

learning that a community engaged is a community empowered. If we listen to the land, we will know what to do (p. 75).” “Our future is guaranteed only by the degree of our personal involvement and commitment to an inclusive justice (p. 85).”

Terry Tempest Williams asks us, “Are we ready for the next evolutionary leap – to recognize the restoration of democracy as the restoration of liberty and justice for all species, not just our own (p. 88)?” I love this question as it gives me hope. The idea that democracy and sustainable living involves all of the entities living on this planet is a thought I have been nurturing for a long time. And with it, the sense that peace is not possible without justice ... and that means environmental as well as social justice.

I recently read an article entitled “We’re all Environmentalists Now” by Mark Schmitt. ([HTTP://WWW.PROSPECT.ORG/WEB/PAGE.WV?SECTION=ROOT&NAME=VIEWPRINT&ARTICLEID=10311](http://www.prospect.org/web/page.wv?section=root&name=viewprint&articleid=10311)).

He helps carry on the ideas of Terry and Wangari, that in order to go forward in advocacy we need to think holistically and work together. Peace cannot be a separate advocacy from the environment. It all works together and it only works when we are together.

Wangari Maathai and Terry Tempest Williams are two women who have stepped into a new world and are asking all of us to join them. They have listened to the land and they know what to do; do we? 🐾

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Some words of help from Sunderland P. Gardner

By Kyle Jolliffe

Canadian Friends are familiar with the name Sunderland P. Gardner. The annual special lecture at Canadian Yearly Meeting is named after him in recognition of the tireless service of this beloved Friends’ minister who lived from 1801 to 1893. It is virtually forgotten that in 1895 Genesee Yearly Meeting, one of the three yearly meetings which reunited in 1955 to form Canadian Yearly Meeting, published the *Memoirs of the life and religious labors of Sunderland P. Gardner (Philadelphia: Friends Book Association, 1895)*. At 687 pages, it is certainly a lengthy book, composed of his autobiography, journal, letters, sermons and addresses.

Of all the material in this book, what stands out for me as worth sharing today is a letter he wrote in 1882 to a man grieving the loss of his family. While some of the theological

language in this letter is dated and foreign to our age, it merits reading for the light it shines on a caring and deeply sympathetic Friend, and the deep grounding of his humble faith as he drew on his own experiences in life to comfort someone awash in grief. The following is the text of this letter, with the exception of several paragraphs in which he responded to the man’s question as to whether departed spirits can ever appear and be sensibly noticed by the living.

My Dear Friend, J. S. C.:

Thy letter was duly received, but a great pressure of various cares and weariness from labor, kept me, in part, in a condition not favorable to a baptism of spirit suitable to sit with thee where thou sits: which is necessary, at least in a measure, in order that we may be brought into sympathy of heart. Although each heart knows best its own sorrows,

yet the gospel is designed to bring man so into sympathy with man, as to be willing to bear at least a share of each other’s burdens: one cannot do the work for another, yet Divine wisdom has so arranged our relations to each other, that we may mourn with those who mourn, and rejoice with those who rejoice. I can say to thee, my dear friend, that similar dispensations to those through which thou hast passed and art passing, have in a large measure been within the lines of my own experience. In earlier life I lost what was then an only child, and so deeply did it affect me that I desired to be taken also, but I now believe that to have been a wrong desire. It would have been better had I endeavoured to be resigned to circumstances which I could not change or control, and be thankful that the sorrow had not come sooner.

My path through life thus far

has been one of conflict and trial, and sometimes baptisms unto death even in my early years; but from my present standpoint I can see that they, in a general way, have been conducive to my higher interests. I have learned that upon all mundane things is inscribed, “passing away,” and hence our principal trust and interest should not be placed upon them; but that we should look higher, to seek first the Kingdom of God and His righteousness, and then all secondary things come along in their proper allotments. And His Kingdom, so far as relates to us in this state of being, we can find nowhere else but in our own hearts; every man has a kingdom in himself, and it depends upon his own choice whether it shall be governed by the principles of, and so become the kingdom of God, and righteousness, or whether it shall be a kingdom of evil.

In order to gain a victory over the world, we frequently have to enter into a warfare, truth against error. Our noble powers are brought into hard servitude, and we are led into evil habits when we neglect

to school and give right direction to our passions and propensities. “His servants ye are to whom ye render yourselves servants to obey.” Just here comes the cross of Christ, which is not designed to be cruel or to harm men, but simply to restrain them from those things which would

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harm, in the practice of them. Thy path and mine have not been peculiar, for such has been the allotment of many. The best men of whom we have any account passed through similar experiences and many, no doubt, much deeper. Jesus said, “My soul is exceedingly sorrowful, even unto death.” I apprehend that no allusion to the death of the body is here intended, but a death to sin and attachment to everything except his Father’s will and a desire to finish His work. He was baptized

into the states and various conditions of men, hence qualified to speak to those conditions. There are seasons when we seem to abound with food, and others when we are filled by a suffering need; the latter condition is as good for us as the former, and why? Because when the vessel has been filled with love, and a qualification for any particular service, and that performed the vessel must needs be empty, and the bread used yesterday will not answer for today. Then a sense of poverty ensues, and is so deeply felt that it seems for the time being we have never tasted of good.

Here we have need of patience and trust, and as we abide in this state our Father gives us a new qualification with bread for to-day and consequent strength for a new work.

... Dwell not my friend, too much upon the gloomy side of life, but look to that light which dispels the clouds, causing the storm to recede, and the sunshine of love and truth to penetrate the heart and resurrect it to a higher state. ☞

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Toronto Friends Meeting House in the news

Faith in peace Friends Meeting House (60 Lowther)

“A beacon of peace and social justice since 1931, the majestic Friends Meeting House is the Vatican of Canadian Quakerism. For years, it has

provided refuge for hundreds fleeing violence the world over. In the sunlit meeting room of the turn-of-the-century manse, where the chairs are unfailingly arranged in a semi-circle overlooking an organic garden, activists inspired by the words of former

Quaker and Pennsylvanian governor William Penn (“True godliness does not turn men out of the world, but ... excites their endeavours to mend it”) have spent decades in pacifist plotting through the Canadian Friends Service Committee. From community centres