

From the Archives

THE CANADIAN FRIEND

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CANADIAN FRIEND

[December 1949]

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The Canadian Friend

Editorial:

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Dear Friends,

This issue is not exactly what I envisioned when I began thinking about a retrospective to honour the one hundred and ten years of our *Canadian Friend*.

Going through microfiche and back copies was a huge task complicated by failing technology – one days work in the University microform room was lost, to mention one difficulty. I regret that I could not find anything from the very first issue of the Canadian Friend, and there were instances where some issues had dates while others were simply labeled with volume and number. I could not in all cases make the translation.

Regardless, there was an enormous amount of material, and the best approach was to organize a collage comprised of articles, notices, and admonishments – something from each decade beginning in the '10s – to give a flavour of the times. There came a moment, due to time and size constraints and available technology, when I had to leave the outcome up to Spirit. I trust it will give you some pleasure, history, insight, and reasons to reflect. The truths found in the article "Golden Grain" and those of D.A. Cowan and John R. Mott (Last Words) are clearly what Friends today continue to believe and nurture, while the piece at the bottom of page 24, particularly delicious to me, may give Friends pause.

Some Friends may be uncomfortable with articles such as on page 6 by Rufus Jones (December 1922). I was struck by the fact that we not only have to remember 'where the words come from' when listening to those from other faiths, we have also to remember and honour the Quaker words which represent our Quaker roots.

I absolutely loved reaching back over the years and feeling the privilege of belonging to a group of people who have put together our national journal. It gives me goose bumps. At this time when *The Canadian Friend* seems to be slipping from us, there is a particular poignancy about editing at the end of this long-standing tradition.

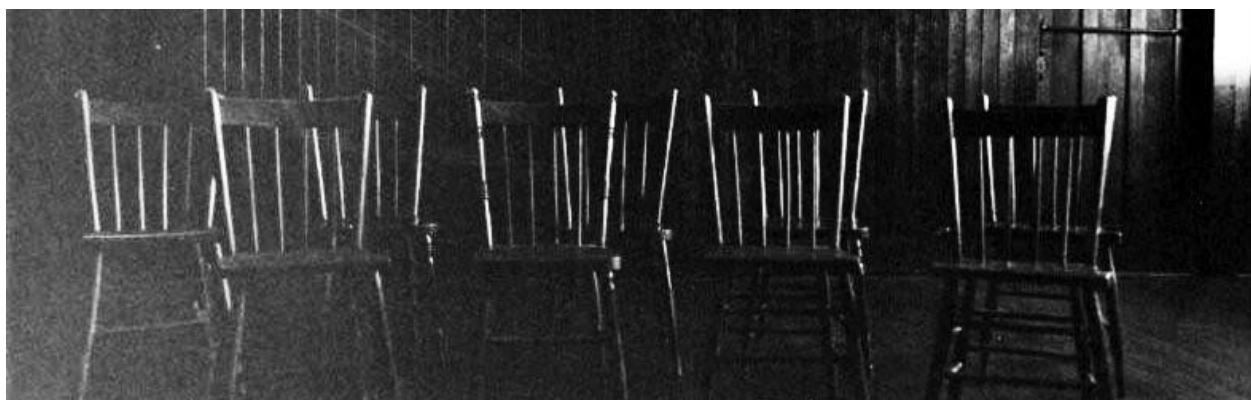
Thank you to one and all who supported me during my seven year term as your editor. They have been among my happiest, full of gifts and opportunities for growth and grace; a marvelous journey.

Season's Blessings,
Sherryll-Jeanne Harris



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Dear Editor,

I write in Remembrance of Harold Zavitz Harold was a forester in the Dirty Thirties. It was a time of extreme environmental degradation and those who were employed were treated brutally. Harold used forestry to prevent flooding, soil erosion, and create a home for wildlife. By protecting the water table he reduced typhoid, e-coli, polio, and other water born diseases. Forests trap moisture and soils neutralize chemicals. The cutting of firewood provided employment and reduced dependence on fossil fuels. Trees take in Co2 while growing and release all the Co2 while decomposing. Global warming makes Harold's approach a unique opportunity for today. Harold's work provided critical employment at the time, and lumber to build homes in the future. Harold was a product of contact with foresters, loggers and farmers.

How did Harold surmount the political hurdles in a time when government thought it had no money to spend?

I know very little about Harold but would love to hear from anyone who could tell me more.

Jack Smith

44 Central Ave.

Elliot Lake Ontario

P5A-2G1

Notes from the Archivist

The Friends Ambulance Unit (FAU) stories continue. Jonathan Savan seeks records, if any, in the Archives regarding Kathleen Green Savan, his mother, who was part of the FAU China Team. He asks for any stories or materials anyone may have in order to produce a documentary. Kathleen was secretary to Fred Haslam at CFSC when the unit was formed. A woman, and not required to do alternative service, she was determined to go. Of course we have the records she typed in the office! The younger generation has now been working on this important segment of our history. Chris Starr for Francis Starr, Erica Tesdell for Margaret Stanley, for example. The academic historians Thomas Socknat, Susan Jackson Reid, and our own Robynne Healey have done major work. The basic materials in the Archives from CFSC and the writings by the FAU members themselves are in the Dorland Library.

Now for some Quaker Archives ties to current history. When Pope Francis went to Israel he invited the presidents of Israel and Palestine to the Vatican to pray together for Peace. Friends were gathered at Camp Nee-Kau-Nis for the joint Meeting of Pelham and Yonge Street Half Yearly Meetings, and were gathered in worship on First Day, We, Friends, too, prayed for a peaceful settlement.

From the archives, I took a copy of the picture of Betty Polster (then Clerk of CYM) with Pope John Paul. It was taken during his visit to Canada in 1982, following mass at St. Paul's Anglican Church, Toronto. It was the first mass held by a pope in a non-Catholic Church. Betty was the Quaker representative appointed to meet with Pope John Paul.

We had a committee appointed at CYM to decide what Friends would say to the Pope. As requested there were three minutes allowed for silent worship, and three minutes for audience with the Pope. On behalf of Friends Betty said that we prayed for him in his work for Peace and Social Justice. He responded: "And I for you". Betty told us the silent worship was deep. "They were praying people." This included the twelve Canadian Council of churches represented, the Pope and his attendants. Betty sent the commemorative medal, the photo of her receiving it, sent from the Vatican, the order of service, and other items to the Archives.

Another side note in the papal string, the Dorland Collection grew out of the Rendall Rhoades Collection, purchased as a result of Stephen Kent's call from MacMaster University, during research on his doctoral thesis. The subject? The early Quakers in the mid 1600's were accused of being papists. This was because they met in silence, and 'secretly', as did the Jacobins of the era.

I also brought the picture of the attenders from other churches at Vatican Council II. The large commemorative volume was in the Pickering library. In a double page picture I found Douglas Steere sitting in his plain dark suit looking out at us in the center of others in their regalia. He sent letters, mimeographed by Friends World Committee, of the proceedings and his experiences with others during the Council. These letters tied the students in my World History class at Olney Friends School, to the present. The Council declared that the Jews were not responsible

for crucifying Jesus – shift in Roman Catholic interpretation of history. This, after WWII and the horrors inflicted upon the Jewish people, remains significant.

To further connect recent gifts in the Dorland Library to Friends' heritage/roots, I commend *Be Not Afraid: The Polish (R)evolution, "Solidarity"*, Borealis Press, Ottawa, Canada, 2011, written for secondary school students by Heather Kirk. She lived in Poland for some time and became aware that "It was the greatest non-violent resistance movement in history. It lasted ten years. It involved ten million people. It helped to change the world. It killed precisely no one." (From the title page). The success of nonviolent action was led by the Polish Pope. The reviews of specialists in

Polish history give this book acclaim. Heather Kirk, is now working on a text for secondary school students, with similar varied formatting to hold student interest, in the history of the Quaker Peace Testimony. This outreach is needed today. The CYM archives is a part of this outreach, acting as an instrument for peace and love.

Stories of Canadian Friends responses to WWI and WWII, and more about Quakers and the 1837 Rebellion are yet to come in *The Meeting House* and, or, in the CFHA Canadian Quaker History Journal. They are exciting, at least to those of us on the Quaker history trail, and its preservation.

Jane Zavitz-Bond

Coldstream Monthly Meeting

N O T I C E S .

Where to send money for the Friends' Ambulance Unit :
J. P. Rogers,
56 Church Street, Toronto.

Materials for use of the F. A. U. :
Agnes H. Busselle,
43 DeLisle Avenue, Toronto
or Emma Robson,
228 Glen Road, Toronto.

[July 1917]

It is intended to celebrate the fiftieth anniversary of Canada Yearly Meeting at its sessions next September. The Program Committee is especially desirous of securing the names of those...

[July 1917]

YEARLY MEETING.

The time of Yearly Meeting draws near, and many will be making decisions whether they will attend. It has already been announced that a special feature of the Yearly Meeting this year will be the commemoration of fifty years of the work of Canada Yearly Meeting. It is being arranged to have a Joint Meeting at this time of "All who call themselves Friends." This will occur on Monday afternoon. This should not simply be a time for reminiscences. It should be forward looking as well. Young Friends have a concern that this forward look shall not be left out, and have called a Conference to meet the day preceding the Yearly Meeting, Friday, Aug. 31st, when they will discuss in the forenoon the general topic of "Prayer." Ada Lehman will introduce the discussion ...

Every time the Christmas anniversary returns, the heart renews its youthful joy in the thrilling stories of the nativity. We cannot be too thankful for the inspiration and poetry and imagination which touch and glorify every aspect of our religious faith. Some dull and leaden-minded pedants appear to think that the "real" Christ is the person we get when we take for construction our figure, only those facts about him which can be rationalistically, historically and critically verified. We are thus reduced to a few religious ideas, a little group of "sayings", a tiny body of events, which explain none of the immense results that followed. The real Christ, on the contrary, is that rich, wonderful, mysterious, baffling person whose life was vastly greater even than his deeds or his words, who aroused the wonder and imagination of all who came in contact with Him, who touched everything with emotion, and fused religion forever with poetry and feeling. He, in a very true sense,

"..... touches all things common,
Till they rise to touch the spheres."

Not only over the manger, but over the entire story of his life hovers the glory of the star. It is a life that will not stay down on the dull earth of mere fact; it always rises into the region of idealism and beauty. It always transcends the things of sight and touch. We have a religion which cannot be confined in a system of doctrine or a code of ethics; it partakes too intimately of life for that. It is, like its Founder, a full rounded reality, rich in inspiration and emotion and wonder, as well as in intellectual ideas and truth. When the star wanes and imagination falls away, and we hold in our thin hands only the husks of a dead system, the power of religion is over.

The same thing is true of the cross. Its power lies in the fullness and richness of reality. We do not want to reduce it, but to raise it to its full meaning and glory as a way of complete life. The direction of present-day Christianity is certainly not away from Calvary, but quite the opposite. The men who are in these days trying to deliver our religion from formalism and tradition find not less meaning in the cross than a former generation did, but vastly more. The atonement remains at the center, as it has done, in vital Christianity. All attempts to reduce Christianity to a dry bloodless system of philosophy, with the appeal of the heart left out, fail now as they have always failed. It is a Saviour that men, tangled in their sins and their sorrows, still want—not merely a great thinker or a great teacher.

The Church has, no doubt, far too much neglected the idea of the Kingdom of God as Christ expounded it in sermon and nar-

able, and hosts of prominent Christians do not at all understand what this great, central teaching of the Master meant then and means now. His transforming revelation of the nature of God has, too, been missed by multitudes, who still hold Jewish rather than Christian conceptions of God. But patient study of the gospel is slowly forcing these ideas into the thought of men everywhere, and books abound now which make His teaching clear and luminous.

What is needed above everything else now is that we shall not lose any of our vision of Christ as Saviour, and that we shall live our lives in His presence. It is through the cross that we touch closest to the Saviour-heart and it is here that we feel our lives most powerfully moved by the certainty of His divine nature. Arguments may fail, but one who looks steadily at this voluntary Sufferer, giving himself for us, will cry out, with one of old, "My Lord and my God."

Nothing short of that will do, I believe, if Christianity is to remain a saving religion. Good men have died in all ages; great teachers have again and again gone to their deaths in behalf of their truth or out of love for their disciples. It touches us as we think of their bravery and their loyalty; but we do not and we cannot build a world-saving religion upon them. Christ is different! We feel that in Him the veil is lifted and we are face to face with God. When we hear with our hearts the words, "In the world ye shall have tribulation; but fear not, for I have overcome the world," we feel that we are hearing the triumph of God in the midst of suffering—we are hearing of an eternal triumph. Christ can not be for us less than God manifested here in a world of time and space and finiteness, doing in time what God does in eternity—suffering over sin, entering vicariously into the tragedy of evil, and triumphing while He treads the winepress. No one has fathomed the awfulness of sin, until, in some sense, he feels that his sin makes God suffer that it crucifies Him afresh. If Christ is God revealed—in time made visible and real to men—then, through the cross, we shall discover that we are not to think of God henceforth as Sovereign—not a Being yonder, enjoying His royal splendor. We must think of Him all the time in terms of Christ. He is an eternal Lover of our hearts. We pierce Him with our sins; we wound Him with our wickedness. He suffers as mothers who love suffer, and He enters vicariously into all the tragic deeps of our lives, striving to bring us home to Him.

Rufus M. Jones

Canadian Quakers and World War I

The response to the Peace Testimony has always been up to the individual, at the time in the particular setting.

The Canadian Friend reported that some Friends joined the military [WWI] and died. They were mourned. Others served on the Quaker Relief Service (QRS) teams in France rebuilding villages, or with the Friends Ambulance Unit. Some went to prison, unwilling to accept the federal government's right to require them to register as conscientious objectors. The majority of young men in rural Meetings in Canada, were farmers and exempt from service. War was horrible and wrong, but it was also called: "the war to end war", so some served in that hope.

In 1909, before war began, Edgar Zavitz wrote Prime Minister Wilfred Laurier expressing his concern for peace and our military expenditures. Laurier's full response is in the CYM Archives. Coldstream Meeting issued a *Plea for Peace* published as a leaflet in 1916. Local Friends collected funds for Quaker Relief Service. Amounts were forwarded to Philadelphia to help support Edwin C. Zavitz and George Bycraft with QRS near the trenches. Their letters tell of the cost to the inhabitants, and these eye-witness accounts were helpful during the rebuilding after the war.

A letter from President Wilson's secretary states that the proposal for keeping peace received from Edgar Zavitz was innovative, the best he had seen, and that he would share it with the president as soon as he returned to Washington.

Meanwhile, in the Spring of 1916, Friends of Canada Yearly Meeting, Orthodox, had loaned Pickering College buildings as a hospital for shell-shocked, chlorine gassed, and severely injured soldiers, until Westminster Hospitals were built. The school's enrollment had decreased as young men joined the army, and girls went to Go-Home Bay (the summer home of William P. and Ella Rogers Firth) to complete the year. The Canadian Friend reported that women in the Newmarket Meeting rolled bandages, and made and collected basic clothing for the hospital to send abroad.

The Peace Association in Toronto, before WWI, was most important and well supported by Quaker youth. It influenced future leaders for peace and made an impact on Clarence Pickett, Executive Secretary

of Toronto Monthly Meeting from 1912, and later the Executive Secretary of American Friends Service Committee from 1929-1950.

When the Canadian draft was instituted the law allowed for conscientious objection for members of a historic peace church, but required all to register before being granted that status. Three Canadian Friends: George Mabley from Coldstream (a Bernardo boy who later took the Zavitz name), Joseph Toole from Mount Albert, of Yonge St. Meeting, and Howard Cody of Newmarket, also from Yonge St. Monthly Meeting, believed that God's Law "Not to Kill" was supreme, and refused to comply, although they would have been granted CO status had they registered. Little was said afterward about their stand. Was being in prison thought to be contaminating, or should we cooperate with government when our testimony for peace is accommodated? Where is the cutting edge for change in all of our concerns? What are the balances?

When Charles A. Zavitz was acting president of Guelph Agriculture College, he struggled with the balances. The draft of his letter of resignation states he felt it right to grow good food for all, but he could not in conscience head an institution that has cadets in training for war, so he must resign. In the 1920's his home Meeting, Coldstream, wrote a pamphlet against cadets in Ontario secondary schools. CYM continues this concern today and Pickering College has never had cadets.

At the end of WWI President Wilson asked James T. Shotwell*, who had grown up in Lobo Monthly Meeting – Arkona Preparative Meeting, and was then a professor of history at Columbia University, to organize and oversee the Versailles Treaty Conference. Wilson had taught at Bryn Mawr College, a Friends School. His high thoughts about world peace may well have been influenced by Quakers. May we be faithful to living in the Spirit that takes away the causes of all war.

[*The book of Shotwell's story about the Versailles Conference is in the Dorland Room. Dorothy Muma gave Robert Muma's copy, autographed with a personal note, to the Dorland Collection. Bob knew James Shotwell when a lad in Arkona Meeting and admired him. Margaret MacMillan used Shotwell's work, based on the diaries he kept in 1919, for her recent history of August 1919, of the Versailles Conference. All of the above items come from the Quaker Archive holdings.]

*Jane Zavitz-Bond
Coldstream Monthly Meeting*

Letting our lives speak...



*Edwin Zavitz,
Coldstream Meeting*

A conscientious objector to war, Edwin Zavitz joined the Friends War Victims Relief Committee (Britain) and rebuilt homes in France during the Great War.

Other Friends, like George Mabley, were sentenced to hard labour in prison for refusing to fight.

Since 1931, CFSC has built on this peace legacy by helping generations of C.O.s. Together, we have worked tirelessly for the recognition of rights of conscience.

Canada's treatment of C.O.s has come a long way since World War I – yet there is so much farther to go.

American C.O.s in Canada today live under constant threat of deportation and court martial. Join us now in support of their rights.

Learn more about our work for C.O.s at www.quakerservice.ca/CO.



**Canadian Friends Service Committee
(Quakers)**

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

CAMP NEE-KAU-NIS

During July and the first week of August the many facilities of the Camp were enjoyed by more than 60 boys and girls from Toronto and Newmarket. This number is considerably more than in previous years.

The boys met from July 11 to 25th under the leadership of G. Raymond Booth, Alex. H. Hay and Fred Haslam, assisted by five junior leaders.

The girls occupied the camp from July 27th to August 8th under the leadership of Lulu Cleland and Margaret McSkimming, with the assistance of several junior leaders.

It is hoped that other meetings in addition to Toronto and Newmarket will find it possible to arrange for boys and girls to attend these gatherings in future years.

Reports of this year's camps are being prepared and may be available for a later number of the "Canadian Friend."

[September 1936, Vol 33 # 3]



location

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

real world skills

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

campers : staff

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

camp experience

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

Thanks for a wonderful summer and we look forward to seeing you in 2015.



For more information on camps and travel bursaries, or to download registration forms, please visit our website at www.neekaunis.org

Camp NeeKauNis August 2014

I encountered Quakers in Ottawa while I was a student in 1969. The Meeting was unlike anything I had experienced before and I especially appreciated the post-Meeting chitchat along with coffee. These were my kind of people. Five years later I left Ottawa to begin a peripatetic career and had little contact with Quakers thereafter.

This summer I had an opportunity to get reacquainted with Quakers in Canada by spending a week at Camp NeeKauNis. The camp dates back to 1931 when the progenitor of Rogers Communications (Albert Rogers) gifted a tract of land bordering Lake Huron near Midland, Ontario. I did not use the facility in the early 1970s during my previous association with Quakers, as I rightly suspected that the facilities at our family cottage were far superior. However I don't do well in solitude and as I had no one to accompany me to the cottage this summer, the option of community over comfort looked far more appealing.

Camp NeeKauNis offers many types of week-long camps. Some sessions cater specifically to youth, children, singles and families. Conveniently the one on offer during the time I had, was a catch-all "community" camp. Like the name suggests there was something of everything.

With twenty-three [participants], the camp was less than half full. Almost half were staff. Only the three lifeguards were paid while the rest of the staff were volunteers who in return for their diligence, mainly in the kitchen, got free room and board. Even the director, Kris, does this one session a year as a volunteer.

There were a few more females than males. We ranged in age from three to sixty-eight. I might have been the oldest person present. Some came as single adults. One grandmother brought two grandchildren. The youngest children came with their parents. By way of conversation I began asking people how they came to Quaker faith and practice. I soon discovered that most of them hadn't. Perhaps they knew a Quaker friend who told them about this camp. For these people Camp NeeKauNis is affordable middle class recreation. There was no distinction between Quakers and outsiders. All were welcome. Indeed it was the participation of these outsiders both as staff and campers that made the camp sustainable.

No one would describe the facilities as luxurious. My cabin about 12 by 7 feet, shared a wall with its

neighbor. It had bunk beds to sleep a family of four, a chair, small table and a sink. The sanitary facilities sat over a deep open hole about 50 feet behind. The only comforts were electricity and running water, which one should never take for granted especially in this environment.

The meals were basic but well balanced and diverse. Whoever planned them knew what they were doing. For the virtuous, there was always a vegetarian option that drew from many culinary traditions. No one went hungry. Supply always exceeded demand and people in need of between-meals snacks were welcome to raid the refrigerator at any time.

Food was the only indulgence. Liquor, tobacco, and gambling could get one expelled. Loud music was also frowned on unless it was self-generated. Only once did I see someone walking about with earphones. We were there to develop relationships with each other and with nature.

There were a lot of team-building exercises. All participants were divided into three groups, each responsible in turn for setting tables and cleaning up after meals. Every morning after breakfast and a half hour's worship, we split up for work duty. I volunteered for the toughest task most days, as I rightly guessed that this would expose me to the real hard core of the organization. One day that meant assembling a prefabricated dock in the frigid lake water – definitely not fun but Kris was there, and Dave the resident handyman did most of the work. Another day I joined Kris and a few others cleaning up garbage scattered by a raccoon. The toughest job was digging a latrine. It was already three feet deep and had another two feet to go. In the course of an hour I hardly made a dent. I comforted myself thinking that the little dirt I did remove might create sufficient space for one week's use once the contents had dried out. At that rate it would take a summer's digging to finish the job.

After lunch people relaxed until 3 pm. then went down to the lake to swim. Mostly one goofed around on the beach as the water was too cold for much swimming. One day I kayaked and the next I paddled a canoe with a psychiatric social worker for a couple of hours. The camp wisely has a big, florescent green billboard facing the lake visible from far away. That enabled me to look like an expert navigator as I flawlessly returned our boat from across the bay. Other days I escaped to explore the neighborhood, visiting in turn: the reconstructed mission of Ste. Marie among the Hurons, which in 1650 housed one

fifth of the French population in the New World; the Wye wetlands park, where the guide was so happy to find someone interested in his patter that he extended our tour until closing time; and (3) a British colonial military base.

There was a wifi spot next to the director's office but that was the limit of electronic entertainment. During spare moments and especially in evenings after dinner, people sat around chatting in the dining hall, playing board games, or working on crafts from the vast variety of materials found in a storeroom. To add spice to the week all interested were assigned a "secret friend". I received a one inch by one inch book called the "Bruce Book." Each page had an image of something which rhymed with Bruce. Over the next several days I racked my brains as to what to give my secret friend and her two year old daughter. Eventually I produced three gifts of indelicate fabrication: a collage, a bracelet and a painting. Meanwhile I tried to figure out who gave me the book. On the last day after worship we introduced ourselves to our secret friends and shared a laugh about the gifts.

We met for worship each morning for half an hour. When the weather was good we met outside but when rain threatened we moved into the most beautiful multi-purpose building on the grounds, designed by Quaker architect John Leaning. The Meetings were almost entirely silent. Children played quietly by their parents. Some participants stretched out for a short nap. Afterward I realized that as one of the few Quakers present, I should have shown more leadership and shared my thoughts. The newcomers kept quiet.

The few efforts at leadership I did make, produced mixed results. I took on the job of lighting the wood fire before Meeting for Worship. That led to preparing the campfire for marsh mellows which was to conclude with the burning of an old latrine cabin. The first part of the assignment went well, but I couldn't get the small campfire to move over to the cabin which loomed over it. A more experienced hand took over and before long, flames leaped all over the place. Kris consoled me by recalling that my rescuer had, as a child at much earlier camps, been a fire risk.

My other attempt at leadership was to sort out a children's game organized by a couple of prepubescent boys. In the absence of clear rules to their notion of hide and seek, I introduced the group to "kick the can" which enables a victorious sneak to free all who had been previously caught. My idea was warmly welcomed, but to demonstrate how it worked I volunteered to be

"it". Unfortunately I pulled a muscle.

Low key leadership was not unusual. Among Quakers, leadership is mostly informal. Usually there is only one formal position, the "clerk" who is elected annually to preside over the "Monthly Meeting" for business. The very name suggests the humble status of the post.

Believing as they do that God exists inside each of us, Quakers challenge themselves to seek "that of God" in people who differ from them, in order to find peaceful solution to conflicts. This often leads to interminable discussions of pacifism, world peace, civil rights and civic virtues – especially at regional and Yearly Meetings. Many Quakers devote a lot of time and energy to actively advocating.

Regular Meetings across Canada spread a Quaker culture among scattered Meetings. For example, virtually all Meetings wash dishes in the same way; no one dresses formally and every member has an equal right to speak regardless how young or eccentric s/he may be.

Given the wide range of ages and interests, this session at Camp NeeKauNis didn't get into heavy matters. Instead, we had lots of exercises to promote self-reflection and ways of getting to know one another. On the first night after dinner we played a game where everyone took turns telling three facts about their lives, one of which was untrue. The next day Kris pinned to the wall twelve questions like: "Who is the greatest inspiration in your life?" "If you were to be reincarnated as an animal, which would you like to be?" Everyone was to anonymously write their responses and identify themselves only by a distinctive mark. Naturally people tried to guess who might have written what, but the task was virtually impossible. On the last day, all who wished were given a notebook in which others could write a few words of personal appreciation. The teenage girls enthused most about this activity.

On the last night we held a variety show. The acts ranged widely to include karaoke, slap-stick comedy, dance, mime, a sing-along led by a three year old, and semi-professional musical acts. All performances were received with enthusiasm. Our group had an abundance of self-confidence and creativity.

*Bruce Kennedy
Sojourning Friend
Ottawa Meeting*

Friends Principles

Extracts from our Discipline

1. The End for which our Meetings exist.

THE LIVING POWER of a Meeting for Worship depends not only on the sincere dedication of heart and thought on the part of each individual member, but also on united communion in the presence of God, wherein each one overpasses the bounds of his individual self and knows a union of spirit with spirit, bringing him into a larger life than that which is known in spiritual separateness. There is no relation to God which is not in practice a relation to man, and therefore we cannot come to a true understanding of life's purpose apart from knowledge of one another in the deepest place of our being. This was the thought of George Fox as he gave counsel, "Friends, meet together and know one another in that which is eternal, which was before the world was." Out of such fellowship there will arise a sense of a common purpose in life, and the united worship will be deepened and enriched by the consciousness that in varied fashion all are ministering in the service of God. There is a deeper spiritual life in the Meeting if the members are full of friendly interest in one another's activities, and know one another as fellow workers in the things that endure. Those Meetings which are still more closely bound together in some common task for which the Meeting itself is responsible have often found that comradeship in active work has brought a new life and unity into the times of gathered worship. (1925) Part 2 of Discipline, page 4.

2. Preparation of Heart and Will.

THEY WHO ARE obedient to the universal injunction of our Saviour, "Watch," are prepared for the due fulfilling of every duty; and eminently so for that most es-

sential one of worship. How many feel themselves languid when assembled for this solemn purpose, for want of a previous preparation of heart! The mind, crowded with thoughts of outward things in approaching the place for public worship, and resuming them with avidity on its return, is not likely to fill up the interval with profit; and to such their meeting together may prove a form as empty as any of those out of which we believe Truth called our forefathers and still calls us. (Yearly Meeting Epistle, 1800) Part 2, page 6.

3. Pure Worship

PURE WORSHIP under the Gospel stands neither in forms nor in the formal disuse of forms; it may be without words as well as with them, but it must be in spirit and in truth. It is not the mere outward gathering together, but the inward gathering of our hearts unto the Lord that makes a true Meeting for Worship. This worship depends not upon numbers. Where two or three are gathered in the name of Christ, there is a church, and Christ, the living Head, in the midst of them. In His name, therefore, to use the language of George Fox, may you seek to keep all your Meetings "That you may feel Him in the midst of you exercising His offices. As He is a Prophet whom God has raised up to open His mysteries to you, and He is a Shepherd who has laid down His life for you to feed you, so hear His voice; and as He is a Counsellor and a Commander, follow Him and His counsel; and as He is a Bishop to oversee you with His Heavenly power and Spirit; and as He is a Priest who offered Himself for you, who is made higher than the heavens, who sanctifies His people, His church, and presents them to God without blemish, spot or wrinkle, so know Him in all His offices, exercising them amongst you and in you." (Yearly Meeting Epistle, 1885) Part 2, page 2. [July 1935]

By Charles A. Zavitz

THE MAIN immigration of Friends from the United States to Canada did not start until the closing years of the eighteenth century and it extended over a period of about twenty to thirty years.

In 1799 the first Monthly Meeting of Friends in Upper Canada, now Ontario, was established in a newly built frame meeting house at Pelham in the County of Welland. The day previous two Preparative Meetings had been organized—one at Pelham and one at Black Creek. These meetings were established through an authorized committee from Philadelphia's Yearly Meeting. Pelham is situated about a dozen miles south-west of Niagara Falls and Black Creek a few miles south-east of Pelham. The Friends of this district came mostly from the State of New York and from Philadelphia. The Friends meeting still held in the same locality now has a brick meeting house situated about a mile from the city of Welland.

In 1798 the first Preparative Meeting was established in the home of Philip Dorland at Adolphustown on the Bay of Quinte. Two years later the Monthly Meeting was established in the same locality and under the authority of New York Yearly Meeting. In 1821 Adolphustown Monthly Meeting was established in the same year at Bloomfield, Prince Edward County, which is in the same section. The Bay of Quinte district is approximately two hundred miles east of Toronto and two hundred and seventy-five miles from Pelham. The establishment of Preparative and Monthly meetings continued very satisfactorily until 1827 after which but few new settlements of Friends took place in Ontario.

Friends have located in all of the nine Provinces extending from the Atlantic to the Pacific, a distance of about 2,700 miles. Their efforts in

establishing permanent meetings met with varying success owing to circumstances which it is impossible for us to understand fully at the present time.

In Western Canada Monthly Meetings are located at Victoria and Vancouver, British Columbia; Calgary, Alberta; and Hartley, Swarthmore and Borden, Saskatchewan.

There are three Yearly Meetings in Canada, two of which also include parts of the State of New York and one the State of Michigan. Genesee Yearly Meeting (General Conference) was established in 1834; Canada (Five Years) in 1867; Canada (Conservative) also in 1867. The memberships are given in the above order; 444, 729, 141. This makes a total membership for the four Yearly Meetings of 1314 including isolated as well as resident members and the small percentage who reside in the United States and belong to the meetings in the districts referred to above.

It will be seen from the foregoing account of the organization of Friends' Meetings in Canada that the different groups are widely scattered and that the average meeting is comparatively small in membership. It should be realized also that these meetings were established largely by pioneers in a new country who were in many cases quite limited financially. The most of them became farmers encountering exacting experiences in establishing their newly formed homes. To illustrate, the father of the writer of this article settled in Lobo Township in Middlesex County, about one hundred and twenty miles west of Toronto, on a heavily timbered farm of one hundred acres, in 1843. He cut the first tree on the farm, cleared part of the land, built a comfortable frame house

and then married in 1847. Regarding the Lobo Meeting the following two paragraphs are taken from a report made in 1917 by Edgar M. Zavitz at the request of the Historical Society of the City of London fifteen miles distant.

"In 1850 one acre of land was given by Benjamin Cutler, and half an acre by John Marsh for a Meeting House and burying ground. The house was built of wood. In 1859 so many Friends having moved in, this house was found to be too small and a new building was erected of brick, size 32 feet by 50 feet, at a cost of \$700.00. This building is used at present, always being kept in good repair, well painted, plain but useful, serving still the community even more variedly and fully than ever in its history.

"The grounds also have been enlarged by the gift, in 1887, of half an acre by Caroline V. Cutler. They now contain two acres. It is an ideal, quiet, Quakerly spot, inviting repose and meditation. Beautiful shade trees, preserved from the ancient woods, cast their welcome shade here and there over the lawn, while on the south and west of the house protecting it from the piercing blasts of winter and the scorching suns of summer rise a stately grove of pines, planted there nearly fifty years ago by young Friends who were not too much wrapped up in their own selves and their own times that they could not think of other people and times; which thought may be laying up treasures in heaven."

This Meeting at Coldstream in Lobo Township may be fairly typical in many respects of most of the early meetings in Ontario. It differed from nearly all the others, however, because it was not started for twenty two years after the separation of 1828 and was not disturbed by that 1881 both of which proved so detrimental to the meetings generally.

Within the last score of years there seems to have been a decided awaken-

ing among the Friends of this Province. In spite of the many handicaps of the past they are optimistic of the future. There are unifying elements and spiritual evidences which are encouraging.

At the time of the great war Friends realized what a great deal they had in common, what a precious heritage they possessed and what a pressing need still remained for their message and their influence. In time of war as in time of peace Canadian Friends seemed very earnest in standing by their convictions. It meant that a few of the young men went to prison as conscientious objectors and a few went overseas for reconstruction work in connection with the American Friends Service Committee.

Ten Friends representing the three Yearly Meetings attended the Friends World Conference in London, England, in 1920 and reported to different local meetings on their return. This Conference of Friends from about twenty countries of the world displayed a harmony of spirit which was rich in its cementing influence.

For the past eight years Canada and Genesee Yearly Meetings have held their annual sessions together with decided satisfaction, each being strengthened by the fellowship, encouragement and helpfulness of the other.

Canadian Friends have taken an active part in the betterment of education by encouraging Consolidated Schools, Continuation Schools, etc. Some of the members of the Society have taken degrees in art, science or agriculture and some have been professors, teachers, investigators or demonstrators. The Friends' Pickering College at Newmarket, Ontario, is filled with students at present. About the middle of the last century First Day Schools were started and have been a prominent and an important medium for religious teaching and

Bible Study for Friends of different ages.

A monthly periodical called "The Young Friends Review", was published in London, Ontario, from 1886 until 1899, when it was transferred to New York and later became merged with the "Friends Intelligencer" of Philadelphia. Another monthly publication under the name of "The Canadian Friend" was started in Toronto in 1904 and is still serving Canadian Friends most satisfactorily.

The Canadian Friends Service Committee of about fifty members appointed by the three Yearly Meetings, has been in active operation for five years. It deals with the problems of peace, industrial relations, unemployment, temperance, capital punishment, penal reform and owns and manages Camp Neekaunis on Georgian Bay. The camp serves the Young Friends Conference which filled it to capacity in 1936. At different times in the summer season it serves also the Bible study, leadership and lecture courses and the mothers, girls, and boys' camps. A report of the activities of this committee is presented and discussed at the three Yearly Meetings each year.

The City of Toronto is located centrally for the fifteen Monthly Meetings of Ontario. Its own Monthly Meeting has many activities and opportunities for increasing service and usefulness.

One of the most encouraging features of Canadian Quakerism is the fact that there are such splendid groups of young people and children in some of the Monthly Meetings. The

young people have their united organization in which they are active in worthy enterprises.

In the small meetings as well as in the larger ones Divine Worship seems to be highly revered. Isolated members are corresponded with and encouraged each year. May we all realize that every true Christian with the Friendly view of life becomes a Quaker Center for radiating the Christ Spirit to other human souls.

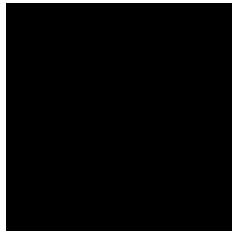
The ten to fifteen Canadian representatives to the Friends World Conference this year will be particularly pledged to meet in spiritual fellowship the representatives of the scattered groups of Friends from different parts of the world.

Not only the representatives, but all Canadian Friends look forward with pleasure to the Canadian Regional Conference in Niagara Falls, which it is believed will give a taste of this fellowship of the spirit, and with it a new strength and courage to many who are unable to attend the larger World Conference.

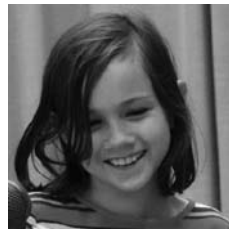
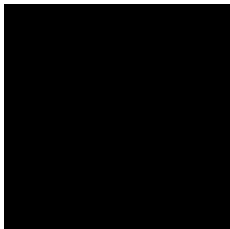
Let us remember that implicit obedience to the Divine impressions which emanate from the spiritual communion of every human being with his God is the great need of the world today.

Note:—The writer of this article made use of statistical information gleaned from Dr. Arthur G. Dorland's book, entitled "A History of the Society of Friends (Quakers) in Canada". This book is recommended to those who wish to read more fully on the subject.

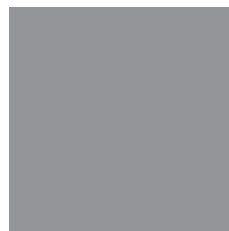
Charles A. Zavitz



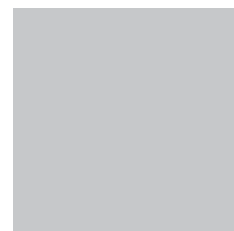
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The Canadian Friend

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NEWMARKET, JULY, 1923.

No. 2

“Some men pray that God may send some one to do a thing,
while perhaps what God wants is for them to go. Others pray
that some way may be opened, while the way is in their purses.
Take out your pocket book and pray for the Lord to use its con-
tents. We must open our purses as well as our mouths.”

This number [issue] completes the XXI Volume of The Canadian Friend. It was first presented at the Yearly Meeting of 1905 by its first Editor, Frank Cornell, then pastor of Newmarket Meeting. On his removal to the United States in 1907, John R. Webb, now one of the contributing editors on the American Friend, continued the work till January, 1915. He was followed by Clarence E. Pickett, then the pastor of the Meeting in Toronto. The present editor took over the paper when C.E. Pickett left Toronto in 1917. Thus without a break, the Canadian Friend has continued and in a large measure has contributed to the health and efficiency of the Society of Friends in Canada.

While we would be loyal to The American Friend, the organ of the Five Years Meeting, and we appreciate highly the other Friends periodicals, we feel that there is a place to be filled by a Canadian Friends paper that cannot very well be delegated to any or all of the others. We wish now at the end of its twenty-one years of service to draw attention to its readers to the increasing need there is for their continued support to the paper.

The Canadian Friend must continue and carry to a fuller realization the vision of its promoters as voiced by Frank Cornell in his opening editorial: “May it result in building up the Kingdom of our Lord and Master, Jesus Christ, and greatly strengthen the cause of the Society of Friends in Canada.” [1926]

From Meeting Poems

I sat with a group
of people,
in silence.

Because we didn't talk
no one said
who should have killed
whom, or who should
be killing whom, now.

We didn't think
Our Silence
was punctuation
to some kind
of talking.

Roger Davies 2014

TWELTH ANNUAL REPORT OF CANADIAN FRIENDS' SERVICE COMMITTEE

In the work of the Canadian Friends' Service Committee there are continual challenges to Friends' because of the ever-unfolding problems due to the war crises. Many of them are really those of normal times magnified by the present emergency. The various phases of the work have continued with increased difficulties due to transportation curtailment and great demands on the time and energy of those mainly responsible for its direction.

Friends' War Victims' Relief Committee: The Friends' War Victims' Relief Committee has continued to meet regularly during the year to deal with matters brought to its attention. Among these have been the following:

1. Contact with interned and released refugees.
2. Contact with F.A.U. workers en route to India.

3. Publication of Atlantic Charter Pamphlet—"Problems of World Reconstruction."

4. Consideration of assistance in the Canadian Japanese situation.

5. Assistance to conscientious objectors.

6. Consideration of a proposal to aid in Friends' Ambulance work in China.

7. Monthly Meeting work groups.

8. Correspondence regarding possible relief work in Europe.

9. Co-operation with the Save the Children Fund.

Space prevents an adequate description of these activities. The Committee has been able to aid in the sponsoring of refugees. It was also able to arrange a small meeting for Dr. Eleanor Sawdon and Evelyn Rogers, F.A.U. workers who were en route to India. "Problems of World Reconstruction"—the published record of addresses given under the auspices of the Canadian Friends' Service Committee—is now for sale and is recommended to all Friends interested in the Christain solution of our international problems. Assistance to the British Columbia Japanese has been limited largely by distance, but the Committee acknowledges the interest of Friends in British Columbia. Contacts are being maintained with Japanese who have come to Ontario. The matter of assistance to the dependents of Conscientious Objectors has not yet become a serious problem but is a definite possibility. Contact is being maintained with the Conference of Historic Peace Churches and with independent groups of C.O.'s. We were unfortunately not able to deal with a specific proposal of Dr. McClure to help the Friends' Ambulance work in China, but we have assisted the

Elizabeth Fry Sisterhood in arranging a meeting to help in his general activities. Supplies have been sent as usual to the Monthly Meeting work groups, the finished product being shipped on our behalf by the Elizabeth Fry Sisterhood. A letter was written to the Prime Minister urging action at the earliest moment on behalf of the stricken European people. Co-operation has been continued with the Save the Children Fund, Canadian Committee. Financial statements relative to these activities will be found at the end of the general report of the Canadian Friends' Service Committee.

Christian Social Council of Canada: The Christian Social Council of Canada has progressed in its work during the year. The problems dealt with included those of a social character such as gambling, housing shortage, temperance, public health, etc. In addition to this, a committee has recently been formed on peace and reconstruction. The Council is also co-operating with the American Committee of the World Council of Churches in plans for setting up a Canadian Council of Churches. Efforts are being made to widen the representation of the Council by the inclusion of other religious bodies not at present affiliated.

Conference of Historic Peace Churches: The work of the C.H.P.C. has been done largely through its Military Problems Committee during the past year. The principle of alternative civilian service having been approved in 1941, by the Government, camps were set up to do forest fire fighting and preservation work, road building and reforestation. There are about 30 camps at the present time operating with more than 1,000 C.O.'s employed. Many men have been released or granted leave

to do farm work in the past few months. There have been a number of visits to Ottawa by the Delegation Committee of the Military Problems Committee to deal with problems arising from the administration of the camps. The attitude of the Government has been cordial and the work of the men in the camps is much appreciated by the heads of the departments concerned. It has not so far seemed possible to arrange for any Canadian Friend to visit the camps, which is a matter for regret. The Mennonites and Brethren who have a large percentage of the men in their churches, have been very conscientious in their visitations. A number of new proposals are in the consideration stage at Ottawa and if they are approved they might lead to further interesting developments.

Camp Neekaunis: The restriction of travelling has made it practically impossible to have any junior camps during the present season but it is hoped that the buildings will be used by those Friends who are able to go.

Temperance: Temperance has continued to be largely a matter of local effort in some meetings. The Canadian Friends' Service Committee has taken action from time to time through the Christian Social Council.

The Committee wishes to express its appreciation for the good will and support of Friends throughout the Yearly Meetings of Canada. It is felt strongly that we in Canada are expected by many "friends of Friends" to undertake tasks which seem to be much beyond our ability. This represents a challenge to our Christian idealism and effort which cannot be ignored but which must be carefully and prayerfully considered in the hope that Canadian Friends may make a worthy contribution to the needs of the war-torn world of today.

July 1948

[April 1945]

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Announcements of Meetings

YEARLY MEETING

Canada Yearly Meeting will be held at Pickering College, Newmarket, from Thursday, June 28th to Monday, July 2nd.

YONGE STREET QUARTERLY MEETING of Friends (Five Years) will be held in the Friends' Meeting House, 109 Maitland Street, Toronto, on May 12th.

PELHAM HALF YEARLY MEETING will be held at Pelham Meeting House (Friends' Brick Church) on May 19th and 20th, beginning at 11 a.m. on the 19th.

J. Bernard Walton, Secretary of Friends' General Conference, and Fred Haslam, General Secretary of Canadian Friends' Service Committee, will attend.

A session is planned for Sunday Afternoon for a report of Highlights and Side-lights of the work of the C.F.S.C. and other Friendly concerns.

Those wishing over-night accomodation please communicate with Mable B. Willson, Welland, R.R. No. 5.

REMINDER

Let us be punctual for our Meeting for Worship.

If we can manage to be punctual to catch trains, go to parties, keep business appointments, can we not be punctual when we meet with our Lord, in common fellowship, for one poor little hour in a whole week?

Let us walk on tiptoe so as not to disturb Friends arrived ahead of us, but above all let us be punctual, and not keep Him waiting who waits for us throughout eternity.

[January 1950, Vol. 47, #7]

A "harmless" Quaker, and still more a harmless Quaker denomination, is an aggravated case of salt that has lost its savor. If there is neither vision to create unrest, nor spiritual power to communicate unrest to others, the inner light must be moonlight.
—The late Dr. Walter Rausenbusch of Rochester, N. Y.

[Jan. 1918]

THE

CANADIAN FRIEND

TWO PLEAS FOR TENDERNESS
(Page 2, page 3)

A SEQUENCE OF MINISTRY
in a Meeting for Worship

THE CASTLE AND THE FIELD
reviewed by John Melling

CUBA WORK CAMP (AFSC)
reported by Ray Oldfield

OUR PART IN WORLD REFUGEE YEAR

CHILDREN AND GUNS
"what have you done when...?"

DECEMBER 1959

GEORGE FOX AS HOME MISSION WORKER

This is the subject of a suggestive paper by Charles R. Simpson in the Friend's Quarterly Examiner for January last year. It is based on the "Itinerary Journeys" of George Fox for the years 1681-90. These were probably compiled for the purpose of "helping his memory" and for the work of preparing his "Journal" and they show him as "a strenuous worker in the home field."

[Year lost]

The Canadian Friend

I pin my hopes to quiet processes

and small circles in which vital

and transforming events take place.

Rufus M. Jones

Vol. 75 No. 5 September-October 1979

Quaker News and Thought

The Fellowship Council

AT ITS LATEST meeting, Sept. 27, the American Friends Service Committee decided to expand its Fellowship work and to change the name of the Fellowship Committee to Fellowship Council. The new Fellowship Council will include among its activities a plan for the promotion of a wider Quaker fellowship with those who are in deep sympathy with our Quaker aims and ideals, but who are not yet in actual membership with the Society of Friends. This extension work is to be carried on by correspondence, by visitation as way opens for it, and by the preparation of literature adapted to the needs of the persons under consideration.

THE FELLOWSHIP COUNCIL will endeavor also to promote the more adequate

organization of the independent Meetings, of which there are now 40 or more in different parts of the country, more or less isolated from established Yearly Meetings. This new Council will represent all bodies of Friends in America and thus will be of the root of Quakerism, not of a branch. It is hoped and believed that it can work out an efficient plan for helping to bring these independent Meetings into the corporate life of the whole Society of Friends.

THE COUNCIL will continue to carry on the work of intervisitation and the promotion of knowledge about the history and literature of the Society of Friends which the Fellowship Committee has been carrying forward.

Rufus M. Jones.

[November 1935]

Robert Barclay--1648-1690

EARLY FRIENDS LEARNED that they could come to God directly for comfort and help. They tried to tell their neighbors that this was true, but found this hard to do, because it was taught, at that time, by nearly all the churches, that men must go to some church or priest or go through with some special form of worship, in order to be near God or to get Him to love and care for them.

In order to convince them that the Friends way was the true one, men were needed who knew by experience how to worship God in spirit and who understood how other people felt, and who could think and write clearly. The one man who did this best among early Friends was Robert Barclay, one of the few Scotch Quakers.

HE WAS BORN at Gordonstown, Scotland, in 1648, where nearly all the people were Calvinists, or followers of John Calvin, a Presbyterian preacher of great ability. They made a great deal of theology or doctrine in their religion, and so young Robert's mind was early turned to religious doctrines. While still a boy he was sent to Paris, in France, to study under his uncle who was a Catholic, at the Scots Theological College. He was a very gifted student, and his uncle offered him riches and honor if he would adopt the ceremonial religion in which he had been trained. He was taught the doctrines and writings of the Catholic church. His mother, a Protestant, was nearing the end of life, and the peril to her boy's religious life, was a burden on her soul and the constant theme of her prayers.

SHE DID NOT LIVE to see Robert, but at her dying request his father went to

France and brought him home. His father, David Barclay, became a Friend and was often put in prison because he would not take oaths, or go to war, or worship as the Scottish church required. Robert was touched by his father's devotion, became acquainted with other Friends, tested their principles and finally became a Friend.

The fruits of his life indicate sound conversion. Several able and prominent persons became Friends, about that time, at Aberdeen, near which the Barclays lived on their large estate at Ury.

AT 16 YEARS OF AGE, he could speak fluently, Latin, French and English, which, together with his theological training and his broad education, made him a valuable addition to Friends. He understood the beliefs of the Calvinists, Catholics and Quakers and was able to explain the truth to them all in the best way.

Robert had many arguments, with his neighbors, about religion. At length he arranged for public debates with the students of Aberdeen College. For these debates he prepared 16 propositions in which he stated the most important beliefs of Friends. Both sides, as usual, claimed the victory, but four students joined Friends, as a result. Afterward he wrote out a long defence of these propositions and published it as his "Apology" or defence of Quakerism. This work has been down to our own time the most scholarly statement of our Quaker belief. This youth of 28 years, with more learning and constructive powers than his associates, but with their intense approval, fused in red-hot logic, the doctrines of Friends, and there they remain.

AFTER HIS FATHER'S death, Robert Barclay spent most of his time quietly with his family at Ury. His pen continued busy helping the Society of Friends. He wrote "Truth Cleared of Calumnies" to answer false charges

against the Society. One of his most important later works was, "The Anarchy of the Ranters," which was written to show, that although each can worship God alone, he still needs a society and public worship to help him to know and to do God's will.

He visited Holland and Germany twice, the second time in company with two other great leaders of the Society, Fox and Penn. Twice he was imprisoned for his religion. For a few years he was governor of the colony of East Jersey in America, which was then owned by some Friends.

IN HIS LAST YEARS he went to London, to work for the release of Friends who were in prison. He wrote the first remonstrance of the Society of Friends to the nations, upon the criminality of war—16 years prior to Penn's remarkable "Essay Towards the Present and Future of Peace in Europe."

The Friends Society at that time had but few men who were learned in religious doctrines and able to write clearly, and owes a special debt of gratitude to Robert Barclay, the scholar, for his help.

MEDITATION

I ask of Thee eternal life, I ask of Thee love, love with its strength, its suffering, its joy, its loss and its fruition.

I want the breath of my spirit to be the love in which all things live and move and have their being, so that in that eternal life I may be one with Thee, and one with all the aching, hungering life which Thou hast created out of Thyself, that at the last it may return in joy of fulfilment unto Thee.

I ask no other heaven save to live and move in and at the impulse of Thy love. Lord, increase in me love.

II "I would be glad to see in the pages of C.F. some witness to our ancient testimony as to faith in the Atonement. It seems unpopular nowadays to speak of sin, but facts are stubborn things. I ... long to see our Society bear a faithful witness to that great work of atonement accomplished by our Saviour, as well as the work of His holy Spirit in the heart, so frequently referred to as the Inner Light.

"I wonder whether there is in your library a copy of Robt. Barclay's "Apology" which used to be considered a standard work among Friends. (It contains) a chapter on "Justification" which deals with "sin" and "Atonement". It is based on the Scriptures, which to some modern thinkers might not be convincing."

-This second letter came from an older Friend who feels unable now to enter personally into public discussion and I quote her letter because other new members (like myself) may need this reminder that views such as Gordon McClure ascribes to a "majority" outside our Society, are also held by some within it. How, then can we (including "they") be as united as we are? I think I found the answer in that chapter of Barclay, for it seemed to me to be arguing that the meaning of the Scriptures is nearer to the view stated by Penn, than the theologians would allow against whom Barclay was arguing using fire against fire-scholastic "theses" set out with the intent to "starve and oppose" the "wisdom and knowledge, or rather, vain pride of this world" . (On page 15 you will find one paragraph.)

Why then do we of my generation in conviction not speak in terms of sin, atonement, redemption? (It is almost physically impossible for me to select for C.F. from among articles in this tradition.) Is it perhaps because, before finding Friends, we have been up against these theological ideas in the form that Robt. Barclay was arguing against? Nowadays too there is a school of thought called "neo-orthodox" which harks back to the issues of grace versus merit and calls it "heresy" to say that the death of Christ as well as His life, is meant to set an example and standard for us in this life, as well as being a promise and example of "grace" and forgiveness....

Gleanings Of Golden Grain

From Seeds Scattered At The Yearly
Meeting.

IF WE WOULD MAKE the world better we must start with ourselves.

"For their sakes I sanctify myself."
(John 17-19).

WE MUST ENDEAVOR to see every man as a potential image of God, and that must include ourselves. Believe in yourself; self-depreciation results from lack of faith in God. Be diligent but do not get so busy doing that you forget being; so busy doing things that you forget to be somebody. Heavenly Father intends that you shall also be an image of God.

REMEMBER that God is the environment of every soul. So live therefore in the consciousness of the encompassing God that you think His thoughts, express His gentleness, His tenderness, His love and His healing power. Live constantly in the God-environment and thou shalt be like God.

The God-filled life is a truer and a newer way of living. It is eternal life in the midst of time.

OUR SOCIETY has a message of Christ that no other denomination possesses. Pass this message on, live it, express it in loving, in doing and in being.

The spirit in which a task is carried out is of more importance than the task itself. Love at its greatest is a suffering love. Whoever really loves, really serves.

THE GOSPEL OF CHRIST is the one eternal, internal force which cannot be assimilated by the world. The world must be assimilated to and by it. **E.J.G.**

[Elwood Garrett]

Notices Notices Notices

Cadbury Story On Film

The conflicts faced by the Cadbury family of Birmingham in the first world war were featured in a half-hour film on BBC One West Midlands on 2 June. The programme, entitled *Cadburys at War*, was one of eleven regional documentaries that featured 'untold stories of the war'. Part of the program was filmed at the Woodbrooke Quaker Study Centre. The film is available on BBC iplayer <http://www.bbc.co.uk/iplayer/episode/b045gjw5/world-war-i-at-homecadburys-at-war>.

Music Camp Scholarship

The Board of The Summer Music Camp has established a scholarship fund for young people, aged 12-18 – from Canada and Central America – to attend. They wish Canadian Friends to know of the opportunity to share in individual and group music experience for up to 5 weeks this coming summer. Able instructors support training at various levels of musical development.

The Music Camp has used the Olney campus facilities for the past 35 years. Do you know a Young Friend with musical talent who might apply? Those wishing to learn more about this opportunity may contact Caroline Stanley c/o Olney Friends School, 61830 Sandy Ridge Road, Barnesville, Ohio, USA, 43713.

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

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Quaker Religious Education Collaborative Forms

On August 17 and 18, 2014, thirty-three Friends gathered at Pendle Hill in Wallingford, PA to envision the future of religious education among Friends. We left feeling exhilarated, believing that way had opened for a collective effort in Quaker religious education that reaches across the current Yearly Meeting organizational and geographic boundaries. "Elegant in its simplicity, the meeting planted a thousand seeds," is how one Friend described the gathering. The major underpinnings the gathered group confirmed:

- Religious education for Friends is about taking people to their Inner Teacher.
- Each Quaker Meeting grows in its own way.
- Whatever we do must be theologically and geographically inclusive.
- Meetings need families, and families need religious education.
- Religious education is for children of all ages.
- From infant to elder, all of us are teachers, and all of us are learners.

Last spring, four Friends were led to expand their discussions on religious education resources and networking by inviting others from across the country to conduct Listening Circles focused on religious education joys and challenges. . At Pendle Hill a steering group for the Collaborative was formed. Our intentions going forward:

- Continue to build an international online community of practice using a contact list that has grown to almost 100 names and represents fifteen yearly meetings and three countries
- Create an on-line repository of Quaker curricula and teaching/learning resources available free to all
- Establish a fluid structure that would allow us to raise money to pay for a website
- Support the set-up of small, virtual working groups around religious education topics
- Gather the RE community of practice together again in 2015
- Offer an RE Institute in the USA within the next four years

Interested in joining us or learning more about what is available for those in Quaker RE and the work of the Quaker RE Collaborative? Contact: quakercollaborative4re@gmail.com

Beth Collea, Wellesley Monthly Meeting, NEYM
Marsha Holliday, Washington Friends Meeting, BYM
Melinda Wenner Bradley, West Chester Friends Meeting, PYM
Liz Yeats, Austin Friends Meeting, SCYM

Book Review:
June 1941

"JUST AMONG FRIENDS"

By William Wistar Comfort

A REVIEW BY LOUISE RICHARDSON RORKE

A great many of my personal friends are not Friends, and over and over I am asked, "What Do Quakers believe?" "Why do they do so and so?" More than all, "Why do they not do so and so?" Always when I try to explain I find myself questioning whether or not my answers may be influenced by my personal convic-

tions, whether or not the Friends I grew up among and whose thoughts I know best, did really represent the great body of Quakerism, or whether, as I have been told more than once, "Quakers are not like that, at all!" Sometimes I was puzzled to explain because I myself did not quite understand.

Nobody who has not been in the same position can know with how much interest I have read "Just Among Friends", nor how much of pleasure I have had in its perusal. As Henry Seidel Canby writes in his introduction, "It is neither a history of the Friends, nor an account of their achievements, though it touches upon both. It is a simple and persuasive explanation of their way of life, and an account of how it came about, how it is perpetuated and its results."

There are nine chapters, and their headings give one an excellent idea of the contents: The Quaker Faith; Quaker Meetings (for worship; for business; for funerals; for marriages); Some Fruits of Silence (daily retirement, deliberation, moderation in speech and in dress; advices; queries); Quakers in a Larger Sphere (as citizens at home; as ministers abroad); Quaker Education (the curriculum; beyond the curriculum); Quaker Business Ethics (buying and selling; employers and employees); Race Relations (with Indians, with Negroes); The Peace Testimony (basis of the peace testimony; the affirmative side; service of love); Conclusion; A Select Bibliography.

The author is William Wistar Comfort, President Emeritus of Haverford College, and that in itself is a guarantee of the worth of the book—and apart from its historic, and social, and literary value, it has a deep spiritual significance which shines through the straight-forward everydayness of its simple statements and its unbiased explanations.

In his preface the author writes after mention of such well-known Friends as George Fox, William Penn, John Woolman, Joseph John Gurney, Elizabeth Fry, Stephen Grellet, John G. Whittier, Lucretia Mott, and John Bright:

"There is a strain of love of humanity running through all these

fascinating lives which marks them with a common badge. Many other Friends have attained the same success in carrying over their faith into works. What is the secret of the power of those who have walked in this way of life, those who have lighted for others the spiritual and moral pathway in this modern world?"

"This little book is an attempt to answer this question in plain language. Other Christians seeking a sure anchor in the midst of a sea of troubles, mayhap some Quakers themselves, may find help in this record of how Friends have tried to square their lives with their faith."

Henry Seidel Canby says of this book, "It will be widely read by Friends, it should be read by the thousands to whom "Quaker" is only a name associated with peace and good works. But I think it will be of special interest to those other thousands—far more numerous than the present society—who have, like myself, shared by inheritance or youthful experience the Quaker tradition, and are aware of its power and its comfort."

It is a volume of two hundred and six pages, delightful in its format. Its blue cloth binding with silver lettering make it an attractive addition to the living-room table or the library shelf. It is published by the Macmillan Company and priced at \$2.50. It may be obtained from the publishers, Macmillan Co. of Canada, Ltd., Toronto (or Macmillan Co., Ltd., New York), or you may order it through your nearest book store.

We hope none of our subscribers will miss the opportunity of reading "Just Among Friends." We would like to see it among the treasured volumes in every Quaker home.

Those who bring sunshine to the lives of others cannot keep it from themselves.

—J. M. Barrie.

Around the Family Around the Family Around the Family

New Brunswick Monthly Meeting Retreat was held at Killarney Lake Lodge, Fredericton, NB. Sept. 26-28, 2014.



The photo of Marion N and Daphne D together is historic. They both attended Yonge St. MM in the late '70s, but since Daphne moved to PEI in 1978 they had never met again until this retreat!

St. Lawrence Area Regional Gathering May 29 – June 1, 2014. Saturday morning we started with a film, “A short history of Quakerism in 10 easy parts”. You can watch too, at Quakeryouth.org. There was much religious diversity within Quakers in the past, so it is not surprising that there is still vast diversity from non-Christian and atheist Quakers to Christocentric Bible based Quakers. Molly Walsh and Claire Adamson dressed as Liberal and Conservative Quakers in the 1800's, comparing our beliefs. Our bonnets were quite impressive!

Our short Quaker quiz provided much discussion and covered such questions as: Was Quaker Oats founded by a Quaker? Where is the City of Brotherly Love? Why are most African and South American Quaker Meetings programmed? Do you know what Hicksite, Wilburite and Guernseyite mean? What are the goals of Friends World Committee on Consultation?

We reviewed Quaker jargon: Am I a Quaker or a Friend? Do I follow the Book of Discipline? Do I run ahead of my Guide? Do I let my life speak? Have I borne a burden under the weight of a concern? Have I

stood aside? Should decisions be in Gospel order? Do we still elder? Am I a disorderly walker?

The welcoming handouts some Meetings distribute to first-time attenders were compared, and we discussed the dilemma of how to use inclusive language. Our concern was to choose language that appeals to new attenders yet does not offend traditional Friends. It was a great weekend.

Seeley's Bay, St. Lawrence Area Regional Gathering September 26 – 28, 2014, was a very happy gathering of twenty-five. We met at Margueritta Kluensch's home. The weather was perfect. We tried a new program format very successfully based on queries, and agreed this might guide us for future Regional Gatherings. This will allow us to focus on how amazing it is to strengthen Quaker relationships.

Discernment, in the small business meeting we always hold, included Canadian Yearly Meeting's concern that each Monthly Meeting across Canada gather in a Half-Yearly Meeting. We considered reshaping our Regional Gathering, but focused on the social and spiritual side of our gathering rather than the business structure of Half-Yearly Meetings – Canadian Yearly Meeting hopes we will discern regional problems and reduce Canadian Yearly Meeting's heavy agenda. We were told of a model from Halifax which might be a compromise: “Meeting for Common Concerns”.

Usually Regional Gathering is twice a year, spring in Ottawa, and autumn in either Peterborough, Wooler, Kingston or Montreal. Due to busy lifestyles, we agreed to at least once per year, and plan to come back to Seeley's Bay in the last weekend in September, 2015. We asked for discernment from Ottawa MM as to the possibility of continuing a second gathering in the spring. The next meeting will be on the last weekend in September, again in Seeley's Bay. Meanwhile, each Monthly Meeting is to consider the role of Regional Gathering.

Halifax Monthly Meeting: Jessica Metter, a long-time attender, passed away on May 18th, 2014. Jess is survived by her husband Steve Bornemann, two daughters Rebecca and Sandra (Julien), son, James (Laura) and grandchildren Micah and Felix. With quiet dedication Jess enriched the life of Halifax Friends and the lives of many others. She will be lovingly remembered.

Around the Family Around the Family Around the Family

Coldstream Monthly Meeting: Early this year, Friends extended their interest in Ugandan work by donating to African Great Lakes Initiative trauma-healing workshops. One member of our Meeting attended. We welcomed visitors from Canadian Friends Service Committee (CFSC) and Christian Peacemaker Teams, who informed us about the anti-fracking movement in New Brunswick and the situation on the West Bank respectively. We hosted the raspberry-Full Moon ceremony on behalf of Dan and Mary Lou Smoke on the grounds of our historic Meeting House. They are also supported by CFSC. In May, the *After Four* jazz group treated a large audience to a rousing concert in our Meeting House, which proved a very successful fundraiser for the Meeting's project in Bududa, Uganda.



A highlight was the celebration of Carl and Marilyn Thomas' fiftieth anniversary. "They are a lovely couple and still part of the backbone of our Meeting. We are lucky to have them. They were married in our meeting house 50 years ago." Svetlana MacDonald.

[Dec. 1922] "You must love the Love which loves you everlastingly, and if you hold fast by His love, He makes you by His Spirit, and then joy is yours. The Spirit of God breathes into you, and you breathe it out in rest and joy and love. This is eternal life, just as in our mortal life we breathe out the air that is in us and breathe in fresh air." —From "Spiritual Energies in Daily Life."

Halifax Friends Celebrate:

Halifax Monthly Meeting was formally recognized by Canadian Yearly Meeting in June, 1964. There had been Quakers in Nova Scotia in the early days of the Province. A group of Quakers arrived from Nantucket, Massachusetts, in 1785 and started a successful whale fishery. They built a Meeting House in Dartmouth near their settlement of small houses, and were recognized by New England Yearly Meeting. This group continued until the 1820s, when some returned to Nantucket and others were gradually absorbed into the local Anglican and Protestant community. For the next 150 years there was no Quaker Meeting in Nova Scotia.

During the early 1960s, Quakers who had moved to Halifax from England and the United States were joined by Friends from other provinces and locals interested in Friends. Among those who formed the Halifax Meeting were Alexander and Lois MacDonald, Robert and Helen Cunningham, Jean Morse, and Jack McNeill. Quakers John and Valerie Osborne, Margot Overington, Barbara Conway, Sylvia Mangalam and Sara AvMaat are among those from the early sixties and seventies who continue to sustain the Quaker presence in Nova Scotia.

During the 1960s and '70s we were joined by many War Resisters from the United States who rejected participation in the Viet Nam war. Settling here, finding jobs, starting businesses and raising their families, the War Resisters contributed greatly to Nova Scotia and to our Meeting.

Friends from Halifax Meeting hived off to form new Meetings in Wolfville (now Annapolis Valley MM) and in the Province of New Brunswick.

At present, Halifax Monthly Meeting holds worship at the Atlantic School of Theology in Halifax, and in three worships groups around the Province: Dartmouth, South Shore, and Antigonish.

To celebrate our 50th Anniversary, Halifax is holding one session a month, open to enquirers and the general public, with topics on Quaker faith and service. Meeting through the courtesy of Dalhousie University at the campus Multifaith Centre, programs have included: An Introduction to Quakerism; A Quaker View of God; Halifax Quakers Helped End the War in Viet Nam; Eliminating Poverty; Non-violence; and Quaker Meditation and Silent Worship. Two field trips were taken. In June the group visited Halifax city's Urban Garden and Farm (where one of

our members is a leading volunteer), and in July a Family Picnic was held at the shore.

As outgrowths of these activities, CBC radio presented a radio interview with a Friend about our 50th Anniversary, and the Museum of Immigration interviewed several Quaker War Resisters and placed the text of the interviews on the Museum's website as part of their travelling Peace Exhibit.

Friends put together six panels which showed the activities of leading Friends through 350 years in England, America, and Canada. This was on display at the various sessions.

Our Fiftieth Anniversary program which will conclude this December 2014, has brought awareness of our presence to community people and university students, and inspired our members as they shared a wider knowledge of our history, faith, and service. We have carried the message of Friends to a wider audience by presenting talks, serving refreshments, creating publicity, and answering questions of our guests. We no longer hide our light under a bushel, but try to light a candle upon Halifax's hilltop!

*Maida Follini, Halifax Monthly Meeting
Coordinator of the Anniversary Program*

Nothing is eternal but what is done
for God and others. What is done for
self dies early. [Vol. 32. 2 (35)]

Betty Peterson [right] recently met with Dan Conlin – curator of the Canadian Museum of Immigration at Pier 21 in Halifax – to view the case containing the shirt Betty wore at Peace Demonstrations. Over four dozen “peace buttons” cover her shirt. They were collected from the many events she participated in: walking for peace in Canada, the United States, England and Europe. Betty’s “peace buttons” are part of the exhibit on Peace, which traveled from the Canadian War Museum in Ottawa, to Halifax, where additional items from Nova Scotia were added. The traveling Peace exhibit included many opinions in response to war: Along with exhibits showing those supporting “wars to prevent war” there were displays on conscientious objection, demonstrations against war, treaties to prevent war, and the United Nations work for Peace.

A Matter of Regret

It is a matter of regret throughout the Yearly Meeting that none of our Friends from Victoria, Vancouver or prairie provinces have been able to meet with us in Yearly Meeting for several years. Especially has it been so this year because of the close associations made possible by the conveniences of Pickering College. It is the opinion of the writer and of several to whom he has spoken that the Meeting should always be held there if at all possible, and that our very remote Friends be enabled to be present with us by the adoption of some form of the pooling of expenses. The cost would not be great on any one and the results in unity and communion would be incalculable. Let the matter be considered in the silence of the places of prayer.

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Education & Outreach

E&O is planning a conference for April 2015: *Youth and Militarization*. The planning committee's hope is to publish an issue of the *Sporadical* as a lead-up to, and promotion of the conference. If you wish to apply for funding to attend CYM or other Quaker gatherings or workshops, please contact Kerry MacAdam, CYM Office Administrator, at cym-office@quaker.ca. Need travel funds? Contact your Monthly Meeting. Additional travel support is available from Canadian Young Friends Yearly Meeting and the Education and Outreach Committee (clerk: Marilyn Manzer, manzer@ns.sympatico.ca).

The Education & Outreach Committee (E&O) offers grants and loans, or supports referrals to other funds, for members and attenders of Canadian Yearly Meeting who wish to pursue educational opportunities. Examples include attendance at the Friends General Conference Gathering, Pendle Hill, and various Quaker-related conferences. In some cases the Pendle Hill scholarship has provided the space and supportive nurture for writing or artistic projects. Details on the CYM web page, or phone or write the E&O Grants & Loans Officer, Brent Bowyer, RR2, Wingham, Ontario, N0G 2W0. (Phone 519-357-1883).

Quakers Return to Quaker House

Quaker House [Dartmouth, Nova Scotia] built c. 1786, was the home of William Ray, a Quaker from Nantucket and a cooper (barrel-maker) for the whaling industry. He and his family lived at what is now the Quaker House Museum at 57 Ochterloney Street for five years, until the Quaker community became divided into those who left at the British request to form a whaling colony in Milford Haven, Wales, those who returned to the United States, and those who remained in Dartmouth. William Ray sold his house in 1791 and returned to his native island of Nantucket.

Eventually Quaker House became part of the Dartmouth Heritage Museum, which opens it for visitors and guided tours every summer.

This summer, over 200 years since the Quaker Ray family lived there, Quakers returned to Quaker House. The Eastern Shore Friends Meeting (Quakers) in cooperation with the Museum, now hold their Meeting for Worship there on the 4th Sunday of each month.

Maida Follini, Halifax Monthly Meeting

Book Review:

Paths of Faith in the Landscape of Science: Three Quakers Check their Compass, by George M. Strunz, Michael R. Miller and Keith Helmuth: 2014, Chapel Street Editions; 121 page; \$15.00.

Scientific concepts around the evolution of life and the origin of the Universe are steadily becoming more and more of a challenge to traditional religious and cultural beliefs. This challenge includes the place of humanity in the natural world, and the question of knowledge and how it is acquired.

Although the conflict between science and religion has abated in some quarters, it remains contentious in others. Some people of strong religious faith have made peace with science and some science-minded people have been willing to give religion a respected role in personal and social life. Many people, however, remain conflicted over the claims of religion and the findings of science. Still others remain entrenched in opposition to the influence of the scientific worldview. In response, some scientists have recently mounted public attacks on the regressive influence of some forms of religion.

This conflict between religion and science is primarily a phenomenon of Western Civilization, which in its religious development has spawned ways of thinking and belief that posit an ultimate truth, and then aspire to exclusive knowledge of this truth. This put Christianity on a collision course with the rise of modern science. While almost all Christian communions historically fought against the acceptance of scientific knowledge, there was one mutation of faith that did not – The Religious Society of Friends.

Quakerism, from its beginnings in mid 17th Century England, has never been in conflict with science, largely because a central motif of Quaker religious experience has been “continuing revelation.” Along with this openness to new knowledge, Quakers generally came to regard “all truth as God’s truth.”

Paths of Faith In the Landscape of Science has been composed by three authors who share this Quaker tradition, and over many years have followed the path of faith in the landscape of science. Their stories are personal and quite different. Their vocations have also been very different, but common to their perspective is an integration of science-based knowledge into an understanding of the world and life that has enriched their sense of the sacred and broadened their experience of faith.

The authors are all members of New Brunswick Monthly Meeting. George Strunz is a trained and practicing scientist who developed a research career in biological chemistry related to forestry as well as university teaching. Michael Miller is an artist; a pianist, a composer of music, and a former professor of music at university. Keith Helmuth is a retired market gardener and cider maker who once taught environmental studies and social ecology, and has long been active in community economic development.

George Strunz recounts his journey from a Quaker childhood through a sequence of careful discernment about honesty in intellectual life and religious beliefs. Michael Miller’s story starts out in a Catholic upbringing and then draws on the role of imagination in forming the beliefs and values that give life meaning and purpose. It delves into how our scientific knowledge now combines with the imagination to bring a sense of the Divine into human values and ethical practice. Keith Helmuth’s story begins in a rural Mennonite childhood and an early intuitive sense of Earth’s ecological reality. This leads to a recombination of science and faith, which, in turn, becomes a quest for ecological guidance.

The Introduction provides a review of the historic conflict between Christian theology and the rise of modern science, and an update on how this conflict has in recent times evolved into a dialogue that has enhanced both the theological and scientific world views. Each chapter then provides the author’s story within the context of this wider dialogue. The book concludes with an addendum that provides some historical background on the role of Quakers in the world of science.

In telling their stories the authors do not imagine they speak for Quakers in general, but only that the Quaker way of being in, and knowing the world has been central to their journeys – a faithful compass as it were.

This book grew out of an on going dialogue between the authors and a common motivation that often comes with aging – the desire to do a little summing up. They hope it might inspire others who have traveled the paths of faith in the landscape of science to check their compass and tell their stories as well.

[From the publisher]

Quaker Testimonies and the Ecosystem

Minute From Friends Committee on Unity with Nature: **[May 1992]**

Ecological Witness

Friends have long-standing testimonies on Peace, Simplicity, Equality, Community, and Integrity. These testimonies have been proclaimed not in words but by the way Friends have lived...in plain speech and plain dress, in refusal to do 'hat honour', swear oaths, or gamble, in the avoidance of violence as a means of dealing with conflict, in prison ministry and myriad other ways.

In this century, rapid growth in population, technology, and industry has been accompanied by resource depletion and environmental pollution. These societal changes lead us, members of FCUN, to express our deep concern for...sustainable living as an emerging testimony, and to seek Light as to how to carry it out in the details of daily life.

There is overlap in the meanings and practices of our Quaker testimonies. FCUN believes that Sustainability is a concept that relates to all our Testimonies, relates each of them to the future, and helps to weave them together in our lives. Peace without Equality, or Community without Sustainability, or Sustainability without Simplicity, tend to become meaningless; each enriches the others in a prophetic way that challenges our work in society and our care for the Earth.

On a spiritual level there is abundance to sustain us, abundance of compassion, love, giving, healing, and thanksgiving. On a physical level we can start moving toward a recognition of this by working toward Sustainability.

Sustainability, as a concept, has recently required new spiritual depth of meaning to include a resolve to live in harmony with biological and physical systems, and to work to create social systems that can enable us... It includes: a sense of connectedness and an understanding of the utter dependence of human

society within the intricate web of life; a passion for environmental justice and ecological ethics; an understanding of dynamic natural balances and processes; and a recognition of the limits of growth due to finite resources. Our concern for Sustainability recognizes our responsibility to future generations to care for the Earth as our own home and the home of all that dwell herein. We seek a relationship

Anne Mitchell [below left]

General Secretary Earth Care Witness

[January 2012]

Statement From Quaker Earth Care Witness on Doctrine of Discovery

In the days of European exploration and colonization, governments relied on what we now call the Doctrine of Discovery to extinguish all rights of indigenous peoples. The doctrine has not disappeared or been revoked. Instead it has evolved into common property law, providing the underpinning of US and Canadian chains of title.

In 2012 the UN Permanent Forum on Indigenous Issues (UNPFII) will focus on encouraging global repudiation of the Doctrine of Discovery.

The Indigenous Peoples are our allies in protecting the Earth, and we need to be theirs. There is much to be learned from indigenous earth-connected wisdom and spirituality. We renounce what amounts to a policy of domination and instead join with indigenous people to protect and restore the health of our planet.

Quaker Earthcare Witness (QEW) joins other Friends, and Unitarian and Episcopal churches in repudiating the Doctrine of Discovery. We encourage Friends' Monthly Meetings and Churches, and Yearly Meetings, to renounce the Doctrine of Discovery.

Approved by the QEW Steering Committee,
January 9, 2012



Reviewing Quaker thought regarding the testimonies of peace and simplicity in the pre-industrial and post-industrial periods might be useful for members of the Society of Friends. **[May 1999]**

When Quakers Began to Shake

Rosemary Emmett

I visited the Shaker Museum at Pleasant Hill, Kentucky, several times, when staying with my brother who lives nearby. On those occasions I was a regular tourist, walking around the grounds and the twenty-seven buildings of the original 260 at Shakertown.

I admired the simple architecture, the plainness, beauty and exquisite workmanship of buildings and furniture, and was impressed by Shaker ingenuity when looking at their prototypes of modern agricultural and manufacturing equipment and kitchen gadgetry. Shakers believed in 'hands to work, hearts to God' and their many resourceful inventions included a washing machine, flat-iron, wrinkle-proof textiles and sanitation equipment – not to mention the circular saw, invented by a woman member, Tabitha Babbitt. I was also delighted by performances by costumed music students of just a few of the 20,000 a cappella Shaker songs, through which shine the community's convictions of humility, simplicity and reverence for God.

On a subsequent visit I tried to discover more about the British Quaker origins of the Shakers, though there is little on record. The history starts in 1747 with the founding of the dissident Shaking Quaker group in 'Manchester' (possibly today's Bolton). Some time later, Ann Lee Standerin (later to become known as Mother Ann Lee), a factory employee, left her Anglican church and joined this Meeting, becoming friendly with a married couple named the Wardleys. They had begun to follow the (French Protestant) Camisards' energetic manner of worship and this greatly appealed to Mother Ann. Thus, in the quiet of Meeting for Worship, this charismatic, illiterate woman, manifested the Light working in her by shouts, jumps and whirlings, as well as collapsing onto the floor and speaking in tongues. She was asked to leave the Meeting and, having received a divine revelation that she should emigrate to America, she and eight members of the breakaway 'Shaking Quaker' group, sailed there in 1774, settling near Albany, New York.

Mother Ann spent some time in prison under suspicion of not aiding the American Revolution but was soon released as innocent. A century later, during the Civil War, though tending to have Unionist sympathies, the Shakers fed and cared for both Union and Confederate (Southern) soldiers who came upon their communities. Shakers were pacifists and President Abraham Lincoln exempted Shaker males from military service.

By the end of the nineteenth century, nineteen Shaker communities existed in the North-Eastern states, Ohio and Kentucky. They lived the rural life, though they were not detached from outside society - they interacted with the world in trade, received visits from Indian tribal leaders, and did not oppose, but rather invented, labour-saving devices. They practised common ownership of property and goods and believed in divine healing, revelation, testimony, confession of sins and celibate purity.

During her unhappy marriage, now ended, Mother Ann had given birth to four children, all of whom had died in infancy, and because she believed that celibacy was essential for spiritual distinction, married couples joined the community knowing that they would be separated and housed in single-sex accommodation. Orphans were adopted from 'outside', with the choice of remaining or going out into 'the World' at the age of twenty-one, and 'winterers' who joined in October and left in April, were not unknown to the groups!

The Shakers believed that God had created all things in dual order and is both mother and father, and they set out to form a more perfect society on earth, calling themselves the United Society of Believers in Christ's Second Appearance, and practising sexual and racial equality. They declared Jesus Christ the Spiritual Son of God and Mother Ann the Spiritual Daughter of God.

As with Friends, who were publicly designated 'Quakers', the term 'Shaker' was given by the outside world as a term of ridicule, members referring to themselves as Believers (the men known as Brethren, the women as Sisters). Nevertheless, they were admired by all as a gentle, humble, industrious, pious people and gradually became accepted for these qualities, as well as for their practical skills.

The community day was organized from the 5am rising bell to 6pm dinner-time. 'Families' were housed in attractive white or red brick buildings with separate male/female entrance doors. Each bedroom had three or four beds, with a shared chest of drawers. Separate wash houses with sanitation facilities were nearby, and the schoolhouse, pharmacy, laundry and other community buildings were dotted around the site.

In the centre stood/stands the Meeting House, into which on Sundays, the men and women marched in separate lines. Benches stood around the periphery of the room for visitors, though this invitation was discontinued when it became clear that outreach was

failing – visitors regarded the ‘violent singing and dancing’ sessions with derision and were not persuaded to join the community.

In the early 1800s, spontaneous ‘shaking’ dancing was discontinued, to be replaced by choreographed dances. By the end of that century, dancing ceased and Meetings consisted of singing, witnessing, a short address – and silence.

Following Mother Ann Lee’s death, her English-born brother William became the new leader, but thereafter the communities were administered by American Believers.

With the end of the Civil War in 1865, the American economy became industrialized and Shaker communities found it hard to compete with mass-production. Their former prosperity began to fail, converts were few, and dilution of disciplined Shaker values began. As Believers died and communities closed, buildings were sold to outsiders and it was not until the mid-twentieth century that societies were formed to restore the villages.

Today, the Shakers are regarded as having had an enduring impact on both the religion and culture of America. Their museum villages retain a spiritual ambience, their songs have been incorporated into America’s musical heritage through the works of later composers, their recipes are still used in kitchens throughout America and their furniture styles can be found all over the world.

Two hundred thirty-six years after Mother Ann Lee was dismissed from her Quaker Meeting in England, her place in religious, American, and women’s history is now being given due consideration. At the same time, Believer spiritual values – still similar to their British Quaker origins – continue to nourish one active group: the small working Shaker community of Sabbathday Lake in Maine, where visitors are welcome to view a limited number of the buildings.

*Rosemary Emmett, Bournemouth Meeting
England*

[The Friend, January 2010. Reprinted by permission]



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Some Thoughts on Quaker Worship

A background paper for Study Sessions, FWCC
Triennial Meeting 1979

Quaker worship is the experience of being caught up in the power of the Spirit of God and expressing what our hearts feel and our minds comprehend as we are moved by the Spirit. Our response may be entirely internal – perhaps feelings of praise, adoration, awe, and thanksgiving, or maybe the acceptance of new insights and the making of new commitments. The response, however, may be expressed outwardly – in a message, in a prayer, in a song. When first one Friend, then another, and then others feel this moving of the Spirit, corporate worship becomes a reality and Friends feel themselves gathered by God into that which is eternal.

Friends gather in a "meeting for worship." The meeting is not the worship, whether it is a meeting in silence or a meeting with a program. In the larger Christian church the whole of the program is considered worship and so it is called a "worship service" and Quaker meetings (or Quaker churches) that use a completely programmed period are approaching worship in this Protestant way. Such a service is worship by the usual understanding of that term and so it is a way of worship, but it is not a way of Quaker worship. The truly distinctive characteristic of the Quaker experience is that the reality of worship comes only when the gathered Friends are moved by the Spirit.

Silence surely provides an excellent atmosphere for that experience to come, but it is silence that is used in a definite way. Friends gather in the knowledge that they are to open themselves to the presence of the living God and that their hope is to experience the power of that Spirit. Thus they "center down" and this process will take ten or fifteen minutes or more. There is no set formula for this and each Friend finds his or her own way to do it. It may be that in inner quietness one will first thank God for the privilege of coming into this gathering of Friends and ask God's blessing on the fellowship. One may lift up and hold in the Light of Christ many individuals in the meeting and ask the gift of grace for them and for all together. One may then use an image or prayer phrase for gathering one's thoughts and feelings, for becoming centered. The image might be of a glowing sun, or a cross, or a candle flame. The prayer phrase might be the one of Saint Francis, "Thou art my God and my all." Holding the image easily and quietly one silently repeats the prayer phrase over and over, gently, slowly, meditatively, and in simple harmony with the breathing. Little by little one's thoughts and feelings come into this center until one has become inwardly united and then one goes down - lets the prayer phrase simplify itself and disappear altogether. One is then in pure silence, without thoughts or words, open to the presence of the Spirit of God, open and receptive and expectant. Such silence may not last long. Distractions intrude and so one takes

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Silence surely provides an excellent atmosphere for God can come to us in all of life and we can respond with our worship in every setting of life. So long as we are clear that our goal is to be moved by the Spirit so that we leave our meeting for worship renewed and more truly living and walking in the light, then we should welcome a freedom in finding and using a variety of ways of coming into worship.

- Francis B. Hall
Richmond, Indiana

[Excerpted from longer article found in 1981. Vol. 5]

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Last Words Last Words Last Words Last

Blessed Are the Quiet

In the first letter of Paul to the Thessalonians he counsels them, “be ambitious to be quiet”. Paul does not say, “be ambitious to be wealthy”. He does not advise them to “strive to become famous”. He knew the people then didn’t need that advice, just as the people today do not need it. But they needed – we need – “be ambitious to be quiet”...

“Be ambitious to be quiet.” To know life, to have life, to win our souls, we must be quiet [because] to know and have life, to win our souls, we must be like God. God in being, goodness and truth is quiet; works quietly. The Psalmist speaks of “the secret place of the Most High”. God dwells and works in secret in the quiet place....

It is in “the small voice” of mercy and of love by which God manifests. Spring comes, and how quietly yet powerfully nature is transformed. The sun shines, the rain falls without stir or fuss and the flowers and vegetables grow and the grains ripen...

The home of Jack Miner, the bird-lover is on the highway near Kingsville. In an article about him in the American Magazine, I notice [that] he has a unique way of treating the dust nuisance. Motorists have a habit of rushing past his place at forty or fifty miles an hour, going nowhere and getting nowhere, and raising a terrible dust. Jack Miner did not smear the road with oil. He planted a wonderful hedge, a fine arbor of roses, some beautiful flowers. Then he says: “I nurse those flowers until they’re so beautiful that folks passing by just must slow down to look at them. Going slow they make no dust”. What a parable! They make no dust, but that is not all, they see the beautiful. Yes, it is only by being quiet and going slowly that we see and realize the beauty in life. We only live when we are quiet.

D.A. Cowan, “The New Outlook” published in The Canadian Friend 1925

The Importance of Atmosphere

The longer I live and the more I attend conventions, conferences and ecclesiastical gatherings, the less importance I come to attach to what you might call legislation, formal resolutions, etc., and the more importance I come to attach to what I call atmosphere.

We want an atmosphere of understanding. If we understand each other we find it possible then to have an atmosphere of unity, an atmosphere in which men come not to differ but to determine to understand.

It is one thing to get into an atmosphere in which we hate to differ from one another. It is quite another thing to generate an atmosphere in which we resolve to make up our minds that we are going to understand people, especially those from whom we differ; that we are going to try to understand their point of view in order that we may be more helpful to them, in order, perchance that they may be more helpful to us, and in order that we may accomplish the maximum through a genuine unity.

John R. Mott [CF March 1925]

“We are living in the Eternal Now
which early Friends referred to
continually as the Kingdom of
God”

[Excerpted from:

Life and Power

Worship and Witness

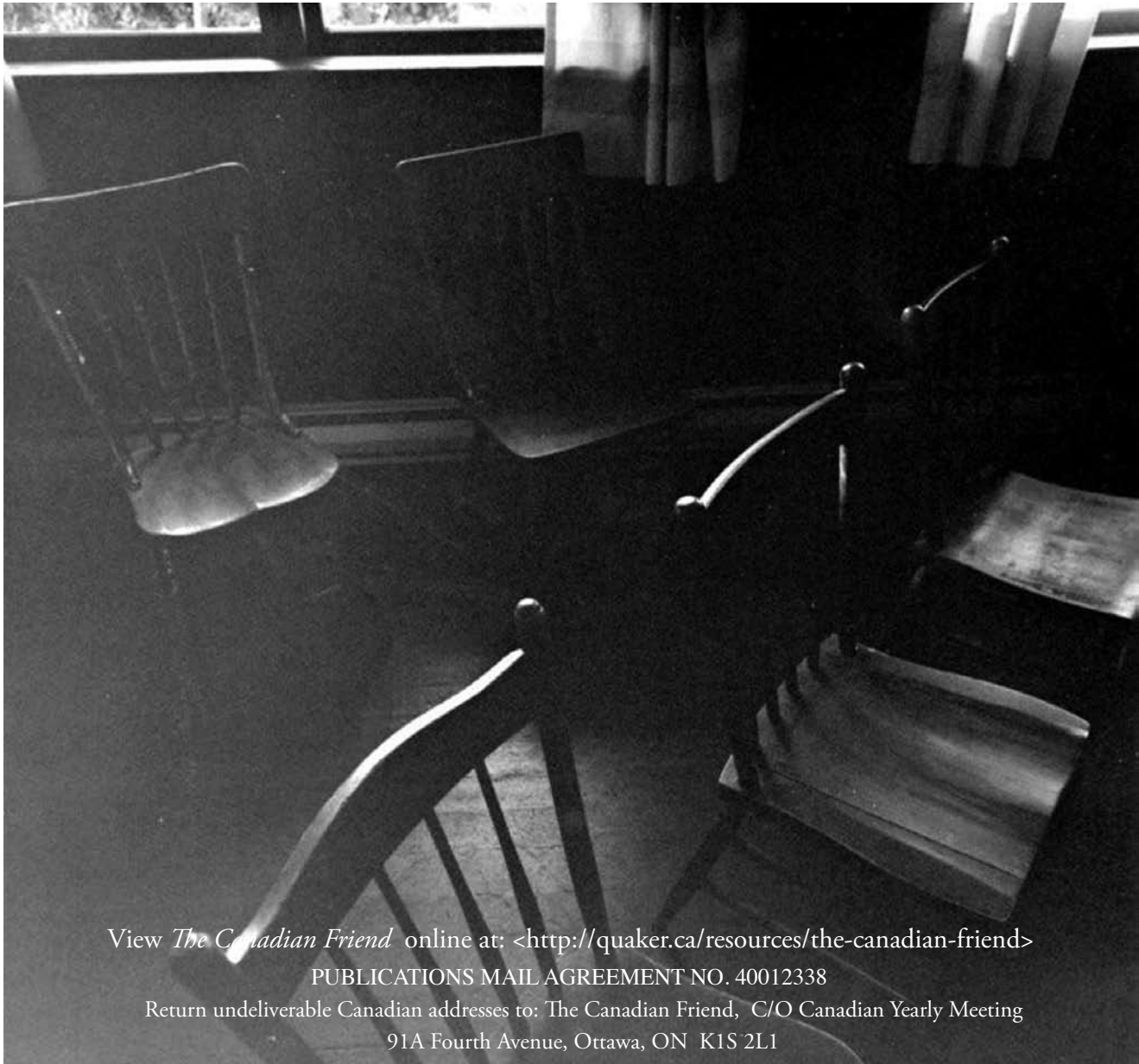
Betty Polster’s keynote speech at North
Pacific Yearly Meeting

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