

Judy Davis – Portrait of an Activist

David Orton

Introductory Note

In the Fall of 2009 Judy (Judith) Davis a good friend and activist colleague, and someone who, I feel, has had a major impact on environmental, social justice, feminist, and workers' struggles in Nova Scotia, found out she has cancer. We have worked together on environmental issues and she is someone I admire because of her grassroots activism and willingness to take up the cause of the underdog. The cancer is advanced, inoperable and has spread throughout her body. It was a shocker for her and for all of us. I told Judy that I felt her legacy as an organizer, from which others could learn, deserved to be better made known and that I would like to help do this.

Judy Davis and I had a number of long telephone conversations, when she felt up to it medically, from which I took notes. After much back and forth, the final draft was sent to Judy for her scrutiny and any corrections or additions.

This document describes in detail her upbringing and involvement in the many diverse issues she took on. I have also drawn from my own experience of knowing Judy over about 30 years, in writing about her work and evaluating her legacy as an organizer. Judy Davis inspired many. This political biography is my tribute to her rich activist life.

I first met Judy Davis soon after moving with my family from British Columbia to Nova Scotia in 1979. We were then living in Halifax. Our initial contact arose from mutual interests in trying to stop uranium mining and exploration in Nova Scotia and in forestry-related issues. I was making trips out of Halifax to establish links with people around the province (including in the Tatamagouche area), who needed information and possible help in organizing around uranium exploration and mining issues. (See the article "[Uranium Exploration and Mining: Some Considerations](#)" for background.)

When I first met Judy, she was part of an environmental group based in the Tatamagouche area, called "Communities Against A Radioactive Environment" or CARE. The Tatamagouche group started out as anti-nuclear, but evolved to deal with various environmental issues which impacted their area – such as forest clear cutting, chemical forest spraying, roadside spraying and wildlife concerns. CARE also drew support and energy from a number of "back-to-the-landers" living in the area, transplanted from the United States. Judy had moved with her partner June Daley from Pictou County to this Colchester County area in 1978, partly because of the violence directed against women (four women that Judy knew personally were killed by their men in murder-suicides) and harassment over her lesbian lifestyle. In Pictou County, in the Lansdowne area where the two women lived for a number of years, a group of young men who called themselves the "Bugle Boys" had made life difficult for them.

In 1981 Judy and June obtained ten acres of land, about five miles from the village of Tatamagouche in Colchester County, and built themselves a small log house, fifteen by twenty

feet. Judy understands the importance of being rooted “in place” to become an Earth defender. She has lived in her Tatamagouche home since then. She has always been prepared to take on those in her immediate environment who wanted to spray biocides on nearby forest lands, blow up beaver dams down her gravel road because of someone’s ‘flooding’ complaint, or run a snowmobile trail in front of her house.

In my own mind I have often thought of Judy Davis as Nova Scotia’s Judi Bari (1949-1997). Davis seemed to share some uncanny similar political traits with Bari, who was well known in the United States radical environmental movement as a California musician and an Earth First! Redwoods activist and Wobbly (Industrial Workers of the World) organizer. Bari, with her partner, was injured by a bomb planted in her car in 1990, which was meant to kill her. Although badly wounded, she survived, but later died of breast cancer. The two Judys, although spelling their names differently, both started as social justice activists before becoming prominent environmental voices; both were activist musicians, writing their own songs for organizing purposes; both were from a background in anarchism but later became influenced by deep ecology, embracing biocentrism and seeking to combine this philosophy of putting the Earth first, with their social justice concerns; both were strong women who were feminists, unafraid of anyone, and ready to put their bodies on the line for the appropriate cause; and both brought a working class perspective and background into their environmental organizing. Judi Bari was a carpenter, as well as holding other blue-collar jobs. Judy Davis was a farm labourer and later a health care worker. Judi Bari is well known, as any internet search can demonstrate, whereas Judy Davis, and the work she has done, deserve to be better known.



[Some of Judy Bari's basic theoretical ideas are outlined in her 1995 essay [Revolutionary Ecology: Biocentrism & Deep Ecology](#). I have a poster in the porch of our house of a "Judi Bari Tribute" organized on April 26, 1997 in Berkeley California, with a list of over 20 speakers including David Brower, Darryl Cherney, Peg Millet, U. Utah Phillips, Karen Pickett and John Trudell. Such a range and number of speakers illustrate Judi Bari's influence as an organizer and sorrow at her death. I had some minimum contact with Judi Bari. It seems we were mutually interested in how to move forward theoretically using deep ecology and bringing this together with a Left perspective. Bari sent me an early draft of the above essay and asked me to critically comment on it, which I did. However, we never met personally.]

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Defending The Underdog

The issues Judy organized around were usually rooted in her local community. These are sometimes the toughest issues to organize. To be outspoken in a small town or rural community normally entails consequences. The 'heroine' or 'hero' is usually not recognized in their own home town, unless perhaps one is dead, or fame is reflected back into the local community from elsewhere. Judy was not a "solidarity with Latin America" type of person. The problems were not only over there, they were also here. Although an internationalist with a global perspective on the world, her main solidarity was with the human, and later non-human, community, which she found herself a part of.

The first organizing she remembers was when she was about ten and involved collecting bottles for a sick boy in her neighbourhood. Beginning at age 16, and for five or six years, she initiated, organized and ran a drop-in center out of a school basement for street kids in Westville. In the late 1960s and early 1970s, when she was 18 or 19 years old, she got a job (with pay, about 300 dollars a month) with the Company of Young Canadians. The CYC was quite radical for that time, and it provided an opportunity for activists across the country to bring many political issues forward. Grants from the government were also available to applicants for community development projects. With help from others, Judy's community group applied for and received funding to run projects for unemployed youth, and some of this money went into building adventure playgrounds for kids. Housing and welfare rights were major concerns for Judy and she personally experienced living in extreme poverty and slum housing, so it was natural that she would organize around these issues. The school system was very oppressive to the young people in Westville. Daily life at school included physical punishment - strapping and being beaten. "Disobedient" school kids were often sent to reform school and this happened to two of Judy's brothers. Judy herself was sent to youth court on one occasion and was threatened with reform school as well. This was one of the social bases in which Judy immersed herself. When school dances were organized, certain people were barred from attending, including Judy.

In the early 1970s, Judy opened a resource center on Main Street in Westville, which offered a variety of programs to the local community. The centre was a meeting place for welfare rights' and other activist groups. Short courses for people of all ages were also available. The centre was totally non-profit and financed by Judy herself and other private supporters. It was at this time that Judy realized that, to be truly effective as organizers, people needed to be free of government funding and the dependency that created.

The White Knight

Judy is also remembered in Westville for a newsletter she produced with a group of students and drop-outs, called "**The White Knight**." The title was a play on the idea that a white knight would ride into town and sort out all the problems facing them. The publication contained a lot of profanity, as was the style of street magazines published in larger centres at that time. Judy wrote a satirical article in the publication, which named names of school oppressors. What Judy and her (secret) group had written stirred up the "authorities" and they became quite frenzied, including the town council and the provincial government. The paper also reproduced the song by John Lennon, "Working Class Hero." This amazing song is about young people born into the working class and how their minds become controlled by the system. This is still true today. A line from the song goes: "Keep you doped with religion, sex and T.V. til you think your so clever and classless and free" and it goes on, "There's room at the top I'm telling you still, but first you must learn how to smile as you kill." The controversy over **The White Knight** was picked up by the provincial and national media, with the charge that "the communists were taking over" the town.

Other underdog issues which Judy Davis took up:

Prisoners' Rights: This was a very important issue for Judy, as she knew too well how the cops often harassed her because of her activities, and how poor people and people of colour were discriminated against by the police and often wrongfully accused of crimes. As a child, she remembers her dog being shot and killed by a local policeman. Judy visited jails throughout the Maritimes, speaking with groups of prisoners. She eventually came in contact with Claire Culhane (1918-1996), an extraordinary woman who had a past of working as a nurse, and a community and union activist. Because of her work, Culhane became a well-known public voice for prisoners across Canada, and was sometimes called to intervene in tense prison situations. Culhane was part of an organization called the Prisoners' Rights Group (PRG). Judy fed information from the Maritime prisons' visits back to Culhane. When Culhane visited Nova Scotia, she stayed with Judy on one occasion, when she was travelling across the country promoting her book **Still Barred from Prison**. One of the prison issues Judy was involved in, was the privatization of food services at the Springhill Medium Security Prison. The prisoners had jobs in the kitchen and would lose these if the food services were privatized. After releasing a press release to the media about the prisoners' concerns, Judy was barred from visiting the prison. Through the prisoners' rights group Communities Concerned for the Rights of Prisoners, Judy offered support to many inmates who were completely alienated and alone.

Racism: There was a lot of racism in Pictou County, in the area where Judy grew up. She saw racist attitudes first-hand and personally identified with the poor and racially discriminated people of Nova Scotia. One day, Judy was walking with a friend to school whose mother was white but living with a black man. Judy's then best friend called her a "nigger lover." The mixed race couple had to move out of town because of the threat of being burnt out if they did not. Another friend of Judy's – a black man – was killed when he was chased by police. Although his death was officially called a drowning, local activists and members of the black community, think otherwise. Judy later organized a benefit concert at a high school in New Glasgow to raise money in support of a group seeking justice for a black man murdered in the community on the other side of the province, in Digby County. The concert was organized to raise money for the

“Weymouth Falls Justice Committee” who was spearheading this particular struggle. The Nova Scotia all-women *a cappella* singing group “Four The Moment”, with their political repertoire of gospel and African folk songs about black Nova Scotians attended, along with other musician performers. The black actor Walter Borden (born in New Glasgow), who was also a playwright, teacher and activist, took part, as did George Elliot Clarke, the well-known poet, playwright and literary critic, who read his poems at the New Glasgow concert.

Native/Aboriginal Issues: She supported aboriginal issues across the country. At the time of the Oka Mohawk conflict in Quebec, in the summer of 1990, Judy travelled to Oka twice and stayed for several days to support the aboriginal side in the golf course land dispute. In Nova Scotia, Judy took part in a sit-in at the Amherst office of the Department of Indian Affairs, in solidarity with the Oka conflict and was arrested with others. (The charges were later dropped.) For many years, she had a subscription to **Akwesasne Notes**, the publication of the Mohawk Nation. The **Notes** broadened her outlook, she felt, and gave a better understanding of what was happening in First Nations communities across North America. She also made contact with and visited aboriginal people in prisons in the Maritimes, for example, Renous, the maximum-security prison in Northern New Brunswick, where she met with the Native Brotherhood. Judy also attended the first native women’s POW WOW held at the Prison for Women in Kingston, Ontario, before it was closed.

The Musician As Organizer

Anyone who has attended an Earth First! event in the United States becomes aware of the important role of musicians in the radical environmental movement, who write and sing inspiring Earth-centered songs. These songs, sung by people such as Peg Millet or U.Utah Phillips, or the music itself – like the hypnotic drumming of a Jesse Wolf Hardin – are designed to raise morale and convey that the individual activist is not alone, and that she or he is part of a movement, which, ultimately, will be unstoppable. The songs encourage activists to stand resolutely for the Earth against the repression of police forces, often aided by workers, such as loggers, who feel their livelihoods are threatened by tree huggers. Judi Bari was one among a number of such musicians. Judy Davis brought this method of organizing to Nova Scotia.

I have seen Judy captivate audiences with her singing. She has a lovely voice. I have also seen her, by singing her own protest songs, with funny, yet haunting and at times angry lyrics, defuse potential hostile audiences. For example, I remember one such meeting, concerning forest spraying by the Bowater pulp and paper company, which both of us attended. There were loggers brought in by pulp company trucks to the citizens’ meeting, which had been called to oppose forest spraying and clear cutting. Judy’s music totally diffused a very tense situation so that the critique of industrial forestry and chemical spraying could be given.

Another example was a Scotsburn, Pictou County, public meeting in 1993, organized by the “Rural Residents Opposed to Spraying,” where Judy joined other environmentalists and sang three of her songs: “The Spruce Budworm Song”, “The Scott Boycott Song” and “The Blockade Song.” Loggers had been mobilized by Pictou Forest Owners – the local clear cutting and forest spraying group – to attend this meeting. (The new provincial minister of the environment had agreed to attend, so there was some media interest.) The loggers did not know what to make of the situation, when Judy sang and their deliberate rambunctious behaviour had to be significantly

toned down. The meeting was held, and the data and arguments against the forest spraying were presented by several speakers, including Bernadette MacDonald, Helga Hoffmann-Orton, and myself.

Judy Davis taught herself to play the guitar and violin. She joined the Caledonian Scottish Fiddle Orchestra and played with them for six years. Some of her songs, all self-composed and sung while playing the guitar, are:

– “The Scott Boycott Song.” This song is about how Scott Paper, the local pulp mill in Pictou County (now called Northern Pulp), has destroyed the land. The song also points out the alliance between the provincial and federal governments and the corporations.

– “Robyn Warren Will Farm No More.” This is a song Judy composed about an actual farmer in the Annapolis Valley whose farm was subject to spray drift, which seriously impacted his crops and farm animals. It was covered up or minimized by the authorities but became fairly well known in Nova Scotia. Warren was branded a “troublemaker”, as are many environmental critical voices who step out of line, in order to try and dismiss his criticisms.

– “Walking Out In The Morning Sun With You.” This is a very moving love song. “Life is like a summer holiday – we hope it never ends.”

– “Tell Me What’s Going To Happen When They Don’t Need Us Anymore?” This is a critique of capitalist society today from a class perspective.

– “Where Were You?” This is a song about those who chose not to show up for a demonstration, which Judy herself attended, against building the Point Lepreau nuclear power station in New Brunswick. Judy sings about people who looked the other way and put their heads in the sand. Such “other way” people could not bring themselves to bother about opposing and protesting the building of this nuclear power plant in New Brunswick.

– “Life Not Half Life.” This was sung without guitar accompaniment. It is an anti-nuclear song, but also a song about not living by other peoples’ rules. This song was performed at several performances of the local production of the ‘Vagina Monologues’ in Truro in the years 2005 and 2006.

– “The Rain Song.” This is a song inspired by the rain on the roof of their log house build by Judy and her partner June Daley near Tatamagouche.

– “Budworm Song.” This is a song written from the budworm’s perspective, opposing the BTK forest spraying program. (BTK is a biological insecticide, *Bacillus Thuringiensis* variety *kurstaki*, with chemical components like stickers and spreaders, used widely in Nova Scotia forest spraying programs against spruce budworms and other forest insects.) The song shows how the pulp industry creates good conditions for budworms to thrive, by encouraging (through their cutting practices) the budworms’ favourite food tree, the balsam fir. This is a humorous and deep ecology song, bringing the budworms’ ecocentric and non-human centered perspective to the defence of forests.

– “The Mainstream Shuffle.” This song was about the problems arising from hanging out on the

street by young people, being hungry and continually harassed by the police.

– “The Blockade Song.” This song was written in the context of a six-week blockade of a forest herbicide spray site. The full text of the song, (taken from Green Web Bulletin #39), is given here.

Oh that land is a very good land
It grows great oaks and pine
Oh that land is a very good land
But it's not yours or mine

The land belongs to the birds in the sky
And the little green frogs in the pond
The big black bear and the dragon fly
And the eagles in the great beyond

They say this land is private land
For owners to decide
Whether or not they'll poison it
And spray it with herbicide

But what about the life that shares this land
Don't they have a say
And isn't it time to make a stand
And find a better way.

Environmental Passion

Since I have known her, Judy has loved nature and wildlife. She was often on the telephone to me urging action, when some injustice to wildlife had come to her attention. “What can we do, David?” she would insist. Judy has had several dogs, which demand lot of her energy. She loves horses and often looked after other peoples' horses until she could acquire her own. She has worked with horses in logging in the woods. In the 1970s, Judy took the Farriers' Course (blacksmithing) at the Nova Scotia Agriculture College.

Judy has been involved in many protests over environmental atrocities in Nova Scotia such as the killing of seals; the poisoning of coyotes; opposing trapping and trappers; forest and roadside spraying; the clear cutting of forests; exposing the environmental and social impacts of off-highway vehicles; etc. She is known publicly and to her friends as a “direct action” person, who is not afraid to be arrested in support of a just cause. Judy is intolerant of hypocrisy. As her friends know, she can also sometimes be somewhat intolerant of the complexities in a particular struggle.

In the past – although this has changed in recent years – Judy stressed action more than theoretical concerns. Judy puts a lot of pressure on people “to walk the environmental talk.” Quite a number of people in Nova Scotia have asked for and received help to oppose a particular environmental atrocity. Because of her “daring”, Judy has had a relatively high media profile,

particularly in her own bioregion, which has enabled persons previously unknown to her, to make contact for organizing help. She brings together a love for nature and identification with those who are oppressed within society – whether human or non-human.

Two issues for which Judy Davis was the organizing catalyst, show her originality in the Nova Scotia environmental movement, which was and is dominated by a “shallow” mainstream environmental trend of working within and accepting the industrial capitalist system.

First issue – anti-forest spraying blockade: Judy was arrested in Tatamagouche for her participation, along with other women, in the blockade that she organized in the summer of 1988, on the dirt road where she lives. It lasted for six weeks, with people sleeping and camping at the proposed spray site. Judy spent every night on the site, often by herself. The entire neighbourhood on Judy’s road – men, women and children – were supportive of the blockade, and were actively involved and helped out in many different ways. The blockade was only broken when the spraying company enlisted the help of the RCMP (Royal Canadian Mounted Police) early one morning. The police were assisted by representatives from the various provincial government agencies, which facilitate forest spraying by rubber-stamping forest spraying permits, including the departments of Environment and Natural Resources.

The blockade illustrated Judy’s view of the necessity of direct action to stop forest destruction, when talking led nowhere. *Direct action was to become Judy’s organizational signature in the Nova Scotia environmental movement and in other social justice struggles, which she supported and engaged with.* The 1988 blockade was covered extensively in the provincial media and proved to be extremely significant. It illustrated that another path existed, as an alternative to pleading with politicians and government authorities – the path of mainstream environmentalism in this province. Industrial society accepts poisoning the environment through the use of chemical sprays as part of ‘normal’ business. In Nova Scotia, as across Canada, all the provincial and federal government agencies – environment, forestry and health – which are supposed to look out for the interests of citizens on forest issues, have been subject to “regulatory capture” by the pulp and paper industry and their allies.

Second issue – organizer of a deep ecology demonstration: By 1980, Judy had defined herself as an anarchist. Two anarchist thinkers who influenced Judy were Emma Goldman (1869-1940) and Alexander Berkman (1870-1936). She attended a North American gathering of anarchists in Toronto in June of 1988, by herself, which had a very big impact upon her thinking. She saw that she was not alone, however isolated one could feel in Nova Scotia, and that there were many militant young people involved. The conference inspired her a lot. Another important influence for Judy’s evolving consciousness, was a friendship and many conversations with W. John Wilson, who was in the Communist Party and also gay. The highly educated Wilson worked on the railways and lived in Halifax, although originally from Pictou County.

That same year, in September 1988, Judy attended a deep ecology conference in Vermont with me, where we came in contact for the first time with Andrew McLaughlin, who was to write the influential book **Regarding Nature: Industrialism and Deep Ecology**, which came out in 1993. Andy was a supporter of deep ecology, but also a Leftist. At the Vermont conference, both Judy and I were introduced for the first time to a session of the “Council of All Beings,” which was led by McLaughlin. Such a Council is a method for training people to overcome human-centeredness, so that they can try to comprehend the impact of humankind upon flora, fauna and

the Earth itself, from a non-human perspective. Those in the Council speak from the perspective of an animal, bird, butterfly, tree, mountain stream, etc., on how they are impacted by humans. Sometimes masks and drum or flute music is used to signify the separation of speakers. (The basic organizing text for these councils came out in 1988 and is called **Thinking Like A Mountain: Towards a Council of All Beings**, by John Seed, Joanna Macy, Pat Fleming, and Arne Naess.)

In response to the Vermont conference and to put the ideas into practice, on returning to Nova Scotia, Judy was the principal organizer for a demonstration incorporating the Council of All Beings' basic message. At Spiddle Hill, Colchester County, softwood trees were being clear cut and turned into wood chips on site to feed the local pulp mill. Judy organized a funeral procession to mourn for this destroyed forest. On a fall evening in September, about 60 people travelled to the actual site, where a rally was held and speeches were made in support of the massacred woods and their non-human inhabitants. It was a moving and very colourful ceremony for the participants. This was a practical application of the philosophy of deep ecology to a forestry issue in Nova Scotia. (Additional desecration is now planned for Spiddle Hill. An e-mail was circulated in February 2010 soliciting support for "an investment opportunity" to place wind turbines on this hill.)

Judy came to eventually publicly define herself as a deep ecology supporter and took part in the internet discussion group "Left Bio", a place for those in support of a theoretical tendency within the deep ecology philosophy called Left Biocentrism. This tendency combines ecocentrism or Earth-centeredness and social justice, but with the Earth having priority. While Judy eventually came to feel she had a 'fit' with deep ecology, this self-awareness came from her own life experiences. She stressed to me that this did not come from reading philosophy books or some kind of intellectual conversion.

Feminism

I was always conscious of Judy being a strong feminist and opponent of patriarchy. Yet she often found herself in conflict with more middle class or bourgeois feminists because of her militancy. She tried to combine a class and a feminist perspective. Unlike some feminists, she never defined herself as anti-male. "How could I be anti-male", she once told me, when I asked about this theme, sometimes found as a sub-text in ecofeminist writings, "when I had four brothers." She felt women and men should work together, although in earlier days of the women's movement she felt that women needed to organize independently. Judy was known as a lesbian in Nova Scotia, but her own understanding of her sexuality was as a bisexual. She actively participated in gay rallies and demonstrations and was somewhat involved with the formation of the Pictou County Women's Center. Judy remembers how, in the early 1970s, many gay men participating in the first Halifax Pride Parades wore paper bags over their heads, so as to not be publicly identified.

Because of her singing and musical abilities, and her strong feminist views, Judy was often invited to perform at women's events. She had a loyal following in the women's movement in her bioregion. She was also active in the peace movement, which was largely centered in Halifax and sang songs at some of their rallies. At one Halifax protest she was arrested along with a group of other activists and pled guilty to the charges. Judy, and her then partner June Daley,

were featured in a book of photographs **Faces of Feminism: A Photo Documentation**, 1987, put out by Pamela Harris, a feminist photographer from Toronto. This book contained photographs of individuals and groups of women who were part of the Canadian women's movement. Judy wrote a short biography, which was included in the book. She and June were identified as environmentalists below their photographs.

Green Party Involvement

Judy would traditionally have supported the New Democratic Party, because of their basic stand for social justice. She was attracted to the Green Party because of their supposed commitment to put ecology first. She ran in the federal 2006 election as a "parachute candidate" in Newfoundland and Labrador, after being asked to do so by Green Party organizers. The party wanted to run a full slate of candidates across the country, so Judy agreed to run in Newfoundland/Labrador, primarily because of the Green Party's position against the annual commercial slaughter of harp and hooded seals. Judy also ran as a candidate in the 2009 provincial election in Nova Scotia in her own riding, after being solicited to participate. Basically Judy saw Green electoral politics as eco-capitalist tokenism, with watered down policies designed not to alienate anyone, but inadequate for the contemporary ecological and social crisis facing industrialized capitalist societies like Canada.

Closing Comment

Judy Davis is an activist, not a theoretician, but she has written many letters to the editor, press releases and leaflets, and spoken at many meetings. She educated herself, in the main, through participating in struggles and working with others to create solidarity and community around a common cause. Those who have come to know her have found it easy to love her. As has been shown in this political biography, Judy has many passions, besides those for the environment. She explodes the stereotype of the environmentalist, unconcerned about social justice issues. I very much admire her and have continually felt the pressure from her that we need to do much more.

I have also felt that my relationship with Judy, and other strong independent women that I have worked with, reaffirmed a basic belief that women and men should work side by side. They should not hive off into separate caucuses in environmental, social justice and anti-war struggles.

I see Judy Davis as a positive role model for others. She has remained a subversive to the hegemony of industrial capitalism and is an inspiring role model for women and men who seek a deeper path forward.

February 2010

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Judy died on June 14, 2010 in Tatamagouche, Nova Scotia. Her [obituary](#) reads:

Judith Davis

Born in: Nova Scotia, Canada

Passed away in: Nova Scotia, Canada

TATAMAGOUCHE - Judith Lynne "Judy" Davis, Tatamagouche, formerly of Westville, passed away on Monday, June 14, 2010 in the Lillian Fraser Memorial Hospital, Tatamagouche. Judith was born on July 27, 1951, daughter of the late James and Patricia Jean (Findlay) Davis; and sister to Jean Matheson, Tony River; James (Helen), Pleasant Valley; Fred (JoAnn), NWT; Thomas (Anita), Westville; and Edward, Westville. She is survived by many nieces and nephews.

Judith died of cancer and a broken heart, the latter caused by witnessing the continued destruction of the ecology of the planet through human exploitation, economic greed and war. The loss of wildlife habitat and the cruel slaughter of innocent animals caused her the greatest grief. The greatest joy came from the animals she shared her life with and from friends who shared her outrage and concern. A social activist and environmentalist all her life, Judith organized for social change. She was also an active unionist who dreamed of equality for all regardless of age, class, abilities, race, or sexual orientation. She would like to thank everyone who has been so kind to her over the years.

A special thanks to June Daley and Caroline Leone; and her sister, Jean for their care and support.

There will be no visitations or funeral service by her request. Interment has taken place in her family lot at Auburn Cemetery, Westville.

On line condolence can be made at www.eaglesfuneralhome.ca

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