

The Canadian Friend

Volume 108, Number 5

December 2012



A Good Myth / Good Books
Spiritual Concerns / What's On Your Mind

The Canadian Friend

The Canadian Friend (ISSN 0382-7658) is the magazine of Canadian Yearly Meeting, and is published five times a year on its behalf by the Publications and Communications Committee. The Canadian Friend is sent to all members of Canadian Yearly Meeting and to regular attenders. It is funded from Meetings and members of Canadian Yearly Meeting, with assistance from funds administered by the Yearly Meeting to further the work and witness of the **Religious Society of Friends (Quakers) in Canada.**

- **Submissions:**

Send articles, poetry, photos, and art, to the editor:
Sherryll-Jeanne Harris
E-mail: cf-editor@quaker.ca
1829 Fern St.,
Victoria, BC, Canada, V8R-4K4
Telephone: (250) 370-0190

- **Advertising:**

Send camera-ready and clear, readable copy to the editor, by e-mail. For rates and details contact the editor: cf-editor@quaker.ca

- **Reproduction:**

Copyright © 2012 is held by Canadian Yearly Meeting. Please request permission before reprinting excerpts longer than 200 words.

- **Subscriptions and Donations**

Annual subscription rate for Canada is \$30, US \$44, all other countries \$54.

To subscribe, or for any other enquiries, please contact: Canadian Yearly Meeting:

91A Fourth Avenue, Ottawa, ON, K1S 2L1

E-mail: cym-office@quaker.ca

Tel: (888) 296-3222 and (613) 235-8553

- **Change of Address? Please Let Us Know**

PRINTED ON 100% RECYCLED PAPER

FSC Certified



We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.



Editorial

Margaret Ford of Simcoe-Muskoka Monthly Meeting wrote the letter to the editor on page 5, Fall 2012. Unfortunately, her name and Meeting fell beneath a layer of text and was not retrieved before the issue went to press. To my apology, she graciously suggested that the sharing was similar to Ministry, and for such a name is of no consequence.



I am delighted with the variety of submissions that were written at different times with no particular theme in mind. It seems to me there is a shared thread and several articles hold within them the seed of Esau's struggles and concerns. Thank you Richard Preston for insight into this powerful story.

Articles by Rod Packwood and Diana Mitchell raise a concern similar to that of Friends in my Meeting and possibly other Meetings across Canada. Friends are asking: "Where is the worship component in Meeting for Worship? We attend Meeting to be nourished by Spirit, yet repeatedly hear political messages." One Friend said: "There are places I can go to learn of the pressing issues of the day, but I come to Meeting for Worship to get away from the normal vicissitudes of life. I come for a spiritual filling up."

Another Friend recently asked: "Where is the 'God talk'". Surely, the purpose of Meeting is to strengthen us with spiritual wisdom to help us go forward in the work we are called to do. We are the Religious Society of Friends, committed to social action, **and** we attend Meeting for Worship to tune into the Holy Spirit. In *Last Words*, Ellen Pye speaks of the work of tuning in. "Exposing ourselves to Spirit wavelength – alone and with others – transforms us so we can become transformers."

How may we take responsibility for preparing for the Spirit and for growing the spiritual quality of Meeting? I knew an elder, now past, who prepared for Meeting for Worship. He seldom spoke in Meeting, but the inner work he undertook helped Friends to settle into worship, and gently guided those less knowledgeable. Through study and contemplation during the week, this Friend, grounded in Quaker ways and practice, served to deepen our Meeting for Worship. Patricia Loring agrees that a "...life given over to personal spiritual practices and disciplines...[prepares us to be] attentive and responsive". Perhaps it is best for us all to think in terms of preparing for Meeting for Worship.

I hope you will find nourishment and Light in this issue brought to you by many Friends committed to Spirit and Spirit-led action.

Blessings,
Sherryll Harris



In This Issue

2	Editorial	Sherryll Harris	19	CFSC Welcome	Jane Orion Smith
4	Letters to the Editor		20	Commentary on Ecology	Peter Kevan
	Message from the Clerk of PUBCOM		21	Montreal Degrowth Conference	Eric Schiller and Keith Helmuth
	Carol Bradley		22	Life is Odd	Rod Packwood
5	Bible Study	Dick Preston	23	Dreaming Quaker Meeting	Diana L. Mitchell
8	Book Review	Stephany Evans	24	Around the Family	
9	Book Review	Natalie Swayze	26	Memorial Minute	
	Book Review	Koozma J. Tarasoff	27	Remembering Gordon Hirabayashi	Patti Hartnagel
10	Ideas of the Divine		28	Quaker Book Service	
	Michael Miller		29	Concern: doing better with email	Susan Stevenson
12	Unknown Impacts of Seed Policies		30	Camp NeeKauNis ad page	
	Caroline Dommen		31	Poem	Caroline Balderston Parry
13	Doctors Without Borders in Chad		31	Last Words	Ellen Pye
	Othmar F. Arnold				
14	Notice Board				
16	Book Review	Carol Nicholson			
17	Book Reviews	Joyce Holwerda			
18	Directory for Traveling Friends	Brent Boyer			

Cover: "trading card" by Keith Barber of Winnipeg Monthly Meeting.
 Photo by Bruce Dienes of Annapolis Valley Monthly Meeting.

Letters to the Editor

Dear Sherryll,

I just got the Canadian Friend in my mail box an hour or so ago. I really appreciated a number of items in it.

I liked your editorial, pointing out that we seem to put more effort into working with other faith groups than healing the divisions among ourselves. And it was great that so much space was devoted to Jeffrey Dudiak's talks.

I haven't noticed the readings the clerks choose before each business session being included in the Canadian Friend before, and I think that was a good idea. And of course the photos. These are the points I noticed. I'm sure other aspects will be important to other Friends. Thanks for a great job!

Sheila Havard

Coldstream Monthly Meeting

.....

Sherryll,

I really felt "there" - as though I was at CYM. I [also] valued your editorial. Thanks for your service.

Arnold Ranneris,
Fern Street Meeting, Victoria



Message from the Clerk of Publications and Communications

In 2004, a comprehensive survey of the readership of The Canadian Friend was undertaken. You can find it at http://www.quaker.ca/Publications/cfriend/CF_Survey_Results2004.pdf. Eight years is an eternity in communications now, yet *The Canadian Friend* is completing its 108th year! Do you feel inspired to write us something, however brief, about the journal? Send it to the Editor or to me:

Carol Bradley, Clerk. 121 Dill Rd. Ext, Windsor,
Nova Scotia, B0N 2T0. Phone: 902-798-5658
(Leave a message. I will call back.)

.....

The CYM Standing Committee, known as PubCom, met in Victoria from October 19 to 21. We were guests at the one-hundred-year-old Fern Street Meeting House. Lovely meetings; lovely place; Vancouver Island!

Renewal of the quaker.ca website by Islandside Studio of Toronto, is proceeding well. We hope to unveil the new site at Representative Meeting in April 2013. There will be one opportunity for feedback on the work during the development phase. If you are interested in giving feedback please send your name and e-address to pubcom-clerk@quaker.ca by December 7, so that we can send you an invitation.

Across Canada there are a number of Quakers who do not use the internet, for lack of easy access to equipment, or on principle. Some of you, we know and love to see when we can. Others of you are probably unknown to us. You likely know that it is difficult for us to keep in touch with you, and that it is hard for clerks of national committees and of Meetings to include you, when we do so much of our work on the internet. You may not know that Friends have some doubts as we transfer much of our spiritual work, and lives to a web of electrons. Yet, Quakers are a group of only 2000 folk across our country, and we see no choice if we are to function as a national Meeting. We welcome letters and phone calls from those who do not use the internet. How else can we communicate reasonably and directly with you?

Current Communications Plan

Vision: A community grounded in loving kindness, seeking the divine.

Mission: support this community by fostering and enabling communication and publications.

Goals::

- Reach out by answering that of God in Seekers
- Celebrate joys and challenges of Quaker practice
- Truthfully represent the controversies within the Quaker community
- Build and sustain our communities and committees
- Support community action by facilitating decision-making processes.
- Represent Quaker values through media
- Reflect the breadth of historical and current Quaker experience.
- Create and offer resources
- Listen to and involve youth
- Evaluate emerging media and technology for appropriate use

Please continue to evaluate our work in light of our vision and mission statement. *Carol Bradley.*

Bible Story: A Good Myth *by Richard Preston*

Prelude

An authentic myth has the rumble of thunders somewhere within it. It has the creative form-giving of the imagination, and it may with humour see a cosmic smile behind the miraculous events it claims. It pretends to find the essences of experience in the origins of things, when it really brings out the essential nature of us. By this subterfuge it binds our essential selves to the natural world we are a part of.

Custodian of Heritage – Jacob's Story

Covenant: The first-born son is blessed by God but the patriarchal blessing is given to he who is the best strategist of life. In Genesis, not one of the first-born sons we are told about winds up blessed. Imagine that.

Flying Into Imaginings – Esau's Story

Darkness: Then the lustful spark from the patriarchs is passed down through them from before they ever were, and with it the new spark of Israel. In one womb, two begin the miracle.

Form. Movement. Coming into being. Disparate natures trying for their place in the microcosm. What interferes with me? Wild pushing against tame; tame grasping, holding on. In our struggling, the microcosmic spasms of birth do not give us pause or fear.

Light: What is this? I am male, but red and covered with foetal hair, like a beast. And then the twin, still grasping his essential brother, male, bare, beautiful. Both of us are Gifts of God; and for all our opposition, we suckle alike, and thrive alike. But my mother favors the other, who is like her. I will strive. I am my father's ancestral fancy, his deep remembrance of ancient and free origins now lost. I will grow towards his fancy, and leave behind my brother and my mother. I will be free of their interference and their constraints of family, kinship, and proprieties.

Especially I will be freed from the domestication wrought upon humans by the tasks of keeping the animals they domesticate. For by keeping animals as slaves to men's wishes, men regulate their lives to the needs of the animals for fodder, milking, and the like. And worse, they regulate their souls to the possession and protection of their wealth in animals. So humans become the domesticates of their animals and their other possessions. My father feels this in his deep mind,

and so he loves me for the smell and feel of freedom. This is what his ancestors, the patriarchs, abandoned for the sake of security, and for the vanity of having more than life's needs in their possession. So they have trapped themselves, generation after generation.

Freedom: My father's home is an oasis in the wilderness, but I love the other side of his frontier. I walk cheerfully over the wilderness. The free beasts are my true community. We know each other intimately, and it is in the nature of life that some of them must give themselves as food so that others can live. These make of their lives a sacrament, their gift to sustain the life around them. This gift must be respected by those who receive their food and are enabled to see more days before they too must give way.

The world teems with death for the sake of life. I know this as a natural man. An animal shares himself with me, the hunter; I bring this meat to give to my family; my wives share the meat with others in time of need. My brother, my father and mother try to deny the eternal and imminent truth of death. With measured violence they control their servants and slaves, sacrifices and swords. They try to find eternal life by negotiating death, not for the nourishment of their bodies, but for the reckless vanity of trying to briefly appropriate to themselves the control of life and death.

A little sacrifice is a good thing. Before I eat I put a little of the food into the fire, to make my respect and gratitude known to whoever may see and receive my act. But these people, my family and kinsmen, and the strangers beyond, sometimes kill food only to sacrifice, and then kill each other in the name of sacrifice. By this lavish excess they hope to buy favor with their gods. They are not natural men, but live in bondage to their codes, to a past and a future that promises extravagantly, and punishes extravagantly. It is true that they often have plenty, far more than they need to live well, but it leads them into a lust for prominence, then makes them fear to lose what they have, and lust to have more for security against some greater loss.

Hardship: My security is in humbly but certainly knowing that each person is sometimes faced with hardship, and that one must know how to accept and cope with these eventualities when they come. As any natural man I enjoy living well. If I meet someone who is hard up I will recognize his need and share what I have with him. Sooner or later I will be the one who is

hard up, and someone, perhaps even the same person, will share his better fortune with me. In time of need, giving is how we live well together.

But we do not wish to obligate each other by giving what is not truly needed, for obligations destroy our freedom. If life is not threatened by hardship, then we do not depend on one another like slaves. We're independent, going each our own way. In our independence we can choose to be friends. To affirm this friendship there are occasions in seasons of plenty when we gather to feast together, to give tangible signs of friendship to each other. We feast to celebrate our good fortune and to reaffirm our readiness to share.

Once, when my hunt had not succeeded for many days, and I was weak from sustaining the chase for so long, I came to my brother with my hardship. He did not offer to share so I had to ask him for food. He saw only opportunity for gain. My brother said: "If I give you some of this, my food, you must give over to me your rights as the first-born". I was astonished at his meanness of mind, so I said to him: "Is this how you share your food, your life? Well, then, you may have my birthright, for it has today become a grievance to me, and I would not keep it if this is what it means."

My brother was more pleased than troubled with his bargain, but I was separated from him. In gaining the right to become successor to the patrimony of Abraham, he imagined to push his brother toward a wilderness, but in reality he pushed himself to a fear and fantasy of the wilderness. Hardship comes not only to the environment around us – as when there is a drought in the land – it also comes to the community of beings – as when some find sufficient reasons to give up on living well together, as my brother did.

My father levels the same reproach at me for not marrying from within our tribe. In this matter I do not rest in his wisdom, for the Canaanite women I have taken to wife please me better. We are good together, and they do not complain of living in the wilderness. I cannot believe that Those of the Blood of Abraham are the only ones worthy of marriage. This prescription for marriage is arrogance taking power over wisdom, and this conviction of inherited superiority is not the way that nations will live well together. Later I took wives as he wished, and all four wives grew able to live together. We must learn to share in love as well as in food, for life. Hardships we shall always have with us, and sharing is the answer we must give to each other, if we are to survive.

Betrayal: Freedom and wilderness have been closed from my mother's life. She is a bound woman and fears freedom; she is a domesticated woman and fears the wilderness. So she cherishes what she feels secure in: a life enclosed by the obligations set by the patriarchs. She fears me and withholds her love, her trust, her honesty, her integrity. When my father asked me to prepare for his blessing, she schemed to have my brother become a mimic of me, a mimic of a natural man. My father was blind to the mimic, and was blind to his most true patrimony. He gave my brother a poor semblance of heritage; especially his promises to have the land for all time, which really belongs to God.

The land cannot belong to men, for sooner or later everyone must die. God gives us the land to use only during our brief sojourn in this world. If he wishes, he may choose to give it to our sons, and again to their sons, and so on. The land, like our lives on the land, cannot be taken for granted. My brother's success made him fear for his life. He feared my anger.

Having taken control of his destiny, he rushed off to marry in the proper way.

Forgiveness: After many years, my brother came back with wealth to claim his patrimony in this land. He tried to look grand and generous, but I could see that he was fearful and weak. Although he was born grasping my heel, it is he who walks with a limp. Why does he limp? It could have been from wrestling with an angel, as he says, or it could be from walking so far with all that weight in his purse. I think that living with the weight of his birthright has done it. In his heart he has not forgotten how he came by his honor within his lineage. His spirit, as well as his stride, is injured, and he has not the strength to forgive himself and be whole.

I could have easily killed him, but his vulnerability would have made vengeance a cowardly act. To have killed him would have been to take on his burden of unworthiness. He begged my forgiveness. So I gave him what he could not give himself. Let him live with his patrimony and try to hold onto his wealth. He will be in fear of loss for the rest of his life. And his sons will never be secure in the land. This destiny will not trouble me, for I am free. They will be slaves, exiles, sometimes proud and sometimes humbled through persecution. Most of humanity will decide to follow in their path of injury.

Oblivion: So I will remain ignored, and ignorant of the great works that lie beyond my frontiers, but I discern finely what lives within my world. My world is scattered, and yet it persists on the peripheries of the war-torn world inherited from the patriarchs. Here, we hunters may still be able to remain for awhile, free in ourselves, yet serving to remind the nations of what they have taken, and what they have banished from their true heritage. They have banished freedom and community, independence and integrity with the world. They have closed their minds to their mistakes, and banished me and my kind into fantasies of monsters and doom. Now Esau is known as Pan, Grendel, Sasquatch, Yeti: all the manlike monsters that inhabit the forests of the deep mind. How can people be holy, if they banish their past into flights of imagination about the wild men of the wilderness, covered as with goat skins? Their stories tell of people who see these monsters and are driven mad by the experience. Yet these feelings of panic are only an exaggerated fear of confronting their own lost selves.

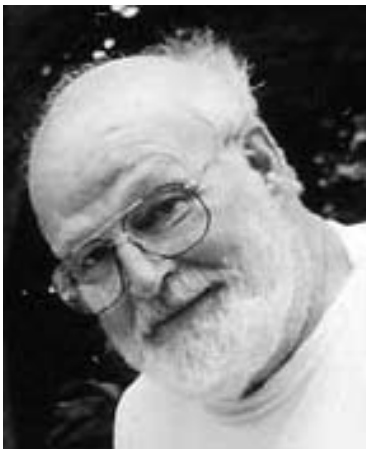
Nationalisms, old or new, are treacherous paths. Yet we must find our way in the midst of many competing nations and realize that at some stage, some nationalist ambition will dedicate its powerful resources to seeking out the wealth of others, and trying to take it under the excuse of suppressing the evil in the competing nationalisms. Neither the precipitous situations nor the apocalyptic warnings are new. From the point of view of any given individual among us, the nuclear threat is not so different from the fate, say, of growing up as a citizen of ancient Jericho.

We wish to preserve ourselves and our world in the face of a natural and cultural order that has almost always been lavish with its expenditure of life, no less in the food chain than in the catastrophes that carry off the humble loving, along with the ambitiously aggressive. Life is forever close to death, and neither our virtue nor our weapons can much alter our destiny as living beings in this extravagant natural order.

But, this knowledge of our mortality is good not only to propel the fearful to accept the guidance of

“...the real wilderness that Christ retired to, that each of us may find wisdom in, is still there for us, if we will but seek it.”

Rebirth: How then shall we live? The answer is not easy or clear, but the wilderness, the real wilderness that Christ retired to, that each of us may find wisdom in, is still there for us, if we will but seek it. When a prophet



is speaking, as a cry from the wilderness, we can listen and then follow our path to the Source. We can listen to what we are told about John or Jesus, George or Margaret, and we can seek, in tender conscience, the prophetic stream that is imminent in each of us.

With this inward gift, we can in good conscience dedicate our outward lives, and so give what we are able, to build community in society.

the prominent, but also as a real service for each of us. If knowledge of one's imminent death can concentrate a man's mind wonderfully, he can make this condition serve as a way to exercise the miraculous human right to hope. Mortality can motivate us to become inwardly ready to be present where we are, to develop our various capacities to a higher level of service. With these gifts we may work in community with each other, to live more nearly authentic lives in more nearly genuine cultures.

Summary: Excellence is chronically confused with elitism, because they are often manifested in some blend of the two. We confuse them at our peril. Excellence is the exercise of a marked capacity for service, a celebration by demonstration of each person's gifts to others. Elitism is the exercise of selfish power strategies. It comes as easily to the champion of the proletariat as to the champion of the privileged. It flourishes in the “radical individualism” – a misnomer for an orthodoxy of self-promotion – that is both the pride and the bane of this century.

*Richard Preston [left]
Hamilton Monthly Meeting*

Book Review *by Stephany Evans*

The Longest Race: a Lifelong Runner, an Iconic Ultramarathon, and the Case for Human Endurance. Ed Ayres, Published by The Experiment Publishing (New York).

In 2001, nine weeks after the 9/11 attacks on the World Trade Center and Pentagon, Ayres found himself at the starting line of America's oldest and largest ultra marathon: the iconic JFK Fifty-Mile Endurance Run, in the hills of Western Maryland. He had just turned sixty, and as he recalls in the book, "My reasons for entering this race were as complex – or simple – as my reasons for wanting to be alive. I'd been a competitive long-distance runner for the past forty-four years, and...wanted to see if I could still run with guys who were in their twenties or thirties.... Possibly the biggest reason I was standing there was that most irreducible of all human needs – the instinct to survive....In a world beset by ever more ominous threats – now heightened by those tragic events of two months ago – the need not just to hope and plan intelligently, but to actively practise the art of survival, had put a tightening grip on me."

Ayres touches lightly on another aspect of his motivation. It stems from his being a lifelong anti-war Quaker and former conscientious objector to the Vietnam War, in a country that reflexively and unquestioningly describes its military people as heroes. For Ayres, in the shadow of the country's girding for war in response to 9/11, at least part of his motivation was a desire to compete head-to-head with the military guys. If it's in the nature of men to go up against each other, he wonders, is it possible to do so in ways that don't force many of them and their families to die, and their homes to be destroyed?

The course of the JFK race passes some of the most evocative sites of the American Civil War including, the 19th-century Quaker town of Waterford, Virginia, where throughout that war a young woman named Lida Dutton and her two older sisters – unafraid of Rebel retribution – published a newspaper boldly renouncing the evils of slavery. As he glances across the Potomac River in the direction of that town, Ayres recalls learning in his family history that Lida Dutton later married and eventually had a granddaughter, Alice Hutchinson, who turned out to be his own "bicycle-riding, long-distance-swimming, organic-gardening, mother". The Quaker women, as much as the men, had to be strong.

As the race progresses along a course that seems haunted by the battles that took place there, Ayres also reflects on the fraught relationship he sees between sport and war. Twenty seven miles into the race, the runners pass Antietam Battlefield, where more Americans died in one day than in any other day in US military history, including all the horrific days of World War II. Reflecting on that peaceful place where American men and boys slaughtered each-other in a cornfield – 23,000 of them dead or dying by nightfall – he finds encouragement in the realization that the cheering spectators lining the course here, are undoubtedly descendants of both sides in that war. But he also wonders whether the deep cultural divide that catapulted the country into such tragic conflict in the 1860s, is lurking, transmuted in its manifestations but still unresolved, to this day.

Ayres wonders whether the competitiveness of sport may offer a form of redemption for a species that has known virtually continuous warfare since the beginning of civilization. He recalls the recent research of evolutionary biologists at the University of Utah and Harvard University. They assembled persuasive evidence that humans evolved as long-distance-running "persistence hunters" – slow-footed hominids who could *not* run as fast as the animals they chased for food, and who had to depend on their evolving endurance, patience, and ability to "see ahead" over the horizon or around the bend, to where their fleeing quarry might have retreated. The resulting traits of endurance, patience, and ability to envision, Ayres surmises, are what enabled humans to explore the Earth and survive across the millennia. Yet they are the very qualities we have most forsaken and abandoned in our current rush for ever greater power, speed, and quick rewards. These ancient capabilities to endure and visualize, are qualities that long-distance runners, as well as hikers, birders, gardeners, advocates of "slow food" and others resisting the rush, including Friends are rediscovering. Ayres believes that expanding the reach and appeal of these movements may be critical to our hopes for achieving a sustainable future.

Stephany Evans
New York

[My father and uncles attended *Westtown Friends School*, where my grandmother taught.]

Book Review *by Natalie Swayze*



The Simplicity Exercises: A Sourcebook for Simplicity Educators, by Mark Burch. The Simplicity Institute.

Timely, accessible, and adaptable - describe the newest contribution by Mark Burch to the field of voluntary simplicity and sustainability education.

Refraining from adding to the critique of current social, economic, and ecological challenges, Burch makes a notable shift toward positive social transformation. He opts to share the rewards and potential of simple living with others, rather than to offer additional criticism and analysis of contemporary problems. In this *Sourcebook* of practical simplicity exercises, Burch describes diverse activities and exercises based on a simple living perspective. They are suitable for formal and informal settings and do not require in-depth proficiency in the practice of voluntary simplicity. In addition, many of these exercises are readily adaptable for a variety of ages, size, and educational contexts. The *Sourcebook* (available for free download) is therefore an important and valuable resource for all educators or individuals interested in exploring simplicity further.

The *Sourcebook* has been a welcome addition to my own collection of educational resources. I have used many of the activities and exercises in my work leading sustainability education courses for both pre-service and practicing teachers. I applaud Mark for this accomplishment and thank him for this significant gift to the field.

*Natalie Swayze, Research Associate
Center for Indigenous Science Education,
University of Winnipeg*

[Mark Burch above,
attends Winnipeg Monthly Meeting]

Book Review *by Koozma J. Tarasoff*

Warrior Nation: Rebranding Canada in an Age of Anxiety, by Ian McKay and Jamie Swift, Toronto, Ontario.

On June 14, 2012, I attended a book launch in Ottawa. The topic was Canada's democracy and how the current Conservative Government has been attempting to rebrand the country from a peaceful one to a militaristic one.

Ian McKay is an award-winning history professor at Queen's University, Kingston, Ontario. His co-author is acclaimed journalist, Jamie Swift.

The authors argue that the current Canadian Prime Minister, and his Conservative cabinet members, are attacking traditional Canadian values of multiculturalism, democracy, the rule of law, a strong social safety net, and global peacekeeping.

For McKay and Swift, the 'new Warriors', such as historian Barry Cooper of Calgary and J.L. Granatstein of Ottawa, act as if they were enforcers in Canada's professional hockey leagues, not hesitating to misuse history to achieve their ends.

All of these warriors, the authors assert, assume that war itself will always be with us, so we must be ready for perpetual war. For the warriors, the cause is just and the sacrifice noble – a case of the 'good guys' against the 'bad guys' in an endless war between civilization and barbarism.

Warrior Nation presents a disturbing picture of how far the Harper regime has attempted to rebrand Canada as a warring country. Is an opposite vision from that of my Doukhobor grandparents who were imbued with the Tolstoyan non-killing philosophy and came to Canada to live as pacifists.

Reflecting on *Warrior Nation*, I take comfort that today, the non-killing philosophy is being advanced internationally by the Center for Global Nonkilling (in Hawaii). In Canada, the Canadian Department of Peace Initiative and its Bill C-373 in the House of Commons, promotes peace achieved through peaceful means and not by military interventions.

The warrior alternative, revealed by McKay and Swift, appears to be a fortress compound where might is right, where democracy is a figment of our imagination, and where war-readiness is a slavery of our times.

*Koozma J. Tarasoff
Attender at Ottawa Monthly Meeting*

One Artist's Ideas Of the Divine (Toward a New Metaphysics)

by Michael R. Miller

Why am I getting mixed up in this God stuff? Why can't I leave these questions of metaphysics, theology, and philosophy to physicists, theologians, and philosophers and just do my own thing: play the piano and keep composing lots of music, even if some of it never gets performed?

So many of us in today's world are too busy doing their own thing to face this God stuff. But, as that old rascal Voltaire said, "If God didn't exist, he would have to be invented." Perhaps God exists and we have to invent him, too! Of course, Voltaire (1694-1778) was an artist, a great writer, but I think that everyone has a creative streak in their bones. It can take the form either of baking a cake, making jewelry, constructing a house, designing a new math curriculum, or composing a grade three piano piece. Unfortunately, individual creativity does not compute much in today's mass-market economy.

Making something new with your hands and your brain could be a way of being more connected to the Divine. As a youth I was very lucky; my musical interest was much supported by my parents. My father bought me a reconditioned Steinway baby grand when I proved serious about music. My mother thought that artists could understand God better because they shared the creative impulse. So, if you still think I have no business talking religion, blame it on my misguided parents. Now, back to metaphysics, which is where religion begins, like it or not.

Metaphysics is the search for the eternal universal nature of things. It means literally what is beyond or behind the physical. We can't talk about the Divine without making metaphysical assumptions. With so many competing claims for truth and value in today's world, it is important to think through metaphysical questions at a deeper level, otherwise, we can be misled by some preacher, priest or politician. On the other hand, simply ignoring these questions as many scientists and non-scientists do, is being irresponsible to society, especially to our youth.

Until quite recently, religion and sex were not often talked about in polite company. Today sex is no longer a taboo subject. Perhaps religion too should be discussed more openly, though it is still an emotional

topic for many. I think it is emotional because we are so used to letting matters of belief be decided by others: our parents, our religious leaders, our political leaders, the stronger and more ancient the better.

Regarding religion, I believe that some adults still think like children, though in other phases of their lives they are quite adult in thinking things through for themselves and making their own decisions. Some people may feel that questioning one's religious beliefs offends God or is a sign of disloyalty to one's birth religion, country, or culture. On the other hand, one may become cynical, nihilistic, or just confused by having to deal with questions of life values. It may take a degree of patience and courage to find deeper ways of viewing the world, and of finding positive and responsive ways of living in it.

My father used to ask me, "If you give up your faith, what are you going to put in its place?" He was a convert to Catholicism. I was converting out of it! Now my wife Edith and I find comfort and stimulation as Quakers.

Quakers as a whole do not concern themselves much with metaphysics. They prefer a kind of worship-meditation as a source of inner peace, and of activism in the world. But I still feel led to venture a little into outer space and back, perhaps for the sake of inner peace and outer peace, too. Would someone lend me a space suit?

To me, God is the All, everything in the Universe including all the matter and energy everywhere in whatever form it may be. But the All is greater than the sum of its parts. That is why the All is beyond apparent reality. God is also the present time, affected by past time, and affecting future time. God as *everything* persists forever in some form or energy. God is constantly changing, either becoming more complex through the process of evolution or simpler through the process of entropy. After I was conceived I gradually became more complex. When I die I will quickly become simpler.

This is as objective, as scientific as I can get. The result is balanced, flat, and boring. Boring is the worst that any artist wants to be. However in my metaphysics I have so far omitted one very important aspect of existence: the fact that since the Big Bang, at least

the balance has been tipped in favour of evolution. Evolution has trumped entropy. As we look around us in the natural world, we see that all living creatures great and small have a fierce desire to live, to prosper, to reproduce their kind. This occurs despite the suffering and death that accompany conscious life. Even the inanimate world shows a remarkable tendency not only to exist but to become more complex, more interesting, more varied, more artistic?

Of course humans have the same strong desire for life as other conscious beings, but through evolution we have also acquired the ability to be self-conscious. We can stand apart from ourselves and imagine our situation in the world as different from reality. Especially as we mature into adulthood we can reflect on our human situation as Hamlet does in Shakespeare's famous play when he says, "To be or not to be, that is the question." In choosing a life of engagement with the world over one of despair and self-destruction, we can also choose being over not being.

can no longer be sustained by Earth. Basic resources such as water, arable land, clean air, and animal sources of protein can no longer be taken for granted. We must take a deep look at ourselves and make some hard core corrections.

When I think of religion in connection with imagination, the Old Testament stricture against making "graven images" comes to mind. To me, words, ideas, customs, and attitudes are images whether or not they are depicted in a statue or picture. It is wrong to forget that we create them, wrong to begin worshipping them as something divine and unchangeable. When such images are no longer sufficient or relevant, they should be replaced or allowed to evolve in keeping with the new reality. This is not to say that they should not be preserved for their historical or artistic value.

"Image," naturally, is the root word of imagination. It is interesting to note, that the word, religion, literally and simply means 'to tie together'. Perhaps the implied meaning is to connect things, even to make sense out

"It is the creator God – living, suffering, dying, and being reborn again and again, as part of creation itself."

Even though God, as I described, does not seem to favour life and evolution over death and entropy, I strongly suggest that we do. Situations of extreme suffering and debility might call for assisted suicide if there are sufficient safeguards in place against abuse.

Moral choices like other choices are possible in humans because of our intrinsic imaginative ability. I believe that imagination is behind everything that makes us human, not just the arts. Like other abilities it may be used well or badly. An old friend used to say that humans can be worse than devils and better than angels.

For imagination to work it had to have been "hard-wired" into our brains and nervous systems. Could imagination be a by product of the ancient shrewdness we needed to survive against bigger and stronger species like the mammoth and saber toothed cat? Imagination helps us create language, culture, religion, government, commerce, technology, and science. It allows us to be the supremely social and successful species that we have become.

In fact, our success as humans has made us the spoiled brat of Nature. We have come to dominate and exploit almost every corner of planet Earth. But we have yet to realize that an economy based on growth

of experience? It seems, with religion we don't need to start with the Divine.

There is an ancient image that I find very encouraging in this regard. It is the creator God – living, suffering, dying, and being reborn again and again, as part of creation itself.

Michael R. Miller
Canadian Composer and Musician
New Brunswick Monthly Meeting





The Unknown Impacts of Seeds Policies by Caroline Dommen

Intellectual Property on seeds affects farming, as well as scientific research, business, economic development, environmental sustainability, and food security. But what exactly are the impacts of Intellectual Property on these different sectors? Do some benefit, while others lose out? The Quaker UN Office in Geneva is involved in a project that will endeavour to find out, [as it explores the effects of intellectual property (laws) on human rights].

Recent advances in science have opened the way for the creation of new and ‘improved’ seeds. The international seed industry has made tremendous commercial gains from these seeds, in part due to strong intellectual property (IP) rights. It is now calling for an increasingly stringent IP regime to apply to the seed sector in all countries. Industry argues that the public will benefit as IP fosters research and innovation. Others, however, point out: farmers have collaboratively developed new seeds for centuries without any kind of IP; innovation in the agricultural sector continues without IP rules; IP actually undermines the types of innovation suited to the needs of most of the world’s farmers.

Evidence to support both sides of the argument is lacking. The Quaker UN Office (QUNO) in Geneva is involved in a new project that will measure the impact of the International Union for the Protection of New Varieties of Plants (UPOV), from a human rights perspective. UPOV provides a global system of IP for plants, called Plant Variety Protection (PVP). Its mission is to “...encourage the development of new varieties of plants, for the benefit of society”.

UPOV has not defined what it means by “for the benefit of society”. Its own analysis reflects that

it measures success by the number of new plants that are registered for PVP. The main effect of UPOV is to facilitate international trade of seeds and of the fruit or flowers of such seeds. Critics of UPOV contend that the system it promotes favours breeders’ interests over those of producers and farmers and society at large. UPOV does not consider its effects on the farming community, the informal seed sector, or on agrobiodiversity.

The Human Rights Impact Assessment of UPOV, will consider UPOV’s impacts against broader, human-centred benchmarks, as enshrined in internationally-recognized human rights standards, with a particular focus on the right to food. This approach not only puts humans at the centre of policy, but also takes into account concerns such as the adequacy of food available, the sustainability of food production, the rights of traditional knowledge holders such as indigenous groups, and the inherent dignity of all involved in food production. As the UN Committee on Economic Social Cultural Rights has said in relation to the right to food, the human centred approach is:

“...inseparable from social justice, requiring the adoption of appropriate economic, environmental and social policies, at both the national and international levels, oriented to the eradication of poverty and the fulfilment of all human rights for all.”

Human centred assessment also enables us to ask broader questions about the type of food system promoted through IP protection.

Participation in impact assessment is part of QUNO’s broader work on Food & Sustainability. QUNO works to promote informed and balanced discussion about which agricultural systems are best suited to different circumstances and needs. QUNO focusses on IP on the one hand, on agriculture trade rules on the other, while also bearing in mind the impact of climate change on humans.

You can read more about QUNO’s work in this area at www.quno.org/economicissues/food-sustainability/index.html and keep abreast of developments in this and other areas of QUNO’s work by signing up to receive The Geneva Reporter, at www.quno.org/publications/pubSign-up.htm.

*Caroline Dommen
Representative for Global Economic Issues
QUNO Geneva Switzerland*

Medicins Sans Frontiers / Doctors Without Borders in Chad

by *Othmar F. Arnold*

I have been asked: “How did this service work change me? What impact did the experiences have on my life?”

I must acknowledge that I have not been working as a nurse since that time. I am not the same person as before the mission. A major shift began in my life several years ago. I was called back to my roots, to become radical again, and there were other factors enabling a mid-life reorientation

My children were growing up and becoming more and more independent. Though the high-paying nursing work in Nunavut enabled me to liberate myself from financial obligations accumulated over the years, I was becoming less and less convinced by the direction nursing was going.

Within the contemporary health care system, nursing is being pushed more and more into a transactional relationship between care giver and receiver. What had initially appealed to me in nursing however, was its relationship-based focus, not separating life and work.

Volunteering with Medicins Sans Frontiers (MSF) was an expression of my desire not to separate work and life. It also became a fulfillment of my childhood promise that “one day I will go and do my part to help the starving children”. That promise was made when I saw the unforgettable media images from the Biafra conflict, more than forty years ago. The same conflict led to the foundation of MSF as an independent international humanitarian organization that would respond to medical emergencies and witness in difficult contexts.

The mission with MSF confirmed several concepts that are integral to my understanding of being radical. I refuse to live in and with fear. I don't have to be afraid of strange people and strange circumstances. Working in a Muslim society and culture, within a country with a less than stellar record of political stability and security, was no different from working in Canada. I must have the openness to encounter every human being as unique, and willingness to enter into an appropriate relationship. I must understand the systems and cultures I work in: MSF – a powerful humanitarian organization; the Chadian health care system; the local political structures that intersect

strongly with religious authorities; a fundamental Islamic society (similar to understanding the nursing culture in North America); the corporate culture of a particular health care facility or service; the globalized, neo-liberal policies and capitalist-consumerist ideology, that touches and tries to penetrate every aspect of our lives in Canada.

I don't have to be afraid of the future. I am convinced that if I do good now, the favour will be returned in due course – not as a this-for-that transaction, but from a much larger pool of ‘karma’. The experiences in Chad have confirmed for me the validity of these assumptions and beliefs. Many people there have nothing, don't know what they will survive on tomorrow, but share everything they have to welcome a stranger today! I don't need the same level of fiscal security that I enjoyed before setting off on the mission with MSF. I have consciously chosen to live with an annual income near the Canadian poverty line. I don't seek insurance for this and that. I would rather build the confidence that I will be taken care of when needs arise.

I don't have to be afraid of missing out. Experiences in Chad have confirmed my trend to simplify life and limit my worldly and material possessions. Semi nomadic people must carry only the things they truly need. For me, it is a choice. For many people I encountered simplicity is not a choice to consider. For me it is a choice and a liberating exercise to scrutinize all that is taken for granted in my life. For example, I don't do exercise for my health, but I walk to and from the places I need to go. It is a gift to make the best of what one has – an attitude that can be put in action even if one has nothing.

My approach to time has shifted. If I do what I need to do and what I am called to do, there is plenty of time in my life for many other activities. I don't feel the compulsion to be part of every initiative to save the world. I discern very carefully what my direct action and contribution is, and needs to be. Social justice and environmental action is no longer a programmatic activity; it has become a lifestyle. Now I can experience daily life as direct action, and can observe or feel the immediate impact.

My experiences in Chad strengthened me to live more radically. It also confirmed my need to search for community. This has led me to apply for membership with the Religious Society of Friends.

Othmar F. Arnold
Whitehorse Worship Group

HMAC Notice

Education Grants and Loans encourage expanded awareness, visioning, and discernment within the context of supportive Quaker institutions and communities. Home Mission and Advancement Committee (HMAC) offers various grants and loans, or supports referrals to other funds, for members and attenders of Canadian Yearly Meeting who wish to pursue educational opportunities in various contexts. We have chosen to interpret "education" in a fairly broad sense. Examples include attendance at the Friends General Conference Gathering, Pendle Hill, and various Quaker-related conferences. In some cases the Pendle Hill scholarship has provided the space and supportive nurture for writing or artistic projects.

Applications for financial support from these funds must be accompanied by a Minute of Support from the applicant's Monthly Meeting. Applications are normally reviewed at the next scheduled HMAC meeting (Oct. / March each year). However, applications may be fast-tracked when time constraints outside the applicant's control require an earlier decision. Friends receiving grants/loans from HMAC are expected to submit a report to HMAC and, either write an article for *The Canadian Friend*, or share through another medium (e.g. blog, workshop, or video).

Friends may be awarded an educational grant or loan only once in any three-year period. A combination grant and loan may be awarded. A Friend may only receive the Pendle Hill Scholarship once. Monthly Meetings are asked to especially encourage young Friends, and those who have not previously been involved with Quaker education to apply.

For complete information on Education Grants and Loans go to the CYM web page and follow the links from the EDUCATION box. Applicants may also phone or write the HMAC Grants & Loans Officer, Brent Bowyer, RR2, Wingham, Ontario. N0G 2W0 (519-357-1883).

Education Grants and Loans:

Quaker Studies Fund
Pendle Hill Scholarship Fund
(One week may include short educational workshop)
Dorothy Muma Memorial Bursary (limited to residents of Ontario or Quakers wishing to pursue a leading in Ontario)
Quaker Youth Pilgrimage (bi-yearly – next in 2014)
Referrals to other funds

GRATITUDE

Sojourn at Pendle Hill

I am grateful beyond measure for the Canadian Yearly Meeting HMAC scholarship, that gave me the opportunity to live for a week among Friends at Pendle Hill.

Being there, supported by Friends, at a time of personal paralysis and grief over the death of my baby brother, was an experience that knit together my torn places and helped me to shoulder the load for the rest of the journey. Now I can take it up with joy.

I offer many thanks to Vancouver Monthly Meeting, Canadian Yearly Meeting, and to Pendle Hill Friends who gave me this gift. I hope to become worthy of it.

Alana Montgomerie, Vancouver Monthly Meeting

Rare and out-of-print Quaker Journals, history, religion: Vintage Books

181 Hayden Rowe St.,
Hopkinton, MA 01748

books@vintagequakerbooks.com
www.vintagequakerbooks.com



FOLLOWING THE SPIRIT IN DEMENTIA, DELIRIUM, COMA + END OF LIFE



Someone is always home... and Communication is always possible...

CONSULTATION & TRAINING
FOR FAMILY, VOLUNTEER +
PROFESSIONAL CAREGIVERS
~ OVER 25 YEARS EXPERIENCE ~

Ann Jacob, B.Ed
Stan Tomandl, MA, PWD
250.383.5677
comacommunication.com
phone | Skype | in person

Letting your life speak...



*“I want my estate to live out my values;
that is why I have named CFSC in my Will.”*

Mona Callin (Hamilton Meeting) has faithfully served Friends in many roles locally and nationally. Mona's legacy of service will continue through long-term support of Canadian Friends' witness for peace and justice.

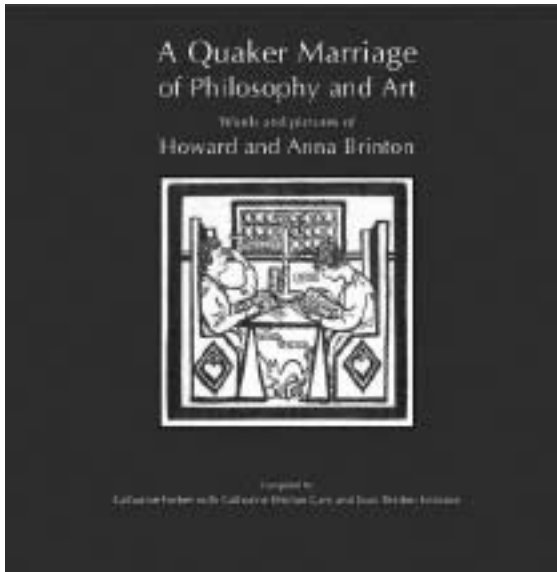
Please contact Jane Orion Smith or Jennifer Preston to confidentially discuss how your bequest can help create a sustainable future for CFSC.

416-920-5213 or cfsc@quakerservice.ca



**Canadian Friends Service Committee
(Quakers)** A Committee of the Religious Society of Friends (Quakers) in Canada

Book Review *by Carol Nicholson*



A Quaker Marriage of Philosophy and Art by Catharine Forbes, with Catharine Brinton Cary, and Joan Brinton Erickson. A joint publication project of Quaker Bridge Media of Friends General Conference, and Pendle Hill Publications.

This collection of writings and art by Howard and Anna Brinton is charmingly written and beautifully illustrated. It will delight the eyes and minds of many readers. The Brintons were teachers and Quaker leaders born in the late 1800's and married in 1921. Howard taught mathematics, physics, religion, and philosophy, and Anna taught classics, archaeology, and art history. They met after the First World War while working with the American Friends Service Committee. AFSC provided relief to children in Germany and Poland who were suffering from acute hunger and widespread disease.

Howard and Anna served together from 1936 to 1949 as co-directors of Pendle Hill (a Quaker center for study and contemplation in Pennsylvania). Every year they collaborated in creating unique Christmas cards, combining pictures drawn by Anna with philosophical and Biblical quotations chosen by Howard.

A Quaker Marriage of Philosophy and Art, was written by one of their grandchildren, with the help of two of their children, to share these remarkable works of art more widely.

In addition to the visual appeal of the pictures, there is much in the book of historical and philosophical interest. It covers the evolution of early twentieth century Quaker [faith and practice], and the Brintons' reflections on the meaning of community. Although early Quakers tended to be suspicious of art, "Anna relished all human attempts to express the apprehension of the divine". Howard wrote, "Quakers have all along shunned a religion of ideas, as tending to be a religion of form without power", but they began to learn in the early twentieth century "how and why spirit and intellect could be developed together in such a way as to supplement and re-enforce each other", and "Quaker schools were the first to teach science in the classroom".

Howard studied at Harvard during the "Golden Age" of American philosophy, and his understanding of Quaker [teachings] was influenced by William James' pragmatism, and Josiah Royce's ideal of the *Beloved Community*. He interpreted [this community] as one in which "seekers, each with a unique perspective, waits in silence for the Spirit to lead them to the next job to be done".

Howard and Anna were convinced that "social change can arise only out of transformative communities". They saw Pendle Hill as a kind of laboratory to test ideas about what makes a community work, "to begin on a small scale by bringing together like-minded persons, willing to submit to and to develop procedures through experiment...as a training ground for the greater society, a microcosm of the society that is to be."

While they were firm believers in the value of silent worship, they were at the same time aware of a paradox. Anna said: "In worship, silence fills a more indispensable place perhaps, than words; a pure capacity for God comes not by speech. Yet were it not for spoken and written language, neither we nor others could be educated in this wordless truth".

In depicting Howard and Anna's successful merging of complementary interests and areas of expertise in their lives and work together, this lovely book is itself a "happy marriage" of the visual and the spiritual, the intellectually serious and the light-hearted. It would be an excellent holiday gift for lovers of philosophy and art.

Carol Nicholson
Professor of Philosophy, Rider University
Lawrenceville, New Jersey

Book Reviews *by Joyce Holwerda*

Mornings in Jenin by Susan Abulhawa

Forcibly removed from the ancient village of Ein Hod, by the newly formed state of Israel in 1948, the Abulhejas are moved into the Jenin refugee camp. The family patriarch, exiled from his beloved olive groves, languishes of a broken heart. His eldest son fathers a family and falls victim to an Israeli bullet, and his grandchildren struggle against tragedy: losses of freedom, peace, and home. The drama threads between the major Palestinian-Israeli clashes of three decades.

This is the Palestinian story, told as never before, through four generations – a story of love and loss, of childhood, marriage, and parenthood. Amal, the patriarch's bright granddaughter discovers the joys of young friendship, first love, and also loss when her adored father - who read to her daily as a young girl in the quiet of the early dawn - dies. Through Amal we also get the stories of her twin brothers. One is kidnapped by an Israeli soldier and raised Jewish; the other sacrifices everything for the Palestinian cause.

Evicted from their country without provisions for integrating them elsewhere, the Abulhawa family endured four generations of dislocation and disruption.

Abulhawa's narrative explains for me, much of the inability of Palestinians to organize effective government to make their case to the world.

Every Man Dies Alone, by Hans Fallada, 1947, published in America in 2009, translated by Michael Hofmann.

This book is based on the true story of a working class husband and wife who, acting alone, became part of the German Resistance. They were eventually discovered, denounced, arrested, tried and executed. Fallada's book was one of the first anti-Nazi novels written by a German after World War II.

Otto and Elise Hampel, a working class couple in Berlin were not interested in politics, but after Elise Hampel learned that her brother (portrayed as a son in the novel) had fallen in France, she and her husband began committing acts of civil disobedience. They began writing leaflets on postcards, urging people to resist and overthrow the Nazis. They wrote hundreds of them, leaving them in apartment stairwells and dropping them into mailboxes. Though they knew



the law made this a capital crime, they continued their work for well over a year until they were betrayed and arrested. They were tried by Nazi judge Roland Freisler and executed in Plötzensee Prison. The uneducated Hampels made spelling mistakes, but their message was strong enough to terrify those who found the postcards.

Nearly all of them were immediately turned in to police or the Gestapo.

Johannes Becher, a poet, novelist, and friend of Fallada's, gave the Hampels' files to Fallada in 1945. Fallada, who had many personal problems, including morphine addiction, had been both institutionalized and incarcerated during the Nazi era. He did not at first want to write the story, saying he had not fought back and had even cooperated with the Nazis. However, the psychological aspect of the Hampels' story intrigued him and he had an ear for the simple speech of the common worker.

A year after receiving the files, in autumn 1946, Fallada wrote *Every Man Dies Alone* in just twenty-four days and died a few months later, weeks before the book was published.

I had not heard the voice of the German Resistance and found this book gave me insight into the lives of German people during the war. It also made me see how one person run amuck, has the power to change a country very quickly.



Joyce Holwerda, Yarmouth Monthly Meeting

A Plug for The Directory for Traveling Friends

by Brent Boyer

"I'm not home right now but just walk in and make yourself at home. There's food in the fridge and your bedroom is the one to the right of the front door. I'll see you later this evening when I get back from watching the chimney swifts spiral down into our city's biggest chimney."

So read the note that we saw on the front door of our host's home in Asheville, N. Carolina last fall. During our two-day visit we accompanied her to hear some very moving readings by local poets at the public library, and attended Meeting for Worship at the large two-story white, frame Meeting House. Over coffee and refreshments we discovered how this community of Friends was working on local issues of concern, and following various leadings.

"No, I'm not currently active in our Monthly Meeting, but you are welcome to come and stay. I also have a young couple from Indiana with their two children. They are doing drama and story-telling presentations for the public. Sure, come and stay for a few days; there is room for all".

This was the gist of an initial phone conversation with our host at Berea, Kentucky. Later we took her advice to have a guided tour of the Berea College campus to learn about the unique history and focus of this racially integrated college; how it makes higher education available to those with limited incomes, combining a work/study approach that places emphasis on learning a craft, as well as academic learning.

"Welcome! You look soaked. Come in and have something warm to drink and some home-made pie.... we'll get a fire going and eat by the fireplace."

These words warmly welcomed us as we arrived to our hosts at Gillamoor, North Yorkshire. In the days that followed we greatly enjoyed exploring our hosts' Ayrshire dairy farm and the surrounding countryside with its George Fox connections: the ruins of Pickering castle where Fox was imprisoned in the late 1650s; a great rambling country house owned by the Quaker Rowntree family (now used for retreats); an ancient, very isolated, Quaker burial ground dating from the seventeenth century (Quakers were not allowed to bury their dead in churchyards).

That Sunday as we worshiped with a small group at Kirbymoorside Monthly Meeting. (It also dates back to the 1650s). There was a wonderful feeling of connection and a sense of the spiritual faithfulness of generations of Friends who have gone before.

"Would you like to come with me to the final evening of a weekend retreat up in the hills [Appalachians]? They have workshops on straw-bale housing, solar energy, storytelling, beekeeping, sausage-making, local, organic food-growing... We can get supper there from a food coop."

I found it fascinating to accompany my Quaker host, who was organizing a Green Party in Kentucky, and running as its first candidate. In conversations over a delicious meal at an organic restaurant in Lexington that he and his wife helped to start several years ago, I learned about the grinding rural poverty and lack of jobs that plague so many areas. I also learned about the devastating effects of nearby coal-mining companies that removed the entire tops of mountains in their efforts to get as much coal as cheaply as possible.

"We're surviving, but it hasn't been easy. We never knew if the whole house would cave in when the coal mine excavated right under part of our house....we found a gentle, respectful approach was more productive than a confrontational one in talking with the company reps."

So spoke our Quaker hosts at Barnesville, Ohio in describing, over a simple meal so graciously offered, the tensions of dealing with land subsidence and the partial collapse of their home. We also appreciated the connections they helped us make with a nearby intentional Quaker community. It has for over thirty years been committed to implementing a vision of ecologically-sustainable housing.

"We'll meet you back at the house, after the Home County festival is done tonight." So said our Quaker hosts at Coldstream, Ontario. We enjoyed folk music at Victoria Park, a good night in their home, followed by conversation and renewed acquaintances during breakfast.

"Will you have a cup of tea? Make yourselves at home... We'll take you to the chocolate factory downtown tomorrow; it's the best in Toronto."

Our friends there have long offered hospitality for Quaker committee members and many others. Last year it was a great way for new attenders in our worship group to meet real, live Quakers, outside of our worship group. You do not always have to travel far to enjoy the hospitality of Friends!

These stories are glimpses of the rich and rewarding experiences my wife Carol and I, and sometimes our son Christopher have had, in the past year, using *The Directory for Traveling Friends*. It is wonderful to experience the hospitality of people that you have never met before, to be trusted with the keys to their home, to gain an insight into how they and their Quaker community are letting their Lights shine, to see signs of hope. What a great opportunity to encourage one another and see another place as an insider sees it! So different from the remote, disconnected experience of staying in a motel or hotel, and more personal than most B & Bs.

The Directory for Traveling Friend was first published by FGC in 1978.

“It was intended to make it easier for friends to connect with each other on their journeys away from home....Many Friends attest to the value of the increased understanding and spiritual nurture that result from staying among Friends from all branches of the Religious Society. It provides information about home hospitality or camping space available to Friends traveling for [any purpose]...It builds on the long tradition of the ‘traveling minutes’ or letters of introduction from a home Meeting, [thus]...strengthening the links between Friends around the world.”

The directory has a few hundred names of hosts in the US, about twenty each for Canada and the UK, a few for Ireland and Australia, and a smattering for some other countries. While one does not have to be a host to use the directory for travel, it would be very helpful for there to be many more hosts. The tradition of hospitality seems to have fallen on the back burner within our society as a whole, and perhaps among Quakers as well. Many of the hosts were at retirement age when they offered to host and are now at an age where it is no longer feasible. This is a plea for Canadian Friends to sign up, to contact Friends General Conference (FGC) and open your homes. There is no cost, except for the booklet (\$20 US), and the rewards are many for both hosts and travelers. Friends, isn't this a great way for us to do in reach among ourselves, both in Canada and abroad?

To find out more, contact FGC at 1216 Arch S., 2B, Philadelphia, PA. 19107, U.S. or go to the FGC website at www.fgcquaker.org.

*Brent Bowyer
Kitchener Area Monthly Meeting*

A CFSC Welcome

Canadian Friends Service Committee (CFSC) warmly welcomes Matthew Legge as the new Administration and Communications Assistant. He began work on October 10th. Matthew has a broad range of experience and skills in administration and communications within the charitable sector. He will strengthen CFSC's outreach and internal administrative needs.

Matthew has worked with various small and medium-sized NGOs and grassroots groups in Canada, Latin America, the Caribbean, Africa, and South-East Asia. He has spent his longest stretches outside of Canada living in rural Indigenous communities in Guatemala and Venezuela.

Matthew has been responsible for the day-to-day administration tasks of various NGOs. He has helped develop and update non-profit websites and has been responsible for other communications, from Twitter and Facebook, to mailouts, brochures, and annual reports.

Matthew has been a part of programs addressing needs in health, vocational skills training, micro-financing, and education. His work has focused on assisting non-profits to effectively provide people-centered and rights-based development programs.

Matthew is a strong advocate of sharing resources and lessons in the non-profit sector. He contributes through service on the board of directors of the Ontario Council for International Cooperation, of which CFSC is a member agency.

Matthew studied Anthropology at the University of Toronto. His focus was on Indigenous spiritualities, Indigenous rights, and human diversity as expressed through cultures around the world. Matthew is fluent in Spanish and is learning Turkish.

If you would like to send Matt a welcoming email, his email address is matt@quakerservice.ca.

*In Friendship,
Jane Orion Smith
General Secretary for CFSC*

Commentary: Insight into Ecology *by Peter G. Kevan*

A recent issue of *The Canadian Friend* (March 2012), aptly entitled *Aspects of Sustainability*, was devoted to [care for the environment]. I enjoyed all viewpoints, from global to backyard concerns. Ideas and opinions on how we can think about a rapidly changing world and react to situations in balanced and humanitarian ways, are all helpful. As an ecologist I wish to share my views about the science of ecology.

Ecology has been defined in various ways, but most simply stated it is the study of the diversity, abundance, and activity of life. This summary embraces the more complex definitions that invoke interactions of organisms with life forms of the same, and of different species, and with the physical environment. The keys are diversity of approaches, abundance of ideas, and activities. I think that the scientific nature of ecology, and its relationship to the environment, contains lessons that may unify our various concerns.

The huge and expanding population of human beings has been a major concern of ecologists, environmentalists, and humanity in general, for many years. Ecologists and environmentalists realize that human beings cannot expect that their ingenuity in resource use can continue forever, as if resources themselves are undepletable. Nevertheless, how people interact in the here-and-now, impinges on humanitarianism, happiness, and social structure. How can the key words of **diversity**, **abundance**, and **activity** be applied to human social structure, humanitarianism, and happiness?

Jane Jacobs' books provide insights into the importance of human diversity in urban settings. She points out that city neighbourhoods with greater diversity seem prone to less crime, violence, and substance abuse. She notes, this is the case in crowded and relatively poor neighbourhoods. Wealth, mansions, or space [do not] seem to result in healthier, more humane communities. The monoculture of new neighbourhoods (subdivisions), whether for poorer or richer people, seems to encourage antisocial interactions by residents. The differences are greatest in diversity and activity. Homogeneous neighbourhoods, even if populous, have little diversity, and the people living in them share the same activities (from jobs to hobbies). How can that sort of situation relate to scientific ecology?

Some ecologists have noted that the natural relationship between the diversity and abundance of organisms in an ecological community, follows a mathematical formula (log-normal), whereby there are only a few kinds of organisms that are highly abundant. Most kinds of organisms are present in the community in intermediate numbers, and there are several kinds of organisms that are rare. Mathematical models with theoretical numbers of species, and ranges of differences in activities, that reflect overlap in use of resources, predict the same result. This mathematical approach has been applied to ecosystem health, stress and functionality in environments – as diverse as livestock digestive tracts, minute insects living in soil, pollinators on blueberry heaths, to assemblages of butterflies and moths from Europe to Southeast Asia. In these environments, departures from the mathematical expectation are associated with environmental stresses from such causes as medicines, soil pollutants, insecticides, and deforestation.

At this point, readers probably have made the link between my comments on Jane Jacob's observations about neighbourhood diversity, abundance and activity for human residents, and diversity, abundance and activity in ecological communities. I am not aware of studies in the social sciences, that have made parallel comparisons with reference to ecological theory, as it might apply to human affairs.

How might social scientists and ecologists have the same concerns? It is important that they join forces to analyze data to scientifically test the idea that human communities – to be healthy, sustainable, and happy – need to comprise a diversity, that is reflected in the range of activities that can be supported by a certain population (abundance).

I put these ideas out to Friends because tolerance and humanitarianism are the tenets by which human diversity can flourish. This diversity carries with it the range of activities that is represented by the skills, views, and aspirations of the whole population (abundance), small or large.

Peter Kevan

Kitchener Area Monthly Meeting

Report: Montreal De-Growth Conference *by Eric Schiller and Keith Helmuth*

In 2010 Sara Wolcott, an associate of Quaker Institute for the Future (QIF) attended the Barcelona Degrowth Conference where she met Bob Thompson from Ottawa. Bob was interested in bringing the Conference to Canada. Sara recommended he read *Right Relationship: Building a Whole Earth Economy* published by QIF. Bob read it and called Peter Brown. Peter recruited Geoff Garver. So began the initiative that saw two Montreal Friends become the principal organizers of the Montreal Degrowth Conference. Sara Wolcott was a workshop presenter. This was Quaker witness and commitment at work.

The world economy is in trouble. It is said that the solution lies in more growth to stimulate these moribund economies. Yet there is a niggling question: can our finite planet support all these calls for unending growth? Fortunately there is a movement to counteract traditional economic thinking. It began with an international conference “sur la décroissance” in Paris in 2008. It was followed by another in Barcelona in 2010, and now a third International Conference on Degrowth in the Americas took place in Montreal (May, 2012).

Three hundred delegates from the Americas attended. Theorists, activists, educators, and a number of economists were present. The conference included plenary sessions given by experts in their field – David Suzuki, Peter Victor, Juliet Schor, and Joshua Farley. There were ninety-four workshops and symposiums, ranging from the highly theoretical to the intensely practical.

From the opening film, *A Journey Through the Universe*, to the working sessions, lifestyle changes, and spiritual values were frequently raised. The importance of the arts, poetry and storytelling was stressed. There is now a search for a new “happiness coefficient” to measure human progress. This new indicator would seek to replace the present GDP index.

Many economists highlighted problems of debt, inequality, production, and consumption. Especially refreshing were spirited workshops addressing ways to work for social change. One of the liveliest sessions was a plenary on work-time reduction as a key element of degrowth. Juliet Schor and Andrea Levy did a masterful job of analyzing this promising option.

*Eric Schiller
Ottawa Monthly Meeting*

I most appreciated the presentation given by Charles A.S. Hall on biophysical economics. Hall is a systems ecologist and a leading researcher in biophysical economics. He has studied world economic growth patterns in relation to energy sources. In general, economies expand according to the availability of a dominant energy source. They contract when that source becomes depleted to the point that energy return on energy invested no longer yields a benefit to society.

Hall insists that we are in big trouble with the economy. We have not paid attention to the energy science which is the foundation of economic activity and human adaptation to earth’s ecosystems. He has developed a formula for measuring the energy return on energy invested (EROEI). When oil was easy to extract the ratio was 100:1. Oil is becoming increasingly difficult to extract and the ratio is now generally around 19:1 and dropping rapidly. Even with new discoveries, worldwide oil production is now flat-lining. The descent is coming up and may have already begun. At the same time, worldwide demand for oil is still increasing and now has a doubling time of thirty-seven years. This situation becomes impossible to sustain.

This is a trap from which we will not escape by means of technology, or by adjusting the economy toward less intensive material and energy consumption. This is a discontinuity between the current structure and functioning of the global industrial economy, and its energy basis that is long past being made “sustainable”. Hall told the conference: “We will get degrowth whether we want it or not.” The question of timing on this degrowth scenario is uncertain, but the energy science behind it is clear.

The degrowth movement is ahead of the curve (just barely) on this coming change, and the *Degrowth Conference* contained both institutional and lifestyle change information.

In closing the conference, Geoff Garver spoke of the Quaker insight of “continuing revelation” and urged participants to take the “openings” of the conference and move them into practice. Paraphrasing George Fox, he held up hope for a great change, and bade us “walk cheerfully over the Earth” in our quest to bring the economy within the biophysical limits of the planet’s ecosystem.

Keith Helmuth, New Brunswick Monthly Meeting

Life is Odd

by Rod Packwood

I am sure there are those who would argue to the contrary, that it is not odd at all but working out just as the deity planned. I have nothing to offer in reply to that proposition except that maybe on a grand scale it is planned, but I cannot see that far.

At this time the oddity I have in mind is as follows: I came from a Quaker family in a small market town in England, as did another Quaker fellow whose exact name escapes me but is roughly Geo Newnham. I read about him a long while ago so the details are indistinct but the substance good. I recall that he was born in 1865 or thereabouts. During the 1800's the London Yearly Meeting (LYM) began to despair of England's version of our religion, which had for years experienced Meetings for Worship that had become quiet to a degree that the LYM found alarming. Around 1890 they set to doing something about it and the upshot was this young fellow was given the task of generating a 'buzz' in the Quaker world. I do not know if his efforts were deemed successful but at least there still are Friends at 120 years remove.

Hence, when I find myself in the position of asking Friends for more 'quiet waiting for the Spirit to move' in our Meetings for Worship, it is odd, even ironic. Some of you with a longer view point might say, "Make up your mind!"

In all the years that I have attended Meeting for Worship – from around the age of six years old to my now seventy-three years (really) old – I have stood only twice to testify. Those were in the last couple of months. On both occasions I was moved to ask that testimonies bare some semblance to a higher source of inspiration rather than the grubby world of politics.

I am very much aware of Friends incredible work down the years: going out into a hostile world with nothing more than the courage of their convictions and the truth of our beliefs; attempting to right wrongs; to speak truth to power; to be Good Samaritans.

In The Epistle of James, we read that Faith must be accompanied by Works if you wish to follow the example of Jesus. As a devoted Jew, Jesus would have known of the Rabbinical saying that "Those that just study the Torah have no G-d at all". Which makes me certain that we are reading the genuine idea here.

From these remarks I hope Friends see that I am absolutely committed to our being involved with the

world, but urge that we reserve Meeting for Worship for the "religious" part of our Society; honouring the enlightenment of those early Seekers in Northern England who found that indeed: "Where soever two or three are gathered together in my name I will be there with you".

However, there are still other things to speak of. In particular the general conduct of Meeting for Worship. Meetings advertise their start times quite clearly so it seems to me to be an elementary courtesy to the gathering, to arrive before the posted time at which worship is deemed to commence. This is the act of worship. Quiet, watchful waiting. The Ottawa Monthly Meeting has an opening period when the young people join us for worship. It is a special time, so the notion of helping the very young to be quiet too is surely a way of helping them realize that the Meeting is a 'special' time, and that being quiet together is something they will remember when they, God willing, reach their seventies.

The words 'watchful waiting' imply to me a concentration on the presence in the room of maybe ten, twenty, or more souls. All are seeking something beyond our mortal beings: Inspiration; the Spirit that Moves. I fail to see how this can happen for those present who are reading books or writing notes. The act of doing these things invades the very presence which is the objective of Meeting for Worship. Closing one's eyes to avoid the scene invites sleep as the Disciples on the Mount discovered. I think that Friends need to respect the process. It is as simple as that.

Which leaves the question: if the above is to be sought, then how to achieve it? A simple reminder by way of a one page pamphlet handed to all at the door. A verbal reminder ahead of Meeting for Worship commencing, not every day but every now and then. The means are there, they just have to be used.

Rod Packwood

Ottawa Monthly Meeting

"Therefore, dear Friends, wait in the Light, that the Word of the Lord may dwell plentifully in you."

William Dewsbury, 1675

[Leadings: 29.19 - Quaker Faith and Practice
The book of Christian discipline of the Yearly Meeting of
the Religious Society of Friends, Britain.]

Dreaming Quaker Meeting

by Diana L. Mitchell

Dreaming Quaker Meeting for Worship, I slip into the Meeting room quietly, smile and wave to Friends there in the circle, sit and silently begin to centre down. Shuffles, chair scrapings, door opening, then closing on others who enter and join the circle, gradually fade. Birdsong and wind outside lull the room into gentleness. Meeting gathers.

Light behind my eyelids shines from pinpoint to golden gleam, pulse of the spirit from within. All fades but the timeless wave gently rocking, until a voice speaks: “Out beyond wrongdoing and rightdoing, there is a field. I will meet you there. Sufi” The voice sits.

Conscious thought suspends itself on a thread of light spreading inside me, inside the room, becoming all. There is a strong warmth in the circle. We are one in the spirit of the Meeting.

Dreaming Quaker Meeting for Worship occasionally resembles reality of Quaker Meeting for Worship. When it does, oh fabulous joy! So this is a gathered Quaker Meeting, in which the meaning of “gathered” is made palpable. It fills us all, and like Pavlov’s dog at the intermittent reinforcement phase of training, we come in the hope of getting the cookie that is the dream of Quaker Meeting again and again, week after week.

Having known “gathered” we can hold on when perfumes assail nostrils, when coffee-drinking, book-page-flipping, whispering, kanoodling, texting bring the Meeting down. Who would imagine the complete freedom of a gathered Meeting, its fullness of community, its doors opening to the possibilities of spirit, if s/he had not been there at least once when it had happened?

Who would be sustained by the cacophony of small sounds in the busy room named Meeting room, and want to come again and again and again, without even once in a while knowing the dream of Quaker Meeting for Worship?

Dear Friends, allow yourselves before you come to Meeting, to drink your coffee, read your book, pet your teenager or lover. Leave your cell phone and games at home for this one blessed hour. Please do this.

Allow yourself to stick with the project of learning to still your busy thoughts and twitching bodies. It will take time to do so. It took each who has learned this, time to learn it. There is such beauty in a gathered Quaker Meeting for Worship with its promise made possible and palpable. It cannot be done with you as you are. It cannot be without you. Come, experience the dream of Quaker Meeting for Worship. Let us meet there, beyond wrongdoing and rightdoing. Let the Meeting gather.

Diana L. Mitchell

Saanich Peninsula Monthly Meeting

How can we nurture a unity of Spirit?

- Judge one another less, deeply listen to one another more, and come to realize that another’s truth may shed new light on our own religious tradition, and transform our Monthly and Yearly Meetings into centers of mutual understanding and compassion.
- Affirm that the religious *identity* of Friends lies not in a commonly held set of beliefs (orthodoxy), but in a commonly held set of practices of individual and corporate spiritual discernment (orthopraxis).
- Celebrate the wide diversity of religious beliefs within our Monthly and Yearly Meetings, not as a liability, but as an opportunity to develop our skills of listening, mediation, conflict resolution and peace making
- Acknowledge that the Quaker universalist philosophy (that “all human beings, regardless of their religious beliefs, have the ability of unmediated spiritual communion and relationship with the transcendent Divine that is immanent within”) can peacefully coexist – within the Religious Society of Friends – with Christian beliefs that are not exclusive or exclusionary

“What do Friends Believe?”, 1999

[Excerpted from a handout by Richard Barnes]

Submitted by Lynne Phillips

Vancouver Island Monthly Meeting

epistle from the teen retreat

The Thanksgiving retreat at Camp NeeKauNis was absolutely fantabulistic. We had Friends from all over the continent, including New Brunswick, British Columbia, Indiana and New York State. In total, there were over fifty people (and five dogs) who partook of the festivities. On Saturday we completed various work projects around Camp: cleaning up; hauling brush; splitting wood; preparing for winter; filling and unloading canoes of lake weed for the gardens. Throughout the weekend many an intense card game was played. Surprisingly, no one sustained any serious injuries from our exciting game of Wink.

As usual, Aden and the kitchen staff out-did themselves, giving us a marvelous Thanksgiving feast complete with phenomenal fruit pies. On Saturday evening after the feast, there was an interesting and informative presentation by Lucy M. and Rick T. on their experience of the Quaker Youth Pilgrimage 2012. Later, we celebrated our time together by attacking each other ferociously with pillows. The following morning we had a wonderful Meeting for Worship outside on the hill, ending with an enormous snail group hug.

Over the course of the retreat, everyone was welcoming and friendly. We all felt included. This was aided by numerous croissants and occasional half donuts* shared by Friends. What with the wonderful people, delicious food, and fun of dancing around the kitchen as we washed dishes, the weekend retreat was a definite success.

[*Note from the Youth Secretary: When speaking about community and inclusivity, the shape of a croissant is considered inclusive and welcoming, while the shape of a donut feels exclusive and difficult to break into.]

*Submitted by Katrina McQuail
Youth Secretary*

Hamilton Monthly Meeting: Diana Shepard Stephens (member of HMM) and her husband Sean Stephens became the delighted parents of a baby girl, Arwen Blythe Shepard Stephens, on September 29. Her big brother Everett (three) is delighted, too.



Jessica Klaassen-Wright and family of **Saskatoon Monthly Meeting** are serving at Monte Verde in Costa Rica. The photo above was taken at Family Night, CYM 2012.

Dayan Mallory was born May 28, 2012. He has been welcomed so warmly by **Hamilton Friends**. Mother Laura says "I am so thankful to have such a circle of support around us. For others to share the joy makes the experience so much richer...."

Atlantic Friends Meeting for common Concerns is on Saturday November 3, in Sackville, New Brunswick.

Annapolis Valley Monthly Meeting was pleased recently to host the visit of Home Mission and Advancement Committee.

Vancouver Island Monthly Meeting: held a Meeting for Belonging, at Fern Street Meeting House on October 27. This began a process of healing hurts and fixing brokenness among us.

Around the Family Around the Family Around the Family

Yonge Street Monthly Meeting: October 13, 2012 we celebrated the Bicentennial of our Meeting House. Over one hundred people visited. It was a success as an outreach to the community at large, the wider Quaker community, and it increased enthusiasm in our own community.

The big room in the basement was decorated beautifully with fall colours and dried leaves in preparation for the catered harvest dinner: a sold-out and delicious feast.

A display was set up of the architectural plans for the Meeting House. The Quaker archives sent a display case containing Timothy Rogers's original journal, the first minute book of Yonge Street Monthly Meeting from 1804, and other old documents from the 1800's. It was amazing how legible and understandable the thoughts were from two hundred years ago! There were also Quaker wedding bonnets from the 1840's and Elma Starr's winter bonnet. Jane Zavitz, the volunteer archivist, put it all together from the vault of the Quaker archives located in Pickering College.

The Canadian Friends' Historical Association (CFHA) also made a display of Quaker history. Andrew Cresswell enlarged a few older photos, and placed them on easels. He also found old photos in archives and museums of the Yonge Street Meeting House and had them reproduced and framed. Visitors were delighted to recognize individuals in these photos.

David Newlands, with Andrew R. Cresswell, put together an interesting commemorative booklet for the event, entitled: *for deeper rest to this still room* (taken from a poem by the Quaker poet John Greenleaf Whittier). It contains: a forward by George Ivanoff, *Our Meeting House is a Precious Gift To Us: the Second Renewal of the Yonge Street Meeting House*; a preface by Andrew Cresswell; two items by David L. Newlands: the story of the Meeting House renovation in 1974 and a post-script, "*Choose what is simple and beautiful*" about the current plans for the Meeting House. The booklet is available through Eve Schmitz-Hertzberg eve.hertzberg@sympatico.ca for \$10.00.

We held Meeting for Worship in the east section of the Meeting House from 1:30 until 2:15. At the end of meeting, Davis Morris, dressed as Timothy Rogers, spoke of his time in the early 1800's when he arrived in Upper Canada with forty other Quaker families from America, to settle the Yonge Street area (later became Newmarket). He expressed concern

that Yonge Street Monthly Meeting was having a very difficult time in 1812, as war had been declared between the American States and the Canadas (Upper and Lower) and Britain. The Quakers believed in their peace testimony and this was a difficult time to be a pacifist. They had just finished building their Meeting House at some expense and a lot of community effort. David Willson had broken away from the Meeting and had taken several members of the Meeting with him to form the *Children of Peace*. There had been an epidemic and several members of the community, including Timothy Rogers's family had died. The recorded minutes of the time describe the difficulties that the meeting experienced.

The press, the mayor of Newmarket, and the Member of Parliament, Lois Brown, attended. She spoke highly of the Quakers, past and present, and presented a plaque to congratulate us on the event.

David Newlands who had been a member of Yonge Street Monthly Meeting and who came with his family from Halifax, Nova Scotia, gave an address and presented photos of the Meeting House 1974 renovation in which he had played a leading role.

We have for sale buttons, magnets, mugs, and T-shirts made with our logo to commemorate the bicentennial. The logo says *Tend to the light of the spirit within since 1812, Yonge Street Quaker Meeting House*. Jean Claridge has for sale a limited edition reproduction of her watercolour of the Meeting House.

Also there was a silent auction to raise funds for the changes to the Meeting House. We plan for increased accessibility with a lift, an addition to the meeting house to provide more meeting space, a foyer and coat closet, accessible washroom, and an apartment for a warden or resident friend.

Seth Hinshaw from Philadelphia, an historical planner with a special interest in Quaker Meeting Houses, presented an illustrated talk about the development of the architecture of Quaker Meeting Houses in the past. We learned the purpose of the two separate meeting areas: it was felt that women needed to hold Meeting for Worship for Business separately, so that they would not be intimidated by the men.

Ginny Smith and her antique doll, Emma, encouraged visitors to sign a commemorative book. There are at least eighty signatures.

Eva Schmitz-Hertzberg, Yonge Street Monthly Meeting

Gordon Hirabayashi's Memorial Minute

Gordon Hirabayashi, a member of Edmonton Monthly Meeting, died on January 2, 2012.

He was known for his wartime US Supreme Court case which in 1942 sent him to prison with a conviction based solely on race. His crime was being of Japanese ancestry. In 1987 the Ninth Circuit US Appeals Court reversed a large part of earlier judgments, but the US Supreme Court has never reversed its own wartime judgment, because the US government did not appeal the Ninth Circuit Court ruling.

In 1985 Gordon gave the Sunderland P. Gardner Lecture at CYM entitled *Good Times, Bad Times: Idealism is Realism*. He recounted his experience, as a person of Japanese ancestry, with regard to evacuation and curfew. He reflected on the personal choices he was required to make. As an American citizen who was denied constitutional rights based on ancestry, one of the dilemmas he faced was: Was it right to give priority to my concern for personal integrity over that of community anxieties and concerns? The conclusion he came to, and expressed in a statement prepared for the FBI in 1942, is as follows:

“Over and above any man-made creed or law is the natural law of life – the right of human individuals to live and to creatively express themselves. No man was born with the right to limit that law. Nor do I believe, can anyone justifiably work himself into such a position.... This order for the mass evacuation of all persons of Japanese descent denies them the right to live. It forces thousands of energetic, law-abiding individuals to exist in a miserable psychological and horrible physical atmosphere. This order limits to almost full extent the creative expressions of those subjected. It kills the desire for a higher life. Hope for the future is exterminated. Human personalities are poisoned. The very qualities which are essential to a peaceful, creative community are being thrown out and abused...”

Gordon's commitment to personal integrity was to uphold a peaceful community in which each individual can flourish and contribute to the health and vitality of the whole. This was recognized many years later when his case was reopened before the Ninth Circuit Appeals Court.

At the time of the 'orders of evacuation and curfew' Gordon was a senior at the University of Washington in Seattle and attended University Friends Meeting. Some of the people who supported his refusal to register for evacuation, and began the process for his defense, were Quakers. Gordon was drawn to, and resonated with Friends' emphasis on "sincerity, the oneness of belief and practice, and pacifism". Many of his parents' beliefs and values were similar.



Quoting Rufus Jones, Gordon writes:

“We have won an enviable place in the eyes of the world as the purveyors of relief. We have learned to meet and take up the sufferings of the world....but we shall not be able to rebuild our shattered world until we recover our faith in eternal realities, and we shall not do that until we discover something spiritual within ourselves.” The challenge to seek the inner Light is the essence of an idealism that is often the only realistic position, Gordon believed. He states: “We are always living in uncertain times.... Whence comes the Light to guide us, particularly in heretofore uncharted waters? Whence comes the essential strength to follow the light, especially when involving social risks? One of the realistic contributions Friends can make is the cultivation and practice of silence.” Gordon concluded: “It is a way of transforming existing into full living. And when we become truly at home with silence, it can be a healing and an interconnecting arm. Idealistic? Yes, in the most realistic manner.”

Gordon was a professor of Sociology and the first Chairman of that department at the University of Alberta. He was the primary author of the book *The Metis in Alberta Society*. As a result of this book and his lobbying efforts, the Government of Canada helped establish one of the earliest native friendship centres in Canada. He was very much involved in the *Edmonton Japanese Canadian Association*. He served on many committees within both CYM and FGC.

“Whence comes the essential strength to follow the light especially when involving social risks?”

Remembering Gordon Hirabayashi

by Patti Hartnagel

My husband and I first met Gordon Hirabayashi in December 1970, when Tim was teaching at the University of Alberta. Though we enjoyed Gordon's wonderful parties and his good company, we knew very little detail of what had gone on during his internment. In 1989 I began attending Edmonton Monthly Meeting and enjoyed connecting more with Gordon and his wife Susan. I was always struck by how unassuming Gordon was. Gradually I learned that his frequent travels weren't holidays. In fact they were speaking trips throughout North America, to address students about his experiences and the importance of standing up for human rights. Some of these trips were also to accept Honorary degrees, but you wouldn't find out from Gordon. He never let on.

For us, in Edmonton Monthly Meeting, Gordon was always just 'Gordon'. I don't think we had any idea of the magnitude of what this single individual accomplished, or the recognition that he garnered as a result of his courageous, principled stand against the US Government and their violation of civil liberties.

Over the years we learned more and more about his incarceration. There was an interview with him on 60 Minutes (TV program). It probably coincided with the US Appeals Court decision to overturn his conviction, and his exoneration. There was also a documentary on the American PBS stations about Gordon, and the incredible power of his convictions.

He wasn't a firebrand, or someone to rally others in support of what he was doing. He very calmly and quietly did what he felt was right – no matter what the consequences to him.

The story of Gordon hitchhiking to Arizona, because the US Government couldn't afford to send him to a prison/workcamp, is almost beyond belief. Remnants of the prison camp buildings form the basis of a recreation area that was developed on the site and named after Gordon. Again, the only way we learned this was from a former colleague who happened to be in Arizona at the time of the dedication; He sent us the newspaper clippings.

Several years ago Tim and I visited a friend in Tucson, Arizona. As a retired Political Science professor he knew of Gordon's case. Our friend couldn't believe that we knew him personally. Together we visited the recreation area, and drove up the road that the prisoners had built through the mountains.

A number of years ago, we were visiting the Smithsonian and were astonished to round the corner of one of the displays and come face to face with a life-size, cardboard cutout of Gordon as a young man, complete with straw boater and a bow tie!

The Smithsonian had dedicated a huge exhibition to telling the story of the injustices against the Japanese Americans during World War II. Gordon was one of three individuals featured in this exhibit. There was a videotaped interview with him, photos, and descriptions of what had happened to each of these individuals and their families, and the impacts experienced by all. It was extraordinary for us to see this kind of coverage and recognition for Gordon, while trying to reconcile it with our day-to-day, dare I say, commonplace interactions with him.

For me, Gordon was a modern day hero. His public witness in speaking truth to power and his principled life have left us an extraordinary legacy and source of empowerment.

I think that while intellectually we have a reasonable understanding of Gordon's courage and steadfastness, it still remains difficult to grasp the impact that Gordon has had, quite literally, on the course of American history.

Patti Hartnagel, Edmonton Monthly Meeting

The White House Press Release – April 2012

The US government awarded Gordon (posthumously) the American Medal of Freedom. Gordon's wife, Susan Carnahan accepted the award at the ceremony at the White House in April 2012.

Gordon Hirabayashi openly defied the forced relocation and internment of Japanese Americans during World War II. As an undergraduate at the University of Washington, he refused the order to report for evacuation to an internment camp, instead turning himself in to the FBI to assert his belief that these practices were racially discriminatory. Consequently, he was convicted by a US Federal District Court in Seattle, of defying the exclusion order and violating curfew. Hirabayashi appealed his conviction all the way to the US Supreme Court, which ruled against him in 1943. Following World War II and his time in prison, Hirabayashi obtained his doctoral degree in sociology and became a professor. In 1987, his conviction was overturned by the U.S. Court of Appeals for the Ninth Circuit. Hirabayashi died on January 2, 2012.

[The Medal of Freedom is the US' highest civilian honor]

Quaker Book Service



The following titles have been added to our stock. For a complete listing of QBS books, see our 2012-2013 Quaker Book Service Catalogue available on the CYM website, www.quaker.ca/qbs.

John Yungblut: *Passing the Mystical Torch* by Charles C. Finn. Pendle Hill Pamphlet #417, 2012.

Influenced by mystical thinkers through the ages, John Yungblut became a spiritual guide to the author, Charles Finn, a former Jesuit, who became a Quaker. Yungblut emphasizes direct consciousness of the Divine Presence in “the heart and core of all true religion.” (36 pp; \$8.45)

God Just Is: *Approaches to Silent Worship* by Kurt Gardner. Quaker Books, Friends House, London, UK., 2012.

The author blends descriptions of other traditions of silent worship with his own 60 years’ experience as a Quaker, along with practical guidance in one’s search for the Being of God. (146 pp; \$22.10)

For orders from North America Please add the following mailing costs:		For orders outside North America
Value of an order	Postage Add-on	We require an extra 20% to be added to the total cost of the order to cover the extra mailing charges
Up to \$9.95	\$2.50	
\$10 - \$19.95	\$7.50	
\$20 - \$34.95	\$10.00	
\$35.00 - \$59.95	\$11.50	
Over \$60	\$13.00	



Concern: doing better with email *by Susan Stevenson*

Have you ever clicked on “send” in your email program and then wished you hadn’t? A couple of seconds later perhaps, when you realized that you had sent your personal message to an entire list-serve rather than just the sender: a few minutes later, when you received your copy of your message and read down the page, only to discover that you had forwarded an earlier message in the thread that you should not have passed on; or a few hours later, when you began to receive hurt or angry responses from correspondents who had misinterpreted a hastily composed email?

Most often, mistakes like these are just annoying or embarrassing, and can be repaired with an apology. Occasionally, real harm is done. The Consultation and Renewal (C’nR) Working Group, in their 2007 Final Report to Canadian Yearly Meeting, wrote:

“There is...a serious concern within CYM about the misuse of electronic communication. We need guidelines, advices, counsel, and wisdom regarding the use of email, websites and teleconferencing.

There are also spiritual concerns. Can email be used for discernment? Can we have spiritual communion without face-to-face communication? We seem to have reached a stage where going back to non-use of electronic media to manage our church affairs is not an option. Yet we seem to be unclear about the limitations of its use and its potential effect on our relationships with each other as Friends.”

In 2009, Yearly Meeting approved the C’nR recommendation that CYM thoroughly thresh the subject of electronic communication and agree on written guidelines or protocols regarding the use of email, websites, web-based learning and teleconferencing. The recommendation was referred to Publications and Communications Committee for implementation. It has become part of the committee’s project of developing a strategic communications plan.

Meanwhile, we continue to see effective use, inappropriate use, and occasionally damaging use of email among Friends. The clerks of CYM, drawing on our own experience and on a document developed several years ago by Continuing Meeting of Ministry and Counsel, offer the following queries:

- Have I taken the needed time for reflection before sending my email? Could my email be open to misunderstanding? Might someone be hurt if the information in this email becomes widely disseminated? Is there a more personal and sensitive way, such as a phone call or visit, of communicating my message?
- Have I considered whether I need to identify my message as confidential, or as suitable only for sharing within a limited group (such as a CYM committee)?
- Before forwarding a message I received from someone else, have I considered whether I need to ask the sender for permission to forward it? Have I checked the entire message thread, as well as the most recent message, to ensure that it is appropriate to forward?
- Before acting upon a message I have received, have I considered whether it was in fact intended for me, and was sent to me in right order?
- How can I make sure that the information is received by those who should receive it, but do not have access to email?
- For record-keeping purposes, do I need to store my email in a file maintained for periodic deposit in the Canadian Yearly Meeting archives? Are there other individuals or groups within the Yearly Meeting who should have this information for their records?

We hope that these queries will not only provide guidance, but also stimulate renewed consideration by individual Friends and by Meetings of the benefits and the pitfalls of electronic communication. We invite Friends to comment on these queries and to add additional ones. Responses may be sent to the clerk of Publications and Communications Committee (pubcom-clerk@quaker.ca) for consideration by the committee, as it carries forward its work.

Susan Stevenson
Vernon Monthly Meeting

WHEN PLANNING FOR 2013 THINK OF CAMP NEEKAUNIS

WE OFFER PROGRAMS FOR ALL AGES AND LIFE STAGES



We want to thank you all for your support over the years and wish you all a happy Christmas, happy season celebration and New Year Holiday

Looking forwards to seeing you in 2013



www.neekannis.org

Summoned or not, Spirit is Present

(Inspired by Carl Jung's epitaph)

Despite my strange resistance
my stubborn denial, false self-reliance,
Spirit is a persistent presence,
sometimes insistent: breathe this in,
your goodness, life's abundance, growth.

Although I may fail to feel
my deep connection, the flow
of Spirit is clear, continuous, near,
moving through my hours of small fears,
unceasingly palpable, here...ours!

Caroline Balderston Parry, Ottawa Monthly Meeting

Last Words: *by Ellen Pye*

Hearken to the Light

The still, small voice of insight and guidance is a lamp for my feet.

In quiet times alone at the sink with hands in warm water, I am addressed and respond – have a dialogue with a heartfelt inner Friend, older brother and sister I never had. At times I argue and convince myself I didn't really hear. I shut down the connection at the urging of an ego in discomfort. My hearing is impaired, and it selects certain frequencies and timbres. My eyes have blind spots as well as slight colour blindness. How can I be sure that what I see and hear is true?

Meditating by and for myself can be like searching for a particular radio station, up and down the frequencies, without a clear sense of what I hope to receive. I hear all kinds of sounds, snatches of talk, shreds of music, static and interference, and after tuning out I get only the tinnitus in my ears.

Meeting for Worship with others, searching for the one voice of illumination, means each of us stepping off our raft of isolation; together we enter the ocean of Light and Love. Our spirits groan with questions we don't know how to ask, and we disconnect from the manipulative ego that tries to influence answers by the way it asks and what it asks for.

Our combined and overlapping strengths and weaknesses of hearing, seeing, and understanding, compensate for the gaps, and make for perfect hearing and vision, with eyes and ears other than our own. Our shortfalls and limitations fade away when we empty ourselves into the Spirit space within. Spirit surrounds us and we become one with it.

We carry within us the blueprint for being truly human as God created us. It remains dormant until brought to life by vibrating in unison with the image of the Christ. We experience the Anointing within, the Teacher in our midst, who speaks in and through us, breathing and voicing us as we are called and prompted.

The radio frequency we search for becomes louder and clearer as we home in on Spirit. We can register what it feels like when we are tuned in to it: the tone and quality to be remembered and carried with us so we can retrieve it and learn to listen for it. Gradually we are able to resonate with it more often and for longer. Sometimes we transmit it or recognize it in others and receive it from others. The sense of being blessed with the fruits of the Spirit comes as confirmation of having been on the right wavelength.

Exposing ourselves to Spirit wavelength – alone and with others – transforms us so we can become transformers. Spirit transforms the deadly voltage of the ego into the power of God, who is love in its infinite variety of expression. It empowers us to be creative, to heal and bring peace. Isn't that what Friends are for?

Ellen Pye

Vancouver Monthly Meeting



Editor: Sherryll-Jeanne Harris
Editorial Support: Steve Fick, Gerald Harris, Diana Mitchell,
Margaret Vallins, Michael Phillips, R. Claire Weintraub

Please Note: Your submissions and suggestions for themes are necessary for *The Canadian Friend* to thrive. **Do not delay!** Send articles, poems, art, photos, and thoughts today:
cf-editor@quaker.ca

Themes & Deadlines for upcoming issues:

March 2013	Stories from Camp NeeKauNis
Deadline for submissions	January 6, 2013
May 2013	Multi Faith Issue [if you submit on this topic]
Deadline for submissions	April 28, 2013
Summer 2013	Youth Issue
Deadline for submissions	May 1, 2013



Window in Yonge Street Meeting House

View *The Canadian Friend* online at: www.quaker.ca/cfriend/cfriend.html

To subscribe to the Canadian Friend, or renew your subscription, please send a cheque or money order for \$30.00 to Canadian Yearly Meeting, 91A Fourth Avenue, Ottawa, Ontario. K1S - 2L1

Name: _____

Mailing Address: _____

PUBLICATIONS MAIL AGREEMENT NO. 40012338

Return undeliverable Canadian addresses to:

The Canadian Friend, C/O Canadian Yearly Meeting
91A Fourth Avenue, Ottawa, ON K1S 2L1