

## CHAPTER VII

### THE PUGWASH STORY BEGINS

As we have seen, Cyrus Eaton has put the town of Pugwash, with its rather strange and unromantic name, on the map. This has come about, not because the small Nova Scotian seaport was his birthplace, but because Pugwash is now associated with the world famous Pugwash Conferences which he founded. In India, China, and the U.S.S.R., and many other far-off places, Pugwash is more familiar than Montreal or Toronto. In Germany, Denmark and Britain, in Poland, Czechoslovakia and Austria, some of the declarations arising from these conferences have been widely circularised.

As we now know, Eaton is a man dedicated to the principle of peace by negotiation and understanding, and it is in the light of this dedication that he has been convening at his own expense conferences of intellectuals at Pugwash. He has provided a unique opportunity for people representing entirely opposed ideologies, power blocks and nations to meet and discuss their differences and the major problems facing the world, in an atmosphere conducive to reason and understanding.



There is no denying the benefits and impact that these meetings have had both on the delegates and their governments. Bertrand Russell, in a welcoming letter addressed to the Second Pugwash Conference of Nuclear Scientists held at Lac Beauport, Quebec, from March 31 to April 11, 1958, stated: "Once again the present meeting has been made possible thanks to the generosity of Mr. Cyrus Baton, who has not only contributed substantially towards the travelling expenses of the participants, but has provided at short notice the premises with all the facilities for formal and informal discussion. Those of you who were at Pugwash know of Mr. Baton's warm, yet unobtrusive, hospitality, of his eagerness to promote international understanding which follows such activities. His public activities since the Pugwash meeting show how much he has at heart the aims for which the present meeting was called. All wish to pay tribute to his kindness, generosity and public spiritedness."

The words 'Pugwash-type conferences' have now been added to our vocabulary, and Pugwash has become a symbol of hope in a world threatened with total destruction. Just how and when did these Pugwash conferences begin?

The story of Pugwash goes back some time before it became internationally associated with scientists concerned with the hazards of nuclear weapons. Cyrus Baton had been holding informal gatherings of intellectuals and experts for some years at his old family home, Thinkers' Lodge, a 15 room white clapboard house overlooking Northumberland Strait. This is the arm of the Gulf of St. Lawrence that separates Prince Edward Island from the mainland.



Thinkers' Lodge is about 160 years old and belonged originally to the Eaton family. However, when Cyrus' great uncle emigrated to New Zealand and his grandfather returned from the California gold fields broke, they lost possession of the Lodge. Cyrus Eaton bought it back and made it into a thinkers' retreat, where various groups were invited each year to enjoy comfortable living in the sea air and to discuss world affairs and controversial questions.

*These assemblies are*  
This annual assembly of thinkers is a direct outcome of Eaton's views and values. As an intellectual in his own right, and as a humanist, he passionately supports peace and understanding. As a world renowned industrialist and financier, he values them no less as shown by his own words in 1956 at Pugwash to his Russian guest, noted metallurgist, Alexander Samarin:

"I make steel. The people of Russia have an idea that many industrialists in the U.S. are interested in war to create an outlet for steel and munitions. Now, I have had an outstanding Russian here with me and he has seen a U.S. industrialist who hates war and does not believe that war ever settles anything. Mr. Samarin knows I have 13 grandchildren. He knows a man with 13 grandchildren cannot want war. Woodrow Wilson took the U.S. into the First World War to make the world safe for democracy, and to end all wars. After that war, to make the world safe for democracy, we saw the rise of Hitler, Mussolini, Stalin. After that war to end all wars, we had the Second World War to end Germany's military might. So now we are arming Germany again at our expense.

"Men have to learn how to rule themselves more with their minds



and less with their passions, how to exercise some patience. There are 600 million people in China and 215 million in Russia. Prudence indicates that we should get along together, if we do not want to see Ottawa, Montreal, Toronto, Detroit Cleveland, Boston and New York all in rubble. The price of war today is too big a one to pay for an argument."

Pugwash, a name now synonymous with peaceful meetings of thinkers and therefore a symbol of sanity in a world obsessed by fear and threat of annihilation, is in many ways the logical extension of Eaton's life. In a sense, everything Eaton has done, everything he has accomplished within the given framework of his social, political and business philosophy directed him on the road to Pugwash. This unified trinity, a sort of theology of an emancipated capitalist, led Eaton to establish his ancestral home, the anonymous fishing village of Pugwash, Nova Scotia, as a centre for conferences of scientists, educators, scholars, statesmen, labour leaders and businessmen.

It was on December 27, 1954, Cyrus' birthday, that he first announced his decision to make Pugwash such an educational centre. In this respect, through the services of a long-time lawyer friend, the Hon. C. J. Burchell, of Halifax, he urged the provincial government of Nova Scotia to officially designate Pugwash in this capacity through the passage of a special education bill. Angus L. McDonald, Premier of the province, was sympathetic to such a bill but thought it would be politically sound for a member of the opposition to introduce it. Raymond Bourque of Yarmouth was chosen, and the bill



that opened Pugwash as an educational centre was unanimously passed.

The first official meeting that took place at Pugwash was August 1 to 14, 1955. The participants were largely from the academic world - Sir Julian Huxley, British biologist, Dr. P. Cyril James, Principal of McGill University; Dr. John A. Wilson, Egyptologist of the University of Chicago; Dr. Julian P. Boyd of Princeton; Dr. Walter T. Stace, Princeton philosopher; Professor Frederick S. Dunn, director of Princeton's Centre of International Studies; Dr. Henry S. Commager, noted Columbia <sup>University</sup> historian; J. Russell Wiggins, Executive Editor of the Washington Post and Times Herald; and Patrick B. McGinnis, President of the Boston and Maine Railroad. Most were accompanied by their wives.

Mr. Eaton opened the meeting with these words:

"The possibilities of fission and fusion are so terrific today it seems to me the thinkers of the world must get together and find a way of using <sup>them</sup> ~~it~~ for peace and not for war. It is my hope to help in some small way to achieve that through what we are doing here."

This simple but prophetic statement sums up the most compelling moral issue that has ever faced mankind. The way of Pugwash must become the way nations settle differences in a nuclear age.

The scholars held their meetings at <sup>Thurston</sup> ~~Pineo~~ Lodge and discussions covered such topics as Byzantine architecture, the roles of bread and steel in civilization, and the effect of nuclear energy on the future of mankind.

At the end of the first session the participants presented Mr.



Eaton with a scroll on which it stated that "It was your inspiration to bring together in fruitful communion men and women of the most diverse attainment, men of action and men of thought, writers, businessmen and scholars. We may well have witnessed the birth of one of those ideas destined to open up ever/increasing possibilities of good."

Mr. Eaton said in reply, "The first session of our experiment has ended, I believe, with our main object achieved. That was simply to relax, talk and think together in this beautiful seacoast setting. Next year it is my hope that the Pugwash gatherings will go on with more world leaders of scholarship and action coming together for thought-inspiring comradeship."

The Pugwash story got a good press in Canada, United States and other places. The Halifax Chronical-Herald published a now famous editorial cartoon. In it, a Pugwash-bound car is travelling past a field in which a number of Shorthorn cattle (the breed in which Eaton specializes) are struck in the pose of Rodin's "Thinker". One traveller remarks, "We must be pretty close to Pugwash!"

Then, on August 10, 1956, the second Pugwash Conference was assembled but this time with a specific theme: The Middle East. Eleven men from nine countries attended and, while these men were basically non-political in a formal sense, their professional prestige was such as to carry considerable influence.

Again meetings were held in Thinkers' Lodge. The participants were: the last German Chancellor before Hitler, Dr. Heinrich Bruening;



Brigadier Stephen Longrigg, experienced British soldier of the Middle East; Dr. Leo Kohn, Councillor for Political Affairs to the Ministry of External Affairs in Israel; Alexander Samarin, Soviet metallurgist and expert in steel production; Mahjid Khadduri, former Government official of Iraq and now Director of Research at the Middle East School of Public Administration at John Hopkins University; Dr. Paul Geren, Officer in Charge of Egypt-Sudan relations for the U.S. State Department; Dr. Chien Tuan-sheng, Harvard-educated President of the Peking Institute of Politics and Law; John Marshall, Associate Director of the Humanities Division of the Rockefeller Foundation; <sup>Jean</sup> John Lapierre, French Consul at Halifax and former Director of Courses on the Middle East, Sorbonne University, Paris; James Baster, United Nations economist from the U.S.; H.N. Fieldhouse, Dean of the Faculty of Arts and Sciences at McGill University, who acted as moderator for the discussions while Mrs. Fieldhouse acted as hostess. Finally, there was <sup>the aforementioned</sup> the major domo of these two annual thinkers' gatherings, / Raymond Bourque. Bourque is from Yarmouth County at the southern tip of Nova Scotia, and is by profession a railroad conductor. He was also one of the most able and popular members of the Nova Scotia legislature, / <sup>when he</sup> and had / introduced the original bill making Pugwash an educational centre. Bourque, like Eaton, is an inveterate Maritimer and takes every opportunity to promote Nova Scotia to his distinguished visitors.

Nobody seeing this list of attendants could fail to understand the value of such an assembly and its exchange of views. To think that representatives of such countries as bitterly opposed as Israel and Iraq, or the United States and Red China, could sit down together



in a spirit of conviviality and dispassionate enquiry is quite wonderful in this world of the cold war and the hot view.

Dean Fieldhouse, the moderator, shared this sentiment: "Nobody who has taken part, however briefly, in Mr. Eaton's experiments can have any doubts about their value. None of us can talk about Middle Eastern affairs in quite the same way we would have done before we met."

Here, in microcosm, was the kind of assembly that the people of the world hoped would evolve after the Second World War. Of course, this conference on the Middle East did not solve any problems, but Noel Fieldhouse's criterion of value still applies. It is true that the Israeli and the Iraqi did not really modify their views on Jewish-Arab affairs, and Dr. Seren from the United States State Department urged caution in estimating the value of such contacts, while others had a still more cynical view. But the majority of those attending concurred in this question of value. There is also a further aspect to these conferences that is usually not considered. In terms of its people and its way of life, the relatively little-known community of Pugwash, an integral piece of Nova Scotian Canada, must have made some impact, impressing the visitors with the simple but profound truth of the common heritage of humanity that joins together all peoples of all nations. It is more difficult to assess this but it would be unwise to minimize its value.

placing a high value on these meetings

A majority of those taking part came to certain general conclusions. Those were: 1) that few, if any, Middle Eastern countries have the social or economic requirements necessary for a successful liberal democracy, requirements like a high per capita income, a



high per capita mileage of railways, and a high per capita distribution of newspapers; 2) that it is a mistake for Western countries to say that Middle Eastern countries, if they are not able or ready to be liberal democracies, must be kept under tutelage; 3) that no country can turn into a liberal democracy overnight and that all countries that have reached this status have done so by first achieving national unity, then by passing laws granting constitutional liberties, and by gradually extending these liberties to the mass of the population; 4) that countries with liberal traditions, having learned how to settle their own disputes over the conference table, can easily put too much faith in the proposition that no issue anywhere (notably in the Middle East) is so tough or intractable that it cannot be solved by debate.

Also in 1956, Mr. Eaton, in his capacity as trustee of three Universities (Chicago, Case Institute of Technology, and Denison) co-operated with the Association of American Colleges in instituting the pioneer Intellectual Life Conferences, of which there have now been eleven. <sup>at Pittsburgh</sup> The first meeting of presidents and officials of 17 colleges took place from July 14 to 20, 1956. This group, composing the Commission on Liberal Education of the American Association of Colleges met for a rigorous experimental period of reading, study and discussion of the philosophic and psychological basis of liberal arts education. They left having been "enriched and determined to evolve similar recreative programs for other college presidents". As mentioned, there have been eleven such conferences, two a year from 1957 to 1961. One each year is reserved for college presidents and

Intellectual Life  
Conferences  
at Pittsburgh  
- 4th



the other for college deans. Cyrus Eaton's idea of making Pugwash an international centre for meetings of thinkers was now well launched.

The group of conferences known as the Intellectual Life Conferences were not only experiments in the renaissance of liberal arts but they also enabled college presidents and deans, whose occupations tend to become overburdened with administrative duties, to resuscitate the academic spirit. This occurred not only through the formal discussions which went on, in each case based on a great or significant book, but also through the even more important informal sessions that inevitably occurred in the quiet evenings. The participants are encouraged to bring their wives, and an atmosphere of relaxation and comfort conducive to the quiet introspection of intellectual pursuits is created.

Cyrus Eaton's message to the 1960 Conference of College Presidents contained these passages: "In a number of respects, the philosopher, the historian, the writer, the poet are more important than the scientist. The questions that science cannot answer are, is this right? is that wrong? is that beautiful? is that ugly? is this just? is that unjust? Only the methods of philosophy can find answers to these questions of paramount importance to human conduct and human happiness." Later in the same message, he said, "Living as we are in an age of propaganda, it seems to me that we need to find new ways to wage the battle of men's minds. This is no mere contest between Karl Marx and Adam Smith, but a broad campaign ranging over the entire area of human thought and endeavour." In conclusion, he said "Unthinking readers, listeners and viewers are lulled into



insensibility to the serious issues of the day, into unawareness of the imminent danger of annihilation by nuclear warheads....This presents you and your colleagues everywhere with both a tremendous opportunity and a special obligation. Never was there greater need for the fullest utilization of the enviable ability you possess to think, to express yourselves and to influence others."

I was invited to attend Conference XI for Deans as an observer. While the participants who are entirely from the United States have the option of travelling in Mr. Baton's private plane from New York, I flew to Moncton from Montreal, arriving about 8 P.M. on July 20, 1961. I was met at the airport by an upright tanned sea-blue-eyed young man who picked me out immediately from the assortment of disembarking passengers. This young man, a native Pugwashian, was Harold Allen, a handyman and boatman at Thinkers' Lodge. I asked him if he had met many conference participants in this way and he said 'Yes - hundreds', so I intimated that he could now pick us out so readily by the queerness of our appearance. You see I had already cast myself in the role of 'thinker', aided and abetted by T.C.A. officials who, upon hearing where I was going, looked at me with a mixture of respect, sadness and affection. But Harold Allen said, 'On the contrary - it was by how distinguished you looked.' This of course confirmed my opinion of his charm and good taste.

We drove the sixty odd miles to Pugwash, passing Fort Beausejour of historic significance in the struggle between France and England for Canada, and then the sombre forbidding Dorchester Prison, through Port Phillip and four miles on to Pugwash. Just outside Pugwash



there is a large sign: "The Lions Club Welcomes You To Pugwash - Indian Name Meaning Deep Water - Home of the Thinkers. Salt Mining, Lobstering, Pulp Wood, Lumbering." Perhaps for some critics the next sign was more pertinent: "Odd Fellows Meet on Tuesday."

Harold Allen delivered me to Thinkers' Lodge, where I was met by Betty Royon, assistant to the Chairman of the Chesapeake and Ohio Railway Company, who also has the title of Director of the Secretariat of the Pugwash Conferences, and by Raymond Bourque, whom I have previously mentioned, the manager of Thinkers' Lodge and general factotum of the conferences. I had met Betty Royon previously in Cleveland that summer but had only heard of Raymond Bourque.

Betty Royon has worked for Cyrus Eaton for 25 years. She is now vice-president of his two large farms, one outside Cleveland - Acadia Farms at Northfield, Ohio - and the other, Deep Cove Farms near Halifax, Nova Scotia. She is the only woman ever elected a director of the 110 year old American Shorthorn Breeders Association. At the time of our meeting she was secretary of the Ohio State Shorthorn Breeders Association and member of the American Council of Railroad Women. Yet Betty Royon was originally trained as a nuclear physicist, having received an M.A. from Smith College after majoring in nuclear physics.

An interview reported in The Ottawa Citizen, October 28, 1959, states that <sup>as any one</sup> Miss Royon has been getting a broad liberal education from the time she entered Mr. Eaton's employ, and that this education is superior to that of any university, all without paying tuition fees. She has never had any occasion to differ with her employer,



the report states, and quotes Miss Royon as saying: 'He expects you to do your own thinking and makes no effort at thought control.' According to this interview, Miss Royon claims Steep Rock as one of her early loves and although Cleveland born has spent so much time in Canada that she considers herself a '50% Canadian'. One of her later loves was Mr. Eaton's international grand champion Shorthorn steer, Troubador. It was she who took the 959 pound champion to Gettysburg to meet President Eisenhower, then to the First Pugwash Conference of Nuclear Scientists and on to the Canadian National Exhibition when Prime Minister Diefenbaker flew to Toronto to meet Troubador. Asked by the interviewer how a nuclear physicist reconciles railroading, iron mines, steel mills and cattle breeding, and keeps them straight in her mind, Miss Royon admitted that 'It was love at first sight with the Shorthorns' and went on to say that 'They are all basic things, all fascinating'.

The Cleveland Plain Dealer, January 16, 1959, had this to say about Eaton's competent assistant "who has been trying to keep up with her boss for 21 years". She described her all-inclusive title of staff assistant as covering 'whatever business, intellectual or agricultural interests come along'. That means, for one thing, that

she is director of the secretariat for Eaton's Pugwash Conferences.

*Typical of a routine that includes much travel*

In this capacity she dashed off to Kitzbuhel, Austria, with two

members of Eaton's Cleveland staff for this conference.

*the 9th*

"Miss Royon lives on a half acre in Hudson 'with a little house in the middle of it'. She likes to play tennis, read and travel when she has free time. She also likes to ski but has not had much time



for it recently. 'Every particle of education I ever received has been called into play since I've been with Mr. Eaton,' she said. 'I'm still getting a liberal education. It's good mental exercise to be associated with him. He has a fast, intellectual mind.' 'I've always loved farm animals of all kinds,' Miss Royon added. My grandfather had a farm near Sidney, Ohio. So, when Mr. Eaton started his Shorthorn herds in 1947 it was just love at first sight.'

Raymond Bourque, the other important person in the Pugwash organization, has an interesting background. He spoke to me at great length while driving me about Pugwash, visiting the farm where Eaton was born, the family graveyard and other places of interest.

*who are undoubtedly  
of French  
Canadian ancestry* Bourque, a French Canadian from Yarmouth, Nova Scotia, worked for the Canadian Pacific Railway as a conductor on their Dominion Atlantic Railway for 20 years. He served as an M.L.A. (Member of the Legislative Assembly) in <sup>the</sup> Nova Scotia House from 1953 to 1955. As mentioned earlier, Bourque presented the original bill making Pugwash an official educational centre. In May 1955 Bourque's story appeared in Macleans magazine and as a result of this Eaton, who had not previously met him, approached Bourque with an offer of a job related to the Pugwash scheme. Bourque obtained a leave of absence from the Canadian Pacific and took up his new duties in Pugwash. He is now a permanent feature and has not looked back since. Having had the opportunity to talk to Bourque and Miss Royon under friendly relaxed circumstances, I was impressed by the kind of loyalty Cyrus Eaton inspires in his employees. Both Miss Royon and Bourque spoke about Eaton almost with reverence, and although they have worked so closely



*was incapable*  
~~with him for years they have yet to find fault with him. It was clear  
that their views were held in absolute sincerity.~~

My first impression of Thinkers' Lodge was breath-taking. The view is a perfect example of nature copying art - at once a magnificent seascape and skyscape, with sea and sky virtually at arm's length. The sunset is a geometer's dream in its perfection of  $\phi$ form. The Lodge itself is set amid ancient wind-twisted trees on broad gentle lawns. It is on a headland of Northumberland Strait just on the east side of the deep water harbour of Pugwash. Directly to the north is Prince Edward Island.

I attended both formal and informal sessions of the Xith Intellectual Life Conference. Five books were being discussed: Plato's Meno, Swift's Gulliver's Travels, De Toqueville's Democracy in America, Walter Lippman's The Public Philosophy, and John Dewey's The Public and Its Problems. The formal sessions run every morning from 10 to 12 o'clock, while the afternoons are reserved for leisure or sport - boating on the Strait, croquet, tennis, swimming in the surprisingly warm sea, or chatting with the local townspeople. The discussions take place in an old remodeled lobster house which doubles as a dining room. Wives do not take part in the formal discussions but form a listening group and are occasionally drawn in by friendly banter.

At one of the formal sessions which I attended, Swift's Gulliver's Travels was being discussed. The Conference leader, Richard D. Weigle, President of St. John's College, Annapolis, Maryland - a well known rather experimental liberal arts college - raised the question:



'What is the nature of man as indicated by the book?' The discussion was lively although the Deans of the Cloth present tended to dominate with their theological view in which absolute categories of good and evil were bruited about not entirely without relevance. A few small anti-clerical sentiments were heard but at this particular conference no representative of the physical sciences was present among the delegates so that the biological view of man was absent. This is not to say that this view would have automatically arisen from the presence of a physical scientist. Two years ago, in 1959, Case Institute of Technology Vice-president, John Hrones, an engineer, held his ground in vigorous debate with the scholastics.

On the question of why Swift wrote the book, answers varied from 'to help mankind adjust to his world', 'to show his despair and venom towards the human race', 'to inform and instruct mankind to make him wiser and better', 'to spite the English for their treatment of him', and 'to show what man should be rather than what he was as Swift saw him'.

By far the most interesting part of this discussion concerned the question of what the delegates would choose to be if they had to choose -- Lilliputians, Brobdingnagians, Laputans or Houyhnhnms. Here the independent spirit of the academic emerged as a rejection of the implicit goodness of the land of well-balanced horses. This debate even crossed theological lines. One delegate said, "We are all Yahoos even though we might like to be Houyhnhnms." Another delegate chose Lilliput because there still remained in this ~~dimin~~ diminutive kingdom the possibility of change, that is, politics.



Other delegates pointed out the dearth and death of art in the utopian sterility of the land of the Houyhnhnms. In this part of the discussion, the wives also participated and it was amusing to note the occasional lack of unanimity with their husbands.

The most vital session throughout the conference, however, was an informal evening gathering on the subject of integration in the United States, initiated by the dean of a Negro college. The significance of this discussion is apparent when it is realized that present were deans of colleges in Alabama, Little Rock, Arkansas, and Texas, as well as from colleges north of the Mason-Dixon line. The Negro dean stated his case for integration in clear but critical terms,

*rejecting the church's right and criticizing its role in this struggle.* *and maintaining, in any case that integration was a social & constitutional problem* It was a great credit to the integrity and courage of the academic spirit that most of the southern whites emerged as honest liberals caught in a terrifying situation where independence of view could mean economic and professional disaster, and yet in some small way they maintained an open liberality.

I wandered about the outskirts of Pugwash and walked into the Griffin Farm. Although born on the farm now belonging to his sister, Mrs. Webb, he spent his childhood on the Griffin Farm, then belonging to the Matons. Mrs. Griffin, a former Tuttle from a neighbouring farm, told me that Mr. and Mrs. Eaton had come over one day in 1959 for a picnic. She said Cyrus still knew every spring and gully on the 75 acre farm where he had wandered barefoot as a boy. She recalled how Charles Aubrey, Cyrus' uncle, used to practise his preaching from a stand of lumber, using the pigs as an audience.



Stephen Eaton, Cyrus' grandfather, had built Griffin Farm. Across the valley was the farm where Mr. Webb, Cyrus' brother-in-law, was born; Mrs. Webb, Cyrus' sister, had married a neighbour. She had married as a very young girl and moved West. Joseph Howe Eaton, Cyrus' father, ran the county store and Mrs. Griffin claimed that nobody could get the better of him - he was so smart. She told me the story that one day somebody came into the store, bought a pair of shoelaces for five cents and gave Joe Eaton a one hundred dollar bill in payment. Without any hesitation or reaction Joe calmly counted out the change and gave him \$99.95.

Near a brook, in the valley between the Webb and Griffin Farms, is an old graveyard. Here we can see the graves of Stephen Eaton, 1820-1883, Mary Desiah Parker, 1825-1913, and Amos and Sarah Eaton. There are also McLoods, Bigelows and Gillises.

I met Mrs. Webb, Cyrus' sister and two of her daughters, Miss Billie Webb and Countess Brenciaglia and her son Paolo. Mrs. Webb owns a large sheep farm and raises prize Hampshire sheep. One of her fams won the "Grand Championship" at the International Livestock Show in Chicago. Her favourite book, quite understandably, is Of Sheep and Men.

In town, I talked with Pugwash's oldest living citizen, so old that he could not give his age with accuracy - a Mr. Teed. He told me about the good old days when they built fine square/rigged ships in Pugwash, loaded them with lumber and sent them to England. They also built three-masted schooners. Mr. Teed once said to a reporter, "I was a grown man when Eaton came through 70 years ago."



I called him Cy then and I see no reason to change now. He doesn't want war and he's doing his best to avoid it. He's a real gentleman."

Everybody I spoke to was filled with enthusiasm for Eaton and his works.

The town of Pugwash had originally been ceded to a Colonel Black who laid out the streets with military precision if not with some undue optimism for its future growth. All the streets are marked in English and Gaelic and every July 1st a "Gathering of the Clans" is held in the old Scottish tradition. Today Pugwash still maintains a lumber and pulpwood business. Only a few days before I arrived, a German ship had come into the deep water harbour to take on a load of pulpwood. It also has a lobster cannery, salt mine and refinery. The latter is owned by the Malagash Salt Company, a subsidiary of the Morton Salt Company.

Pugwash citizens are proud of their town and grateful to Mr. Eaton for helping it revive. Twice the main street, Water Street, has been wiped out by fire and Cyrus came to the rescue. Eaton rebuilt the boulevard on Water Street and a new stone sea-wall. They still recall the beautiful red brick school he donated to the community, and although the Margaret King School is no longer used, it made an impact in its time with its modern spaciousness and laboratories.

Aside from the Intellectual Life Conferences and the Conference of Nuclear Scientists, from August 7 to 14, 1958, a special meeting was held to consider ways and means for the "preservation of the values of the Anglo-Saxon tradition in a scientific world".



This meeting, dubbed the Anglo-American Conference, was organized by four leading American historians: Dr. Walter Muir Whitehall, director of the Library of the Boston Athenaeum; Dr. Julian P. Boyd of Princeton University, editor of the papers of Thomas Jefferson; Dr. Lyman H. Butterfield of Harvard University, editor of the Adams papers; and Dr. Louis B. Wright, director of the Folger Shakespeare Library in Washington.

Among the other distinguished historians and men of letters who participated in the conference were Thomas Boylston Adams, President of <sup>the</sup> Massachusetts Historical Society and a direct descendant of John Adams and John Quincy Adams, second and sixth presidents of the United States; the 13th Duke of Bedford; Dr. Robert Birley, Headmaster of Great Britain's Eton College; Dr. James Drever, Dean of the faculty of arts of Edinburgh; Dr. F.C. Francis, Director and Principal Librarian of the British Museum; and Dr. Ronald Syme of Brasenose College, Oxford University.

In addition to their closed deliberations, the conference met on successive days with the Lieutenant Governors and Prime Ministers of Nova Scotia, New Brunswick and Prince Edward Island. The Anglo-American Conference concluded with the issuance of a call by the participants to their colleagues everywhere to "work in cooperation with the scientists to help create an atmosphere of common understanding which can prevent the mass suicide of mankind".

The Pugwash statement of the Anglo-American Conference cited the "need to bring man to his senses, to a realization of his peril and to an understanding of the ways that are required to induce a



toleration that will permit the survival of the best of our traditional civilization. A way of life that reduces nations merely to armed garrisons may ultimately result in a race of surviving troglodytes creeping about on the floor of those caves that offer maximum security."

The statement asserted "It is the duty of historians to point out the mistakes of the past and to provide a perspective that will save civilization from this degradation and final destruction. The need to make the greatest intellectual effort yet required in the life of man binds together the historian, the classical scholar, the scientist and the artist. It is the effort to re-examine the forces of religion, history and national aspirations and so reshape them that the peoples of the earth may live together in harmony - and so continue to live at all."

From August 12 to 17, 1960, another international Pugwash Conference was held - this time the theme being the Conference on Continuing Education. Head of the organizing committee was Dr. J. Roby Kidd of Ottawa, former Director of the Canadian Association for Adult Education and presently Secretary of the Canadian Humanities and Social Sciences Research Councils in Ottawa. The meetings were held in the Pugwash District High School. In Watson's welcoming address he said, "My hope is that an increasingly educated world opinion will force the outlawing of nuclear warheads and other instruments of annihilation, so that men of varying race, creed and colour may learn to live and work toward constructive ends, in peace, on the same globe."

The meeting was opened by New Brunswick Premier Robichaud and representatives from Thailand, Trinidad, Ghana and many other countries



were present. Several prophetic statements were made. Dr. Kidd said, "If we are to collaborate internationally we must get together. Scientific triumphs must be a garland and not a shroud for man." Mrs. Arne Eaton, Cyrus' present wife, said, "We have been told that we think too emotionally. Well, civilization has to learn to think like a woman or the jig is up. Women will give men just a little longer to clean up this international mess, then...."

C During the 1961 meeting of College presidents, a public session was held in the Fugwash Baptist Church. This meeting was entitled "The Church's Approach to the Sore Spots in the Modern World". Five university presidents acted as panelists to discuss the theme and answer questions. Dr. A.W. Manly, President of Spelman College, Atlanta, Georgia, a Baptist minister and one of the panelists, said, "The Church is very slow in making a constructive approach to racial problems." Dr. James R. Scales, President of Oklahoma Baptist University, suggested that the Church direct more attention to vital problems such as nuclear disarmament. "Most of us Churchmen spend too much of our energies on trifling things, such as 'how many will attend next week's layman's dinner' and we have little left for the solution of these great problems in the world," said Dr. Scales.

Carrying on its tradition of bridging the dangerous gap between the ideological camps, Fugwash entertained Soviet spaceman, Major Yuri Gagarin, in August 1961. He received greetings from industry, 4-H Clubs, Red Cross societies, a former lieutenant-governor of Nova Scotia, and many others.

*W. H. H. H.*