, was acquired in 1968; and the Harrison home on Lake Kushog -- one of the first pioneer homes in the region -- was dismantled and rebuilt at Kandalore later on in 1977.

Kandalore staff and campers played an integral contributions in the development and construction of the soon to be canoe museum. And while much effort was put into this project, summer camp continued to flourish. Kirk Wipper renewed his committment to leadership development in the context of an environmental sensitivity:

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Kandalore staff and campers played an integral contributions in the development and construction of the soon to be canoe museum. And while much effort was put into this project, summer camp continued to flourish. Kirk Wipper renewed his committment to leadership development in the context of an environmental sensitivity:

> We must continue to provide a very broad range of mult-based sensory experiences which relate to the natural environment. These must be designed and planned in a way that will allow our campers and staff to actively discover, explore and experience fun and excitement, contemplation and meditation...
>
> ...such objectives are not easy to accomplish and concentration, especially in leadership preparation, will make increasingly heavy demands on our time, energy and creativity, but the rewards and satisfactions are increasingly desirable. (1969 Kandalore Christmas newsletter)

In the summer of 1969 further improvements were again carried out. Two A-frame cabins were built in the Junior Section[21]; stone walls were constructed to prevent erosion; Fagins[22] was rebuilt; Outpost Island continued to be a success; and various facility renovations took place. Rock climbing was introduced as a program activity in 1970 for the first time and that summer, in celebration of Manitoba's one hundredth anniversary of entry into Confederation, the Explorers paddled from Thunder Bay to Winnipeg. In addition, Explorers also travelled the Des Moines River system in Quebec. Earth Day was celebrated in respect of a concern for the environment; kayaking trips began; hiking trips to Algonquin Park and Killarney set out; and Parkway school made a variety of contributions and improvements to camp facilities.

In 1971 Camp Kandalore celebrated its own twenty-fifth anniversary. Many special events took place and that year saw a homecoming of past staff, campers, and visits from many special guests. Rapelling was a popular activity as was skin diving. A white water instruction school was held at Twelve Mile Lake while numerous journeys to places like Boscotasing, Temiskaming, the Bobcaygeon Trail, and Temagami set out. As in most other years, renovations and improvements continued to be made to the camp site and facility. Such dedication is a testament to the efforts necessary in maintaining and developing the camp in such a rugged environment. In considering twenty five years of Kandalore one could reflect back keeping in mind the words of Ernest Thompson Seton:

> We need to learn the outdoor life for its worth in the building up of our bodies and helping and strengthening of our souls; that we may

> go forth with seeing eyes and the thinking hand to learn the pleasant ways of the woods and of life. (from a Kandalore newsletter,1965)

This implies

> simple basic experiences, not always too obvious: the simple virtue of outdoor living, the change to have a rustic frontier life, to sleep outdoors and cook for oneself sometimes, to swim and hike and explore, to discover the joy of making things out of driftwood, pine cones or clay, or to find pleasure in private as well as in group activities.(Kirk Wipper writing in newsletter, 1965)

Such reflective thinking fosters an acknowledgment of what the past has offered and what the future still has to hold.

The next twenty five years started out in business-as-usual style at Kandalore with a number of notable highlights. Summer camp continued to be successful and Outpost Island hosted the first-ever arrival of Junior campers in 1972. The Explorers paddled the Missanaibi River and the Leadership program received considerable attention. Indeed, "the value of leadership development is important regardless of the career anticipated by the young person who considers it".(1973 Kandalore brochure).

That same year, the first winter camp as part of an organized outdoor education programme was offered to school boards and universities. A range of activities were available for visitors such as: cross-country skiing, snowshoeing, orienteering, winter campcraft, and hiking. Spring and Fall programs were also available offerring rock climbing, canoeing, kayaking, swimming, and nature studies as some of the outdoor experiences. In 1973, the first International Congress in Outdoor Education was held at Kandalore in co-operation with the Forestry School (now the Ministry of Natural Resources Leslie Frost Centre). With the operation of an off-season outdoor education program Kandalore advertised an opportunity to learn through outdoor adventure.

> The goals of Kandalore are threefold. The first is to immerse people totally in a way of life which allows them to discover in a positive sense their assets and limitations. It is central to the purpose of the camp to

> help each individual to know what his [and her] talents are and to cultivate them well. The second goal is centred in helping individuals to perform successfully as a member of a group. A variety of group associations are provided to accomplish that objective, including spontaneous, unpredictable events and situations involving persons of diverse backgrounds. A third goal is to assist the Kandalore community to understand and to live in rapport with the natural physical environment. It is hoped that understanding will lead to caring and then to action insofar as the welfare of the environment is concerned. (Outdoor Centre newsletter, 1974)

In the beginning, the Outdoor Centre facilities were limited, especially for winter programs. When the weather got too cold for living in the rustic cabins only six insulated and heated cabins were available with six to ten beds per cabin. When the ground froze running water became unavailabe and the lake served as a resevoir. Nevertheless, every effort was made to ensure a positive and rewarding experience for visitors.

1974 was a very busy year at Kandalore. The first Woodsmanship Instructor School was hosted at Kandalore from June 15 to June 22. It was a successful endeavour designed to improve leadership in wilderness skills including orienteering, wildlife, trail cookery, rock climbing, campcraft, and forest ecology. During that summer, Kandalore also took part in celebrating Haliburton's one hundredth anniversary and cooperated with the Township of Stanhope and the County of Haliburton to put on a two day event at the camp for the benefit of the local people and their guests. The programme included: a canoe ballet to music, a parade of historic canoes, a regatta of special events, rides in the Voyageur canoes, and tours of the Heritage Trail area. Other accomplishments in 1974 included the Explorers paddling 47km to Coboconk in one day and taking a 500km canoe trip along the Rupert River; on labour day weekend, a group of staff crossed Lake Ontario in two 26 foot trade canoes in under seven hours; and a new leadership policy and agenda was implemented concerning the plan for older boys at camp.

By this time the collection of historical canoes at Kandalore had evolved from "Historic Canoes of Kandalore" to "The Historical Canoe Collection at Camp Kandalore" to "The Primitive Craft of North America" to, still, "The Kandalore International Museum

of Canoes and Kayaks". Finally, in 1975, the year of incorporation as a charitable, non profit institution, a permanent title appeared necessary. Since Kandalore did not reflect the growing international flavour of the museum the term *Kanawa*, a variant of the Spanish word *canoa*, was adopted. Hence, "The Kanawa International Museum of Canoes, Kayaks and Rowing Craft" was officially incorporated on June 15 (J.K.I.M.C.K.R.C, 1985). All the while the collection of historic craft continued to grow in richness, recognition, and respect.

Through 1976, Camp Kandalore was reaching far and wide, extending its resources to numerous schools and leadership development projects. In addition to summer camp and off-season outdoor educational programmes there were also festivals, historic re-enactments, film productions, and accomodation of groups eager to be in and learn about the outdoors. Groups visited from schools, community colleges, universities, churches and various interest associations.

But in 1977, Kirk Wipper began a "significant passage" away from Kandalore. As his commitment to the Kanawa Canoe Museum and Heritage Trail demanded more and more of his time, and as a "core of dedicated people" realized their leadership capabilities, Wipper "moved over to give room for others to have the privilege of applying creative innovative ideas in working with young persons"[23]. After twenty one years as owner and director, Wipper sold Camp Kandalore -- although he remained in a consulting role -- to senior staff associates Jack and Evelyn MacGregor, and Fred and Wendy (Grater) Loosemore. When the assets were transferred, a five to six acre parcel of land was retained for the Kanawa Museum which subsequently became an independent operation.

A New Generation

Throughout the management term of the new owners many past traditions were maintained. Regattas continued to involve spirited and cooperative games involving the Fur Traders, Lumbermen, Voyageurs, and the Pioneers[24]; the tripping program ventured forth

into various regions of Ontario and Quebec; canoeing still occupied a central place in camp activity; most of the water-based and land-based activities were offerred; and a strong attempt was made to increase the off summer activity, particularly for school groups.

Unfortunately there was a limited amount of archival resources available for this period of ownership and as a result, there are gaps in the time line where little is known. However, in comparing a 1979 camp brochure and a brochure from 1987, there appears to be very little change in camp programme[25]. Nevertheless, a more philosophical approach seems to have been taken in describing Kandalore.

> What is Kandalore? It is everyone, campers and staff feeling good. It is a boy saying "I can do it" and his counsellor knowing that he helped. Through three primary goals we believe we will achieve this: learning, friends, and caring. (Kandalore brochures, 1979, 1987)

The following passage surmises the approach to camping shared by the MacGregors and Loosemores:

> 'Learning' is plunging into a way of life which allows us to discover in a positive way our assets and limitations. It is central to the camp purpose to help each individual know his talents and cultivate them well . to accomplish this there are a variety of activities for the individual to experience. Some are adventurous, some quiet and creative, each with many levels of challenge and difficulty. (Kandalore brochures, 1979, 1987)

The activities mentioned above included a number events put on throughout the summers by campers and staff such as campfires, circus days, variety nights, backwoods days, canoe demonstrations, and banquets.

Appreciation of the outdoors was still a relevant part of camp life as it was believed that "activities and friendship should extend to living in rapport with the natural physical environment". A sense of place and belonging to the outdoors emerges as a strong theme in descriptions of Kandalore's geography:

> The camp is situated on more than a kilometer of the shoreline of Lake Kabakwa, a small, spring-fed lake. Two shallow, sandy bays, as well as

> water that is clear and fresh, make Kandalore's waterfront superb. The surrounding forest remains in a beautiful, natural state -- cabins and instructional areas are located so as to take best advantage of these features of the Kandalore site. (1979, 1987)

Sometime in the early 1980s, Fred Loosemore and Wendy Grater left Kandalore to begin managing Trailhead in Toronto. Shortly after their departure, Jack MacGregor passed away in 1984. The operation of the camp was then assumed by Evelyn MacGregor, who retained ownership, and Ken Runstedler, who served as the facility manager.

Nearing its fortieth anniversary, consequently, it seemed as though time was catching up with the facility. The site had gradually been humbled by the elements of an impressing environment and years of use. Modest maintenance had occurred and numerous buildings and structures -- some of which were more than thirty years old -- were in various states of disrepair and in need of attention. By 1986, summer attendence had dropped to about eighty campers and thirty staff. When Camp Kandalore was sold in 1988 to its present ownership there was an obvious need to re-establish the vigour and energy of the past.

Into the Future

In 1988, the team of Michael Moore, David Hadden, and David Lever acquired Kandalore Camps Ltd. with Moore serving as the managing owner and director. This new era began as a period of renovation and innovation with considerable efforts being put into upgrading a facility that had been home to more than forty years of camping. Forty years where the "development of traditional camping skills in a broad range of activities has provided the focus for Kandalore's program"(Kandalore summer camp brochure, circa. 1993). A philosophy has evolved in which:

> In a highly personalized, fun-filled and supportive environment, Kandalore's aim is to develop in each camper an appreciation of nature, a healthy sense of self-esteem, an understanding of others, and the necessary skills to become an effective leader.
> (Kandalore brochure, c.1993)

Over the next ten years new cabins were built, older buildings were removed or renovated, a number of buildings were winterized for further off-season use, and new equipment continued to be purchased in order to facilitate a programme that eventually started to flourish again. Attendence was low in the beginning, however. But by 1997, almost two hundred children were attending Camp Kandalore every two weeks.[26]

In 1992, a major shift in policy occurred with a transition from an all boys campe to a co-ed camp. The inclusion of girls in summer camping at Kandalore was a welcome and positive change. That same year, in celebration of five years of new direction, canoe paddles were awarded to campers and staff who had been part of the Kandalore tradition for five years. Later, in 1996, the first five-year paddle would be awarded, amidst a standing ovation, to a female.

The Leadership in Training programme was revamped and solid leaders and counsellors continue to graduate from the summer-long experience. Extensive tripping continues to a range of lakes and river systems including the French, Petawawa, Coulonge, Magnettewan, Madawaska, and Temagami Rivers. Explorers pursue further adventures in 'big water' rivers like the Moise, Harricanaw, Mistassini, Rupert, Missinaibi, and the Kesagami.

Summer camp activites include rock climbing, kayaking, canoeing, water skiing, swimming, sailing, arts and crafts, woodworking, drama, dive tower, log rolling, archery, crossbow, nature lore, and boardsailing. There are over seventy canoes in the fleet including two thirty six foot Voyageur canoes; two ski boats; more than a dozen kayaks; an abundance of climbing equipment; and numerous sail boats and sail boards.

Through the 1980s and 1990s the Kanawa Museum continued to expand and grow in recognition. Kirk Wipper and Michael Ketemer were directly responsible for directing and managing the facility but as the collection grew, so did the requirement for a larger more suitable dwelling. After a number of ventures and initiative, the Kanawa International

Museum of Canoes, Kayaks and Rowing Craft began a relocation to Peterborough in 1995 that ultimately concluded in 1997[27]. The property of the Heritage Trail had already been reacquired by Kandalore some years earlier and the building that housed the museum was returned to the present ownership of the camp.

In 1997, as a celebration of the tenth anniversary of Kandalore under the present ownership, backpacks were awarded to those campers and staff who had been part of the Kandalore tradition for ten years (or more). One is left to wonder what is in store for a fifteenth or twentieth anniversary...

Conclusion

There is much that has been left unaccounted for in this record of fifty years of Kandalore. Many stories, experiences, and other details have been left out as a result of limitation in time and resources. Specifically, an oral history element has been intentionally, and regrettably, ignored but its fundamental value to such a project is recognized. However, perhaps much is best left unaccounted for. There are limitless recollections of fifty years of Kandalore indeed. I once read that reality is transitory... images linger. Images paint a testament to our memories and endeavours and are framed by our perceptions and experiences. This is a unique, rich, and intimate process in which, as individuals, we all take part. Everyone who has been part of the Kandalore experience will have his or her own mosaic of images that linger. I cannot possibly chronicle or describe a complete Kandalore experience for its continues to grow and there is much that I do not know. In fifty years of camping at Kandalore there has been a wealth of experiences in leadership, friendship, adventure, and outdoor education. This undertaking -- this story -- serves as a humble record of, not as a reference to, those years of learning.

[1]To honour Kirk Wipper, a director of Kandalore for many years, a new name for the dining lodge was unveiled at the 50th Birthday Reunion in 1997.

[2]Campers are divided by age into four sections: Preps are aged 6 to 9; Juniors are aged 9 to 11; Intermediates are aged 11 to 13; and Senior are generally 14 to 16 years old.

[3]*The Indian Council Ring* is a campfire circle around which stories, songs, and skits are performed. At one time, the entire area was enclosed by a teepee shaped structure of wooden poles that offered a unique and fantastic setting for camp activities.

[4]One of the earliest cabins to be built on the waterfront, Eyores appears as one of the earliest examples of a trend in naming cabins. The variety of cabin names no doubt reflects unique stories, memories, experiences, and anecdotes throughout the lifetime of Kandalore.

[5]Another distinctive cabin name.

[6]Also spelled 'Shaq', this building has served a variety of purposes from being a home to staff, a winter kitchen and dining room, a showerhouse and washroom facility, a trip preparation centre, and an activity building.

[7]Chapel Island is the spiritual centre of Camp Kandalore. Non-denominational services are held as a time of reflection, appreciation, and friendship. Songs, stories, poetry, and other presentations are shared by individuals and groups usually with the entire camp.

[8]South Shore is renowned for its simple and rustic charm. There is no electricity or plumbing on this separate parcel of land and cabins appear to blend in with the landscape. A bridge spans a shallow bay, joining the main piece of property with its extended geography.

[9]The Explorers are groups of older, more mature, and perhaps more skilled campers whose mandate is too seek out and travel far off rivers and lakes. This program is the ultimate quest of adventure at Kandalore and the journeys are legendary.

[10]Lynx Hall was built as a type of auditorium. Plays, musicals, performances, and presentations have been housed by Lynx Hall for more than 35 years. At one time, a film projection box brought the silver screen to camp. The building has also been used as a venue for various games and activities at night and on rainy days.

[11]The Norwesters are the most distinguished group of Kandalorians. A Norwester is recognized as having made an outstanding contribution to the growth and development of outdoor education and the spirit and integrity of the Kandalore community. Today, a large plaque rests above the fireplace in the dining hall with each Norwester's name recognized and commemorated upon it.

[12]Volume 1, Number 1. Toronto. April 1985. The first issue of this publication was entitled: The Kanawa Story: the beginning.

[13]Bear Cave originally was a one room building occupying a place almost in the centre of South Shore. A second room was added on to the existing one -- the original roof is still visible inside. Bear Cave has served a variety of purposes most recently as the Senior Boys Section Director's cabin. Incidently, it has been the home of the author for the past two summers.

[14]Yet another cabin with character. Eagle's Nest occupies one of the highest elevations of all the cabins in camp and is also one of the larger cabins.

[15] The island lies in the midst of old Ojibway territory where rock paintings still remain to enchant the visitor. The range of adventurous wilderness activities are almost limitless from the island location near which Grey Owl was inspired to produce some of his writings -- excerpt from an early Kandalore newsletter.

[16] Project Y.O.U. was a program aimed at inspiring a way of life achieved by the individual who is part of and in tune with the out-of-doors. Activities included canoe making, survival and solo experiences, carving and painting, rock climbing, canoe travel, fishing, and orienteering. The program was offered to groups of boys and girls connected to Kandalore.

[17]Frontier '67 has since been moved and renovated and the building now rests on the property of Kirk Wipper's home outside of Peterborough.

[18] Heritage Trail was located on the upper western ridge of the Kandalore property.

[19]Hermits was the southern most cabin in camp located at the far end of South Shore. At one time it served at the Section Director's cabin until it collapsed some years ago. The site is now the base for an extensive water skiing program.

[20]Chapman shot and directed admirable wilderness films such as *The Seasons* and *Quetico* and was a close friend of legendary canoeist and film maker Bill Mason.

[21] The Junior and Prep Sections were relocated as numbers increased and, later, when the camp became co-ed.

[22]Another cabin with a name and a story.

[23] In a letter to campers and staff in a 1977 Kandalore newsletter, Wipper informed them of his decision.

[24] Every person, staff and camper, is placed on a team: Fur Trader, Lumbermen, Voyageur, and Pioneer were the teams created with a heritage element in mind. Once placed on a team, individuals are on that team for life. All family members share the honour of representing the same team for their lives as well. Teams participate in a variety of games and activities culminating in an entire day of spirit and energy called a Regatta.

[25] In a comparison of a brochure from 1979 to one from 1987, the only notable differences are minor changes in pictures and a change in who is identified as the owner/ director. The text remains the same throughout.

[26] Campers have the option of visiting for two, four, six, or eight week periods.

[27] The Kanawa International Museum of Canoes, Kayaks and Rowing Craft opened in Peterborough in the summer of 1997.

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