

# The Canadian Friend

Volume 110, Number 2

Summer 2014



Memories from Youth  
Working and Caring Together  
Ecumenical and Interfaith Dialogue

# The Canadian Friend

The Canadian Friend (ISSN 0382-7658) is the magazine of Canadian Yearly Meeting. It is published four 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](mailto: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](mailto:cf-editor@quaker.ca)

- **Reproduction:**

Copyright © 2013 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](mailto: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

## Editorial:

Dear Friends,

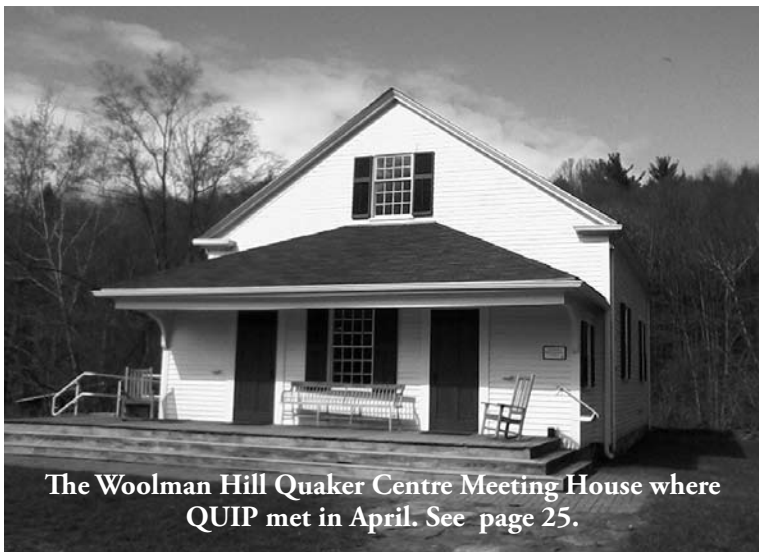
In noting the 110th year of our publication I hope to include a few of your favourite articles from past *Canadian Friends* in upcoming issues. I was recently drawn to a pamphlet published by Canadian Yearly Meeting, a lecture given at CYM in 1977, by Hugh Campbell-Brown: *The Experience of God in Daily Life*.

"I am sure that some Mohammedan, Hindu and Buddhist worshippers apprehend God just as I do, and I feel no commission to try to decide what insights are more pleasing to God than others. What insights God gives me I must hold firmly and I must give testimony to them as opportunity presents. I feel also that I should be happy to worship with any sincere worshippers with whom I can relate, without bothering too much about the words that they use.

"...I am convinced that true ecumenism consists in each denomination respecting the religious insights of others, recognizing brotherhood, equality and fellowship in worship; and each holding fast to its own deepest concepts of God and the best way to serve God."

The article on ecumenical and interfaith dialogue (pg. 12, echoes Campbell's thoughts, and recently a number of Friends representing diverse Quaker Meetings at the QUIP (Quakers Uniting in Publishing) conference, acknowledged the wonder of "equality in worship".

Happy summer, Sherryll Harris



The Woolman Hill Quaker Centre Meeting House where QUIP met in April. See page 25.



## *In This Issue*

- |   |  |
|---|--|
| <p><b>1</b>    <b>Cover Photo</b> by David Cheatley<br/>Western Half Yearly Meeting 2013</p> <p><b>2</b>    <b>Editorial</b></p> <p><b>4</b>    <b>Clerks Corner</b></p> <p><b>5</b>    <b>CYM Speaker Profiles</b></p> <p><b>6</b>    <b>Letters</b></p> <p><b>7</b>    <b>Archivist's Corner</b><br/>Jane Zavitz-Bond</p> <p><b>8</b>    <b>Who Was James Nayler?</b><br/>Kirsten Ebsen</p> <p><b>9</b>    <b>Important Notice</b></p> <p><b>11</b>   <b>Integrity</b><br/>Evan Thatcher</p> <p><b>11</b>   <b>Book Review</b><br/>Harvey Gillman</p> <p><b>12</b>   <b>Ecumenical/ Interfaith Dialogue</b><br/>Keith Maddock</p> <p><b>14</b>   <b>Quaker Book Service</b></p> <p><b>15</b>   <b>Book Review</b><br/>Sheila Havard</p> | <p><b>16</b>   <b>A Person's Worth</b><br/>Lloyd Jones</p> <p><b>18</b>   <b>Young Activists at NeeKauNis</b><br/>Beverly Shepard</p> <p><b>20</b>   <b>CYM Youth Program</b><br/>Catherine Carmichael</p> <p><b>20</b>   <b>Around the Family</b></p> <p><b>21</b>   <b>Consider This</b><br/>Bert Horwood</p> <p><b>22</b>   <b>Memory From My Youth</b><br/>Maida Follini</p> <p><b>23</b>   <b>Visitation Program Update</b><br/>Stephanie Deakin</p> <p><b>24</b>   <b>Border Crossings</b><br/>John Calvi</p> <p><b>25</b>   <b>The QUIP Report</b><br/>Sherryll-Jeanne Harris</p> <p><b>26</b>   <b>Representative Meeting Report</b><br/>Carol Bradley</p> <p><b>27</b>   <b>Photo Collage</b></p> |
|---|--|

[In the March, 2014 Canadian Friend, pg. 30, article by Fred Bass on synthetic biology, "Homo Evolutist" should have been "Homo Evolutis". It is the title of an on-line book by J. Enriques and S. Gullans, New Word City, 2010. Fred says that the most important single piece to read in preparation for CYM 2014 is at: <http://quakerservice.ca/wp-content/uploads/2014/05/2014-Synthetic-biology-background-report.pdf>. It is linked to a brief, well-done summary on the CFSC site: <http://quakerservice.ca/our-work/economics-and-ecology/biotechnology/>]

## *Clerks Corner*

Dear Friends,

As we write, the weather is finally warming and our hearts are grateful for the many signs of spring. It is a beautiful expression of the gift that change can be. Perhaps our Quaker ancestors recognized the delicate balance of change, the fear that may precede it, and the joy that comes with needed transformation when they considered the experience of continuing revelation. Continuing revelation is a gift of change, an opportunity to be responsive to new situations, to practise ongoing discernment, and meet arising challenges. We are happy to report that much work, effort and seasoning have occurred in recent months in Canadian Yearly Meeting, and Spirit is continuing to move in ways that inspire compassion and insight. We have several pieces of news to share on how items of concern are moving forward in CYM.

- An ad hoc working group for inquiry and healing has been established to set up a listening project. This project was proposed by Continuing Meeting of Ministry and Counsel and was approved by Representative Meeting in November 2013. Current members of the group are Graeme Hope (Vernon MM), Lesley Read (New Brunswick MM) and Sylvia McMechan (Kitchener Area MM).
- The Personnel Policy Committee (PPC) has been meeting frequently, redeveloping human resources policy and practices to make lines of accountability and responsibilities for employers, personnel committees and supervisors, more clear and better understood. PPC now has a member who is trained in employment law, and the Personnel Policy Manual is being revised to reflect newly gleaned information. The PPC brought several recommendations forward to Representative Meeting for their consideration.
- The visitation portion of the Quaker Education Program continues with support from Stephanie Deakin, who worked with Sue Starr on this important endeavour. We are pleased to have Stephanie filling this contract and to hear that Meetings are

engaging with this program. See Stephanie's article on page 23 for more details.

- The ad hoc committee on Governance and the Working Group on Discerning Priorities and Envisioning Change met in a threshing session on April 25, 2014, as requested by Representative Meeting, Fall, 2013. This time was productive in moving forward concerns referred to and identified by these groups, and more fully seasoned recommendations were brought to Representative Meeting. Thanks to the Friends involved in this work for their energy, time, and discernment.
- Education and Outreach Committee has recently established a youth program sub-committee, clerked by Matthew Webb of Coldstream Monthly Meeting. A first project of this committee will be to organize simultaneous workshops for Young Friends in Ontario and Western Canada for the spring of 2015 and link them via the internet. Young Friends interested in assisting with this can contact Matthew at [mptw1987@gmail.com](mailto:mptw1987@gmail.com).

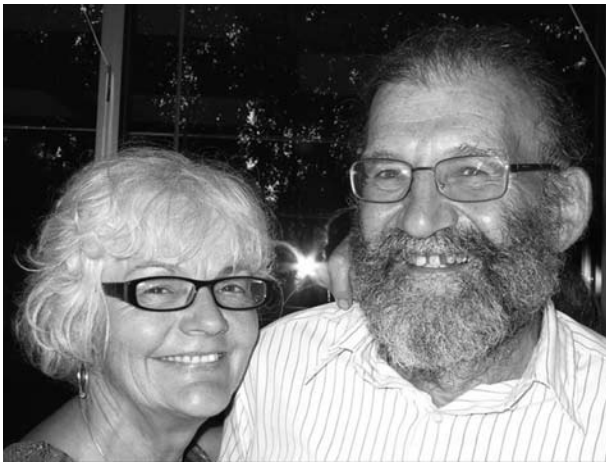
As a closing word, we ask that you continue to hold the clerks and the work of the Yearly Meeting gently in the Light. Many of you know Susan Stevenson did not attend Representative Meeting as she is focusing on her health. Susan continues in her role as Clerk via phone and email, and it is nice to hear Susan's voice and wisdom regularly. Janet Ross has been asked to serve as Associate Clerk until the rise of Yearly Meeting in August as support for both Carol and Susan. We are grateful for each hour (and minute) CYM Friends offer on behalf of our community, and we thank you for your willingness and practices of spiritual discipline.

*Carol Dixon, Susan Stevenson, Janet Ross*  
*Clerks for Canadian Yearly Meeting*

*Share, Learn,  
Heal, at Canadian  
Yearly Meeting  
in Winnipeg  
August 8 - 16*

---

Sunderland P. Gardner Lecture



Making the Diagnosis:  
Changing the Prognosis

---

CYM 2014 – Bill Curry and Dale Dewar

---

With farm and labour backgrounds, Dale (1944, Dauphin, Manitoba) and Bill (1943, North Battleford, Saskatchewan) were conscientized through international experience. They came to Quakers shortly before marrying in 1968. "Most of our lives have been committed to peace, justice, and working for clinical, social and ecological health." They have three grown daughters: Shauna, Ntara and Elizabeth.

## Quaker Study: The Simplicity Testimony

---

CYM 2014 – Mark Burch

---

Simplicity as the Radical Path to Peace, Justice,  
Community, and Care of the Earth

Mark Burch is an author, educator, and group facilitator who has practiced simple living since the 1960s. Since 1995 he has been facilitating presentations, workshops and courses on voluntary simplicity. In 2010 Burch retired as Director of the Campus Sustainability Office for The University of Winnipeg, and is currently a Fellow of The Simplicity Institute in Melbourne, Australia. He also holds active membership in Transition Winnipeg, Sustainable South Osborne Community Cooperative, and is first named of the Peace and Social Action Committee of the Winnipeg Monthly Meeting. He has been a radio columnist on *Discovering Simplicity* for CBC Winnipeg and Vision TV's *The Simple Way*; a featured guest on the CBC Radio program *Ideas*, CBC TV's *Man Alive*, and *What On Earth?* Mark has published seven books on voluntary simplicity as well as a series of essays and numerous articles. His most recent book, *The Hidden Door: Mindful Sufficiency as an Alternative to Extinction*, is published by The Simplicity Institute in Australia.

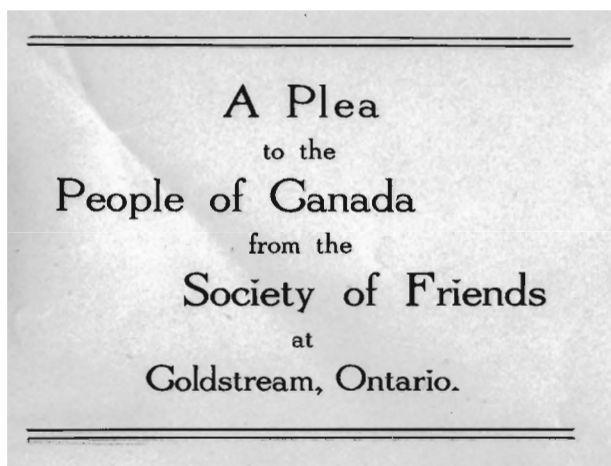




Hello, friend,

I'm sending an article I wrote when I was a member of my local paper's Community Editorial Board in 1997. It describes a session of Intermediate Camp at NeeKauNis. When I reread it, I was struck by how important and pressing this issue still is...The campers of those days are now entering or in their thirties. My guess is that many of them are still activists...[and] will be in positions of ever-greater influence in the next decade or so. I thought this piece might be of interest to Quakers across the country, partly because it's about OUR camp, but mostly because it's about OUR kids.

Peace, Bev Shepard [See page 18]



Hi, Sherryll,

I thought Friends might like to know this. A while ago Robin Collins e-mailed me to say that she had picked up a pamphlet produced by Coldstream Monthly Meeting in 1916, in which they recommended a United Nations type of organization. Coldstream does have a copy and so does the Archives. However, I suggested that it might be an addition to the War Museum. Robin followed through and notified me that the War Museum is pleased to receive it. So, it would be interesting to know if it lands up in the Peace Exhibit. I would appreciate hearing from Friends if they ever see it!

Thanks,

Joyce Holwerda

[Front cover of pamphlet above; correspondence at right.]

Dear Ms. Laura Andrews,

(We) were at the Ottawa Antiquarian Book Fair (always obscure peace-related oddities appear here) and I picked up a small pamphlet put out by the Coldstream Society of Friends (near London, Ontario) in January 1916: *A Plea to the People of Canada* regarding what should be done after the war concluded. Maybe some of you have seen documents like this before but I was impressed with some of the forward-looking proposals, including: a universal system of arbitration and international court, and an international police force.

We recognize the uselessness of attempting to stop the present war, the greatest of all time. It is the natural result of past conduct. Our energies are wiser spent in prevention", write the Coldstream Friends. But it's impressive to read their statement, almost dispirited in the middle of the war, although they say these were plans they'd issued "a year earlier for world-wide peace". They continue to say it "behooves 'the Powers', at the conclusion of the present struggle, to unite in some sort of international federation that shall bind all the nations into a lasting peace. The world is fully ripe and ready for it."

I've attached a scan of the pamphlet for your interest. Perhaps you know if the local Quakers have documents like these already in their possession.

Robin Collins

Dear Mr. Collins,

This letter is to acknowledge receipt and thank you for donating a copy of *A Plea to the People of Canada from the Society of Friends at Coldstream, Ontario*, by the Society of Friends, to the Canadian War Museum. This book will be placed in the research collection of our Military History Research Centre where it will be available to staff, researchers, and members of the Canadian public. It is a very timely addition to our collection since the museum currently has a temporary exhibit about 'Peace' on display...our historian responsible for the Peace exhibit...is very excited about this acquisition. Here is a link to our library/archives catalogue <http://catalogue.warmuseum.ca/>

Thank you again for thinking of the Canadian War Museum. Best regards, Lara Andrews

[Librarian, Canadian War Museum. Ottawa, Ontario.]

# The Archivist's Corner

Jane Zavitz-Bond

Canadian Yearly Meeting trustees have signed an agreement with Ancestry.com Canada, to place the early Canadian Quaker Records online. They will be included in the International Quaker Index, which is free for all to search. (If you wish a facsimile of a record you pay for that.) CYM retains the ownership and has the right to use Ancestry records for our archive work. This also allows outreach to those who seek further information of their heritage once having found 'their' family records. Making the records available online is the culmination of nearly a decade of work.

The second major announcement is that the Records Committee has hired an assistant archivist. This was made possible by a grant from the CYM Trustees, funded by the Ross Rogers bequest. In February, Michela Lockhart began working one to two days a week in the vault, putting the inventory of our holdings online. Her training and experience fits her well for this work and it is a pleasure to work with her.

Hamilton Monthly Meeting donated *Forty Years, Forty Stories, Our Cloud of Witnesses*, a book celebrating forty years of the Friends community in their Meeting House and gardens at 7 Butty Place. This supports the Canadian Quaker Biography file. Other Meetings might consider compiling a memory book!

Next, Gordon Keith's letters from China, where he was with the FAU during WWII, were prepared and sent by his son, Laird, for the Dorland Collection. We also received Kathleen Hertzberg's memoirs of her full life. Previously she gave us the translation of Fritz Hertzberg's diary of his WWII years as a prisoner of war, serving as the doctor in a Russian prison camp. Heather Kirk donated her biography of Mazo de la Roche, a descendant from Yonge St. Quakers, and a major Canadian novelist. The riches continue. Please send any accounts you have of Canadian Quakers.

Some works of historic fiction have also been given to the Dorland: *1812, The Land Between Flowing Waters*, by Ken Leland, is the story of four families, black, white, and native, struggling to survive in a time of war. The Peace testimony was challenged.

Stanley Fulecki's story of slaves who escaped to Niagara via the underground railroad and formed a Black brigade during the War of 1812, will appear soon. These books written for young people can be read by any of us. The awareness of the Quaker role

in early Upper Canadian settlements is increasing. Historic fiction has its place in helping current readers sense the past.

What comes next? Another Canadian Friends Historic Association (CFHA) project: The Meeting Directory and Registry of Quaker sites. Ian Woods, who heads this project, gave four books to the Dorland Collection with background on heritage houses, barns, mills, and their construction.

A photograph of Ella Rogers and William P. Firth's impressive cottage at Go-Home Bay on Georgian Bay came from the current owners who wanted to learn about its history and more about the Firths. The grandfather of the current owner remembers knowing them as neighbours in the 1940s. When Pickering College was given over for use as a hospital in 1916, the students, mainly girls, finished the school year at Go-Home Bay with the Firths.

The recent passing of Ed Abbott and Frank Miles, two Friends who served in China with the Friends Ambulance Unit during and after WWII, brings the awareness that a major chapter of our living history is now closed. The Dorland has Ed's booklets about China and *Journey into Quaker Faith and Practice*.

The CYM Archives supports the Canadian Quaker Biography and the Quaker Sites' Registry projects. You can share in furthering them by adding information that comes your way, or undertaking specific research of people (biographies) or places (site registry). There will always be more to do. History matters! The CYM Archives is the Quaker storehouse in Canada.

Jane Zavitz-Bond

Yarmouth Monthly Meeting

Rare and out-of-print Quaker journals, history, religion:

Vintage Books  
181 Hayden Rowe St.,  
Hopkinton, MA 0178



books@vintagequakerbooks.com  
www.vintagequakerbooks.com  
(207) 370-7747.

# Who Was James Nayler?

Kirsten Ebsen



At the Woodbrooke workshop on James Nayler: *Much More Than Just the Scandal*, Betty Hagglund told us that Nayler had been the chief spokesperson, while George Fox was the ringleader of the early Quaker movement.

Nayler's leadership skills developed while serving in the Parliamentary Army. He had superb communication and diplomatic abilities and the quality of his writing suggests he received a higher level of education than most people at that time. Betty also said Nayler has been marginalized and that our history books need to be revised to give Nayler the prominence he deserves.

Stuart Masters reminded us that the first generation of Quakers needed the gifts of both Fox and Nayler, to build a lasting foundation, to enable the movement to survive.

Nayler was born in 1618 into a West Yorkshire family of husbandmen, married Anne (maiden name unknown) and moved to Wakefield where they had four children. In 1642 he joined the Parliamentary army and became Quartermaster, a position of considerable seniority. He left the army in 1651 with an honourable discharge and a reputation as a charismatic preacher, and met George Fox, seven years his junior. He had a calling and followed Fox and Farnsworth to Westmoreland and Swarthmoor Hall. In 1653 he was imprisoned at Appleby for twenty weeks as a vagabond, along with Francis Howgill. While in prison he wrote his first books, *Saul's Errand to Damascus* and *A Discovery of Faith*. Upon his release he travelled the North Country and Midlands, and was appointed trouble-shooter within the movement. For the next three years he ministered and wrote prolifically. His final work, *Milk for Babes and Meat for Strong Men*, was published posthumously in 1661.

In 1655 he became Chief Spokesperson for the movement in London, replacing Francis Howgill and Edward Burrough who moved into Ireland. Meanwhile, George Fox continued his travelling ministry across the south and was imprisoned at Launceston.

Nayler was arrested at Bristol in October 1656 for enacting his 'sign' of Christ's entry into Jerusalem. He was tried by Parliament, tortured and imprisoned. An amnesty three years later released him when the Interregnum ended. He resumed his ministry in London and within one month was preaching again with great success.

Early Friends did away with outward symbols and externalized their inward spirituality by 'signs' which they enacted bodily. A Quaker belief that differs from other Christian sects is that Christ lives through us once we achieve the inner Light. Friends lived their lives in service of this phenomenon and called it The Truth. Nayler's views were in line with Fox's notions of divine indwelling or celestial habitation, but this belief was viewed as heresy by the establishment.

Nayler enacted his 'sign' at the gates of Bristol, which he had done previously at Glastonbury and Wells. Why did Friends at Bristol stay away, knowing Nayler was coming, given that he was a very popular preacher whom people flocked to hear? Why did Parliament make up its own judicial rules as his trial proceeded? Why was Nayler not tried in a regular court of law? Was he a victim of Commonwealth politics?

I won't recount his full public torture, but in London one thousand Quakers lined the route as he was forced to walk through the streets while being whipped. All removed their hats. At a second whipping, one week later at Bristol, two thousand Quakers lined the streets. Many wept openly and all removed their hats. Was he a threat to the authorities because he had such drawing power? If so, he wasn't the only one who did. What we know for certain is that Nayler was convicted of "Horrid Blasphemy".

Martha Simmons, one of his closest Friends, was an accomplished writer in her own right. Her anger after Nayler's arrest was noted by George Fox in his Journals, but we don't know what triggered it. She and her female Friends are portrayed as hysterics who venerated Nayler and led his weakened ego astray. In fact, Martha was the wife of Thomas Simmons, one of two publishers printing Quaker works in London at that time. The second publisher was her brother, Giles Calvert. Her family connections ensured her own writings were published, but she also had the gift for



writing, and her husband fully supported her work with Nayler.

By 1656 the four most prominent leaders of the movement were Fox, Fell, Nayler and Farnsworth. Richard Farnsworth

was twelve years younger than Nayler and also a gifted writer. He retreated to the north after Nayler's trial and remained inactive for several years. What caused him to disappear into silence?

Nayler's literary accomplishments and ministry made him the most effective theologian and spokesperson of the Quaker movement between 1652 and 1656. "He was especially skilled at rebutting the arguments of opponents of Quakerism."\* He was responsible, during that time, for 35% of all Quaker publications. Fox produced 30% during the same period. Fox was treated with great respect and sometimes adoration by other Friends, but Nayler always addressed him as an equal.

Once Nayler had recovered from his wounds in an underground cell, he was allowed a candle, paper and pen, and wrote *The Lamb's War Against the Man of Sin* (1657). When he was released, George Fox would not forgive him until Nayler had kissed Fox's boot as a 'sign' of submission. Fox still refused to allow Nayler's work to be published, and this ban remained in place until after Fox died. This means that Fox's version of events became the accepted norm. Nayler's complete works have now been published in four large volumes. These are broken down into two periods: Principal Quaker Spokesman – 1652 to 1656, and The Deep Voice of Experience – 1656 to 1660.

In early fall 1660, George Fox encouraged Nayler to return home to visit his wife Anne. He set off for home by foot, was beaten by two ruffians along the way, and died in October 1660.

It is clear today that James Nayler was the most gifted writer and theologian of that first generation. He was also the first to die. By the late 1660s Farnsworth, Howgill, and Burrough had died, as had

most of the Valiant Sixty. Their deaths were mainly the result of harsh prison conditions. The credit Nayler was given after his death is that his "scandal" forced the movement to set limits on religious enthusiasm, and take corporate order and discipline more seriously. But James Nayler was never inferior to George Fox, or second in command. It's time Friends rediscover who James Nayler actually was through the writings he left behind.

*Kirsten Ebsen, Vancouver Monthly Meeting,  
currently attends Westminster Meeting, UK  
[\*Quaker Heritage Press website]*

## !! IMPORTANT NOTICE !!

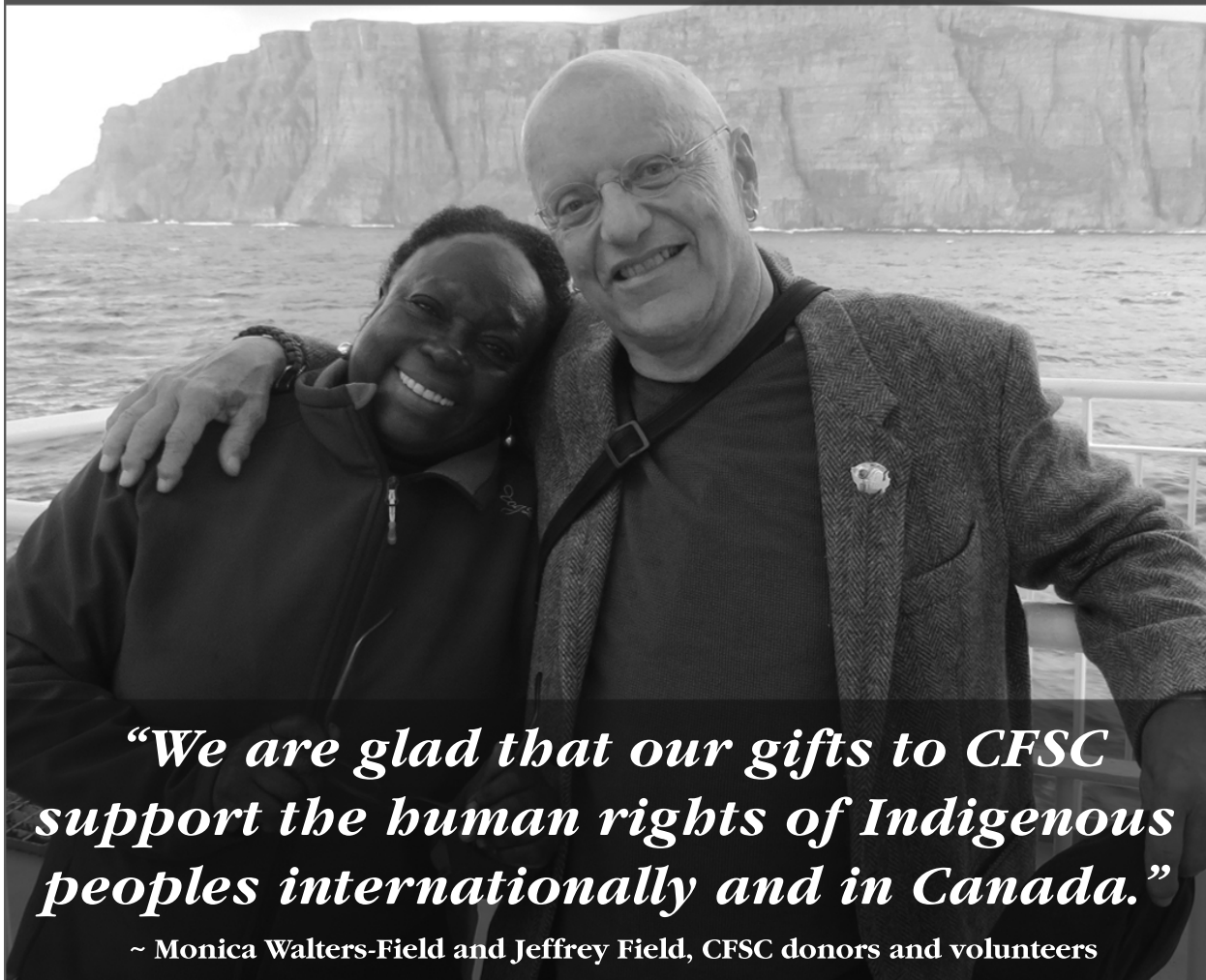
### *Faith and Practice – Canadian Yearly Meeting*

As a Society, we experience Spirit as ongoing revelation, and from time to time we collect some of this ministry in written form and produce a volume of *Faith and Practice*. Until three years ago, Canadian Yearly Meeting used the *Faith and Practice of Britain Yearly Meeting*. In 2011, after ten years of work, we had our own.

Wouldn't it make sense if we could view our *Faith and Practice* on quaker.ca, or download the complete text, and be able to order paperbound and hardbound copies from Quaker Book Service? We really want to make it more widely available just as other Yearly Meetings have already put their *Faith and Practice* material on-line.

However, when permission was sought from contributors for use of their writings in our new book, we did not think to also ask for permission to publish digitally. A notice in a recent issue of *The Canadian Friend* asking for permission it didn't generate responses. It seems likely that you assumed that your original permission was sufficient to included the new form of publication. Thus we are trying another approach: If a passage that you wrote is included in *Faith and Practice*, and if you **do NOT want** it made available in a digital version on quaker.ca, please contact Publications and Communications Committee at once to say so, at pubcom-clerk@quaker.ca or Carol Bradley, 121 Dill Rd. Ext., Windsor, Nova Scotia, B0N 2T0. If we haven't heard from writers prior to August 1, 2014, we shall assume that permission has been granted!

# Letting our lives speak...



*“We are glad that our gifts to CFSC support the human rights of Indigenous peoples internationally and in Canada.”*

~ Monica Walters-Field and Jeffrey Field, CFSC donors and volunteers

**There are hundreds of resource extraction projects planned in Canada. This is a critical time to support Indigenous peoples’ rights to development decisions on their lands. Join Monica and Jeffrey in making an annual gift or monthly donation.**

Contact us at 416-920-5213 or [cfsc@quakerservice.ca](mailto:cfsc@quakerservice.ca). It's easy, safe, simple.



**Canadian Friends Service Committee  
(Quakers)**

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

## Integrity: Quaker Social Witness

In *An Apology for Perfection*, Cecil Hinshaw argues that the testimony of integrity is essential to Quakers. He claims that the foundation of the Quaker faith is the quest for ethical perfection.

It is the attempt to achieve integrity in all of life that is basic to the Quaker approach. Not merely honesty in our relations with other people, but honesty with ourselves and honesty with God in all of life, is the meaning of integrity in this deeper sense.

The significance of “honesty with God in all of life”, is quite relevant to the discussion at hand. If there is truly that of God in not just everyone, but everything, then the witness that stems from Quaker testimonies must consider all living things.

Louis Cox argues that the testimony of integrity is the most basic testimony, that all others have sprung from this quest for Hinshaw’s “moral perfection”. Cox claims that “our commitments to peace, equality, justice, and Earthcare, are understood as different facets of the same spiritual concern”, that of integrity. From these arguments it follows that all testimonies drawn from this most fundamental Quaker tenet must also consider that of God in all life.

From the relations of the equality, peace and simplicity witnesses, to this consideration of all life, we can finally arrive at the testimony for environmental preservation and care. Cox gives several examples of how each of these traditional thoughts is inextricably entwined with the “conscientious protection of our planet”.

*Evan Thatcher*

[Reprinted by permission from *Earth Care Witness*, 2007]

### Beauty is the Earth’s Bright Call

I suggest a heart trained up in beauty and a mind attuned to beauty is like a survival kit for the soul. Am I putting too much weight on beauty to see us through the hard times likely to come? How else can we spiritually prepare ourselves to remain functional and not collapse into fatalism?

*Keith Helmuth*

*New Brunswick Monthly Meeting*

## Book Review *Harvey Gillman*

*Universe as Revelation: An Ecomystical Theology for Friends* by Jo Farrow and Alex Wildwood. Peter Daniels Publisher.

Someone once wrote that Friends are obsessed with history, which we share, rather than with theology about which we disagree. This may help in attracting the attention of historians, but is not helpful in describing what Quakers have to offer society today. ‘What canst thou say?’ is still the challenge to which I would add the small word ‘today’. This new book faces this question fully and squarely. It is refreshing to read a text full of passion, conviction and honesty. It combines reflection on personal experience with a study of recent discoveries by cosmologists, mystics, poets and ecologists. Above all, it dares to speak about the sacred and the divine in ways that build bridges and communicate revelation, rather than recreate religious ghettos of exclusivity, or collapse mystery into a desiccated secularism that has no time for soul or Spirit. It combines new revelation with the need to re-examine ancestral wisdom.

What struck me in the book was [its] keen attention to language, its creativity and its limitations. There is a demand for reclamation of some vital concepts such as grace, glory and sacrament, [and] yet a recognition that authenticity arises from a deepened awareness of personal experience which needs to find its own language. The authors are not afraid of presenting this dilemma without offering facile solutions. Again, the combination of passionate commitment and keen intelligence on the part of both authors, reflects the book’s thesis that the spiritual life is one of holistic creativity.

A whole communion of saints present their own perspectives on what Alex calls our task of ‘being present to Reality itself as sacred’. These saints are not just from a Quaker or Christian background, but from a number of religious and wisdom traditions. So, we are offered a banquet of thoughts and insights, and though the book is quite short (166 pages of text), it will need time to digest. It is a fit meal for the enquiring guest at the Quaker table, and also for those who still believe that Friends can offer a wholesome and stimulating repast capable of nurturing the human condition.

*Harvey Gillman, Brighton Meeting*

[Excerpted by permission from *The Friend*,  
September 27, 2013]

# Grounding Friends for Ecumenical/Interfaith Dialogue

Keith Maddock

Interfaith dialogue may still be a relatively new concept in the Christianized world due to poor communication within its divided house. Like the Tower of Babel, Christianity has been built up at the expense of dialogue or openness to differing points of view. Consequently, interfaith or ecumenicalism is half-hearted, lacking compassion and understanding.

It is interesting to observe that where Christianity has taken root in non-western cultures, converts have been (at least initially) unaware of this factionalism. They receive the new faith as a uniform belief system, identified with western prosperity and power that sometimes is attributed to special divine favour. Wherever Christian missionaries have collaborated with the colonizing powers Christianity has often failed to promote toleration for cultural diversity. For example, treating indigenous people simply as potential converts alienated them from traditional family and community relationships.

Contemporary Christians are now faced with the challenge of turning back the clock in the interest of their own survival. Internal, and ecumenical dialogue is needed as a co-requisite to seeking dialogue with other faith traditions. Adherents of other faith traditions might be more receptive to the Christian point-of-view if they perceived Christianity as a harmonizing rather than a divisive influence in their own society. The Gospel has been proclaimed as a form of monologue for too long, a gross distortion of the original message of God's unconditional love for all of humanity.

Many early Friends based their conviction on the recovery of original teachings of Jesus, teachings that focused on a universal spirituality of Truth, rather than the integrity of institutional forms and practices. If their testimonies continue to be relevant in our time, we may find ourselves increasingly challenged to participate in the evolving dialogues of faith and culture.

Consider this quote from George Fox's journal: "Then I showed them that God was come to teach His people by His spirit and to bring them off all their old ways, religions, churches, and worship, for all their

religions, and worship, and ways were but talking of other men's words, for they were out of the life and spirit that they were in that gave them forth."

In 1670 William Penn wrote in *The Great Case of Liberty of Conscience*: "...it is the privilege of the Christian faith above the dark suggestions of ancient and modern superstitious traditions to carry with it a most self-evidencing verity, which was ever sufficient to proselyte believers, without the weak auxiliaries of external power. The Son of God, and great example of the world, was so far from calling his Father's omnipotency in legions of angels to his defence that he once repealed all acts of force, and defined for us the nature of his religion in this one great saying of His, my kingdom is not of this world. It was spiritual, not carnal, unaccompanied with weapons, as heavenly as its own nature, and designed for the good and salvation of the soul, and not the injury and destruction of the body: no goals, fines, or exiles, but sound reason, clear truth and a strict life. In short, the Christian religion entreats all, but compels none."

Does Penn's reflection clarify or improve upon George Fox's earlier pronouncement?

In 1970 Ferner Nunn wrote in *Friends and the Ecumenical Movement*: "The Quaker role in ecumenism is a style of witness very much inward and very much outward: deeply Christian and yet insistently universal; voluntary yet sensitive to that which can unite all concerned."

Where do Friends stand today as partners in dialogue and service with other faith communities, within and beyond the Judeo-Christian tradition?

Observing a Buddhist-Christian dialogue, I was struck not so much by the content as by the process and psychology of the exchange. Interfaith dialogue appears to rest on the same conditions as any conversation that can legitimately be called a dialogue. These include a need for the participants to let go of their preconceptions of the other, as well as any anxiety they may feel about exposing their own religious identity to critical examination. The process requires the cultivation of a listening skill that is non-defensive and signals a genuine interest in the other's point of view.

The dialogue I observed was enhanced by a meditation facilitated by the Buddhist participants. To begin we were advised to quiet the mind, allowing the tension to flow out of our bodies. Relaxation is essential to effective listening as we take in the sounds of our environment as well as the sound of our own breath.

In the Buddhist meditation, it is also important to be aware of the other people in the room. This surprised me at first, as I had assumed that Buddhists were more introspective. Yet to be aware of others is to experience compassion – an essential objective of the Buddhist experience.

I must confess that I have never found meditation an easy practice. My mind wanders and I do not always feel comfortable being still with other people in the same room. Yet each time I have tried it, I have come away with a feeling of refreshment, of having experienced reality at a deeper level. As meditation seems to enhance listening, meditation and dialogue are complementary activities. In the context of a Buddhist-Christian dialogue, the integrity of each faith community is respected, while the Buddhist quest for non-attachment complements the Christian search for a spiritual discipline free from the anxiety of sin and guilt. For Christian participants this may also entail freedom from the need to be in control of the process, which we often do in spite of our best intentions.

In *Some Fruits of Solitude*, William Penn wrote: “The humble, meek, merciful, just, pious and devout souls are everywhere of one religion; and when death has taken off the mask, they will know one another, though the diverse liveries they wear here make them strangers.”

What can Friends learn from the Buddhists about coming into worship “with hearts and minds prepared”? Our Advice from Quaker Faith and Practice (1.02) asks: “Do you work gladly with other religious groups in pursuit of common goals? While remaining faithful to Quaker insights, try to enter imaginatively into the life and witness of other communities of faith, creating together the bonds of friendship.” What are the strengths and limitations for Friends working with Buddhist groups in pursuit of common goals?

Douglas Steere once remarked during a Christian-Zen Buddhist dialogue he attended in India, that while the Buddhist speaks of “going into the mountain,” Quakers tend to go into the mountain and directly out the opposite side. Do we have a tendency to move too impulsively when we act on our convictions?

*Keith Maddock*  
*Toronto Monthly Meeting*

[Photo opposite]



## **The Tydes**

(In the Spirit of the Quaker William Leddra  
 before his execution, March 1661)

As the flow of the ocean  
 fills every creek and branch,  
 And then retires to its fullness once again  
 Leaving a savour of its presence behind,  
 So does the life and virtue of divinity  
 Fill every corner of our thoughts, bestowing  
 A taste of the spirit in each –  
 In innocence, we find ourselves  
 Both in the Presence and longing for Eternity.

Be still, and cease from thine own working –  
 In due time thou shalt enter into rest,  
 And thine eyes behold salvation  
 When purity and righteousness are met,  
 No longer tossed like hopeless dreams  
 Upon the cold and changing tides of fate.

*Keith R. Maddock*

# Quaker Book Service



The following titles have been added to our stock. For a complete listing of QBS books, see our 2013-2014 Quaker Book Service Catalogue available on the CYM website, [www.quaker.ca/qbs](http://www.quaker.ca/qbs). Enquiries to: [quakerbookservice@gmail.com](mailto:quakerbookservice@gmail.com)

*The I Don't Know Place: Holy Spirit With Me Always* by Caroline Balderston Parry. Canadian Quaker Learning Series #4. 2013.

Being in the "I don't know place" is the author's way of expressing uncertainty in our spiritual lives. In this 2013 Sunderland P. Gardner Lecture she shows that waiting patiently in that place can deepen our awareness of the Holy Spirit's presence with us. (35 pp. \$6.00).

*The Light Within: Then and Now* by Rex Ambler. Pendle Hill Pamphlet 425. 2013.

The author explains the way early Friends understood the Light within and contrasts it with Quaker thought about it today. He then describes how Quakers today can recover some of those early experiences of Light in their own lives. (35 pp. \$8.45).

*Nonviolent Direct Action as a Spiritual Path* by Richard K. Taylor. Pendle Hill Pamphlet 424. 2013.

In the experience of this lifelong nonviolent activist, action for social justice is not only an expression of our spiritual values; the action itself may bring the participants new spiritual openings. (36 pp. \$8.45).

*Queries as Prayers* by Ron B. Rembert., Pendle Hill Pamphlet 423. 2013.

The author learned that focussing on a Quaker query deepened his prayer life and also gave him a greater appreciation of the Quaker tradition of responding to queries. (36 pp. \$8.45).

## Ordering Instructions:

Mail orders, enclosing payment by cheque or money order, should be sent to Quaker Book Service, Box 4652, Station E, Ottawa, Ontario K1S 5H8. **QBS does not have a telephone.**

### Please add the following mailing costs:

Value of an order	Postage Add-on
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

## Notice Notice Notice Notice Notice Notice Notice

**Seeking Resident Friends:** Vancouver Island Monthly Meeting seeks a hospitable couple for the position of Resident Friends in Victoria, BC, for a term of 1-3 years commencing summer 2015. In addition to being a Friendly presence in our community, duties include: loving care of our heritage Meeting House; nurturing our flourishing garden; interfacing with a number of renter groups; and housekeeping. In exchange, we provide an unfurnished two bedroom suite in the Meeting House and a vegetable garden plot. For further information contact Janine Gagnier (250-727-6860) or [adjuajanine@telus.net](mailto:adjuajanine@telus.net). Apply with resume and references by email, or by post to Personnel Committee c/o, Fern Street Meeting, 1831 Fern Street, Victoria BC, V8R 4K4, by September 15, 2014.

## Book Review: *Sheila Havard*

*The Pigment of Your Imagination: Mixed Race in a Global Society*, by Joy M. Zarembka

This book makes fun reading for anyone interested in the history of race relations and, of course, for those fascinated by race as an individual and societal concept. The author, an American Quaker, has a Master's degree in international relations from Yale University and is now Associate Director for the Institute of Policy Studies.

*The Pigment of Your Imagination* sprang from the author's gradual realization of the absurdity of racial labelling. When Joy was born, the hospital nurse recorded her as being black against the objections of her Quaker parents, one a white American of mixed European descent and one a black Kenyan. They wanted her to be classified as belonging to the human race, but the hospital form did not provide for such an option. Eighteen months later, at the same hospital, a different nurse checked the "white" box when her brother was registered. Both siblings had the same physical appearance.

People naturally tend to classify. It simplifies a complex world and helps them understand and control it. As a young adult, categorized in the United States as "black" given the "one drop" rule or the assumption that anyone with a hint of black ancestry is automatically "black", Joy was astounded that her mother's family in Kenya immediately took her to be "white". To quote the author: "Race, like beauty, lies in the eye of the beholder." (Applied uniformly, the "one drop" rule would make every human being on earth "black" since *homo sapiens* originated in Africa.)

This book is a travelogue and a compilation of oral histories. The author's methodology involved interviews with 200 mixed-race members of eighty families in four different countries: Britain, Kenya, Zimbabwe and Jamaica. There was no random sampling, interviewees were self-selected; on being contacted by the author they agreed to be interviewed. Working class families may be underrepresented. In some countries, the author met with a large number of refusals, generally because those solicited felt that race was of no consequence and resented the imposition of American racial concepts. Each country has its own unique history of race relations and indeed its own unique terminology for classifying racial groups. For instance, people classified as "coloured" in Zimbabwe, would fall into the "black" category in the United

States. People of mixed race are widely referred to as "Brownings" in Jamaica.

A number of intriguing questions are raised by the book. Does the concept of race depend on the individual's perception, or society's, or an interaction of both? Race is not primarily a biological construct and genetic theories of race have been discredited. There may be a greater genetic difference between a West African and an East African than between a German and a Korean. Perception of race is social and varies arbitrarily, according to the observer's own cultural norms.

The hierarchical structure of race was invented by Europeans in colonial times who found it beneficial to craft a classification system that created and maintained their power and privilege. Branding certain categories of people deemed "primitive and inferior" by means of such categories justified treating them inhumanely.

The individual stories that form the core of the book shed intriguing light on how mixed-race parents and children view themselves. Are they black, coloured, mixed race, or white? Do they choose to identify with a certain racial group and, if so, with which one? Individuals who look white may feel more culturally affiliated with black society. Some with typically black features may choose to identify with whites. Reasons for doing so may include the search for economic and social benefits. Some mixed-race interviewees maintained they got the best of both worlds by freely mingling with all racial groups, thereby gaining access to more than one culture and possibly acquiring fluency in more than one language.

The parents adopted different approaches to introducing their mixed-race children to concepts of race. Some avoided the topic, or only brought it up when it fell naturally into the conversation. Others intentionally acquired "black" toys to offset the prevalence of "white" toys, to raise their offspring's awareness. A concern was expressed that children moving away from home to study needed to be prepared to face race situations in their foreign destination.

The conclusion drawn by Joy Zarembka is that race is a human invention and doesn't exist objectively; it is an insignificant categorization of the human species.

To quote an interviewee: "The concept of race is faintly ridiculous. I really think race is God's own little personal joke on humans!"

*Sheila Havard*  
*Coldstream Monthly Meeting*

# How Much is a Person Worth?

Lloyd Jones

My friend Jack is a master of useful information. When we were discussing the worth of the individual, he told me the story of the Ford Pinto. A few years ago when Ford Canada realized the problems it was having with the vehicle, their engineering department asked the chief accountant how much it would cost to redesign the entire plant and, while they were at it, how much a human being would cost if just one defective Pinto took one life. The figure offered was \$700,000 for each unfortunate person.

Bionic parts are now regularly available to those who have lost limbs and other body parts. Most are very pricey but thanks to the Canadian medical insurance plans, these are covered. In some countries, the priciest part of the body is the mouth, where teeth are filled or capped with gold or silver.

Out of money? In some instances, your blood can be sold on the market. In some countries, human embryos and body parts are bought and sold like any other commodity. In the slave days of the American South, people were auctioned off just as we today buy and sell cattle in Calgary or Winnipeg. In Nazi Germany, Jews were a disposable commodity worth only as much as the jewels on their bodies, the gold in their teeth, or the property and valuables they owned.

Back in the Sixties during our hectic youth, Mike (my brother-in-law) and I shared a dream...a dream of a land of milk and honey. It was not the *Utopia* of Thomas Moore, nor that of the romantic dreamers that we envisioned; not the mythical Big Rock Candy Mountain of the old hobo song, but a real land of peace, equality, prosperity and fraternity that could be wrought by human hands and inhabited by all who toiled. Mike would have merited full citizenship in such a community, for he was a man of tenderness, compassion and the highest ideals. A socialist by tradition, he was "his brothers' keeper" in the best tradition of fraternal endeavour.

What, in the final analysis, is the true measure of a man's worth? Can it be estimated in material things? He believed not. It must be shown in the esteem in which he is held by those with whom he lived and worked, and by that standard of evaluation, Michael was a man of considerable worth and stature. His qualities of brotherhood, love and human concern, and the principles that he espoused, are the features that help to distinguish us from the other creatures with whom we share this planet. By these characteristics, his memory will live as long as any of us survive, and the legacy that he left us, in laughter and kind deeds, will be revived whenever any two of us shall meet.

When all is said and done, and the final credits are in, we are all redeemable and of immeasurable worth.

In the Buddhist and Hindu religions a person's worth is judged by merit. Each person knows that a long road stretches ahead of him or her, through many lives, deaths and rebirths. The way to speed one's travel along this road toward Nirvana is by building up a favourable karma through acts of merit. Meditation is one such act. Worshipping at the family altar or at the shrines and temples, helps to accrue merit points. Offerings of food or flowers, pilgrimaging, helping to feed the monks, maintaining a monastery, or even simply walking thoughtfully around a shrine or temple, all add to the worth of the individual on his journey to Nirvana.

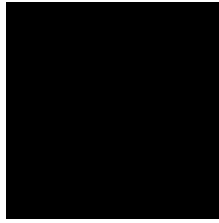
In our own justice system, a judge sometimes will look at a person's whole life before sentence is passed. "I have looked at your life", the judge will say to the defendant, "and find that you have some credits in your life that we can draw upon that will soften the sentence given to you."

Born in Edinburgh, Scotland, Elizabeth Clephane (1830-1869) was plagued with illness and a frail body. Despite her afflictions, she was affectionately known to the townspeople as *Sunbeam*. One of her poems, *The Ninety and Nine*, showed her clarity of belief that God's love is for the least of her brothers and sisters. Those that go astray will be sought after and, as the metaphor goes, will be brought safely back to the sheepfold.

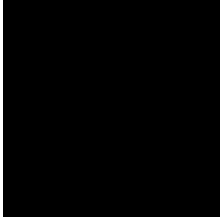
When all is said and done, and the final credits are in, we are all redeemable and of immeasurable worth.

Lloyd Jones

[friend of Friends, lives in Thunder Bay]



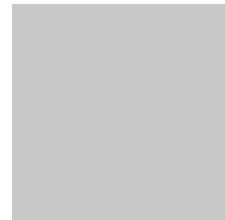
**We**



**are**



**all**



# **Canadian Yearly Meeting**



Photos: Bruce Dienes and Rhymes with Orange Photography

Our yearly meeting serves us year-round.  
Please make a donation today.

[quaker.ca](http://quaker.ca)

91A Fourth Ave, Ottawa ON K1S 2L1 • 613-235-8553

## Young Activists at NeeKauNis (1997) *Beverly Shepard*

The setting was a Quaker summer camp for young teenagers, with trees, fields, and a view of the lake. The occasion was a workshop on environmental issues. The participants were twelve-to-fifteen-year-old campers and their fifteen and sixteen-year-old cabin leaders. There was also a large group of young adults and a staff in their thirties through seventies.

The particular session was called a *Feelings Mandala*. A *Feelings Mandala* is an arrangement of objects that symbolize and call forth the negative feelings we have about the state of our environment and the condition of our planet, with the intent to release for positive action the energies used to suppress those feelings. The result [of this work] was mind-blowing.

A twelve-year-old sat with bowed head and sifted the dead leaves, telling us of her sadness because the woods around her home were being killed by roads and automobile fumes. A fifteen-year-old wielded the stick over her head and shouted that she was angry – angry that adults are destroying the planet, angry that they pay no attention to young people, angry that she felt so helpless. A fourteen-year-old held the heavy stone of fear and said he was afraid of what the world would be like by the time he'd grown up. Another boy railed against the insensitivity, hypocrisy, and power of the large corporations. A young woman in her early twenties held the stick and the stone and told us through tears that she was weary of the constant opposition to those who care about the environment, and despaired as she realized that there are forces actively fighting against her and others who struggle to save the planet. Two staff people in their fifties, one grasping the leaves of sadness and the other holding the stone of fear and the empty bowl of unanswered questions, wept for the damaged future of these young people.

As each person finished speaking, others around the circle murmured agreement and support. Each frightened or angry or sad or confused person was received back into the circle with comforting hugs. Many tears flowed: of anger and fear and sadness, but also of sympathy and caring. As the session drew to a close, the intensity of feeling was so great that it seemed almost impossible to break apart for lunch. Kids moved off in little groups, arms around each other, or they sat leaning together still crying. A young

mother visiting the camp sat stunned, tears streaming down her cheeks, saying, "I had no idea teens were like this." The workshop leader who had led many previous workshops for adults, murmured, "I've never seen anything like this in my life".

I don't know how much their energies were freed for positive action; I don't know how much they [were] able to do once they've left the surroundings of camp and their supportive peers. What I do know is that these young people are passionate about the natural world, about the state of the planet, about their future, about who has power and how it is used. They care, deeply and fiercely about the right things, the important things, the things that will make a difference to all our lives.

We need to listen to them. We need to share their passion. We need to fight with and for them, not against them. When I hear people say they're tired of environmental assessments, the insistence that industry and the size of cities must always grow for our nation to be healthy, revelling in the acquisition of more and more [material] goods, I am assailed by images of those young people on their green hill, afraid for their future, crying over the destruction, shouting to be heard and heeded.

I wish everyone could see the images. I wish everyone could hear the fears and fury, the sadness and confusion. I wish everyone would learn to cry as I did. And I wish that we would then get up and act to save our world and our children's lives.

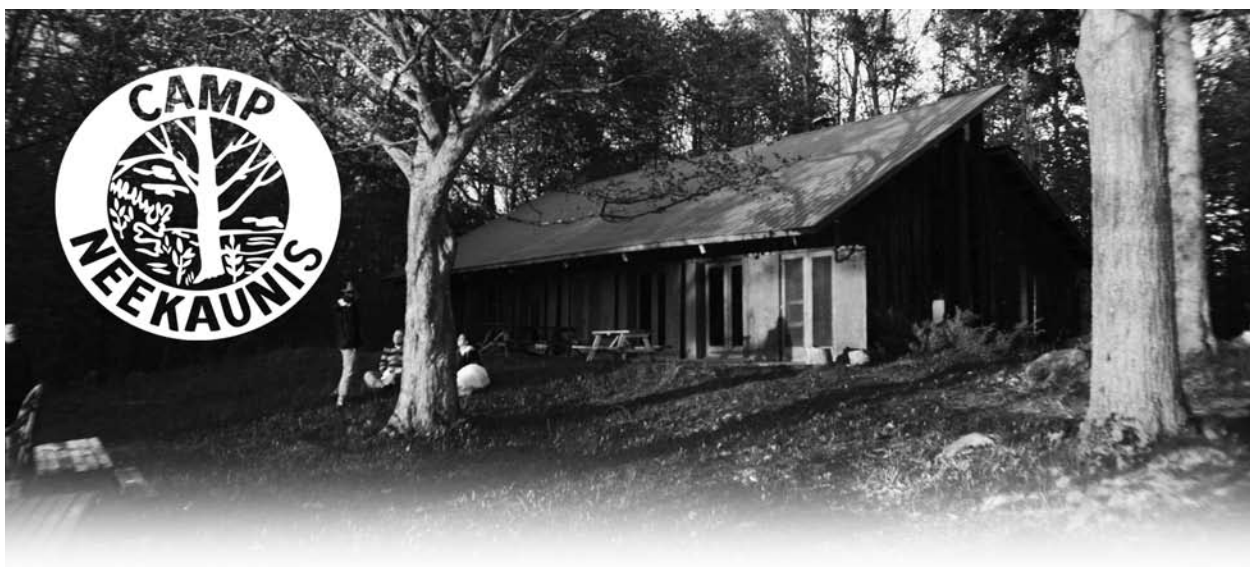
*Beverly Shepard*

*Hamilton Monthly Meeting*

"We treasure the freshness and open holiness of our children who dance in the Light before the shadows draw over them, and who have the resilience to be drawn to the Light even when the darkness comes."

*Carol Leigh Webking, 2004.*

*Faith and Practice, page. 143*



## location

Camp NeeKauNis is on a hill above the shores of Georgian Bay. The cabins, outbuildings, woods, and enhanced water-front provide the perfect location for kids and families to experience northern living within a community environment.

## real world skills

Our camp is rooted in the Quaker principles of equality, cooperation, and respect. The interpersonal skills campers learn here will become an invaluable asset in their lives as well as something they can pass on to others.

## campers : staff

Our camper to instructor ratio is one of the best and, depending on the camp, will range from 4 : 1 to 2 : 1. This allows each camper to participate in all activities with proper supervision.

## camp experience

Everyone has a passion and ours is making sure each camper has an unforgettable experience. Campers will have the opportunity to spend time at the water front, in the sports field, playing drama games, and leaving camp spiritually refreshed.

**Programs for families, children, young adults, and mixed groups are offered in a series of camps which provide opportunities for recreation, relaxation, and spiritual growth.**



For more information on camps and travel bursaries, or to download registration forms, please visit our website at [www.neekaunis.org](http://www.neekaunis.org)

## CYM Youth Program

“We do not inherit the earth from our ancestors; we borrow it from our children.” (Chief Seattle)

When we gather in Winnipeg this summer, the adults will be considering simplicity and its potential to stimulate radical change. Historically however, radical change in any community is often led by its youth. (Did not the dream of a unified CYM begin at camp NeeKauNis?)

Children, teens, and youth of all descriptions, consider what kind of society you wish to live in. Does your vision match the one you are growing up in and actually living in? Are the adults in charge protecting the earth they’ve borrowed from you, or are they just making a mess you’ll have to clean up later?

What needs to change and how do we change it? Is it through action: protest and politics? Or is it through the arts: writing, performing and creating? Do our testimonies have a role in this process?

Friends, mentors and young at heart, we need people to support the youth program by volunteering.\* Do you want to be invigorated by our awesome youth community? Do you have something to teach or to learn together? Do you need an excuse to miss Business Meeting? How can you help?

For the answers to these, and more exciting questions email the Youth Program Coordinator, Katharine Carmichael at: [kat.carmichael@gmail.com](mailto:kat.carmichael@gmail.com).

\*We have particular need of people who have, or can get, security clearance.

*Coordinator, Catherine Carmichael  
Edmonton Monthly Meeting*



## Around the Family Around

**Pelham Executive Meeting:** Barbara (Barb) Smith (June 23, 1938–November 18, 2012.) Barb was a beloved member of Pelham Executive Meeting. Her deep roots in the Quaker faith—going back generations—made her of inestimable value to its members and attenders. Many people turned to her for counsel in times of trouble, knowing that she could be relied on for wisdom, common sense, and an unconditional acceptance of them just as they were. When she was diagnosed with cancer in 2009, she accepted her illness as a fact to live with. She refused to subscribe to the common notion that cancer was something to do “battle” with. Thus her obituary, which she wrote in part, speaks of her as having “lived gracefully with cancer”. Barb’s Memorial Meeting was held on November 24, 2013.

**Montreal Monthly Meeting:** February 23 we shared Meeting for Worship with eighteen students from the McGill Office of Religious and Spiritual Life, and from Concordia University’s Multi-Faith Chaplaincy. We followed up with two of our Young Friend members. Their feedback gave us perspective on how our Meeting can be perceived by outsiders attending for the first time. Issues that seemed problematic for some students:

- 1) Too much emphasis on Quaker history.
- 2) A Christ-centric or God-centric emphasis that was felt to exclude those who were agnostic or simply less fervent believers.
- 3) Certain practises such as joining hands at close of Meeting are associated more with churches and create pressure to participate.
- 4) Phrases such as “vocal ministry” that are in a sense Quaker jargon and their meanings are not self-evident. We need to practise explaining Quaker faith more often.

The topic for our St. Lawrence Area Regional Gathering in Ottawa May 30 – June 1 will be “Religious Diversity within Quakers and Beyond. How do people of many faiths and those who consider themselves agnostic or atheist coexist harmoniously in a pluralistic society?”

## Consider This: Bert Horwood

### How Come You Have all the Luck?

Beth was excited when her cousins came to visit. They let her play in a family ball game on the lot next door. She was ten and proud to be playing with the older ones. When her turn came to bat and the ball came whizzing toward her, she gripped the bat hard, shut her eyes and made an almighty swing that might have turned her right around in a circle if she missed the ball. She heard the crack of the bat hitting the ball and felt the sting on her hands and arms. She opened her eyes and couldn't believe what she saw. The ball was flying up and up. It was soaring to the edge of the corner lot.

*Was it good luck that Beth hit the ball so well? Maybe she is a really great talent at bat? With her eyes closed? Did the power of the universe direct her aim? Was this "God's will?" What do you think?*

Beth hit the ball and opening her eyes saw it skyrocket over the heads of her family waiting to catch it. The ball kept on flying all the way to their neighbour's window—the only window in the whole wall at ground level. That ball kept right on going through the window and finally stopped on the neighbour's floor along with shards of broken glass.

*Was it good luck for Beth to hit the ball and bad luck that it broke the window? What did luck have to do with these events? Everything? Something? Or nothing?*

Beth had to go with her father to the neighbour to apologize and ask for the ball back. Her dad offered to pay for the window. Beth didn't know whether to be proud of her hit or ashamed for breaking the window. Certainly she was frightened.

The neighbour was grumpy at first but then he became kind and said, "Oh, it's just bad luck. Don't worry about it.

*Beth has some new things to wonder about. Is there such a thing as luck? How many things in life happen just because of chance. And how should a person feel if s/he has had good luck followed by bad luck? If you feel like you deserve good luck then shouldn't you feel that you've done something wrong to explain bad luck? Or if it's just luck, maybe it doesn't have anything to do with what you deserve.*

A teacher in England wrote a letter to *The Friend* describing a scary experience. His basement classroom

in an old school was under the gymnasium. For many years the ceiling shook with the running and jumping above. One day, while standing in his usual place, which just happened to be under a light fixture, watching his students work at their desks, he felt a powerful urge to move to another corner of the room. He wasn't thinking about anything other than the lesson the students were working on. He had taken a few steps when the battered screws holding the heavy ceiling light broke and the light fell to the floor. He was convinced that it was the prompting of the Spirit that urged him to move. If he had not felt that impulse, it could have been called mere luck. But there was an unusual urgent impulse for him to change his place.

Many of us have felt similar unexplainable urgings of the Spirit. In such extraordinary events it is hard not to feel that the power of the universe is somehow being directed toward us, and that we have a faint ability to detect it.

Our familiar religious discipline is not quite consistent with the existence of chance and randomness in the universe. We've grown up with a lingering idea that God knows everything that's going on and directs events. It works just fine when the weather for the picnic turns out well. A Quaker woman used to say, "The Lord has sent us a nice day for our picnic", implying that God manipulated the daily weather on our account.

But tragic events cause the greatest distress because, given that we give God credit for good stuff, we should blame God for bad stuff, and blaming God doesn't sit well.

I'm convinced that the Universe operates under rules that have been around for a long time. One of those processes is chance. We know that atomic events are governed by probabilities, a discovery that distressed Einstein who was led to say that "God does not play dice with the Universe". And we all accept that probabilities are a way to describe some natural phenomenon, like the inheritance of eye colour, for example.

A different set of rules from "chance" is called "chaos". There is another story about Beth and a river where chaotic events make life very interesting indeed. It addresses the difficult question: If randomness and chaos are some ways the universe operates, where does the will of God fit in?

*Bert Horwood*

*Thousand Islands Monthly Meeting*

# Memory From My Youth

Maida Follini

In the summer of 1960, as a Young Adult Friend in my late twenties, I participated in a work camp run by the American Friends Service Committee on the Navajo Nation in Arizona. Entering Navajo country was like going back one hundred years or more, with people living in the way our own rural ancestors had lived a century before. Only the time machine had gotten confused somehow so that there was a strange mixture of past and present, modern and traditional, existing side by side.

Most families were pastoral; they herded sheep. Others were hunters, traders, weavers, and silversmiths. Transportation was typically by horse and team. The modern was interwoven with the old. Some of the new generation continued as artisans silversmithing, or weaving, while others studied medicine, became teachers, or joined the U.S. Army.

I wanted to visit a particular family, the Benally family (names have been changed to protect privacy) whose blind son Ashkii attended the School for the Blind back east where I taught. The Benallys lived far out on the reservation. The white social worker and I met with a Navajo social worker, a young woman who was a recent college graduate. We climbed into her government truck which was able to grind through the desert cart tracks meant for horses, not cars. Far out across the dry countryside, we came to the Benallys' traditional hogan, an eight-sided log building almost round, with a door facing the east and no windows. The roof beams were covered with earth, which makes an excellent insulation against the hot summer sun and the cold winter snow. In the centre of the roof there was a hole to let out the smoke of the cooking fire.

Unfortunately we found the hogan door was padlocked; the family was away. At the nearest hogan about half a mile away, a woman who was weaving a rug told us in Navajo, with the social worker translating, that the Benallys had left that morning for their summer home up in the mountains by the lake.

We piled back in the truck and headed for the mountains. If we had not been with the Navajo social worker we would never have found the way, for there were countless sets of wagon tracks heading in all directions and no signposts.

We passed a windmill water pump where some men were watering their sheep. The cart track twisted and turned over rocks and around canyons. We passed

some boys on horseback herding sheep; we passed several horse-drawn wagons with families, but not the Benallys.

About half-way up the mountain, we saw a wagon ahead, pulled by a white horse and a brown horse and driven by a tall, strong man. Sitting beside him was a woman in a long full skirt and velvet blouse, with her hair pulled back, Navajo-style in a chignon, tied with white wool yarn. She held a baby on a cradle board. Behind her was a seven-year-old girl holding a lamb, and beside the girl was the little boy, Ashkii, sleeping under a broad straw hat.

The Benallys had just pulled the wagon off the road to stop for lunch under a huge ponderosa pine tree. I helped Ashkii collect sticks for a fire and his mother boiled some coffee and fried some bread for lunch. I felt how very far this little boy had come when he was flown to Massachusetts to attend the School for the Blind. He really lived in two different worlds – home and school.

I didn't get to see the Benallys' summer home up by the lake, higher up in the mountains where they were bringing their herds of sheep for summer pasturing, but I saw similar places, and I know how beautiful it must have been.

The Benallys had no car, no electricity, no running water, and no TV, but they had tremendous riches in their own way of life, riches that many of us do not even know about.

*My mother's hogan is round and earth-color.  
Its floor is smooth and hard.  
It has a friendly fire and an open door.  
It is my home.  
I live happily in my mother's hogan.*

[A little Navajo girl speaking about her home]

Maida Follini  
*Halifax Monthly Meeting*

## Education & Outreach

The Education & Outreach Committee (E&O) offers grants and loans to members and attenders of Canadian Yearly Meeting who wish to pursue [Quaker] educational opportunities. Details on the CYM web page, or phone or write Brent Bowyer, RR2, Wingham, Ontario, N0G 2W0. (Ph.519-357-1883).

# CYM's Visitation Program Update *Stephanie Deakin*

In response to a recommendation of CYM's Consultation and Renewal Working Group, in 2012 the Education and Outreach Committee formed a Visitation Program. They invited each Monthly Meeting to discern those who might have gifts of ministry to offer through visitation. The Program has held four retreats for visitors across Canada, sharing experiences, hopes, concerns, questions, and ideas, including "What is Ministry?" "What are gifts of the Spirit?" "What is Discernment?"

Some of the thoughts raised during these retreats:

- What practises do you have that help you listen to God?
- How have you allowed, and how will you allow, room in your life to hear the promptings of Love and Truth?
- Are you called to this request? If yes, why? If not, why? If not you, who else?
- Are there any 'stops' that arise? What has to move for you to say 'Yes' or understand the need to say 'No'?
- How do you find the courage? What's the next step? What will sustain you? Is now the time to do, or to prepare?
- What is the expected outcome if you proceed? If you don't proceed? Remember, "Love is the first motion".
- What queries might help our Meetings to recognize and nurture gifts in others? What do you think your gifts are? What do others think your gifts are?
- How do you know when a leading is completed?
- How do the testimonies speak to you when considering visitation? How do you experience the connection between faith and practice?
- What are the challenges, practicalities, and unique opportunities for visitation? How can we share our leadings and what we learn, and excite Friends about this program?
- How can visitation help to strengthen our community and our spiritual connections?
- What is the role of the Meeting in nurturing, following up, and accountability?
- How might individuals and Meetings respond to the advice to live adventurously through visitation?

- What are the environmental impacts of traveling in the ministry today? How do we address our own concerns, and the concerns of others?
- Is the visit one that, on balance, will give/preserve more life than it takes?
- How do we release people to have the time and financial support to travel in lower-impact ways?
- Are we travelling for "Love"? Does this mitigate the "costs" of travelling for war/hate?
- You may need to lay down what you're doing now before you receive the message about what you are to do next.
- What will this Leading ask of you? What would you leave behind? How will you make space?
- Set boundaries. Surround yourself with people who clearly love you and who – if needed – can help you say 'No'.
- You may not see the fruits of your labour. That has nothing to do with your faithfulness, or that of the group visited.
- Are there plans and supports if things go wrong, take longer than you can give, or raise issues you can't answer?
- Be mindful of how your faith and practice integrate.
- What do you hold dear that you are willing to let go of in order to create a welcoming place for youth?
- We have strength and richness among those with physical difficulties. How do we enable these Friends and support them to share their gifts?

Being or having a visitor is fun, gets us excited, inspires us to share deeply of our spiritual life and is empowering. We get direction, strength, and encouragement from community. Get excited about it! If it's not there, build it!

*Stephanie Deakin*  
*Vancouver Island Monthly Meeting*

[For the full text of this report contact Stephanie Deakin,  
Program Coordinator]

# Guest Writer: Borders

When I became Quaker at sixteen, I had no way of explaining to my Catholic parents why things felt so much more right on the far side of that border. I was only beginning to understand it myself. Looking back, one aspect that truly drew me in was the uncovered reverence, its practice and use, which helped me to recognize *home*. The gathering of people for Catholic Mass and the gathering of Friends for Meeting for Worship have similar feelings of anticipation, expectation, and a sense of reverence. But for me, the reverence felt more accessible and put to a more active use among Friends. It was the idea of change to an unknown that frightened my parents into not understanding.

I've spent much of my life crossing borders of one sort or another. Going to school meant leaving the large family enclave of an Italian working-class farm, to be with mostly middle-class WASP children and teachers in a small New England town. Later on, as a young man there was the border-crossing of discovering my gay identity and learning about a new community I was part of. As a teacher of young children, I crossed the border of being an 'unknown stranger' who was boss of the classroom, over to 'trusted teacher' who wanted the best for his students. This particular dynamic became important with respect to later work with rape crisis victims, the AIDS pandemic, and with torture survivors.

All these border crossings involved reverence; the knowing that something is very important and must be cared for with respect and gentleness. Setting aside assumption, judgment, and ignorance, to ponder with wonder, to observe, and to see meaning, is the beginning of border crossing with reverence.

In my work with people who seem at the outset very different from me, either due to imprisonment, wheelchair confinement, life expectancy, nationality, or beliefs, I have an obligation to begin with respectful observation. The obligation is part of reverence for life, knowing that seeing this life and its meaning can bring into focus how that life and mine have always been part of each other.

Thirty years ago, I was in the midst of working with a psychotherapist on my history of incest and rape as a young child. It was difficult work as you can imagine. I was trying to bring forth feelings for release and understanding, to let these secrets stand in the Light for the first time. Just as I was hip-deep or maybe up to my neck in memory and deep feeling, there came an invitation from a Canadian prison chaplain to teach massage to a group of prisoners in



*John Calvi*

to know how we were part of one another? This was a steeper learning curve than I would recommend, [but] I was able to cross the border and come to know their lives, slowly and carefully.

The reverence used in teaching massage – how one touches another with respect and kindness – puts all of us in a place of sensing another person's condition and caring for that other one.

Another bit of fence we must negotiate is the difference between believing and knowing. Having trust in a belief has carried many faithful through difficult times and assisted in compassionate work around the world throughout history. *Knowing*, by contrast, can insist on singular truths, denial of oppositional truths, and the closing of respectful observation into dismissive conclusion or assumption. Such is the nature of world history, conquest, war, and subjugation. Can we hold what we believe in deep reverence, understanding that this belief can grow and learn and change?

There are new borders to be crossed each day. Each of us crosses borders every day to learn things, to communicate, to do our work, to get what we need and want, to be in the world. Do we have a personal culture that trespasses with disrespect or do we enter with a sincere willingness to understand and learn something with each crossing? Do we know how to move with grace even when fear or ignorance calls us to be awkward? Are we dismissive of entire lives whose connection to us seems invisible or impossible?

I come from a very big family. I can't possibly be close to each and every one of them, but I can try to know and understand their lives when we are together. Is this easy? Of course not. It's more than I can do at times. But what else are we doing that's more important? Isn't the end of disrespect the seed for healing each one of us, our homes, our nations, and our planet?

*John Calvi*

*Quaker teacher and therapist  
Putney Meeting, Vermont*

# Quakers United in Publishing

Sherryll-Jeanne Harris

Woolman Hill Quaker Centre near Deerfield, Massachusetts welcomed thirty delegates representing publications from Britain and North America: Quakers United in Publishing – QUIP – a collection of editors, writers, bloggers, translators, and publishers using and learning new media and marketing strategies. Every year, our goal is to learn from each other how to better share our Quaker Faith and understanding of Spirit.

In the 150-year-old Meeting House, lovingly dismantled, moved and reassembled in 1996, we held Business Meetings, discussions, seminars, and worship. Coming from programmed and unprogrammed Meetings and diverse ways of expressing our faith, it is good for us to worship and converse together, seeing that of God in each other; seeking to love despite our differences.

For those worried by change and suspicious of new technologies, Jeff Hipp of *Quakers & Online Media* made the point that the message is all-important, not the medium. We need to embrace new technology if we seriously wish to share Quaker faith. Because youth are listening in different ways, we must engage on their wavelength, using the media they use. He noted that recently, the parody video on YouTube – *What Would George Fox Say?* – had more viewers than there are Quakers in North America. It exposed Quaker thought to a mass of people who previously knew nothing of Friends' ways. Our important task is to learn to faithfully articulate the Quaker message and share it in ways that reach people effectively. The Internet, he admits, can be barren and lifeless, but if we choose, a rich connection is possible. Pay attention to the fact that there are too many words. He said that sixty percent of people are most drawn to images of people being together, rather than to words. There is a hunger for the Quaker message so let us root ourselves Spirit to seek leadings of how to effectively express our *Faith and Practice* in the wider world.

Ken Haase presented his development of the sBook which enriches the reading experience with unique navigation, search, and social features. Ken said: "There are so many ideas and conversations which don't fit into the blogbite or the video clips....technology like sBooks supports exposure and exploration of ideas by providing context, framing, and most importantly, community."

Religious Education Coordinator Beth Collea, of New England Yearly Meeting, spoke of contemporary stewardship of the Quaker message: it is important for those developing curriculum to meet people where they are. "A living ministry is a listening ministry." If

we sincerely wish to live and expose our faith, we need most to prepare by reading holy texts in a new way, and take up inner and outer practices that nourish the Spirit within and strengthen our capacity to act in the world. We also need to get unstuck, become creative. Have some Quaker habits become fossilized? Are they not as useful today? She cited a Meeting that offers food to families on Saturday evenings and provides childcare, giving adults the opportunity and space to engage together. Other Meetings offer Movie Night as a way to explore issues of social justice and expand dialogue.

Benigno Sanchez-Eppler and Susan Furry of Massachusetts shared their ministry of Spanish translation, working as a "yoked pair" for over twenty years to translate Quaker texts. Friends in Cuba, for example are hungry for Quaker early writings, and this team is dedicated to finding exact Spanish words that convey the essence of the message. There is a fine balance required to translate literally and as close to the original meaning as possible. It was fascinating to see them at work and exciting to feel the worth and weight of the words chosen; truly, translation as a spiritual practice.

Mention was made of the Spanish translation of *Spirit Rising*, a book funded by QUIP. Contributor and member of the editorial board, Emma Condori Mamani from La Paz, Bolivia, translated the collection of Quaker youths' stories from around the world. Quaker pastors in Latin America resist and fear it. North American and European writers express faith with different words than Evangelical Quakers, yet, it was intended to bridge the gap between conservatives and liberals. Bringing many of the young writers together created better understanding and love between diverse Quaker circles.

There was talk of 'mid wifing' or nurturing our books and writings to market. Once the books that Spirit led us to write are complete, Margaret Benefiel said, Spirit requires us to follow through; to distribute. While "it's common to associate 'marketing' with manipulative engagements....there is a different kind of marketing that resonates rather than dissonates with our soul's work." Benefiel recommends an Oversight Committee to help one navigate, and her recent book, *The Soul of a Leader: Finding Your Path to Fulfillment and Success*, is an excellent resource. Fellow participants offered a wealth of ideas gleaned from personal experience. This is also the value of QUIP. [Info at [www.quakerquip.org](http://www.quakerquip.org)]

Sherryll-Jeanne Harris, [Ed.] *Van Is. Monthly Meeting*

# Representative Meeting Report *Carol Bradley*

Canadian Quakers from all Meetings and standing committees filled Friends House to its capacity. We are enormously grateful to Toronto Friends for their patience and service. With their help we were effective in our work.

We received thoughtful and important reports with substantial emphasis on governance, and changing circumstances. The treasurer and clerk of Finance Committee advised that we must reduce our expenditures, which have climbed over the past few years without an accompanying increase in donations – in fact, donations have fallen. We agreed to make Documents in advance, CYM Minutes, Late Reports, and our Directory, available electronically only, in 2014 and subsequent years. Committees were asked to find other ways to save, and Meetings were asked to consider increasing their gifts.

On Friday, the Working Group on Determining Priorities and Envisioning Change held a threshing session:

*We note the concerns expressed by a number of our constituent committees (Publications and Communications Committee, Personnel Policy Committee, the Board of Trustees, and Education and Outreach Committee). Yearly Meeting cannot continue to function in its current structure, which results in deficits carried over and indeed increased from year to year, as has been the case recently. Travel costs, in particular, are reason for concern. Finance committee points out that Canadian Yearly Meeting is going to have to undertake some in-depth discernment as to our way forward.* [Minutes: 13-04-11, Appendix B, from the Finance Committee report.]

Over the past year the Governance Working Group, the Personnel Policy Committee, and the Determining Priorities and Envisioning Change Working Group, have addressed some of the complex and inter-related concerns relating to the future of CYM's governance, personnel, finance, structure, youth programming, legal obligations and practises. As requested at November 2013 Representative Meeting, Friends from these three groups met on April 25 for a threshing session to consider work done over the past six months, to synthesize themes, and to season and discern next steps.

There have been many accomplishments since last November, which were reported at this meeting. Please see the Trustees Report, and the report from the

Governance Working Group which address governance issues identified for action by Representative Meeting. Also see the report of the Personnel Policy Committee, which addresses personnel-related issues identified for action.

We had a wide-ranging discussion of issues related to the continuing health and viability of CYM in areas such as governance responsibilities, personnel, finance, and legal obligations. We recognize that along the way we often have tension between new purposes and old practises, and that at times we are called on to re frame how we think about things. For example, rather than seeing legal obligations as rules and regulations that force compliance, we can view them as a social contract for our community. Indeed, regulations and rules may reflect the social conscience of the wider community as they outline expectations of how we treat and care for each other in our society. The failure of these relationships is at the foundation of issues of risk and liability. We note that often the standard of law is higher than what we, despite our good intentions, currently practise as a "Spirit-led community".

We considered a **renewed structure for human resources management and personnel policy and practises**. The threshing session recommends that the draft structure be approved in principle by Representative Meeting. There is continuing work to be done on details which Personnel Policy Committee will undertake, in consultation with the Clerks Committee and report back in November with a final model with full terms of reference.

We ask that the Determining Priorities and Envisioning Change Committee (DPEC) develop a **threshing session for CYM in session in 2014**, focusing on outstanding concerns including financially viable options for restructuring the work of CYM to meet our needs, make the best use of Friends' talents and resources (money and time) and address the continuing care of each other as a community. This threshing session could include discussion of how we might reshape CYM's management, staffing, and operational priorities. The membership of the DPEC who will be working on this includes: Maggie Knight (clerk), Carol Bradley, Marilyn Manzer, Derek Nice, Anne-Marie Zilliacus, and Beth Ward. The group will consult with other committees or Friends, as needed, in their discernment.

We look forward to building upon previous discernment processes by Friends, including the work of the Consultation and Renewal Working Group. We feel gratitude for all the progress made in the last six months and that many of the immediate and urgent concerns raised in the last year are now being held and carried forward by the CYM Clerks, Personnel Policy Committee, Trustees, the Governance Working Group, and/or other bodies. We feel that way is now open to consider big-picture structural questions in our work together.

We are in unity that the purpose of this work is to create a framework for empowering people and strengthening our witness in the world. We foresee that such a framework will release gifts, deepen commitment, welcome seekers, and enliven us individually and collectively as Friends.

Present at Threshing session: Beverly Shepard, Anne-Marie Zilliacus, Carol Bradley, Derek Nice, Virginia Dawson, Jane Orion Smith (note-taker), Beth

Ward, Maggie Knight, Barbara Horvath, Marilyn Manzer, Janet Ross (associate clerk), and Carol Dixon (clerk).

An open threshing session will be held at Yearly Meeting in Winnipeg to bring forward further guidance on these challenges. We are not alone in having challenges, as all other religious organizations and volunteer groups are faced with similar problems. We must find the appropriate Canadian Quaker solution.

Education and Outreach, Program and Nominating committees, among others, gave excellent reports. All minutes and reports for this Representative Meeting are available on [quaker.ca](http://quaker.ca) under BUSINESS, REPRESENTATIVE MEETING, and Documents-in-Advance will soon be posted under CYM BUSINESS in the same location.

*Carol Bradley*

*Annapolis Valley Monthly Meeting*

Friends enjoying Western Half Yearly Meeting in Sorrento, BC. May long weekend.



Sasha, Daniel von Schulmann, Isaac Klaassen-Wright, Annie Takaro, Emma Wickenheiser and Thea Walmsley

Below: Friends enjoying Atlantic Friends Gathering near Merigomish, NS. May long weekend.

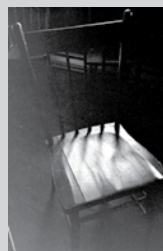


# *The Canadian Friend*

Editor: Sherryll-Jeanne Harris  
Editorial Support: Gerald Harris, Erika Koenig-Sheridan, Catherine Novak, Ana Simeon,  
Claire Weintraub

## Themes & Deadlines for Submissions

Fall 2014	Canadian Yearly Meeting and... Memories of CYM Past	September 1
Winter 2014	Making a Difference	October 1
Spring 2015:	Places of Unknowing	January 1
Future or alternative themes:	Gratitude Aspects of Peace	



View *The Canadian Friend* online at: <<http://quaker.ca/resources/the-canadian-friend>>

## New online postgraduate degree in Quaker Studies

Woodbrooke and Lancaster University are now offering two  
online degrees beginning in October 2014:  
Postgraduate Certificate in Quaker Studies and  
M.A. in Quakerism in the Modern World.

Supported online learning with no residency requirement.

Study with leading Quaker studies specialists.

To discuss all Woodbrooke's  
postgraduate programmes,  
contact Ben Pink Dandelion  
+44 121 472 5171  
[b.p.dandelion@bham.ac.uk](mailto:b.p.dandelion@bham.ac.uk)  
[www.woodbrooke.org.uk/cpqqs](http://www.woodbrooke.org.uk/cpqqs)



For more information about the new  
online degrees and how to apply,  
contact Chris Partridge  
+44 1524 592420  
[c.partridge@lancaster.ac.uk](mailto:c.partridge@lancaster.ac.uk)  
[www.lancaster.ac.uk/fass/ppr/postgraduate/masters/religstud](http://www.lancaster.ac.uk/fass/ppr/postgraduate/masters/religstud)



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