

The Canadian Friend

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Celebrating **50** YEARS
AS A UNITED YEARLY MEETING



Historical Moment at Pickering College, 24 June 1955

"Careful consideration was given to the interim report of the Committee on Closer Affiliation and Friends approved of the establishment of one Yearly Meeting as of today, composed of the present Canada Yearly Meeting (Conservative), Canada Yearly Meeting (Five Years Meeting), and Genesee Yearly Meeting (Friends General Conference). The report was accepted and approved in spirit, as a preliminary working basis for the Canadian Yearly Meeting of the Religious Society of Friends. We unite in seeking together the way forward under Divine Guidance."

The Canadian Friend

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• Articles, Poetry, Photos and Drawings

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From the editor's desk ...

Dear Friends,

While preparing this issue, I noticed a hunger for a deeper understanding and increased connection amongst Canadian Friends, past and present. What was it like to be a Quaker here 100 years ago? 50 years ago? Echoes of those two eras show they were rather similar. At first, as we look back today, we may be more struck by the differences.

However, Deborah Fisch, who will lead the pre-CYM silent retreat this year, tells us, “... no matter how different F/friends and their meetings might seem at first glance, if we pay attention we will find we do carry common experiences of the Spirit that bind us together as a faith community ... And though we may have different words for what we seek, here, in my heart language is what I have found ... We seek love. We seek connections with God, each other, and the world. We seek a feeling in our hearts and in our communities that we have purpose. We seek beloved community. We are hungry for connections with each other on all those levels, and we are hungry for a deeper sense of connection with God.”

Never has that seemed more true than working on this issue. Friends from near and far called me, stopped me to talk about it, and sent articles, photos, e-mails and letters. Articles from a broad spectrum of people offered images of where Canadian Friends have come from, and where we are now, with fine photos from the past as well as from last year's CYM. Finally it felt almost complete. Yet something was missing.

Going through every old issue of *The Canadian Friend*, I found it. When I saw the cover of the April-May 1970 issue — a small group of Borden Friends, a group who had not joined CYM in 1955 — a favourite query came to mind: “Who is here, and who is not here?” The original photo could not be found, but CYM archives' Friends began to track down another. Soon, I received an e-mail and a photo from Nancy Henn (née Penner), a Borden Friend, a woman I did not know. I feel deeply moved by this gesture of friendship, this connection with another Canadian Friend, a far-away member of my spiritual family.

I pray that this issue leaves you, as it does me, with more understanding of who we are, and with feelings of increased connections, noticing that we truly do have more in common than we have in difference.

June Etta Chenard

For all who are led by the Spirit of God are children of God.

- *Romans 8: 14*

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COVER PHOTO

Looking at the Macklin Bible

From left to right are:

- Harry Beer, Headmaster of Pickering College;
- Cecil Evans of Canadian Friends Service Committee;
- Mable Brown-Willson, Clerk of Genesee Yearly Meeting;
- Howard Clayton, Clerk of Canada Yearly Meeting (Conservative)
- Arthur G. Dorland, Clerk of Canada Yearly Meeting (Five Years Meeting)

The six-volume Macklin Bible was bound and printed by Thomas Bensley in 1800.

In 1944, Jesse Walton purchased this set "in memory of the Founders of Yonge Street Quaker Settlement, in York County, Upper Canada, 1800. Their first undertaking being to ensure that there was a Bible in every Quaker home."

Jesse Walton had been a student at Pickering College in 1883. As an adult, he was an active member of Friends, the mayor of Aurora, and the head of the Knights of Temperance for North America.

He was descended from the Waltons who went to New Brunswick as Quaker refugees after the Revolution. Later, some of the family migrated to Yonge Street in the early 1800s.

Note: We are grateful to Friends at the CYM Archives for the photo and for this information.

(The *Canadian Friend* can be viewed online at: <http://www.quaker.ca/cfriend/cfriend.html>.)

The Three Yearly Meetings Prior to 1955

By June-Etta Chenard

Terms referring to the three yearly meetings that formed Canadian Yearly Meeting in 1955 can be confusing. More knowledge of our historical roots helps us better understand, and hopefully appreciate, some of the differences among Canadian Friends today.

By the opening of the nineteenth century, two divergent tendencies had become apparent among U.S. Friends. Both had roots in early Quaker thought though they had previously existed together without seriously disturbing Friends' unity.

Tensions had begun among Friends in response to liberal and to evangelical revival trends, as well as to conservative reactions towards Elias Hicks and other like-minded Friends who questioned traditional doctrines such as the primary authority of the Bible and the divinity of Jesus. These tensions increased until they culminated in the "Great Separation of 1827–1828." At this point the five U.S. Yearly Meetings of the Society divided into Orthodox Christian and Hicksite branches.

SEPARATE QUAKER BODIES IN CANADA

Quaker settlements in Upper Canada (Ontario) were made by emigrants from the United States. Though earlier attempts at settlement in New Brunswick, Nova Scotia, Prince Edward Island and Quebec had not lasted, before the close of the eighteenth century the first Monthly Meetings in Canada had been organised in Adolphustown (Prince Edward County) and in Pelham (Niagara Peninsula).

Friends in these first settlements continued to be attached to their parent New York and Philadelphia Yearly Meetings. Consequently the U.S. Quaker separations produced the same result in Canada in 1829.

GENESEE YEARLY MEETING, HICKSITE FRIENDS, AND FRIENDS GENERAL CONFERENCE

One tendency, identified with the followers of Elias Hicks (1748–1830), was associated with ideas of liberal thinking and of stressing the Inward Light as the basis of salvation rather than the atonement made by Christ on the cross. When Hicksites referred to Christ as their saviour, they meant the Christ within. Hicksites also emphasised social reform. In 1834 the Hicksite branch established Canada and Pelham Half-Yearly Meetings, and Scipio and Farmington Quarterly Meetings to form Genesee Yearly Meeting. These Meetings joined in founding Friends General Conference in 1900.

CANADA YEARLY MEETING (ORTHODOX), FIVE YEARS MEETING (KNOWN SINCE 1965 AS FRIENDS UNITED MEETING)

During the early 1800s many Friends found a renewed interest in evangelical Christianity. The "Orthodox" branch moved closer in theology to Christian Protestantism, while the "Hicksite" branch had moved in a liberal direction.

In 1845, the Orthodox branch experienced a further split (Gurneyite-Wilburite): Joseph John Gurney of England, troubled by the Hicksite separation, emphasised Scriptural

authority. Gurneyites were Bible-centred evangelicals who retained pastors. John Wilbur of Rhode Island defended the authority of the Holy Spirit and Spirit-led ministry. In Canada, the Orthodox/Gurneyite branch of New York Yearly Meeting set off Pelham, Yonge Street and West Lake Quarterly Meetings to form Canada Yearly Meeting (Orthodox) in 1867.

Gurneyites joined in the founding of Friends United Meeting in 1902.

Originally a part of New York Yearly Meeting, Canada Yearly Meeting (Orthodox) later became affiliated with the Five Years Meeting of Friends. The Pelham Quarterly Meeting of Five Years Meeting transferred in 1959 to Ohio Yearly Meeting (Gurneyite), which is now Evangelical Friends Church (Evangelical Friends International).

In 1965, Five Years Meeting changed to Friends United Meeting because by that time it was meeting every three years and the "Five Years" name was often confusing.

CANADA YEARLY MEETING (CONSERVATIVE)

The Wilburites were traditionalist (conservative) Christians, more devoted to individual spiritual inspiration. They retained traditional Quaker dress and speech.

In 1881 the Conservatives separated to meet as Canada Yearly Meeting (Conservative), associated with similar Conservative Meetings in the U.S.

In 1909, a group of Friends from Fritchley, England, constituted itself as both Halcyonia Monthly Meeting

and Western Canada Yearly Meeting, which closed in 1936. WCYM asked Norwich Monthly Meeting and Yonge Street Four-Months Meeting of Canada (Conservative) Yearly Meeting to accept Halcyonia MM, its only monthly meeting, into membership. Halcyonia Monthly Meeting, like Pelham Quarterly Meeting, did not join CYM in 1955. Halcyonia Friends still meet for worship (See Around the Family).

Though Conservative Friends have never formed a common organisation, and a fair degree of

diversity still exists among them, there are several elements of constancy, the most significant of which is a belief in the indwelling Christ as redeemer.

In Canadian Yearly Meeting, one effect of the reunions was the almost total disappearance of the Conservative witness.

CANADIAN FRIENDS TODAY

Theological differences among Quaker groups have widened since the initial 1829 schism. Quakers now range the theological spectrum from

conservative evangelical to liberal Christian to non-Christians (usually found in unprogrammed meetings).

Canadian Yearly Meeting retains its membership in both Friends General Conference, Friends United Meeting, and in Friends World Committee for Consultation, which unites Friends of all persuasions. ☹

June-ETTA Chenard is a member of Pelham Executive Meeting.

Note: This information was taken from many sources. Special thanks to Kyle Jolliffe and Kathleen Hertzberg.

Steps towards the 1955 Unification

By Kathleen Hertzberg

1928

- Genesee Yearly Meeting and Canada Yearly Meeting (Orthodox) met in joint session.

1931

- The three Yearly Meetings appointed members to a Canadian Friends Service Committee (CFSC), which had been established that year. CFSC was a unifying influence on the three Yearly Meetings.

1931–1955

- Prior to unification, CFSC was similar to AFSC, an independent Quaker service organisation to which the three Yearly Meetings in Canada sent representatives. Upon unification, CFSC's status changed to become a committee of Canadian Yearly Meeting, though AFSC has remained an independent Quaker organisation, to which U.S. yearly meetings send their delegates.

1932

- Camp Neekaunis was founded.

1944

- Joint and concurrent sessions of the three Yearly Meetings were held at Pickering College.
- Canada YM (Conservative) met for the first time with the other two Canada Yearly Meetings.
- Camp Neekaunis played a role in the desire for unification, and Canadian Young Friends insisted on unifi-

cation of the three Yearly Meetings.

- A Committee on Closer Affiliation was appointed.

1950–1955

- The three Yearly Meetings met in concurrent sessions at Pickering College in Newmarket.

1954

- In joint session, the three Yearly Meetings recorded, "We accept the desire of Canadian Friends to have a united Yearly Meeting." Note that this minute had taken ten years to mature.
- The total membership of Canadian Yearly Meeting at that time was 616.
- **Pelham Quarterly Meeting and Halcyonia Monthly Meeting decided not to join Canadian Yearly Meeting.**

1955

- The first steps were taken toward organic unity of the three Yearly Meetings. Unification of the three Yearly Meetings was accepted and minuted.
- A start was made on a Canadian Yearly Meeting Discipline (Organisation and Procedure).
- CFSC continued to be a strong influence in building unity amongst Canadian Friends even after unification. ☹

Kathleen Hertzberg is a member of Toronto Monthly Meeting.

Memories of a Conservative Friend

By Stuart Starr

Yonge Street Monthly Meeting

MY FIRST MEMORIES OF YONGE STREET MONTHLY MEETING would be from the early thirties. The regular attenders were my grandparents, my parents and us four children, as well as Charles and Nettie Doane and their bachelor son, Dave.

We met in the east room; at that time the seats were facing forward, the same as they are now in the west room. We were divided by gender — males on the east side of the aisle, females on the west. The Doanes and my grandparents sat on the facing benches. As well as a First Day meeting, there was a mid-week meeting on Fourth Day. I sat in the third seat from the back, and could look out the window at the Jersey cattle on the other side of Yonge Street. There was some defective glass in the window (I think it is still there), and it was entertaining to see the cars change shape as they passed that spot. On weekdays there was the occasional farmer with a team and wagon taking a load of grist to the mill.

With membership so small there was concern for the future of the Meetinghouse — that future trustees might sell it for commercial or industrial use. So it was sold to Charles Doane for \$300.00 with the provision that Friends could have the use of it as long as the Meeting continued to exist. My

grandfather died in 1934, and Charles and Nettie Doane soon after, and regular meetings were discontinued. Our family continued holding meeting in the home of my grandmother and aunt, and my parents made sure that Four Months Meeting was held once a year (on the last weekend of Fifth Month), thereby maintaining our legal tenancy. Business meeting was on Seventh Day, attended by members from Norwich, Pickering, and Yonge Street. On First Day there was a morning and afternoon Meeting for Worship, and these were often attended by a number of non-Friends from the surrounding area. We had a picnic lunch at noon.

After the war, immigration brought a number of new Friends and attenders to the Toronto area, some of whom were interested in the historic Meetinghouse, so meetings were resumed — at first, once a month in the summer, and as interest increased, so did the frequency, and finally regular meetings were held year round.

With the rise in attendance there was a concern about the future of the Meetinghouse. Some funds were raised and with the help of the Rogers Trust, we purchased it from Dave Doane for \$4500.00. Harry Beer, Eric Hall and I were the first trustees. My brother was upset that Dave “soaked us” \$4500.00 for property he bought for \$300.00 in the depths of the Depression.

However, when you consider the changing times and the fact that Dave cared for the property and spent some money on maintenance, I felt we got a bargain. I remember it being shingled, I guess in the forties, and I assume Dave and my father paid for that. Dave used to pasture his sheep on the grounds.

During the fifties and sixties, attendance was sporadic. On the first weekend my wife Caroline and I were back from our wedding (June 1957) total attendance was four: Harry and Betty Beer and Caroline and I. Another time a few years later Caroline did not feel like going so there were only our infant daughter Helen, my parents, and I. Helen was upset and cried throughout the whole hour. Since there was no one there who would be disturbed by it, I stayed and held her in my arms and rocked her but she didn't go to sleep. I guess it just didn't seem right without her mother.

Canadian Yearly Meeting

AFTER THE SEPARATION OF 1881, Canada Yearly Meeting Conservative (Wilburite) was moved from Norwich to Pickering, and was held in their big red brick Meetinghouse.

My mother, a native of Ohio, started teaching at Norwich Friends School in 1911. In 1912, she

went to Yearly Meeting at Pickering, where she met my father. They had their first conversation in the home of Elizabeth Richardson, just down the street. That house is still standing.

In 1919 the Pickering Meeting was in decline and no longer able to provide hospitality to Yearly Meeting, which returned to Norwich.

During my childhood, Canada Yearly Meeting consisted of Yonge Street Four Months Meeting, who met once yearly at each of the constituent Meetings: Norwich, Pickering and Yonge Street; Mariposa, near Lindsay; and Halcyonia at Borden, Saskatchewan. Numerous other Meetings were laid down or joined other groups.

About 1942, the Yearly Meeting trustees (Maurice Pollard, Elizabeth Richardson and Elmer Starr) had the unhappy task of selling the Pickering Meetinghouse. It is still in excellent condition today, in use as a Masonic Temple.

When I was a child, going to Yearly Meeting at Norwich in Sixth Month was a big event. It also gave me a few days out of school! We stayed with our cousins, the Francis Pollard family.

In the early fifties we were invited to meet at Pickering College in “joint and concurrent session” with Canada Yearly Meeting Five Years

(Gurneyite) and Genesee Yearly Meeting (Hicksite). I remember one elderly Friend who was in tears, very anxious that we return to Norwich the following year, saying, “If we don’t do it next year, we never will.” She was prophetic — we never did.

In 1955 complete union took place. I was appointed as a trustee of the newly united Canadian Yearly Meeting — an office that I held for thirty-eight years, nine of them as clerk.

The Norwich Meeting declined and the Meetinghouse is now a museum. Halcyonia Meeting decided not to become a member in the new yearly meeting. It is still active today, as an independent Conservative Meeting.

So Yonge Street is the one remaining Conservative Meeting still affiliated with Canadian Yearly Meeting.

Note: Information that predates my birth is taken from *The Quakers in Canada* by Arthur Dorland [whose photo is on the cover of this issue], and from my mother’s memoirs. ☺

Stuart Starr is a member of Yonge Street Monthly Meeting.

what is this echo

**rippling in the depths
where only the bravest
may linger, casting nets
in search of light**

**webbed filaments that
for a time, coalesce
then drift, watery fronds
oozing bubbled breath**

**faint flickers precede
it, anticipate pulse
amplified a thousandfold
in a radiant chorus**

**and the song goes on
forever, touching every shore
bathed in the Word,
divers bear witness**

Alison Lohans is a member of Regina Allowed Meeting, under the care of Prairie Monthly Meeting.

(Photo: U.S. National Oceanic and Atmospheric Administration)

Narrowness and Union

By Gordon McClure

In 1952 Betty Page, my former wife, and I, joined Toronto Meeting (TMM). Betty and I had left the Church of England (C of E) because of its support of just war [*sic*] and its narrowness. I had refused confirmation at age 12 because I did not (and do not) believe the creed. We both left when, before our C of E marriage, we were told that neither Jews nor Gandhi could get into heaven because they knew of but had rejected the C of E. Friends welcomed us as wishing to be followers of Jesus in our actions and they allowed us to grow in our faith as we were ready. At age 23 we were Young Friends (YFs) and got to know others through Camp Neekaunis and Young Friends Committee of North America (YFCNA).

In 1954 I was blessed to be one of five YFs who travelled to Ireland, Germany, London and Yearly Meetings. We represented the range of types of Quaker meetings across North America: Orthodox (Friends United Meeting), Genesee (Friends General Conference), and Evangelical Friends; as well as British and European persuasions. Orthodox meetings such as Toronto were similar to the present United Church and may have been either pastoral or unprogrammed. FGC meetings were unprogrammed, united on witness and accepted the widest range of belief; Evangelical meetings were generally pastoral, programmed and emphasised the bible and personal salvation. YFCNA included the

three types as well as Conservative Yearly Meetings, which were unprogrammed and traditional in speech and dress and faith. Despite differences, Young Friends found no narrowness among them. We disagreed in practice and opinions but not in our common search and friendship.

On our travels we met two old Friends, Bill and Rosemary McMechan, at a German pacifist work camp. We also met Friends who had suffered under both Nazis and Communists and learned that pacifism was possible for some, despite oppression.

Our travel experience led me to be committed towards reunion of the three Canadian yearly meetings. In 1953 they had agreed to work towards reunion. There were two meetings near Niagara Falls, one FGC (Pelham Executive Meeting), and one an Evangelical programmed meeting (Pelham Friends Church). Betty Page was very busy as always with the children at the 1955 yearly meeting but she remembers Elma Starr (a Conservative Friend and Elder) quietly calming down a woman from the Friends Church who was very upset. Despite their objections, the three Yearly Meetings came to substantial unity and decided to unite. I joined a delegation as a YF representative urging the Friends Church to join with us. Other delegates were Mable Willson of Pelham MM (FGC), Fred Haslam of TMM (Orthodox) and CFSC, and Lloyd Williams of Montréal

MM (FGC).

We talked for a long time but could not agree. I remember vividly Mable Willson saying, “Stanley (Van Every) I understand your views but the truth of them has not yet been revealed to me.” I knew from the way she spoke that she was truly open to new revelation, including the possibility that she was mistaken. Despite our meeting, the members of Friends Church decided that they had to remain separate in order to witness to Truth as they understood it. They later joined Ohio Evangelical YM and has since flourished.

I found then (and do now) that liberals do not understand why evangelicals cannot unite with them. Everyone agrees with the statement: “In essentials, unity, in non-essentials, liberty and in all things, charity.”

But we disagree about what is essential and are often uncharitable. I find the wide variety of ministry found in Toronto and Ottawa Meetings sometimes annoying but often inspiring. As a teacher I find that I need others to challenge my views so that I can understand them more clearly and speak of them more acceptably.

As a Young Friend, fifty years ago, and now as an old one, I wish to listen to all types of Friends to witness to the truth as I understand it and yet to find “no narrowness in sects or opinions.” ☘

Gordon McClure is a member of Toronto Monthly Meeting.

1955 Epistles

Epistle of Canadian Yearly Meeting

This epistle from Canadian Yearly Meeting of Friends, in session at Pickering College, Newmarket, June 23 to 27, 1955, was presented and approved at the final session of the Yearly Meeting on Monday morning, June 27.

Dear Friends Everywhere,

In our last epistle we were happy to share with you the hope that the three Yearly Meetings in Canada might become united. During the intervening time a committee has been at work on the primary changes in procedure involved in such a union. At this Yearly Meeting, the decision was reached to take this momentous step and to become the Canadian Yearly Meeting of the Religious Society of Friends. "The Lord our God be with us as He was with our fathers that He may incline our hearts unto Him ... to walk in all His ways." For He is our peace who is breaking down the middle wall of partition between us. In this reconciliation our Canadian youth have led the way. May we all become one in Christ Jesus!

A memorial regarding one of our older friends useful in many fields of service pointed up the concern we feel that our young Friends seek God's plan for their lives and go forward in His guidance.

We unite with the expressed desire of Friends everywhere for the elimination of tensions and the adoption of peaceful means for ending international disputes.

With a salutation of love, we are your friends,

Signed in and on behalf of Canadian Yearly Meeting,
Howard W. Clayton, Clerk

Epistle to Canadian Young Friends

The following Epistle to Canadian Yearly Meeting of Young Friends in session at Camp Neekaunis, July 1-3, 1955, was approved at the final session of Yearly Meeting.

Dear Friends,

We love you and appreciate that you have helped to lead the way for the formation at this time of "The Canadian Yearly Meeting of the Religious Society of Friends," of which, in a few years, you will be the active members.

We are thankful for your concern to, individually and collectively, become deeper spiritually and grow in usefulness in the church and the world.

As you worship, work and play together at camp Neekaunis we hope that you may be refreshed and inspired for the services in God's plan for you.

Your older brothers and sisters
The Senior Yearly Meeting
Howard W. Clayton, Clerk

ADVICES AND QUERIES #4: The Religious Society of Friends is rooted in Christianity and has always found inspiration in the life and teachings of Jesus. How do you interpret your faith in the light of this heritage? How does Jesus speak to you today? Are you following Jesus' example of love in action? Are you learning from his life the reality and cost of obedience to God? How does his relationship with God challenge and inspire you?

A Pelham Quaker in the '50s

By Barbara Smith

Fifty years ago! Doesn't seem that long ... Growing up in the Pelham Friends Church meant growing up in a Friends' atmosphere that was already united. Every Sunday our family "went to church." Dad was Sunday School "superintendent" and Mom played the piano for church in a programmed meeting. We sang, heard a sermon and had some period of silence. From a time before my birth, we Genesee YM Friends had met with the Orthodox (FUM) Friends in their "red brick" meetinghouse (having become too small a group to continue supporting the "white" frame meetinghouse around the corner). The Willson, Lundy, Weed names of years before still carried on.

Silent worship as expressed in Genesee YM was experienced when we attended Coldstream Meeting on visits to Grandma Brown and family. On other occasions, we would attend Orchard Park (NY) meeting, which was part of an international Pelham Half Yearly Meeting of Genesee YM, and include visits with Willson relatives. My Quakerism and relatives were all mixed in together!

My first contact with organised Young Friends came at Camp Neekaunis. To be old enough to "go to camp" was a real privilege. Young people meeting at Camp were just Quakers — not from any branch — just young Quakers. We discussed and worked and played. We met during the year for weekends of work and play. One summer a

carload of us drove to Quaker Haven, Indiana, for the Young Friends Committee of North America conference. What a revelation to discover Quaker young people of every ilk — programmed, unprogrammed, evangelical, southern drawls, Midwest twangs, and we very few silent-worship Canadians — all meeting together.

Canadian Young Friends were one group. Why couldn't all Canadian Quakers be one group? They met at the same time in separate sessions at Pickering College so Young Friends wondered why they couldn't meet together as one group. They expressed this idea in a Minute sent to the YMs. The idea took root and, over time and with the dedication of many, a union of Genesee YM, Canada YM (Conservative) and Canada YM (FUM) occurred.

Unfortunately, complete unity did not take place. The (Orthodox) Meeting that had for so many years met in unity with Genesee Friends in Pelham chose not to unite with Canadian Yearly Meeting, but instead to become a part of the evangelical Ohio Yearly Meeting (now EFI).

The religious naiveté of my childhood had been broken but the pieces formed the basis for a deeper spiritual faith. 🍀

Barbara Smith is a member of Pelham Executive Meeting.



1947 Yearly Meeting Children

Bottom step: ?; Second step: Mavis Keffer Jesson (Newmarket, Canada Yearly Meeting Orthodox [CYM-O]), Rosemary Wolf _____ (Newmarket), perhaps Betty Cutler Preston? (Coldstream, Genesee YM), ?, Ron Brown (Coldstream), Florence Brown (Coldstream); Third step: Philip Bowerman (Toronto, CYM-O), Anne Willson Keffer (Pelham, Genesee YM), Barb Brown Smith (Pelham); Fourth step: Bev Brown Jackson (Pelham), Margaret Clayton Chapman (Norwich, Canada Yearly Meeting Conservative); Top step: Ruthanna Clayton (Norwich)

(Photo provided by Beverly Jackson of Pelham Executive Meeting)

Thoughts on Healing and Diversity

By Margaret Clayton Chapman

1955, the year when Canadian Yearly Meeting was formed, was not an easy one for some Friends.

I was ten years old and a member of Norwich Monthly Meeting in Ontario. My parents had taken me to meeting at Newmarket, Ontario, since 1946.

On the anniversary of the formation of Canadian Yearly Meeting (CYM) I am thinking not only of the brave and loving folk who felt led to unite but also of some meetings that did not see their way clear to join. When an organisation is formed in spite of the protests of some potential participants, it is well to observe that something has been lost because of their withdrawal.

Two names I still recall are Stan and Claire VanEvery. They were from a meeting in the area of Niagara Falls with the name of Pelham Monthly Meeting. From what I overheard the adults saying, I can imagine them urging, objecting and voicing the conviction that Friends were not ready to be reunited. In the end, CYM became a reality and their meeting decided not to be part of it. Another pastoral (what would be Friends United Meeting now) meeting near Norwich called Beaconsfield also did not join. Beaconsfield Meeting has since been laid down.

In 1955 there were three Canadian meetings in the Conservative branch: Norwich, Yonge Street and Halcyonia. The latter did not join CYM. Halcyonia was — and is — a rural meeting near Borden, Saskatchewan. Across the miles, ties of deep friendship have existed between Norwich and Borden Friends. In fact, one Norwich woman, Hannah Pollard, married Joshua Wake and moved to his farm near Borden. Hannah and Joshua attended the sessions of Yearly Meeting in 1955.

Later on, Hannah wrote to dear ones in Norwich: “... I tend to feel sorry for [my parents’] generation under the painful memories of the Quaker separation

and as a result not so free to have fun and joy. Our efforts at union, which supposedly would discover (fun and joy) [*sic*] were not so successful since organisation will not take the place of Christ’s healing spirit.”

Another fragment of her letter contains reference to her own disappointment in her efforts: “... to help Canadian Friends to unite and then my distress when I found in 1952 [*sic*] that I, having become one of Borden, would no longer be in the same camp as Norwich.”

Norwich Meeting’s decision to join CYM might have been something like what my father said to me in a different context. He voiced the hope that I would be able to influence my friend toward faith in Jesus by my example. In other words my thought is that they hoped to have this kind of influence in the new yearly meeting in Canada.

Yonge Street Meeting at Newmarket was in a position to guide and assist in various ways. Elmer and Elma Starr lived close to the site of Yearly Meeting. It was still held at Pickering College every year until 1970. I recall Elmer speaking in a Meeting for Worship. Elma was affectionate and willing to serve in many ways.

In this article I have used the term “Conservative” to refer to one branch of Friends in North America. Here is a quotation from the Faith and Practice of North Carolina Yearly Meeting Conservative:

Conservative Friends feel it is right “to maintain the doctrines of the immediate and perceptible guidance of the Holy Spirit, of the leadership of Christ over all things to His Church, and the waiting worship and inspirational ministry which are, and must ever be, the outgrowth of these doctrines.” 🌿

Margaret Clayton Chapman is a member of Coldstream Monthly Meeting.

ADVICES AND QUERIES #16: Do you welcome the diversity of culture, language and expressions of faith in our yearly meeting and in the world community of Friends? Seek to increase your understanding and to gain from this rich heritage and wide range of spiritual insights. Uphold your own and other yearly meetings in your prayers.

Pickering College: The Site of Canadian Quaker Reunification

By Canadian Yearly Meeting Archives Staff and Volunteers

The histories of Canadian Yearly Meeting and Pickering College are intertwined. In 1867, the year of Confederation, the first Yearly Meeting of Friends in Upper Canada occurred when Orthodox Friends met at Pickering College.

From 1950 until unification in 1955, the three yearly meetings in Canada held concurrent sessions at Pickering College. As the cover photograph, which was taken during Yearly Meeting in 1955, illustrates, the unification of the three YMs took place there as well. The newly formed Canadian Yearly Meeting (CYM) continued to meet there every year until 1970, when CYM met for the first time outside Ontario, at the University of Saskatoon. After that time, the Yearly Meeting sessions moved around the country, though they were still often held at Pickering College until 1995. Pickering College had indicated that it was dif-

ficult to accommodate CYM because of summer programmes held at the school.

From the beginnings of Quakerism, education has been an important concern. While touring America, Joseph John Gurney of England supported the establishment of the first Quaker co-ed boarding school at West Lake (Prince Edward County) in 1841. It then operated in Pickering, Ontario, (1878-85, 1892-1905) until it was destroyed by fire. The Newmarket site was chosen for rebuilding as it had a hilltop location, a larger Friends community, a direct rail line to Toronto, and availability of utilities, particularly water. English and Irish Friends gave Canadians generous support. The building's young architect, John Lyle, included the classic pillars as he did in Toronto's Union Station; however, Friends declined the dome he suggested. After having burned, the boarding school reopened in 1909.

Students came from the Prairies and even from the mission fields in Japan and Jamaica. During World War One (WWI), enrolment declined and in 1916 the College closed. Friends loaned the grounds and buildings to the Military Hospital Commission for use, rent free, until other facilities were built. This was very much in keeping with the humanitarian tradition of Friends and the Pickering ideal of service.

In 1917, all assets and endowments of the College were transferred to an independent corporation, of which 75% were to be Quakers. Postwar circumstances delayed reopening until 1927 when it became an independent boys' boarding school. In 1925, Genesee Yearly Meeting and Canada Yearly Meeting (Five Years) held their annual meetings there "in joint and concurrent sessions." From 1944 Canada Yearly Meeting (Conservative) met with them. Finally, in mid-June 1955, in the Meeting Room of Pickering College, reunification of Friends in Canada was realised. This was in part the result of years of: sharing as Young Friends at Camp Neekaunis, reading



Photo by Jane Zavitz-Bond of Yarmouth Monthly Meeting

The Canadian Friend, working for peace and other concerns through the Canadian Friends Service Committee, and sharing yearly meetings at Pickering College.

Pickering College continued to be the Yearly Meeting location until there was a need to meet in alternating sites as new Meetings spread across the country. That need and Pickering's summer schedule meant Canadian Yearly Meeting last met there in 1995. Also in 1995 a new Corporation constitution and by-laws set up the school as co-educational and officially eliminated the requirement for Quaker members. However, the philosophy and practices of Friends remain in the life of the school, and today many parents still choose Pickering for their children because of its Quaker heritage.

Well-known Friends Thomas Kelly, Howard Brinton and Arthur Dorland began as young teachers at Pickering, later making major contributions to world-wide Quakerism. Clarence Pickett was to be the headmaster if WWI had not intervened and the school closed. Upon re-opening, the first headmaster was Joseph McCulley who, after 20 years there, went

on to reform the treatment and education of those in Canada's federal prisons. Harry Beer, the next headmaster, was a student in 1927 and then a teacher and headmaster at the College. He took the Pickering/Quaker philosophy opposing corporal punishment to the Canadian Association of Independent Schools, and they also finally ruled against caning and physical punishment in schools. A Cadet Corps, supported in other schools, was never considered at Pickering. Sheldon Clark followed as headmaster and encouraged hiring young Quaker teachers and enrolling Quaker students. Peter Sturup, who has now been headmaster for a decade, greatly values the Quaker connections. Meeting combining speaking and silence is held each morning for all staff and students. Friends' testimonies for peace, human rights and social justice, along with

environmental concerns, are in the curriculum and part of the school life. This year student exchange visits have begun with Friends' schools in the United States. Students coming from all over the world take their Pickering experience home with them and it continues to influence their lives. Our Friends' heritage is still bearing fruit.

A continuing link in the relationship of Canadian Yearly Meeting to Pickering College in recent times is the CYM Archives and its archivist, Jane Zavitz-Bond, formerly also the College librarian. After a fire in 1981, Pickering included an environmentally controlled room and vault for the archives in its rebuilding. The Rendell Rhoades Quaker Discipline Collection was acquired in 1981, and in 1983 the records and archives collections were brought from storage in the University of Western Ontario and in New York City.

If it were not for Canada Yearly Meeting Orthodox Friends, Pickering College might not exist; if not for Pickering College, the story of Canadian Yearly Meeting would be quite different.

The international Conference of Quaker Historians and Archivists held their 1988 biennial conference at Pickering. The Canadian Friends Historical Association will hold their annual meeting at Pickering College this September, when it will be

celebrating both the 100-year anniversary of *The Canadian Friend*, and the 50-year anniversary of Canadian Friends as a united Yearly Meeting.

Canadian Friends and Pickering College share the belief of "that of God in every one" and are aware of the benefits of a nurturing community. Although not officially linked now, they are still linked in spirit. If it were not for Canada Yearly Meeting Orthodox Friends, Pickering College might not exist; if not for Pickering College, the story of Canadian Yearly Meeting would be quite different. ♡

With special thanks to Jane Zavitz-Bond, a member of Yarmouth Monthly Meeting, and Bev Jackson, a member of Pelham Executive Meeting.

Universal WHAT?

By Lynne Phillips

When I first saw “universalist Quakers” in the Marketplace of Ideas, I thought: Here’s another contender for the Oxymoron of the Year contest! Universalist seemed so pretentious — like the Americans and their World Series as if no one else on the planet played baseball. Quaker seemed so specific and, well, ambitious, to be described as universal, given that Quakers are a nanospeck in the eyes of our planet. Nevertheless I was intrigued, so I stuck it on my mental shelf for recreational contemplation.

Gradually the concept came alive for me as I read more widely in the field of theology and religious scholarship. Karen Armstrong, Marcus Borg, Sallie McFague — to name a few — echo in one way or another the insight of William Penn (1693): “The humble, meek, merciful, just, pious, and devout souls are everywhere of one religion; and when death has taken off the mask they will know one another, though the divers liveries they wear here makes them strangers. The world is a form; our bodies are forms; and no visible acts of devotion can be without forms. But yet the less form in religion the better, since God is a Spirit; for the more mental our worship, the more adequate to the nature of God; the more silent, the more suitable to the language of a Spirit.”

It’s ironic that, although more words have been spilled about God than almost any concept that our minds are capable of, we can say NOTHING about the true nature of God beyond an echo of the words from Meister Eckhardt: “God is.”

That’s it, folks. So why have uncounted numbers of wise and devout thinkers wasted pounds of clay tablets, tons of rocks, thousands of papyrus reeds, millions of trees making images and words about God? William Penn implies the answer: we have bodies made of flesh, which have been shaped by a world of rocks and trees and animals. We can experience God but we can’t express our experiences except through words and images from our world.

When I surface from the deep mystical experience of the Divine, I need a talisman, something to sustain me in this world. So do many others, which is why we search for models, that is, powerful metaphors that endure over time (Sallie McFague: *Models of God: Theology for an Ecological,*

Nuclear Age). Jesus is such a talisman: that wise Jew who was a sage, a healer, a wisdom teacher, a lover, a social revolutionary. Buddha, Mohammed, Lao Tzu, Caridwen, Creator, Isis, Mary, George Fox — all of them have become metaphors of earthly guidance and wisdom to help us express and put into service that ineffable experience of the numinous. Penn got it partly right: “the more mental our worship, the more adequate to the nature of God; the more silent, the more suitable to the language of a Spirit.” But I think Penn overlooked the clamour of our earthly inheritance. Humans have feelings about God.

We need to talk about God. We need answers to the perennial questions. Where did we/the universe come from? How will we/the universe end? Why are we here? What is the right way to live?

A universalist Quaker seeks to experience God in the particular tradition of Quakers. I practice our manner of worship because it is a powerful source of energy, which opens me to the Divine. I value the Quaker way of doing business and giving service because it is a spiritual laboratory for building and sustaining communities. As universalists we are sometimes accused of being spiritual tourists because we honour not only our own Christian metaphors, but also those of other faith traditions. We learn from other religions, unite with them in common causes, and join in their rituals if invited. As Quakers we follow the practices of our own wisdom teachers because their centuries of experience with rituals for worship, devotion, and service teach us how to practice active compassion.

My journey in Spaceship Quaker 350 gives me protection, companionship, and direction while allowing me to float freely within the limits of its tradition. Karen Armstrong: “If your understanding of the divine made you kinder, more empathetic, and impelled you to express this sympathy in concrete acts of loving kindness, this was good theology.” Quakers have given me good theology. I can say from experience not only “God is,” but “God is Love.” ☺

Lynne Phillips is a member of Argenta Monthly Meeting.



Friends participating in a Special Interest Group at Canadian Yearly Meeting 2004

In the above circle we have identified Julie Paradis (Calgary MM) on the floor. On her left are Caitlin Dick (Calgary MM) and Nori Sinclair (Victoria MM). Further back are Dorothy Janes (Toronto MM), John Dixon (Ottawa MM), Gordon McClure (Toronto MM), Linda Foy (New Brunswick MM), Leah Foy (New Brunswick MM) and Shauna Curry (Prairie MM). In the centre is Gabrièle Paradis-Holden (Calgary MM).

(Photo by Donald Alexander of Pelham Executive Meeting)

Images from Canadian Yearly Meeting 2004



Friends contemplating information display tables at Canadian Yearly Meeting 2004

Left to right: Mona Callin (Hamilton MM), Heidi Dick (Calgary MM), and Sarah Dick (Calgary MM)

(Photo by Donald Alexander of Pelham Executive Meeting)

Images from Early Days of Ottawa Meeting

By Betty Page

In the early days of Ottawa meeting, Francis Starr broke the silence with the shocking message, "Bang! You're dead." War is a brutal, immediate, violation of the silence, of the comfortable, familiar way we live. Francis went to war with the Friends Ambulance Unit.

George Johnstone, commenting on the differences among religious groups, said, "It is, after all, really only a dance, before the Altar."

Good Friday has always had a special meaning for me. Sunday School was held in a neighbour's basement. The church was two miles away. When I was twelve years

old, I was allowed to go to church by myself. There I learned for the first time the full story of Good Friday. I was appalled and angry that such things had happened to Jesus, and that the Jews were still being blamed for it. Why should we be angry at something our grandfathers did? Why were they angry with such a good person as Jesus? I was crying as I walked, and stumbled nose first into a telephone pole, getting blood all over my nice Easter coat. I realised then, that life was not as simple as it had seemed. I still do not have answers to those two questions.

I roamed the Humber Valley, finding the spirit of nature in all I saw, knowing that it was the hand-work of God, forgiving, sustaining, dependable, eternal. I went to Roselands School Yard, many days, to watch the sun go down over the valley. I knew that I did not believe the catechisms of the established churches. Yet, I knew God was a unity, in nature, in people, in all creation. In the silence of worship in Meeting I came home.

Betty Page is a member of Ottawa Monthly Meeting. ☘

Unity

By Margaret Slavin

It was approximately twenty-two and one-half years ago that I rose to offer vocal ministry (this was in Ottawa Meeting,) during which I uttered the word “consensus.” A kind but firm Friend approached me after Meeting to say that Friends do not use consensus, but instead we seek unity. We “unite.” We wait on the Spirit until the group feels unity, this is discerned by the clerk, recorded in a minute, read back and approved. It is a solemn matter as we record the best Light we have at that moment. More Light may well appear, as revelation continues. We dive deep into the expectant silence, and come back with treasures we share, including a sense of how to proceed, of “way forward.”

In those days there was one Friend who nearly always perceived the Light from a different angle than I did. Often in Meeting for Worship for Business he would state one thing and I would state the opposite. Years later he was driving me back to Ontario from Canadian Yearly Meeting gathering in the Atlantic region, and we spoke of that long time of not agreeing with one another, of so often not being in unity. Okay, it was Philip Martin. What Philip said was something like, “What we had in common was a belief that we both were attempting to find the will of God.” That was true. I had never doubted that Philip was in that process, seeking to discern the will of God. And I felt that same trust from him. I cherish that moment, driving along through Quebec, when we recognised it.

Many Friends then, as now, could not unite with that expression, “will of God.” They have to “listen in tongues.” For them the will of God evokes a patriarchal figure, moving us about like chess pieces. For these Friends and indeed for most of us, the Inner Light or Spirit moves from within, is discovered in the silence, a pull or nudge or opening.

By the time you read this, I expect to have been travelling among Friends for twenty months, not

counting a few weeks at home. I will have visited most of our 58 or so groups. Barbara Smith of Pelham Executive Meeting has asked where we are in unity, in what do we unite. It can be seen as a very serious question, the sort of thing that Friends dis-united over in the past. It can also be seen as a joyous question, an opportunity to celebrate this mysterious experience of unity.

We unite about the importance of meeting in expectant silence.

Whether we believe we are listening for the will of the living God, or whether we believe that in meditative silence we listen to the wisdom of our own beating heart, we Friends will travel, in some cases for hundreds of miles, just to sit in a circle in somebody's living room in expectant silence.

We unite in living the examined life.

I had not been many weeks on the road before I exclaimed to a Friend, “I have never before met so many people in a row who are so self-aware!” We Friends have as many life problems as the next person, but at least we are thinking about them. We hold in the Light our sadness about family rifts and Meeting conflicts. We shift around uneasily as we think about how much gas and oil we still use, and which brand of coffee. We worry too much, but we're also good at laying aside a lot of rules along with a long list of beliefs, and opening ourselves to the Light we're given, right now. We're impressed and touched and proud at the news that Ken and Martha Laing basically stopped driving their car during the first Gulf War, as a testimony against the seed of war in the use of oil, and we also recognise that Ken and Martha had already been led to make commitments to organic farming, and already had horses. Their testimony moves Friends, and it is recognised that

something else may be landing on your doorstep, a different opening. For example, an AWOL soldier.

The testimonies of peace, simplicity, integrity and care for the environment

These testimonies are embraced by nearly every Friend in the country, in one way or another. Our lives do speak. I went out on the Bay of Fundy with a Friend who is assisting in a citizens' monitoring of environmental degradation. I spoke with a forester in north Vancouver Island who brings school children into his forest to teach them about sustainable forestry. In Calgary a biologist Friend left our retreat for a few hours to meet with citizens she is teaching to identify certain endangered species.

And we unite in our intention to be a loving community for one another.

The worship group in Thunder Bay meets at the bedside of Nancy Clarke, who is facing down several diminishments. In Lucknow Worship Group, a toddler kept coming in during the silent worship, bringing gifts of oranges. We set up committees of care and committees for clearness, and the lives in our Meetings grow steady, and blossom.

At times we seem to come to unity and then decide we're not. It is saddening when this happens, particularly when you had supposed that coming to unity meant the Meeting had landed at some bed-rock of Truth. I am glad to have that new pamphlet by Keith Maddock, *A Rainbow of Opportunity*, with a new-to-me way of thinking about unity. Keith explains that, to early Friends, "unity in the Spirit" did not mean that we necessarily did the same things "united in form," but that we all "acknowledge the subordination of all institutions and forms to direct revelation in the lives of ordinary people."

Maybe you don't buy Nescafé and I do, but maybe I've devoted my life and income to work with return-

ing prisoners. I don't eat red meat but I still buy bananas; you happily eat red meat, but purchase only food that grows locally, and you educate your community about the environmental impact of shipping food in from the ends of the earth. It doesn't mean that there is ultimately no right or wrong about these decisions, but that our faith is experiential. Keith also quotes an English Quaker named Thomas Story from 1737: "The unity of Christians never did nor ever will or can stand in uniformity of thought and opinion, but in Christian love only."

I feel I can go forward in the idea of unity as love.

I am visiting Thousand Islands Meeting as I write this, and in midweek Meeting for Worship yesterday, Bert Horwood quoted from First Corinthians: "Love is patient, love is kind." I looked it up and was pleased to rediscover this bit: "Love always trusts, always hopes, always perseveres." As we persevere in love, we Friends stumble into unity. ☸

Margaret Slavin is a member of Peterborough Allowed Meeting under the care of Wooler Monthly Meeting.



"Crafting a minute" at the fall 2004 session of Representative Meeting

Left to right: Recording Clerks Hilary Hellum (Edmonton MM) and Marilyn Manzer (Wolfville MM), and Presiding Clerk Beverly Shepherd (Hamilton MM)

(Photo by Maida Follini of New Brunswick Monthly Meeting)

Getting Out Quaker News Long Before *The Canadian Friend*

By Kyle Jolliffe

An epistle is sent to other friends from each annual session of Canadian Yearly Meeting. Few Friends realise that this tradition dates back centuries, and that early Friends modeled their epistles after the pastoral epistles issued by the early Christian Church. An example of their widespread early use is in the library of Friends House in London, England. It has two hand-written volumes containing epistles received by London Yearly Meeting (now Britain Yearly Meeting) between 1683 and 1738. Besides being from large yearly meetings such as Philadelphia and New York, these letters also came from distant places like South Africa, South Carolina, Barbados and Bermuda.

The epistles sent out by London Yearly Meeting had the most prestige. Britain was a central part of the transatlantic community of Friends (which endures in this country as this year's Sunderland P. Gardner lecturer, Helen Rowlands, who is from England), the birthplace of Quakerism, and the ancestral home of many Canadian and American Friends. These epistles combined religious exhortation with practical advice to other yearly meetings on moral issues. The London epistles were reprinted in the United States, for distribution there and in Canada. It is remarkable but not surprising that in 1814, when wartime conditions prevented copies of the 1813 London epistle being shipped from New York City to Upper Canada, Canadian Friends (then part of New York Yearly Meeting) arranged for a Kingston, Ontario, printer to print 300 copies. Thus was created what is probably the earliest Canadian Quaker imprint. It is also worth noting that even as late as 1956 *The Canadian Friend* reprinted that year's epistle from London Yearly Meeting.

In 1783 London Yearly Meeting published its first

Discipline. This volume included excerpts from many of these epistles. Even today, centuries later, the language used in some of these excerpts remains lucid and heartfelt:

(1688) On Trade – “Advised that none launch into trading and worldly business beyond what they can manage honourably and with reputation; so that they may keep their words with all men, that their yea may prove yea indeed, and their nay, nay; for whatsoever is otherwise cometh of evil; and that they use few words in their dealings, lest they bring dishonour to the truth of God through their forwardness; and such who make

themselves guilty by thus dishonouring God, and the holy profession of his name and truth are for judgment, and the judgment of truth ought to be set over them, that those who abide and walk in the truth may be clear of their iniquities.”

(1691) On Marriage – “And that friends be reminded of this meeting's former advice against marriage with near kindred, and against marrying by priests, and with persons of the world,

unequally yoking with unbelievers, and against too early and unsavoury proceedings in second marriages after the death of husband or wife, contrary to the due method and practice of faithful friends in truth, and tending to the dishonour and reproach thereof.”

(1710) On Convinced Persons – “We esteem it very necessary and requisite, that young convinced and well inclined persons and friends, be early visited in the love of God, by faithful friends, for their encouragement, help and furtherance in the truth.”

(1763) On Slavery – “We renew our exhortation, that friends every where be especially careful to keep their hands clear of giving encouragement in any shape to the slave-trade, it being evidently destructive of the

**A caring and
tender spirit could
come out of that
long ago process
of group
discernment.**

natural rights of mankind, who are all ransomed by one Saviour, and visited by one divine light, in order to salvation; a traffic calculated to enrich and aggrandise some upon the misery of others, in its nature abhorrent to every just and tender sentiment, and contrary to the whole tenor of the gospel.”

The disciplinary advice contained in each of these epistles epitomises the world of Quakerism in the seventeenth and eighteenth centuries. It was a group that sought to maintain a careful distance from the world as it developed a disciplined Christian character. And, of course, the Discipline provided for excluding or labouring with those Friends who were seen as not following these rules. Yet at the same time, there was a counterbalance to these rules and their sternness. That opposite pull was the desire to enforce these rules fairly and consistently in a spirit of love and charity. As well, yearly meetings amended their disciplines as society and local conditions changed and new concerns arose. A caring and tender spirit could come out of that long ago process of group discernment. I particularly marvel at the elegant and spiritual language in the above-quoted epistle on slavery.

As *The Canadian Friend* enters its second century of publication and Canadian Yearly Meeting passes its fiftieth anniversary, there will continue to be news of all kinds that will shape the character of Canadian Friends. Given that this is a year of anniversaries, it is appropriate to conclude this article with the approved minute of union from June 24, 1955. It *really* was news at the joint 1955 yearly meeting sessions of the three branches of Friends then in Canada:

“Careful consideration was given to the interim report of the Committee on Closer Affiliation and Friends approved of the establishment of one Yearly Meeting as of today, composed of the present Canada Yearly Meeting (Conservative), Canada Yearly Meeting (Five Years Meeting), and Genesee Yearly Meeting (Friends General Conference). The report was accepted and approved in spirit, as a preliminary working basis for the Canadian Yearly Meeting of the Religious Society of Friends. We unite in seeking together the way forward under Divine Guidance.” ☺

Kyle Jolliffe is a member of Yonge Street Monthly Meeting.

Journey of a Pagan Quaker

By Susan Dew-Jones

It is critical for me as a Quaker to listen to the Inner Spirit and be open to explore, seek, act with that voice. Probably that rings true for most Canadian Friends. The manner in which I view the Spirit, listen to Her and respond, however, can seem to be “diverse.” I left the Christian faith partly because I could never decide: did I or did I not believe in God. After having no faith community for several years, I was excited by reading Pagan literature, which stated the importance of spiritual experiences in our lives over what we believe in our heads.

Life itself is sacred and a myriad of holy mysteries!

I have come to believe (as a bottom line) that all parts of our universe are sacred and that between them there are sacred connections and influences. God is not separate from any part, connection or influence, but is immanent in all. I also believe that we create the sacred in our lives as much as the sacred universe creates us.

Despite and because of these bottom lines, I see my Goddess

more as a dancing-life partner than either an omnipotent figure, external and forgiving, or a spirit so perfect-loving that she is static. She seems to have a personality — sometimes wondrous, other times difficult. In a sense, we create each other (in my life); so it is not just me that has to mould to Her — we learn to work together.

Perhaps the most difficult part for me is anger with the God or Goddess; feeling a victim of life circumstances without the skills

or resources to manage them. Loneliness and not fitting in have traditionally struck a hard chord here. In the last five years, it feels as if the universe and I have learned to dance a song around my difficult parts. I can more graciously hear what Life is offering me and am more open to creating my own path — and She is a little nicer to me. I have found good communities (like Friends), an appropriate job, a sunny home, other queer folk, prideful personal pursuits ... The Goddess has shown me people, skills, opportunities. I am most grateful, but still sometimes struggle to forgive Her.

I listen for the voice of the Inner Spirit each day. I have to tune in again and again. I stretch, sing, cycle, yap to the goddess, phone trusted friends, create Sacred Space, do rituals — but my God radio station still flits in and out. This week I realised it would make more sense to ask Her, point blank, to turn up the volume, PLEASE.

Sometimes hearing the Inner One talk really comes from knowing the right question to ask (a Quaker and Wiccan favourite). Although I listen in many ways, I often return to this question: “What is your heart’s desire?” When I was a teen, my Anglican Father told us that Christians prayed for centuries that God’s word be written on their hearts; hence our consciences developed. Over the last five summers, I have deeply learned to use this ques-

tion — or hearing aid — from B.C. Witchcamp. No matter the ritual, external story, dance or song; we come back again and again to listening for our heart’s desire. In response from Her, Camp has been a powerful place where I do hear that Inner Voice.

After listening, hopefully “speaking out” follows. At Meeting, we focus on the verbal; but my favourite way to “speak out of the silence” is well-led Sacred Circle Dance. We centre down and dance with the Spirit flowing one to another. Between pieces, we hold the energy and wait joyously, thankfully or expectantly.

My real challenge is to integrate “speaking out” into my working life. Here is where discernment becomes vital. I hang “Bruce,” my red penknife, at my altar for a daily reminder: I will strive to cut out all my voices and actions clearly in order to shape good personal boundaries, bold or ethical actions, a strong self.

I agree, She changes everything She touches! Ultimately, my listening and discerning is about creating and re-creating my life, thought by thought, word by word, action by action. This has become what I call my Religious Story, a contrast to allowing life to just happen or to overtake me. It challenges me to live graciously with myself, others, and Life Herself.

This summer as part of a Bard and Warrior journey (viewed as Truth Teller and Protector of

Truth), I sewed myself a beautiful badge stating: Most Improved By the Grace of the Goddess. It is a sewn spell or prayer of rejoicing and thankfulness. It celebrates not only myself and the Goddess but also our ever-changing dance of life together.

I will close with part of a well-loved Pagan writing from Starhawk’s book, *The Spiral Dance*:

... I who am the beauty of the green earth and the white moon among the stars and the mysteries of the waters, I call upon your soul to arise and come unto me. For I am the soul of nature that gives life to the universe. From Me all things proceed and unto Me they must return. Let My worship be in the heart that rejoices, for behold — all acts of love and pleasure are My rituals. Let there be beauty and strength, power and compassion, honour and humility, mirth and reverence within you. And you who seek to know Me, know that your seeking and yearning will avail you not, unless you know the Mystery: for if that which you seek, you find not within yourself, you will never find it without. For behold, I have been with you from the beginning, and I am that which is obtained at the end of desire.

- Doreen Valiente 🌿

Susan Dew-Jones is a member of Victoria Monthly Meeting. Her article is reprinted from the November-December 1997 edition of The Canadian Friend. Susan realises that, since that time, she has had a prayer to “Live life adventurously.” She adds that the Goddess must have been listening, for she does now have more resources to manage Life — and is constantly busy!

Reconsidering the Earth Charter: Request by Yonge Street Monthly Meeting for Canadian Yearly Meeting to Withdraw its Endorsement

As requested in Minute 27, 2004, Yonge Street Meeting reviewed the principles of the Earth Charter. The careful review of the Earth Charter led us to discern significant disparities between established Quaker testimonies and the principles stated in the Earth Charter.

The most striking divergence relates to the Peace Testimony, but additional instances became evident in our review. This divergence between Friends' testimonies and the contents of the Earth Charter were alluded to in Minute 27, which acknowledged the Earth Charter was not perfect.

However, as a consequence of Minute 27, Canadian Yearly Meeting was listed as an endorsing organisation on the Earth Charter website. The Earth Charter Initiative website states that endorsing groups are expressing "commitment to work for the implementation of the values and principles of the Earth Charter and a readiness to co-operate with others in this endeavor." CYM's inclusion on this list is not qualified by any reference to those aspects of the Earth Charter which Friends recognised to be inconsistent with Friends' established testimonies.

Yonge Street Meeting concluded that endorsement of the Earth Charter is not appropriate for an organisation with established testimonies which differ substantively from those of the Earth Charter.

We noted inconsistencies with Friends' historic Peace Testimony of the following principles of the Earth Charter related to military activity:

PRINCIPLE 6 (E): Avoid military activities damaging to the environment.

PRINCIPLE 16 (C): Demilitarise national security systems to the level of non-provocative defense posture, and convert military resources to peaceful purposes, including ecological restoration.

PRINCIPLE 16 (D): Eliminate nuclear, biological and toxic weapons and other weapons of mass destruction

We question whether Friends intended to:

- support the preparation of war within the context of some undefined "non-provocative defense posture," or
- support military activities not damaging to the environment, or
- eliminate only the weapons mentioned in Principle 16 (d), (which, we recall, was the excuse for the war in Iraq)

It seems that Friends unknowingly displaced our Peace Testimony with these Earth Charter principles, and did so as a matter of public record, by listing Canadian Yearly Meeting as endorsing the Earth Charter.

One of our concerns is whether future conscientious objectors are placed in jeopardy because of this apparent change in the Religious Society of Friends' position on war.

Although there are other parts of the Earth Charter to which we object, we felt it sufficiently important to draw Friends' attention to these disparities related to our very clear understanding of the Peace Testimony.

We request CYM to:

- reconsider Minute 27
- rescind the public endorsement of the Earth Charter
- request the removal of the Canadian Yearly Meeting of the Religious Society of Friends (Quakers) from the Earth Charter Initiative website list of endorsing organisations. 🍀

Submitted on behalf of Yonge Street Monthly Meeting by Virginia Dawson, Clerk

A History of Pelham Executive Meeting



Rose Marie Cipryk
(Photo by Don Alexander)



Mildred Nelson
(Photo by Robert Nunn)

PELHAM EXECUTIVE MEETING, THE OLDEST CONTINUOUS MEETING IN CANADIAN YEARLY MEETING, HAD ITS BEGINNINGS IN THE SUMMER OF 1799 when a committee of Philadelphia Yearly Meeting came to Upper Canada to revisit a small settlement of Friends who had been meeting in the Niagara District. Most of the Quaker families had arrived in the area around 1793 and by 1797 had felt they were strong enough to become a Monthly Meeting. A committee had come in 1797 and observed that there was “some hope of a Meeting being opened.” The committee that came in 1799 authorised the setting up of a Monthly Meeting to be comprised of two groups — one at Short Hills (Pelham Township) and the other at Black Creek (Bertie Township).

“Accordingly, on the first of Tenth Month,

1799, Pelham and Black Creek were formally opened as Preparative Meetings, with a membership of forty-three and thirty-six respectively; while on the following day Pelham Monthly Meeting was established as the superior disciplinary meeting, with a total membership of seventy-nine”*

This Monthly Meeting reported directly to Philadelphia Yearly Meeting until 1810. By that time, Yonge Street and Adolphustown (in Prince Edward County, south of Belleville) Meetings were established and the three meetings formed the basis of the Canada Half Year’s Meeting.

Pelham Monthly Meeting met in a succession of meetinghouses, starting with one of log construction, which was soon outgrown. The original meetinghouse was replaced in 1807 by a structure “forty-four feet long, twenty six feet wide and eleven



Some Pelham Executive Meeting Friends

Front Row:

Robert Nunn,
June Etta Chenard,
Beverly Jackson.

Back Row:

Donald Alexander,
Janet Nunn,
Barbara Bucknall,
Cathy Jolliffe,
Barbara Smith.

(Photo by Chris Hitchcock of Vancouver Monthly Meeting)

feet high. There were four windows and two doors.”

The Meeting divided during the Orthodox-Hicksite separation. The Hicksite branch became part of Genesee Yearly Meeting on its establishment in 1834; the Orthodox branch became part of Canada Yearly Meeting on its establishment in 1867.

Black Creek Preparative Meeting membership joined with the Hicksite Friends of Pelham, but by 1869 Black Creek Meeting was laid down, leaving Pelham Preparative Meeting as the only meeting under Pelham Monthly Meeting.

“Since 1911, Pelham has been an Executive Meeting, that is to say, the functions of the Preparative and Monthly Meeting have been merged into one Executive Meeting” (at the call of the Clerk).*

At the time of the separation, the Hicksite Friends retained the 1807 meetinghouse and property in the Village of Fenwick, which is part of Pelham. The Orthodox Friends built a new meetinghouse, a frame one, in 1829. It was replaced on the same site in 1865 by the “Brick Meeting House,” the present home of Friends Evangelical Church (Evangelical Friends International).

The Hicksites replaced the 1807 meetinghouse with a new frame structure known as the “White Meeting House” in 1875. This property and burial ground are still maintained by Pelham Executive Meeting while the White Meeting House was moved into the village for other uses.

From 1920 to 1955, the Hicksite and Orthodox Friends met together in the Brick Meeting House every Sunday; however, they kept their individual Meetings for Business.

When Canadian Yearly Meeting came into being in 1955, Pelham Orthodox Friends did not wish to join. Pelham Executive Meeting began holding their Meeting for Worship on a monthly basis, in homes ranging from Allan and Bessie Hall’s in Simcoe, to Raymond and Mable Willson’s in Welland, to Howard and Vera Brown’s in Dunnville, to Stirling and Mildred Nelson’s in Niagara Falls. As numbers grew, the Meeting moved, first to the YMCA in Welland and then to Niagara College, also in Welland. In the ebb and flow of membership, the numbers decreased and they returned to meeting in homes, mainly in the more concentrated Niagara Falls and St. Catharines area. In 2001, as the numbers increased once again and in an effort to have a more public face, the YMCA in St. Catharines became the meeting’s home, still meeting monthly. In recent years, there have been many opportunities to meet during the month: Meeting for Worship for Business, retreats, interfaith gatherings, and of course, a Quaker favourite, meeting for eating.

Pelham Executive Meeting has never attained the membership of its original days but has continued a steady presence in the Niagara District for over two hundred years. ☺

Note: Information marked with an asterisk (*) is from *A History of The Society of Friends (Quakers) in Canada* by Arthur Dorland. Other information is from *Quaker Heritage Directory: a Project of the Canadian Friends Historical Association* (Draft 9/1999).

ADVICES AND QUERIES #5: Take time to learn about other people’s experiences of the Light. Remember the importance of the Bible, the writings of Friends and all writings which reveal the ways of God. As you learn from others, can you in turn give freely from what you have gained? While respecting the experiences and opinions of others, do not be afraid to say what you have found and what you value. Appreciate that doubt and questioning can also lead to spiritual growth and to a greater awareness of the Light that is in us all.

The Quaker Peace Testimony in the Twenty-First Century

By Anthony H. Richmond

In his article “Reflections on Finding a Contemporary Quaker Peace Testimony” (*The Canadian Friend*, Vol. 101, No. 2, May 2005 pp 22-23), Dick Preston raised some critical questions. Friends at Yonge Street Monthly Meeting addressed some of the issues raised, after listening to a recording of Brian Walker’s lecture “A Quaker’s View of 21st Century War” (<www.preparingforpeace.org/lectures.htm>) We considered the following questions:

1. Wars in the twenty-first century are very different from those experienced by Quakers in the seventeenth century. How does this influence our Peace Testimony?
2. Brian Walker asks, “Does the challenge posed by the concept of the ‘greater good’ fall in the face of resolute pacifism?” He says, “Modern Friends would do well to remember that moral absolutism produced the Crusades, the Inquisition, the Taliban, the militant Islamic Brotherhood and, since 1969, 34 years of civil war in Northern Ireland.” In other words, can the use of military force e.g. by Canadian peace-keepers be justified as the ‘lesser evil’?
3. “Many Friends strive to be absolute in their pacifism; others, with equal sincerity, perceive the attainment of absolute pacifism in modern society as unachievable. They follow the no less difficult path of ‘conditional pacifism.’ What is the difference between ‘absolute pacifism’ and ‘conditional pacifism?’ To which are you committed?
4. Some Friends withhold the portion of their taxes that are spent on the military, as a protest against war. Should we all do this? Would it make any difference to the way the government acts?

5. What is the relevance of the “Just War” doctrine (first formulated by St. Augustine) to us in the twenty-first century? How do states determine competent authority, just cause, right intention, and proportionality versus discrimination (i.e. not attacking non-combatants)? Brian Walker states, “... for Quakers, there is no doctrinal justification for modern war” though millions of Christians believe there is. What do you think?

6. It has been suggested that ‘Civil Society’ can play an important part in bringing about peace in the twenty-first century. Can Quakers make a contribution through international agencies? If so, how best to do this?

7. What more can Friends do to assist refugees from war and terrorism?

8. What more can Friends do to assist conscientious objectors from the United States (or other) armies?

9. Protest movements sometimes result in violence, instigated by a minority of protestors or by the police. Should this inhibit Quakers from taking part in such things as mass marches?

Not surprisingly, there was not complete consensus on all these questions. However, Friends and Attenders who took part in the discussion agreed on the importance of continuing to address these issues in a prayerful way. The Quaker Peace Testimony is as relevant today as it was in George Fox’s time. How best to witness it is a matter of individual conscience. ☪

Anthony H. Richmond is a member of Yonge Street Monthly Meeting.

ADVICES AND QUERIES # 32: Bring into God’s light those emotions, attitudes and prejudices in yourself which lie at the root of destructive conflict, acknowledging your need for forgiveness and grace. In what ways are you involved in the work of reconciliation between individuals, groups and nations?

History Changers

By Ed Abbott

In a book by Hans A. Schmitt, *Quakers and Nazis*, the author makes the statement, "Individuals who stay on the path mapped by their conscience do change history."

Last Saturday I met one of these 'history changers.' Darryl Anderson, a twenty-two-year-old deserter from the United States' military forces, who has sought refuge in Canada, was sharing his experiences with a group of Young Friends gathered at the Quaker meetinghouse.

Several years ago, as a member of an American family who were unable to offer him the advantages of post-secondary education, Darryl was approached by a recruiting officer of the U.S. army. The officer described in glowing terms the great opportunity offered by joining up: college education in his chosen field, free medical coverage, exciting chances to travel, fine companionship, etc.

Like many others in similar circumstances Darryl opted for this ladder to a successful future. But instead of college, he found himself, after rigorous training, bound for Iraq. Assuming that this was an honourable course in service of his homeland he left willingly and starry-eyed. In Iraq he encountered a very different situation than that

he had come to expect through the publicity carried by the media back home. There were no weapons of mass destruction. There was no threat to the United States. There were no crowds anxious to welcome them as liberators. Instead there were people intent on getting rid of these people who had devastated their land with death and destruction and who, on the pretext of bringing democracy, sought to have Iraqi oil resources at their disposal.

HE TOLD OF BEING THREATENED WITH DISCIPLINE BY AN OFFICER FOR WITHHOLDING HIS FIRE ON A BOY WHO WAS RUNNING AWAY.

Disillusioned, he could not justify his presence there and his inner being revolted against what he was involved in. He could not find it in him to follow orders that entailed firing on civilians who might have a militant among them. He told of being threatened with discipline by an officer for withholding his fire on a boy who was running away. After a stint exposed to 'insurgent'

fire and having a comrade fall beside him, he got home leave and came back with a very different understanding of the honour of their service and of why he and his comrades were called to lay their lives on the line.

When called to return to duty in Iraq he saw it his duty to refuse on grounds of conscience. When denied the right to avoid further deployment in Iraq, he joined the growing number seeking asylum in Canada. Is Darryl delinquent of duty? Justice Robert Jackson, who was the chief prosecutor at the Nuremberg trials stated, "The very essence of the Nuremberg charter is that individuals have international duties which transcend national obligations of obedience imposed by the state."

Darryl and the several others whom I have met who have sought shelter here from the U.S. military are men of principle and of a calibre by whom our country stands to be enriched. They are those described by Hans Schmitt as the "individuals who stay on the path mapped by conscience" and who "do change history." To this I would add, "for the better." 🍀

Ed Abbott is a member of Simcoe-Muskoka Meeting.

Planting a Seed in Ghana and Canada

By David Stott

It started innocently enough last November. A woman named Nana-Fosu Randall, originally from Ghana, West Africa, and recently retired from the United Nations, was coming to speak to Victoria Meeting. She spoke movingly about an organisation called Voices of African Mothers (VAM), that she was forming to promote peace and development in Africa. During that meeting, when she found out I was an organic urban agriculturalist with experience working in India and Kenya she asked me to come to Ghana to look at ways of improving the incomes of poor farmers on the outskirts of Ghana's cities.

In Ghana's cities there are growing concerns about how to feed everyone adequately. It seems that the promise of the so-called Green Revolution, with its chemical fertilisers, pesticides and herbicides, is not improving the lot of small farmers. They were finding their production leveling off or declining in fragile soils depleted of nutrients. Furthermore, the cost of these inputs is becoming too expensive for small farmers.

What are the alternatives? I had some ideas. I practice a form of biointensive, organic raised-bed gardening first used in China 4000 years ago and now successfully practiced in North America, Mexico and East Africa, among other

places. Could it work in Ghana? With Nana and Victoria Meeting covering my airfare, accommodation and expenses, I was going to spend a month finding out.

How to get an assessment in such a short time? I decided to offer people the information and seeds from local organic growers in exchange for their seeds and information. Fortunately, the first week I was there I was able to speak with villagers attending VAM's first conference, outside Accra. We arranged a few workshops to exchange information and seeds. Over the next three weeks, I met with people from three villages, exchanging information on their methods and ours.

I was surprised at how interested people were in the new method and the seeds I brought, excited to try their seeds, and impressed by some of the low-input methods they used.

They decided to create demonstration plots in three villages to try this method on their crops and perform seed trials on the seeds I had brought. I was also fortunate in finding an excellent volunteer in one of these villages who offered to do follow-up work in helping

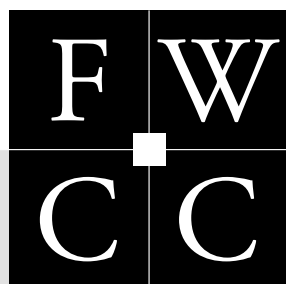
people start their raised beds. By then my time had run out and I had to return to Canada.

Today, a little over two months later, I am happy to report that, from my perspective, sustainable agriculture may have a bright future in Ghana. To date, 45 one-hundred-square-foot raised-bed demonstration plots have been created by 30 farmers in the villages I visited, and they have expressed an interest in starting many more. Meanwhile, on Vancouver Island, organic farmers and gardeners are trying the seeds I was given by the Ghanaians. We are also in the process of forming a Canadian branch of VAM to support our work there. We are working to raise enough funds in Canada to return to Ghana this coming winter with other organic grower volunteers. This trip may include not only Canadians but possibly one or two Kenyan farmer volunteers from a biointensive training program in Kenya. They will bring their knowledge and seeds to exchange and, together, this year, and hopefully for years to come, we will grow many seeds in many villages in Ghana, Kenya, Canada and elsewhere. ☘

David Stott is an Attender of Victoria Monthly Meeting.

For further details, contact David at 2554 Scott Street, Victoria, B.C. V8R 4H7; telephone: 250-598-4664; email: <joyanddavid@shaw.ca>.

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Spiritual Work at the Edge of Certainty

By Bea Chapman

The February 2005 Mid-Winter Gathering of Friends of Lesbian, Gay, Bisexual, Transgender and Queer Concerns was held at Ghost Ranch Conference Centre, New Mexico. It is owned by the Presbyterian Church, and its 46 buildings include a dining hall, library, barns and corrals as well as a lower pavilion where most of our meetings together took place. Ghost Ranch is in a picturesque location high in the desert mountains. The altitude of 6,500 feet above sea level meant we had to rest and drink plenty of water.

The M.W. gathering was held in “a context of uncertainty,” where we sought to discern the best course of action to choose spiritual practices

that allow us to grow and thrive. Upon arrival, we were separated into worship-sharing groups, which met at 9 am each mornings.

Deborah Fisch, our plenary speaker, focused our attention on practices to help us thrive on the edges of our experience. The Meeting for Worship for Business looked at creative activities to explore the changing attitudes towards lesbian, gay, bisexual, transgender and queer concerns — both inside Quakerism and on the Virginia Frontier.

Kitty Ufford-Chase and Marcela Diaz addressed concerns and cross-cultural issues in the Southwest. We looked at the work still necessary on this boundary. Thus, we were able to share with each other those things that allow us to centre and

then move freely into the world; speaking with love, and working with the deep commitment that comes from spiritual awareness. On Sunday evening we had a Talent Night Extravaganza and a not-so-silent auction.

During this gathering we re-created our community — each time deepening our lasting friendships and welcoming newcomers into our ever-widening circle of seekers. There were over 200 in attendance, though only a few Canadians. One evening as we heard the 30-year history of this group, we learned that it was very small at the outset. It would please me if we could create a similar vital group in Canada. ☘

Bea Chapman is a member of Ottawa Meeting.



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 |
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| • Jay Cowsill: | Telephone: (306) 652-2407 | Email: jmc590@mail.usask.ca |

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

Reading Matters

By David McKay

Over the next year several Friends will visit our meetings and worship groups. These Friends are members of the Consultation and Renewal Working Group (C'n'R). We will be asking questions such as: What does it mean to you to be a meeting? How does your meeting/worship group fit with Canadian Yearly Meeting (CYM)? How can CYM and Representative Meeting best meet the needs of Friends in Canada and how can we better be faithful to our leadings together? In preparation for the visits, you might start considering these matters before we arrive. The following pamphlets could inform and inspire such conversations.

Fellowships, Conferences, and Associations: The Limits of the Liberal Quaker Reinvention of Meeting Polity

By Elizabeth Cazden

Boston: Beacon Hill Friends House, 2004

Cazden begins her article with the same-sex marriage debate. Keep reading. This pamphlet is not about recognising same-sex relationships. Its about why well-meaning “small-L” liberal Quaker meetings seem unable to come to agreement about the issue or, for that matter, know whether they have come to agreement on the issue. She explores something she calls “meeting polity” -- how and whether meetings can have authority over members and in some cases other meetings.

She begins in “classical Quaker

polity” — how Quakerism began with a charismatic leadership. Folks who felt led to speak attracted new Quakers who settled into meetings. The structure given them by George Fox was a system of Yearly, Quarterly and Monthly Meetings. But what are the relationships between them?

Two models emerge, borrowed from the Puritans around them and distinctively seasoned with Quaker spices. The congregational model says that authority within the society rests with the monthly meeting. The Half-Yearly, Regional, and Yearly Meetings are consultative bodies and represent the needs of the individual meetings. The Presbyterian model has Yearly Meeting giving direction to the Monthly meeting on matters of wider concern. In other words — a kind of benevolent hierarchy. Both models have long histories with Quakerism.

A newer model emerges called the independent meeting model. Meetings are just loose associations of Friends. Yearly Meetings and Half-Yearly Meetings are irrelevant or only useful because that wider association may be helpful to people’s spiritual journeys.

QUERIES

1. Which of Cazden’s models attracts you the most? Which, if any, scares you? Do you think other members of your meeting or worship group would answer similarly to you?

2. What are the weaknesses of the model you like best? What are the models you like the least? Is a new model that takes the strengths

from all three possible?

3. Cazden also looks at other ways of describing meeting polity. She borrows the language of Jesuit theologian Avery Dulles to describe some of them. Do any of these change how you see your meeting, your Half-Yearly Meeting or CYM?

Meeting

By Deborah Haight

Argenta Friends Press, 1987

This pamphlet — also a Sunderland P. Gardner Lecture — is not so much a history of Friends as a personal reflection by one whose passion was for Quaker history. It is rich and varied. If what you love in being a Quaker has to do with the communities that form amongst Friends you will find this pamphlet worth reading and rereading.

A meeting is not a cold structure created by theological rumination or by business principles. It is a living breathing critter alive with all the messiness of human relationships. Pay especial attention to what Deborah Haight has to say about the differences between *going to* Meeting and *being* a Meeting.

QUERIES:

1. How does Deborah Haight’s distinction between going to meeting and being a meeting apply to your relationship to your meeting or your worship group?

2. When you apply this same distinction to your Half-Yearly or Regional Gathering do you get different feelings or responses? How about Canadian Yearly Meeting?

(continued on page 31)



Book Reviews...Book Reviews

Resistance and Obedience to God: Memoirs of David Ferris (1707-1779)
 Editor, Martha Paxson Grundy,
 Friends General Conference, 2001
 Reviewed by
 Dana Mullen

Quick, now! How many 18th-century American Quakers can you name who travelled widely in the ministry, strongly opposed slavery and kept a journal of their spiritual experiences?

John Woolman, of course, but the name of his contemporary, David Ferris, is less familiar. Now Martha Paxson Grundy has introduced us to this conflicted but ultimately faithful witness, by editing his journal.

Born in New England, David Ferris was brought up in a staunchly Calvinist family. He was 20 years old when the First Great Awakening sparked a wave of revivalism, during which he had a conversion experience and joined the church. His personal religious views were regarded as radical, even heretical, however, for he rejected the Calvinist dogma of predestination, being convinced that all persons were intended to be saved. As a student of divinity at Yale, he constantly wrestled with theological issues. In his final year there, unable to subscribe to church doctrine, he left without taking his degree.

At the age of 26 he attended a Quaker Yearly Meeting, eager to learn whether they were "a living people." On hearing women preach, he felt that he had witnessed fulfillment of the prophecy that God's spirit would be poured out on young and old, women as well as men. A year later he was accepted into membership of a Quaker meeting.

Each step of his spiritual journey was a painful struggle for him. Although he felt compelled to refuse "hat honour," doing so was "a close trial" to him. His greatest problem was resistance to an inner call to offer vocal ministry. For years, he remained silent, finding

excuses, repressing the messages that arose within him, suffering guilt and misery. He was 47 years old before he surrendered and found himself on his feet speaking the words he had been given. Obedience brought him a wonderful sense of peace. Three years later, his Meeting recorded him as a minister.

In his letters, which follow the journal in this edition, we catch a glimpse of Ferris's efforts against the evil of slavery. He wrote at length to slave-owning Friends, not only to point out the cruelties suffered by the slaves but even more to warn of the destructive moral effects on those who buy, own and sell a fellow human being.

These memoirs have been exceptionally well edited. The comprehensive introduction helps us to understand the religious milieu of David Ferris's youth. Practical study notes suggest ways of relating the problems that troubled Ferris to our present-day quandaries. The bibliography enables us to identify books that would be particularly useful in pursuing themes of special interest. This book expands our understanding of Quaker history in North America. ☞

Dana Mullen is a member of Ottawa Monthly Meeting.

A Community of Friends: The Quakers at Borden
 By Betty Ward
 Hagios Press, 2004
 Reviewed by June-Etta Chenard

If you became a Quaker after the 1955 unification of the yearly meetings in Canada, like me, you may have often wondered about the Friends who did not join. This book was written exactly 100 years after Joshua Wake took up his homestead in Borden, starting one of the Meetings that did not join Canadian Yearly Meeting. The writing style of these 15 stories reminds me of tales I would hear from relatives and neighbours, sitting on the porch during hot summer evenings.

The names and faces of some Friends may be familiar. For example, Mary Hinde, past editor of *The Canadian Friend* is there. The McCheane family, whose home was used as the meeting-house until the community built one in 1915, are, too. So are Joshua and Hannah Wake, people whom I had seen in *The Canadian Friend* — and in the minutes of that historic 1955 yearly meeting, where they were present. (Hannah is mentioned in the article on page 11 of this issue, too.)

Nancy Penner, the Friend who provided the photo on this page, is one of main people featured throughout the book.

Betty Ward's stories also provided the first view I've had of Quaker pioneers in Canada. The chapter "The First Years" begins, "The West was misrepresented in advertisements overseas. The winters were described as 'bracing,' while the heat of summer, the hordes of mosquitoes, and the everlasting wind that drove some people out of their minds were never mentioned. Overseas ads also claimed that good, sweet water was plentiful, which may have been true, but many early settlers were hard put to find it."

We read of how Mary McCheane had felt different from other people in England and how that changed when they came to Canada. Mary was a remarkable woman, "One of the first summers I was here, I broke sixty horses," she said. "I'd break them and train them, and then we'd sell them at a profit."

The author interviewed many Friends, and one of the questions she asked them was what it meant to them to be a Quaker. I found it worthwhile to read the book just for the answers of these people who so completely lived their testimony of simplicity.

It is not surprising that in matters of ecological



Halcyonia Meeting Friends

From the left: John Wake, Cornelius Penner, Joshua Wake, Hannah Wake, Allen Penner (behind), Bill Wake, Mary Hinde (Editor of *The Canadian Friend* 1957–1962), Rachel Clark, David Penner (behind), Harry Hinde, Mary McCheane, Margaret and Marie (twins) Penner

(Photo courtesy of Nancy [Penner] Henn)

concerns these Friends were ahead of their time. "Both families (the Wakes and Penners) had strong opinions about the care of the land. 'You have to treat it with tenderness,' Neil [Penner] used to say. 'You have to grow things that are natural to it, that's why we grow so many grasses. This land grows grasses naturally, left to itself, and we feel we should let it.'"

With her informal story-telling approach, the author shares with us tiny glimpses into the daily lives of these gentle Friends, dropping in on them, as it were. While there may be errors or omissions, still this is a worthwhile book for anyone curious about the Borden Friends. I had a hard time to put it down — this book with its images of some Canadian Friends, members of my spiritual family, relatives whose presence I miss though I have never known it. ☺

June-Etta Chenard is a member of Pelham Executive Meeting.

(continued from page 29)

The foundational minute for the C'nR working group states, "We have heard that Friends are deeply concerned about the spiritual state of

our Society with respect to how we are organised and how we accomplish our work." If this concern is your concern I warmly recommend both these pamphlets. I suggest you meet with the C'nR committee members

who visit your meeting, prepared to engage them with your thoughts, your hopes, and your concerns. ☺

David McKay is a member of Toronto Monthly Meeting.

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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. It was included in the August 2004 edition of *The Canadian Friend*, and is now also available on the CYM web site at <www.quaker.ca>.

Daily Readings from Quaker Spirituality edited by Edward Cell (Templegate Publishers, Springfield, IL, 1987). This selection of readings includes works of leading representatives throughout Quaker history. It also provides a sample of journal writings that have been such an important form of Quaker expression. This book shows the distinctive character of Quakerism as a practical mysticism. (96 pages, \$7.95)

No Shame, No Fear by Ann Turnbull (Candlewick Press, Cambridge, Massachusetts, 2004). This hardback novel, written for young readers, shows what life was like for Quakers living in England in the 17th century. It tells the story of Susanna and William, for whom the course of true love runs even less smoothly than usual. Susanna comes from a Quaker family. William, a scion of the establishment, has just finished his studies and is about to be apprenticed to a wine merchant in London. The narrative unfolds through the alternating viewpoints of William and Susanna,

and allows us access to every part of a society that is both complex and fascinating. (293 pages, \$24.00)

Quaker Views on Mysticism by Margery Post Abbott (Pendle Hill Pamphlet 375, Pendle Hill Publications, 2004). This pamphlet considers how Friends today recognise and respond to the guidance of the Inward Light of Christ, and describes varying Quaker views on mysticism. In the mid-1990s the author interviewed Friends in the United States and Britain about many aspects of their faith, including their understanding of mysticism. Her writing draws on her own experience and that of those whom she interviewed. (35 pages, \$6.40)

Walking Humbly with God: Selected Writings of John Woolman selected, edited and introduced by Keith Beasley-Topliffe (Upper Room Books, Nashville, 2000). The eighteenth-century Quaker John Woolman dedicated his life to concern for others. His extensive writings, sampled in this volume, show how his concern grew from those chained in slavery to include all who were poor, oppressed or exploited. Now a spiritual classic, Woolman's *Journals* reveal the development of a Christian soul seeking to do and know God's will in all things. (72 pages, \$8.00) ☪

Classified Advertisements

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Apartment available for Quakers on holiday. Kitchen, 2 bedrooms sleep 6, living room, bathroom, furnished, TV, DVD. Parking. Near shops, train station, Arundel Castle, beach, Brighton. <Declanhill2002@yahoo.com>.

ALL-OCCASION BLANK CARDS Six designs, colourful hand-dyed abstract dancers. \$2.75 each; 6, \$15; 12, \$27; 24, \$48 — plus shipping. Contact June Etta to buy or see samples: <june.etta@gmail.com>; 905-685-1022.

BACK ISSUES OF CANADIAN QUAKER PAMPHLETS! We print black and white leaflets, newsletters, magazines from electronic copy or paper layout. Competitive prices. Ship anywhere, even to your mailing list. Contact Joy 250-366-0054; <afp@look.ca>; Argenta Friends Press Argenta, B.C. V0G 1B0.

BOOK ON MERGING SPORT AND SPIRIT *Court Quest: Playing Women's Squash* by Joy Conrad of Vernon Monthly Meeting. See www.benchpressbooks.com, or call 1-800-573-5779.

BORROW A BOOK, BOX OF BOOKS OR VIDEO. Wide range of topics. Check CYM Adult and Children's Lending Libraries for many remarkable resources. Contact 519-775-2670; <AdultLibrary@quaker.ca> and <ChildrenLibrary@quaker.ca>.

CHRISTIAN PEACEMAKER TEAMS seeks participants. Short-term delegations. Projects in conflict zones: Kenora (Ontario), Colombia, Palestine, or

Iraq. See: www.cpt.org. Contact CPT Canada 416-423-5525; <canada@cpt.org>.

FLAT IN ITALY, SARDINIA. Holiday in Alghero. Heart of old town. Top (3rd) floor apartment. Roof terrace. 3 bedrooms sleep 6. Near shops, market, restaurants, beach, marina. Flights inexpensive. Details: www.algheroflat.com, or email <ask@algheroflat.com>.

FOR RENT IN ARGENTA, BC In small homesteading community, Argenta Meeting. 3-bedroom home, wood/electric heat, garden, greenhouse, root cellar, hot tub, surrounded by forest and mountains, \$650/mo. 250-366-4372.

HOUSE-SITTING OPPORTUNITY Cowichan Valley, Vancouver Island. Mountain view home, Jul. 10-Aug. 23. Snuggle indoor cat, tend and eat from garden, perhaps ride mower over half acre. Reference from your Monthly Meeting. Contact Gale or Sabra: 250-701-0912; <sabrapeil@shaw.ca>.

MONTEVERDE FRIENDS SCHOOL, COSTA RICA seeks experienced teachers and administrators for August 2005. See www.mfschool.org/teaching.

NONVIOLENCE IS NOT FOR WIMPS: Musing of an Ohio Farmer. Ralph Dull proposes active nonviolence, possible resistance as practical, logical, ethical response to any conflict (including invasion) or as a preventative of future wars. 188 pages, soft-back, \$15 US. christine@dull.com

REFRESH YOUR SOUL Two CDs of sacred chant with Beverly Shepard. Recorded live in sung worship. \$20 each. Call Beverly (905-523-8383); leave a message with e-mail address if applicable. She'll contact you.

THE SMALLHOLDER Reader-participation magazine for country living. Share simple living information, ideas. Published by Argenta volunteers. Sample copy \$2.75. Subscriptions \$16 for 6 issues, \$29 for 12. The Smallholder, Argenta, B.C. V0G 1B0.

WANTED — AMEX-CANADA NEWSLETTERS: 1968-1977. Magazine of Americans exiled in Canada during Vietnam War. Contact Paul Bruhn <pbruhn@vcn.bc.ca>; 604-277-4082; or write 57-11631 7th Ave. Richmond B.C. V7E 5V6.

WHAT CANST THOU SAY? Quarterly newsletter — a worship-sharing group in print. For sample copy, send name and address to Mariellen Gilpin. Email m-gilpin@uiuc.edu, or write 818 West Columbia, Champaign IL 61820. Can also send e-mail copy. \$8 U.S. (4 issues) for 1 year; or \$15 for 2 years.

RATES FOR CLASSIFIED ADS

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For information, contact:
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telephone (905) 685 - 1022.

ADVICES AND QUERIES #41: Try to live simply. A simple lifestyle freely chosen is a source of strength. Do not be persuaded into buying what you do not need or cannot afford. Do you keep yourself informed about the effects your style of living is having on the global economy and environment?

#42: We do not own the world, and its riches are not ours to dispose of at will. Show a loving consideration for all creatures, and seek to maintain the beauty and variety of the world. Work to ensure that our increasing power over nature is used responsibly, with reverence for life. Rejoice in the splendour of God's continuing creation.

Around the Family

Halifax Monthly Meeting

Halifax MM is celebrating its 40th anniversary. A recent celebration included planting of a Tree for Peace, and talks by Betty Peterson on the archives of the Meeting and by Maida Follini on the history of the first Quaker meeting in Dartmouth.

On May 24th weekend, many Friends attended Atlantic Friends' Gathering. The theme this year was Rebuilding Community Across All Boundaries.

Hamilton Monthly Meeting

In February, Conscience Canada (CC) organised a lobbying trip to Ottawa. Don Woodside attended as one of the five board members. Two others were from "Nos Impôts pour la paix" the Québec equivalent of CC. Joined by a Mennonite member of Christian Peacemaker Teams, and Murray Thomson, they met with over twenty MPs, senators and representatives of all four political parties as well as officials from the Department of Finance and an advisor for the Minister of Defence. CC would like to acknowledge the generous financial support of Canadian Friends Service Committee and Hamilton Monthly Meeting.

Ottawa Monthly Meeting

St. Lawrence Regional Gathering was held at Waupoos Farm. Friends considered the video "Escape from Affluenza," revisiting the Lord's Prayer, and simplicity.

On April 27, OMM and eight other peace and justice organisations hosted a Newsmakers' Breakfast with Douglas Roche on "The Future of Nuclear Weapons," which took place at the National Press Club.

Toronto Monthly Meeting

In May, a festive "lunch launch" was held for the Peace Nook, formerly the Sun Room, in Friends House.

Victoria Monthly Meeting

Fern Street, Duncan and Nanaimo Meetings have moved to a relationship that is sometimes described as 'geographically adventurous' or 'somewhat like a Preparative Meeting' in that Victoria Monthly Meetings are held sequentially in each of the three communities.

Wolfville Monthly Meeting

Please bless Katie Aven with your best wishes upon her graduation from Atlantic School of Theology in April 2005.

Births

We rejoice in the births of these children who have come to bless our lives, and pray for their well-being:

- ANNIE REBECCA CLARKE-WARD (OTTAWA MONTHLY MEETING) was born April 21 to Jesse Clarke and Beth Ward.

- CAROLINE ADA HITCHCOCK MARTINDALE (VANCOUVER MONTHLY MEETING) was born 16 December 2004 to Chris Hitchcock and Dave Martindale.

- CAMILLE CELESTINE DIXON MURDOCK (VANCOUVER MONTHLY MEETING) was born 15 May 2004 to Mavis Dixon and Jeffrey Murdock.

Welcomed into Membership

We joyfully welcome the following people as new members in the Religious Society of Friends:

- HELEN MARTIN (MID-ISLAND ALLOWED MEETING, VICTORIA MONTHLY MEETING)
- JOHN SCULL (DUNCAN WORSHIP GROUP, VICTORIA MONTHLY MEETING)
- LINDA HILL (DUNCAN WORSHIP GROUP, VICTORIA MONTHLY MEETING)
- CATHERINE SCHULMAN (FROM VERNON MM)
- BERNARD SCHULMAN (FROM VERNON MM)
- DANIEL, BENJAMIN AND STEPHEN SCHULMAN (FROM VERNON MM) to be recorded in the children's membership category.

Marriage

- DYLAN HORVATH and SUNSHINE DIXON (YONGE STREET MONTHLY MEETING) were wed on 21 August 2004.

Deaths

We give thanks for the grace of God as witnessed in the lives of these Friends, and extend our prayers and sympathy to their families and friends.

- SALLY PRIESTMAN SHANNON (VICTORIA MONTHLY MEETING) died on 25 January 2005.

Around the Family

• **WILLIAM (BILL) PICKETT TABER JR.** of Barnesville, Ohio, known and loved by many Canadian Friends as a contemporary bridge to the best traditions of Conservative Friends' spirituality, died on 15 April 2005. Bill was a teacher and administrator at Olney Friends School for 20 years, and a teacher at Pendle Hill from 1981 to 1994 and a guest teacher there until this year.

• **NEIL DAVIS (TORONTO MONTHLY MEETING)** died on 18 April 2005.

Canadian Friends Historical Association

On 17 September 2005, the Canadian Friends Historical Association will hold its Annual General Meeting at Pickering College. They will celebrate the 100th anniversary of *The Canadian Friend*, and the 50th anniversary of the united Canadian Yearly Meeting. All are welcome. Reservations for lunch and dinner are required. Contact Jane Zavitz-Bond: <janezb@allstream.net>.

FriendsWorldCommitteeforConsultation (FWCC)

Lower Great Lakes Regional Gathering 2005 will take place 1-2 October 2005 in Barnesville, Ohio. Theme: "From Whence Cometh Our Joy?" Contact: Rose Mae Harkness: <ei609@ncf.ca>.

Halcyonia Friends Meeting, an independent Conservative meeting near Borden, Saskatchewan, holds Meeting for Worship at 11 am on Sundays. Contact Al Penner, RR 1, Borden, SK, S0K 0N0 for details.

Pre-Canadian Yearly Meeting Silent Retreat

Continuing Meeting of Ministry and Counsel is pleased to announce that Deborah Fisch will facilitate the Pre-Canadian Yearly Meeting silent retreat. Deborah is the coordinator of the Friends General Conference Traveling Ministries Program. She has served as clerk of Iowa Yearly

Meeting (Conservative) since 1998. A biographical sketch is available at: <<http://www.fgcquaker.org/connect/summer04/fisch.html>>.

World Gathering of Young Friends

In August Alan Tatro (Victoria MM), Amy Jean Singleton-Polster (Vancouver MM), Galen Fick (Ottawa MM), Katie Aven, (Wolfville MM), Katrina McQuail (Kitchener Area MM), and Rebecca Ivanoff (Yonge Street MM) will attend the World Gathering of Young Friends in Lancaster, England, which is being held for the first time in 20 years. Young Friends' fund-raising efforts seek to raise enough money to send Canadian representatives and two Young Friends from the two-thirds world.



Three Canadian Friends at Pendle Hill

Left to right: Rose Marie Cipryk (Pelham MM), Mona Callin (Hamilton MM), Sharon MacDonald (Halifax MM)

In April, on scholarships from Home Mission and Advancement Committee, Mona and Rose Marie attended the week-long course "Making Time, Taking Time."

It was led by Barbarajene Williams who also led the 2004 Pre-CYM silent retreat.

Sharon is the 2004 - 2005 Pendle Hill Cadbury Scholar.



Note: All CF articles appear on the web site

Please note that all pages of *The Canadian Friend* are posted as part of *The Canadian Friend* (CF) web site on the internet. Before you submit an article and/or photo to the CF for publication, consider whether this may be of concern to you. If you wish to have something published in these pages but not on our web site, please make arrangements with the editor beforehand <cf-editor@quaker.ca>.

For this issue

Layout	June Etta Chenard
Editorial Support	Daphne Davey, Erika Koenig-Sheridan
Graphics	Beverly Jackson, Chris Hitchcock, Donald Alexander, Jane Zavitz-Bond, Maida Follini, Mona Callin, Nancy Henn (née Penner), Ruth Jeffery-MacLean, Janet Nunn
Planning Consultants	Kyle Jolliffe, Dana Mullen, Barbara Smith

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

Submissions are needed, and do not have to be related to the issue’s stated theme. Material from Young Friends is always especially welcome. Please send all submissions to the editor, whose contact information is on the inside front cover.

Themes, deadlines and queries for upcoming issues

- Due date —27 August 2005 (for October issue)
Theme: 2005 Canadian Yearly Meeting in session
- Due date — 15 October 2005 (for December issue) **Guest editor: Quaker Ecology Action Network**
Theme: Living in the Spirit; Honouring the Earth
“We do not own the world, and its riches are not ours to dispose of at will. Show a loving consideration for all creatures, and seek to maintain the beauty and variety of the world. Work to ensure that our increasing power over nature is used responsibly, with reverence for life. Rejoice in the splendour of God’s continuing creation.” – *Advices & Queries* #4

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