

the reason I have left
the matter rest at present
if it is, that the war is
over and one would
suppose he would soon be
released

You may work on this
case and see what luck
you have I would however
advise you to consult Mr
Wiskel as he is familiar
with all the details
at least with the Ottawa
end

May God bless our efforts
is my prayer,

I received a cheque of
\$5040.00 from C Gash
Baker

Yours truly
Geo Reesor

A PETITION OF A COMMITTEE OF THE NON-RESISTANT RELIEF ORGANIZATION
to

A COMMITTEE OF THE CABINET
Regarding a Donation from Non-Resistant Churches made to the
Government for Charitable Purposes.

Honorable Sirs:

As representatives of the Non-Resistant religious bodies known as Mennonites and Tunkers, whose principles of faith regarding total abstinence from war in any form has been recognized and provided for by our Government in times past by Legislation and Orders in Council which recognition and provisions our people have felt to express their gratitude which shall be used for charitable purposes during these times of need occasioned by the exceptional hardships brought about by the present war,, we are pleased to meet you at your bidding and to confer as to the proper channels through which to donate this fund and its proper use to accord with the faith of our people giving them the opportunity of heartily expressing their esteem of their Government.

Permit us to state that our people have been sharing in the works of charity and relief of suffering in giving generously of their labors and means as far as consistent with their peace-loving principles. This Movement on their part, "The Non-Resistant Relief Organization," is a special effort to do more work along the same lines and share more fully in the privations of their fellow citizens, and in the support of the charitable work of the Government. Your assistance in devising some means by which this donation may be made to the Government is earnestly solicited. We also desire that our people may have the assurance that this fund can be used for the relief of those who are worthy poor and who are in actual need of relief, either at home or abroad, (preferably the relief of widows and orphans) who have no support as war dependants, or who may not be included in the classes already pledged the support of the Government.

It would give us great pleasure to have confirmed to our people the assurance that the total exemption of those of our faith from all military service is still the purpose of our Government. While such pledges have been given to us from some departments of the Government, others have not seen fit to so interpret the provisions of the Military Service Act, and many of our young men, who registered under the said Act and claimed exemptions on religious grounds have not had uniform decisions of their claims and many are still held for non-combatant classes. Our Relief Organization had been formed with all confidence of the Government's purposes of carrying out its policy of religious liberty and pledges to our people. We regret that since then we have not met with the same encouragement. What the Government may do in making clear to the minds of many of our members that our privileges are continued and guarded will meet with grateful and hearty response and, we trust, the devout ~~thank~~ thanks to God for the beneficence of the Government, and ardent prayers for His sustaining power during these times of trouble.

Your humble Petitioners, who shall ever pray.

The Committee.

Thos Reesor R.R. #2 Pickering

Extracts from Statutes relative to the Mennonite People
and Military Service in the Dominion of Canada.
and in Upper Canada. *old copy*

1. A. D. 1808 - Chap. , Sec. 27. ~~Be it further enacted~~
that the persons called Quakers, Menonists and Tunkers, who from cer-
tain scruples of conscience, decline bearing arms, shall not be com-
pelled to serve in the said Militia, but every person professing that
he is one of the people called Quakers, Menonists or Tunkers, and pro-
ducing a certificate of his being a Quaker, Menonist or Tunker, signed
by the Clerk of the Meeting of such Society or by any three or more of
the people called Quakers, Menonists or Tunkers shall be excused and
exempted from serving in said Militia: Provided nevertheless that
every such person or persons that shall or may be of the people called
Quakers, Menonists or Tunkers, from the age of sixteen to sixty, shall,
on or before the first day of December in each and every year, give in
his name and place of residence to the Treasurer of the District, where
he or they shall reside, and pay to said Treasurer, to and for the pub-
lic uses of such district, in time of peace, the sum of twenty shillings,
and in time of actual invasion or insurrection or when any part of the
Militia of that District shall be called out on actual service, the
sum of five pounds, and in default of such payment it shall and may be
lawful, on information or complaint on oath made by the said Treasurer,
before any Justice of the Peace of such District, for the said Justice
to issue his warrant, under his hand and seal, to levy the same by dis-
tress and sale of the 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 in-
vasion or insurrection. (Here follows a provision for imprisonment in
default of payment.) Provided also and it is hereby further enacted
that each and every of the persons usually called Quakers, Menonists
and Tunkers, that have attained the age of fifty years, shall not be
liable to the payment of such sum of twenty shillings for being exempt-
ed from serving in said Militia in time of peace but that in time of
war or other emergency they shall be liable to serve, or to the payment
of five pounds for being exempted for every year until they shall have
attained the age of sixty years.
2. A. D. 1809 - 49 Geo. III, Chap. 6. This Act permits Menonists

and Tunkers to make affirmation instead of oath the same as Quakers were permitted.

Sec. 3. And be it further enacted by the authority aforesaid that no Menonist or Tunker shall by virtue of this Act be qualified or permitted to give evidence in any criminal cases, or to serve on Juries in criminal cases or to hold or enjoy any office or place in the Government of this Province, anything herein contained to the contrary notwithstanding.

3. A. D. 1819- 50 Geo. III, Chap. 11. Whereas the sons of Menonists and Tunkers who are minors cannot avail themselves of the indulgence by the 27th clause (of 48 Geo. III, Chap. 1,) by reason of not being able to obtain the certificate required by the above mentioned Act until they shall have attained the age of twenty-one years, according to the rules and regulations of the said Society, for further remedy whereof be it enacted etc. that the sons of Menonists and Tunkers liable to serve in the Militia, under the age of twenty one years, shall instead of the certificate required by the above mentioned Act, produce a certificate, stating his name, that his father is a Menonist or Tunker (as the case may be) and that said minor is brought up and educated in the principles of Menonists or Tunkers (as the case may be) which certificate shall be signed by the Clerk of the Meeting of such Society, or by any three or more of the people called Menonists or Tunkers, such minor shall then be entitled to the benefits and indulgences in said clause mentioned, subject nevertheless to all other restrictions and provisions of the said clause.

(N. B. The foregoing extracts from 48, 49 and 50 Geo. III Statutes appear to contain all matter referring to the Mennonites which appear in the Statutes of Upper Canada which appear in a Volume including the collection of Acts passed in the Parliament of Great Britain relating to Canada, the Public Ordinances of the late Province of Quebec and the Statutes of Upper Canada, from the year 1792 to 1818 inclusive.)

4. A. D. 1839 - 2 Vic., Chap. 9, Sec. 52. 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, or being a son of a Quaker, Menonist or Tunker brought up and educated in the principles of the Quakers, Menonists or Tunk-

and ~~not~~ under the age of twenty-one years who produces a certificate signed by the Clerk of the Meeting of such Society or by three or more of the people called Quakers, Menonists or Tunkers shall be excused and exempted from service in the Militia. (Here follows a provision for giving in name and residence etc. to the officer of the District and paying ^{in time of peace} twenty shillings and in times of invasion, rebellion or insurrection when any portion of the Militia shall be called upon for actual service ten pounds.)

5. A. D. 1841 - 4-5 Vic., Chap. 2. That the persons called Quakers, Menonists or Tunkers shall not be compelled to serve in the Militia within that portion of this Province which formerly constituted the Province of Upper Canada but every person who shall profess to be one of the people called Quakers, Menonists or Tunkers and shall, if required, produce a certificate thereof signed by the Clerk, Pastor, Minister or Leader of the Meeting or Society to which he shall belong, shall be excused and exempted from serving in said Militia. (Here follows provision for giving names etc. to assessor and for the payment of ten shillings in times of peace and five pounds in times of invasion etc. and providing for the assessment as Quakers, Menonists or Tunkers. The money was apparently to be spent on roads.)

6. A. D. 1855 - 18 Vic., Chap. 77 Sec. 7. All persons bearing certificates from the Society of Quakers, Menonists and Tunkers, or any inhabitant of this Province, of any religious denomination, otherwise subject to military duty in time of peace but who from the doctrines of his religion shall be adverse to bearing arms, and shall refuse personal military service, shall be exempted therefrom. (Here follows a provision requiring an affidavit to be filed a month before exemption claimed.)

7. A. D. 1859 - Consolidated Statutes of Upper Canada, Chap. 35, Sec. 73. Virtually the same as in 6.

Statutes of Dominion of Canada.

1868, 31 Vic., Chap. XL, Sec. 17. Any person bearing ~~the~~ a certificate from the Society of Quakers, Menonists or Tunkers or any inhabitant of Canada of any religious denomination, otherwise subject to military duty, but who, from the doctrines of his religion, is adverse to bearing arms and refuses personal military service, shall be exempt from such service when balloted in times of peace, or war, upon such conditions and under such regulations, as the Governor General may, from time to time, prescribe. (Exemption to be claimed with affidavit.)

1906. R S O Chap 41- being the present Militia Act.

Sec 10- "All the inhabitants of Canada, of the age of 18 years and upwards, and under sixty, not exempted or disqualified by law, and being British subjects, shall be liable to ^{serve} ~~serve~~ in the Militia; provided that the Governor General may require all the male inhabitants of Canada, ~~to-employ~~ capable of bearing arms, to serve in case of a levee en masse."

Sec. 11- The following persons only shall be exempted from liability to serve in the militia:

.....

"Persons who from the doctrines of their religion, are averse to bearing arms or render ^{-ing} personal military service"; under such terms as are prescribed. Person claiming must file an affidavit with proper officer one month before he claims such exemption.

1917- 7-8 Geo V- being "An Act respecting Military Service"

Sec 2 (1) Every male British subject who comes within one of the classes described in section three of this act and who (a) is ordinarily resident in Canada; Or, (b) has been at any time since the fourth day of August 1914 a resident in Canada, shall be liable to be called out as hereinafter provided for the active service in the Canadian Expeditionary force for the defence of Canada, either in or beyond Canada, unless he (a) comes under the exceptions set out in the schedule;

Sec 4- (1) The Governor in Council may from time to time by proclamation call out on active service as aforesaid etc etc etc save as hereinafter provided.

Sec 11- provides for applications for certificates of exemption on the following grounds (among other grounds)

(f) That he conscientiously objects to the undertaking of combatant service and is prohibited from so doing by the tenets and articles of faith, in effect on the sixth day of July, 1917, of any recognized religious denomination existing and well recognized in Canada at such date, and to which he in good faith belongs:

and if any of the grounds of such application be established a certificate of exemption shall be granted to such man.

Schedule- 7. Those persons exempted from military service by Order-in-Council of August 13th, 1873, and by Order-in-council of December 6th, 1898.

MENNONITES ON MILITARY SERVICE

A Statement of Our Position on Military Service as Adopted by The Mennonite General Conference, August 29, 1917

Inasmuch as present war conditions call for an official utterance from our Church, we, the bishops, ministers, deacons and delegates of the Mennonite Church in General Conference assembled at the Yellow Creek Church, near Goshen, Indiana, Aug. 29, 1917, representing sixteen conferences in the United States, Canada, and India, desire to present the following as an expression on the doctrine of nonresistance as applied to present conditions brought on by the world war now raging.

• Our Position Defined

As followers of the Lord Jesus Christ, the Prince of Peace, we interpret His command, "Resist not evil," by His other teachings on this subject; viz., "Love your enemies." "Do good to them that hate you." "Pray for them which despitefully use you and persecute you." "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." "All they that take the sword shall perish with the sword." The Bible also teaches us not to avenge ourselves (Rom. 12:17-21), that "the weapons of our warfare are not carnal" (II Cor. 10:4), and that "the servant of the Lord must not strive" (II Tim. 2:24). Believing that the children of God should imbibe and practice these teachings, we hold that Christian people should have no part in carnal warfare of any kind or for any cause. Our attitude on the question of military service is correctly stated in that clause of the Selective Draft Law enacted May 18, 1917, which provides for exemption for members of every church "whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein." We deeply regret, however, that this exemption is practically nullified (save in the matter of bearing arms) in the further provision empowering the government to impress non-resistant people into non-combatant service.

In our Confession of Faith, adopted at Dortrecht, Holland, in 1632, the position of our church is defined as follows:

"Regarding revenge, whereby we resist our enemies by the sword, we believe and confess, that the Lord Jesus has forbidden His disciples and followers all revenge and resistance, and has thereby commanded them not to 'return evil for evil, nor railing for railing'; but to 'put up the sword into the sheath,' or, as the prophets foretold, 'beat them into plowshares.' Matt. 5:39, 44; Rom. 12:14; I Pet. 3:9; Micah 4:3.

"From this we see, that, according to the example, life, and doctrine of Christ, we are not to do wrong, or cause offense or vexation to any one; but to seek the welfare and salvation of all men; also, if necessity should require it, to flee, for the Lord's sake, from one city to another, and suffer the 'spoiling of our goods,' rather than give offense to any one; and if we are struck on our 'right cheek, rather to turn the other also' than to revenge ourselves or return the blow. Matt. 5:39, 10:23; Rom. 12:19.

"And that we are, besides this, also to pray for our enemies, comfort and feed them, when they are hungry and thirsty, and thus by well doing convince them and overcome the evil with good. Rom. 12:20, 21.

"Finally, that we are to do good in all respects, 'commending ourselves to every man's conscience in the sight of God,' and according to the law of Christ, do nothing to others that we would not wish them to do unto us.—II Cor. 4:2; Matt. 7:12; Luke 6:31."—Article 14, Page 25.

This position has been uniformly held by our forefathers from Reformation times and their loyalty and devotion to their faith is attested by their suffering, even to the extent of martyrdom and banishment by those governments enjoining military service upon their citizens, and for which cause they gratefully accepted the hospitality and the guarantee of religious liberty of this land, historical records bearing ample witness to these facts.

In relation to governments we believe that every child of God, besides being a citizen of the Heavenly Kingdom. (John 18:36; Phil. 3:20), should also be in subjection to civil governments (Rom. 13:1-5; Tit. 3:1; I Pet. 2:13-17). Even laws which may seem unwise and unjust should be submitted to uncom-

plainly and no thought should be entertained of doing anything but comply with all that they ask of us—unless they prescribe conditions contrary to the Gospel; in which case we should meekly but faithfully stand true to the principles of the Gospel, even if the consequences entail suffering. This position has been exemplified by the apostles (Acts 5:29) and our early church fathers.

Past Favors Acknowledged

It is with grateful hearts that we recount the favors and considerations accorded our people in the past. In the days of William Penn our fathers accepted his invitation to immigrate to this land where they might enjoy the freedom of conscience in religion and exemption from military service. These benefits were later confirmed to them by the Constitution of the United States and by State Constitutions. We rejoice that freedom of conscience is thus recognized by the laws of our land. We appreciate the exemption accorded our brethren, both in the North and in the South, during the Civil War, when once their position with reference to war became fully known. We still have among us brethren who suffered for conscience's sake during that period, but recall with much gratitude the freedom from military service which that exemption secured for them.

We are grateful for the exemption clause for non-resistant people in the new Selective Draft Law, and hereby express the hope that when the powers that be fully understand our position with reference to military service, this clause referring to non-combatant service may be accordingly modified.

Our Standard

We acknowledge with deep humiliation that not all of our people have lived in full conformity with the Gospel standard or consistent with our profession of a holy life. Some, contrary to the teachings of the Church, have been entangled in politics, in commercialism, in pleasure-seeking, and in other forms of worldliness; but it should be borne in mind that such conduct has been without regard to the express wish and teaching of the Church. The Mennonite Church having continually stood for the sur-

rendered life, a consistent separation from the world, and an attitude of peace toward all men, we call upon our people to bear in mind our obligations (Eph. 4:1) that in all places they may be known by the Scriptural designation—"A peculiar people, zealous of good works."

The Present Issue

Recognizing with gratefulness the consideration given our religious convictions, as previously stated, we take this opportunity of giving expression of our attitude concerning the issue as it now confronts us. As a Christian people we have always endeavored to support the government under which we lived in every capacity consistent with the teaching of the Gospel as we understand it, and will continue to do so; but according to this teaching we cannot participate in war in any form; that is, to aid or abet war, whether in a combatant or non-combatant capacity. We are conscious of what this attitude, under existing circumstances, may mean. No one who really understands our position will accuse us of either disloyalty or cowardice; for our record has proven our submissiveness to the powers that be, and to maintain our position under present conditions requires greater courage than to accept non-combatant service. But believing as we do, that any form of service under the military arm of the government means responsibility, either directly or indirectly, for the taking of human life and other destructive acts of war, we cannot consistently do otherwise than hold aloof from every form of military service. Our people have at all times refrained from voluntary enlistment for service in any form under previous military laws, and for us now to accept service under the military arm of the government, would be equivalent to a denial of the faith and principles which we have held as vital to our spiritual wellbeing and eternal salvation.

We appeal to the President of the United States and all others in authority to bear with us in this attitude and not to construe our position as a lack of appreciation for past favors or as an act of disloyalty; also to grant unto us full liberty of conscience and the free exercise of our faith.

Recommendations

1. **To the Brotherhood.**—We recommend that in humility we seek at the throne of grace the blessings which others have sought to secure through the power of the sword. That we continue our prayers in behalf of the rulers of our land and all others in authority, continue to pray for the peace of nations; that we maintain a calmness of mind and heart that naturally accompanies a trust in God; that we refrain from uncharitable criticism in any form, and avoid heated controversy with those who do not agree with us on points of doctrine, missing no opportunity of complying with the Scriptural injunction of returning good for evil.

2. **To Our Brethren Liable for Military Service.**—We recommend that they comply with every requirement of the government, availing themselves of every opportunity to present their claims for exemption, exercising care that they do not commit any acts that could be rightfully interpreted as desertion or treason—and at the time when they receive the summons to enter the military service, they present themselves to the authorities and meekly inform them that under no circumstances can they consent to service, either combatant or non-combatant, under the military arm of the government, citing them to the fact that they are members of a church whose creed and principles forbid them to have part in war in any form, and that their consciences coincide with this position; submitting to any penalty the government may see fit to inflict, trusting the Lord for guidance and protection.

3. **To Our Conferences and Congregations.**—We recommend that they make every provision for the wellbeing of our brethren who may be called upon to suffer on account of their faith as a result of this trying situation. While we expect an attitude of submission and loyalty on the part of our members, we should not deal harshly, but charitably and with consideration, with our brethren who may be put to the test in these days of trial.

With a fervent prayer to Almighty God that He may bless and so direct the rulers of our land that we may lead a quiet and peaceable life, in the full exercise of our religious convictions;

that we, as His children, may be faithful to and contend earnestly for the faith once delivered to the saints; that God in His wise providence may overrule all to the glory of His name and the strengthening of His cause among men, we humbly subscribe our names to these declarations and pledge our powers in devotion to the principles herein set forth.

Bishops

L. J. Heatwole, Dale Enterprise, Va.	J. A. Ressler, Scottdale, Pa.
Sanford C. Yoder, Kalona, Ia.	S. Gingerich, Wayland, Ia.
Andrew Shenk, Oronogo, Mo.	N. B. Stauffer, Aldersyde, Alta.
A. J. Steiner, North Lima, O.	D. G. Lapp, Roseland, Neb.
T. M. Erb, Hesston, Kans.	E. A. Mast, Kokomo, Ind.
J. S. Mast, Elverson, Pa.	Menno Esch, Mio, Mich.
David Garber, Lyndhurst, Va.	Aaron Loucks, Scottdale, Pa.
J. C. Driver, Garden City, Mo.	Peter R. Nissley Mt. Joy, Pa.
Peter Kennel, Strang, Neb.	J. M. Shenk, Elida, Ohio
D. H. Bender, Hesston, Kans.	Jonathan Kurtz, Ligonier, Ind.
J. E. Zimmerman, Wood River, Neb.	E. S. Hallman, Grand Bay, Ala.
J. M. Kreider, Palmyra, Mo.	Jacob K. Yoder, Wellman, Ia.
Daniel Kauffman, Scottdale, Pa.	A. I. Yoder, West Liberty, O.
S. E. Allgyer, West Liberty, O.	I. S. Mast, Mino., N. Dak.
S. F. Coffman, Vineland, Ont.	D. A. Yoder, Elkhart, Ind.
Elias L. Frey, Wauseon, Ohio	Abr. Metzler, Martinsburg, Pa.
D. D. Miller, Middlebury, Ind.	J. S. Shoemaker, Freeport, Ill.
E. B. Stoltzfus, Hudson, Ohio	S. G. Shetler, Johnstown, Pa.
Lewis Shank, Broadway, Va.	Jacob K. Bixler, Elkhart, Ind.
Benj. Weaver, East Earl, Pa.	S. J. Swartzendruber, Bay Port, Mich.
Noah E. Miller, Springs, Pa.	J. S. Gerig, Smithville, Ohio
John Nice, Morrison, Ill.	D. J. Johns, Goshen, Ind.
John Blosser, Rawson, Ohio	John Garber, Goshen, Ind.
C. A. Hartzler, Tiskilwa, Ill.	D. Burkholder, Nappanee, Ind.

Ministers

Silas L. Weldy, Wakarusa, Ind.	J. A. Heatwole, La Junta, Col.
E. D. Hess, Masontown, Pa.	Paul E. Whitmer, Bluffton, O.
L. J. Miller, Garden City, Mo.	J. L. Hershberger, Wellman, Ia.
H. F. Reist, Scottdale, Pa.	David D. Miller, Kalona, Ia.
O. S. Hostetler, Topeka, Ind.	John L. Stauffer, Altoona, Pa.
C. F. Derstine, Eureka, Ill.	Oscar Burkholder, Breslau, Ont.
H. W. Stevanus, Sherkston, Ont.	Peter Ropp, Pigeon, Mich.
Harvey Freisner, Vistula, Ind.	Isaiah W. Royer, Orrville, O.

N. A. Lind, Medina, Ohio	John E. Hartzler, Goshen, Ind.
D. Hostetler, Weilersville, O.	A. L. Buzzard, Metamora, Ill.
J. B. Hartzler, W. Liberty, O.	J. N. Kaufman, Dhamtari, C. P., India
J. S. Hartzler, Goshen, Ind.	I. R. Detweiler, Goshen, Ind.
C. A. Graybill, Schellburg, Pa.	Amos Gingerich, Versailles, Mo.
John W. Hess, Palmyra, Mo.	B. B. Stoltzfus, Lima, Ohio
E. M. Detwiler, Calla, Ohio	Peter Boshart, Milverton, Ont.
Ed. Miller, Elk Lick, Pa.	J. M. Brunk, Wichita, Kans.
Ben B. King, Ft. Wayne, Ind.	Niles M. Slabaugh, Greentown, Ind.
S. E. Graybill, Freeport, Ill.	S. D. Grieser, Archbold, Ohio
John D. Miller, Louisville, O.	J. W. Weaver, Union Grove, Pa.
A. G. Heishman, Broadway, Va.	F. J. Gingerich, Beaver Crossing, Neb.
C. K. Brenneman, Canton, O.	Calvin Mast, Millersburg, Ohio
C. D. Yoder, Windom, Kans.	J. Y. King, West Liberty, O.
J. S. Martin, Dayton, Va.	J. A. Good, Webb Summit, O.
Peter Garber, Cazenovia, Ill.	Y. C. Miller, Shipshewana, Ind.
A. M. Eash, Chicago, Ill.	J. J. Miller, Shipshewana, Ind.
I. B. Witmer, Leetonia, Ohio	A. M. Shank, Nampa, Idaho
Wm. Jennings, Concord, Tenn.	D. F. Driver, Versailles, Mo.
C. Z. Yoder, Wooster, Ohio	L. J. Johnston, Cherry Box, Mo.
J. W. Christophel, Wakarusa, Ind.	C. A. Shank, Wakarusa, Ind.
Ezra B. Yordy, Eureka, Ill.	A. B. Snyder, Preston, Ont.
J. S. Horner, Greentown, Ind.	A. S. Miller, Spencerville, Ind.
Jos. H. Byler, Belleville, Pa.	J. H. Moseman, Lancaster, Pa.
J. R. Shank, Purvis, Mo.	S. H. Miller, Sugar Creek, O.
H. R. Buckwalter, Palmyra, Mo.	Jonas Loucks, Nappanee, Ind.
M. H. Shantz, New Hamburg, Ont.	R. L. Hartzler, Topeka, Ind.
D. B. Kauffman, Kenmare, N. D.	J. J. Warye, West Liberty, O.
A. H. Leaman, Chicago, Ill.	S. W. Sommer, Fairville, Mich.
D. J. Fisher, Kalona, Ia.	L. W. Yoder, Nappanee, Ind.
J. D. Mininger, K. C., Kans.	A. C. Good, Sterling, Ill.
E. F. Hartzler, Marshallville, O.	J. B. Smith, Elida, Ohio
P. R. Lantz, Marshallville, O.	C. J. Garber, Alpha, Minn.
Henry Weldy, Wakarusa, Ind.	Jonas D. Yoder, Belleville, Pa.
Aaron Eberly, Dalton, Ohio	Levi Plank, Bellefontaine, Ohio
C. D. Esch, Dhamtari, C. P., India	Silas Yoder, Goshen, Ind.
H. R. Schertz, Metamora, Ill.	J. H. McGowan, Nappanee, Ind.
Daniel J. Wyse, Archbold, O.	D. D. Troyer, Goshen, Ind.
P. E. Brunk, Delphos, Ohio	John H. Bare, Nappanee, Ind.
Noah Mack, New Holland, Pa.	Henry Rychener, Pettisville, O.
George D. Ross Elida, Ohio	A. Nusbaum, Middlebury, Ind.
Peter Unsicker, Tuleta, Texas	Amos S. Cripe, LaGrange, Ind.
A. W. Hershberger, Kent, O.	W. B. Weaver, Elkhart, Ind.
L. A. Blough, Holsopple, Pa.	

Deacons

J. R. Brunk, Windom, Kans.	S. P. Good, Elida, Ohio
E. N. Eby, Lititz, Pa.	Sam Smeltzer, Wakarusa, Ind.
A. S. Landis, Goshen, Ind.	F. J. Martin, Ft. Wayne, Ind.
Menno J. Yoder, Topeka, Ind.	H. B. Weaver, Goshen, Ind.
J. C. Frey, Archbold, Ohio	Henry T. Nice, Morriston, Ill.
J. V. Fortner, Dakota, Ill.	John Emmert, Topeka, Ind.
M. Wideman, Pigeon, Mich.	Jos. Mishler, Clarksville, Mich.
Menno Steiner, Fairview, Mich.	Jas. J. Mishler, Shippshewa, Ind.
H. D. Heller, Witmer, Pa.	Ira S. Johns, Goshen, Ind.
Noah Weaver, Foraker, Ind.	Noah W. King, Amboy, Ind.
S. J. Schmucker, Nappanee, Ind.	J. C. Hershberger, Middlebury,
J. C. Lugibill, Graybill, Ind.	Ind.
E. D. Yoder, West Liberty, O.	Melvin D. Lantz, Topeka, Ind.
D. H. Coffman, Goshen, Ind.	H. V. Albrecht, Tiskilwa, Ill.
A. I. Hartzler, Orrville, Ohio	G. L. Bender, Elkhart, Ind.
J. G. Wenger, Hesston, Kans.	Jonas Brubaker, Elkhart, Ind.
J. I. Weldy, Wakarusa, Ind.	

Lay Delegate

D. S. Weaver, La Junta, Colo.

We, the undersigned, bishops, ministers, and deacons of several other branches of the Mennonite Church, while not affiliated in conference relations with those whose names are signed to the above document, most heartily endorse this as a statement of our position on the doctrine of non-resistance.

S. J. Swartzendruber, Bay Port, Mich.	C. L. Ressler, Nappanee, Ind.
E. G. Swartzendruber, Wellman, Ia.	A. F. Wiens, Chicago, Ill.
J. S. Troyer, LaGrange, Ind.	B. F. Esch, Washington, Ill.
	C. N. Amstutz, Apple Creek, O.

Mennonite Brethren in Christ

A. B. Yoder, P. E., Elkhart, Ind.	D. W. Hunsberger, Deacon, Elkhart, Ind.
C. K. Curtis, Pastor, New Paris, Ind.	Wm. Moyer, Deacon, Elkhart, Ind.
H. M. Metzger, Pastor, Elkhart, Ind.	

Defenceless Mennonites

C. R. Egli, Bishop, Chenoa, Ill.	D. N. Claudon, Deacon, Meadows, Ill.
E. M. Slagle, Pastor, Pioneer, O.	

Vineland, Ontario.
October 22nd, 1917.

To The Prime Minister of Canada,
The Honorable Sir Robert Borden,
House of Parliament, Ottawa.

Honorable Sir:-

Kindly allow me, as the representative of the Mennonite Church of Ontario, the Alberta-Saskatchewan Conference and other Congregations of like faith with us, to address you with reference to the recent Proclamation calling out the men comprised in Class 1 as described by the Military Service Act, and also with regard to the proposed regulations as referred to in the daily papers of October 18th.

The recent Proclamation deems all men called "to be soldiers in the military service of Canada, save as the said Act otherwise provided". It seems that this proviso exempts from "combatant" service only, the adherents of religious denominations whose creed forbids "combatant service", and holds them for "non-combatant service as soldiers on leave of absence without pay." In this respect the proclamation seems to us to contravene the articles of faith of our Church, and its members would thus be made to transgress its principles and practices which have been maintained during the centuries past.

In view of the fact that the Government considers the members of our Church eligible for non-combatant service, and states the position of non-resistant churches as opposed to "combatant service", we beg that our position be regarded in the light of the "Statement of our Position" which was placed in the hands of the Government along with our Petition of October 11th, in which it is stated that "We cannot participate in war in any form; that is, to aid or abet war, whether in combatant or non-combatant capacity."

The Government has already given recognition to those principles which we hold as vital to our faith and life as followers of Christ, in excepting from the Military Service Act certain religious bodies, the first of which mentioned were granted total exemption by an Order-in-Council as a result of an appeal made in their behalf by members of our church on the grounds of our having enjoyed such exemption under the Government of Canada. Our claims for total exemption are identical with those of the one class excepted; being based upon the same articles of faith of the Mennonite Church.

We realize that conditions are such that the Government feels the necessity of taking exceptional means in order to meet the needs of all. We have born and are willing to bear and share in the burdens and privations that all are experiencing, and we feel that it has not been the purpose of the Government to impose on any of its citizens the most grievous sorrow of being deprived of those religious liberties which have been confirmed to them during other trying periods in the history of Canada; but, military duty under the military arm of the Government would mean to us an exceptional hardship and would not be in harmony with the recognition accorded our people in past years.

The Canadian Press Despatches of October 18th state that in new regulations to be issued shortly, "A Local Tribunal is not to allow an application for exemption on conscientious grounds unless the applicant signifies in writing his willingness to perform, when required, non-combatant work or service, including service in the Army Medical Corps and the Mechanical Transport." This may be an erroneous statement or interpretation. In case such attestation were required of any member of the Mennonite Church it would be understood by the church to be equivalent to a voluntary enlistment in the army service and hence a denial of the profession of his faith which he holds as vital to his spiritual wellbeing and eternal salvation. It is understood that we do not consider non-combatant service an alternative for combatant service for our people, since we esteem both as service in the army which is organized for the prosecution of war. We most earnestly desire that no such attestation will be expected of any member of our Church.

By the Elections Act our members are disfranchised temporarily; by the Military Service Act they are partially exempted from service. While we feel that there is some inequality between the sacrifice of privileges and the services demanded, we do not wish to hold this against our Government; we but desire that there may be a uniform recognition of our faith. We do not ask for enfranchisement at this time, since matters of war are inconsistent with our profession of faith; we ask only that we may enjoy that which it has evidently been ~~been~~ the purpose of the Government to grant us - freedom from military service.

In our recent interview, Honorable Sir Robert, with yourself and the Honorable Arthur Meighen, then Secretary of State, the question of non-combatant service was brought to our attention. It was then advised that the matter be held in abeyance until such a time as when such service should be called for, and, that at such a time our people would be again consulted regarding such service. In recent governmental changes these matters may have been overlooked. Our people are complying with the regulation for claiming exemption. The vital issue is, that then they appear before the Exemption Tribunals with proper credentials from their ministers and bishops they shall be required to attest for army service of a non-combatant character; under the rules of the Church they shall not be able to do so. We trust that this will receive the earnest consideration of yourself and your Government, and that there may be at that time no occasion of friction between our Government and our young men who are members of the Church. We desire to do no act that may be construed as insubordination, rebellion or disloyalty in any form. We have always endeavored to prove ourselves worthy and honorable citizens of this land, endeavoring by our honest labors and faithful duties to support the nation and its laws, respecting our lawmakers and rulers. It is our desire to continue to respect and honor our Government and to bear our part of the nation's burdens, feeling that it is not the cost of our blood and life that withholds us from sharing in the military burden, but rather, that there are other worthy services in which we may conscientiously and effectively engage for the welfare of our country and fellowmen while faithfully following the teaching and example of Christ our Lord.

Most respectfully and humbly, I am, Sir,
Your servant who doth humbly pray,

For the Committee.

oOo

EXEMPTION FROM MILITARY SERVICE.

1. No Medical Examination need before applying for exemption.
2. More than one claim may be made on ^{several} exemption form. If claims are just mark them on application form. Insert name of your church.
3. Fathers who cannot vote in this election may claim exemption for son who is under 21, at election time, if son is not member of church.
4. Parents may make claim for exemption of any son needed at home.
5. Make claim for exemption at post office, on blank form provided by Post Master, before November 8, or soon as possible.
6. Certificate of Church Membership is not needed in making application for exemption; be provided with certificate when called before Exemption Tribunal on or after November 8.
7. Remember that our Church forbids its members engaging in any form of service under the military arm of the Government, and do not sign papers requiring such service before knowing what the decision of the Government is concerning the standing of the Church on this point. Before giving any consent for non-combatant service you may appeal to a higher tribunal.
8. In case your claim for exemption is disallowed you have a higher Tribunal to which you may appeal.
9. Do not promise orally or in any other way to consider hospital, transportation or other service in the army. Our Church is unitedly opposed to all service in the army.
10. Take with you before ~~the~~ Exemption Tribunal evidence in support of all your claims for exemption.

Some matters are yet before the Government for decision. Pray for the cause that is dear to our hearts and spiritual welfare.

MILITARY SERVICE ACT.

AN APPEAL TO THE GOVERNMENT OF CANADA IN COUNCIL.

We, the Mennonites of the Ontario Conference, representing also congregations of like faith in the Alberta-Saskatchewan Conference, and having official representation in the Mennonite General Conference recently assembled at ^{the} ~~the~~ Yellow Creek Church, near Goshen Indiana, do hereby humbly petition your Government in respect to the faith which we hold dear.

We give due recognition to the grave problems which confront the nations in the present world conflict and realize that as a result complicated and trying situations have been brought about which we can not fully comprehend. We, as a people, seek to adjust ourselves to the new state of affairs, willingly submitting to the wishes of the Government in as far as we can do so without violating a law or principle of Christ. When we recognize as Lord of lords and King of kings, and whose law we consider the supreme guide of our lives.

As a people we stand united in expressing our gratitude to the Government and to all those who are in authority for the recognition that has been given to those of our faith in the matter of conscription for military service, and further submit this petition that full recognition be given at all times to our position on the doctrine of nonresistance which has been one of the fundamental tenets of our faith and one for which our fore-fathers suffered exile and death in the old world. His same principle has been cherished and kept alive in the bosom of those of them who made the land of our present abode their home, under the protection of a government which permitted them to enjoy liberty of conscience and the free exercise of their faith in full assurance that those who were in authority would verify every pledge and promise given to them when they settled here.

Our people retain a deep sense of appreciation for the generous spirit of the British Government in granting to William Penn and the members of his colony, among whom were many of our fore-fathers, the privilege of liberty of conscience in religion and especially immunity from military service. These privileges were not annulled by the government that followed later, and were not revoked by the Government of Canada when, out of respect for the British Crown, many of our people left the United States and made their home here. We deeply appreciate the fact that, with the exception of a few isolated cases of impressed service during the war of 1812, no military service of any kind has been required of our people at any time during the more than one hundred years of their residence under the Canadian Government, and recall with gratitude the number of instances when this Government renewed its pledges of religious liberty to others of nonresistant faith who sought the hospitality of this land. Younger generations of our people have from time to time inquired of the Government whether these liberties are still in force and have been informed at all times that those who have conscientious objections to engaging in military service have exemption from such service guaranteed to them by the British Government.

In times of peace we were thankful for the assurance of religious liberty and the contemplation of undisturbed privileges in following the example and teaching of the Prince of Peace. Under the stress of the hour we seek to through this petition to define our position with regard to

military service. We recognize the same principle which the Government recognizes in the justice of law, that he who aids or abets another in wrong doing is also a transgressor. With this same principle in mind we have always maintained that any form of military service is opposed to the spirit and practice of peace and good will to men, and hence our desire to follow only such activities and pursuits in civil life as are in keeping with the doctrine which we believe to be the laws of God and of Christ.

We recognize the good will of the Government in inserting in the Military Service Act a clause granting exemption to all adherents of religious denominations whose articles of faith forbid combatant service, and hereby express our thanks for this gracious consideration while we also humbly petition that the exemption clause cited may be always so construed as to meet with the requirements of the faith and practice of those whom the Government has thus graciously favored in continuing to them those principles of liberty which have been the occasion of any thanksgiving to God and the constant joy of many humble citizens.

As a people we recognize the supremacy of the "Kingdom of Jesus Christ" which "is not of this world." For this reason many of our people in all countries, especially the leaders of congregations have refrained from the use of their suffrage franchise, both for the sake of peace and harmony in the congregation and for the sake of a more complete separation from the entangling affairs of the world, although none are prohibited the exercise of these privileges. Since the passing of the "War-time Elections Act," we humbly seek to know the position of the Government regarding all our members relative to this act, so that we may conduct ourselves accordingly realizing that in matters of war we can not conscientiously give our voice, and in respect to government we are to be submissive to its laws, excepting only the higher laws of the Gospel in all righteousness.

With a deep sense of humility before God and prayer that the authorities before whom this may come may be guided in their decisions and their arduous duties by the Divine will, and that we may continue to dwell in godliness and follow the pursuits of peace, we respectfully submit this petition and shall humbly pray.

----- 00 -----

Recommendations from the Prime Minister and Secretary of State,
Ottawa, October 11, 1917.

1. All of our members who are in the age limit liable for military service, when called, must apply for exemption according to Government regulations.
2. Physical examination before a medical Board is not required of those who apply for exemption for conscientious reasons.
3. None of our members are expected to vote under the present Elections Act. Those who do so forfeit their right of exemption.
4. The question of noncombatant will be dealt with later if circumstances should require it.

The above recommendation are made from notes of the conversation with the Government and have not been approved by the Government.

Deputation:-

L. J. Burkholder, Moderator of Conference
David Bergy, Secretary of Conference.
S. F. Coffman,
Anson Groh.

Amish Deputation,
Christian Gascho,
Jacob R. Bender,
Jacob S. Bender,
Samuel Bender.

Mennonite Brethren in Christ
Missionary Society

Ontario Conference

53 Cameron St.

KITCHENER, ONT., Jan 21 1918

1

Eld Thos. Reesor

Pickering Ont.

Dear bro in Christ-

Christian Greetings
 Just- you arrived home safely.
 Well I have been busy getting the
 minutes of the meeting ready.

Enclosed you will find Copy of same.

I was wondering if you are getting
 anything drawn up, now fully than
 you had here from the lawyer.

Would it be possible for you to send
 me what you had here, and I will
 get a few copies type written for our
 benefit, at present.

If you register them they cannot go
 astray, and I will return them as soon
 as possible, I think that is the best we
 have had, and it will be well for us to
 have it. I have a case on hand at
 present.

Wishing you the Lords Blessing.
 C. N. Good.

MILITARY SERVICE ACT.

Vineland Ont., Jan 24, 1918.

Dear Brother;- Greeting.

Having seen some of the exemption papers of some of our young brethren and having found thereon nothing which free them from more than combatant service; and having also seen some of the notices from the District Appeal Tribunals returned to our brethren who have held papers allowing only exemption from combatant service and who had appealed for a complete exemption, and since the said appeals were disallowed or dismissed and stated that these persons would be subject to a call to service and would with the call be assigned to certain battalions for service, I have taken the liberty of again calling attention to the need of having every brother appeal his claim for exemption to the higher tribunals until the claim is granted fully, if not already granted.

If any of their papers are marked as follows they should be appealed for complete exemption as Mennonites.

"Exemption from combatant service." "Exemption for religious reasons according to clause 8." "Exemption until class or category is called."

"Exemption as a farmer or other laborer." When the appeal was made on the grounds of religion according to clause 8 and the certificate is marked "Allowed" or "Granted" and is not otherwise qualified. Any exemption granted on clause 8 relieves from combatant service only, and is granted to all religious objectors. Our faith calls for total exemption.

In making your appeals the claim should be made as a member of the Mennonite Church whose creed forbids military service of any kind. It must be borne in mind that any brother who has not secured total exemption is a soldier under the military arm of the government, as above noted, and is considered on leave of absence without pay until he is called upon to do active service. They are listed with others who are exempted only from combatant service and are eligible for non-combatant service, and belong to that branch of the Canadian Expeditionary Force which is now in active service. They are not yet called and may not be called for active service, but the fact that they are a part of such military force is contrary to the principles of our faith and we should not be satisfied that they are so situated.

The Government has made provisions for the relief through the Appeal Tribunals and it is our privilege to make use of them, and secure the exemption which the Military Service Council has already acknowledged is our right. The machinery is in operation, and the first step is to appeal to the District Appeal Tribunals. If the claim is not allowed there the appeal should be made to the Central Appeal Judge, Military Service Council, Department of Justice, Ottawa. Directions for appeal will be found on the back of each exemption certificate from the Local or Appeal courts. Follow the instructions given there. The fact that the time limit for making the appeal as stated on the papers has expired will not interfere with the appeal.

Trusting that you will give the necessary aid to those interested in your congregation, and praying that through God and our Saviour we may receive the favor desired from our Government, I am,

Yours in faith,

S. F. Coffman,

For the Committee.

NON-RESISTANT RELIEF ORGANIZATION.

Kitchener, Ont. Jan. 24, 1918.

To the Committee to Interview Government.

Brethren;- Greeting.

In accordance with the purpose of the Committee and the advice of the meeting of the Relief Organization at its first meeting in Kitchener, Elder S. Goudie and the Secretary of your Committee met with Mr. W. G. Weichle, M. P. of Waterloo at his home, January 22nd, to discuss the advisability of interviewing the Government relative to the objects of this Organization.

We have the following to report:-

The Government will be inclined to look with favor upon the engaging in relief work by the Non-resistant Bodies.

The Government would be in a position to use funds and disburse them according to the directions and wishes of these bodies, excepting, however, the use of the funds in such districts with which our Country is now at war, - such as Armenia, and parts of Poland and Palestine.

It is advisable to send a small delegation to Ottawa to interview the Government as to what special lines of relief are most needy, and to inform the Government as to which objects of relief and charity are most in harmony with the sympathies and faith of our people and would receive the most hearty support. The relief of widows and orphans would prove very acceptable to the Government.

With referende to exemptions, Mr. Weichle recommends that all of our young men who have not received complete exemption should appeal thir cases to higher tribunals as soon as possible.

It is the purpose of your Committee officers to send to the Prime Minister of Canada a report of this Organization, with a letter recognizing our gratitude for the privileges of freedom from military service, and stating our objects, also asking advice concerning an interview with regard to these objects.

Please express your opinion regarding the advice to send a limited number of this Committee to interview the Government at Ottawa. It will be the duty of the Executive Committee to take action in changing the Committee if advisable.

Yours truly,

S. F. Coffman, Secretary.

Address your reply to L. J. Burkholder, Markham who is chairman of this Committee.

MILITARY SERVICE ACT.
APPEALS.

Vineland Ont., Jan. 31, 1918.

Dear Brethren:- Greeting.

In the previous letter an explanation was given concerning the need of appealing the cases of all of our brethren who have not received a complete exemption. Some have since questioned the wisdom of making further appeal and some have asked for information as to how to make the appeal. Having seen a number of exemption papers and Reports of Appeals, the following is suggested.

Persons exempted from combatant service only are listed for non-combatant service and must respond when their class is called. Class 1 men, category A (for combatant service) are not sufficient to complete the quota required for the 100,000 men. The next categories, including non-combatant classes will be called on to fill these ranks, before class 2 is called. Our brethren who are listed may be called if not exempted, and if called must report for service and may be subjected to the experiences of the brethren in other places, until their freedom is secured. An appeal now may save them from such experiences.

Your Committee can not secure the exemptions in a mass. Being listed according to their locations and classes and each holding their corresponding numbers, their names can best be removed from the lists by their personal application through appeals, through the regular channels.

Your Committee has placed all of their correspondence on file with the central Appeal Tribunal at Ottawa and it is ready for reference when the appeals of our brethren reach that Court, if they have not been previously exempted. A special letter concerning the reason of our brethren appealing has been sent to the Appeal Tribunal at London, on account of so many of our brethren having to appeal to that Tribunal. We have asked for complete exemption for our Mennonite brethren as it is in the power of that Tribunal to grant it. This would include all of like faith.

We would suggest the following as a form of appeal.

- I. If in doubt as to whether your certificate calls for complete exemption inquire of the nearest member of the tribunal granting it whether or not your name is listed for non-combatant service.
- II. A form for appealing from the Local Tribunal to the District Appeal Court
 District Appeal Tribunal
 Military Service Act, 1917,
 Name of Place, ----- Date, -----

Sir-

I am taking the liberty of appealing from the decision of the Local Tribunal, No. ----- at ----- which has granted only partial or limited exemption. As a member of the (Mennonite Church) I am applying to you for complete exemption as granted by paragraph 7 of the exceptions to the Military Service Act.

Serial Number ----- Name, -----
Consecutive Number, ----- Address, -----

- III. A form for appealing to from District Appeal Court to Central Appeal Judge
 Central Appeal Judge,
 Military Service Council
 Ottawa. Date, -----

Sir:-

I am taking the liberty of appealing from the decision of the District Appeal Court No. ----- At ----- which has dismissed my appeal for exemption as a (Mennonite). As a member of the Mennonite Church I appeal for Complete exemption as granted by paragraph 7 of the exceptions to the Military Service Act.

Serial Number ----- Name -----
Consecutive Number ----- Address -----

Vineland Ont., March 19th, 1919.

Thomas Reesor, Treas.,
Pickering Ont.

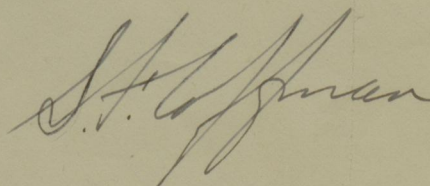
Dear Brother:- Greeting.

I am enclosing a copy of a letter to the members of our Committee of the Relief Organization. It will be self-explanatory and I think that the Executive Committee can take action on it and proceed to whatever their decisions may be.

The enclosed Cheque is a contribution to the General Relief fund. There were some contributions promised by some of the brethren here, and it has not yet suited them to pay the same. We were waiting for their contributions to be collected, but think that we cannot wait longer. Whatever they may have to give may be donated through the Organization to other causes, at a later date.

It would have been more satisfactory if all of the contributions could have been sent in together, so the congregation could have been credited with the whole amount but, if the Fund is now paid out, as per the suggestion of the gentlemen representing the Government, those who have not paid in will have to be credited in later reports. I would like to have seen the fund amount to at least a hundred thousand, and it could easily have been made up if each would have done his part, but I know that some were backward on account of fearing that the Government would perhaps have a share in it. For myself, I feel that our Committee is free from any political interests and all are working for the good of the Churches and for the sake of the suffering, and when we consider the amounts paid to these relief funds in other places, our churches in Canada, or in Ontario have done remarkably well in contributions. But, May God have all the praise and may He keep our hearts warm with love for all the suffering so that our ministrations of mercy may continue as long as there is need.

Yours in faith



Non/Resistant Relief Organization.
Committee to Interview the Government.

Thomas Reism

Vineland Ont., March 19th, 1919.

Brethren:-

After sending to certain members of the Government a copy of the Statement Concerning the Non-Resistant People in America, an acknowledgement was received from the Honourable Arthur Meighen, Acting Minister of Justice, and from Honourable F. S. Scott.

A letter received from Bro. N. M. Bearinger, Elmira, states that he has had a recent interview with Mr. Weichel, of Waterloo, and that Mr. Weichel and Mr. Scott have had a long talk over the matter of our presenting the Memorial Donation to the Government. Their opinion is, that the return of the Premier, Sir Robert Borden being at some indefinite date, and the present conditions regarding legislation that might effect our status are somewhat in the focus of public opinion, and legislation imminent, our Organization should proceed with the distribution of the funds according to the resolution of the Committee at their recent meeting, and a statement prepared by them regarding the disposition of the funds which will be handed to the members of the Government responsible who shall acknowledge the same. In this manner the Government would recognize the gift of our people and the object for which it was given. Mr. Weichel has consented to hand the Statement to the Government at the most opportune time.

This suggestion from both Mr. Weichel, and Hon. Mr. Scott is in accord with their suggestions previously given to your secretary, in view of the absence of the Premier.

It is said that the new Franchise Bill is in course of preparation and that our Committee should have their report in the hands of the members interested so that our claims could be substantiated. We should make it clear that we are not giving this fund to the suffering ones on account of courtng the favor of the Government. What we do is out of gratitude for what we have recieved, as well as out of sympathy for the suffering, and this spirit has been the characteristic of our people in the past. But if there are those who enquire of us, we should be ready to give to them the evidence of our works.

It will be the duty of the Executive Committee to take whatever action they deem advisable under the present circumstances.

Yours in faith,

A. Hoffman

D. J. Burkholder,
Samuel Coudie,
D. W. Heize,
Thos. Reesor,
Chr. Gascho.

Vineland Ont., Mar. 22, 1918.

Members of Committee to Interview Government,
Non-Resistant Relief Organization.

Brethren:-

A letter addressed to the Premier was acknowledged as follows;
"Your letter of the 20th Inst. \February/ advising that the Non-Resistant Relief Organization proposes to raise a charitable fund to be donated to the Government as a memorial in appreciation of the religious liberty enjoyed by non-combatant organizations, is to hand in the absence of the Prime Minister on important public business. Your suggestion that a Committee appointed for that purpose should interview the Government with regard to the work of the Organization will have consideration in due course.

Dated Ottawa, Feb. 28th.

Yours very truly,
Signed, Geo. W. Yates,
Prime Minister's Secretary.

S.F. Coffman, Esq.
Vineland Ont.

A second letter was received yesterday as follows.

Ottawa, March 19, 1918.

Dear Sir,-

In further reference to your letter of the 20th of February, addressed to the Prime Minister, and referred to the Hon. Mr. Rowell, Mr. Rowell asks me to advise you that a Committee of the Cabinet will meet you on Tuesday, the 26th of March, at eleven-thirty a.m., Room 22, East Block, Ottawa. Will you kindly confirm this appointment.

Yours very truly,
Signed, J.B. Allen,
Assistant Secretary.

Later in the day a telegram came stating that the appointment had been changed to the 27th of March.

After consulting with Bro. L.J. Burkholder over the phone, I replied as follows.-

To the Honourable Mr. N.W. Rowell.

Honourable Sir,-

A letter from Mr. J.B. Allen, Assistant Secretary, of March 18th, stating that an appointment had been made for the Committee of the Non-Resistant Relief Organization on the 26th of March, was duly received. Also a telegram stating that the appointment was changed to March 27th. Our Committee will esteem it an honor to meet with the Committee of the Cabinet, at the time specified, March 27th at eleven-thirty a.m.

Most respectfully, Yours,

Signed, S.F. Coffman, Sec. Etc.

The matter of arranging for the Committee's meeting was left in the hands of the President of the Committee and Organization, Bro. Burkholder. You have undoubtedly had notice from him.

Yours for the cause,

S.F. Coffman

Secretary of the Committee.

NON-RESISTANT RELIEF ORGANIZATION

Committee to Interview the Government.

Vineland Ont., Apr. 2, 1918.

To the Ministers of the Churches interested:-

The accompanying Blank Form is sent to you by the above Committee in order to secure exact information to present to the Government regarding the nature of the exemptions granted our members. Your replies will assist greatly in clearing our relation with our Government under present conditions.

Please see each member of your congregation who has applied for exemption and get the exact information required and write it briefly in the proper column. There are four questions to consider:-

1. What was the decision of the Local Tribunal?
2. If appealed to District Tribunal, what was the decision?
3. Was the Dist. Tribunal asked for permission to appeal to the Central Appeal Judge? and what the answer?
4. Was the case decided by the Central Appeal Judge? and what was the decision?

Copies of any correspondence from members of the Government or Officials, bearing on the question, will be appreciated.

Continue in prayer, and especially for your Committee.

Return blanks and correspondence to,

S. F. Coffman, Secretary,
Vineland, Ont.

The Committee.

L. J. Burkholder, Pres., Markham, Ont.

S. Goudie, Stouffville Ont.

Thos. Reesor, Pickering, Ont.

Chr. Gascho, Baden, Ont.

D. V. Hesse, Gormly Ont

To the Committee to Oth. 7a
Regarding Exemption from Militar Service
and
The Committee to interview Government
Regarding Non-Resistant Relief Organization.

Vineland Ont. April 22, 1918.

Brethren:-

Since the passing of the late Man-Power Act, for securing reinforcements for the Canadian Forces in France, a new situation has presented itself to us. All exemptions have been removed from the first Class between the ages of 20 and 23, and giving power to call youths of the age of 19 and disallow exemptions, and giving power to call any age of any class and disallow exemptions of those classes which were granted under the previous Military service Act. We do not know what steps will be taken by the Minister of Militia who now has been given charge of the military matters. A provision has been made for Mennonites and Dukobohrs, as under the Order In Council previously cited in the Military Service Act.

The enclosed letter will explain what has been done regarding our present standing. These Members of Parliament have both been interested in interviewing the Government previous to the passing of the late Act, but in their letters to your Secretary have not stated any success at gaining an interview or having received any information as to the action of the Government toward the claims which we have presented to them. We still await the decision of the Government as to our exemptions from all military service and also await the decision of Judge Duff concerning the appeals that have been made by our young brethren who have asked to be freed from all military service as members of the Mennonite or Tunker Churches.

We have nothing definite to recommend to our members who are now subject to the call of the Minister of Militia or the Government for military service. The only safe ground for us is now to claim the Exception to the Act, as has been advised by the Military Service Council under the Military Service Act, 1917. And we feel that this recommendation should be followed by those of our brethren who have previously registered and whose claims for exemption// may now be considered canceled by those who will be given authority to send out notices to persons of the former class called, to present themselves for service.

Your Secretary assumes that your consent will be given to the sending of notices to all of our ministers giving the advice as above stated. We will work in harmony by following the course that the Government evidently had provided for. This may lead to a definite result, but we trust that we shall have an early reply to our letters to the members of the Government giving us assurance that our interests are amply provided for and our privileges secured with the approval of our Government. Shall we pray and trust to this end.

Yours in faith,

S. F. Coffman. Sec.

Military Service Act, and Order in Council.

Vineland Ont., April 22nd, 1918.

Brethren:- Greeting.

This letter is being sent to all of our ministers and to others interested suggesting a course of uniform action relative to the New Order regarding Military Service. Letters have been sent to members of the Government endeavoring to guard our interests and secure favorable decisions respecting the liberties of Non-resistant Churches. In the meantime it may be best for us all to claim the Exceptions to the Act, as provided for Mennonites and Dukhobors, who are not required to register for service. Any of our brethren being called upon to register or report for service should claim to be under the Exception, which the Military Service Council decided applied to all Mennonites, who were not required to register and had no duty to perform. The said Exception seems to have been based on the laws of Canada which also exempted Quakers and Tunkers who would thus have equal rights to claim exemption with the Mennonites. This is an opinion and has been made the ground of an appeal to the Government, and we trust to have a favorable decision thereon.

We have also asked for a decision regarding the minor sons of fathers disenfranchised by the Elections Act, since such ones could not then be called for service, and we trust for a favorable decision. We advise all interested persons to act prayerfully and with the utmost discretion. We do not wish to antagonize the Government, but urge all to remain true to the principles of the faith which is more precious to us than our life. Pray that we may find grace with the Government, and that the Government may have special wisdom and power in these days of trial.

S. F. Coffman

COPY.

Mr. F. S. Scott, M.P.,
House of Parliament,
Ottawa.

Vineland Ont., Apr. 22nd, 1918.

Sir:-

As a result of the recent passing of the Man-Power Bill by parliament the exemptions and appeals for exemptions of many of our Mennonite and Tunker Brethren have been cancelled. This has resulted through no failure on their part to fulfill the provisions of the M.S.A., 1917, nor from the lack of effort to take full advantage of every provision that had been made to grant full exemption from all military service, or enjoy the provision of the "Exceptions" to the Act as under the Order in Council of August 13th 1918. We note that similar "Exceptions" are provided in this new Measure for reinforcements. We desire to place ourselves in a proper light with the Government. We do not wish to evade any issue that we may justly, and from the standpoint of our religious principles, conscientiously assume. We do not wish to place ourselves on the list of excepted classes if it is not the purpose of the Government to class us as such, yet we feel that, owing to our tenets of faith and the practices of our christian principles we belong to such excepted classes. We do not feel that the Government will call upon any of our brethren to engage in a service which they cannot perform. This is not a question of morals, physical power, patriotism or political inclinations. It is a question to which our convictions and sentiment have been drawn by the most sacred associations of teaching and worship. We have chosen, we know, a different way than many others have chosen. We are not seeking to commend ourselves or to censure others. We hold ourselves responsible only to our Master. In your associations with our people you understand their principles, and we believe that you will render what assistance may be given in helping to so define our position before the Government that any friction and undue trouble or suffering as a result of misunderstanding with the officials who are expected to enforce the law may be avoided on the part of our brethren.

We have addressed a letter to the Hon. J.A. Calder, a copy of which is herewith enclosed, stating a few questions concerning which we would desire some information so that we may rightly instruct our members as to the proper course to pursue in relation to the recent act of Parliament.

Thanking you for your past favors and interest in our cause and on our behalf, I am,

Respectfully and gratefully,

The Committee of
The Non-Resistant Relief
Organization.

Yours truly,

S. F. Coffman,
Secretary of Committee.

LV. When Appealing from the ^{District} Appeal Tribunal to the Central Appeal Judge use this form also to Give notice of your intention to the District Registrar of the District Appeal Tribunal. This must always be done in appealing to the Central Appeal Judge.

Mr.-----
Registrar under the Military Service Act, 1917.
Address,----- Date. -----

Sir:-

My Appeal for total exemption from Military service as a Mennonite which has not been allowed, (or has been dismissed) by your Tribunal, has been appealed to the Central Appeal Judge at Ottawa, and I beg that this appeal be allowed me, Mennonites being excepted from the operation of the Military Service Act.

Serial Number,----- Name,-----
Consecutive Number,----- Address,-----

This forms may be varied, and should be, according to circumstances.

Follow the directions and the conditions found on the back of all notices from the tribunals. There are regular forms to follow and it will be necessary to go through all the proceedings required in order to attain our objects. The Government has provided these means for the purpose of relieving the people from any undue or unjust hardships resulting from the Military Service Act, and we are doing what the Government expects us to do under these circumstances.

Trusting that this may be of some service in the work of helping our young brethren in their desire to be free from undesirable conditions, and praying for the guidance and assistance of our heavenly Father in our efforts to follow the example and teachings of His Son, our Saviour, I am,

Yours in faith,

S. F. Coffman,
For the Committee.

Copy

Vineland Ont., April 22, 1918.

Hon. J. A. Calder,
Minister of Immigration
and Colonization,
House of Parliament,
Ottawa.

Honourable Sir:-

Permit me to again address you with regard to the Petition of the Mennonites and Tunkas respecting their freedom from all Military Service, which question has again been brought before them by the recent Order in Council approved by Parliament.

If, among other conditions of exemption, conscientious reasons as provided for under clause 8 of the Exemptions are removed, what will be the standing of our young men who have had to apply for exemption and who did apply for exemption and were granted exemption only on these grounds.

What application will be made of the provisions for Mennonites as stated in the Man-Power Bill? Will it apply to all Mennonites as well as to those other established Churches, - Quakers and Tunkers, - whose faith was recognized and provided for by the laws of Canada?

Some of our members were exempted for other than conscientious reasons by the Local Tribunals although they applied for exemption as Mennonites and Tunkers. Under the New Man-Power Bill, will they become subject to call to active service?

Under the War-Times Elections Act, provisions were made that sons of such persons as were disenfranchised as Conscientious Objectors, who had not attained their majority, were not to be called into service. Will the present Man-Power Bill cancel the provisions of the War-Times Elections act and ^{bring} make the minor sons of our members, although they are adherents and not members of the Church?

We trust, Honourable Sir, that we do not seem hasty in seeking an interpretation of these new conditions. We do not desire to be rebellious against the laws of our land. We feel that provisions are made for those who are sincere in their religious views on the question of warfare, else no provisions would have been made for those specially mentioned in the recent Bill. We desire only to understand whether it apply to all who hold the same principles of faith as do the Mennonites concerned especially in the provisions of the Bill.

Whatever you may be able to do in behalf of those who are deeply concerned with these questions, will be accepted most gratefully. I am also writing to Mr. E.S.Scott, M.P. as many of his constituency are interested in this matter.

Most respectfully, Yours,

S. F. Coffman,
Secretary, Com. of M-R.R.O.

Military Service Act, and Order in Council, 1917, 1918.

Vineland Ont., May 8, 1918.

Dear Brethren:- Greeting.

We have reasons to thank God for new mercies. The Ontario Registrar at Toronto. Mr. C. Lesslie Wilson, has received instruction from the Military Service Council that Mennonites are outside of the Act, and are exempt. Some have already reported that they are Mennonites and have received exemption. In case any of our members are called to report, they should send a registered letter to Department or officer from whom the call has come, stating that they are Mennonites, referring to the serial and Consecutive numbers,- which will give the Department access to the Tribunal records where the evidence of membership may be found,- the Church Certificate having been sent to the Tribunal. In case you have not given your Church Certificate to the Tribunal you should send one with your letter. Do not make us of the money or ticket sent with the order to report for service, under any circumstances. In case you report in person pay your own fare and return the money or ticket. Those of our members who have not registered or have not been called in any of the previous classes need not register. We have not received official notice of these steps on the part of the Authorities, but have received information through reliable sources and know that the exemptions are being granted.

Let us thank God and wait upon Him for blessings as we may need them. Reports from the Government will be sent out as soon as received. We are awaiting such reports.

Yours in faith,

S. F. Coffman, For the Committee.

Military Service Act, and Order in Council, 1917, 1918.

Vineland Ont, May 8th. 1918.

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Signed S.F. Coffman, For the Committee.