



Pickering College
Newmarket 1908

CANADIAN QUAKER HISTORY

Newsletter

CANADIAN FRIENDS HISTORICAL ASSOCIATION

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No. 38

Twelfth Month
December 1985

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Corrections:

Re: **The Arthur Garratt Dorland Friends Collections; A Dream Come True:** Newsletter 37, p. 12. It was **Stephen Kent** (not Barbara Curtis) who first brought the availability on the market of the Rendell Rhoades Collection to the attention of Jane Zavitz.

Re: **The Moore House, Sparta:** Newsletter 37, page 29. News & Notes. The article on the house appeared in the Feb/March issue of **Canada Century Home** and was written by Elizabeth Ingolfsrud. The title of the article is: "The Village of Sparta", p. 44-51.

Deaths:

Newsletter 30, page 30.

Julian Davies, d. 12.6.1985

Hanna Pollard Wake, d. 26.1.1985, Bordon, Sask., originally of Norwich, Ontario.

Isaac A. Willson, d. 1.4.1985, St. Thomas, Ont.

Canadian Quaker History Newsletter is published by the Canadian Friends Historical Association twice annually. The Newsletter is included in the membership fees. Individual copies are available at \$3.50 per copy.

Joint editors: Jane Zavitz
Kathleen Hertzberg

The contents of feature articles or reprints are the responsibility of the authors.

Eds.

Editorial:

The highlights of 1985 for our Association were two co-operative events. The Dedication of the Arthur Garratt Dorland Friends Historical Collection took place at Pickering College on Thursday, August 15th, 1985 during Canadian Yearly Meeting. This issue contains an account of that moving occasion in memory of Arthur Dorland, whose "dream" thus became a reality for us. The second event of the year which required a good deal of the human resources of the Association was the 13th Annual Meeting held on Saturday 26th November, 1985 at Friends House, Toronto. The afternoon program, "Quaker Bridges to Peace", was an event for the first time, jointly sponsored by the Canadian Friends Historical Association and the Canadian Friends Service Committee. Tom Socknat spoke on "The Quaker Contribution to the Canadian Peace Movement", followed by a Panel discussion of Friends, young and older currently active in work for peace. Some had witnessed against war as conscientious objectors during the Second World War. Through Tom's talk and contributions of Friends and others present, we were able to gain a sense of the continuity of Quaker religious witness for peace expressed in the work of the Society of Friends and in the lives of individual Friends. There was a good mixture of testimony of Friends who took their stand in countries and in circumstances which presented different degrees of danger. All expressed the same faithfulness to the Quaker Peace Testimony which Tom had described of the Friends, some no longer with us, in the period some 1900 - 1945. It was an informative and heartening occasion. We were reminded that there could be other aspects of Quaker life and testimonies in which the Historical Association and the Service Committee could co-operate by providing the knowledge of roots, background and inspiration for the contemporary Quaker community.

The Society of Friends and the Canadian Peace Movement are indebted to Tom for this studious work. His talk follows in this issue. David Holden was the chairman of the session and Jane Zavitz moderated the panel.

Readers will find aspects and up-date of the on-going projects of the Association in the Minutes of the Annual Meeting.

We feel that we are entering a new constellation in the history of the Association and indeed of the Society of Friends in Canada in regard to the collection and preservation of Quaker records and in the facilities available for historic research. The Canadian Yearly Meeting Archives are now lodged in the vault at Pickering College and on microfilm there. The Arthur Garratt Dorland Friends Historical Collection with the Rendall Rhoades Collection as the core, housed in the lovely room off the Carolyn Sifton Library of the College, is already growing under the care of Jane Zavitz as Librarian and archivist. Both these developments offer prospects for further expansion and use. The Annual Meeting responded to the need for a microfilm reader by making a financial contribution. We believe more donations will come so that

the reader can be available at Pickering College soon.

As the year closes, we express our thanks to all who have contributed time, effort, funds and enthusiasm to bring us to this new turn in the road. In particular, thanks to Pickering College whose hospitality is so generous.

We anticipate and welcome the new people who will be drawn to assist in the work as they use the Index of the Quaker Records and the microfilm or do historical or genealogical search in the Arthur Garratt Dorland Friends Historical Collection, for we do need new and interested people to keep the Association alive, so that the progress outlined in this editorial can continue into the future.

Kathleen Hertzberg

Preliminary notice of the Canadian Friends Annual Meeting 1986

The Annual Meeting will be held at Pickering College,
Newmarket, Ontario, Saturday, October 26, 1986

Further information will follow



Dedication Program for
The
Arthur Garratt Dorland
Friends Historical Collection

8-15-1985

1:45 p.m.

Welcome & Introductions Kathleen Hertzberg

The Collection's Story Jane Zarity

Solo: "How Lovely Are Thy Dwellings"

Psalm 84, as set by S. Liddle

John Arvey, baritone

Leon Nash, accompanist

Presentation of the Plaque

on behalf of the family, Terrence Dorland

Dedication Talk

John Holmes

Response

Sheldon Clark

Silent Thanksgiving

"Jerusalem" William Blake

John Arvey

Leon Nash

tea

Tours

Gathering for Dedication of the Arthur Garratt Dorland Friend Historical Collection held at Canadian Yearly Meeting on Thurs. Aug 15 1986 at 1:45 pm.

The large gathering was hosted by the 3 groups who shared the creation of the Collection - The Canadian Friends Historical Association, Pickering College and Canadian YM. Those who brought greetings were Donald Lartin (clerk CYM), Sheldon Clark (Headmaster - Pickering College) Terry and May Dorland (representing the Dorland family:), John Holmes (guest speaker), Rosemarie McMechan (CYM archives), Jane Zavitz (Pickering College Archive librarian).

Kathleen Hertzberg introduced the front bench and facilitated the Program. John Avey, baritone, (Canadian Opera Company) accompanied by Leon Nash, sang "How lovely are thy dwellings" and "Jerusalem".

Kathleen Hertzberg spoke of a letter which Arthur Dorland had written in 1972, in which he expressed the hope that at some future time there would be a Friends Reference Library with the Yearly Meeting Archives located at Pickering College but felt "that it was too visionary". Today's Dedication at the Arthur Garratt Dorland Friends Historical Collection was a dream come true.

Jane Zavitz spoke of the many people who had been generous and supportive in bringing the AGDFHC into being in the Room allotted in the Pickering College library. Jane related some of the stories of all that had come together through the support of so many such as the Board of Pickering College and Sheldon Clark, head master and the Dorland family as well as the Canadian Friends Historical Association. At the memorial gathering for Arthur Dorland held in 1979 Arthur's dream was talked of as a possibility. Interest, support, and events, even the fire at Pickering College, led in less than 6 years, to the realization of the dream. A sense of God's guidance had been evident in bringing the Arthur Garratt Dorland Friend Historical Collection into being and in bringing the Yearly Meeting Archives to Pickering College.

Warm tribute was paid to Jane Zavitz for the very special role she had played and to her dedicated and enthusiastic work both for the Collection and for the Archives.

Terry Dorland (son of Arthur Dorland) read the simple wording of the plaque for the Collection which is located in the Carolyn Sifton Library of Pickering College and spoke with appreciation for all the efforts which had culminated in today's event and which Terry himself felt would have been greatly valued by Arthur Dorland. In appreciation, he presented 2 rare volumes to the Collection.

The guest speaker, John Holmes, student of Arthur Dorland and at one time a master at Pickering College, diplomat, author of books on current history, gave a moving tribute to the integrity of Arthur Dorland as historian, to his concern for peace, and his faithfulness as a friend. John Homes said he had learned a great deal from him, to whom he owed so much.

Harry Beer, headmaster emeritus of Pickering College also long time friend of Arthur Dorland, expressed his joy. Elizabeth Moger, keeper of the Records, New York Yearly Meeting's Haviland Recorder Room, (our parent Y.M.) spoke of the keeping of record as an essential part of Quaker ministry.

Those present were able to tour the Collection and the Yearly Meeting Archives in the new vault.

This Gathering was marked by a spirit of deep thankfulness and renewed dedication to a dream come true, as a tribute of love to Arthur Dorland to whom Canadian Yearly Meeting owes so much. It was an inspiring and cultural event at 1985 Canadian Yearly Meeting. The establishment of these facilities for Friends, researchers and scholars will greatly enrich the life of the Society of Friends and others in Canada.

John Avey singing of Blake's "Jerusalem" brought the joyous celebration to a close bringing a sense of the building of the Kingdom; we were thankful.

Kathleen Hertzberg

(reprinted from Canadian Friend Nov/Dec 1985).

MINUTES OF THE THIRTEENTH ANNUAL MEETING held Saturday, October 26, 1985 at Friends House, 60 Lowther Avenue, Toronto, at 10:00 a.m.

Present: Kathleen Hertzberg, chairman, Ed Abbott; Erika Bracke; Peter Chapman; Arthur Clayton; Christopher Densmore; Mary Ecke; Margaret Ford; Fritz Hertzberg; David Holden; Marguerite Johnson; David McFall; Rosemarie McMechan; Dorothy Muma; Bertha Pollard; David Pollard; Myra Pollard; Albert Schrauwers; Katharine Smith; Irene Sotiroff; Winifred Tanner; Wim VanVeen; Louise Wolfenden; Jane Zavitz.

Regrets: Doris Calder; Hilda Eames; Stanley Gardner; Margaret McGruther; Elizabeth Moger; Reg Smith; Tom Socknat; Barry Thomas.

The meeting began with silence. The chairman extended a welcome to those present, in particular to those attending for the first time.

Minutes of the 12th Annual Meeting (published in **Newsletter 36** (Dec. 1984) were approved.

Business arising from the Minutes:

- a) **Transfer of Records:** Canadian Yearly Meeting Records have now been transferred to the vault at Pickering College. Jane Zavitz has been appointed by Yearly Meeting as Archivist. Appreciation has been expressed to Ed Phelps and to the University of Western Ontario for their long years of care of the Records. Ed Phelps has expressed his satisfaction with the facilities at the College. Work on the Records is proceeding under the care of the Yearly Meeting Records Committee. Ties are being maintained with the University of Western Ontario.
- b) **Quaker Tapestry:** There are no new developments in this matter. We will write to Jean Brown at Woodbrooke regarding our suggestions for topics and details. (Newsletter 36).
- c) **Index of Newsletter:** Work to up-date on the Index of the Newsletter has been done by Stanley Gardiner. The Index will be sent as a separate item only to people who request it. Libraries and institutions which subscribe to the Newsletter will receive a copy of the Index as a reference tool. A notice regarding the Index of the Newsletter will be printed in the next issue of the Newsletter.
- d) **Rockwood Academy:** has been declared a "heritage building" under the care of Heritage Canada. Burton Hill attended the ceremony of proclamation and dedication. We understand that all archival materials assembled by Josef Drenters at the Rockwood Academy are to be placed in the Ontario Provincial Archives.

- e) **The Tenth Anniversary Booklet** on Canadian Quaker Historical sites is under way. Material for inclusion is still needed such as descriptive material and photos of Meeting Houses, Quaker Burial Grounds, schools and homes (farms). Full locations (addresses) of the sites and brief histories are also required.
- f) **Constitution:** Dorothy Muma and Irene Sotiroff were appointed to review the draft Constitution and to report to the 1987 Annual Meeting.

Reports

- a) **Chairman:** Kathleen Hertzberg reported that Executive Meetings during the year were mainly concerned with planning of the Dedication of the Arthur Garratt Dorland Friends Historical Collection and with the Annual Meeting. She used a chart in the form of a tree (prepared by Fritz Hertzberg) to make visual for the meeting all the current projects and tasks of the Association. The Association has been glad to be able to contribute funds raised towards the vault for the safe-keeping of the Canadian Yearly Meeting Records at Pickering College. These donations were made possible by the generous response of CFHA members to the appeal which appeared in Newsletter 35.
- b) **Treasurer:** An interim financial statement was presented as our financial year ends October 30 and final figures were not available at this time. A complete statement will be prepared and included with these minutes. Thanks to Dorothy Muma for her work.
- c) **Membership:** A copy of the report of the membership chairman is attached, showing an increase of 4 individual members. A letter with sample Newsletter will go to Monthly Meetings urging them to join the Association or alternatively to send a sustaining donation. The meeting thanked Marguerite Johnson for her report and for her work.
- d) **Newsletter:** Jane Zavitz and Kathleen Hertzberg reported on the editing and production of the Newsletter. They asked members to supply articles, editorials and news items for publication. Guest editors would be welcome. Thanks to Martin Hertzberg for production of issue 37.
- e) **Arthur Garratt Dorland Friends Historical Collection:** Jane Zavitz reported on the dedication of the Collection at the time of Yearly Meeting (Thursday, 15 August, 1985) at Pickering College. The occasion was very well attended and visitors had the opportunity of seeing over both the vault housing the Yearly Meeting Records and the Arthur Garratt Dorland Friends Historical Collection. Great appreciation was expressed by the meeting for the work of Jane Zavitz on the Collection.

It was noted that a **Microfilm Reader and Printer** is needed at some cost. It was agreed that the donation which we have on hand of \$500 designated for the Collection will be used in whole or in part towards this equipment.

- f) **Index of Canadian Yearly Meeting Archives:** Many inaccuracies have been discovered in the Index. These are gradually being corrected, the Index cards organized and checked. When this time-consuming work is completed, the Index will be put on microfilm and made available with each set of microfilm records.
- g) **Genealogical Enquiries:** Wim VanVeen reported on this work. At times it is difficult to keep up with the numerous enquiries. There is a vital need for the Index. We need to consider a revised system for dealing with genealogical enquiries, which are also coming to Jane Zavitz at Pickering College. Wim is compiling the research obtained during his searches. We understand that Bill Britnell will also make the material of his very numerous searches over the years available for the Archives.
- h) **Oral Histories:** Irene Sotiroff has been working on the despatch of the letter and tapes. Some tapes have been recorded with the help of several people. Peter Chapman has offered to help with the work which needs to be enlarged. This would require some funding. The following were appointed to work on this: Peter Chapman, Irene Sotiroff, Fritz Hertzberg, Tom Socknat, Jane Zavitz. This committee will also work on further organizing the project. Requests have been received for "Release Forms" to be completed by the person interviewed; the Ontario Black Historical Association have provided samples for our use.

Nominations: The chairman presented a slate of nominations most of which had been suggested by the Executive Committee. The slate was approved with some modifications and is attached to these minutes. In presenting the slate, Kathleen Hertzberg pointed out that she had spent a lot of time talking with people about nominations and she felt that the slate revealed that quite a large group of people are sharing the work load. The main problem was to find a new chairman. She is willing to continue for another year. The meeting expressed appreciation for the work of Kathleen Hertzberg in preparing this report and to those willing to serve.

Hicksite Burial Ground property, Yonge Street, Newmarket: Dorothy Muma reported that the Yearly Meeting Trustees have spent long hours discussing this property. They recommend that the Burial ground and the adjoining small piece of property be turned over to the Town of Newmarket for care and as a "green space".

After discussion in which concern was expressed about the Burial ground and as to other possibilities, none of which seem financially feasible, the Association approved the Trustees' recommendation which will now go on to Yearly Meeting.

As the site has been declared a "Heritage property" Jane Zavitz will work with the Newmarket Historical Association and with the LACAC Committee on the wording of the plaque and the wall.

Grace Pincoe: Members expressed their appreciation of the long and dedicated work of Grace Pincoe, now unable to attend meetings. Without her efforts, the Association might never have got off the ground. The project which she started "Canadian Quaker Biographies" on cards, will be continued. Members are asked to contribute to it. An offer of someone to co-ordinate the work would be welcomed.

Dorothy Muma reminded the meeting of the short biography of Fred Haslam, written by Dorothy Muma which is included in Vol. II of "Living in the Light", edited by Leonard Kenworthy, available from Quaker Book service, Ottawa (\$12.50).

The meeting adjourned at 12:30 to meet again for the afternoon program "Quaker Bridges to Peace" at 1:45 p.m. (see editorial of this Newsletter, attached program of the meeting and script of Tom Socknat's talk which follows).



The Friends Meeting House (church)
Maitland Street, Toronto. (1906)
Now houses the National Ballet of
Canada school. (photo by Fritz Hertzberg).

FINANCIAL STATEMENT FOR THE YEAR

ENDED OCTOBER 31, 1985

1984

Nov. 1 Balance at Bank 3,066.42

Receipts:

Memberships	1,067.00	
Donations:		
General	610.97	
Dorland Collection	500.00	
Hicksite Cemetery Work	50.00	
Search Fees	100.00	
Archives list fee	5.00	
Bank Interest	106.62	
U.S. Exchange	63.46	2,503.05

5,569.47

Payments:

Newsletter Production & Mailing	331.31	
Annual Meeting Expense 1984	55.00	
Postage & Stationery	50.95	
Oral Histories	13.97	
Membership - Ontario Genealogical Society	25.00	
Membership - Ontario Historical Association	12.00	
Returned cheque & charges	12.50	500.73

1985

Oct. 31 Balance at Bank 5,068.74

CANADIAN FRIENDS HISTORICAL ASSOCIATION

Membership Report for 26 October 1985

1. Membership list for 1985 shows a total of 150 names as follows:

General Membership	50
Life Memberships	20
Seniors	38
Students	4
Honorary	3
Meetings	8
Libraries	16
Corporations	5
Newspapers (Exchange Basis)	5

Total	150

2. Paid-up Members 106

3. Expired Memberships for
- | | |
|-------|-------|
| 1982 | 13 |
| 1983 | 110 |
| 1984 | 21 |
| | ----- |
| Total | 44 |

Marguerite Johnson

Membership Secretary

24th Oct. 1985

CANADIAN FRIENDS HISTORICAL ASSOCIATION

Approved Nominations for Year 1985 - 86

Chairman:	-	Kathleen Hertzberg
1st Vice-chairman	-	Jane Zavitz
2nd Vice-chairman	-	Barry Thomas
Treasurer	-	Dorothy Muma
Membership secretary	-	Marguerite Johnson
Newsletter editors	-	Jane Zavitz Kathleen Hertzberg
Newsletter Production	-	
Newsletter Index	-	Stanley Gardiner
Convenor of Historical Research	-	Christopher Densmore Tom Socknat
Convenor of Publications	-	Steve Kent (deferred till later)
Quaker Oral Histories	-	Peter Chapman Irene Sotiroff Fritz Hertzberg
Canadian Friend & other Quaker Historical Periodicals	-	a nomination welcome
Genealogical Enquiries	-	Wim VanVeen Bill Britnell Albert Schrauwers
Liaison with Canadian Yearly Meeting Records Committee	-	Clerk of Yearly Meeting Yearly Commnt.
Liaison with Ontario Genealogical Society	-	Wim VanVeen Stanley Gardiner

Liaison with Arthur G. Dorland Friends Historical Collection -	Jane Zavitz
Liaison with Toronto Monthly Meeting Library -	Clerk of TMM Library Commt.
Liaison with University of Western Ont. -	Ed Phelps
Liaison with other Historical Societies -	David McFall
Nominations -	Executive Committee
Members at large for the Regions-	Ottawa - Hilda Eames Western - Jo Awmack Arnold Ranneris Margaret McGruther Maritimes - Doris Calder U.S.A. - Elizabeth Moger

PROGRAM FOR CANADIAN FRIENDS HISTORICAL ASSOCIATION

EVENT AT CANADIAN YEARLY MEETING 1986

Canadian Yearly Meeting 1986 will be held from August 10 - 17 1986, at
Rothesay, New Brunswick. Address as follows:

RCS - Netherwood Collegiate
College Hill
Rothesay
New Brunswick, E0G 2W0

Doris Calder, our member-at-large for the maritimes and to whom we are grateful for much supportive history at previous Canadian Yearly Meeting heritage events held in the Maritimes, has kindly agreed to assist in preparing the Canadian Friends Historical Association event 1986. It will be held on **Thursday August 14, 1986.**

We hope the event will include a visit to Beaver Harbor and Penfield.

The Association has had Heritage Outings to Quaker historical sites in the Maritimes at previous Canadian Yearly Meetings, which have been written up in earlier Newsletters.

Newsletter 9, October 1974, contained an article by Ralph Greene on **Quakers in the Maritimes**

Newsletter 12, June 1975 has an excellent bibliography as background for the outing.

Newsletter 22, June 1978 - re: Timothy Rogers in the Maritimes and a further Bibliography of Historical Materials in Friends House Library, Toronto - Part 5 - Early Quakers in the Maritimes - compiled by Grace Pincoe.

Newsletter 32, November 1982 - contains interesting articles relating to Quakers in the Maritimes - eg. "Who Were the First Quakers in Canada" - Jack Ross, and The Journal of A. Gibbons - Fritz Hertzberg.

Re: Journal of Joseph Hoag

Travels as a Quaker Minister in the Maritimes 1801-1802

We are grateful to Christopher Densmore for drawing to the attention of the editors of the **Newsletter**, through a letter to Doris Calder, 2nd. December, 1985, the Journal of Joseph Hoag.

Christopher Densmore writes in his letter:

"The Journal of Joseph Hoag, a Wilberite Friend from Vermont, was published in 1860 and 1861. Arthur Dorland did not use Hoag as a source for his **Quakers in Canada** which leads me to suspect that Hoag's account might not be widely known".

Christopher goes on to suggest that the Extracts Journal might be reprinted in the **Newsletter**. We are considering this suggestion carefully. In the meantime, because of the forthcoming CFHA event in the Maritimes in August (at the time of CYM. (See page 14 for further information), we feel it would be of great interest to readers to know about Joseph Hoag's Journal and to be able to read the reprint of pages 88, 89, 104, 105, 106 and 107 which Christopher Densmore has kindly supplied. We look forward to learning more about the Journal. We thank Christopher Densmore for this valuable addition to our Quaker Maritimes Bibliography and knowledge.

HICKSITE BURIAL GROUND - YONGE STREET, NEWMARKET

The Trustees of Canadian Yearly Meeting have decided, with the approval of Canadian Yearly Meeting, to turn the Yonge Street Hicksite Cemetery over to the Town of Newmarket. The local LACAC, the Newmarket Historical Association the Canadian Friends Historical Association and the Newmarket Town Council will work together on the building of the Memorial Wall and the plaquing of the site. The wording of the plaque is of particular interest to the Canadian Friends Historical Association.

Contributions towards the building of the Memorial Wall are requested. The anticipated BRIC grant under the Province of Ontario gives matching funds up to \$2000 for 1986. If you have ancestors buried in the Hicksite Burial ground, Yonge Street, Newmarket, and/or wish to support the upkeep of a site important to pioneer history, your assistance will be appreciated.

In 1982, **David Newlands** wrote a Brief History and a listing of the grave marker inscriptions of the Hicksite Quaker Burial Ground, Yonge Street, Newmarket. This article appeared first in the **York Pioneer** of 1967. Readers interested are referred to this article.

The Canadian Friends Historical association will forward any donations received, to the local Heritage Fund and will send you a tax-deductible receipt. Or you may wish to donate directly to the Heritage Fund at the following address:

Heritage Fund
re: Hicksite Quaker Burial Ground, Yonge Street
Newmarket LACAC,
P.O. Box 328
171 Main Street
Newmarket, Ont., L3Y 4X7

Editors

FORTHCOMING EVENTS

Canadian Friends Historical Association Annual Event at Canadian Yearly Meeting:

Rothesay, New Brunswick, CYM. Aug. 10-17, 1986. Rothesay, New
CFHA Thurs. Aug 14, 1986 (see page 14 for further details).

Canadian Friends Historical Association Annual Meeting 1986.
Preliminary Notice: Saturday, October 25, 1986 at Pickering College, Newmarket.

Quaker Historians & Archivists: Malone College, Canton, Ohio, June 27-29, 1986.

Ontario Genealogical Society - Seminar 1986: Windsor, Ontario, May 23-25, 1986.

"In the Steps of the Habitant"

Speakers include: William Filby (author, Bibliography of American County Histories, 1985); Joy Reisinger (author "Lost in Canada"): sessions on Cornish, Jewish, French Canadian and Amerindian roots.

NEWS AND NOTES

Tom Socknat is seeking pictures (photos) of the following, in connection with his book:

Fred Haslam. circa 1940 - 45

Arthur Dorland, circa 1930 - 45

Maitland Street Toronto Friends Meeting prior to 1945 (before it was sold)

Quakerama: Gifts of Pictures, etc. to the **Quaker Archives** would be most welcome, as we are asked for pictures from time to time and would like to have them available. Other items (or their whereabouts) are newspaper articles (past and present) books, Quaker records. etc. We would also be glad to hear about any local LACAC initiatives in regard to Quaker historic sites. And of course we hope readers will remember to send us information about Quaker Meeting Houses, Burial grounds and other sites, with description, short history and location for our **10th Anniversary Booklet**.

In this connection we have appreciated the gift by Marion N. Hill of Burgessville, Ont., of a picture of 1925 Canada Yearly Meeting (0) held at the Maitland Street Meeting House.

Pickering Historic Farm: The Town of Pickering is proposing to designate a farm on the 7th Concession (Thistle Ha) an historic site. The notice to this effect in the local newspaper mentions that John Miller became well-known as a cattle breeder. He obtained his stock from a Quaker stockbreeder in Aberdeen, one Amos Cruikshank, a renowned stock breeder, a Quaker with immense genius for improving live-stock. We are looking for information about Amos Cruikshank. Please contact the editors.

CFHA Tree of Projects used for display at CFHA Annual Meeting was prepared by Fritz Hertzberg.

Rockwood Academy: Burton Hill attended the dedication ceremony in June 1985 when the Academy became a Heritage building under Canadian Heritage Foundation. He writes:

Biography of William Wetherald: Kathleen Hertzberg has completed the biography of William Wetherald for the Dictionary of Canadian Biographies. It will not be included for some time. (Vol. XII).

Ontario Historical Association "Heritage Showcase" Black Creek Village, January 18 & 19, 1986: Showcase '86 was attended by David McFall, Jane Zavitz, Albert Schrauwers, Sandra Fuller. CHA had displays and it was an opportunity to visit the displays of other Historical associations and heritage groups and to meet each other. Jane Zavitz writes that much hard work is put into Historical and Heritage work at such events. She feels we need to support each other mutually and welcomes this networking. She greatly appreciated the CFHA volunteers who manned the CFHA table. The event was in preparation for Heritage Week in February.

David McFall who represented the CFHA at the Toronto Historical Board meeting on January 14, 1986. The purpose of these meetings will be to share concerns of the various historical and heritage groups and to consider critical matters which may come to light regarding historical and heritage sites. etc. The gathering was hosted by the Grange Historical Society and was held at the Toronto Board of Education, McCall Street, Toronto. The next meeting will be held on Tuesday, April 18, 1986 hosted by the Junction Historical Society. David McCall will represent CFHA. Grace Lawrence of the Toronto Black Historical Society expressed interest in the progress of CFHA's Oral History recording.

NEWS OF MEMBERS

Jane Zavitz has been appointed to the Board of Pendle Hill, the Quaker Study Centre at Wallingford, Pa. She is a member of the publications committee.

David Newlands writes that he finished in Malawi at the end of May 1985 and is now at the Freud Museum in London, England, located in the former home of Sigmund Freud and his daughter, Anna Freud. "It is my responsibility to establish the Museum, including the design of displays production of literature etc. It is a very challenging task and the subject matter is both interesting and controversial; something that always seems to attract Quakers! We hope the Museum will open in late July 1986 but there is still a lot of work to do before this is possible".

Deaths: Gladys Lewis, d. August 1985. She was the author of "Joshua Doan" who was hung for treason after the 1837 Rebellion and later pardoned. Gladys Lewis is buried in the Friends Burial Ground Sparta where Joshua Doan is also buried.

MATERIAL RECEIVED

Religious Society of Friends, Friends House, Euston Road, London, N.W.1 2BJ

General Introduction to the materials available in the Archives; manuscripts, pictures, etc. Conditions of use, opening hours with map. This information in more detail is available from the Canadian Friends Historical Association.

Kingston Wig Standard, Friday, July 12, 1985

Article by Alan Capon, "Quaker Heritage Endures in Prince Edward", with excellent pictures of the Wooler and Wellington Meeting Houses.

York Pioneer & Historical Society. Newsletter with brief report of CFHA Annual Meeting 1985, and the Dedication of the Arthur Garratt Dorland Friends Historical Collection on 15.8.85, by David McFall.

Uxbridge Scott Historical Society Fall Newsletter 1985.

The Catawissa Heritage Trek 1985 brought people from the village from which the early Quaker pioneers in Uxbridge first came. It was an excellent and much appreciated tour. Good to know that Allan McGillivray is now curator of the Uxbridge Scott Historical Museum. The Newsletter includes an article by Allan When Uxbridge Became a town 1885".

Nouvelles - the Newsletter of the Federation des societes d'histoire du Quebec. Vol. 1 No. 7. October 1985, concerning history and geology. We welcome having received this information. We would be glad to send this copy to any interested reader. ds.

QUAKER BRIDGES TO PEACE

A Program sponsored jointly by

**The Canadian Friends Historical Association
and
The Canadian Friends Service Committee**

to be held to

**Friends House, 60 Lowther Avenue, Toronto
on
Saturday, October 26th, 1985 at 1:45 pm. - 4:00 pm.**

Topic: "The Quaker Contribution to the Canadian Peace Movement"

Speaker: Thomas P. Socknat Ph.D.

Assistant Professor of History at University of Toronto
Canadian Editor of Biographical Dictionary of Modern Peace Leaders
Author of: "Witness Against War - Pacifism in Canada 1900 - 1945"
"Canada's Liberal Pacifist and the Great War", (Journal
of Canadian Studies Vol 18. No 4. Winter (1983/84))
"Conscientious Objectors in World War II"

To be followed by a Panel of Friends

Panel Members:

Ursula Franklin	Murray Thomson
David Jackman	Ed Abbot
Vivian Abbott	Carl Stieren
Kathleen Hertzberg et al	

Chairman for the afternoon: David Holden

Panel Moderator: Jane Zavitz

ALL WELCOME

Quaker Bridges to Peace

by

Thomas P. Socknat

When most Canadians think of the peace movement today they usually think of the movement against nuclear weapons and attempts to prevent a nuclear holocaust. Few people see the anti-nuclear campaign as the latest stage in the evolution of a social movement in Canada that dates back to the 19th century. As well, few realize that the Society of Friends came to play a leading and crucial role in this evolution. It is this role -- Quaker bridges to peace -- which is the subject of my address this afternoon.

As the peace movement evolved through the years so too did its immediate goals and bases of support as it responded to various issues, so that by the mid-20th century there were at least three clearly identifiable aspects. First was a liberal-internationalist emphasis upon a rational analysis of war and the path to peace. At its core is the faith in the power of human reason to resolve disputes without recourse to violence and warfare. From the movement for international arbitration at the turn of the century through support for the League of Nations and the United Nations to that of World Federalists today, its goal is some form of world governing body empowered to mediate disputes. One of its first prerequisites is the achievement of disarmament.

Second, a radical element developed mainly in response to the experience of the Great War and the depression of the 1930s. Based upon a material analysis of war and peace it demands a complete restructuring of society so as to maximize social and economic justice and thereby eliminate the inequities perceived as the causes of violent conflict. This was most clearly reflected in the socialist call for the redistribution of wealth, social equality and the rebuilding of society in accordance with the co-operative/communal ideal. It is also the window through which most Marxist socialists enter the movement.

Third, is a sectarian/pacifist group reflecting a religious/moral analysis of war and emphasizing the responsibility of the individual conscience. Originally present in Canada only within small, segregated sectarian communities its support increased as it evolved from passive to active resistance; from conscientious objection to military service to direct action, protest and civil disobedience. Its goal is the achievement of a non-violent society through mass public resistance to war and violence.

There was much overlap in the constitution of these three sectors of the peace movement as it developed through the 20th century but chief among those who bridged the various approaches and thereby helped shape a popular peace movement was the Society of Friends. This fact is all the more remarkable since Quaker activists formed such a small minority of the Canadian

population. Thus, it was in leadership rather than numbers that their influence was felt.

I

A Canadian peace movement began to take shape in the late 19th century within the framework of the North American liberal reform tradition, which, despite its pragmatic, institutional approach, was indebted to religious inspiration--particularly that of Quakers and social gospel Protestants. Indeed, while the impact upon Canadian society of sectarian pacifism was extremely limited, liberal Quakerism emerged to bridge the gap between historic Christian pacifism and the liberal progressive ideology. In conjunction with liberal Protestants, Quakers encouraged international awareness, and, moving beyond mere anti-militarism, they also began to relate war and social violence to socio-economic conditions. This was a gradual development, however, and the full impact of Quaker leadership was not felt in Canada until after the First World War, when, almost symbolically, the three separate branches of the Society of Friends in Canada moved towards closer co-operation and eventual union.

Meanwhile, back in the late 19th century, all three branches of Canadian Friends affiliated with "The Peace Association of Friends in America" and thereafter remained active in the North American Peace Movement then taking shape at the Lake Mohonk Conference on International Arbitration. The Lake Mohonk Conference, an annual affair initiated by an American Quaker in New York State in 1895, became the North American forum at the turn of the century dedicated to the peaceful settlement of international conflict, the idea of international arbitration in particular. The conferences were attended by a wide variety of individuals interested in international affairs from church leaders to politicians and businessmen, including an important Canadian representation. Support from the Canadian business community was enlisted by Elias Rogers the prominent Quaker businessman and Liberal politician who represented the Toronto Board of Trade.

For over a decade Canadian delegates to the Lake Mohonk Conferences, including several prominent figures such as William Lyon Mackenzie King, returned home and aroused interest in the idea of international arbitration, resulting in the 1905 founding of the Canadian Peace and Arbitration Society, the first, national, secular peace organization in Canada. The creation of such a non-denominational peace society was initiated by a small group of Hicksite Friends in Toronto under the leadership of William Greenwood Brown but it was Brown's brother-in-law, Andrew Cory Courtice, a Methodist minister, who actively organized the group in order to enlist broader pacifist support. Courtice successfully secured endorsements from the Farmers' Convention of Ontario and several churches and attracted the active support of a wide range of notable civic, religious and educational leaders including Sir William Mulock, Chief Justice of the Ontario High Court of Justice and former minister of the Laurier cabinet, who served as the group's first president. Although the association eventually had over a thousand members scattered across the country from Nova Scotia to British Columbia, its center always remained in

Toronto.

The Canadian Peace and Arbitration Society was a clear example of the liberal internationalist approach -- the promotion of universal and permanent peace by organizing world affairs according to a rational plan which, in addition to arbitration, called for the creation of an international congress of nations and general disarmament. Canadian Quakers not only embraced but promoted this progressive path to peace through the Canadian Peace and Arbitration Society and Courtice's Quaker wife, Ada Mary Brown, took the lead in enlisting the support of Canadian women for the idea through the Canadian National Council of Women.

Despite the increasing appeal of the peace movement in the early 20th century, however, Arthur Dorland, then a young teacher but already exerting leadership both within the movement and among Friends, warned pacifists not to lapse into self-congratulatory inaction because their success had "aroused just as determined an effort on the part of the militarists to recapture public opinion." Dorland was referring to the Canadian Defense League, a group he accused of using periodic war-scare talks to prepare people for universal military training and compulsory military service. "If the militarists can win over the younger generation to their propoganda," he wrote, "they will have set back the cause of peace for over a century and have won Canada for militarism."

Although the Canada Yearly Meeting of Friends continued to send the usual cables to Ottawa condemning increased military expenditures by 1913 they were moving beyond mere resolutions and as an early form of affirmative action, Quakers proposed the creation of a National Peace Commission, or Department of Peace, which would help eliminate distrust between nations, promote the feeling of brotherhood and understanding among all peoples and help stem the tide of militarism within Canada. Although nothing came of this rather novel suggestion, Friends were still thankful for what they considered an advance in the peace movement. At the same time, however, they were saddened at the prospect of people "being sucked into the vortex of military preparations" and by 1913 they were candidly warning their membership that the time might not be distant when they would be called upon to defend their pacifist principles "at heavy cost." That time arrived the following year, of course, when Canadians found themselves in their first world war.

II

From the very beginning of the war Quakers attempted to maintain a program of pacifist activity and, because the liberal peace movement, including the Peace and Arbitration Society, more or less disintegrated, they did so through their own peace and arbitration committees. First and foremost, Friends condemned the disastrous effect of war in creating indifference to the destruction of human life and suggested pacifists assume the role of reconcilers in the conflict. As the Genesee Yearly Meeting proclaimed, "pacifists should check and mitigate as far as possible the disastrous feeling of bitterness and hatred."

Thus, during the war years, Canadian Friends began searching for some type of positive service to be undertaken by pacifists in time of war and in this way they again became the bridge between traditional non-resistants and the non-violent activists of the 20th century. It was a transition endorsed by Dorland as he urged Friends to "extend moral support to those who, though not members of our society, nevertheless hold genuine religious objections against war and to render some sacrificial service during the war." Dorland's two proposals, for universal recognition of all conscientious objectors regardless of religion and some form of active pacifist service in time of war, had a prophetic significance since they became the core of pacifist demands during the Second World War.

Meanwhile, as a step in the direction in 1917 Dorland noted the loan of Pickering College to the Canadian government as a convalescent hospital for returned soldiers, as well as the support of Canadian Friends for the English Friends' Ambulance Unit and the English War Victims Relief Committee, both of which were important new outlets for Friends conscientiously unable to subscribe to war loans. In addition, young Canadian Friends such as David Rogers and Edwin Zavitz actually joined the Friends Ambulance Unit in Italy and France respectively.

Canadian Quakers also exercised steadfast opposition to conscription. A joint committee representing all three branches of Friends outlined a plan for Quaker resistance and once the Military Service Act became law Albert Rogers interpreted its various provisions and offered guidance to the clerks of Monthly Meetings in order to help Friends receive exemptions from military training.

Friends were no longer content with mere exemption, however, and pressed further by insistently examining both the causes of war and their own complicity in them: "Have we," they asked, "either as Christians or as responsible citizens of our respective countries, done all that we might or should to remove these conditions?" Once they discovered the seeds of war sown within the existing social order, Friends adopted a materialist analysis of war which demanded radical change so as to maximize social and economic justice.

By 1919, they warned that "the vice, the wickedness, the deceit, the hypocrisy" that produced the first war "remained, resulting in the post-war unrest which threatened to erupt in a violent social revolt, equal to the war in horror, unless there was a radical reconstruction of Canadian society." Thus, by the end of the first war Canadian Quakers had merged their traditional religious opposition to war with the struggle for social justice to produce a new socially radical pacifism which became the hallmark of a resurgent interwar peace movement.

III

During the postwar era, Canadian Quakers were instrumental in bringing together a broad range of liberal internationalists, social radicals and religious pacifists under the peace umbrella. By the mid-twenties they had joined with other peace groups such as the Women's International League for Peace and Freedom in spearheading a concerted campaign against militarism in Canadian society from its appearance in textbooks and cadet training in the nation's schools to increasing armament expenditures by the government.

The co-operation of the Society of Friends in the campaign against cadet training was indicative of both the broad makeup of the interwar peace movement and the general transition in Quaker thought. By the end of the war, Friends around the world had revised their interpretation of pacifism to give it an active rather than a passive meaning. In keeping with their belief in the perfectibility of the world, Friends adopted a more dynamic approach to removing the evils obstructing the achievement of the Kingdom of God on earth. They opposed not only the violence of war but all forms of social oppression. Thus, the new goal of twentieth century Quakers was not merely a peaceful way of life but a complete, radical reconstruction of the political and economic order both within and among nations. Furthermore, their acceptance of the State and the use of force to sustain it, such as a police force, allowed Friends to broaden their historic tradition of passive resistance into an active but non-violent resistance as a means with which to achieve the new social order. Twentieth-century Quaker pacifism became synonymous with non-violent resistance. Quaker acceptance of non-violent force to bring about social change challenged traditional religious pacifism and, although rejected by the other historic peace sects, the idea received considerable support from liberal Protestants in the peace movement. For Friends, however, their new creed posed a special dilemma: once pacifism became an instrument of radical social change and Quaker concern centered on the achievement of a new social order, they faced the constant temptation to sacrifice the purity of their non-violent means in order to reach their goals. Nevertheless, the transition among Quakers from passive resistance to direct action, although gradual, was an important factor in the growth of the peace campaign in Canada.

Canadian Friends were kept abreast of the changing interpretations of 'Quakerism' largely through the efforts of Albert S. Rogers, chairman of Canada Yearly meeting, Professor Arthur G. Dorland, chairman of the Peace Committee, and Fred Haslam, treasurer of the finance committee and later the leading figure in the service committee. In August 1920 Dorland and Rogers were among the Canadian delegates to the first World Conference of All Friends in London. The purpose of the conference was to clarify and deepen the peace testimony of the Society as well as to 'bind together its scattered branches in common work.'

The conference produced various pamphlets for publication, including 'The Fight Against War.' Its title reflected the new Quaker position. Upon his return Rogers reported that the London discussions were primarily concerned with the implications of pacifism in 'civic and international relations . . . in personal and social relations . . .' and in the 'life of the society.' He

also noted that the general tone of the conference emphasized individual responsibility in the building of 'a new world order through practical application of the Teachings and Spirit of Jesus.' The Canadian delegates returned from England with a host of mental and spiritual impressions concerning their peace testimony. 'We must have much quiet time at home,' reported Rogers, 'to sort them, to make them more fully our own and to show as much of them to our friends as we can.' Canadian Friends had always thrived on Anglo-American inspiration but it appears to have been the postwar influx of ideas and people which propelled them on the road to social activism.

Such support ensured the postwar attitude of the Society of Friends in Canada came to reflect the dependence of the cause of peace on the successful quest for social and economic justice. **The Canadian Friend** publicized the correlation between the two ideals and reprinted numerous articles by internationally-known pacifists. In the November 1926 issue, for instance, Mahatma Gandhi praised non-violence as the greatest force available to man in the struggle against evil. Then, following an endorsement of the peace movement, he confessed: 'I cannot help the growing fear that the movement will fail if it does not touch the root of all evil -- man's greed.' A similar note was struck when Arthur Dorland explained the wider implications of the Quaker peace testimony to his fellow Friends:

It means a peaceable and loving spirit in our home circle, in our neighbourhood, a proper sense of economic and social justice, a consideration for the rights of others in all the manifold relations of life.

The most important expression of this philosophy by Canadian friends in the early twenties was their support for postwar relief work in Europe. In the two years from 1919 to 1921 Canadian Quakers contributed almost five thousand dollars to the American Friends Service Committee for Friends' Famine Relief in Poland, France, Germany and Austria. Apparently they agreed with Dorland that European relief work presented the opportunity 'to send our Quaker message of goodwill to those who have so recently been called our enemies, and so help to heal the wounds of war.' Some young Canadians who had served with the Friends' Ambulance Unit in Europe during the war remained to assist in the relief program. The tragedy of the Russian famine in 1922 prompted Albert Rogers to organize a drive for emergency aid to Russia. With the support of John Lewis, editor of the Toronto **Globe**, and Charles D. Gordon, manager of the head office of the Dominion Bank, over \$60,000 in public donations were collected in Toronto alone. As treasurer of the Canada Yearly Meeting Finance committee, Fred Haslam administered the national appeal. Initially the Canadian funds were sent to the American Friends Service Committee for use in their relief work in Russia, but later, 'in the interest of wider appeal,' the Friends directed their funds for Russian famine relief through the Canadian Save the children Fund.

The direct co-operation of Canadian Quakers with other religious groups in furthering the cause of peace was accelerated when the Canada Yearly Meeting authorized Arthur Dorland to contact 'other churches in order to organize some form of peace association in Canada.' The association Dorland had in mind was the World Alliance for International Friendship through the Churches founded by Joseph Allen Baker, a Canadian born Quaker then residing in Britain and personal friend of the Dorland family. The World Alliance was the re-organized postwar version of the Associated Councils of Churches in the British and German Empires. Prior to the war the Associated Councils of Churches had enlisted the support of over 1,000 Canadians with the Canadian Peace and Arbitration Society acting as the official Canadian section. Since the Peace and Arbitration Society disintegrated during the war, however, Canadians had no contact with the new World Alliance until Dorland took the initiative to restore the connection.

After meeting with the American Council of the World Alliance in 1921, Dorland was convinced that the first step was to get Canadians into the World Alliance and then to organize a separate Canadian section. Subsequently, with assistance from the British Council, over 300 Canadian clergymen were persuaded to join the American Council. At first the World Alliance had little impact in Canada, primarily because Canadian members were merely part of an American organization. Dorland's efforts to organize a Canadian Council, however, were rejected by the other denominations who were suspicious of Quaker pacifism. The reluctance on the part of Canadian clergymen to co-operate with the Quakers was overcome only when the Archbishop of Canterbury, president of the International World Alliance, endorsed the idea of a Canadian section. Quakers, Anglicans and other major Protestant denominations finally joined together to form the Canadian Council of the World Alliance in November 1926. The most active members were those already prominent in the peace debate. They included: Dorland, Albert Rogers and Fred Haslam, all Quakers; Archbishop Matheson of Halifax, Primate of the Anglican Church in Canada; S.D. Chown, the former General Superintendent of the Methodist Church; and Professor P.V. Pilcher of Trinity College, Toronto.

The effectiveness of the World Alliance in Canada was hampered by the fact that its staunchest supporters, the Quakers and Anglicans, represented the two extremes of pacifism and armed preparedness. Consequently, the World Alliance avoided the controversial topics of the day and became involved instead in more mundane efforts such as the promotion of the League of Nations or the celebration of Peace Sunday. By 1930, the primary Canadian role in the World Alliance appeared to be the promotion of Anglo-American co-operation, reminiscent of prewar Canadian Peace Societies. Regardless of their particular activities, however, the creation of a Canadian Council of the World Alliance further broadened the base of a Canadian peace movement and focused attention on the moral necessity of international co-operation. Its most important purpose, according to Dorland, was simply to arouse the Church 'to create that enlightened, Christian, public opinion in which the peace of the world and the success of any machinery designed to secure it, ultimately rest.'

One of the most important contributions of Friends to the peace movement was their attempt to create such an 'intelligent public sentiment' and a sense of public responsibility for domestic and international peace. Furthermore, Friends promoted Canadian membership in various pacifist or peace-oriented associations, including: the League and the Fellowship of Reconciliation, destined to become the major pacifist organization in Canada during the Second World War.

That message was given further expression in the peace movement when W.P. Firth, a Toronto Quaker joined Richard Roberts, co-founder of the original Fellowship of Reconciliation in Britain in 1914 and by that time a noted United Church minister in Canada, in organizing the first chapter of the FOR in Canada. Within a year, the new organization had attracted approximately 300 members from various religious, political and social affiliations and successfully organized other Toronto peace groups, such as the Womens International League for Peace & Freedom, to sponsor peace conferences and campaigns.

Besides broadening the peace movement through support for the FOR, Friends also took the lead in creating a Toronto Peace Library and reading room in the Toronto Friends Meeting House on Maitland Street and with the assistance of an interdenominational committee headed by Raymond Booth, secretary of the Toronto monthly meeting and executive secretary of the FOR, the Peace Library offered free circulation of books dealing with peace and war to the general public across Canada.

Friends also ensured the peace movement would be part of the formation of any radical solution to economic and international problems. Through the initiative of Dorland and Booth, for instance, Friends joined with several other organizations in founding the annual Institute of Economic and International Relations held at Lake Couchiching, Ontario. This action was clearly in line with the Quaker embrace of social radicalism during the thirties since, as Dorland noted, "the dilemma of war included the pressing social and economic problems of the day" and he wrote:

those Christians who seek to dodge the dilemma of economic and social justice in a Christian society and who refuse to do anything to remove these injustices or to construct a more equitable and truly Christian order, actually become by their timidity and inertia the upholders and defenders of the conditions which make for war.

On the other hand, Dorland warned that the peace movement's quest for social and economic justice included the hidden danger of justifying violence in a class war, as in Spain. He reminded Quakers to maintain their faith in non-violence and love to bring about real peace and justice and thereby resist the temptation to support violent revolutions no matter how noble the cause.

Such a stand might suggest that Canadian Quakers were entirely out of touch with the enormities of the political and racial persecutions of the 1930s, but they were actually among the first to respond with humanitarian services in responses to the suffering in war-torn countries and under Fascist regimes. As early as 1933, for instance, Friends voiced their concern for the growing number of German pacifists, Jews and Christians of Jewish descent fleeing Nazi Germany. By 1936 Quakers petitioned the Canadian government to offer asylum to the refugees and they joined with other religious and pacifist groups such as the Canadian Conference of Christians and Jews and the WIL in order to create an effective network of refugee work which continued well into the war years.

During the Second World War, Quaker leadership was evident on two fronts. First, in ensuring the right of conscientious objection of all Canadians; second, the achievement of active pacifist service in time of war, including alternative service for conscientious objectors as well as refugee assistance and relief work for others. Although they provided refugee assistance in conjunction with such groups as the WIL and helped shape the alternative service programme in co-operation with Mennonites in the Conference of Historic Peace Churches, it was the Society of Friends which exerted commanding leadership. They were instrumental in broadening alternative service to include a wide array of diversified jobs and the Canadian Friends Service Committee General secretary, Fred Haslam, almost single-handedly organized a Canadian contingent of conscientious objectors for the Friends Ambulance Unit in China, setting another important precedent for the future.

By the end of the Second World War, Canadian Friends had ensured that the peace movement endorsed the radical search for social and economic change as well as the United Nations, the latest liberal international attempt to erect some type of rational procedure for world order, and at times, especially through the UN's social agencies, the two approaches appeared completely interdependent. Above all, however, Friends emphasized their religious basis of pacifism and the power of the individual conscience and they continued to press forward its new active dimension of non-violent resistance and direct action. It has been this revolutionary potential of religious belief and moral commitment which became the principle hope of the peace movement as it confronted the postwar nuclear dilemma.

IV

The mushroom clouds over Nagasaki and Hiroshima sent shock waves around the world. It was the dawn of an era of disillusionment and frustration among nations and individuals. Pacifists, in particular, found themselves in an inescapable dilemma. Although they might not have expected to see much change in the common attitude to war in their lifetime, they still believed that eventually, world peace would be achieved through the continued perfection of society, especially with the spread of social and economic justice. After 1945, however, the traditional pacifist approach no longer seemed relevant since the world appeared to have run out of time. Their optimistic faith in the unfolding of human history was replaced by a sense of urgency which

demanded that pacifists take immediate steps towards nuclear disarmament and the non-violent resolution of conflicts which might otherwise escalate into a nuclear war.

Again in Canada Quakers were in the vanguard of this development. For a time during the early Fifties, some pacifists lent sympathetic support to the Canadian Peace Congress in its attempt to ease East-West tensions which had been heightened by the cold war, but Friends were already moving beyond the mere promotion of international friendship and goodwill to the point of arousing the public conscience to mass resistance, even civil disobedience, through non-violent action. By 1962, the Canadian Friends Service Committee launched a Peace Education Programme based on the concept that education was a process which involved both academic study and experience and thereby encouraged public participation in peace walks, vigils and demonstrations. As the anti-nuclear movement broadened through the efforts of the Canadian Campaign for Nuclear Disarmament and the Voice of Women, Friends helped ensure that it adopted the tactic of non-violence. To accomplish that goal, Friends such as Murray Thomson initiated training sessions in non-violence, the most important and experimental of which was the annual institute on non-violence on Grindstone Island. These training sessions which might appropriately be called "peace games" since they involved role playing while enacting realistic conflict situations, were certainly one of the first attempts in Canada to develop a practical application of conflict resolution.

Non-violent action and conflict resolution were approaches to life in the nuclear era that Quakers pioneered and promoted into the 1970s and 1980s. As tactics they are characteristic of the contemporary movement for nuclear disarmament, especially as such organizations as Operation Dismantle and Project Plowshares emphasize the conversion of technology and industry from destructive to constructive purposes.

In their campaign against nuclear armaments Canadian Friends have been instrumental in creating another bridge - the extension of the principle of conscientious objection to the paying of taxes for armament expenditures; the feasibility of such a protest enhanced by the Peace Tax Fund initiated by a group of British Columbia Friends headed by Edith Adamson.

Obviously, today's peace movement has moved a long way from its 19th century origins. As it evolved Canadian Friends were there constructing bridges between historic religious non-resistance and non-violent action; between the movement for peace through social order and that for social reform; between the individual witness of religious conviction and the mass protest and direct action of the nuclear era. Above all, however, the Quaker presence in the peace movement represented a reassertion of spiritual and moral values in a secular, materialist society increasingly dominated by technology and ready to self-destruct.

Suggested Reading:

Dorland, Arthur G. **The Quakers in Canada: A History.** Toronto: Ryerson Press, 1968.

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THE QUAKER PEACE TESTIMONY

THE INTERNATIONAL KINGDOM

2. OUR HISTORIC TESTIMONY

GEORGE FOX 1651

I told them [the Commonwealth Commissioners] I knew from whence all wars arose, even from the lust, according to James' doctrine : that I lived in the virtue of that life and power that took away the occasion of all wars ; . . . and was come into the covenant of peace, which was before wars and strifes were. (*Journal.*)

DECLARATION TO CHARLES II 1660

We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatever ; this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing as evil and again to move unto it ; and we certainly know and testify to the world, that the Spirit of Christ, which leads us into all Truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ nor for the kingdoms of this world. (*A Declaration from the Harmless and Innocent People of God, called Quakers.*)

ISSUED DURING THE WAR OF THE AUSTRIAN SUCCESSION

We entreat all who profess themselves members of our Society to be faithful to that ancient Testimony, borne by us ever since we were a people, against bearing arms and fighting, that by a conduct agreeable to our profession we may demonstrate ourselves to be real followers of the Messiah, the peaceable Saviour, of the increase of whose government and peace there shall be no end. (*Yearly Meeting Epistle, 1744.*)

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