

# CONSCIENCE CANADA

## NEWSLETTER

"Everyone has the following fundamental freedoms: freedom of conscience and religion..."  
2a Canadian Charter of Rights and Freedoms, Constitution Act, 1981

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Errata: The March 03 issue was no. 84. It erroneously indicated no. 83

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### Welcome to Newsletter #85

Conscience Canada itself, and articles in this newsletter, go beyond simply expressing opposition to war to seeking to get at the roots of war (militarism, the need for an infrastructure to convert peace research into action, unquestioning acceptance of our role in war making).

It is exciting to feel part of a community which is leading the way towards a world without war. In 1946, Albert Einstein warned that: "The unleashed power of the atom has changed everything save our modes of thinking, and thus we drift toward unparalleled catastrophe." We have certainly been drifting towards catastrophe, and yet there is real progress being made towards changing our modes of thinking - and the way we live on this beautiful planet.

We hope this newsletter will contribute to the needed changes. But there is so much more that we would love to share than is possible with a newsletter. Thank goodness for the book, *Risking for Change*, available from Conscience Canada (\$17 post-paid) and for other sources of inspiration, including our web site ([www.consciencecanada.ca](http://www.consciencecanada.ca)). Other resources too, of course. The "editors" of this newsletter are interested to hear your recommendations on this topic, or maybe you have a quote or two which have helped you change your modes of thinking. Perhaps you can contribute to an upcoming newsletter. The deadline for the next one is 8 Jan. 04.

Jan Slakov is Conscience Canada secretary. (Write to [js@saltspring.com](mailto:js@saltspring.com) for inspiring articles or to join a peace & justice e-mail list.)

Thirty people have informed us that they have written to Ottawa in support of conscientious objection to military taxation. We'll publish a sample of letters in the next newsletter. You can also find some on the CC web site.

### Conscience in court and CPTI

Jan Slakov

CPTI (Conscience and Peace Tax International) is an international NGO (non governmental organisation) to which Conscience Canada belongs, together with other national groups committed to freedom of conscience and opposed to war taxation. It has special consultative status with the Economic and Social Council (ECOSOC) of the United Nations. CPTI has taken to the UN Human Rights Commission a number of cases from various countries where all internal legal recourses had been exhausted, including the Canadian case of Dr Jerrilyn Prior. So far with no positive results.

Back in 2002, CPTI asked us for information on Canadian cases of fiscal conscientious objection and Marya Nyland compiled some interesting information in response. A summary of that information appears below and we can provide more details to those who request it. For years Marya has been Conscience Canada's main contact person with the international movement of conscientious objectors to military taxation; now she would love to find someone(s) else, preferably someone who travels to Europe on occasion, who would be willing to become involved at that level. Please let us know if you can help!

At least 7 Canadians have taken their case for fiscal conscientious objection to court. They include: 1983: Harland Clark, Stanley Stokes, Geoffrey Mitchell (all of Victoria, BC); 1991: Deryk Wilson (of Winnipeg, Man.); 1991 - 1994: Dr. Michael Petrini (of Eganville, Ont.); 1993: Dr. Don Woodside (of Hamilton, Ont.) and Dr. Jerrilyn Prior, whose case spanned more than a decade, from 1983 - 1998. We would be grateful to any of our readers who could let us know about other cases of which we are not aware.

Jerrilyn Prior was defended by then lawyer (now Justice) Thomas Berger, who took on the case and

recalls it graphically in all its moral strength, in his book *One Man's Justice: a Life in the Law*.

Jerrilyn Prior and Thomas Berger argued that Canada's first freedom, Freedom of Conscience, was being violated because there is currently no way for Canadians to make sure that their taxes will not be used for military purposes. They argued that, since the Constitution is the supreme law of Canada and that any law that is inconsistent with the Constitution has no force, the court should have ruled in Prior's favour.

The presiding judge, Mr. Justice Addy, denied the validity of Prior's claim, arguing that there is "no connection whatsoever" between military spending and Dr. Prior's payment of taxes [!]. He also argued that amending the law to accommodate COMT's (conscientious objectors to military taxation) would violate Parliament's constitutional right to tax for military purposes.

Berger replied to this argument, saying that, "It would mean that any time you challenged legislation under the Charter, the Crown can simply say 'Oh no, you're really challenging the constitutional power to enact the legislation.'"

Berger and Prior were both disappointed, as we all are, that the moral arguments, the issue of freedom of conscience, were never addressed in court. Instead, as Berger said, "they treated this [case] as if it were a tracing action, as if Dr. Prior was obliged to show that she could trace the very dollars that she contributes as a taxpayer to military expenditures." Such a narrow view of freedom of conscience "will gladden the heart of every bureaucrat. But it eviscerates the guarantee of freedom of conscience entrenched in s. 2(a) of the Charter."

Remember to let CC know if you change your mailing address or e-mail address. We don't want to lose you by accident.

### **The Pledge of Conscience to Refuse to Work for War**

Matthew Behrens

If someone invited you to sign a document pledging not to aid, abet, or commit mass murder, what would you do? Hopefully, you would have no problem signing it. But governments such as the U.S. have for years held out against signing conventions against the commission of genocide, or joining a war crimes

court. Eventually, refusal to sign such agreements shows the true intentions of the individual, corporation, or state.

Before we smugly congratulate ourselves as Canadians, though, take a moment and ask yourself why the Canadian government, a slew of Canadian corporations, and various university faculties have all refused to sign a Pledge of Conscience to Refuse to Work for War (text below).

Unfortunately, Canada's booming war production industry (a collection of federal agencies, university researchers, and corporations) is too busy making a killing to stop and consider the moral and legal aspects of their work. Instead, it is left to citizens to try and hold them to account. Yet when such attempts to create accountability occur, we often wind up with arrests and trials of the citizens, not the weapons makers.

Concepts such as moral conscience, and the upholding of civilised norms of behaviour, are treated as archaic remnants of the post WWII Nuremberg Principles, not as key foundations of international and domestic law. And so it goes that the laws of the powerful are used to protect the "property rights" of institutions like DREO, a Canadian space warfare research facility in Ottawa run by the federal government; Northrop Grumman Canada, which makes navigational and targeting systems for the world's deadliest weapons systems; and Markham's Platform Computing, which is helping design the next generation of nuclear weapons. For a number of years, members of Homes not Bombs have taken part in attempted citizen inspections of weapons makers using documents that cite countless violations of international and domestic law by these war making entities. We have also used, as an effort to reach out to individuals at these places, the pledge listed below.

It is difficult to imagine anyone not wanting to sign it. Some people come up with their own excuses: I have a job and need to feed my family. If we don't build weapons, someone else will. How will we defend ourselves? But most simply ignore it; it is too painful a question to consider.

Ultimately, though, these firms cannot exist without the consent of their workers and their unquestioning belief in the myths that perpetuate Canada's war economy. If individuals and groups of workers brought such a pledge to the company they work for, if university professors refused to work for the War

Department, if unions brought to the negotiating table such a pledge along with ideas for conversion from military to non-military production, the impact would be tremendous. It would fit in very much with the ideas that underlie the work of Conscience Canada: you cannot pray for peace while paying for war.

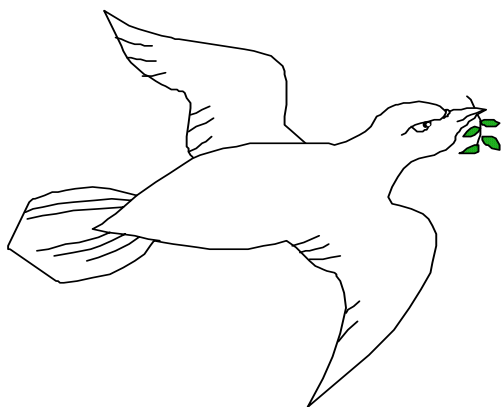
One should not have to butcher one's conscience to make a living; people across the globe should not be butchered as a result of our failed conscience.

We hope you will be inspired to find ways to use the pledge below in our struggle for a better world. Please get in touch with us at Homes Not Bombs to find out about and discuss ways we, as citizens, can hold our government and other institutions accountable.

Matthew Behrens is a volunteer organiser with Homes Not Bombs, a group which uses direct action, theatre, humour and other tools of nonviolence to help people make real their commitment to social justice and peace. You can reach them at [tasc@web.ca](mailto:tasc@web.ca) or [www.homesnotbombs.ca](http://www.homesnotbombs.ca) or 416-651-5800

The *Tenth International Conference on War Tax Resistance and Peace Tax Campaigns* will be held in Brussels, Belgium, from Thursday evening July 8 till Sunday noon July 11, 2004. It is organised by the two Belgian Peace Tax groups: VRAK (Aktie Vredesbelasting) + Contribuables pour la paix. A fringe program is likely to be organised on Sunday afternoon and Monday July 12 (or even longer if you are interested). The biennial General Assembly of Conscience and Peace Tax International will also be held during the conference.

The organisers hope to have a large Canadian contingent and we'll be able to provide more detailed information both on the web site and to those who request it.



### **Pledge of Conscience to End Work for War**

Recognising:

- the horrible toll war has taken during the 20th century, and to honour the 110 million-plus victims of warfare (a figure which surpasses one billion victims, according to leading radiation expert Sister Rosalie Bertell, when we consider the victims of the nuclear fuel cycle);
- the massive poverty which consumes the majority of the world's population because governments continue to devote over \$800 billion annually to the planning and preparation for warfare instead of investing these funds in desperately needed social programs;
- that the world's biggest polluter is war and the military;
- plans to further militarise space and wage war from the upper atmosphere represent what could be a final, fatal blow to the fragile planet we call home;
- that the only way for us to stop war is to stop not only war but the political, social and economic causes of war;

I/we pledge never to participate in:

- The research, design, development, testing, production, maintenance, targeting, or use of any form of military weapons (be they nuclear, biological, chemical or so-called "conventional" weapons), their means of delivery, and their related components; and
- Research or engineering that I/we/informed individuals and groups have reason to believe will be used by the military.

I/we further pledge to:

- Cut any and all ties to military contractors; and
- Seek out only that work which benefits the environment, humanity, and all life forms which inhabit the earth; and
- Place a restriction limiting to civilian uses only any technological advances and research which result from my/our work.

**BEFORE WAR THERE IS...**

## Towards a Genuine Defence Department

Leonard Desroches

"As a mother and a Canadian citizen, I'm filled with sorrow for my past complacency and the opportunity lost... I have come to see my guilt in paying 7.4 per cent of my taxes to the military. 9-11 was used to perpetuate the lie of a mighty military being able to protect us. We must move forward from national security to global security." Elaine Gibson wrote this in a fiery letter to the *Pembroke Observer*. She had just participated in a weeklong retreat probing the practice and spirituality of nonviolence which I had facilitated.

### Before war there is...

Elaine fully grasped the reality that eludes too many Canadians: before war there is militarism - note spelling. Before war there is day-by-day silent, perpetual war economy fed by our taxes. Before war there is universal fiscal conscription. As the US general and Secretary of State, Alexander Haig, once put it, "Let them march all they want - as long as they pay their taxes."

Every now and then we get a glimpse of the normal costs of maintaining the Institution of War. In a letter-to-the-editor from Gloria Paul of Hoyt, New Brunswick, wrote: "I was surprised to read in *The Daily Gleaner* (Fredericton) on January 9 [2003] that in just two weeks of training in December, Base Gagetown had "chewed up \$ 4.9 million in ammunition alone" from its \$5.5 million exercise."

To critique the economy without critiquing the daily expenditure of militarism is utterly unrealistic. All the wealthy countries, including Canada, live off war, either through the actual fighting of wars to expand our interests or, more commonly, by the ongoing threat of war, for which we need a permanent war economy (taxes) to research, design, manufacture, test, promote, sell and maintain expensive weapons systems. Those who critique the economy from an alternative position need to relentlessly make the connection between militarism and poverty. There is a deep, inextricable connection between war and poverty. There is a deep, inextricable connection between paying for war and perpetuating poverty.

### How do we move from War Department to Defence Department?

There was a time when the Canadian government bluntly called it the 'War Department'. Now the Canadian government lies and calls it 'Defence

Department'. Why would an elected government, claiming to be genuinely concerned about its fullest defence, be so afraid of seriously exploring Nonviolent Civil Defence - what J.S. Woodsworth called the "the new means of protecting our nations"? Why would it be afraid of a Peace Tax Fund? It is logical that a dictatorship would not allow such explorations. Why does our 'democratically-elected government' not allow it? Is there a connection between the massive political influence of the military-industrial-educational complex and our political parties' view of 'defence'? As French general Jacques de Bollardière put it when he converted to nonviolence after thirty years of active warfare - World War II, Algeria and Vietnam: "This strategy [of nonviolent defence] is accessible to the masses. At its worst, this struggle without arms and without hatred would not provide the same massacres as violence, would not accumulate the same ruins, would not lower the level of civilization."

Another former soldier, Philip Berrigan, faced the question of how wars are perpetuated. From prison, where he was serving his eleventh year of resistance to war making, Phil sent me these words for use in the Cross and Sword Trial (May 15, 2000): "Why is the US constantly at war, with Canada a ready and willing accomplice? One reason would be the Christian skill at tradeoffs: the Established Church trades to Caesar its moral neutrality for tax exemption and other perks; the individual Christian trades to Caesar taxes and silence for a six-fold share of the world's good and services."

The Cross and Sword action and trial were specifically focused on the Christian Churches' perpetuation of war through their Just War teaching. But every community in the broader Canadian culture has a warrior tradition: Jewish, Muslim, Hindu and Buddhist as well as Christian; Francophone Canadian, Anglophone Canadian and First Nations; Conservative Party, Liberal Party, and New Democratic Party. Historically we are all confronted with the same choice: to perpetuate the Institution of War and its necessary taxation system or to begin a global apprenticeship in the other force called nonviolence and its necessary Peace Tax Fund.

How do we sustain such an apprenticeship? Inspiration is one vital dimension for the long haul. What if we made known and celebrated the secular heroes and religious saints of every tradition who refuse to cooperate with war? For example, St. Hugh of Lincoln is considered the patron saint of Christian

war resisters. In 1197 this courageous monk and bishop refused to subsidize the war of King Richard I with Philip Augustus of France. What if there was a Peace Tax Fund Day set aside every year to celebrate and to exchange practical ideas? Like every other dimension of the broader nonviolence culture, the work of building a Peace Tax Fund requires persistence and imagination - until, country by country, we transform our War Departments into genuine Defence Departments.

Len Desroches has taught courses in nonviolence at the Toronto School of Theology. He is a resource person for retreats and training sessions. Among his many published writings are the books: *Allow the Water: Anger, Fear, Power, Work, Sexuality, Community - and the Spirituality and Practice of Nonviolence* (published in French as: *Laisser jaillir*), and *Love of Enemy - The Cross and Sword Trial*.

### **Peace Tax & Remembrance Day**

When those of us putting the newsletter together read Len's article, we immediately liked Len's suggestion of some kind of "Peace Tax Fund Day". What comes to mind is Remembrance Day and the increasing popularity of the white poppy tradition in Canada, which is due, in a very large part, to the work of people who are members of Conscience Canada.

White poppies were chosen as a symbol back in 1933 by the Women's Co-operative Guild in England to symbolise their commitment to work for peace and to end their acquiescence to militarism. An important part of ending our acquiescence to militarism is redirecting our taxes from military defence to peaceful means of security-building. Remembrance Day and the white poppy tradition provide us with a natural opportunity to raise the issue of fiscal conscientious objection.

An ideal time for a "Peace Tax Fund Day" would be early in the new year, as people begin to do their taxes. We'd be very happy to hear from others who may have ideas about how to organise such a day.

In the meantime, we would be happy to provide people with resources for Remembrance Day. These include: a pamphlet, a lesson plan and a teacher's kit, sample white poppies, material in French... Information is also available on the Peace Pledge Union web site at: <http://www.whitepoppy.org>. For more information, contact Jan Slakov at <[js@saltspring.com](mailto:js@saltspring.com)>, 135 Deer Park Rd., Salt Spring Island, BC V8K 1P5 (250) 537-5251.

Bruna Nota

In the CC NSL # 84 of March 2003, I wrote in *'The COMT as a Revolutionary Pacifist'*: "The essential element [to achieve and maintain peace] is the total rejection of the very institution of war." And I indicated that the principal actors to bring about this total rejection are grass roots movements, forming a globally aware community of equals, fully respecting the dignity of each.

Such a community was manifest in embryonic form in the world-wide opposition to the invasion of Iraq. We, 30 million of us across the world, denied the legitimacy of the analysis and of the means chosen to correct an admittedly dire situation. And it was not because we supported Saddam Hussein and his methods!

What the US proposed, and it eventually executed, was the enactment of one of the dominant traits of the western culture which is in thrall to what Anatol Rapoport calls the 'technological imperative', i.e. whatever can be done by technological means will be done, unrestricted by common sense, or moral imperatives. The post-industrial (post-Descartes) planning and production model has erected the concept of narrow efficiency to an absolute, devoid of any principle-based values, and have developed the tools to deliver it.

Having put in place, based on this model, an expensive infrastructure to support the established institution of war and its constant preparation for the use of organised violence, the powers that be need long term, credible enemies to realise the expected financial returns on this infrastructure. But, says Ursula Franklin in her book *'The Real World of Technology'* (p. 125) "Once technological practices are questioned on a principled basis and, if necessary rejected on that level, new practical ways of doing what needs to be done will evolve."

We fundamentally questioned the technological practice of war, at what may be a turning point in history. The citizens of the world universally shared a strong, compelling, self-evident consensus on the unacceptability of the means chosen by the world's superpower to change a situation we all agreed was far from acceptable. The world population in its opposition to the invasion of Iraq, expressed its concerns in terms of principles. Principles of justice, reciprocity, conservation, reversibility... (U. Franklin *'The Real World of Technology'* p. 127-8). The violent

**War, a technological fix that is killing us**

means proposed (and used) by the US did not promote justice, did not empower the Iraqi population, did not respect life, did not minimise destruction... In *PEACE, An Idea Whose Time Has Come*, Anatol Rapoport writes: "...the adaptability of the war system to its social environment has been most impressive, [but] there may be a limit to this adaptability. If there is, the opportunity to take advantage of the mortality of the war system should not be missed, since the coexistence of the institution of war and the human race seems no longer possible." (p.108). We may have come to the point when we have the opportunity to take advantage of the mortality of the war system. We did rebel against the moral bankruptcy of violent military intervention and the institution of war. Now we must learn from this event so that either a 'next time' will not occur or, if it does, we do not only delay and weaken, but completely stop any coalition of the violent. To prepare for this we must build the appropriate institutions that will promote and maintain peace. The health model provides us with some experience of appropriate responses to global and persistent problems. (A. Rapoport, *Certainties and Doubts* pp 140-1). In the medical field, results of medical research are routinely applied to solving medical problems through an existing complex infrastructure which includes the medical professions, hospitals, departments of public health, pharmaceutical industries, etc. I do not ignore that this model needs attention as it is being hijacked by the same technologists and investors that are fomenting and profiting from wars, but it remains that at present no such infrastructure exists to convert even the most promising results of peace research into action. "By contrast, a vast infrastructure exists in the form of institutions ready to apply knowledge produced by war research: arms industries, military schools, institutes of strategic studies, and so on. Knowledge of the obvious **necessary condition** of war, namely the existence of weapons... contributes next to nothing to the solution of the 'problem' that modern war poses to humanity." (A. Rapoport in *Certainties and Doubts*.) It is time for the globally aware, principled grass roots movement to become more skilled and forceful. We must demand that our governments fulfil their obligation to create the infrastructures that provide the public goods to all such as clean air, sanitation, universal health and education. We must vehemently oppose the infrastructures that support the use of organised violence and the preparation of war for the benefit of the few and the destruction of the whole world. Our power is anchored in our caring and commitment.

We must develop that power so that the infrastructure needed to promote justice and peace will be given priority or created.

In a future issue we may explore what some of these alternatives maybe. In the meantime, stopping financing the war monster is a constructive first step.

From the foreword by Barbara Ehrenreich to Klaus Theweleit's *Male Fantasies* vol.1 (p. xvi)  
 "... in considering the so-far unending history made by men of the warrior caste, it may be helpful to recall that it is not only that men make wars, but that war makes men. For the warrior caste, war is not only death production, but a means of *reproduction* ; each war deforms the human spirit and guarantees that the survivors – or some among them—will remain warriors." Another way war perpetuates war is that it causes pain which, for many people so upsets their life that they are unable to be good parents or citizens, and this also contributes to perpetuating a culture of violence. This cycle must be stopped!

## Overview of the CC AGM

Bruna Nota and Heather Sturrock

Conscience Canada held its Annual General Meeting (AGM) at Friends' House, in Toronto on 24 May 2003. It was a modest affair with 26 members present in person or by proxy. We dealt with a number of legal and practical matters and the preparation for these did not leave sufficient energy to invite a significant speaker and organize a public meeting. We want to make sure that the next AGM will be the occasion to bring the option of Conscientious Objection to Military Taxation (COMIT) to a wider public. When we have been visible we have found keen interest. We elected the new Board of Directors and officers for the coming year. Were elected: Dominique Boisvert, Vice-President; Joshua Mira Goldberg; Bruna Nota, President; Jan Slakov, Secretary; Heather Sturrock, Treasurer; and Don Woodside.

In reviewing the actions to date, we realised that a lot of our work has been generated by the transfer of the organisation from Victoria to Toronto, including setting up the financial accounting and banking, the establishment of rules and the amendment of the CC by-laws. The AGM approved by-laws and rules are available to all members upon request. They can also be found on the web site.

We produced and distributed close to 1000 copies of the newsletter last spring.



We have been very active at various anti-war demonstrations in Toronto, Montreal, Victoria, Salt Spring Island, Edmonton and Moncton (maybe others we do not know of?) where we distributed thousands of CC flyers that were very well received. We also organised information tables at the Toronto Social Forum and at the Toronto Metro Credit Union.

Thanks to the intensive and skilled contribution of Joshua Mira Goldberg we have now a web site whose domain name was purchased by a donor. Several people have gone out of their way to let us know how useful they find the site. The web site is <[www.consciencecanada.ca](http://www.consciencecanada.ca)>. Go and have a visit!

We made a proposal to CBC Ideas programme for a two parts show on COMT and war. It was not accepted but we hope to use the concept in some other forum.

At the AGM, we took stock of the work to be done. This includes the publication of the newsletter, update the web site with the correspondence about COMT to and from Ottawa, update and organise the directory of all COMT's, members and friends. We are also planning a phone survey of the COMT's we have on record. We have decided to hold back on a concerted lobby effort to Parliament until after the next federal election. We will keep you informed of this.

We feel good about all that was accomplished, particularly given that all the work is done by a small group of volunteers. Your notes of support and your tangible help are much appreciated!

Bruna Nota is the President and Heather Sturrock is the treasurer of Conscience Canada

#### NEWSLETTER SUBMISSIONS/UPDATES

Our next newsletter is planned for the beginning of February 2004 in order to provide information for those interested in COMT in time for the filing of our taxes. Please send your submissions to the CC address by the 8<sup>th</sup> of January, 2004.

The production of the newsletter is an expensive proposition, so we ask you to please let us know if you are no longer interested to receive it, or preferably, send a contribution towards its cost and give us the name of people you think should receive it. It is also possible to receive it by email or to download it from our website.

#### CONSCIENCE CANADA WEBSITE

Joshua Mira Goldberg

In April 2003 we went online with a new website. The site (<http://www.consciencecanada.ca>) includes:

- information about Conscience Canada and redirection of the military portion of taxes to the Peace Tax Trust Fund
- writings by Canadian conscientious objectors to military taxation (COMT's)
- articles about Canada's military spending
- links to Canadian legislation
- printer-friendly PDF versions of the Conscience Canada newsletter
- regional contacts for people seeking support from other COMT's
- links to other peace organisations' websites

Joshua Mira Goldberg is a member of the board of Conscience Canada.

#### Financial and Membership Report

Heather Sturrock

This is a brief report on the operation of Conscience Canada. On record, we have 173 members (many with Life Membership) and 55 COMT's (Conscientious Objectors to Military Taxation). We invite all COMT's who may not have taken up membership to please do so by sending the \$10.00 annual fee. As of the end of August 2003 the amount of money in the Peace Trust Account is \$ 21,462.97, and in the operating account is \$ 2,259.87. Our expenses are low since we are operating completely on a volunteer basis. The major expenses are the twice-yearly newsletter, and the financial auditing. In 2004 there will be need for travel, telephone and publicity money as we plan to mount a concerted parliamentarian lobby campaign then. We anticipate a budget of \$5,000 for 2004 assuming that we can continue to work without staff. This is possible at present, but it will be increasingly difficult as we intensify our contacts with the faith, justice and peace movements and if we want to be effective in establishing a dialogue with our legislative representatives.



**Let's build a stronger CC**  
Dominique Boisvert

To achieve the goal of the full legal recognition of conscientious objection to military taxes, we need the active participation of all of "YOU", our members, peace trusters and supporters, whoever and wherever you are across the country. Our social and political strength is based on commitment, support and numbers.

Can we count on you? Please consider showing your support by:

- becoming a formal member of CC (and sending in your \$10.00 annual fee);
- becoming a Conscientious Objector to Military Taxation by depositing the whole or part of your withheld military taxes to

the Peace Tax Trust Fund, or a symbolic amount;

- renewing your past commitment by re-depositing into the Peace Tax Trust Fund the "trust money" that was refunded to you last September 2002;
- volunteering your time and talents to CC work, either nationally or closer to home;
- keeping informed and in touch with CC by mail, e-mail or through our web site;
- sending us comments, criticisms and suggestions;
- sending us a (small or bigger) donation to help us offset our operational costs.

Dominique Boisvert is the Vice-President of Conscience Canada and an active member of NIPP.

## **MY CONSCIENCE AT WORK... SUBSCRIBE - RENEW TODAY**

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 Phone: \_\_\_\_\_ e-mail: \_\_\_\_\_

There are two ways to join Conscience Canada

- as a Conscientious Objectors to Military Taxation (COMT). A COMT is a member who has deposited any funds into the Peace Tax Trust account maintained by CC;
- as a member. Membership in Conscience Canada is open to any person committed to furthering its objectives and who pays an annual membership fee of \$10. This entitles you to receive the two yearly newsletters and to a vote at the Annual General Meeting.

We intend to honour all "life memberships" dating from an earlier membership system..

Annual membership: (\$10.00/yr)	\$ _____
Donations to Conscience Canada	\$ _____
Peace Tax Trust Deposit (full or symbolic)	\$ _____
Total funds enclosed	\$ _____

(Cheque payable to Conscience Canada Inc.)

Conscience Canada 901-70 Mill Street Toronto ON M5A 4R1 consciencecanada@shaw.ca

*Address Correction Requested*