THE CANADIAN

FRIEND

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Origins

THE CANADIAN FRIEND

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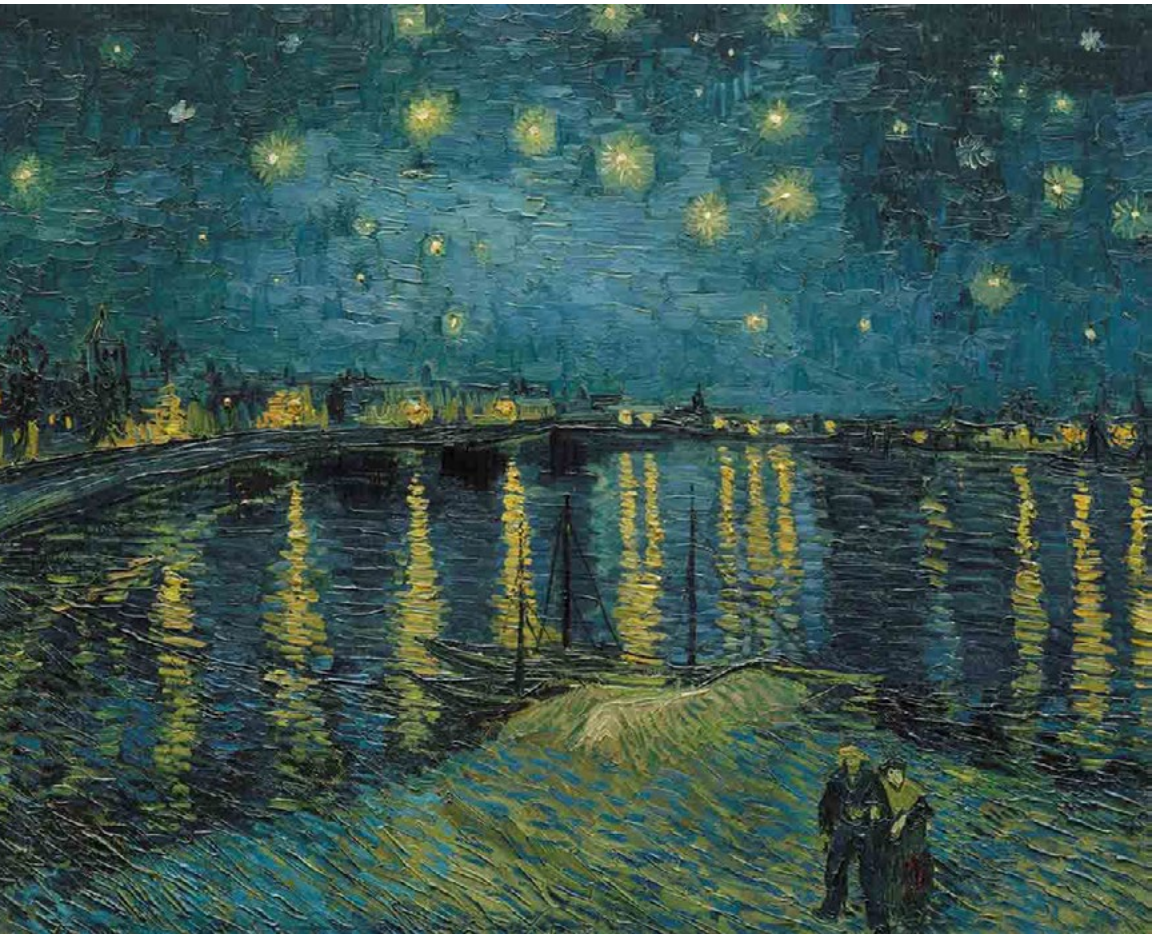
IN THIS ISSUE



Starry Night Over the Rhône by Vincent van Gogh, 1888.
Image courtesy Musée d'Orsay, Paris.

FROM THE

Editor

Eve Rickert

My earliest memory of Friends involves a pagan ceremony. I was four or five years old, and the First Day School at University Friends Meeting in Seattle, where my mother and I attended, made a maypole. When we were finished, our teachers set the pole up in the middle of the room where the adults were gathered for Meeting, and the children distributed the ends of the ribbons to the adults, literally connecting everyone in the room to one another. My mother, who'd been raised Presbyterian and had taken me to several different churches as a young child, tells me neither of us wanted to go anywhere else after that day.

This issue closes out 2024, the year of George Fox's 400th birthday. I'm sure I first learned about George Fox from singing "Walk in the Light" in Meeting, and I remember asking my mother about the leather breeches and shaggy locks. It wasn't until several years later, when I began attending the summer sleepaway camps organized by Baltimore Yearly Meeting, that I became really curious about the spiritual legacy of Fox and other early Friends, and eventually what it all meant for my own growing relationship

with the Divine. Ironically, perhaps, it was at one of those camps that I picked up and devoured a copy of *The Mists of Avalon*, which led to my years-long exploration of modern paganism (and then Buddhism), before I eventually found my way back to the Friends in graduate school.

That's an abbreviated version of my own complicated Quaker origin story. This issue explores the concept of origins from a variety of perspectives, from the historical to the very personal, and sometimes both. There are reflections on the origins of early Christianity, the parallels between Quaker worship and scientific inquiry, and Friends' contributions to the treatment of mental illness, as well as several stories of spiritual and personal growth as (and through) Friends, and a timeline of the lives of George Fox and Margaret Fell. The cover shows a photo of the Carina Nebula, dotted with recently born stars.

Many of the essays published by Friends' groups worldwide celebrating Fox's 400th birthday have also sought to remind me of North American Friends' ongoing contributions to social justice over the centuries, from ending slavery to women's suffrage to modern reconciliation efforts with Indigenous peoples. These contributions deserve to be celebrated, and should inspire our work today. But we should not forget that Quakers are—and always have been—flawed humans, and often settler colonists, and there are truths about our origins that many find harder to embrace. Two pieces in this issue address one of these truths, Quaker involvement in attempts to "assimilate" Indigenous people, through different lenses. While some may find them uncomfortable, and not everyone will agree with their perspectives, I hope they will inspire reflection and generative discussion.

I am grateful to everyone who contributed their time and thoughts to this issue.

CALL FOR SUBMISSIONS:
Belonging

This is also my second issue as editor of *The Canadian Friend*, and the first in the new format and new editorial direction. As you can see, there is less focus on news and updates, which are now primarily shared online, and more of a focus on deeper, more thoughtful narrative and spiritually oriented content.

In reading the pieces for this issue and reflecting on my own origins, I have been struck by how closely the idea of origins ties into notions of *belonging*. Where do we come from, who are our people, where do we feel seen and held, to whom are we responsible, where (and whom) do we call home, or family? And related to all this, what does it mean to belong as a Friend in the year 2025, especially when Quakerism as a faith (and practice) is so adaptable?

The next issue of *The Canadian Friend* will focus on this theme of belonging. I welcome essays on membership and attendership, community, family and identity, among others. Apply the theme as you see fit! Reviews of related books are also welcome.

Send pitches, submissions, and questions to editor@quaker.ca. The deadline for pitches is **February 15**, and for finished articles is **March 31**. You can find full submission guidelines at quaker.ca/cympublications/tcf.

I am also looking for a standing group of people willing to write book reviews. I frequently receive suggestions of books to review, but don't yet have an easy way to find reviewers for them. If you would like to be a regular reviewer, please write to me!

A Note

FROM THE PUBLICATIONS AND COMMUNICATIONS COMMITTEE

As part of CYM's efforts to improve our outreach and bring renewed life to our publications, website, and other communication channels, the Publications and Communications Committee was tasked with developing a new logo. We are excited to unveil it, after an in-depth collaboration with a designer, on the back of this edition of *The Canadian Friend*.

We aimed to embody the essence of Spirit as the inspiration for this new symbol. The spiral design is inspired by Van Gogh's talent for capturing movement in skies, reflecting the active motion of the intangible or invisible. The different arms of the spiral symbolize the various journeys and paths toward the Light that exists within us all.

The official name of our organization remains the same, Canadian Yearly Meeting of the Religious Society of Friends, but we will be going by Quakers in Canada and using this logo in the future to have a more consistent visual identity and, hopefully, provide clarity about who we are to have further reach.

On another note, as part of our improvements, staff at CYM are updating the database. If you want to update your personal information or let us know if you prefer print or electronic communications, please contact Holly Spencer, communications coordinator, at cym-communications@quaker.ca. Thank you, and happy reading!

The Centre Quaker de Congenies in the South of France is seeking resident Friends for a flexible start date in 2025. Applicants need to demonstrate both French and English language skills. Enjoy the region, gardens, and international guests. For details, visit maison-quaker-congenies.org/en/resident-friends.

GEORGE FOX AND THE

Cultural Innovation of Continuing Revelation

Keith Helmuth

The scientific revolution and the Religious Society of Friends emerged in England at the same time. Both movements grew from a cultural transformation that saw the medieval worldview give way to a modern one. The Religious Society of Friends was pivotal in realizing the potential of this change for religious culture. This was not necessarily what Quaker leadership at the time aspired to or thought they were doing, but certain key elements in Quaker experience, discernment, and practice fostered this historic role.

Quakerism's relationship to the unfolding of scientific knowledge is unique in the heritage of Christendom. Not only was the growth of scientific knowledge generally accepted by Quakers, but many Quakers also became leaders in the development of science, technology, and industry.

The origin of this religious anomaly goes back to George Fox, one of the founding figures of the Religious Society of Friends. Fox experienced an "opening" that became the basis of a spiritual method to which a large number of people responded with a sense

of recognition. Fox was not the only one, nor even the first, who was moved by the realization that essential Christianity was not found in outward forms or in particular language, but in direct experience of the divine as made known by the indwelling Spirit of Christ.

In the wake of Luther's Reformation over a century earlier, the Anabaptist movement had previously set out to recover, as they saw it, this essential truth of the gospel message. Once the Bible had been translated into the vernacular languages of Europe and the printing press made these translations widely available, a wave of serious scholars and thoughtful people opened up multiple paths of religious discourse and assembly.

However, Fox's recovery of this "truth" includes an emphasis that distinguishes it from the Anabaptists and, indeed, from all previous Christian experience. For Fox, the quest of authentic religion was more concerned with the immediate experience of direct teaching by the Spirit of Christ than with a theology of salvation. Fox's insight that "Christ has come to teach his people himself" shifted the basis of spiritual life from a preoccupation with personal salvation to an engagement with the ongoing process of learning. This sensitivity to what the founders of Quakerism called "continuing revelation" became central to the ethos and practice of the Religious Society of Friends.

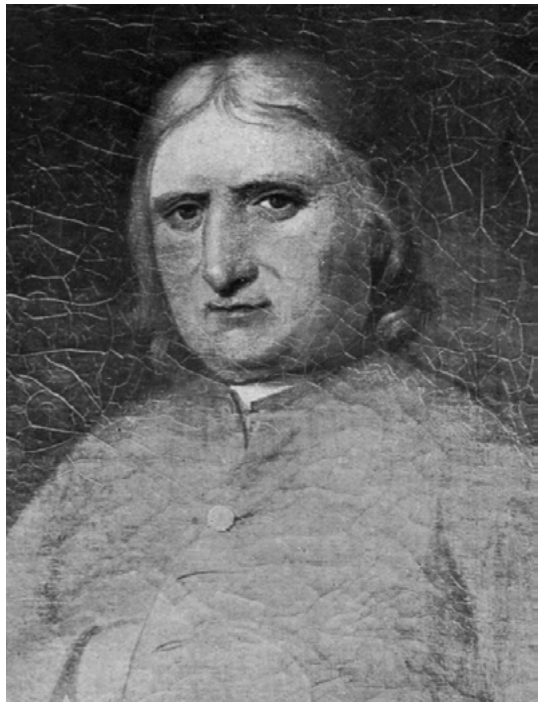
Into a milieu of dogmatic theology and rigid church structure already under siege, Fox projected a new horizon of learning, the prospect of learning directly from the experience of being attentive to an inward guide, which was understood to be the Christ Spirit. The Quaker mode of silent, expectant worship established a discipline of listening and learning that became a method of access to new knowledge and communal guidance. Growth in moral sensitivity and ethical practice replaced theological certainty and boundary keeping as the dominant concerns of religious life. In addition, early Quakers became devoted to a sense of "Truth" that shifted from the abstract and historical to the dynamic and experiential. From their experience of continuing revelation, Quakers came to regard "Truth" as something that happens rather than something that is announced and recorded.

Fox opened this new horizon of learning from a biblical base, but the process, as such, is not uniquely Christian or even biblical. This openness to learning is a fundamental potential of human intelligence. Many early Friends had the gift to see that what they were about was universal to the species, the potential of every gender, rank, race, culture, and creed.

Following from this spiritual and cultural innovation, Quakers have been pioneers in education and in many fields of social development and human betterment. Many Friends have been attracted to the sciences, and scientists have been attracted to Quakerism. If we study the shift in Western culture from a set worldview to an evolutionary perspective, and from the certainty of unchanging knowledge to an open horizon of learning, it is not difficult to see that the spiritual innovation Quakers launched in the 17th century was one of the primary channels of this cultural change.

Quakerism provided the leading edge of a movement within Christendom that began to take seriously the revelations of scientific inquiry. This openness to learning, this amplitude of continuing revelation, is part of what prominent Anglo-American economist Kenneth Boulding, a lifelong member of the Religious Society of Friends, called the "evolutionary potential of Quakerism," and it is why the Religious Society of Friends has never been thrown off stride in its path of faith across the unfolding landscape of science.

Keith Helmuth was Canadian Yearly Meeting's delegate to the World Council of Churches' Convocation on Justice, Peace, and the Integrity of Creation in 1990. He was on the faculty of Friends World College in the 1960s and a founder of Quaker Institute for the Future in 2003. He is the author of Tracking Down Ecological Guidance *and a co-author of* Paths of Faith in the Landscape of Science: Three Quakers Check Their Compass*. He is a member of New Brunswick Monthly Meeting.*



George Fox, artist unknown, early 19th c.
Image courtesy Wikipedia.

YOU KNOW IT'S AN

If-Then Proposition, Don't You?

Geoff Garver

Being a Quaker was full of mysteries when I was a boy growing up in Western New York. I recall wondering, what does "bearing witness" mean? I had trouble understanding Christianity and its reverent invocations of "Father, Son, and Holy Ghost" when it made no sense to me, even as a boy, that God would be either male or female. Indeed, I was quite unsure whether I truly believed in God, although I remember loving the provocative posters that said "I saw God and She is Black." I liked being in a Quaker family, but it was first and foremost my father's thing. I was a Quaker because he was a Quaker, and I didn't fully understand what it all meant.

My father, Newton Garver, was the first Quaker in our family. And what a Quaker act to follow! He discovered Quakerism while studying in the late 1940s at Deep Springs College, a tiny junior college in the Sierra Nevada mountains in California. It was also a working farm, and along with liberal arts, Dad learned to slaughter chickens. Having found out about Quakers from one of his teachers, he transferred to Swarthmore College and wrote an open letter to President Truman stating his refusal to register for the draft or to claim conscientious objector status, which he saw as too connected

to military conscription and war. That principled stand landed him in Danforth federal prison for a year, and my father remained a committed Quaker to the end of his long life.

Dad eventually became a philosophy professor at the University of Buffalo, and I grew up attending Buffalo Monthly Meeting. At the time, the meeting had many families like ours, with children around the ages of my three sisters and me. We had so much fun! We also often went to New York Yearly Meeting at Silver Bay on Lake George, which was always a joy. From an early age, I knew all the words to "Walk in the Light" and other songs we sang many, many times in Quaker gatherings. I also remember, from a young age, the T-shirts and coffee mugs with some version of the phrase, "Walk cheerfully over the world answering that of God in everyone." Despite the persistent questions I had about Christianity and God, I felt sure that these lines from George Fox's journal stated an imperative: To be a good Quaker, I should walk cheerfully over the world and answer to that of God in everyone.

Bit by bit, the meaning of Quakerism revealed itself to me. When, at the age of twenty, I sought membership in Buffalo Monthly Meeting, my clearness committee asked me about my understanding of the Quaker connection to Christianity. I admitted I didn't have a clear understanding and asked what they thought. They said many Quakers see Christ's life as exemplary, but they also led me to see that this was a question with no singular answer for Quakers—an area for continuing reflection and revelation. One miserable winter day during my sophomore year at Cornell University, I saw an elderly neighbour shovelling snow near the group house where I lived. I offered to help, and she gratefully accepted, telling me that of a steady stream of students that day, I was the first to offer. As I finished, she asked if I had a car, which I did, and she said that if I would shovel her walk when it needed it, I was welcome to use a free space in her garage. In that moment, I found new clarity on the meaning of bearing witness.

And then, in a conversation with my father on a visit home several years later, I said something about the "walk cheerfully" quote, and he asked, "You know that's an if-then proposition, don't

you?" Surprised and once again confused, I said I did not, as he surely already knew, and together we looked at the full quote that George Fox wrote in 1656:

> Be patterns, be examples in all countries, places, islands, nations wherever you come; that your carriage and life may preach among all sorts of people, and to them; then you will come to walk cheerfully over the world, answering that of God in every one; whereby in them you may be a blessing, and make witness of God in them to bless you.

Then you will come to walk cheerfully over the world. No moment in my journey as a Quaker has been more spiritually revealing than that one. That gift of a conversation with my father opened my mind to a new and exhilarating way to think about Fox's words. His exhortation, more a tantalizing proposal than a strict imperative, is to live my life in accordance with my deepest convictions of what is right and wrong. That's the "if," and it is not simply to understand moral truths, but to live them openly through my actions. The reward is the peace of mind and spiritual serenity of walking cheerfully over the world and continually deepening my understanding of fundamental moral truths through my interactions with others. That's the "then," and it is the kind of reward that only becomes fully apparent with patience, time, continual practice, and truth seeking.

This new understanding of the virtuous cycle that George Fox's journal entry evokes has become the core of my Quaker faith and of my understanding of how Quakers have united around core testimonies and values. It has led me to be more accepting and in peace with the very notion of faith, because it is only in bearing witness over time to the moments of grace and spiritual serenity that follow in unknowable ways from a commitment to following my moral compass that my belief and faith in the truth of this if-then proposition is reaffirmed and deepened.

Geoff Garver is from Montreal Monthly Meeting.

Icon depicting the Emperor Constantine and the bishops of the First Council of Nicaea (325 BCE) holding the Niceno–Constantinopolitan Creed of 381 BCE. Image courtesy Wikipedia.

THE ORIGINS OF THE

Christian Church

Ben Bootsma

In the mid-1600s, early Friends asserted that the Bible and the creeds of the church were not the origin of their faith. While preparing for my presentation on the origin of the Bible at CYM this year, I learned that the Bible and the creeds of the church also cannot be considered to be the origin of Christian faith more broadly. Most of the writings of the New Testament, their compilation, and the creeds appear to have come remarkably late, and the true point of origin is difficult to pin down.

In the year 325 CE, a council of Christian bishops put forward a statement of belief known as the Nicene Creed. The statement is used today as part of the profession of faith of most Orthodox, Catholic, and Protestant churches. It was written to correct the widespread adoption of controversial teachings that, along with those expressed in the Nicene Creed itself, took on the task of translating ideas rooted in Jewish religion into the Greek language for an audience immersed in Greek culture and thought. While it might seem like a seminal event on a timeline of Western history, in context the creed appears to be more like a branch than a seed.

Tracing the branch down to a thicker limb, I found that something similar happened with the drive to canonize (approve as legitimate) early Christian texts. The earliest surviving assertion of a collection resembling the New Testament canon is found in a text called *Against Heresies,* written sometime between 174 and 189 CE by a Greek bishop named Irenaeus.

One doctrine that Irenaeus wrote against was that of a wealthy and influential shipbuilder named Marcion of Sinope, who had produced the first known canon of the New Testament around 130–140 CE. Irenaeus's tract, written several decades later, appears to be less of an attempt to dictate the facts and meaning of Jesus's biography than a late response to such an aspiration. He asserted four gospel narratives, each presenting Jesus's biography from differing viewpoints and describing different occurrences, without harmonizing them. This, in contrast to Marcion's assertion of one story, suggests that he was defending something other than mere belief in the correct matters of fact.

While Irenaeus's categorization of these tidy articulations as "heresies" and true belief as "orthodoxy" no doubt encouraged the polemical use of those terms, I wondered whether, as often happens with terms that become popularized, the original meaning had weakened over time. Consider that the Greek word *haíresis* is literally translated as "thing chosen." Could it be that Irenaeus was advocating a belief that he considered to be not a matter of choice on the part of the believer, but something experienced as an inevitable part of reality, even if not fully understood?

Moving closer to the trunk of the tree, we have the actual writing of the four biblical accounts of Jesus's life (gospels), likely written sometime between 70 and 100 CE. By this time, there were Christian communities scattered throughout the Greco-Roman world. Scholars estimate a total of about 7,000 Christians by the end of the first century, an increase from about 1,000 at the time of Jesus's execution.

The intent of the gospels is a subject of scholarly debate. Were they meant to encourage existing believers, or to persuade non-believers? Parts of the Gospel of John states that it was written

so that the reader may believe. The Beatitudes in the Gospel of Matthew, however, are clearly meant to encourage those who would otherwise have little reason to be encouraged. There may not be a simple answer to this question, but nonetheless, Christian communities had grown significantly before these narratives were written. Belief in these written accounts cannot be considered to be the source of Christian faith, historically.

Moving closer to the root, the earliest documentation of Christian faith we have is in the letters of Paul. Unlike the gospel narratives, they are not a description of events, sayings, and relationships, but are fragments of real correspondence within communities. While these communities seem to have experienced an unusual cohesion, it is not clear from the letters themselves how that cohesion began. There is little description of what was practiced when they gathered.

Paul also makes virtually no reference to the biography of Jesus. His intent is largely to bear witness to the personal change he experienced in his encounter with the resurrected Jesus and to encourage that change in others. It seems that many of the extraordinary occurrences described in the gospel narratives, such as the nativity and the miracles, were to Paul either uninteresting or unknown. Without reservation he asserts that he has met the resurrected Jesus, and he repeatedly refers to Jesus's death and resurrection as the root of the faith he is encouraging. At the question of the "physics" of that phenomenon, he expresses annoyance, delivering an allegorical response.

Using the texts alone, the search for the historical origin of the ancient faith of which our monthly meetings could be considered small shoots left me with a shrouded image. I also noticed that I was not alone in wanting to creatively fill in this gap—considering the diversity of expression around the subject, this seems to have been a common sentiment during the first centuries.

Additionally, the similarities in what we know about the origins of Quaker faith and the origins of Christianity itself are remarkable. Both Paul and George Fox sought meaning in the texts of their religious traditions, finding it in a personal experience they did not anticipate. In both cases, a sense of affliction was met with a sense

of joy. Both were inspired to share their experiences with their communities and beyond. Both encouraged a sense of unity within diversity, in the ongoing experience of the presence of Christ in the gathered community of faith, and within the individual believer.

Ben Bootsma is a member of Toronto Monthly Meeting.

ORIGINS AND PURPOSES OF

Quaker Exceptionalism

David Raymond

“

I am not convinced old Quaker history is relevant to reconciliation.

Best not to dwell on history.

People were just bad back then.

Quakers did the best anyone could.

We know history but hanging on blocks awareness and healing.

I prefer the positive stories.

The English had boarding schools for their own children.

Natives genocided each other.

As a ‘convinced Friend,’ Quaker history is not that important to me, though ‘birthright Friends’ may be interested.

*The USA is different, they had the Ind*** Wars.*

It is USA Friends’ responsibility.

No one will care, they will just shrug their shoulders and move on.

This Yearly Meeting does not need this controversy.

You are a troublemaker.

”

On one of my first visits to a Quaker meeting, I was shown a print of Edward Hick's 1834 painting *Peaceable Kingdom* and told that Quakers always had good relations with Indigenous Peoples, going back to William Penn, who paid fairly for the land Quakers settled on.

But William Penn already owned the land: It had been payment for the Crown's debts to his late father, a naval officer whose exploits included conquering Jamaica from the Spanish. Both father and son owned human beings kidnapped from Africa. William Penn promised in the charter of Pennsylvania "to reduce the savage Natives by gentle and just manners to the Love of Civil Societie and Christian Religion." After his death, his son Thomas and the colonial Quaker proprietors expelled many Lenape people from the colony through fraud and forgery. The courts ruled in 2006 that such actions were inconsequential, as it was Penn family land already by Doctrine of Discovery (Delaware Nation v. Pennsylvania, 446 F.3d 410 (3d Cir 2006)). In this context, William Penn did not pay for land, but gave gifts to foster a kind of peace. The famed English treaty with the Lenape is thought lost, intentionally destroyed, or never to have existed. Wampum belts survive.

Some settlers form an imaginary Indigenous identity, perhaps to distance themselves from the history of settler-colonial genocide and its ongoing reality. The myths of quaker/white/american/canadian exceptionalism are similar make-believe.

THE PROGRESS GOSPEL

In the late 18th century, while genocides raged, many Quakers saw their own wealth and success (based on the exploitation of Indigenous Peoples' homelands) as God's blessing on their supposedly civilized white ways. To justify the horrors of settler-colonialism, they wrongly classified Indigenous Peoples as

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“The Doctrine of Discovery found in Papal Bulls was never supported by the Religious Society of Friends.”

“Friends corporately have often been on the forefront of advocating for Indigenous Peoples’ human rights.”

“Some Quakers have been concerned about colonialism for centuries.”

“As Friends, we have a deep and longstanding commitment to working in solidarity with Indigenous Peoples.”

“The Quakers were not one of the churches that ran residential schools.”

—From publications by CYM/CFSC

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uncivilized and barbarous, destined for extinction/extermination unless Indigenous ways—spiritualities, scientific and ecological knowledge, matriarchy, languages, etc.—could be eradicated.

Decades went by, and Indigenous Peoples resisted the radical changes the Yearly Meetings and other groups pressured for, so the methods became more desperate, eventually centring around forced child separation into assimilation camps, which they euphemistically called “schools.” Then the Yearly Meetings helped persuade President Grant to appoint the churches as Ind*** Agents. This was called the “Quaker/Peace Policy.” To a delegation of Quakers in 1869, Grant said, “If you can make Quakers out of the Ind***s, it will take the fight out of them.” In 1872, to a general, he wrote of those resisting the Quaker policy: “Ind***s who will not

put themselves under the restraints required will have to be forced, even to the extent of making war upon them, to submit to measures that will insure [sic] security to the white settlers of the Territories."

Or in the words of the Quaker-supported founder of Carlisle Ind*** Industrial School in Pennsylvania, Richard Henry Pratt, "Kill the Ind***" (culture in the child), "save the man" (from extermination). Carlisle would become a model for the Canadian system. The Yearly Meetings themselves would run more than thirty assimilation camps. In 1883, Quaker John Greenleaf Whittier put it plainly in an address titled "The Ind*** Question": "The entire question will soon resolve itself into the single alternative of education and civilization or extermination."

So let us be clear today: Indigenous People in all their diversity were never inferior to Quakers or other settlers in any respect.

DECOLONIZE CANADIAN YEARLY MEETING

In 1870, a delegation of Genesee and Ohio Yearly Meetings reported that "The Industrial School is the best adapted to the wants of the Ind***s. They [children] will then be removed from the contaminating influences of the home circle."

Formed in 1834, Genesee Yearly Meeting represented the Liberal Friends of Canada and Western New York. An Ind*** Committee formed the first year, a forerunner of Canadian Friends Service Committee. In the 1950s, Genesee amalgamated with both the Canadian Orthodox and Conservative Yearly Meetings into Canadian Yearly Meeting.

Before the schisms of the late 1820s, Canadian Friends were members of New York and Philadelphia Yearly Meetings. Canadian Quakers were mostly from the United States and kept close bonds.

In *The Quakers in Canada: A History* (1968, p. 300), Arthur Dorland wrote, "Canadian Friends, as constituent parts of New York and Genesee Yearly Meetings, contributed to this work, and its needs were kept constantly before them." Egerton Ryerson and other Canadian Methodists were in contact with British Quakers in the late 1830s. They subsequently helped lobby for assimilation camps in the British colony of Canada.

> *Friends must bear in mind that the whole character of the Ind*** must be changed.*
> —Minutes of Genesee Yearly Meeting, 1872, Pickering, Ontario

I see the past in the present. In the racist killings in this country. In the mega projects forced onto Indigenous Peoples' lands. In the continued pressures for assimilation. In the climate catastrophe. In war and in genocide. In our denials. The lessons of Quaker history would strengthen our efforts towards reparation and justice, but the stories have been obscured by the plank of exceptionalism lodged in our eyes.

My paternal grandmother told me, when I was eight and the Kanesatake Resistance was on the television news, "What we did to the natives had to be done."

My maternal Mi'kmaw grandfather told my auntie and uncle he had been forced to an Ind*** "Residential School" assimilation camp.

Learning this history has helped me listen better to Indigenous People, and though I have no Quaker ancestors, helped me to understand my family. Might it help you in some way, Friend?

David Raymond is of settler and Mi'kmaw ancestry, attends Ottawa Monthly Meeting and serves on Decolonizing Quakers as well as the Anti-Racism Committee hosted by Pelham Executive Meeting.

FINDING MY PEOPLE

at NeeKauNis

Beth Lopez

I was a newly hatched Quaker with a small baby the first time I visited NeeKauNis. It was a spring half-yearly meeting, and Arwen was just sitting up when I put her on the water's edge. She splashed and burbled. When I saw her lips turning purple, I scooped her up, wrapped her in a towel, and began the climb up the hill. She cried all the way up, angry that I had taken her away from the lake. I knew I would come back.

Early in my career as camp cook, I remember cooking for another half-yearly. I had two daughters by then, ages seven and three. I was up and out in the kitchen before they were awake. Clothes were laid out for them, and they were to dress and come to the kitchen as soon as they woke. Arwen was up, dressed, and out quickly, but Amanda had a problem. She knew two older Quaker women were in the other rooms, so she went out and stood in the little hallway and said, "Friend, excuse me, Friend. Could you help me with my buttons?" The women came out of their rooms and were enchanted with her. I knew this was a safe place for the kids; caring adults were all around, happy to button a button, put on a band-aid, or offer a cuddle.

Photo by Holly Spencer (2024).

As a single mother working and paying off student loans, I had no money for extras like summer camp. But I could cook. I could take my kids to camp, let them grow in the safety of caring Friends and the beauty of nature, and pay their way by cooking. As a teacher, my summers were open for cooking at NeeKauNis. That was the reason I started cooking at camp, but I continued long after my babies were grown. Later, my children would even earn their own summers at camp as kitchen staff.

The kitchen really is at the heart of camp. People love to drop by, make a cup of tea, find a snack, and chat. It might be hard to meet and get to know all of the people in a big camp, but everyone knows the cook's name.

I cooked for a group of Soviet citizens, back when the Soviet Union existed. A group of young (early twenties) people came over to spend the summer with a group of Canadian Quaker youth. I still have the little Russian cookbook they gave me, written in French. Years later, just before Covid hit, I was asked to cook for the Friends World Committee for Consultation (FWCC) executive committee. I met amazing people from Africa, South America, the United States, and New Zealand. The Clerk was from Ireland and gave us a can of the most beautiful shortbread made with Irish butter, produced by his company. This owner of an international company and Clerk of FWCC was taking his turn at the dishwashing sink.

When I first started attending Quaker meetings fifty years ago, I soon realized that I had found my people. They shared my values. I believed the things that Quakers stood for. This was where I belonged. Sitting with the FWCC group on their final day, I received a message. During this camp, I came to realize that this clan I belong to is global: There are people all over the world who speak different languages and live in different cultures, but we all belong to the clan who sees that of God in everyone.

I have to acknowledge all that camp has given me over the years. It has been a safe place to raise my kids. It gave me space to try, to fail and still be accepted, to succeed and be applauded. I have met so many people at camp—names I don't remember anymore, names that are still dear to me, but all people who touched me and helped me grow.

Quakers are a huge part of who I have become, and camp is a huge part of my experience of Quakers. We should remember, too, that camp is a wonderful outreach tool. By living with Quakers for a while, folks can see that Quakerism is a way to be in the world, a way to treat each other, and not a list of sins to avoid or rituals to perform. My truest wish is that NeeKauNis continues to offer all these things to many more people.

Beth Lopez is a member of Vancouver Monthly Meeting, originally from Kitchener Monthly Meeting.

Photo by Holly Spencer (2024).

A TIMELINE OF GEORGE FOX'S LIFE

1624 Fox was born in Drayton-in-the Clay, Leicestershire, the eldest of four children of Christopher and Mary Fox. According to his *Journal*, "When I came to eleven years of age, I knew pureness and righteousness; for, while I was a child, I was taught how to walk to be kept pure. The Lord taught me to be faithful, in all things, and to act faithfully two ways ... inwardly to God, and outwardly to man."

1640 King Charles I's arbitrary rule and taxation gave rise to political deadlock, civil war, and several movements, including Baptists, Diggers, Levellers, and Ranters.

1643 *and later* Fox traveled widely, seeking help in his spiritual troubles.

1647 Fox began to preach publicly in marketplaces, fields, appointed meetings of various kinds, and even churches. His preaching attracted followers, who called themselves "Children of the Light," "Friends of the Truth," or "Friends." Fox likely did not intend to found a new denomination, and he was only one charismatic leader of the day, along with a number of others.

1649 Fox was imprisoned for the first of at least eight times; King Charles I was executed.

1651 Fox was set free. He moved northward, attracting large crowds, especially around York.

1655 Fox had the first of several meetings with Oliver Cromwell.

1657 Fox's travels included Scotland and, a few years later, Ireland, continental Europe, and North America.

1658 Cromwell died and, in 1660, the throne was restored (Charles II) and persecution was renewed. Despite the amorphous nature of the early Quaker movement, Fox emerged as especially able to bring some organization and discipline. Leading Friends, including Fox and Margaret Fell, sought to reassure the new government that the Spirit within them could be relied on never to lead them to outward violence by articulation of the Peace Testimony.

1669 Fox married Margaret Fell, widow of a wealthy supporter, Thomas Fell, and a leading Friend.

1691 Fox died.

A TIMELINE OF MARGARET FELL'S LIFE

1614 Fell was born Margaret Askew at Marsh Grange, near Dalton.

1632 She married Thomas Fell, lawyer, onetime Justice of the Peace for Lancashire, and member for Lancaster during the Long Parliament, 1645.

1633 Fell gave birth to daughter Margaret Fell, Junior, the first of eight children.

1658 Thomas Fell died.

1660 Margaret Fell issued a declaration against war and violence.

1668 Fell was imprisoned for the first of several times.

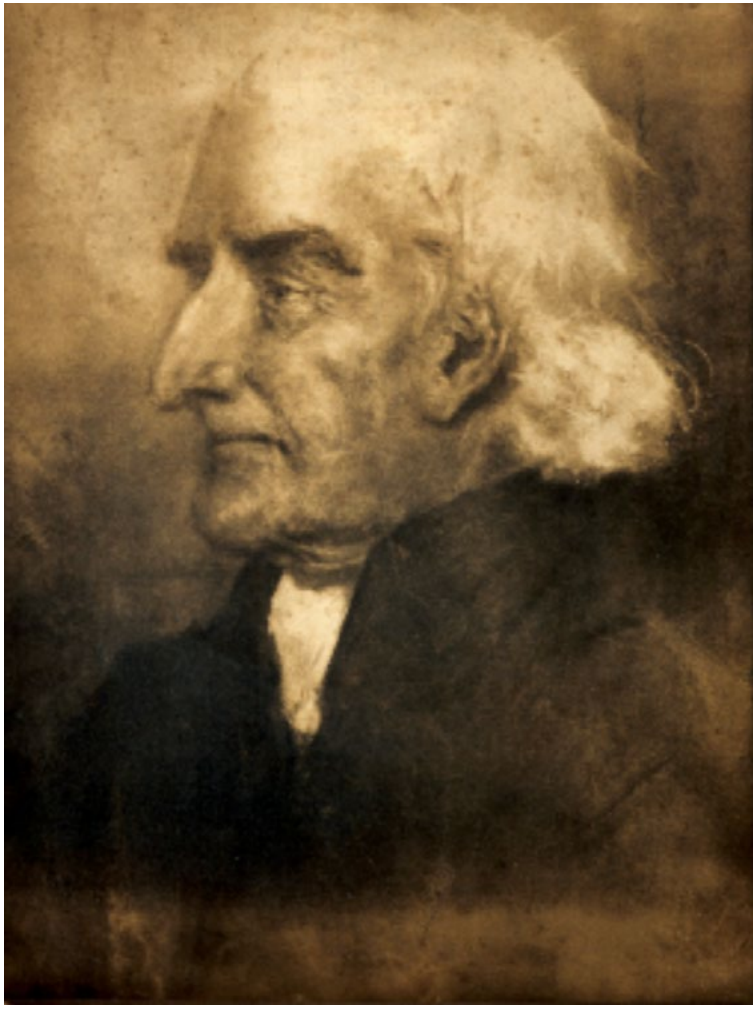
1669 Fell married George Fox.

1702 Fell died, aged nearly eighty-eight, at Swarthmoor Hall.

Between 1653 and 1698, Margaret Fell wrote some twenty-seven epistles, including *Women's Speaking* (1666) and, after George Fox's death, a tribute (now available in Doubleday Devotional Classics, vol. 2, edited by E. Glenn Hinson).

Margaret Fell.

Paul Dekar is a member of Hamilton Monthly Meeting.



William Tuke of York.

THE

York Retreat

Maida Follini

The tragic death of Hannah Mills led to the founding in England of the York Retreat, where humane treatment of mental patients became the model for progressive hospitals in England and America. Hannah Mills was a young wife and mother living in Leeds, Yorkshire, with her husband Samuel Mills, a weaver, in 1786. Sadly, in March 1786, Samuel passed away, leaving Hannah with four children and a fifth on the way. After her husband's death, three of her young children died within a little over a year. It is not surprising that Hannah fell into a "melancholy"—what is now known as a depression. She had joined the Society of Friends after her husband died, and members tried to help her. When she became severely melancholic, they took her to the hospital for the mentally ill, known as the York Lunatic Asylum, in the nearby city of York. The Friends in Leeds asked the York Friends to visit her, but the Asylum officials would not allow visiting. It shocked the Friends to hear that Hannah Mills died at the institution that was supposed to treat her, only a month and a half after her admission.

One of the York Friends was William Tuke, a prominent tea merchant and a leader in Quaker affairs. When his daughter, Ann, suggested that the Friends found a hospital for their own members in need of mental health treatment, he took up the project and gained support from Friends. He visited existing hospitals for the mentally ill and found the conditions horrific. Some patients were chained to the walls, facilities for personal cleanliness did not exist, food was scanty, and living spaces were dirty, dark, and overcrowded. Staff were abusive, and asylums raised funds from visitors who paid a fee to come in to find amusement in watching the erratic behaviours of the inmates—as if they were animals in a zoo.

In the 17th and 18th centuries, insanity was seen as incurable, and, as its actual causes were a mystery, the sufferers were thought to be the authors of their own misfortune. Among Puritans and Anglicans, those with mental illness were often seen as possessed by devils and requiring punishment, in the form of whipping or beating, to drive the devils out. Medical treatment, on the other hand, consisted of bloodletting and the use of emetics, enemas, and diuretics. These "treatments," plus others such as immersion in cold baths, were used frequently in the asylums of the time. We do not know if they were used with Hannah Mills, but they were common in the late 1700s.

In contrast, Friends believed that there was that of God in every person, and thus every individual was thought to have within them the spiritual quality that could lead them to behave well and be a virtuous person. Friends' treatment was to bring out this spirit of goodness in each person they encountered. Tuke wanted to found a hospital that would treat patients with respect and dignity. He believed that surrounding patients with an environment of social acceptance, reasonableness, friendliness, and positivity, would likely lead them to respond in kind.

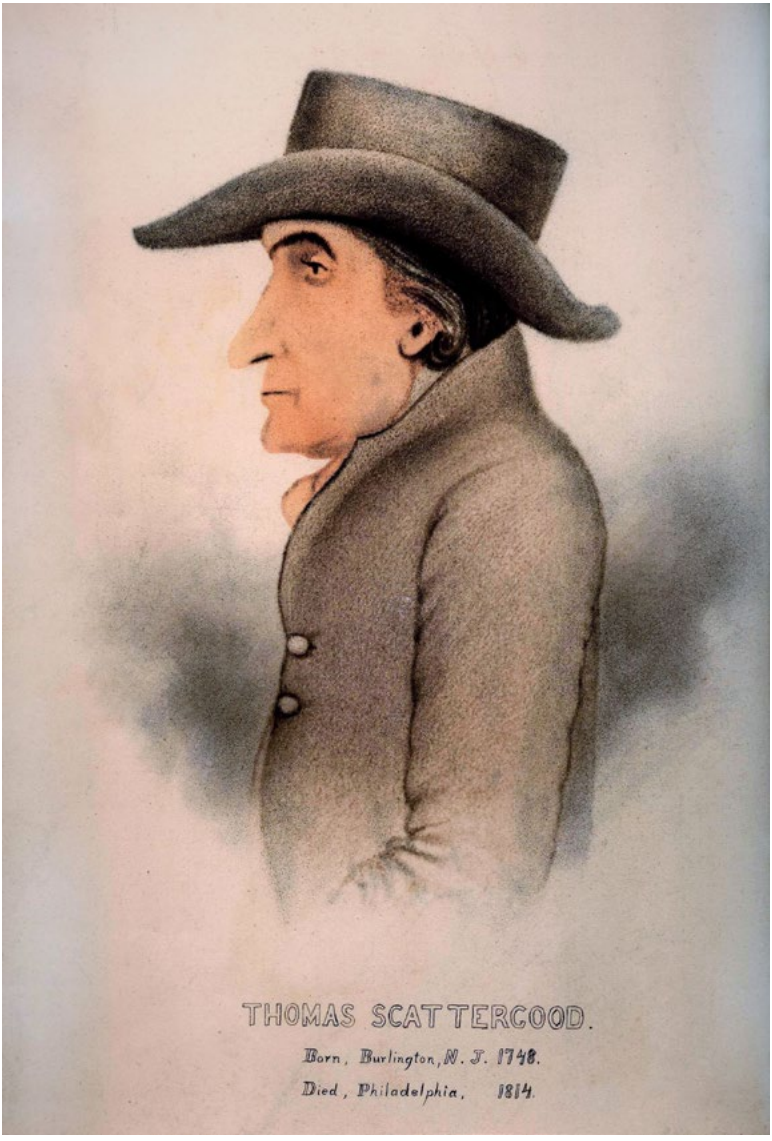
The York Retreat opened in 1796, six years after the death of Hannah Mills. During the six years of planning and preparation, William Tuke recruited colleagues among the Friends who helped him raise funds. Eleven acres of land were bought in a rural area near the city of York. Tuke employed a skilled architect to draw up

the plans in line with his ideas of humane treatment. The patients were to have private rooms with windows, and the ample grounds provided space for the residents to enjoy fresh air and sunshine. As the retreat's Wikipedia article describes it,

> Treatment was based on personalized attention and benevolence, restoring the self-esteem and self-control of the resident. An early example of occupational therapy was introduced, including walks and farm labouring in pleasant and quiet surroundings. There was a social environment where residents were seen as part of a large family-like unit, built on kindness, moderation, order and trust. There was a religious dimension, including prayer. Inmates were accepted as potentially rational beings who could recover proper social conduct through self-restraint and moral strength. They were permitted to wear their own clothing, and encouraged to engage in handicrafts, to write and to read books. They were allowed to wander freely around The Retreat's courtyards and gardens, which were stocked with various small domestic animals.

The York Retreat had a major effect on the treatment of mental illness in the United Kingdom and America. Visitors who were concerned about this branch of medicine visited the York Retreat and took back word of the reformed method of treatment to their own localities.

One of these visitors was Thomas Scattergood (1784–1814), a Philadelphia Quaker. Impressed by the care and compassion shown by those treating the patients, on his return to Philadelphia he proposed that Friends there establish an "Asylum for the Relief of Persons Deprived of the Use of Their Reason." Philadelphia Yearly Meeting agreed and arranged for fundraising to construct such a hospital. Although Thomas Scattergood died of typhoid fever in 1814, his son Joseph took up the project and became one of the original managers when the asylum, later known as Friends Hospital, was opened for patients in 1817. Its mission statement directed the staff to provide patients medical aid "with such tender sympathetic



Thomas Scattergood.

attention as may soothe their agitated minds, and under Divine Intervention, facilitate their recovery."

The Quaker-founded York Retreat in Yorkshire, England, and the Friends Hospital in Philadelphia, Pennsylvania, have been models for humane and moral treatment of patients with mental illness in leading mental hospitals in the United Kingdom and America.

Maida Follini, PhD is a member of Halifax Monthly Meeting.

Friends Hospital, Philadelphia. Image courtesy Maida Follini.

My Quaker Origins

Adrian Dolling

I grew up in a Quaker family. My parents, Clarence and Marjory, were both Quakers by convincement. We attended the Finchley Meeting in north London, UK. This was a large group of dedicated people, including three active children's classes. We produced annual Christmas concerts, went carolling, staged pageants, and had a peace float in the local carnival procession.

I lapsed in my later teens, but reconnected again during my first year of university, after which I spent three years in a house with six young Friends. We hosted soup and salad lunches each Sunday after Meeting. I spent a few years in the Lancaster area, where I was peripherally involved in the Meeting. I spent a while teaching in the George Fox School housed behind the Meetinghouse and across the street from Lancaster Castle, with its dungeons that had housed early Quakers who fell afoul of the law (or judges).

I joined a Finchley Meeting group on a tour of the southern Lake District: Ulverston, Swarthmoor Hall, Kendal (before the Quaker Tapestry). A year or so later, I joined one of the youth pilgrimages when they took tea with well-known Quaker children's author Elfrida Vipont Foulds.

I returned to Bristol, married under the care of Redland Meeting, and migrated to Victoria, BC.

After some early connection to the Meeting, life took me in other directions (CBC and brunch!) until I returned to Fern Street after my marriage ended. Eventually I discovered Western Half-Yearly Spring Gathering in Sorrento, BC, where I was able to take my daughter Maggie for some years—and now we go together. My father was able to visit from the UK most years and became known to Victoria Friends. We were often three generations attending Meeting.

I took more of an interest, and aged about forty-five, I finally found my home and applied for membership. At my clearness committee, I distinctly remember being asked which testimony influenced me the most. "What are the testimonies?" I asked! As Quakers, we are not always brilliant at educating our own.

I managed to get more mixed up with CYM, serving on the finance committee, which got me to Toronto and Ottawa Meetings about twice a year for a few years. I have connected with Friends in New Zealand, attending two Summer Gatherings and many Meetings. I have retained connections to my cohort of young Friends from Finchley Meeting. I also recently met again with Canadian citizen Julia Baker of Finchley Meeting, who is now 107 years old.

This has been a story of my family and my community, rather than a deeply evolving theological life. Quakers are my people and my family. Oh, and I have beefed up my knowledge of the testimonies: My favourite is the newest, Stewardship.

Maggie and Nat met through CYM and Western Half-Yearly Meeting, then spent time together back east, married at a lovely Quaker wedding in Victoria, and now frequently bring their two young children to Meeting in both Victoria and Sorrento.

Once again, we are three generations, and I am blessed.

Adrian Dolling is a Member of Vancouver Island Monthly Meeting in Victoria, BC.

ORIGINS, *Community, and Tradition*

Keith R. Maddock

From an early age, I collected any snippets of information I could find about my ancestors. Only one of my grandparents was alive when I was born, and those who predeceased him were hardly ever mentioned. Early memories of my maternal grandfather, who lived with us, still help to give me a sense of continuity, a clue to my place in the passage of time.

Even if these memories do not clarify my place in a large, extended family of relationships, they ground me in my relationship to the earth. My grandfather was an avid gardener and a member of the Masonic Lodge. He built houses for his own and other families to live in and pass on to future generations. Whenever I need to explore my origins, I begin with reference to his legacy.

The biblical story of the Torah belongs rightly to the Hebrew tradition, and my Christian ancestors had good reasons for adopting the story as the basis for their own understanding. Before the time of family albums or carefully maintained genealogies, families and wider communities depended on oral traditions to tell their own stories, including tales of ancestors.

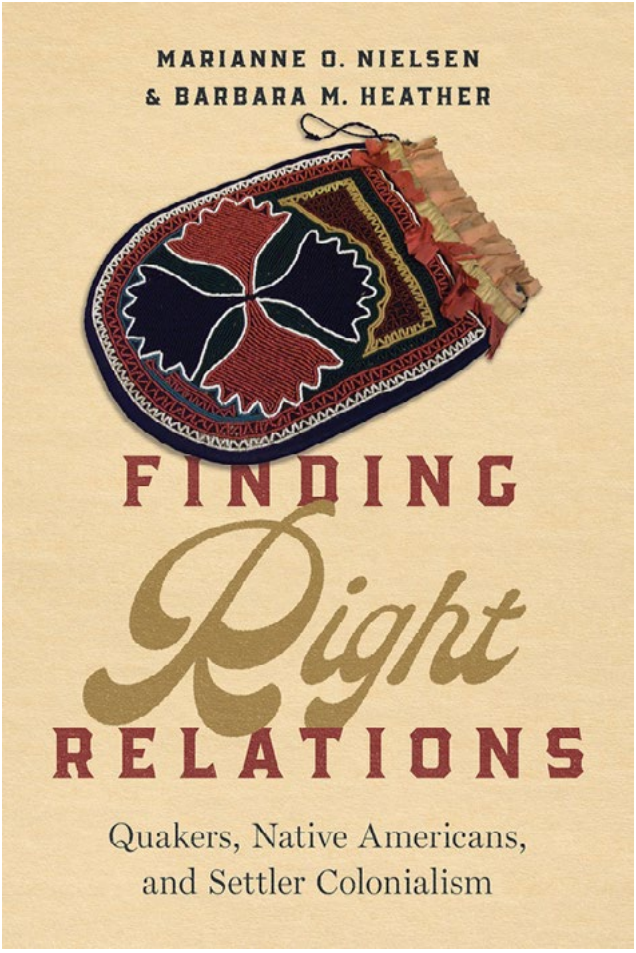
Compilers of early records often went so far as to trace their origins to the beginning of creation. Genesis, the first book of the Torah, begins with the words "in the beginning," signalling a pre-historical narrative, if not "once upon a time," as in a fairy tale. It referred to a time when history began to be written as a way of extracting a sense of meaning out of chaos.

My grandfather taught me to tend to the garden and enjoy the fruits of the earth, lessons to which I often wish I had attended more carefully. He has continued to be a spiritual guide, providing a moral compass, oriented toward an "old world" practicality and stability that occasionally eludes my grasp.

I have searched for a community that would enable me to recover what he represented and help me transcend the feelings of rootlessness in a very busy and confusing world.

In my continuing search, I came upon the reflections of a 17th-century English mystic by the name of George Fox, whose own tribulations culminated in a vision of a fresh beginning that would affirm the goodness of creation, returning to the still point of time when we all began, spiritually transported up through the flaming sword into the paradise of God.

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


MARIANNE O. NIELSEN
& BARBARA M. HEATHER
FINDING
Right
RELATIONS
Quakers, Native Americans,
and Settler Colonialism

FINDING RIGHT RELATIONS:

Quakers, Native Americans, and Settler Colonialism (excerpt)

By Marianne O. Nielsen and Barbara M. Heather
University of Arizona Press, 2023

The Quaker colonists believed that they were doing no harm, in fact that they were doing right by their American Indian neighbors. Thompson[1] argues in her research on Quaker missions that "despite Quakers' own conception of themselves as unique from other colonists and thus able to provide a superior education for Native Americans than that provided by other Protestants, Quakers were engaged in the same colonizing project as other missionaries and colonists." Quakers thought their religious beliefs, based as they were on social justice, made them incapable of doing harm, unlike the other non-Quaker settler colonists, but as Presser[2] writes "People do harm in part because to do so is all right in the culture" and as Quakers adopted colonial ideologies, harm became part of their relations with American Indians. Quakers did not intend to cause harm to American Indians, but "the harms that cause the most widespread social injury are not caused by intentional acts, but rather, result from the omission to act or societal indifference to suffering."[3] Presser writes that "the business of doing good is dangerous territory. … One person's good is another's evil."

While the Quakers were trying to establish a functioning government, colony, and life, they unintentionally caused harm to the Indigenous inhabitants of the colony by ignoring the violence and stress that colonization caused. As they later tried to deal with the influx of non-Quaker settler colonists, they found themselves caught between their capitalist needs and their religious beliefs. According to Pemberton, "harms are ... a direct consequence of prevailing political, economic and policy decisions." The question becomes: "Could the crimes against the American Indians have been prevented by the Quakers?" Perhaps, but instead, they essentially ignored the crimes against both the settler colonists committed by French and Indians when at war, and crimes committed against their Indian allies by the settler colonists. Later, they ignored the violence committed in residential and boarding schools, at least for a while.

Quakers, most of whom were staunch pacifists, abhorred the use of direct violence against Indigenous Peoples, or any individuals, and this was indeed a contradiction: Quakers were both pacifists and settler colonists. We argue that, despite their best intentions, Quakers contributed to the violence and social harms committed against Indigenous Peoples and communities. First was their inability to politically and personally deal with violence and harms carried out by others; and second, by integrating cultural violence into their beliefs and not recognizing or ignoring the violence and harms inherent in such colonial processes as the assimilation of Indigenous Peoples, particularly children.

Barbara M. Heather is a retired sociologist and a member of Edmonton Monthly Meeting. Marianne O. Nielsen is a retired professor of criminology and criminal justice at Northern Arizona University.

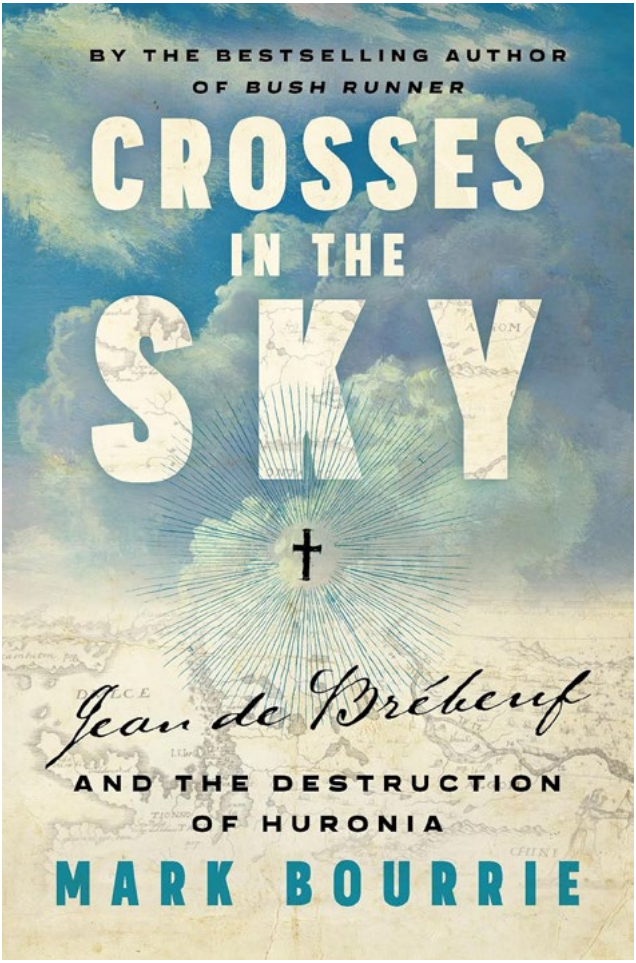
1 Thompson, Kari Elizabeth Rose. 2013. "Inconsistent Friends: Philadelphia Quakers and the Development of Native American Missions in the Long Eighteenth Century." PhD diss., University of Iowa. ProQuest 3566712.
2 Presser, Lois. 2013. *Why We Harm*. New Brunswick, N.J.: Rutgers University Press.
3 Pemberton, Simon. 2016. *Harmful Societies: Understanding Social Harm*. Bristol, UK: Policy Press.

Thee, Hannah!

By Marguerite de Angeli
Doubleday, 1940
Reviewed by Barbara Horvath

My introduction to Quakers came when I was perhaps nine years old, when *Thee, Hannah!* by Marguerite De Angeli came into our Methodist household. I was taken by the idea that a girl my age could help an adult find safety and security. This incident comes at the end of the story, after much description of life in a well-to-do Quaker family before the Civil War, and the preparations and excitement for the Yearly Meeting in Philadelphia. Hannah chafes at the restrictions imposed by Quaker practices of simplicity. But it is her simple dress that identifies her to the fugitive woman who asks for help and receives it through Hannah's response.

This story sparked my interest and curiosity about Quakers, which eventually led me to Earlham College, attendance in Meeting, and membership in Yonge Street Monthly Meeting.


BY THE BESTSELLING AUTHOR
OF BUSH RUNNER
CROSSES
IN THE
SKY
Jean de Brébeuf
AND THE DESTRUCTION
OF HURONIA
MARK BOURRIE

Crosses in the Sky:

Jean de Brébeuf and the Destruction of Huronia

By Mark Bourrie
Biblioasis Press, 2024
Reviewed by Evelyn Schmitz-Hertzberg

Camp NeeKauNis is located on the land that the Jesuits called Huronia, which at the time they arrived was, as it remains, the home of the Wendat people. I have been coming to Camp NeeKauNis since 1953, and I felt that I needed to better understand the local historical events during the 1600s that almost exterminated the Wendat people. I remember going with campers in the 1950s to see excavations of archaeological sites, in particular the site of the mission of Sainte-Marie Among the Hurons, whose reconstruction would not begin until 1964. When *Crosses in the Sky* came out in 2024, I read a review in *The Globe and Mail* and knew I had to read the book before attending Yearly Meeting at Camp NeeKauNis. Many camp attendees, including children, participated in a trip to Sant-Marie Among the Hurons, just as I had so many years before—but this time with re-enactors present at the restored site.

Crosses in the Sky helps readers to understand the thinking of the Jesuits, in particular Jean de Brébeuf, and what drove them to Huronia. Brébeuf truly cared for the Huron people and learned their language to communicate with them. His thinking, however, was that of the 17th century Jesuits, and in many ways is quite foreign to our 21st century thinking. The historic site and the shrine are not very good at illustrating this difference. Brébeuf was unsuccessful in converting the Huron to Christianity. At the same time, disease decimated the Huron population. Those who died were mainly the children—the future—and the elders, who held the knowledge of the Huron.

According to the article "Neekaunis: The First Fifty Years, 1932–1982" by Svetlana Sotiroff MacDonald, "The name Neekaunis comes from the Huron Indian Ouendat Language, and means 'The Meeting Place of Friends.'" The Camp Committee in 2024 wrote, "The Camp committee recognizes that the name Neekaunis, while dear to us, is an appropriated Indigenous name that is not reflected in our population or culture. As part of Canadian Friends' commitment to Reconciliation, this summer we will be opening a discussion to begin addressing this issue and how to move forward."

Understanding the history of Huronia as Mark Bourrie describes it is part of the discussion. I highly recommend reading *Crosses in the Sky* to aid in that understanding.

Evelyn Schmitz-Hertzberg is a member of Yonge Street Monthly Meeting.

Acknowledging

Roger Davies

Time, immemorial, of seasons turning and returning,
the coming of night and the coming of dawn
endless turning and returning.

Before surveying and the instruments
of surveying and the abstraction
of the straight line delineating
the mapped on plot of theft.

Then, as now, the living land acknowledges
the First People, the First People acknowledge
the land, no colonizing nouns and colonizing verbs
for slicing off a piece, decreed possession, an it.

The Grandmothers then as now
still walking, still protecting,
still acknowledging … the sounds
in the trees, the sounds of the waters
acknowledging the walking, the protecting,
speaking~listening: a Oneness.

And to those who showed up late:
take the path of a lifetime acknowledging
what we, newly arrived, don't know.

Roger Davies attends Halifax Monthly Meeting.

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