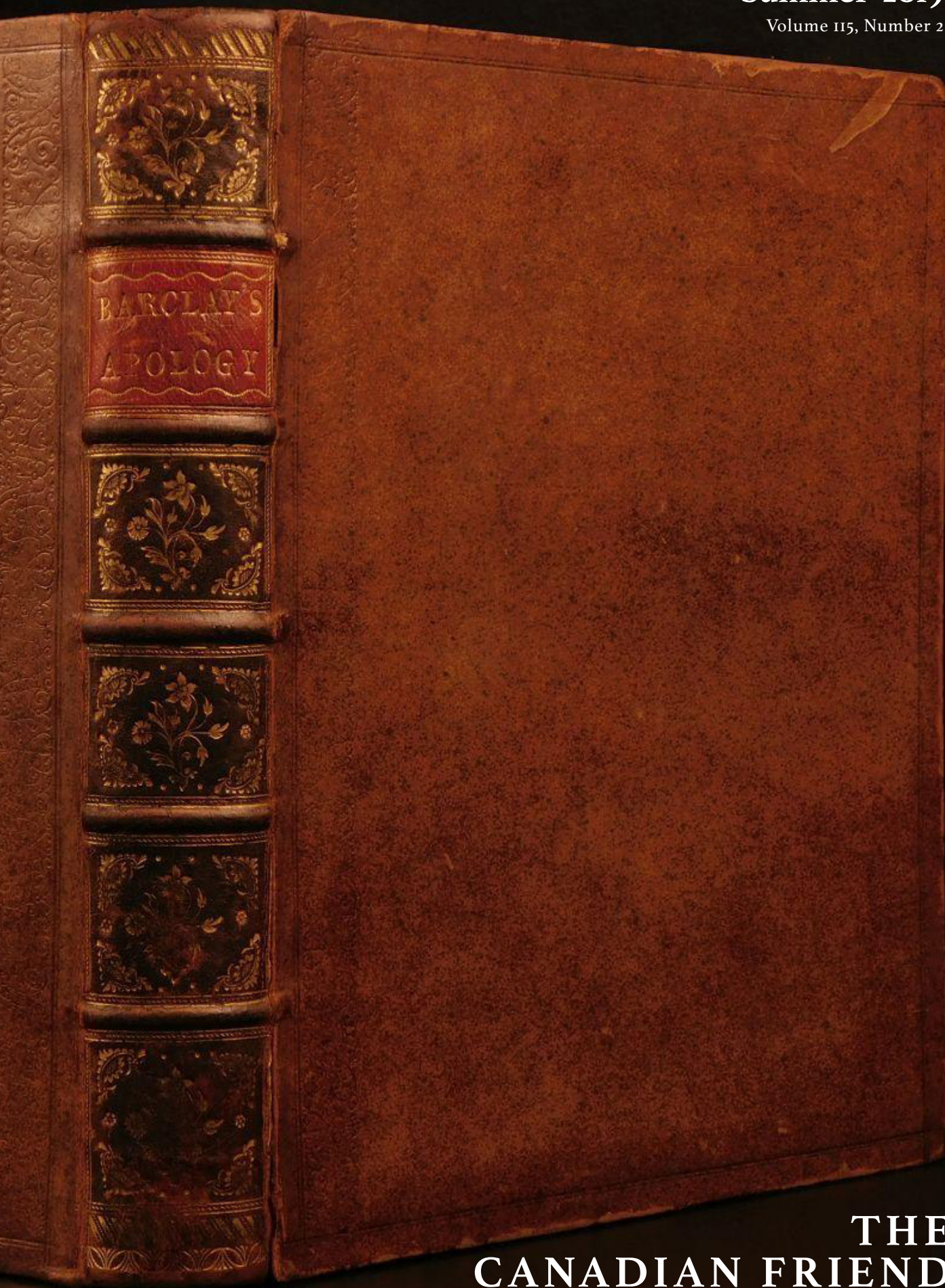


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THE
CANADIAN FRIEND

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Speak to your community; be part of the conversation among Canadian Friends. Please submit articles between 500-1200 words long. Submissions on any topic of potential interest to Canadian Friends are warmly welcomed, as are photos, art, and suggestions and submissions for "Meet a Friend" (an interview of a Quaker) or "Gleanings & Quotations" (i.e. funny, interesting, or inspiring quotations).

The next issue of *The Canadian Friend* is scheduled for delivery in early December, with a final due date of **30 September**.
Submit to: editor@quaker.ca or Canadian Friend Editor c/o CYM Office, 91A Fourth Ave., Ottawa, ON, K1S 2L1.

LETTER TO THE EDITOR

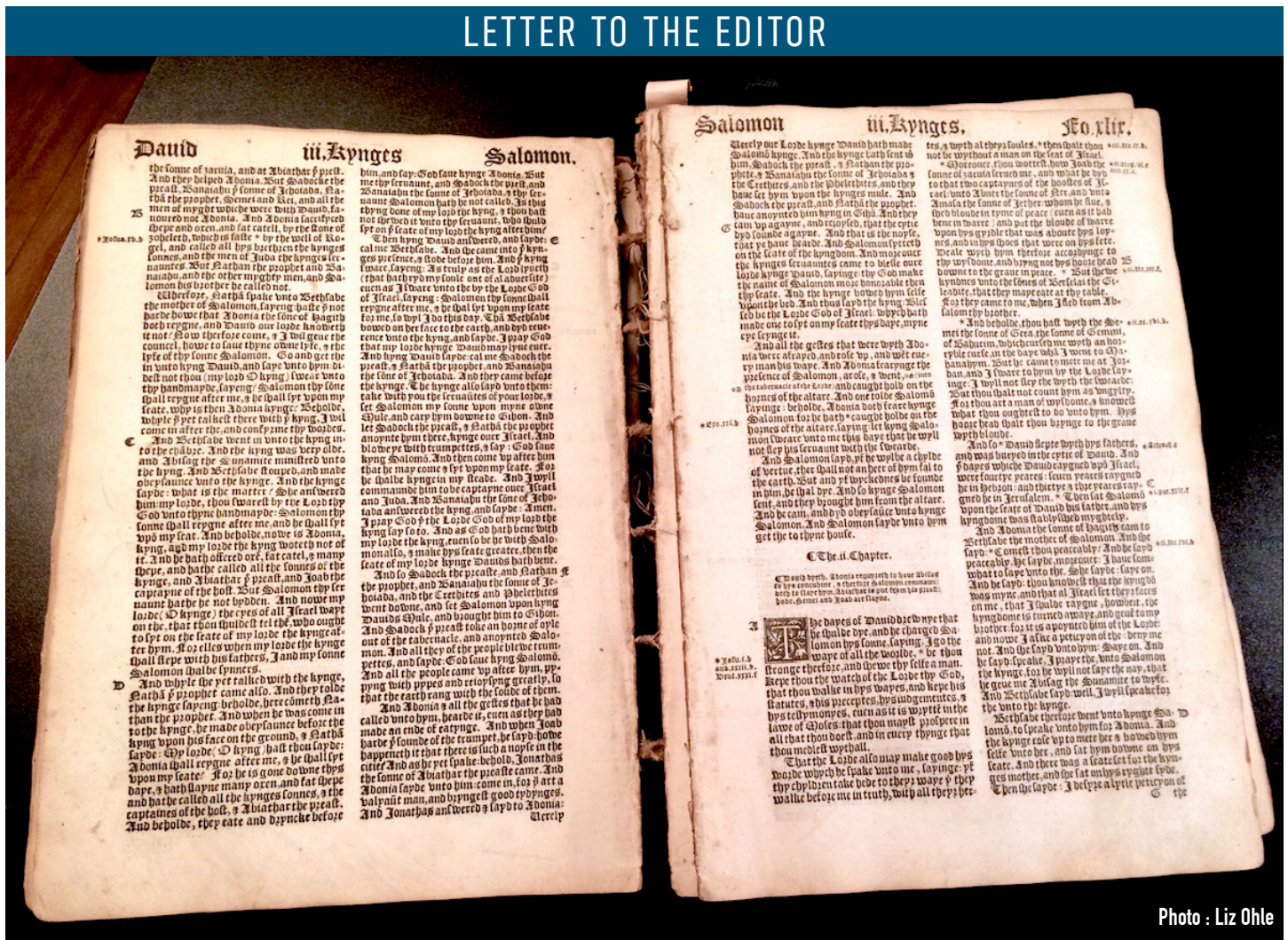


Photo : Liz Ohle

Dear Editor,

I thought the enclosed, concerning a remarkably old Bible that's been in my family for centuries, might be of interest to you and readers of *The Canadian Friend*.

I emigrated from England to a university teaching position here in St. John's in 1965, returning for three year's postgraduate work in Cambridge in 1969. I taught German Language and Literature for nearly thirty years.

My mother came out and visited us eleven times in all. All of her mother's siblings had emigrated to Saskatoon in 1903 to take up farming successfully. Her family had been centred for centuries in Bristol, where, according to family accounts, they had entertained George Fox and Margaret Fell on their three-day honeymoon! (No Quaker modesty here!)

The article below was submitted to the local *Telegram* newspaper after several accounts appeared there of 16th century Bibles.

In Friendship,
David Sturge Artiss, St. John's Worship Group

RARE FAMILY BIBLE HEADS SOUTH FOR RESTORATION

A very rare Family 'Treacle' Bible in very broken condition is on its way from Newfoundland for restoration in the US. It dates from 1576 and was among the earliest of all printed texts.

The Bible weighs in at around 10-15 pounds and is about 8 inches thick. It came into the possession of the Jalland-Sturge Quaker family in Somerset in 1713, having apparently been used at one point as a farmhouse doorstep.

It is known as a 'Treacle' Bible because at some stage the printer, not liking the phrase "And is there no balm in Gilead?" (Jeremiah 8:22) had re-written it as "And is there no treacle in Gilead?"

The Bible is broken in two, but due to the initiative of Liz Ohle, coordinator of the local St. John's Quaker Allowed Group, it was redirected to an elderly Quaker rare books restorer on the US East Coast, whom Ohle knew.

>>>

Archives Corner

by Jane Zavitz (Archivist Emeritus), Yarmouth Monthly Meeting

Welcome to this report from the Canadian Yearly Meeting Archives. The news often relates to holdings in our archives. As examples we share three recent items.

First, the resurfacing of concern for mercury poisoning in the water for all those, mainly Indigenous peoples, living near Grassy Narrows. We hold CFSC records at the archives and letters from Friends addressing the issue in the early 1970s. The mercury residue from the paper manufacture remains in the regional waters.

Second, the photo of a light-ringed black hole in faraway space. Friends have long been involved with astronomy. Arthur Eddington, astrophysicist, won the Nobel Prize for his research. A copy of his 1927 Swarthmore Lecture, on "The Relationship of Science and Religion" is in the archives' Dorland library. Eddington was a pioneer in quantum theory research and stellar astronomy.

This photo, taken by coordinating many telescopes all around the globe, was a major milestone in science, proving what was previously theory. We go on from this threshold. Friends have been involved in expanding scientific research and discoveries.

Third, the recent abdication of Emperor Akihito of Japan at age 85, in favor of his son. At the end of WWII, Bonner Fellers – dubbed the Quaker General as an Earlham graduate, although not a Friend – was the advisor on psychological

In the back it contains a whole sheet of family records and jottings dating back to 1713, written in very clear fine-line black pen and ink. Accompanying it is a handsome tapestry cover made in 1981 by my mother Mary Sturge Artiss (1900-1986.



The Grassy Narrows blockade in 2004. As the longest standing blockade in Canadian history, it has prevented logging and mining on their territory since 2002. See freegrassy.net for more info. Photo: Howl Arts Collective (www.flickr.com/photos/howlcollective), Creative Commons.

warfare to General MacArthur. He saved Emperor Hirohito, Akihito's father, from execution. He felt this was essential if the Japanese were to be brought to a peaceable state.

Fellers also wanted a tutor for the young prince, to prepare the future emperor for a role as a peaceful world leader. He turned to the AFSC (American Friends Service Committee) and author and librarian Elizabeth Gray Vining

was chosen. She had already won the 1943 Newberry Medal for *Adam of the Road* and her book *Windows for the Crown Prince* is also in the archives' Dorland library.

Akihito continued to relate to her, visiting in her Philadelphia home for a week on his visit to the US. He sent his ambassador to honour her 94th birthday, her last, on his behalf.

Through this chain of events, Friends made a major impact on the world. There are many such impacts, large and small. Let your life speak. Keep your awareness alert.

Yes, the CYM Archives is significant preserving and making its holdings accessible. It is exciting if you are aware. Use the online inventory for vault holdings and online catalogue for the Dorland Friends Research Library.

Friends are connected to cutting edges of scientific and social history as we live our faith. We have a responsibility to make this known, even as we give thanks to the eternal Spirit for the leadings and openings that come to us.

Once restored it will be a testimony to survival, but its future is problematic, raising the question as I approach my nineties – whom in the family does it best go to!?

Getting to Know Your QIRC

The Quaker Indigenous Rights Committee of the Canadian Friends Service Committee

The Quaker Indigenous Rights Committee (QIRC) is a program committee of the Canadian Friends Service Committee (CFSC), the peace and social justice agency of Canadian Yearly Meeting.

Three Friends serve on QIRC for three-year terms, and at present they are Barbara Everdene (Vancouver Monthly Meeting), Rachel Singleton-Polster (Vancouver Island Monthly Meeting), and Manuela Popovici (Ottawa). They support and work closely with Jennifer Preston (Hamilton), CFSC General Secretary and Indigenous Rights Program Coordinator. All are in turn supported by Keira Mann, CFSC Program Assistant, and more Friends who serve as QIRC Associates.

To help you get to know your QIRC, Barb, Rachel, Manuela, and Jenn have interviewed each other.

Barb interviews Rachel

What led you to service on CFSC and QIRC specifically?

My family has been involved with CFSC in some form for as long as I can remember. When I graduated high school, I applied to be a CFSC summer intern, which was a formative experience. I've served CFSC in various ways since then, as an employee at times and a volunteer at other times. CFSC has supported my career growth and has also served as my main connection to Friends through the years as I've moved around North America without a regular Meeting.

If you wrote a book, what would it be on and who for?

If I had the discipline, I'd write more and just for me! Daily writing is part of my personal practice, one way to incorporate some reflection into my everyday. If I could write a book, I think I would like to broaden that tiny daily practice into a more mindful and more fulsome practice. I would want this to be a personal book, to look back on and learn more about myself.

What is one thing Friends might not know about you?

I love baking pies! (Pumpkin and blackberry are favorites.)

What aspect of QIRC or CFSC most interests or surprises you?

I've always been drawn to human rights work. I think for me it is the practical expression of seeing the Inner Light in all people, and in the world around us. QIRC's focus on human rights as the framework for all our work, through the UN Declaration on the Rights of Indigenous Peoples, gives me a clear guide to follow as I do this work.

Rachel interviews Manuela

If you wrote a book, what would it be on and who for?

One day I'll write a book about the need for us to do our inner work in parallel with our outward social justice work. It's something I'm thinking about a lot: how social change must be accompanied by inner change to be meaningful and sustainable.

By inner work I mean working to heal our ego needs and fears, emotional hang-ups and triggers, unexamined beliefs and assumptions, buried traumas, etc. We have so many psychological and spiritual tools available to us now, we don't need to keep living the unexamined life and producing the same harmful relationships and social systems again and again.

We won't be able to shape the world we dream of until we clean ourselves up, as Gandhi told us long ago. It's not a new idea, but we seem to have a hard time applying it.

What is one thing Friends might not know about you?

I'm a ginormous fantasy geek. Middle Earth, Fionavar, Discworld, Neverwhere, the Stillness, Pern – I love them all.

What aspect of QIRC/CFSC most interests or surprises you?

This is my third year gathering the reconciliation reports from CYM Monthly Meetings and Working Groups and I've found it tremendously inspiring to see the movement of the Spirit across CYM over time, giving more depth and breadth to our work. I read reports from Meetings that are just starting, Friends who've been doing it for decades, groups formed around reconciliation concerns, and I see struggles, growth, and commitment to the journey. I feel grateful to be part of this in my small way.

Manuela interviews Jenn

What is one gift that you carry and offer?

Building real relationships. In all the service work I have done for close to 25 years, I credit the achievements to the ability and desire to build relationship with partners. No one accomplishes anything by themselves. Investing in the long-term is key. Working with Indigenous partners means understanding our place and listening, listening, listening.

If you wrote a book, what would it be on and who for?

I already wrote a book! Well, edited it anyway and wrote a few of the chapters. And it is worth reading! Of course it is on the UN Declaration – available at the CFSC office or [online](#).

AROUND THE FAMILY



Manuela Popovici, Jennifer Preston, Barbara Everdene, and Rachel Singleton-Polster, at the Fall 2018 QIRC meeting, Toronto Meeting House.

It's *Realizing the UN Declaration on the Rights of Indigenous Peoples: Triumph, Hope and Action* (UBC Press, 2010) – I highly recommend it. I wrote about our contribution to the development and adoption of the Declaration in the book – so fun facts for Quaker history in there.

What quality do you most appreciate in people? Why?

Integrity and intelligence combined – with gentleness thrown in. (Does that sound like it should be a dating profile?!). That combination is sadly rarer than it should be. And less valued than it should be.

People who stand strong and lead by example inspire me. My daughter inspires me.

Jenn interviews Barb

If you wrote a book, what would it be on and who for?

I would write a book of meditational poetry. I also love children's literature, which can beautifully illustrate and express great thoughts and ideas in simple language that speaks to the heart.

I have long wanted to collaborate with an Afghan artist and writer to tell some of the amazing stories I learned in Afghanistan, such as the sacred creation story of the Band-e-Amir, a series of six beautiful lakes in the Hindu Kush

mountains. The lakes are known by the people to have been created through the feats of Ali, son-in-law of the Prophet Mohammed.

What do you most appreciate about serving with CFSC and why?

I am proud to work for an organization like CFSC that understands allyship and follows the leadership of communities seeking social and environmental justice – standing with them to amplify their voices instead of speaking for them. It's how I want to work in the world and I appreciate having this opportunity to walk with CFSC and deepen my own experience and practice of working in solidarity. I have so much respect for all my fellow Friends that are staff, Board, and partners of CFSC.

What's the most fun thing in your week?

I love starting my day with poetry and meditation, nurturing my garden, and getting outside to play with my kids! We discovered golden eagles and bald eagles feeding on shellfish in the intertidal area at our local beach this weekend and it filled us with wonder.

To learn about the work of the Canadian Friends Service Committee and the Quaker Indigenous Rights Committee, please visit quakerservice.ca and quakerservice.ca/our-work/indigenous-peoples-rights.

News from Yarmouth Monthly Meeting

by Jane Zavitz

The Yarmouth Monthly Meeting holds Meeting for Worship each First Day, welcomes visitors, and encourages intervisitation with other Meetings.

Sharing around the theme “Letting Our Lives Speak” during Pelham Half Yearly Meeting in Kitchener, we deepened and enriched our connections as individuals and as Meeting communities. This is important for the future.

We shared our Easter Sunrise Service and breakfast with the community of Sparta. As the only church body remaining in the village, we hold an occasion each season to gather the community.

This is also a fundraiser for the Meeting’s service projects, allowing others to support our projects. We hold a spring tea, a summer strawberry social, a winter chili supper, and a fall hundred-mile harvest dinner. We become more connected and value one another more as we work together for good.

Some groups ask to gather in the Meeting House. For example, CALL (Communal Assets for Living and Learning) holds sessions where individuals share their abilities and experience in seeking to address the environmental crisis. Folk gather from the region round, including several from our Meeting.

We are caring for the Meeting House, which was built in 1865 and requires upkeep and changes to meet our present needs. This spring the walls of the north side (originally the men’s side)¹ were painted and the original Van Norman stove² turned for more center space. The rusted heat drum was taken down.

The Architectural Conservancy of Ontario has named the Yarmouth Meeting House a faith heritage site for Ontario. They visited to document its original features and note the changes made over the decades. We maintain it for present use, while enhanced by 154 years of worship held here. To have the Meeting House as our home is a gift to be cherished and used.

Our Monthly Meeting sponsored a Blanket Exercise under KAIROS³ at the end of April. A number of social service workers from the nearby city of St. Thomas were among



The Van Norman stove during a gathering at Yarmouth Monthly Meeting a few decades ago.

the attenders. The exercise changed our connection with the history of the Indigenous peoples in Canada and instilled a concern for rightful support in the future.

To end this report as it began, we welcome visitors. Come to potluck on the first First Day of each month, where we share in order to get to know one another better. We are a diverse and interesting body. We are stretched in meeting all the calls and needs today, but worshipping in the Presence we find balance and peace. We are blessed.

A Note from Prince Edward Island Allowed Meeting

While summertime is a popular time to visit PEI, we do not hold Meeting in July and August, except for special occasions – and on **Sunday, July 28**. If you are planning to visit PEI this summer, please advise the Clerk (pei-contact@quaker.ca) well in advance and we will make every effort to arrange a get-together with you.

If we do hold Meeting, it will be posted to our Facebook page : www.facebook.com/pei.quakers

¹ The Meeting House originally had two equal sides, one for men and the other for women. There was a moveable partition between, which was always open for worship and closed for their separate business meetings. (When Quakers first started this practice in the 1660s, it was quite advanced and downright controversial for women to attend to their own affairs, rather than under male supervision.) It was after World War I that families sat together as a matter of course.

² Joseph Van Norman (1796-1888) operated the first iron foundry in Upper Canada and was also the first known manufacturer of stoves in the colony.

³ KAIROS is an ecumenical organization that works for ecological justice and human rights, which Canadian Yearly Meeting is a part of.

Tradition and Continuing Revelation (Part II)

Robert Barclay's Defense of Quakerism by Maida Follini, Halifax Monthly Meeting

This is the second in a series of articles which will show how belief in continuing revelation allowed the faith of Quakers to progress, beyond the limitations of tradition. Last installment examined George Fox and the birth of the Quaker movement. In this installment, we turn to Robert Barclay (1648-1690), a leading scholar of the 17th century and the most eminent thinker of the Quaker movement.

The Barclays were a distinguished Scottish family; Robert's grandfather Sir Robert Gordon was second cousin to James VI of Scotland, later James I of England. Robert's father David Barclay, Laird of Ury in Scotland, was a Royalist and distinguished himself as an officer during the Thirty Years War, defending Protestant rule in the nations of northern Europe. After becoming a Quaker, David Barclay was vilified by the mob and spent some time in prison for his faith.¹

As he was from an aristocratic family, Robert had a good education at home and then at the Roman Catholic Scots College in Paris, where his uncle was rector. Returning to Scotland, Robert was allowed by his father to choose his own religion and visited various religious groups.

As he worshipped among the Quakers, Robert says, "I felt a secret power amongst them which touched my heart. And as I gave way to it, I found the evil weakening in me and the good lifted up. Thus it was that I was knit into them and united with them."² This 'convincement' came in 1666, when he was eighteen years old.

Barclay travelled with Fox and Penn, was a courtier at the court of James I, was granted land in New Jersey, served as the absentee governor of East New Jersey, and tried his best to use his influence to reduce the oppression of Quakers.

Ultimately, Barclay chose the life of a scholar, was fluent in Latin, Greek, and Hebrew, and wrote several books on religion. His most famous work was the *Apology*,³ which had a two-fold purpose: first, to counteract false views of Quakerism by its opponents, and second, to spread the truth of the Quaker faith, which he and the Quakers believed came directly from God.

In the *Apology*, Barclay discussed the means by which we have knowledge of God; the ways in which valid faith is expressed;



Robert Barclay's home in Scotland – the house and estate of Ury. Built by Robert's father David (1610–1686), the mansion was pulled down c. 1854 – though not before this painting was made, which appears unattributed in D. Elton Trueblood's biography *Robert Barclay* (Harper & Row, 1968).

and the relation of humankind to God. What follows is a summary of some of his key points.

The true foundation of knowledge of God

To Barclay, the true foundation of knowledge of God is the experience of revelations by the Spirit, "whether by outward voices and appearances, dreams, or inward objective manifestations in the heart." These divine revelations, he says, were the original source of spiritual knowledge which inspired the Scriptures and the teachings of Jesus and the prophets. And such revelations continue to be the foundation of our knowledge of God. Humankind is helped by God's Light to make their hearts tender and ready to receive God's message. There is a dual action – the person seeks a knowledge of God, while God reaches out with his divine Light to help the person receive the message.

The place of clergy and the Scripture

Because we can know of God directly, through divine, unmediated, and continuing revelation, Barclay writes, we do not need a paid ministry to teach us our faith. Every person can be a minister. "True knowledge can be obtained only by God's Spirit shining in upon the heart, enlightening and opening the understanding."⁴

>>>

1 Quaker poet John Greenleaf Whittier (1807-1892) memorialized David Barclay and the persecution he faced in the poem "Barclay of Ury."

2 p. 254 of Barclay's *Apology in Modern English* (Edited by Dean Freiday, Philadelphia Monthly Meeting, 1967).

3 Barclay was using the term 'apology' in its early sense, of a formal argument to show the correctness of a philosophical or religious view.

4 p. 17 of Trueblood's previously cited *Robert Barclay*.

This heart understanding must be there and not just intellectual understanding. Barclay quotes Melancthon:¹ “God is a Spirit, and is neither discerned, nor known, nor heard, but by the Spirit.”

The Scriptures are a secondary source of knowledge and must be read in the spirit in which they were written. The Scriptures are revelations of the Spirit of God to the faithful in past years giving historical accounts, prophecies of what is to come, and an account of the doctrine of Jesus. As such they are a declaration of the source (the divine Spirit) but not the source itself.

Outward sacraments and material customs

Various sacraments and customs focussing on material elements are unnecessary. They arise out of a misunderstanding of the true, inner sources of spirituality. Barclay refers to customs such as baptism with water, communion with bread and wine, and other outward forms of worship.

Barclay writes of the religion described in the Old Testament,

“The worship under the old covenant had an outward glory. The temple and its ceremonies were full of outward splendour and majesty. There was an outward tabernacle, and an altar that was beautified with gold, silver, and precious stones. The sacrifices were confined to a specific place, the outward Mount Zion. Those who prayed had to pray with their faces toward the outward temple.”²

Barclay continues that under the new covenant of Jesus,

“God is not to be worshipped in this or that place, but in the Spirit and in truth. For inasmuch as his kingdom is not of this world, it does not consist of the wisdom, glory, or riches of this world; nor does it need them for beautification or adornment.”

True faith, sin and salvation

Barclay also addressed longstanding debates in Christian theology concerning human nature, sin, free will, and faith. These debates went back to the early centuries of Christianity, when church fathers argued about the nature of human beings and their relation to God.

Here is a summary of these theologies, before we examine Barclay’s response to them.

The views of Augustine (354-430) had become the prevailing doctrine in the West. Drawing on the epistles of Paul, Augustine taught that all humankind had inherited an inherently sinful nature from the ‘original sin’ of Adam and Eve, who had disobeyed God in the Garden of Eden.

This doctrine of original sin was sharpened by Protestant Reformers, with John Calvin (1509-1564) describing humanity’s natural state as “total depravity,” while the Lutherans’ Augsburg Confession stated that

“since the fall of Adam all men... are conceived and born in sin... full of evil lust and inclinations from their mothers’ wombs and are unable by nature to have true fear of God and true faith in God.”³

Paul had taught that people can only be saved from their sins by God’s grace and by faith in Jesus as the Son of God, who died on the cross for the sins of humanity. Augustine further held that God, being all-powerful and all-knowing, must have predestined those who were saved through his grace to enjoy eternal life.

Augustine and Catholic teaching still maintained a place for human free will, yet predestination was embraced and brought to its strongest logical conclusion by Luther and (in particular) Calvin – and the Presbyterians and Puritans who followed Calvin. Luther spoke of “the bondage of the will,” while Calvin wrote that

“All are not created on equal terms, but some are preordained to eternal life, others to eternal damnation; and, accordingly, as each has been created for one or other of these ends, we say that he has been predestinated to life or to death.”⁴

All of this was up for critique by Barclay and the early Quakers. Barclay did not fully reject original sin, yet qualified his belief by saying: “We do not impute the evil seed to infants until they have actually been joined to it by their own transgression.”⁵

Barclay refuted the Calvinistic teaching of predestination in particular:

“We... have rejected the horrible and blasphemous doctrine of predestination whereby God is supposed to

1 Philip Melancthon (1497-1560) was a Reformer, a collaborator with Luther, and arguably the first systematic theologian of the Protestant Reformation (*Oxford Dictionary of the Christian Church*, p. 882).

2 p. 272 Barclay’s *Apology in Modern English*.

3 As presented on p. 29 of Theodore G. Tappert’s *The Book of Concord: The Confessions of the Evangelical Lutheran Church*, (Fortress Press, 1959), from the 1530 German original.

4 Book 3, chapter 3 of Calvin’s *Institutes of Christian Religion* (first published in 1536).

5 p. 66 of Barclay’s *Apology in Modern English*.

have consigned the greater part of mankind to eternal damnation without any consideration of whether they have been disobedient or sinned.”¹

He added, “Predestination makes God the author of Sin.”² Barclay found the idea of the irredeemable sinfulness of humankind inconsistent with God’s mercy and love for his people.

To Fox, Barclay, and the new Quaker sect, original sin can be overcome. As Barclay explained, human beings, created by God, have within them a soul, a core that has the ability to respond to God’s Spirit. This was in contrast to Calvin and Luther, who taught that humans could not even choose to have faith in God without divine intervention and predestination.

“There is an evangelical and saving light and grace in everyone,” Barclay wrote. “The love and mercy of God toward humanity is universal, through the death of Jesus and through the light in the heart.”³

The Divine Light, sometimes referred to as the Light of Christ or the Eternal Word, is present not only in Christians, but also in the hearts of those who existed before the historical Jesus’s birth, and in the hearts of those who live in far parts and have never heard of Jesus. In spite of being sinful in nature, humankind, through the Eternal Light provided by God can be redeemed, change their lives and turn to the good, Barclay taught.

Silent waiting for the Spirit to enlighten us

“God is Spirit. Therefore he must be worshipped in Spirit,” Barclay stated.⁴ With Quakers, silent waiting for the Spirit of God serves “those who are unable to find satisfaction for their weary and afflicted souls in outward ceremonies and observances.”

“When everyone is thus gathered, and all meet together inwardly in their spirits, as well as outwardly in their persons, the secret power and the virtue of life are known to refresh the soul... Everyone will state whatever the Lord has placed in his heart... Yet even when a word has not been spoken, true spiritual worship has been performed... Indeed it can and often does happen that many of our meetings take place without the utterance of a single word. Yet our souls have been greatly edified and refreshed, and our hearts wonderfully overcome with the secret sense of God’s power and spirit, which

has been ministered without words from one vessel to another.”⁵

Public worship

Assembling for public worship is everyone’s duty, according to Barclay:

“The inward life will be more abundant when the children of God are diligent in assembling together in worship.... The mere sight of each other’s faces when two persons are gathered inwardly into the life gives occasion for that life to rise secretly and pass from vessel to vessel. Many lighted candles when gathered together in a single place, greatly augment each other’s light and make it shine more brilliantly... Each individual receives greater refreshment, because he partakes not only of the light and life that has been raised in him, but in the others as well.”⁶

A new view of humankind’s relation to God

Fox’s experience of a direct message from the Divine, and the early Quakers’ acceptance of continuing revelation resulted in a changed view of humanity’s relationship to God. A living God in the present, who spoke to us, was far different from the traditional idea of a distant inaccessible power whose only contact with us was through the formal statements of priests and pastors.

No longer did the princes of the church ‘own’ God. God now communicated with the ordinary people, who in turn communicated with him. Fox, Barclay, and early leaders were examples of human beings who could turn to the good, seek better lives, and follow the teachings of Jesus.

By allowing for continuing revelation through the ages and into their own time, Quakers were not locked into customs and concepts of the past. Their spiritual life could evolve in response to the growing knowledge and new conditions of their contemporary life. The Quaker faith Barclay defended in his *Apology* was a living, breathing faith.

The next article in this issue will examine the life and thought of William Penn. In future articles we will see how men like Fox, Barclay, and Penn – religious revolutionaries in their day – were followed by Elias Hicks, John Greenleaf Whittier, and Rufus Jones, who testified to new insights into humankind’s spiritual responsibilities.

1 p. 73 of Barclay’s *Apology in Modern English*.

2 p. 75. of Barclay’s *Apology in Modern English*.

3 p. 72, Barclay’s *Apology in Modern English*.

4 p. 274 of Barclay’s *Apology in Modern English*.

5 p. 248 and 249 of Barclay’s *Apology in Modern English*.

6 p. 280 of Barclay’s *Apology in Modern English*.

Look Upon Our Treasures

Quakers, Equality, and Capitalism (Part I)

by John Samson Fellows, Winnipeg Monthly Meeting

Presented at the Religious Education session of Winnipeg Monthly Meeting, 24 March 2019.

“May we look upon our treasures, the furniture of our houses, and our garments, and try whether the seeds of war have nourishment in these our possessions.”
— John Woolman

I’ve been asked to speak about capitalism and how it relates to our Quaker testimony to Equality. I’m not sure I’m going to do that, exactly, but I’ll start with a sort of wildly abbreviated and selective history of Quaker economics. Then I’ll suggest some ways I see of moving forward for Friendly anti-capitalists and then I hope we can have some discussion.¹

There are a lot of good books I can recommend if you are interested in these themes and there are many Friends here in our Meeting who can correct or expand upon my thoughts. One book I return to often and lean on heavily in this talk is *Quakers and Capitalism* by Steven Davison. You can download the whole book for free on his website, *Through The Flaming Sword* (throughtheflamingsword.wordpress.com), and I highly recommend it.

Davison very helpfully divides the first 250 years or so of Quaker economic history into three main periods: The Lamb’s War (1650s to 1695), the Double Culture (1695 to 1895), and the Second Transition (1895 to 1920).

The Lamb’s War

Quakerism began in the period of the English Civil War in the 1650s, when the monarchy was replaced by a Puritan theocracy, and radical ideas and daring theologies coalesced into the Religious Society of Friends. This was a movement of tenant farmers, small land holders, and artisans; women, men, and children who discovered a new revolutionary Christianity – a “primitive Christianity revived” as William Penn called it, that drew directly on the actions and words of Jesus and the apostles, and set itself against the corrupt established churches.

While more attentive to the spiritual than the material

life, this interpretation of the Bible came with some clear economic implications. By all accounts Jesus and his disciples lived communally and had some pretty strident views about wealth.² But mostly the founding Quakers were interested in waging a spiritual war on society.

The Lamb’s War is what some Friends called their early disruptive and often theatrical opposition to the established order of the world. It was inspired by the book of Revelation, where the apostle John is told that a lion from the tribe of Judah has conquered sin and will reveal the keys to paradise. John expects to see a lion, but finds instead a lamb on the sacrificial altar. This is Jesus, the sacrificial lamb of God, who by his death has conquered sin.

The lamb pops up several more times in the book of Revelation, getting progressively weirder and more forceful – until it finally appears as a creature with fire-shooting eyes and a sword for a tongue riding a big white horse and crushing all who oppose God.

One of the original Quakers, a farmer named James Nayler, took this image and ran with it in a polemic called *The Lamb’s War against the Man of Sin*, where he suggests that it is our duty to fight against Satan – represented by the false churches and their social structures – with the spiritual weapons of light, faith, patience, righteousness, and holiness.

Quakers believed the war was to be fought immediately, and that the end times were at hand, so they didn’t waste any time putting these ideas into practice. This led to a lot of trouble. Quakers would disrupt religious services, refuse to honour established class distinctions, and held Meetings for Worship outside the control of the authorities – anything to destabilize the structures they saw as evil.

To them, the only status that mattered was your inward state of grace, so priests and authorities were all false and not to be respected or acknowledged as superior or special. They treated each other with a similarly bracing standard, believing each person had a measure of Christ within them, which it was their duty to live up to and act upon.

¹ Of course, it would be wonderful for the discussion to continue here. Submissions and letters to the editor that pick up the conversation are welcome at editor@quaker.ca.

² For example, “It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God” (Matthew 19:23-26 in the New International Version; parallel sayings occur in Mark 10:25 and Luke 18:25).



James Nailor Quaker set 2 howers on the Pillory at Westminster whiped by the Hangman to the old Exchange London, Som dayes after, Stood too howers more on the Pillory at the Exchange, and there had his Tongue Bored throug with a hot Iron, & Stigmatized in the Forehead with the Letter: B: Decem: 17 anno Dom: 1656:

A contemporary etching (circa 1656–1660, probably by Richard Gaywood) of the pillory of James Nayler. The inscription reads “James Nailor Quaker set 2 howers on the Pillory at Westminster, whiped by the Hangman to the old Exchange London, Som dayes after, Stood too howers more on the Pillory at the Exchange, and there had his Tongue Bored throug with a hot Iron, & Stigmatized in the Forehead with the Letter: B: Decem: 17 anno Dom: 1656:”

Quakers were frequently jailed for these actions and ideas. Some went further, enraging much of England with their theatrics.

James Nayler, for example, staged a sort of Jesus role-playing Palm Sunday re-enactment when he rode into Bristol on a donkey with followers shouting praise. He meant to show that Christ is in all of us, but it was interpreted by the public and authorities as him claiming to be the second coming of Jesus. The crackdown on Quakers was severe, and Nayler was flogged, his forehead branded with a B for blasphemy, and his tongue bored through with a red-hot iron.

This all naturally had a big impact on early Friends livelihoods. Economically, England was still moving out of feudalism into capitalism, with the Industrial Revolution just around the corner. During the period of Puritan rule, Quakers were mostly able to hold onto their farms and trades while waging their war against Satan. But when the monarchy was restored in 1660, Quakers were one of the first groups to feel the petulant reactionary anger of the crown.

In 1661, the government passed the Corporation Act, which restricted any elected office to members of the restored Church of England. The Quaker Act of 1662 made it illegal to be a Quaker and fined Friends for meeting, with banishment to a penal colony as one of the possible punishments. The Conventicle Act of 1664 prohibited more than five people from attending a religious meeting if it wasn't conducted according to the Book of Common Prayer, effectively making any Quaker meeting illegal.

Quakers had to figure out how to survive without being fined or jailed out of existence. Using their tight-knit communities, many Quakers transferred whatever wealth they had left from farming to trading, especially in wool. Almost overnight, the English wool industry was taken over by Friends looking for secure income.

The fact that Quakers travelled in the ministry made them perfectly suited for trade. They knew routes and had established relationships – and the professed truthfulness

>>>

of Friends was another bonus, making them trustworthy in business, even if their religion seemed odd. Having this foothold in textiles turned out to be incredibly lucky.

George Fox saw the coming annihilation of Quakerism and took steps to save it by making it a bit less publically threatening to those in power, while privately preserving some of its revolutionary ethos. With other early Quakers, he started the process of turning our faith from a lightly-organized one concerned with both individual and collective evil, to a more structured one focused on personal behavior. They began organizing Friends into Monthly Meetings and set up ways of disciplining and codifying our theology.¹

This eventually paid off with the Quaker Act of 1695, which allowed Quakers to affirm rather than swear an oath. With that, one of the great impediments to Quaker survival was lifted. They could now enter into contracts and participate in business without swearing an oath and betraying their beliefs.

As Davison puts it in *Quakers and Capitalism*,

“In return for religious toleration, Friends abandoned the apocalyptic vision of a social order redeemed in a new religious covenant. Their retreat was nearly total. They turned inward. They withdrew from virtually all spheres of public encounter and mainstream social and political engagement. Their signature practices of hat honor and plain speech now served to mark them as peculiar rather than to challenge the social status quo. They closed all the doors to the world outside—but one.”

The one door Quakers held open to the wider world was capitalism.

The Double Culture Period

This brings us to the Double Culture or ‘Quietist’ period of 1695 to 1895. Emerging from the harsh prosecutions of their founding years and having struck a deal with the state that they wouldn’t be a threat to the established order, Quakers turned their lives inward. At the same time, they increasingly moved outward in their material lives, with many Friends building astonishingly successful businesses and becoming very wealthy.

There are a lot of reasons Quakers became such good capitalists. One was fear – Quakers began to see business success as the result of a pious life and business failure as a sign of bad character, so the motivation to succeed was quite high. But a lot of it is because they were perfectly placed to take advantage of the emerging form of capitalism that led to the Industrial Revolution.

The list of Quaker innovations and contributions to this age of the capitalist economy is impressive. They were extremely creative, turning all that energy they had spent railing against the state of the world towards innovations to make it more functional.

Quaker Contributions to the Development of Industrial Capitalism

“Quakers were to a greater or lesser degree responsible for the five developments that made a broad-scale economy based on industrial production possible.”
— Steven Davison, *Quakers & Capitalism*

1. **Industrial tooling materials:** Quakers developed new techniques for casting iron and steel, which made mass production of durable machines possible.
2. **Industrial transport and infrastructure:** Friends built the first railroad in England to move both goods and people, and helped develop the technologies needed for its expansion.
3. **Financial institutions:** Quakers formed many of the first private banks in England (including Lloyds Bank and Barclays Bank, which still exist today).
4. **Energy:** Quaker iron magnates developed coke, a refinement of coal that made enough heat to make iron reliably. They also invented mass-produced matches.
5. **The consumer economy:** Quakers developed items aimed at an emerging middle class: mass-produced steel cutlery, in particular, the demand for which created an even bigger steel industry. They then started stores to sell goods and advertising to promote them.

As Steven Davison puts it, Quakers

“built the capitalist economic system—not quite single handedly, but no community played a larger role in shaping capitalist culture in the 18th century. They shepherded commercial capitalism based on trade into the explosion that was industrial capitalism, a new economy based on manufacture. The industrial revolution would have happened without Friends—but it didn’t.”

¹ This included Barclay’s 1676 *Apology* (see previous article), of course.

So Quakers did end up changing the world, just not in the way they originally intended. To their credit, having helped birth the capitalist system, they were among the first to understand its potential for structural violence, and understood this through the lens of their unique Christian faith.

Quakers opposed deceit in all its forms. They would, for example, never haggle, a form of “false conversation,” but set one price for all. They were extremely wary of debt, following Fox’s injunction to “owe no man anything but love,” and took the Sermon on the Mount literally, where Jesus instructs us to avoid going to court to settle disputes. So there was already some built-in Friendly resistance to unfettered capitalism.

But as the economy changed from one based on families to one based on factories, those ethical Quaker business practices became more difficult to maintain. Employees relationships were no longer with the employer, but with the employer’s machines. Owners and workers became increasingly alienated from one another as owners grew richer and their workers struggled to survive.

Some Friends responded by creating worthy new forms of welfare and relief programs, addressing the problems but not the reasons for those problems, still clinging to the idea that financial success was somehow connected to religious piety. But some Quakers found the remaining echoes of the Lamb’s War too loud to ignore.

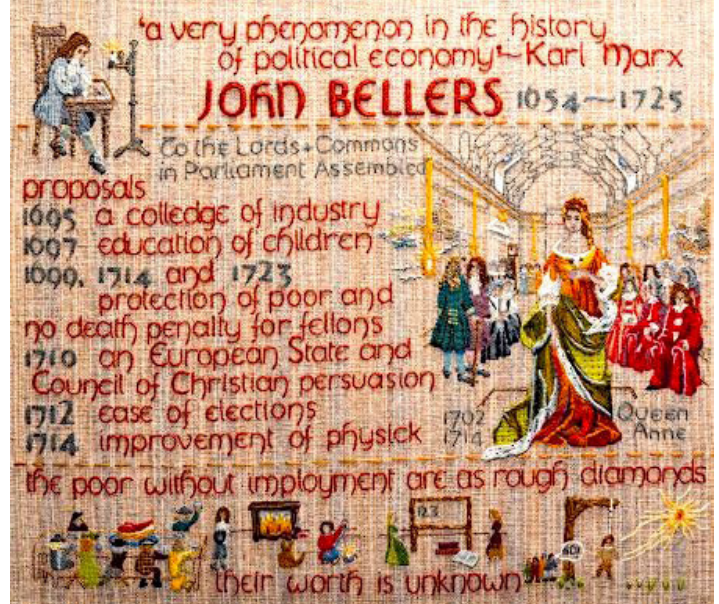
John Bellers, for example, was an early Friend and venture capitalist who saw the problems capitalism posed to our faith. He started weaving projects for imprisoned Quakers so they could make money for their families while they were in jail, and then promoted those projects for non-Quakers, too.

Beller was remarkably far-sighted, proposing the idea of Colleges of Industry to empower workers, and was one of the first people anywhere to publicly call for an end to the death penalty and advocate for a national health system.

Steven Davison cites John Beller’s modern editor George Clarke to sum up the goals of this radical visionary:

“He sought to bring the economic order out of the mists of self-interest; to prepare the ground for a social order that would direct the resources of the nation towards an equitable and worthwhile standard of life for all, rather than for a favoured minority.”

Bellers’ contemporary Quakers largely ignored his ideas, and we have Karl Marx to at least partly thank for the survival of his writings. Marx came to Bellers’ work through British utopian socialists and cites him admiringly in *Das Kapital*,



The panel of the Quaker tapestry (www.quaker-tapestry.co.uk/) devoted to Bellers.

calling him “a veritable phenomenon in the history of political economy.”

Both Bellers and Marx tested the common wisdom that the poor needed the rich and were responsible for their own poverty – and discovered it wasn’t true. “The labour of the poor is the mines of the rich,” as Bellers put it, a full generation before Marx would develop a whole revolutionary economic theory around the idea.

By the 1850s, around the same time that Marx, a refugee in London, started spending his days refining theories in the reading rooms of the British Library, Quakerism was starting to emerge from its long period of inward reflection and repair after the traumas of its early years. Disownment, the practice of shunning a member for things like marrying out of the faith, was used less and less. An evangelical movement in the mainstream culture filtered its way into Quakerism – and also divided it, making Friends both more fractured and more engaged with the wider world.

This long period of inwardness also allowed Quakers to develop deep spiritual gifts and insights which led to much of what we now call our testimonies. This whole era of Quakerism was a slow winding up of ideas and leadings which were about to spring out into the wider world.

Part 2 of this article will cover the last of Davison’s periods in Quaker economic history (the Second Transition, 1895-1920), with a renewed Quaker drive to reorient our society towards economic justice and peace. It will conclude by looking at Quakers engagement with revolutionary leftists and some suggestions for how to dismantle capitalism in a Quakerly way.

The Oldest Meeting House in Canada

The Old Barrington Meeting House in Nova Scotia

by Maida Follini, Halifax Monthly Meeting



The Old Barrington Meeting House in Barrington, Nova Scotia, is the oldest still-standing Friends Meeting House in Canada. It was built in 1765 and is used today as a museum. Photo courtesy of Adrian Campbell and the Heritage Trust of Nova Scotia.

In 1761-62 groups of whalers from Nantucket and fisherman from Cape Cod migrated from their homes in Massachusetts to Cape Sable, Nova Scotia, to be nearer the Greenland whale fishery and the Grand Banks. They settled the village of Barrington.

The Cape Codders were mostly Congregationalists, while the Nantucketers included fifty-four Quaker families. The Quakers, who at first worshipped in their homes, cooperated with the Congregationalists to build a Meeting House in 1765. Elijah Swaine, a Nantucket Quaker, and carpenter Joshua Nickerson combined their skills and with their men built a two-story building on the lines of a traditional Quaker Meeting House – no steeple, no decorations, just a simple, functional place of worship.

By 1767 the Congregationalists had found a preacher, Reverend Samuel Wood, to lead their services. The two faiths worshipped at different times and jointly maintained the

Meeting House, which was also used for town meetings and elections.

In the 1770s, hostilities between the British Government and New England started to bubble over, leading to the American War of Independence in 1776. Many Nantucketers returned to their island homes, and some of the fishermen returned to Cape Cod. Quaker meetings were no longer held at Barrington, but newer settlers from England and Europe moved in. The Meeting House was used by Baptists, Methodists, Presbyterians, and Anglicans, until the separate faiths built their own churches.

As the oldest Quaker Meeting House in Canada and one of the oldest Protestant houses of worship, the Old Meeting House is an example of inter-faith cooperation and congeniality. The building is now a seasonal museum, owned and operated by the Province of Nova Scotia.

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Imagine a new thing!

Money and the Common Good *by Pamela Haines, Central Philadelphia Monthly Meeting*

As we face an increasingly uncertain future and the need to transform entrenched economic and financial systems, our ability to imagine new possibilities is critically important.

It is easier, however, to imagine doomsday. Its images are everywhere – in all the movies whose plotlines center around a dystopian future, all the science fiction stories set in a grim tomorrow – and now, with more science and less fiction, all the disaster scenarios around climate change.

We are weighted down by these images of how things have to be, blanketed by a heavy sense of inevitability, constricted by a lack of alternatives. It oppresses our spirits and hinders our faithfulness.

The pathway toward doom has been cleared. But where is the pathway toward an economic and financial system that works for the earth and everyone in it? Our imagination does not carry us far in that direction.

To imagine a new thing is not just a matter of spinning out future scenarios. It requires freeing ourselves from the constraints of what seems unchangeable in the present, but also grounding ourselves in our deepest and most faith-filled understanding of what is true.

Our Quaker testimonies help by offering us a place to stand. John Woolman, that deep thinker about the world around him, helps with his advice to “Dig deep... Carefully cast forth the loose matter and get down to the rock, the sure foundation, and there harken to the Divine Voice which gives a clear and certain sound.”

Looking toward the roots of the environmental crisis that we face, as I attempt to dig deep and listen for what rings true, I have been drawn to learn about the economy. As I learn more about the economy, I am led to better understand the financial sector. I have come to believe that we need to imagine a new way of managing our money.

This belief brought me to Vancouver over the winter, to a conference of the Global Alliance for Banking on Values.

I was not eager to consort with bankers – there may be no group I’m more inclined to define as the enemy – so it was a revelation to be in a crowd of six hundred people from all over the world, all passionate about banking with a conscience.

I was forcibly reminded of our common humanity and my mind was opened to an image of how banking in the public interest could look. Yet, unfortunately, these visionary bankers are far from representing the financial sector as a whole.

According to theologian Walter Wink, every institution (or power, to use the biblical language he is interpreting) has the potential

to serve a divine purpose, but their spirituality can become diseased. The church, he says, is charged with testing whether their alignment remains true, and if not, redeeming them by calling them back to their original “divine vocation” of serving the common good.¹

What a challenge! Our task, he says, is not just to reach for that of God in those whom we might think of as the enemy. It’s not just to align our personal lives more closely with our values. The task is to call our institutions back to their divine vocation. But what would we be calling them back to? How could the financial sector – our money system – be organized to serve the common good?

Fortunately, we have models from which to draw inspiration. In Canada from 1938 to 1971, the central bank provided money directly for government spending on infrastructure, health care, and public works through low-interest loans. Interest was only charged to cover operating costs and any profits the central bank made went back to the federal government.



Žižek drawing by Saulo Cruz (www.flickr.com/photos/saulocruz/), text bubbles by Tim Kitz. All Creative Commons.

¹ Wink wrote a trilogy of academic books on the powers – *Naming the Powers: The Language of Power in the New Testament* (1984), *Unmasking the Powers: The Invisible Forces That Determine Human Existence* (1986), and *Engaging the Powers: Discernment and Resistance in a World of Domination* (1992) – as well as a more accessible summary of the trilogy, *The Powers That Be: Theology for a New Millennium* (1999). Wink also wrote extensively on peace and nonviolence and coined the phrase ‘the myth of redemptive violence.’

Then a change in government policy resulted in a switch to borrowing from private banks. Since 1971, Canada has paid billions in interest to private banks, which could otherwise have been available to meet public needs. But the central bank could be called back to its original vocation.

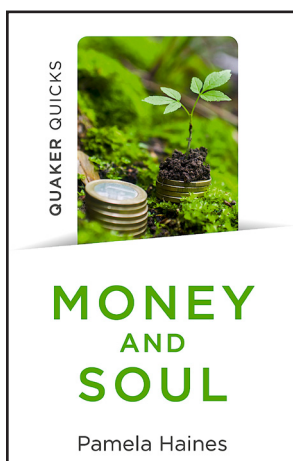
There are also some present-day models on our continent. The Alberta Treasury Branches make up a financial institution owned by the Province of Alberta, which provides financial services to three quarters of a million Albertans and provincial businesses. The Bank of North Dakota is a public bank that has operated successfully for one hundred years, holding state funds, keeping state infrastructure project costs low, returning interest to the treasury, supporting community banks, and helping the state sail through the recession of 2008 by keeping their money out of Wall Street.

As I have had the opportunity to bring the idea of establishing a public bank to church leaders and local municipal government, the reception has been extraordinary. These people know that our financial institutions in their current form are not serving the public and they are ready to imagine a new thing. The idea that there might actually be an alternative falls on fertile ground, and I feel like a bearer of the good news. A fellow Quaker is playing a leading role in the public banking movement in New Brunswick, and similar efforts are taking root all over Canada and the US.

Of course there are many other parts of a new economy that are calling out to be imagined and organized into existence. All require a similar set of faith muscles: aligning our values with our practice at all levels of our lives; staying human as we struggle to gain widespread support for better policies and institutions; reaching for connection to those whom it is easy to write off; listening for that "clear and certain sound" that John Woolman speaks of, and following what rings true; staying rooted in a discipline of hope in the face of widespread despair.

Above all, we will be required to be bold and faithful in challenging the institutions, even as they fight fiercely to retain their diseased powers, steadfast in calling them back to their divine vocation.

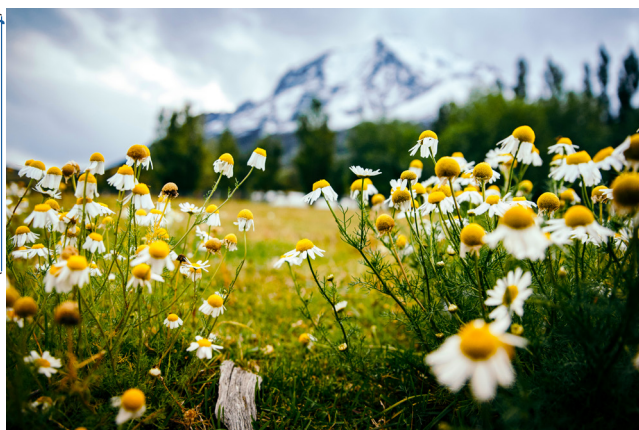
Pamela Haines' new book, Money and Soul – an expansion of the Pendle Hill pamphlet of the same name – will be available in late July 2019 in the Friends General Conference Bookstore and the usual online retailers.



Daisies

Beverly Shepard, *Hamilton MM*

Photo: Katie Wheeler (www.flickr.com/photos/summersky)



Daisies lift my heart.
 Strewn in profusion over the fields,
 Daylight mimicry of the starry heavens,
 They proclaim their strength,
 Their tolerance,
 Their love of many places.
 Daisies are tough
 And commonplace.
 No perfume adorns their purity.
 But look!
 Oh, look – choose one bloom
 Or make a single bouquet:
 No rose or lily could be more beautiful.
 They are like grace:
 Without my tending they arrive
 To bless my life
 And when they have faded
 Still I know
 That they will come again,
 And I am always blessed.

RESIDENT FRIENDS SOUGHT FOR AUCKLAND, AOTEAROA/ NEW ZEALAND

A Friends couple is required for the year or part year from 1 April 2020 – also for the year from 1 April 2021. Duties include involvement in the spiritual and social life of the Meeting and running the four-bed accommodation facility for travelling Friends.

Contact Barbara: barbmmca@outlook.com.

Exploring Eldership

A Season of Learning at Woodbrooke *by Kirsten Ebsen, Vancouver Monthly Meeting*

This year I received a travel grant from the Education and Outreach Committee, which enabled me to work in the UK for seven weeks as a Friend in Residence at Woodbrooke Quaker Study Centre. This is a report in brief about my sojourn at Woodbrooke and the Eldering workshop I participated in there this past winter.

Woodbrooke College

Woodbrooke College was founded by George Cadbury in 1903, when he donated his Victorian family estate to the Society of Friends in Selly Oak, Birmingham, and turned it into an International Quaker Study Centre. For over a century it has welcomed f/Friends from five continents; Mahatma Gandhi was probably its most illustrious guest during that time.

Today Woodbrooke offers graduate and post-graduate courses in Quaker studies, both in-person and online. Woodbrooke has now expanded into a Conference Centre and a B&B as well. This is where Resident Friends continue to provide a Quaker presence for the guests after hours and on weekends. A half-hour Meeting for Worship begins each day and closes each evening.

The centre wears these three hats in order to generate the revenue required for its buildings and grounds, its courses, kitchen, and staff – and for the upkeep of the second largest historical Quaker library in the world.

The Bevan Naish Library, compiled by Paul Bevan and Arthur John Naish, is held in locked glass cabinets in a refrigerated room to preserve the books. The letters and epistles in it were published from the mid-17th to mid-18th centuries.

Given this library and the world-class Quaker educators at Woodbrooke, one of the many benefits of serving as a Friend in Residence is the learning opportunities it affords, when time allows. (That and the wonderful international connections one makes.)

I worked with some of the publications in the library, looking for details about George Fox's encounters with Indigenous Peoples in New England. In his journals, Fox states that his meetings with "Indian emperors, kings, and councilors" were gentle and loving, but gives few details.

That will require more digging. Letters from those who travelled with Fox through the New England forests of America have not yet been catalogued – unlike William Penn,

who has been thoroughly documented. Penn was so loved and trusted by the Indigenous peoples that for 75 years they would not attack or kill Quakers in the Pennsylvania area.

Eldering Workshop

While I was there, I attended a Woodbrooke course on Eldering and Oversight, led by Zelig Gross and Judith Roads. The following summary is taken largely from notes provided by Zelig, who is also the author of *With a Tender Hand: A Resource Book for Eldership and Oversight*.

First, for a little context: here in Canada, 'Elders and Overseers' – and the use of these terms – have essentially been replaced by 'Ministry & Counsel.' Each Monthly Meeting is advised to appoint suitable Friends to form its Meeting of Ministry & Counsel, who are in turn automatically part of the Half Yearly and Yearly Meetings of Ministry & Counsel.¹ Members of Ministry & Counsel are given many of the same charges Canadian Friends once gave Elders and Overseers.

I will continue to refer to 'Elders' and 'eldering' through much of the rest of this article, since those are the terms still in use in the UK that Zelig and Judith used. I believe this content is still broadly applicable to Canadian Friends in general and Ministry & Counsel in particular.

It is a weakness today that as the older generation dies, taking its wisdom with them, they are not being replaced by sufficient numbers of Friends who carry equivalent knowledge. A similar shift is happening in the UK, but they have 35,000 members, while in Canada we have 1,000, spread over a much larger geographic area.

As well, 85% of Quakers today arrive as adult seekers carrying baggage from other faith traditions, or none, which must be unlearned. The Quaker Way attracts highly educated people, but the practice itself has little to do with academics and must come from the heart if it is to be authentic. The isolation and distance between Meetings in Canada is another challenge, though technology helps to bridge that divide somewhat.

Chapter 12 of the Britain Yearly Meeting's *Faith & Practice* (5th ed.) states that

"with our structure, we risk failure in understanding and transmitting our tradition, and our failure in pastoral care. We do not always adequately support one another. When we approach people to carry out tasks for us, there is a danger of approaching this in too secular a

¹ For more information, see quaker.ca/ministrycounsel and Chapter 7 of Canadian Yearly Meeting's *Organization & Procedure* (last revision 2016, available at quaker.ca/resources/organization-and-procedure/).



A heritage Cherry Tree not yet in bloom (in February) in front of Holland House at Woodbrooke. The tree has been carefully pruned for past 90 years.

way... We can and must pray for them to receive the necessary gifts and strength from the Spirit.”

There is a danger when a Meeting becomes too secularized and loses its spiritual punch, that we become, as Alex Wildwood puts it in *A Faith to Call Our Own*,

“purely cerebral in our worship, our faith becomes heady and ultimately purely notion, the very thing early Friends railed against... Without the experience of (spiritual) power in our Meetings, we make an idolatry of silence, a formalism of the absence of forms.”

Elders can help Meetings avoid these problems. Elders are Friends looked to for spiritual counsel and discernment, who take responsibility for the spiritual wellbeing of a Meeting and its members. When a Friend is appointed as an Elder it does not mean they have been elevated to a higher position, but that the Meeting recognizes their gifts to serve.

Elders promote the right holding of Meeting for Worship and are responsible for its quiet gathering. They restrain unsuitable vocal ministry with the understanding that responsibility for the Meeting is shared by all. Ministry is not the place for intellectual exercise, but the knowledge that the Spirit speaks through us, not from us.

Elders also encourage punctuality and arrange for the closing of the Meeting. They visit those unable to attend, or arrange a Meeting for Worship in their homes. They also take responsibility for the right gospel ordering of Meeting for Worship for special occasions such as marriages and funerals.

It is the role of Elders to ensure that right ordering for business meeting is understood by all and that spiritual discipline is maintained throughout, with care for the needs of seekers and attenders.

Elders ensure that right ordering is followed in the formation of our committees. There is a reason why three-year terms were established and six years of service in one position is maximum. One-member committees are not in right ordering and can lead to stagnation.

Elders encourage Friends to take part in the life of the local community and encourage intervisitation, welcoming those who belong to other Christian bodies, other faiths, and to none. A Meeting that shuns the outside world is a problem.

Zelie stated several times that eldering is not about telling someone they are out of order, as is often believed. That’s actually a very small part of eldering. However, our disciplines need to be upheld and this is a small but significant part of eldering practice.

Being elderd can be painful and embarrassing. Speaking privately is the best way and the least disturbing for the whole Meeting. This also enables the Elder to consult with other Friends in the event that they are mistaken in their judgement.

It helps to think in terms of ‘positive eldering,’ for example by giving people opportunities to share their spiritual lives and life journeys, holding meetings for worship sharing, learning, and creative listening. This can help Friends build the confidence to give spoken ministry and to deepen their practice.

Eldering is Quaker leadership. Assumptions we may hold from other experiences can hinder our understanding of Quaker leadership, which is not about creating hierarchies in Meetings. We will miss out if we assume it’s about exercising authority, or managing people, or being in charge. A Quaker leader is a servant to the Meeting.

“Sometimes what we call leadership can simply mean holding on to a calling, to the knowledge that Grace is present, even when everything seems to fall apart around you.”
— Margery Post Abbott, *Listening to the Voice of the Light*

Leadership isn’t always easy to spot because elders often express this service silently and their contribution can be taken for granted. The word ‘modelling’ was used during the workshop. This reminded me of traditional Indigenous ways, where children are taught by example not by instruction.

If I were to summarize the role of Elders, I would call their gift the Ministry of Presence. However, Elders are also human and prone to making mistakes like anyone else, and this is where humility becomes so important.

The above is by no means a full ‘job description’ so to speak, but if Meetings understand what some of the responsibilities are that Elders (Ministry & Counsel) carry, I believe it strengthens the whole Meeting.

Support. Education. Togo.

Building a Vision One School at a Time *by Heather Haas Barclay, Coldstream Monthly Meeting*

"Education is the most powerful weapon which you can use to change the world."

— Nelson Mandela

Togo? A sliver of a country under the bulge of West Africa. A country of forty ethnic groups, forty languages – plus French, the national language. A country from which thousands of slaves were shipped to North and South America between the 16th and 18th centuries. A country where one in ten children die before the age of five. A country ranking 139 out of 156 countries measured by the 2018 United Nations World Happiness Index.

Togo? Is it only a country of poverty, illiteracy, hunger and hopelessness?

The directors of Support. Education. Togo. (acronym SET) state "No!" The reasons why lie in what SET president Don Barclay, an attendee at Coldstream Monthly Meeting in southwestern Ontario, calls "the courage and dignity of the Togolese heart."

In 2011 Don, his late brother Bob and two Toronto physicians – Simon Carette and Anne Langlois – went to southern Togo with Sleeping Children Around the World (SCAW). As volunteers with this NGO, which supports destitute Togolese children with sleep and school materials, they witnessed serious deprivation within the public school system.

Little children who attended school in open huts with thatched roofs lost months of school time in the rainy season when water turned dirt floors to muck, soaked their notebooks, and washed away meagre teaching resources. In the dry season, snakes and insects who lived in the roofs would sometimes

drop down to terrorize pupils. Though they were five or six to a bench and writing on slates with stubs of chalk, these children were the lucky ones. Other village children could not go to school, even one this miserable, for want of the meagre cost of notebooks.

The four began to consider helping villagers with their school buildings. The catalyst for SET was embodied in one dedicated school principal, Dotsi Delali. Having heard the four talk about their plans when they visited her school with SCAW, she travelled all night by bus to meet them in Lomé, the capital of Togo to follow up with them.

There she talked with such a powerful belief in Togolese children that she convinced the four their support would make a difference – a difference to the learning of the children, a difference to the stability of the community, a difference to the future of Togo. She did not stay for a meal. She needed to get back to Agbélouvé, another all-night ride, in time for school the next day.

Within one year, the directors established SET as a Canadian charity. In the same year SET funded its first school in Dotsi's village. Since then SET has provided the funds for another twelve schools and two school renovations. Desks made in Togo and school supplies bought in Togo have been provided for all projects.

The key value for SET is expressed in the Quaker testimonies as "the equal worth and unique nature of every person," as it's put on quaker.ca.¹ Such a value makes working partners of the villagers. With the volunteer assistance of a Togolese building coordinator, the community physically builds the SET school, including making the cement bricks. The community also provides small ongoing funds for school maintenance. It becomes their school, not SET's.



¹ quaker.ca/who-we-are/testimonies

REFLECTIONS

Results have been immediate. Because parents feel their children are safer in a concrete block, steel-roofed school, the student populations overall have increased. More girls attend SET schools. Some families have changed villages so their children can go to a SET school.

Providing solid schools continues to be important to SET, but students' learning within those buildings has widened the SET vision. Is it enough, the SET directors asked, to provide educational space, or is the quality of the education also part of the SET vision? Paralleling Quaker testimonies which speak of working to "change the systems that cause injustice and hinder true community,"¹ SET directors believe the way to lessen poverty and suffering is through solid learning. A recent evaluation of French African countries' education systems shocked SET into action on this front.

Results from the 2014 Program for the Analysis of Education Systems, showed Togo's impoverished students (those attending public schools) ranked high on the completion of elementary school but very low on competency in math and reading. This is understandable given that the Togolese government provides only 25% of the money required for education.² And short-term systemic change within this autocratic republic is unlikely. But SET's vision works from the grassroots in peaceful, positive, cooperative ways.

Simply put, SET envisions teaching the teachers how to raise elementary students' competency levels. The first step towards this is to ensure teachers' economic stability.

Two categories of teachers exist in Togo elementary schools: the trained graduates of government normal school, who are paid by the government, and intern teachers who have completed our equivalent of grade 12 and who are paid a pittance by the community. After several years of working as

interns, these teachers hope to gain admission to government-funded teachers' college. In the meantime they tend to gravitate to whatever community can afford to pay them a little better. To maintain classroom stability, SET decided to top up the small salaries of the intern teachers working in SET-built schools.

Next came an assessment of what these Togolese teachers needed. This assessment was completed on a trip to Togo in 2018 by Serge Novignon Akpagnonite and Angèle Aklah, two Canadian teachers and literacy experts who were born and educated in Togo.

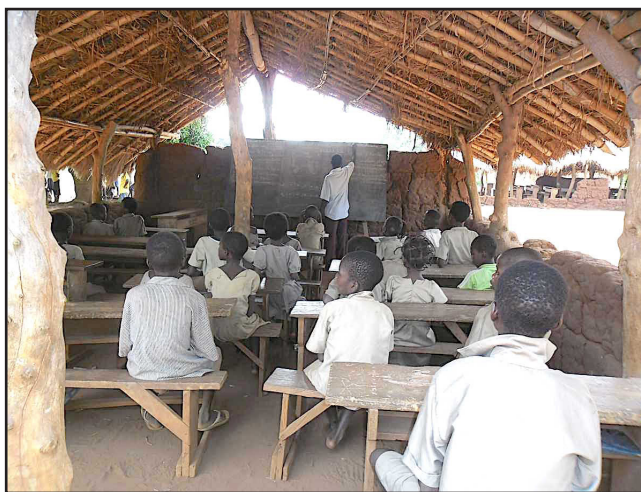
Serge and Angèle's work, like everything for SET, is done as volunteers. Every penny donated to SET is used on projects. There are no overhead costs in the organization. This remarkable achievement comes through tight and thorough financial controls – and from a separate fund donated to cover expenses.

As experts, Serge and Angèle conducted a thorough review of teaching methods in SET schools as a base for a new approach to teaching there. Rather than teaching through rote learning, teachers will be helped to empower students to understand the whys, hows, and interrelatedness of concepts.

In the new approach teaching supporters will observe teachers in the SET classrooms, give them feedback, coach them in new methods of pedagogy, and organize group teacher

workshops. To make this change, SET has hired a Togolese educational consultant part-time. Kodjo Mlope has taught French in Togolese secondary schools and now specializes in teaching literacy at the Togo Teachers' College. With Kodjo's involvement, SET sees its vision growing one teacher at a time.

For more information on SET, or to donate to it, please go to www.supporteducationtogo.org or contact Heather Barclay at haasbarclay@hotmail.com.



Above: Children in open thatched classroom. Below: the most recent SET school in memory of Robert Preston Barclay, built in Adokope, 2018.



1 quaker.ca/who-we-are/testimonies

2 "44 Significant Facts About Togo." theFACTfile, 19 April 2019, thefactfile.org/togo-facts.

Writing a Peace Book

by Matthew Legge, Peace Program Coordinator, Canadian Friends Service Committee

I'd like to take you with me on a thought journey. Imagine that you were invited to write a book about a poorly defined and ancient topic: peace.

How would you start? What would you focus on? What tone would you use? What would make your work unique and worth reading?

In March of 2017 some members of Canadian Friends Service Committee met in Ottawa and decided that, in my role as Peace Program Coordinator, I should draft a fifty-page document outlining our peace thinking and bringing in a few relevant research findings. The document was to be educational and useful to readers.

I had thought about these issues often and had learned a great deal from many Friends and non-Friends. I had a fairly good sense, through countless conversations, of what questions and objections people hold on to, what sticking points we tend to feel when considering peace.

I got started with the writing by reflecting on these sticking points – that you can't teach an old dog new tricks, that people need tough love to learn, that violence is essential for social change... I looked at the evidence for and against them. I decided to focus on what can realistically be done and also to consider the evidence I could find, even when I didn't like where it was leading.

For instance, I uncovered countless examples of people doing profoundly disturbing things. I learned more than I ever planned to know about current white supremacist movements. I came to feel that any claim that humans are inherently good is overly-simplistic. I believe that we have *capacities* for kindness, compassion, and altruism, but also for hate, cruelty, and brutality, and that what gets brought out depends, to a much larger extent than I had previously thought, not on rational decision making, but on others around us, our culture, and the situations we're in.

In this process I learned a great deal about my own biases and have begun to spot them with more regularity in various situations. So writing this book definitely helped me to develop more compassion and a greater understanding for people who seem on the surface to be caught up in bizarre and inexplicable cycles of violence and hate.

Once you get started on a project like this, there is so much to learn, so much to try to express. Group dynamics, persuasion, climate change, gender, the arms trade, hate

groups, artificial intelligence, cyberwar... There are countless important topics and each one is interwoven with the others. Figuring out where to start and how to create a coherent structure and flow to the writing was a huge challenge.

I continued to write about issues as I thought of them, and then move points around and revise constantly. I woke up in the night having dreamed about material to include or new perspectives to consider.

What had started as a fifty-page document had bloomed into a full book. Thankfully, when I sent the first draft around to several CFSC members they were enthusiastic and recommended that I submit it to a publisher. We chose New Society Publishers, originally founded by a group of Quakers in Philadelphia but run today out of Gabriola Island, BC, with no ties to Quakers. It was the first and only publisher I had to contact. I was thrilled when they accepted the book.

The work was far from over though. I did more research and revised the manuscript further. I continually tried to imagine different readers with different perspectives and to make sure that what I was saying was as accurate, nuanced, and balanced as possible. I can't say if this worked, but I *can* say that every sentence has been carefully thought through.

In the end there is no way to speak to everyone. This book comes from just one vantage point, one limited worldview. One thing you learn from writing a book like this is that all ideas are based on other ideas – a web of concepts and assumptions. You have to leave many assumptions intact and unquestioned to be able to write anything! You have to pick which assumptions to explore and which ones to let lie.

On nearly every topic the more I looked, the messier and more complicated it became. I continually found different camps with different beliefs and theories. For instance I started writing one way about how the brain processes fear, based on the neuroscience authors I had come across. But then I found other theories by other neuroscientists and had to modulate what I was saying accordingly.

Nearly every issue discussed was like this! They all turned out to be contested. Ultimately, I hope to have covered the issues in a way that sticks to findings that are well-established and that highlights ongoing uncertainties.

In order to make this book as useful as possible to a broad audience, to get 'beyond the choir,' I chose not to focus primarily on approaches that many readers will likely never adopt, like nonviolent direct action (although they are covered). Instead I focussed on what we can do in our own thinking and treatment of ourselves, and in day-to-day interactions with other people. Perhaps some readers will feel inspired and will learn more about peace issues and become more active, if that feels right for them.

Since I imagine they won't feel as immediately relevant to many audiences, I chose not to make international peace issues a main focus either. They are covered in the last fifth of the book. I figured if you were with me that far, then I could sneak in a bit of discussion about them!

For the same reason of seeking to reach a broad audience, the book isn't focused on issues of faith or pacifism. Readers will, however, find studies on topics like violence and aggression mixed in with stories and wisdom from Swarthmore lectures and quotes from Canadian Yearly Meeting's *Faith and Practice*.

Another challenge was deciding when the book was done. I wound up cutting a lot of material, some of it very interesting. Luckily *Psychology Today* has offered me an ongoing blog on their website (the blog is also called [Are We Done Fighting?](#)) so that material may prove useful there.

After all the cutting and revisions I was able to get the actual text down to 274 pages. I think it's fair to say that, unlike many nonfiction books, *Are We Done Fighting?* doesn't have much repetition. Instead it covers, briefly and in simple and conversational language, a broad range of fascinating stories and research findings.

Still, you realize that you can't cover everything, so you have to decide how much detail is useful and at what point

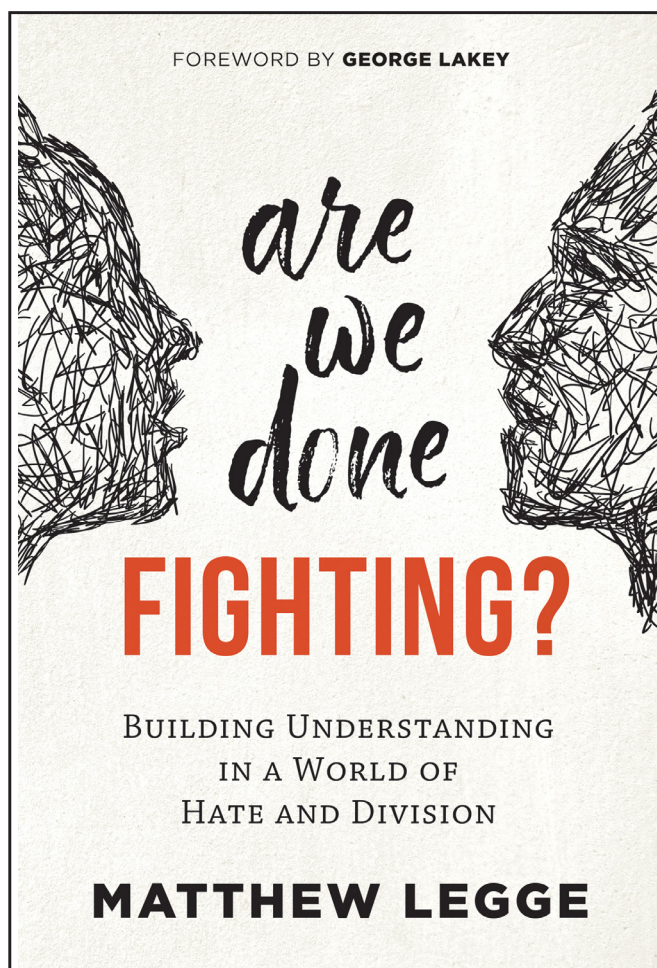
to stop. I hope I've provided enough detail (and citations that people can follow if they want to explore a particular topic in more depth), but that I've also kept the approach simple and not tiring to follow.

Given the amount of content, readers will need to re-read the book to recall all of the tips. Gianne Broughton, one of the Friends who reviewed the early manuscript, made a good suggestion to help with this. So at the end of each chapter, there is a list of tips to summarize the key take-aways from what was just said.

As many of us know, it's one thing to read something and another thing to put it into practice. This book isn't meant just to be intellectual, it's meant to be useful. I think we'll each get the most out of it if we do the activities in the book together in a group. I've been a part of some group learning experiences that were life-changing for me and I hope to have the chance to help facilitate similar workshops for groups (Quaker or non-Quaker).

CFSC has some funding to help make this happen and I'm really looking forward to it. This book has been a wonderful learning opportunity for me and I still have a lot to learn from it! So feel free to contact CFSC (quakerservice.ca/contact-us/) about my coming to offer a brief presentation or a longer workshop.

A free sample chapter of *Are We Done Fighting?* is available on the book's website AreWeDoneFighting.com. The book can be purchased at various online and some local bookstores in Canada and internationally. It is also available for purchase at Friends House in Toronto. If you would like to buy a copy at CYM In Session please let CFSC know so we can bring you one, or you can get them from McNally Robinson's bookstore in Winnipeg.



Representative Meeting in Victoria

Deepening My Relationship with Spirit *by Penni Burrell, Annapolis Valley Monthly Meeting*

The decision to hold Representative Meeting in Victoria last November entailed significant travel costs. Yet it also was grounded in a recognition of how Western Friends (and those in BC in particular) have previously had to bear the burden of long travel in order to participate in Representative Meeting and Yearly Meeting. This sometimes leads to a certain disconnect, when Western Friends – also motivated by environmental concerns – choose to stay at home.

As a Friend from the Maritimes, I found participating in Representative Meeting a powerful experience, that showed the value of investing in the long-term relationships that make up Canadian Yearly Meeting.

Few of us were born Quakers, but have instead followed a life path that has led us to connecting with the Religious Society of Friends. We are members of a very small group – finding our way to it and staying with it takes strength to follow our identity.

One major building block in my lifelong commitment to social justice was attending a ‘free school’ for a year when I was thirteen. As a result of this unusual shift in my education, when I returned to the mainstream high school, I was put back a year. This took me out of the natural flow of relationship with my peers, disconnecting me from my neighbourhood friends.

Recently Facebook and other social media have helped reconnect with others who attended the school. I have learned that many of them had a tough time in their lives, as I have at times. I worried about them, but the social media connection did not allow for the intimate personal connection that would enable these things to be meaningfully discussed.

I had an opportunity for such conversations through attending Representative Meeting in Victoria. It filled in a number of empty spaces that has given me a profound sense of peace.

Penni Burrell and Pashta Mary Moon at Representative Meeting in Victoria. (Photo: David Cheattley)



REFLECTIONS

I now am reassured that some others also found their spiritual strength and needs fulfilled.

One of my roommates in the school was a woman now known as Pashta Mary Moon. She has been a member of Victoria Monthly Meeting for decades. When we were at the school, a number of concerning incidents occurred to both of us.

I left and was able to piece together a story that allowed me to use the positives of the free school values in a way that positively impacted me and many others. I had often wondered – worried, even – how my roommate had been affected.

At Representative Meeting, Pashta and I were able to find times and places to catch up and share our stories. Having common Quaker values and processes allowed us to quickly and easily speak clearly, plainly, and caringly. We talked while we prepared the meals, one of the Quaker practices that builds community.

The informal, off-and-on nature of these encounters allowed for reflective pauses in our conversation. I was able to remember events that took time to pull out of my memory.

To my delight, I heard Pashta's life journey, which included correcting some stories I'd heard that had caused me to worry.

Pashta had also found ways to use her experience at the school to help her follow her path.

Worshipping with Pashta Sunday morning gave me the most profound sense of unity of Spirit that I have experienced in a long time. Members of Victoria Monthly Meeting who never come to gatherings off the island joined with members from all parts of Canada, including Pashta and me. Our early experiences and our resultant life choices were in harmony with our inner Spirit, and those in the room, and throughout the country.

I had no other reason to travel to Victoria from the other side of Canada: meeting Pashta at Victoria Monthly Meeting was profound in its impact for me. We were brought together not only by CYM, but by the way our lives have been rooted in centuries-old Quaker values and practices.

On the surface, this can be seen as a 'reunion story' that many experience in their latter lives. To me, it reflects why Canadian Yearly Meeting's commitment to supporting such opportunities – opportunities for in-person community-building – is so important.

I thank CYM and the leading it followed to reach out to our members in the West.

GLEANINGS & QUOTATIONS

Friends of the first 150 years or so understood themselves to be fighting what they called the "Lamb's War." They were playing the ultimate "long game" of seeking to bring the entire planet to the experience of the Inward Christ, the Seed, the Light, that all might be guided by that Life and Light which guided them. And, their first effort in that "long game" was indisputably to let that Light of Christ work upon their own souls and consciousness... They sought to be, and were, transformed, and then went on to lead transformed lives.

The current battle against fearmongering, xenophobia, racism, sexism, the active and intentional undermining of truth, and the denial of the perilous juncture we have come to as a planet, is our generation of Friends' Lamb's War. That spiritual warfare has as its goal not simply an exchange of the players in the political landscape. It demands of us a change of heart inwardly, and a change of consciousness, a shift in culture, outwardly...

In the early 1800s, enslaving another person was thought by the vast majority of Americans to be right and good.

People from Africa were deemed not fully human, which made it conscionable to enslave them. Those who disagreed with this cultural norm were considered deviants. A change of consciousness was needed.

In the early 1900s, women were considered too feeble-minded to make intelligent political judgements without the guidance of their husbands. The idea of women voting seemed utterly absurd and against God and (literally) mankind. A change in consciousness was necessary.

In the early 2000s, the earth is still seen as a resource to be exploited and extracted from, and humans see themselves as outside of the rest of creation. The shift to where we know ourselves to be a part of the intricate web of creation, and its nurture and preservation our call from God, is the shift in consciousness before us. This is our Lamb's War. We may not realize its fruition in our lifetimes, but the call is before us, loud and clear.

— Christopher Sammond, "Our Generation's 'Lamb's War,'" www.quakerearthcare.org/article/our-generation-s-lamb-s-war



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