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The Canadian Friend



Friends and Money

- *Simplicity and Falling Incomes: Involuntary Simplicity* •
 - *Sometimes a Share Is More Than a Share* •
- *Paying Our Way: An Example from Ottawa Monthly Meeting* •
 - *Three Hundred Words and Six Thousand Numbers* •

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December, 2004
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Cover photo: Canadian Yearly Meeting in session, 2004
by Donald Alexander, an Attender of Pelham Executive Meeting

The Canadian Friend can be viewed online at: «<http://www.quaker.ca/cfriend/cfriend.html>».

Dear Friends,

As I write this editorial, I am feeling the harsh edges of life. My next-door neighbours' son was killed recently; a terrible fire in a nearby town destroyed a whole family; the election results of the United States have just come in; and suffering and violence in the world is widespread.

My next-door neighbours are, of course, devastated; I think about what it must be like to live where whole neighbourhoods, towns and one's entire country are suffering devastation. I also think about how the devastation that wreaks havoc with lives in most of the world today has its roots in the everyday choices we make: the way we vote, the way we spend our money.

There was some concern that an issue of *The Canadian Friend* dealing with money might be dry and boring — not so! Bernard Schulmann's courageous discussion of involuntary simplicity, a rarely-discussed topic, cuts immediately to the heart of what life's greatest riches are. This issue's collection of articles are sure to motivate and inspire: they continue with Kristin Lord inviting us to consider the legacy of Irene Sotiroff. Other stimulating ideas are offered by Rose Mae Harkness, who shares how Ottawa Monthly Meeting plan their finances; by Adrian Dolling, who writes on the recommendations by a small group from Western Half-Yearly Meeting regarding financial reporting; and by Dan Poisson, reflecting on finances as love in action.

On the topic of Friends and money, I wish to express my gratitude to Montreal Monthly Meeting who have not only shared a short history of their Meeting with us, but who also gave *The Canadian Friend* a large donation that paid for the publication of this issue.

Suggestions made by John Woolman over two centuries ago have as much importance for us today as when he wrote them, and as strong an impact:

"Now my friend I have beheld that fullness and delicacy in which thou and thy family liveth. Those expensive articles, from beyond the Sea, which are gotten chiefly to please the desire of the eye, and to gratify the palate, which I often observe in thy family and in other rich families; these costly things are often in my remembrance, when those piercing instructions arising from hunger and want have been before me ...

Your example in plain life might encourage other rich families in this simple way of living ...

I have felt hardships amongst poor people, and had experience of their difficulties; now, my friend! Were our Stations in the world to be changed, were thou and thy children to labor a few years with your hands, through all the wants and difficulties of the poor, toward Supporting us and our families in that expensive way of life in which thou and thy family now liveth, thou would see that we might have a Sufficiency with much less, and on abating our demands might make thy labor and the labor of thy children much easier, and doubtless in my case, to thee such abatement would be desirable. "

These and other words by Friends in this issue offer us increased clarity and help in making our everyday choices. The mere fact of reading Friends' submissions softens the harsh edges, renewing the strength that is to be found in our life as a spiritual community. And I give thanks for this privilege.

In Friendship,
June Etta Chenard

In June, 1905, Canadian Friends had a dream: to develop a communication link, to which Friends from all three Canadian Quaker traditions: Canada Yearly Meeting (Five Years Meeting), Canada Yearly Meeting (Conservative) and Genesee Yearly Meeting (General Conference) would contribute and read. Their dream brings us to two exciting anniversaries in the upcoming year: the one hundredth anniversary of *The Canadian Friend*, to be celebrated in the May issue; and the fiftieth anniversary of Canadian Yearly Meeting as a united Yearly Meeting, to be celebrated in the August issue. **Please consider sharing with us your memories and photos of these important milestones in the history of Canadian Friends. The due dates for submissions are listed on the back cover.**

Spirituality and Falling Incomes:

Involuntary Simplicity

By Bernard Schulmann

How do you focus on your spirituality when you do not know where the money for the milk and bread is coming from? When you go to the shower and worry about using up the shampoo? When you wonder how you will pay for your child's birthday party? How do you focus on your inner light when you are in foreclosure on your house?

For the last two years, Catherine and I have gone through some very severe loss of income that left us with a formal income last year of something incredibly small – much less than we needed to live on, less than welfare. We have had daily worries about how will we make it.

By all definitions, we are poor but I have never felt poor — broke and stressed, yes, but not poor. I am firmly convinced that poverty is more a state of mind than a real situation — I know that this is a statement that will offend many, but people need to get out of their comfort zone and address issues of what poverty means. It takes very little to fulfill the most basic needs in our world. Once one has food, a place to sleep, friends and family, everything else is luxury and desires.

**Part of why I do not feel poor is
that I have never lost hope
things will get better.
I have been more than grateful
for the help I have received
along the way.**

People are willing to risk their money on supporting me when I have needed it. God will provide, things will happen, and faith works. I have also found

that sometimes my trust and faith in God providing feels like being in denial. Being able to deal with not enough resources as a person or family in the western world gives one an unchosen chance to explore envy, greed, simplicity, hope and humility.

**Financially, we have not had much
but we are not short of
anything else that really matters
in our lives.**

It is not like we have to give up our lives, but we have to make decisions on what matters to us and how we will choose to live. Yes, I feel envious of people that can take a holiday to somewhere warm, or buy a nice shirt or buy a book. But that is my issue to deal with, it means I need to examine what is driving me to have this very base thought. The lack of having money has led me to understand that I still need to grow to cast off the feelings of envy I have of those who have. I look at these people who buy their hardcover books, and go on holidays to Mexico. I see that they often feel poorer than I do; they tend to almost never be as happy or secure in their families as I am.

If money is the only measure, we are poor, but there is so much more to live for and experience. My children and I do not need large sums of money to do fun things together; what we need is a relationship of love and trust. We need to have an imagination to find things that we can do that are around us at all times. Even with the lack of resources we have gone through, my children still have more toys than I ever had as a child. The abundance that is available to our children worries me, and the lack of any restriction on their base greed for material things is so all pervasive.

Being broke means I live much more in the moment. I cannot think about saving for retirement, I

cannot think more than a few weeks down the road. I have to focus on today, tomorrow, this week. I have to trust that the future will look after itself. I have to have faith that God will provide, and live in the moment.

Bill collectors are making me lie. They will not accept “I do not know” as an answer; they want commitments I know I cannot keep. I look at call display on my phone to avoid talking to them – the dread of the phone has been high, especially such numbers as a 416-number I do not recognize, an unknown caller, or a toll-free number.

As Friends, we so often talk about voluntary simplicity, this nirvana-like holiness that is out there where worth is measured by how much we can have but choose not to have. But we have had to simplify our life over and over again as we needed to make economies in our budget. Involuntary simplicity is something no one seems to laud. It has the taint of failure, of being less of a sacrifice because we did not choose to be poor.

Involuntary simplicity has changed much of our life.

Our shopping habits have changed, what we waste has become very little. As one example, we have regularly been making our own bread because it is less than one-quarter the price in the stores. But this has also reintroduced the sense of connectedness with a process of creation. Catherine makes most of our bread and finds it a very grounded act, a physical act that has so many long traditions of spirituality in our societies. She makes the staff of life several times a week.

Being without enough has caused us to develop a much higher degree of humility. I have had to ask F/friends for financial help, loans that I cannot make any prediction when I can repay them. It is humbling to approach someone and ask them for the money to pay your rent or phone or insurance. You keep the request to the bare bones of what you need and feel low and worthless for asking, like a failure. But then you discover that many, many people are crying out to help others — people who want to know they are contributing to the success and survival of your family.

In the spring, we moved to Victoria in the hope our lives would improve financially and that has happened. Worship remains an inexpensive thing to do and I do value the fact that Victoria offers three meetings for worship within a short drive of my home. We can worry about next month, but in the end, if we remain healthy, happy and hopeful, is there much else we dare ask for? ☺

Bernard Schulmann is a member of Vernon Monthly Meeting.

The Grey Rain Falling

The grey rain falling

From grey skies,

But, oh!

A banner of bright trees!

Beverly Shepard is a member of Hamilton Monthly Meeting.

From Draft Chapter – The Meeting Community – for the New CYM Faith and Practice

46. One of the largest obstacles to Canadian Yearly Meeting moving toward our vision arises out of a fear of conflict. This is a common fear among Friends, and I am sure many of you share it with me. The conflict may be one of language or of belief. We do not want to disturb — we do not want to be difficult — we do not want to hurt — and so we do not share our differences of thought, word, or experience in the open, loving way, which would help all of us grow. Instead, we remain silent. Is there some way we can work together on this?

– Betty Polster, 1988

Sometimes a Share is More than A Share: The Background to a Bequest

By Kristin Lord

The stockbroker began by asking me how I liked my tea. Since I was in his office in my capacity as co-treasurer of Kitchener Area Monthly Meeting to help sort out a bequest of securities from Irene Sotiroff, a long-time member of the Meeting, some pleasantries were to be expected. But the amicable banter soon progressed from basic introductions and an outline of Quaker beliefs to detailed questions about my personal finances. Had I filed my Canadian tax returns and, since I am a U.S. citizen, my U.S. Federal and State returns as well? “And, in that case, what about the ...um ... forms?” he continued, expecting me to show I could do more than parrot back a “yes” to information he wanted about forms required by the U.S. Treasury concerning my Canadian bank accounts. After about an hour, I realized that he knew almost as much about me as the officials with whom my husband and I dealt when we adopted our daughter from China (a subject which, of course, also came up). But what did questions about the value of my house (not the Meeting House) have to do with the bequest?

In the end, the broker, a genuinely engaging and likable man, apologized for asking so many questions.

“Unlike the mutual funds people are used to for RRSP’s, which leave a paper trail every step of the way, stock transactions can take place verbally or over the phone after the initial consultation. This is why we have to have so much information before we proceed.” In the light

**I had learned much
from her during her life,
but I received
an unexpected tutorial
from beyond the grave.**

of the Enron and Martha Stewart scandals, his remarks made perfect sense.

After this introduction, we went through the bequest itself. However, the broker was not yet done with me. “Before you go, I’d like to tell you that your friend always made her own decisions about stocks. She researched everything thoroughly and had a good idea as to when to buy and sell. Most of the time, all I had to do was to carry out her wishes.”

I was dumbfounded. I knew that most people —especially most women— of my own boomer generation, let alone hers, did not make their own decisions about

individual stocks, unless they either had extensive experience of the stock market through business or were independently wealthy. Irene fit neither paradigm. She was a person of modest means who knew the value of every dollar. By way of comparison, another person of my acquaintance, a woman of approximately the same age and similar to her in some respects, had to be convinced to place some of her savings in time deposits instead of an ordinary bank account. I myself found the meeting with the stockbroker rather intimidating, and I was not managing my finances in a time in which women were routinely considered incapable of handling a mortgage. And yet Irene was able to overcome any sense of uncertainty and self-doubt and build on her own natural business acumen. I realized that she —unlike me— would not have given only a ballpark estimate of the value of her home, even if she had bought it some years previously. I had learned much from her during her life, but I received an unexpected tutorial from beyond the grave.

The matter would have rested there, but I still needed to help sort out the longer term implications of how the bequest would affect the Meeting’s finances. Like other

treasurers of charitable organizations, I needed to fill out a detailed annual report with the Canadian government. While doing the calculations, I realized how much more favourable bequests are to charities, in terms of tax law, than ordinary donations. Irene, a former Trustee of Canadian Yearly Meeting who was familiar with several other charities, must have known that. Although the laws became somewhat less advantageous in 2003 (ironically, the year in question), bequests still provide a charity with more flexibility than funds received during a donor's lifetime. This flexibility is in addition to the availability of the funds to the donor while alive.

Irene's decision thus represented the ultimate in stewardship.

Upon discussing the bequest with Irene's daughter, the executor of the estate, I learned that Irene never understood why some people lived from paycheque to paycheque. She apparently always claimed that she could have managed just fine if given her year's salary in a lump sum. I also learned of the importance of providing a single trusted

individual with up-to-date records of account numbers and similar information. Most of us, even if we have written wills (a practice advised by the Books of Discipline of most, if not all, Yearly Meetings), do not run to a lawyer or accountant each time we change the configuration of our bank accounts. If we work with more than one financial institution, an advisor from one may not be privy to our dealings with another.

Can everyone show as much financial foresight as Irene Sotiroff? Perhaps not, at least to the same degree. Our Friend was a person of outstanding intellectual capacity who could have succeeded in any one of a number of professions. She also had the advantage — if 'advantage' is the right word — of coming of age in the period between the Great Depression and the Korean War. The stock market crash of 1929, which was within recent cultural memory, turned many people away from securities altogether but tended to make the remaining investors much more wary of spectacular promises. They also tended to have a much greater personal and emotional (as opposed to an intellectual) understanding of the depths of human misery and degradation,

political instability, and war. These factors undoubtedly affected the economic perspectives of Friends of that period. Although Friends have certainly not been spared the evils of increasing economic inequality in recent years (an issue of concern even to free market advocates such as Adam Smith), most of us would have to admit that we have little personal experience of extreme danger or squalor.

However, many of us can benefit from Irene's ability to confront the taboos about money which still remain in North American society. As I personally know all too well, it is hard to look at our own financial best interests, which are, in the long run, the best interests of our Religious Society as well. If the story behind Irene's bequest can benefit even one person, then we can learn that a share is not always just a share. ☺

Note: The author wishes to thank Svetlana MacDonald, the executor of her mother's estate, for assistance with some details of this article.

Kristin Lord is a member of New England Yearly Meeting (Middlebury, VT Monthly Meeting) and a long-time participant in Kitchener Area Monthly Meeting and the Guelph Worship Group.

From Draft Chapter – Faith in Action: Testimony – for the New CYM Faith and Practice

20. Friends have always been ambivalent about politics. Generally, they have been easier of mind and spirit in telling public officials what they should do than in themselves assuming the responsibilities of public office.

– Robert O. Byrd, 1991

Paying Our Way – An Example from Ottawa Monthly Meeting

By Rose Mae Harkness

To cover our annual expenses, we depend on contributions from members and attenders because we have no interest-generating trust funds for this purpose. Each October, the Finance Committee draws up the budget for the following year. We present the budget to the meeting for business in November and final approval is given in December. Input from committees and others needing funds for the following year is always appreciated.

In recent years when the budget has been presented, the Treasurers have provided some specific information on patterns of giving during the previous year, and on the requirements for the new budget year. The report in November 1998 stated: “In 1977 donations to Ottawa Monthly Meeting were made by 54 people. Of these 54, 38 were members of the meeting or of another meeting. The other 16 were attenders. Contributions by members ranged from \$10 to \$2300 for a total of \$23,865. 11 members gave contributions ranging from \$1000 to \$2300. Average contribution per contributing member was \$628. Contributions by attenders ranged from \$10 to \$700 for a total of \$3470. Average contribution per contributing attender was \$217. For 1999, the budget proposed by Finance Committee is \$33,250. Using 50 as a round figure for numbers of people contributing financially to the meeting, the average amount needed per person would be \$665.” For some people, budgets are difficult, and a guide of what an average contribution might be is helpful. We always maintain that all gifts are welcome, no matter what the amount.

The budget in a typical year covers the running of the meeting house, committee concerns, local ecumenical groups and wider Quaker groups. The Treasurer provides a monthly report at each business

meeting, which goes into the minutes. From time to time after meeting for worship, a reminder about the need to donate to the meeting and how to make a donation is given.

Some years ago a small leaflet entitled “Quakers and Money” was prepared to help members and attenders understand how we operate financially and what obligations there are in being part of our meeting. This leaflet is updated periodically, and is put into our enquirers kits.

In my experience in Ottawa Monthly Meeting as a member and as Assistant Treasurer, I have found that most people wish to make financial contributions to the monthly meeting if they are able. They realise that there are costs to keep the meeting house open for worship, fellowship and other activities, and to undertake specific projects such as support for refugees, Quaker International Affairs Programme or Nonviolent Peace Force - Canada. Before approving a new project, we try to spell out the financial implications for the budget and for individual giving.

This way of operating has been successful to date. Last year, we were able to increase our giving to the yearly meeting from \$7500 to \$9000 because we had just completed a fairly large refugee sponsorship programme and the need for additional money for Canadian Yearly Meeting had been clearly laid out. When we discuss our budget for yearly meeting, I wish there was a way to set out for individuals something similar to the specific information we are able to provide at the monthly meeting level. ☺

Rose Mae Harkness is a member of Ottawa Monthly Meeting.

300 Words and 6,000 Numbers

By Dan Poisson

When June-Etta Chenard asked me to write something for this issue of *The Canadian Friend* with its theme of finances, she was very specific. “Not more than 600 words.” My answer was, “Not a problem. What about 300 words and 6,000 numbers?”

I had just returned from Canadian Yearly Meeting (CYM) Finance Committee meeting. Numbers were all over me. Income, Expenses, Revenue, Expenses, Donations, Expenses, Balanced Budget, Deficit.

But I also know that finance is more than numbers. Much more.

Finance is also Love in action.

Why would eight Friends, who are on the Finance Committee, spend a beautiful fall day away from home, away from their spouses, children and friends, and be confined in a room, poring over numbers, if it was not for the love of our Religious Society of Friends?

And this Religious Society of Friends is YOU, who are reading these lines.

So, I won't bother you with 6,000 numbers. Unless you insist.

CYM is about to celebrate its fiftieth year as a united Yearly Meeting. My Monthly Meeting is 200 years old.

Both CYM and Yonge Street Monthly Meeting exist today because Friends of yesteryear were generous. Generous with their love, their time and their money.

I always feel a tremendous sense of responsibility about the “heritage” those past Friends entrusted me with. My responsibility for this inheritance, not unlike the parable of the talents (Matthew 25:14-30), is certainly to keep it safe but also to increase it, to make it grow and, when my time comes, to hand it over to the next generation.

We Canadian Friends are faced with many challenges. We are few, we are scattered, we are not getting any younger, nor any richer. And we are all busy with our ‘other’ lives: family life, work life, social life, etc.

And we have this huge responsibility to keep our Canadian Yearly Meeting going. Not just for the sake of CYM but for our own personal, individual and spiritu-

al benefit. Without CYM, and its predecessors, it is doubtful there would be a Religious Society of Friends in Canada today. Scary thought.

In closing, and before the editor cuts me off because I exceeded my 600 words allowance, I would like to quote another story from the Bible. Jesus saw a poor widow put two small copper coins in the collection box while the rich were tossing in their gifts. Jesus said “Truly, I tell you, this poor widow has put in more than all of them; for all of them have contributed out of their abundance but she, out of her poverty, has put in all she had to live on.” (Luke 21:1-4)

Friends, if you have not already done so, can you spare two small copper coins? Your donation is important, let it be the gift of the rich, or just two small copper coins. With your donation we are all, today's Friends, able to benefit from the inheritance of earlier Friends, and we will also be able to pass it on to the next generation. In modern parlance, it is a win-win situation. Thank you. ☺

Editor's note: Dan's article contains 517 words.

Dan Poisson is a member of Yonge Street Monthly Meeting.

Environmental and Social Responsibility Tools to Extend Financial Reporting

By Adrian Dolling

If we are to live our testimonies today, we need to be aware of the changes in our world since they were formulated in the 1650s. Our testimony of *truth* means that we must be open to new knowledge or understanding. We must seek out the truth, and that is the spirit in which this note is written. At the spring Western Half-Yearly Meeting in Sorrento in May 2004 a small group of us examined some corporate responsibility reports, and the Global Reporting Initiative (GRI). I agreed to express our recommendations in *The Canadian Friend*.

During the past eight to ten thousand years, since early settlement and domestication of animals, there has been a gradual evolution of property rights. Encoded in both custom and law from earliest Judeo-Christian writings (Abraham asked to buy land to bury Sarah; the Ten Commandments' injunction to not steal), by Jesus' time there existed a well-developed system of exchange,

accounting, banking, and coinage. In the "Parable of the Talents," Jesus encourages followers to look after other people's wealth by putting it to work, or banking it in exchange for interest. The theory and practice of property, borrowing capital at interest, and limited risk premiums, has been long established. In Greece, around 300 BCE, the normal annual interest rate was ten percent, increasing to twenty or thirty percent for risky lending, such as backing shipping.

During the Renaissance in fifteenth century Europe, property rights were extended to the ownership of ideas – the benefits of innovation to society traded for an individual's opportunity to benefit from creative

labour. The first popular English translation of the Bible was published early in Elizabeth's reign in 1560. Economic growth after the early plagues stimulated innovation, exploration, technology, and the arts.

Along came George Fox and the Quakers in the mid-seventeenth century, freshly benefiting from the newly accessible Bible, questioning the clergy amid growing divisions in Christianity, arising in a country in the midst of a governance experiment under Oliver Cromwell's Commonwealth. Influenced by Biblical

study, early Quakers quickly developed testimonies on truth, equality, simplicity, and peace. Some of these testimonies drew early Quakers into conflict with the rest of their society (e.g. by not doffing caps in greeting, not taking oaths, and not wearing swords).

We are now better equipped to understand the world through the natural and social sciences. Key to this discussion is the discipline of econom-

ics, founded by Adam Smith in the eighteenth century. Developed by other titans such as Ricardo, Keynes, and Hayak, we now have a very good understanding of global economic interactions.

Modern microeconomics deal with individual people and organisations and the rationale for decision-making. Since the crises of the 1930s, financial statements and accounts have gradually become more standardised, to support more consistent and comparable reporting. There are many aspects of an organisation's existence, known as externalities, that fall outside its boundaries and are normally paid for by taxes. They represent the use of air, disposal up smokestacks, or the

The GRI is strategically consistent with the Earth Charter ... We [a small group of us at Western Half-Yearly Meeting] recommend that Canadian Yearly Meeting Trustees consider adding GRI reporting to the list of criteria by which investments are managed.

payment for health care or education. However, these externalities can suddenly become internal to a company — as smokers obtain compensation for injury, or regulations change, so it is important for companies (and investors) to include these three domains — financial, environmental, and social — in decision making, and therefore in their internal and external reporting.

Enabling such trustworthy *triple bottom line* sustainability reporting is the intent of the Global Reporting Initiative (GRI, with information at: «www.globalreporting.org»). Started in 1997, the GRI is making impressive progress, with United Nations backing, and over 500 organisations reporting their corporate social responsibility performance. The GRI 2002 guidelines can be adopted by any organization,

including national, provincial and municipal governments, non-profits, and corporations. There are various levels of compliance, and the effort required can be significant.

The GRI is strategically consistent with the Earth Charter, which Canadian Yearly Meeting endorsed in 2004. At Western Half-Yearly Meeting in May 2004, a small group of us examined several corporate reports, and the GRI. We recommend that Canadian Yearly Meeting Trustees consider adding GRI reporting to the list of criteria by which investments are managed. ☺

[Please note that a documented version of this article is available by email: «adrian.dolling@channel.bc.ca.»]

Adrian Dolling is a member of Victoria Monthly Meeting.

What Would You Want Me to Do If He Was Your Son?

By Joy Newall

He was nineteen at the time of my first visit to the jail, where he was serving time for his crime: robbery, and threatening a police officer. He had been in and out of jail since he was about nine years old, when he was caught at the “job” he was doing: delivering packages of dope from one young adult to another in the affluent suburb where he lived.

This young man had the brightest mind I had come across since my university days. He stood about an inch short of six feet, dark hair, bright blue eyes ... handsome in a cinematic way. He saw himself as small, he told me one day in a rare moment of introspection.

Mostly we talked about world history, but religion soon became a “safe” subject because, he told me, I had started our first visit with a promise that I was there simply to be his friend, not to convert him. We ranged far and wide in dialogues on ethics, morality, war and peace, and about his hobby — writing.

He wrote well, really well! I took some of the short stories, which he had given me to read, to some teachers, and they were amazed that they could come from “a prisoner”! One day, he showed me his newest piece, which was set in Paris, France. The details of the street and buildings for the scene

he set were so detailed and evocative that I thought he might have been plagiarizing someone else’s work. I called him on it by saying: “How could you know so much about Paris when you’ve never been outside Canada?” Quickly he found one of the few books sitting on a shelf in the small classroom where we had our visits. He slammed it on the table, flipped through the pages until he came to a tiny black and white drawing of a street in Paris. He described how he had studied that illustration, given it full colour in his imagination, peopled it with characters and voila! ... a very fine piece of descriptive literature.

He went out from the jail on parole twice in the years I visited there and, as he stayed in the city, I was able to meet with him a few times: once to stand with him as he opened his first bank account, coming out laughing like a kid who's pulled off a fast one, exulting in the fact that he was now REAL to the business world. Another time we sat and sipped coffee, looking over the fishing boats moored at the harbour, while he dreamed aloud of being a boater, a fisher, in charge, making a living. During one parole, he enrolled at the local university and got through almost a whole semester of journalism and history classes.

Each parole ended in failure. He seemed to keep returning because jail was his familiar abode, his room and board, his home. I asked him if that was so, and he looked at his shoes with a "maybe you're right." Finally he decided to stay put in jail until his entire sentence was finished so he'd exit without having to report to anyone. He hated surveillance.

Finally, his sentence was over. He asked me if I'd pick him up at the prison gate and take him to his first stop. Clutching his small bag of "stuff" that I'd kept at home while he was in jail, he waved goodbye.

Sporadically we heard from him by phone. He was with his mother, then his father, taking a marine course, living with his former girlfriend, quitting school, frustrated with no job, no quick fixes ... except the old devil itself, drugs. The dealers were everywhere they used to be in the "old days." He was

having a bad time fighting it.

Late one night, the phone rang and the plea was there: Could he stay with us temporarily till he got a job? He'd been "clean" for six weeks and couldn't go it alone. A short consultation with my husband and we said we'd pick him up at the bus station the next day. He was pale and thin, nervous and hungry! I couldn't make a meal big enough.

He seemed to keep returning because jail was his familiar abode, his room and board, his home.

The timing could not have been worse as my husband was due for heart surgery. We called every contact we knew, trying to find him a job, permanent lodging, support people to make a team to help this desperate young man get free of his bondage. No one had any resources to offer except for one man who offered a temporary job cutting wood in the forest. The arrangement worked for most of a week. He loved the job, though he was not in physical shape to do such heavy labour. He got on well with the boss, came home, ate and slept. Friday was pay day. He asked if we'd mind if he went to see a friend he'd known earlier in our city. We hesitated, but what right did we have to detain him? He was a free man. We negotiated the next day's pickup time and were given a guarantee that he'd stay "clean". We picked him up jumpy, pale, tired and hungry.

The next day, work in the forest had to be cancelled. It was a terrible blow. Frustration oozed from his every pore. He had nothing to do, except hang around with us. I had an appointment downtown, my husband would be home with him.

When I returned home, I found my husband looking ill and shocked. He had just walked down to the mailbox, and in that short time our young visitor had helped himself to some of our credit cards and loose cash, and left the note with the politest of thanks for our generosity, confessing that he was "no good at good-byes," and that he'd had "to move along ..."

A few days later, my husband was in hospital. Our quick reporting of the theft to the credit card companies covered the cash withdrawals that had been made before we'd had time to blink. One of the churches I'd called for help invited me to speak to their outreach group on the subject of support for ex-prisoners. The prison chaplain and I are taking our first step together to try to kick-start the faith community into supporting the establishment of a halfway house, in a city famous for its NIMBY (not in my backyard) mentality. It is like pushing a peanut up a hill with my nose. But ... I did it, and I'd do it again. Might have to. I hear he's back in jail again ...

What would you have done if he was your son? ... ☺

Joy Newall is a member of Victoria Monthly Meeting.

A Look Backwards at Montreal Monthly Meeting

By Molly Walsh

Montreal Monthly Meeting reminds me of the “little engine that could.” Although it has faltered and sometimes been slowed down by circumstances, the meeting here has been a going concern since the early 1900s. The first recorded meetings took place in 1907 when McGill Professor Alfred Stansfield gathered some English Friends together for worship for a brief period of time.

Some 22 years later, another group was formed, again by McGill professors and this one endured. Eugene Forsey, a professor of Political Science at McGill (who later rose to prominence in Canadian politics) was one of the initiators, along with Lloyd Williams, from the Mathematics Department. Early meetings were held once a month at the Central YMCA. As the meeting gained in strength, meetings for worship were held weekly. The group met for a long period of time at the Presbyterian College of McGill and later met at the YWCA. Space for worship continued to be rented until the purchase of a meeting house in 1963.

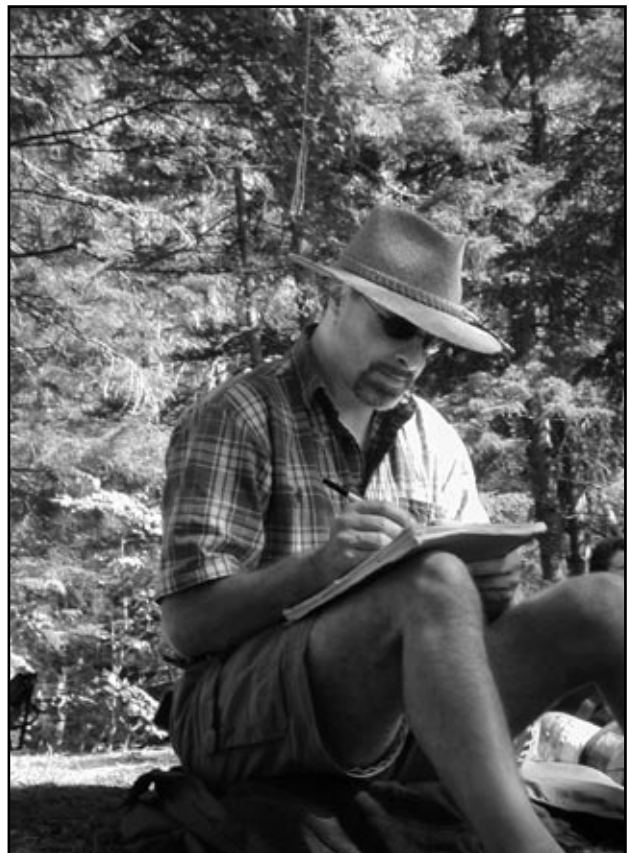
During the late 1940s, the group attained the status of a Monthly Meeting under the aegis of Pelham Half-Yearly Meeting which was, at that time, part of Genesee Yearly Meeting.

Subsequently, of course, Canadian Yearly Meeting (CYM) came into existence and Montreal Monthly Meeting became a part of CYM. We are not part of a half-yearly meeting but we participate in the St. Lawrence Regional Gathering, made up of Ottawa, Peterborough-Wooler, and Thousand Islands meetings.

Over the course of several years, Montreal Monthly Meeting sponsored an annual series of five lectures; three by non-Friends and two by Friends. Friends General Conference offered financial help to bring such Quaker luminaries as Henry J. Cadbury, Anna Brinton, Rufus M. Jones and Paul S. Cadbury to Montreal. Invited speakers who were not Friends included well-known philosopher Professor Hocking of Harvard, and Louis Finkelstein, president of the Jewish Theological

Seminary in New York. A fruitful dialogue between French Canadians and English Canadians was initiated by the meeting in cooperation with the Monchanin Intercultural Centre.

The establishment of a permanent meeting space in 1963-64 was welcomed by the growing number of members and the wider community. Under the leadership of Lloyd Williams and a core of dedicated members, a lovely small house was found downtown close to the old Forum. Jonas Lehrman, of the McGill School of Architecture, offered his professional advice around the remodelling, decorating and furnishing. Some local



*Jacques Loranger, Clerk of Montreal Monthly Meeting
(photo by Donald Alexander)*

Friends, as well as Toronto Monthly Meeting, Friends General Conference and Quaker Trusts in England helped to underwrite the purchase. Many individuals contributed to the meeting house fund as well, some from as far away as Australia and Africa.

The presence of a Quaker Meeting House in Montreal proved to be a boon during the late 1960s and early 1970s with the steady influx of U.S. draft resisters and deserters seeking refuge with committed pacifists.

Margaret Watts remembers driving south to the border to pick up young Americans at the border. After their arrival in Montreal, housing and hospitality were offered to them until they could get on their feet. Often they were directed to other safe Friendly havens across Canada. Tony Meech and Liesel Urtnowski recall driving to the border to receive funds collected in the United States to be spent on medications to go to Vietnam. Before the Americans bearing funds were allowed to cross the border, Customs officials read them the "Trading with the Enemy Act!" Vivien Abbott was on hand to offer her expertise with this project. Our members packed the medicines in three batches to go to both South and North Vietnam as well as the Viet Cong. Liesel, who was much involved in this project, remembers driving the packages to Aeroflot at Dorval

airport. In the 1970s, with the arrival of the "boat people" from Southeast Asia, the meeting cooperated with the Roman Catholic Newman Centre to provide housing and support for a Cambodian couple who sought refuge in Canada.

The Meeting House continued to flourish during the sixties and seventies and for much of that time there was a thriving First Day School. By the mid-1980s, the house became impossibly expensive to maintain. In 1986, the members of the meeting reluctantly agreed to sell the Meeting House to Chez Doris, a day centre for homeless women.

Since 1986, our place of worship has moved from the premises of the Concordia chaplaincy, to the Good Shepherd Centre, and next to the Yellow Door, the site of McGill Chaplaincy. Three years ago, we found a congenial new home at the Greene Avenue Community Centre in Westmount, where we worship in a large sunny room. Attendance at our Sunday morning worship has doubled since we moved into these premises.

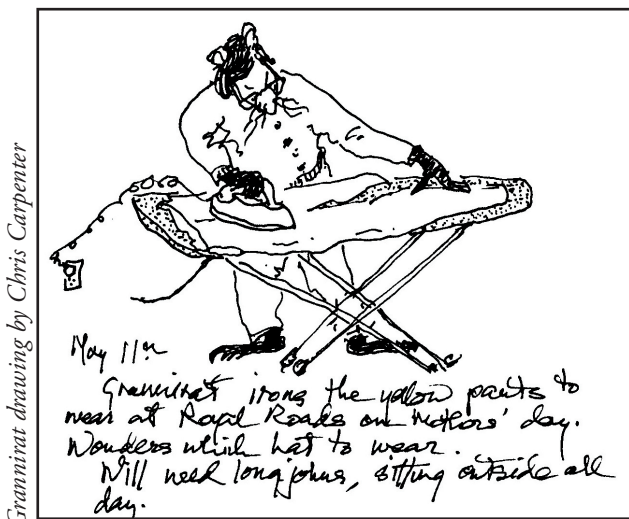
We are also pleased to have a bilingual Worship Group under our care, the Lac Cornu Worship Group from St-Hippolyte in the Laurentians. Many members of our Montreal group are fluent in French and we are pleased that we occasionally attract francophones. We have a bilingual website at: <http://www.geocities.com/quaker292001/>. It has proven useful for outreach though we are aware that we lack sufficient printed material in French.

In recent years, we have welcomed several Young Friends (from Meetings as far away as Alaska and as close as Ottawa). They bring a renewed sense of commitment to social justice issues, which we value.

"Small is beautiful" could be one way to describe Montreal Monthly Meeting, but I prefer to think of Montreal Meeting as the "little meeting that could," which has survived despite many homes and changes over the last one hundred years. ☺

Sources: Pamphlet entitled "Papers published on the occasion of the opening of Meeting House and Friends Centre, April 25th, 1964" and interviews with members.

Molly Walsh is a member of Montreal Monthly Meeting.



Petit à petit, l'oiseau fait son nid

Par Chantal Fournier

On pourrait ainsi relater les débuts de l'Assemblée mensuelle de Montréal de la Société de Ami(e)s. La première rencontre répertoriée date de 1907 : suit une brève période pendant laquelle M. Alfred Stanfield, professeur à l'Université McGill, rassemblait quelques Amis anglophones pour des rencontres.

Quelque vingt-deux ans plus tard, une autre initiative prend jour et cette fois c'est la bonne : un autre groupuscule de professeurs de l'Université McGill, avec l'intervention de MM Lloyd Williams et Eugène Forsey, s'est formé afin de reprendre des rencontres mensuelles qui sont devenues au fil du temps des rencontres hebdomadaires. Les rencontres se déroulaient au YMCA.

Cependant sous l'essor du nombre de participants, un nouvel espace de rencontre devint nécessaire et une maisonnette achetée en 1963 servit jusqu'au milieu des années quatre-vingts. Les coûts, entre autres d'entretien, font que la propriété est vendue en 1986 à l'organisme Chez Doris, centre de jour pour femmes itinérantes.

Pendant les années formatives de l'Assemblée mensuelle de Montréal, des conférenciers émérites ont été invités.

Certains sont des Quakers, mais d'autres représentent d'autres confessions. Un dialogue a été établi

avec la communauté francophone. Le groupe a également apporté son appui aux résistants de la conscription durant la guerre du Vietnam.

Le lieu de rencontre a changé à quelques reprises depuis cette époque : Du Centre Good Sheperd à la chapelle Yellow Door de McGill. Depuis trois ans, le centre communautaire de l'avenue Greene est notre lieu de rencontre hebdomadaire, et l'assistance a près de doublé.

Soulignons qu'un groupe bilingue, sous notre égide, se rencontre dans les Laurentides, au Lac Cornu. D'ailleurs certains de nos membres sont à l'aise dans la

langue de Molière et quelquefois des francophones se joignent au groupe. Notre site WWWeb au: «<http://www.geocities.com/quaker292001/>» est offert dans les deux langues.

Nous sommes également choyés de recevoir des jeunes participants qui, par leur enthousiasme, renouvellent notre engagement social qui nous tient à coeur. « Dans les petits pots, les meilleurs onguents » dit le dicton. Cela décrit bien notre Assemblée mensuelle de Montréal de la Société des Ami(e)s. ☺

Chantal Fournier est une participante de l'Assemblée mensuelle de Montréal.



*Quelques membres et participants de l'Association mensuelle de Montréal de la Société des Ami(e)s. En arrière : Jacques Loranger, Tony Meech, Shirley Steele, Julie Sullivan
En avant : Lark Allowette, Molly Walsh, Madeleine Sherwood, Polly Bernier-Fitch
(Photo par Gabriel Gosselin de l'Association mensuelle de Pelham)*

After a lengthy, but conversation-filled ride through the back-roads of Ontario, a group of Young Adult Friends from various meetings across Ontario met in the warmth of the Bowyer home, to share a weekend of spirituality and community-building.

The ride up was as much an adventure as the rest of the weekend. After only minor reconstruction of the engine, and six attempts to start the rather eccentric Catholic Worker van, we departed from Friends House in Toronto. With a detour through Guelph, we added Ravi to our numbers and attempted, unsuccessfully, to abduct Becca Ivanoff as well. Then, with our nearly filled van, we trundled off again into the night, braving fog, lightning, and a close encounter with a deer, before our eventual arrival.

Despite the lateness of the night, we arrived to the pleasant aroma of woodsmoke, and the comfort of pumpkin soup. Much to our surprise, we were also greeted by Liam Husk, who had hitchhiked in earlier that day, bearing road stories as adventurous as our own.

Saturday was a day of building community through common purpose and shared effort. The Bowyer house is nestled within a woodlot, part of which was used by previous inhabitants as a deposit for what appeared to be many years of household garbage. We worked together on a cleanup project to collect as much garbage and recyclables as could be easily removed from the land.

Feeling energized by the success of our cleanup effort, we then joined Brent Bowyer in an effort to insulate the roof of a log cabin he has been constructing since early summer. Don nimbly capered about the roof, nailing down old freezer lids with the help of Brent, Liam and Ravi, while those of us with less acrobatic ease hauled supplies to the roofers, and stabilized the ladders that were propped at improbable angles against the steep incline next to the cabin. The afternoon's efforts left us hungry, but victorious, with the cabin roof well insulated for winter.

Supper was a collective effort, with each of us rotating through the various tasks of chopping, spicing and stirring the chili. In the end, we all sat down to a delicious, warm meal, and to conversation that stretched late into the evening. Amid lighter discussion, we considered the relationship between Young Adult Friends, Ontario Young Friends, and the larger community of Friends, expressing a desire for greater communication across groups.

We were joined on Sunday by other members of the Lucknow Worship Group for singing, meeting for worship, and meeting for eating. Then, feeling full in stomach and spirit, we clambered back into our erratical van, to return to our respective homes.

Jesse Husk, Don Bowyer, Stephanie Schiro, Freddy Lara, Ravi Joshi, and Liam Husk

Epistle of Young Adult Friends' Retreat Held in Ontario, 29 – 31 October 2004



Camp NeeKauNis 2005



Programme For 2005

Teen Camp (July 1 - 8)

is a great place for Young Friends (15 and up) to spend time together, learn more about their faith, and contribute to NeeKauNis. Directors for this camp are Dee Reynolds and Chris Wilk. YFs will explore Quakerism and help to ready Camp for the season. We invite people of all ages to participate, as we need leadership in all aspects of the work and programme.

Community Camp (July 10- July 20)

welcomes old and new Friends, and friends of friends; families, couples, and singles (minimum age for an unaccompanied camper is 16). Community Camp provides a quiet retreat with time for everyone to join in silent worship, work projects, swimming, boating, and music. Arts and crafts, out trips, and other activities engage all ages. We count on you to bring your special gifts to share!

Family Camp (July 23 - August 2)

A programme designed for families of all kinds; for instance, single-parent families are welcome and are well-supported by other campers. Here's the deep, time-tested truth about this programme: Family Camp is fun! It also provides a special experience of love and the spirit that is fresh each year, as new and old campers gather. We offer time to relax as well as lots of things to do: sailing, windsurfing, canoeing, swimming, walks, outings, field games, worship, discussions, music and singing, and family time together. This year, along with the loving staff and help from parents, future leaders from FYDE will head-up exciting activities for the youngsters!

Friends' Youth Development Experience (July 9 -August 2)

is a unique project for a group of 8-10 teens around the ages of 14-16 years. The aim of the program is to develop a variety of skills through a co-operative camping experience, the ideals of which are based on Quaker values. Our program is strongly rooted in the belief that common Quaker values (such as simplicity, integrity, and equality) go hand-in-hand with the values and ethics of

Intermediate Camp (August 4 - 14)

welcomes campers aged 13-14 to come share a great camp experience. We have great staff, good food, and lots to do including arts and crafts, swimming, music and drama. Of course there will be plenty of opportunity to hang out with friends, new and old. Bring your instruments (acoustic, please) - there may be others to jam with. There is a wonderful community experience awaiting you at Intermediate Camp, with each year a fresh revelation.

Junior Camp (August 17 - 27)

for Young Friends ages 10-12, who sail, canoe, swim, worship on the Hill, take trips, play games, make music, learn crafts, and more! Talent Night is a fantastic finale! Young campers meet people from different walks of life and parts of the world. They are encouraged to care about each other and share Quaker values, and to have fun in the process. Registrants should have completed Grade 4 and be 10-12 years old by the start of camp.

C.O.D Camp (September 7 -14)

is designed for seasoned Friends, those looking for a relaxed programme without children about. It accommodates Friends aged 55 and over and is kept very limited in size. There are real treasures to be found at C.O.D. Camp. Only the improved cabins are used, which means that indoor toilet facilities and insulated cabins make "roughing" it not so rough. There are opportunities for older Friends to enjoy a time of warm fellowship with lots of laughter and joy, a broad range of discussions, crafts, walks, and worship.

"Keep In Mind" Dates:

May Long Weekend:

Camp NeeKauNis Committee Meeting & Opening

June 3 - 5:

Yonge St. Half-Yearly Meeting

June 24 - 26:

Storyteller's Weekend

September 3 - 5

Refugee Weekend

September 16 - 18:

Equinox Weekend

September 23 - 25:

Camp NeeKauNis Committee Meeting & Closing

October 7 - 9:

Ontario Young Friends Thanksgiving Retreat

Contact Camp NeeKauNis

For More Information:

www.quaker.ca/nkn

Administrative Director

Beverly Shepard
phone: (905) 648-2853
e-mail: bev.shepard@hwc.n.org

Camp Committee Clerk

Georgette Kreher,
phone: (416) 463-1578

Response to Declan Hill's Challenge to Canadian Friends

By Kathleen Hertzberg

I greatly appreciated Declan Hill's challenge to us (*The Canadian Friend*, May, 2004) as Friends. His words have given me much food for thought and prayer. I am sure other Friends have had their own response to his article though I understand from the Editor of *The Canadian Friend* that she has not yet received any written responses.

I agree that some Friends feel that the Society of Friends in Canada is experiencing a crisis of faith.

I have read and re-read Declan's article. It deals with the fundamentals of our faith as Friends and is in keeping with the title of 2004 Canadian Yearly Meeting held at Windsor, Nova Scotia — "Meeting the Challenge of Diversity." Yearly Meeting 2004 appointed a committee to visit Meetings across Canada to share with Friends on the future of Canadian Yearly Meeting.

My first concern with Declan's article is his initial terminology: It should be State of **Society** Reports — not "State of the Meeting Reports." A "State of Society Report" should be "a searching examination of the spiritual state of the Meeting," not a description of events.

Terminology is important because words are vessels, which preserve the Faith and convey the spiritual meaning. They never become "old-fashioned;" they have to be studied and understood.

Service is also important. Our Service organisation seems to offer too few opportunities for service, especially for Young Friends. We have an ambitious, though important, project in Ottawa. Canadian Friends concerned to serve in places of conflict in the world, such as Iraq or the Middle East, usually do so through other organisations. This is not to overlook the recent service of Quaker doctors in the Kurdish area of Iraq. I recall

Declan's effort to organise a service project for Young Friends in Bolivia in 2002.

The Teaching Ministry has also always been important in the life of Friends. Do we need a Quaker study centre in Canada? It was tried once, and it requires considerable resources. Much teaching can be done in our own Meetings.

**Yes, our Business Meetings do
take more time than voting would
... We have a great deal
of dross to dispel before God's
voice and message reach us!**

We might ask ourselves if Quakers have much to offer to the world today. Are Quakers today in fact identical to other people of goodwill (who we do, of course, respect)? Do we really know our own foundations and the basis of our spiritual-religious message?

The Peace Testimony is a fruit of Quaker spiritual life and message: "The Spirit of Christ by which we are guided ..."

Our Quaker faith offers a direct link to the message of Christ: The first response of George Fox to the Northumberland Seekers waiting in silence was, "Christ is come to teach His people Himself by His Spirit."

Perhaps we need to ask the question: What is the faith basis of Quaker worship? "A direct and pure path to God through Christ," according to early Friends.

And perhaps we need to place "the Spirit of Christ" again into the centre of our worship: to come to worship God in that spirit — to learn of Christ — not to resolve the problems of the world in Meeting for Worship. Perhaps our main problem is that we have left Christ out of our faith understanding.

In our meetings for worship with attention to business, we must learn afresh the meaning of unity — "Dear Unity."

Declan asks for plans of action for improvement of our Meetings. Yes, our business meetings do take more time than voting would ... We have a great deal of dross to dispel before God's voice and message can reach us!

**We do have the “Quaker
infrastructure” but do we have
the spirit and a shared message,
the love and the time,
the shared understanding
of the Quaker faith?**

Early Friends named it “The Everlasting Gospel” (from the Book of Revelations). There is nothing old-fashioned about the Quaker faith. Friends who travel in the ministry must have a strong faith, understanding and knowledge.

We have all too often been subject to “waves” both

in our Yearly Meeting and in our Monthly Meetings — the “waves” of contemporary life and factions.

The Quaker faith is a lifetime calling of spiritual discovery. We need to encourage each other in goodness, love and truth.

I suggest CYM sponsor long weekend / week-long Pendle Hill or Woodbrooke on-the-road study courses, perhaps at Camp NeeKauNis. This was done in the nineteen eighties.

Thank you, Declan, for your challenge. Let us also be thankful to God for the loving fellowship in the life and service of Friends that takes place in our meetings and in yearly meeting. Pray for each other. ☺

Kathleen Hertzberg is a member of Toronto Monthly Meeting.

Balancing — *The Canadian Friend's* Budget

The *Canadian Friend* (CF) continues to be an important vehicle for accomplishing the work of Canadian Yearly Meeting, faithfully embodying the vision of early Canadian Friends.

We are pleased to announce that in 2003, *The Canadian Friend's* financial situation improved. Donations, subscriptions, advertising and outreach funding were all above budget. We wish to express our sincere gratitude to Friends whose generosity brought about the improvement.

Your gifts to *The Canadian Friend* continue to be vitally important. Please consider making a tax-deductible contribution to help *The Canadian Friend* keep its budget balanced again this year.

You can also purchase gift subscriptions to *The Canadian Friend*. Most of us have at least one friend who is curious about Quakers; what better way to let them know more than to give them a subscription to *The Canadian Friend*? Most readers get the CF free-of-charge, though we have about 60 paid subscribers. We are grateful to those of you who pay, and hope for your continued subscription. The more people who chose to pay for their own subscription, the more healthy the CF's finances.

We want to remind you that postage rates for addresses outside Canada increased dramatically in January 2004 when Canada Post discontinued their cheaper *Printed Papers* service. For a year, we've absorbed the extra cost, but postage rates will again increase in January 2005, and now we must increase our rates to cover the costs. Therefore, our new foreign subscription rates are (in Canadian dollars): \$39 to the U.S. and \$49 to other countries. **Subscription rates for Canada remain at \$28.**

Once again, thank you for the many donations you have made. We hope we can count on your continued support in helping *The Canadian Friend* balance its budget, and keep the vision of early Friends alive. ☺



Photo by Bruce Dienes

together

we can

do it again!

... we can help

*The
Canadian
Friend*

**balance
its budget!**

Considering a Canadian Civilian Peace Service

By Sybil Grace

Attention all peacemakers, peacekeepers, all upholders of civil society! We have been offered a major opportunity to plan the future of a world secured by unarmed cooperation.

THE BACKGROUND:

Kofi Annan is soliciting submissions for a major United Nations (UN) conference in New York next July: the role of civil society in conflict prevention. The European Centre for Conflict Prevention (ECCP) in Utrecht has divided the world into fifteen sections, to meet by country, and then by region, to bring forward ideas for a final synthesis by the ECCP to form the basis for discussion on July 18 and 19 in New York. Since Kofi Annan will be stepping down as Secretary General, this may be his finest and final effort.

A Global Partnership for the Prevention of Armed Conflict (GPPAC) process is well advanced. Meetings in Europe, in April 2004, resulted in *The Dublin Action Agenda*. Latin American Non-Governmental Organisations (NGOs) have also submitted their priorities. The South Asia Region of the GPPAC produced *An Action Agenda for South Asia* during its September meeting in Kathmandu, Nepal.

At the time of writing, there is an upcoming opportunity in Ottawa this fall, with the Canadian Peace-building Coordinating Committee (CPCC) planning two days of peace-building consultations, followed by the North American and hemispheric (including Latin America) sessions, with the presence of Minister of Foreign Affairs, Pierre Pettigrew.

Under the umbrella of CPCC, the Canadian Peace-building Coordinating Initiative (CPCI) has three general aims: collaboration, training and capacity building, and formulation of policy advice. The CPCI is in a policy dialogue with government on such issues as child soldiers, managing multiculturalism and mainstreaming mediation. The CPCI had its first grant from Department of Foreign Affairs and International Trade. It is also working with the International Development Research Centre and Canadian International Development Agency.

HOW YOU CAN PARTICIPATE:

This process will gain credibility as its base broadens. At short notice we ask your organisation to submit ideas for a safer world, for an alternative to armaments, in an outline on an 8.5x 11" paper (may be double-sided). Such input will guide the CPCC policy paper to be presented later in the year.

SUPPORT DOCUMENTATION TO CONSIDER:

From a CPCC paper in June 2004, we read: "The Dublin Action Agenda outlines ten guiding principles that underlie work on conflict prevention for the organisations and individuals present at the conference in Dublin. Many of these guiding principles reflect similar priorities and approaches to those undertaken by the Canadian government and Canadian organisations. By using these as a starting point for discussion, this dialogue will be able to identify areas where a Canadian agenda might overlap with the action agendas of others, as well as to pinpoint issues and approaches that Canada may be better placed to support, or may have a particular interest or expertise in. The Dublin Action Agenda guiding principles are:

1. A shift to prevention
2. Building a 'Culture of Prevention' and a 'Culture of Peace'
3. Security for people as well as states: human security
4. Responsibility to prevent and protect
5. Multilateralism
6. New partnership for prevention between civil society, governments and NGOs
7. Primacy of local ownership
8. Inclusion and equality
9. Learning from practice and accountability
10. Sustainability

How do these or other guiding principles translate into policy? On which areas is Canada particularly well-placed to focus internationally? ☺

Sybil Grace is a member of Ottawa Monthly Meeting, and is chair of Nonviolent Peaceforce Canada.

Conscientious Objection to Military Taxation: Alternative Service for Our Taxes

As conscientious objectors to military taxation (COMTs), we choose to follow the dictate of our conscience and refuse to pay for war. As A.J. Muste once said, "There is no way to peace, peace is the way"... and so we, as conscientious objectors, do our best to end our complicity with killing and war. We commit ourselves to work for peace and justice.

As COMTs we want all our taxes to be used to enhance our common humanity. We want to use all our resources to build a just world for all. We refuse to pay for war.



Conscience Canada has worked since 1978 to:

- promote a change in law to allow all Canadians the right to conscientiously object to military taxation as a right of conscience guaranteed in the Charter of Rights and Freedoms
- educate Canadians about freedom of conscience and conscientious objection to military taxation
- support conscientious objection to military taxation
- defend freedom of conscience

In April, nine members of Conscience Canada (CC) attended the 2004 Annual General Meeting in Toronto, with 18 additional members voting by proxy. In addition to dealing with internal organizational issues resulting from the move from Victoria to Toronto and an audit of the financial records, our work over the last year has included: organisation of over a dozen public meetings of COMTs and sympathisers to coincide with this year's AGM; participation in anti-war demonstrations; support of the petition initiated by Coalition to Oppose the Arms Trade to protest the Canada Pension Plan investments in arms manufacture; expansion of the CC website and creation of a CC internet listserv; and publication of two issues of the CC newsletter. CC Secretary Jan Slakov is working on "Educating to Peace," a project focussing on the celebration of Canada's Remembrance Day, and spreading the practice of wearing the white poppy in Canada. Once again in 2003, Svend Robinson presented the Peace Tax Petition to the House of Commons, calling on Parliament to enact the Peace Tax legislation known as the Conscientious Objection Act. The petition gave rise to important correspondence with the Canadian Minister of Finance, and is keeping the issue alive in Ottawa.

This summer, CC and our francophone component, Nos impôts pour la paix, had representatives attending the Tenth International Conference on War Tax Resistance and Peace Tax Campaign biennial meeting in Brussels.

Dominique Boisvert, Marilyn Hébert, Joshua Mira Goldberg, Bruna Nota, Jan Slakov, and Don Woodside were elected to the Board of Directors for the upcoming year. We thank past board members, staff and volunteers, with particular recognition of Heather Sturrock for her service on the Board.

Conscience Canada By-Laws and Operating Rules are available to Conscience Canada members upon request. For more information, contact us by e-mail at: <consciencecanada@shaw.ca>.

For a wealth of inspiring and helpful information, please visit Conscience Canada's web site at: <<http://members.shaw.ca/consciencecanada/index.html>>. ☺

Personnel Policy from Friends United Meeting (FUM), and Some Resultant Correspondence with Baltimore Yearly Meeting

In 1988, Friends United Meeting's General Board adopted a policy that has brought forth much reflection and discussion. In 2002, Baltimore Yearly Meeting (BYM) wrote a minute in response to that policy, and there has been more discussion. Some of it follows; a more complete record is found at: <http://www.tni.net/~solomon/WFM/WFM.FUM.personnel.policy.html>.



October 1988; Policy, Friends United Meeting, General Board, Minute 88-GB-52: (a) We affirm the civil rights of all people to secular employment, housing, education and health care without regard to their sexual orientation. In particular, we condemn violence, whether verbal or physical, against homosexuals, and call for their full protection under the civil rights laws.

(b) We reaffirm our traditional testimonies of peace, simplicity, truth speaking, gender and racial equality, personal integrity, fidelity, chastity and community. We recognize that there is diversity among us on issues of sexuality. For the purpose of our corporate life together, we affirm our traditional testimony that sexual intercourse should be confined to the bonds of marriage, which we understand to be between one man and one woman.

(c) The lifestyle of volunteers under appointment to Quaker Volunteer Witness, regardless of sexual orientation, should be in accordance with these testimonies.



Baltimore Yearly Meeting 2002; Minute from the BYM Delegates to the FUM Triennial: We are distressed that FUM staff denied the Clerk of Baltimore Yearly Meeting, Lamar Matthew, the opportunity to serve as a 2002 Triennial worship-sharing leader because he is a gay man in a same-sex union. We regret that Friends United Meeting members were thereby denied the opportunity to experience, as

we have, Lamar's spiritual gifts of love, patience, and humor, his commitment to Christ, and his knowledge of Quaker history and practice. Our reflections on this matter in annual session have allowed us to understand the depths of our collective hurt and anger. Baltimore Yearly Meeting affirms with the Gospel of John that the Light of Christ is the true light that enlightens everyone. We understand FUM's Purpose Statement to be similarly inclusive: "Friends United Meeting commits itself to energize and equip Friends through the power of the Holy Spirit to gather people into fellowships where Jesus Christ is known, loved and obeyed as Teacher and Lord." We ask FUM to honor the discernment of constituent yearly meetings in their choice of leaders and representatives. From the Advices of Baltimore Yearly Meeting's Faith and Practice, we offer these statements of Truth that have been given to us through continuing revelation of the Christ Within: Every Friend is called to be a servant of God. Each of us has God-given talents, which we are obliged to develop and use to the glory of God ... From its earliest days, the Society of Friends has supported the equal right of all individuals to be treated with dignity and respect ... We oppose all forms of prejudice. Prejudice should never be allowed to keep any person from a chance to develop or use their abilities. ... In accord with these advices, we affirm that gay and lesbian Friends within Baltimore Yearly Meeting make valuable contributions to the yearly meeting. These Friends have truly exercised their gifts for the building up of our spiritual communities, according to Paul's advice to the Corinthians. Baltimore Yearly Meeting's Search and Nominating Committees seek Friends for leadership roles by discerning whether they possess the spiritual depth, clerking skills, and loving and caring natures to enhance the life of the Yearly Meeting, regardless of sexual orientation or whether Friends may be in same-gender relationships. "We urge Friends to put new energy into the struggle to end the oppression, often unconscious, that is imposed on people because of their sexual orientation. The myths about homosexuality that perpetuate deep-rooted discrimination need to be dispelled through educational efforts." These statements,

taken from Baltimore Yearly Meeting 1973 Minute 87, are worth re-affirming in 2002. Truth requires us to acknowledge that we have not come to this position quickly or easily. In writing this minute, we are being obedient to the Light as we have discerned it over many years; and in faith and hope, we feel called to share our concerns about prejudice and inclusiveness with the General Board of Friends United Meeting. Baltimore Yearly Meeting asks the FUM General Board: (1) To confirm that FUM policy governing the selection of worship-sharing and workshop leaders and other leadership roles within FUM is inclusive and not discriminatory. That is, to confirm that leaders are chosen based on spiritual gifts without regard to sexual orientation or whether Friends are in same gender relationships. (2) To review and clarify the respective roles, responsibilities, and authority of FUM staff and committees. We pray for healing, guidance, and reconciliation to lead us all forward.



On October 17, 2003, the following letter was sent from FUM to BYM.

Dear Michael Cronin:

Greetings in the name of Jesus who brings us together. I hope this time finds you well and prosperous.

I am writing to provide responses from the Friends United Meeting General Board to the two requests submitted in a minute from the Baltimore Yearly Meeting 2002 Annual Session regarding the policy for the selection of worship-sharing leaders. (For ease of reference, the above requests were repeated here.)

At the FUM General Board Meeting held earlier this month at Quaker Lake, North Carolina, the policy statements pertaining to the issue of sexual orientation adopted in 1988 and 1991 were reviewed again in the context of applicability to the BYM requests. (The policy as stated in Minute 88-GB-52 was inserted here.)

The 1988 minute placed the personnel policy within the framework of traditional Friends testimonies and said that the policy applied to the corporate activities of FUM. The wording of the 1991 Personnel Manual explicitly applies the policy to all staff and volunteer appointees of FUM.

Therefore, in response to the first request, we do confirm that leaders are chosen based on spiritual gifts

without regard to sexual orientation; however, we do not confirm that leaders are chosen without regard to whether they are in same gender relationships.

In response to the second request, we expect the FUM General Secretary and the FUM staff to follow the wishes of the General Board and its committees as directed. We expect that the General Secretary and FUM staff make decisions in a timely manner where and when it is necessary. It is the responsibility of the FUM staff, the General Board and its committees to communicate with each other.

In addition to submitting the above response to the BYM requests, the General Board also approved of the statement "that Friends United Meeting is a reflection of the diversity of its constituent yearly meetings." It should be noted that the Baltimore Yearly Meeting representatives, Howard Fullerton and Rich Liversidge, stood aside on the approval of the General Board response.

In closing, I fully understood the range of viewpoints on this troubling issue for the worldwide Christian community. As we continue our struggles to be obedient servants, may we let His love and light be our guide.

Sincerely,

Brent McKinney, Clerk, Friends United Meeting



FUM General Board also sent this response on 12 June 2004, to Baltimore Yearly Meeting (BYM).

To the members of BYM:

We the members of the General Board of FUM, gathered on June 12, 2004, labored long to hear and take to our hearts your concerns and your sufferings. We affirm our commitment to be in and to stay in true relationship with you around this concern of gender diversity. We could not reach clarity at this time about how to proceed, but we do affirm that God's spirit works through every individual. And we affirm our faith that God can and will lead us forward in the Light. We are committed to listening deeply together, to sharing openly together, and waiting together until such time as way opens to move us forward in community. Until that time, we trust that God will continue to lead us in ministry together. ☺

Fresh From God

By Carol Leigh Wehking

Though much of life moves through the Light like a fish swims in a sunlit pond, it's true that not many moments shine with a special radiance of their own. Still, one accumulates a collection of the moments that do. As if they were flash photographs mounted in an album, they may be unremembered for perhaps years, then the page may be opened, and the moment pictured, relived, savoured again.

Here's one I recall, though the picture is faded: when I was about sixteen years old, I babysat for a family of three beautiful, bright, delightful children. One of the joys of babysitting these three was that they were such interesting people. I recall one evening I had put them all to bed, and when I went back again to check on them some minutes later, the middle child was still wakeful. It turned out that he had some spiritual concerns on his mind, and in the end I sat on his bed and he talked for some time. I can no longer recall what his specific issues were, but I can never forget how strikingly profound his thoughts and questions were. That evening still shines for me.

Not all children are so articulate as was that five-year old. But I believe that most children deeply ponder concepts to which they can scarcely give words. Words, in fact, may not be the best help in formulating contemplations of a spiritual nature. Sometimes the boundaries that words put upon things are frustrating.

Though words may liberate and shape thought, they can also be limiting. My nephew, when he was learning to speak, at first saw any round, pale object as "moon", and only later learned to restrict the scope of this word to that distant object in the sky. How much more dif-

ficult it must be to contain and direct the meanings of the vocabulary we have to describe matters of the heart, spirit, and faith. Words are likely not the best vehicles for conveying things of the spirit. Spirituality does not necessarily deal on the level of speech.

Spirituality seems to me to be more woven into the daily fabric of a child's life than it is for many an adult. Without a clutter of life experiences to create barriers, to teach them to be cynical and full of doubt, children are free to respond with and to spirituality; they are open, rather than closed down and cautious.

They do not have the automatic filters, the screens, the suspicions and distrust from which adults, through erosion of that speechless life of the spirit, often suffer.

There is a practical spirituality in little beings who accord all creation the same awe-filled respect. A three-year-old who values the life of an earthworm, a four-year-old who looks for the first time on a bloody crucifix and says through his tears, "Why did

God let that happen? Where was Joseph?," a five-year-old who says, of our recently widowed friend, "She has no-one to say good-night to": these are people truly in touch with the spirit and how it works, in ways so mysterious that they ARE the meaning of life. These are more of those radiant moments.

Perhaps some of the explanation for this wonderful connection is in Mark Twain's comment on children being "fresh from God." As we become more conscious and empirical, spirituality becomes distinct from faith, which is again distinct from belief. And again, these things become separate categories partly because of the limitations that words place upon the concepts. Perhaps this is why silent worship is so powerful.

**... 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.**

I can recall being expected to recite things in Protestant Sunday School about which I had doubts at the time, but which I was not encouraged to question. I was taught a prayer as a child which went like this: “Dear Jesus, Sometimes I forget, Then I get cross, and often fret. Help me to laugh and play and sing, And share my toys and everything. Amen.” It seemed to me at the time a scathing but shallow self-criticism, when in my heart I wanted to thank God for the good things I had, and express concern for deeper troubles than “fretting.” Yet somehow I felt limited to, and therefore by, the words that had been crafted for me to recite, and in some ways began to view myself as a cross and fretful person when, at that age, I was mainly happy, and willing to be grateful for that. I never set prayers for my own children, for fear of unwittingly guiding them wrongly. I felt that they would find a way, perhaps wordless, to communicate with their God. Children are able to look at larger, broader things, and also to look more minutely into things, than they are often given credit for. Most adults know this in their own hearts. Many adults do have open hearts ready to listen to the profound lessons and insights our children are openly able to share. I was attracted to Friends in part because children are accorded status and respect as people. I had children partly because I lived in a community of Friends in which my children would be valued and respected for themselves as people, and in which I also felt that I had support in raising them with values in the world which would not be easy to maintain alone. This has not been a mistake.

Often my own children have shared their most



Photo by Bruce Dienes

Sidney Foy, LiamHinzman, Suyin Bérubé-Sam

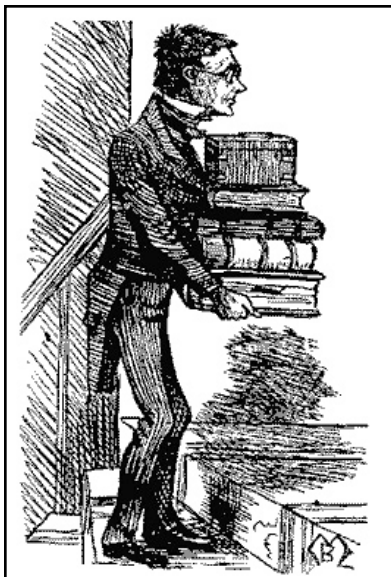
profound spiritual Light with someone else, and I receive the lesson second-hand, when it is passed on to me. Often the lessons I learn are from other people’s children. And, even as we respect wisdom gained from life experience, and draw upon the stores of it that our elders have to share, so also we 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 is a member of Hamilton Monthly Meeting.

From Draft Chapter – Faith in Action: Testimony – for the New CYM Faith and Practice

28. The primary purpose of a spiritual ritual is to attune to the *greater whole* (whatever we may call that) to make contact with Its presence within our deeper levels of consciousness and know ourselves as belonging within this *greater whole*; and to adjust our choices in life, based upon what that connection and *knowing* reveals to us. It is, in general, the specific process of going deeper in *and farther out*, in our humyn quest to understand and express the Divine within Life ... The Word is not the only magickal force. In an information-based world, we have forgotten that an *act* (even when symbolic) can have much deeper import/effect than any word, for it can tap into the deeper spheres of consciousness and/or the *body memories*, far beyond the reach of the spoken word ... When one offers the whole of *self* available within the protection of liminal/sacred space, one’s *soul* is given a language; one’s *spirit* is given a voice.

– Pashta MaryMoon, 2000



**My American Eden: Mary Dyer,
Martyr for Freedom**

By Elizabeth S. Brinton
White Mane Publishing (2003)
Reviewed by Dana Mullen

The story of Mary Dyer continues to be retold nearly 350 years after she was hanged on Boston Common because of her defiant persistence in publicly expressing her religious beliefs. Now, Elizabeth Brinton, a former Torontonians, has chosen to tell it in the form of a novel.

Probably most Friends are familiar only with the final events of Mary Dyer's life. This author has used her creative imagination to reveal the development of Mary's stubborn character. She recounts the story through the eyes of a fictional servant, Irene, who accompanied the Dyers when they first sailed to America in 1635.

Irene takes us through Mary Dyer's initial conflicts with the bigoted Puritan authorities in the small colonial community. There followed a period of pioneering

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a new settlement after the tragic stillbirth of a deformed baby caused her to be cast out of the church as "the mother of a monster." In the 1650s, she went back to England. Almost nothing certain is known about Mary's seven years there except that she spent some time at Swarthmore Hall and became an ardent Quaker. When she returned to New England, she was a bold preacher of the Quaker message.

Jailed and finally condemned to death along with two Quaker men, Mary received a last-minute reprieve after the noose had already been placed around her neck. She was sent home but became convinced that God intended her to confront the repression of truth. In 1660, she returned to Boston, was again sentenced by the General Court, and went willingly to her death by hanging from a great elm tree on the Common.

Comparisons with other accounts of Mary Dyer's life and times indicate that historical events are presented accurately. One minor anachronism is the use of the name "Religious Society of Friends" more than a century too early.

The most serious defect of this book is the total absence of a bibliography. Even a short list of the major references on which the author drew, would assure readers of the story's authenticity. Nevertheless, *My American Eden* is a very readable way to learn about a courageous woman whose death is one of the milestones on the long

journey from religious intolerance towards freedom of conscience.

(Note: *My American Eden* is available from Quaker Book Service for \$23.90, plus postage.)

Dana Mullen is a member of Ottawa Monthly Meeting.



**Whirlwind of Life: The Story of
Emilia Fogelklou**

By Malin Bergman Andrews
London Quaker Books (2004)
Reviewed by Barbara Bucknall

This biography of a remarkable Swedish woman, whose life spanned almost a century and was full of tireless activity, was first published in Swedish in 1999.

Emilia Fogelklou, after suffering deep depression, was marked at the age of twenty-three by an unexpected mystical experience that gave her a solid basis for that activity in the fields of education, theology, psychology, sociology, feminism, pacifism, and relief work, for the rest of her life.

She published voluminously, although her early publications did not attract much attention. She was too much of a pioneer not to be ahead of her time. Her biographer frequently makes this point, but I would have been glad to know when exactly she did attract attention.

She is probably a well-known figure to the Swedes but, living in Canada, I had not heard of her before, although, since she founded

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the Swedish branch of the Society of Friends, she should be well-known to Quakers.

She seems to have been a truly admirable woman whose life was a shining example. If she is no better known to other Quakers than she was to me, this book has come to fill a real need.

Barbara Bucknall is a member of Pelham Executive Meeting.



Growing Fruitful Friendships: A Garden Walk

By Ute Caspers

James Backhouse Lecture, published by Australia Yearly Meeting (2004)

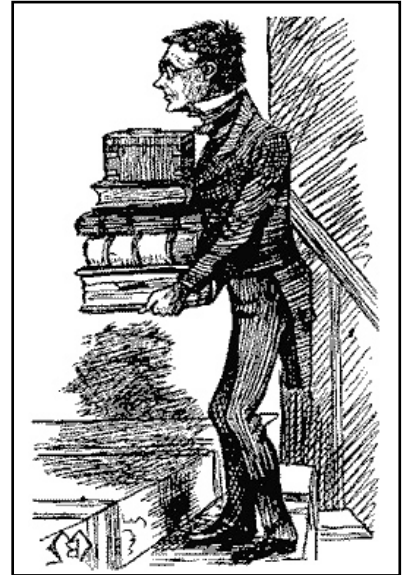
Reviewed by Keith R. Maddock

This past summer I spent a good deal of time working about the garden of our meeting house in Toronto. It had been a long time since I tackled so much outdoor work and my knowledge of plants was mostly gleaned from books. Learning names and some of the special needs of individual plants was essential, and I couldn't resist comparing the task to my interaction with Friends and visitors inside the house as well.

So when this book was offered to me to review, I sensed an opening into a deeper understanding of friendship and Truth. Ute Caspers grew up in post-war Germany and has been active among Friends in that country for many years. She confesses that she was attracted to

the Society by the promise implied in the word "Friends". Having lost her parents at an early age and living in foster homes, she learned to "grow" or nurture friendships as a means of adapting to new and unfamiliar situations. Furthermore, the God worshipped by the foster families she lived with often seemed so remote and inaccessible that she welcomed a new perspective on the divine as a close and caring presence. She sees this hope as an ongoing challenge for Friends, "as we look and see every once in a while what we mean by friendship, how we can cultivate it, and what empowers us to maintain it."

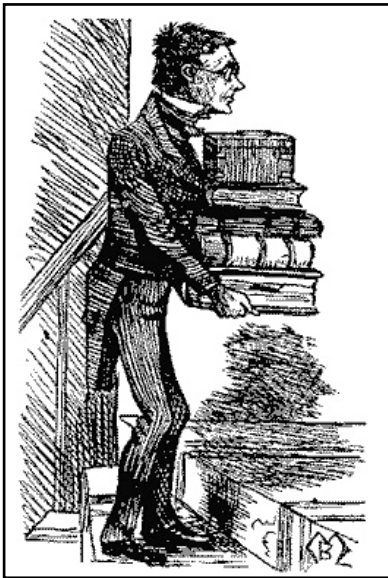
The very language of friendship suggests a garden metaphor, and it comes as no surprise that the garden occurs often in the Bible as a metaphor for life itself, the way we relate to other people and to the Creator. Caspers believes that the Christian concept (especially in the *Gospel of John*) is more accessible than some of the more idealistic varieties. In this view it transcends service, and is both open and honest in the sharing of truth. The first Christians, whose example the early Friends sought to emulate, were equals, sharing possessions as they shared the changes in each other's lives. It was inevitable that Friends would break off from those churches that distorted this basic model of trust and nurture. They cultivated testimonies, "rooted in a changed understanding of human relations that point generally



toward friendship". In the early days of persecution, in particular, friendship demanded a complete mutual trust in God. And, indeed, they were prepared to die for each other because "they experienced the same source of friendship."

The author leads us in a garden tour, a guided meditation on a few examples chosen arbitrarily from the colourful mix of plants available. Like the infinite variety of forms that friendship can take in our lives, each plant can take on many different shapes according to our perspective and the quality of care we take in cultivating it.

The rose is a good example to refer to in a brief review of the book, because for Caspers it symbolises caring or concern. Like the rose in Sainte-Exupéry's book, *The Little Prince*, the hero loves his flower but is constantly tormented by her demands for attention and unreasonable fear of predators. Only when he decides to explore other worlds does the rose decide that she can live without the protective glass shelter that she has been living under.



Caspers recalls an unexpected friendship she developed with a young woman who discovered that she was dying of cancer. "Sad as it was," she observes, "experiencing life at the brink of death gave it extra depth." She concludes, "Like good care for roses, these friendships can be quite demanding. But my experience is that they are worthwhile, even though — and perhaps because — they cost a lot". The hard truth is that, "friendship does need nurturing."

As we acquire friendships, we become both friends and gardeners. But we are also plants in the gardens of others, though we are not always aware just what variety we are in their eyes. A snowdrop to one person may be a fruit tree to someone else. The appropriately unanswered query she leaves us with at this point is, "What can we do not to become a weed in anyone's garden?"

The garden shed provides an interesting and unexpected metaphor toward the end of the lecture. The base of all friendships

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is to develop trust in the three dimensions of friendship — trust in ourselves, trust in relationship with others, and trust in the power beyond us. The shed represents the shelter of community where trust can be nurtured. But this too needs to be carefully maintained, being exposed to inclement weather and changing seasons in world affairs that subject communities to excessive and often destructive conflicts.

Coming in from tidying up the garden placed in my care, it is refreshing to reread portions of Ute Casper's lecture. I am often drawn to the queries suggested by Quaker authors in particular, finding them to be illuminating signs of the author's depth before reading the remainder of the book. Casper's queries, some examples of which conclude my review, invite Friends to contemplate the "friendly" qualities of our basic testimonies:

Truth: Am I truthful in my friendships, facing up to my own doubts

and weaknesses as well as to those of my friends?

Equality: Do I pay attention to an equal sharing of responsibilities in my friendships? Am I prepared to notice and let go of the subtle and undeserved power that I happen to have simply by virtue of age, experience, means, education, race, and gender?

Simplicity: Is my heart so free of the desire to possess that I can let go when my friends wish to go and still be there when they wish to return?

Peace: Do I trust that friendship is strong enough to embrace conflict?

Finally, Ute Caspers leaves us with the grandest query of all: "Do I know God's presence so deeply that I can see in every encounter the potential for friendship?"

Keith R. Maddock is a member of Toronto Monthly Meeting.



Prayer Wheels By Maida Barton Follini

The spiders spread their prayer-wheels to the sky,
Stand in mid-air, supported on the silk threads of their faith.
Decorate the dawning world with dew-catchers.

God's arachnobats
Ornamenting the earth,
Display the interweb of life and spirit.

Maida Follini is a member of New Brunswick Monthly Meeting.

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For orders from outside North America:

We require an extra 20% to be added to the total cost of the order, to cover the extra mailing charges.

The following titles have been added to our stock. For a complete listing of QBS books, see our 2004-2005 Book List, which was included in the August 2004 edition of *The Canadian Friend*.

Arrowhead to Hand Axe: In Search of Ecological Guidance (Sunderland P. Gardner Lecture, 2004) by Keith Helmuth (Canadian Quaker Pamphlet Series No. 60, 2004). The author combines his experiences of an agrarian, a woodland childhood; the Mennonite culture of community service; an environmental education; a career in community development; and a farming business, with the Quaker ethos, to describe an ecological world perspective.. (44 pages, \$4.00)

Earthcare for Children, a First Day School Curriculum by Sandra Moon Farley, Diana Gail Egly, and Thomas Baxter Farley (Friends Committee on Unity with Nature, 1998). Designed for school-age children, this book is divided into 12 lesson chapters, each of which contains enough material for two or three sessions. The lesson plans include songs, Bible readings, and small group activities such as art or crafts. They even include snack suggestions related to the lesson theme! The book closes with the identification of sources of additional activities and a listing of books to read to children. (122 pages, \$19.20)


Lives That Speak: Stories of Twentieth Century Quakers by Religious Education Committee of Friends General Conference, Marnie Clark, Editor (Quaker Press of Friends General Conference, 2004). This collection of stories is written for students in the fourth to eighth grades, providing models of courage, creativity and caring for young people. Each story describes the life of a particular Friend and the way in which that Friend bore witness to making peace and working for justice. (168 pages, \$23.95)

A Quaker Book of Wisdom by Robert Lawrence Smith (Quill, HarperCollins Books, 2002). The author explores the ways in which our inner light can be harnessed to guide our personal choices and challenges; to help us to live and speak truthfully; to listen for, trust, and act on our consciences; and to make our work an expression of the best that is in us. (190 pages, \$18.50)

The Sanctuary of the Soul: Selected Writings of Thomas Kelly (Upper Room Spiritual Classics, 1997). Thomas Kelly, born in Ohio in 1893, became interested in philosophy after a meeting with Rufus Jones, the great Quaker theologian and historian. Speaking and writing from his own career experiences as a student, teacher and missionary, Kelly gives very practical advice for beginners in prayer. He emphasizes the link

between mystical experience and service that relieves human suffering. (72 pages, \$8.50)

Silence and Witness, The Quaker Tradition by Michael L. Birkel (Orbis Books, 2004). This book is part of the *Traditions of Christian Spirituality Series*, the purpose of which is to introduce selected spiritual traditions to a contemporary readership. In discussing the Religious Society of Friends, or Quakers, the author focuses on silence and witness as the two pillars of Quaker spirituality. (163 pages, \$25.60)

This We Can Say: Australian Quaker Life, Faith and Thought (Australian Yearly Meeting of the Religious Society of Friends (Quakers) Inc, 2003). This handsomely produced book introduces the beliefs and practices of the Religious Society of Friends as they have developed in Australia. It was prepared following a wide consultation that began in 1994. Interspersed among the writings in the book are beautiful illustrations, and the words and music of several songs. Traces of the history of Quakerism in Australia are evident in some of the older writings, and a special chapter details a fuller account of this history. (352 pages; Paperback, \$28.95; Hard cover, \$37.95) 



Canadian Yearly Meeting National Listeners



Canadian Yearly Meeting National Listeners, guided by Continuing Meeting of Ministry and Counsel, are available to listen to any Canadian Friend disclose harm done on matters of sexual harassment or abuse, or any other topic a Friend may need to discuss.

If you need a listener, the first step is to approach a trusted Friend within your Monthly Meeting (MM), or to go to your MM Ministry and Counsel. If this path is not comfortable, you may contact a National Listener. Listeners seek to be present from a place of spirit-centred openness - to hold the caller and the situation in the Light, and to listen with tenderness. Knowing the healing that comes from simply being heard, we offer you a safe and confidential space in which to speak. One call might be all you need. If not, we have the task of discerning with you what a next step could be: whether a committee of care, of clearness, or of oversight might be appropriate; or how to find other possible resources.

The National Listeners have experience in listening to issues around sexual abuse, and to other concerns.

- | | | |
|--------------------------------|----------------------------|-----------------------------|
| • Alan Patola-Moosmann: | Telephone: (604) 736-8596 | Email: alanpm@telus.net |
| • Dorothy Janes: | Telephone: (905) 685-1022; | Email: dorothyj@idirect.com |
| • Rose Marie Cipryk: | Telephone: (905) 684-9924; | Email: rmcipryk@cogeco.ca |
| • Jay Cowsill: | Telephone: (905) 685-1022; | Email: jmc590@mail.usask.ca |

Whenever possible, please contact us first to arrange a mutually convenient time to speak later.

They that love beyond the world cannot be separated by it. Death cannot kill what never dies. Nor can spirits ever be divided that love and live in the same Divine Principle, the root and record of their friendship. If absence be not death, neither is theirs.

Death is but crossing the world, as friends do the seas; they live in one another still. For they must needs be present, that love and live in that which is omnipresent. In this divine glass, they see face to face; and their converse is free, as well as pure.

— William Penn, 1693

Interviews from Western Half-Yearly Meeting

By Noah Garver and Colleen Holloran

Editor's note: One of the tasks posted on the wall at Western Half-Yearly Meeting was to write a report for The Canadian Friend. Noah Garver, aged nine, signed up for it. He and his mother had fun conducting brief interviews with several people there, getting their thoughts on the meeting.

Many of the Friends gathered at Camp Velaqa for Western Half-Yearly Meeting have been coming to the gathering their entire lives. Nathan Dick (Calgary) attended his first half-yearly meeting when he was six weeks old, 27 years ago. "I've known a lot of these people all my life. This weekend recharges me," he said.

The meeting is held over Thanksgiving weekend, rotating between Alberta and Saskatchewan. This was Alberta's year, with 54 Friends attending. "It's long on fellowship and short on business," registrar Bob Dick said. "It's a time for spiritual renewal. You get away from your job, and focus on what's not part of your everyday hustle and bustle."

Calgary artist, Ntara Curry, has been coming to Western Half-Yearly Meeting for 23 years, since she was five. She says she enjoys being around like-minded people. "It's the most relaxed I get. I can do anything; walk on my hands all day long, if I want to," she said. "It feels like home, but there's still so much to learn."

Ellen Cheateley, 12, (Victoria), said

that for her the meeting is like having a large family. "Everyone seems to know you. You feel involved," she said.

It's a time for spiritual renewal. You get away from your job, and focus on what's not part of your everyday hustle and bustle.

"Western Half-Yearly Meeting brings together a good combination of styles," Joy Bell Conrad-Rice (Kamloops) said, "It's a laid-back atmosphere, peopled by competency, with Friends who show leadership and are dedicated to social activism, yet they don't pressure others to do what they do. The EQ (emotional quotient) is very high."

Gabrièle Paradis-Holden was the youngest member of the gathering. Although she is only sixteen months old, this was her second half-yearly meeting. The most seasoned member was Tom Findley (Dymont, Ontario), who traveled 24 hours on the bus to participate. "I need to come," he said. "I can join other people who are doing the same kind of spiritual searching that I am." During Sunday's final meeting for worship, he noted that he had lit a fire in the lodge's fireplace Friday evening and it hadn't gone out since. "It's an appropriate metaphor for the meeting," he said.

Carmen Loiselle (Edmonton)

summed up the meeting in the epistle. "The presence of the Divine was manifested in everyone and everything," she said. ☺

Colleen Holloran is a member of Edmonton Monthly Meeting, and her son, Noah Garver, is under the care of that Meeting.

CLASSIFIED ADS

FLAT IN ITALY, SARDINIA

Holiday in Alghero, in heart of the delightful old town. Third (top) floor apartment with roof terrace. Three bedrooms sleep 6. Minutes from shops, farmers market, restaurants, 15-minute walk to beach, 5 to marina. Flights are inexpensive. Details: www.algheroflat.com, or e-mail ask@algheroflat.com.

FOR RENT IN ARGENTA, BC

Three-bedroom home, wood/electric heat, garden, greenhouse, root cellar, hot tub, half-hour walk to meeting. Information: 250-366-4372.

ACCOMMODATION IN UK

Apartment available for Quakers on holiday in England! Kitchen, two bedrooms (sleep 6), living room, bathroom Comfortable, furnished, TV, DVD, etc. Parking, steps from shops, train station, 5 miles from Arundel Castle, 1 mile from beach. Roman Villas, theatre, Brighton are all in the neighbourhood! Contact: Declanhill2002@yahoo.com

Spirit-led Activism: A Workshop of Friends General Conference

By Reykia Fick

I would like to again thank Ottawa Monthly Meeting for its generous support in helping me to attend this year's Friends General Conference (FGC) Gathering, where my friend Rachel Yordy and I led the workshop "Spirit-led Activism." Our workshop was open to the High School- and Adult Young Friends-aged groups. I have long been concerned with both the lack of collective action taken by youth, including Young Friends, on social justice issues, as well as the anger that is expressed when there is involvement. Our goals for the workshop were to raise awareness about important issues, to explore non-violent and Spirit-led methods of activism, and to strengthen personal and collective commitment to activism. In the process, we hoped to also build a strong community within the group, strengthen our connection to the Divine, learn from each group member's personal interests and experiences, and have fun!

Including Rachel and me, there were 29 youths in the workshop, ranging in age from 14 to late 20s. I was immediately impressed with the passion and dedication each Young Friend (YF) and Young Adult Friend (YAF) brought to the group. We began the week by focussing on a number of important social justice issues: economic globalisation, American foreign interventionism, the environment, and human rights. We alternated between discussion, lecture, video, worship sharing, and participant-led discussion groups to examine these themes. We then explored philosophies and methods of non-violent resistance and peace. Especially appreciated by the group was the video "A Force More Powerful," which I had borrowed from the Ottawa Monthly Meeting library. On our last day, we discussed our own personal callings to service, and the ways we wanted to be involved. Throughout the week, Rachel and I also tried to incorporate a strong spiritual component. In small

groups, we discussed our ideas about God; we had a half-hour meditation and journal-writing session in a nearby woods; and included periods of silent worship throughout each day. To build community in the group and to have fun, we played lots of active activities and games.

In the end, the response to our workshop was truly overwhelming. Despite the large size, and the range of ages and experience levels, there was a wonderful sense of community in the group. I was so impressed by each person's incredible wisdom and commitment to action, and I was deeply moved by the depth of sharing and exploration that took place among us. Wanting to bring something concrete out of the workshop, Rachel and I followed up on one Young Friend's suggestion that we create a zine (independent magazine), and brought the idea to the group on our last day. The response was more than we could have imagined! We are now creating a website, complete with quotations, links, and activism ideas; as well as a quarterly zine called SLAMthology: Spirit Led Activism Mag – A Zine Anthology (www.SLAMzine.tk). In the wider FGC community, other Young Friends expressed their support of our workshop theme, and expressed interest to be a part of it in the future.

When I first got the idea to lead an FGC workshop on this theme, I had assumed that it would be a one-time thing. Instead, I have come to believe that our workshop fills an important void in the Young Friends' community. Spirituality and service are themes that are very central to Quakerism and I believe to life itself, yet they are too often overlooked within the YF and YAF groups. I think the most important thing I did with this workshop was simply to open the space for Young Friends to explore them together. The response was beyond what I could have

(Continued on the next page)

St. Lawrence Regional Gathering, 15 to 17 October 2004

Report by Linda Cameron

Feeling over-extended? Under-appreciated? The theme of this Regional Gathering was Caring For Ourselves. Friends were invited to "come prepared to reflect on ways that we can nurture ourselves" while giving to others.

Friends from Montreal, Ottawa, and Thousand Islands Monthly Meetings, as well as Peterborough Allowed Meeting, gathered at Waupoos Farm, Manotick near Ottawa.

The first session addressed how to care for ourselves in our personal lives. Helping us find our own answers, facilitator Jan Swaren asked us to focus on what centres us, what is essential for our own self-care. We drew or named those things in the core of a picture we made for ourselves. Around the core, we then named the things we could let in by invitation, the things we don't necessarily have to immediately say Yes to (such as, for this writer, attending to e-mail). The message: take care

of the core.

Guided by Steve Fick and Signy Fridriksson, we considered how to take care of ourselves in our extended families. How can we remain centred while giving to others in our family? In worship-sharing, Friends responded to queries such as What family activities most nurture me? How does my family deal with challenges?

How can we care for ourselves in our faith communities?

Become empty; know what endures (from the Tao). Know what you have to do; recognize your own voice (Mary Oliver). See yourselves in the Light; stand still in the Light; submit to the Light (George Fox, Rex Ambler). Caring for ourselves, Anne-Marie Zilliacus, the facilitator, seemed to suggest, is about letting the Light work through us.

In addition, Susannah Cole (Peterborough AM), just back from two months in Baduda, Uganda, and Bill McMechan presented an update on projects in Uganda.

We enjoyed a delicious communal supper in the warm company of families and friends of the Farm.

Line dancing! Songs and storytelling Saturday night, when Lynne and Mike Drake's children Sage, Savannah and Yates showed the pillows they had made (from scratch, with Jan Swaren) and decorated most wonderfully. How much the adults enjoyed the children.

Outside, the glow of orange- and yellow-leaved trees, black tree trunks, dark green evergreens across a field of rock and grass. — Bye Friends, — 'till next time. ☺

Caveat: written by one of the organisers.

Linda Cameron is the clerk of Thousand Islands Meeting.

(Continued from the previous page)

ever imagined. I was so deeply moved by this experience that I cried in Meeting for Worship after our last workshop was over. I felt truly led by the Spirit at every step of the process. Rachel and I have now

decided to continue offering "Spirit-led Activism" for the Young Friends and Young Adult Friends at future sessions of FGC Gathering. ☺

Reykia Fick is a Young Adult Friend of Ottawa Monthly Meeting.

Around the Family

ATLANTIC FRIENDS DIRECTORY

An Atlantic Friends Directory has been developed, and is available on the Internet. The directory is in PDF format, readable by the free programme, Adobe Acrobat. Look for it on the web at: «<http://atlantic.quaker.ca/directory>». To gain access to the site, type the user name «afd» and the password «waywilopen». Do not type the brackets, and do not type any spaces. The online directory will be updated periodically.

HALIFAX MONTHLY MEETING

Alleson Kase's report indicated no new developments in [Public Safety and Anti-Terrorism Acts], but that we need to inform ourselves about potential upcoming issues such as the likelihood of Canada following the U.S. lead to integrate bio-metrics into identity processes and to enact legislation that would expand the right of investigative bodies to monitor phone and email communication, in addition to the possibility of implanting Global Positioning System (GPS) chips into passports, which could be used to monitor individuals' movements.

In September, Elizabeth Duke of Friends World Committee for Consultation (FWCC) met with Halifax Friends to discuss Quakers around the world, and it was a delightful experience for all. Programme Committee is planning a series of Wednesday evening discussions in November and after Christmas. Topics will include ageing and creativity.

Barry Thomas spoke to his concern that too many e-mail postings are sent to the Meeting — many of which are not relevant to our Quaker community. Most Friends are happy with the amount and content of e-mail received, but suggest that the following guidelines be used in selecting messages: Monthly Meeting agendas and minutes; changes to the schedule; news of Friends and attenders; messages from CYM and its committees; updates on concerns addressed by Monthly Meeting. We are seeking a volunteer to administer the e-mail postings.

Charles Brown and Betty Peterson represented Quakers and the Halifax Cluster at the annual Kairos Atlantic Fall Weekend at Tatamagouche Centre to plan upcoming social justice work for the year.

The Nova Scotia Human Rights Commission recently held its annual interfaith breakfast at Province House with the theme "Compassion and Community." With other church representatives, Betty, as a Quaker, gave a short response to the theme, emphasizing immigration reform, including right to appeal and the continuation of sanctuary as a last resort — the Kairos program emphasis this year.

In October, Mel Earley, John Courtneige and Betty Peterson spoke on Quaker history, practices and faith in action to a women's group at St. Mark's Anglican Church.

NEW BRUNSWICK MONTHLY MEETING

New Brunswick is working to build our own community in our area. We switched from holding Meetings-for-Worship-for-Business (M4W4B) once a month to once every two months. We had not succeeded in attracting many Friends outside the faithful group who regularly attend. This fall, we decided to hold M4W4B at different worship groups, and in September, we met at St. Andrews Worship Group; in November, at Sackville Worship Group. By having the clerk and recording clerk travel to the six different Worship Groups to hold Meeting for Worship for Business, more Friends will be exposed to the experience of Quaker business meeting.

OTTAWA MONTHLY MEETING

During the October open house, many Friends were at the meeting house to welcome visitors, answer questions and guide people around the building. Approximately 40 visitors passed through, many reading our Quaker information panels on display, and the tour was generally successful. We hope this will become an annual event supported by Outreach Committee.

PELHAM EXECUTIVE MEETING

Leslie Allan Hall, a birthright member of Pelham Executive Meeting, died 27 September 2004, in his seventy-fourth year. Leslie was the brother of Eric and Beverley. Funeral services were held in Dunnville, Ontario.

TORONTO MONTHLY MEETING

Irene Spurr has donated a print of a historical map of York County, originally drawn by Jerrine Wells Kinton, a late member of Toronto Monthly Meeting, and grandmother of current member, Jerrine Verkaik. This richly illustrated map includes the sites of nineteenth century Quaker Meeting Houses, such as Yonge Street south of Newmarket. The original is on display in the sunroom. Scanned copies (18 x 12 inches) are available for purchase at \$15.00, to pay the costs of reframing the original for permanent display in Friends House.

VICTORIA MONTHLY MEETING

Following are details of a report that Victoria MM Ministry and Counsel planned for discussion at the November Business Meeting • All children who attend Meeting are considered to be under the care of the Monthly Meeting and are listed

Around the Family

(including date of birth) with their parents on our list of members and attenders. • If one or both parents are members of Victoria Monthly Meeting, children will be also recorded on an associate membership list • Ministry and Counsel will contact all children under the care of the Meeting when they reach the age of high school graduation. They will be asked if they wish to become adult members, be listed as attenders, or be dropped from the list. If they wish to become adult members, the normal membership application process will be followed. • Those born or adopted into a family where one or both parents are members are usually considered birthright Friends. Being a birthright Friend should not be confused with membership in a particular Monthly Meeting. Being a member of a Monthly Meeting requires going through a clearness process and making a commitment to participate fully in the life and work of that Monthly Meeting. We feel a concern to have a way of recording the presence of children in our group. This is important while they are children so that we acknowledge them as we would any valued member of our community. It also has significance for those children when they become adults. We know of situations where young adults have needed evidence of their status within the group, e.g. in determination of conscientious objector status, or when applying to be married under the care of a Meeting.

PHILADELPHIA MONTHLY MEETING

Friends will host a lecture by Elaine Pagels, the distinguished Gnostic scholar, Harrington Speare Paine Professor of Religion at Princeton University, winner of national book awards, and author of five books — the latest being *Beyond Belief: The Secret Gospel of Thomas*. This event is to be held on Saturday, 16 April 2005. It will take place in the two-hundred year old Arch Street Meetinghouse in Philadelphia, which is able to seat

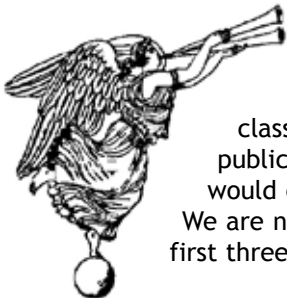
an audience of nine hundred. It is a “ticketed” event since the lecturer wishes that all those attending read the short Gospels of Thomas and Mary, and copies of these will be sent out with each ticket. Tickets will be \$10.00 for this special day of the lecture, question answering, and afternoon breakout discussion groups.

QUAKER UNIVERSALIST FELLOWSHIP

The Quaker Universalist Fellowship (QUF) is an informal gathering of persons who cherish the spirit of universality that has always been intrinsic to the Quaker faith. QUF Friends acknowledge and respect the diverse spiritual experience of those within their own meetings as well as of the human family worldwide; they feel enriched by their conversations with all who search sincerely, and affirm the unity of God’s creation. QUF provides resources and opportunities that educate and invite members and attenders to experience, individually and corporately, God’s living presence, and to discern and follow God’s leadings. QUF reaches out to seekers and to other religious bodies inside and outside the wider Religious Society of Friends. For resources and further information, visit: «<http://www.universalistfriends.org/index.html>».

VICTORIA MONTHLY MEETING

As we go to press, we are grieved to learn of the tragic death on 9 November 2004, of fourteen-year-old Christopher Cheatley, son of David and Celia Cheatley, brother of Ellen Cheatley, and grandson of Betty Polster. A Memorial Meeting was held at Fern Street Meeting House on 13 November, followed by an Open House at Celia and David’s home on 14 November. Our thoughts, prayers, and tears are with Christopher’s family as they deal with their incredible loss and anguish.



Offering Free — Yes, Free — Classified Ads



In our recent readership survey, 21 of the 39 of you who responded said you think classified ads might become as popular in *The Canadian Friend* as they are in other Quaker publications. (Six of you said no; three said possibly, and nine gave no answer.) Asked if you would consider placing a classified ad, 19 of you said no; 13 said yes, and four said possibly. We are now offering you an opportunity to place a free classified ad in *The Canadian Friend*’s first three issues in 2005. Bonus: these ads are posted on the CF web site, at no extra charge.

Send your ad by e-mail to: «cf-editor@quaker.ca», or by regular mail to: *The Canadian Friend*, c/o June-Etta Chenard, 160 Highland Avenue, St. Catharines ON L2R 4J6.

The complete readers’ survey results are posted on the web at: «<http://www.quaker.ca/cfriend/cfriend.html>».

For this issue

Layout
Editorial Support

June Etta Chenard
Steve Fick, Lucie Lemieux, Erika Koenig-Sheridan, Barbara Smith

Please help! Your articles, poetry, drawings and photos are needed!

Submissions are needed, not necessarily on the issue's theme. Please send them to the editor (address, inside front cover).

Themes, deadlines and queries for upcoming issues

- Due date — 1 March 2005 — Please note the earlier deadline for this special May issue.

Theme: Celebrating 100 years of "The Canadian Friend"

Join us in this celebratory anniversary issue by sending old photos, drawings or other documents, or with an article about some aspect of our experience with one hundred years of this publication in our lives.

- Due date — 1 May 2005 — Please note the earlier deadline for this special August issue, as well.

Theme: Celebrating 50 years of Canadian Yearly Meeting as a united Yearly Meeting

To celebrate another great gift and accomplishment — our fifty years as a united Yearly Meeting — we also ask you to contribute old photos, documents, drawings, or an article about this celebration.

Acknowledgements

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