

6. Later require - to receive and to hold membership certificates of being a member previous to passage of the Military Service Act.

2. Still later, permission - for certificates to be qualified for exemptions - influence of Bro Thomas Reesor.

The scene at the Master Church - military officers reading up of the war on a Sunday.

My sermon on a Sunday, "Honor the King" - Soldier's point - a call from Dominion Police.

The Proclamation of the War - Proclamation - change of name - final decisions.

Our brethren with central of administration London & Toronto.

Final decision of Chief Justice Goff. No duty to perform military service.

U.S.A. automatically ceased at 11 o'clock Nov 11, 1919. Our brethren received discharge papers held continually as soldiers.

Memorial Fund - to be donated to charitable organizations. From 2/14 Cadden office Jan 7, 1919 one \$70,000 =

Meeting Nov 17, 1917, at Blenheim to hear status of War Resistant Mennonites. Search of laws, 1888 - present. No course for allowance - a memorial fund to be established.

Committee to interview Govt. Bookholder Gaudin, Hans Reesor, Jacob Coffman, ~~Interim~~ Weichel & Scott. Letter to Govt. by W. - S.F.C.

Reesor, Hans, Coffman meet Callert Sweet only - Reesor. Mar 27, 1918

S.F.C. refused to receive official correspondence with Govt. Reluctant to exemptions - variously understood. Mar 20, 1918. Scott & Weichel. Paper. Loans to Govt. offered Oct 30, 1918 for purchase of food or for relief.

April 13, 1920 with completed but not completed.

1491, 1919 to note in P.M. New Pine section Oct 27, 1919 & 1919

Reminiscences of the first
war

Written since Oct 1911

1. All war - 34 weeks at Regina
 2. Certain cases made for their profits
 3. Went to Minnesota for the Oct.
 4. Expelled to Oct, also in Council 1878
 5. Description for numbers and certain services
 6. from certain services for numbers of numbers
- The covering of letters in Madison, when I
was in
2. A fine in Commission of our first printing
of 70,000
3. South of & Commission of statistics - no report
of statistics - but report of taxes for the war
The Organization of the War has Relief Organization
in 1918
1. Release of first territorial fund
Clerk, Minister, Govt
On Oct 1st - no War, one to church
2. Release of first territorial fund
Clerk, Minister, Govt
On Oct 1st - no War, one to church
3. Release of first territorial fund
Clerk, Minister, Govt
On Oct 1st - no War, one to church
4. Release of first territorial fund
Clerk, Minister, Govt
On Oct 1st - no War, one to church
3. Release of first territorial fund
Clerk, Minister, Govt
On Oct 1st - no War, one to church
4. Release of first territorial fund
Clerk, Minister, Govt
On Oct 1st - no War, one to church

Special Incidents
1st Deputation: S. J. Burkholder, & Gordon,
F. W. Heise, Thomas Reesor, Chas. Goodwin,
S. F. Coffman. - to Mr. Wessel & F. S. Scott.

Sensitive Public. My sermon at Vineland
request of Scott for food. - "Honor the King"
Provincial Police.

Sensitive Church Members. Their personal
affairs and interests of private members
of Govt.

Some evasions. - boys in hiding.

Local Observations prejudiced. Toronto
and London.

Elections Oct - 9 opening suits of 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

Exemptions principally - farm work for
duration. "absence" Leave of absence
indefinite "

Close of War Nov 11, 1919 11 o'clock.

Our boys discharged -
Had given Soldiers - Contrary
to our Faith.

Reminiscences of the First World War

Military Service Act - 1917

1. all men 19 - 34 obliged to Register.
2. certain calls made from these groups.
3. must be menumntes prior to act.
4. Exemptions to act, order in Council 1873.
5. Exemptions for ministers and essential service
6. " from Combatant Service for members of churches whose faith forbid Combatant service.

The Concern of Brethren in Markham - where do we stand.

2. A fund in Commemoration of our post exemptions. \$70,000.00
3. Doubtful. & annulations of Statutes - no repeal of exemptions. But payment of taxes for public use.

The Organization of the Non-Res. Relief Organization in 1918.

1. Interview of Govt re memorial fund. Eiler, Weichel, Scott. An. with Govt. - no plan, give to charity.
2. Interview of Govt. re interpretation of Combatant and non-Combatant service.
 - a. Young man to Register
 - b. " " not to take Medical Ex.
 - c. " " Tribunals not a unit re non-combatant exemptions.
 - d. The flight of the D.irkends (Ch. of Breth.) arrests, camps, prisons - courts. fund release.

3. Intervention by friends at Ottawa. Calder & Scott. instead of arrest makers.

4. Committee to see Govt. - Sir Rob. Borden & Arthur Meighan. Sec of Interior.

4. Correspondence with Government.

Mr. Calder - "Chief Justice" - Board of Exemptions
Judge Duff. "no duty to perform."

General Secretary
 The Department of...
 2 St. James, Toronto
 F. Coffman - to the...
 Mennonite Brethren in...
 Report of Govt for food - "How the King..."
 Mennonite Church...
 have provisions - help in...
 Local...
 Election Act -...
 Exemptions...
 Calder & Scott...
 Govt...
 had been...
 to our...

Local...
 Election Act -...
 Exemptions...
 Calder & Scott...
 Govt...
 had been...
 to our...

Chapter
OUR BRETHREN IN CANADA.

there was a between

Conditions in
so far as the war was concerned, were quite different in the United States and Canada. The latter, being a part of the British Empire, was in the struggle from its beginning. Laws in the two countries differed greatly ~~so far as~~ in their applications to Mennonites and non-resistance, hence it will be necessary to write them up separately on a number of points. ~~There are other conditions where~~ ^{of the church} they were the same and can be considered together.

The first laws for Mennonites and others, exempting them from military service, were made more than a quarter of a century after the first settlements of that faith on Canadian soil. At the time that the law was passed, in 1808 under King George the III, ^{exempting Mennonites, Tinkers and Quakers,} there were two large settlements ^{of Mennonites} ~~one~~ in Lincoln, and ~~one~~ in Waterloo Counties. In 1867 another law was passed which gave exemption from military duty to ^{all} those who had conscientious scruples against war. It ~~has been~~ ^{is commonly} thought by people outside of Canada that this law was passed in order to have the Russian Mennonites move to Canada, but that was several years before the Canadians knew of any unrest among the Mennonites in Russia, caused by the revocation of the exemption promised the Mennonites ^{of} Germany on conditions that they settle in Russia. H.H.Ewert says, "It should be noted that the exemption of Mennonites ~~and other~~ Quakers and others from military duty does not rest upon, or date from, an Order ⁱⁿ of Council adopted in 1873 (This is the date of ~~the~~ making final plans with the Mennonites in Russia.) but upon a statute of law passed in 1867, which is not a measure of the nature of a special inducement to intending settlers, passed for the occasion, but a statement of policy and principle." Bro. S. F. Coffman writes, "The law of 1867 is cited in the Order-in-Council of 1873." ~~Both~~ ^{three} These laws were not war measures, but made in times of peace.

When the Russian government refused to support the promise of Catherine II, to give the Mennonites exemption from all military service they

sent a committee to America to examine the laws of Canada and the United States. The Canadian Government, by an Order-ⁱⁿ⁻Council passed July 23, 1873, extended very satisfactorily ^{conditions, as seen} in the following which is a part of the Order: "An entire exemption from military service is by law and Order-in-Council granted to the denomination of Christians called Mennonites. The fullest privilege of exercising their religious ^{principles} ~~principles~~ is by law afforded to the Mennonites without any kind of molestation or restriction whatever."

While this order was passed primarily for the benefit of the Russian Mennonites who, on the strength of this order, moved to Western Canada, the same favor was accorded the Mennonites in all parts of the Dominion until after the great World War broke out. From that time on there was a distinction made between those in Eastern and Western Canada. Practically all the Russians lived in the Western part, and despite the change in the law, the pledge which had been given to these people was still held sacred, and their young men were not required to entrain.

The condition of exemption which primarily affected the Mennonites ^{in the Military Service Act of 1917} is as follows: "That he conscientiously objects ^{to the} ~~to~~ undertaking of combatant service and is prohibited from so doing by the tenets and articles of faith, in effect on the 6th. day of July, 1917, of any organized religious denomination existing and well organized in Canada at such date, and to which he in good faith belongs. A certificate (of exemption) may be conditional as to the time or otherwise, and, if granted solely on conscientious grounds, shall state that such exemption is from combatant service only."

While this section of the exemption was applied to Mennonites and Tunkers, and while they were obliged to make application for exemption thereunder, the signing of such a statement would have obliged them to compromise their faith, and many qualified the statement by writing in, "Which forbids all military service." The Act did not describe the non-

resistant faith, except as made ^{provisions} for those under the Order-in-Council of 1873.

It was fortunate for the Mennonites in the West that Bro. Norman B. Stauffer, a Mennonite Bishop was so located as to make it necessary for him to pass through Calgary very frequently, and in doing so, usually called on the ^{District} Registrar. In many instances he had occasion to sign papers for some of the young men, and in so doing, became well acquainted with those whose duty it was to determine who should and who should not be excused from military service ^(in Western Canada). Here it was not the intention that the Mennonite Boys should register, but because of a misunderstanding, some of them did. Because of this, some of them were called for medical examination and even to report for duty. After several trips to Calgary Bro. Stauffer succeeded in getting all of them excused.

~~In Ontario all Brothers of Military age were required to register and claim exemption.~~

As the war continued the officials wanted something by which they might know definitely who were Mennonites and who were not. This made it necessary to ^{issue} ~~get out~~ certificates of membership ^{to those Brothers affected} showing their standing in the Church and the date ~~of~~ when they became members. Those who became members after the passing of the conscription laws were not supposed to be exempt; but later arrangements were made so that ^{those} ~~some~~ of Mennonite parentage who had been regular attendants at Church and had subsequently united with the Church in good faith were given the same privileges as those who had been members previous to the passing of the Act.

They did not have the "work or fight" plan here, but they especially urged that since their sons were exempt, Mennonite farmers should do all that they could to produce food, which resulted in a large increase in the acreage of wheat and other food stuffs. On the whole the Mennonites here fared very well, and many of them were very grateful to God and to the officials for the recognition given to their religious convictions.

In Eastern Canada there seemed to be more uncertainty among the officials as to the exact status of the Mennonites. They wanted to be true to previous promises, and at the same time carry out the requirements of

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the Order-in-Council as given before. The body of the Church, and especially the committee appointed by the Ontario Mennonite Conference, ^{and the affiliated non-resistant bodies of the Amish & Brethren Churches} to arrange with government on this matter, stood for no service under the military establishment. The Order-in-Council made provisions for exemption, but when made on religious grounds, exemption would be granted from combatant service only. These were days of anxiety. A letter was sent to the Department of Justice for an interpretation of the Act as it effected the Mennonites. Reports were circulated that the Ontario Mennonites would be exempted. A meeting of representatives from the Mennonite and Amish Churches in the District was called to meet at Kitchner, Ont., for prayer for help and direction ^{from God} in this time of extreme need. An answer ~~came~~ to the letter sent to the Department of Justice was received just before the meeting stating that the matter had been brought before the Council of Malitia and that it had been decided that the Mennonites were under the ^{"to the Act"} exception and had no duty to perform whatsoever. The meeting for prayer was changed to a meeting for praise.

All persons under the Military Service Act (not including those who were excepted) were required to register. This led to complications with the tribunals in the several districts where the Mennonites lived. The committee appointed by Conference met the Premier and Minister of State ~~and~~ for the purpose of seeking a solution of the difficulties. These officials advised that all the members of military age should register and make applications for exemption; that the exceptions to the Act were intended primarily for the Russian Mennonites, and while other Mennonites would be required to register they would not be required to take the medical examination, and could apply for exemption on account of their religious belief. It was also stated that they would not be called except for noncombatant service, but it was doubtful if such service would be required since that department was well supplied, and in case such service should be required the Conference committee would again be consulted.

2

Each person who made application for exemption was privileged to appeal from the Local to the District tribunal and from there to the Central Appeal Judge at Ottawa whose decision was to be final.

The brethren made their application for exemption on religious ~~grounds~~ grounds as members of the Mennonite or Tunker Church whose faith forbid all military service, changing the printed form to this extent. When the Local Tribunal gave exemption only from combatant service, or granted other limited exemptions, ^{an} ~~they~~ ^{was made} appealed to the District Tribunal who generally sustained the decision, and recognized our people as not under the the Exceptions embodied in the Act. All appeals to the Central Appeal Judge were acted on separately. At first he also sustained the first decision, but near the close of the war he classified the Mennonites as ~~the~~ under the Exceptions and claimed that neither of the two tribunals of the the Central Appeal Judge had any right to act on these cases.

~~These instances show that there was a wide difference of opinion~~

From a letter written by the Deputy Registrar under the Military Service Act, London, Ont., under the date of November 7, 1917, to the Local Tribunal, Milverton, Ont., is taken the following: "All these Mennonite people of course, are excepted from the Act, and as long as you are fully satisfied that they are in fact Mennonites you have no option but to grant them exemption." ^{in order to show the earlier opinion of the tribunals,} a letter signed by the Ontario Registrar, ~~Ontario~~ Toronto, Ont., dated July 4, 1918, is here quoted in full: Dear Sir:- In reply to your letter of the 3rd. I beg to inform you that since our interview of the 19th. Ult., we have received instructions from Ottawa that the Ontario Mennonites are in exactly the same position as the Tunkers, and are not exceptions to the Act, but must register and claim exemption on religious grounds in exactly the same manner as other conscientious objectors. I understand that the chief Public Representative has written to the bishops of the Mennonite Church in Ontario instructing them that these men who come in class I of the Military Service Act as now defined will be required to register at once if they have not already done so."

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This same Registrar in another letter wrote, "In view of what has ~~###~~ passed between us, I venture to again call your attention to the advisability of the members of your community holding a conference with a view to seeing ~~whether~~ you can not see your way ~~clear~~ to make a compromise on the subject of noncombatant service with the hospital corps or other noncombatant units. With the example of your brethren during the Napoleonic wars and during the American Civil War, it seems to me that you could find some better use for your young men than to have them sent to prison." Possibly if that Registrar had been a little better versed on the Napoleonic wars, he would have known that Napoleon excused four men from the army because they could not conscientiously accept service of any kind.

Several things are quite ^{evident} ~~clear~~ from these various communications: First, there was no clear, well-defined policy on the status of the Mennonites; Second, it depended a great deal on the consideration which the officer gave to religious convictions of these people as to the interpretation which he gave to the laws concerning them; Third, it was much more difficult to get the proper exemption in some districts than in others; Fourth, that some of the officials were pretty determined to drive the nonresistant into service or into prison.

The Mennonites had several special friends in the House of Commons. One of them writes, "It is very unfortunate that in the Military Service Act you were not exempt in full, the same as the Russian Mennonites. I am discussing this question at every opportunity with those in authority and will let you know of any change in the situation." The same party in another letter wrote, "Mr.----- and myself have been endeavoring yesterday and today to have matters arranged so that your people will be exempt from the operations of the Order-in-Council recently passed, calling to colors the young men from nineteen to twenty-three. In this we think that we have been successful. We had an interview yesterday with the Militia Council. The Minister of Militia was present and after discussing the whole situation thoroughly, it was arranged that we

should secure from your Church the names of bishops or some one in authority who could issue certificates of membership in your Church. The officer commanding the military district will then be authorized to accept these certificates and allow the men off on leave."

Notice the last thought: "Allow the men off on leave." Leave of absence was the solution for the time being. While Mennonites and others were required to register, and report to the officer ^{commanding} when called, the officer ^{was instructed to give} ~~have~~ them a leave of absence which could be extended indefinitely. This plan should have worked without any trouble, but it did not; neither did it keep their young men away from camp, out of the guard-house, free from court-martial, or even out of prison. Canada, like most other countries, has some people to whom a little office means [#] great exaltation and glory, hence they soon despised the authority ^{that} ~~of~~ others had over them and took matters into their own hands. Such was the case in Ontario, and some of her young men suffered because of the "heady, high-minded" officials. Some of these were called before the higher authorities to answer for their misdemeanor.

By this leave-of-absence plan the nonresistant young men who were Quakers, Mennonites, or Tunkers were allowed to remain at home and thus ~~became~~ were among Canada's best producers instead of being required to be consumers and do no one any good, as so many were forced to be in the United States. Canada was just as loyal, but more judicious than we. Will we learn the lesson?

The attitude of government toward the nonresistants was much appreciated and these denominations united in their efforts to raise a large relief fund provided that government would use it for ~~such~~ such purposes as would be acceptable to the Church. This is expressed in a resolution passed by the committee appointed by the Mennonites, ^{different branches of the} ~~Quakers~~ and Tunkers, which is as follows: #

Whereas we, as Mennonites and Tunkers, whose tenets of faith forbid engaging in any form of military service in time of peace or war, desi-

rous to help in bearing the burdens due to the conditions of war, h
therefore,

"Resolved, That we, the Nonresistant Relief Organization, recommend that a generous fund be raised among the churches interested, which shall be donated to government as a memorial of appreciation for the privilege of religious liberty, and our freedom from military service; which fund shall be used for relief and charitable purposes; and, that a committee be appointed which shall interview the government for suggestions as to the disposal of the said donation according to our faith.

"We further recommend that we encourage a continued support of the relief and charitable work during the continuance of the war, and so long thereafter as ^{is} deemed advisable by this organization."

In a report of this resolution to the Premier of Canada, it was stated: "We trust, Sir Robert, that this movement may meet with the approval of your government, and submit to your judgment the matter of ~~so~~ conferring with you, or such members of government as you may suggest, regarding the purposes of this organization, and shall await your pleasure and bidding."

A committee from the above organization met two Members of Parliament at Ottawa, March 27, 1918, and the following is a part of the committee's report to the churches: "The members of government gave your committee a very attentive hearing and are very much interested in the purpose of our organization. We presented our petition, a copy of which is enclosed, requesting them to advise a method of procedure and a proper application of the funds to be donated, and we also stated the conditions which at present seem to interfere with the carrying out of our purpose. We presented to government a statement, as per the second enclosed copy, showing how there appear to be conflicting issues between ~~the~~ our nonresistant faith and the provisions of the Military Service Act, we asking for some statement or action on the part of government which may clear up our standing with government regarding the Military Service Act.

"The members of government whom we met have promised to take up these matters with their fellow-members and with the proper officials at the earliest possible moment after ^{the} Easter recess and forward to your committee a report thereupon. They were glad for our explanation of our situation and felt to give us the fullest assurance that our interests would not be disregarded and our complete exemption from military service would be allowed."

Note that the committee had two purposes in meeting the officials: First, to discuss the question of the relief fund; Second, to try to get total exemption from military service. Just six weeks after this ~~int~~^P interview with the Members of Parliament, bro. S. F. Coffman, the secretary of the committee sent out a letter to the churches containing the following information: "The Ontario Registrar at Toronto, Mr. C.L. Wilson has received instructions 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 some congregations this fund was most heartily supported. The heads of families contributed at the rate of one hundred dollars each, the young men of military age giving fifty dollars, and the single sisters each thirty dollars. That was a good average.

In Canada, as here, the military problems are not all solved yet. The question of compulsory training is up for consideration, and the question of franchise for the conscientious objector since the war is over is yet an unsettled question.