

The Canadian Friend

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May 2011



Given to the Canadian Friends' Service Committee
on behalf of the German people in gratitude for
their help. May 1954.

Celebrating Eighty Years of the Canadian
Friends Service Committee - 1931-2011

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Welcome to a celebration of the Canadian Friends Service Committee. Editing this anniversary issue has been a wonderful experience of learning on the job, an opportunity to discover all that CFSC has done since its inception eighty years ago, and continues to do. Don Alexander, the project coordinator, supported me throughout the process. I believe we made a good team as we sifted and shaped a generous amount of material.



In August 1931 a minute of the joint Meeting of Canada Yearly Meeting and Genesee Yearly Meeting, was adopted to form the Canadian Friends Service Committee. This Committee's mandate stands on principles set out three hundred and fifty years ago in January 1661. The declaration of the Quaker Peace Testimony, made in England to Charles II, declares that Quakers, "...utterly deny all outward wars and strife and fightings with outward weapons".

Within these pages are accounts of hope, tenacity and transformation, experiences of Friends as they consciously denied war and violence. Each article speaks of the possibility of love. It seems to me that the motivating and supporting force within Kathleen Hertzberg, Nancy Pocock, Murray Thomson and all Friends who tell their stories, was and is love.

The CFSC e-newsletter arrived as I was editing this issue. What a marvelous sensation to know that for eight decades, CFSC has remained committed to the processes of peacemaking; Friends are "...committed to a vision of the world where peace and justice prevails". Take a look at their newsletter and website when you have an opportunity. It is heartening to see and know the variety of concerns that are currently being addressed.

Having grown up with a conscientious-objector parent, and having spent a great deal of time in a home open to Vietnam War draft dodgers, the stories of that era added a rich dimension to my teenage memories. Memories will undoubtedly spring to your mind as you read this journal. Perhaps you recognize a face in the old photos. (I am curious to know if the young man - middle of photo on page nineteen - is a Friend among us now?) I invite you to share your thoughts and reflections with the Canadian Friend.

May we be inspired, and faithful.

Blessings, Sherryll Harris



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Cover: Lino-block print 61cm x 43cm, signed, Heindlinger. Citation printed on mat: "Given to the Canadian Friends' Service Committee on behalf of the German People in gratitude for their help. 1954." The framed print originally hung in the CFSC Toronto Office and is presently held by the CYM archives.

The Canadian Friend

FRIENDLY NEWS FOR FRIENDLY HOMES.

New Series, Volume 4, No. 4

OCTOBER 1931

Old Series, Volume 28, No. 4

THE CANADIAN FRIEND desires to represent ALL FRIENDS in Canada and to treat all as members of the Friendly Family, and to that end asks the fullest co-operation of all the groups. Let Canadian Friends forget that there are groups and become members of the Canadian Friend Family and be in fullest unity there.

A CANADIAN FRIENDS' SERVICE COMMITTEE

An important step was recently taken by the joint action of Canada and Genesee Yearly Meetings in the formation of a Canadian Friends' Service Committee, which in the words of the Yearly Minute Meeting, "Will unify, coordinate and expand the work now done by Peace, Social Service and Temperance Committees of the Yearly Meeting and will provide not only more of our Quaker testimony but also a more useful means of cooperation both with the American Friends' Service Committee and the Friends' Service Council of the London Yearly Meeting."

Canadian Friends have long needed the simple machinery of coordination and management which would more efficiently enable the different units of Quakerism in Canada to make a definite impact upon the solution of the problems which confront society today. This is now being implemented in the creation of the Canadian Friends' Service Committee in which it is earnestly desired that the zealous support of the Society shall be focused. It is also hoped that all who feel themselves in sympathy with Friends in the sense of the "Larger Fellowship" may also feel free to make use of this Committee.

SPECIAL NOTICE THE RETREAT AT NORWICH

Friends will remember that at our recent Yearly Meeting it was decided to hold a retreat at Norwich, provided the way were opened, for the purpose of planning the organization and work of a Canadian Friends' Service Committee. Recent word from Norwich brings the message that Friends there are looking forward with intense eagerness to the conference which is scheduled to be held Saturday and Sunday, October 10, 11 next. It is hoped that all who are deeply interested in any of the many serious social problems which beset our national life, will endeavor to be present. Temperance, penal reform, capital punishment, peace, disarmament, economic justice, etc, are problems which Friends in Canada should be facing unitedly. This is a call for Friends to come to Norwich for the opening discussion Saturday morning October 10th at 10 o'clock. There is no program, no slate, no agenda. Each one who comes is asked to come with his or her concerns, assured of a careful consideration. Those planning to attend should communicate with A. T. Walker, Burgessville, R.F.D., or with Stella Mott, Norwich, in order to assist the local committee of arrangements.

Musings on CFSC Turning Eighty



Merrill Stewart

There are many dimensions to Quaker service. Reading the examples and personal experiences gathered in this special issue of the Canadian Friend, I have affirmed my heartfelt belief that our Quaker ways of service and witness are valuable contributions to a more just and peaceful world.

This year marks the Eightieth anniversary of the founding of Canadian Friends Service Committee. It is a good time to consider the highlights of our history. It's also a time to think about the scope of our current service work and give some thought to future directions.

Articles in this issue range from past to present, and in some cases Friends are already contemplating what the future may bring. The past helps inform us as we seek ways forward, however, these articles do not begin to fully catalogue our history. That is not our intention at this time. Perhaps our history is most important for reflecting our sense of purpose and helping us understand our way forward.

Eighty years. That is about the average western life span. It is about three familial generations. I think many of the people referred to in these pages had a strong sense of commitment to future generations, in their motivation and dedication to peace and social justice.

The first decade of CFSC is recalled with excerpts from our annual reports. Those first meetings established a pattern of service and organization. Consider how we benefit today from those seasoned decisions made in the early thirties. We are afforded the opportunity to look back to earlier decades when young people with vision and courage engaged in witness and work that helped define their times.

I am pleased that the energy and the ideas of young Friends are well represented in these pages. We hear from two Friends who have been CFSC interns. Another young Friend, who currently serves CFSC, writes about her concerns for engaging Quaker service with environmental ecology and sustainability.

There are many references in these articles to the way we link up with others. We have worked alongside people in partnerships and in coalitions. We have co-founded fund-raising organizations. We have taken leadership positions that have attracted other organizations. CFSC has a way of forging or joining in effective strategic alliances.

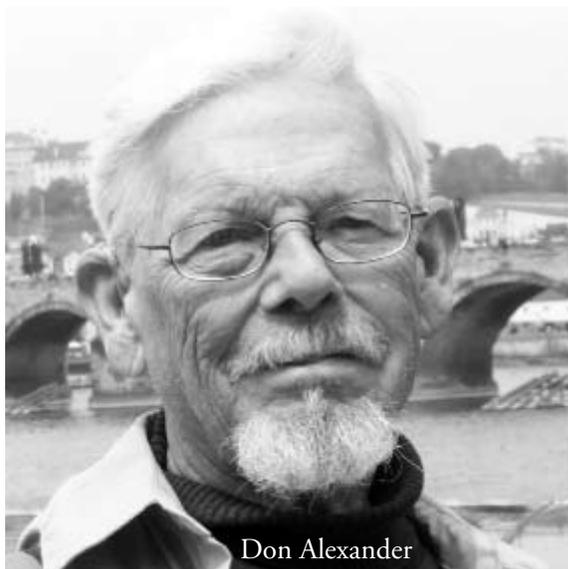
In the first annual report, the new executive committee of CFSC said: "The following problems were discussed: peace; unemployment; the liquor problem; isolated Friends; the crisis in Manchuria; capital punishment; the development of Camp NeeKauNis." How insightful our founders were.

I commend these stories to you. I hope you gain a heightened awareness of how we bring our leadings and personal skills to service work. There are articles on some of our efforts that brought us to national and international attention: alternative service in the Friends Ambulance Unit; medical aid to Vietnam; support for war resisters; support for refugees; alliances with aboriginal initiatives; helping projects on other continents.

Above all, from the stories and storytellers in this issue of Canadian Friend, it is the people and the breadth of work that leads me to appreciate how important the work of CFSC has been. I am glad that in marking the eightieth year since the formation of CFSC, that we have these readings to help us know ourselves, and to know better the leadings that will inform our future.

*Merrill Stewart, Wooler Monthly Meeting
Clerk of Canadian Friends Service Committee*

Eighty Years in Eighty Days



I embarked on this odyssey at the start of the New Year 2011, soliciting articles that would be representative of the eighty-year history of Canadian Friends Service Committee (CFSC). By late March - eighty days later - the material was in the hands of the editor of the Canadian Friend.

When the call went out for submissions for this anniversary issue, the response fulfilled exactly what the planning committee hoped for. We wanted to hear from elders and we wanted to hear from younger people. Those related to CFSC service work have continuing pride and concern about their past achievements. Young members responded with a wide range of views and experiences. Many are students, juggling assignments and writing graduate theses, yet they found time to tell their stories. CFSC will be well served by the young writers you meet in these pages.

The editorial committee suggested a memoir style of article, where the writers put themselves into the stories of their service. The contributors delivered. We learn about the writer's feelings and sense of how their work is informed by their witness.

Consider the way communication has changed since the founding year, 1931. I lived that change, and today I e-mail, telephone, and expect rapid response. Articles, chronologies, and photos now whisk through Internet space.

At the CYM archives I pondered the year 1931: the careful typesetting, minute-taking, and postal distribution that must have gone into the documents I

was reading. Later documents in the 40s and 50s were reproduced on hand-cranked duplication machines. The quality of communication, its timeliness and content, are important to the wellbeing of any organization. Time-tested Quaker ways, wording, order of business, and reports helped shape the Canadian Friends Service Committee.

I noticed in the start-up years the word Friends in the new organization's name was spelled in the possessive - Canadian Friends' Service Committee. By 1936 the apostrophe had been dropped. There must be a story there and I hope some reader can write to tell us.

Articles have triggered thoughts on the ways Quaker presence has helped people come together and understand each other. CFSC and QIAP staff was asked to relate some significant event that they witnessed. Each one wrote of a meeting that created a shift or transformation (see Reflection). There is also an anecdote in the Murray Thomson article about the fortunate meeting of a cook with a Russian diplomat.

There is a Quaker way of providing means and goodwill that drops barriers and builds peace and cooperation. Our writers reflect this important part of how CFSC operates.

I was given the opportunity to gain an enviable overview of Quaker Service as expressed by so many Friends through their CFSC volunteering and work. I hope the reader gains some of the same sense of wonder that I have come to feel.

*Don Alexander Pelham Executive Meeting (Niagara)
Member of Canadian Friends Service Committee.*



Cover for
a CFSC
education
kit 1982

Meeting of the Canadian Friends Service Committee March 2011



Front: Sheila Havard CST, Lynne Phillips VIMM, Eve Schmitz-Hertzberg YS, Don Alexander PEM
Second : Jane Orion Smith CFSC General Secretary, Penni Burrell ANN, Tamara Fleming PRA
Third: Samson Madera-Nashon VAN, Rob Hughes VAN, Elizabeth Block TOR
Fourth: Michael Paetzold WOO, Gianne Broughton QPASC Coordinator, Jennifer Preston HAM*
Fifth: Lee Webb CST, Rick Juliusson VIMM, Merrill Stewart WOO
* Jennifer Preston, Program Coordinator of Quaker Aboriginal Affairs Committee, CFSC

CFSC The First Decade - 1931 to 1941

[Excerpts from founding minutes and annual reports of CFSC provide a chronology of Quaker service through economic depression and early war years]

1931

Minutes of joint meeting of Canada Yearly Meeting and Genesee Yearly Meeting: William P. Firth presented a minute of the Canada Yearly Meeting Representative Meeting, recommending the formation of a Canadian Friends Service Committee to unify, coordinate and expand the work now being done by the Peace, Social Service and Temperance Committees...

The minutes of the joint meeting express the hope that "...the Canadian Friends Service Committee would provide not only more effective machinery for expressing here in Canada the social implications of our Quaker testimony, but also a more effective means of cooperation both with the American Friends Service Committee and with the Friends Service Council of London yearly Meeting.

1932



Fred Haslam served CFSC as General Secretary from its founding in 1931 -1955

Chairman - Chas A. Zavitz
Vice Chairmen – Arthur G. Dorland and William Hallam
Recording Secretary – Hannah Pollard
General Secretary and Treasurer – Fred Haslam

During the months which have elapsed since formation of the executive committee, the following problems have been discussed: Peace; Unemployment; the Liquor Problem; the situation of Friends isolated from Meetings; the crisis in Manchuria; Capital punishment. The possibility of the development of Camp NeeKauNis was also considered.

Unemployment: A letter was written to the Minister of Labour with a suggestion that consideration should be given to the establishment of some form of organized short time for industrial workers, as a means of combating the unemployment problem.

1933

This report, while recording activities which the Committee feels have been very helpful, is yet made with a deep sense of its comparative insignificance when compared with the terrific problems that face us. The turmoil in international and industrial affairs presents an increasing challenge to us to continue our work with greater energy and clearer vision.

Camp NeeKauNis. Special consideration was given to the development of Camp NeeKauNis near Waubaushine, Ontario. This camp, originally undertaken on behalf of the Boys' and Girls' Club, was soon recognized as possessing wider potentialities, and the Canadian Friends Service Committee was asked to undertake the task of furthering a project that might become of value to all Young Friends in Canada.

1934

Peace: CFSC is assisting a project of Canadian Young Friends Association by which Canadian Friends will have a representative in peace caravan work this summer in the person of Jack Copithorne.

Capital Punishment and Prison Reform:

The CFSC Secretary has attended all meetings of the Criminology Sub-Committee of the Social Service Council of Canada. This Council made recommendations for reform to the Dominion Government, following an extensive survey of penal institutions in Ontario and Quebec.

Industrial Relations:

This important subject was considered at one of our Executive meetings and it was recommended that a folder should be printed. The events of the past year have but served to emphasize the necessity of careful study of this problem with a view to helping in providing a Christian solution to it.

1935

Peace: The value of peace activity at a time when the world seems to have returned to reliance on physical force cannot be over estimated.

Temperance:

The Committee has not as a whole taken any action during the past year in this matter. Individual Friends and Monthly Meeting groups have, however, taken local action. Strong efforts are being made in Toronto to secure a plebiscite on the question. Local Friends are joining heartily in this effort.

Camp NeeKauNis

This year there are four camps projected: A Mothers' Camp from July 2nd to 15th; Girls' Camp from July 17th to 27th; Canadian Young Friends' Association conference from July 27th to August 5th; and Boys' Camp from August 7th to 17th. Gracia Booth and Edith Zavitz are to be in charge of the camp for mothers; Violet Carroll is taking care of the Girls' Camp; and Alex Hay and others will look after the boys. Courses at the Young Friends' Conferences are to be given by Prof. Eugene Forsey, of McGill University and by G. Raymond Booth.

1936

Peace: The annual meeting in Tenth Month (1935) was held under the deepening shadow of apparently imminent European war, as a result of the Italo-Ethiopian crisis.

A leaflet known as *An Alternative to Sanctions* was issued and mailed to members of the Dominion Parliament. The Committee feels - as stated in the leaflet - that one essential part of the structure of lasting peace is "the reconsideration of the common rights of nations and peoples to share equitably in the resources of the world".

1937

Spanish Relief

Shortly after the outbreak of the Civil War in Spain, investigations of conditions were made. As a result of these enquiries relief work was started. The Save the Children Fund and CFSC have just launched an appeal for funds.

Cooperatives

The questionnaires on this subject were sent to all the Monthly Meetings, and several interesting

replies have been received. The Committee feels the importance of this subject.

1938

The important work of the committee has been carried on during the past year under some severe handicaps due to illness of members and lack of available time to adequately deal with the concerns under consideration.

Relief Work

The cooperation of the Committee with the Canadian Save the Children Fund has continued during the year. \$3,000 has been collected principally for the work in Spain. Following the outbreak of war in China the appeal was broadened to include relief for sufferers in that country.

Social Service Council of Canada

CFSC has been represented on this Council again during the past year. Space does not permit any adequate report on the varying activities of the Council, but its interest in the Canadian housing problem, and in various legislative measures such as the Quebec Padlock Law and the Ontario Sweepstakes resolution and gambling in general may be noted. (Editors note: The Padlock Act -1937 - empowered local sheriffs to close down meeting places suspected of promoting communism or Bolshevism; terms not defined in the statute. It was used to persecute Jehovah's Witnesses, Jews, communists and various other suspected 'subversives.' It is considered one of the most repressive pieces of legislation in Canadian history.)

1939

The work of the Committee has continued throughout the past year under the dark shadow of international unrest and of much suffering in many parts of the world.

Refugees

G. Raymond Booth has given much time and interest to the study of Canada's relation to the refugee situation. The political and racial hatreds of Central Europe have created a problem of great magnitude, which affects every country. This subject should receive serious consideration at all our Yearly Meetings.

International Situation

The tense political conditions in Europe and throughout the world have been the subject of much thought and special meetings. The testimony of Friends in Canada regarding war has been re-affirmed several times in recent years, but there is in evidence now a stronger feeling than ever before that a refusal to take part in war is not sufficient and that it must have a constructive counterpart in building and working for peace. It is in this direction that the Canadian Friends Service Committee feels a strong urge to encourage Friends to undertake suitable forms of useful service.

1939

Christian Social Council of Canada

This is the new name of the Social Service Council of Canada. The Council has continued its many activities throughout the year and has made valuable educational contributions to social work. It has recently appointed a sub-committee on Prison Reform, on which Friends will be represented.

1940

The outbreak of war last September has created suffering and misery on a scale beyond our comprehension.

When war broke out this committee sent a message to the Canadian Government affirming our peace testimony and offering our services in any way consistent with that testimony. A good deal of the thought of the committee during the past nine months has been devoted to ways and means of helping in some way to alleviate the suffering of the victims of war. Our thoughts have largely centred on the possibility of service to homeless children and others who might seek a safe haven in Canada.

Refugee Children

A sub-committee was formed and at a meeting late in May made a suggestion that the camp property at Waubauskene might be offered for summertime occupation by refugee children, if such children could come. This offer suggestion was approved by the Trustees and the offer has been duly made to Dominion and Provincial Governments, but so far there is no decision as to what will be done.

It is felt that the possibility of being of the utmost service should weigh with each one of us at our Yearly Meeting sessions, and this committee would welcome any suggestions or enquiries to this end.

The passing of the *National Resources Mobilization Act*, 1940, led to a great deal of thought and discussion as to the attitude of Young Friends to compulsory military service, and the possibility of rendering useful civilian service of a non-military character.

A letter was sent to the Prime Minister on July 31, 1940, outlining our ideas in this connection and suggesting that it might be possible to arrange for suitable work for those who felt unable to undertake the military training. The letter was acknowledged sympathetically.

At this time we informed the Mennonite and Brethren Churches of our attitude and, after due consideration, they accepted our letter in principle and invited us to attend a conference which was held in Waterloo early in September 1940. From that meeting arose what is now known as the Conference of the Historic Peace Churches, and Friends have since been represented on this Conference and also on its Military Problems Committee.

1941

The War Victim's Relief Fund

[This fund] was established under the war charities act in September 1941. The War Victim's Relief Committee has given much consideration to aid for the boys in internment and with regard to the evacuation of the Japanese from areas of the west coast. Also there have been many problems concerning the peace testimony of individuals.

Assistance for Britain

Clothing for Britain has been assembled at Friends' House, Toronto from the work groups in Newmarket, Norwich, Pelham, Toronto, Wellington, Wooler and from the Doukhobors in Saskatoon., and has been shipped to the Friends' Service Council in England.

Air-raid Shelters

English Friends are taking an important part in the work being done in air-raid shelters and model shelters designed by them have been heartily approved by the City of London Authorities. Our committee feels that Friends in Canada should help in this work by seeking to raise funds here for use by British Friends in providing additional shelters.

Letters Home from Members of the Friends Ambulance Unit in China

April 2 1945, Kutsing. Walter Alexander wrote:

“Ed Abbott, Jack Dodds and Ev Loomis will be in medical work and will be taking most of their training at the Wey Dyan hospital here which the FAU has undertaken to operate for the duration. I will also be in the medical section but doing administrative work...Francis Starr and Wes Brown will be in the transport section....”

April 22 1945. Ed Abbott wrote:



“When I consider the events of the few months since I left you across the sea, there is brought to my mind some beautiful words of (Rabindranath) Tagore:

‘Thou hast made me known to friends whom I knew not. Thou hast given me seats in homes not my own. Thou hast brought the distant near and made a brother of the stranger. I am uneasy at heart when I have to leave my accustomed shelter; I forget that there

abides the old in the new, and that there also Thou abidest. Through birth and death, in this world or in others, wherever Thou leadest me it is Thou, the same, the one companion of my endless life who ever linkest my heart with bonds of joy to the unfamiliar. When one knows Thee, then alien there is none, there is no door shut. Oh grant me my prayer that I may never lose the touch of the One in the play of the many.”

July 31, 1945, Kutsing. Elmer Hobbs wrote:

The hospital here at Kutsing is very busy these days, as always. We are unable to cope with all the needs for many reasons such as lack of space, equipment, help, etc. But there is much being done for which we give thanks to God....We have many cases such as gunshot and hand-grenade wounds, fractures etc. Many times we can do nothing but make them feel a little better physically until death comes. Then there is the other side when we see patients who were at death’s door get up and walk out and away...”

August 3, 1945, Kutsing. Al Dorland wrote:

“I have just returned from my first trip hauling drugs up to Hanchow, a town on the Yangtze above Chungking—a round trip of 1800 kilometres over some of the most mountainous country in China. The truck I drove was a ’41 Chevrolet left-hand drive vehicle which has been converted to charcoal; the charcoal hamper being mounted just behind the cab on the driver’s side. The whole body of the truck enclosed in wood to protect the cargo from weather and theft, giving the truck the appearance of a moving van.”

Aug. 14 1945, Kunming, Yunnan - Delf Fransham:

“News of the Japanese surrender has been announced here at this American army camp amidst great jubilation. They have already celebrated it once but a damper was thrown over things when it was announced that the allied governments had not confirmed the reports. Now however, everywhere people are letting off fireworks and, generally speaking, making a big noise.”

Aug. 19 1945, Liuchow, Kwangsi. Delf Fransham:

"...we received word of a cholera outbreak and the decision was made to set up as a team and go to work on it ourselves until the others come. Coming on short notice, and by plane, we brought only the most necessary things for the epidemic. When we arrived Bob (McLure) contacted the army medical corps about some hospital supplies and the results made us feel as though we had a windfall."

Aug. 20 1945, Nantan, Kweichew. Al Dorland wrote:



"I find the attitude of the army fellows out here toward the Friends Ambulance Unit very interesting. Most of them don't understand our views as to the methods that should be used in settling international conflicts, but accept us as 'one of the boys.' It's rather amusing to find how well we pacifists get along with the army in the field. I'm afraid that some of the civilians at home who are so critical and antagonistic towards our views would be greatly annoyed by it all. I find that the FAU has a great reputation in China and of all the army chaps I have met from GIs to colonels they would go out of their way to help us when they can...in order that we may carry out our jobs."

Aug. 26/45, Nantan, Kweichew. Al Dorland wrote:

"A few nights ago some GIs (US soldiers) brought in three victims from a crack-up...a woman with her throat cut, a little girl with a great gash in her leg and a man with a big hole through his arm. I asked the sergeant who brought these people in about the accident and how he had happened to pick them up since the Americans have orders not to pick-up the Chinese. He said that in such cases he risked disobeying orders, since he had a boy at home just the age of that little girl."

Aug. 31 1945, Linchow. Al Dobson wrote:

"Linchow is divided into north and south halves by the Willow River. There is no bridge across since the old one ...was destroyed by the retreating Japanese armies. As a result, our side of the river is quite free of vehicular traffic.

The hospital on the south bank is housed in the former Catholic Mission which was badly burned but which has its brick walls still standing and the old roof is still in place. The main ward here (on the north bank) is a room with a roof over it and two walls. There is the need for medical work here, which at the present with the cholera epidemic in full swing, is urgent."

Sept. 10 1945, Liuchow. Delf Fransham wrote:

"...writing Friends Ambulance Unit reminds me of some of the freak names people are forever unconsciously dubbing us with. For instance we get called 'The Friendly Ambulance Unit' and even 'The Friendly Society for Ambulance Drivers'. These actually come in correspondence."

Oct. 21 1945. Al Dorland wrote:

"It has been proposed that the support of the International Peace Hospitals in North China be taken over as a Canadian assisted rehabilitation scheme, whereby these hospitals would be helped in rebuilding, reequipping and restaffing, after the ravages of war. These hospitals have a very definite Canadian connection since they were founded and named 'The Bethune Memorial International Peace

Hospitals' in honour of the former Canadian doctor Norman Bethune...who went into this area of China in 1938 and died up there of an infection a few years later."

Oct. 31 1945, Kunming. Douglas McMurtry wrote:

"Walter Alexander is still wrestling with many of the knotty problems of devolving our hospital at Tengchung on to the local and provincial health authorities. Soon to join Walter will be Ed Abbott who is going to augment the medical personnel. Francis Starr will be the leader of the two truck convoy which is to leave for Ten-chung in a few days. Ed Abbott will drive the second truck part-time..."

Nov. 27, 1945, Linchow, Kwangsi, Al Dobson wrote:

"UNRRA (United Nations Relief and Rehabilitation Administration) seems to have brought three boatloads of books, paving-materials and clothes to China, but none of these are on our priority requisitions. Drugs come first for us with sulfa and penicillin near the top. In another part, perhaps we would see the need for the UNRRA supplies, but here for the refugees and war ravaged people they need plenty of food. Now the Americans have gone and the extra rations of vitamins, food and medicine we used to get from them..."

Feb. 17 1946, Union Hospital, Hangkow, Hupeh:
"The Japanese are still in possession of 50 percent of their hospital but they are very courteous and want to go as much as we want them to go but there is at present no transportation. It is great to see our medical mechanic –New Zealander, Lindsay Cozier – working together about three quarters of the time with the Japanese medical mechanic. The Chinese treat the Japanese admirably as far as I can see... [they] have much to give other nations of the world."

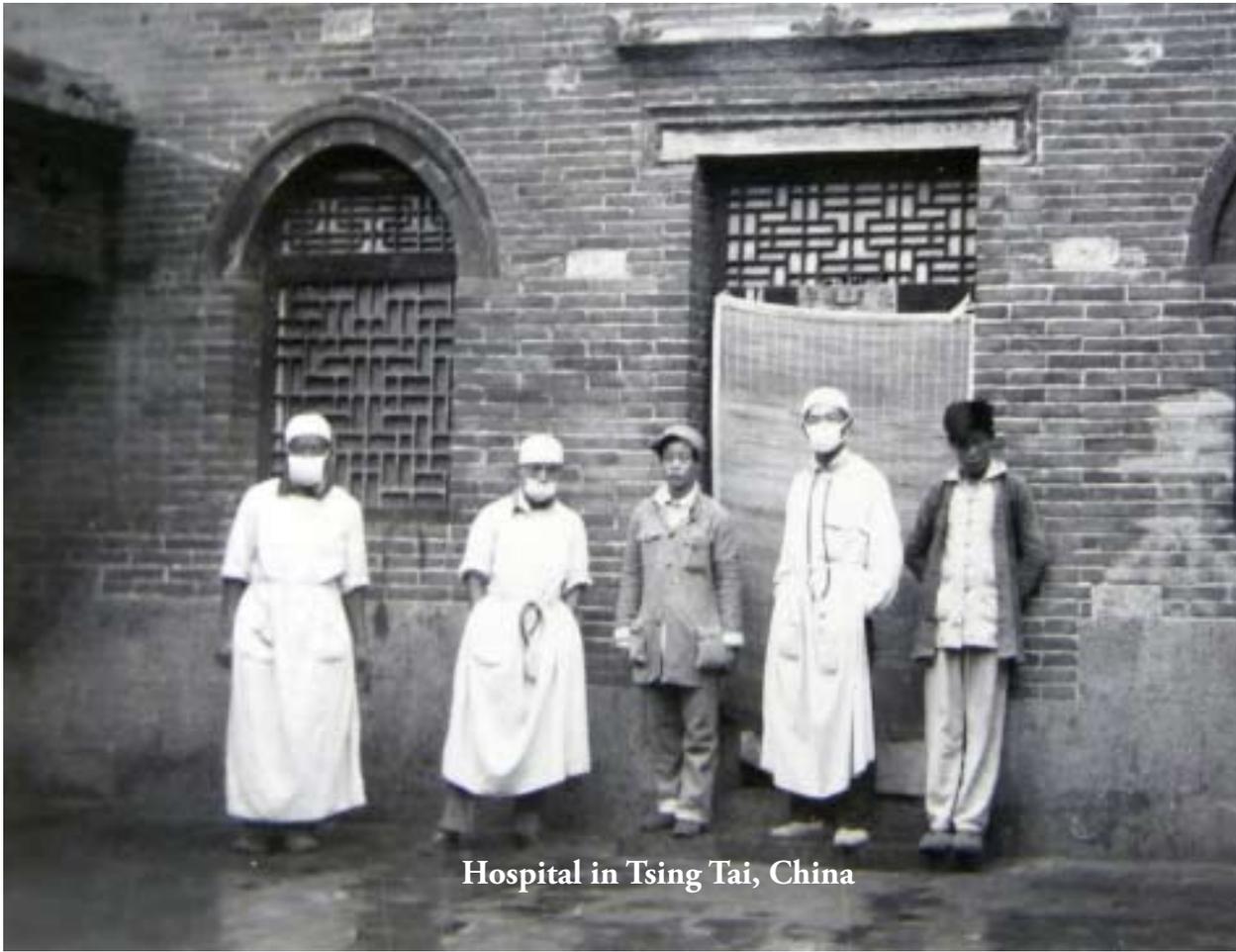
Mar 1, 1946, Chungking: *The unit has more and more been shifting the scene of its work in Honan province ever since last September. It has now been decided to move our headquarters to Cheng-chow. We will move by air from Chungking to Hankow about the 15th of this month. From Hankow we will have a five day trip by train up to Cheng-chow."*

Nov. 15 1946, Fukow. Francis Starr wrote:



"Fukow was just swarming with refugees, mostly old women and children, so China National Relief and Rehabilitation Administration is starting an orphanage ... When we were ready for occupants, they were brought in from the streets in groups of twenty. We set up a regular processing line of stripping, scrubbing, shaving, clothing and feeding, and the changes that occurred in these poor homeless waifs was almost unbelievable. They came to us ragged and naked, dirty and lousy and in a few hours we changed them into as nice a group of youngsters as could be found. Even their personalities were changed and their various ways of showing their gratitude were touching..."

"...utterly deny all outward wars and strife and fightings with outward weapons."



Hospital in Tsing Tai, China



Members of Toronto Monthly Meeting and Canadian Friends Service Committee are active in the War Resisters Support Campaign. They gathered in front of Friends House in Toronto following Meeting for Worship and the March 2011 CFSC Board meeting. [photo by Judy Gilbert]



Friends Ambulance Unit - China Convoy Reunion



Friends House -Toronto, Canada - November 12, 1977

Front left to right: Nina Yeomans, Helen Mitchell, Fred Haslam, Bob McLure, Kathleen (Green) Savan
Back: Gordon Keith, Stan Outhouse, Doug McMurtry, Wes Brown, Ed Abbott, Reg Smith, Joe Awmack, George Wright, Jack Dodds, Jack Gerson, Frank Miles, Elizabeth (File) Gerson, Al Dorland, Bert King, Elmer Hobbs.

CFSC in the Sixties: A Memoir



Murray Thomson

“May I work as a Peace Education Secretary?” I asked Fred Haslam, a founder of the CFSC. “I will do it for \$4,000 a year”, I said, seeking to emphasize the Quaker testimony of simplicity. “Yes, indeed”, said Fred, “and will you do it for \$3,000?” he asked, seeking to balance the books.

Thus began my seven years with the CFSC during the tumultuous times of the Sixties. I had just returned from almost five years with the AFSC in Southern Asia. The Cold War was threatening to turn hot, and Bomarc nuclear-tipped missiles were soon to be installed at La Macaza, Québec. The Vietnam War was heating up. The US and China had no physical contacts of any kind. War and death were in the air and breathing life and peace was becoming difficult in many parts of the world.

But there were many in Canada and elsewhere who wanted peace and who worked for it. The Voice of Women; Students Union for Peace Action (SUPA); Canadian Peace Research Institute; Canadian Campaign for Nuclear Disarmament; the Fellowship of Reconciliation, were all formed at the turn of that decade, and the Canadian Friends Service Committee, one way or another, was involved with all of them. So here are a few anecdotal memories from a vibrant chapter of CFSC history as I experienced it in the Sixties.

Our committee was large and mobile. Among others, four activist couples were involved: the Pococks, Franklins, Newcombes and Thomsons. Sometimes we'd drive through snowstorms to Dundas and meet in the Newcombes' home. Sometimes members of the Committee would meet and sometimes argue with the Executive Committee for more funds, or more daring in the overall programs. Sometimes Bonnie Day, Quaker poet, would sit quietly in our meetings, letting her peace poems do her talking, such as her Observation on War: “...*Always the old men give the medals. Always the young men give their lives. And flags fly over the cemeteries....And business thrives.*”

Our opposition to the war in Vietnam took several forms. One time we signed up ninety-six clergy in Toronto and got a front-page story in the morning paper. We were derided for our naiveté. At one overnight vigil on Queen's Park Crescent, we were joined by Rabbi Abraham Feinberg. Buffeted by a strong wind, he hung on to a large sign proclaiming: “Force may Subdue but love Gains!” Kathleen Hertzberg told how she was accosted at a similar event in London: “For two pins I would knock you under a bus”, a passing motorist had yelled at her. Some of those who passed us in front of Victoria College communicated similar feelings. But whatever discomfort we might have felt was soon forgotten on retreating to Friends House, or the Pococks' for steaming cups of hot chocolate.

In the mid Sixties, Medical Aid to all sides in Vietnam became a Service Committee “international program” with thousands of contributions. Many were brought across the border by American citizens. How did we get [this aid] to Vietnam? It so happened that during a conference for diplomats, held on Grindstone Island, a Soviet Counsellor discovered that our cook, Barbara Bachovseff - a Doukhorbor - was born within one hundred miles of his birthplace in Siberia. They became friends. Later, Counsellor Drobnitsa arranged to have the aid shipped free across the Atlantic on a Soviet liner, thence by rail to Vietnam.

In 1964 the Canadian government quietly brought Bomarc nuclear missiles into Canada, depositing them at La Macaza, just over the Ontario border with Québec. Some of us noticed and held a vigil outside the main gate of the base. We were harassed by the guards, who among other tactics, played loud music backwards. A few of the braver “vigilers”, led by an Anglican worker-priest and his sixteen year-old daughter, sat down on the road, blocking it. They

were, along with others, dragged and gently dumped in the ditch. Though I held vigil much of the night, to this day I regret not sitting down and being dumped in the ditch with them.

As noted earlier, there was no physical contact between China, however, there was a Chinese journalist in Ottawa, Pu Chao-min, the only Mainland Chinese in North America. There were also AFSC Peace Education Secretaries who wanted to meet him. Canadian Friends Service Committee was able to bring them together at a United Church Camp at Bolton, north of Toronto. At first the interchanges were cool, formal, guarded, but they gradually warmed during the day. The event was a tiny event, but a reflection of a Quaker belief: "Let us try, then, and see what love can do."

The annual training institutes in nonviolence in the Sixties were bold efforts to simulate violent conflict and then learn how to respond to it non-violently. In 1965, fifty people participated in a socio-drama on Grindstone Island on Big Rideau Lake, Ontario. It lasted for thirty-one hours, ending abruptly after thirteen persons were "killed" while in custody. The central questions were: how can pacifists maintain their beliefs in nonviolence under the threat of armed attack? Can nonviolent civilian defence be applied against an imposed tyranny? These questions are very much before us today. The report, called *The Grindstone Experiment* concluded that, though the "defenders" of the Island community failed to defend it, or prevent symbolic killing by five "armed invaders", all agreed that they had experienced a "great moment". It was an educational experience superior to a lecture. Much had been learned and more experiments of this kind are sorely needed, if we are to live without depending on weapons for our security.

Many other programs were held on the island that involved the leadership and support of Monthly Meetings of Friends. Inter-Faith Seminars were largely the responsibility of Toronto Friends. Annual UNESCO Seminars on international issues were organized by Hamilton Friends and associates. Work Camps drew support from Thousand Islands and the annual Conferences for Diplomats enjoyed the involvement of Philip and Janet Martin and other Ottawa Members.

Andre and Elizabeth Rossinger of Montreal Friends assumed the leadership for the annual French-English Dialogues, combining with Centre Monchani in Montréal. Starting with a weekend in Montréal,

speaking French, they then moved to the island where English predominated. Not only different languages, but also different aspects of two cultures were experienced. Participants envisioned a trans-Canada program: one that was bilingual, multicultural, and ecumenical. The aims of these Dialogues, they said, included contributing "...towards developing an internal dynamic peace in Canada, one consistent with our peace testimony".

The final Dialogue was to have included a talk by the leader of the nationalist movement in Québec. Alas, he never appeared and some, no doubt, are still waiting for René Levesque.

Quaker traditions call us to be prophets, proclaiming the truth, as we understand it, or reconcilers of violent conflicts, as experienced by us, or others. More often than not we simply try to be reasonably good citizens, like everyone else. In the Sixties we had plenty of opportunities to be all of the above. Sometimes the prophetic and reconciling roles seemed out of sync. One such case occurred when Jack Pocock joined others in a vigil outside the US Embassy in Ottawa, protesting its international policies. An American diplomat, just returned from the Diplomats' Conference - which sought to build understanding between diplomats - happened to look out the window. There, to his great chagrin, was the Warden of Grindstone Island he had just left! American Quakers experienced similar situations. While some ringed the White House in protest, seeking an end to the Vietnam War, others ran the Prosthetics Centre in Quang Ngai, for the victims of that war.

More than forty years have gone by since those fateful days when we were willing to experiment and take some chances as either prophets or reconcilers. More often than not, we were neither. But that didn't stop us from trying. Nor, I believe, will it stop us now.

Murray Thomson

Ottawa Monthly Meeting

Moral excellence comes about as a result of habit. We become just by doing just acts, temperate by doing temperate acts, brave by doing brave acts.

Aristotle

Medical Aid During the Vietnam War



In 1962 I became clerk of CFSC. I had ten years of Quaker Service: pre-World War II, during the war, and after the war in devastated Europe. I was a conscientious objector when women were called up in Britain in 1942. The religious basis of Quaker witness and service had been important to me as a Young Friend who felt called to Quaker service.

When the United States began building up its forces in Vietnam in the 1960s, concern for the suffering of the people of Vietnam, on all sides of the conflict, intensified amongst Canadian Friends and others in Canada. It was the first time that TV had brought war into the homes of people everywhere. Canada had outstanding journalists whose reports moved many - the bombing, use of napalm and defoliation chemicals, the destruction of villages, wounding, maiming and death, were all brought home to us.

The war in Vietnam hung over the work of *Peace Education*, as a real war in the world that affected us all. It was an ever-present challenge for application and understanding of the Quaker Peace Testimony. It was an era dominated by the politics of the Cold War (1947-1991) and Canada was no exception. The United States and the Soviet Union were the main protagonists. Our Canadian Government would like to have been neutral.

The Medical Aid Program developed by CFSC was a labour of love embarked upon with dedication and careful planning, and executed in the knowledge that our efforts could only meet a very small part of a great and ever-growing need. It was an expression of Quaker witness against war, care for victims of war, and a hope that war would end.

An endemic anti-American feeling had also arisen

since the use of the atomic bomb, atomic testing, the Korean War, Cuba, the use of force in Latin America, and not least, the American intervention in Vietnam. In the McCarthy Era, Communism had been portrayed in the US as "the devil incarnate" and sympathizers were punished.

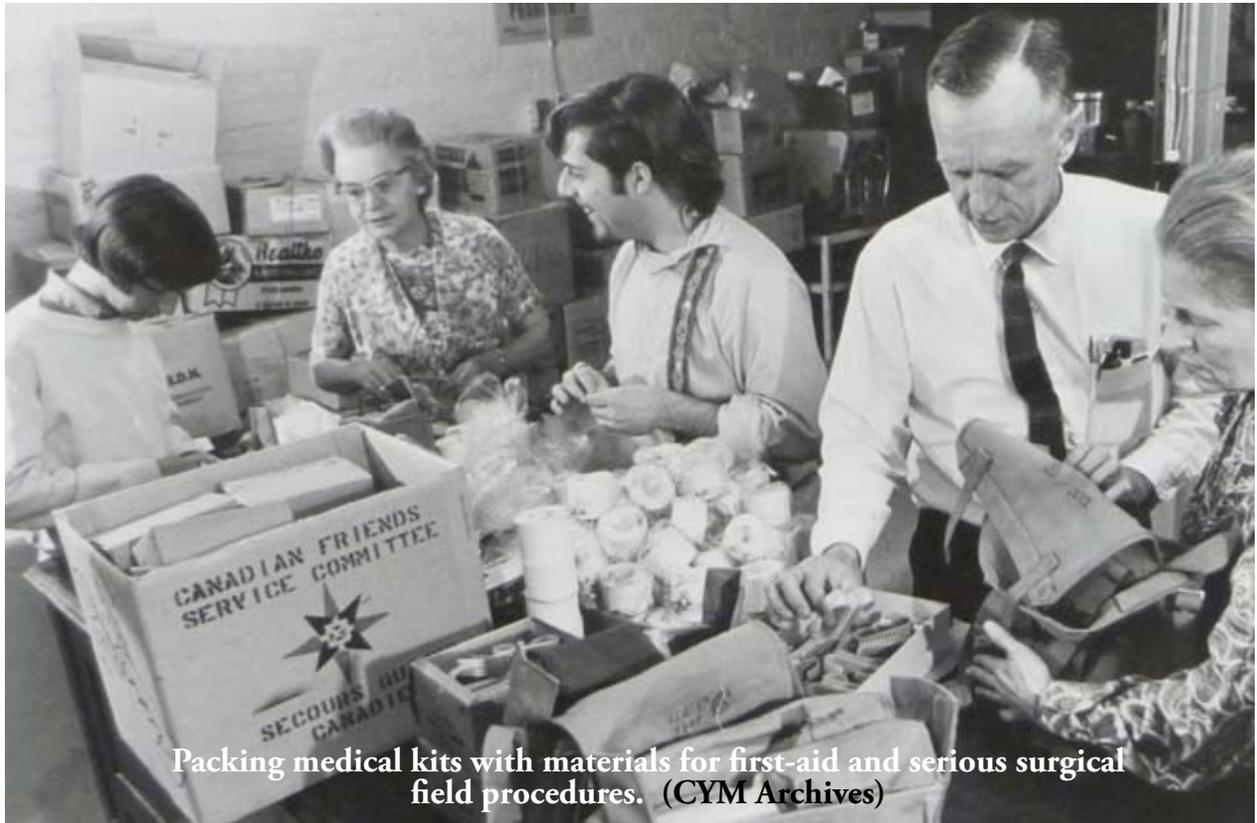
As a sign of protest in 1969, a group of Canadian Young Friends met US Young Friends, Mennonites, and Brethren, on a bitterly cold day in January, on the Peace Bridge between the United States and Canada, at Fort Erie, to accept funds from the Americans for the CFSC Medical Aid Program.

Concerned Canadians - Quakers included - did not hesitate to convey to government their opposition to the Vietnam War. There were no less than seventy-two Friends on the Service Committee and many others who participated and who contributed financially to the Vietnam Medical Aid Program.

In 1964 a Meeting for Worship, called by the Toronto Monthly Meeting Peace Committee, gave the first spiritual impulse, but asked Canadian Friends to be clear on the issues. They sent this statement to the Government: "We believe it to be the moral duty of the Canadian Government towards the United States to strongly oppose this policy in Vietnam. To do so would be an act of friendship, fulfilling also our duty to the people of Vietnam and to the world."

In 1965 CFSC organized a Conference on Vietnam at Carleton University, Ottawa. The Conference called upon Canada to be a reconciler and to send aid to the victims on all sides of the conflict. The Conference asked CFSC to set up a program of practical aid to all parts of Vietnam and seek public support and donations from Canadians through church and labour groups. Over the period of the Medical Aid Program, CFSC benefited greatly both morally and financially from the support and contributions of people in all walks of life. The Conference also sent Dr. Vo Thanh Minh and two Canadians on a Peace Mission to Vietnam. (Dr. Vo was imprisoned in South Vietnam.)

As CFSC worked to organize a Medical Aid Program to Vietnam, fifteen Canadian Friends attended the Friends World Conference in Greensboro, North Carolina. The Conference was moved to compassion by a speech from U Thant, the United Nations Secretary General. A statement was issued on the Vietnam War that greatly inspired Friends, and confirmed CFSC in its endeavours to send impartial medical aid. Friends were also encouraged to keep their spiritual and religious leadings while working to stop the war.



Packing medical kits with materials for first-aid and serious surgical field procedures. (CYM Archives)

After prayerful deliberation, with the sincere desire to portray Quaker relief work as an expression of Christian compassion and a witness against war, the first brochure was published in September 1966 with the following Statement of Purpose:

“We, members of the Religious Society of Friends (Quakers) in Canada, feel moved to send medical aid to the non-combatant sufferers in the present tragic war in Vietnam.

“We believe all wars are contrary to the Will and Spirit of God as against the sacred purpose of man’s existence on earth. We are moved by Christian love to act now by sending a practical contribution of medical aid for the healing of the wounds of innocent fellow men in all parts of Vietnam, regardless of political, religious or ideological barriers.

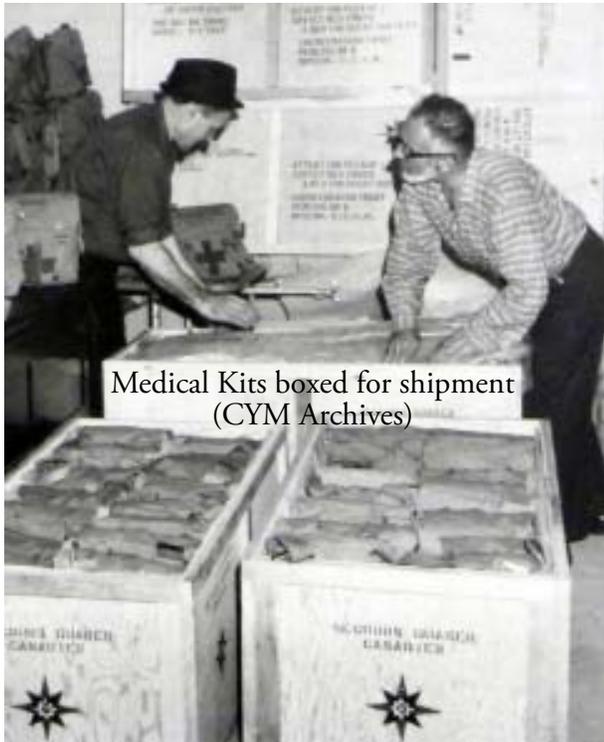
“We appeal to all men of goodwill, wherever they may be, to assist us in this work of mercy, which, with God’s help, may bring the spirit of reconciliation and peace into the hearts of men.”

This statement was a modification of the Statement of Purpose issued by London Yearly Meeting for their aid program to all people on all sides of the conflict in

the Franco-Prussian War. (The time when the Quaker Star was born!) The brochure was also used for fund-raising.

CFSC made efforts to clarify areas of need throughout Vietnam. In consultations with the Canadian Red Cross - who enquired through the International Red Cross, who in turn consulted with the Russian Red Cross - permission was received to ship our first deliveries of medical supplies aboard the Russian vessel *Alexander Pushkin* which docked regularly in Montreal.

Three large consignments of carefully chosen medical supplies were prepared - all labelled with the Quaker Star. Members of CFSC, with Montreal and US Friends, met the *Alexander Pushkin* with two of the packages: one addressed to the Red Cross of North Vietnam and the other to the Red Cross of the National Liberation Front (PRG). A third parcel was mailed at the main Post Office in Montreal addressed to the Red Cross of South Vietnam. The supplies on the *Alexander Pushkin* travelled via Moscow to Hanoi and were acknowledged by Mme. Tran Thi Dich of the North Vietnamese Red Cross. In time we received photos showing the supplies being unpacked.



Medical Kits boxed for shipment
(CYM Archives)

A news release was issued prior to the distribution of packages and it was made clear that we were sending impartial aid to suffering people on all sides of the conflict. Following the deliveries, a Meeting for Worship was held in the Montreal Meeting House. The message arising out of the worship was that no matter how dedicated the efforts of human beings may be, the blessing comes from God alone.

In Toronto CFSC diligently pursued plans to extend the program. From information provided by the Vietnamese Red Cross, we developed a list of supplies that included penicillin, streptomycin, surgical instruments, maternity kits, medical textbooks in French, and school supplies.

The medical supplies and drugs were often manufactured in Canada by Canadian subsidiaries of American pharmaceutical companies. They soon informed us that due to restrictions under the *US Trading with the Enemy* regulations, they could not fill our orders. We appealed to Canadian pharmaceutical companies, to drug stores, hospitals, and Canadian physicians to donate drugs.



Peace-ship Phoenix and warships of U.S. Seventh Fleet ride anchor side-by-side in Hong Kong harbor. This was mercy vessel's last stop on voyage from Japan before heading into war-zone waters off North Viet Nam.

“Peace ship Phoenix and warships of US Seventh Fleet ride anchor side-by-side in Hong Kong harbour. This was the mercy vessel’s last stop on voyage from Japan before heading into war-torn waters off North Vietnam.” (CYM Archives)

The United Church of Canada shared their Medical Aid Distribution Centre with CFSC, so that drugs and other supplies could be sorted and repackaged under the care of their physician-in-charge and Dr. Vivian Abbott (a member of Toronto Meeting). CFSC also appointed Frank Dingman as Director of the Medical Aid Program. He went twice to Hanoi to consult with the North Vietnamese Red Cross. Friends, including Young Friends, worked diligently at the Centre, sorting and packing medical supplies and drugs. Also, American Friends Service Committee (AFAC) earlier had made an important contribution to healing the wounds of war, by establishing the Quang Nai Rehabilitation Centre in South Vietnam.

The eagerness of some American Friends and others, to circumvent the US regulations, resulted in interesting experiences. When parcels and cheques addressed to CFSC were stopped by the US post office, and by both US and Canadian banks, some Friends sent parcels and cheques to me personally. This became public and the newspaper headline ran: "Mrs. Hertzberg's main aim is to get aid to the Viet Cong."

By 1969 CFSC had ceased to collect, purchase or ship supplies from Canada. Arrangements were made instead to use the facilities of Quaker Peace and Service in London, England, and to transport through a shipping company in London, under the care of the British Committee for Aid to Vietnam. Canadian funds were sent to London. On one occasion they included a large grant from Oxfam Canada. The London Quaker Conference on Aid to Vietnam agreed that all Quaker supplies from wherever they came would be labelled QUAKER SERVICE – VIETNAM in English and French. This arrangement continued until the end of the war.

CFSC funds were also sent to the Vietnamese Overseas Buddhist Association in Paris, France, to train young Vietnamese for social work in Vietnam, at the Buddhist School of Social Service.

In a Statement at the 1969 London International Friends Conference on Vietnam, Ross Flanagan of A Quaker Action Group said: "We wish to send supplies from people of goodwill in the United States to the victims of the war in all parts of Vietnam. The voyage of the vessel Phoenix carrying medical aid is a public witness and an act of disobedience." He asked: "Should AFSC commit civil disobedience to aid suffering people in all parts of Vietnam? Has AFSC's image at home suffered because it has not done so?" A Quaker

Action Group fulfilled the concern of Young Friends of North America - they wanted an international Quaker organization under which they could serve.

On one occasion Murray Thomson and I were interviewed by a reporter from the Russian daily newspaper, *Pravda*, in the breakfast room of the Royal York Hotel in Toronto. He wanted to know about the Medical Aid Program to help victims of the war on all sides of the conflict. He found it surprising that people could have religious motivation for what seemed to him to be a political act. He asked us: "Who do you think you are, Don Quixote?" In explaining the religious basis of Quaker work we referred to Quaker work in Russia during the famine in the Twenties.

Another initiative was to interview representatives of the Canadian External Affairs Department in Ottawa, who were responsible for Canadian participation in the International Control Commission for Vietnam. Canadian planes flew regularly into Hanoi, but our request to have CFSC medical supplies put on Canadian planes received a frosty refusal. They claimed it would interfere with their neutrality.

However, it was not the intention of CFSC to make the Vietnam Medical Aid Program the main service of CFSC. In 1968 a Minute of the Thirty-Seventh Annual Meeting said: "Relief is not a solution but a way in which Canadian Friends can demonstrate their concern for the suffering people in all parts of Vietnam. We are challenged by the many aspects of our General Program; especially this is so in our Vietnam Medical Aid Program, which relieves only a very small part of the tragic suffering and misery in Vietnam. We pray for Divine Guidance to us and to others in search of ways to bring peace to Vietnam and for the courage to act as we are led."

When the American army withdrew from Vietnam, we estimated that medical supplies of various kinds had been sent valuing approximately \$300,000. In this total were many sacrificial gifts from individual American Friends, especially through A Quaker Action Group, and also from AFSC.

Yet concern about the aftermath of the war did not end. With the help and support of CFSC, Nancy Pocock, a Member of Toronto Monthly Meeting went four times to Vietnam, and CFSC continued to send some aid. After Nancy died in March 1998 a small clinic on the Mekong Delta was named the *Nancy Pocock Clinic*.

*Kathleen Hertzberg, Toronto Monthly Meeting,
Clerk of CFSC from 1963 to 1971*

CFSC Records Jane Zavitz-Bond

The eighty-year history of CFSC is in the Canadian Yearly Meeting Archives. More than one third of the holdings relate to CFSC. It's a record of Canadian Friends putting our faith into service. How did this treasure trove survive for use today? The CFSC records - dating back to its founding in 1931 - were transferred from Maitland St. Meetinghouse, to Friends House on Lowther Ave., Toronto, in 1952. Minutes and letters filed while Fred Haslam was secretary left a clear paper trail of its first quarter century. The years passed and the work expanded. Out of necessity record boxes were stacked in the basement.

Although the Archives were established by CYM under the Records Committee in 1983, no CFSC records were moved till the CYM Office moved to Ottawa. The CFSC story was found in chaos. Water pipes had leaked, collapsing boxes and causing a messy confusion. The new and orderly vault at Pickering College - the Archives' home - was inundated by CFSC records and reports, general secretaries' papers, publications, photographs, slides, audio tapes, and display materials. We obtained two grants from the

Ontario Archives Association and an allocation from CFSC, which allowed a worker to sort and re-file those materials.

The archivist arranged with the CFSC secretary for a regular transfer of current records when projects were completed. Since then the boxes arrive with all contents listed and ready for archiving. Recent records are used only for CFSC and CYM work, as a thirty-year closure is standard archival practice.

Researchers comb through CFSC records for material on social history related to CFSC's mandate of Peace and Human Rights. They may be writing a thesis; a book; a periodical; journal articles; filming a documentary or writing a radio script. All reach out to the larger world making Friends' concerns better known.

Also there are the wonderful people who have shared in the eighty years of work at CFSC! They, along with those creating the Archives - through gifts of skills, time, and fellowship - form 'a goodly company'. We at the Archives anticipate the next phase of archiving CFSC materials as the technical revolution swirls about us. Way is already opening. Let us go forward together.

*Jane Zavitz-Bond
CYM Archivist with Archives*



Canadian Friends' Service Committee Eighty Years of Quaker Service

1931

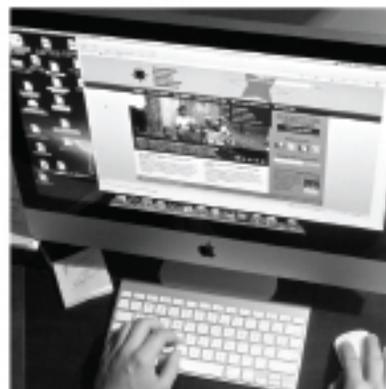


"Hello operator. I'm calling Toronto.
Canadian Friends' Service Committee
Would you ring them at Midway-5395?"



Keep in touch.

2011



"Visit the
CFSC website at
quakerservice.ca"

Technologies Change
Quaker Service is Constant

Vision: Canadian Friends Service Committee

Canadian Friends Service Committee - the peace and service agency of Quakers in Canada - works with a wide range of partners at the international, national and community levels, to bring about long-term sustainable changes in our world. CFSC is guided by a vision of a world in which:

- peace and justice prevail
- the causes of war and oppression are removed
- the whole of Creation is treated with respect
- individuals and communities are freed to reach their fullest potential

Values: Canadian Friends Service Committee

CFSC believes that there is that of God in every person, which inspires transformative, practical expressions of love and care for all Creation, including the alleviation of suffering, the promotion of justice and peace, and provision of education and research on these concerns.

Quaker service work is rooted in the daily practice of pacifism, integrity, truthfulness, equality, community, simplicity and, above all, love - both in the objectives of our work and in the discernment with which we plan and deliver our work.

(CFSC Policy Manual, Rev. Mar 2011)

Quaker International Affairs Program: Celebrating Nine years of Policy Dialogues and Bearing Witness for Justice

Carol Dixon

In November 2001 the Quaker International Affairs Program (QIAP) was launched in Ottawa, to be accountable to Canadian Yearly Meeting through Canadian Friends Service Committee. QIAP represented the next in a series of steps taken by Canadian Quakers to provide space for building relationships among representatives of international governments, with opportunities to share perspectives and understandings on issues of international concern. It followed in the tradition of CFSC's Grindstone Island experience, Quaker Peacemakers in Ottawa, and similar work of American and British Friends since the 1940s. As well, many Canadian Friends have brought their own witness to this unique variety of peace work in the Quaker United Nations Offices, as well as far-flung Quaker offices around the world.

QIAP's first seven years of work, in collaboration with the Quaker United Nations Office (QUNO) in Geneva, focused on new global trade rules related to intellectual property rights (IPRs) under the newly formed World Trade Organization (WTO). These rules created a new form of monopoly privilege that has wide implications for food sovereignty, health, biodiversity, traditional knowledge, and the overall development of poorer nations. For example, patented drugs generally cost much more than non-patent generic equivalents. The new rules require WTO Member countries to grant patents on pharmaceutical products making it increasingly difficult to obtain affordable medicines.

QUNO, with QIAP collaboration, facilitated dialogue and published a series of Discussion Papers specifically to increase awareness of implications of the new rules. These new global rules also affected other international agreements such as the UN Convention on Biological Diversity (CBD) and the UN Food and Agricultural Organization (FAO) and contributed to even higher intellectual property standards (referred

to as TRIPS-plus) in a range of bilateral and regional trade agreements. A series of *TRIPS Issues* papers were published by QIAP to help all participants better understand what was at stake. The process for developing these publications involved consultations - bringing together representatives of poorer and richer nations, along with international experts in the field, representatives of civil society organizations, and other key stakeholders - in a series of dialogues to share understandings and perspectives on draft versions.

All of these publications were developed and written by experts in their specific fields. They were peer reviewed and acclaimed by engaged citizens around the world for their balanced approach. During this time the work shifted from QUNO-Geneva to QIAP in Ottawa. It also became clear that with the proliferation of IPRs in a range of international instruments, negotiators or groups working in one area were often unaware of, and sometimes undermining, what was happening elsewhere. In response to this, QIAP decided to produce a guide that would inform a wider audience than just negotiators, about the complex web of IPR negotiations and the impacts, in particular, regarding biodiversity and food sovereignty. The outcome was the book, *The Future Control of Food: A guide to International Negotiations and Rules on Intellectual Property, Biodiversity and Food Security*, published in December 2008. It won the prestigious Derek Cooper Award for Campaigning and Investigative Food Writing in June 2009 in the UK. It continues to expand its influence through translations in Spanish, Arabic, Chinese and Farsi.

Meanwhile it became clear that any successes achieved in these multilateral forums were temporary and would be under pressure again in a few years. For this reason the QIAP committee went through a discernment process to determine if there were a more satisfactory and more holistic approach to protecting the rights of the poor, as well as the deteriorating biodiversity and health of the planet in general. It was agreed that the commons was an approach that could meet the criteria. Commons is a model of governance of shared resources that brings community members together to determine how to sustainably manage the resources on which they all depend. Its historical roots are ancient but its relevance is as urgent today as ever. Commons was also raised in public awareness when the 2009 Nobel Prize for economics was awarded to Elinor Ostrom for her thirty years of research of commons as a model of governance.

Reflection by Tasmin Rajotte

This has been the refocus of QIAP's work in the past two years as the work on IPRs gradually wound down. During this time QIAP has, through a process of international consultation and meetings, built supportive relationships with and among commons practitioners, academics, and policy makers.

Sadly QIAP's efforts to raise major foundation funding for the work has not been successful to date, and the program will need to go into hibernation. Staff person, Tasmin Rajotte, plans to continue her ongoing work with partners as a volunteer from home, while taking on contract work to support her family.

By anybody's standards QIAP has been successful. Many Friends across Canada have supported this work from the early development of QIAP's foundations - first by participating in the Quaker International Seminar in October 1998, which was followed by the Quaker International Affairs Working Group, and finally with the launching and oversight of the Program. We celebrate and give thanks for QIAP's successes and for the many ways in which the divine has moved among Friends to support, love, pray for, and fund this unique Canadian Quaker witness to justice.



When attending to the Spirit, one never knows how service work will unfold. I've been moved many times by the unexpected effect of QIAP work - an offer to translate a publication or a particular outcome in an international negotiation.

However, learning how QIAP's work has touched the lives of people, is what has struck the deepest chord. For instance, QIAP carried out work on issues related to intellectual property standards that are higher standards than those negotiated at the World Trade Organization (often referred to as TRIPS-plus).

Following one extremely sensitive off-the-record dialogue on TRIP-plus issues, a participant from a least developed country, who held a key government position, informed me in a delighted manner, that the dialogue had totally 'radicalized' him. Previously he hadn't had the time to consider some of the issues raised, and hadn't realized some of the implications, until he heard other participants discuss problems they encountered in their respective countries. He now followed these issues from an array of sources and described how it greatly influenced his work. Such unexpected moments nourish the soul.

*Tasmin Rajotte, Representative
Quaker International Affairs Program*



*Carol Dixon
Ottawa
Monthly
Meeting*

"The Quakers have shown us that it is possible to translate into action what lies deep in the hearts of many: compassion for others and the desire to help them - that rich expression of the sympathy between all men, regardless of nationality or race, which, transformed into deeds, must form the basis for lasting peace. For this reason alone the Quakers deserve to receive the Nobel Peace Prize today."

Gunnar Jahn, Nobel Peace Prize Committee, 1947

Reflection by Gianne Broughton



January 21, 2009. It was the tensest moment I had ever experienced during a gathering of Quaker peace workers in Central Africa. The leaders of the Friends Church Peace Projects in North and South Kivu, D. R. Congo, were sitting at the

head table and telling us about the devastation they had recently witnessed and their expectations of worse to come. Why? Because the Congolese President, Laurent Kabila, had made a deal with the Rwandan President, Paul Kagame. Rwanda would arrest Laurent Nkunda, leader of the Congolese factional rebel army (the CNDP) that had been brutally preying upon North Kivu since 2006. In return, Kagame was given permission to enter North Kivu with two thousand troops and forcibly return soldiers of the FDLR - the remainder of the Rwandan army that had escaped to North Kivu when Kagame's invading army overcame them during the 1994 genocide. Through years of exile, the FDLR had forcibly established control over many territories in North and South Kivu, and the

Congolese Friends knew from experience that a limited military operation could only round up a few soldiers. Reprisals against civilians would follow. In their fear and anger, the Congolese had begun to think of all Rwandans as enemies and to speak as if the Rwandan Quaker peace workers in the room were causing their misery.

I held my breath. What would happen next? The Rwandans in the room could have defensively criticized the Congolese because some of what they heard hurt them. But they didn't. The Congolese spoke gently, telling how they tried in so many ways to convince their government not to use force. I breathed again and realized that I was witnessing a reconciliation moment. Gradually the body language of the Congolese changed. They began to participate in the conversation about a collective declaration, explaining the situation in the Kivus, and requesting solidarity, advocating for non-violent responses, and humanitarian aid. I could see that the Congolese realized they were among Friends. It was a moment of transformation, the kind of moment that we sometimes feel in Meeting for Worship. The Spirit that brings Peace and Understanding was present. The courage and the faith of the Rwandan, Congolese, and Burundian participants brought it there, and continues to inspire my own faith and courage.

Gianne Broughton

Program Coordinator, Quaker Peace and Sustainable Communities Committee, CFSC

Committed to Peace and Justice Since 1661

January 1661
350 years ago:

The declaration of the Quaker Peace Testimony was made in England to Charles II and declares that Quakers "utterly deny all outward wars and strife and fightings with outward weapons.

August 1931
80 years ago:

A minute of the joint meeting of Canada Yearly Meeting and Genesee Yearly Meeting is adopted to form a Canadian Friends Service Committee.

November 2001
10 years ago:

The Quaker International Affairs Program was formed in Ottawa. Initial activities focused on trade and international property issues. More recently a focus has been on *the Commons*.

Letting your life speak...



*“I want my estate to live out my values;
that is why I have named CFSC in my Will.”*

Mona Callin (Hamilton Meeting) has faithfully served Friends in many roles locally and nationally. Mona's legacy of service will continue through long-term support of Canadian Friends' witness for peace and justice.

Please contact Jane Orion Smith or Jennifer Preston to confidentially discuss how your bequest can help create a sustainable future for CFSC.

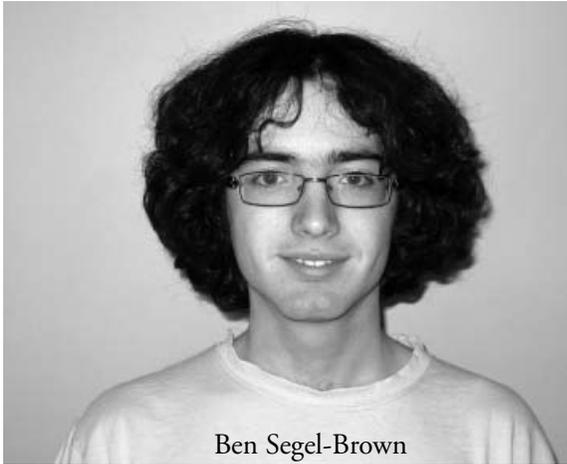
416-920-5213 or cfsc@quakerservice.ca



**Canadian Friends Service Committee
(Quakers)** A Committee of the Religious Society of Friends (Quakers) In Canada

Intern's Report: Ben Segel-Brown

The Quaker summer internship program offers on-the-job experience in project design and management, research, and other opportunities that may apply to future career choices. Sometimes there is a chance for young Friends to learn about key people in Canadian Quaker history. That was the case for Ben Segel-Brown in the summer of 2010. (Don Alexander)



Ben Segel-Brown

The Quaker Service of Nancy Pocock

On my first day at the CFSC office in Ottawa, I was assigned to write a retrospective on Nancy Pocock. By lunchtime, I still had little idea who Nancy was, and doubted a comprehensive piece on her life was possible. We had buckets full of information, literally! I found dozens of financial reports and scholarship essays all written in Vietnamese! There were unsorted slides that jumped around from decade to decade and continent to continent!

I discovered a financial summary by Elaine Bishop, of spending on a decade of projects. In just a few lines and rare pictures, huge projects were summarized. For instance, CFSC, through Nancy, bought sewing machines for a technical school. As well their efforts created a natural farming centre.

Initial Internet searches turned up little about Nancy's work in Vietnam but plenty about her work with refugees later in life. There were intriguing leads, such as a street named after her, but nothing that would allow me to paint a comprehensive or compelling story of her life. I expressed these frustrations to Gianne,

the coordinator of Quaker Peace and Sustainable Communities committee, and suggested that the best we could do, would be to interview those who knew her work, to capture an impression of her life.

As the summer flowed onward, amidst my other projects, I did call-outs by phone and e-mail - first to the members of CFSC and Toronto Monthly Meeting. The more I dug, the more I found I didn't know. Jacqueline Karsemeyer told me the story of how Nancy initiated the first CANSAVE project in Canada offering dance, movement, and art therapy, to the children of torture victims. Nancy's daughter directed me to the archives of York University. The textual records on Nancy, as well as a variety of other media, stretch over eight and one-half metres on the library shelves. Fred Franklin explained that not only did Nancy work with refugees, she started the entire program out of her house. The thriving Toronto Monthly Meeting (TMM) refugee committee supported by CFSC is simply a continuation of her program.

The electronic media archives of Carleton University Library turned up more than a hundred articles mentioning Nancy, including stories of her facing down FBI agents to protect Vietnam War resisters, and interviews with Kim Phuc (the Vietnamese girl famously pictured fleeing from her Napalmed village) where she describes Nancy as being "like a mother" to her. There were even stories of her coordinating peaceful protests by indigenous peoples at the Royal Ontario Museum, in their attempts to reclaim the bones of their ancestors.

I also asked Rachel Singleton-Polster, CFSC's intern in the Toronto office, to photocopy and send me all mentions of Nancy Pocock in the Quaker Concern publication. Rachel delivered, with a note stating, "I didn't copy every single article she wrote, because she wrote in every single issue..." For almost a decade, Nancy was consistently on the cover of the Quaker Concern, at protests, working abroad, and receiving the Pearson Peace Medal. I found, among others: stories of her talking with a young armed rebel in a neutral city in El Salvador, explanations about the environmental and political causes of a Vietnamese rice shortage she was taking action on, and her persistent voice speaking out for every refugee issue imaginable.

When an opportunity presented itself, I packed myself up and headed to Toronto by train, armed with a video camera, tripod, and an Internet "how-to" on using the equipment. I only had a day and a half in Toronto, and crammed in five interviews.

In Scarborough I interviewed Vinh Lee. Vinh Lee declined to be videotaped, but gave me a fascinating history of the Vietnam war and how he had played a role representing Canada's Vietnamese community for Nancy's Quaker Medical Assistance Program. He also told me of the arrival of a platoon of El Salvador soldiers at the Canadian border with nothing but Nancy's name and number, which they had received in a United Nations refugee camp.

Nancy's daughter, Judy Pocock, told me how Nancy raised \$200 dollars before saying a word, when she accidentally called Senator Nancy Ruth. She also told me of the inflow of soldiers during the Vietnam War, when South Vietnamese soldiers brought to the United States to train, would flee to Nancy in Canada, rather than return to fight. Elaine Bishop told me of Nancy's peace education work on Grindstone Island, including the thirty-one hours non-violent resistance experiment. She also told me of Nancy's involvement in testing for mercury at Grassy Narrows and her five trips to Vietnam.



Nancy Pocock

Eusebio Garcia, the director of the Toronto Monthly Meeting Refugee Program could speak with me only briefly, but described what it was like to receive Nancy's compassion. While he was not a refugee, he did rely on Nancy's help and volunteered for her in return. When his construction work fell through, he became engaged in the refugee program. I got a clear impression that Nancy's life was a whirlwind of activity, with even those who were very close to her only knowing of her service in a particular decade or on a particular project.

When I dug for stories and events that might provide more depth, people's memories were focused mostly on the last few years of Nancy's life and the details she had recounted in her Sutherland P. Gardner lecture.

As Canadian Yearly Meeting (CYM) approached I started wrapping up some of my other major projects. One of these projects was looking for funding sources for Canadian Friends' Service Committee. Reading through an old *Quaker Concern*, I found a piece on the fundraising talent of Nancy. The author and other CFSC staff were awed by her ability to give a speech and pass a hat to consistently receive at least a hundred dollars, and to write articles about what she was doing that caused cheques to flow into CFSC. It then occurred to me, that just as following Nancy's story through the decades had helped me to understand CFSC, so might it help CFSC's potential supporters. Gianna gave me an enthusiastic 'thumbs up'. With just three weeks left I started writing.

For me, the story was an important learning experience about Quaker service. Others will write definitive and lengthy histories of Nancy Pocock's life and service. I have provided a few colourful insights from the viewpoint of a young person, generations removed from Nancy's service.

During my term I also wrote policy briefs on Justice and Corrections for the Church Council, dug for Statistics Canada data for the Quakers Fostering Justice fact-sheets, and wrote a substantial paper on the tar sands which I was challenged to summarize and present.

On my last days at the CFSC office in Ottawa, I was still editing the retrospective document and improving my references to pave the way for others to pursue further research. My essay and materials are in the hands of Quaker Peace and Sustainable Communities Committee.

As I begin my search for 2011 summer co-op jobs, I find that the experience and confidence I gained from my CFSC internship is a bigger asset than any or all of the A+ grades or scholarships I have received, and what I learned about the life and work of Nancy Pocock is an inspiration that I will value for a lifetime.

Ben Segel-Brown

Ottawa Monthly Meeting, CFSC Intern 2010

Why Should Canadian Friends Support CFSC?

Lee Webb



As a young adult Friend, I am excited to be a new member of CFSC for two reasons. The first is that while I am in my twenties I've been led to explore the faith of my birth and determine if this is where I will continue to belong. Serving on CFSC lets me work with a wide group of active Quakers, on topics that are important to the wider community of Friends. I am looking to get to know the history of Canadian Friends and develop relationships with the people that make this faith group what it is.

The second reason is that if I am going to remain a Quaker, I want to better understand the work that CFSC does. Currently there is some work I don't understand and other work that I don't think we should be doing. Before I conclude anything though, I want to learn about these projects and understand how they were formed, how they are run, how effective they are, and from which Quaker principles or leadings they come. I want to do these things because I believe strongly that when a group does things in my name, whether that group is my nation, family or church, I am responsible for supporting it, or helping to change its course.

Quakers have a faith that is founded in, and expressed through service. Service can be expressed in many forms. Individuals might coordinate common meals in their Meeting, or engage in activism on climate change. Meetings might host a community Christmas program, or sponsor a refugee family. The question of this article is how the Religious Society of Friends chooses to express its faith through service as a national community. The short answer is that we express our service through the Canadian Friends Service Committee. This committee bases its work on 'the leading of the Holy Spirit which may not be denied'. The committee's very creation came from leadings of Friends who sought to unify the Canadian Quaker community in working on those issues we hold in common. Today, we are particularly led to address indigenous affairs, criminal justice, peace, and sustainability.

The Quaker Aboriginal Affairs Committee (QAAC) supports indigenous peoples in reclaiming their culture, independence and self-sufficiency through building partnerships with indigenous organizations, human rights organizations and faith-based groups. The major portion of work is quiet diplomacy on the international stage and at the grass roots level, to move forward and implement the UN Declaration on the Rights of Indigenous Peoples. QAAC also organizes and participates in events connected with the Truth and Reconciliation Commission, and is currently partnering with Amnesty International to offer youth from the Lubicon Cree community opportunities to produce educational media projects.

Quakers Fostering Justice (QFJ) lives up to its name through its education, and advocacy. QFJ has released a series of information sheets that answer the question: "why should I care about justice?" This committee also supports the Jamaica Peace Education Project, which works to share knowledge about fostering peace and creative dispute resolution with the rural community of Happy Grove, Portland, Jamaica. QFJ also advocates for the victims of crime by bringing their voices, experiences, and needs into the Light, and creating spaces where they can be heard in both the legal and correctional systems, including restorative justice circles. The Committee supports restorative justice - as opposed to punitive justice - seeking to redress the wrongs committed against individuals and communities, rather than focusing on punishing criminals. QFJ also promotes and supports incarceration models of rehabilitation and safety, to help prisoners participate positively when they return to their communities after serving their sentences.

Quaker Peace and Sustainable Communities Committee (QPASCC) is guided in its work by the core testimonies of Peace, Simplicity, Community, Equality, and Integrity. Their work spans the globe and most often takes the form of supporting local partners in economic and peace development projects which inject stability into conflict and post-conflict areas. At home, QPASCC engages in: foreign policy research, advocacy for civil liberties, and the responsibility that states have to protect their citizens from militarized conflict. This is also the committee that supports individual Quakers in their peace-oriented leadings.

This work should be enthusiastically made a priority by Friends. These three sub-committees do the work they do because of leadings from Friends, which have been seasoned at Monthly Meetings and

Canadian Yearly Meetings. They are truly a product of Quaker Process. Unfortunately their work, or this volume of work, is threatened due to lack of funding.

For my own part, I have made a habit of giving a small amount per month to charity. As a student and member of the working poor I have not been able to give much, but I have prioritized some giving to charity regardless of debt and underemployment. In the face of our harder economy, I have grown in my recognition of the Quaker community. As someone who calls himself a Quaker, my first charitable obligations must extend to this community.

*Lee Webb
Halifax Monthly Meeting*

Reflection by Jennifer Preston



For many years I have had the opportunity to host small gatherings at Quaker House in both New York and Geneva. These gatherings bring together representatives of indigenous peoples and state governments from all regions of the world.

Repeatedly our indigenous partners have told me that this is an excellent opportunity for them to dialogue and build important relationships. During the development of the United Nations Declaration on the Rights of Indigenous Peoples, indigenous peoples and states were often in opposition with each other. Finding links and creating understanding was critical to securing support for adoption of the Declaration. On one occasion we held an afternoon tea at Quaker House in Geneva, for African Indigenous representatives and African states. Afterward, a Maasai leader from Kenya told me it was the first time during this process at the UN that African Indigenous peoples had been able to have such substantive interaction with representatives of African governments. The opportunity to engage and know one another has advanced the critical work that indigenous peoples have been doing at the international level. By providing a safe and inviting space, and ensuring a constructive atmosphere, we build on the Quaker tradition of working at the UN and in many other forums.

*Jennifer Preston, Program Coordinator, Quaker
Aboriginal Affairs Committee of CFSC*

Reflection by Jane Orion Smith



We are engaged in some “big ticket” change issues that take time. While I have always seen my work at Service Committee as a drop of water, adding to waves that may not be realized for seven generations, on occasion, I long to see more evidence of my/our efforts

making a difference. There have been rewards, when circumstances and Spirit aligned for an extraordinary moment – adoption of the UN Declaration on the Rights of Indigenous Peoples being one. For the most part, however, one must be satisfied with small, sometimes imperceptible shifts in the structures that bind and bond us, trusting that one’s faithful response has had purpose, and that fruit may ripen from it one day, with or without our knowing.

I was having a rather sad moment over Christmas, thinking about being faithful but wondering how much positive change we have been able to effect since the events of September 11, 2001 (ten years of war and regression - and resistance). Maybe all I could be thankful for was that it was not worse - that Friends had helped hold the tide.

Then, a beautiful letter arrived from a former CFSC intern - a US Quaker who had struggled with living in Canada, a culture more different than imagined, with views critical of the US. The letter was a touching testimony to how the internship had affected and shaped her, matured her thinking, and affected her choices in life. My depression about not stopping wars or ensuring refuge for war resisters, settled for a moment as I basked in the glorious glow of one changed life. I embraced the knowledge that perhaps we are not so far off the mark as feared. She wrote: “I retain a strong sense of how discerning, directed, and powerful the work of CFSC is.”

It was a humbling and deeply moving moment. I felt myself lifted up, and my/our efforts through imperfect faithfulness affirmed. I was reminded that all change starts with how we meet and treat one another. No matter how big or small, social transformation is rooted in relationship and how we live.

*Jane Orion Smith, Vancouver Island Monthly Meeting
General Secretary of CFSC*

CFSC Concern: by Sheila Havard



CFSC board member, Lee Webb, vividly describes why CFSC matters to him. Less exciting, but vital to its sustainability as the service arm of Canadian Quakers, is the financial aspect of the Committee's operations.

Friends Service Council (FSC) was a household word to me as I grew up in a British Quaker family. It was part of my identity and distinguished me from my state-school classmates with their predominantly Anglican background. When I came to Canada the transition was natural. Just as I found the rough equivalent of the Labour Party in the NDP, I at once recognized the initials CFSC. Not much of a culture shock coming from Britain to Canada, right? For years I conscientiously mailed a cheque, usually very small, to a certain Elaine Bishop in Toronto. What better way was there to put into practice the teachings of the New Testament?

CFSC is the peace and service arm of Canadian Yearly Meeting (CYM). It is a registered charity and a committee of CYM. CFSC supports the leadings of individual Friends and of Meetings, as well as helps develop minutes in preparation for CYM, and initiates projects.

The major item on the agenda at CFSC's last General Meeting (October 2010) was the Committee's financial position. We were called upon to determine ways to respond to the substantial drop in donations received in 2009. For the first time in memory, the Annual Appeal missed its goal by a substantial margin. CFSC's expenses exceeded revenues by \$89,938. Although CFSC had the resources required to operate normally in 2009 and funds from bequests prevented this situation from being much worse, drawing on such funds on a regular basis is not a sustainable solution.

At both the March and October 2010 General Meetings, CFSC started a long-term discernment process to identify a way forward. The Quaker Peace

and Sustainable Communities Committee - the program committee with the largest budget - acted on the recommendations of CFSC's finance committee and executive, to discern ways to reduce the number and/or scope of its projects.

Contrary to the belief of some Friends, CYM does not support CFSC financially, apart from paying the traveling expenses of members to General Meetings. Thus a donation to CYM is not a donation to CFSC. In 2009, seventeen of the twenty-four Meetings in Canada donated to CFSC. However, it is quite shocking to think that only one eighth of Friends and attenders, donated directly to the Committee.

It is not the purpose of this article to highlight the many valuable projects of CFSC. Its work is well documented in its website www.quakerservice.ca. However, it should be pointed out that the Committee operates on a tight budget, reflecting the testimony of simplicity.

In addition to the long-term discernment exercise, CFSC took steps to address the recent financial shortfall by re-establishing a Fundraising Committee to work with the Quaker community, and individual Quakers, to make Friends more familiar with CFSC, its work and its needs, and actively solicit funds.

For this work, our communication channels need to be improved. CFSC would like to hear how: Monthly Meetings wish to be contacted; Monthly Meeting contacts, not necessarily the Meeting Clerk, can receive a message or telephone call; to communicate to members of the Meeting, and to report back to CFSC.

In present times it is urgent that Friends speak out about peace, justice, and ecological issues. CFSC is an effective voice to unite these concerns and make them known to policy-makers and wider audiences across the county.

Donations can be made through www.canadahelps.org or by sending a cheque to CFSC at 60 Lowther Avenue, Toronto, Ontario, M5R 1C7. Phone: 416-920-5213. E-mail: info@quakerservice.ca. Website: www.quakerservice.ca

*Sheila Havard
Coldstream Monthly Meeting*

CFSC Internship Inspired by Grammy

During the summer of 2010 I had the privilege to serve the Canadian Friends Service Committee (CFSC) as an intern. I spent three exciting months learning about, and assisting with, the workings of the Committee.

I applied for the internship because I saw it as an opportunity that would provide insight into how I could incorporate my faith, and follow leadings in my life. Having grown up knowing of the Quaker service of my Grammy, Betty Polster, and other Friends, I knew this would be an opportunity to fully engage in Spirit-led work.

From the first day, the internship was an intense and rewarding experience. I began in Mission, BC working with Meredith Egan, the program coordinator of Quakers Fostering Justice (QFJ). My work in BC involved creating a peace education curriculum for Happy Grove High School, a Quaker school in Jamaica, learning about restorative justice, and assisting with the program work of QFJ.

After a month working with QFJ, I travelled to Ontario to do the service component of my internship at Camp NeeKauNis' work camp. Being a Young Friend from the west I had never been to NeeKauNis before. Painting cabins and re-finishing floors brought a great sense of practical service to my internship. Meeting for Worship everyday on the hill allowed me to ground myself before adjusting to life in the CFSC office in big city Toronto.

I began my work in Toronto with General Secretary Jane Orion Smith, starting with a briefing paper on the health effects of the Alberta oil sands. In Toronto I learned from many of CFSC's partners and was able to see first hand how the strong relationships that CFSC has built over the years, enables it to be such an effective organization.

I also helped Helen Melbourne with administrative aspects of CFSC's work, and quickly came to realize the incredible amount of work that many faithful Friends have done. I was also able to learn and assist with the work of Quaker Aboriginal Affairs alongside program coordinator Jennifer Preston, as well as work directly with QFJ's partner group, Quaker Jamaica Concerns.

I was privileged to be supported by many communities of Friends across Canada, including Duncan Worship Group, Vancouver Island Monthly Meeting, Mission Worship Group, and Toronto Monthly Meeting. I also want to thank those who kindly welcomed me into their homes and lives, in particular Carolyn Armitstead and Jason Wong in Mission, Phyllis Fischer and Janet Ross in Toronto.

I am now at Mount Allison University in New Brunswick, and am amazed at all the ways that the CFSC internship has broadened my horizons. The practical work experience I gained has enriched my studies, and will continue to do so throughout my life. Whenever discussions arise about justice, environmental and/or indigenous issues, my work with CFSC allows me to share a personal perspective with my peers and brings a deeper level of engagement to the debate.

Rachel Singleton-Polster

Vancouver Island Monthly Meeting



*Betty Polster (left) and Rachel Singleton-Polster
of Duncan Worship Group
Vancouver Island Monthly Meeting*

[Photo by Nic Hume]

How Shall We Live Out Environmental Justice?



Maggie Knight

Growing up in Victoria, BC, and attending Meeting as a teen, Friends played an important role in my development as a young advocate for environmental justice. Coinciding with my move to Montreal and registration in McGill's BAsC Environment (Honours) & Economics program, I was nominated to the Canadian Friends Service Committee.

It is truly inspiring to work with Friends who have laboured so thoughtfully, listening to Spirit, without expectation of grand recognition for their efforts (often spanning over twice the time I've been alive).

Yet, I have often pondered where it is that a leading, to work on a concern for environmental justice, can best be lived out in Friendly circles. Many Friends act on the recommended actions to reduce their carbon footprints, and are involved in local environmentalist or stewardship projects. Friends share information through the Quaker Ecology Action Network (QEAN) and gain international representation through membership in Quaker Earthcare Witness. CFSC's Quaker Peace And Sustainable Communities Committee (QPASCC) undertakes a wide variety of projects to support sustainable livelihoods. The writings of Friends Peter Brown, Geoff Garver, Keith and Ellen Helmuth, and David Millar, keep us abreast of many of the developments in ecological governance, policy, and ethics.

Still, on what scale and in what ways can Friends be most effective in seeking a just and sustainable world? The local work carried out by many Friends seems to me to be the essence of Quaker service, but this presumably does not preclude involvement at provincial, national, and international levels. Friends have long been strong conscious activists for more compassionate, just systems, which focus on creating safer communities, rather than on punishing offenders. We have been influential at the United Nations on numerous concerns, such as the rights of Indigenous Peoples, and have much to offer a broader environmental movement, both in terms of hard work and in terms of ethical principles and moral suasion.

I was lucky to be part of the Canadian Youth Delegation to the UN Framework Convention on Climate Change (COP16) in December 2010. Being a Young Adult Friend at these negotiations was thought provoking. It was a challenging process from the start to discern whether or not to go to the negotiations. I feel good about the work I contributed, particularly in communication, advocacy, and team coordination efforts for the Canadian Youth Delegation. I am deeply thankful for moral and financial support of Friends (both individually and through Vancouver Island Monthly Meeting, Home Mission and Advancement Committee, and QPASCC). I am very conscious that I used up a lot of financial and ecological resources to attend.

The negotiations made me think of the balance between idealism and pragmatism, and how to discern the best path of action as a Friend. In such a complex international policy forum, where each nation stands to gain from inaction while other nations act, it can feel necessary to support any incremental improvement. However, the tradition of speaking truth to power also calls for celebrating nothing less than a deal which addresses international and intergenerational equity. It must be legally binding, have effective compliance mechanisms, and limit global anthropogenic climate change, to a level that will avoid the worst impacts. Naturally, there is disagreement on what that level is, generally ranging from 1.0-2.0 degrees Celsius. We have already experienced about 0.8 degrees of anthropogenic warming, leading to a separate issue of what is actually scientifically possible.

I am left with the question: what is the role of Friends in these negotiations? Is it simply to support individual Friends should they have leadings to bear witness by attending and reporting back? Or should we be working to increase our capacity, through organizations such as Quaker Earthcare Witness, Canadian Friends Service Committee, and/or the Quaker Ecology Action Network? Should we conduct advocacy, education, and solidarity work at an organizational level? Finally, is there a specific role for Quaker youth, given the profound impact that climate change will likely have on our lives?

Maggie Knight

Vancouver Island Monthly Meeting

Queries for Friends with a Concern for Justice

- Do I truly believe that all people deserve dignity, respect and compassion?
- Do I consciously explore the connections between my beliefs and actions?
- Am I willing to accept responsibility for my part in a conflict?
- Do I allow children to participate in decisions that affect them?
- Why is it hard to say “I am sorry?”
- Do I let pride become a barrier to mending relationships?
- Do I work to bridge the differences that exist with those in positions of authority or political power who hold different political, religious or social beliefs from me or my friends?
- Do I seek creative resolutions when faced with conflict?
- Am I willing to accept responsibility for harms I have caused?
- What can I learn from those who are younger than I?
- What can I learn from those who are older than I?
- What is punishment? Does it serve a useful purpose?
- What is good?
- What is evil?
- What is justice?
- Am I willing to speak out and defend the dignity and humanity of those who act in ways I do not understand?
- Do I understand and demonstrate that if something is not good for you, it can not be good for me?
- What am I willing to do on behalf of others in the name of justice?
- How do I work toward safety in my community, without engendering further injustice?
- Am I willing to accept responsibility for my actions, for my part in a conflict?
- When I have hurt someone, am I willing to accept the obligation this harm has created, and work to mend the relationship?
- When I have been hurt, am I willing to explore what part I may have played in the interaction that led to the hurt?
- What are the barriers that make the phrase “I am sorry” difficult to utter?
- How do we challenge behaviours that hurt others without causing hurt?
- As a community member, what are our responsibilities with respect to protecting others, and helping those who have been hurt?
- Do I endeavour to bring curiosity to situations of conflict?
- Do I resist constricting during conflict, and instead seek to expand my vision of the possible outcomes? Do I expect the best?
- Am I willing to accept responsibility for harms I have caused, either intentionally or unintentionally?
- What are the consequences of turning over our conflicts to experts & courts-of-law? What have we lost? What have we gained?
- When have I experienced the desire for retribution or revenge?
- How do I contribute to chains of circumstances that result in evil acts?
- Where in my life do I foster an “us/them” world-view?
- How can we teach love and compassion, forgiveness and acceptance of others when there is an inherent power imbalance in a relationship (e.g. child/adult, teacher/student, doctor/patient, or expert/lay-person)?

Quakers Fostering Justice



REALIZING THE
UN Declaration on the
Rights of Indigenous Peoples:

TRIUMPH, HOPE, AND ACTION

edited by JACKIE HARTLEY

Book Report: by Lynne Phillips

Why should Quakers read this book? Our own Jennifer Preston, program coordinator for Canadian Friends Service Committee's Quaker Aboriginal Affairs Committee (CFSC & QAAC) is one of its editors and authors. Jennifer's chapter gives a detailed account of decades of work and participation by Quakers in the process that culminated in the UN Declaration, which was passed by the UN General Assembly in 2007. How does QAAC, a very small standing committee with limited funds, engage in successful international political action? The answer is partnership.

Partners who participated in the decades-long UN negotiations differed in many ways: indigenous people from every continent speaking a multitude of languages, sustained by diverse spiritual and cultural traditions led the work, supported by alliances with human rights organizations, and faith-based groups. What made it work? One essential element was persistent participation with the United Nations. "Like all good relationships, this one took time to develop and time to grow." This was echoed on a Canadian level. QAAC's Canadian partners consist of regional and national indigenous organizations, indigenous nations, human rights and faith-based

organizations. "This ad hoc coalition was built over several years, as trust developed in relationships based on a common goal."

Quakers received the Nobel Peace Prize in 1947 for their commitment to international work for peace and human rights. World-wide Quakers do not have strength in numbers, wealth, or power, but we do have patience, integrity, perseverance, and hospitality. Our Quaker Houses in New York and Geneva are effective and unique tools of diplomacy because they provide a "hospitable and safe" venue for representatives of States, Indigenous peoples, human rights and faith-based organizations, and United Nations personnel. "The many meetings at Quaker House were about creating an inviting and reflective space for dialogue, encouraging a level of substantive conversation, and engagement that was not easily attained within the UN. Such events fostered new understandings and good will."

There is much Canadian content in this account of the United Nations journey to the *Declaration*, and the other ten chapters are written by diverse experts concerned with Indigenous peoples' issues world-wide. For Canadian readers and especially for Quakers, *Realizing the UN Declaration on the Rights of Indigenous People* is the gateway to a vast amount of information, which leads to insight about the complex history and politics of colonial occupation, and its resistance by Indigenous Peoples world-wide.

Skeptics may ask: "what use is anything from the United Nations?" The UN signed the Universal Declaration of Human Rights decades ago but human rights violations still occur. One example of how the 2007 *Declaration* will be used was demonstrated by National Chief Shawn Atleo of the Assembly of First Nations, who spoke in a recent Vancouver forum about moving away from the 1876 *Indian Act* and control by Canada's Indian and Northern Affairs Department, in order to give power back to First Nations. "Successful self-governments are being studied and the framework should be the *United Nations Declaration on the Rights of Indigenous Peoples*."

The UN Declaration is a symbol of triumph and hope and a tool for justice and reconciliation. Reconciliation means a commitment to change. Quakers continue their active engagement through Spirit-led of action.

*Lynne Phillips, Vancouver Island Monthly Meeting,
Clerk of Quaker Aboriginal Affairs Committee of CFSC*

Quaker Book Service



The following titles have been added to our stock. For a complete listing of QBS books, see our 2010-2011 Quaker Book Service Catalogue, which was included in the July 2010 edition of *The Canadian Friend* and is also available on the CYM website, www.quaker.ca/qbs.

To be Broken and Tender: a Quaker Theology for Today, by Margery Post Abbott. Friends Bulletin Corp., Western Friends, USA, 2010. A down-to-earth study of Quaker theology expressed as the day-to-day experiences of an unprogrammed Quaker. The author is a scientist, lecturer and writer. (Paperback, 242 pp; \$26)

Breakthrough to Unity: the Quaker Way held within the mystic traditions, by Roswitha Jarman. The Kindlers, a project of the NW London Area Quaker Meeting, Britain Yearly Meeting, 2010. This small study searches for the “essence of the spirit within” through reports of mystics: Quakers, Muslim Sufis, Buddhists, and Meister Eckhart, all in the process of learning to Know Thyself. (49 pp; \$7.50)

Quakers and the Search for Peace, edited by Sharon Hoover, Friends Publishing Corp., Philadelphia, 2010. A valuable resource for those who wish to explore the Quaker peace testimony and action as drawn from the archives of the *Friends Journal* over the last half-century. (155 pp; \$20.80)

Ordering Instructions

Mail orders, enclosing payment by cheque or money order, should be sent to Quaker Book Service, Box 4652, Station E, Ottawa, Ontario K1S 5H8.
Phone orders cannot be accepted.

For orders from North America Please add the following mailing costs:		For orders outside North America
Value of an order	Postage Add-on	We require an extra 20% to be added to the total cost of the order to cover the extra mailing charges
Up to \$9.95	\$2.50	
\$10 - \$19.95	\$5.00	
\$20 - \$34.95	\$7.50	
\$35.00 - \$59.95	\$9.00	
Over \$60	\$10.50	

DO YOU HAVE A MANUSCRIPT? AN IDEA? MAYBE AN INTERNET POSTING?

The editorial board of the Canadian Quaker Pamphlets Series needs to hear from you. Perhaps Spirit has brought you an insight, perhaps vocal ministry? Something tells you this could be developed into a study guide for Friends or a longer reflection? The editorial board is standing by to help you turn your thoughts into a pamphlet of interest to Canadian Friends. Please contact us and let's talk. Mary Conchelos, Clerk, CQPS Editorial Board, 509 Gilmour Street, Peterborough, ON K9H 2K1. Phone: 705-876-9065. E-mail: conchelos@gmail.com

Around the Family Around the Family Around the Family



Peterborough Allowed Meeting: In December, several of us contributed practical work on the *Festival of Trees Green Team* which saved the festival (and its beneficiaries) tipping fees, as

well as diverted considerable amount of material from the land fill. Our eco-study group continues to meet, to study and to do various practical projects.

In January the Meeting co-sponsored *Budrus*, a film in the ReFrame Film Festival concerning non-violent resistance in Palestine. Over six hundred attended. Some of us continue our interest in a family in Gaza, and bring reports.

A new group has formed to discuss recorded lectures on the history of the New Testament.

We welcomed a report from our representative on the Regional Multifaith Committee concerning inclusive training for chaplains in prisons, hospitals and seniors' facilities.

We looked into the implications of becoming a Monthly Meeting, and after careful discernment, we have decided that we are not yet led to take this step. We will meet again on this in about six months.

In March we participated as a cluster in responding to the FWCC queries about global change. Also five of us formed a panel in a series in an Anglican church in Lindsay, presenting Quakerism as a "spiritual path of radical respect".

New Brunswick Monthly Meeting: Edith Miller noted the Memorial of her sister Elizabeth Stewart ("Libby") first cousin of Maida Follini, of Halifax MM. Elizabeth co-founded Rochester MM and was very involved with Quaker concerns. A Memorial service will be held at the Religious Society of Friends in Rochester N.Y.

Yarmouth Monthly Meeting: Jane Zavitz-Bond was nominated by the Municipality of Central Elgin for preserving and promoting the heritage of Quakers in Ontario since the 1950s. She has been involved with The Quaker Archive and Library of Canada, the Elgin-St. Thomas Archives Association, and the Yarmouth Friends Meeting House.

Ottawa Monthly Meeting: Friends gathered after Meeting for Worship March 20 to hear Vernon speak about his book: *God Answers Back* and the evolving and diversified understandings of God based on his insights and those of other religions. A lively response with diverse views followed. We are hoping that we will continue to explore together what we mean by 'God' in the Twenty-first Century.

We hired a professional childcare-giver for the children during Meeting for Business. As this arrangement proved popular we have approved continuation for one year.

Gianne Broughton was recently in Congo evaluating a new initiative of Project Muinda based in Kinshasa. The hope is to purchase a second-hand, good condition van that will help generate funds as a regional bus service, and be useful in the peace work of local Friends who are working through their peace cells to monitor and support the coming elections.

On the fourth Sunday of the month Ministry and Counsel continue the explorations of our understandings of the Advices and Queries, and a group of Seekers meets before Meeting for worship to talk about their truth, what they believe, what inspires, motivates and sustains.

Eight couples are involved in a Couple Enrichment group that meets once a month to support each other in strengthening and deepening their relationships. A residential Couple Enrichment retreat is scheduled for the weekend April 15-17 at Temple Pastures.

Annapolis Valley Monthly Meeting is pleased to have been able to nominate one of its original members to the Order of Nova Scotia. This honour is awarded to citizens of the province who have contributed in some major way to life here. Nominating Peggy Hope-Simpson under the heading of Community Leadership was an understatement: she could just as easily have been named in Environmental Protection for her work organizing organic gardeners provincially, under Human Rights for her ceaseless work on behalf of world and local peace. As a community builder she has worked for affordable housing and for so many things in and around Wolfville. The awards will be made public in October and we are confident that our F/friend will be recognized".

Notice Board

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A Peace of Africa

Reflections on Life in the Great Lakes
Region

by David Zarembka

To order a copy go to

www.davidzarembka.com

“It is Justice not Charity that is wanting in
the world”

Mary Wollstonecraft Shelley

[from Quakers Fostering Justice]



The Quaker Star – a red and black double star - is used by Quaker service committees around the world. It is an internationally recognized symbol for the concern and action of Friends. The Quaker star was adopted as an emblem by the Friends war victims relief committee in 1870-1871 during the Franco-Prussian war. Canadian Friends Service Committee has used the star since the inception of CFSC in 1931.

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THE QUACKER

Hello Dear Friends!

I am so excited that you are planning to come to the wonderfully wet Atlantic Ocean! To whet your appetite for things oceanic, here are a few of the tourist pages to help make the most of your time in Eastern Canada:

www.novascotia.com

www.tourismnewbrunswick.ca

www.tourismpei.com

www.explorenewfoundlandandlabrador.com

One fascinating place to visit while you are in N.S. is my home village of Shubenacadie. Here, you can get into your rubber rain gear, climb into a rubber raft, hold on tight, and ride the Tidal Bore as it gushes and rushes in from the Bay of Fundy. We have the highest tides in the world, and you will have the ride of a lifetime.

The Shubenacadie Wildlife Park is home for black bear, deer, moose, wolves and some of the famous Sable Island Ponies. There are interpretive programs all summer. On February 2nd, Shubenacadie Sam is the first groundhog in North America to predict the end of winter. I live close to the Park, near the Greenwing Facility, a Ducks Unlimited wetlands centre. There's lots to eat, making it a good place for a ducky winter holiday. What does that unpronounceable name mean? Wikipedia says: "I'm well in Acadia."

Chu bain en acadie. (Should I believe it?)

A Seat at the Table

Sarah Chandler



In the early 1990s, at a meeting of the BC Quaker Committee for Native Concerns, the late Agnes Adams of Haida Gwaii, said: “If you want to know what I think, you have to come visit me. You have to come sit at my table, have coffee with me,

and then I will tell you what I think.” Agnes provided for me the first of many lessons about the importance of having a seat at the table.

In 1995, while pursuing MA studies in London, related to the work some of us were doing through Canadian Friends Service Committee, I had the good fortune to rent a room from Mary Lou Leavitt, of Quaker Peace and Service (now Social Witness - QPSW). The year at Mary Lou’s brought home to me again the importance of having a seat at the table. Through QPS I was invited to attend a luncheon at William Penn House. The luncheon was part of a series, sponsored by QPS. At that luncheon I met Canadian, Paul LaRose Edwards, who was at the time setting up CANADEM, the roster of human rights experts in Canada. It is unlikely that I would have met him, or heard about CANADEM, or become a member, if it had not been for that small luncheon to which someone thought I should be invited.

While staying in London I also met David Attwood, Brewster Grace, and Rachel Brett. At that time all were affiliated with the Quaker UN Organization (QUNO). Often over dinner or snacks at Mary Lou’s, I learned about the importance of meetings where people could talk off the record. Through Rachel Brett in particular, I learned that it would be possible to travel to Geneva, to attend meetings of what was then the UN Working Group on Indigenous Populations. This was an opportunity to sit at the table, as it were, with members of the indigenous caucus, as well as with government representatives, and experts, who were negotiating international standards around the rights of indigenous peoples.

I learned too, from QUNO and QPS staff, how much they would have liked a chance to sit at the table with Canadian Friends, and to invite Canadian Friends to sit at tables they were hosting around issues that involved Canada and its policies.

Thanks to Rachel, I did go to Geneva, which led to seats at many tables, and eventually to hosting at tables of Friends serving on QAAC: tables in Ottawa; in Geneva; in New York, that brought decision makers together. Sometimes we sat with each other. Sometimes we sat with experts or with those most likely to be affected by the various decisions.

When I returned to Canada, I felt strongly led to suggest that we form an organization that could represent Canadian Friends at a wide range of tables from which we were absent, an organization that could also host such tables. As it happened, many other Friends were similarly led (see article by Carol Dixon) and at last, those multiple leadings converged to become an international seminar held in Ottawa in 1997. Friends from many agencies envisioned creating spaces, where quiet work might occur and make differences in world relationships and global sustainability. The outcome of this Seminar was the Quaker International Affairs Working Group, which then evolved to become the Quaker International Affairs Program (QIAP).

Through CFSC and QIAP, the work of Canadian Friends has been strengthened in Canada and the world through the partnerships developed at the table. While conversations that take place may, of necessity be off the record, there have been fruitful collaborations, such as the publication of the prize-winning book, *The Future Control of Food*.



Samson Madera Nashon and Penni Burrell attending CFSC Meetings in Toronto, March 2011

It is with profound sadness that I see QIAP's current work on "The Commons" at risk through lack of financial support from governments and foundations. Friends alone cannot financially sustain work at this level, but Friends can certainly contribute, individually and through Meetings, toward its continuation. In the past, QIAP has received support from individuals, groups, and state governments. Its work has been both subtle and profound. It could continue to be so with implications far greater than the resources it has used. The "Commons" are shared resources that belong to everyone, not to governments, corporations or foundations. They belong to us all. What can we do to sustain this work at this time?

While this story represents my personal journey, I have not travelled alone. Other Friends have come to the same place by other paths, some similar, some different. What is your personal journey? Do Friends still want to have a seat at the table and provide a table around which others may come together? Do you? If so, what will you do to keep this initiative alive?

*Sarah Chandler
Vernon Monthly Meeting*



Three CFSC Program Committees in shared session, March 2011 meeting of CFSC. L to R: Tamara Fleming QPASC, Gianne Broughton QPASC, Jennifer Preston QAAC, Lee Webb QFJ.

Right: Some members of CFSC Aboriginal Affairs Committee: Penni Burrell, Lynne Phillips, Rob Hughes.

Reflection by Meredith Egan



Recently in September 2010, the work of Quakers Fostering Justice came alive for me. I was in Ottawa for meetings of the National Agencies Active in Criminal Justice, which had accepted us into membership in May 2010. This agency is a collective of NGOs and associations which work to support one another. We were meeting with Correctional Services of Canada, the National Parole Board, and Justice Canada. I presented a short slide show of the work of QFJ, CFSC, and spoke about our history, our current work, and the methodologies Friends use to do service.

Six weeks earlier I had suggested I introduce Friends using Minute 79 - *Justice is Possible* - which had been passed in a Spirit-filled moment at CYM 2010. Upon reading it, people in the government reacted negatively. They said I wasn't to be allowed to read this minute to those gathered. However, I was glad they had read it!

After I spoke, a well-known lawyer representing the Canadian Bar Association stood and spoke of the importance of working with Friends. He remembered with passion his work with Friends during the 70s and 80s; the integrity and importance of our work. I was humbled and grateful to be at the meeting to hear his words, and to be reminded that our reputation has been alive in Canada for decades.

*Meredith Egan
Vancouver Monthly Meeting*



Letters to the Editor
Please send your letters to: Sherryll Harris, Editor
E-mail: cf-editor@quaker.ca



Dear Sherryll,

I deeply enjoyed the articles on worship in the December CF. Thank you for holding open that space for Friends to write of what is really beyond words to express. I was touched by the pieces by Joy Conrad-Rice and by Bert Horwood. Also am glad for the voice of Peter Stevenson, telling us in plain language that our Meetings are not as welcoming as we like to think we are, and of Diana Mitchell, calling us to walk our talk. I am grateful to all Friends who take the time to let the rest of us hear their "voices" within the Friendly covers of CF. Peace, Margaret Slavin (Peterborough Meeting)

Hi Sherryll,

The March 2011 issue is great! What a triumph for you, putting together such a thematically coherent series in "Interpreting the Sacred". I find [the articles] very helpful in thinking out the next version of my 'mythology of peace' project - grounding me firmly in the Quaker conversation on the subject of the crucial importance of the mystical, and of the ability of myth to communicate to us all, the private experiences of the mystical.

Cheers, Dick Preston

(Hamilton Monthly Meeting)

"...this is the truth of God: all creation is one holy web of relationships..."

Julie Polter

"Our task must be to free ourselves...by widening our circle of compassion to embrace all living beings and all of nature." Albert Einstein

The Commons

Carol Dixon

Commons as a model of governance for shared resources has ancient roots, but has gathered momentum recently as a model that can help address the deteriorating health of the planet.

Traditional communities around the planet have historically viewed the gifts of nature as sources of life which require respect and care in the way they are managed by the community, not as commodities for exploitation, owned privately or managed by a designated government. The health of the community depends on the continuing health of all sources of life and these, in turn, depend on collective action. Commons are not one part of nature but an interweaving of the gifts of nature that provide the kind of balance that is required for the survival of any community. An example is pasture land that also requires clean and dependable water, as well as clean air, all shared as the base of a local economy.

Historical commons are areas rich in biodiversity where communities have recognized the value of the spectrum of gifts of creation. It is a model of shared responsibility that continues to be beneficial to the poor - to those living on the edges of society - and

tends to include women in the planning and decision making. The commons does not mean unrestricted access but rather has clear and rigorous rules about access, control, benefit sharing, responsibilities, and penalties for transgression of the rules.

When sources of life are privatized they tend to be claimed by the wealthy for resource extraction, waste disposal, or development in some ways that exclude the traditional communities. What has been an area rich in biodiversity may become polluted by resource extraction or diminished by monocultures of industrialized agriculture.

Commons as a model of governance offers a model of right relationship with the planet. It is a model that is often complimentary to the Rights of Indigenous Peoples.

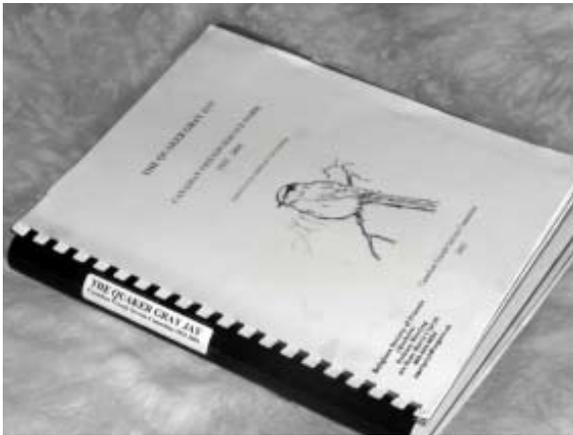
In its work on intellectual property issues, QIAP sought to address appropriation of the sources of life, such as seeds and plants, from communities by various forms of intellectual property. In switching the focus of work to the commons, QIAP is supporting communities who seek to protect their commons by strengthening their links across regional and international boundaries.

Carol Dixon, Ottawa Monthly Meeting

Last Words: by Kyle Jolliffe

A Record of Our Quaker Testimonies: *The Quaker Gray Jay*

In 2002 the late John Sparling of Toronto Meeting and I, compiled and edited stories of Canadian Friends Service work since the founding in 1931 of the Canadian Friends Service Committee (CFSC). These were published by the CFSC as *The Quaker Gray Jay* in celebration of the seventieth anniversary of the CFSC. Copies of it can be found in Meeting Libraries and some university libraries in Canada. Quakers refer to the public witness of actions consistent with our beliefs as testimonies, and many categorize these testimonies as simplicity, community, peace, and equality.



The Gray Jay is organized into four sections dealing with CFSC work up to 2001: Peace and National Concerns, International Work and Refugees, Work with Aboriginal Peoples, and Work on Justice Issues. I invite interested persons to peruse the *Gray Jay* for concrete examples of our Quaker testimonies at work, grounded in service-based commitment to Quaker concerns. It is a rich resource directed at those wishing to learn more about the service work of the CFSC, and will be of interest to First Day Schools, new Friends, those considering service work, and those interested in the history and past concerns of the CFSC.

Space only permits a very slight mention here of the many projects of the CFSC profiled in the *Gray Jay*. Among these are: *A Statement of the Peace*

Testimony of the Religious Society of Friends issued by the CFSC in 1933; correspondence in 1940 with Prime Minister W. L. Mackenzie King regarding alternative service work, which could be performed by Friends as a substitute for military training; support for the work of the Friends Ambulance Unit during World War II; work with Project Ploughshares in the 1990s; aid to Vietnam, Central America and the Middle East; concerns for Aboriginal Peoples; prison reform; opposition to the death penalty; special projects such as Camp NeeKauNis, the Rasulia Project in India, and concerns for the Doukhobors. *The Gray Jay* also contains some valuable background material such as a copy of the 1660 *Quaker Peace Testimony*, and the story of a Young Friend imprisoned as a conscientious objector in the Kingston Penitentiary during World War One

The numbers and resources of Canadian Friends have always been small, but I am sure that many Friends share my belief that the material in *The Gray Jay* demonstrates that our service-work through the CFSC, grounded in our *Quaker Peace Testimony*, has been felt in the wider world. I also know, through my research and historical writings on Canadian Quaker faith and practice, that the CFSC was born with real joy in 1931 out of a deep concern for service across the then separate branches of Canadian Quakerism. I think it is therefore fitting to close this brief introduction to *The Quaker Gray Jay* with an excerpt from the November 1931 issue of *The Canadian Friend*, about the first CFSC Executive Committee meeting held the previous month. I think these words written by Arthur Dorland beautifully convey the spirit behind the birth of the CFSC, which has been sincerely manifested in word and deed in the many service projects undertaken since then:

“Much that has been done thus far is merely tentative, but, while the undertaking presents enormous difficulties, those who have undertaken this task have felt the joy of embarking on an adventure of service with a group representing all three branches of Friends in Canada, has been enormously worthwhile. We trust that Friends in every direction of our Dominion will respond to this opportunity and call to service and that in our united effort we may make a greater impact for good upon our day and generation.”

Kyle Jolliffe
Yarmouth Monthly Meeting

Editor: Sherryll-Jeanne Harris
Editorial Support: Steve Fick, Gerald Harris, Diana Mitchell, Michael Phillips, Margaret Vallins.

Please Note: You, the reader, create this journal. Your submissions and suggestions for themes are necessary for *The Canadian Friend* to thrive. **Do not delay!** Send articles, poems, art, photos, and thoughts today: cf-editor@quaker.ca

Themes & Deadlines for upcoming issues:

Summer 2011	Young Adult Friends Welcoming submissions NOW! Deadline: May 15
Fall 2011	CYM Deadline: September 5
December 2011	Wonder / Transformation Deadline: October 1



View *The Canadian Friend* online at: www.quaker.ca/cfriend/cfriend.html

- Clarification -

Regarding March 2011 CF page 17: "I wish to clarify that Anne Trudell read the McQuail quote and led the workshop on Planting the Seeds of Change (March CF, pg. 17) that was adapted from the study guide for Right Relationship: Building a Whole Earth Economy. A full account has been posted at <http://pamecostudy.wetpaint.com/page/Planting+the+Seeds+of+Change>. I hope that Friends consider using this format for other gatherings across the country." Margaret Slavin

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