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Up-coming Sunday Services

10:30 am in person and via zoom

The Unitarian Fellowship of Fredericton
 Our Plan for Living with COVID and Influenza

Objective: Keeping in mind that many of our Fellowship members are seniors, and people who are immunocompromised and therefore at a higher risk of contracting viruses, we ask that people experiencing flu and/or cold symptoms join the Sunday service by ZOOM.

- **MASKS:** are optional but we ask that you respect those who may wish you to wear a mask in their presence.

March 31st Immigration

Speaker: Madhu Verma
Service Leader: Janet Crawford
Tech Support Tony Fitzgerald

Indian-born Madhu Verma is one of the leading social activists from among the immigrant community in New Brunswick. Coming to Canada in 1962 as a bride, in the almost five decades since, she has been tirelessly working for the rights of the immigrants.

Madhu Verma is a community and social activist. She is founding Chair of the Asian Heritage Society of New Brunswick (AHSNB) and Vice Chair of the National Indo-Canadian Council (NICC). She is a founding board member of the National Organization of Immigrant and Visible Minority Women of Canada (NOIVMWC), a board member of the National Anti-Racism Council, and

a member of the National Pan Asian Advisory Council and the New Brunswick Multicultural Council.

As a child, Madhu was displaced during the 1947 India-Pakistan Partition, and spent her childhood as a refugee in India, where she was raised by a single mother and faced discrimination due to her ethnicity and Hindu status. Her childhood experiences gave her an intimate understanding of prejudice, and sparked her passion for fighting against injustice and discrimination. Madhu arrived in Canada as a Non Resident Indian bride in 1962. She landed in Fredericton, New Brunswick, at a time when there were only three or four Asian immigrant families in the entire province. Frequently faced with questions such as, “Why did you come here?” and “When are you going back?”, Madhu was inspired to begin what would become a lifetime commitment to multicultural education and activism. Madhu was a Canadian delegate at the United Nations World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance.

She is recipient of many rewards for her work including the Governor General’s Medal. Madhu will tell us about the Madhu Verma Migrant Justice Centre

April 7th Contemplative Aging and Mortality

Speaker: Dr. Albert Banerjee
Service Leader: Janet Crawford
Tech Support Tony Fitzgerald

Mortality and contemplation: A conversational journey about a work in progress

Dr. Banejee says In this talk I share my interest in mortality and how it has shaped my research on health and aging. I consider some of the slow questions that have oriented me, such as: how do we live well as mortal beings? Is it possible to organize health around the generation of love rather than the avoidance of disease. I begin and end my talk discussing contemplative approaches to aging and their promise for a more compassionate, equitable world.

Dr. Banejee is a critical gerontologist interested in the existential assumptions that have shaped the Western approach to healthy living and dying. He has an interdisciplinary background with degrees in psychology (BA; UBC), communications (MA; SFU) and sociology (PhD; York).

April 14th Our Bodies are Made of Stardust; our Souls are Made of Stories.

Speaker: Norm Horofker, Unitarian Universalist minister

Service Leader: Janet Crawford

Tech Support Wyatt Elliot

Do you have memories of a time when church services were "Soul-Chearing" experiences... when you left a Sunday service feeling fully alive and thrilled to step out into a new day? Today my experience is that most UU services serve to remind me of all the problems of the world without offering much hope for the future. Today's service will explore the "Good News" of Unitarian Universalism, and the congregation's obligation to joyfully spread our "Good News."

Note the spelling of Soul Chearing is intentional.

April 21st Death Café

Speaker: Anne Marie Hartford

Service Leader: Janet Crawford

Tech Support Tony Fitzgerald

Anne Marie has been offering Death Cafés in the Fredericton area since 2016, The service will be in the form of a Death Café A Death Café is a gathering of adults to talk about death and dying in a safe, supportive, respectful, and confidential space.

At a Death Café there is no agenda and no experts. We meet simply as people who are going to die and want to sort out our thoughts and feeling about it. There is no course of action, product or service promoted at a Death Café. Death Cafés are open to, and respectful of, people from all communities and belief systems.

A Death Café is not a bereavement support group or grief counselling. Jon Underwood, London, England, developed the Death Café model in 2010 and since then these gatherings have spread across Europe, North America, and Australia In Fredericton the first Death Café was offered in 2016. Since then, many Death Cafés have been held around the city.

April 28th Unitarian Universalism in Canada – some interesting facts

Speaker: Sheila and Ken Moore

Tech Support Tony Fitzgerald

Sheila and Ken will present a history of the Unitarian movement in Canada.

May 5th Lay Chaplaincy Sunday

Speakers: Jenn Carpenter and Decima Mitchell

Service Leader: Tony Fitzgerald

News from and information about the Lay Chaplaincy within the CUC in general and the UFF in particular.



Unitarian Women's Potluck Gathering

Women's potluck Friday, April 19th will be held at TUFF, 874 York Street.

Gather at 6 pm and eat at 6:30.

No planning for the food. We give thanks for whatever is offered. If you don't have time to make something, come anyway and we will share.

Topic: Which is more important to you – justice or forgiveness?

For more Information contact

Joan Brewer
506-455-5169



News From the 2024 Nominating Committee

The 2024 Nominating Committee will begin its responsibility for finding members who would like to serve on the Fellowship Board and those who would like to Chair our 11 committees.

Serving on the Board of Directors represents the "official" part of our life together as a spiritual community. The Directors are not our "bosses", but they carry out the business of the Fellowship and respond to the direction and wishes of our members.

Working respectfully together, board members share in the joy of keeping our Fellowship boat on an "even keel" so that the rest of us can concentrate on providing meaningful services, caring, and nurturing to our members and friends.

When you receive a call from our Nominating Committee, please pause and think about how you can help us sustain and nurture this place we call our spiritual home.

Sheila Moore
Decima Mitchell
Joanne Elder-Gomes



Notes from the Board

Long time member Sheila Moore will chair the nomination committee in preparation for the Annual General Meeting in June and the election of a new board and committee chairs to serve in 2024-2025.

The board appointed Sheila at their regular meeting on March 17. Sheila has served on past boards herself for many years and on various committees. She is currently chair of the membership committee. She has chosen Decima Mitchell, current past president, and Jo-anne Elder-

Gomes to serve with her on the committee. Jo-anne also has years of experience with the board and on committees and is also a past president.

The Lay Chaplain committee is working towards having a third lay chaplain to serve our congregation and the community at large. The board is in agreement. Tony Fitzgerald, chair of the LC committee, said the two current lay chaplains often are too busy and have to turn down some requests for officiating services. Tony would like to see the fellowship provide wedding, funeral, memorial and other officiating services for as many people as possible.

To have a third lay chaplain requires the approval of the Canadian Unitarian Council Lay Chaplain Committee. Tony will go ahead and put in a request to them.

Michelle Swan, a relatively new member of the congregation, has agreed to put a new child care program in place. The plan will include some renovations and decoration of the children's room.

Michelle is willing to help in a search for one or possibly two child care providers, to help create an appropriate space for a play-based curriculum and help child care providers implement a curriculum that aligns with UU's eight principles.

President Glenna Hanley sent out a call for two people to serve as delegates to the annual meeting of the Canadian Unitarian Council (CUC) in May. As no members have come forward board member Myron Hedderson and Glenna herself have agreed to serve as our two delegates.

Next regular board meeting is April 21 at 11:45 am.

Glenna Hanley
Board President



Position Available: Lay Chaplain

The CUC limits the term of a Lay Chaplain to a maximum of six years. The CUC limits the number of Lay Chaplains to two for a congregation. Both these numbers may be extended should the congregation make an acceptable argument to the CUC Lay Chaplaincy Committee (CUCLCC) but still subject to "hard" limits. The Congregational Lay Chaplaincy Committee (CLCC) has made arguments to the CUCLCC for an extension of Jenn Carpenter-Gleim's tenure for an additional year beyond the maximum and this has been approved.

The CLCC has discussed at a number of our meetings the need for a third Lay Chaplain to provide emergency backup to a Lay Chaplain who may be unable to meet a contractual obligation and also field requests for dates or venues for which neither Lay Chaplain is available which happens occasionally. The CUCLCC has received our request and will consider it at their April meeting (usually around mid-month) and we should know whether it has

been approved shortly thereafter.

In the meantime, to expedite the process, the CLCC has decided to proceed as though we have received approval but cautioning that we may have to take the slow road if approval is not forthcoming. To that end, we are advertising the position of Lay Chaplain for interested parties. Any member of the congregation is eligible to apply subject to the understanding that the position may not be immediately available and that you are applying for a position which will not be open until one of our incumbent Lay Chaplains retires.

If you are interested, we strongly recommend that you attend the May 5th Sunday Service which will be the Fellowship's Lay Chaplain Sunday Service.

Interested persons might wish to consult the most recent version of the Lay Chaplaincy Program Manual which, as I write this, may be found at:

<https://cuc.ca/wp-content/uploads/2020/09/2020-Lay-Chaplaincy-Program-Manual-April-1.pdf>

If you are still interested, any of the current and, I would think, previous Lay Chaplains would be more than willing to answer any questions you might still have, again, in complete confidence. The successful candidate must be approved by a general meeting (either special or regularly scheduled) of the congregation and a minor amendment of the Fellowship by-laws to change the number of Lay Chaplains from a maximum of two to three.

For now, please express your interest in the position by forwarding, in confidence, your Curriculum Vitae or Resumé with cover letter briefly describing why you wish to fill the position and highlighting the skills that you would bring to the position to either:

Chair_LayChaplaincy@UFF.ca

or

Chair, Lay Chaplaincy Committee
874 York St.
Fredericton, NB, E3B 3R8

Should the CUC approve our request for a third Lay Chaplain, we would set a deadline of May 10th for applications in the hope that we could possibly have the successful candidate installed at the AGM in June. If we are not successful with our request, the process will become much more leisurely. Once we know, we will inform the congregation through a message to the congregational mailing list. Please, let's keep our collective fingers crossed for this.

In the meantime, the Lay Chaplaincy committee has much work to do. Should we receive permission for the third position, we have to move quickly to strike a working committee to review the applications, conduct and review interviews with the applicants, submit a recommendation to the Board for their review then present the recommendation to the congregation at a general meeting for your

approval. If you see me approaching you in the next couple of weeks, please don't run. The working committee will need members of the congregation who are not actively involved in the Lay Chaplaincy as well as one of the Lay Chaplains and, probably the chair of the Congregational Lay Chaplain Committee, yours truly.

Tony Fitzgerald
Chair, Lay Chaplaincy Committee

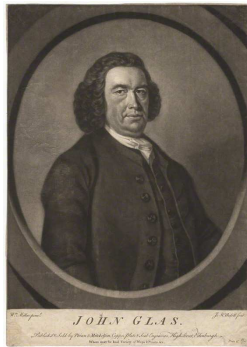
Yard Sale in May

If you would like to help organize contact Janet Crawford 506 454-0441 or janetcra@gmail.com

In April I can be available to Pick up items or meet you at the Fellowship for donations. Part Of the funds will go to help a New immigrant's family come to Fredericton.

Who Were the Sandamanians?

About 1730, John Glas founded a small Christian church in Scotland. Glas's faith, as part of the First Great Awakening, was spread by his son-in-law Robert Sandeman into England and America, where members were called Sandemanians.



John Glas dissented from the Westminster Confession only in his views as to the spiritual nature of the church and the functions of the civil magistrate. But Sandeman added a distinctive doctrine as to the nature of faith which is thus stated on his tombstone.

"That the bare death of Jesus Christ without a thought or deed on the part of man, is sufficient to present the chief of sinner spotless before God"

In their practice the Sandemanian churches aimed at a strict conformity with the primitive type of Christianity. In all the action of the church unanimity was considered to be necessary. The accumulation of wealth was held to be un-scriptural and improper.

Robert Sandeman came to America in 1764 and established churches in New England. He died in 1771. Sandemanians were considered "loyalists" for their pacifist stance. Many of them evacuated Boston and fled to Halifax where the fifth Sandemanian church was established. The last of the Sandemanian churches ceased to exist in 1890.

One of my ancestors, Susan Allen b. 1816 in Halifax, married Dr. Neilson who was the leader of the Sandemanian

Church there. They left Halifax in 1861 and moved to Salem, Mass.

Sheila Moore

Canadian Unitarian Universalists Demand Permanent Ceasefire in Israel and Gaza and Return of Hostages

The following news release was sent out from the CUC National Voice team in mid-March. Please consider contacting your MP and expressing these opinions, if you are in agreement.

Submitted by
Glenna Hanley
President of the Board of Directors

Canadian Unitarian Universalists Demand Permanent Ceasefire in Israel and Gaza and Return of Hostages

March 16, 2024

The Canadian Unitarian Council (CUC) and Unitarian Universalist Ministers of Canada (UUMOC) are calling on the State of Israel and on Hamas to agree to a permanent ceasefire and the immediate release of all hostages. We call on Canada's government to stop supplying weapons and instead advocate for a lasting peace with self-determination, civil, religious, and political rights as a foundation.

Last November, the Canadian Unitarian Council joined organizations across Canada in calling for a ceasefire. As the humanitarian crisis escalates, many Unitarian Universalists throughout Canada have turned again to the CUC and UUMOC for guidance. They have asked for a further statement and a coordinated, national response to the crisis. To provide follow up on the [previous ceasefire action](#), and because this situation is tragically ongoing and is a grave humanitarian crisis, we are issuing another public statement.

We uphold the decision of the United Nations International Court of Justice (ICJ), which [ordered](#) the State of Israel to take all measures within its power to prevent killing, or causing serious bodily or mental harm, to Palestinians; to stop inflicting actions intended to bring about the destruction of Palestinians; to prevent and to punish the public incitement to commit genocide; and to enable the provision of urgently needed basic services and humanitarian aid in Gaza.

"We are a faith rooted in pluralism, interdependence, human dignity, love, and justice, says Rev. Samaya Oakley, president of UUMOC. "I believe that our Principles challenge us to speak out against Islamophobia, Antisemitism; to speak out against general ignorance about the Middle East; to speak out against the increased violence being

directed to Palestinians, Muslims, Jews, and Arabs. As Canadian Unitarian Universalists, let us hold fast to our [Principles](#) for justice, equity and compassion in human relations, and the goal of world community with peace, liberty and justice for all.”

“We need to be working together to do things differently,” says Kiersten Moore, President of the CUC Board of Trustees. “Violence, oppression, and retaliation do not make anyone safe – they only destroy people, communities, and ultimately, our planet. To quote Maya Angelou ‘no one of us can be free until everybody is free.’ I ask Canadian Unitarian Universalists to consider what it means to centre interconnectedness and human dignity, and to examine Canada’s role in conflicts abroad. How is Canada complicit in ongoing oppression or violence at home and abroad, and how can we help move from complicity to true reconciliation?”

This complex issue is not one on which all Unitarian Universalists hold the same opinion. “We can agree that war is horrible,” says Vyda Ng, Executive Director of the CUC. “We can agree that blocking access to humanitarian aid and committing acts of violence against civilians is abhorrent and unjustified. We call for civilian hostages and prisoners to be freed, and for humanitarian aid to continue. We join other faith organizations in calling on the Government of Canada to seek a peaceful resolution to the situation in Israel and Gaza, one that honours international human rights agreements and our commitments to international law and international conventions.”

In addition to calling for a ceasefire, the return of all hostages, and continued humanitarian aid, we urge Canadian Unitarian Universalists to write to their [Members of Parliament](#). We also encourage you to support the efforts of faith-based, non-governmental, and/or humanitarian organizations working at the local level to bring peace, stability, and aid to Gaza and other regions impacted by war.

– From the CUC’s National Voice Team: UU Ministers of Canada President, Rev. Samaya Oakley;

CUC Board President, Kiersten Moore, and Executive Director, Vyda Ng. The Canadian Unitarian Council / Conseil unitarien du Canada (CUC) is the national association of Unitarian Universalist congregations across Canada. The Unitarian Universalist Ministers of Canada (UUMoC) represents over 70 active ministers who serve congregations or work in the larger community.

We are a diverse religion bound by a common commitment to equity and justice. We covenant to a set of principles, which calls us to seek peace, liberty and compassion, to search for truth and meaning, and to respect the inherent worth and dignity of every person and the democratic process.

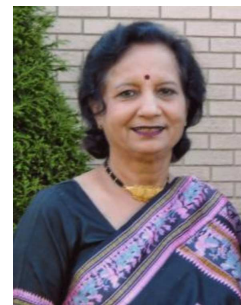
For a list of resources and reading material, please refer to [this folder](#).



My childhood memories as a Refugee

Madhu Verma

Chair, Asian Heritage Society
of New Brunswick



Madhu Verma is a leading social activist in the multiculturalism sector in New Brunswick, and has been celebrated for her distinguished service on behalf of local immigrant communities. For her meritorious work, she has been decorated and honoured by the federal and provincial governments, including Governor General’s Medal.

Next year India and Pakistan will be celebrating their 70th anniversary of Independence. In 1947 India was divided into three parts. At the time of the partition, millions of people were displaced and became refugees. Our parents and grandparents suffered the most. They witnessed bloodshed and lost their properties, belongings, community, friends and family members. Only the children of those refugees are now left to share the stories of their elders’ struggles and challenges to get settled in a new environment. Below is the narration of my story as a refugee child.

I was born in Haripur, Hazara a town now in Pakistan. My father Dr. Beli Ram was not only a well-known medical doctor but also an elected member of the city council and devoted his time to social justice in the town. In 1940 he died because someone could not tolerate his popularity and went to the extreme of poisoning him. I was a baby. The family had enough resources to continue our lifestyle before dad was poisoned.

Early in 1947, some hooligans started making violent attacks on Hindu and Sikh families in our area. One afternoon we heard a loud sound outside as a group of people were breaking doors and shouting, slogans. My mother rushed us upstairs to hide. I remember hiding under the bed where I thought no one could find me. Later the family learned that a mob attacked a nearby Gurudwara where the Sikh priest was reading Sikh’s holy book “Gurugranth” to devotees. They killed the priest first and then tried to attack the others. The priest’s son took a sword in his hand and swung it around to disperse the crowd out of the Gurudwara.

After these incidents, someone from late President Ayub Khan’s family (Ayub Khan being a friend of my father’s) came to advise my mother and grandfather that they should move across the border till the situation improves. My mother waited till my older brother finished High School final exam. With the help of Army protection, all the students were able to complete their exam.

My mother packed a couple of suitcases and stitched some pockets on her shalvar (loose pants) to hold gold jewellery and a small amount of cash to take with her. The whole family including my grandparents, uncles, aunts and their children gathered at the railway station to travel to "Deoband, U.P.". I don't remember how long it took to reach our destination but it was a long journey. I remember children were crying because there was not enough food and water for families or places to sit. Nobody dared to go out to get any food or water for personal safety. Finally we reached our destination Deoband in the middle of the night. We sat on the floor of the railway station from where we could see dim light and smoke coming from a Sugar Mill chimney.

Early in the morning a local doctor was going for a walk and saw us sitting there. When he came back from his walk we were still there. He stopped and asked my grandfather "from where do you people come from, and where do you want to go?" My grandfather replied, "We came from Haripur but have no idea where to go from here." The doctor was very kind and took us to a nearby temple and made arrangement for our stay. I remember we all slept on the veranda floor and food was served on banana leaves.

Next day my mother and grandfather went to meet with the Sugar Mill manager. His wife was my father's patient. The manager was very kind and offered a job to my grandfather and a one room unit to stay for the twenty-two members of our family. We stayed there for a few months. I remember sleeping on the floor. There was no proper toilet; the sugarcane field served our need.

There were government shops where refugees could buy rice and wheat flour at a discount price but the quality was so poor that the children refused to eat it. I remember my grandmother saying to the crying children "Go and ask Gandhi to send better quality food for you, who put us in this horrible situation". (Elders at that time blamed Gandhi for these problems).

There was a one room school and one teacher in the Mill where refugee children 5-10 years of age could study and started schooling there.

The first time when we all went to the city wearing our traditional Punjabi dress, people stared at us and could not make out where we came from. There was also a communication problem since we spoke Punjabi and they spoke Hindi. We were unfamiliar faces in a community that was not ready to accept us. In the Mill we felt more at ease because there were other refugees there.

My older brother got a temporary job in a nearby town at another Sugar Mill before he went to college in Punjab. He traveled by train every morning and come back in the evening from work.

One day he did not return home. My mother was worried and stayed up the whole night. Early in the morning while

it was still dark, she woke me up we caught the first train out to go to see my brother. My brother told my mother he had missed the train yesterday and stayed with his friend. Communication was difficult back then as most people did not have phones. We spent some time with my brother but needed to get back. My brother mentioned to my mother that the Sugar Mill was giving a bag of firewood to refugee workers to help families cook food.

My mother wanted to take that firewood home with her. She dragged the wood to the railway station and we waited for train. Trains were very crowded because of mass migration due to partition of India. We were in a very small town and trains stopped for only a couple of minutes there. My mother managed to get me and the wood in the train with the help of other passengers. Unfortunately, when she was climbing up to get in the compartment, the train started moving and picked up speed. She slipped and fell down while the train was running. People who were helping her to get inside screamed "lady died", while I was standing close to the door.

I cried hard and wanted to get out. Somebody pulled the chain to stop the train. People rushed out to see my mother's condition. They pulled her up on the platform. First thing she asked was "Where is my daughter?" I saw blood on her back as I walked towards her. I stood in front of her crying and she said "I am OK, don't cry." People could not believe she survived the fall. People wanted to take her to the hospital for treatment but she refused to go. My brother received the news of my mother's accident. She covered her wounds with long scarf, so that my brother could not see her wounds. We took the next train back home. I told the whole family about my mother's train accident. They cried holding each other's hands. It is unbelievable to me the strength my mother showed in those circumstances.

The next challenge my mother faced was to find a suitable place to live so her children could go to a regular school. My mother went to Deoband with the same local doctor who had taken us from the railway station to the temple, to help us find a place to rent. They went to see several property owners who refused to rent due to our ethnicity.

The ordinary person in this small town had no knowledge of what was happening in the neighbouring states regarding the reason of refugee migration. They blamed the refugees for creating their own problems by not getting along with the local community. They felt that was the reason they were thrown out from their home town.

Finally, my mother was able to procure a one room accommodation in an area that no one else wanted. Inside the room there was a mud floor and mice were running all over, there was no running water or electricity. There was a common simple washroom. We had to climb over open sewer lines to enter and exit our house. The condition of this new residence was very different from the home I grew up in.

Although the living conditions were terrible, my mother looked for convenience so that her two children could attend regular school, since education was a high priority to her. I was admitted in second grade and my second brother started ninth grade there.

I remember going with my mother to get water from a nearby well. That well had no protection or support to pull a bucket full of water out. My mother could not dare to try. Back home she never needed to do something like this as the family had running water at their house and servants. She saw our landlord's house which was just across from the well. They had a hand pump to draw the water. She went there with bucket in hand to get the water. He came out from his room, shouting at my mother using abusive language "How could you dare to enter in my house, Shameless woman Get out!" My mother could not tolerate that kind of insult. She was so terrified that her feet would not move. He shouted again "Will you go out or will I have to throw you out". We came back home crying without water. My mother did not feel comfortable to even ask my brothers to get water from the same well. Finally, my mother hired someone to get water for us.

The school management hired a woman to gather all the school girls in that area and walk with them to the school. I noticed local girls would not walk with me. One day I asked them "Why can't I walk with you?" Their answer was "Our mother told us not to walk with you". "Why?", I asked The answer was "Because you are a bad girl". Teachers were also not prepared to teach refugee children because of language problem and lack of training to handle emotional aspect of the refugee children.

My mother was facing a similar kind of situation at home. No women from our neighbourhood came to talk to her. My grandparents had stayed in the sugar mill. It was far from the city. We could not visit them very often. To get connected with the local community my mother came up with a great idea. She started reading Ramayana, a religious story book sitting in the front of our house. Slowly local women started coming to listen. Most of them could not read or write and enjoyed listening to the Ramayana.

When we were staying in the Mill my auntie taught me how to knit. The ladies next door saw me knitting and asked me "Could you teach knitting to our daughters?" I said yes. My knitting skill and mother's reading helped us to make new friends and integrate into the local community.

I don't remember celebrating India's Independence Day in 1947. The family was struggling each and every day to deal with different situations. We had no radio to keep us informed of news or the time to listen even if we had.

We were lucky because all family members were able to escape the massacre. My mother managed to provide us a good education by selling her gold jewellery that she brought from Pakistan. We left Deoband and moved to Punjab.

My older brother Dr. Harbans Lal went to USA in 1957 and did his PhD at University of Chicago. Later he taught at a Medical School in Texas. My second brother did his MBA in Illinois and ran a very successful marketing research business in Chicago. I came to the USA in 1962 to get married to Prof. Ram Verma who comes from U.P. Marriage was arranged by my older brother. I think I was the first imported bride in North America in 1962.

While I was growing up with those horrible memories could not understand "Why Gandhi's Non Violence policy did not stop large-scale killing at the time of partition?" Millions of people on both sides of the border suffered because of the political ambitions and greed of power by a few interested parties and individuals.

Whenever I see refugee mothers walking with their children, I remember my childhood. When I see old people dragging one foot to other, I think of my grandparents. When I see teenagers walking with their heads down, I think of my brothers. There is going to be a long struggle for the new refugees to get settled in the new country. They must be prepared to face racism and xenophobia. My advice to new refugees would be to never give up hope for a better future. My mother who married at the age of 11, widowed in the late 20's and had a second grade education, but managed to build up a better future for us - you all can do the same.

Gandhi Peace Festival 2016

www.humanities.mcmaster.ca/gandhi



Bloomsbury Girls

by **Natalie Jenner** 2022

This Canadian author was born in Britain and has revisited London many times since she moved to Canada. She was inspired to write the book about post WWII Britain by a movie on the topic and placed it in a bookshop because she has one of her own.

The theme is how the wartime changed life and the problems afterwards of reconciling the new roles of men and women. As I was still in a girls' school at the time I can not tell you how accurate it is historically, but I did check if Evie, one of the main characters, could have been among the first women to graduate from Cambridge University in 1949 and yes, no women were allowed to graduate from Cambridge before then! Other universities were less sexist!

So the preferences given to men by authorities in the book were not unexpected. Evie loses her research job to a male student and gets a job at Bloomsbury Books where she continues her search for a mysterious book by a female author. There she meets Vivien who is defiantly working for the equality she needs having been forced away from family relationships by her lonely mother and Grace, mother of two young boys and wife of a very difficult husband.

The problems of the women outside the workplace do not seem to be war related, but some of the problems at work certainly are.

The men in charge include a furious former naval officer, angry because he did not serve in the war, former soldiers used to a male world and having great difficulty relating at all to women, even if they would like to do so. There is also a scholar from India and the store owner is a British aristocrat.

Various well known British authors, such as Daphne Du-Maurier, many other women and Samuel Beckett get involved and also give advice on the best approach to writing. There is a happy ending for some and promise of conciliation!

Sheila Andrew



PAUSE. UNB

The congregation and Social Responsibility committee will be once again hosting a “Pause” table for students during exams. We will provide coffee and snacks to encourage them and keep them going.

Janet Crawford



A Brilliant Philosopher Murdered by a Mob

In 415 C.E. Christian fanatics attacked and murdered Hypatia of Alexandria, claiming she was a heretic using black magic. The murder was gruesomely brutal. During the Christian season of Lent in March 415, a mob of Christians under the leadership of a lector named Peter, raided Hypatia’s carriage as she was travelling home. She was dragged into a building known as the Kaisarion, a former pagan temple which had been converted to a Christian church. There the mob stripped her naked and murdered her using “shards”. They tore her body into pieces and dragged her limbs to a place called Cinarion where they set them on fire, in line with the manner in which



Alexandrians dealt with the “vilest criminals” as a way of symbolically purifying the city.

The Wikipedia article (see below for link) gives a sense of the degree of disagreement about details, however, the writings of a seventh-century Coptic bishop appears to relatively accurately summarize the background:

“And in those days there appeared in Alexandria a female philosopher, a pagan named Hypatia, and she was devoted at all times to magic, astrolabes and instruments of music, and she beguiled many people through her Satanic wiles. And the governor of the city honoured her exceedingly; for she had beguiled him through her magic. And he ceased attending church as had been his custom... And he not only did this, but he drew many believers to her, and he himself received the unbelievers at his house.”

As Arthur C. Clarke wrote “Any sufficiently advanced technology is indistinguishable from magic.” As Kurt Vonnegut writes, “and so it goes” (quoting Tralfamadorians referring to dead people). And as I think, watching footage of the January 6th, 2021, storming of the U.S. Capitol: “*plus ça change, plus c’est la même chose*”.

The martyrdom of Hypatia was brought to my attention by an article in National Geographic. Since not everyone may have a subscription, I am posting the link to the Wikipedia page for Hypatia

<https://en.wikipedia.org/wiki/Hypatia>

Submitted by
Tony Fitzgerald



Joys and concerns

Thinking of all the people whose joys and concerns are too Personal to share here.

Genevieve Laloux has been in the hospital and is quickly recovering.

Thoughts with Deby Nash while she undergoes recovery from a surgery in Halifax.

Thank you to Heather’s brother, Bruce Berry for taking professional photos of our fellowship for our new website.

Would you like to talk, need some help, have something to share, please be in touch with UFF Caring Circle. Robin Stanley (506) 650-2670 stanleyr@nb.sympatico.ca. or Janet Crawford 506 454-0441 janetcra@gmail.com and we can help or put you in touch with other members of the caring circle.

This space wants your material!
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