

March 1994

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1993 Index

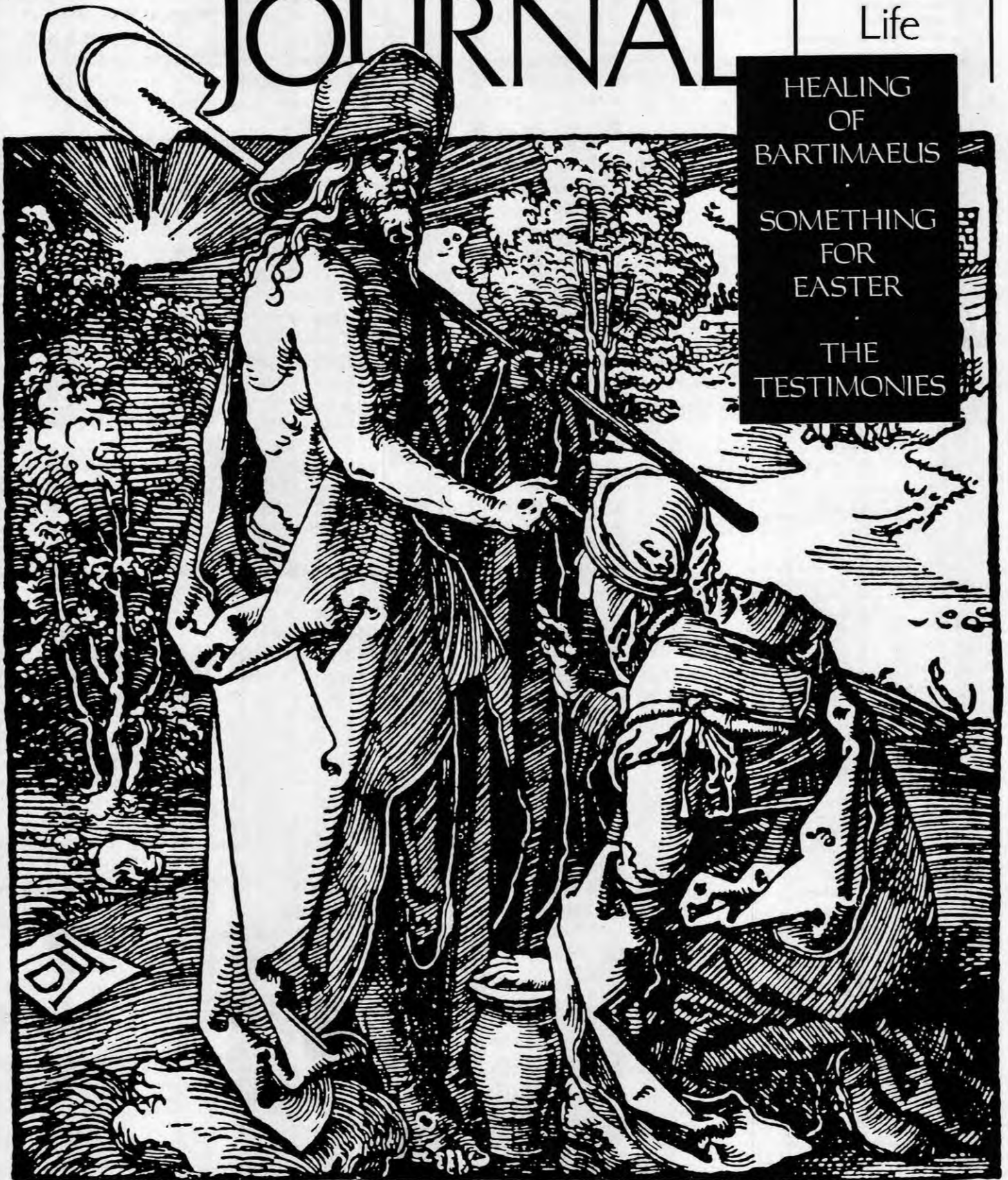
# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life

HEALING  
OF  
BARTIMAEUS

SOMETHING  
FOR  
EASTER

THE  
TESTIMONIES



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**Among Friends****In the Bathtub?**

Soon after I became editor I began to write about my children in this column. When Simeon was a toddler, for instance (he's 11 now), I described the precious insights that came to me as he and I were biking to work together, exploring a neighborhood park, or encountering a homeless person. Older brother Andrew also inspired occasional articles. Daughter Evelyn (now a mother herself) dragged me along to a Michael Jackson concert in her teenage years, and I described that awesome event.

At times my wife has shook her head when seeing these offerings, feeling, I think, that it's a bit like my afflicting others with our family home movies when people drop over to the house. Surely there is something better to write about, she suggests.

The reason I occasionally have chosen to tell about the children, however, is basically this: I continue to be instructed by them. By seeing life through their eyes (in those all-too-rare moments when I am able to do so), I receive rich insights into life.

Once, I recall, Sim at a very early age startled me with the question, "How old is God?" I'm afraid I totally failed him in my clumsy efforts to respond. I totally blew it, I'm ashamed to admit, when I suggested he ask his mother for her opinion, which he did. Another time he asked if it was illegal to keep a whale as a pet. I did much better with that one, I'm pleased to say. I come from a long line of lawyers, after all. Sim answered the question himself, actually, when he surmised he'd not be able to keep a whale, even a small one, in the bathtub.

In more recent times I've been challenged in far deeper ways. Once at breakfast Sim looked at me and asked, "What's this I hear about AIDS? Is it true that if you use a condom you won't get it?" (This was before the current TV ads, I should point out, so I was caught totally by surprise.) I managed not to spill my morning coffee, turned down "Morning Edition" on Public Radio, and shared what I knew on the subject. After a few minutes, Sim asked if he could have more Cheerios, and he did, and then he gave me a hug and ran to catch his bus for school.

Someone sent me a clipping this past year or so from a Maryland newspaper, an article that may help to put all of the above into context. Entitled "50 Years of Discipline," it cited the California State Department of Education's list of today's high school discipline problems compared to those of 50 years ago. In the 1940s the top problems were: talking, chewing gum, making noise, running in the halls, "getting out of line," wearing improper clothing, and not putting paper in the basket. (I admit, these were the issues most common in my growing-up years.) In the 1990s? Well, there's been a change, it seems. The list cites drug abuse, alcohol abuse, pregnancy, suicide, rape, robbery, and assault. It's no wonder, then, that the boys bring up such issues as AIDS, drugs, alcohol, and stories about violence in the city. Among students of the Friends school they attend there is drug use; and seventh grader Andrew decided not to go to a party recently when he learned some of his classmates would be bringing alcohol. My wife and I congratulated him. We went out and rented a video, made popcorn, and we all had a good time together at home that night.

Goethe said it well: "We can't form our children on our own concepts; we must take them and love them as God gives them to us."

Vinton Deming

**Next month in FRIENDS JOURNAL:**

Struggling with the Peace Testimony in Jerusalem  
Global Adventures in Nonviolence  
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# FRIENDS JOURNAL

March 1994  
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Robert Kunkel

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Cover art: "Christ Appears to Mary Magdalene,"  
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Albrecht Dürer

## Population concerns

Thank you for the excellent pair of articles by Stan Becker and Aziz Pabaney (*FJ* Nov. 1993). We are happy to see their concerns in print.

While both say that limiting population is necessary, the tone of Aziz's article in condemning the insensitivity of developed countries seems to suggest that overconsumption at home, not population, should be the concern of Friends.

We believe that overpopulation and overconsumption are two sides of the same coin. Population drives up consumption and both drive up pollution.

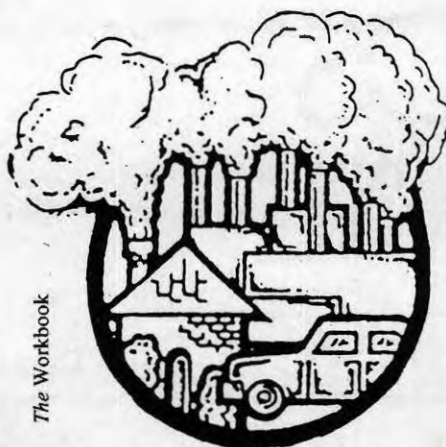
Ignoring the population/pollution problems of the miserably poor of India, Egypt, and Brazil won't help. But helping them to stabilize their population (by offering voluntary contraceptives and education for women) might. It could prevent much starvation and disease now and in the future. It could give them a chance to work on other problems of caring for the old and providing jobs and better health for the young. It won't be easy to overcome cultural barriers, but that is no reason to give up. And the same is true for our own country.

Calling for reduced consumption in the developed countries is even more difficult because of economists and politicians who believe "consumer confidence," growth, profits, and jobs are necessary for survival. Few in our country welcome lower standards of living. Even the poor in India, Egypt, and Brazil, who deserve better than they have, would be happy to live like rich Americans.

Micro-efforts of Quakers to be individual models of simple living—wearing second-hand clothes, recycling newspapers, riding bikes, and cutting down on the use of cars—are laudable small steps, but some say that only macro-measures like the banning of DDT and setting pollution and mileage standards for cars will make a real difference. And while they argue, world population is growing by 11,000 people every hour. Every person born consumes a lifetime of the world's food and other resources, and produces a lifetime of waste. Indeed population/consumption is the principal fuel of environmental damage and pollution.

World population will not stay as it is. It is growing exponentially every year. And further environmental disintegration will follow—lower water tables, more soil depletion, greater air and water pollution, etc.

The whole population/industrialization/consumption/pollution issue is a complicated, long-term Catch 22, euphemistically addressed by a search for



"sustainable development," but to bring this about will require enormous knowledge, creativity, and persistence.

Are Quakers ready to face up to this dilemma, as they finally faced up to the disagreeable subject of slavery 200 years ago? Those of us who are concerned can only continue to try.

Amy and Paul Weber  
Haddonfield, N.J.

At last the article by Aziz Pabaney, which succinctly states the conclusions I reached 20 years ago at Pendle Hill! As a Western child in the desert community of Yuma, Arizona, I saw the development of land and reclamation in the valleys of Arizona and southern California, which were based on massive dam and canal systems and not upon the sustainable cultural base. And at my last contacts with many Eastern Friends and their offices, I did not see sustainability even in the Quaker boarding schools and colleges.

Mildred Binns Young, where are you when we need you? And Wally and Juanita Nelson, can we have your story of "simple" living?—a very complex thing to be able to do, indeed!

M.R. Eucalyptous  
Kansas City, Mo.

Thanks indeed for publishing my article. I would be most interested in the comments of readers, which will lead to further thought and discussion.

From 18-22 November, 1993, we had the first gathering of Indian Friends jointly with Friends World Committee for Consultation. Some 25 foreign Friends attended. It was followed by a work camp of young friends from 23-28 November. This was the first such gathering in 130 years. It was God's leading, and the Spirit guided us in working toward a family of Friends in India. The next one we hope will take place in about two years.

Aziz Pabaney  
Bombay, India

## A unique experience

Mariellen Gilpin's article "Meditation 101" (*FJ* Jan.) is particularly excellent, and on a topic too seldom attended to in Friendly circles.

I would like to bring to attention one matter, the word *meditation*. Could we please call what we do *worship*? Meditation came into common use along with the humanist movement in the late '60s. It refers to a quieting of the mind, usually through use of mantra, with no expectation of experience beyond oneself and, perhaps, the Divine. Friends' worship refers to a quieting of the mind, usually through use of centering to openness with an expectation of experience of the Divine with and among the body of worshipers present.

Let me give an example. How often we have been in worship, trying to leave a problem behind, when someone has stood and spoken to our "condition." It is the expectation of corporate worship being led by Divine Spirit that is so distinctly different from any other faith and discipline I am aware of. To deny the experience of wordless communication among worshipping Friends is, for me, a denial of our experience of communion.

Mary R. Hopkins  
Media, Pa.

## Peace within

Before meeting for worship one week, Yarmouth (Mass.) Friends had a discussion on the peace testimony and how it relates to our personal lives. One individual seemed to be in turmoil. She expressed acute feelings of pain for the sufferings in the world today; she did not seem to have a way to process these feelings into a place of peace or constructive action. In meeting for worship the following message came to me for her. As she was not present for worship, at the rise of meeting I wrote it down and shared it with her. Others in the meeting who also had occasion to read the message urged me to send it to you:

If you and I do not have peace within us, we cannot manifest peace in the world.

If you and I do not listen to the voice of "God" rising out of a centered silence, we cannot follow the leadings of the Spirit.

If you and I do not in a meaningful way touch the Divine within us, we cannot recognize or feel it in others and the world.

If you and I do not manifest peace in the world, follow the leadings of the Spirit, or recognize and touch the Divine in others or the world, our actions are as dust in the wind.

Rachel Carey-Harper  
Dennis, Mass.

# Our Latest Addiction

*"The attempt, which is inseparable from gambling, to make a profit out of the inevitable loss and possible suffering of others is the antithesis of that love of one's neighbor on which our Lord insisted."*

—London Yearly Meeting, 1960

Sometimes we are so busy in the events of our lives, or events in the world happen so fast that we overlook or don't notice even significant changes in U.S. society. One of these changes became clear to me this summer when our family took a vacation trip to my home state of Minnesota. The last time I had been in Minnesota, in 1989, the state was still debating instituting a state lottery. Today, Minnesota not only has a state lottery (as do 48 other states), it also has 13 high-stakes casinos on tribal lands. Mille Lacs, the tiny Ojibwa reservation near my home town, has been transformed by a huge casino and nearby hotel complex.

Like many Friends, I have some ambivalent feelings about casinos on tribal lands. When I was growing up, Mille Lacs reservation was every farm kid's example of what poverty was. Today, I am told, there is virtually no unemployment on the reservation and the Ojibwa have suddenly

become middle-class. This has become the case not only on Minnesota's reservations, but throughout the country. How can we not rejoice that native Americans in many places are finally moving out of desperate poverty? And I must admit some satisfaction in the historical irony that Indian wealth is based on providing for a peculiarly white man's vice (remember the importance of "fire-water" to Western expansion in the 19th century?).

Nevertheless, I am concerned that gambling, according to one report I've heard, has become the fastest growing industry in our country. I am concerned about what it means to increasingly base the nation's economy and tax base on activities which are not only nonproductive, but rely on the human wish to get something for nothing for its very survival. I am concerned with what I believe to be the racist hypocrisy in our war on crime (rooted in the "vices" of alcohol and drugs, which we believe primarily exist with the poor and people of color), and our blatant encouragement of gambling (the "vice" of the middle classes). And I am concerned at the almost total silence of the churches. With some exceptions, churches have kept conspicuously quiet about the rapid rise of gambling in U.S. society.

Objection to our country's addiction to gambling is not a moralistic panacea for all the social ills besieging this country any more than lotteries are the great golden goose that will solve all our economic problems. Still, what appears to many to be an easy way to avoid taxing ourselves for the services we require is far from the "victimless sin" it is portrayed to be. At what point will our nation decide it can no longer wager its future with the pipe-dreams of an increasingly alienated citizenry? With this feverish rush to place bets, will we know when it's time to quit?

Friends historically have held a testimony against gambling. Like other "lesser" testimonies, there doesn't seem to be a lot of discussion about this, at least not around New England Yearly Meeting. Is the time approaching for Friends to renew our position on gambling, or at least to begin talking about it again?

—Randy Ofstedahl  
Woonsocket, R.I.

(Reprinted from the Smithfield (R.I.) Friends Meeting Newsletter, December 1993)

## Accepting death

If it were not for the development of high-tech machinery and the hands of a skilled neurosurgeon, I would not be writing this letter. I'd be dead from the effects of a (benign) brain tumor removed 12 years ago. It is gilding the lily to say I appreciate that skill, that knowledge, those advances in medical technology.

That does not mean I wish to keep going as long as this body and frame will flutter on. There will come a time when I will no longer be useful to anyone—a time when staying around will be utterly counter-productive. That will be the time when I would wish the skills of the medical profession to be applied again, to help me move on, to help me find an appropriate way to face death, to cross the line, to make the medical resources of the world available to someone facing the realistic promise of years yet to come. I am saddened that the same people who "played God" when they made it possible for me to live the past decade cannot find it within themselves to do so again and help me move to another state of living/dying/existing.

And yet I have many questions. Perhaps FJ readers can help me with one. Clearly

pain serves a valuable function when our bodies are burned, cut, twisted, sick, or otherwise "bent out of shape." But what is the function of pain when a life has been lived and the body is clearly becoming less and less useful to its inhabitant and never can recover its former utility?

Bob Barns  
Nevada City, Calif.

## Into the wastebasket?

Christine Lundy's stance in "What We Say" (FJ Nov. 1993) is identical with the centrifugal individualism of the Ranters. If they would have prevailed, there would have been no Religious Society of Friends, which accounts for the extreme hostility expressed by the Foxes against this group. Lundy would have us reinvent the Religious Society of Friends but only with regard to the testimonies.

Why not the organizational structures too? After all, they too are an accumulation of the past. Somehow Lundy seems to think all past experience is of dubious quality and of little relevance to the contemporary scene unless it is verified or discovered *de novo* in the experience of the present members. If not so discovered, then the testimonies as well as the organizational

structures should be discarded into the historical wastebasket. What's left then?

The individualism that Lundy advocates is the death knell of any organization. No corporate community can be raised on that basis. It is the Society as a spiritual, corporate community that transcends the individual, and the experience of the individual can be tested against that corporate fact. This is not done lightly, and it might well be that the testimony of such individual may be incorporated in the historical, collective experience of the Society.

H. Otto Dahlke  
Richmond, Va.

## Friends and alcohol

Robert Levering's article and the subsequent correspondence on the subject of Friends and the use of alcohol seems to have left out what to me is the major argument for total abstinence. Setting an example is obviously an important point, but far more basic is our belief in the Inner Light. If we believe there is that of God in each of us, should we be clouding our minds (however slightly) with anything? We are admonished to "Love the Lord your God with all your heart, with all your soul,

and with all your mind." I find this very hard to do, and I do not want to do anything that might make it harder. The rules for driving a car after drinking alcohol show that it only takes a small amount to have an effect on us. If alcohol might come between me and my Maker, then I'll do without.

*Evamaria Hawkins*  
Bethesda, Md.

I read with interest the letters on drinking, but with nostalgic boredom. I have heard these same arguments repeatedly for the past 70 years. I have concluded that on this matter, there are two groups of Friends: those who drink alcohol, and those who don't. Each group can rationalize its position ad infinitum. Drinking is such an individual thing that it may be time to apply a paraphrased Foxian admonition: "Drink as long as you can."

*Francis Helfrick*  
Manchester, Conn.



In his Viewpoint on alcohol (*FJ* Dec. 1993), Tony Scilipoti and so many other Friends don't realize that teetotaling has been part of the Quaker testimony on alcohol for more than 200 years (since 1777 to be exact). Granted, many contemporary Friends choose to ignore this testimony (and other longstanding testimonies, such as opposition to gambling). But we ought to at least be aware of our legacy even if we disagree with it.

I would also take issue with Scilipoti's reading of the Bible. He contends that the Bible views wine drinking as part of "divine generosity" and of the "celebration of community." This is certainly a novel reading of Scriptures, considering the numerous explicit admonitions about drinking, including Leviticus 10:9, Proverbs 23:29, Isaiah 5:11, and Ephesians 5:18: "Be drunk with wine, wherein is excess; but be filled with the Spirit."

Similarly, it is difficult to understand Scilipoti's assertion that "thousands of years" of "spiritual history" argue against teetotalism. Abstinence has long been part of other major religious traditions, such as Islam, Hinduism, and Buddhism. Thich Nhat Hanh, the contemporary Vietnamese Buddhist monk (and friend of many Friends) urges his followers to adhere to Buddha's Five Precepts of Right Behavior, one of which is: "Do not drink intoxicants."

Finally, I must take issue with Scilipoti's assertion that "the suggestion that we abstain from drink at all times is another effort to outlaw some of the loveliness and vitality of life so that some may be spared responsibility for their own actions." On the contrary, Friends temperance reformers were primarily concerned about taking responsibility for their own behavior, especially with the kind of example they set for others. They often quoted Paul's advice: "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak" (Romans 14:21). Since drinking wine, beer, or liquor is by nature a social act, they argued that we must consider the effect on society of our actions. Large numbers of people (estimated at a tenth of the U.S. population) are addicted to alcohol, and drinking causes untold damage to millions of people every year (including nondrinkers). As a result, Friends developed a strong social testimony about alcohol. Besides working for social political reforms, Friends also refused to participate in the alcohol subculture, either by trading the substance, or drinking wine, beer, or liquor.

While some contemporary Friends may consider this testimony irrelevant, many others of us believe it still speaks to our condition.

*Robert Levering*  
San Francisco, Calif.

## Prison action

Friends in Easton, Maryland, have begun an exciting program in the Talbot County Detention Center. "Prison Action," addressing the too-frequent cycle of jail-release-jail, seeks to help inmates prepare for a useful life after their time in jail.

Three Friends began in February 1993 by helping volunteer inmates prepare for the General Equivalency Diploma (GED). Weekly classes plus workbook exercises have helped with subject matter. Personal contact and understanding concern have helped the participants to develop greater self-esteem and an increased ability to cooperate in the community.

From the small beginning, the program has grown. Instead of the three original volunteers, there are now ten, with others expected. The state, having seen the progress so far, is now providing a GED instructor and text books. A post-release program is planned so participants may continue their training after release.

In August 1993, Philadelphia Yearly Meeting's Meeting for Assignment of New Initiative Resources agreed to fund the full \$10,248 requested by Prison Action for computers and software to improve the instruction now being offered. With the approval came a letter stating:

"It is a delight for us, by this disposition of our yearly meeting's resources, to witness to admiration for a Friends' project that is already achieving successes. The residents of Talbot County Detention Center, who are currently being served in earning their GED by your generous-hearted volunteers, are fortunate—as we feel fortunate to be associated with you by this use of Quaker money. . . .

"It is so pleasing to see Friends' money, which has perhaps too excessively flowed into Philadelphia and its near environs, to flow out of this city into a monthly meeting on the beautiful Eastern Shore."

The New Initiative Committee pointed out that Prison Action is a "highly replicable" program. It is recommended as a model for other concerned Friends to consider emulating. For more information, write to us.

*Testimonies and Concerns Committee*  
Third Haven Friends Meeting  
405 S. Washington St.  
Easton, MD 21601

FRIENDS JOURNAL welcomes Forum contributions. Please try to be brief so we may include as many as possible. Limit letters to 300 words, Viewpoint to 1,000 words. Addresses are omitted to maintain the authors' privacy; those wishing to correspond directly with authors may send letters to FRIENDS JOURNAL to be forwarded. Authors' names are not to be used for personal or organizational solicitation. -Eds.

# SOMETHING FOR EASTER

by Robert Kunkel

There is a mnemonic verse, rather like "Thirty days hath September..." that goes as follows: "No need for confusion if we do but recall, that Easter on the first Sunday after the full moon on or next after the vernal equinox doth fall." Isn't that nice?

Of course, as we all know, Quakers don't celebrate religious holidays, or holy days, for the good and simple reason that all days are equally holy. Nevertheless, Easter—unlike, say, Maundy Thursday or Whitsuntide—is so well publicized that even a Quaker could hardly fail to notice it. So it seemed to me you might find that lovely little poem useful, particularly if your calendar doesn't have Easter on it.

No doubt you are now bursting to know where the formula for determining the date of Easter came from in the first place. Well, my research hasn't turned up the name of the actual inventor, but I have found out that the formula was made "official" by the Council of Nicaea in 325 A.D. Up to then Christians had celebrated Easter on various dates—some not even falling on Sundays—and the Council decided this untidy state of af-

fairs needed to be straightened out. However, despite the Council's edict, the untidiness persisted for many, many years. For instance, northern England didn't agree to go along until the Council of Whitby in 664 A.D.

We naturally tend to connect Easter with the spring of the year, as Housman did in the familiar stanza:

Loveliest of trees, the cherry now  
Is hung with bloom along the bough,  
And stands about the woodland ride  
Wearing white for Eastertide.

A CENTRAL ELEMENT OF  
THE ORIGINAL CHRISTIAN  
GOSPEL WAS THAT GOD  
HAD DECIDED TO SAVE US  
FROM DEATH. JESUS'  
RESURRECTION LENT  
CREDIBILITY TO THE  
PROMISE THAT GOD WILL  
SOMEDAY RESURRECT ALL  
THE

Indeed, in English the very word *Easter* hints at the spring season, because, according to the venerable Bede, *Easter* originally was the name of the Saxon goddess of the spring. However, we mustn't be hemispheric chauvinists; remember, down in the Southern Hemisphere, Easter occurs not in the spring, but in the fall.

The pagan note persists not only in the name of the holiday, but in other ways as well. In its egg-and-bunny aspect, our Easter is a thinly disguised fertility festival. But of course, even if the story of Jesus' resurrection is in some way connected with ancient fertility myths, Easter isn't primarily a fertility festival. What it is primarily about is the conquest of death. A central element of the original Christian gospel, the good news preached by the Apostles, was that God had decided to save us from death. So you see, Jesus' resurrection didn't just go to demonstrate his own divinity; like the resurrection of Lazarus, it lent credibility to the promise that God will someday resurrect *all* the dead: "O grave, where is thy victory?" But in order to understand this aspect of the Easter story, we need to know something of the background.

I take it that the two big questions about death are, first, whether it is inevi-

*Robert Kunkel's article is taken from a talk given at Chapel Hill (N.C.) Meeting, where he is a member.*

table, and second, whether it is final. My guess would be that in response to the first question, most of us would say yes, nobody lives forever; bodily death is inevitable. As to the second question, I would be a bit surprised if Friends were all of one mind. Many thoughtful persons are convinced there will be an after-life, and many others aren't.

What does the Bible say about our two big questions? First, in general, the Hebrews of the Old Testament appear to have accepted both the inevitability and the finality of death. Remember, they believed that Adam and Eve had been cast out of the Garden of Eden because God didn't want them to eat the fruit of the tree of life, and consequently live forever. "You are dust," God said, "and to dust you shall return." This was taken to mean that death was not only inevitable, but final—or anyway, almost final. Here and there, the Hebrew Scriptures reflect a belief that shadowy, impersonal remnants of the dead survived in a dismal place called Sheol, a word the King James Version of the Bible usually, and misleadingly, renders as "hell." According to Ecclesiastes, residence in Sheol wasn't a prospect anyone would welcome: "Whatever your hand finds to do, do it with all your might; for there is no work or thought or knowledge or wisdom in Sheol, where you are going."

Eventually, though, the Judaic view of death altered, under the influence of other Middle Eastern religions. By the time of Jesus, many Jews had come to believe death was only temporary; eventually, God would resurrect the dead from their graves and restore them to life, after which they would be immortal. Please notice that according to this belief the dead were dead, all right, and would stay dead until God in the fullness of time brought them back to life.

Jesus was among those Jews who believed in bodily resurrection. So were the Pharisees. Among the conservatives who thought resurrection a heresy were the Sadducees, some of whom tried to trip Jesus up with a story about a lusty widow who outlived seven husbands. After the resurrection, whose wife would she be? Bodily resurrection also sounded queer to Paul's gentile converts at Corinth, as, I suspect, it does to most Christians today. Think about it. If you're to be resurrected bodily, what body would you expect to be resurrected in? The one you had when you died? According to the New Testament, Jesus himself was resurrected just as he was, and to prove it he

invited doubting Thomas to finger his wounds. But suppose you die at 90, when your mortal envelope is riddled with infirmities. Would *that* be the body in which you would like to live forever? Paul told the Corinthians not to worry, that the bodies they would get at the resurrection would be brand-new, and spiritual rather than fleshly. Whether the Corinthians found this answer persuasive is not recorded.

**T**he early Christians also believed the world would soon be coming to an end, on a day of wrath when the quick and the dead would be called

EARLY FRIENDS WEREN'T  
"DEMYTHOLOGIZERS";  
WHERE THE BIBLE WAS  
EXPLICIT THEY WERE  
PREPARED TO TAKE IT  
QUITE LITERALLY.

before the seat of judgment. Note that it would be unnecessary for the quick, that is, the living, to be resurrected. So it turns out, you see, that for the early Christians death wasn't inevitable. After all, they might still be alive on Judgment Day, and go straight to heaven without ever dying. As for those who *had* died, they would be quickened, which is to say, restored to bodily life.

**E**ven today, Christians who recite the Apostles' or Nicene creeds continue to declare that they look for the resurrection of the dead. The Roman Catholic view was stated by Pope Paul VI in 1968:

We believe that the souls of all those who die in the grace of Christ, whether they must still be purified in Purgatory or whether from the moment they leave their bodies Jesus takes them to Paradise, are the people of God in the eternity beyond death which will be conquered on the day of resurrection when these souls will be reunited with their bodies.

Here you can see that the doctrine of bodily resurrection on a day of judgment has been merged with another doctrine that we haven't talked about, which is that you have an immortal soul that can go to paradise without waiting for your body to be resurrected. But if your soul is immortal anyway, you might wonder, why should God go to the trouble of

reinserting it in a human body? Can there be delights in paradise that a mere disembodied soul would be powerless to enjoy?

What do Quakers say about these things? I rather doubt that many Friends of the unprogrammed tradition believe in a day of judgment on which the dead will be bodily resurrected. But the *real* sense of the meeting would seem to be that even if such questions are worth thinking about, they don't warrant a lot of *talking* about.

**W**hat of the early Friends, such as Fox and Penn and Barclay? As far as Jesus was concerned, they accepted as a matter of course that he had been resurrected bodily on the third day after his death by crucifixion and that he later ascended bodily to heaven to take his seat at the right hand of God. They accepted all that just as they accepted that he had been born of a virgin. They weren't "demythologizers," and where the Bible was explicit they were prepared to take it quite literally. In this they were of their time; in the religious controversies that raged in 17th century England, it was taken for granted on all sides that the Bible was inerrant.

But of course early Friends also believed in an eternal Christ who was always with God and *is* God, who dwells within each of us, and who has come to save his people now. They took to heart passages like these from the Gospel according to John: "Those who hear my words, and believe in him who sent me, have eternal life. They will not be judged, but have passed from death to life." "We know that we have left death and come over into life; we know it because we love our brothers. Whoever does not love is still in death." "God has given us eternal life, and this life is ours in his Son." Now listen to George Fox: "By nature we are born of Adam, and in Christ we are made children of God, by Grace in Christ, and quickened, and made alive, and restored to life everlasting in him." There are many similar passages, but the short of it is that for Fox the only life that matters is spiritual and eternal, and we are called to live it now.

However, if you want to enter into eternal life now, remember, there's a rub; according to the early Friends, you can't have it both ways. Before you can have eternal life, your old, sinful self must die.

And with that, Friends, I turn this discussion over to you. What would Friends like to say about Easter? □

# HEALING OF BARTIMAEUS, THE BLIND BEGGAR

by Jeff Perkins

*They came to Jericho; and as he was leaving the town, with his disciples and a large crowd, Bartimaeus, son of Timaeus, a blind beggar, was seated at the roadside. Hearing that it was Jesus of Nazareth, he began to shout, "Son of David, Jesus, have pity on me!" Many of the people told him to hold his tongue; but he shouted all the more, "Son of David, have pity on me." Jesus stopped and said, "Call him"; so they called the blind man and said, "Take heart; stand up; he is calling you." At that he threw off his cloak, sprang up, and came to Jesus. Jesus said to him, "What do you want me to do for you?" "Master," the blind man answered, "I want my sight back." Jesus said to him, "Go; your faith has cured you." And at once he recovered his sight and followed him on the road.* (Mark 10:46-52, NEB)

**T**his healing story in Mark's Gospel can be seen as metaphor for the spiritual journey to which Christ still calls us. In order for Christ to move in our lives, we must be in the right place, we must recognize our condition, we must overcome our hesitancy to ask for help, we must be willing to sacrifice our security and material possessions, and we must choose life. This story speaks to us today of the transformation available through the spirit of Christ in our lives.

One could say that Bartimaeus is in the right place at the right time. There he is sitting by the side of the road and Jesus comes walking along. What does it mean to be in the right place at the right time? Is this really a chance encounter? On my spiritual journey, I too can benefit from being in the right place at the right time. I know that when I am waiting in a centered place, when I am disciplined in my spiritual work,

*A resident student this past year at Pendle Hill, Jeff Perkins is a member of San Francisco (Calif.) Meeting.*



Engraving by R. A. Artlett from a sculpture by J. D. Crittenden

there is space for the Spirit to work in and through me. Christ is walking with us always, but sometimes we are too blind to see that Presence. When I am centered in Christ, I am more likely to recognize God's grace and its workings in my life. I am able to count my blessings and even come to see that difficulties can be blessings when I learn from them.

When I am in the right place, I recognize my condition. I know then I am feeling spiritually blind and I'm not content with my darkness. I suffer spiritual blindness whenever I'm feeling far from the presence of God. I am spiritually blind when I try to fill my need for unconditional love through relationship with others, rather than through God. I am blind to the blessings and gifts that God has given me. I am blind to God's love, which is the basis for my existence. We all have our times of suffering—those times when we seem to grope in the dark for God. If we sit expectantly like the blind beggar on the roadside waiting for a movement of the Spirit to pass by, we too will receive the

power of God's healing grace.

When he hears that Jesus of Nazareth is near, Bartimaeus cries out to him. He is not content with his condition. He is not content with the darkness of his life. What keeps me in my darkness? Why am I unable at times to cry out for help? Sometimes my insecurities keep me in darkness. I feel unworthy of God's love and forgiveness. Just as with Bartimaeus, there are voices that tell me to be quiet in my darkness. My voices are internal. They are the ego saying, "You don't need anything or anyone, you're in control!" "You can't do that." "I want to do it my way." "I should do this, I don't deserve that." At times these voices seem overwhelming and endless. And yet when I am able to silence this insecure ego chatter and bring it into blessed stillness, I summon up the courage to cry out to God in my brokenness. I may cry out to my spiritual community or to a special friend, or pray privately. Regardless of how I do it, when I overcome that part of me that would keep me in my darkness, my Intercessor responds.

When Jesus called, Bartimaeus "... threw off his cloak, sprang up, and came to Jesus." In those days, a cloak was a significant possession. It was likely the only material possession a blind beggar might have, and yet he left it without hesitation. To me, this is a significant sign of the faith of Bartimaeus. Imagine how difficult it would have been for a blind man to return to his spot along the road and retrieve a cloak he had thrown down and couldn't see. Am I ready for this same demonstration of faith in my life? Do I have the courage to leave behind all I have to respond to the call of Christ? The path of Jesus requires my full commitment. I must be ready to leave behind the safety of the known and the comfort of the familiar in order to follow Christ. While I believe God does not ask more of me than I can do, I am called to continually grow and stretch in what I can do. If I am secure and content in my blindness, I miss these opportunities and I miss growing spiritually. If I am open to the Spirit, these opportunities for transformation nurture my spiritual growth.

We see another indication of this blind man's faith when Jesus asks the man what he wants. Bartimaeus responds, "I want my sight back." There is no question in his mind whether Jesus can heal him or not; he asks for what he truly wants. Jesus makes it clear that Bartimaeus had a role in the healing when he says, "Go; your faith has cured you."

Without his faith in receiving God's grace mediated through Jesus, Bartimaeus would not have been rescued from his darkness. By faithfully persisting in our own spiritual journeys, we enter into the Presence and are healed. This faith is trust that God moves in and through us. Our desire to be cured, to be lifted from our blindness through the grace of God, holds us up for healing. We are called to trust in the power and grace of God, and rest in the knowledge that through God all things are possible. Without faith in and desire for God, we flounder in darkness. Our faith cannot rest merely on what can be seen; rather, we must believe even what we cannot see, even in our darkness.

When Christ calls, we are able to ask for what we need, and our need is met.

After regaining his sight, Bartimaeus follows Jesus on the road out of Jericho. He is clearly a man who has been transformed. When I have regained my sight on my spiritual path, I must still choose the way of Life in order to grow. My journey is one of recurrent blindness and healing. When I choose to faithfully follow Christ, the blindness is less severe each time, and the healing comes faster. However, I must take an active part in this journey. I must be willing to travel with Christ; I must choose Life. This story shows us the very real compassion Jesus had for those around him. This same compassion is available to us today through the Living Christ. The Christ Spirit responds directly and compassionately whenever we call. We must be in the right place at the right time. □

## CONSECRATING THE MEETINGHOUSE

No stained-glass windows,

only sunlight streaming through tall pine trees,  
dancing brightly on the Winoosky River,  
painting blocks of light on varnished floor.

No ornate carvings,

only plain grained wood, hammered by many hands  
small clumsy hands, large weathered hands,  
polished by loving hands  
and by your grace.

No red-robed chancel choir,

only your melody in silent hearts  
till Emily's clear voice leads mandolin and fiddle,  
and a group of neighbors, unexpected,  
brings exuberant songs of praise  
from slavery and South Africa.

No flames or incense grace an altar,

only mingles scents of soup and bread,  
of cider, sweets, and coffee,  
your abundant gifts to us,  
God's broken people.

Becky, pig-tailed, darts away to reach another apple.  
White-haired Gordon sweeps the crumb-strewn floor  
with overflowing joy.

—Elizabeth Cazden

*Elizabeth Cazden is a member of Plainfield (Vt.) Meeting.*

# Letter from Ruritania

by Phillip Gething



In the far-off country of Ruritania, there was once a company called Sharp Swords Ltd. Its products were much in demand by the armed forces of many countries, for use on ceremonial occasions. This was the only market for swords once duelling became illegal, so SSL made all its money selling to the military, at home and abroad. As recently as 1989, the company's annual report showed that it had no other customers.

Naturally, members of the Ruritanian Religious Society of Friends refused to buy shares in the company, but a copy of the 1989 report somehow

came into the possession of the Ethical Investment Committee and received adverse publicity within the Society. A concerned preparative meeting drafted a long minute, asking for a letter to be sent to the directors.

Because the minute was obscure in places, it was by no means clear what was to be said in the letter. After several months of deliberation at various levels up and down the hierarchical organization, an amended version was sent in the name of Ruritania Yearly Meeting (RYM). It was now even longer, but the gist of it was "Tut, tut."

In 1990, Sharp Swords Ltd. reported a drop in sales of 10 percent, because armies were getting smaller, and said it would now try even harder to open up new defense markets in more distant countries. RYM wrote to the government, asking for tighter controls on the arms trade and requesting that the wearing of swords by senior officers on ceremonial occasions should not be obligatory; they should only wear them as long as they couldst. RYM also polished up the previ-

ous "Tut, tut" letter to the company and sent it again.

In 1991, the company reported there was a further sharp drop in the sale of swords. It had made a number of people redundant, had put a ban on recruitment, and was now starting to produce plowshares as well.

There was long discussion at RYM that year on whether to buy a plowshare from Sharp Swords Ltd. by way of encouragement, but the final decision was not to do so. The main reason, recorded in a beautiful minute of some 500 words, was that the company had not yet renounced its involvement in armaments. A subsidiary reason was that the Society did not actually need a plowshare. The minute did, however, say that a letter should be sent to the government, asking for help to be given to companies trying to diversify into nondefense markets. How they should be helped was not specified.

In 1992, SSL announced that it had made 30 percent of its staff redundant and had decided to get right out of the shrinking defense market. The company had started to make garden gnomes as well as plowshares, with excellent results: profits had increased sharply, thanks to the reduction in staff, the government



*Phillip Gething is a member of Farnborough (England) Meeting and Meeting for Sufferings of London Yearly Meeting. His article appeared in The Friend, 3 September 1993.*

grant, and a surprisingly strong demand for gnomes. A higher dividend would be paid and capital would be raised on the Ruritanian Stock Market for a new factory. The company would trade in future as Gnomes Growth Unlimited Ltd.

Friends were very pleased at what was interpreted as an ethical stand by the company. At the 1992 RYM there was a long discussion on a proposal to buy two garden gnomes for the courtyard of Ruritanian Friends House from the re-named company, as a gesture of friendship. Many Friends were in favor, but some felt strongly that such fripperies were inconsistent with the injunction to live simply and said they could not support the proposal. A suggestion that only one gnome should be purchased, as a compromise, received little support. The objectors said they could not, as a matter of conscience, agree to any number.

One Friend reported, from contacts

with a distant relation who worked for the company, that it was likely to begin producing garden benches shortly. Provided these were of a suitable pattern, simple yet pleasing, the Society might at some future YM consider the purchase of one for the courtyard. The existing bench was often crowded on sunny days, and it would be useful to segregate the sandwich eaters, who made crumbs, from the non-eaters.

Other Friends pointed out that the company was flourishing and did not need financial support. Administrative Committee advised that awarding a contract to one firm without proper competition would be contrary to the usual code of practice, and Finance Committee advised that there was no money in the budget for such purchases.

It was therefore reluctantly decided not to buy any gnomes. Instead, a letter would be sent to the company wishing it

every success and recording the unlimited goodwill of RYM, but explaining the dilemmas facing the Society. The meeting also felt that one of its committees should write to the government about the high level of unemployment in the region around the old factory and the need to help other companies trying to turn swords into plowshares. The choice of the appropriate committee caused some difficulty and a small working group was set up to consider the matter, consulting the recording clerk as necessary.

When the long draft minute was offered, some Friends were not clear whether the wording implied that the letter to the company would be copied to the government, and vice versa. Was it proper to do so, without the permission of the recipients? No rapid agreement could be reached, and the Saturday morning session was adjourned until later in the weekend.

In the afternoon, there was an enjoyable excursion to the Ruritanian salt mines; only two coaches were needed, because RYM has a comparatively small membership. In the evening, Friends came together in groups to discuss effective campaigning; the general feeling was that Quakers exerted an influence on public affairs out of all proportion to their numbers. Meeting for worship was held on Sunday morning, and it was not until the final Sunday afternoon session that the subject of the letters came up again.

A greater unity was now apparent, perhaps aided by the break and the informal discussions on the excursion coaches. Many Friends were also anxious to catch trains. Several made the same points: that in the name of openness it was perfectly proper to copy the letters and that they should also be published in the *Ruritanian Friend*. A draft minute was eventually accepted, but not before some Friends had asked for a sentence to be added, making it clear that the selection of material for the magazine was entirely a matter for the editor. This was done. The clerk pointed out that the editor would no doubt be aware (since she was present) that the meeting had no objection to the letters being published.

The 1993 report of Gnomes Growth Unlimited Ltd. is awaited with interest. There are rumors that the company has sold a garden bench to the Air Force tennis club and that it is offering large gnomes of a new material for use as targets on the army rifle ranges. It is not yet clear whether there will need to be an item on the agenda of RYM. □

## FRIENDS AGAIN

God,

You ask us to play hide-and-seek  
with you. You know all the best places  
to hide. We get lost. We run out  
of patience and give up. Then we find you.

Or maybe,  
it's we who do the hiding,  
and you seek us out in the darkest,  
tiniest places, till we get embarrassed  
and have to peek, and say,

"Is that you?"

And you say, "I'll never stop looking  
for you, no matter how hard you turn away.  
No hiding place exists  
that doesn't lead you back to my heart."

—Alice McMullin

*Alice McMullin is a long-time attender of Austin (Tex.) Meeting, and a Sufi.*

# THE TESTIMONIES

by A. Zoland Leishear

**T**estimonies, from the Latin meaning "witness, to witness." Outside of the Religious Society of Friends the image the word *testimonies* elicits is the court room, to be a witness. To give testimony is preceded by the words, "I will give the truth, the whole truth and nothing but the truth, so help me God."

*Testimony*, then, "to witness to the truth." But what is *witness* and what is the *truth*? It may be best to start with the latter, the *truth*. For me—and I think for Quakers, and indeed many others—the *truth* means simply that God is personally available to us; that God speaks to us in many ways, in our longings and desires, in nature and in human beings, in flashes of insight and flights of imagination. Most importantly, God speaks to us directly, a voice in the head, a stillness in the heart, words, images, silences both full and empty, everything and nothing.

I think this is extraordinary that God speaks to me, to us. I take it for granted because it has always been so, but it is monumental, earth shaking. There is nothing in life to compare. And yet it is everyday, commonplace, like pouring tea. I pour tea and God is there, the maker of the universe, the one who hand carved lilies. I sip from the cup and next to me God sits, the one who was before time, the author of space; God sits next to me, just there. It is ordinary, it happens all the time. Like rinsing tea leaves from the pot, they just flow out and I forget. I forget there is something extraordinary in this, something almost not to be believed that just this morning, that just this minute, God, the one beyond all imagining, the one about whom the greatest adjectives are blasphemous in their limitations, is right here, right now with me, with us—and this is always so.

This, then, is the truth, THE TRUTH, and the truth for me. This is the source of the testimonies. This is what Friends are asked to bear witness to, to affirm. We are asked to bear witness to the core of our faith, to the belief—indeed the knowledge, the fruit of experience—that God is revealed to us, guides and leads us, affirms and sustains us. Our witness is in our

words and in our actions. Our duty is that the former reflect the latter. Our work is that practice follows faith, that faith infuses practice, in an endless, regenerating cycle.

For me, the Quakers address this cycle better than any. They go to the heart of the matter. The idea of the testimonies points to the necessity of acting out the miracle of God's presence, and this acting out, this giving witness, has certain characteristics. But they are not to be imposed. They are not codes of behavior. Rather they are the products of labor. The labor is done in the presence of God, in the mindfulness of God. They are the products of the silence of the meeting: the still, reflective hours of waiting that over time become transforming. Faith, for me, indeed spirituality itself, is nothing if it is not transforming. The testimonies are the products of searching and trying, of backing down and starting up again, of listening and acting, watching and waiting—and thinking. It is from all this that the testimonies arise: peace, justice, simplicity, equality, integrity. If these do not arise in us; if they do not come about as necessary to our life, our salvation, our redemption; if they do not come forth from us, then our espousal of them makes us, as Margaret Fell once proclaimed, "all liars and thieves." We are not required to believe all, nor proclaim all. We are required to find instead our truth, and witness wholly to it.

For me, the issue of the testimonies comes down to a dialogue with God. One listens and acts. Our life becomes an experiment, endlessly repeated and refined. It requires context and perspective, a sense of self and the world, discipline and freedom, sacrifice and abundance. In the end, this dialogue with God may be all we have, the only concrete foothold on the truth we shall ever possess. Vague and tenuous as this hold may seem, it may also be enough. □



Barbara Benton

GOD SPEAKS  
TO US  
DIRECTLY, A  
VOICE IN THE  
HEAD, A  
STILLNESS IN  
THE HEART,  
WORDS,  
IMAGES,  
SILENCES. IT IS  
EVERYDAY,  
COMMONPLACE,  
LIKE POURING  
TEA.

A. Zoland Leishear is a member of Stony Run Friends Meeting, Baltimore, Maryland.

# Friends HELPING Friends

**1702 trust funds "for the care of necessitous Friends"  
find good use during the farm crisis of the 1980s.**

by Gordon Browne

**V**ery early in Quaker history, taught by imprisonments and by calls to ministry which sent men and women away from children, homes, and businesses, Friends learned to provide practical support for one another as it was needed. No welfare system fed or clothed those left behind or looked after crops or businesses. Meetings cared for such things, nurturing children or farms or impoverished spouses with equal concern and generosity. Fines and seizures of property, both in England and in the American colonies, brought a number of Friends to financial ruin. Nor did every Quaker colonist in the New World find prosperity here. When Friends were in want, their meetings provided for them. It is not surprising, therefore, that a num-

*Gordon Browne has been clerk of New England Yearly Meeting and has served on the staffs of the Quaker United Nations Office and of Friends World Committee for Consultation, Section of the Americas. Currently clerk of FWCC, Section of the Americas, he is a member of Plainfield (Vt.) Meeting.*

ber of old monthly meetings in the eastern United States still administer trusts, left in the wills of prosperous early members, "for the care of necessitous Friends." What follows is an account of how one such trust, left to a meeting which does not wish to be identified, fulfilled that mission of caring in modern times.

This trust "for the care of necessitous Friends" was established in the monthly meeting in 1702 with the bequest of a piece of real estate in a growing community. In time, that community became a city; the real estate grew in value. Eventually the meeting trustees sold it. The proceeds of the sale, prudently invested, continued to grow. By the mid-1980s, though the trustees had extended the use of the income of the trust beyond their own meeting to other monthly meetings in their yearly meeting, income was accumulating.

At a monthly meeting for business, the trustees reported the facts and sought guidance on how to invest the accumulated funds. Some Friends felt the money should not be invested but spent. The trustees explained that despite their ex-

tension of use of the funds beyond their own meeting, they still lacked enough applications for aid to use all the income.

This was in the mid-1980s, when economic crisis gripped Midwest farmers. Told by national leaders in preceding decades that they would have to feed the world, and encouraged, therefore, to borrow to expand and increase their productivity, farmers suddenly found themselves faced with shrinking markets, falling prices, inflationary costs, and skyrocketing interest rates. Many were going under, losing farms that had been their families' homes and lives for several generations.

In the business meeting, a Friend who had recently traveled in the Midwest suddenly said, "This money was left for the 'care of necessitous Friends.' If the trustees can't find them around here, I can show them some Quaker farmers out West who are in danger of losing everything if they don't get some help. What about them?"

Reluctantly, the trustees stated that policy required that grants from the trust be made only within their yearly meet-



Photos by Deb Fisch

ing. A dissatisfied silence settled over the meeting before Friends went on to other business.

A few days later, an energetic young lawyer in the meeting approached the Friend who had spoken of the Midwest farmers. "I can't get those farmers out of my mind," he said. "If the trust can't make outright grants to them, is there any reason that funds can't be invested by making low interest loans? Would that help? If you can find out whether that would help the farmers, I'll propose it to the trustees."

Excitedly, the two Friends went to their separate tasks. Telephone calls went to leaders in Iowa Yearly Meeting (FUM), Indiana Yearly Meeting, Mid-America Yearly Meeting, Iowa Yearly Meeting (Conservative), and Nebraska Yearly Meeting. Would such a loan program be helpful? Would it make sense? There was cautious interest, particularly from the meetings west of the Mississippi River, where the crisis was most acute.

Nebraska Yearly Meeting Friends provided the break-through. They offered to create a five-person committee of volunteers who would administer the loan fund: to set the standards for loans, to solicit applications in all the yearly meetings already approached, to evaluate the applications, to disburse the funds, to receive the loan payments, and to report regularly to the lending meeting. Clifford Mesner, a Quaker attorney from Central City, Nebraska, working with the lawyer in the lending meeting, would do all the legal work without charge. Weston Webb, of Grand Island, Nebraska, would serve as treasurer and keep the financial records. Don Reeves, of Central City, Nebraska, and later, Washington, D.C., would be the primary contact with the lending meeting.

Meanwhile, the trustees had agreed that, if safeguards for responsible stewardship of the trust were created, they would recommend to the business meeting a year's experiment with the loan program, funded at \$200,000. On March 15, 1987, Don Reeves attended the business meeting. He explained the origin and nature of the financial crisis in the Midwest and outlined the arrangements Nebraska Yearly Meeting was willing to undertake. To the astonished Easterners, he explained that the capital requirements of modern farming meant that \$200,000 would provide only a very few loans, and those loans would not be risk-free. There were questions and prayerful con-

sideration in the usual manner of Friends. At length, the trustees brought forward a recommendation to proceed. Voices of approval rose around the room. The meeting sat silent while the clerk composed the minute. It was the sense of the meeting that the Friends Farm Loan Fund should be created.

As the minute was read, the meeting was swept by a palpable sense of joy. Completely outside good Quaker order, Friends burst into applause! The treasurer of the trustees rushed across the room to a startled Don Reeves and thrust into his hands the meeting's check for \$200,000! In a dramatic, new way, the purposes of the ancient will would be fulfilled.

Now the hard work fell to the volunteer committee of Nebraska Yearly Meeting Friends. The yearly meeting officially recognized them as a yearly meeting committee and created a special account within its own accounts so that the Friends

Farm Loan Fund would be a tax exempt part of the yearly meeting's work. The new committee developed guidelines for the loans and a covering summary of the plan to be sent to yearly meetings and to individual farmers. The summary made clear that applications were solicited from all yearly meetings where there were farmers in need, not just from Nebraska nor from yearly meetings of just one Quaker tradition.

The guidelines stated: "Persons eligible to apply for loans from this fund shall be those necessitous Friends who are farm operators suffering financial difficulties and for whom commercial loans are not available or for whom servicing commercial loans would create serious hardship in meeting basic family living expenses." Loans were to be operating loans only—that is, loans for the purchase of seed and fertilizers, crop insurance, rental of equipment, hired labor, or other similar annual expenses that would

## "It Bought Us Five Years"

The farmer with the longest running loan talked about his experience with the Friends Farm Loan Fund. He told the history of his farm and of his Quaker community. Soon after 1900, eight or ten Quaker families had moved from Iowa to homestead on the new land. Because of the great distances from farm to farm, they had built two rural meetinghouses. When automobile travel became standard, they had joined the two meetings into one.

His father had come late to the community, establishing his homestead at the end of the First World War. The arid climate meant huge acreage was needed to support moderate farming practices that would not harm the land. His father had begun a beef cattle breeding business on his 5,000 acres. It was this business the farmer had continued, considering many possible breeds before choosing the one he felt could be most profitably raised there. He allows nearly 30 acres of land for each animal, limiting his herd to a maximum of 190 head. It takes years to develop a good breeding herd. Once sold off, they cannot be recovered. The loan had saved him from having to liquidate his herd.

He talked about the years when politicians encouraged him and other farmers to invest in expansion and increased productivity so that they might feed the world. He told of interest rates climbing to as high as 18 percent. The costs of interest and feed for his cattle were his biggest annual expenses. And the farmers who, like him, had increased production found not new markets but over-production and declining prices instead.

He and his wife are committed to their farm. She is on the national Executive Committee of the Grange, the farmers' organization which in the past has helped to train farmers and keep them up to date on new farming practices and which now works mostly on agricultural legislation. The past few years have been hard ones for them, and they are still struggling. He said, "We're not out of the woods yet! But the Friends Farm Loan Fund bought us five years. And now we've finally succeeded in getting the inexpensive Farm and Home Administration loan that we couldn't get earlier."

They are not about to give up. He speaks hopefully. He thinks things have begun to turn their way at last.

be paid off by the sale of the financed produce at the end of the year. At a time when interest rates were in double digits (one farmer reported his most expensive loan was at 18 percent interest), the Friends Farm Loans would be at 5 percent simple interest, with a maximum of \$75,000 lent to any one producer.

Applications for loans were formal and businesslike. Applicants were asked to provide a statement of need and intended use of the loan funds, a cash flow projection for the total farm operations

business, but they had gone as far as their own guidelines would permit, and they could not provide the essential capital for operating fund loans. Fresh capital, on which the farmers paid 7 percent or 8 percent lower interest than usual, meant that the farmers could keep farming and gradually reduce the debt burden that was ruining them. In every instance, the banks granted Friends Farm Loan Fund repayments the first call on the farmers' income from their new crops.

So quickly was the need for the fund

operation began to turn around. The longest running loan was renewed for five years. Expecting to make some risky loans, Nebraska Friends and the lending meeting, nonetheless, grew anxious as certain loans dragged on. On March 21, 1993, Don Reeves came once more to a business session of the lending meeting. He was greeted at the door by the treasurer of the trust. The final payment of the final loan had been received two days before. All loans had been paid back in full! None of the borrowing farms had been lost by their owners!

Could that 18th century Friend have possibly imagined what he had set in motion as, by his bequest, he helped to sustain the Quaker community practice, still valuable and still honored, of Friends helping Friends? □



and for family income and living expenses, the dates when fund disbursements would be needed and the expected dates of repayment, a current financial statement and recent income tax return, a personal recommendation from one or two Friends and, where feasible, from another lender, such as a bank, with an interest in the secured crops or livestock. There were still other documents required when a loan was approved, such as a first lien security in the financed crop or livestock and proof of sufficient insurance made payable jointly to the lender and the borrower.

In the minds of the Eastern Friends, the loans would be in place of expensive commercial loans and thus reduce the farmers' costs. In fact, that rarely was the case. In most instances, the loans represented a new infusion of capital for farmers whose other sources of financing had been closed off. The Nebraska Yearly Meeting committee found strong support and cooperation from the banks who already had lent money to the farmers. The banks had no wish to drive them out of

confirmed and the prudent management by Nebraska Friends established that the original talk of a "one-year trial" simply disappeared. Applications came from Quaker farmers across the region. Unfortunately, not all could be approved. Loans were made, however, to Friends in Nebraska, Oklahoma, Iowa, Colorado, and Indiana. They were members of Iowa Yearly Meeting (FUM), Nebraska Yearly Meeting, Mid-America Yearly Meeting, and Indiana Yearly Meeting.

Six loans were made in all, five in the first year, another in the second year from repaid funds. Their effects varied greatly. Three saved the borrowers from immediate or imminent collapse of their businesses. In one case, where a death in the family left no one to carry on the operation, the loan allowed time for the descendants to arrange for an orderly sale of the property instead of leaving it to the risks of a bank auction. Most loans were repaid on schedule at the end of each production year. Some, however, had to be renewed for a second year, even a third, before the finances of the

## Serendipity

With Don Reeves's visit at that March business meeting, the Friends Farm Loan Fund was laid down. Weston Webb admitted that keeping all the financial records and details straight had been a pain. Still, he had been glad to do it. Clifford Mesner had put in far more volunteer hours on the legal work than he had ever dreamed he might. It had been hard work, but the farms had been saved.

The lending meeting determined that it must show its appreciation for the volunteer work done by Nebraska Friends. It decided that, without trying to calculate the hours precisely, it should at least pay a substantial legal fee for the excellent work that Clifford Mesner had done. And so a new check was written.

Don Reeves is now the clerk of the General Committee of Friends Committee on National Legislation. He is much under the weight of FCNL's major fund drive, begun in 1993, its 50th anniversary year. So is Clifford Mesner. He had once been an FCNL intern, working with Ed Snyder. So the check for legal services traveled from the Eastern Friends to Central City, Nebraska. There, Clifford Mesner said, "I could never have made such a substantial contribution without this." And he signed the check over to FCNL's 50th Anniversary Fund!

# To Build,

by Bob Taibbi

**E**ver since my grandparents came to the United States from the "Old Country" at the beginning of the century, that sense of pioneer spirit, building one's life from the rough and the new, has sifted down through our generations. My grandparents had to shake some of the soil from their ancestral and cultural roots to replant themselves in a new country. With their own hands and hard work they built a new world for themselves and their children. When my father moved away from home he too became a pioneer in his own way, moving away from the city, exploring the world of higher education, building a profession and a career from level ground.

The notion of building one's life is fundamental to our U.S. society. It carries with it all the imagery of the immigrants like my grandparents, who gave up all they had for the chance to create something more. It fills us with the husky vigor of wilderness families and cowboy loners, who carved out homesteads from nothing more than a handful of seeds of determination, or found fortune through a lot of sweat and a bit of luck. Building a life means having 40 years between the ages of 20 and 60 to create a monument to all we are capable of doing, a measure of all we are able to be. It demands unrelenting energy, initiative, and self-responsibility. It also brings, as many have

*A family therapist and free-lance writer, Bob Taibbi is a member of Charlottesville (Va.) Meeting.*



# To Discover

pointed out, a franticness, emotional and physical pressure, fierce crawl-over-each-other competition, heart attacks, workaholicism, and neglected families.

There is another way to look at our life, of course, one consistent with our spiritual values. Rather than building our life, we discover it. Not discovery in the sense of basic self-awareness—the discovery that you have a talent for art or enjoy sports—or the worst of the New Age movement, where discovery becomes a narcissistic path leading only to itself. To discover one's life is to see life as unfolding, the way a child may delicately unfold a napkin on a dinner table. It is to believe that our life already has purpose, that it moves just a little bit ahead of us, in shadows often just beyond the edges of our perception.

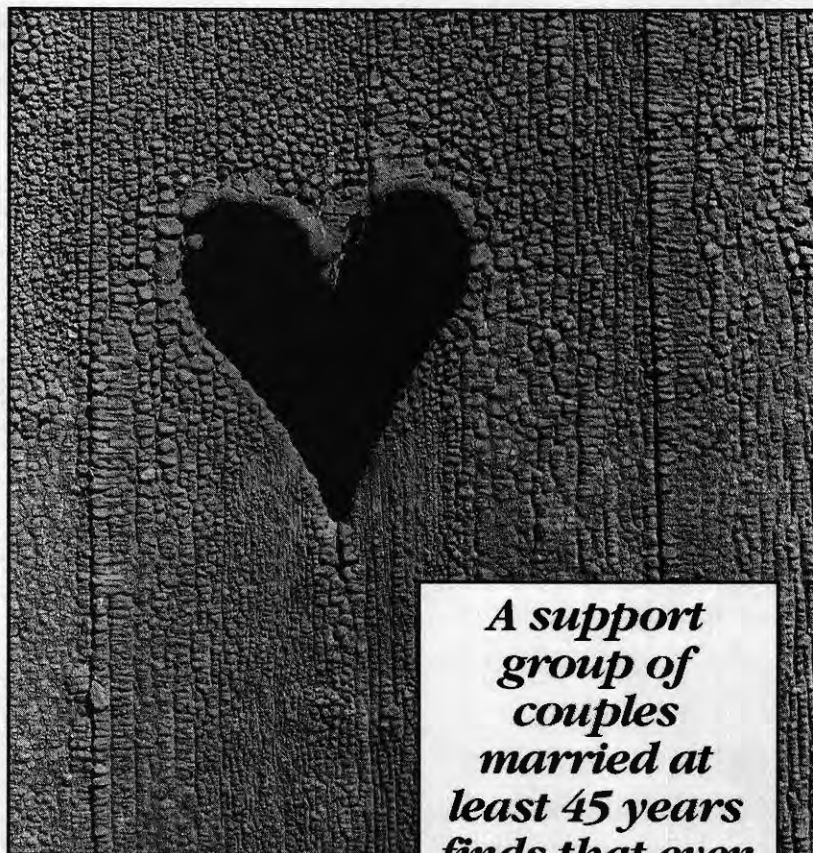
To discover rather than build is to change our relationship with our life. Our approach is less muscular, our grip is not quite so tight, the tablet on which we write is not completely blank. Our life becomes automatically led; we are called

out to and told to follow. To discover, we must listen and feel and sort. We must brush aside the undergrowth that hides the markers that point the way.

To discover our life is to trust, to believe that God will tell us what we need to know. Mistakes become lessons that we need to learn; failures become God's way of telling us when we have made a wrong turn, that we need to turn back and try a different path.

Most of all to discover our life is to live by faith. Not the calm sedentary faith that reassures us that everything will turn out all right, but the wild, robust faith that comes from living by the seat of your pants. To have this type of faith is often to be unsure where you are going; to wander around for long times in a misty grayness without any sign of a marker; to find yourself suddenly sitting out on a limb or looking over the edge of a cliff and not knowing why; to look down and not only be afraid, but to look inside and discover courage; to look up and see visions. □

# Grow Old Along with Me



***A support  
group of  
couples  
married at  
least 45 years  
finds that even  
“if it ain’t  
broke,” it can  
be made better.***

by Margaret Hope Bacon

**I**n these days of changing marriage patterns, to have been married to the same person for 50 years is regarded as an achievement. Such a marriage, having stood the test of time, is commonly the subject of admiration and emulation. Who, in his or her right mind, would propose to tinker with it?

We were therefore regarded as little short of crazy, when, in October of 1990, five couples, representing marriages that had lasted from 45 to 52 years, gathered for a three-day workshop on marriage enrichment with Nelson and Marian Fuson, trained in leading marriage enrichment groups, and themselves of a similar age and length of marriage experience.

We had been inspired six months earlier when one couple of our number had sought meeting clearness in planning their 50th wedding anniversary, and had stated

*Margaret Hope Bacon and husband Allen are Friends in residence at Woodbrooke, in England. They are members of Central Philadelphia (Pa.) Meeting.*

as one of their goals for the next 25 years, “to improve our partnership.” Known widely in the Society of Friends for their work together, it took courage for them to admit that further change in their relationship was both desirable and possible.

Looking at our own marriages, and with a discerning eye at those of contemporary friends, we could begin to understand; not all old patterns are good ones, and patterns that served well enough in the days of youth and health may not be best for the inevitable days of loss and curtailment of function. Besides, as Friends we all wanted our last decades together to be a time of emotional and spiritual growth for both, not just treading water.

Current work in Quaker marriage enrichment has many precedents. At least

some Quakers have been interested in striving for ideal partnerships in marriage ever since George Fox and Margaret Fell were wed. Fox clearly perceived his marriage as setting a pattern, and so described it, “that all may come into marriage as it was in the beginning, and as a testimony that all might come to the marriage of the lamb.” By this he meant a marriage of equal partnership—helpmeet, as he called it—as it had been before Adam’s fall and was to be again, thanks to the fact that Christ had come to teach his people. Over the centuries there have been many examples of enduring equal partnerships among Friends, many of whom have shared a common mission. But since we live in a world that has constantly taught a different message, emphasizing power wielding instead of power sharing, not all Quaker marriages have embodied such lofty ideals. The best we can say perhaps is that we have inherited a strong wish to make our marriages better.

Despite this heritage, it took many phone calls to gather five couples willing to join in such an adventure. Many couples in long-term marriages were apprehensive of any sort of group sharing of private problems. The general attitude “If it ain’t broke, don’t fix it” was a common response. As a result, the group that gathered for that first workshop in October 1990 was diverse. We were all Friends, and we had all known each other in some capacity or other, but we represented quite different patterns of lifestyle and philosophy.

Using some of the techniques pioneered by Vera and David Mace and the Association for Couples in Marriage Enrichment, Nelson and Marian Fuson concentrated that first weekend on teaching us communication skills—how to dialogue about problems and really listen to one another. In the process we began cautiously to reveal to each other that in each of the five marriages there were problems which caused communication difficulties but were clearly deeper than ingrained habits of not listening. To each of the couples it was reassuring to discover that behind the bright surface of “happy family” we presented to the world, other couples also had periods of anger and despair.

The workshop went so well that we

decided to meet again, at a time the Fusons, who live in Tennessee, could not join us. This next meeting was partly recreational; but after that, as we continued to meet regularly, we began to choose themes for our discussions, and to rotate leadership. We met again with the Fusons the following year, but this time they were more like members of the group. The rest of us have continued to meet with increasing regularity to this day.

Gradually, as we came to know and appreciate each other more, and trust developed, we revealed to each other that as a result of improved communications we were beginning to face real underlying problems. For some, things that had happened in the past still needed to be confronted squarely and worked through. And though it was hard for all of us to admit, we were each experiencing real troubles in our relationships with our grown children, or between the children themselves.

As a result of the stimulus of the group, one couple sought the help of a family therapist to straighten out family relationships, while another worked with two of their grown children and a marriage enrichment counselor. Two other couples introduced the methods they had learned through the group at family reunions in order to promote dialogue between themselves and their grown children, and between the children themselves.

Early in the process we began to share worries about health, disabilities, and the fear of losing a partner. We were all of an age when it was necessary to begin planning for the final stages of life. Should we go into a life care community? Could we afford to do so? What about arranging for life care at home? If we were determined to stay where we were, what practical changes could we make in our living arrangements to insure maximum use in the case of growing disabilities? These are hard questions to face, and at the beginning only one couple of the five had made definite plans. As a result of the group process, however, two additional couples made their decisions.

As our sharing broadened and deepened, we talked about death as a reality we must live with. One member read us some lines of poetry he wrote as he lay awake at night, thinking about this inevitability. Before our next session took place, a cherished member of the group died of a heart attack. We wondered if that meant our days of meeting as a marriage enrichment group was over. But our desire to be with the widow and to

share our own sense of loss overcame that obstacle. We renamed ourselves a "life enrichment group," and continued to meet.

The loss of our beloved member caused us to talk about other losses we had suffered, and how we had grieved. In our late 60s or early 70s, as most of us were, we went back to the loss of our parents, especially our mothers, and found that we still had grieving work to do. This led us to talk about our childhoods, and some of the deep hurts that had been buried from those days. One member of the group shared a painful incident following the death of his mother and the arrival of a stepmother, which he had not thought of since. There were many tears, and what Friends of old would have called a tendering among us.

Following the session on grief, we centered on being prepared for our own deaths. This involved the practical questions: wills, living wills, funerary wishes, as well as the spiritual quest for acceptance of death, and the necessity to be ready for the death of a life companion, as one of our number was experiencing.

Throughout these sessions, whatever their focus, we continued to work as couples on our marriages. In the group sessions it became possible to discern real changes in the interaction of the other couples, and they in us. That change and growth is possible at any age was made vivid to us by these observations; one cannot come away from such an experience without renewed faith in the ability of all of us to change and grow at whatever age, if we are willing to do the work. And that willingness was vastly enhanced, we learned, when one has the support of a loving group.

I described our group to an administrator in a local life care community. She said she thought it would be wonderful to develop more such groups, particularly among couples planning to join such a community. To put an older couple with old patterns of some abrasive interactions into a small space is a recipe for trouble, she said.

Any one of us would be glad to talk with persons interested in trying to form such a group. Or you might want to follow in our path, either joining a diverse marriage enrichment group, or forming one of couples of similar ages and experiences. The great thing we have learned, I believe, is that we do not have to settle for ruts. Change and growth are possible and desirable up to the very day we die. □

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# Sharing Our Lives

## Buckingham Friends School and St. Petersburg School 213

by Karen Seaton and Nicole Groff

**T**wo album quilts are handcrafted from the patches designed by Buckingham Friends School students, Lahaska, Pa., and their visitors from School 213 in St. Petersburg, Russia. Both quilts are graced with soft brown and green earth tones that give life to their environmental motifs. One quilt is now on display in Buckingham Friends School (BFS). The other hangs in School 213. Together they represent an environment of hope and a working partnership that the two schools share and nurture. Just as importantly, the quilts represent an evolution of Russian/United States thinking. For our two schools, this evolution began a few years ago.

In 1985, principal at the time Richard Eldridge and the faculty of BFS agreed to abandon formal classes for a week and, in their place, explore various aspects of Soviet geography, history, and culture. About a month before our "Soviet theme week" began, each child in the school was asked to write a few sentences or draw a picture showing something they knew about the Soviet people. Their honest response to this request was startling. Their drawings were dark and violent—full of tanks and bombs and blood. Their words expressed anger, fear,

and a wide range of misconceptions. Although the Soviet Union was not formally discussed in many classrooms, it became clear that each student carried an unspoken and unshared fear of this country and its people.

Could these "enemies" be turned into "friends"? Could our students be enabled to know that of God in the Soviet people? It was with these questions that BFS began a USSR theme week.

A month after this theme week, students were again asked to draw a picture or write a few sentences to show something they knew about the Soviets. Although some violence remained in their pictures, there was a difference. Students now clearly had more accurate information. Political and cultural differences between our countries were readily noted, but so were the similarities that make us all human. Something important had been gained in trying to know our "enemies." Could more be done? The possibility of introducing Russian language into our elementary curriculum was suggested.

The following fall our school began a pilot Russian language program. During its first year, Russian was offered to sixth grade students only, but interested teachers and even the principal sat in on classes! The following two years saw the introduction of Russian into our seventh and eighth grade curricula.

In the fifth year of our Russian language program, we received an invita-

tion from the Quaker U.S./USSR Committee to participate in the pilot program of Sharing Our Lives, a Soviet/U.S. children's exchange. Through this program, BFS was paired with School 213 in what was then Leningrad, and a letter exchange introduced us to our partner school.

Within a year, ten Russian students and two Russian teachers arrived at BFS for a two-week visit. Through a number of hands-on projects and cooperative games, both children and adults formed easy friendships. The bond between the people of our two schools was almost immediate. It was becoming almost impossible not to see that of God in such open and caring people. Through this initial people-to-people exchange experience, the stirrings of a small miracle could be felt. The Soviet Union was no longer an unknown enemy to be feared. Rather, it was a familiar face with a ready smile and a warm hug.

The summer following the School 213 visit to BFS, the Soviet Union collapsed. Yet, through the confusion and fear of what this might mean, dedicated people in School 213 worked hard to assure BFS students the opportunity to travel to Leningrad that fall. As a result, ten students and two teachers from BFS arrived in Leningrad on the historic day when that city's name changed to St. Petersburg.

Living in Russian homes and attending Russian school deepened both our understanding of Russian culture and our love for Russian people. The we/they attitude that we held was melting into an I/thou relationship. What we once sought to know only through our intellects, we were now internalizing in our hearts.

A BFS teacher remembers, for example, the morning she awoke with a feeling of undefined anger. She realized that the anger was directed toward the times, government, and people who taught her, as a child, to know Russians as "the enemy." No one had opened her to the possibility that Russians could be friends. Those dark and violent drawings that our students had made years before suddenly made sense. She knew how they felt. She too had been holding onto fear for many years—certainly longer than her students. But, as with them, it wasn't a spoken or shared fear; it was just a silent feeling tucked away deep inside. That fear, she came to realize, was no longer valid, and anger would not help. At that moment, in Russia, she learned something very important about

*Karen Seaton and Nicole Groff are both faculty members at Buckingham Friends School. Karen is librarian and teaches library skills; Nicole teaches Russian to upper school students.*

the restorative love and accompanying peace that can be found in seeking "that of God" in everyone—including our "enemies."

It was difficult to leave our Russian friends that fall. Russia was changing and unsettled. And those of us involved in this exchange, both Russian and American, were changing and unsettled also. We had entered into a working and caring relationship that we knew would be long-term. We instinctively realized that this was fast becoming more than a cultural exchange between two schools. It was true that our pasts were different. Yet now our presents were merged. We knew our futures would be shared—but how?

The fact that our futures were becoming permanently intermingled was clear when a teacher in School 213 asked one of our BFS teachers and husband to be godparents to her two children. They continue to struggle together to find a way to give this act real meaning despite the geographical and the religious differences.

While listening to students from both

schools, the answer to how our futures would be shared became obvious. BFS and School 213 students are very aware that they share one world—one atmosphere, one hydrosphere, one lithosphere. We realized that they also share one fear: the destruction of that world—not from nuclear annihilation, but from deforestation, air and water pollution, vanishing species, over-population, the hole in the ozone layer—and the list goes on. The natural world evokes fear.

Yet, children and the natural world belong together. As we move toward an age of nanotechnology and robotics, we must wonder whether our students are harboring too many fears about their newest enemy—the environment. Are we preparing them to leave the natural world behind or helping them to work together to preserve that world? Is it possible our children will one day wake up, with undefined anger, and wonder why no one opened them to the alternative possibility of a friendly natural world?

Last spring, with more unanswered questions, School 213 again visited BFS for three weeks. During this time of whirlwind field trips, shared meals, and environmental projects, the students of both schools explored their thoughts and feelings about the environment and, through a joint letter, urged Presidents Yeltsin and Clinton to work together to save their world. Through watching our students



Photo by Karen Seaton



Photo by Nicole Groff

**Above: Russian students, with BFS students, parents, and staff, pose with their environmental quilt. Inset: A visit to a Lenape Indian cultural learning center at Peace Valley Park.**

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and listening to each other, it seems obvious our collective wisdom is far greater than our individual thoughts. By responding to that of God in each other, we begin to feel the movement of God within us encouraging participation in a system larger and more meaningful than our smaller individual worlds allow.

A 12-year-old boy named Philip accompanied School 213 to Pennsylvania. We all worried about Philip. He didn't seem to connect with the school or with the program. With Walkman earphones strung permanently around his neck and with eyes focused on the Game-Boy in his hands, Philip seemed grounded only in the electronic world. There was a technological passivity about him that we could not break through. Not, that is, until the morning we went to Peace Valley Nature Center for a lesson on the Lenape Indians. There, Philip, for once Walkman-free and attentive, sat in a wigwam. He excitedly touched and studied the artifacts around him. Then, wrapped in a bear skin, Philip seemed to be transformed. He was connecting with the natural world. That morning Philip tried to start a fire by rubbing sticks together. He caught and gently handled a snake. He noticed every leaf and animal track on the trails he walked. And Philip was happy! Later that afternoon, at Delaware Valley Agricultural College, Philip took advantage of every opportunity to become involved with the animals, plants, and people around him. The effect was pervasive. As Philip closed the distance between himself and the natural world, he opened emotionally. He remained involved, active, and attentive throughout the remainder of the visit.

At the end of our three weeks, it was again difficult to see our friends depart. While the tears at the airport were temporary, our dream to make the world a better place for all students is not. Through electronic mail, we are keeping in touch and making plans for carefully designed joint environmental projects. We are also in the process of expanding this project to include the Karoo School in Melbourne, Australia.

Of course, there are obstacles. Funding is a major one. But there are devoted people working hard to realize our goals. The quilts that hang in our schools hold our dreams. If seeking that of God in our enemies can transform them into friends, then perhaps working together with these new friends will break through the surface of shared fears to find that of God in the natural world. □

## Young Friends

# Summer with Jubilee Partners

This past summer I worked in a Christian community in Comer, Georgia, called Jubilee Partners. Their mission is to aid refugees in establishing themselves in the United States. Refugees live in the community for two months, during which time they learn English, secure housing and income or government aid for the future, and rest after their difficult journeys.

I worked with Vietnamese and Bosnian families for about six hours a week teaching them English. This was quite challenging, as I had never done teaching before. But their eagerness to learn gave me the energy to do as well as I could. I realized how vital my job was. Their ability to survive in the United States depended so much on their communication skills.

In the evenings, the refugees often invited volunteers to join them for coffee and dancing. Both the Vietnamese and the Bosnians made extremely potent coffee! The Bosnians often drank about six cups a day. As for the volunteers, after two cups we were very hyper! It allowed us to let go a little and dance with the Bosnians. They taught us circle dances and spun us around. Once our caffeine buzz had worn off, they would settle down a bit and begin telling us stories about their past in the broken English that we had taught them. We played a lot of charades in our discussions, but somehow we managed to understand one another.

As a volunteer, I did other duties as well. I painted, cleaned, and cared for the children of the community. We also had a large organic garden where I spent many hours.

We had no TV to flop in front of and no air conditioning to relieve us from the heat. Most of our food was unwanted food from the food bank. The partners at Jubilee had chosen this lifestyle to make their lives and the lives of others richer. At first this seemed like such a paradox. How could a life of poverty and humility make you richer?

But as time went on, I realized

it could. At Jubilee there was a real sense of peace. We were all working together to support the refugees. In turn, the refugees gave strength to us. Their will to live and their longing for a better life was a constant reminder to the community of the sacredness of life, which they saw as a gift from God.

As Zana and Hussein spun around, moving their feet like the ground was on fire, they were laughing. Despite Hussein's four months in a Serbian prison camp, despite Zana's mom and dad being trapped in Bosnia, they still found the strength within themselves to celebrate. They had nothing but a love of life and a love for the lives around them. They helped me understand that the sacredness of life comes from a love of life, not from our luxuries in it.

—Holly Green

Jubilee Partners, formed in 1979, is involved with resettling refugees, peacemaking, prison work, fundraising for Nicaraguan amputees, and working against the death penalty.

Volunteers are welcome for varying lengths of time, but three sessions are scheduled: January to May, June through August, and September to December. The community's multi-faceted spiritual life includes a daily hour of "quiet time," devotions at lunch, and Sunday worship with the refugees. Volunteers are expected to participate in dialogue, study, and reflection sessions focusing on Christian discipleship. For more information, contact Jubilee Partners, Box 68, Comer, GA 30629, telephone (404) 783-5131.



**Jubilee Partners volunteers welcome Bosnian refugees. Holly Green is third from left.**

*Holly Green is a member of the class of '96 at Guilford College. This article is reprinted from GCROcaw, Sept. 5, 1993.*

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## FCNL Notes

# Can We Deter U.S. Arms Trade?

Arms dealers are making a killing. In the United States, gun violence is becoming a number one health problem. Abroad, casualties mount daily in Somalia, Angola, Bosnia, and scores of other places that don't appear in the headlines. A large part of the problem is that gun sales in this nation and abroad are on the rise and out of control.

Within the United States, one way to control and reduce killing by gun violence is to pass gun control legislation. Passage of the Brady law, which established a five-day waiting period and required background checks for the purchase of handguns, was a first and important step in the right direction. But we



must go farther to stop the carnage in our neighborhoods.

The carnage overseas is likewise linked to weapons sales. The Congressional Research Service reported recently that the United States is the leading supplier of weapons to developing countries, by a three-to-one margin. U.S. weapons sales agreements average \$17 billion a year since the end of

## Individuals in Community



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the Cold War, compared to \$7 billion a year prior to the Soviet Union's dissolution. Why? One powerful reason is that, with the Pentagon buying fewer weapons to "contain communism," the arms industry is aggressively cultivating new markets in other parts of the world.

A major problem facing those who would like to curb this dangerous trend is that U.S. arms export control laws favor the arms dealers. Congress can prevent a weapons sale *only if* two-thirds of the Senate and two-thirds of the House vote to *stop* a sale. Unless we can change those rules, arms dealers will continue to escalate the levels of death and destruction in conflicts around the globe.

In November, Senator Hatfield (Oreg.) and Representative McKinney (Ga.) initiated a remarkable effort to change U.S. arms export rules. They basically call the bluff of those who say they support democracy, human rights, and UN arms control and who express outrage at military aggression. Hatfield-McKinney supporters say, in effect, "OK, if that's your policy, then the United States should neither sell nor give any weapons or other military equipment to any government that: (1) abuses the human rights of its people; (2) denies its people democratic rights, including the right to choose their government via free and fair elections; (3) engages in certain acts of armed aggression; or (4) does not participate in the United Nations Register of conventional arms."

We believe that the Hatfield-McKinney Code of Conduct proposal would affect a major portion of U.S. arms transfers—and the most deadly: arms to dictators. Under this proposal, the old arms export rules would continue unchanged for those countries that do not violate the four principles. But Congress would have to vote *affirmatively* to *approve* arms exports to countries that violate the principles.

Friends Committee on National Legislation opposes all arms transfers—from any country to any country. We are working for the elimination of the war system and for complete and general disarmament. We will work hard to pass the Hatfield-McKinney Code of Conduct on Arms Sales because it does two very important things: (1) like the Brady law, it takes a first step in the right direction; and (2) it radically shifts power from the military industry to the arms control and disarmament movement.

**ACTION:** Please write your senators and representatives and ask them to co-sponsor the legislation to establish a code of conduct on arms sales (S. 1677 in the Senate and H.R. 3538 in the House).

—Joe Volk

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## News of Friends

**The Clarence and Lilly Pickett Fund** is ready to make its first leadership grants. The "Pickett Fund" was created by an independent group of Friends, with the cooperation of William Penn College, to honor the lives of alumni Clarence and Lilly Pickett, as well as to recapture their commitment to recognizing and encouraging gifts for uncommon leadership among Friends. In 1993 the fund reached \$100,000, was given tax-exempt status from the IRS, and its endowment resources were put under the custody and management of the Fiduciary Corporation of Philadelphia Yearly Meeting. Grants will be made to recipients nominated by other individuals and/or meetings for creative service either individually or with Friends' groups and organizations. For complete information about the fund and nomination forms, contact Allen Bowman, Coordinator, William Penn College, Oskaloosa, Iowa 52577, telephone (515) 673-1076.

**Janet Gastil, a Quaker from California, is running for Congress.** In her formal announcement, Janet addressed jobs and the economy, violence and crime, education, and health care as the major issues of her campaign. This is the second time Janet has run for Congress. In 1992 her grassroots campaign drew national attention for its aggressiveness, but narrowly lost the election to an opponent whose campaign outspent her own by a four-to-one margin ("Money Talks," *FJ* Sept. 1993). Janet Gastil and her husband, Gordon, are members of San Diego (Calif.) Meeting.

**Phoenix (Ariz.) Friends Meeting is joining national efforts to close the School of the Americas.** Their position was formally noted in a meeting minute, approved Dec. 5, 1993, which read:

Phoenix Friends Meeting condemns the continued funding of the U.S. Army School of the Americas (S.O.A.) at Ft. Benning, Georgia. Since 1946, 54,000 officers and enlisted men from Central and South American countries have been trained for governments having the worst human rights records. The United Nations Truth Commission Report on El Salvador cited those responsible for the most serious acts of violence in El Salvador over the past 12 years were attributable to graduates of the S.O.A. Latin Americans refer to it as "The School of Assassins." It is time to close down the school!

**Earlham College President Richard Wood** has helped to ease the way for more U.S. students in Japan. Richard was part of a team that successfully negotiated an agreement with Japanese university officials in December 1993. Annually, about 40,000 Japanese undergraduate students attend schools in the

United States, compared to 1,200 U.S. students in Japan. In the agreement, Japanese national universities will create educational programs for U.S. students, expand programs to teach Japanese language skills, and assist students in finding inexpensive housing. The accord also facilitates approval of visas for U.S. students and changes the policy of restricting visas largely to foreign students who are already proficient in the Japanese language. Earlham College has been a leader in Japanese education for more than 30 years. Through its Institute for Education on Japan, the school acts as agent for some 25 Midwestern colleges who send students for study in Japan.

**An exhibit of Quaker materials** is currently on view at the Pierpont Morgan Library in New York City. The collection includes an overview of the history of the Society of Friends, plus many unique books and documents dating back to the mid-1600s. Highlights of the collection include early printings of language books by George Fox; an engraving by Thomas Roelandson of an early Quaker meetinghouse; a 1794 edition of George Fox's *Journal*; a 1669 printing of William Penn's *No Cross, No Crown*; a manuscript dated May 30, 1656, listing the names of the first eight Quakers to come to the American colonies from England; a battledore from the 1800s, with its charts showing alphabets, short words, and grammatical phrases, printed by a Quaker publishing house; and a Bible from 1764, which was translated by Anthony Purver, a Friend who claimed divine inspiration for the 30 years it took him to prepare this two-volume edition. The exhibit ends in March, but the Quaker materials will remain at the library. For more information, contact the Pierpont Morgan Library, 29 East 36th St., New York, NY 10016-3490, telephone (212) 685-0008.

**Throughout 1993, Norwegian Friends celebrated their 175th anniversary.** July's yearly meeting in Stavanger, the historical center of Norwegian Quakerism, was attended by Friends representatives worldwide and included a bus tour of historical Quaker sites in the region. In August there was a meeting for worship in a recently restored 1860 meetinghouse at Royseland, Kvinesdal, and a scholarly seminar in Stavanger, with papers on the history of Quakers and other Norwegian dissident religious groups. Celebrations on August 29, the actual birthday, included meeting for worship in Stavanger and an evening program in which a noted Norwegian historian presented the Jubilee Lecture, referring to the Quaker contribution to the development of religious freedom in Norway. The last event of the year featured an exhibit on Norwegian Quakerism in the Library of the University of Oslo.

## Bulletin Board

•The 1994 Annual Meeting for the Friends World Committee for Consultation, Section of the Americas will be held March 17-20 in St. Louis, Mo. Representatives to FWCC from throughout the Americas, plus visiting Friends from Ireland and England, and members of related Friends groups will come together to share in the spirit and conduct the business of the Section. Highlights of the gathering include preparations for the August FWCC Triennial at Ghost Ranch in New Mexico, and a panel discussion on developing Quaker leadership, featuring Earlham School of Religion, the Quaker Leadership Scholars Program at Guilford College, and other inspiring examples. A variety of alternative programs will be available for visiting Friends; all are welcome. For further information, contact Friends World Committee for Consultation, Section of the Americas, 1506 Race St., Philadelphia, PA 19102, telephone (215) 241-7250.

•"Conflict Resolution: Disseminating Skills for the Future Now" is the theme for the 1994 National Quaker Youth Seminar, May 1-4, at William Penn House, Washington, D.C. Issues to be explored in the program include conflict resolution and Quaker values, interventionism, nonviolent conflict resolution as an instrument for social change, problems in disseminating conflict

resolution skills, problems in class and culture, community conflict resolution, and the relationship between conflict and economics. Young Friends who are high school juniors and seniors, and Quaker youth leaders are invited to attend. The program is partially underwritten by the Chace Fund of Philadelphia Yearly Meeting. A \$45 registration fee includes the seminar program, lodging at William Penn House, and all breakfasts and dinners. Registration deadline is April 18. Registration forms may be obtained from Christie Evens and Jonathan Ogle, William Penn House, 515 East Capitol St. SE, Washington, DC 20003, telephone (202) 543-5560.

•A Friends Workcamp at Ramallah Friends School, in the occupied West Bank, for young people ages 17-25 is scheduled for July 2-30. The camp will include hard work, regular times of worship, and an educational program to help participants understand the issues in the Palestinian-Israeli peace process. Weekly trips to sites of historic and religious significance are also planned. The program will be led by Max Carter and Betsy and

Foster Doan. For more information, telephone (215) 431-1439, or contact the Committee on Education, Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia, PA 19102.

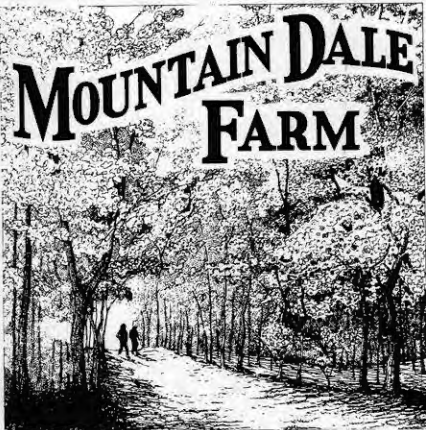
•Women from a wide range of backgrounds are invited to register for the 18th annual Quaker Lesbian Conference (QLC), August 11-14, for a weekend of community building, deep thought, and fun. The conference is a time for spiritual renewal and worship in a lovely summer camp setting near Newburgh, N.Y. The gathering is planned by and for Quaker women or women familiar with the Religious Society of Friends who are lesbian, bisexual, or moving toward a lesbian lifestyle. Camp facilities include limited wheelchair access to cabins, a farm house, areas for tents, and a swimming pond. Vegetarian meals are provided and childcare is available. A sliding scale is applied toward the registration fee. For more information, or to register, contact QLC 94, P.O. Box 4019, Elwyn, PA 19063.



Julie Maas/Win

•Individuals involved in the study and practice of Christian mysticism are eligible for grants worth up to \$500 from the Elizabeth Ann Bogert Memorial Fund. Proposals should include a description of the project, the specific amount requested, how the grant would be used, other funding, and how the applicant plans to communicate the results to others. Tuition and regular living expenses are not usually funded. Applicants are invited to send six copies of their proposal, and to arrange for letters of reference from people familiar with the project and their ability to carry it out. Recipients are encouraged to give a full progress report within a year. Send inquiries, proposals, and letters of reference to Bogert Fund, Friends World Committee for Consultation, 1506 Race St., Philadelphia, PA 19102. Deadline for applications is May 1, and awards will be announced in July.

•A "Training-for-Trainers of the Listening Project" is being offered by Rural Southern Voice for Peace, March 10-13, in Asheville, N.C. The program is designed for people who want to be able to train groups and



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organizations so they can conduct a Listening Project in their own community. The Listening Projects are an organizing and conflict resolution tool used to help communities deal with vital concerns and conflict. They are especially useful in helping various sides in a controversial issue communicate with one another. The first two days of this training will involve participants in the Religion Diversity Listening Project sponsored by the Asheville (N.C.) Friends Meeting. This project is an ongoing effort to increase communication and understanding between religious leaders and gay and lesbian people. Cost for the four-day program ranges from \$100 to \$150, and some scholarships are available. For registration information or to send a \$25 pre-registration fee, contact Rural Southern Voice for Peace, Attn: Herb Walters, 1898 Hannah Branch Rd., Bumsville, NC 28714, telephone (704) 675-5933.

•Woodlawn Plantation, a National Trust for Historic Preservation property, is sponsoring its first Quaker reunion on June 25. The plantation, once part of George Washington's land holdings, is located 14 miles south of

## Calendar

### MARCH

**16-20**—Alaska Yearly Meeting, Noatak, Kotzebue, Alaska. Contact Robert Sheldon, Box 687, Kotzebue, AK 99752, telephone (907) 442-3906.

**17-20**—Annual Meeting of FWCC, Section of the Americas, at the Southwest Holiday Inn in St. Louis, Mo. Contact FWCC, Section of the Americas, 1506 Racr St., Philadelphia, PA 19102, telephone (215) 241-7250.

**23-27**—Philadelphia Yearly Meeting, Arch St. Meetinghouse, Philadelphia, Pa. Contact Edwin Staudt III, 1515 Cherry St., Philadelphia, PA 19102, telephone (215) 241-7210.

**23-27**—Southeastern Yearly Meeting, Lakewood Retreat Center, Brooksville, Fla. Contact Vicki Carlie, 3112 Via Dos, Orlando, FL 32817, telephone (407) 678-1429.

**24-27**—Near East Yearly Meeting, Brummana, Lebanon. Contact Tony Manasseh, P.O. Box 130, Brummana, Lebanon, telephone (04) 960023/4.

**26**—The 2nd International Day of Action for the Innu and the Earth. Every year the Innu, a native people in Canada, are subjected to thousands of low-level overflights from NATO military aircraft. They are calling for a concentrated effort by activists from around the world to oppose the use of Innu lands and airspace for war preparations, and to insist that the Canadian government help reverse the cultural and environmental demise of their

Washington, D.C., near Mount Vernon, Va. Four Quaker businessmen purchased the property in 1846 and divided the 2,000 acre estate into smaller farms, promoting settlement by many other Quaker families in the community. Jacob M. Troth, one of the founders, described part of the agenda of the Friends' settlement as follows: "Not only Woodlawn but a large amount of surrounding territory was by them reclaimed, not only from the forest but from the 'dry rot' of slavery, in a quiet peaceable way, and without interrupting the friendly relations which existed between them and their slaveholding neighbors." The first Friends meeting was held at the plantation's mansion in 1848, and a meetinghouse was built in 1852. The Quaker community continues to thrive in the Woodlawn area, and the meetinghouse is still in use today. The "Woodlawn Quaker Reunion" will feature a display of artifacts, old photos, and videotaping memories and stories, a speaker addressing "The Quaker Era at Woodlawn," and free tours of the Woodlawn Plantation and Meetinghouse. For more information, contact Woodlawn Plantation, P.O. Box 37, Mount Vernon, VA 22121, telephone (703) 780-4000.

people. For more information, contact I.C.I.E., 736 Bathurst St., Toronto, ON Canada M5S 2R4, telephone (416) 531-6154.

**29-April 3**—El Salvador Yearly Meeting, Soyapango, San Salvador, El Salvador. Contact Maudiel Arévalo E., Calle Antigua a Soyap. #60, Colonia Las Flores, Soyapango, San Salvador, El Salvador, telephone 27-21-86.

**31-April 3**—South Central Yearly Meeting, Green Family Camp, Bruceville, Tex. Contact Marianne Lockard, Rt. 3, Box 666, Hope, AR 71801, telephone (501) 777-5382.

**31-April 3**—Bolivia Yearly Meeting, Amigos Central, Ciudad-Viacha, Bolivia. Contact Evaristo Girona, Casilla 7802, La Paz, Bolivia, telephone (2) 80-00-76.

#### APRIL

**1-3**—Ireland Yearly Meeting, Lisburn, Ireland. Contact Ireland Yearly Meeting, Swanbrook House, Bloomfield Ave., Dublin 4, Ireland, telephone (01) 6683684.

**1-3**—Peru-Inela Yearly Meeting, Calle San Sebastian #249, Llave, Puno, Peru. Contact Ramon Mamani Chipana, Apartado 369, Puno, Peru, telephone (54) 35-0210.

**Easter Week**—Honduras Yearly Meeting, San Marcos, Ocotepeque, Honduras. Contact Juan Garcia, Iglesia Amigos, 1a Calle 6y7 Ave. SE, Santa Rosa de Copán, Honduras, telephone 62-02-86.



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## Books

### Street Lives, An Oral History of Homeless Americans

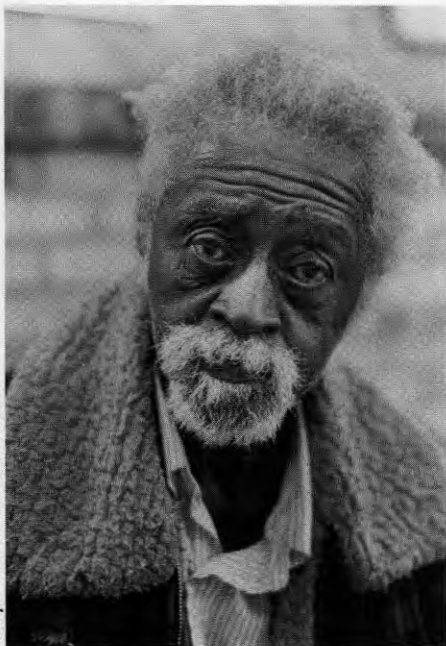
By Steven Vanderstaay. New Society Publishers, Philadelphia, Pa., 1992. 244 pages. \$14.95/paperback.

"Everyone is potentially homeless," said Tim, a homeless person from Philadelphia, Pa. His words are a philosophical truth that encompasses us all. The author of this book was truly inspired to record 50 direct interviews with street people, taken over six years during his nationwide travels. There are nine chapters in which homeless people relate life on the street, how they got there, and solutions that effectually work. Steve Vanderstaay introduces each chapter with well researched analysis, but as he suggests, one can skip over them and proceed directly to the richness of the testimonies. Here are homeless people of every stripe sharing their stories, their hardships, their dreams, and their strategies.

The one overriding cry throughout the book is a call for recognition and respect. T, a Vietnam veteran put it best with, "You're dealing with a human life, the most precious thing there is." Lana, a runaway youth put it more succinctly with, "People need to be loved," whereas Tanya, who is mentally ill, calls out directly with, "You need somebody to rely on." There are many Friends responding to this cry in a variety of ways, especially listening with an open heart. "See, to be an ally to a homeless person is very simple: approach him with an open mind and listen to his story," says Doug, an organizer of Tent City in Seattle, Wash.

The consistent elements of homelessness as borne out by the testimonies are unemployment, lack of affordable housing, and violence. Menial jobs and labor pools exploit people; minimum wage scales simply do not reach lower rent levels; and violence from society, between each other, and to oneself such as suicides, are prevalent. Understandably, the guiding principle of the street is "you got to do what you have to to survive," per Batman, a rugged individualist from Roanoke, Va. Chronic to all is the boredom, a chief cause of alcoholism and drug abuse, and exhaustion from continually walking all day and being alert all night. People are alone and trapped, completely separated from their family roots.

The solutions offered by the homeless themselves are a real awakening to the reader. Establishment and support of their own communities is what provides stability, opportunity, and self reliance. Be it living in a rehabilitated building, a tent city, a squatter situation, or an established home such as the Catholic Worker or an Orion Center, each is run by the common goals and rules of the



homeless participants themselves. It works! Cyrell gives definitive testimony when he says, "No one living without community is living the ultimate reality. They're missing freedom, the freedom to face life in its most basic sense: facing the hardships of life upfront together." Unfortunately, there are far too few community outreach situations existent today. This book affords Friends an opportunity to be directly opened to the reality.

Vince Buscemi

*Vince Buscemi is a member of the Executive Board of Pendle Hill, as well as a regular volunteer with the Catholic Worker in New York City. As a member of the 15th Street (N.Y.) Meeting, he serves on the Ministry and Worship Committee.*

## This Song's for You

*By Reva Griffith. Celo Valley Books, Burnsville, N.C., 1992. 222 pages. This book can be ordered by sending \$12.50 plus \$2 shipping to Reva Griffith, 5745 Charlotte, Kansas City, MO 64110.*

*This Song's for You* is a true and moving account of Reva Griffith's attempt to come to terms with the murder of her first-born son and to cope with her grief. Christopher Griffith, 38, was shot when he and a colleague happened upon the scene of a robbery where two murders had already been committed.

Reva and her husband, John, both Quakers, find it important to "tie up the loose ends" of Chris's life in ways he would have approved. They give away his few possessions to people who will treasure them, and keep in touch with his many friends. They

walk in the woods he loved, and continue to celebrate his birthdays and the anniversaries of his death. When it seems likely the man who murdered Chris will be sentenced to death, they write to the judge, explaining their Quaker opposition to the death penalty, and ask that a life sentence be imposed instead. Impressed with John's letter, supported by letters from two Friends meetings, the judge grants their request.

During the hardest first year, Reva assembles an album of photographs of Chris. She recalls his life in great detail. At the time of his death, Chris was a physical therapist, especially skilled and compassionate in working with children. Reva and John find comfort in the many letters received from parents of children who had been patients of Chris. They also receive help by attending meetings of The Compassionate Friends, a support group for parents who have lost children.

In the end, what seems to help most is the continued loving support of their family, friends, and meeting, plus the healing passage of time. A number of Reva's poems written in Chris's memory are included in the book. If you have lost a child or are interested in a detailed account of one woman's journey through grief, this book may be for you.

Yvonne Boeger

*A regular contributor to our pages, Yvonne Boeger is a member of Live Oak Meeting in Houston, Texas.*

## In Brief

### A Brief History of Pacifism

*By Peter Brock. Syracuse University Press, Syracuse, N.Y., 1993. 80 pages. \$9.95/paperback. First released in 1981, this reprint, although allowing the author to make changes, maintains the original text with its focus on absolute pacifism. The subtitle explains that the span of history discussed is "from Jesus to Tolstoy," or from the beginning of Christianity through the early 20th century. The author chose to end his study there because it was Tolstoy who examined nonviolence outside of its Christian tradition and "asserted the universality of pacifism and nonviolence as a rule of ethics." Chapters include "The Origins of Christian Antimilitarism," "Anabaptist-Mennonite Nonresistance to World War I," "The Quaker Peace Testimony to World War I," and "Nonsectarian Pacifism in the Nineteenth Century." The chapter on the Quaker Peace Testimony will, of course, be of special interest to Friends, as its sections include "The Era of Fox and Penn," "Quietism and Revolution," and "The Nineteenth Century."*

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## Milestones



Megan Taylor

### Births—Adoptions

**Darby-Matteoda**—John Albert Darby-Matteoda, on Oct. 11, 1993, to Anna Matteoda and Terry Darby, of Falls (Pa.) Meeting.

**Dew**—Colin Joseph Dew, on April 24, 1993, to Lisa Lamont Dew and Thomas R. Dew, Jr. Thomas is a member of Wilmington (Del.) Meeting.

**Gallagher**—Catherine Taylor Gallagher, on Sept. 13, 1993, to Karen and Michael Gallagher, of Norristown (Pa.) Meeting.

**Mantie**—Janelle Mantie, on Nov. 20, 1993, to Chris and Keith Mantie, of Hartford (Conn.) Meeting.

**McQuie**—Gregory Steven McQuie, on July 2, 1993, to Beth and Jerome McQuie, of Evanston (Ill.) Meeting.

**Myran**—Gilman Thomas Myran, on Sept. 19, 1993, to Laura Sharpless and Thomas Myran, of Germantown (Pa.) Meeting.

**Ozer**—Emily Dove Ozer, on Nov. 13, 1993, to Dorinda Dove and Ron Ozer, of Live Oak (Tex.) Meeting.

**Platt**—Joshua Henry Platt, on Oct. 19, 1993, to Melanie and Jonathan Platt, members of Abington (Pa.) Meeting.

**Read**—Colin McElroy Read, on Aug. 8, 1993, to Lynn and Roger Read, of Germantown (Pa.) Meeting.

**Schutrum-Boward**—Daniel Ross Schutrum-Boward, on Sept. 5, 1993, to Susan Schutrum and Daniel Boward, of Baltimore (Md.) Meeting, Stony Run.

**Shafer**—Lucian Cili Shafer, on Aug. 22, 1993, adopted by Jill and Richard Shafer, of Bryan-College Station (Tex.) Worship Group.

**Walls**—Noreen McLeod Walls, on July 18, 1993, to Margaret McLeod and Tim Walls, of Evanston (Ill.) Meeting.

### Marriages—Unions

**Burkholder-McKinney**—Doug McKinney and Peter Burkholder, in holy union on May 29, 1993, under the care of Bloomington (Ind.) Meeting, where Peter is a member.

**Edwards-Brown**—Bob Brown and Margaret Edwards, on Feb. 13, 1993, under the care of Claremont (Calif.) Meeting.

**Kriesel-Houtman**—Joel Houtman and Therese Kriesel, on June 27, 1993, under the care of Claremont (Calif.) Meeting.

**Ogle-Welsh**—Scott W. Welsh and Margaret S. Ogle, on June 19, 1993, under the care of Middletown (Pa.) Meeting, of which both are members.

**Rose-Caldwell**—Samuel Dean Caldwell and Barbara Ann Rose, on Oct. 30, 1993, at and under the care of Providence (Pa.) Meeting, of which Barbara is a member. Sam is a member of Germantown (Pa.) Meeting.

**Senior-Bancroft**—Ernest Lonnie Bancroft and Rebecca Marie Senior, on Oct. 2, 1993, at and under the care of Falls (Pa.) Meeting.

**Wenny-Evans**—Michael Thomas Evans and Barbara Baker Wenny, on Aug. 14, 1993, at the Wilmington (Del.) Meetinghouse.

### Deaths

**Barash**—Theodore Barash, 79, on Oct. 22, 1993. Ted graduated from the University of Michigan and worked as an advertising executive in New York City, where he was born, until his retirement in 1980. He was a longtime member of Buckingham (Pa.) and Wrightstown (Pa.) Meetings. In 1989 he moved to Vermont and transferred his membership to Middlebury (Vt.) Meeting. Ted's hobby was photography and he was interested in the American Friends Service Committee and the American Cancer Society. He is remembered for his boundless energy, his humor, and as "Barash the Bear," gentle, but ferocious when protecting others. Theodore was preceded in death by his first wife, Jean Atkinson, in 1950. He is survived by his wife of 42 years, Elise Barash; three sons, David, Mahlon, and Timothy; a daughter, Phoebe, and seven grandchildren.

**Barritt**—Denis Barritt, 79, on Aug. 31, 1993, in Northern Ireland. Born in Great Britain in 1914, he was educated at Quaker schools before studying economics at Manchester University. In his 20s, he suffered from tuberculosis and subsequent years of illness. Upon recovery, he collaborated on one of the first books of the current era on Northern Ireland. He later wrote many briefings on Northern Ireland. In 1951 he married fellow Quaker, Monica Clipstone. In 1964 he became Secretary of the Belfast Council of Social Welfare, where he helped establish many welfare and community ventures. Queen's University awarded him the Honorary Degree of Master of Arts in 1979. He retired in 1980 and went on to lecture in Canada and the United States as one of the fathers of the peace movement in Northern Ireland. He was also a member of the Quaker team at the United Nations. Denis had a life-long love of cricket, enjoyed jazz, and was interested in organic gardening, vegetarianism, natural remedies, and the wise use of global resources. Denis is survived by his wife, Monica Barritt; three sons, Paul, Jonathan, and Christopher; and four grandchildren.

**Beatty**—Katherine Wilson Franks Beatty, 76, on June 22, 1993, in Albuquerque, N.Mex. Kit attended Scripps College in Claremont, Calif., where she met her first husband, Emory W. Franks. They lived at the Midland School in Los Olivos, Calif., where Emory taught English and Kit was an active part of school life. The couple separated in 1950 and Kit raised her two children, ran a

nursery school, and served as a librarian. They moved to Santa Barbara, Calif., in 1959 and Kit became a member of Santa Barbara (Calif.) Meeting. She worked in the libraries of the University of California, Santa Barbara, and helped start a mid-week meeting for worship for the campus community. Kit retired in 1974 and married Colwell Beatty under the care of Santa Barbara Meeting. Kit was active in the peace movement during the Vietnam War. She was well known for her ability to link the right people with the right projects. Kit also attended a monthly meeting for worship at the federal prison in Lompoc, Calif. After her move to Albuquerque, N.Mex., she maintained her correspondences with men incarcerated there and attended Albuquerque (N.Mex.) Meeting. She was a life-long student of both natural and social history. Kit was preceded in death by her husband, Colwell Beatty. She is survived by a daughter, Alison Franks; a son, Jonathan Franks; a granddaughter, Annelise Sklar; and a wide circle of friends.

**Bigelow**—*Albert Bigelow*, 87, on Oct. 6, 1993, at home in Walpole, Mass. Born in Brooklyn, N.Y., Albert graduated from Harvard College and Massachusetts Institute of Technology school of architecture. He worked in Berlin and New York, where he helped design buildings for the 1939 World Fair. Albert became a painter until World War II, when he served in the U.S. Navy. In 1947 Albert was appointed housing commissioner of Massachusetts and built low cost housing for veterans. By 1954 he had become a Quaker and was involved in several protest actions. In 1956 he and his wife, Sylvia, cared for two "Hiroshima maidens." In 1958 Albert ignored court orders and sailed a 30-foot boat toward a Pacific nuclear bomb testing site at Eniwetok Atoll. He was stopped and sentenced to 60 days in jail, but his publicized actions resulted in strong support for ending nuclear bomb testing in the region. He also worked with the American Friends Service Committee in 1962 to ban testing and use of atomic weapons. Albert's participation in the civil rights movement included being a Freedom Rider in 1962. He continued with his sailing, making two trans-Atlantic crossings and serving for 10 years as a yacht racing judge. Albert is survived by his wife, Sylvia Bigelow; two daughters, Lisa Roberts and Kate Benton; eight grandchildren; and eight great-grandchildren.

**Grossman**—*Emma May MacIntyre Grossman*, 90, on Nov. 18, 1993. A native of Philadelphia, Pa., Emma May graduated from the University of Pennsylvania and taught English in the Philadelphia school system for 40 years. She married Louis I. Grossman in 1928. Emma May was a convinced Friend, having joined Germantown (Pa.) Meeting in 1952. In her later years, she lived at Pennswood Village in Newtown, Pa., and attended Wrightstown (Pa.) Meeting. Emma May is survived by a daughter, Clara Reeves; a son, Richard Grossman; and two grandsons.

**Hepp**—*Anne Woodbury Hepp*, 80, on Nov. 13, 1993, in Burien, Wash., of congestive heart failure. Born in West Lafayette, Ind., Anne grew up in Washington, D.C. It was at Oberlin College that she received her bachelor's and master's degrees, and met her husband, Maylon. The couple were married at Oberlin in 1936 and moved to Rhode Island. The Hepps moved to Granville, Ohio, in 1946 and were among the founders of

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**Granville (Ohio) Meeting.** Anne served on the village school board and was active in several service organizations. Maylon died in 1986 and Anne moved to the Seattle, Wash., area two years later, but maintained her 50-plus year membership in Granville (Ohio) Meeting. Anne was known for her interest in Chinese and Native American arts, and her ever-blooming window gardens. She often encouraged Friends to slow down and take time to smell the sweet flowers in life. Anne was preceded in death by her husband, Maylon Hepp. She is survived by two daughters, Barbara Hepp Tandy and Susanna Hepp Janes; and a son, David M. Hepp.

**McKean—Barbara Bush McKean**, 90, on Aug. 15, 1993, in Doylestown, Pa. Born in Verna, N.J., she was a beloved member of Wrightstown (Pa.) Meeting. Barbara was very active with the meeting's First-Day school and in recent years she came to worship as often as possible. She was a member of the area's historical society, nature club, and music society. Barbara is survived by two daughters, Martha Bass and Sara Jane Plunkett; a son, Michael McKean; and eight grandchildren.

**Niles—Henry E. Niles**, 93, on Nov. 5, 1993. Born and raised in Baltimore, Md., Henry graduated from Johns Hopkins University and studied economics and statistics there and in Europe. He worked in the life insurance field and ran a successful management consulting business with his wife, Mary-Cushing Niles, from 1931 through 1939. For the next 30 years, he worked for the Baltimore Insurance Company, retiring in 1970 as Chairman of the Board. During World War II, he worked for the Office of Price Administration. In 1951 Henry went to Germany to lead conferences on human relations in industry. In 1952 he served as Deputy Director of the U.S. Technical Cooperation Mission to India. Beginning in 1967, Henry actively opposed the Vietnam War, and was founder and chairman of Business Executives Move for Peace in Vietnam. He was included on President Nixon's 1972 White House "enemies list," a distinction he was most proud of. An active Friend, Henry served on the board and as vice chairman of the American Friends Service Committee. He was also active in civil rights, civil liberties, peace, and international organizations. In the 1970s, the Nileses donated 800 acres of land to establish the Rolling Ridge Foundation, which includes Friends Wilderness Meditation Center. Henry was recently preceded in death by his wife of 70 years, Mary-Cushing Niles. He is survived by two daughters, Cushing N. Dolbear and Alice Lynd; five grandchildren; and nine great-grandchildren.

**Sattler—William G. Sattler**, 73, on Aug. 10, 1993, of cardiac arrest at New England Yearly Meeting, surrounded by Friends. Bill was born in Philadelphia, Pa., attended Germantown Friends School, and graduated from the University of Pennsylvania with a degree in philosophy. After pursuing a variety of careers, he studied mechanical engineering at City College in New York City, and became an expert with aircraft propellers. Bill was a life-long pacifist and a conscientious objector in World War II, so the military application of his work caused him great anguish. In the late 1960s, Bill attended and later joined Middletown (Conn.) Meeting. He was a powerful participant in the meeting and is remembered for messages

which, through fresh perspective, served to focus collective awareness and thinking. He served on many committees and was co-clerk of the meeting when he died. Bill was a wonderful musician who loved all musical genres. He was widely read and learned, lovable and loving, and quite unconventional. Bill is survived by his wife, Connie Sattler; and a daughter, Valerie.

**Williams—Dorothea Wieand Williams**, 81, in Lancaster, Pa., in the family home where she was born and also married. Dorothea was a free spirit, an active seeker, and a pacifist. She was a follower of Mahatma Gandhi, and enjoyed meeting and chauffeuring those of his followers who came to speak in the Lancaster, Pa., area. She and her husband, Henry N. Williams, held Friends meeting in their home, and were founding members of Lancaster (Pa.) Meeting. They helped start neigh-

borhood festivals in the segregated black section of Lancaster, and later initiated work camps there. Dorothea and her two daughters moved to the High Mowing school in New Hampshire, where she taught spinning and weaving. In 1970 she and her husband helped found the Waldorf School at the Lancaster meetinghouse. Dorothea led a meditative life, consciously placing her energies, thinking, feeling, and activities. Her courage to do what was right, even in defiance of the social norm, and her non-judgmental nature, made her a fine example and mentor to many, including young people from the meeting. She was a constant strength to and participant in Lancaster Meeting. Dorothea is survived by her husband of almost 50 years, Henry N. Williams; two daughters, Frances L.W. Dunlap and Ellen B. Williams; two grandchildren; and a brother, Eugene Wieand.

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**Full-time Director** position open for North Carolina Yearly Meeting, ACA accredited summer camp and year-round conference center in Piedmont, North Carolina. Four-year accredited college degree and on-site residence required. Experience in this type work preferred. Interested persons send resume by March 31, 1994 to: E. Clark Wilson, 2421 Willard Road, High Point, NC 27265.

**Greensboro Monthly Meeting of Friends** (First Friends Meeting), Greensboro, N.C., is now accepting applications for a full-time pastor. Meeting and pastor profiles are available on request. Inquiries should be directed by early March to Betty Godwin, search committee, 510 North Mendenhall Street, Greensboro, NC 27401. (910) 273-6316.

**Development Officer:** American Friends Service Committee. Quaker organization for U.S./International peace and justice. Chicago-based. Candidates must have strong oral, writing, organizational, and interpersonal skills; be a self-starter; have understanding of Quaker values and peace and justice issues. Responsible for cultivating and visiting major donors; interpreting AFSC programs; promoting planned giving; writing grants; training volunteers. Computer literacy desirable. Monthly travel required. Applicants considered without regard to race, sex, religion, sexual preference, or disability. Completed application due March 11. Contact N. Gotthelf, AFSC, 59 E. Van Buren, Suite 1400, Chicago, IL 60605.

**Director, Information Services Department:** direct and manage work of the department, interpreting and presenting the work and witness of the AFSC to many and varied publics; member of senior management team. Requires: substantial and broad media experience, preferably with both print and electronic media, editing; creativity; experience in supervision, management; understanding of, agreement with philosophy of AFSC, and beliefs of Religious Society of Friends. Send resume: Lydia Wilcox, AFSC, 1501 Cherry St., Phila., PA 19102. AFSC is an Affirmative Action Employer.

**Job Opening:** Assistant to the Executive Secretary for Administration, Friends Committee on National Legislation. Full-time. \$30,000 + benefits. Start June 1994. Application deadline: April 15. Equal Opportunity Employer. Write AESA, FCNL, 245 Second Street, NE, Washington, DC 20002-5795.

**The Meeting School,** a Quaker alternative high school in New Hampshire has several faculty openings beginning June 1994. We are seeking couples who are interested in houseparenting teenagers, and who have office and/or teaching skills. For more information please contact Jackie Stillwell, The Meeting School, 56 Thomas Rd., Rindge, NH 03461.

**Need counselors and cook** for small, Quaker-led farm camp. Skills in lifeguarding, nature, pottery, shop, farming are useful. Emphasize simplicity, peace, environmental awareness. For children age 7-12. Carl and Kristin Curtis, Journey's End Farm Camp, Box 136, Newfoundland, PA 18445. (717) 689-7552; 2353. Especially need counselors/lifeguards.

**Spend a year in Washington** as an intern, dividing time between William Penn House, a Quaker seminar center, and another Washington peace organization. Room and board at William Penn House and small stipend included. College graduates interested in peace and the political process may apply. Flexibility, initiative, people skills, willingness to work hard required. Begin September 1. Send cover letter, resume by May 15 to Greg Howell, Director, William Penn House, 515 East Capitol Street, Washington, DC 20003.

**Staff Opening at Philadelphia Yearly Meeting** - Publications/Wholesale Staff Person handles all phases of distribution of publications of the Publications Committee and other materials of PYM including promotion, inventorying, accounting and budgeting, handling copy, correspondence and telephone contacts. Provides staff support of the Publication/Wholesale Committee. Familiarity with the bookselling trade, office systems, packing, and mailing desirable. Computer skills helpful. Able to work alone and unsupervised as well as with people. Needs initiative, ability to communicate well and understand both literate and financial language. Three days/week, starts July 1, 1994. Send resumes to the Personnel Committee, PYM 1515 Cherry Street, Philadelphia, PA 19102.

**Director, Powell House.** We are seeking a Quaker to provide spiritual and administrative leadership for the New York Yearly Meeting conference and retreat center in Old Chatham, New York. The position entails program direction, staff supervision, fund-raising, and maintenance of a friendly atmosphere. Please send inquiries or applications to Powell House Search Committee, RD 1 Box 160, Old Chatham, NY 12136.

**Summer employment** - Beautiful Adirondack Park, private children's camp in lake and mountain district. Unique national and international clientele. Some department head and division leader positions open. Also, tennis, athletics, sailing, waterskiing, wilderness trips, dramatics, arts/crafts, nurse, and office. Family accommodations, children welcome. Under Quaker leadership since 1946. M. Q. Humes, 107 Robinhood Rd., White Plains, NY 10605. (914) 997-7039.

**Winston-Salem Friends Meeting** requests your prayers and your consideration as we seek a full-time, permanent, pastoral minister to begin July 1, 1994. Please direct correspondence to Kathryn F. Adams, Search Committee, Winston-Salem Friends Meeting, 3151 Reynolda Road, Winston-Salem, NC 27106. (910) 922-3195.

**Yearly Meeting Friends Home** in North Plainfield, N.J., seeks administrator. Send resume to Charles A. Varian, Yearly Meeting Friends Home, 112 Linden Avenue, North Plainfield, NJ 07060.

**Let Friends Camp be your Maine job** this summer. We seek nurses, cooks, EMT lifeguards, crafts, pottery, drama, and music staff. Doers, makers, and Quakers apply to: Susan Morris, Director, Friends Camp, Box 84, E. Vassalboro, ME 04935; or call (207) 923-3975.

**Opportunity for one or two persons** to host and cook at small, well-established Vermont guest farm May - October 1994. We'd like someone who enjoys people, housekeeping, nature, animals, gardening, and early mornings. Must be nonsmoker, non-drinker. Please send resumes and/or letter to Ann Day, P.O. Box 31, Waitsfield, VT 05673. (802) 496-3527 before 6 p.m.

**Intern Position, AFSC Washington Office.** Starting September 1, 1994, this full-time, paid, ten-month position is usually filled by a recent college graduate. The intern will assist in varied program and interpretation work on AFSC issues and with Davis House, an international guest house. Applications close March 31. AFSC-Davis House, 1822 R Street NW, Washington, DC 20009. (202) 483-3341.

**Arthur Morgan School.** Small, junior high boarding school seeks houseparents for 94-95 school year. Positions also include a mix of other responsibilities: teaching (academics and/or electives), leading work projects and outdoor trips, maintenance, gardening, cooking. Particularly seeking one individual experienced in financial management. Intimate community of staff and students; consensus run. Simple living; beautiful mountain setting. Contact Joy Montagano, AMS, 1901 Hannah Branch Rd., Burnsville, NC 28714; (704) 675-4262.

**Manager, Lake Paupac Lodge.** Summer position in the Poconos. Operate lodge as community center. Room included. Cater three-four meals weekly. Hire own staff. June 27 to September 6, 1994. Write or call M. Trueblood, 716 Autumn Trace, Williamsburg, VA 23188, or call (804) 565-3149.

**Vermont Adventure:** The Farm and Wilderness camps seek cooks and counselors for a nine-week summer program. Skills in cooking, farming, canoeing, hiking, swimming, carpentry, and crafts. Quaker leadership, diversified community. Write or call Carla M. Mazzariello, Farm and Wilderness, HCR 70, Box 27, Plymouth, VT 05056. (802) 422-3761.

## Rentals & Retreats

**Bald Head Island, N.C.** Lovely panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wrap-around deck, electric golf cart. 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (215) 699-9186.

**London WC1 Bloomsbury,** a rare, bright, quiet, and comfortable flat. Two bedrooms, living room, kitchen/dining room, two WC's, bathroom. Central heating, washing machine, etc. Near Friends' House. £200 per week, min. one-year contract. Available May 1994. Tel/Fax: Singapore (65) 462 4913.

**Coastal Maine.** Spacious house sleeps eight. Deck overlooks pond. Beautiful woods, saltwater cove, swimming, canoeing. Island ferries, beaches, woods walks, theaters, concerts, Friends meetings. \$700+/week. Weekends spring, fall. Dam Cove Lodge. (207) 443-9446.

**Prince Edward Island, Canada.** Secluded seaside cottage. Private beach, warm swimming, excellent birding, bicycling, fishing. Regain contact with the natural world. Completely equipped. Reasonable. Available late June and July. (215) 399-0432.

**Adirondacks.** Housekeeping cabins on quiet, unspoiled lake. Fireplaces, fully equipped. June through September. (609) 654-3959; or write: Dreby, Cranberry Lake, NY 12927.

**Yearly Meeting Friends Home** has two beautiful apartments available. Please call (908) 755-8600. Yearly Meeting Friends Home, 112 Linden Avenue, North Plainfield, N.J. 07060.

**Downeast Maine.** Modern house on Taunton Bay. Four-bedroom, 2 1/2-bath, washer, dryer, dishwasher, VCR, microwave; large deck, Sunfish, canoe, rowboat. Available June and July, \$600 one week; \$1,100 two weeks; \$2,000 per month. Write: Allen Bacon, Woodbrooke, 1046 Bristol Rd., Birmingham B29 6LJ, England.

**Nantucket Island,** ocean front summer house. Antique, charming, three-bedroom cottage. Beautiful ocean beach. Comfortably furnished, quiet, private. Sleeps five. Available June to September. \$600 to \$1,000 weekly. (212) 255-0259.

**France.** Life is sweeter in the Dordogne. 15th century village home available April-October near Bergerac. Rates will vary according to length of stay. Sleeps eight. Fully furnished with books, TV, ping pong, and bikes. Kind neighbors. Call (615) 483-1311, or write: Jean Grant, 221 East Vanderbilt Drive, Oak Ridge, TN 37830.

## Retirement Living

**Foxdale Village,** a Quaker life-care community. Thoughtfully designed cottages complemented by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and university environment. Entry fees from \$38,000-\$134,000; monthly fees from \$1,165-\$2,140. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

**The Harned.** Lovely old house and carriage house on quiet, residential, tree-lined street south of Media, PA. Meals served in main house. Short walk to train. Eleven units. 505 Glenwood Avenue, Moylan, PA 19065. (215) 566-4624.

## Schools

**Junior high boarding school** for grades 7, 8, 9. Small, academic classes, challenging outdoor experiences, community service, daily work projects in a small, caring, community environment. Arthur Morgan School, 1901 Hannah Branch Rd., Burnsville, NC 28714; (704) 675-4262.

**Olney Friends School.** A safe, caring, value-centered, educational community for students in grades 9-12. A college preparatory curriculum emphasizing a belief in the individual and his/her own abilities makes Olney a positive environment in which to live and learn. 61830 Sandy Ridge Road, Barnesville, OH 43713. Phone: (614) 425-3655.

**United Friends School:** coed; K-6; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

**The Meeting School:** a Quaker alternative high school for 30 students who want an education and lifestyle promoting Friends testimonies of peace, equality, and simplicity. Students live in faculty homes, sharing meals, campus work, silence, community decision-making. Characteristic classes include: Conflict Resolution, Native American Studies, Ecology, Human Rights, Alternative Housing, Mythology, Quantum Physics. College preparatory and alternative graduation plans. Wooded rural setting near Mt. Monadnock; organic garden, draft horses, sheep, poultry. Annual four-week intensive independent study projects. The Meeting School, 56 Thomas Road, Rindge, NH 03461. (603) 899-3366.

**A value-centered school** for elementary students with learning differences. Small, remedial classes, qualified staff, serving Philadelphia and northern suburbs. The Quaker School at Horsham, 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

**Stratford Friends School** provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for five-year-olds is available. The school also offers an after-school reading program, extended day, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (215) 446-3144.

**John Woolman School.** Rural California, grades 9-12. Preparation for college and adulthood, small classes,

caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (916) 273-3183.

## Services Offered

**Friendly financial planning.** Let me help you prepare for retirement or work out an estate plan. Socially responsible investments are my specialty. Call Joyce K. Moore, Joyce K. Moore Financial Services, P.O. Box 3465, Easton, PA 18043, at (215) 258-7532.

**Marriage Certificates.** Fine calligraphy and beautiful, custom-designed borders. Call or write for information packet. Carol Sexton, 820 West Main Street, Richmond, IN 47374. (317) 962-1794.

**Celo Valley Books:** personal attention; intelligent typing; professional copyediting; 600 dpi camera-ready copy; book production (50 copies or more). One percent to charity. 346 Seven Mile Ridge Road, Burnsville, NC 28714.

**General Contractor.** Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115. (215) 464-2207.



**Forum Travel**  
Quaker-owned-and-managed travel agency. Friendly, experienced service; domestic and international; overnight delivery. (800) 888-4099.

**Loans are available** for building or improving Friends meetinghouses, schools, and related facilities. We are Friends helping Friends to grow! For information contact Margaret Bennington, Friends Extension Corporation, 101 Quaker Hill Drive, Richmond, IN 47374. Phone: (317) 962-7573. (Affiliated with Friends United Meeting.)

**Quaker Universalist Fellowship** is a fellowship of seekers wishing to enrich and expand Friends' perspectives. We meet, publish, and correspond to share thoughts, insights, and information. We seek to follow the promptings of the Spirit. Inquiries welcome! Write QUF, Box 201 RD 1, Landenberg, PA 19350.

**Wedding Certificates,** birth testimonials, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Book early for spring weddings. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020. (215) 752-5554.

**Socially Responsible Investing**  
Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and business. Call: Sacha Millstone; Ferris, Baker Watts; member NYSE, SIPC. (202) 429-3632 in Washington, D.C., area, or (800) 227-0308.

**Moving to North Carolina?** Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (919) 294-2095.

**Family Relations Committee's Counseling Service** (PYM) provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attenders, and employees of Friends organizations are eligible. Sliding fees. Further information or brochure, contact: Arlene Kelly, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

## Summer Camps



**Camp Woodbrooke,** Richland Center, Wisconsin. A caring community; ecology, campcraft. Quaker leadership. 34 boys and girls; ages 7-12; two or three weeks. Jenny Lang, 795 Beverly, Lake Forest, IL 60045. (708) 295-5705.

**Make friends, make music** at Friends Music Camp. Ages 10-18. For information: FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311 or (513) 767-1818.

**The Leavers** (Quaker Performing Arts Project) invites Friends to join us in raising the creative spirit on holiday residential music and drama projects; open to anyone 16 years and over. For more information write to: The Leavers, 8 Lennox Road, London N4 3NW, England, U.K.

# FRIENDS JOURNAL

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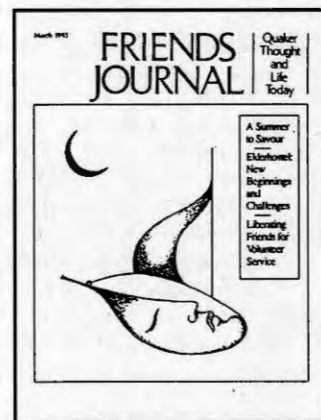
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