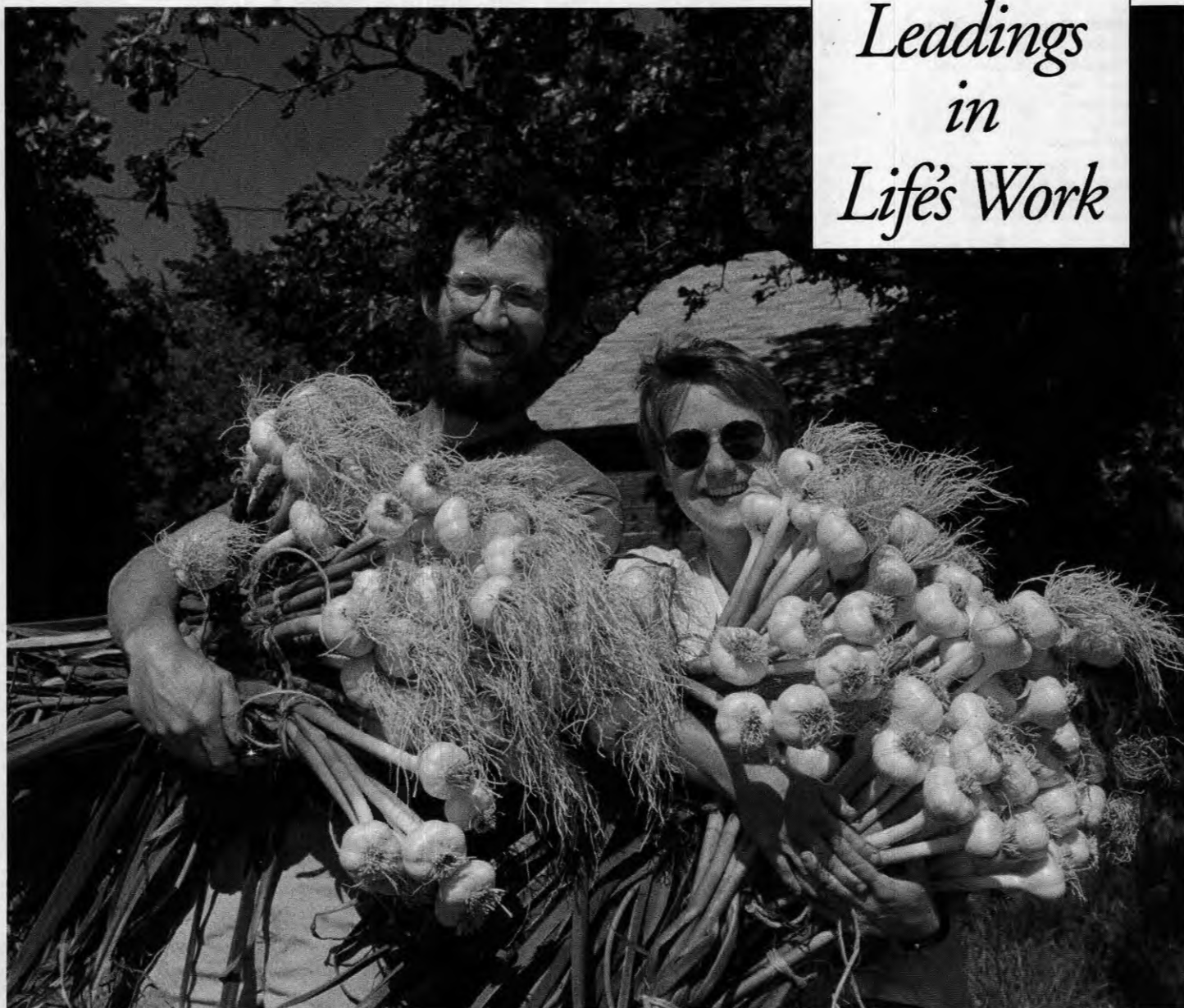


July 1996

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

*Leadings  
in  
Life's Work*



Strengthening Our Meetings through Feedback

Thank Thee, Weighty Friend

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## Among Friends

# In Loving Memory

How's the Friends Journal Campaign going?" I have been asked frequently this month. "Very well indeed," is my response. It has been exciting to see how many of our readers are making gifts to show their support. Since I have not written about the campaign for a few months now, allow me to mention two particular gifts that moved me deeply. Both were memorial gifts. Both also were contributions of stock.

The first was a gift from Irwin and Freda Abrams, Friends from Yellow Springs, Ohio. It was made in memory of Irwin's mother, Belle Victoria (Newman) Abrams. When asking Irwin to tell me about his mother, I learned that she was born in April 1880 in Grand Rapids, Michigan. The family moved first to Hamilton, Ontario, and later to San Francisco, California, where Belle graduated from Girls' High School. In 1902 she married Lewis Abrams, a San Francisco businessman, and they made their home there for their entire married life.

Irwin describes his mother as a "voracious reader." The Abramses loved music and were frequent attenders of symphony concerts. Belle played the piano, and she made their home a place where music was present and appreciated.

Belle Abrams had a social conscience as well. When her son Irwin went to work for the American Friends Service Committee in 1943, Belle showed her support by volunteering in the San Francisco AFSC office, where she worked with war refugees. She lived the last years of her life in Yellow Springs with Irwin and Freda, where she enjoyed seeing her grandchildren and meeting many friends and visitors from the Antioch College community. She died there in 1978 at age 98.

The second special gift was from Roanoke, Virginia, Friends Bob and Susie Fetter. It was made in memory of Bob's great aunt, Olive Louella Whitson. "Ollie" Whitson was born in Pennsylvania, the youngest of seven children and a descendant of early 19th-century Quaker Hicksite settlers in Chester and Lancaster Counties in Pennsylvania. In her early years she lived on farms near Homeville and Atglen, Pennsylvania. After completing two years of study at West Chester Normal School in 1902, she taught school for a few years. Returning to college, she later graduated from Cornell University in 1910. Then, for over 30 years, she was one of the head workers at the Hudson Guild on New York City's Lower West Side. Her continuing interest during these years was her work to improve the life of inner city children. Later, in the 1940s, Ollie Whitson worked with a Quaker program in the city assisting war refugees coming into the country.

After living in Princeton, New Jersey, for a number of years, Ollie—then in her seventies—accepted an assignment at Quakerhaus in Vienna for two years. She was there at a particularly challenging time, from 1955 to 1957, during the Hungarian uprising. "At age 74," Bob Fetter told me, "Ollie was in and out of the refugee camps, doing what she could to relieve the suffering." Bob describes his great aunt as "a very disciplined person, a real network person who loved to be in touch with others." He says too that she just kept on growing personally throughout her life. "Ollie once told me," he said, "that she learned more about the world and its people between the ages of 40 and 60 than she had between 20 and 40."

For the last 17 years of her life, Ollie Whitson stayed at the Friends Boarding Home in Kennett Square, Pennsylvania. She maintained an active correspondence and enjoyed visits with family and friends of all ages. She died December 10, 1977, at the age of 94.

Our thanks to both the Fetter and the Abramses for their gifts. As other memorial gifts are received we will include brief biographical sketches of those being honored.

*Vinton Deming*

## Next Month in FRIENDS JOURNAL:

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The Second Luddite Congress  
A Special Selection of Poetry



# FRIENDS JOURNAL

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Cover photo by Susan Coffin

## In the news

For those of us who come from countries where Quakers are a tiny minority, it comes as a surprise to find almost daily references in the national newspapers. The members of Kenya's various yearly meetings total at least 800,000, most of them centered in the densely populated Western Province. It is not, therefore, surprising to find them reported in the press.

Today (February 23) is the day that secondary school examination results are announced. They cover the front page and three inside pages of the *Daily Nation*. Top amongst Quaker schools mentioned is Friends School, Kamusinga, which placed 39th out of schools with over 100 candidates. A number of other Quaker schools are mentioned as well.

Much of the Quaker news revolves around Quaker politicians such as Joshua Angatia, the minister of health, and Musalia Mudavadi, the minister of finance. The latter is the Member of Parliament for Sabatia, and he recently addressed leaders at the Vokoli Friends Church in an effort to get more support for the Jua Kali Association. (*Jua Kali* is a Swahili expression for "self help," although the direct translation is "hot sun.") Vokoli recently lost a pioneer Friend when their pastor, Charles Mielidzu, died. He was born seven years after the first Quaker missionaries arrived in Kaimosi in 1902.

Joshua Angatia has been wrestling with the AIDS crisis, which experts think has been made worse by the opposition of many church leaders to what is called "family life education." At Malava Boys High School Parents Day, he said that this "has been grossly misunderstood by the church as exposing youth to promiscuous behavior."

Ronald Watts  
Eldoret, Kenya

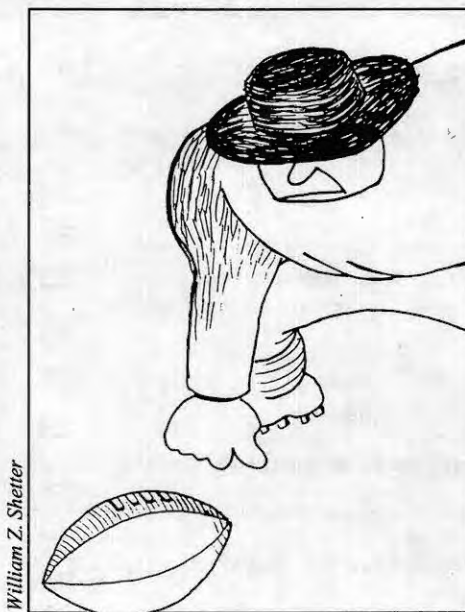
## Go, Quakers, Go!

Since becoming a convinced Friend, I have been alternately bemused and distressed by the use of "Quaker" as a brand name applied to things ranging from cereal to motor oil. (Could anyone conceive of "Lutheran Lubricant" or "Methodist Meats"?) Imagine my dismay in learning that the University of Pennsylvania, founded by Anglican Benjamin Franklin, calls its athletic teams "the Quakers." Just the thought of football fans rising in the stands to yell "Kill, Quakers, Kill" sends shivers down my nonviolent spine! But last year during basketball season I was given cause to chuckle.

As a graduate of Princeton, whose mascot is the tiger, and a near neighbor of

that university, I was amused to read in the local newspaper the following headline to a write-up of the Penn-Princeton basketball game: "Tigers Meet Quakers and Find They Are Good." Did the tigers eat the Quakers and decide that they were tasty, or did the savage beasts come upon a meeting and find our co-religionists virtuous and kind? As the French say, it makes one dream.

Janice Roddenbery  
Lawrenceville, N.J.



## Easter 1919

I find the article on AFSC relief work in Germany in the 1920s (*FJ* April) very interesting, and I remember that I may have been the first person to engage in that wonderful program. In the spring of 1919 I was in Paris when an appeal came from Croix Rouge Français for volunteers to convoy a trainload of food and other relief supplies from Paris to Warsaw, Poland.

At that time, just after the ceasefire on the Western Front, the Poles were still at war with the Germans on their west and the Russians on the east. In addition, there was a cholera epidemic in Warsaw. Our train had been loaded in Paris with materials supplied by the Hoover-Ford Commission. We were parked in a Berlin railway yard on Easter Sunday, 1919.

Our train of 52 wagons included a commissary car of food for the convoys. We were unarmed. I was standing in the door of the commissary car having my breakfast when a small, flaxen-haired German girl came to the woven wire fence alongside. She hung onto the fence and looked up at me, her eyes begging for food. I searched for something I could give her and found a

wooden pail of hard, sugar candy the French had included for us. I broke this open, got down, and passed a handful of candy through the wire. She took the candy, did a little curtsy and a quick *danke*, and ran. Soon she was back with a dozen other children. I fed ten pounds of candy that Easter morning to a dozen hungry German children.

I told this story to an FOR group recently and a German student who was a guest of a member stood and said, "That little girl was my grandmother. I know because she was in Berlin at that time and she has told me this same story!"

I hope the lady, now in her 80s, is still living and remembers Easter of 1919 as fondly as I do. I am in my 100th year, am unable to read what I write, so please excuse its uniqueness. Otherwise I am well and well cared for.

Floyd Schmoie  
Seattle, Wash.

## FGC in Canada

Since Friends General Conference this summer is going to Hamilton, Ontario, I thought it would be a good idea to trace the origins of Canadian Yearly Meeting and Ontario Friends. Specifically, numbers of Quaker pacifists went to Ontario after the U.S. Revolutionary War. At the time, everyone who had not fought with the colonists, regardless if they were Quaker pacifists or Tories, were harassed a great deal, so England offered them land in Ontario and in New Brunswick.

My father's ancestors went to St. Thomas, Ontario. They kept up their Quaker ties, going to Philadelphia every year to get the Quaker gray for their gowns, and they sent their children to Quaker boarding schools and colleges, where they often married and stayed in Pennsylvania.

My grandmother came to a boarding school in Kennett Square, Pennsylvania, where she married and then returned to Ontario. My father came to Swarthmore, married, and stayed there, but he kept his Canadian ties. I have relatives in Ottawa whom I hope to see at FGC this summer.

Sylvia Way  
Gary, Ind.

## Expect a crowd

Having planned a six-session Quakerism 101 series, we had continuing coverage in the local paper, *Visalia Times-Delta*, on their Religion Calendar page . . . until 4/20/96 when the following notice appeared: **Quakerism 101**—A six-session course of study about Quaker history, spiritual concepts, worship, and social concerns.



Sunday afternoons through May. Visalia Friends Meeting. Information: 739-7776. We call it Quaker Outreach!

Joy Marshall  
Visalia, Calif.

## Information sought

Roger Guy, a resident of Washington, D.C., and Wilmington, Del., has been missing since March 19, 1996. His parents and friends are trying to fathom his disappearance. Guy was last seen in Washington, D.C., on that date, and has not been seen by his family since. He regularly attended the 10 a.m. meeting of Friends Meeting of Washington and occasionally attended Wilmington Meeting. He could have recently attended meetings in other areas such as New York, Florida, or Mexico.

Roger Guy is white, six feet tall, weighs 160 pounds, and has brown eyes and brown hair. Anyone with information related to his disappearance should call his mother, Ursel Guy, at (302) 239-2741 or (800) 484-7360, ext. 2618.

Justin Estoque  
Washington, D.C.

## Noise in meeting

I so enjoyed the article by Rich Van Dellen, "Love and Meeting Noise" (*FJ* May). I am posting it on the bulletin board at Cobscook (Maine) Meetinghouse. This experience seems to be universal among Friends.

I remember once at Purchase (N.Y.) Meeting when a Friend, disturbed by the noise of the approaching First-day school children in the hall, arose and closed the meeting room door. A dear lady, Mabel Lockyer, who later always came to my mind as the children's advocate, arose quietly and reopened it. She thereby set a wonderful example for this newly convinced Quaker.

Much, much later, when I was about the age that Mabel had been, the children of Cobscook area came to our house for meetings for worship and for First-day school. It always hurt me to see parents walk out with their restless children.

Once when a young mother holding her child in her arms started to leave, my husband, Harry, rose and said, "We need to listen to her. The child is giving us a message." And she was.

Audrey Snyder  
Whiting, Maine

I can well understand the desire of parents of very young children to expose them to meeting for worship; but, in most of the meetings I've attended, the children are

Terry Foss



long gone before anyone centers enough to share a message. Instead, what the children experience is mainly the silence. Alas, silence is often used in schools as a mild form of punishment; and, even where it is not, children usually interpret silence as "nothing's going on." In a word, they're bored.

Since love is the issue, perhaps it can best be expressed by adults taking the time to gradually introduce children to brief periods of silence in First-day school. It is not love to subject young children to something they can't possibly understand and that makes them uncomfortable.

Meeting for worship requires and creates a sacred space. Very young children not only cannot participate in that, they often disrupt it. If a meeting wishes to express its love of children, it can apply itself to finding other, more creative ways to do so until the children are mature enough to join with the spirit of worship rather than to squirm in torment.

George E. Gjelfriend  
E. Orland, Maine

## Powerful film

In the film *Dead Man Walking* (Review, *FJ* April), what has the murder done? It has shattered two communities: the family and community of the murderer (the mother describes how her young sons are vilified at school), and the family and community of the victims. The criminal justice system as practiced in the United States does *absolutely nothing* for these two communities. This stark fact was superbly shown without one word explicitly spoken.

I heard Helen Prejean speak at a hearing on the death penalty in the state legislature in Boston. She does not preach; she gives the facts as she sees them, in all their starkness, and the facts speak for themselves. That being said, I had the feeling that if a proponent of the death penalty saw *Dead Man Walking*, s/he might feel justified in that position. The murder as shown was so brutal that one could easily feel the justification for the executions—but

only if one overlooked, or cared nothing about, the shattering of community that the execution could not heal. Prejean showed that the only way is the way of redemptive love as lived by Jesus. And that way demands a complete transformation of our criminal justice system.

Amelie Scheltema  
Woods Hole, Mass.

## The Listening Project

We were glad to see William Frye's article on The Listening Project (*FJ* March). It was a beautiful example of the way in which the project can be used in community organizing to overcome divisions and heal some of the deepening rifts in our society.

Readers should know that Rural Southern Voice for Peace is coordinating Listening Project work and can provide materials on project theory and practice, consultation in preparing for a project, and connections with qualified trainers in many areas of the country. Our address is 1898 Hannah Branch Rd., Burnsville, NC 28714. Voice (704) 675-5933; fax (704) 675-9335; e-mail: [rsvp@igc.apc.org](mailto:rsvp@igc.apc.org).

Edwin King  
Chapel Hill, N.C.

## Legalization of drugs

Walter Wink's article on legalization of drugs (*FJ* Feb.) is timely. In the treatment facility in which I work, I have treated thousands of alcoholics and drug addicts since we opened in 1977. The war has failed. The solution is unknown and there is no clear alternative. An in-depth study, including the Western Europe experience, is urgently needed to determine if modified legalization is warranted.

Wink's statement, "Many people can be addicted to heroin for most of their lives without serious consequences" may be so, but not in my experience. Such a broad statement leaves the uninitiated with a false sense of the benign nature of any addiction. My patients suffer from poly drug abuse, endocarditis, loss of weight, loss of libido, loss of job, loss of family, and there is the ever present fear of AIDS. Beyond that, there is the destructive realization that they have given themselves up to a life chained to drugs. Their higher power is heroin. They have lost their self-worth.

To confound the problem, Wink's table shows two very damaging drugs, alcohol and tobacco, which are legal. Also legal, and

the most addictive of all, is methadone. The most determined methadone maintenance client will need 6-12 months to get clean. In addition, while on maintenance, many continue to use heroin, cocaine, Valium, and Xanax. Where do we go?

Frank J. Lepreau  
Medical Director  
Stanley Street Treatment & Resources  
Fall River, Mass.

Walter Wink has written a well-balanced and convincing article on the benefits of legalizing and regulating the sale of illegal drugs. However, he quickly passes over the effects of addiction on the drug user, their families, and communities. Addiction robs the individual of their spirit—the sacred center of their being that we as Quakers value so highly. They are the living dead. There are millions of recovering addicts and millions more who will never recover—who will die. Wink's own statistics show that deaths directly attributable to nicotine and alcohol are much greater than deaths caused by illicit drugs. Isn't this related to the easy availability of alcohol and nicotine within society? Is the proliferation and greater accessibility of different types of drugs also desirable simply because alcohol and nicotine have been accepted for so long?

The best means to discourage drug abuse is for it to become socially unacceptable. But because large business interests spend millions to promote smoking and drinking, it will take many years to change attitudes and to promote laws prohibiting the glamorization of alcohol and tobacco use.

Our laws have led to greater violence and suffering by focusing on punishment, shame, and guilt without reducing drug abuse. Were society willing to make as many resources available for drug abuse treatment, prevention, and education as for the war on drugs, would there not be a better chance of reducing drug abuse?

Wink is correct to urge decriminalization of drug use. Why punish the victims who are so badly in need of help? However, do we really want to legalize the production, advertising, and sale of more types of drugs by private businesses or the government? Once legal, is there any going back?

Jerry McBride  
Middlebury, Vt.

## Vegetarianism

Vegetarianism is an issue on which quite a few people seem to be grossly misinformed (Forum April). To show that Barry Zolph's contention of ecological soundness is mistaken, Friend Kathryn

Dau-Schmidt writes about seeing fields of soybeans in Iowa, etc. I have seen possibly the identical fields, but I know something very different about the soybeans being produced. In the United States, approximately 90 percent of the soybeans never find their way to the human plate, except after passing through an animal's digestive system. This is true of other grain crops as well. Seventy percent of all grain grown here goes to livestock; 60 percent of grain exports does too.

As far as California's irrigated lands being used for vegetable production, this too is a travesty. If we were to live without resorting to animal products, there would be more than enough prime land available for fruit, vegetable, and grain production without irrigation. It takes about 65 gallons of water to grow a pound of oranges, but more than 5,000 gallons to produce one edible pound of beef in California. Face it Friends, that is a lot of difference. (These figures are taken from publications of the USDA.)

We will not settle any question of the rightness or wrongness of a particular diet here in these pages. If you want to find the truth of the matter, try it yourself for a while—perhaps two or three years—and see the difference it makes in your prayer life. It leads to a much simpler lifestyle, too.

Roshan Dinshah  
Malaga, N.J.

## An evolving theology

In the March issue I note two back-to-back articles that younger readers might dismiss as irrelevant, but not so us octogenarians. William Edgerton pleads that we hold on to the possible survival of selfhood beyond the death of our bodies. Rhoda Gilman, watching over a 98-year-old mother who bears little resemblance to the vital, creative woman she once knew, writes from an opposite view.

Among the stories my family has passed down is one of a father who apparently died during a severe illness. But then he revived! He reported a confrontation between Jesus and God. Jesus pleaded to let him remain in the body to support his growing family. God granted him 15 more years. At the end of that time he died. Although I do not consider myself what Edgerton refers to as a scientific fundamentalist, my probing mind wonders; if a Moslem had such an experience, wouldn't it have been Mohammed who did the pleading? Or Joseph Smith, or Abraham? Or an unidentified angel?

My theology has altered over a lifetime. I have released God from all obligation to deliver my self-consciousness intact from

my dead body. Whatever meaning my life has imparted to the human scene is all the survival I ask. If I am selling God short, I will discuss it with Edgerton at a later time.

Philip Kelsey  
Somers Point, N.J.

## Planning is important

I am the recently appointed secretary of the 1652 Committee. At our last committee meeting in March, group visits to the 1652 Country were discussed and it transpired that there were several U.S. groups intending to come. However, not all of them had taken advantage of the services our committee can provide, and as a result we are not able to offer the hospitality we would wish. In particular, if insufficient notice of an intended group visit is given, it is quite probable that one or more of the sights on the itinerary will already be booked up, and it seems a pity to come halfway across the world only to find that not everywhere you wish to be is open to you.

Friends should be aware that we need considerable advance notice of intended group visits to be able to ensure that groups are not disappointed. We need at least six-months notice of an intended group visit. If those who wish to come would like to contact me, I can then put them in touch with the places they wish to visit, make the arrangements for them, or supply them with a booklet, for a small fee, which will help them to plan their visit themselves.

Roy Stephenson  
1 Hilltop Cottage  
Capemwray, Camforth  
LA6 1AE United Kingdom

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.



# Leadings in Life's Work

by Judith Pruess

**I**n our lives, few questions confront us more than these: What is my life's work? What is my true vocation? What are my special gifts? How can I be of service to God and humanity? What job would I enjoy so much that I would be totally absorbed while doing it?

I think of "vocation" as quite different from "job." The former, also referred to by such terms as "calling," "heartwork," and "life's work/life work," is intended to mean a burning desire to be in a certain career. In *Do What You Love, the Money Will Follow*, Marsha Sinetar calls it "a silent indwelling push." "Job" is the means by which we earn a living.

Our vocation uses our special talents. We are passionate about it. When we finally start practicing it, we know deep within that we are on the right path.

For 24 years my vocation and my job were not the same. I had jobs during this time that gave me income and some personal fulfillment and self-respect, but I wasn't in love with the work. I couldn't seem to figure out what my vocation was, much less how to earn money doing it.

Many people settle on a vocation late in life. This dilemma comes partly as a result of decision-making in our early 20s, when we are dealing with family expectations and trying to answer such questions as: Should I go into this line of work because it would provide a good livelihood? Should I take time now to travel? Should I marry? Whom should I marry? Where should we settle? Should we start a family?

Because these are momentous decisions, the crucial question of "What is my vocation?" is often not dealt with adequately. Of course, as my friend, Lorene Ludy, points out, our vocations may change over time, and God may work through us whatever we are doing.

*After taking two years to explore her leadings in life's work, Judith Pruess, a member of Grass Valley (Calif.) meeting, is now Parish Visitor and Pastoral Care Administrator of Los Altos United Methodist Church.*

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I believe, however, that for each person, there are just a few fields that draw us at an intense heart-and-soul level, a level at which there is not just an inclination but a magnetic attraction.

Why is the discovery of our vocations so hard? How have the contented college professors, ministers, farmers, counselors, landscape gardeners, computer programmers, teachers, and boat brokers, for example, managed to fall into earning a living doing what they would be doing for fun? Doing what they are passionate about? Doing what utilizes their unique gifts?

Perhaps the reason this blissful state has eluded many of us is that we have been too practical. We have figured out lines of work we could enter without too much trouble and which held at least some interest and money-earning potential. This may lead us into a trap of compromising ourselves for money on which to survive rather than spending our work hours performing our single most important task in life—to fulfill our unique potentials as human beings. At least when we reach middle age, hopefully before it is too late, we will instead follow Marsha Sinetar's advice, to do what we love and have faith that the money will follow.

What about those of us who have had trouble determining what it is we love to do? How can we do what we love, if we don't know what "it" is? For some time, I

have felt that if I had just paid attention to my hobbies and to the sorts of books I liked to read as an adolescent—if I had just been awake to my natural interests and values—I would have made wiser decisions about my college major and means of gainful employment for the next 24 years. Even though I was an excellent student, I was, in the typical female mode of the day, thinking about getting married and raising a family.

Perhaps this was especially true for me because my father had died in a plane crash when I was ten, and I was searching for a man to take care of me. I seemed to be attractive to young men, and the attention I received on that front detracted from serious career aspirations. My extroverted, feeling temperament also seemed to lead me away from serious graduate study. My passion was religious studies, but I had few female role models for nontraditional careers. I had never heard of a woman minister or professor of religion. Once I became engaged (at age 18), I switched from my passion to elementary education and eventually got a Ph.D. in educational psychology, because it was practical and there were plenty of role models in that field.

It took an epiphany experience at Cambridge University in England at age 45 to unearth the deep yearnings I had to get back into religious studies. It has meant giving up, with much trepidation, an ex-

cellent job as Assistant to the President of a high tech company in Silicon Valley and a relationship of eight years to pursue (on a financial shoestring) studies in the field I love; being thought somewhat off my rocker by parents and former colleagues; getting off the high-dollar income and outgo lifestyle; and exploring ways to earn a living in a field in which I am a newcomer.

As I set out in new territory in my vocational explorations, I am trying to enjoy the discovery process and open myself to possibilities revealed by Inner Guidance. I am practicing waiting. In my former frenetic lifestyle, the process and possibilities were foregone in the rush to get to and through work.

What happened at Cambridge in 1991 that steered me back on the right vocational path? In the span of a few hours, I had an experience that I can now only term a "conversion" experience, in which God called me to the ministry. Perhaps I should say that God called me back to the ministry, for I believe I was headed in this direction as a freshman in college, before I got off track.

I was traveling for a week in England with two old friends. I had never been to Europe, and I really knew nothing about Cambridge University. We had been in Cambridge about an hour when we decided to take a tour of campus in one of the little boats, called "punts." As I was stepping off the dock, I asked the ticket taker how the university was organized. "If you were interested in religious studies, for example, would you go to Kings College or what?"

She said, "No, it's not organized by subject, but if you're interested in religion, your punt driver is a theology student."

As soon as we were settled, my friend, Ron, began asking Wayne Smith questions. "Where are you from? What's your field? If we wanted to be students here, what would be involved?"

Though Wayne had a beautiful English accent, it turned out he'd grown up in San Leandro, Calif., not far from where we live! He told us about his program of studies and that his advisor was Brian Hebblethwaite, the Dean of Queen's College, which had the highest academic standing at Cambridge. When Ron pushed Wayne on the "what if we were students

here?" topic, I felt tremendous resistance rising within myself. I did not want to play this game. It touched too close to the core of my inmost vocational desires, and I intuitively knew that to pursue this game would end in some major life changes.

However, as we floated along the Cam River, I did begin to join in the "what ifs," and by the time we were back to the dock, we had learned that if I were to go there, the one-year diploma program in religious studies would probably be right for me, that a professor named Julius Lipner would perhaps be appropriate, and that the class format was tutorial. Wayne added, "Actually, it wouldn't hurt for you to talk to Hebblethwaite." At that moment, he looked up and said, "My goodness, there's Brian now. I've never seen him out here!"

Wayne paddled us over near the honorable academician, with me wondering, What have I gotten myself into? I know

away from the practice of praying at the time, it never occurred to me to do so.

As I sat in the beige room flooded with late afternoon sunlight, noticing the deep crimson curtains and trillion books lining the walls, I was experiencing life at its most authentic. Every cell in my body pulsed with intensity and awareness. I was awake. As I told Mr. Hebblethwaite my life story, I began to feel the calling deep within, by the Divine Presence, to do some sort of "God-work" in the world. As an unprogrammed Quaker, I had no words like "minister" or "pastor" to attach to this calling. But as I talked, the yearning to follow my old passion began to burn in my heart, and I knew that this time I would not turn away. Much as I was reluctant to upset my comfortable lifestyle, I knew that I would do so.

Momentous changes were in store. I could feel the eventual loss of my romantic relationship and income that would result. Yet there was excitement and new vitality in the intuition that I had rediscovered my vocation and nothing would stop me now from pursuing it. I had already wasted enough of my energy on work I did not cherish. There wasn't a minute to spare.

For several months, I researched possible credit and non-credit courses in many San Francisco Bay Area institutions, floundering considerably, until several options jelled



Greenwood Friends School

hardly anything about Cambridge.

"Hi, Brian. I have some prospective students here. Would you be able to talk to them this afternoon or tomorrow?"

Seeming very friendly, Mr. Hebblethwaite answered, "I could see them in about an hour." Knowing it would be me by myself, I was beset with the jitters. I felt terrible at the prospect of wasting this busy man's time, but there seemed no way out of it. In an hour, I found myself walking up the stairs to the third floor of Essex Hall. I was so far



Bill Pierre/AFSC





job. At last, I have found my niche. I love the job with as much passion as I love my vocation, and I am finally able to label this vocation what it is: ministry.

My calling to a ministry of service is undergirded by a call-



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and progress in my real career began. That journey took me for seven months to Pendle Hill Quaker Center for Study and Contemplation in Wallingford, Pa., where I revelled in the opportunity to read what I wanted to read (not what my boss needed me to read), in an environment where I was in the good company of other midlife explorers. To earn my way, I cleaned the conference center, discovering the bliss of being able to think my own thoughts while vacuuming and scrubbing toilets—"contemplative vacuuming," I called it. During this time, I read Brother Lawrence's *The Practice of the Presence of God* and began a practice of "attempted unceasing prayer," which continues to the present time (see *FRIENDS JOURNAL*, August 1994). Once back in California, I had a housecleaning business for 14 months in private homes, while reading and writing on religious topics.

I liked this lifestyle very much, in spite of the financial deprivation, but I kept asking God if this work was what I was supposed to be doing in my vocation. Somehow the job didn't seem to quite match the calling. I waited and went to workshops, talked to friends and prayed. Then one day in December 1994, God literally yanked me out of cleaning someone's shower and led me to apply for an administrative assistant job in Los Altos United Methodist Church, where my old friend, John Dodson, is Senior Pastor. Though this job still did not seem quite right, within a few months the Parish Visitor retired and I was offered the



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ing to the contemplative life. I find it an ultimate challenge to balance the active work with the yearning to spend consid-

erable amounts of time in conversation with God, to somehow let the Eternal Listener know how grateful I am for each moment of life and the rediscovery of my ministry, and to listen for guidance.

The process is arduous for everyone. Even men making career changes into fields like religious studies and elementary education meet resistance from families and friends and undergo financial hardships. I have had to turn cartwheels to help people understand what has happened with me and why I have gone from a good salary, bonuses, and company stock to a salary about half my former one.

In trying to determine early on what we love to do, it would help if our culture encouraged young people to:

- think seriously about what their favorite books and activities are, how these relate to potential vocations, gifts, temperaments, and values;
- seek role models who have stepped

out of the shrouds of traditional roles and who provide images of possibility;

- get career counseling that exposes them to occupations suited to their temperaments;
- be awake to the need to make their vocational choice a focus of their lives;

- try not to be so defined and confined by their intimate relationships that they can't think clearly;
- integrate prayers for vocational guidance into their spiritual practices;
- attend to leadings, or inner promptings. In *A Listening Heart*, Brother David Steindl-Rast depicts responding to leadings as "listening to the heart."

The heart gifts us with leadings, and if we are listening, we hear. Too often, though, we are so busy with the details of our lives that we are numb to the obvious. Furthermore, we may be conflicted about what we are hearing. Part of us wants this vocation, and part of us wants

that. Part of us wants to be a human resources manager, and part wants to be a full-time mother. We may start out in a

career, then take a detour to have a family and almost get back on the vocational track when we are beset with a personal tragedy, such as a traumatic job layoff, serious illness, or death of a loved one.

In my case, upon the completion of my Ph.D. in educational psychology, I was encouraged by John Dodson to go to Pacific School of Religion. I enrolled for a summer and absolutely loved it. It took me all fall to figure out how to finance another term, and I probably would have continued in the Masters of Divinity program except that my only sibling, with whom I was living in Berkeley, Calif., began having a series of deep depressions and hospitalizations which resulted in my deciding to leave the Bay Area to work for the state in educational psychology.

Perhaps it is only in the steady, honest glow of middle age, when we are settled-in or relationshippped-out and have been clobbered with yearnings for meaningful life work, that nothing will stop us from following that path. We give ourselves permission to determine what it is we love, and we have the experience to search out our own role models and find our own sources of reinforcement. We are able, finally, to listen to our inner leadings.

If we have to get more education, we will. If we have to suffer financially, we will. We have the guts to give up material attachments in favor of pursuing our soul's sincere desire. We are willing to get off the merry-go-round and live much more simply. We attend to Wordsworth's insight:

The world is too much with us; late and soon,  
Getting and spending, we lay waste our  
powers:  
Little we see in Nature that is ours. . . .

Perhaps we will even make some contribution to society! Just following our leadings in life's work merits a medal of honor, and for some, those leadings take us into service and social action. But each little step on our own path is a service, if taken with loving care for all creation.

It is an excruciatingly wonderful discovery process. It may take special counseling to help us listen to the inner promptings and to deal with the grief and loss of a lifetime seemingly partially wasted. It may take fantasizing and pretending that money is not an issue to help us who have been so practical for so long to think clearly. It may take examination of complex factors like workstyle (office or outdoors, full or partial year, full or part time), in addition to content factors. It may take an epiphany experience, like

mine at Cambridge, to make us tender to the yearnings.

Sometimes we may find that we have missed the window in which we could really succeed in this field, for some careers take years of work and reputation building. We may even have to perform some non-life work skill, like housecleaning or insurance work, to support some efforts in our true calling, but at least we have found the calling. This supplemental work must be compatible with and, hopefully, conducive to our real work. To try to support the life work with a job that runs against our grain is a mammoth mistake.

Following leadings in life's work means listening to the Inner Teacher about what we are supposed to do with our God-given talents. It means testing our ideas in community—with our closest friends and communities of faith. At the same time, it means long walks alone, just listening in the solitude and silence. It means praying continually, waiting, and trusting that God will show us the way. We must want this with our whole being. Then we may see in our lives what Goethe observed:

Until one is committed, there is hesitancy, the chance to draw back, always ineffectiveness. Concerning all acts of initiative (and creation), there is one elementary truth, the ignorance of which kills countless ideas and splendid plans: that the moment one definitely commits oneself, then Providence moves, too. All sorts of things occur to help one that would never otherwise have occurred. A whole chain of events issues from the decision, raising in one's favor all manner of unforeseen incidents and meetings and material assistance. . . . Whatever you can do or dream you can, begin it. Boldness has genius, power, and magic in it.

The answer to "What is my vocation?" is the same as for these questions: What work am I so interested in that I will do it even if I may not get paid? What activities make me lose track of time? What work is so fulfilling that I would almost rather starve than not do it? What taps into what I do for fun and also seems like my mission?

Following our leadings in life's work means living with the agony of uncertainty as we pick our ways. It means living each day in a "tiny-winding way," listening hard to our hearts. It means continually being sensitive to what lies clearly at hand, yet is related to that life work dream of the future.

After all, what will you do with your one precious life? □

# Not Going

by Melinda Glines

Living in Fiji, I see a lot of tourists. They come for the sand, the diving, the blue skies. They all have cameras and video recorders and leather shoes that will start to mold a few days after they step off the plane.

The backpackers come through here too. They camp out near the ocean and already have tans, and they know better than to bring leather shoes in the first place. They're always on their way to someplace else, a flight away from a new destination that sounds to me as strange and exotic as Fiji once seemed. Sometimes I share bus rides and stories with them; sometimes we exchange phone numbers and addresses.

"How long will this address be good? Where are you going next?" they ask me. Sometimes they have plans to swing this way again, in a year's time, at the end of their travels. "I'll be here," I tell them, "I'm not going anywhere."

If you grow up in a place like this, on a little green jewel of land in the middle of an ocean that goes on and on and doesn't stop, then it's hard to imagine that there are so many other people out there, with so many problems. Places like Australia and the United States sound nice but strange and a little sketchy. Once a little boy from a school I was visiting came up to me and asked if I knew his uncle. "His name is Mr. Singh," he said, smiling. "He lives in the United States now." I asked what part of the States his uncle was from, but he didn't know. The boy came up to me again a few hours later, his eyes eager, and asked, "Are you sure you don't know my uncle? His name is Mr. Singh, and he sells ice cream. You haven't even heard of him?" I said I didn't think I knew him but maybe I would meet him someday.

I wanted to say, "Yes, I know him!" I really did. I would have liked to establish a connection. Sometimes I feel like a skipping stone sent out over the surface of the water, when I'd rather be a hook on a line so that I could be reeled in safely back to shore. I would like to say "Yes!"—

*Melinda Glines, a member of Strawberry Creek (Calif.) Meeting, recently completed a Peace Corps assignment in Fiji.*



# Anywhere

to prove I exist, to tug on the line and assure myself I'm safe.

Being in the Peace Corps gives you a lot of time to think. Sometimes what I think about is all the people I've met who have touched me, changed me, directed the flow of my life like a river bed directs water. I try to figure out where friendships go when they're gone.

There's a whole system of wisdom that trickles down to volunteers through the Peace Corps lore. It comes slowly, a little bit at a time, just enough to keep you alive until the next one comes, like the living allowances we get each month. "You go out and join the Peace Corps to live on some desert island by yourself and escape all your issues and then there you are, just you and your issues." That's

what one volunteer told me. Then there's the story of the woman who went crazy on her island. She just started making donuts and storing them around her house, and she wouldn't stop. It helps to think of her on the really bad days, like some kind of patron saint. And one of the best pieces of wisdom came in a letter to me from a friend in India, describing the dust and the heat, the frustrations at work and the isolation. At the end she wrote, "Talk to the Goddess. She's always there."

It was good advice, because after so many hours by yourself, with so many things to figure out, you go crazy if you don't talk to someone. So when the cat ran away, I started talking a lot with the Goddess. Doing it came naturally, just like the other skills I somehow had to come all the way around the world to learn. Like growing bean sprouts. Or getting up at dawn. Or this:

One day, my host mother in the village asked me if people in the United States eat chicken. I said, "Yes, sure we do." Then she wanted to know how they cook it. I said, "Oh, we just dip it in milk, roll it in flour, and fry it in oil." She said, "Good! We have all of the things you need. You will make dinner tonight." So I did—although I was speechless when I saw

that chicken, because I had never made fried chicken in my life. But my host mother was watching me with an expectant face and a butcher knife in her hand, and I figured it out pretty quickly.

Learning to pray was just like that. Something about Friends, we don't seem to like to ask for things, unless it's something like world peace or the release of political prisoners. We don't like to pray for things for ourselves. Maybe we're afraid to ask for more than our share of world resources; maybe we feel guilty for what we already have, and we don't want to get our fingers slapped when we're reaching out for more. I've always been like that, reluctant to make requests. But when I'd been here in Fiji a while and was a little heartbroken over all the things that weren't working out the way they were supposed to, another one of those pieces of wisdom came to me. This time it wasn't from another volunteer but from a wise and funny man who is also a Catholic priest. He suggested that I ask the Lord for what I want, because he, as a loving God, wants us to have the things that will make us happy. He wants to be intimate with us. He wants us to feel close to him. He does not want us to be miserable.

I thought about all this and wondered

if the things I wanted for myself were also things the Goddess would want me to have. And when I decided that in general, yes, the things I wanted were usually fairly reasonable, I became quite literal in my prayers. "Divine Spirit, could you send a few more fresh vegetables my way? I'm afraid I'm going to get scurvy." "Sorry, but would you encourage the plumber to hurry on his way to my house? I think my toilet's about to explode." I started to ask, and the answers started to come.

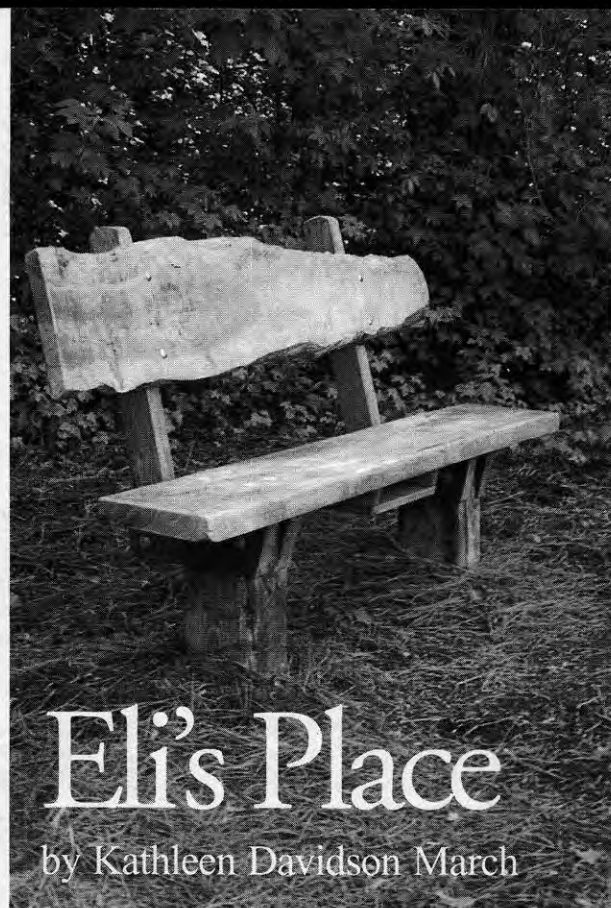
I have asked about the people I miss, the ones who live lives they believe in and make me want to do the same. "They were good for me—why did you let them go away? Why aren't they still with me?" And I have heard the response, "They are with you. You miss them because you loved something about them, and everything you loved has become a part of you."

When I have asked for touch, prayed for connections, I have heard the response that I am in touch. The narrow bus seats I cling to when we bump over potholed roads, the children who run up to me to feel my skin, the palm trees that whisper outside my windows in the night wind—I am touching all of these, and all of them are touching me. The sweet burst of pineapple in my mouth, the sting of ocean salt, the billions of stars I can see at night—I am connected to all of these things, we are part of each other. It is impossible to be alone.

Sometimes I get tired of asking all these questions, and of trying to figure out the responses. Sometimes I wish my cat would come back: a meow nearly always means "food" or "let me out," but with the Divine Spirit you just never know. You have to think about the messages you receive, meditate on them, struggle to translate them into human terms. Sometimes I run out of time, I get impatient, I realize I have to go out into the world before I have everything figured out. "This has been great, Goddess, but I have to go now," I say. "Could we continue this conversation another time?" And the response comes back, *I'm not going anywhere.* □



Narcissa Weatherbee



# Eli's Place

by Kathleen Davidson March

**A**t the southeast corner of the meadow in front of our home rests a grave, and beside it a rough-hewn wooden bench. Eli's place, we call it.

A year ago February, when friends asked my husband and me if they could bury the body of their unborn son on our land, the request gave us pause. We were terribly sad to learn that after almost eight months of a long-awaited pregnancy, this child had died. We knew Cathy, David, and their daughter Lauren through meeting, where both our families felt strongly nourished. Like others in the meeting, we wanted to do whatever we could to support our friends in their grief. They faced a difficult few days of waiting before birth would be induced. Cathy was still so clearly pregnant, large with child, but the child, whom they named Eli, was already dead. The incongruity was painful.

As much as we wanted to help, John and I also felt the need to consider this request with care. What would it mean to have Eli's body on our land? We had recently purchased these ten acres and were in the process of building a home. How would our children, then 9 and 11, feel about this grave? What local regulations would apply? Would other requests for burial follow this? What if we ever

needed to sell the land?

We had envisioned Quaker potlucks, camp-outs, perhaps even marriages on our meadow. Within a sliver of time, an hour or two at most, we realized that we could also imagine this burial, and we consented to our friends' request. How we were able to discern this is not precisely clear to me. One Friend describes the whole experience, for the family and those who drew near, as covered in a mist that would lift and fall, with some things clear and others elusive, then and now. Time, and all that went with it—our daily routines, our ways of being in the world—seemed radically warped, almost unreal.

When I first learned that Eli had died, I immediately recalled the moment when

Cathy told a few women from the meeting that she was pregnant, and I remembered the tenderness with which we had regarded this news. After six miscarriages, a disconcerting inquiry into the possibility of adoption, and nearly accepting that Lauren was to be their only child, Cathy and David found to their surprise that they were expecting. Hope seemed perilous. But slowly they did hope, and we joined them, and this time everything seemed all right. Until the eighth month, when a chromosomal defect caused Eli's tiny heart to stop beating.

Throughout their earlier losses, the family's grief had been private, largely unrecognized, as is often true in cases of prenatal death. Perhaps because of this, Cathy and David decided they would not let this event pass without acknowledging their sorrow. This was a very real loss, a death, and they would share it.

For over a week, Friends from the meeting were present with Cathy, David, and Lauren, nearly around the clock. Friends tended to their needs at home—cooking, shopping, cleaning, answering the phone, offering whatever support the family wanted. Teachers from Carolina Friends School came to be with Lauren for much of the time. And on February 14, Friends accompanied the family to the hospital for the stillbirth, which, according to those who were there, was as beautiful and as terrible as anything they

had experienced before.

Steadily, Friends did what they could. Two older men from the meeting built a pine box, which their wives lined with cotton flannel. Women gathered clothing, a handmade cap, a blanket, lavender for the box. Lauren stitched a pillow. The neighbor who had introduced Cathy and David to the meeting brought a quilt she had sewn to welcome the baby. The family decided to keep the quilt. A book and a box were prepared to help Cathy and David record and collect memories of Eli and his passing, something they could hold onto after he was gone. Photographs were taken and shared: the child, the family, the quilt, the box in which Eli's body would rest. At the land, a group of men dug a grave and set up a canopy to protect it from the rain.

When the hospital allowed, David and a friend brought Eli's body home, where a few of us waited with Cathy and Lauren. The family turned Eli over to three of us, and we took him into the room that would have been his own, to prepare him for burial.

For me, this was the most profound of all the experiences associated with this death, and a tremendous and unexpected gift. Having until then faced death only through the mediating efforts of professionals who had undertaken care of the deceased, I immediately saw how distanced I had always felt before. At wakes and funerals, I clearly felt the absence of life, but the presence of death? Not really. I realized that I hadn't the vaguest notion of what to expect. How strange this was, given my 46 years, did not escape me. Actually, since my own children had been adopted at six and eight months, I had rarely been so close to birth either, another irony that stung me. I felt completely naive, a stranger to life's most fundamental experiences: wondering, a bit frightened, but wanting to share in what I knew was as essential a part of life as breathing.

Once we had opened the box that held Eli's body, I was surprised at how soon I relaxed. I recognized Eli as a child and as Cathy and David's son: a shock of dark hair like his father's, external features perfectly formed in every way, the tiny nails—all the things I notice about newborns. I vividly recall the weight of his head, which I supported as we dressed him. Indeed this was a real child, a beautiful child; had he been born alive at this time, without his heart defect, he could have survived. And he was greatly loved. But he was dead; there was no denying

*Kathleen Davidson March, a member of Durham (N.C.) Meeting, teaches in the University Writing Program at Duke University.*



that. His color was dark, a purplish gray. And he was more fragile than anything I had ever held before.

After death, the skin fails to serve as an effective barrier, and thus weeps a bloody fluid when touched, so we had to be extremely gentle when handling Eli. In spite of our care, we soon realized that to keep his clothes dry enough so that his parents could hold him, we would need more than the clothing and blanket we had brought. We saw nothing in the room that we could use, so, not wanting to disturb the family, we cut up our socks to serve as an inner wrap under his clothes. The socks worked perfectly, providing just the right amount of lining and support—swaddling clothes, one of us said. I cannot begin to convey how right this felt.

As we finished dressing Eli, we three friends promised that if we were able, we would help each other in this way when we or our loved ones died. Then we returned Eli to his parents' arms.

At the land, close friends had gathered in the rain. Surrounding the grave, we shared silent worship for a while. David read a letter that he had written to Eli, and soon the box was lowered into the earth. A young Friend began to sing, and the rest of us joined in:

*This is holy ground.  
We're standing on holy ground.  
God is with us,  
And so this ground is holy.*

Each of us had the opportunity to shovel dirt on top of the box, and then we began planting. A crocus here, a daffodil there, and then more bulbs. Within minutes the children were digging and setting and covering what must have amounted to over a hundred bulbs, and many adults joined in. First we waited for our turns with trowels, but soon many of us were on our knees in the mud, digging with our hands. The wet clay felt good to me, and I knew we were in the right place.

Our family had been searching for a name for the land on which we were

building, and during that week we decided on Friendship Meadow.

On the weekend, a memorial service at the meetinghouse allowed Cathy, David, and Lauren to share their sadness with a wider community of family and friends. The meeting for worship was deeply gathered, and I know that the family, and the meeting as a whole, felt lifted up, held in the Light. I don't think that these phrases Friends use so readily—*lifted up, held in the Light*—have ever felt as real to me, as palpable, as they did during this time. We held each other, and felt held by each other and more. This experience continues: it recurs overwhelmingly each time I place my arms around Cathy or David, sometimes simply through exchanging a glance, even sometimes when I am alone.

David soon began plans for the bench that he hoped to place near the grave, seeking help from two friends. One of them, a longtime Friend, offered wood from a historic oak tree that had come his way many years ago at Quaker Lake. The "Treaty Oak" or "Revolutionary Oak" had stood for close to two centuries on the

almost always offered something in bloom. During the fall Cathy and David planted a Japanese weeping cherry tree nearby. Beside the grave, the bench is weathering. At Lauren's suggestion, David built a space for a journal, in which the family and occasionally others have written. On Thanksgiving our daughter Maggie wrote to express her thanks that Eli had been placed here.

Cathy, David, and Lauren visit the grave often. They tend the garden and the bench, and they rest. Sometimes we visit with them; other times, we just wave. We've had several Quaker potlucks on the land already, and Friends always gather for a while at Eli's place. It is a lovely spot, blanketed with many kinds of moss, cooler in summer than anywhere else on the meadow, perfectly situated for watching bluebirds or waiting quietly for deer. Behind the bench is a trail that leads through the woods to Carolina Friends School, where Cathy works and where Lauren and our children attend school. On occasion Cathy comes to Eli's place at midday, and Lauren brought her



grounds of a meetinghouse in nearby Greensboro, serving as the site of many peace treaties during its long life. The wood is so hard that it had the better of several tools and a couple of bolts during the building process. The seat is a rectangular slab, but the asymmetrical back is quite distinct—a burl, with edges that suggest the line of the bark. The effect is reminiscent of the strength and vitality of the remarkable tree itself.

After more than a year, the grave has settled somewhat, but it still rises above the level of the field, a mound. Lauren has gathered some rocks, and, except during the harshest winter months, the grave has

class here for a picnic once. We often sit at Eli's place ourselves, alone or as a family.

At a recent meeting for worship, one Friend spoke of how, through particularly gathered meetings or other deeply shared experiences, we are allowed to meet in the eternal. When I heard this, I recognized that this is precisely where Eli's life, as brief as it was, had led us. I don't mean to suggest that any of this was easy, or that all of it was graceful. But through Eli, we were able to meet in the eternal. And Eli's place is a gift in time, a reminder of more, for which we are continually grateful. □



Photos by David Bridge

# Strengthening Our Meetings through Feedback

**O**n a small college campus a Quaker student group was feeling dissatisfied. Despite good intentions, the members weren't experiencing much community. They had fun together but stayed on a superficial level. They asked me to lead a workshop that would help them go deeper.

I soon learned they were in a typical bind. Their group was full of withheld communications. They didn't tell each other what they liked and didn't like about each other's behavior. To protect each other (and themselves), they stayed on the surface, even though they then felt their group to be hollow.

In the safety of the workshop we did together, the students practiced feedback. They learned to affirm each other's strengths and also to describe (with nervous giggles) what "drove them crazy." I later learned that the group had settled into deeper unity.

Friends meetings might benefit from more attention to feedback; it conforms well with old Quaker testimonies about plain speech and directness. Some meetings have become dependent on Overseers or Worship and Ministry to handle all the "sticky issues" of communication

*George Lakey is a member of Central Philadelphia (Pa.) Meeting and a consultant who leads retreats for meetings wanting to achieve a deeper unity.*

by George Lakey

among their members. As in other dependencies, the meeting loses in the long run through disempowerment.

Feedback may sound scary. Try this experiment: walk up to someone you know and say simply, "I'd like to give you a little feedback." Watch the person's face. More than likely, you will see trepidation in their eyes. Usually the assumption is that if I am going to give you feedback, I will tell you about something you did "wrong." And to make matters worse, I will probably want you to change something I don't like.

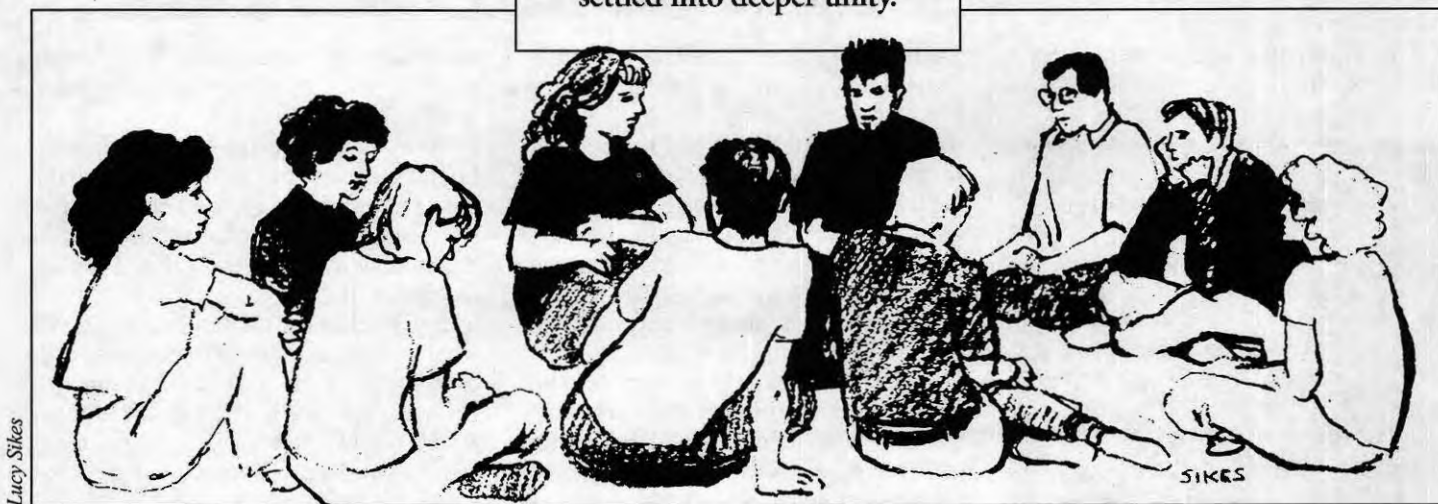
How did feedback get such a bad reputation? Since people don't generally tell us when we are doing well, but do let us know about our shortcomings, we soon

learn that feedback equals criticism. If there is one thing that encourages us to feel defensive and resistant, it is feeling judged or evaluated in a negative way by someone else. Also, most of us have feelings of insecurity and are more ready to hear the bad news than the good.

For the past five years I've been part of a group of four consultants who have been studying the most effective practices of democratic, cooperative groups. The results are in our book, *Grassroots and Nonprofit Leadership: A Guide for Organizations in Changing Times*. We found that feedback is essential to a group that wants a deeper level of community. Feedback empowers the members and brings them closer together. The members find themselves handling conflicts creatively and productively. Feedback provides specific and descriptive information about a person's or group's behavior or about an event that has occurred and its impact on others.

Feedback is not meant to be either positive or negative. The notion of feedback comes from systems theory, where feedback is seen as a naturally occurring corrective in any system. The terms "negative feedback" and "positive feedback" are used very differently from their popular usage. Negative feedback is used to keep the system functioning at a certain level, while positive feedback creates change in a particular direction. The re-

**In the safety of the workshop we did together, the students practiced feedback. They learned to affirm each other's strengths and also to describe (with nervous giggles) what "drove them crazy." I later learned that the group had settled into deeper unity.**



Lucy Sikes



ceiver of feedback may interpret the information as positive or negative, but the information itself needs to be descriptive and nonjudgmental. Providing such feedback is a skill in short supply, but fortunately, it is a learnable skill.

The key to effective feedback is to describe an event or a behavior by using specifics and giving details and then to describe the consequences of the event on yourself or others:

"When you brought that van-load of new youngsters to the Friends Day picnic and then didn't supervise them [description], I felt really irritated and found myself cleaning up after their messes all afternoon" [consequences on yourself].

The person may not wish to hear the feedback, but it is unlikely that her or his goal was to irritate you and create extra work for you. The person needs to know the consequences of his or her behavior, and the irritated person needs to move away from the disempowering feelings of blame and resentment. Delivering the feedback meets both needs.

"When you go around and around without getting to the point, I get frustrated, find myself not listening, and then I get upset because I think what you have to say may be important."

This statement does not interpret what's behind the rambling or resort to judging and name calling. It focuses on the behavior and takes responsibility for the speaker's reactions without asserting who is right and who is wrong. As a so-called "I statement," it follows the simple formula: "When you . . . I feel . . . because . . ." It sets the stage for changing behavior or for joint problem solving.

The essence of feedback, then, is not fancy: it is direct, specific, and descriptive. Here are other considerations for giving feedback.

*Feedback works best when it is timely.* The closer the feedback is to when the event happened, the more helpful it will be, since everyone will more easily remember what happened and what the circumstances were. Also remember, it can be aggravating to realize that someone has had important information for you and held on to it for a long time.

*Be generous with commendation.* "When you took the initiative in handling that bully at the demonstration, I felt so much safer and more confident that we'll win our campaign." An organization in which people give each other constructive feedback learns faster and increases its effectiveness, as well as boosts its members' morale.

*Be aware that some people cannot hear praise.* Give it anyway. Some of it may get through eventually.

*Accept that the receiver of your feedback may not change her or his behavior.* The nature of feedback is that it leaves the choice of response to the receiver—it is different from a negotiated agreement.

*Find a setting in which the receiver may be most open and ready to receive your feedback.* Avoid giving feedback on the run, in a public place, or when the person you want to talk to is in the middle of other work. Don't, however, use this advice as a way of avoiding giving feedback at all!

*Feedback works best when it is mutual.* If you notice that you are often giving feedback and not receiving it, ask for it! "I'd appreciate getting some feedback from you on how I handled that meeting in the mayor's office."

*The most helpful feedback consists of information that can be checked out.* If, for example, you tell me that my talking as much as I do leaves you feeling resentful because there is too little time left in meetings to hear what others have to say, I can check with others to see if they experience me in the same way.

*Give examples of the behavior if you are not delivering the feedback immediately after the incident.* "Not only did you handle the school head sensitively and firmly last week, but you also started a great conversation with the athletic coach when he looked uptight. When you create bridges like that, I feel more confident that we can relate effectively to our school." If you do not have specific examples (preferably more than one), it is better not to give feedback, because generalities don't count.

Individual Friends can make a difference by starting this process, but it happens faster if the meeting or Quaker group discusses the value of feedback and agrees to make it a norm. If a meeting agrees that information about what is happening should, whenever possible, be given, members will feel increasingly free to divulge their thoughts and feelings—and their trust level will rise. In the words of the old hymn, "And they'll know we're God's children by our love." □

This article is adapted from *Grassroots and Nonprofit Leadership: A Guide for Organizations in Changing Times* by Berit M. Lakey, George Lakey, Rod Napier, and Janice M. Robinson. New Society Publishers, 1995 (Philadelphia, Pa., and Gabriola Island, B.C.).



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# Thank Thee, Weighty Friend

by Jhan Robbins

Recently, my wife asked me what Quaker had influenced me the most. She knew that over the years I had been privileged to meet many prominent and authoritative U.S. and British Friends. I didn't choose any of them. Instead I quickly blurted out, "Helen Gander!"

Helen, a member of my former meeting in Wilton, Conn., certainly didn't look the part of a Quaker hero. She was a cheerful, roly-poly housewife who consistently drove on the wrong side of the road. It was an oft-repeated joke that God sat beside Helen and protected her from having an accident.

Naturally, we are inspired by illustrious Quakers whose powerful words are contained in books and legends. But too often we fail to give adequate recognition to weighty humanitarians in our own meetings, men and women whose messages and actions have had a tremendous impact on our lives. Helen Gander was one of these people. I have singled her out to help remind us that we owe a debt of gratitude to other spirited Friends and to let them know how much we cherish their presence.

Although Helen died in 1967, I now realize how much love and wisdom she

provided me and others whose paths crossed hers. I recall so many loving episodes. Once, Wilton Meeting was asked to furnish hospitality to the Hiroshima Maidens, Japanese young women who were victims of the atom bomb. They had been brought to the United States to undergo plastic surgery. I remember Helen consoling Suzue Oshima, whose face was badly disfigured and whose fingers were fused together.

"War makes us do terrible things," Helen said. "There is little I can do to rid you of that dreadful hurt. When I was very young and complained of a hurt my mother used to kiss my cheek to ease the pain." With that she kissed Suzue's scarred cheek. A simple gesture, but as it turned out, an extremely thoughtful one. Suzue, who had been tense and withdrawn, suddenly smiled. Then she put her arms round Helen and hugged her tightly.

One time, our yearly meeting asked me to write an up-to-date version of the 1660 Peace Testimony. Helen, vacationing in Maine, learned of my assignment and mailed me a long paragraph concerning the Testimony. It was uncanny. She had sent me the exact statement I had just composed. Upon her return I told her of the weird coincidence. "That's not so strange," she remarked. "People are regularly on the same wavelength—especially Quakers. You must be aware that sometimes Friends give their messages in tones that are almost inaudible. Nevertheless, we comprehend what they are saying." Then she chuckled as she added, "I wish they'd speak up so I could check their grammar."

Helen was known for her reverence for the English language as well as her abhorrence of all kinds of fighting. She'd frequently say, "I guess I'm a fabricated intellectual who quotes the Bible: 'Love your enemies; Blessed are the Peacemakers; All that take up the sword shall perish by the sword; If thy Kingdom were of this world then would my servants fight; Render to no man for evil.'" Then she'd proceed to deliver an instructive

and delightful lecture on what each text really meant.

She had a transcendent way of uplifting people's spirits. Members who had domestic or business problems turned to her for counseling. She'd listen carefully, allowing them to unburden themselves with the most intimate details. Everyone knew she'd never reveal their secrets. They were drawn to her because she was so completely nonjudgmental. I can't quote her success rate, but I know it was high.

If someone displayed annoyance when a baby squalled during the worship hour, later Helen could be counted on to tell the embarrassed mother and the disgruntled Friend that the child wasn't really crying, but was saying, "God is Love." Soon, they were laughing, even the baby.

When the Wilton Meetinghouse was being planned there was sharp disagreement about having a facing bench or a fireplace. Helen, who undoubtedly would be asked to sit on the facing bench, spoke on behalf of the fireplace. "I don't think that one person is always closer to God than another," she said. "Nobody should be given deferential treatment. Besides, the warm flames will be good for my arthritis." Heeding her advice, we built a fireplace.

Shortly after this controversy the meeting was engaged in another conflict, the need of having a sex dialogue for our teenagers. A few irate parents felt that such a delicate topic should be handled solely in the home. The dissenters were so vocal in their opposition that the sex seminar idea was about to be laid down. That's when Helen rose and in her optimistic but firm voice said, "All of us should seek Divine help in the guidance of our children. Both the home and the church have a sacred obligation to instruct young people that sexuality shapes and colors their entire lives. Each should aid the other, but if one fails to do the job responsibly, why should we punish the child?" She then called for a moment of silence. When it was over, her logic was accepted unanimously.

Helen was a liaison for sending used clothing to relief agencies. Periodically, she'd remind us to donate unneeded gar-

*Jhan Robbins, a member of Columbia (S.C.) meeting, is a former president of the American Society of Journalists and Authors.*



Eileen B. Waring



ments so they could be given to the less fortunate. I must admit that at times she was a bit too zealous. One blustery Sunday morning I wore my new windbreaker to meeting. Arriving a few minutes after 11 o'clock, I hurriedly tossed it on the entrance table. At the rise of the refreshment period I went to retrieve my jacket. It wasn't there. In one of the back rooms I discovered Helen busily packing it into a carton marked "Russian War Relief." She looked so angelic that I didn't have the heart to stop her.

Four of my five children can attest to her magnetism. For years Helen taught First-day school. Armed with her off-key auto harp, she would beam as she'd lead her pupils in singing off-key hymns. Penny, my eldest, recalls that during a discussion about nonviolence, Helen was asked what she would have done about Hitler. She replied that she'd have tried to show him how wrong he was.

"And if that didn't work?"

"I'd try again."

"If you still failed to change his mind, what would come next?"

"I'd try again."

"You don't understand. I mean if you kept failing, then what?"

"I'd try again," Helen said patiently.

"I've heard lots of people make similar statements," Penny said. "But there was something in her voice that made it different. Convincing! I'll never forget it."

When Katie, my 16-year-old, heard the story, she exclaimed, "I'm so sorry I never had her for my teacher. She sounds cool."

She was! Her thinking was so clear—not that it came automatically or pompously, but her advice and her thoughts seemed to be a direct line to God. Her face, round and wrinkled and a beacon of light, showed it.

Fortunately, there are many Helen Ganders in today's meetings. Weighty Quakers whose understanding, awareness, and sympathy reach us all. Like Helen, the majority of them do not contribute their vast illumination so they can receive praise. For the most part they are quite humble.

Don't wait until it's too late. Tell them now, "Thank thee for being my friend." □

## My Feet Grew Old First

My feet grew old first,  
A joint enlarged here, a bunion there.  
Toes began to bend and cross  
From old confinement remembered.  
Carpal tunnels narrowed  
And fingers were no longer straight.

The arms became spindly,  
The body heavier.  
I remembered the joy of cartwheels  
And tried it once.  
The weak arms could not support the body:  
WHUMP! I landed, aspiration  
And center of gravity lower.

Across the smooth face began  
A fine trace of wrinkles,  
Keratoses and brown spots,  
Retin-A notwithstanding.

Wistful for lost youth,  
I recall pictures of two Chinese women,  
The old one with wise, kind eyes,  
Looking far and unafraid,  
Her face a centrifuge of wrinkles;  
The young woman, her eyes carefully  
Outlined, unseeing,  
Her face smooth as a mask.

The old face was the beautiful one,  
Etched with pain and joy and patience.  
I wanted to sit at her feet  
And learn her wisdom and faith.

Finally the age-enemy becomes an ally,  
Dreams give richly-peopled nights,  
Spilling memories into day.  
Wisdom comes, and tolerance,  
Limitations accepted.  
Depths of the spirit to be probed,  
To sustain.

—Carmen Hayes Anderson



Alissa Crandall

*Carmen Anderson lives in Texas City, Texas. She writes, "Although I am a Presbyterian, I have two daughters and their families who are Quakers."*

## Now What?

by Benjamin (as told to Clifford Pfeil) • illustrated by Lorna Kent

Last month, readers will recall, Emily had just awakened Benjamin with news of mice endangered by a fire.

I leapt out of the window onto Emily's head and dug my claws into her hair, and she began to run helter-skelter down the back alley toward the fire. Ahead, thick smoke rose through the flashing red lights of a fire truck. Firefighters, gulping oxygen through their masks, crawled into the building through doors and windows. Others dragged hoses from the truck and climbed ladders to the smouldering roof.

Emily rushed in through the alley gate, past a small group of people standing in their pajamas watching the fire in shocked silence. She dashed down the side of the building and came to a stop in front of a basement window. For a split second I saw a mouse face looking out. Then it disappeared.

"Get them out!" shouted Emily.  
"They're afraid of me!"

On the ground I found a large stone. I threw it sharply at the window glass, but it bounced off. Emily, who had backed up a few yards, came forward quickly and kicked the glass in with her shoe. Smoke began to curl out of the broken window.

"Come out! Come out!" I shouted into the darkness. "We are all just mouse friends out here!"

At first nothing happened. Then a small, young mouse, coughing and half blinded from the smoke, leaped out. That mouse was followed by another, then two more. Then whole families of mice, coughing, squeaking, gasping, tumbled out onto the ground and started running in all directions.

"No, wait!" I yelled. "Over here! Follow me!"

Those who heard blindly followed the sound of my

voice. The rest scattered into the darkness.

"Benjamin! Look!" Emily shouted. From behind a bush where she was hiding so as not to frighten the mice, she pointed toward the broken window. Inside, a very small mouse was jumping up against the glass, unable to reach the hole. When it jumped, I could see its four feet against the glass. When it fell back, it was lost from sight in the smoke.

I ran forward, my heart beating wildly. I grabbed



the sharp edge of the broken glass and pulled myself through the hole and into the basement. The little mouse was lying on the window sill at my feet.

"Emily! Help me!" I called. Her hand came in through the window. I picked up the mouse and laid it into her hand. Carefully, she lifted it out into the fresh

*Clifford Pfeil, a member of Pima (Ariz.) Meeting, teaches English as a second language. "Benjamin, the Meetinghouse Mouse" is dedicated to Mark, Robert, Matthew, Emily, and the sweet memory of Laura. Lorna Kent is a member of Central Philadelphia (Pa.) Meeting.*



air. Then she reached in for me.

We all gathered together at the back alley gate: Emily and I, the little mouse in Emily's hand, and 31 other mice, eyeing Emily suspiciously.

"She's my friend," I said.  
"She is a mouse friend. Now everyone come with me."

We made our way back down the alley and in through the meetinghouse window. Emily found a loaf of bread in the kitchen and broke it into pieces for everyone to share. I took dish towels out of a drawer and dropped them down to the floor, where the others began to shred them up for nests. The meetinghouse floor was wall-to-wall with mice making their beds, scurrying around looking for missing friends and relatives, and shyly asking Emily for more bread and water.

The little mouse (the one I had rescued) was given a bed next to mine, inside my hole.

Suddenly I felt very tired. I sat down to get my breath. Emily sat next to me.

"Emily?" I said.

"Yes?" replied Emily.

We looked at the assembly of mice.

"Emily," I asked, "now what do we do?"

Emily said nothing for a while, then she asked a question of her own: "Is tomorrow Sunday?"

It was.

*Continued next month. . .*

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# Summer Puzzler

by Teddy Milne

Guess the words defined opposite and write them over the numbered dashes. Then transfer each letter to the corresponding numbered square in the diagram below. The filled squares will contain a quotation. Black squares indicate word endings. The first letters of the guessed words will give the source and title of work.



1I	2V	3E		4D	5V	6K	7D	8S		9B	10M	11C		12R	13D	14D
15T	16Q	17G	18A	19V	20F	21A	22I		23V	24O		25A	26X	27F		
28Q	29X	30J	31U	32N	33A	34H	35L	36F	37X	38N		39C	40M	41X	42F	43H
	44N	45D	46F	47I	48S	49X	50H	51U	52G		53C	54U		55T	56I	57L
	58R	59I	60F		61H	62T	63M		64L	65M	66T	67H	68H	69B		
70B	71B		72V	73E	74P	75P	76N	77O	78K		79Q	80M	81I			
82R	83G	84O		85M	86S	87D	88D	89R	90N		91L	92P	93W	94J	95C	96G
97P	98E	99G		100L	101T	102D	103V	104C	105F	106K		107O	108C		109T	110L
	111N	112G	113M	114W	115J	116S	117O		118G	119V	120W	121P				
122E	123A	124U	125Q	126W	127X		128X	129Q	130I	131M		132R	133W	134E	135W	
136H	137E	138J		139M	140R	141P	142S	143U		144M	145J	146S	147P	148R	149S	150E

(Answers on page 31)



A) The wolf told Little Red Riding Hood to lift it up .....	18	33	25	21	123
B) German composer(1895-1982) .....	70	69	9	71	
C) Rebelled .....	95	39	11	53	108 104
D) "Harmless and _____ people of God" (1661 Quakers) .....	87	7	88	13	4 102 14 45
E) See S .....	150	134	3	122	137 73 98
F) "The things that are _____" .....	27	36	42	46	20 60 105
G) Quaker Steere .....	96	17	112	99	83 118 52
H) Adj. for Quaker denial .....	34	61	136	68	43 50 67
I) Run backward for true encouragement .....	130	47	81	1	56 59 22
J) Levi, e.g. ....	94	145	115	138	30
K) Stern .....	6	106	78		
L) Elizabeth Fry's milieu .....	64	57	91	35	100 110
M) Quaker study centre in Selly Oak .....	144	10	40	113	85 65 139 80 131 63
N) A means of approach .....	111	32	38	76	44 90
O) Thallophtytic plant .....	84	107	77	28	117 24
P) Relativity? .....	147	97	92	74	141 121 75
Q) A Moroccan territory .....	16	79	125	129	
R) One of L .....	12	58	132	89	82 140 148
S) He inspired ELizabeth Fry (first name at E) .....	48	149	86	146	116 142 8
T) They call themselves Dineh, the People .....	101	66	15	109	62 55
U) He went to hell for Euridice .....	124	143	54	51	31
V) One of Mendelssohn's symphonies .....	72	5	19	119	23 103 2
W) The Crane is part of this (two words) .....	120	126	114	93	135 133
X) A leader of the Westmoreland Seekers .....	26	29	41	49	37 127 128

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# Building on Faith

by Isabel Needham Bliss

**M**ichigan Friends Center was for a long time a castle in the air. Making it reality was a venture of faith that, like any creative effort, brought times of stress as well as excitement and joy. Above all, it took commitment sustained by a clear sense that God was leading us.

Castles in the air call for foundations, wrote Thoreau, and he had it right. Thirty-five years ago a few families from Ann Arbor (Mich.) Meeting gave solid foundation to their dream by setting up what is now Friends Lake Cooperative Community (FLCC). On 90 acres of woods by a quiet lake about 20 miles from Ann Arbor, there are homes, seasonal cabins, and opportunities for swimming, boating, camping, and just enjoying the beach.

A community building, or lodge, was included in the plan outlined in the first FLCC newsletter in 1963 by Elise Boulding, whose vision inspired the founders. Many matters engaged members during the years since, but no action was taken on building. Periodically, memorial gifts earmarked for the lodge reminded us of that part of the original proposal.

During the mid-1980s, members began to say, "The longer we wait, the more it will cost. If we really want a lodge, we'd better get on with it." Many basic questions followed: Who will shoulder the responsibility? What kind of building? Where? How about financing? As we tackled these and many related questions, Michigan Friends Center took shape.

The shift from the term "lodge" to "Michigan Friends Center" reflected a broadening of purpose. First thought of as another facility of Friends Lake, recognition of the potential for Quaker outreach changed this somewhat. While still to be used by members, the concept of something to serve the wider community was compelling. It could be offered to groups that share Friends' values, and income from rentals would cover operating costs.

The mutual benefits were clear. The com-

*Isabel Bliss is a member of Ann Arbor (Mich.) Meeting and a director of Michigan Friends Center. She and her husband, Bill Bliss, live at Friends Lake Cooperative Community. Inquiries may be sent to Michigan Friends Center, P.O. Box 218, Chelsea, MI 48118. Contributions are most welcome. (The Center is a 501(c)(3) organization.)*

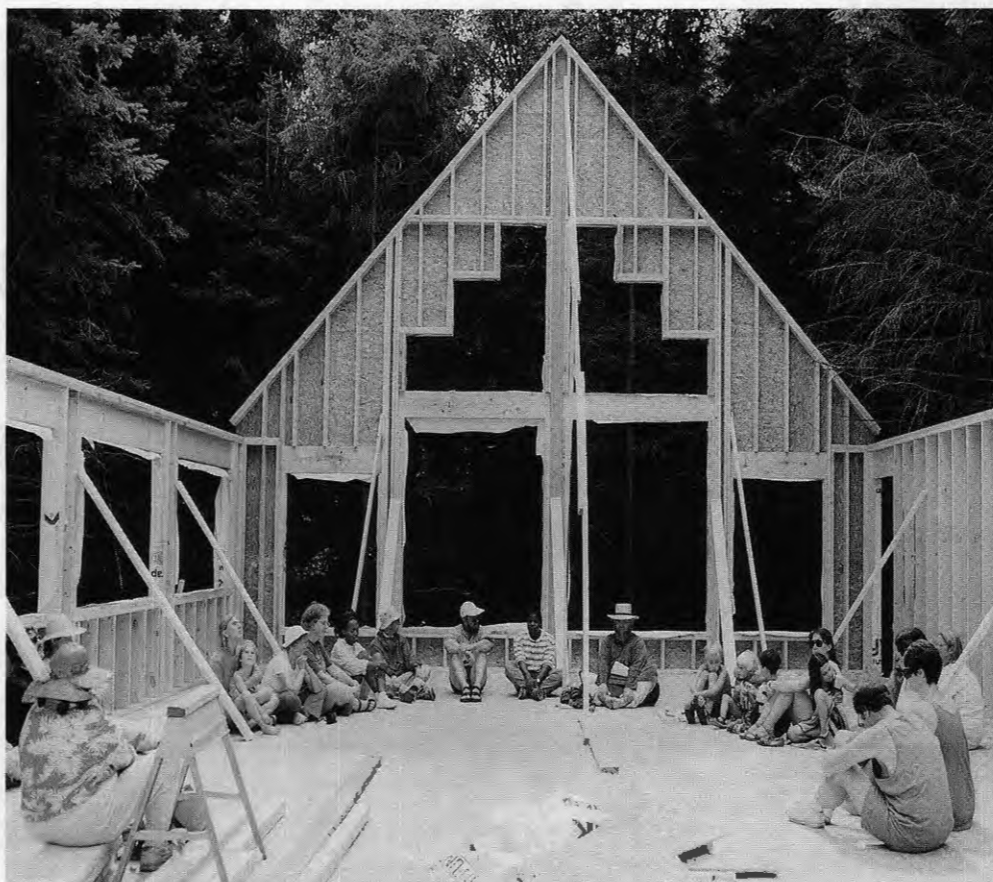


Photo courtesy of The Ann Arbor News

munity would gain from the presence of the center, and the center's appeal would be enhanced by its location in the spruces near the lake. What was not clear was how the project could go forward given the hesitation of both FLCC and the meetings in the area to place added demands on their limited resources.

The solution was found in the formation of a new nonprofit corporation that would work closely with FLCC and Friends, but would legally exist as a separate organization. With the help of two Quaker lawyers, we launched Michigan Friends Center as a directorate that would own and operate the facility for educational, religious, and recreational purposes. At least six of the ten directors must be Friends. They are named by a joint committee of four, of whom two are appointed by Friends Lake Community and two by Green Pastures Quarterly Meeting.

What kind of building? Plans were drawn and redrawn until the directors were satisfied they had a design that was simple, functional, earth-friendly, attractive, and affordable. There is a main meeting room, plus a wing that can be used as one room or divided into two. To these are added the kitchen, office, and bath-

rooms for a total of about 2,500 square feet. Careful search was made for ways to reduce cost. A desirable second wing was deferred.

Where to put it? This question proved to be one of the most troublesome. The location of the building had to be chosen by Friends Lake Community, which retains ownership of all land on which anything is constructed. The decision lay with a membership very diverse in perception. Many were vague about Friends traditional processes of finding consensus. Half a dozen proposals were made and defended. It became obvious that the group needed all it could muster of wisdom, trust, clerking skills, patience, and prayer. It was a genuine test of Quaker process, or rather, of our ability to make the process work. Two things indicate that it did work. First, the community remained intact, in spite of currents which might have caused division. Second, everyone who was involved seems satisfied now with the choice finally made.

The next big hurdle was money. Our best efforts to economize still left us with a daunting estimated cost of \$180,000. The directors had resolved early on that Michigan Friends Center would not be mortgaged. We would build only when we had the money. The quar-



terly meeting agreed to receive pass-through gifts for us until Michigan Friends Center had 501(c)(3) status and could receive tax-deductible contributions. This was secured after extensive correspondence with the IRS, much of which focused on establishing that Green Pastures Quarterly Meeting is indeed a religious body.

Then followed several years of fund raising, with a variety of efforts directed to Friends, meetings, and the wider community. These included advertising in *FRIENDS JOURNAL*; two benefit concerts, one of which featured a Quaker couple with local ties; and a percentage of sales at an area book store on designated days.

Responses were heartening. There was a foundation grant, and sizeable contributions were made by FLCC and Ann Arbor Meeting. Continued support is coming in the form of annual budget allocations from FLCC and several meetings affiliated with the quarterly meeting. Interest-free loans were arranged. Checks from individuals ranged from modest to very generous, and bequests were gratefully received. The goal came into sight.

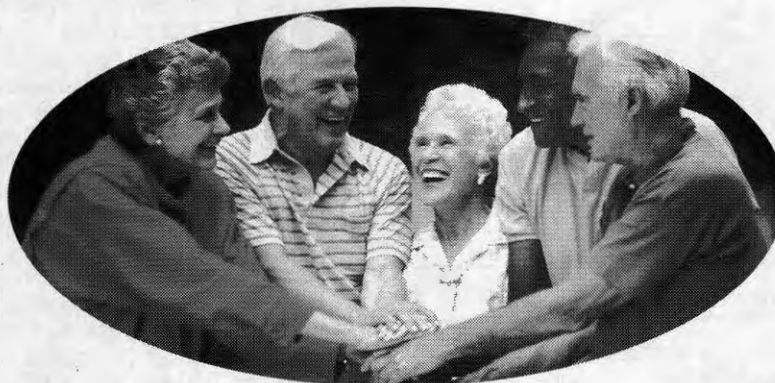
Ground was broken on June 1, 1994, celebrated by bagpiping and worship with Ann Arbor Friends. The building was ready for occupancy by February 1995. At every step, from painting to designing a brochure, individuals and meetings, Friends and friends, came forward with volunteer help. Members and attenders of Ann Arbor Meeting did site preparation by clearing trees and brush. Members of Red Cedar (Mich.) Meeting held a full work day to complete exterior painting. A core of about 12 workers was augmented at one time or another by crews numbering from 5 to 40.

In the first year, 23 groups met at Michigan Friends Center, and we expect usage to increase. A general manager handles scheduling and oversees operations. Users have included churches, environmental groups, local hospital staff, and student organizations. Several meetings, as well as the American Friends Service Committee and a committee of Friends General Conference, have held events here. The center and FLCC cosponsored a forum on "Simplicity and Quality of Life." The newly formed Chelsea Worship Group, an allowed meeting under Ann Arbor Meeting, meets here once a month.

We particularly want to encourage use of Michigan Friends Center by Green Pastures Quarterly Meeting Friends and others for retreats, youth activities, and family programs. An endowment fund would enable us to reduce fees.

Success that matters, however, is not measured in numbers. Does the place catalyze healing, community, and spiritual growth? Here is the essence of our "air castle," the purpose to which Michigan Friends Center is prayerfully dedicated. □

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The articles that appear in FRIENDS JOURNAL are freely given; authors receive copies of the issue in which their article appears. Manuscripts submitted by nonFriends are welcome. We prefer articles written in a fresh, nonacademic style, using language that clearly includes both sexes. We appreciate receiving Quaker-related humor.

- ❖ maximum 8-10 double-spaced, typewritten pages (2,500 words)
- ❖ include references for all quotations
- ❖ author's name and address should appear on the manuscript
- ❖ enclose a self-addressed, stamped envelope for return of manuscript

Submissions are acknowledged immediately; however, writers may wait several months to hear whether their manuscripts have been accepted.

For more information contact Kenneth Sutton, Associate Editor.

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## Reports

### Discerning God's Will on Same Gender Issues

Over 40 Friends gathered March 8-10, at Powell House in Old Chatham, N.Y., to recover a traditional Quaker framework of discernment based on tests of truthfulness—Scripture, Quaker tradition, and character (judging by the fruits of actions)—and hopefully to leave behind the dominant liberal/conservative framework (biblical legalism vs. moral individualism and tolerance) that has proven itself divisive and polarizing. While the leadership (Peter Burkholder, Ken Rice, Ben Richmond, and I) disagreed on homosexual sex and marriage, we were united in our commitment to discernment and our basic reverence for Scripture and tradition. We also had tender affection for one another and basic trust that enabled us to demonstrate that it is possible to strongly disagree and yet maintain bonds of love and affection. This modeling was important in helping to heal wounds that existed in our group (there were representatives from two meetings that had been torn apart by uncivil discussions of same gender unions) and to give Friends hope that frank discussions are possible without destroying a meeting.

The leaders began the program by giving our personal testimonies about our understanding of how God has led us to the witness that we presently make on these issues. Our second session focused on recovering elements of community discernment used by the early church in revising the Jewish codes and including gentile converts and by 18th-century Quakers in resolving the similarly divisive issue of slavery.

Peter Burkholder began the session on Scripture and Quaker tradition by reemphasizing the story of the early church's ability to discern a new revelation allowing them to embrace "unclean" Gentiles. He took us through standard biblical passages used to condemn homosexuality, giving a revisionist understanding that he felt should enable modern Christians and Quakers to embrace committed homosexual relations.

Ben Richmond followed, seeking to look at Scripture through the Quaker insight that through Christ we are called to live in the Garden of Eden restored. Ben pointed out that nearly all of our testimonies, including marriage, are based on this insight (we marry ourselves before God with no need for priest or minister because this was how Adam and Eve did it before the Fall). He expressed a belief that sex in the Garden is meant to unite a man and a woman in marriage with the possibility of participating in God's ongoing creation through children. He expressed his belief that all other forms of sex, including same gender sex, whether married or not, are not as God intended in the beginning. After

these presentations, we broke up into lively small group discussions.

Saturday evening focused on the test of character. I began this session by reviewing the importance of the character argument in convincing Friends that slavery was wrong despite its acceptance by Scripture and Friends tradition. Woolman and others argued that character flaws exhibited by slaves and slave owners were the result of the evil of the institution of slavery. I stated that the crux of the matter is whether character flaws exhibited among gay men are, like slavery, the result of discrimination that could be addressed by recognizing committed relationships equivalent to marriage; or whether the character flaws demonstrated that there is something about putting two male sex drives together that goes contrary to how God intends for us to use our sexual natures. I expressed my own belief that our tradition should be reaffirmed in its caution against homosexual relations or gay marriage.

Ken Rice spoke next, challenging the statistical sample that I used to support my argument about the greater instability of gay sexual unions. As someone familiar with statistical models, he demonstrated how figures were skewed by the fact that many of those interviewed were selected at bars and other sites where greater instability would be expected.

This session encouraged other "conservatives," who were the minority at the gathering, to speak their concerns with calm and assurance. Their testimony was received in relative calm as Friends tried to understand how people could come to such different conclusions. Then a woman from a meeting torn apart by a request to celebrate a same gender marriage spoke pointedly to a man she felt had been the cause of much of the division. She did so in a way that made clear her desire to understand why he had said what he said, that she was open to seeing them in a new light. At this point, a woman got up and prayed for healing and reconciliation and closed with a hymn along similar lines. The room settled into awesome silence, followed by a prayer of thanksgiving for God's presence.

At the rise of this meeting, a lesbian leader who has become a reconciling spirit grabbed the woman by the hand and led her across the room to the man she had questioned, who was already walking towards her. They embraced with tears in their eyes, and there were gentle words of confession and forgiveness.

On the surface, this weekend was about same gender issues, but on a much deeper level this weekend was about forgiveness and reconciliation. I doubt that anyone left with a changed opinion about the appropriateness of same gender sex or celebrating same gender unions, but I know of several broken relationships that were healed.

—Herb Lape



## News

A Lebanon Aid Fund has been established by the American Friends Service Committee to provide immediate assistance to civilians displaced by the Israeli bombardment of southern Lebanon. Hundreds of people have been seriously injured, thousands of buildings are damaged or destroyed, and nearly one-half million refugees have been forced from their homes. Attacks against power stations and a naval blockade of all ports, up to and including Beirut harbor, have brought further hardship. The current round of fighting, which included the killing of 90 civilian refugees inside a United Nations peacekeepers' compound on April 18, has been going on since March. Donations to this AFSC fund will be directed for the immediate relief efforts of the Middle East Council of Churches, now working in southern Lebanon, and for AFSC to carry out rehabilitation, reconstruction, and reconciliation work in Lebanon over the longer term. Contributions may be sent to AFSC, Lebanon Aid Fund, 1501 Cherry St., Philadelphia, PA 19102. For more information, contact J. Ron Byler at (215) 241-7060 or Jack Malinowski at (215) 241-7015.

**Pittsburgh (Pa.) Meeting approved the following minute on marriage** at their April 14 meeting for business:

It is fundamental to the faith and practice of the Religious Society of Friends that we seek that of God in every person; that we affirm the worth of all human beings; and that we respect and support each individual's striving for personal integrity.

We believe that it is in the interest of society and its members for all citizens to have full and equal access to the rights and responsibilities of marriage. At present, the State offers legal recognition of opposite-gender marriage and supports such marriages by extending certain rights as well as assigning clear responsibilities to the partners. Thus the State seeks to promote social stability through committed relationships and family structure.

Gay and Lesbian couples have been denied legal access to the rights and responsibilities of marriage. Whether or not all Friends personally approve of same-gender relationships, the establishment of the same standard for same-gender and for opposite-gender committed relationships is consistent with Friends faith and testimonies.

We believe that the State should recognize same-gender couples who choose to marry and share fully and equally in the rights, responsibilities, and commitment of civil marriage.

**Richard J. Wood is leaving Earlham College** in Richmond, Ind., after 11 years as president to become dean of the Yale University Divinity School, effective July 1. Replacing him as interim president is Eugene S. Mills, an alumnus from Earlham's Class of

Len Munnik



1947 who served as president of Whittier College in California from 1979 to 1989. A permanent president will likely take office no later than July 1997. Earlham College began marking its 150th anniversary this year with a celebration on the school's campus June 7-9.

**The Quaker Council for European Affairs is working closely with the European Union** at the year-long Inter-Governmental Conference, which opened on March 29 in Turin, Italy. In a statement sent to each of the 15 foreign ministers in the European Union, QCEA made the following peace proposal:

The historic Quaker vision of international peace and understanding is founded on the conviction that lasting security will never be achieved through military intervention but must be built through relationships based on respect and esteem. We therefore urge . . . the creation of a European Peace Agency. Such an agency would draw on available skills of conciliation and confidence-building. It should be given the resources to find, recruit, and train in significant numbers, as unarmed specialists, the talented and experienced workers from governmental and nongovernmental organizations and gifted young people from every Member State. An agency backed by such resources would be available to respond in a preventative way in potential conflict situations. Participation in such an initiative would give thousands of men and women a real sense of European citizenship. To seat the agency in a frontier area would of itself symbolize the importance of conflict resolution. Our Peace Agency proposal is put forward now as a development of the "peace corps" proposal already presented. . . . There is nothing to be lost and everything to be gained through a new and courageous European Union initiative reaffirming the original

Community commitment to peace. (From the April issue of *Around Europe*)

**The IFOR has sent tanks to Bosnia**, but it isn't an International Fellowship of Reconciliation military force! It seems some confusion has arisen from the fact that the NATO implementation force, now in Bosnia to monitor the Dayton Peace Accords, has adopted the acronym "IFOR." The original IFOR sent letters to President Clinton and NATO on November 23, 1995, protesting the use by NATO of the acronym. The letter stated that such use of IFOR's name, which has stood for spiritually based nonviolence for over 75 years, was extremely inappropriate and possibly dangerous for Balkan Peace Team activists who must maintain impartiality in the face of much hostility from officials. The letter asked that the implementation force stop using the acronym and suggested that an alternative name be used. According to NATO, because the acronym is used in the Dayton Peace Accords, it cannot be changed without authorization from the Peace Accords signatories. While IFOR does not like being associated with tanks and guns, the confusion over the name has presented an opportunity to spread the organization's message of active nonviolence. (From the Feb. Issue of *Reconciliation International*)

**Information from the National Campaign for a Peace Tax Fund** can now be accessed through the World Wide Web. The organization's homepage, located at <http://www.nonviolence.org/~nvweb/peacetax>, offers the campaign's basic brochure, an archive of past newsletters, the text of the Peace Tax Fund Bill, links to related web pages, and news about the campaign's activities. (From National Campaign for a Peace Tax Fund, Fall 1995)

## Bulletin Board

•“Teaching as a Religious Experience” is the title of the Friends General Conference Religious Educators’ Institute, Aug. 15–18, at Camp Lutherlyn in Prospect, Pa. Jane Manring, Head of Friends Community School in College Park, Md., will be the keynote speaker. Evening interest groups led by Friends from several yearly meetings include How Do You Start a Curriculum from Scratch?; Making Meeting for Worship Meaningful for Children; Setting up Spiritual Formation Groups; Teaching Techniques for Beginning Teachers; Teaching Bible to Children and Youth; and Teaching Quakerism to Children and Youth. Afternoon workshops for First-day school teachers will address curriculum for adults and children, types of First-day school classes, and various teaching techniques. Demonstration workshops for children will be led by Bill Kreidler, a teacher and curriculum developer for Educators for Social Responsibility. Opportunities for worship will be available throughout the weekend. Families with children are encouraged to attend; a children’s program will be available. Accommodations range from cabins to tent camping, and the camp’s facilities include recreational opportunities for all ages. The registration deadline is July 15 (Aug. 1 for adults not accompanied by children). For more information, contact Liz Yeats, FGC Religious Education Coordinator, 1216 Arch St., 2B, Philadelphia, PA 19107, telephone (215) 561-1700.

•Do you have a war tax story to share with others? The National Campaign for a Peace Tax Fund is collecting information regarding war tax resistance for distribution to the public and members of Congress. The organization is interested in stories about the impact of war tax resistance on individuals’ lives, reasons for becoming a war tax resister, experiences with the IRS, or any other aspect of war tax resistance. For more information, contact National Campaign for a Peace Tax Fund, 2121 Decatur Place NW, Washington, DC 20008-1923, telephone (888) PEACETAX.

•Quilts made by Quaker women in the Delaware Valley in the 18th and 19th centuries are being sought for a 1997 exhibit at the Brandywine River Museum in Chadds Ford, Pa. Responses are needed from individuals or families owning such quilts so that items can be documented and studied in preparation for the exhibit, and so that quilts privately owned may be included in the display. For more information, contact Patricia Keller, telephone (610) 932-2550 or (610) 932-2425, e-mail berrett@udel.edu.

•“Where Do We Go From Here? Taking Peace and Justice into the Next Century” is the title for the 25th annual conference of the Consortium on Peace Research, Education, and Development, Aug. 8–11, at George Washington University in Washington, D.C. The con-

ference will address the following questions: How does what we know now provide us with insights into the future? What role will mentoring play in training young people for the 21st century? How will gender studies help us make decisions? and What ideas and methods need to be further developed in the educational community, activist organizations, and social movements? For more information, contact COPRED Headquarter, c/o ICAR, George Mason University, 4103 Chainbridge Rd. STE 315, Fairfax, VA 22030, telephone (703) 273-4485, fax (703) 934-5142, e-mail bwien@gmu.edu.

•The Quaker Native American Interest Group invites Friends with similar leadings and concerns to join them and add to their corporate knowledge and energy. The group’s primary interests are initiating dialogue with Native American traditional elders and finding ways to help Friends experience their connections with the Earth in deeper ways. The following is the group’s statement of purpose:

We wish to support, encourage, and provide opportunity for Friends and others to access the inner spiritual side of ecological concerns through experiences of living ceremony linking us to our community and to our place on the Earth. We do this as

## Calendar

### JULY

2—The 20th anniversary of the U.S. Supreme Court’s decision to reinstate the death penalty.

3–7—“In the name of Jesus, rise up and walk,” Friends United Meeting’s Triennial in Indianapolis, Ind. The sessions will include speakers, business meetings, reports, Bible Hours, worship, and music. Contact FUM, 101 Quaker Hill Dr., Richmond, IN 47374-1980, telephone (317) 962-7573.

5–7—An informal gathering of lesbian and gay Friends in Cologne, Germany. The gathering will include worship and participation in the parade through the streets of Cologne for the Christopher Street Day celebrations. Contact Dietmar Lagin, Wolfgang Becker, Im Bachele 72-74, 53175 Bonn, Germany, telephone (0228) 312689.

10–14—North Carolina (Conservative) Yearly Meeting, Chowan College, Murfreesboro, N.C. Contact Deborah Shaw, NCYM, 1009 W. McGee St., Greensboro, NC 27403, telephone (910) 273-2199.

10–14—Wilmington Yearly Meeting, Wilmington College, Wilmington, Ohio. Contact Marvin Hall, Pyle Box 1194, 251 Ludovic St., Wilmington, OH 45177, telephone (513) 382-2491, fax 382-7077.

11–Aug. 5—A Food Not Bombs International Gathering in Atlanta, Ga. The gathering will include workshops, concerts, and a protest of how the homeless and poor are being driven away to make way for the Olympic Games in Atlanta. Contact Food Not Bombs, 770 Ormewood Ave., Atlanta, GA 30312, telephone (800) 884-1136.

17–21—Ohio Valley Yearly Meeting, Georgetown College, Georgetown, Ky. Contact Barbie Hill, Publicity Coordinator, 6921 Stonington Rd., Cincinnati, OH 45230, telephone (513) 232-5348, fax 559-9669.

18–21—North Pacific Yearly Meeting, Evergreen College, Olympia, Wash. Contact Helen Dart, 3311 NW Polk, Corvallis, OR 97330, telephone (503) 484-5586.

20–25—Evangelical Friends Church Eastern Region Yearly Meeting, at First Church of the Nazarene in Canton, Ohio. Contact John

Williams Jr., 5350 Broadmoor Circle NW, Canton, OH 44709, telephone (216) 493-1660, fax 493-0852.

20–26—Northwest Yearly Meeting, George Fox College, Newberg, Ore. Contact Joe Gerick, NWYM, 200 N. Meridian St., Newberg, OR 97132-2714, telephone (503) 538-9419, fax 538-9410.

20–27—New York Yearly Meeting, Silver Bay, N.Y. Contact NYYM Clerk, 15 Rutherford Place, New York, NY 10003, telephone (212) 673-5750.

23–27—MidAmerica Yearly Meeting, Friends University, Wichita, Kans. Contact Royce Frazier, MAYM, 2018 Maple, Wichita, KS 67213, telephone (316) 267-0391, fax 267-0681.

24–28—“One Spirit: Common Ground for Justice and Peace,” the U.S. Fellowship of Reconciliation’s biennial national conference at Bryn Mawr College, Bryn Mawr, Pa. The gathering will include speakers, workshops, interfaith celebration, and programs for children and youth. Contact FOR/US, P.O. Box 271, Nyack, NY 10960, telephone (914) 358-4601, fax 358-4924, e-mail fornatl@igc.apc.org.

24–28—The 1996 U.S. Section Triennial Congress of the Women’s International League for Peace and Freedom on the campus of the University of Northern Colorado in Greeley, Colo. The congress will include a peace camp and programs and discussions of Amendment 2, the amendment to Colorado’s constitution forbidding lesbians, gays, and bisexuals from filing claims of discrimination. Contact WILPF, U.S. Section, 1213 Race St., Philadelphia, PA 19107, telephone (215) 563-7110, fax 563-5527, e-mail wilpfnatl@igc.apc.org.

26–28—Central Alaska Friends Yearly Meeting, at the Dickerson Homestead in Wasilla, Alaska. Contact Art Koeninger, Clerk, P.O. Box 22, Chitina, AK 99566, telephone (907) 823-2222.

31–Aug. 4—Illinois Yearly Meeting, IYM Meetinghouse, McNabb, Ill. Contact Mary Nurenberg, IYM, 602 Normal Ave., Normal, IL 61761, telephone (309) 888-2704.





we share our struggle to honor the traditions and knowledge of the original keepers of the land; to learn to listen to their wisdom; to heal ourselves, the relationship between ourselves and the land, and ourselves and the original people of this place.

For more information, contact Kit Potter, 848 Clematis Dr., Nashville, TN 37205; or Don Campbell, 105 Oak St. #66, Ashland, MA 01721. (From BeFriending Creation, March-April 1995)

•Trainings for Lead Trainers to coordinate and facilitate "Teen Peacemaker Mentoring Projects" for counselors, youth leaders, community members, and parents are being sponsored by Growing Communities for Peace. This mentoring system brings conflict resolution and other peacemaking skills to adults, teens, and young children. It is designed to partner teenagers with preschool through second graders in an innovative approach that teaches skills and helps nonviolent behaviors become "cool." The training will be offered in Minneapolis, Minn., Aug. 2-4; Eau Claire, Wis., Aug. 16-18; and Des Moines, Iowa, Aug. 23-25. For more information, or to schedule a training in your community, contact Growing Communities for Peace, 16542 Orwell Rd. North, Marine on St. Croix, MN 55047-9754, telephone (612) 433-4303.

•The Amy Foundation Writing Awards program is designed to recognize creative, skillful writing that presents in a sensitive, thought-provoking manner the biblical position on issues affecting the world today. To be eligible, submitted articles must be published in a secular, nonreligious publication between Jan. 1 and Dec. 31, 1996. This 12th annual Amy Writing Awards includes a \$10,000 first prize and 14 other cash awards. Articles and/or inquiries may be submitted to The Amy Foundation, Writing Awards, P.O. Box 16091, Lansing, MI 48901, telephone (517) 323-6233.

•Idyll, Ltd. runs "Untours," apartment stays in non-touristy sections of Europe. The profits generated by these trips fund the Idyll Development Foundation, which invests economic development money in low-income areas, mostly focusing on job creation and inner city housing. Some of the money gets to low-income populations via community-oriented banks and some in direct loans to low-income entrepreneurs and neighborhood improvement projects. The organization is now expanding its efforts to Vietnam. An important goal will be to avoid contributing to the current tourist invasion that threatens the cultural traditions and customs of the Vietnamese people while using profits as venture capital to help the portion of the Vietnamese population likely to be bypassed by current development trends. For more information, contact IDF, 341 West State St., Media, PA 19063, telephone (610) 565-5242, fax (610) 565-5142.

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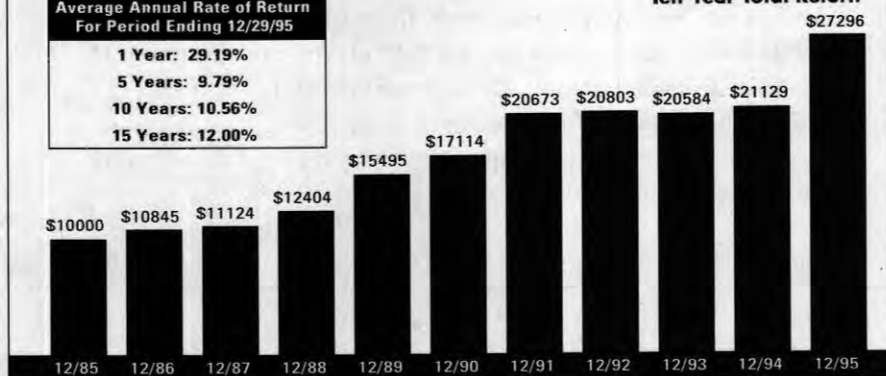
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## Books

### A House Divided: The Parting of the Ways Between Synagogue and Church

By **Vincent Martin**. Paulist Press, Mahwah, N.J., 1995. 194 pages. \$11.95/paperback.

Although a small number of Jews have become Quakers, it is surprising that apparently there has been little dialogue between Quakers and Jews. It is therefore a breath of fresh air to discover this thoroughly scholarly study by Father Vincent Martin, a Benedictine monk and sociologist who lived many years in Jerusalem. We are indebted to Paulist Press for publishing this exploration of issues in the contemporary dialogue between Christians and Jews.

Friends of all persuasions acknowledge that Quakerism arose out of the Judeo-Christian tradition. But, as the early Christians often discounted the contributions of Judaism and declared a new order under Christ, so do some Quakers marginalize the contributions of both Judaism and Christianity. Friends are divided as to their membership in local, national, and world councils of (Christian) churches, as well as their contacts with Judaism and other world religions.

Since World War II, Jewish-Christian dialogue has mostly concerned itself with the Holocaust, based largely on humanistic, not religious, grounds. What is provided here is a thorough, unbiased review of the basic religious, adversarial character of rabbinic Judaism toward Christianity and vice versa. Martin examines the formation and evolution of the stereotypes that exist between Jews and Christians that have survived for 18 centuries. Although some progress has been made in healing the divisions, both Christians and Jews have inherited deep psychological blocks, often unconscious, that have become insurmountable barriers to reconciliation and cooperation.

The Jewish authorities of the first century AD had difficulty in accepting Jesus as the Messiah. How would we have acted in a similar situation? Here was a man who preached repentance but welcomed sinners, allowed a prostitute to anoint and kiss his feet, and told his followers that the hated tax collectors and prostitutes would enter the kingdom of God before them. Although he obeyed the Judaic law and visited the temple, he challenged the oral tradition, a tradition that went back several thousand years. In Mark 11:28 we read that the chief priests questioned Jesus's authority. The High Priest was certain that his own authority was sanctioned by God.

The apostle Paul, in his ministry to the Jews in Diaspora and the Greeks, did not help matters. While honoring the Judaic law and



commandments, Paul proclaimed that these were now passed and everything is new since the resurrected Messiah Jesus. For Paul, the spiritual richness of Israel was to be found whole and complete in Jesus of Nazareth, risen and glorified. But then, and especially after the destruction of the temple in 70 AD, Jews rejected the new and Christians rejected the old. For the Jews, salvation for Israel could be found only through upholding the Covenant of Sinai. For the Christians, salvation for Israel and the Gentiles could be found only in the eternal covenant established through the risen Christ.

We know that the division between Christians and Jews became very bitter, and history is marked by pogroms, crusades, and discrimination with such authorities as Martin Luther and Roman Catholic leaders calling Jews "Christ killers." By concentrating on the early divisions, Martin does not deal with, nor acknowledge, that these divisions provided the justification for Adolph Hitler's efforts to exterminate all Jews.

This provocative book is must reading for those interested in the pursuit of Jewish/Christian/Quaker dialogue, those interested in the early history of the Christian church, and readers of the gospels and apostolic writings.

Martin suggests that perhaps the time is approaching when Jews and Christians will realize that this history of their relations in the first century could have been very different. He says that instead of fostering anxiety to diverge, the patient healing of historical wounds might open a path toward creative convergence.

—Robert S. Vogel

*Robert S. Vogel, a member of Orange Grove (Calif.) Meeting and the 1995-1996 Brinton Visitor, is a former clerk of Pacific Yearly Meeting.*

## Visionary Women: Ecstatic Prophecy in Seventeenth-Century England

*By Phyllis Mack. University of California Press, Berkeley and Los Angeles, Calif., 1992. 465 pages. \$40/cloth; \$16/paperback.*

Although this book—as the title indicates—is broader than the chronicle of a single religious movement, it is of real interest to readers of Quaker history. More than two-thirds of the "visionary women" it discusses were Quakers, and the fact that their story is examined from the point of view of modern religious and feminist scholarship gives it a fresh perspective.

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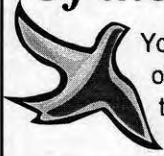
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'70s in the United States. Popular cults blossomed everywhere in the wreckage of long established belief systems and in the temporary freedom produced by political turmoil. There were Familists, Behmenists, Baptists, Fifth Monarchists, Muggletonians, Ranters, and the "Children of Light," who were promptly dubbed "Quakers" because of their trembling ecstasies of inner vision. Women played prominent roles in many of these movements, but nowhere more than among the Quakers, where their entranced preaching and prophesying carried them from marketplace to pulpit and palace—and often on to prison. Most of these women have dropped into historical obscurity, except for a few, like Elizabeth Hooton and Mary Dyer, who paid the price of public whipping or hanging.

To interpret the story of these visionaries is a challenge. The easy course for modern scholarship, imbued with skepticism, is to talk of hysteria and madness or to construct some hidden or unconscious motivation drawn from today's social and psychological context. As a historian of religion, Phyllis Mack avoids this. She argues that Freudian, Marxist, or feminist theories are all inadequate in discussing people who "Having penetrated behind the false solidity of titles, personalities, mentalities, even their own biology, felt themselves to be gazing on reality, while the modern scholar sees only a void." Although she employs poststructuralist analysis (with care and a merciful absence of jargon), Mack acknowledges that even this approach is problematic, for the visionaries' "prayer and inner discipline . . . were attempts to do nothing less than to deconstruct the self."

Instead, she makes a meticulous effort to understand these women on their own terms and to probe their extravagant behavior and language for the meanings that they and their own contemporaries found there. In doing so, she takes readers on a long tour of 17th-century religious metaphor and attitudes toward female spirituality. This was, after all, a century of wholesale witch-burning. But if the public feared that women could be possessed by supreme evil, they also saw in women the potential for direct contact with the sublime and holy.

The decades of conflict drew to a close in 1660 with the restoration of the English monarchy. Weary and disappointed, most religious enthusiasts retired to private worship or drifted back to established churches. Those who did not faced either prison or mob violence. The only surviving movement was that of the Quakers, who made a tortured but successful transition from being "Children of Light" to a "Religious Society of Friends."

Mack devotes the last third of her book to the role of women in this transformation and how it affected their status within the movement. Here she traces the evolution of separate women's meetings, which held significant

power over family and spiritual matters, as contrasted with the men's meetings, which controlled public and organizational affairs. At this stage the influence of individuals becomes more important, especially that of George Fox and Margaret Fell, both of whom stood firmly for the separate but (not quite) equal authority of women. As Mack makes clear, Margaret Fell was almost a prototype of the transition made by Quaker women from being inspired channels of the Divine Spirit to "Mothers in Israel" and forces for stability and survival.

It is not Mack's purpose to follow the legacy of female influence further, but others have linked it to the 19th-century movements for abolition of slavery and women's rights. Less widely recognized is the parallel between these early visionaries and the mediums and trance speakers of the spiritualist movement in the U.S., nearly all of whom were women. As historian Ann Braude has shown in her book, *Nineteenth-Century America*, many of them had ties to Quakers, and Spiritualism itself drew most of its initial support from splinter groups of Hicksite Friends. Braude argues that these people sought a renewal of the visionary experience their own tradition had taught them to expect but had somehow lost.

—Rhoda Gilman

*Rhoda Gilman, a member of Twin Cities (Minn.) Meeting, is one of the founders and a past president of Women Historians of the Midwest. This review is adapted from the spring issue of Universalist Friends.*

## Answers to the Summer Puzzler:

- |             |               |
|-------------|---------------|
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| B. Orff     | N. Access     |
| C. Uprose   | O. Lichen     |
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| E. Stephen  | Q. Ifni       |
| F. Eternal  | R. Newgate    |
| G. Douglas  | S. Grellet    |
| H. Utterly  | T. Navaho     |
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| J. Label    | V. Rhenish    |
| K. Aft      | W. Tai chi    |
| L. Prison   | X. Howgill    |

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—Louis E. Dunlap,  
"Walking North"

## Milestones

### Births/Adoptions

**Dillon**—Ariel Dorothy Wiley Dillon, on Dec. 26, 1995, to Susan Getes Wiley and Eric William Dillon, of Socorro (N.Mex.) Worship Group.

**Girbach**—Caitlin Grace Girbach, on Feb. 9, to Sandy and Jerry Girbach, of Baltimore, Stony Run (Md.) Meeting.

**Lachman**—Fiona Helen Lachman, on Jan. 2, to Renée and Tom Lachman, of Adelphi (Md.) Meeting.

**Maseman**—Meghan Claire Maseman, on Dec. 6, 1995, to Maggie Gould and Ray Maseman, of Mountain View (Colo.) Meeting.

**Nafziger**—Michael Robin Nafziger, on Feb. 7, to Carol Hurst and John Nafziger, of Charlottesville (Va.) Meeting.

**Spawn**—Zachary Willman Spawn, on Dec. 22, 1995, to Carla Spawn-van Berkum and Andrew Spawn. Andrew is a member of the Monthly Meeting of Friends of Philadelphia (Pa.) (Arch Street).

**Van Jacob**—Gemma Lee Van Jacob, on Dec. 22, 1995, to Elizabeth and Scott Van Jacob, of Carlisle (Pa.) Meeting.

### Marriages/Unions

**Gebow-Schneider-Kuhn**—Ray Schneider-Kuhn and Gail Gebow, on Dec. 2, 1995, under the care of Mountain View (Colo.) Meeting.

**Graham-Thorp**—Ronald Thorp and Lisa L. Graham, on Jan. 27, under the care of West Branch (Pa.) Meeting.

**Roberts-Meecham**—William Meecham and Amanda Roberts, on Sept. 17, 1995, under the care of San Francisco (Calif.) Meeting.

**Schroeder-Gemmill**—Robert Michael Gemmill and Mary M. Schroeder, on Jan. 6, under the care of Gettysburg (Pa.) Meeting.

### Deaths

**Gailey**—Franklin B. Gailey, 77, on Oct. 26, 1995. One of the founding members of Berea (Ky.) Meeting, Frank was a biology professor at Berea College for 41 years. He received the Seabury Award for Excellence in Teaching in 1970 and served as the school's Biology Department Chair from 1956 until his retirement in 1989. Frank held all people and nature in the Light, and his life was a reminder of what a difference it makes when beliefs are translated into action. Generous of his time, he served as a mentor to students and was active in Amnesty International and the Interfaith Taskforce for Peace. He also led bird walks, initiated a recycling program in the Berea area, was a practicing advocate of holistic health, and was a devoted family member. Frank is survived by his wife; four children; and five grandchildren.

**Kirk**—Thomas Garrett Kirk, 79, on Feb. 20, at Lancaster, Pa., General Hospital. Tom was born in Edgemont, Pa., and raised on his family's farm in Willistown, Pa., where he was a birthright member of Willistown (Pa.) Meeting. He graduated from George School in 1938 and was a conscientious objector during World War II. Following the war, he returned to farming. Tom farmed at various locations in Delaware and Chester County, Pa.,

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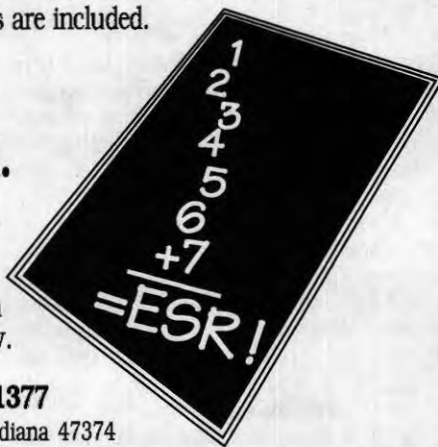
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until retirement in 1967. Tom contributed much to his community as a Boy Scout leader, an active Grange member, a Parent Teacher Organization leader in local schools, and a founding member and chair of the Highland Township Planning Commission. In 1947 he transferred his meeting membership to London Grove (Pa.) Meeting, where he was an active member who served on a number of committees, including overseers, budget, and buildings and grounds. Following his retirement from farming, Tom worked as a carpenter for several years in Kennett Square, Pa. Following retirement from carpentry, Tom and his wife, Bertha C. Kirk, moved to what is now Ware Manor, a retirement center in Oxford, Pa. Tom was an active gardener and woodworker. He did many odd jobs for his Ware Manor neighbors and built wooden craft pieces for friends and relatives. He was dedicated to his family's heritage and organized several family reunions at the Willistown Meetinghouse. Tom is survived by his wife of 54 years, Bertha; three sons, Thomas G. Kirk Jr., Robert Harmon Kirk, and Gary Stephen Kirk; three granddaughters, Jennifer Ferrell and Cynthia and Kristen Kirk; two sisters, Katherine Kirk Stern and Hannah Kirk Pyle; and many nephews and nieces.

**Maxfield**—William Francis Maxfield, 82, on Nov. 4, 1995, following a brief illness. Bill was a birthright member of Germantown (Pa.) Meeting, where he served as an overseer for over 20 years. He graduated from Haverford College, Haverford, Pa., in 1934, served as secretary for his graduating class, and was a member of the Haverford Corporation. Bill worked for many years as an environmental engineer and served on the Southampton Water and Sewer Authority for 25 years. He was a doer with vision; his gentle, persistent influence had salutary consequences. He participated actively with Friends Committee for National Legislation and did much for Bryn Gweled Homesteads, a cooperative living community in Bucks County, Pa., where he lived from 1947 to 1991. He was the catalyst in planning The Quadrangle on the Haverford campus. He also supervised construction of an auditorium and fine arts complex for Abington Friends School in Abington, Pa., and, until shortly before his death, he was doing the same for a new wing at Pennswood Village in Newtown, Pa., where he had lived since 1991. Many looked to Bill as a problem solver and mediator. His fairness, even disposition, and good humor smoothed disagreements and enabled people to find common ground. He generated concentric circles of community. Bill is survived by his wife of 59 years, Anne B. Maxfield; two daughters, Elizabeth M. Crofts and Alice W. Maxfield; a son, William H. Maxfield; six grandchildren; a sister, Elizabeth Maxfield-Miller; and a niece.

**Shouse**—Francis Shouse, 83, on Dec. 28, 1995, of pneumonia. Francis was born in Kentucky and graduated from Berea College in Berea, Ky., where he was editor-in-chief of the college newspaper. Upon graduation, he was employed as a social worker and a reporter for the *Louisville Times*. He combined his interests by publishing a study of persons displaced by the economic upheavals of the Depression, spending time in hobo camps and relief centers. In 1945 he moved with his family to San Diego, Calif., and worked for the American National Red Cross, Pacific Beach Presbyterian Church, San Diego County Hospital, and the City of San Diego Social Welfare Department. Francis



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Skip Schiel

later managed his own landscape gardening business in the La Jolla, Calif., area, where he resided for the last 43 years. Francis and his wife, Marjorie, became members of La Jolla (Calif.) Meeting in 1963. Francis was well-known in the community, and he and Marjorie were an integral part of La Jolla Meeting. In later years, increasing frailty prevented his regular attendance at meeting. Friends remember Francis for his contributions to La Jolla Meeting through his ministry, his counsel, and his deeds, all conducted in a quiet and gentle manner that enriched and inspired other members. Francis is survived by his wife of 59 years, Marjorie; a son, Dick Shouse; a granddaughter, Lisa Shouse; five nieces and nephews; and a brother, John Shouse.

**Turner—H. Haines Turner**, 86, on April 4, in Bloomington, Ind., following a stroke in November 1995. Born in Brooklyn, N.Y., to Quaker parents, he was educated in Friends schools from kindergarten through Swarthmore College. In 1933, while completing his Ph.D. in economics at Columbia University in New York City, he began work as a statistician with the economic advisor to President Franklin D. Roosevelt. In 1941 he joined the staff of Pendle Hill in Wallingford, Pa., where he later developed short-term courses to broaden the outlook of labor union members. In 1957 he joined the faculty of Earlham College and two years later moved to Bloomington, Ind., where he was an associate professor of economics and labor relations at Indiana University. His 37 years as a member of Bloomington (Ind.) Meeting have left a legacy that reflects both his spiritual depth and his social concerns. He was a cofounder of Citizens for Juvenile Justice. He and his wife, Catherine, played a significant role in founding the Community Kitchen of Bloomington in 1982. He was also one of the founders of Harmony School in 1975, which was originally begun to serve disadvantaged children from low-income, broken homes. During the Vietnam War, he worked in South Vietnam under the American Friends Service Committee, helping to recruit medical staff to meet the special needs of amputees in a civilian hospital. In addition to his wife, Catherine, he is survived by three sons, Clark, Richard, and Rigbie; six grandchildren; four great-grandchildren; and two brothers, Robert and James.

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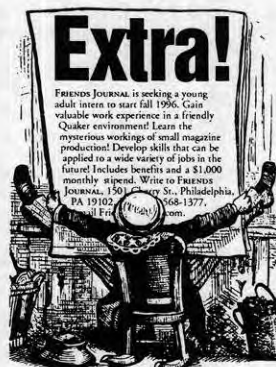
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## Positions Vacant

**Assistant to the Regional Director** at the American Friends Service Committee New York Metropolitan Region Office. The Assistant supports the Regional Director in administrative responsibilities, including office management, personnel administration, computer services, and committee support. She/he works in Manhattan and Newark offices, supervising two administrative staff, and serves as Personnel and Computer Services Liaison with the AFSC National Office. Requirements: experience in office management, staff recruitment and supervision, strong computer skills including networking; demonstrated ability to apply Quaker values in work environment; communication skills, both written and oral. Resume deadline: July 12, 1996. Send resumes and requests for job description to Dorie Wilsnack, AFSC, 15 Rutherford Place, New York, NY 10003; fax: (212) 529-4603. AFSC is an Affirmative Action Employer.

**Grants Fund Raiser.** The American Friends Service Committee, New York Metropolitan Region, seeks a Development Officer to cultivate relationships with foundations, corporations, religious groups, and United Ways based in the New York metropolitan area, whose purpose and interests coincide with AFSC's regional and international programs. The Fund Raiser edits program proposals and prepares financial reports based on the donor's requirements. She/he assists with special fund raising events. Requirements: demonstrated success in raising institutional funds, experience with proposal writing, effective oral and written communication skills, understanding of Quaker spiritual values and social concerns of AFSC. Resume deadline: July 19. Send resumes and requests for job description to Dorie Wilsnack, AFSC, 15 Rutherford Place, New York, NY 10003; fax: (212) 529-4603. AFSC is an Affirmative Action Employer.

Los Angeles: **Los Angeles Friends Meeting** needs a live-in resident at their meeting house. Call (213) 296-0733 for more information or write to: Los Angeles Monthly Meeting of the Religious Society of Friends, 4167 South Normandie Avenue, Los Angeles, CA 90037.

**Marketing Director—The Other Side,** a Christian magazine of peace and justice issues, is seeking a full-time marketing director to strategize outreach to new and current subscribers, conceptualize and produce creative marketing materials, and analyze results. Experience in marketing and/or magazine publishing desirable. Excellent benefits. Applications being accepted immediately. Contact Hiring Team, The Other Side, 300 W. Apsley Street, Philadelphia, PA 19144. (215) 849-2178.

Quaker House seeks **Assistant Director** beginning summer 1996. Intentional community in historic Friends meetinghouse. Cooking, managing guest business, assisting Program Director. One-year term. Contact: Director, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (312) 288-3066, mariew@miso.www.com.

Enjoy rent-free living! **The Caretaker Gazette** publishes 80+ property caretaking jobs each issue, worldwide. \$24/year. 1845 Deane-FR, Pullman, WA 99163-3509. (509) 332-0806.

**Loving Au Pair** to help with our exuberant two-year-old, Ian. Arrangements negotiable. Annie & Peter Blood-Patterson, 22 Tanguy, Glen Mills, PA 19342. (610) 399-6764.



**FRIENDS JOURNAL** is seeking candidates for a nine-month to one-year internship beginning in summer or fall 1996. Work includes clerical and editorial assignments, plus exposure to all aspects of magazine publishing. Send resume and cover letter to FRIENDS JOURNAL, 1501 Cherry Street, Philadelphia, PA 19102, fax (215) 568-1377.

**Service community, Innisfree Village.** Volunteers live and work with adults with mental disabilities on a farm in the Blue Ridge Mountains. Must be 21, able to stay one year. Receive room, board, medical benefits, and \$160/month. Recruiting, Innisfree, Rte. 2, Box 506, Crozet, VA 22932.

**Resident/Resident Couple:** New Haven (Conn.) Meeting seeks resident friend and/or caretaker to live on-site in newly remodeled house. Range of duties in exchange for rent, including security and operations of year-old meetinghouse, active in community and spiritual life. Start June, July, August. Call (800) 717-1648 or send resume to New Haven Monthly Meeting, 225 East Grand Avenue, New Haven, CT 06513.

## Rentals & Retreats

**Finger Lakes Region, N.Y.** House available Nov.-May. Three bedrooms, quiet, lots of land, pond, creek. Walter and Susan Slowinski, 10399 Poags Hole Road, Dansville, NY 14437. (716) 335-5833 or (206) 526-9573.

**Maine Coast 1840 Cape.** For rent September 1996 through May 1997 (dates flexible). Woods, meadow, extensive ocean frontage, sand beaches. Conservation easement. Interesting history of literary and artistic associations. Write Alicia Heard, Rte. 1 Box 443, Addison, Maine 04606 or call (504) 943-2655 for information.

**Maine, Swans Island, Acadia National Park** vicinity, secluded three-bedroom cottage, modern conveniences. Beautiful shores, quiet mountains, hiking, biking, fishing. Sept.-Oct. \$400 weekly. (609) 397-3319 after 6 p.m.

**Quaker-based, rural, desert community** invites individuals, families, or small groups. We rent homes to prospective community members and space for modest retreats. Write Satya, Friends Southwest Center, McNeal, AZ 85617.

**Pocono Manor.** Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends, or by the week, May through October. Contact Jonathan Snipes: (215) 736-1856.

**Vermont.** Comfortable housekeeping cabins at Forest Echo Farm in Mount Holly near Appalachian Trail. Simple, secluded, swimming, boating. Contact: Caroline Bailey. (802) 258-4544. 1029A Upper Dummerston Road, Brattleboro, VT 05301.

**Bald Head Island, N.C.** Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wrap-around deck, three electric golf carts. 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.

**Beautiful Vacation House.** Maryland Eastern Shore. Air-conditioned, 2 bedrooms, 1.5 baths, loft, deck. Near beach, golf course; peaceful, wooded; \$550/week. (410) 433-0605.

**A Friendly Maui vacation** on a Quaker family organic farm. 20 minutes to local beaches. New stone and cedar building with large octagonal room, skylight, ocean view, walk-in closet, and private bath. Full kitchen, organic vegetable garden, and hot tub. Bed and breakfast or bed and supper: \$70 per day. Weekly and monthly rates available. Write or call Henrietta & Wm. Vitarelli, 375 Kawelo Road, Haiku, HI 96708. Telephone: (808) 572-9205. Fax: 572-6048.



## Retirement Living

**Friends House**, a Quaker-sponsored retirement community in Santa Rosa, California, offers one- and two-bedroom garden apartments or more spacious three-bedroom, two-bath homes for independent living. Immediate occupancy may be available. An assisted living home, a skilled nursing facility, and adult day care services are also available on campus. Friends House is situated one hour north of San Francisco with convenient access to the Pacific coast, redwood forests, cultural events, medical services, and shopping. Friends House, 684 Benicia Drive, Santa Rosa, CA 95409. (707) 538-0152.

**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 \$40,000-\$140,000; monthly fees from \$1,164-\$2,354. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

### Try a Kendal Community for Yourself

Kendal retirement communities offer one of the most comprehensive life-care contracts available, including unlimited long-term nursing care for the same monthly fee as apartment living. Our comfortable residences, full services, and predictable fees reflect our sound Quaker management.

If you would like to try out your retirement in person, our *Try It, You'll Like It* program includes overnight stay, talks with residents, and tours. The cost is moderate. We also welcome shorter visits and inquiries. Kendal has over 20 years' experience in serving older people.

**Kendal-Crosslands Communities**, Kennett Square, Pennsylvania  
**Kendal at Hanover**, Hanover, New Hampshire  
**Kendal at Oberlin**, Oberlin, Ohio  
**Kendal at Ithaca**, Ithaca, New York

Call or write for information: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581.

## FRIENDS HOMES West

**Friends Homes West**, the new continuing care retirement community in Greensboro, North Carolina, is now open. Friends Homes West is owned by Friends Homes, Inc., specialists in retirement living since 1968. Friends Homes West includes 171 apartments for independent living and on-site health care services in the 28 private rooms of the Assisted Living Unit or the 40 private rooms of the Skilled Care Nursing Unit. Enjoy a beautiful community in a location with temperate winters and changing seasons. For more information, please call (910) 292-9952, or write Friends Homes West, 6100 West Friendly Road, Greensboro, NC 27410.

## Schools

**Olney Friends School:** Friends, you often tell us Olney is a "Quaker Treasure" that should continue and thrive. Help us: come with your high-school-aged young people to experience this "treasure in the hills." Olney is college- and life-preparation within a family community built on trust in Divine leading and faith in the good within all. 61830 Sandy Ridge Road, Barnesville, Ohio 43713. (614) 425-3655.

**Sandy Spring Friends School.** Five- or seven-day boarding option for grades 9-12. Day school preK through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 400 students. 140-acre campus less than an hour from Washington, D.C. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158.

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

**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.

**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.

**Lansdowne Friends School—**A small Friends school for boys and girls three years of age through sixth grade, rooted in Quaker values. We provide children with a quality academic and a developmentally appropriate program in a nurturing environment. Whole language, thematic education, conflict resolution, Spanish, after-school care, summer program. 110 N. Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

**Westbury Friends School—**Safe, nurturing Quaker environment for 90 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes and dedicated teachers. Music, art, computers, Spanish, and gym. Extended-day, vacation-holiday, and summer programs. Half- and full-day nursery, preK. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

**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 extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (610) 446-3144.

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

**United Friends School:** coed; preschool-8; 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.

## Services Offered

**Low-Cost Full Internet for Friends** through Penn'sNet from anywhere in the U.S. or world; PC or Mac. \$9.50/month plus usage charges of \$1 to about \$3/hour. Benefits William Penn House. Contact: Penn'sNet, 515 E. Capitol Street, Washington, DC 20003.



**Desk-top publishing**, statistical analysis, and technical writing services to make your good idea better—completed easier. Information searching. APA manuscript formatting. Newsletters prepared. Brochure available. (302) 653-0769, Eastburn@msn.com or 1436 Clayton-Delaney Road, Clayton, DE 19938-9794.

**Editor-writer (Friend)** with communications and publishing experience offers editorial and administrative assist. service. Short or long projects, reasonable rates. The Writing Team. Telephone: (610) 725-9290. Fax: (610) 725-9630.

**Friendly Financial Services.** Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 258-7532 or e-mail JoyceM1955@AOL.com. (Securities offered by Washington Square Securities, 1423 N. 28th Street, Allentown, PA 18104, [610] 437-2812.)

**Celo Valley Books:** Personal attention to all phases of book production (25 to 5,000 copies). Typing, editing, layout, final delivery. Free brochure. 346 Seven Mile Ridge Road, Burnsville, NC 28714.

**Friends Helping Friends Grow.** Investment certificates are available from Friends Extension Corporation. These investments promote the growth of Friends by providing low cost loans to build new facilities or renovate existing facilities. For information contact Margaret Bennington, 101 Quaker Hill Drive, Richmond, IN 47374. Telephone: (317) 962-7573.

### 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 businesses. Call Sacha Millstone, Raymond, James & Associates, Inc., member NYSE, SIPC. (202) 789-0585 in Washington, D.C., area, or (800) 982-3035.

**Still looking for a book?** Free search. Sperling Books, 160 E. 38th Street, 25-EFJ, New York, NY 10016.

We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experience. We seek to obey the promptings of the Spirit, however named. We meet, publish, correspond. Inquiries welcome! Write **Quaker Universalist Fellowship**, 121 Watson Mill Road, Landenberg, PA 19350-9344.

**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.

**Marriage Certificates.** Fine calligraphy in traditional plain styles or decorated with beautiful, custom-designed borders. Also **Family Trees** for holiday gifts, births, anniversaries, family reunions. Call or write Carol Simon Sexton, Clear Creek Design, 820 West Main Street, Richmond, IN 47374. (317) 962-1794.

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

**Moving to North Carolina?** Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pine-wood Dr., Greensboro, NC 27410. (910) 294-2095.



## Fine Line Studios

Marriage certificates, Announcements, Invitations, etc. Do justice to your event with our calligraphy and award-winning graphic design. (800) 763-0053.



### Forum Travel

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



**FRIENDS JOURNAL typesetting and design services.** We prepare copy for newsletters, brochures, books, posters, and other printed works. FRIENDS JOURNAL, 1501 Cherry Street, Philadelphia, PA 19102-1497. Telephone (215) 241-7283.

## Special Meeting Notice

**Hockessin Meeting Summer Worship** June 16-August 25 begins at 10 a.m. First-day school will not meet, but child care is available during meeting. (302) 239-2223.

## Summer Rentals

**Endless Mountains**, Susquehanna County, Pa. Four-bedroom farmhouse on 77 mountainous acres. Hiking trails, beautiful views, near trout stream, \$300/week. (215) 885-6346.

# Woolman Commons in Mount Holly, NJ

*for people ready to give up the responsibility  
of their own home, but not ready for a  
full-service, continuing care community.*

Woolman Commons is known as a "partial-service" community. That means your biggest concerns are taken care of for you: building and grounds maintenance, real estate taxes, routine medical needs, prescription drugs, etc. (You have the option of giving up even more chores such as housekeeping for an additional charge.)

Because you're still active and able, you make your own meals and arrange your own transportation. At Woolman Commons, by continuing to do some things for yourself, your monthly maintenance fees are lower than they would be in a full-service community.

Also because Woolman Commons is a satellite community of Medford Leas Continuing Care Retirement Community, all your nursing and medical needs are assured through Medford Leas for your lifetime. In other words, as your needs change, our care and services can change to meet these needs — helping you maintain as high a quality of life as possible.

At Woolman Commons, you'll be stimulated by other independent, active people involved in civic and cultural activities, volunteer work, worship groups... just to name a few. People still energetic and spirited enough to enjoy and get the most out of life.

At Woolman Commons, you'll enjoy the charm and convenience of historic Mount Holly. You can walk to banks, the post office, many nice restaurants, and the lively business district. Nearby public transportation takes you to Philadelphia or New York City and shopping malls are just a short drive away.

## Woolman Commons of Medford Leas

one and two-bedroom units in colonial brick  
buildings... a community in the Friends tradition  
of care and concern.

**For more information and a brochure**  
giving many more specifics, including  
the very affordable prices, please call  
**609-654-3000 or 800-331-4302** (except NJ)  
and ask for the Director of Admissions.



Medford, New Jersey 08055

Medford Leas is a Quaker-related Continuing Care Retirement Community conducted by The Estaugh, a non-profit corporation founded in 1914. A special note to Friends: Medford Leas has scholarship monies available to assist Friends with limited assets or income who are interested in living as part of our community.



A Commitment to Excellence