



CONCHIES SPEAK

Ontario Mennonites in Alternative Service 1941-1946

Part III: Speaking for conscientious objection

This section tells the story of Mennonite and historic peace church conscientious objection in Canada, and how the creation of the Conference of Historic Peace Churches helped lead to the formation of Alternative Service.

Mennonites and the Militia

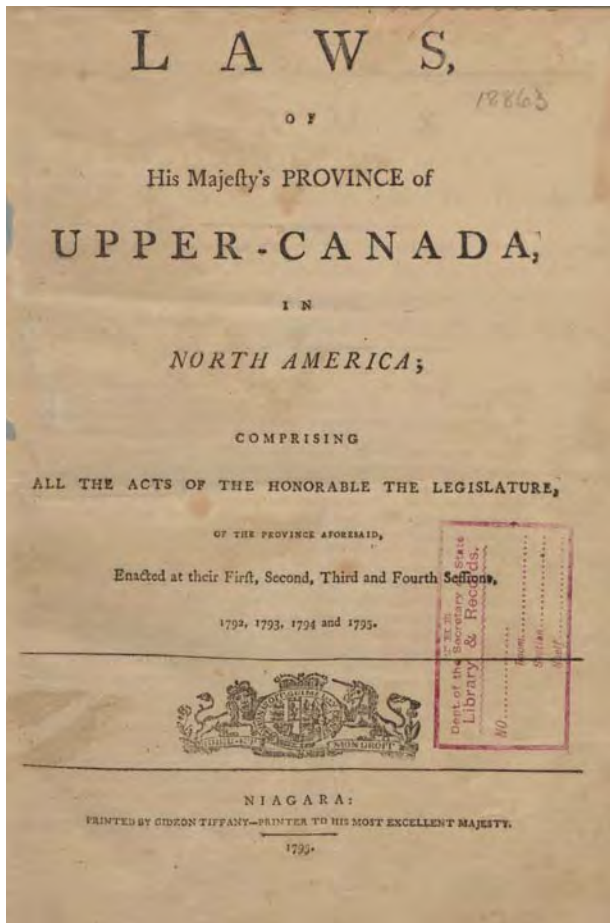
The Militia Act of 1793 declared that Quakers, Mennonites and Tunkers (Brethren in Christ) “**who from certain scruples of conscience, decline bearing arms, shall not be compelled to serve in the said militia.**”

Instead, they were to pay “**the sum of twenty shillings per annum in time of peace, and five pounds per annum in time of actual invasion or insurrection.**” In addition, men were required to carry a certificate verifying their membership.

In 1809, a statute took effect declaring that the Crown could “**impress such horses, carriages, and oxen**” required “**in case of emergency, by actual invasion or otherwise.**” During the War of 1812, Mennonites were the subjects of impressment.

Following the war, Mennonites in Upper Canada lobbied to reduce the payments in lieu of militia service, arguing financial strain on larger families. The payment requirement was removed in 1849.

Amid concern that the American Civil War (1861-1865) would spill across the border, Mennonite leaders again reminded the government of their exempt status.



whom such warrant shall be granted from being called out for the service aforesaid.

XXII. *And be it further enacted,* That the persons called quakers, menonists and tunkers; who from certain scruples of conscience, decline bearing arms, shall not be compelled to serve in the said militia, but every person professing that he is one of the people called quakers, menonists or tunkers, and producing a certificate of his being a quaker, menonist or tunker, signed by any three or more of the people (who are or shall be by them authorized to grant certificates for this or any other purpose of which a pastor, minister or preacher shall be one) shall be excused and exempted from serving in the said militia, and instead of such service, all and every such person or persons, that shall or may be of the people called quakers, menonists or tunkers, shall pay to the lieutenant of the county or riding, or in his absence to the deputy lieutenant, the sum of twenty shillings per annum in time of peace, and five pounds per annum in time of actual invasion or insurrection, upon producing such certificate, and being thereby exempted from such service as aforesaid, and if any such person or persons being of the people called quakers, menonists or tunkers, and producing a certificate as aforesaid, shall omit or refuse to pay the sum of twenty shillings per annum in time of peace, and five pounds per annum in time of actual invasion or insurrection, instead of such service, it shall and may be lawful upon the oath of any one credible witness of such omission or refusal before any justice of the peace, for such justice to issue his warrant to levy the same by distress and sale of the offender or offenders goods and chattels, returning so much of the said distress as shall exceed the sum of twenty shillings per annum in time of peace, and five pounds per annum in time of actual invasion or insurrection, after deducting the expences of levying the same, to the person or persons upon whom such distress shall be made. And if any measures shall be used in making such distress which may by such person or persons be thought oppressive, he or they may complain to the lieutenant or deputy lieutenant at the next meeting, who shall hear and finally determine the same.

Exceptions in favor of quakers menonists and tunkers,

composition money to be paid by such for being exempted.

composition money to be levied by distress on omission or refusal to pay the same

persons distressed may appeal if oppressed

Markham February 26th 1835
Received of Jacob Grove Mennonist
Ten Shillings It being on a Count of
Militia Services or Exempt Money.
Lot No. 32-7 Concession Wm. Reynolds Collector
of Markham

Markham, February 26th, 1835

Received of Jacob Grove, Mennist [Mennonite]
Ten Shillings it being on account of
Militia Services or exempt money.

Lot No.32 7th Concession
of Markham

Wm. Reynolds, Collector

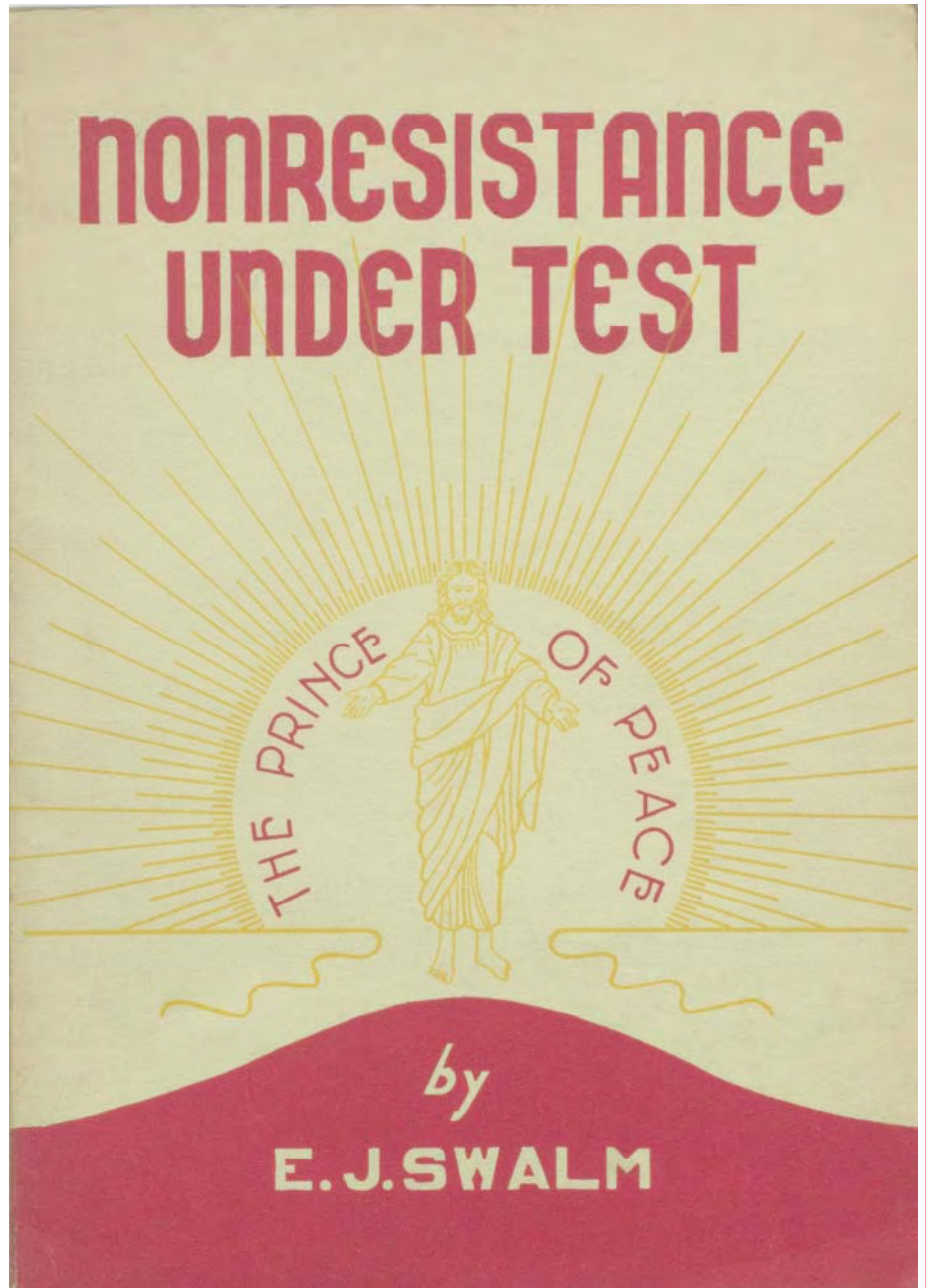
COUNTY OF WATERLOO, } I, Moses Hunsperger of the
Province of Ontario, } Township of Wilmot in the said County
To WIT: } of Waterloo and Province of Ontario, Yeoman
do solemnly affirm that I am a member of the Mennonist Society, and that I hold a Certificate
of the Rev. George R. Schmitt Minister of the said Society, and
that I therefore claim personal exemption from military duties.
Affirmed before me at St. Agatha, in the County }
and Province aforesaid, this 31st } Moses Hunsperger
day of March, 1869, }
A. Kaiser J. P. }

Military exemption certificate of Moses Hunsperger,
St. Agatha, 1869

During the First World War, conscription tested Mennonite assurances of exemption.

Although the exemption for peace churches remained in place, confusion over the legal status of conscientious objectors coupled with occasional overzealous recruiting tactics caught some young men in their wake.

Farm boy Ernie (“E.J.”) Swalm was imprisoned for his refusal to enlist. He later wrote an influential book about his experiences, and became chairman of the Conference of Historic Peace Churches.



[Captain Marshall] told me I had better take service or else I would be put in chains, taken overseas and placed in the front lines as a barricade and would be shot down first thing, with all the other cowards and despicable characters who would stop bullets to save better men who were coming up behind.

I replied, “Be that as it may. By the grace of God I am determined in my stand, and I will not take service because I intend to be a conscientious objector.” To this he replied, “We won’t force you to put on the uniform, but we’ll just make you so glad to do it that you’ll put it on....”

One day when Sergeant Hartley was taking us up to headquarters to give a summary of evidence [in advance of our court-martial], the boys were joking about shooting me, to which Sergeant Hartley replied, “This is nothing to joke about. I’ll see that it is stopped,” and we were never again threatened with anything like it.

We mention this merely to show that Sergeant Hartley, with some other officers of the army, were the finest gentlemen we have ever met. Indeed, not all army men were corrupt. Some of the biggest and finest men we have ever met wore military uniform.

- E.J. Swalm, *Nonresistance Under Test*, 1938

(Date) June 14th 1918

This is to Certify that Jesse B. Martin

is, and has been continuously since 1916 a member,
in good faith, of the Mennonite Church, in full fellowship, and is now a

member of the congregation worshipping at.....

St. Jacobs Out.

THE tenets and articles of faith of the Mennonite Church forbid
war or participation therein in any form, and such articles of faith were
in force on the 6th of July, 1917.

Jonas Snider
Bishop

Minister

R.R. #1 Waterloo Out
Address

Address

The authorized holder must sign here in ink and must carry
this certificate at all times and produce it on request:

Sign here: Jesse B. Martin

MSA. 97

MILITARY SERVICE ACT, 1917

CERTIFICATE OF PROTECTION

This is to certify that on November 11th, 1918, the authorized holder of
this certificate whose name, address and signature appear hereon, was in good
standing under the Military Service Act, 1917, on the records of the undernoted
Registrar. This certificate when properly completed will be accepted as evidence
of good standing in lieu of all certificates of exemption previously issued to him.
It may be revoked at any time by proper authority.

Registrar M.S.A. H. F. Bursford at LONDON, ONT.

Authorized holder Mr. Jesse B. Martin, Serial Number 19A 75943

Address R.R. #1,
Waterloo, Ont.

Certificate No. 256909

Certificates were issued both by Mennonite churches and
by the government to prove exemption. Young men like
Jesse Martin carried his for the duration of the war.

Ban on Mennonite immigration to Canada, 1919-1922

The aftermath of the war brought a hardening of opinion on the part of some Canadians against Mennonite military exemption and immigration. Powerful veterans groups made their feelings known and in 1919 the Canadian government responded with an Order in Council prohibiting Mennonite, Hutterite and Doukhobor entry into Canada. After lobbying from the Mennonites of western Canada and Bishop S. F. Coffman of Ontario, the Order was rescinded in 1922.

The Great War Veterans' Association
(INCORPORATED)
121122

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Vice-President
J. F. DOWN
Secretary-Treasurer
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D. G. PATON

DEPARTMENT OF
PRIME MINISTERS
SEP 21 1918
OFFICE
EXTERNAL AFFAIRS

LONDON BLOCK

Address all Communications to the Secretary
430 MAIN STREET
WINNIPEG, MANITOBA

Sept. 18th 1918.

Sir R. L. Borden,
Premier,
Ottawa, Ont.

Sir-

The following resolution was passed
at a General Meeting of this Association on the
17th instant:

"This Association strongly protest against
the action of the Dominion Government in permitting
Mennonites and others whose religious belief is
against Military Service to settle in Canada. At
the present time when suitable land for returned
soldiers is wanted, this Association consider it a
gross breach of faith to returned men in allowing
these valuable and selected lands to be sold to this
class of settlers.

It is actions such as this that are
exasperating the returned men, and the officials
of this Association will not be held responsible for
the future conduct of returned soldiers if such
actions as this are continued by the Federal and
Provincial Governments."

We earnestly request that your Government
will take action accordingly.

I have the honor to be,
Sir,
Your obedient Servant,

F. W. Law

FWL/B. Sec-Treas:

The Conference of Historic Peace Churches (CHPC) was formed in 1940, and made up of historic peace churches in Ontario responding to the outbreak of war.



Peace Church Delegation to Ottawa, 1951

Many of the Canadian peace church representatives in this delegation to meet Prime Minister St. Laurent were the same who formed the Conference of Historic Peace Churches in Ontario and shaped Alternative Service in Canada during the Second World War.

Front row (left to right): E.J. Swalm, J.B. Martin, B.B. Janz, Fred Haslam, John G. Rempel. Back row (left to right): C.J. Rempel, Elven Shantz, David Reimer, David Schultz

The Mennonite Church,
Waterloo, Ont.,
Sept. 3, 1940.

The Second Session of the Conference of Historic Peace Churches of Canada was held on September 3rd, 1940, in the Mennonite Church at Waterloo, Ontario.

The Conference was called to order at 10.30 a.m. by the Chairman, E. J. Swalm. J. Harold Sherk was Secretary. Those present were:

Brethren in Christ (Tunkor):	Frank Warwick, Collingwood, Ont. E. A. Ditson, Collingwood, Ont. E. J. Swalm, Duntroon, Ont. Wm. J. Rich, Duntroon, Ont. Orla L. Heise, Gormley, Ont. John A. Nigh, Hagersville, Ont. Chas. Baker, Staynor, Ont. Geo. C. Sheffer, Staynor, Ont. Aaron J. Sheffer, Staynor, Ont. Harvey Sheffer, Staynor, Ont. Jesse R. Sidor, Stevensville, Ont. Howard J. Fretz, Stevensville, Ont. Eort Sherk, Stevensville, Ont.
Mennonite Brethren in Christ:	W. B. Meyer, 124 Lydia St., Kitchener, Ont. C. N. Good, 26 Chapel St., Kitchener, Ont. J. Harold Sherk, Staynor, Ont. W. Bricker, 431 Brunswick Ave., Toronto, Ont. S. Goudie, Vineland, Ont.
Mennonite:	Noah S. Hunsberger, R.R.#2, Baden, Ont. J. W. Birky, Clarence Center, New York. Oliver D. Snider, R.R.#1, Elmira, Ont. Simon B. Martin, R.R.#2, Kitchener, Ont. Geo. A. Weber, Kitchener, Ont. L. J. Burkholder, Markham, Ont. A. D. Grove, R. R. #2, Markham, Ont. Curtis C. Crossman, New Hamburg, Ont. A. Lewis Fretz, Solkirk, Ont. R. D. Greh, 85 Gledhill Ave., Toronto, Ont. S. F. Coffman, Vineland, Ont. Jonas Snider, R.R.#1, Waterloo, Ont. J. B. Martin, 187 Erb St. W., Waterloo, Ont. Noah S. Weber, Waterloo, Ont.
Mennonite (Old Order):	N. M. Bearinger, Elmira, Ont. Monno Sauder, Elmira, Ont. Joseph Barkoy, R. R. #2, Pickering, Ont. Thomas Reesor, Pickering, Ont. Anscoy Martin, Wallenstein, Ont. Ephraim Martin, R.R.#3, Waterloo, Ont. Urias Martin, Waterloo, Ont.
Amish Mennonite:	Peter Nafziger, Baden, Ont. C.R. Brunk, R.R.#1, Brunner, Ont. Peter Boshart, R.R.#1, Milverton, Ont. Jacob R. Bender, Tavistock, Ont. Joel Swartzentruber, Tavistock, Ont.
United Mennonite Churches in Ontario:	Jacob H. Janzen, Waterloo, Ont.

The Conference of Historic Peace Churches (CHPC) was formed in 1940, and was made up of historic peace churches in Ontario responding to the outbreak of war.

Duplicate

OTTAWA DELEGATES' REPORT, Nov. 14, 1940

On Tuesday, Nov. 12, a delegation consisting of E.J. Swalm, Fred Haslam, J.B. Martin, Jacob Janzen, David Toews, B.B. Janz, C.F. Klassen, J.J. Gerbrand, met at Ottawa, and interviewed the Hon. T.C. Davis and Major General L.R. LaFleche, Associate Deputy Minister of the Department of National War Services, regarding the matter of service which might be rendered by those members of the Historic Peace Churches who are of military age.

The western representatives of the delegation presented at this meeting a statement of their position which was fundamentally in agreement with the proposal which had been previously forwarded to the Department of National War Services on behalf of the Eastern section.

Difficulty was expressed by Mr. Davis and Major-General LaFleche on the grounds :

- (1) That numbers involved are very small.
- (2) Transportation Costs.
- (3) That opinion has been expressed by other bodies in Canada that no provision should be made for conscientious objectors.

They suggested that we should consider non-combatant work under military control, and offered to allow this work to be done in civilian clothes.

The delegation felt, however, that this would not be acceptable to our young men as a whole, and reiterated our hope that it would be possible to work out something along the lines of agriculture and forestry.

We were requested to adjourn for consultation and to meet again at 10 a.m. on Wednesday, Nov. 13th.

The delegation met for consultation on Tuesday afternoon and three members were asked to prepare a statement for presentation to Mr. Davis & Major-General LaFleche at the next interview.

In the evening a further delegation meeting was held at which the following statement was approved for use at the Wednesday morning interview.

Ottawa, Ont., November 12, 1940.

Hon. Mr. Justice T.C. Davis,
Associate Minister,
Department of National War Services,
Ottawa.

Dear Sir :

Whereas a sub-section of Section 17 of the Act 31 Victoria, chapter 40, is as follows: "Any person bearing a certificate from the Society of Quakers, Mennonites, or Tunkers, or any inhabitants of Canada of any religious denomination, otherwise subject to military duty, but who from the doctrines of his religion, is averse to bearing arms and refuses personal military service shall be exempt from such service when balloted in time of peace or war, upon such conditions and under such regulations as the Governor in Council may from time to time prescribe," and whereas the above referred to Historic Peace Churches of Canada have for many years enjoyed under a gracious Government the privileges of liberty of conscience, but whereas they believe that the gospel of Christ is love, peace and goodwill to all men, and that this testimony should be expressed in a practical manner both in times of peace and of war,

we, the representatives of certain branches of the Mennonite Church of ~~Western~~ Canada beg to submit the following for your earnest consideration, then preparing regulations pertaining to an alternative training or service to be performed by conscientious objectors within Canada in lieu of the thirty days military training required by the National War Services Regulations 1940:

- (1) That the training might be in forestry, first aid, ambulance and hospital work, and farm, or any national service of a non-military character and without the bearing of arms.

The CHPC joined delegates from western Canada for meetings with officials in Ottawa.

As this report shows, the delegates met resistance from the government to the creation of an alternative service program.

Delegates also disagreed with each other about what form of non-combatant service was acceptable.

THE CANADA GAZETTE LA GAZETTE DU CANADA

OTTAWA, THURSDAY, JANUARY 2, 1941

ORDER IN COUNCIL

[7215]

AT THE GOVERNMENT HOUSE AT OTTAWA
Tuesday, the 24th day of December, 1940

PRESENT:

HIS EXCELLENCY THE GOVERNOR
GENERAL IN COUNCIL

WHEREAS the Minister of National War Services reports that experience in the administration of The National War Services Regulations, 1940 (Recruits), discloses that the said regulations require amendment in certain respects.

THEREFORE, His Excellency the Governor General in Council on the recommendation of the Minister of National War Services, and pursuant to the power vested in The Governor in Council by the War Measures Act and the National Resources Mobilization Act, 1940, is pleased to amend the aforesaid National War Services Regulations, 1940 (Recruits); and they are hereby amended as follows:

1. Subsection two of section eight of the said regulations is amended by adding at the end thereof the following:

"Two members of a Board shall constitute a quorum."

2. Section eight of the said regulations is further amended by adding thereto the following:

"(9) A Board or a member of a Board, a Judge or a Magistrate, if so authorized by a Board, may, in connection with proceedings pending before the Board, take evidence on oath or affirmation and may summon persons to attend for the purpose of giving evidence."

3. Subsection two of section seventeen of the said regulations is ~~revoked~~ and the following is substituted therefor:

"(2) Persons whose registration cards disclose that they represent themselves to be members of the sect or denomination of Christians called Mennonites or of the Community of Doukhobors,

shall not be required by the Divisional Registrar, ~~except as hereinafter in these regulations provided~~ to report for military training: Provided, however, that every such person shall after men of his age-class are called out, ~~be~~ required to report for medical examination as in the case of any other member of such age-class. Furthermore, he shall be required to report for military training unless he claims, by application in writing to the Board for the Administrative Division in which he resides, to be entitled as a Mennonite or as a Doukhobor, as the case may be, to indefinite postponement of his military training, which application shall be made not later than eight days from the date when he was notified to report for medical examination. Any application for postponement made before the coming into force of this subsection shall be deemed to be an application for postponement under this subsection."

4. Subsection three of section seventeen of the said regulations is amended by inserting the words "or any member thereof" after the word "Board" in the fourth line thereof.

5. Subsection one of section eighteen of the said regulations is ~~revoked~~ and the following is substituted therefor:

"18. (1) Any man who claims that he conscientiously objects to bearing arms or undertaking combatant service, may apply for an order or direction postponing his military training indefinitely, which order or direction shall be made if it is established that such man conscientiously objects to the bearing of arms or the undertaking of combatant service, and if a regular clergyman or minister of a religious denomination or sect certifies that the said man in good faith belongs to his religious denomination or sect and that, in the opinion of the clergyman or minister, the applicant has conscientious scruples against the bearing of arms."

This Order in Council from December 1940 required all conscientious objectors of draft age to undertake some form of non-military training or service.

OUR BOYS and CIVILIAN CAMP WORK.

AN ADDRESS

Delivered before the Conference of Historic Peace Churches on July 3.

The Historic Peace Churches are facing a problem. We cannot conscientiously fight. We cannot destroy. What can we do for our country? Much thought has been given to this question. Three probable solutions are offered in an Order-in-Council in the Canada Gazette, Jan. 2, 1941. First, non-combatant training; second, alternately, training in stretcher bearer, hospital attendant, ambulance operator, first aid; third, civilian service or labour. We are grateful to our government for their kind consideration to us in this matter.

The present arrangement is to open a Civilian Work Camp. On June 24, we (Swalm, Sherk, Martin,) met with Justice T.C. Daviss, Deputy War Minister at Ottawa. He told us the camp would be at Michipicoten and that it would be under the direction of Mr. J. N. Wardle of the Surveys and Engineering Departments of Mines and Resources. Since, the location has been changed to Camp Montreal eighty miles north of Sault Ste. Marie on the Trans-Canada Highway. Mr. Wardle told us that the work will be in charge of the following personnel--A camp Superintendent who will have general oversight; a highway engineer; a number of foremen; a first aid director. It is the plan that the Historic Peace Churches will appoint a Religious Director. We have been asked to prepare a list of names of our young men and their occupations. From this list they want to assign some young men to be straw-bosses, workers in the kitchen, time-keepers, bookkeepers, etc. The work will consist of highway building and first aid training. They will work eight hours a day. The period will be for four months and in the future it will depend on the war situation. The boys will be provided with housing, board, and fifty cents per day. Medical and sickness will be taken care of by the government. The boys will be under the compensation law while working. Clothing has to be provided by the young men. The camp is located eighty miles north of Sault Ste Marie on Lake Superior near the mouth of the Montreal River. It is a beautiful location. Any one that loves God's world with lakes, woods, rocks, etc. will say this is a fine location. The camp consists of a kitchen, dining hall, bunk rooms, wash room, recreation hall, staff hall, stable, etc. The road north of Sault Ste. Marie is a good gravel road and built as far as the camp. The Minister of National War Services has arranged the following rules and regulations for the conduct of alternate service:

1. Men shall be required to work forty-eight hours per week and such additional hours as may be necessary in an emergency.
2. The National Parks Regulations must be observed.
3. Any man discovering a fire running at large shall at once use every effort to extinguish it and, should the fire be beyond his control, he shall, with the least possible delay, notify the Camp Foreman, or the nearest officer in charge.
4. Smoking in the woods is permitted only at such places and times as may be designated by the Camp Foreman or any person authorized by him.
5. The park superintendent shall designate certain areas as "Out of bound" and no man shall enter such areas without proper written authority.
6. Each man shall answer to a roll call from time to time as required.
7. No visitor shall enter the camp without the permission of the Camp Foreman.
8. No visitor shall enter or remain in the camp after the hour of 10 P.M.
9. Men shall retire and lights shall be extinguished on or before the hour of 10:30 P.M.
10. No man shall be absent from the camp without written authority.
11. Disorderly conduct and obscene language is forbidden.
12. No person shall have in any camp or bring into any camp any fire-arms or alcoholic beverage.
13. No man shall foment discontent or influence others to assume any antagonistic attitude to discipline.
14. Each man must keep himself clean and observe any reasonable demands made upon him by the Camp Foreman to assure the cleanliness and neatness of the Camp.
15. All cases of sickness or accident shall be reported promptly to the Camp Foreman.
16. Each man shall be held responsible for tools and equipment in his care and shall be liable for losses or breakages due to carelessness or neglect.
17. All complaints shall be brought to the attention of the Camp Foreman.
18. Remuneration will be paid on the 15th and the last day of the month and each man will be required to sign a receipt.

Ottawa, June 13.

1 9 4 1.

An address to the CHPC in July 1941 outlined the creation of an Alternative Service Work Camp at Montreal River, Ontario.

APPLICATION

For an Order Deferring or Postponing Military Training

To the Divisional Registrar of the Administrative Division.....

Headquarters
Pursuant to the provision made for conscientious objectors to military training and service,

I, _____ Name _____ Age _____ Date of Birth _____
of _____ Post Office _____ in the Province of _____

and being registered in Electoral District No. _____ Name _____

do hereby apply for an Order deferring or postponing military training as
(a member
(an adherent of the _____ Church,
Name of Denomination
whose tenets and articles of faith are opposed to the bearing of arms and to the performance of military service in any
form, to which faith and doctrine I personally agree.

Date.....

Signed.....
Name in Full

Call No.....

CERTIFICATE OF MEMBERSHIP

This is to certify that.....

(a member
is (an adherent of the _____ Church,
Name of Denomination

at _____ in the Province of _____
Address of Congregation

National Registration

A registration of all Canadians over the age of 16 was undertaken in 1940. The CHPC set up a parallel registration of peace church members and adherents.

CHPC registration helped confirm the registrant's conscientious objector convictions to government officials.

The Archives holds hundreds of these registration cards.

WRITE CLEARLY

CONFERENCE OF HISTORIC PEACE CHURCHES—REGISTRATION

DATE OF REGISTRATION: March 8 1941 Electoral District No. 124 Lincoln Polling Division No. 85 CARD FOR NURSES

1. Surname CULP Given Names R. CATHERINE

2. Permanent Postal Address (if away from usual residence when filling in card give name of usual residence) VINELAND STATION ONTARIO

3. Age last birthday 26 Date of birth 1914 DECEMBER 9

4. Conjugal conditions: Single Married Widowed

5. Of what dependents (if any) are you the sole support—
(a) Father _____ (b) Mother _____ (c) Number of children under 16 years _____ (d) Number of other dependents _____

6. Do you contribute partial support to any one No

7. Education: (a) Primary only _____ (b) Primary and Secondary _____
(c) Vocational Training (Business College, Technical High School) _____
(d) Nursing School (e) College or University Degree _____

8. Is your general health (a) good? (b) fair? _____ (c) _____

9. Are you a Registered Nurse? YES

10. From what School of Nursing did you graduate? Hamilton Univ

11. How much active experience have you had in your profession in:
(a) Private duty (practical nurse) _____
(b) Institutional 1 year general duty at Hamilton General
(c) Public Health instruct with public health nurse
(d) Industrial _____
(e) Other _____

12. Was any of this work of a supervisory character? no How long _____

13. Have you had any other special training? _____

WRITE CLEARLY

CONFERENCE OF HISTORIC PEACE CHURCHES—REGISTRATION

DATE OF REGISTRATION: Oct. 15 1949 Electoral District No. 101 Essex South Polling Division No. 36 CARD FOR MEN

1. Surname Newfield Given Names JACOB

2. Permanent Postal Address (if away from usual residence when filling in card give name of usual residence) CATTAM R.R. 1 Ont.

3. Age last birthday 18 Date of birth 1925 Feb. 20th

4. Conjugal conditions: Single yes Married _____ Widowed _____ Divorced _____

5. Of what dependents (if any) are you the sole support—
(a) Father yes (b) Mother yes (c) Wife _____ (d) Number of children under 16 years _____ (e) Number of other dependents _____ (f) Do you contribute partial support to any one _____

6. Education: (a) Primary only yes (b) Primary and Secondary _____
(c) Vocational Training (Business College, Technical High School) _____
(d) College or University Degree? _____

7. Is your general health (a) good? yes (b) fair? _____ (c) bad? _____

8. Occupation or Craft:
(a) Present occupation? farming (a) _____
(b) What is your regular occupation? farming (b) 7 years
(c) What other work can you do well? _____ (c) _____

(d) If an employee, who is your present employer? Name _____ Address _____ Nature of business where employed? _____ (state precisely)

9. If experienced in a skilled industrial occupation or profession, describe specifically the type or types of work in which you are specially equipped by training or experience _____

10. (a) Were you brought up on a farm? yes (a2) Until what age? 18 years
(b) Have you worked on a farm? yes (b2) How long? 7 years (b3) In what province or county? Ont. (c) Can you handle horses? yes (c2) Drive a tractor? yes (c3) Use farm machinery? yes (c4) Can you milk? yes (c5) Are you able to do other farm work? yes

10. Is there any particular occupation in which you would like to be specially trained? no

11. What Denomination or Society are you associated with? The Essex Community United Mennonite Church
As a (a) Member yes How long 10 Month
(b) Adherent _____ How long _____

12. Do you intend to appeal for exemption from military training because of your conscientious objection to war? yes

13. If so, are you willing to offer your services for civilian work under civilian control for a period (of possibly sixty days) without pay but with board and lodging provided? yes

I affirm that I have verified the above answers and that they are true.

Jacob Newfield Registrar of Registrants

The Non-Resistant Relief Organization

The Non-Resistant Relief Organization (NRRO) was created in 1917 by Mennonites and Brethren in Christ in Ontario to ensure exemption from military service and raise funds for the relief of suffering in the First World War.

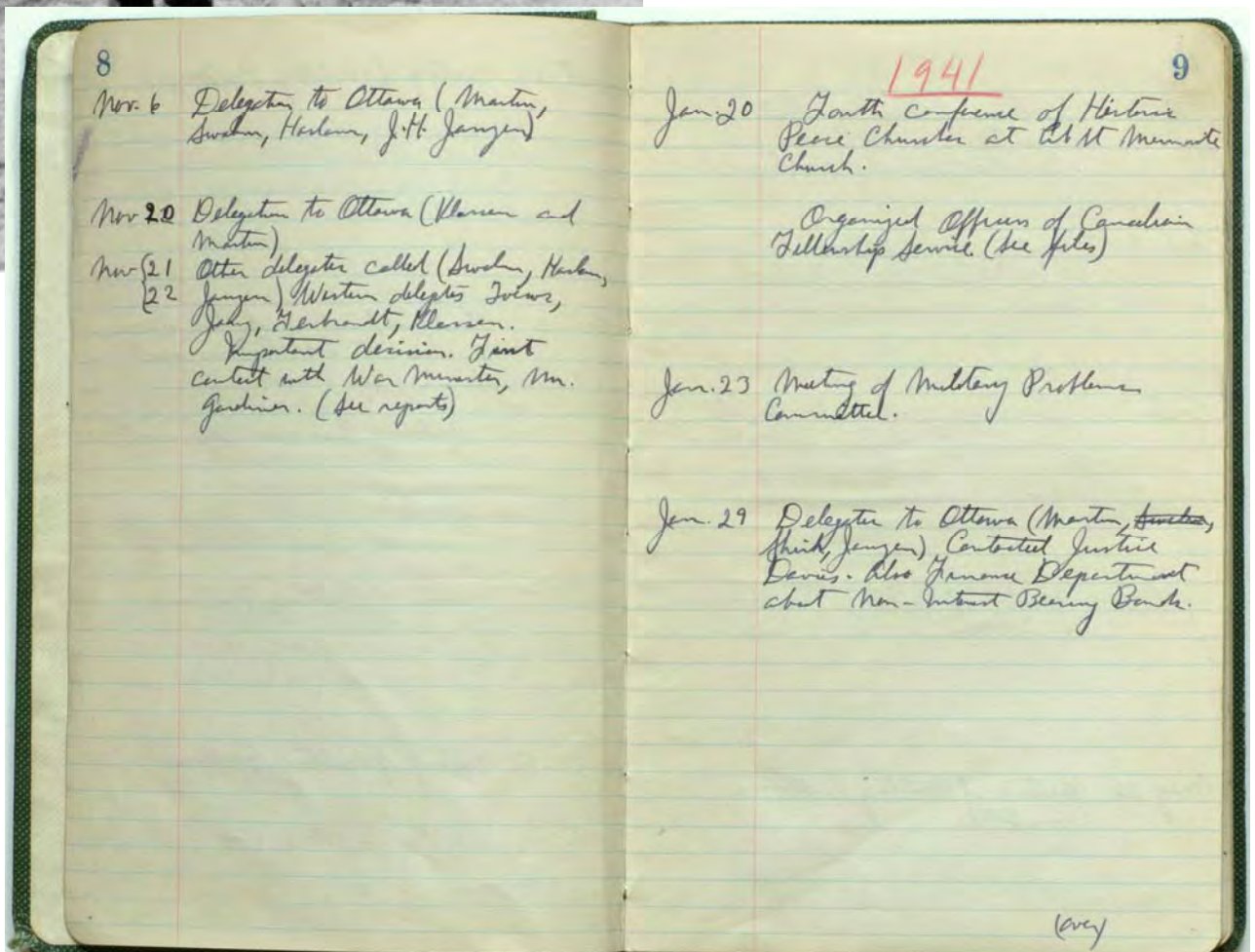
In 1939, the NRRO and Ontario Mennonite women's sewing circles were invited to work with Mennonite Central Committee to provide relief in England and Europe. In 1946, the NRRO officially joined with the Conference of Historic Peace Churches. Both organizations were folded into the new Mennonite Central Committee Ontario in 1964.



Certificate of thanks from the Ambassador of the Netherlands in the United States to the NRRO for post-war relief work, 1946

CHPC leaders provided guidance to Alternative Service workers in practical matters and spiritual concerns.

Some, such as J. Harold Sherk (left, with wife Mila at Montreal River) and J. B. Martin (wartime travel diary, below) took up residence in the camps for brief periods.



Alternative Service by the Numbers

For his book *Alternative Service in Canada in World War II*, J. A. Toews collected and compiled statistics from government records to demonstrate the impact of Alternative Service.

SUMMARY OF MAJOR PROJECT WORK ³⁹	
May 4th, 1942 — to March 31st, 1944	
Fire Fighting	
Number of fires fought	234
Number of man-days on fire fighting	8,470
Number of man-days on training and standby	4,875
Snag Falling	
Man-days	41,910
Acres cleared of snags	44,115
Number of snags felled 10"	431,002
Number of snags felled — 10"	159,105
Total snags felled	590,107
Total basal area square ft. 10"	1,031,34
Average basal area per man-day	24 ⁴⁰
Farm Aid	
Man-days	840
A.S.W. Farm	
Man-days	1,900
Reforestation and Nurseries	
Acres planted	21,520
Number of trees planted	17,006,550
Man-days nursery work	8,395
Bushels of cones collected	1,050
Man-days planting trees	22,820
Road Construction	
New roads (miles)	21.2
Existing roads improved (miles)	154.5
Railway grades converted to roads	123.5
Number of culverts built	625
Number of bridges built	38
Man-days on roads and trails	51,420
Trail Construction	
New trails (miles)	16.3
Existing trails improved (miles)	29.2
Telephone Line Construction	
New Line (miles)	25.7
Existing line improved (miles)	8.5
Man-days	1,210
Fuel Production (Fuel Control Board)	
Cordwood produced, (cords)	11,273
Millwood produced, (cords)	611
Man-days on cordwood	22,660
Man-days on millwood recovery	190
Miscellaneous Projects	
Man-days	6,660
Total man-days, effective project work (54%)	171,450
Total man-days, May 4, 1942 to March 31, 1944	319,308

Distribution of Conscientious Objectors According to Religious Affiliation

1. Mennonites	4425	13. Society of Friends	8
2. Hutterites	482	14. Church of Christ	7
3. Doukhobors	406	15. Anglican	4
4. Jehovah's Witnesses	172	16. Baptist	3
5. Tunkers	79	17. Roman Catholic	1
6. Christadelphians	72	18. Salvation Army	1
7. Seventh Day Adventists	58	19. Christ Disciples	1
8. United Church	47	20. Presbyterian	1
9. Brethren	34	21. Christian Science	1
10. Plymouth Brethren	28	22. Megiddo Mission	1
11. Pentecostal	18	23. Pacifist	1
12. Evangelical	11	24. No religion specified ..	297
Total		6,158 ⁵	

Distribution of Conscientious Objectors According to Provinces

1. Manitoba	3021
2. Ontario	2636
3. Saskatchewan	2304
4. British Columbia	1665
5. Alberta	1184
6. Nova Scotia	29
7. Quebec	28
8. Prince Edward Island.....	3
9. New Brunswick	2
10,872 ¹⁹	

Red Cross Payments

From 1943-1945, conscientious objectors were assigned to work in agriculture and industry. A portion of their wages went to the Canadian Red Cross.

Conscientious objectors harvest onions near Chatham, Ontario, 1943



Provincial Source of Red Cross Payments

Ontario	\$713,110.57
Manitoba	655,422.84
Saskatchewan	325,551.78
British Columbia	302,519.72
Alberta	220,691.14
Quebec	2,823.97
Maritimes	2,682.68
Total	<hr/> \$2,222,802.70 ¹⁰

A Peace Church Alternative to Victory Bonds

Intense public pressure was exerted to purchase war savings stamps and Victory Bonds to finance the war effort. The Conference of Historic Peace Churches negotiated with the Ministry of Finance to create special Series “B” non-interest bearing loans. These would be sold with a sticker indicating that the proceeds were to be used only for the alleviation of war suffering.

By 1945, approximately \$822,000 in “B” certificates and \$3.8 million in special Victory Bonds had been purchased. Through this program, peace churches provided an alternative to a society engaged in “total war.”

In that set up of labour, industry, finance and trade and commerce [that make up the war economy] you and I have to live and work. With the Christian it is a concern to be industrious and to wisely spend and invest money so that we will not sell our Lord for thirty pieces of silver.

- Jesse B. Martin, 1942

To Members of Historic Peace Churches

The proceeds received from the sale of this bond will be used by the Government of Canada to finance expenditures to alleviate distress or human suffering due to War.

J. L. Ilsley
Minister of Finance

The Sixth Victory Loan Campaign commences April 24th, and ends May 13th. The Department of Finance is again providing the above "stickers" to be attached to your Victory Bonds, by which you may conscientiously loan your money to the Government.

The Allied Nations are now waging an offensive war in order to speed the day of Victory. This intensification of the war is resulting in an unavoidable increase in more wide-spread human suffering and distress. Remember you are only asked to lend your money to provide medical supplies, food, clothing, etc. . . . not to give it.

The leaders of your churches have again approved of this arrangement and they urge you to purchase Victory Bonds with "stickers" attached to the limit of your ability.

Be prepared to give your application to the official Victory Loan salesman who will call on you during the campaign.

You "sticker" bonds provide ambulances, clothing and medical supplies. Do all you can now. The more you lend, the sooner the suffering will end.

"PUT VICTORY FIRST"

WATERLOO NORTH VICTORY LOAN COMMITTEE