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From the Dorland Room...

The Peace Testimony Today: Truth Is Relevant

It is a pleasure to welcome you to the Fall 1997 Peace issue of the Canadian Quaker History Journal, marking the fiftieth anniversary of the Nobel Peace Prize being awarded to Friends Service bodies on both sides of the Atlantic. The program for our Annual Meeting was planned to share work of several Peace organizations in which Friends have been involved since then. When asked to come and speak about their ongoing life's work, all shared with generous spirit. They are aware that recording recent history is a legacy for those who will carry the peace testimony into the future.

Most of these contributions are personal accounts which historians may later use for their evaluative work. The contributors who wrote for this issue are: Kathleen Hertzberg, an active English Friend who volunteered her service fifty years ago, who tells why the Nobel Prize was awarded; Cecil Evans, who served as CFSC secretary before going to New York, shared his memory of the Quaker United Nations Office in the 1960's; Canadian David Jackman, currently an associate representative of the UN office, sent his overview of recent work at QUNO; Hanna Newcombe spoke of the Canadian Peace Research Institute, and of her work of editing Peace Research Review; Murray Thomson, wrote of his work in Peace Education for CFSC at Grindstone Island; and Gordon McClure spoke for CFSC's International Committee with a look at the types of projects and service work for peace that have been undertaken over the years. We are grateful to each of the contributors and hope you read with interest. Although our honorary chairman Peter Brock, author of the history of the Friends Peace Testimony, was invited to preside, circumstances prevented his participation. The University of Toronto Press has just published a volume of essays related to Peace which were presented at a symposium in Peter Brock's honour two years ago.

Recent acquisitions by the Dorland Research Collection show that many researchers and writers are dealing with 20th century history. You will note major additions, many written by persons familiar to you, which keeps the collection alive to researchers' current pursuits. Amongst others, note that the researcher-author, Tom McLeod, sent a copy of his biography of Tommy Douglas, penning a note on the inside leaf that this was the story of social justice in Canada. We need to be aware that this, too, is a significant part of peace for all. Marjorie Sykes' "Journal", edited recently, is a view from another continent.

May we find the balances needed to live fully in our places. As the youthful Leaveners at London Yearly Meeting (1982) challenged us, "Make Peace".

Jane Zavitz-Bond

New Acquisitions:

Britain Yearly Meeting, Quaker Faith and Practice: the book of Christian discipline of the Yearly Meeting of the Religious Society of Friends (Quakers) in Britain, (London: England, 1994). Indices, 667 pp. ISBN 0-85245-267-5. The 'new' discipline.

Edgar B. Castle, Approach to Quakerism. (London: Friends Home Service Committee, Quakerback ed., 1973). paperback, 180 pp. From Harry M. Beer's library.

Jonathan Dale, Beyond the Spirit of the Age: Quaker social responsibility at the end of the twentieth century. 1996 Swarthmore Lecture (London: Quaker Home Service, 1996). Bibliography, 134 pp. paperback. ISBN 0-85245-282-9.

Cecil Evans, The Claims of Conscience: Quakers and Conscientious Objection to Taxation for Military Purposes. (London: Quaker Home Service, n.d.). Notes, and reading list. 51 pp. pamphlet. ISBN 0-85245-284-5. The introduction is written by Peter Brock, Canadian Quaker peace historian.

Pierre Ceresole, For Peace and Truth: From the notebooks of Pierre Ceresole. Translated and edited by John W. Harvey and Christina Yates. (London: Bannisdale Press, 1954). Index, 191 pp. Gift of Philip L. Martin.

Joanna Harris, editor, Mourn us not: Friends' reflections on death and bereavement. (Guildford, Surrey: Friends Fellowship of Healing, 1992). Pamphlet, 40 pp. ISBN 1-873048-05-X.

Alastair Heron, Gifts and Ministries: a discussion paper on eldership. (London: Quaker Home Service, 1987). Pamphlet, 22 pp. ISBN 0-85245-215-2.

Betty M. Hockett, Eight of a Kind. (Newberg, Oregon: Barclay Press, 1988). 148 pp. Includes biographies of eight early Friends, written for children. Bibliography. Paperback, ISBN 0-913342-64-5.

Betty M. Hockett, More than Empty Dreams. (Newberg, Oregon: Barclay Press, 1988). 164 pp. Bibliography.

Betty M. Hockett, True Quaker Adventures to accompany Eight of a Kind. (Newberg, Oregon: Barclay Press, 1988) bibliography; paperback. ISBN0-913342-65-3.

David Hodges, George Fox and the Healing Ministry. (Guildford, Surrey, UK: Friends of Healing, n.d.). Footnotes, paperback, 66 pp. ISBN 1-873048-09-2.

Kyle Jolliffe, Seeking the Blessed Community: a history of the Canadian Young Friends 1875-1996. (Privately published, 1997). bibliography, appendix, photographs. 89 pp. Gift of the author.

Christina H. Jones, American Friends in World Missions. (Richmond, Indiana: American Friends Board of Missions, 1946). Bibliography, app., index, 299 pp.

Christina H. Jones, Friends in Palestine. (Richmond, Indiana: Friends United Press, 1981). appendices. ISBN 0-913408-62-X.

Marion Douglas Kerans, Muriel

Duckworth: a Very Active Pacifist. (Halifax, Nova Scotia: Fernfield Publishing), index, 238 pp. ISBN 1-895686-68-7.

Susan McCracken, For the Call of a Friend. (Richmond, Indiana: Friends United Press, 1997). 313 pp. Fictional story of Elizabeth Comstock assisting the blacks after the Civil War in Kansas. The third of a series.

Richard G. Meredith, Learning of one another: The Quaker encounter with other cultures and religions. The James Backhouse Lecture, 1997. (North Hobart, Tasmania: Backhouse Lecture Com.) 59 pp. footnotes ; bibliography. ISBN0-646-30175-6.

Ruth Morris, Penal Abolition the Practical Choice: A Practical Manual on Penal Abolition. (Toronto: Canadian Scholars' Press, 1995). Bibliography, 127 pp. pbk. ISBN 1-55130-078-8.

Tom Mullen, Where Two or Three Are Gathered Someone Spills the Milk. (Richmond: Indiana: Friends United Press, 1997). Reprinted with new preface. pbk. 119pp. Meditations.

Hanna Newcombe, Peace Research Reviews, Peace Research Since 1984, XIV - 3. (Dundas, Ontario: Peace research Institute, 1997). 81 pp. Bibliography. CN ISSN 0553-4283.

Lucille Salitan and Eve Lewis Perera, editors, Virtuous Lives: Four Quaker Sisters Remember Family Life, Abolitionism, and Women's Syffrage. (New York: Continuum, 1994). Appendix. 180pp. pbk. ISBN 0-8264-0687-4.

Marjorie Sykes, An Indian Papestry: Quaker Threads in the History of India, Pakistan and Bangladesh from the Seventeenth Century to Independence. Completed and edited by Geoffrey Carnall (York, England: William Sessions, 1997). footnotes, index, 327 pp. ISBN 1-85072-135-1.

Mary Waring, A Diary of the Religious experience of... (Daughter of Elijah and

continued on page 30

News & Notes

NEW MEMBERS

We warmly welcome Ross Harrison and Ruth MacLean to membership.

PEOPLE

•HANNA NEWCOMBE RECEIVES PEACE AWARD: Hanna Newcombe was honoured for her life's work toward world peace by the United Nations Association of Canada who have named her the 1997 recipient of the Lester B. Pearson International Peace Award. The ceremony was held the evening of December 11th, 1997, at Hamilton City Hall. We extend our best wishes to Hanna as she adds this award to the many already received. It is now 25 years since Lester Pearson's death and we are reminded how significant was his role in leading the Canadian government's peace initiatives at the United Nations.

•ELIZABETH MOGER RETIRES AS KEEPER-OF-THE-RECORDS

After over twenty years of service to New York Yearly Meeting as Keeper-of-the-Records in the Haviland Records Room, Elizabeth Moger has retired. Many of us have benefited from her services. A special gathering was held in her honour at Purchase Friends Meeting on Saturday, November 21st, 1997. Mary Ellen Chijioke, of Friends Historical Library, spoke on a subject dear to Elizabeth, the significance of Quaker records. Christopher Densmore, chairperson of CFHA, attended on our behalf and presented Elizabeth with a traveling minister's minute citing her gifts and service to us all and commending her to the care of those among whom she would travel. It was signed by all present at CFHA Annual Meeting, Oct. 25th, 1997, in Toronto. Elizabeth Moger has attended most of our annual meetings over the past twenty years and given invaluable support and encouragement to CFHA, and to the establishment of the CYM Archives at Pickering College. We wish her a happy retirement with the opportunity to enjoy her F/friends and family and to pursue her interests in Quaker history for many years to come.

RESOURCES

•NEW YORK YEARLY MEETING RECORDS MOVE TO SWARTHMORE

The records of New York Yearly Meeting formerly housed in the Haviland Records Room at 15 Rutherford Place, New York City, have been transferred to the Friends Historical Library at Swarthmore College, Swarthmore, PA. The move, planned for some time, took place in November. Further we are happy to report that some books and reference materials duplicated in holdings at Swarthmore are to come to the CYM Archives at Pickering College.

•COMPUTER VOLUME OF NORTH AMERICAN QUAKER RECORDS

Thomas Hill of Cincinnati has been compiling a volume listing "Records of Friends Meetings in North America." This is not possible without major input from all regions or yearly meetings. All records in the Canadian Yearly Meeting Archives are listed, but holders of any extant records not in the CYM Archives are requested to add them to the list. Such records should be reported by full title, the name of the meeting generating the records, and the dates of the first and last entries in the specific volume. The record books currently in use should be listed similarly with a dash after the beginning date - to show it continues. Some older, noncurrent, records remain in individual meeting or private hands. These, too, should be listed along with the site where they are held, whether the meeting is still in existence or not. This is important information for the CYM Archives as well. Please send information to: The Archivist, CYM Archives, Pickering College, Newmarket, ON L3Y 4X2

NEWS

•TALK ON ELGIN QUAKERS

Jane Zavitz-Bond spoke to the Elgin County Historical Society on November 19th at the Yarmouth Friends Meetinghouse, near Sparta, about the Quakers in Elgin County, their origins and settlement. The topic, the active pioneer settlements of Friends in Yarmouth and Malahide townships, encouraged attendance. Built in 1865, and architecturally a classic building, the meetinghouse setting was itself a concrete example of the

influence of Friends on the social history of the region. An active meeting today it was established officially in 1823 under Norwich Monthly Meeting.

•CYM ARCHIVES RECEIVES CCA GRANT FOR CFSC HOLDINGS

On August 19th, 1997, a check for \$6400 was formally presented to the Canadian Yearly Meeting Archives located at Pickering College for continued organization and inventory work on the Canadian Friends Service Committee records. Karen Kraft -Sloan, the local Member of Parliament, presented the grant funding and spoke of the significance of the Quaker Archives as a rich storehouse for researchers. Arnold Ranneris, the clerk of the Records Committee which is responsible for the Archives, and Mona Callin, the clerk of the CFSC, along with the archivist, Jane Zavitz-Bond and Sandra Fuller, project worker, were all present. The grant, awarded by the Canadian Council of Archives with federal government funding, is a much appreciated support to the CYM Archives as it cares for the CFSC records.

•DISPLAYS AT CYM AND CFHA ANNUAL MEETINGS

The CYM Archives and CFHA each had displays at Canadian Yearly Meeting August 16-23, 1997, at Cedar Glen Conference Centre near Beaton, Ontario. The CFHA materials featured the pictures of meetinghouses in Canada, with maps showing Quaker Meeting sites of origin and later settlements. The posted sample sheet for building's description sought support for the Quaker Directory. The CYM Archives displayed photographs and panels of CFSC projects worldwide since the Nobel Prize was awarded to Friends Service Committees in 1947. Books made by children fed by Quakers in Poland, Germany, and Japan after WW II had special appeal. The display attracted interest during the week and was taken to the Annual Meeting of CFHA as evidence of some of the peace activities of Canadian Quakers.

• YOUNG FRIENDS HISTORY

PUBLISHED: Kyle Jolliffe's book, Seeking the Blessed Community: A History of Canadian Young Friends 1875-1996, arrived at Yearly Meeting 'just off the

press' culminating several years of work. CFHA congratulates Kyle on his accomplishment. A resource for those interested in Young Friends, we hope, as first books generally do, that it will encourage others to continue the research. Privately published, the book may be purchased for \$14.95, prepaid, from: Quaker Book Service P.O. Box 4652, Station E, Ottawa, ON K1S 5H8.

COMING EVENTS

•ONTARIO GENEALOGICAL SOCIETY ANNUAL CONFERENCE

The OGS annual conference will be held in London, Ontario, the last weekend in May, 29-31, 1998. Quaker History in southwestern Ontario and how to research Quaker records is included in the Saturday program.

•QUAKER HISTORIANS AND ARCHIVISTS

The biennial conference of QH&A will be held in Baltimore, Maryland, June 19-21, 1998. If interested, please register with local arrangements committee chair, Ron Mattson at Homewood Monthly Meeting, Baltimore.

•CFHA ANNUAL MEETING FALL 1998

Plans for a pilgrimage to Prince Edward County, and the site of Adolphus, the oldest Monthly Meeting in Upper Canada, and of West Lake Monthly and Quarterly and Half-Yearly Meetings are underway. We will provide details in the Spring 1998 issue of the Journal. It is the bicentennial of the establishment of Adolphus MM. Begin to plan space in your Fall calendar now for this special event. Consider staying over at a Bed and Breakfast in a lovely corner of early Quaker history.

A FINAL NOTE

FOR SPEEDIER COMMUNICATION

We are on the internet as individuals and therefore you can reach us for quicker communication with the CFHA Executive and the Journal editors.

Christopher Densmore - densmore@acsu.buffalo.edu

Albert Schrauwers - aschr-auwe@interhop.net

Jane Zavitz-Bond - zavitz@hotline.com (Sparta-home)

CYM Archives - adjz-bond@pickeringcollege.on.ca (Newmarket)

The Fragmentation of North American Friends: Or, What J.J. Gurney Did When He Was Not At Home

Christopher Densmore
State University of New York at Buffalo

On the first day of the first month, 1874, Luke Woodard attended a funeral at a rural meeting in the central part of New York state. Five ministers sat on the facing benches of the meeting house that day, Woodard noted, "each of us representing a different Society of Friends" (Woodard 1907, 52). New York Yearly Meeting had divided in 1828 into Orthodox and Hicksite; in 1847, the Wilburites separated themselves from the Orthodox; the following year, Progressive Friends left the Hicksites; and in 1860, the small Wilburite branch of the Yearly Meeting further subdivided into Conservative and Primitive factions. While Quakers from the several branches in New York and Canada would occasionally meet together at funerals, the separated branches of the yearly meetings would not finally reunite until 1955.

How did the Society of Friends in North America become so badly fragmented? In this paper, I will focus on the fragmentation of Friends in New York State and

Canada (the area included in Ontario), and also comment on how religious controversies traveled across the Atlantic. American and British Friends influenced each other during this period, but not always with happy results.

I see two mechanisms of influence: publications and traveling ministers. In 1800, transatlantic Quakerism shared a common literature. English Quaker books were quickly

imported or reprinted in North America and distributed to meeting libraries. When Pelham Monthly Meeting was established in 1799 in distant Upper Canada (now Ontario), it received a supply of books from Philadelphia for the meeting library. Of the seven authors, six were British (Dorland 1968, 81-82). But while the British authors predominated in Quaker libraries on both sides of the ocean, the exchange of books went both ways. The first New York City edition of Job Scott's

Journal in 1797 was reprinted the same year in London, with a second London edition in 1798, followed in 1799 by editions published at Dublin and Warrington.

The Quaker world was also knit together through the work of traveling Quaker ministers. In the first two decades of the century, at least, it is arguable that traveling New York Friends made a greater impact on London Yearly Meeting than traveling British Friends made in North America. During

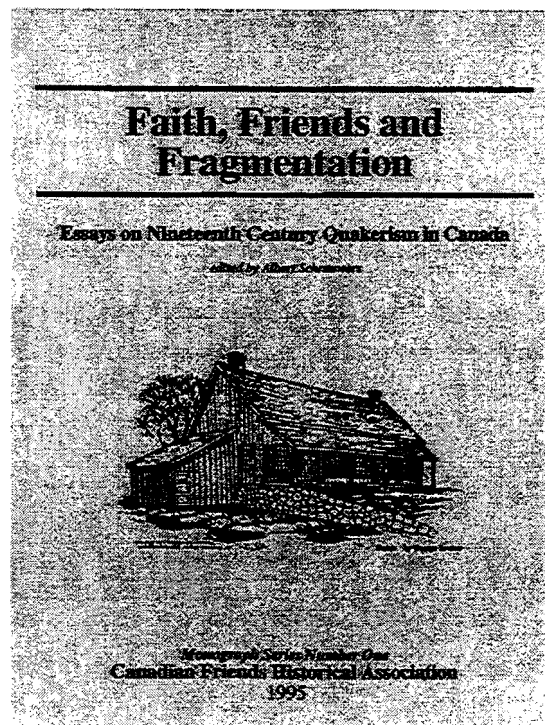


Joseph John Gurney

those years, David Sands, Hannah Barnard, Stephen Grellett and Henry Hall, to name only those from New York, all paid extensive visits to Great Britain.

In this paper I am speaking primarily of religious influences, and will just mention in passing that the exchange of people and ideas in the transatlantic Quaker community was very important in education and philanthropy,

Of related interest:



**Faith, Friends and
Fragmentation:
Essays on Nineteenth Century
Quakerism in Canada**
Albert Schrauwers, ed.

*With articles by
David Holden, Chris Densmore,
Gregory Finnegan, Fritz Hertzberg,
Richard MacMaster, Carson Bushell,
Kyle Jolliffe and Albert Schrauwers*

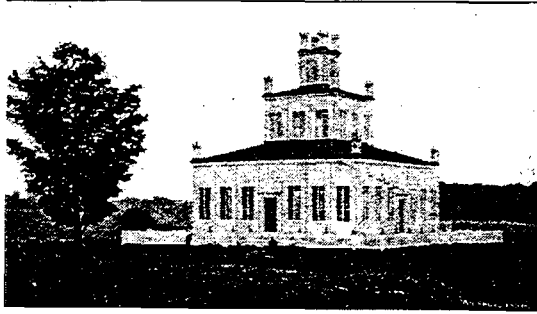
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and not just to Friends. As evidence, I can point to American-born Lindley Murray (1745-1826), who, though he left New York for England in 1784, maintained his associations with New York Yearly Meeting. Murray's English Reader was perhaps the most widely used textbook in North America in the first half of the nineteenth century. English-born Joseph Lancaster (1778-1838), the promoter of a new system of mass education, spent his last twenty years in New York City. New York Friends John Griscom (1774-1852) and Thomas Eddy (1758-1827), built on their contacts with British Friends to transmit new ideas on science, education, and prison reform from Britain and Europe to North America (see Griscom 1823, and Knapp 1834).

Despite the connections, religious controversies among Quakers did not always travel across the Atlantic. Hannah Barnard, a traveling minister from Hudson, New York, was silenced by London Yearly Meeting largely for her opinions on the Scriptures. This incident created a minor flurry of pamphlets in Great Britain. None of these pamphlets was reprinted in America, though some of the documents did continue to circulate in manuscript among American Friends (Hallowell 1884, 477-79). A related controversy on the authority of Scripture that centered in Ireland also produced several pamphlets. Irish separatist John Hancock's Reasons for Withdrawing from the People Called Quakers was twice reprinted in New York, but without noticeable impact or even public response by American Friends.

In 1812, a minor schism divided Friends of Yonge Street Monthly Meeting in Canada. The disowned party initially worked to bring their case to the attention of Friends in New York and Philadelphia, but the pamphlets of their leading figure, David Willson, went unanswered and seemingly unnoticed. The group soon evolved from dissident Quakers to a new sect called the Children of Peace; they built at Sharon, Ontario, an allegorical representation of Solomon's Temple and installed the first pipe organ in Upper Canada



The Temple of the Children of Peace

(Schrauwers 1993, 27-68; McIntyre 1994, 35-48). David Willson and the Children of Peace were a localized group, easily dismissed by other Quakers at the time, though much of Willson's early critique of the potential abuse of authority by ministers and elders agrees in sentiment with the more radical Hicksite and Progressive Friends.

Neither Hannah Barnard nor David Willson troubled the apparent unity of North American Friends. That unity, however, was shattered in the 1820s by what has come to be called the Hicksite-Orthodox controversy. Elias Hicks, a Quaker minister from Long Island, New York, had been born in 1748, and acknowledged as a minister in 1778. He was in his early seventies, and had been a minister for more than forty years when other Friends began to publicly question his theological positions on the authority of scripture and the atonement.

While the early opposition to Hicks came from Friends in Philadelphia and New York, the Orthodox party had the vigorous support of traveling ministers from London Yearly Meeting. Anna Braithwaite's letter on Elias Hicks, possibly published without her knowledge (Evans 1824), invoked a series of pamphlets pro and con, and the interest in the controversy encouraged a non-Quaker printer to have Hicks' sermons taken down in shorthand and published (most importantly in The Quaker, published at 4 volumes in Philadelphia in 1827-28).

Some Hicksites at the time and later saw the controversy as the work of traveling English ministers, who were importing "English doctrines" borrowed from the

Church of England by the Orthodox (Janney 1868, 180). Bliss Forbush, in his biography of Elias Hicks, devotes a chapter to what he calls the "Evangelical Invasion" (Forbush 1956, 221-22). In this view, Hicks represented the older Quakerism, and his opponents, English and American, a Quakerism severely modified by a newer evangelical philosophy. This attempt to ascribe an English origin to an American controversy obscures the considerable opposition of some American Friends to Hicks' later ministry. Nevertheless, there is some basic truth for the Hicksite claim of an English invasion. A list of traveling Friends visiting Long Island (the home of Elias Hicks) records only three Friends from England in the years from 1800 to 1817, seventeen visits in the next decade, the decade of the Hicksite-Orthodox controversy. Of ten visitors in 1827, the year of the separation in Philadelphia and the year before the final separation in New York, eight were British, and all opposed to Hicks. (The list was published in the Friends Weekly Intelligencer 5(1848): 306, 311-14, 321-23).

The controversy terminated in 1827-28 with the splitting of New York, Philadelphia, Baltimore, Indiana and Ohio Yearly Meetings. The first three, New York, Philadelphia and Baltimore, had Hicksite majorities. Two yearly meetings, New England and North Carolina, did not split and remained Orthodox. London Yearly recognized the legitimacy of the Orthodox meetings, and ceased all communication with the Hicksites.

The Hicksite-Orthodox separation is the major event in North American Quakerism in the nineteenth century, but at the same time seems to have little impact on British Friends. Joseph Smith's Descriptive Catalog of Friends Books (1867) has nine pages of entries for the pamphlet literature of the Hicksite controversy and another two pages for the writings of Elias Hicks, but of all this literature, Smith notes only one British reprint - Hicks' disownment by the Orthodox was reprinted in the Annual Monitor for 1830.

Among the Orthodox, which includes

London Yearly Meeting, the exchange continued as before, with the North American Orthodox Yearly Meetings reprinting and redistributing the annual London Yearly Meeting Epistle and receiving (officially) one another's traveling ministers. Though Hicksite Friends were cut off from direct communication with London Yearly Meeting, and ceased reprinting its epistle, they too could take advantage of the stream of books imported from England and reprinted from English originals. There was no similar mechanism for distributing Hicksite materials in England. Hicksite traveling ministers were not received among English Friends, and when Lucretia Mott came to the World Anti-Slavery Convention as a delegate in 1840, some British Friends made great effort to explain that she was not acknowledged by them as a Friend, though most were open and cordial to her on a personal level (Hallowell 1884, 175-79, 196-97).

The Hicksite-Orthodox controversy was a North American affair, but in a modified form it reached London Yearly Meeting in the 1830s. While Hicksite books were not reprinted in Britain, Isaac Crewdson's 1834 Beacon to the Society of Friends is in the form of an extended commentary on a series of 1826 sermons by Elias Hicks. While no British Friend to my knowledge rose to defend Hicks, many saw Crewdson's attack on Hicks' views on the authority of scripture and the inward light as an attack on basic Quaker beliefs. In the guise of attacking Hicks, a man believed infected with deism, unitarianism and rationalism, Crewdson was seen as attacking Barclay, Penn and Pennington.

The Beacon controversy ran its course in Britain, again with little apparent notice in North America. The pamphlets of the controversy were not reprinted in North America, except for a one volume collection reprinted not by an Orthodox or Conservative Friend, but by New York Hicksite printer Isaac T.

Hopper. Hopper's edition was probably small and not widely circulated, and was likely intended to tweak his old Orthodox opponents by telling them in effect, "we told you so - your theology puts you on a path straight back to the established church." Perhaps the sole explicit American "Beaconite" was Elisha Bates, whose decision to accept baptism occurred while visiting England, and who was promptly disowned on his return to Ohio.

While there is not a direct transmission of religious controversies across the Atlantic, we do have selected issues of the Hicksite-Orthodox controversy in America resurfacing in Britain after a few years to fuel the Beacon controversy. The Beacon controversy has no exact American equivalent, but some of the issues resurfaced in North America in the later 1830s and 1840s to spark the Wilburite controversy.

In 1837, Norwich (England) Friend Joseph John Gurney

left for an extended religious visit to North America. Gurney's writings had preceded him, much to the distress of the more traditional American Friends who agreed with the assessment of Thomas Shillitoe that Gurney was "no Quaker in principle" but an Episcopalian (Wilbur 1845, 344-46). Gurney's visit was the match that fired a latent controversy among Orthodox North American Friends and led directly to the Wilburite separations of the 1840s and 1850s.

For their part, the Hicksites greeted Gurney with curiosity and generally with courtesy. Hicksites in Baltimore did deny him the use of their meeting house for a called meeting, but invited him to attend their meeting for worship and feel free to speak if her desired. In other places, Hicksite meeting houses were fully opened to him and Hicksites largely attended his meetings. Gurney was generally friendly with Hicksites on a personal level, but was quite clear that Hicksites were an entirely separate denomination with no relation to the Society of Friends.

Hicksite reaction to Gurney appears to have been a mixture of curiosity and courtesy...

At Jericho, Long Island, the home meeting of Elias Hicks, he told of holding the "first Friends meeting there since the separation" (Gurney 1841, 169), disregarding the fact that he was speaking in a large and active Hicksite meeting.

Hicksite reaction to Gurney appears to have been a mixture of curiosity and courtesy, but was also dismissive. New York Hicksite publisher Isaac T. Hopper reprinted Gurney's privately printed "Brief remarks on the Interpretation of Scripture" in the firm belief that it showed that Gurney "was not one in sentiment with Friends" (Gurney 1840, [3]). In the context of the time, probably little else could be expected. The wounds of the separation, barely a decade previously, were still fresh.

Gurney's major impact, and to my mind, a disastrous one, was to be the catalyst for the fissure that divided the Orthodox Yearly Meetings of New England, New York, Ohio and, in sentiment if not organizationally, Philadelphia, in the 1840s and 1850s. Conservative Friends in America, notably John Wilbur and Jonathan Evans, considered Gurney doctrinally unsound, substituting the external authority of Scriptures and doctrine for the workings of Christ within.

With the knowledge of the impending divisions, it is difficult for me to read of Gurney's travels without the sense of impending disaster, yet there is virtually nothing in Gurney's published work that even alludes to the controversy that surrounded him and was

focused on his own writings. Other than a phrase acknowledging "a little appearance of a contrary spirit" in New England Yearly Meeting in 1840 (Gurney 1854, 2: 230-31), all, in Gurney's vision, seemed well.

But all was not well. In the fall of 1837 (or 1838), Joseph Hoag, a conservative Friend rose in meeting in Vermont to prophecy (and in Hoag's case I think this is the correct term) that there would be another separation among

Friends (Hoag 1861, 366, 387). Gurney actually stayed with Joseph and Huldah Hoag in his travels through Vermont, describing them as "aged Friends of a most primitive character" of "Christian character and usefulness" (Gurney 1841, 236; Gurney's comments on the Hoags are largely missing in Gurney 1854, 2: 156, possibly edited out by Joseph Bevan Braithwaite). Joseph Hoag would later leave strict instructions that the manuscripts of his papers not fall into the hands of the followers of either Elias Hicks or Joseph John



Joseph Hoag, Vermont minister

Gurney (Hoag 1861, 388). If anything, the Wilburite or Conservative Friends felt more threatened by Gurney than by Hicks, but could have no religious fellowship with either individual.

By the 1840s there were three branches of Friends in North America: Orthodox (or Gurneyite), Hicksite and Wilburite. The nuances in the doctrinal positions of the three groups often confused outsiders. A Unitarian commentator on Gurney's address to the Baltimore Hicksites and the Hicksite response recorded his experience in listening to Quaker

sermons:

“Everything is hinted and vaguely shadowed forth, nothing plainly expressed; and the uninitiated hearer, when he comes out, is astonished to find... that the speaker has been carrying on a controversy, or administering sharp rebuke...” (Christian Examiner, May 1841, 237-38).

Trying to make sense of the controversial literature of the 1820s, 30s and 40s is hard going, and in part may explain the drop in membership during the period. Possibly even more perplexing were the anti-slavery splits of the late 1840s. Both Hicksites and Orthodox in North America shared an aversion to politics and to mixing with the world's people which, in the 1840s, came into sharp conflict with the desire of many Friends to work effectively in the abolitionist and temperance movements. For some, active work in these movements was the logical extension of Quaker principles. For others, lauding the goals of the abolition and temperance movements, mixing with the world's people, particularly in political actions, was the road to ruin.

The result was yet more separations. Some abolitionist Friends in Indiana Yearly Meeting (Orthodox) split to form an Indiana Yearly Meeting of Anti-Slavery Friends. Radical Hicksites left New York, Ohio, Indiana and Pennsylvania Yearly Meetings to form groups of Congregational or Progressive Friends. The former Hicksites in Progressive Friends were usually religious liberals and radicals who rejected any idea of enforcing religious conformity so long as the testimonies of anti-slavery, peace and equality were upheld. The Anti-Slavery Friends coming from the Orthodox branch were, if anything, more evangelical than the Orthodox body they had left and would later rejoin.

I have been speaking about an era when some weighty Friends were willing, if not eager, to engage in controversies and splits to preserve what each party thought of as the original beliefs and testimonies of the Society

of Friends. I say “some Friends” because it is not clear to me how much many Friends actually cared to understand the difference in the theological positions of John Wilbur and Joseph John Gurney. Local meetings split in North America because in the Quaker polity of the time, they were forced to choose sides. Neutrality was not an option. However, I also have evidence that on a local level, Friends were quite happy to visit one another's meetings and to cooperate on common concerns.

By the 1850s, after three decades of separation, Friends began to take the first small institutional efforts to seek reconciliation. A key document in this effort was London Yearly Meeting's 1857 Salutation in the Love of Christ, from the Yearly Meeting of Friends in London, to All Who Bear the Name of Friends. In this instance “all” meant those Friends from the Orthodox side: Gurneyites, Wilburites and Anti-Slavery Friends. I doubt it was the intention of London Yearly Meeting to include Hicksites and certainly not the ultraist Progressive Friends.

However, Hicksites did read the Orthodox periodicals: the Wilburite leaning (Philadelphia) Friend and the Evangelical leading Friends Review as well as their own Friends Intelligencer. Through this means or some other, copies of the London Yearly Meeting “Address” reached Hicksite hands, and the propriety of an official response was considered by the Hicksite Genesee Yearly Meeting (which included meetings in Ontario). While the Representative Meeting decided against a direct communication by the Yearly Meeting, they encouraged John J. Cornell and others to make a personal response (Cornell 1906, 80-84). The result was An Epistle to the London Yearly Meeting of Friends, from John J. Cornell and Others, 1858 which was sent to England. The document was not officially received by London Yearly Meeting, but the text was printed in the British Friend (7 mo. 1, 1859, 183-85).

This Epistle reviewed the difference between the Hicksite and Orthodox, but in a large measure attributed the misfortunes of the Society of Friends to a lack of attention by all concerned to the “Light within”. The

Epistle does not deny difference, but holds out what seems to be a more modern Quaker idea (and perhaps the original one as well) that outward doctrine is not the essential message of Quakerism. Baltimore Hicksites also made an approach to London Yearly Meeting on much the same grounds (Bonner 1975, 17-8).

The sentiments of these American Hicksites for a recognition of a common Quaker heritage, though it fell short of a desire for an organic reunion, became in the later 19th century a more general attitude among Friends on both sides of the Atlantic. On the 22nd of 2nd month, 1886, Elizabeth Comstock, an English-born Friend who had moved to Canada and then to the United States in the 1850s, and who had been an active participant in the Quaker "general meetings" and revivals of the 1870s and 1880s, wrote to her sister in England. Elizabeth Comstock was at that time living only a few miles from the meeting that Luke Woodard described earlier. Her letter is worth quoting at length. Comstock wrote that her

"private desire is that our dear Friends in England may see it right to address 'An Epistle to all calling themselves Friends or Quakers.' This would embrace in fraternal, Christian love and sympathy those we call Hicksite, Wilburites and Orthodox Friends. The Hicksites in New York and Philadelphia Yearly Meetings and in Baltimore are more numerous, and what outsiders call more respectable and influential, in other words more wealthy than our branch. I have attended many of their meetings, and am personally and very pleasantly acquainted with some of their leading members. I think fully half of them are as orthodox as we are. They allow greater liberty of conscience, and do not require their ministers to sign any creed. As a body, in appearance, costume, manners, and way of holding their meetings, they very closely

resemble us, only plainer in dress, address, and the furniture of their houses. We look into their libraries, and see of our standard words. They bear as faithful a testimony as we do, to the spirituality of the New Dispensation, the freedom of the gospel ministry, against slavery, wars, oaths, conformity to the world, the sacraments, ordinances, and ceremonies, etc., etc. On the doctrine of the Atonement they have some diversity. Many of them hold it as we do, and trust their soul's salvation to our dear Saviour. Some of them are Unitarian. I have heard many of them express a wish that London Friends would send them a Yearly Epistle, and in two of their meetings they have read a stray Yearly Meeting's Epistle from London that had fallen into their hands. Many of their members are very desirous for a reunion of the two branches of the Society of Friends. The Wilburites are not unitarian, but are more rigid and less approachable. They consider we are departing from our ancient testimonies and practices. We have given them some reason for such opinions. I wish they had remained with us. They have an excess of some elements we greatly need. Had they not left us, we might have carried more ballast and less sail, and have been less likely to blow over. An Epistle from London Friends would, I believe, produce a softening, tendering influence, and bring them and us nearer together..." (Hare 1895, 469-70).

For an earlier generation, protection of the integrity of the Society of Friends, whether expressed by adherence to ancient testimonies or to doctrine, was essential for survival. Comstock and others have a very different sensibility. Diversity, particularly on arcane matters of theology, is acceptable, and may even represent strength and balance within

the Society of Friends. Comstock's vision eventually prevailed. In New York and Canada, Orthodox, Hicksite, and somewhat more reluctantly, Wilburite and Conservative Friends were actively cooperating with each other by the 1820s, and managed to finally rejoin into New York Yearly Meeting and Canadian Yearly Meeting in 1955.

The Society of Friends in 1800 was bound together by a well functioning network that exchanged publications and the visits of traveling Friends. This network served to strengthen the Society, but also was the conduit to spread controversy and dissension. Controversy traveled, but also changed as the issues crossed and recrossed the Atlantic. There was no Hicksite controversy in Britain, but issues from the Hicksite controversy helped ignite the Beacon controversy. There was no Beacon controversy in America, but elements of that dispute helped ignite the Wilburite and Conservative separations. There was no Wilburite separation in London Yearly Meeting in the 1840s, but the differences between what North Americans considered Wilburite and Gurneyite Friends smoldered for years before the emergence of a separate organization of Fritchley Friends.

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50 Years of Peace Pursuits: Friends Service Since the Nobel Award

Presentations to the 25th Annual Meeting of the CFHA

Introduction: *Kathleen Hertzberg*

A Footnote on the Establishment of the Nobel Foundation

The Nobel Foundation was established in 1895 by Alfred Nobel, a Swedish engineer and chemist who discovered dynamite and other explosives. The yearly interest from the capital was divided into five equal parts as prizes for Physics, Chemistry, Medicine, Literature and Peace, the prizes to be awarded without distinction of nationality or gender.

The Nobel Peace Prize is to be awarded to one (or an organization) who has rendered the greatest service to promote international peace. The prizes are not necessarily awarded every year.

Alfred Nobel was influenced to establish the Nobel Foundation, and the Peace Prize in particular, by his friend, the Czech author Berta von Suttner (1843-1914), whose book, "Lay Down Your Arms" is considered to have been the foundation of the modern peace movement. In 1905, she received the Nobel Peace Prize. Philip Noel Baker, a Quaker who worked for disarmament, was also awarded the Nobel Peace Prize in 1959.

Quakers win the 1947 Nobel Peace Prize

On December 10, 1947, the Friends Service Council, London, and the American Friends Service Committee, Philadelphia, without foreknowledge, were awarded the Nobel Peace Prize jointly. Each Quaker organization received a handsome certificate, a gold medallion and a sum of money just over £5,000. Quaker post-Second World War relief and rehabilitation in war devastated Europe and in other parts of the world was not specifically designated; the award was made for Friends work for peace in general.

Though figures differ in the many Quaker Annual Reports and Appeals and in the accounts of post-war service, in November

1947, the Friends Service Council (successor to Friends Relief Service) had over 200 workers in the field in various European countries. The American Friends Service Committee (with whom London Friends co-operated closely in this work) also had a large number of Quaker workers in the field. In addition, the Friends Ambulance Unit also had large numbers of members in Europe and in other countries, including India and China. The numbers of American Friends Service Committee workers at the time of the Nobel Peace Prize could have been 500. Thus, the figure of 1,200 Quaker workers in the field at the time could be approximately correct.

The funding for the post-war relief and reconstruction came not only from the Society of Friends, but also from thousands of sympathizers and well-wishers.

Friends themselves regarded Quaker overseas service as an integral part of the Society's witness for peace. As part of the ceremony which took place in Oslo on 10th December, 1947, in the auditorium of the University of Oslo, Gunnar Jahn delivered a quite comprehensive speech entitled "The Quakers" which outlined the history of the Society of Friends. It showed considerable understanding of the religious background and motivation of Quaker service and the Peace Testimony. His speech ended with the now well-known quotation from the Norwegian poet, Arnulf Overland:

The unarmed only
can draw on sources eternal
The spirit alone gives victory.

Jahn's speech included the famous lines:

"Yet it is not this side of their activities
- the active political side - which places
Quakers in a unique position. It is
through their silent assistance from the
nameless to the nameless that they
have worked to promote the fraternity

between nations cited in the will of Alfred Nobel.”

Acceptance speeches were given by Henry Cadbury on behalf of the American Friends Service Committee and by Margaret Backhouse of the Friends Service Council, London.

Henry Cadbury said, in part:

“If anyone should question the appropriateness of bestowing the Peace Prize upon groups rather than outstanding individuals, we may say this: The common people of all nations want peace. In the presence of great impersonal forces they feel individually helpless to promote peace. You are saying to them today that common folk - not statesmen or generals nor great men of affairs but just simple plain men and women like the few thousand Quakers and their friends, if they devote themselves to resolute insistence on goodwill in place of force, can do something to build a better, peaceful world.”

Margaret Backhouse added:

“This award has brought to us much that is pleasurable not only in the recognition but in the expression of goodwill from many of our friends. This is stimulating at a time when the need of the world is growing greater and material resources at our disposal become less and more difficult to obtain. But there also comes a sense of responsibility to respond to the confidence shown in us. We are very conscious of our human inability to make an adequate response and we pray for strength if God desires us to continue this work.”

(Kathleen M.S. Hertzberg (nee Brookhouse), who introduced the session at Friends House and wrote this overview “was serving on the Germany Desk of the London Friends Service Council, with Fred Tritton and Rich Ullman [at the time]. I had accompanied Fred Tritton (he as the senior and I as the junior Friend)

on the first fraternal visit at the end of the war to German Quaker Meetings. We were appointed by Meeting for Sufferings. The visit took four months and took us to the three western zones of Germany and to West Berlin. On my own efforts, I managed to obtain permission from the Russian occupation authorities to attend the Congress of the Free German Youth (the Communist Youth Organization in the German Democratic Republic). The Congress was held in Meissen, in Saxony. I was the first British civilian to receive such permission from the Russians. I was able to bring a message of peace and goodwill to the young Germans assembled at the Congress. This story will be told later! I had done Quaker service, both before the war in Germany and in England during the war. With this background, I felt very much a small part of the encouragement bestowed on the Society of Friends by the award of the Nobel Peace Prize. This sense of participation was shared by Friends and others around the world and in particular by some 450 Quaker workers serving in war devastated Europe and in other parts of the world at the time.”)

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Unfinished Business: The Legacy of Grindstone Island

Murray Thomson
Peacefund Canada

Thirty-five years ago Canadian Friends embarked on a new experiment in peace education. It was called the Grindstone Island Peace Centre, located in Big Rideau Lake, Portland, Ontario, a program of the Canadian Friends Service Committee. In its first seven years (1963 - 1969) more than 1,600 adults and about 300 children took part in one of more of the 97 projects held during those years.

What concerns did the participants bring to the Island? What issues were discussed, and what plans were made for community follow-up activities? And what issues discussed then remain to be addressed by Friends in particular, and the Canadian people in general.

This article is but an initial response to these questions. For it soon became clear to me that it would be impossible, in a short article, to do justice to the large number of meaningful activities on Grindstone during that era. So I have touched on just two of the major programs which were sponsored by Friends and which were held in each of the seven years: the UNESCO International Seminars and the Training Institutes in Nonviolence. A much fuller description and analysis of all the programs must eventually be written, hopefully by a team of persons who took part in them.

1. Roots

The roots of the program contained in the following abridged statement entitled "World Tensions & Friends Response" is from a

CFSC Peace Education Report in 1966: "Quakers believe there is a life-affirming force in **every** person that can respond to love, to God, to the spirit... Friends respond to world tensions in different ways. The CFSC peace education program [on Grindstone Island] is one such response and rests on the following assumptions: 1) The Quaker peace testimony of 1661 is relevant and applicable today. The spirit of Jesus is a practical guide in our choice of national policies, be they concerned with disarmament, the United Nations, Vietnam, capital punishment or military defense... 2)

The peace testimony

is both religious and political in character. It affirms that moral choice should be embodied in all political decisions... 3) the peace testimony is a radical message, challenging the entrenchments of power and privilege... It suggests the abandonment of Departments of Defence and of all military alliances... 4) The peace testimony is for



Murray Thomson
Peace Education Secretary
Canadian Friends Service Committee
1962-1970

Friends and non-Friends alike. We cannot work or witness apart from others... We should be willing to risk our reputation, though not our beliefs, in common efforts, spending as much time in the market place as in the Meetinghouse..."

2. Beginnings

In October 1962, Diane Wright of Saskatoon offered her 12 acre Island summer home on Lake Rideau to the Canadian Friends Service Committee. The offer was discussed by the Monthly Meetings of Friends in Toronto, Ottawa, Hamilton and Montreal. Some Friends responded enthusiastically and urged acceptance; others expressed concern that this undertaking was too ambitious for a small group with limited human and financial resources.

The decision to accept Diana Wright's offer - to lease the Island and its property at \$1.00 a year - was made at the January 1963 meeting of the CFSC. A 34 year lease was signed by Diana Wright and by Kathleen Hertzberg and Ralph Eames for the CFSC. The major responsibility for the development of the Peace Centre was made part of the Peace Education Program, responsible to the CFSC Executive Committee.

A Grindstone Island Planning Committee was established in that year and adopted this statement of purpose:

"We believe that the securing of a just and lasting peace should be the concern of everyone. Such a tremendous task requires all the human and spiritual resources that we can muster. The Grindstone Island Peace Centre provides opportunities to develop such resources. Through retreats, training institutes and programs of peace education and action, the centre seeks to contribute to the quality of ideas and action, and to the growth of insight and skills required by peacemakers today."

3. Friends-UNESCO International Seminars

[The following is based on reports written by Hanna Newcombe, who together with her husband Alan inspired and carried out all seven seminars.] With themes like "Resolving International Conflict" and "Building the Institutions of Peace", the seminars "sought to

understand and find solutions to complex international problems, to explore their emotional and intellectual aspects, and to increase the motivation, skill and commitment of those who took part in a common effort for achieving a world without war."

As in other Grindstone programs, the seminars adopted a variety of ways of encouraging participation. They pioneered in Canada the daily and extended use of inter-nation simulation. Another feature was the preparation, and reporting back to the assembly, of research assignments by all participants, including plans to carry them out back home. More than 200 books were loaned each summer by university libraries for resource use.

Moreover, the issues examined were real and pressing, including the civil war of Biafra-Nigeria, India-Pakistan conflicts on Kashmir, the struggles against apartheid in South Africa, the movement for women's rights, tensions between East and West Germany, the isolation of China from the UN, the reform of UN voting patterns, and the threat of nuclear war between the US and the USSR.

The seminars represented one significant part of Quaker outreach. Young people not previously concerned about peace issues gained both information and enthusiasm. At the 1966 seminar, for instance, a questionnaire given to participants at the beginning and end of the sessions showed a significant shift towards peace-mindedness, world-mindedness and open-mindedness. One of many examples of the seminars' impact cited by Hanna Newcombe is that of Tasneem Khan, a student in nuclear physics from Pakistan. After presenting a paper on seismological detection of underground nuclear tests, he resolved firmly never to work on a nuclear bomb when he returned home. It is a sobering fact that more than 90% of the educated classes in both India and Pakistan favour the nuclear option today.

The seminars enjoyed significant leadership from experienced Friends, in addition to the Newcombes. One report noted that "(British Quaker) Walter Martin discussed the Quaker UN Program and problems at the UN, such as Vietnam and the Middle East." Another report noted that "the evening closed with the first square dancing lesson given by (Wardens) Philip and Janet Martin."

4. Training Institutes in Nonviolence

If the UNESCO Seminars emphasized peace research and the "applications of intelligence to the problems of peace" (the theme of the 1968 Seminar), the Nonviolence Institutes had a different though complementary focus.

Murray MacAdam, in "Making Waves: the Grindstone Story", referred to these institutes as having taken discussion about peace issues, such as nonviolent resistance "a giant leap forward by realistically simulating actual conflict situations." One of the first questions which the institutes sought to address was: How can we, who advocate nonviolence, actually practice it in hostile, threatening situations? The first two institutes set up role playing exercises, lasting two to three hours, of conflict situations involving the emotions, such as the experience of ethnic slurs. Periods of meditation, reflection and silence - common to the inter-faith mix of participants - were an important part of the ten-day institutes. "It was a wonderful way to find out how people react", said Nancy Pocock, who with husband Jack were the Wardens throughout the program. "You learn things [through this method] which I've never forgotten."

Then came the 1965 Institute, known as Thirty-One Hours, in which a socio-drama involving nonviolent civilian defence continued for that length of time. The exercise had been carefully planned to simulate an actual invasion of the Island by a group who were symbolically armed and prepared to overcome all resistance. The results were beyond all expectations. Most of us who participated considered our responses to threat to have been almost totally inadequate. Yet we agreed it was a vital learning experience.

Those not present who read the report concurred. "Here for the first time", wrote Dr. Erich Fromm, "were people who did an exercise in which [nonviolent resistance] became

*"Here for the first time",
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concrete and in which they might recognize what they were up against." Another well known psychiatrist, Dr. Jerome Frank of John Hopkins, called it "a stimulating, disturbing and instructive experience." Narayan Desi, a Gandhian from India (who helped found Peace Brigades International on Grindstone in 1981) saw the institute as "a clear example of how one can reach the bottom of truth given penetrating vision and a scientific approach."

5. Other Programs

Two other programs were held throughout the seven years of the Sixties: Conferences for Diplomats and French-English Dialogues. At the 1969 Conference, a student activist was invited to challenge the basic premises upon which the world of diplomacy rests. That conference also brought together foreign service officers from Cuba and the United States. In that same summer the French-English dialogue featured intense "dialogues" between French-speaking federalists and separatists as well as between French and English speaking Canadians.

Inter-Faith Seminars, High School Workshops and Conferences for Journalists were held during some of those years. Twenty representatives of the mass media at the 1968 Journalists Conference produced a series of proposals for improving international journalism and enlarging freedom of the press. Annual work camps opened the summer's program in the spring and closed it in the fall.

A variety of other Quaker-initiated projects were held in the period. A Seminar was held on domestic and world poverty in which representatives of low-income groups took part. Another first for Grindstone was a seminar on problems of Canadian Indians in which most of the participants were native people. Other events included a seminar on biases in teaching, and one on how Canada could attain full cultural and economic inde-

pendence.

Many other programs were carried out by non-Friends: Weekends of the Canadian and University Campaigns for Nuclear Disarmament, Voice of Women and World Federalists' Workshops, the formative meetings of SUPA, the Student Union for Peace Action, and meetings of the Fellowship of Reconciliation. One cold weekend in September, the International Campaign for Disarmament and Peace brought to Grindstone prominent leaders of the global movement led by A.J. Muste, Bayard Rustin and Kenneth Lee.

6. In Retrospect

There were, of course, physical problems of many kinds as well as interpersonal conflicts, reflecting those which also occur on the mainland. Septic tanks had a habit of backing up. Storms on the lake caused delays in participant arrivals. There were often insufficient funds for maintaining the equipment and physical plant, though this lack resulted in a great deal of skilled and committed voluntary labour.

Questions concerning lifestyles also had to be resolved: should smoking or drinking be allowed, or nude bathing? If so, with what restrictions and under what conditions? Questions relating to authority and leadership, understandably, reflected the changing mores and values of the Sixties.

The majority of participants, however, apparently found in their Grindstone experience something which deeply touched their lives. More than one marriage resulted from the contacts there. Marijo Kinzel was a participant in 1967; just before leaving the Island she wrote down her feelings and left them with us:

"I came in the back way, into the boat house, and the first impression is that everything is falling to pieces. At first I thought, why don't they fix things up? But now my feeling is: not too much, or too fast. For Grindstone is standing on the porch and being startled by a

field mouse rushing into the flower bed. It is the rabbit freezing on the front lawn before fleeing into the brush. It is the giant oak tree with old dried acorns that hurt the feet and crush under the shoes. It is the old rope swing that one feels may break at any moment... It is the tension created by the enclosure of water, the compression effect it has on a group of people.

Grindstone is the ultimate discovery of man's helplessness, and the discovery of a new freedom of innocence... I hope it is the ultimate discovery that if you don't fear - death, or results, or what other people think, you can be free - truly free and strong and wise, and you can help work through the most impossible conflicts. Grindstone is discovering that if we had a million Grindstones in the world, and kept dumping people on them for ten days at a time, we'd know who was strong and who was weak, and that tenderness can be found in the most unlikely places."

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Grindstone Island, 1966

Helping to Build the Institutions of Peace

Cecil Evans

Helping to build the institutions of peace has been an important part of the Quaker testimony for peace since the seventeenth century. Robert Barclay presented his letter to the ambassadors making peace at the Treaty of Nimeguen in 1678 and William Penn published his Essay Toward the Present and Future Peace of Europe in 1693. Friends today have an active presence at the United Nations, both in New York and Geneva, where they were earlier involved in the work of the League of nations. They also have a presence in Brussels concerned with the work of the European Union.

I was first a member of the Quaker "team" as a representative of Canadian Friends at the UN General Assembly in 1958; then from 1960-63 as a permanent member of the staff. The main purpose of Quaker work at the UN is to strengthen the United Nations. How is it possible for a group like Friends to be at the United Nations, which is essentially an organization representing gov-

ernments? The UN Charter grants consultative status to non-governmental organizations whose work and interests relate to the work of the UN. The Friends World Committee for Consultation (FWCC) is one of these.

It is perhaps surprising that a relatively small religious group like Friends should show such commitment and concern for the work of the UN. Our consultative status enables us to be present at the UN making

contact with diplomats and members of the UN Secretariat (the UN's international civil service); to receive UN documents; to make written submissions to the UN; and even to speak at some UN bodies such as the human rights commission.

Of our staff of six, three dealt with UN issues and one organized a programme of educational seminars for Friends and others. I was asked to be responsible for social questions, of which human rights

Cecil Evans and Elmore Jackson at the UN



(Cecil Evans was a Quaker representative at the United Nations in New York from 1960-63. Before that he was General Secretary of the Canadian Friends Service Committee. He has been Assistant General Secretary of Quaker Peace and Service in London, England, and Chairman of the Prisoners of Conscience Fund. He has also been a teacher and lecturer. He is now Chairman of the Gandhi Foundation. He is a member of Jordans Friends Meeting, Buckinghamshire.)

was a large part, to help with disarmament questions, and to help resolve the vital issue of the representation of the People's Republic of China. Despite our special responsibilities the staff needed to be aware of most of the other issues on the UN's agenda as well. As a result of my work with the Quaker UN Office I have remained interested and concerned particularly with human rights during my subsequent years. At the time subjects in which I was especially involved included the UN study on capital punishment, the ratification of UN human rights treaties and ways of making more effective the UN's work in human rights.

How, in fact, did we work on UN issues? Much of our time was spent in discussing them with UN diplomats and members of the UN Secretariat. Quaker House, a few blocks from the UN, was used for private and informal meetings between Friends and diplomats. A particularly interesting and worthwhile series of meetings I recall was on the role of smaller nations in disarmament. Another series was on the role of the UN Secretary-General following the tragic death of Dag Hammarskjöld.

How effective was the work? It was not easy to evaluate it. Before I left New York I asked a number of diplomats whom I knew to give me an assessment of it, urging them not to be too diplomatic! One said we were not unique, since several other groups did similar work. Another felt we were particularly useful because we had staff "on the ground" as part

of the diplomatic community. A third felt we were likely to be more effective on the "smaller" issues, such as the reduction of capital punishment on a world level or the rights of conscientious objectors, rather than on "big" issues like disarmament. What particularly impressed an Arab diplomat was that the international affairs reports that Friends made available were "so free from hatred".

Inevitably the effectiveness of the work depends on the expertise and concern of the Friends that do it. It depends, too, on the reputation that Friends have established for themselves over the years. It would have been difficult to do the "diplomatic" work had Friends not had a record for the relief of suffering and caring for refugees which was confirmed by the award of the Nobel Peace Prize in 1947.

Fortunately Quaker work at the UN continues, both in New York and Geneva, and the concern for its success is widely supported in the Society of Friends. Its basic purpose should continue to be to strengthen the work of the United Nations. While it is obvious that the UN has its limitations, it remains one of the most effective instruments for establishing a peaceful world, a world free from war and violence. One of its most urgent tasks now is to improve its peace-keeping and peace-building capacity and to develop its potential for preventative diplomacy. To enable it to fulfil these tasks, governments and non-governmental organizations will need to give it the solid support it requires and deserves.

The Canadian Peace Research Institute

Hanna Newcombe

(This is an edited transcription of the oral presentation made by Hanna Newcombe at the Annual Meeting afternoon session. The transcription was made by Chris Densmore.)

I will start with the founding of the Canadian Peace Research Institute in 1961 by Norman Alcock, a physicist. After the invention of nuclear weapons, scientists in general had a sense that working for peace had become more necessary than ever. I know that was the case with Norman Alcock. He stopped working in physics in order to do peace work, which he thought was more important. He thought scientific methods had proved so effective in so many fields for good or evil, that these methods should also be applied to an analysis of the causes and prevention of wars. This is the same idea as medical researchers studying diseases with a view to curing them or preventing them. At the time, Alan [Newcombe] and I were members of the United Nations Association in Hamilton and in that framework we headed up a discussion group on world issues. We invited Norman Alcock to one of these meetings and were impressed by what he had to say. This led us to join the campaign for funds for the Canadian Peace Institute. Quakers had a big part in that campaign, along with other groups such as Voice of Women, the World Federalists, Unitarians, the CCND (Canadian Campaign on Nuclear Disarmament) and their student branch. These six organizations worked actively to start the Institute, which opened in early 1962.

Alan and I became employees of the institute. We were both chemists; the only difference was that he was organic and I was inorganic. But as someone remarked, the chemistry worked out fine. We thought that if peace research was going to be a new science, we would need an abstracting service; we knew about Chemical Abstracts which is an important literature review in chemistry.

Researchers should always do a literature survey before starting a research project, so they won't duplicate what was already known and so that they could build on previous efforts so that knowledge would be cumulative.

We started Peace Research Abstracts. At first we thought it would be on cards, an old fashioned computer system. Well that didn't go very well. People weren't buying that, so we went with a journal. We started collecting abstracts in 1962, and in 1964 Peace Research Abstracts was started. It was a monthly journal. Initially it had about a thousand short abstracts per issue. It was a big effort; we had about seventy abstractors located around the world, who were sending us abstracts and I edited them. Later we had longer abstracts, including five hundred per issue. In the following years we printed the journal ourselves. We had an offset press and the whole publication was done, well, not exactly in-house - the printing was done in the printer's house - but our editorial office was in our basement. We were sort of an underground industry.

In 1976 the Canadian Peace Research Institute stopped operating after Norman Alcock retired. Alan and I incorporated the Peace Research Institute - Dundas, which is not the same Institute but a continuation of that publication effort. So the office is now in Dundas; I always have to say to Toronto people: "not on Dundas street, Dundas near Hamilton, its a separate town." We started in the basement of our house. As our children grew up, their bedrooms became offices. The kitchen serves tea for the staff, the living room for Institute visitors, the dining room is covered with papers. So the whole house is the Institute. Even the bedroom where I used to sleep is the library. I now sleep in one corner of one office.

More seriously, we now have an editorial contract for the Peace Abstracts Journal with Sage Publications in California, who publish

a lot of social science journals and books. We still supply the abstracts. They are more professional but ours was nice looking too. They made it a bimonthly with double the number of abstracts but published only once every two months. The abstracts up to the end of 1992, which is when we sold to Sage, are on a CD-ROM disk which can be searched, just as the journal can, by author, and by title and by subject. We didn't include abstracts since that time since it would be in competition with the paper journal published by Sage. Eventually we will probably add to the CD-ROM and get more included, although the CD-ROM already has two hundred thousand abstracts. The main subscribers are university libraries, as you might suspect. Subscriptions are down a bit because university libraries tell us they are running short of money.

Let me also mention some of our other activities. We maintain a Peace library of books and journals people send us. We also publish another journal called Peace Research Review. While the abstract journal contains short summaries from the literature, this contains long articles. Its like a small booklet on various peace issues, such as Peace Research Since 1984 (1997), which I wrote as a continuation of my previous Survey of Peace Research in 1983. It's not a reference to George Orwell. Other titles include Further Reflections on Peace (1995), a continuation of a previous book I wrote called Reflections on Peace (1990). A Russian anthropologist, Airat Aklaev, with whom we have a collaboration effort, wrote Inter-ethnic Conflict and Political Change in the Former USSR. We published several books for him and his colleagues. Then we have one issue called The Oka Crisis (1993) which was written by two students who worked with us: Lisa Austin and Christina Boyd. Challenge to Humanity: Values for Survival and Progress (1989) was written by Erica Erdmann of Nova Scotia. And lastly Aboriginal Dispute Resolution: Justice and Conflict Management in Canada (1991) by another student, Ian Darling.

We also have a series of books on voting in the UN General Assembly which is my own special field of study. I am glad that

David Jackman and Cecil Evans report such detail on the United Nations. The League of Nations was formed after World War I, the United Nations after World War II; after the end of the Cold War, which was our fortunate substitute for World War III, we need a brand new organization. The name can stay, but the UN must be, and is being reformed. The new UN Secretary General has a broad reform package that is now being discussed at the UN General Assembly. One of our publications, Nations on Record, is a compilation on roll call resolutions and how every nation voted on each resolution. Our computer analyses of the voting reveals what blocks exist among the nations. This is important if you want to devise new voting systems; you can guess how it will work out from the past record to some extent.

We have an international connection with the International Peace Research Association. Its an association of peace Research Institutes and peace research individuals, some of whom work at universities around the world. They hold a conference every other year. The next one is in South Africa.

I think I will finish there. I have a little outline of a book I wrote in 1983 called Design for a Better World. Not the best world, but at least better than the present one which is very, very dangerous. I've just been at the UN and some people give quite scary scenarios about nuclear weapons still being on hair trigger alert. You see they've been de-targeted, but apparently re-targeting can be done just like that. So we are not out of the woods yet as far as the danger of nuclear war is concerned. Proliferation continues, so Abolition 2000 is seriously pushing a nuclear weapons convention which would parallel the chemical weapons convention and biological weapons convention we already have. It would complete the ban on all weapons of mass destruction. A new diplomatic process was invented by Canada and by a coalition of Non-Governmental Organizations to achieve the land mines ban. Some of us are pushing the idea that if this can be done on land mines, why can't it be done on nuclear weapons? We live in interesting times...

Making Peace in the 1990s: Friends at the United Nations

David Jackman,
Associate Representative, Quaker United Nations Office, New York

On the 50th anniversary of Friends receiving the Nobel Peace Prize, it is useful to go back to two observations from that moment in 1947 when Quakers were so honoured. The first is from Steve Cary, who headed the Friends relief efforts in post-war Europe. He remembered that he heard of the Nobel award in the midst of a lengthy, difficult staff meeting in which it was all too clear that Quakers still had a lot to learn about bringing peace to themselves, let alone to the world. Steve's lesson from that moment was "A little love goes a long way." The second comment is from Gunnar Jahn, the Norwegian who presented the prize to Friends later that year. He characterized Friends' work in a more poetic, but equally modest vein when he described Quaker contributions as "silent assistance from the nameless to the nameless."

Working at the Quaker United Nations Office (QUNO) in New York or Geneva, one sees clearly how reliant our current representatives are on the quiet, incremental, but loving work of others who have preceded them. This is a people-centred job, even though it is placed within a large web of institutions. The only real influence we few Quaker representatives have is based on the trust we build over time with diplomats, UN civil servants (the Secretariat) and with fellow representatives of NGOs (non-governmental organizations). This trust has been built on our being willing to listen to others, to facilitate *their* best efforts at negotiation or problem-solving, and to stick with the process continuously over a long time. Like Quakers, any number of other representatives in the UN community share the opinions and expertise of their home organizations, but Friends uniquely have taken on a larger, more funda-

mental and more self-effacing task. We have given ourselves the mandate to support the UN organization in its fundamental role as peacemaker and war preventer.

We view this role, as the UN itself does, in a very wide context. The UN Charter, its constitution, makes it clear that ending "the scourge of war" requires not just crisis diplomacy or disarmament, but also efforts to build economic, political and social systems that themselves make war less likely. This means that a large proportion of UN "peace" effort, and Friends support, has gone into issues related to international development, environmental protection (now together called "sustainable development"), human rights and humanitarian relief, as well as into classic peace efforts such as disarmament, peace-keeping and conflict resolution. If the UN is to bring real peace, then it has to be more than a 911 emergency service; it has to tackle the root causes of violent conflict. And Friends have agreed with this approach ever since the UN's founding in 1945.

With the end of the Cold War in 1989 and onwards, the UN asserted its new freedom of action by the organizing of an unprecedented series of world conferences on:

- The Rights of the Child** (in New York);
- Environment and Development** (in Rio de Janeiro);
- Human Rights** (in Vienna);
- Population and Development** (in Cairo);
- Women; Equality, Peace and Development** (in Beijing);
- Social Development** (in Copenhagen); and
- Human Settlements** (in Istanbul).

Together these conferences drew up action agendas for the world system, member coun-

tries and local communities, and set world standards for broad areas of human development.

In contrast, the improvements to the direct, war-prevention work of the UN was pursued through existing UN organs in a different, more urgent manner. The once-frozen Security Council began an ongoing regime of daily sessions and launched an unprecedented series of peacekeeping operations (in the process, redefining what "peacekeeping" could mean). Major negotiations were initiated under UN auspices leading to agreements regarding nuclear non-proliferation and nuclear weapons testing. The Secretary-General's 1991 *Agenda for Peace*, and its 1994 supplement, set a new comprehensive peacemaking language in place in the UN system; one whose applications are still being delineated.

Rio and Onward: Sustainable Development

QUNO's work in the field of sustainable development is a good example of how Friends supported the revival of multilateralism after the Cold War. As the 1992 World Summit on Environment and Development (the Rio conference) approached, QUNO staff in New York assisted in the creation of an effective voice for NGOs, with a special emphasis on involvement from organizations in Southern, developing countries. QUNO monitored and interpreted the results of the Rio session to Friends and others. But perhaps more importantly, QUNO stayed with the post Rio process and were ready to offer assistance to diplomats on issues that could not be resolved at the World Conference. QUNO was invited both by diplomats and the secretariat to organize and host a series of off-the-record conferences on three major unresolved issues: dry-land problems, forest protection, and freshwater issues. The first of these series of meetings led all the way to the creation of a new treaty - the Convention on Desertification in 1996. After the ink was dry on the document, the process lengthened into a series of follow-up meetings at which many

remaining details were ironed out. In the now familiar Quaker fashion, the QUNO staff circulated among the national delegations and the UN Secretariat, gathering suggestions on crucial actors, important issues, areas of agreement and potential differences. With this information in hand QUNO staff fashioned agendas for week-end residential conferences where the significant players could interact informally under the facilitations of a chairperson chosen by the Quakers. QUNO provided the neutral site, a collaborative atmosphere, flexible support, and above all, precious time and attention which enabled the appreciative diplomats to get on with what they do best: forging agreement. In this case the result was a treaty defining North-South development cooperations for dryland regions.

A similar Quaker process also made a major contribution to discussions regarding an international agreement on forests. Here the issue centred around whether the creation of a formal treaty was the best way to proceed. In 1996 and 1997 QUNO hosted several conferences in close cooperation with (and encouragement from) the UN Secretariat and prominent northern and southern countries to open a dialogue amongst the negotiators. Typically the Quaker sessions came just before the formal UN-sponsored negotiations and were successful in creating a positive spirit of exchange. Unlike the conferences on drylands, those on forests have not yet resulted in a treaty; but the efforts that Quakers made to delineate issues, bring a full range of players into the discussions and encourage cooperative approaches have improved the chances of an international agreement, whatever form it will eventually take.

Beijing to New York: New Roles for Women

A similar, multi-year process was used by QUNO staff to support the "Beijing Process", that led to, and flowed from, the Fourth World Conference on Women in 1995. In this case the germ of the Quaker contribution was

found in comments at a formal UN meeting which were noticed by the Friend monitoring one of the prepcoms (preparatory committee meetings) leading to the conference.

Delegates expressed a fear that little thought would be given to the practical follow-up to the important principles and platforms then being negotiated. The practical effect of a previous World Conference had already been blunted in this way. The QUNO staff proceeded to gather a small but representative group of negotiators who met informally at luncheons and conferences and eventually drafted the actual implementation sections of the Beijing Platform for

Action. This process was so effective that the participants in the Quaker events insisted that they should continue after the world conference in order to complete their task. This led to an additional conference and to several other events hosted by QUNO. With this encouragement,

QUNO went on to publish a popular version of the final Platform for Action, which they called "Beijing in your Backyard," to encourage local communities to become engaged alongside the governmental actors.

Building on those connections, QUNO has carried one issue area from the Beijing Platform - the "mainstreaming" of women's involvement in peacemaking - into two parallel follow-up processes. In cooperation with the world-wide network of Quaker International Affairs Reps, QUNO staff are organizing a series of regional conferences on "women peacebuilders." Meanwhile, in New York, QUNO is assisting members of the UN Secretariat to look at increasing the involvement of women in the many UN departments and agencies that are focused on conflict and security issues. In typical Quaker fashion this latter exploration will be carried out quietly, behind the scenes, by facilitated dialogue

among the people who can effect real change.

War in the 90s: Small Weapons and Big Problems

As the front page of any newspaper will illustrate, the end of the Cold War has not meant the end of warfare. Instead, the small, bitter proxy wars that festered during the superpower confrontation now dominate the news, along with other conflicts of more local origin. All these wars share similar characteristics. They are internal (civil) wars, fought by many different parties, using relatively

unsophisticated weapons and often targeting vulnerable civilians. The ideologies in these wars are hard to understand, but the results are clear - huge numbers of casualties among women, children and the elderly, at times reaching all the way to outright genocide. The UN system has responded to these

complex phenomena with a variety of actions. Most prominently, the Security Council has imposed sanctions regimes, and has ordered humanitarian and peacekeeping operations, which, at a high point in 1996, included some 74,000 personnel deployed in 17 different places around the world. But the easy availability of so-called "conventional" weapons, and particularly small arms (pistols, automatic rifles, machine guns, grenades) required new attention from the world system. The result was a new momentum for establishing confidence-building measures like the UN Register of Conventional Arms; for negotiating consensus statements on illegal weapons trade and on curbing small war proliferation; and most remarkably, for agreeing to an outright ban on anti-personnel landmines.

The Quaker UN Offices in Geneva and New York have combined efforts to provide support to the international system as it deals

The result was a new momentum for establishing confidence-building measures like the UN Register of Conventional Arms... and most remarkably, for agreeing to an outright ban on anti-personnel landmines.

with this complex of issues. Many of the diplomats involved move back and forth between the two UN headquarter cities, and the UN agencies involved are housed in both places. The QUNO staff look for ways to contribute that fit their particular capacities and skills. This has led them to choose issues that are not being covered by other agencies and to subjects that are hard to deal with because they require the cooperation of different parts of the UN system. A good example of this approach is the current QUNO work supporting effective disarmament and demobilization of combatants after wars are concluded. QUNO staff have searched out significant researchers and practitioners (in several cases these are military professionals) and organized events when their findings and recommendations could be brought before diplomats and other policy-makers. QUNO's ability to bring together participants from across bureaucratic and political lines has facilitated a whole new level of discussion about the inter-related problems of post-war disarmament and demobilization of former (often child) soldiers and their successful re-integration into peace-time society.

Similarly, when the QUNO's noted the groundbreaking work of researcher-activists in Southern Africa they organized promotional sessions in both Geneva and New York. This meant that researchers who were looking into conflict resolution, gun control and disarmament work in a violence-prone region could share their new, integrated, cross-issue methods with a wide array of government and UN officials.

QUNO has also been active in long-term exploration and conciliation of regional conflicts. The UN offices work best where Quaker agencies are present on the ground in such regions. In Africa this, in part, has led them to focus on the Great Lakes Region - Rwanda and Burundi in particular - where there are indigenous Quaker communities. QUNO's role has been to bring the voices of Africans affected by genocide and ethnic violence to the attention of policy makers in New York and Geneva. QUNO's work on

Korea has been in a different vein - with QUNO acting as part of an international American Friends Service Committee team involved in long-term conciliation in Northeast Asia and in New York, as events permit. Much of this has been a slow-speed, shuttle diplomacy. In both these geographic regions QUNO's aim is not to prescribe solutions but to look for openings for dialogue. Too often deep conflicts breed poor, or partial listening. It is QUNO's role to provide opportunities for quiet, detailed contacts in an informal setting.

Conclusion

Sometimes when diplomats greet QUNO staff for the first time they'll say, "Oh yes, Quakers, you are the peace people." They are more accurate than they realize. The more than 50 years of work the Society of Friends has invested in the UN has all been dedicated to a search for peaceful openings - for understanding, reconciliation, and harmony. This work is incremental in its success, and relies on constant presence at, and close continuous contacts with, the UN system. It's a kind of slow motion peacemaking that only Friends could envision or would be willing to undertake.

Our Canadian Friends Service Committee Peace Testimony in 1997

Gordon McClure
Canadian Friends Service Committee

Our Canadian Friends Service Committee exists to help Friends put our faith into practice, especially our testimonies for peace and justice. It is widely supported by Canadian Friends and attenders and by many others. Canadian Friends Service Committee concerns include aboriginal affairs, jails and justice, international development, refugees and national concerns as well as peace. This paper describes only our recent work for peace.

I. Goals

Assisting victims of war

Friends have worked to provide direct aid to victims of war and those who suffer since the days of the Irish famine. Our particular calling has been to help those who have suffered because of the wars of our own governments. Our aid has been a well-known witness for peace in Germany and North Vietnam. It also has helped us and others remain aware of the horrors of war. We continue the tradition by sending medical supplies to Vietnam, Iraq, and North Korea. The international response to Iraq has shown us the inhumanity of some types of sanctions. Our assistance to the rehabilitation of Cambodian Amputees (CWARS) strengthened us in the campaign for the elimination of land mines.

Disarmament

Many of our development service partnerships, as with CWARS, have led us to advocate changes in public policy. As well as land mines, we work with others to abolish nuclear weapons (Abolition 2000) and the manufacture and sale of small arms. We respond, with other faiths, to government

requests for foreign policy reviews and consultations. We support individual resistance to war through the Peace Tax campaign.

Supporting Peacemakers

Our past work in wartime has led us to work in partnership with local peacemaking groups. In every war, there are individuals and small groups who are working beforehand to prevent it, to help all sides during it, and to reconcile peoples afterwards. We have supported refugee women in Bosnia and Russian Nonviolence International in Chechnya, which is also helped by British Quaker Peace and Service. In North America, our long-standing work with First Nations has allowed us to support peacemakers, and observe and report on confrontations at Ipperwash and in Labrador. This has been done in part through Friends support for and involvement in Peace Brigades International.

Encouraging peace dialogue

We have continued support of the quiet diplomacy for peace and justice at the Quaker United Nations Office (QUNO) in New York and Geneva. We, and others, also were able to maintain dialogue between Bosnian-Canadians of different faiths for a period of more than a year. We are now studying the possibility of a Quaker International Affairs program in Ottawa.

II. Approaches

The Canadian Friends Service Committee and its supporters are a very small group to address the many concerns for justice and peace of the Canadian Yearly Meeting. We try to use our resources in the most effective way through partnerships and education.

Supporting individual Friends and Meeting concerns

Our projects usually begin with a concern by an individual Friend that has been supported by their Meeting after a process of discernment. The Meeting may also oversee its implementation. Many Canadian Meetings have continuing relationships with partner organizations, both in Canada and overseas. Although Canadian Friends Service Committee supports many of these projects, much peace and justice work occurs within individual Meetings without our help. We are presently surveying all Meetings to find out about their work and to find ways to work more closely with them.

Cooperation

We also cooperate with other Quaker organizations, such as American Friends Service Committee, British Quaker Peace and Service and QUNO. This is particularly valuable for advocacy of international agreements for peace and for projects in areas in which these organizations are already involved. In Canada, the Canadian Friends Service Committee cooperates with other faiths and through the Canadian Council of Churches (CCC), and in direct association with other churches. One of these ecumenical efforts is Project Ploughshares, of which Friends were a founding member.

Education

We believe that peace education for Quakers and for others is an essential part of our task. All need to know about the problems of victims of war and about the good work being done for peace around the world. We do this in four ways: a) our publication, Quaker Concern is distributed to about 3000 persons; b) pamphlets; c) staff tours; and d) speaking to Meetings and groups about our work.

III. How you can help

As Friends and attenders you can help the work of Canadian Friends Service Committee by encouraging: a) increased two-way com-

munication with Canadian Friends Service Committee; b) careful discernment of leadings and oversight of projects; c) Friends requests to Canadian Friends Service Committee for small grants for individual projects; d) young Friends to work as interns; and e) support for interns, staff and Canadian Friends Service Committee members.

As historians you can help others understand change over time. Those without an historical perspective look back at previous periods of service work of Friends and believe that Canadian Friends Service Committee should respond now as it did then. Historians know, however, that as wars and social conditions change, peacemaking responses must also change. At present there are no wars nor prospects of wars between great powers. Wars are now colonial, as in Grenada and the Falklands, or by the UN, as in Iraq, or within countries between ethnic groups, as in Bosnia, Rwanda and Chechnya. Canadian Friends Service Committee needs your discernment.

Canadian Friends Service Committee remains an integral and essential part of Canadian Yearly Meeting. As such, we need the support and help of all Canadian Friends to know how we should use best our limited resources to witness for peace in 1997.

Canadian Quaker Biography

Alaine Lishman Hawkins (1935-1997)



Alaine Lishman was born in Newcastle-on-Tyne, England, in 1935, the daughter of Alan and Myra Lishman. Although her parents were atheists, her grandparents came from a long line of Quakers. Shortly before the outbreak of World War II, Alaine's family removed to Canada in 1937. She grew up on the family farm in Pickering, Ontario, where her grandmother, Marion Cronk, lived. After attending a one-room school and graduating from high school, she completed an honours B.A. in modern history and modern languages, a degree program which was designed for international service. While studying at university, Alaine worked to finance her schooling, and became involved in the Student Christian Movement.

After graduation, Alaine took a teaching

job in Sault Ste Marie which enabled her to support her sister, Louise, and to include her brother Bill in this household. When she had completed her teaching certificate, she moved to New York where she worked in administration at New York University (NYU). She left this job to attend an American Friends Service Committee work camp in Ibadan, Nigeria, and to travel in Europe. Upon her return, she worked at a boys' technical school in Queens. It was there that she was offered a job tutoring Lisa Minelli, the daughter of singer Judy Garland. During her short stay in California, she met her future husband, John Hawkins, an artist. She returned to work in New York for the Current Digest of the Soviet Press at Columbia University.

John followed her to New York where they were married in 1962. A year later, they spent 15 months in Europe, most of it on the Greek island of Milos where she learned Greek and became interested in mysticism and meditation. In 1965, John and Alaine returned to Canada and took up residence in a primitive farm house near Uxbridge. They began attending Toronto Monthly Meeting of Friends, and Alaine took the job of resident Friend. Three daughters were born in Ontario: Alicia 1965; Zilla 1967; and Gwyneth 1971.

In 1975, the family moved to British Columbia so that Alaine could teach at Argenta Friends School. Raising a family in combination with a full load of teaching and acting as House Parent in a dormitory were quite a challenge. She enjoyed the opportunity to learn first hand about the Quaker principle of simplicity, and Quaker practice in general. She also taught consensus building and conflict resolution, and found great satisfaction in her relationship with students. In 1982, she started a sabbatical and returned to Toronto.

She again took up the position of resident Friend at Toronto Meeting House. During her five year stay, her knowledge of Spanish enabled her to be helpful to the many refugees from Central America who came to Friends House. This led to her involvement in Peace Brigades International, an organization founded by Friends to protect those threatened by civil wars in their countries. Alaine worked with the Central American Project almost from its beginning, serving as its coordinator from 1986 to 1991, and continuing on the directorate until 1992. With the Oka crisis in Quebec, Alaine recognized the need for a presence such as Peace Brigades in conflict situations in North America, and played a pivotal role in creating the North America Project. She was involved in the work for peace in the Balkans and Sri Lanka as well.

Alaine was a faithful member of Toronto Meeting, serving as Clerk, and member of Ministry and Counsel, in addition to her position Resident Friend. Her involvement with Canadian Yearly Meeting included the continuing meeting of Ministry and Counsel and the Canadian Friends Service Committee. She was a founding member of the Canadian Friends Historical Association. Social justice circles in Canada were well aware of Alaine's work, and through her, Peace Brigades International became known. In recognition of her work for peace in Central America, North America, and world-wide, she was awarded a Governor-General's Medal.

Alaine Hawkins died of cancer on 3 April 1997. The morning she died, she wrote the following note to her cousin's friend who had been diagnosed with cancer.

"The things that we learn/gain from cancer are/can be related to all life experiences. They are not sent to teach us something. It's up to us what we learn from them. We do not cause our cancer. It is not sent to teach us something."

Sandra Fuller

Acquisitions: cont'd from page 2

Sarah Waring). Late of Godalming, second edition, (London, William Phillips, 1810). 275 pp. calf bound, cover spine broken. Enscribed "The property of Canada Yearly Meeting of Friends No. 193", and below that "property of Canada Yearly Meeting No. 158". The gift of Virginia Helm of Portland, Oregon, having been found in her sister's home in Palm Springs, Calif. They are Quakers and returned it to this yearly meeting, its home.

An Appeal to the Legislative Council and General Assembly of the State of New Jersey, on behalf of the Religious Society of Friends, commonly called Quakers. (Philadelphia: Joseph Rakestraw, 1836). including appendix signed by Jonathan Evans, Clerk, Philadelphia YM. Book relates to a property dispute following Separation of 1827. Paper, 72 pp. The gift of Betty Page.

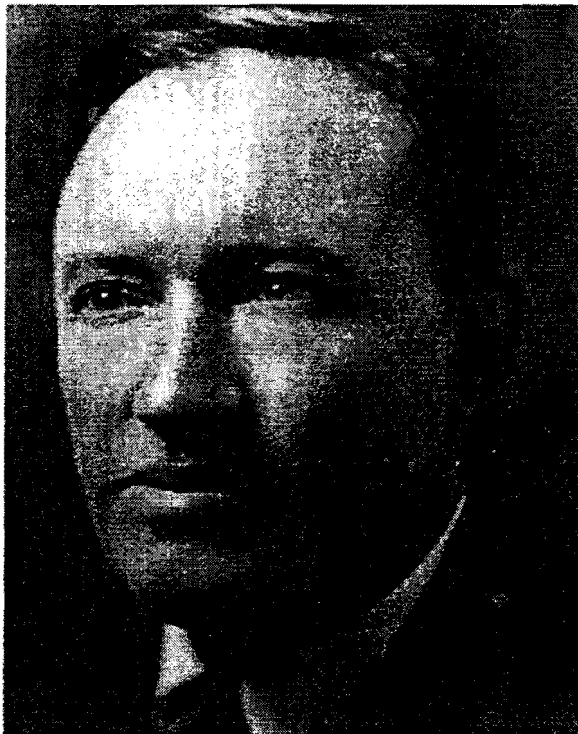
Friends' Bible School Quarterly: An Aid to the Study of the International Bible-School Lessons. First Quarter, 1887: from 1st month 2 to third Month 27. Prepared by Willet Dorland. (Chicago, Ill.: The Publishing Association of Friends). There are advertisements for books and a hymnal, and the back full page cover from the Sterling Company's pianos and organs. The Gift of David McFall.

Kindness to Animals. Tract Association of Friends No.#3. (Philadelphia, Arch Street, n.d). (One story tells of kindness to prisoners, were they thought of as animals at that time!)

Marriage certificate of Enos Dennis and Sarah Hughes married under Yonge Street Monthly Meeting in 1806 (has one missing section). The missing information is in the Record Book A for Yonge Street under recording of Marriages. These last two items are also the gifts of David McFall.

Book Review

Christine Williams Ayoub MY FATHER, LLOYD WILLIAMS - HIS ROLE IN THE FOUNDING OF THE CANADIAN MATHEMATICAL CONGRESS (State College, Pennsylvania, privately printed, 1996).



We were already planning a journal issue on the theme of Peace when this book arrived at the Dorland Room; this book makes an excellent addition to both Journal and the Library. I first met Lloyd Williams in 1954, at a Canadian Friends Service Committee meeting in Hamilton. He served as Chair from 1959 to 1963, during the Cold War. It has been said the history of Quakerism is found in the lives of individual Friends and this is particularly true of Lloyd Williams.

Briefly, William Lloyd Garrison Williams was born in Friendship, Kansas, on October 3, 1888. In a large Quaker family, he was the only child of his father's second wife. She died when he was five, and the children were taken to live with his father's first wife's

parents, the Tomlinsons, of Indiana. After grade school, Lloyd attended the Quaker Academy and received a scholarship to Haverford College. He concentrated on the classics, until later, when an Oxford Rhodes Scholar, he turned to mathematics. In 1917 he married Anne Sykes, a pianist from Cincinnati with wide interests. After graduate studies at the University of Chicago, including a doctorate in 1921, Lloyd was appointed to a position in Mathematics at McGill University in Montreal in 1924. They lived in Montreal, and summered on a farm near Kingston, with their two daughters until 1954.

During this period, Lloyd's activities were many. For example, in 1944 the "Save the Children" fund was established in Montreal mayor Houde's office. The official picture shows Lloyd in the mayor's chair, signing, the mayor standing by. In 1945, the first Canadian Mathematicians Congress met at McGill, after careful preparation by Lloyd.

Those who remembered him in letters collected in a scrapbook prepared for his 80th birthday, cited in this volume, note his sense of humour and his passion for teaching. The writers were fellow mathematicians, colleagues and students. Many joined him in his humanitarian concerns. He was forthright, not pompous, an organizer.

One cannot read this account without seeing the life and interests of the family as whole - "the whole is greater than the sum of the parts" rings true! Mathematics and music, Quaker and humanitarian involvement are all interwoven in their lives, as in the text. We are grateful to Christine Williams Ayoub for sharing these memories and reflections of her father with us.

Jane Zavitz-Bond

CANADIAN FRIENDS HISTORICAL ASSOCIATION

Report of the 25th Annual Meeting

held 25 October, 1997 at Friends House, Toronto, Ontario.

Present: Christopher Densmore (chair), Sandra Fuller (sec'ty), Kathleen Hertzberg, Kyle Jolliffe, Jane Zavitz-Bond.

John Burtiak, Chris Chatten, Ann Corkett, Raymond King, Keith Maddock, Ruth Mahoney, Ruth MacLean, Gordon McClure, David McFall, Hanna Newcombe, Joan Starr, Patricia Starr, Carl Stieren, Gerda von Bitter.

Absent: Allan McGillivray, Albert Schrauwers, Ian Woods.

The meeting opened with a period of silent worship.

1. Opening remarks

C. Densmore welcomed those assembled for the annual meeting. He noticed that this date coincided with other meetings remembering the dropping of the atomic bomb on Hiroshima.

Elizabeth Moger sent regrets that she could not be present this year. Chairperson read the draft of a minute to be signed by members wishing her well after her retirement as keeper of the records for New York Yearly Meeting.

He asked friends to remember the lives of those who have died in the past year: Gordon Carder, Bernice Ellis, Alaine Hawkins, Myra Pollard.

2. Approval of minutes

Minutes of the previous meeting (9 November 1996) were approved with the following corrections: K. Hertzberg confirmed that members of the Nominating Committee for 1997 are K. Hertzberg, Albert Schrauwers, and Rosemarie McMechan; item 6 should read treasurer and membership secretary.

3. Agenda Review

There were no new items to be added to the agenda.

BUSINESS ARISING FROM MINUTES OF THE PREVIOUS MEETING

4. Chairperson's Report

Chairperson, C. Densmore reviewed progress in the work of the Association since the 1996 annual meeting, and noted that the executive are open to suggestions as to the direction CFHA should take in the next several years. He emphasized the need to recruit more active members, especially those who are willing to serve in carrying out the administrative work of the Association.

Unfortunately, an annual report is not available from the treasurer, Ian Woods, who became inactive because of personal problems.

Members of the executive have recommended some changes and improvements in CFHA undertakings, such as events at Canada Yearly Meeting being replaced by pilgrimages, and publications being separated into Journal and Newsletter.

He mentioned that it was in October 1797 that Jacob Lindley reported to Philadelphia Yearly Meeting the formal establishment of Pelham and Black Creek Meetings, and pointed out the importance of continuing to research Quaker history in Canada. Some of the difficulties encountered in trying to include all of Canada in activities may be overcome by projects such as the Quaker Heritage Directory. K. Hertzberg mentioned that CFHA could be likened to a hermit crab trying to move forward a large mass of material.

5. Treasurer's Report

Kyle Jolliffe provided a treasurer's report: bank balance, \$4,668.93; \$2,500. (matured

certificate); \$5,000. (certificate matures 24 Dec 97). It was decided that the Nominating Committee should find out whether Ian Woods wishes to continue as treasurer, or member of executive committee.

6. Membership Report

There was no membership report.

7. Report of Nominations Committee

K. Hertzberg mentioned the need to encourage active participation in the work of CFHA by asking in the Newsletter. She presented the names of those who have agreed to serve as administrative officers and executive committee in 1998: honorary chairperson - Peter Brock; chairperson - Christopher Densmore; past chairpersons - Kyle Jolliffe, Kathleen Hertzberg; vice-chairperson - Jane Zavitz-Bond; recording clerk - Sandra Fuller; treasurer - Ian Woods?; executive members - John Burtiak, Allan McGillivray, Albert Schrauwers, Ian Woods?; members at large - Doris Calder, Elizabeth Moger, Arnold Ranneris, Winnifred Tanner. Auditor - Dorothy Muma, or Barry Thomas. Liaison with heritage groups - David McFall. Publications - Albert Schrauwers and Jane Zavitz-Bond.

Since it was not certain that all of the executive positions had been filled, particularly the treasurer's position, the work of the 1997 Nominating Cttee was continued. It was agreed that the annual meeting would give to the executive committee the authority to accept the final report of the Nominating Committee in dealing with the position of treasurer, member(s) of the executive committee, and to make the appointment of a nominating committee for 1998.

8. Liaison report

D. McFall submitted a report regarding CFHA liaison with other historical organizations. A good source of information can be found in meetings of the Metro Area Heritage Group where there is a great deal of concern that heritage will not receive sufficient attention or funding with political changes.

9. Canadian Yearly Meeting Archives Report

CYM Archivist, J. Zavitz-Bond, reported

that there is considerable interest in, and solid support for, Quaker research in Canada. She has been asked to speak at a number of historical meetings. Researchers continue to find information on topics such as peace, non-violence, human rights, women, education. There have been two grants received in 1997, a matching grant from the Canadian Council of Archives, and a grant for peace education work from Canadian Friends Service Committee. The CYM Ad Hoc Committee to study the CYM Archives has gathered information and raised important questions, particularly about the reference library. Changes in both administration and the board of Pickering College have given the opportunity to make positive continuing arrangements. In Pickering College's long-range planning, Quakerism is high on the list. The records for New York Yearly Meeting have been sent to Swarthmore College.

10. CFHA Publications

The focus of the autumn 1997 issue of the Journal will be the 50th anniversary of the award of the Nobel Peace Prize to Friends after World War II (1947).

There was a discussion about whether there should be some changes in the publications program in order to suit evolving needs. It was suggested that in 1998 a better way to proceed might be with one issue of a Journal which would suit academic pursuits, and one or more issues of a Newsletter which could address concerns of genealogists. It was decided that the annual meeting is comfortable to have the executive committee go forward with making appropriate changes in the publications, mindful of differing opinions.

Originally intended to be a CFHA Occasional Paper, Kyle Jolliffe's book, *Seeking the Blessed Community: A History of Canadian Young Friends* was published privately in 1997, and is available from the Quaker Book Service.

A CFHA web page was set up on the Internet by A. Schrauwers (<http://www.interhop.net/museum>).

11. Quaker Heritage Site Directory

C. Densmore brought a sample page for a directory of Quaker sites in Canada. The

Directory, New York Yearly Meeting, 1993, will be used as a guide for the CFHA project. The format should be useful to Quakers, local historical societies, and tourists. S. Fuller has agreed to assist in researching meeting sites. J. Zavitz-Bond will also assist this project when collecting information and materials for CYM Archives from Friends' meetings. Individuals and meetings might be encouraged to participate in this project through notices in the CFHA Newsletter and The Canadian Friend.

12. CFHA activities

Each year, CFHA plans activities such as displays, booking an interest group, or inviting an interesting speaker for enrichment at CYM. It was suggested that since CYM is already sufficiently busy, CFHA should make other opportunities for exchanges of information. These should be more enjoyable, with a greater appeal to young people. One idea would be to arrange pilgrimages to areas of interest, such as Prince Edward County. In 1998, Adolphustown Meeting will be celebrating the 200th anniversary of its founding. As a first attempt, the pilgrimage should be scheduled at the same time as the annual meeting, so that people can participate in either day or both days, using local accommodation.

13. CFHA Annual Meeting, 1998

The annual meeting will be held in 1998 in conjunction with a pilgrimage. Executive committee is to investigate facilities in Prince Edward County and make appropriate arrangements. Notice of meeting should also be forwarded to The Canadian Friend.

14. Information Exchange

- C. Densmore spoke at Woodbrooke, England, 27 July 1997. His topic was "Fragmentation of North American Friends 1800-1860: or what J.J. Gurney did when he was not at home".
- Quaker International Affairs Seminar, Ottawa, spring 1998.
- Conference of Quaker Historians and Archivists will be held at Baltimore Monthly Meeting of Friends, Stony Run, Baltimore, Maryland, 19-21 June 1998.

- Seneca Falls Convention, 19-20 July 1848, 150th anniversary, July 1998.

The meeting closed with a period of silent worship.

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Afternoon session, Saturday, 25 October 1997

50 Years of Peace Pursuits:
Prominent Quaker peace activists discuss Canadian Friends' efforts since Quakers were awarded the Nobel Peace Prize in 1947.

The main topic was Canadian Quaker service connected with work in World War II and rehabilitation after the war, associated with the award of the Nobel Peace Prize in 1947, as well as service work since that time. The speakers and their topics:

Kathleen Hertzberg, clerk (1964-1970),
Canadian Friends Service Committee
"World War II - Post-War Reconstruction -
The Nobel Peace Prize"

Cecil Evans, general secretary (1956-1960),
Canadian Friends Service Committee
representative (1960-1963), Quaker United
Nations Office
"Helping to Build the Institutions of Peace"
[paper read by J. Zavitz-Bond]

Hanna Newcombe
editor, Peace Research Abstracts Journal
"Canadian Peace Research Institute"

Gordon McClure, CFSC Peace and
International Concerns Committee

David Jackman, associate representative
(1994-), Quaker United Nations Office
"Making Peace in the 1990s: Friends at the
UN" [paper read by J. Zavitz-Bond]

Canadian Friends Historical Association
Unaudited Interim Financial Statement for the Year Ending 31 Aug. 1997

Receipts	1997	1996	Fav (unfav)
Memberships	1174.00 ¹	1,749.00	(575.00)
Donations	735.00	965.00	(230.00)
Premium on US Exchange	29.00	179.00	(150.00)
Interest	97.00	6.00	91.00
Publication Sales		588.00	(588.00)
Other credits		17.00	(17.00)
Total Receipts	2037.00	3,504.00	(1467.00)
Disbursements			
Journal Production	327.00	424.00	(97.00)
Mailing costs		375.00	(375.00)
General expense	623.00 ²	1999.00	(1376.00)
Bank fees	18.00	104.00	(86.00)
Total Disbursements	968.00	2903.00	(1935.00)
Surplus (Deficit)	1069.00	601.00	468.00
Bank Balance³			
Opening	8,800.15	8,199.11	
Closing	9,868.38	8,800.15	

Notes:

This is an unaudited interim financial statement prepared to keep members informed of the CGHA's financial condition in the absence of the treasurer's audited statement. A corrected audited statement will be included with the next newsletter.

1) This figure does not include some 35 cheques which went uncashed due to the difficulties of the new treasurer in assuming his duties. We have requested that these cheques be reissued, which will be reflected in the 1997-8 financial statement. Should all cheques be reissued, the membership and donation figures for 1997 will be approximately the same as 1996.

2) It was not possible to audit the particulars of these expenses to determine which category they belonged in. Some minor expenses may also have been deferred to the next financial year as a result of the treasurer being unable to assume his duties.

3) The Bank balance includes one redeemable term deposit with a one year term for \$5,000.00 which came due 24 Dec. 1997.

Interim Membership Report

	SR	GM	ILM	Life	Hon	CEX	Comp.	Total
1996	54	33	22	17	3	3	15	129
1997	53	33	32	18	1	3	15	137
Change	(1)	0	10	1	(2)	0	0	8

(SR=Senior; GM=General; ILM=Institutional & Library; Hon= Honorary; CEX=complementary exchange of journal; Comp=Complementary copies sent to bodies such as CYM archives, and the National Library).

Included as members were all those who had written membership applications and issued cheques, including those which were allowed to go stale-dated.