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FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Young Families and Quakerism:
Will the Center Hold?

Young Friends Voice a Need
for a Radical, Spiritual Quakerism

Seeing That of God in Our Immigrant Neighbors

An independent magazine serving the Religious Society of Friends



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■ AMONG FRIENDS

Providing a Warm Welcome

My husband, Adam, and I were blessed to serve as co-directors of Powell House, New York Yearly Meeting's retreat and conference center, for three and one-half years during the late '80s. We came there as a family with two young children (then two and five years old), eager to serve Friends—and eager to sustain Powell House as a welcoming environment for young families like us. One of my favorite memories is of our interview with the Powell House Committee (its Board of 30 or so Friends from the yearly meeting). We'd come to the end of a weekend of meetings with various groups, including staff and Board. Matthew, my youngest, was at the age when babies don't want to leave their moms. Friends kindly permitted me to answer questions and explain my vision with little Matthew in my lap for most of the weekend. During the final business meeting, the clerk of the Committee was given a paper crown as part of some light-hearted fun. She gamely put it on, while we all smiled, and continued to conduct the meeting. At this point, Matt decided these folks really were okay. He climbed down and joined the clerk, sitting next to her for the rest of that session. Adam and I knew we'd found a family-friendly Quaker environment where we and our children could thrive.

So much of what we do in life involves offering a warm welcome and hospitality. Welcoming the stranger is how our private worlds expand and grow. In this issue, we have a number of articles that touch upon this topic. Tom Hoopes, in "Young Families and Quakerism: Will the Center Hold?" (p.10), offers numerous suggestions about how meetings can create an environment that welcomes and attracts families with young children to become actively involved. He shares his own story of being invited to bring his boys along to a committee meeting that provided activities for his children while he met with the committee. In "Vibrant Meetings Grow the Society of Friends" (p.6), Lynn Fitz-Hugh says plainly, "Mentoring newcomers is of key importance." She speaks to much of what will bring newcomers in the door and keep them there: healing conflicts, reaching out to those who stop coming to meeting, involving our young people in the life of the meeting, and clearly sharing our Quaker faith and practice. In "Seeing That of God in Our Immigrant Neighbors: Immigration and Friends Testimonies" (p.17), Danielle Short takes us to a different perspective on welcoming the stranger into our midst, speaking plainly of the economic injustice and painful hardship that is a part of current immigration pressures and conflict. She calls us to open to the needs of immigrants in light of the Quaker testimonies. She writes, "Community is not just about those closest to us, or those with whom we feel the most comfortable."

Today, my two young children have grown into young adult Friends. My daughter, Susanna, learned to love Friends conferences and gatherings while we lived at Powell House. When she was old enough, she enthusiastically attended many gatherings of young Friends, telling us that they were transformational experiences for her. She was among the cohort who attended a gathering of young adult Friends from many yearly meetings at the Burlington (N.J.) Meetinghouse in early 2007. Anna Obermayer, a fellow attender of that meeting, reports on her own vital experience in "Kindling a Spark: Young Friends Voicing a Need for a Radical, Spiritual Quakerism" (p.14). "The young adult Friends in Burlington hungered for a deeper, more connected faith than what they felt had been offered," she reports, "And they were prepared to take action."

May Friends everywhere not only welcome the strangers who come to us, but our own growing offspring as well.

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Cover photo by
Emily Stewart

Quaker Aboriginal Affairs Committee (QAAC) statement on the Quaker sweat lodge as practiced at Friends General Conference Gatherings

Our mandate states that the goals of QAAC include: "to focus on issues of Aboriginal concern such as spirituality . . . acknowledging the right of peoples to worship in the way of their own cultures and faith traditions."

Friends should be mindful that Indigenous spirituality was grievously attacked by colonization. As descendants of that history we should not engage in any actions that are, or could appear to be, unsupportive of the empowerment of Indigenous communities to reclaim their spirituality. Our common work for peace and justice comes from our mutual respect for our spiritual paths.

In our work QAAC is committed to the building of relationships with Indigenous partners based on mutual trust, value of their spiritual traditions, and the recognition that partnerships are based on egalitarian relationships.

The ongoing discussion on whether Quaker sweat lodges are a viable practice by Friends at FGC, in our mind, questions and challenges our understanding of how we should build our relationships with Indigenous peoples.

The sweat lodge is a traditional spiritual practice of many Indigenous cultures. It is not part of the Quaker history, tradition, or practice. It was taken and used separately from the teaching, guidance, and collective leadings of the Lakota tradition. It is our understanding that no one individual has the authority to pass such a teaching to another tradition without the partnership of the community where the tradition lives.

We do not question Friends interest or the spiritual power and benefits of the sweat lodge. If young Friends want to experience the spiritual teaching of the sweat lodge to further understand this, they need to do so in an Indigenous context. It is not appropriate for Friends to think that we can create this context. We recommend the practice of Canadian Yearly Meeting to invite Indigenous people from the area where we are gathered to participate and contribute to our Quaker gatherings.

We also hope that young Friends can find spiritual nourishment and deepening experiences in Quaker tradition.

Experienced Friends have a role and responsibility to teach youth the deep spiritual growth that can result from the practice of the Quaker tradition.

We are challenged by the knowledge that Indigenous people have approached FGC with a concern of the FGC practice. We feel Friends need to examine whether or not this is an appropriation of someone else's culture and spiritual tradition. As well, we do not see a way forward of building connections and dialogue if concerns such as this continue only in the light of the benefits of those Friends who participate in this activity at FGC. Egalitarian relationships cannot be formed if any one feels violated, or unheard.

We, as a service organization, can only believe that the best practice is one that recognizes that unresolved hurt cannot lead to positive and healthy relationships.

This is an opportunity to restrain ourselves from taking full license from teachings that some have had the privilege and honor to share with Indigenous peoples. We urge Friends to show recognition to our Indigenous partners by engaging in a mutually respectful dialogue.

*Quaker Aboriginal Affairs Committee
Toronto, Ont.*

Making Friends meetings and gatherings accessible

This is an invitation to Friends to share whatever they have discovered as they have worked to make their meetings and gatherings more welcoming and accessible to people with disabilities. It could be a sound system to improve everyone's ability to be heard, an inexpensive way to make a meeting more wheelchair accessible, the name of a fragrance-free shampoo, or a really helpful book or article.

There now is a website: <<http://FARN.quaker.org>>, where Quakers and others can go to see what others have found and have their own thoughts and discoveries posted.

Why FARN? It stands for Friends Access Resources Network. Since it is not yet an interactive site, please contact me at <scampfriend@earthlink.net> and I'll make sure your information is included.

*Sally Campbell
New York, N.Y.*

Thank you for running the ads

I want to commend the staff of FRIENDS JOURNAL for accepting advertising from the "Friends Witness for a Prolife Peace

Testimony" group. Like many Friends, I continue to struggle with the ethical implications of abortion. Issues such as abortion and a consistent life ethic remain a tough issue for many Friends.

The information given in the pro-life ad gave a perspective that is needed for being informed and gives Friends an opportunity to weigh and discern both sides of this issue.

Several letters appeared in the February issue of the JOURNAL taking your staff to task for running the ads. Again, I would like to deeply thank your staff, especially those who were responsible for making the decision to run the pro-life Friends ad.

FRIENDS JOURNAL is a welcome addition to our home. I might not always agree with every article, but the majority of articles (and ads) give me much food for thought.

*Craig Fox
Greensboro, N.C.*

Who is pro-life?

In response to the recent conversation about Quaker beliefs and abortion rights:

I think that the term *pro-life* ought not to be claimed by anti-abortionists only. Saving that label for that group only suggests that people who believe a woman should have control and choice over her reproductive rights is "anti-life." While, in fact, many people who are pro-choice are aware of the possible emotional costs to a woman having an abortion, and are also just as joyed and mystified at the beauty of life and possible life, and are ardently pro-life!

But really this debate is not about life and death and who values which more, it is about control, and it is about patriarchy's desperate hold on the world. It's about fear and old-world sentiments of sex and sexuality, shame and hatred.

For thousands of years women have not had the privilege to control or own their own reproductive rights and sexuality—two inseparable elements of female identity. It can be argued that Westernized religion, especially Christianity and including Quakerism, was the advent that enabled the change from pagan-like female/male equality in belief and economic systems to the inequalities that we now live in, but that is another topic.

The debate over abortion is critical in the feminist movement (which means nothing more or less than: belief in the social, political, and economic equality of the sexes and the movement organized around this belief), and it is extremely political because most of the world's poor are women and children—and studies have shown that when women are given control over their

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reproductive rights, birthrates fall and poverty lessens.

Rebecca Howe
Philadelphia, Pa.

Thanks for including the mailing address

As a subscriber to *The Nation* magazine, which has ads offensive to me in every issue, I can't complain about the vicious anti-abortion ad (*FJ* Nov. 2007). I agree with most of the sentiments expressed in the February Forum but want to thank FRIENDS JOURNAL and the advertiser for including the mailing address of the organization. I wrote to them and received a reply that addressed my concerns, not satisfactorily but at least a respectful reply.

I repeat my appreciation to *FJ* for allowing me to have a (very brief) dialog with "the other side."

Dale L. Berry
Grant, N.Mex.

A renewed interest

Although I grew up among liberal Friends, I have found my home in Ohio Yearly Meeting (Conservative) [read Christian]. For some time, I have bypassed FRIENDS JOURNAL as having little in it that speaks to my condition.

Happily, another Friend pointed me to Terry Wallace's article, "Misunderstanding Quaker Faith and Practice?" (Jan. 2007). Not only do I agree heartily with what it says, but the fact that you printed it shows me that I need to begin reading your JOURNAL more regularly.

Conrad Lindes
Middleburg Heights, Ohio

An outstanding article

The piece "Mary Fisher: Maidservant Turned Prophet" by Marcelle Martin in your February issue is superb!

Jim Henderson
Durham, N.C.

What the Bible says about war

I have just finished reading the March issue of FRIENDS JOURNAL—the one particularly heavy on the theme of resisting governmental spending for war activities by withholding, redirecting, or otherwise simply refusing to pay taxes that support such expenditures.

I deplore the existence of war and violence in this world just as much as anyone. However, whenever I attempt to devise a viable, effective scheme for not remitting "war" taxes, my thoughts are abruptly tempered by the following considerations:

1. In the Old Testament of the Holy Bible itself, military engagements are duly cited and recorded, honored and celebrated.
2. The Bible establishes beyond any doubt that the performance of an army in the field is directly correlative to the quality of the faith and spirit of the society or nation that put it there, and whether it be a volunteer army, or a drafted, conscripted one—makes not an earthly bit of difference.

Are the times we now live in really much different from biblical times? The modern stare of Israel would have ceased to exist long ago, had it not been for the skill and valor of its soldiers.

In conclusion, I believe this nonpayment of war taxes can indeed be carried to frivolous extremes, particularly when the heart, faith, honor, and spirit of a nation are at stake. By the way, just what represents this heart, faith, honor, and spirit of a nation? Nothing ever has, nothing ever will represent it better than the fighting soldier, the fighting sailor, the fighting marine, the fighting airman.

I rest my case solidly on what is written right in the pages of God's word to man, plain and clear for all to see.

Yes, I, too, look forward to the day when swords will be transformed into plowshares. Meantime, I guess we just muddle along as best we can.

Dennis P. Roberts
Spokane, Wash.

Joy is high on the list

Nancy Bieber's invitation to claim, and be claimed by, Joy ("Claiming Joy: An Invitation," *FJ* Mar.) can be reprised in a quatrain from the Tantra *Asana*. In the mystical Hindu tradition, the tantric path is described as the "left hand of God." *Asana* is the seat of it in meditation. Joy is said to be creation's source, its drive, objective, and resting place:

From joy springs all creation
by joy it is sustained
towards joy it proceeds
and towards joy it returns

St. Paul, in Galatians 5:22-23, characterizes the fruit (singular) of the Spirit by nine attributes, of which love, joy, and peace, in that order, head the sequence. It may be noteworthy that love and joy are implied as preceding peace and the other six attributes, and that self-control follows all

the others. And St. Paul adds (v. 23) "Against such there is no law." Sounds joyous to me!

David K. Trumper
Phoenixville, Pa.

Not quite right

In the March Forum, Leo Molinaro, in "How far to take 'Thou shalt not kill?'" misquotes Emerson, who said "A foolish consistency is the hobgoblin of little minds," which changes considerably the import of that famous adage.

Ruth E. Dickinson
Lake Worth, Fla.

Election campaign finance reform

Many of the presidential candidates propose changes to reform healthcare, pension systems, taxation, corporate subsidies, job outsourcing, energy policy, environmental protection, Iraq policy, immigration, and other issues where corporate and other big-money special interests now harm the rest of us. For over 30 years big wealth has swollen hugely while ordinary people nationwide increasingly come out on the short end. However, undermining efforts for these reforms is a seldom admitted reality: the President, members of Congress and those that they appoint, confirm, and hire will naturally tend to serve the hands that feed them, put them in power, and keep them there. Far too often the decisive political "foods" are campaign contributions, overwhelmingly from big-money special interests. So we end up with "the best government that money can buy."

To give this power to ordinary voters to "feed," and thus control, our national and state governments, we need to legislate full public financing of election campaigns. This system has worked well for state elections in Maine and Arizona and is overdue in New York. Probably the best and most comprehensive system is in Connecticut, see <www.commoncause.org/connecticut>.

The League of Women Voters, Citizen Action, Americans for Campaign Reform, Common Cause, and other groups are making major state and national efforts for full public financing. Total yearly tax costs of about \$10 per person are likely to pay us back as the best investment we can ever make. Partial public financings have allowed many big-cash loopholes and have not worked well. Therefore, for the public record all state

Continued on page 48

Vibrant Meetings **GFUW** the Religious Society of Friends

by Lynn Fitz-Hugh



ical belief to match people with the religion that best fits their beliefs, directs thousands of people a year to the Religious Society of Friends.) I believe Quakerism combines many elements that people long for: a non-dogmatic approach to the Divine, an open and accepting environment, a proud history of aligning values with actions for justice, the space to find Truth, and one's Inner Voice or Teacher, and a deep mystical union with the Holy One. How many people who long for just such a faith are dis-

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In 2007, Friends World Committee for Consultation reported 35,413 unprogrammed Friends, about one-tenth of 1 percent of the U.S. population. This was a 3 percent drop in our membership numbers in the past 30 years. I don't wish to be an alarmist, but no group can maintain the integrity of its traditions or its viability when it drops below a certain critical mass. It is hard to say what the critical mass is, but this is a problem we need to address now before we reach that point. Quakers have a proud heritage of what they have contributed to U.S. history, and I believe we can play a critical role in the 21st century as well. It is of the utmost importance that we look seriously at, and address the factors leading to, a decline in our membership. For decades now, the number of our members lost through death has exceeded

the number of children born into Quakerism, as evidenced by the majority of gray and white heads at any Quaker gathering. There is no problem with having many long-living Friends, but we need to gain at least as many new members as the number of those dying! The issues are not attracting enough new members, not retaining the members we have, and not keeping our youth.

Sharing Quakerism

We must go to the heart of our relationship with each other as a community of faith if we want to address declining membership. The reason that people come to our church, or any church, is to share religious fellowship with others whom we perceive share common theological beliefs and choose to worship in the same manner. It is my firm belief that if more people knew about Quakerism, more people would indeed choose Quakerism. (In fact, a popular website, beliefnet.com, which provides a quiz on theolog-

couraged by churches that are bound by close-minded dogmas, have ugly histories of oppression or apathy, or lack the space to allow for experientially found Truths? Somehow in our historic opposition to proselytizing we seem to have forgotten that we have something uniquely wonderful to offer friends, family, and co-workers. If we would enthusiastically lend someone a favorite book, or recommend a movie or TV show that we found enriching, then why on Earth would we not recommend to them that which we find fulfilling in our meetings?

Disturbingly, I think this is because many of us are not enriched in our meetings. We may go because our family does, because we have decades-old friendships there, because it's a nice group of people to hang out with, or because we want our children to have a religion. These aren't terrible reasons to go; probably all churches have some percentage of people who attend for these reasons. But these are not the reasons that will cause us to enthusiastically encourage a friend to go, nor will

Lynn Fitz-Hugh is a member of Eastside Meeting in Bellevue, Wash. She is also a therapist and a mother. She is part of Friends General Conference's Traveling Ministry Program.

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they draw a newcomer back again.

What will allow us to do genuine and moving outreach is if our meetings are, or once again will be, places of spiritual inspiration that nourish our souls. Places where spoken ministry sometimes moves us to tears or stuns us by how amazingly it articulates our unspoken condition. Places where we are so closely connected by Light that a message for another can come through one person's mouth and be spoken in total faithfulness—even words or ideas alien to the speaker—clearly intended for one of the community members sitting among us. Places where souls weary and wounded from the events of the world can come and in the silence be restored again. When our meetings are such places, how could we fail to recommend them to those we care for, and how could a seeker finding us for the first time not be enthralled and delighted at having found what they sought? Why would our young people want to leave such a home?

Now before hundreds of Friends take up paper to write FRIENDS JOURNAL protesting that their meetings are just such places, I want to say that I know there are, thank God, many such meetings. But I also know that, sadly, there are many that are not. In many meetings,

who suddenly stop attending. Such meetings feel it is none of their business or the Friend's own choice to make. Such complete autonomy from each other, I believe, renders meaningless the idea of membership, having a marriage under our care, or being in fellowship with each other. Early Friends understood that living a truly Spirit-centered life is no easy matter, but one in which we help each other achieve this in loving fellowship. This suggests to me, at bare minimum, that our Ministry and Oversight or our Pastoral Care committees call Friends who have been absent for several months to check on them! Reasons may range from poor health or family crisis to a spiritual crisis or a dark night of the soul, to perhaps being really angry with the meeting or some of its members over things that have happened—all of which may call for some ministry by caring meeting members. This last reason should also be addressed because where one is driven away by conflict, others will be, too. Two close and dear friends of mine, attending meetings on different ends of the country, have stopped going to their meetings to worship because of badly handled conflicts there, and in each case no one has even called them. This should never happen! Calling a year after

tive if we accepted that peace is our ideal, and, like the rest of the human race, that we still have to work on how to do it. The next step would be to start telling the truth about the conflicts in our meetings—the decade-old conflicts between two parties or two factions (sometimes carried on beyond our memory of why). If we put on the table the fresh, still bleeding, and still festering conflicts and hurts about contentious decisions and figured out what resources to call on to create personal or meeting-wide events for healing, then there might be forgiveness and reconstruction of new ways forward. The good news is that all yearly meetings, as well as programs like FGC, FWCC, and our retreat centers have skilled, seasoned Friends who do know how to help facilitate and give birth to such healing.

Keeping Our Youth

No church keeps a very high percentage of its youth. This is in the nature of life. Parents' choices are not always right for their offspring. As seekers we know people are drawn to different expressions. It is part of the developmental work of teenagers to differentiate from their parents. I don't expect us to keep all our youth or view it as failure when we don't. But I would like to feel that we have something to offer and nourish youth who are drawn to us. Unfortunately I am not confident that this is what happens. Many, many meetings, even those with large First-day programs, do not have high school programs. Myths exist that teenage Friends just don't like going to churches; that we have no high school Friends in our meeting; that we don't have enough teenagers to hold a program together; or that they are happy to just go to yearly meeting events once or twice a year. (Does once or twice a year nourish any soul?) Usually our meetings have not ever directly asked the high school Friends what they would like. For me to go on much longer runs the danger of trying to speak for them, a form of ageism we practice far too often. Instead, I encourage taking seriously the charge to mentor the next generation of Friends, and that we may be ministered to by the passion and intensity of their Lights.

One important part of this is accepting them *as adults* in their meetings. I went to Earlham College and so knew many other young adult Friends my age. I remem-

I don't wish to be an alarmist, but no group can maintain the integrity of its traditions or its viability when it drops below a certain critical mass.

because of dangerously low numbers (bordering on dissolution) or meeting dry spells left unaddressed, there is no spoken ministry Sunday after Sunday, little happens in the silence. There are also meetings so large and undisciplined (or uneldered) that popcorn messages with much chaff and conflict are delivered every Sunday, leaving the recipients overfed and dull, but not nourished.

We have work to do in our local meetings and our yearly meetings if we wish to see a spiritual health that can again lead to the growth of our Religious Society as a whole.

The easiest place to begin is to take an earnest stock of why we have lost members or longtime attenders from our meetings. Many meetings have no process in place for even checking in with Friends

the person has stopped coming and after they have sent a letter declining to serve on any committees simply adds insult to injury.

Healing Our Conflicts

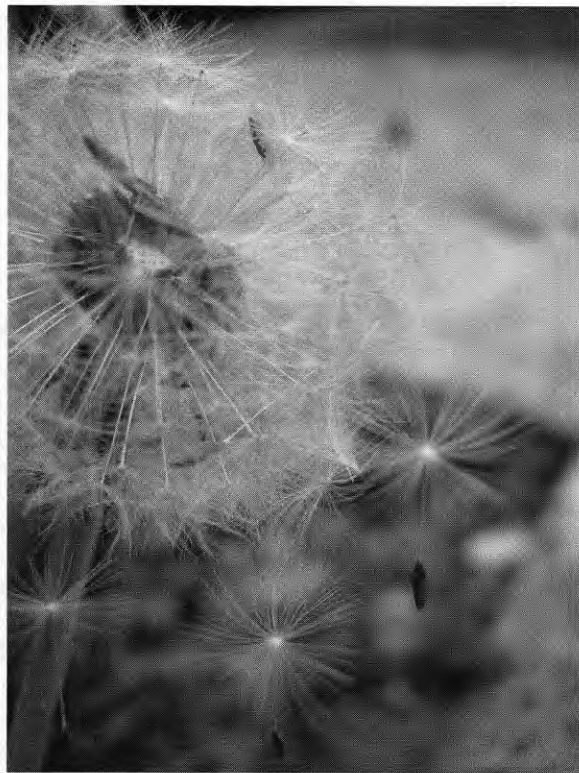
Our unresolved conflicts are probably one of the biggest ways we lose people. I hate to say it, but for our reputation as peacemakers, we Quakers are not very good at conflict! Too many come to us attracted to the peace, wishing to leave behind troubling memories of conflict elsewhere, but without having learned skills for conflict—which many of our lifelong members haven't learned either. We don't teach conflict skills, because one of our great myths is that we all get along. I think it would be much more produc-

ber one of my Friends telling me a few years after we graduated that he felt he had to leave the meeting he grew up in (and the only one near him) because too many people could not see him as an adult. He said they continued to refer to him as "X's son," even though he was a member. I on the other hand grew up a Friend and stayed one, so I know it is possible. But I have sat in a business meeting

Mentoring Newcomers

Much of what our youth need is what our newcomers need—a way to learn Quaker practice that does not leave them constantly worrying that they are making faux pas or are forever lacking a mountain of inside knowledge and rules. This ranges all the way from Quakerspeak (including

What will allow us to do genuine and moving outreach is if our meetings are, or once again will be, places of spiritual inspiration that nourish our souls.



McKenna <www.xc.hu>

our alphabet soup of acronyms: FGC, FWCC, AFSC, etc., to our historic phrases: "seasoned," "the way opens," "eldering," etc.). Yes, the ambitious new Friend may pick up a book of Quaker history or Quaker practice, but not all are so inclined to learn this way. How do we lovingly and non-critically help them learn those things as well as our practices for business and committee work? How do you teach the history and experiences that have led to our testimonies? How do we teach our meeting's unique way of doing certain things?

This is a vital part of welcoming newcomers because no one likes feeling stupid, awkward, or like an outsider, and if we leave them feeling that way too long they simply don't return. Maybe worse yet,

that a young Friend, home from college, was attending and someone referred to the "children" of the meeting while gesturing at him!

Routinely our nominating committees do not approach young adult Friends about service on committees, still seeing them as children. A few meetings do have some sort of ritual designed to acknowledge passage into adulthood for their teen members. This may be more important for the members of meeting than for the young person if we have trouble seeing them as adults.

in large meetings with big influxes of new Friends and a shortage of seasoned Friends to help explain our practices, newcomers simply substitute ways they have learned outside. Sometimes this may be good, but more often it can lead to poor process, more conflict, more issues to heal, and more loss of what is unique and powerful in Quakerism. Therefore, mentoring newcomers is of key importance.

Some meetings are so small that the newcomer is attended to by every member of meeting, which can be overwhelming and cause much self-consciousness.

Small meetings have to figure out how to do this lightly. Large meetings may have a regular Introductory Quakerism class or monthly "intro" talk, which is very helpful. They still may need to add intentional mentoring to that structure. In the medium-size meetings there may be no systematic way, and it is here that unseasoned Friends pressed into committee service can find themselves navigating without a map. It is important that these meetings give attention to how they help their newcomers. Recent newcomers can be great sources of information about what is needed and where the holes are.

The Heart of the Matter

I have touched upon sharing Quakerism, attending to lost members, healing our conflicts, keeping our youth, and making a place for newcomers. Obviously this is enough to keep Ministry and Oversight committees busy for a long time. However, these are only structural matters unless they come from a spiritual center. The heart of the matter is really that our fellowship be infused with a tender love for one another. Early Friends were on fire with the mission of living a life completely faithful to God. They saw their relationships with each other as key to that, they held each other accountable, they prayed for each other, and they bathed in the Light of God together in worship. Committee work was a joyful carrying forward of the spiritual work of the community and a time of spiritual fellowship. It is still possible that we can infuse our nominating process and our committee work with this Spirit. It is also possible that we can find ways to deepen the spiritual life of the meeting to make the silence again a living silence, not a dead one; that we can tend to the growth of membership in our meetings with a sense of the vital and vibrant spirituality that we have to share with each other; and that we can come to a Living Center that is compelling to any seeker to return to again and again. □

Meeting for Clearness

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.—Matthew 24:31

Playing in the Faith and No Practice Band

The name of the band appealed to me, so I signed up to play in it, not thinking it might live up to its name.

For weeks before the gathering, I practiced songs like “Morning Has Broken” and “What Wondrous Love Is This.”

Instead, when I packed up my guitar and got there, I learned we’d be playing for the intergenerational dance, tunes like “Alley Cat,” “Jump Jim Joe,” “Chicken Dance,” “Alabama Gal,” and “Sasha,” none of which I knew.

At the first practice, there was some confusion about the meeting place, and we disturbed a few seminars.

At the second practice, no one could agree on how to play the tunes; one guy took his guitar and left.

Then the big night came, and you never heard such sweet harmony while the gleeful generations danced.

—*Harold Branam*

Someday my trimmed and tweedy Friends and I will wing our way to heaven, passing joyfully yet tastefully through vast black realms of light, only to hover, silent, around the throne of grace, there to await the fullest opening of the Divine.

Eventually we’ll take seats, until, bored, a weighty Friend from the facing bench, attentive always to that Still Small Voice, will scooch his sensible khaki chinos and folding chair closer to the phosphorescent wall, where, with dismay, he’ll discover that, even in eternity,

the Divine may choose where to spend the Holy Now, And at this *now* there’s a dance band rattling windows one room over, and if that familiar fiddling caller is who he thinks he is . . . it seems that God may be a while.

—*William K. Jolliff*



Laurence Sigmund

Harold Branam lives in Savannah, Ga.

William K. Jolliff teaches writing and literature at George Fox University in Newberg, Oreg.

Young Families and Quakerism. Will the Center Hold?

by Tom Hoopes

Recently I was invited to help plan an adult religious education session at a meeting that expressed interest in revitalizing itself to attract and engage young families. This meeting, like so many others, recognized that young families hold the key to the future vitality of the Religious Society of Friends. This meeting is noteworthy, however, because it has begun the hard work of making some of the changes necessary to be an attractive faith community for children and young adults, as well as for its current core membership of older adults.

In starting down this path of self-reflection and conscious change, the community is taking a crucial and courageous step towards self-renewal. The footing will almost certainly be unsteady, and at times it may feel fraught with peril, but the path leads directly to the heart of our multigenerational future. Simply by being faithfully themselves, young families bring the passion, loving care, and commitment that is at the center of our shared project to build and sustain spiritual community.

Young families need Quakerism, and Quakerism needs young families. So, can we talk?

In confirming our planning meeting, I wrote an e-mail to the facilitator of the session to explain, somewhat apologetically, that the time we had selected coincided with a period when my wife and I had agreed that I would have responsibility for our spirited young children. He

Tom Hoopes is a member of Valley Meeting near Valley Forge, Pa. After ten years on the staff of Philadelphia Yearly Meeting as director of education, he begins teaching Quakerism and world religions at George School this fall.

wrote back, without hesitation, “4:00 PM at the meetinghouse is perfect, and please do bring the boys. That’s what this is all about, so why wouldn’t you? I’ll check with Friends at meeting about availability to watch them.”



Photo courtesy of the Hoopes family

I replied, “I really appreciate your response to my proposal to bring the boys to our planning meeting. I realize that your question—‘Why wouldn’t you?’—was intended rhetorically, but, alas, my experience is that many Friends don’t make an effort for children to be part of the equation. So, your message of warm inclusion feels truly welcoming.”

In *The War Against Parents: What We Can Do for America’s Beleaguered Moms and Dads*, Sylvia Ann Hewlett and Cornel West write, “The project of giving new status and support to mothers and fathers has extraordinary potential because of the ways in which the parent-child bond is the most fundamental building block in human society. When this is hollowed

out, the wellspring of care and commitment dries up, and this has a huge impact beyond the home: community life shrivels up, and so does our democracy. America’s stock of social and human capital becomes dangerously depleted. If we can produce this magical parent power, we can go to the very heart of our darkness and make the center hold.”

Where does the Religious Society of Friends stand in relation to today’s “beleaguered moms and dads”? To the extent that Quaker culture has not intentionally organized itself around the needs of young families, many people of my life stage have opted out of participation in organized Quakerism. We know this from research as well as experientially, as many Friends’ own adult children—and therefore their grandchildren—are not active in a meeting community.

Of course, building multigenerational community is neither simple nor one-dimensional. Unless it has

been part of a meeting’s culture, organizing things around the needs of young families can create unanticipated challenges and friction. Are we prepared to deal with the growing pains?

There is good news: Quakerism offers what lots of today’s young adults are seeking. There is now a burgeoning young adult Friends community in the Philadelphia area. The Making New Friends project of Philadelphia Yearly Meeting found that those who joined Quakerism started attending at the average age of 34. The project summarized that our outreach efforts should focus on those in their 30s and 40s. Many of those who are drawn to unprogrammed Quakerism are looking for a “tribe” that gives them a

and who they are becoming. (Many who take the quiz at <www.beliefnet.com> are pleased to discover that there is already a well-established religious tradition that shares their convictions! Now, all they need to do is find a Friends meeting in their area. Thank goodness for <www.quakerfinder.org>!)

This yearning for authentic community shifts to an even deeper existential level when young adults find themselves becoming parents. As has been well documented, people often seek a religious community during the early years of parenthood, because of their bone-deep hopes and fears for their children. Having children tends to evoke in us a spiritual awakening, and a connection with the Source of life. We experience the Divine through our love for our children. Contemporary culture, with its wide array of anti-spiritual messages and experiences, has only exacerbated these deep yearnings. For Quakerism to be a spiritual home of choice for today's young adult seekers, then we must meet them where they are. That is, we must offer them a community that does not simply accept

them, personally and spiritually.

Families, like children, have specific developmental needs at specific life stages. In order to engage young families more successfully, meetings will do well to recognize the developmental needs that naturally accompany this particular life stage. When our faith, practice, and witness are not responsive to the developmental needs of young families, the mismatch may result in their choosing not to get involved—or not to stay involved after they experience the mismatch. Many progressively minded people in their 20s, 30s, and 40s are

Young families need Quakerism, and Quakerism needs young families. So, can we talk?

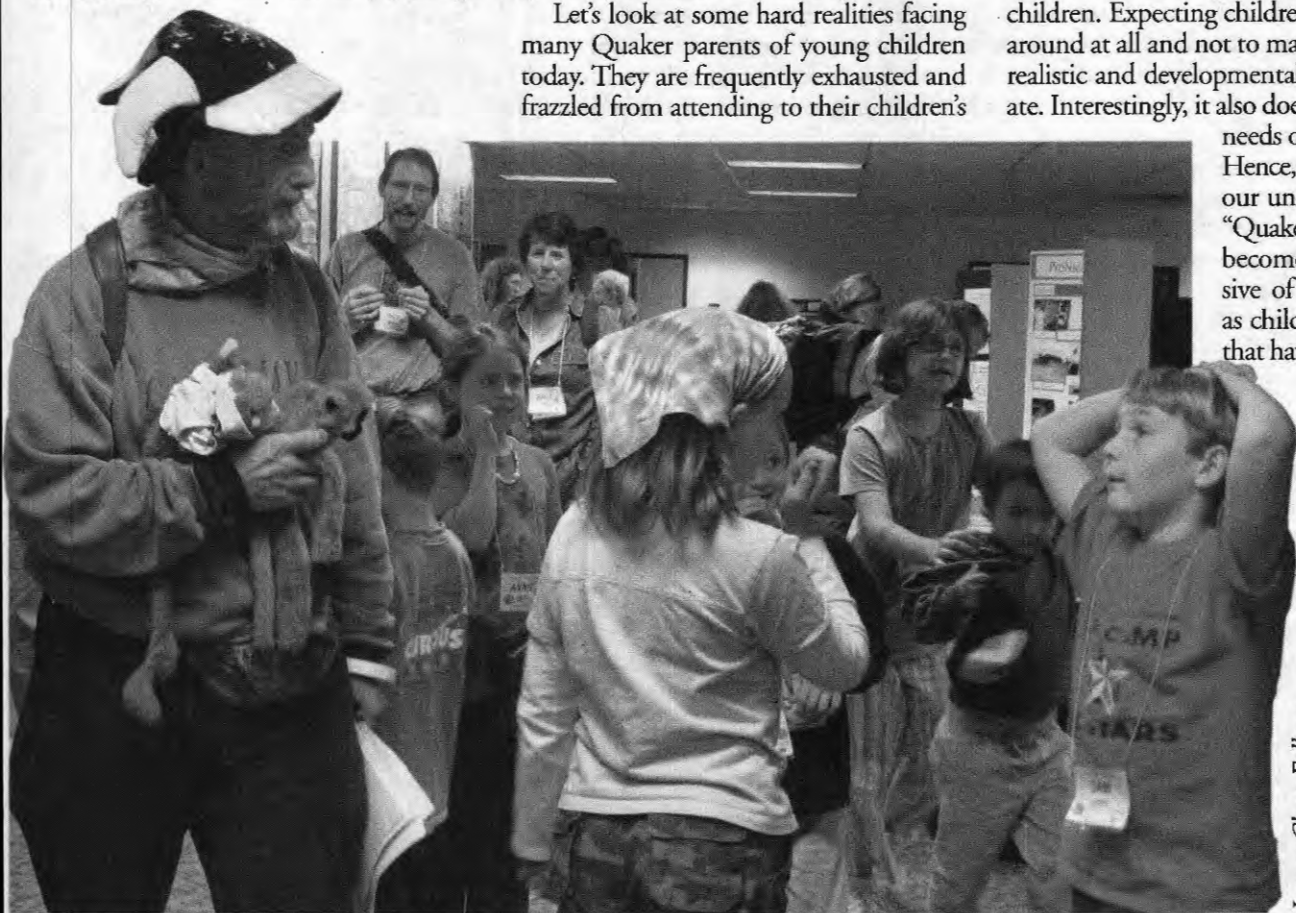
choosing to opt out of religion altogether when they do not find a faith community that meets them where they are.

Let's look at some hard realities facing many Quaker parents of young children today. They are frequently exhausted and frazzled from attending to their children's

their own children, and they may feel guilty about that fact. They are often asked—or expected—to serve as First-day school teachers or childcare providers. Hence, their experience of meeting is not one of replenishment, but of further depletion. They often lead such busy lives at home and at work that their minds are quite “noisy.” The few minutes of intentional centering silence on Sunday mornings may be the only space in their lives during which they can hope to achieve interior quiet, to sustain themselves during the rest of the week. In the absence of reassurance that their children—yes, including their noise, mess, and physical exuberance—are warmly welcome, young parents may choose to skip coming to meeting altogether rather than be confronted with other adults' non-acceptance of them and their children. (This practice is an open secret among my age peers.)

Happily, the challenge of incorporating young families in the worship life of the community may be easier and more rewarding than some Friends may expect. Long periods of silent, seated worship does not meet the developmental needs of most children. Expecting children not to move around at all and not to make noise is unrealistic and developmentally inappropriate. Interestingly, it also does not meet the

needs of many adults! Hence, by broadening our understanding of “Quaker worship,” we become more inclusive of adults as well as children. Meetings that have experiment-



Joanne Clapp Fullager

grammed worship have been delighted to discover that many adults like it, too! In this way, multigenerational worship can become a natural and normal by-product of responding to the needs of young families. The whole community is thus enlivened and revitalized.

Although we claim to eschew dogma, most of our tracts implicitly posit "Quaker worship" as the practice of corporate, seated silence. While centering down into silent worship is, of course, a central aspect of Quaker spiritual practice, it is not the *only* form of Quaker worship. Indeed, contemporary Friends have found many other ways to intentionally invite and receive the presence of the Holy Spirit: singing, chanting, walking, drumming, and visual art making, just to name a few.

Happily, many meetings are "getting it right." They have embraced the wisdom of the adage, "If you build it, they will come." Indeed, many of the meetings that have taken pro-active measures to reorganize themselves in relation to the developmental needs of younger adults, children, and families have begun to see the gratifying outcomes of genuine multigenerational community. They have seen firsthand that there are younger people in their communities who are thirsty for what Quakerism offers, and that these people bring welcome gifts of the Spirit.

Here are some examples of pro-active measures taken by meetings to become more effectively welcoming to young families:

Hiring an experienced early elementary or preschool teacher—to design, organize and teach First-day school, even *before* there are many children. This upfront investment sends an unambiguous message to families who visit that they are truly welcome, and that the meeting wants them, "warts and all."

Creating an age-appropriate, welcoming space for young kids. In most cases, this means a little bit of redecorating, purging some of the old stuff, and freshening up a space so that a young family comes in and thinks, "This space looks friendly!" It usually requires dedicating a room or a space to children.

Music! Kids love upbeat, melodic music. As it happens, so do most adults. Building a sing-along time into the routine means that *everyone* is nourished, and that people of all ages get to do the same thing together, at the same time. There is

isling, singable music in the *FOC Hymnal* and *Rise Up Singing*.

Snacks. Who doesn't like yummy food? Not only do children like snacks, they *need* them, because they burn calories faster than adults. Offering healthy, yummy snacks at all events is a good way to let young families know they are welcome. It is also a good vehicle for engaging young families in meeting, by asking them to provide the snacks.

Providing childcare during forums, meetings for business, and at committee meetings, offered *before* anyone asks for it. Providing childcare upon request is nice, but this approach places the burden on the young families, who will likely opt out of participation, rather than ask for "special treatment." Committees can become a place of connection for children and adults. Inviting children (and music, games, and snacks!) into committee meetings can bring joy into this aspect of our lives.

Older adults taking turns assisting with First-day school and childcare. This creates an opportunity for young and old to connect with one another, and to develop their own personal relationships. I frequently hear a message of gratitude from young parents when their children are *seen* and *known* by older members of meeting. "Meeting feels like a family," quipped one young mother to me recently.

Encouraging and supporting young families in socializing together outside of meeting. One salient point from the Making New Friends research project was that "people need to have a few others they know well in order to become part of the community." Meetings can facilitate this sense of connection among and between young families, wholly apart from meeting-sponsored activities.

It is noteworthy that meeting for worship at most Friends elementary schools is structured and programmed in a way that is developmentally appropriate, as we would expect in other areas of the educational curriculum and instruction. Younger students at Friends schools are given an orientation to Quaker worship and are introduced to it slowly and deliberately, just as they are introduced to new sports or academic subjects. This often involves structured worship sharing outside of reg-

"I love to feel where words come from."
—Papunehang, quoted in *The Journal of John Woolman, 18th-century Quaker mystic*

**When my daughter was three we told her
the name of those openings
in the body through which we breathe:
nostrils**

*nostrils, nostrils,
she shrieked with a glee
so full, so surrendered, a glee
I'd long forgotten*

**about where words come from,
the way they feel,
their pure pleasure
flooding, filling
her small, whirling, dervish of a body**

nostrils, nostrils

**like light
like music
like God's own breath.**

—Robin Turner

Robin Turner lives in Terrell, Tex.

ular meeting, as a "scaffold" to help students in learning about communion with that of God in themselves and in one another. In this way, they learn how to approach meeting for worship intentionally. Meeting for worship at a Friends school can be a remarkably transcendent experience, with scores of youngsters centering together, as they have practiced weekly for years. Many of our meetings would do well to model their orientations for new attenders—children and adults alike—on the examples of Friends schools.

Older Friends may understandably ask, "Why are the needs of today's young families so very different than in the preceding generations?" Indeed, young adult Friend Thomas Kelly's words from 1941, in *A Testament of Devotion*, resonate today. He writes of the quest for inner stillness within the "mad pace of our daily outer burdens," with "our absurdly crowded calendars of appointments through which

so many pantingly and frantically gasp.” Wouldn’t Friend Thomas be amazed by the pace of today’s world, with our ubiquitous cell phones, e-mail, and long-distance work and family arrangements?

The simple fact is that young parents today are leading much busier lives than parents of an earlier generation. This is as true of Quakers as of other people. In addition to the accelerated pace of life due to new technologies, most contemporary Quaker parents are part of two-career relationships. Until recently, an implicit premise of Quaker culture was the presence of free, dedicated caregivers for the children (i.e., mothers). Due to financial necessity and changed gender roles, this is no longer an operative reality. Quaker culture is still playing catch-up to this situation. (And then there’s the matter of caring for our aging parents. But that’s a topic in itself.)

The issues raised by the prospect of building truly multigenerational community at our meetings are numerous and challenging. Young children tend to be noisy, messy, and rambunctious. Their parents are frequently stressed out, overextended, and beleaguered. Like Thomas Kelly, many of us were drawn to Quakerism because of the promise of silence and peacefulness, a haven from the noise and haste. Although we may hesitate to admit it, many of us do sometimes feel, deep down, that it would be nice if children were “seen and not heard,” like so many children in fairy tales, TV shows, and embellished memories of our own childhoods. Alas, if we want today’s young families to come to our meetings and to stay, we will do well to relinquish our desires for continuous order, tidiness, and serenity. (Ironically, my boys accompanied me to the adult session at the meeting mentioned at the beginning of this article. They sat quietly at a card table in the corner of the same room for a whole hour, intently focusing on the art and craft supplies set out for them, while I coled and my wife participated in the adult-centered discussion. We explained that such behavior was not typical, and not to be expected in the future!)

The following are some helpful queries for meetings seeking to embrace young families, and to make them an integral part of the meeting community. These emerged from the discernment and discussion at the meeting event that I mentioned at the beginning of this article:



Barbara Benton

- How can we develop a culture that welcomes children and families?
- What changes do we need to make and how might we facilitate those changes?
- How might we need to change the way we think of ourselves?
- How do we meet the needs of some older people who might be uncomfortable with young children’s behavior and needs?
- How do we communicate the challenges to Friends who may not be aware that there may be an issue with the cultural shift required?
- How can we develop an organized, creative, positive, and continuing program for children that doesn’t lay too much responsibility on very few people?
- How might we become spiritually led to commit to young families?
- How might we welcome children in the life of our meeting, including worship?

If Quakerism is to have a vital future, we will be wise to organize ourselves more intentionally around the interests and needs of young families. There may not be as many tranquil moments as some might wish, but there may be more than expected. And our expectations will continually evolve. The prospect of multigenerational Quakerism is a reality-based vision of an integrated community that is empowered, energized, and evolving. And in those places where it is already happening, the future is bright. More significantly, so is the present. □

Congregation

**In the churches of my youth,
Mystery
engaged the congregation,**

**and whatever I found
I couldn’t explain
to others beside me**

**in the polished pews.
Not separate, though we
thought we were,**

**each of us puzzled
to be told we were blessed
in ways we didn’t understand,**

**though we kept hoping
God and our parents
wanted us there.**

—Jeanne Lohmann

*Jeanne Lohmann lives in Olympia,
Wash.*

KINDLING A SPARK: Young Friends Voicing a Need for a Radical, Spiritual Quakerism

by Anna Obermayer

You know what time it is, how it is now the moment for you to wake from sleep. . . . The night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light. —Romans 13:11-12

A little over a year ago I sat at the Young Adult Friends' Gathering in Burlington, New Jersey, and listened while Friends expressed needs: to learn more about early Friends and early Quakerism, to become more evangelical in our faith, and to begin a dialogue between different branches of Quakerism. Some Friends spoke of the need to return to a more traditional way of conducting meetings and ordering the Religious Society as a whole. Others spoke to the need to spend just as much time contemplating our belief in the Spirit and God as in going to protests and espousing nonviolence.

Even though I attended this conference over a year ago and have attended many conferences since then, that one made a particular impact on me as well as on many other young adult Friends who attended. Many of the messages and lessons I took away from that experience have been restated and redefined in other conferences, but as I read over my initial reaction from that conference I cannot deny the lasting Truth I found there. Young adult Friends spoke of the need for change and for a loving community. They showed me

(and I hope many other Friends) that young adult Friends are able and willing to take up the work that is in front of us. I have taken the lessons of that conference with me on my journey with the Spirit. They have given me hope for young adult Friends and for the Religious Society of Friends as a whole.

We are a community afire. This sounds like a grandiose, even outlandish statement, yet I have been feeling the slight stirrings of change and movement for a long time. Prior to attending the Burlington conference I had spoken, in person and via blogging, with Friends who were deeply religious and serious about the state of Quakerism. They spoke about what they loved and what frustrated them about Quakerism. They spoke of the work that they were doing. But although I have seen the seeds of energy and change, I have also been plagued by doubts. Far too often I have become discouraged by what I see as a weakening of Quaker identity, and a tendency for Friends to forget or overlook that the Religious Society of Friends is in fact an organized religion with a history, a faith, and a set of traditions and practices. I have also been discouraged by some Friends' apathy towards problems within Quakerism and work that needs to be done, and by the distressing inability of many Friends to criticize any aspect of Quakerism.

I have seen these problems among Friends of all ages. However, since older Friends are more visible, we often see Quakerism's flaws, as well as its strengths, most clearly in them. In my experience, young Friends have shown these same flaws in troubling ways. (More troubling still, many of the young Friends I have known have demonstrated less of the truly great parts of Quakerism.) But at the young adult Friends conference in New Jersey, I felt an overwhelming sense of Spirit and power. I encountered other

young Friends who were serious about their faith and about their commitment to the Spirit. Like almost everyone I have talked to about the conference, I feel it has changed my faith and my relationship with Friends.

I come from New York Yearly Meeting, which I love. I especially love the retreats, the Powell House conference and retreat center, and the Friends with whom I grew up. My home meeting is still the one where I feel most comfortable. Yet I feel that something is missing from Quakerism, especially the Quakerism I see practiced by the youth around me. Very few times have I been in a group of young Friends who take Quakerism very seriously. In most of my encounters with young Friends, I have found them fiercely proud of calling themselves Quaker, but not caring about talking or studying about what being Quaker means, about

Mike Goren



Quaker theology, or even about what part they are playing in the Religious Society of Friends. Over the summer I attended New York Yearly Meeting and was appalled by how few young and young adult Friends attended business meeting. Young Friends often seem more than happy for Quakerism to be a bunch of really nice people with whom to play ultimate Frisbee, to be in a cuddle-puddle, to play a good game of wink, or to hear a message in meeting about someone's cat.

Anna Obermayer is entering her senior year at Earlham College in Richmond, Ind. Anna likes to read and write queer theory and Christian theology, and is also interested in human rights law. She feels called to ministry through writing and maintains a Quaker theology blog "Raised In The Light," <raisedinthelight.blogspot.com>. Anna is a member of Binghamton (N.Y.) Meeting, and attends a worship group at Earlham School of Religion during the academic semester. Anna's other great loves are writing fiction, studio art of any kind, and hanging out with her three younger siblings.



Seth Barch



Photos far left and adjacent: Mike Goren

When asked about Quakerism, young Friends often describe it as “like Unitarian Universalists, only cooler” or as “a group of people where you can believe whatever you want.”

I don't want Quakerism to be just a version of Unitarian Universalism. I want it to stand on its own, to be something more. I want Quakerism to be a radical, living faith. I want it to be a faith with a history and with a complex spiritual, theological core from which radical and often controversial witness stems. I want this from the Religious Society of Friends, intensely and passionately—sometimes so intensely I can barely stand it. Most frustrating of all is that I know Quakerism is, can be, and has been what I want it to be. It is at its heart the faith I yearn for, but many Friends have just forgotten this, or never learned it.

Ask and it will be given you; search and you will find; knock, and the door will be opened for you.
—Matthew 7:7

I can't really pin down what was the most important moment for me during the Burlington conference. I know many times throughout the weekend it touched me deeply and allowed me to move to a better spiritual place. It changed the way I view the Religious Society of Friends, but above all, it changed the way I think about young Friends. During the weekend I met, talked, and prayed with others just as serious as I, and in some cases much more spiritually mature. Whether they were Christian and based their faith in the Bible and the teachings of early Friends, or nontheist and based their beliefs in social justice and community, every-

one present took Quakerism very seriously. I was moved by the level of commitment to Quakerism and change that I encountered there. The young adult Friends at the conference were some of the most motivated Friends I have ever met. Since then, I carry with me the deep knowledge that we as the Religious Society of Friends can be a vibrant, loving, functioning community under God, and that young and young adult Friends have a place in building and living in that community.

I have been accustomed to Friends being either unaware of the concerns they

Continued on page 38

SEASONS

Brown and still on the ground, these dry leaves
huddle against the fall sun.

Pale winter is soon come, turning muted colors
into icy tombstones.

This seems the country of the dead, the horizons
of lost dreams, where ghosts, white with despair,
dance slowly across a gray sky.

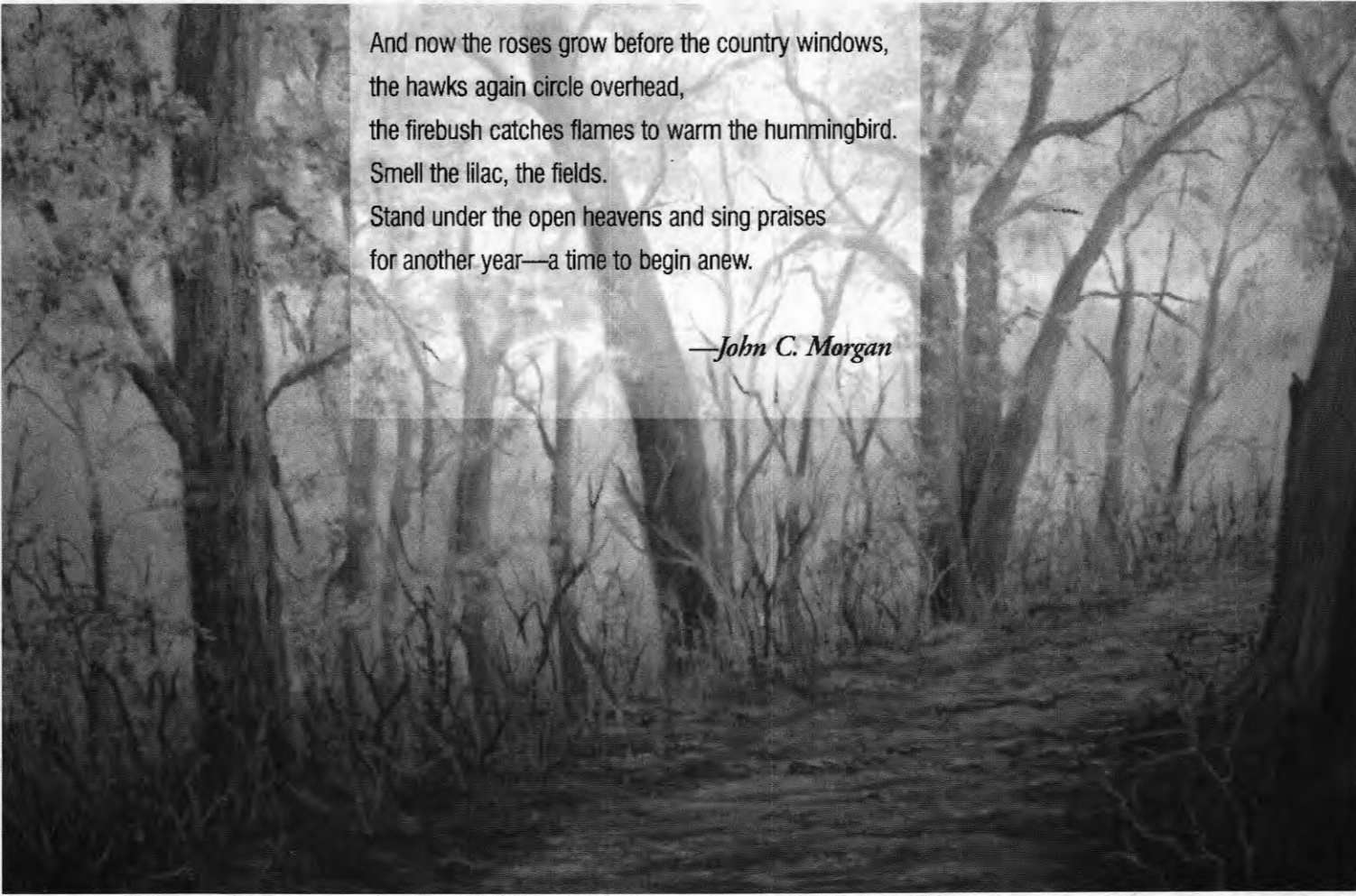
But stand quietly and listen: Before your eyes,
Under the flesh, under the ground,
feel the roots gathering strength.

Be silent and reach down.

This is the whole of wisdom that the wind blows,
and the stars tell from distant galaxies.

This is the whole of wisdom that lost men give us
in dreams—and Lazarus died twice to find.

*John C. Morgan lives in Temple, Pa.
This poem inspired the painting, below,
by Betty Kauffman*



And now the roses grow before the country windows,
the hawks again circle overhead,
the firebush catches flames to warm the hummingbird.
Smell the lilac, the fields.
Stand under the open heavens and sing praises
for another year—a time to begin anew.

—*John C. Morgan*

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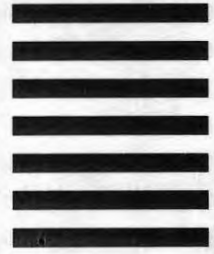
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Seeing That of God in Our Immigrant Neighbors

by Danielle Short

Friends have been concerned about the exploitation and dehumanization of workers for many years, most notably in our opposition to slavery. I see these injustices in the context of immigration today, but as Friends, we have not reached clarity on a common, Spirit-led response. My experiences working with immigrants confirm my belief that the Quaker testimonies call us to pursue humane policies towards immigrants. My faith calls me to work for a society where we celebrate the dignity and gifts of everyone, regardless of immigration status.

The suffering I see caused by our broken immigration system touches me deeply. It pains me to see immigrants dying in the process of crossing the U.S.-Mexico border. As a parent, I weep when I think of the immigrant parents who live with the possibility of deportation separating them from their children. I feel angry watching the stricken looks on immigrant teenagers' faces when they see

a sign saying, "Illegal Immigrants Not Welcome." Surely, there is a better solution. I believe we can create an immigration system that will work for all of us; we do not have to play the rights and benefits of one group against another's. We have more to gain by coming together and addressing the real causes of inequality and injustice. Our testimonies can help guide us towards an alternative vision of society, where we honor that of God in everyone.

EQUALITY

I first directly encountered the dehumanizing impact of anti-immigrant rhetoric in the 1990s, when I lived in central Mexico, accompanying delegations of U.S. students and church people in dialogue with indigenous and impoverished communities. I remember taking a group of college students to meet a woman named Sirenia, who recounted how a young woman from her village in Guerrero had died en route to the U.S. and returned home in a body bag. When we debriefed the experience later, one of the students asked, "But she was illegal, wasn't she?" The statement floored me in its blatant disregard for human life. How was it that the young woman did not have just as much of a right to survival as any of us?

We are all children of God and are loved equally by the Divine. But, as the 2006 draft of *Faith and Practice* of Intermountain Yearly Meeting (IMYM) aptly states, "Yet not all human beings have just and equal means and opportunity to become what their gifts could enable them

to be. Friends seek to empower those who are oppressed and to find ways for more equitable distribution of the resources and wealth of the world." Economics should be about right relationship. By prioritizing profits over the health and well-being of people (as well as the Earth), our global economy treats those at the short end of the stick as expendable.

Many immigrants to the U.S., both documented and undocumented, migrated because free trade has made it more difficult for them to provide for their children, and they know that many U.S. employers seek immigrant labor. As long as there are economic disparities between nations, there will be displacements in labor from a weaker to a stronger economy. The presence of 12 million undocumented immigrants in the United States is largely a consequence of global inequality. The inability to develop a humane immigration system reinforces that inequality by marginalizing undocumented immigrants, who regularly experience vulnerability, fear, and exploitation (as well as courage and resistance). Immigrants' frequent invisibility can also prevent non-immigrants from recognizing that of God in them. This is an obstacle to the spiritual development of non-immigrants.

I sometimes hear people say that "we have to take care of our own" poor first. Could it be that these sentiments are a way of playing poor against poor so that we evade showing care for any of them? I believe that Friends' testimonies apply to everyone—whether they have their papers

Danielle Short is a member of Mountain View Meeting in Denver, Colo. She is the human rights program director at the Colorado office of American Friends Service Committee, where she has done community organizing with Latino/Latina immigrants and citizen supporters of immigrant rights. She is currently coordinating the production of a DVD faith curriculum on immigration, a joint project with the Colorado Council of Churches, Iliff School of Theology, the Bell Policy Center, the Colorado Immigrant Rights Coalition, and AFSC. She is also in the process of co-founding an intentional community based on sustainability, shared spirituality, and social justice work.

in order or not. In "A Plea for the Poor," John Woolman connects the need to show care for the poor with the need to welcome the stranger by referencing Exodus 23:9: "Ye know the heart of a stranger, seeing ye were strangers in the land of Egypt." Woolman adds, "He who hath been a stranger amongst unkind people or under their government who were hard-hearted, knows how it feels; but a person who hath never felt the weight of misapplied power comes not to this knowledge but by an inward tenderness, in which the heart is prepared to sympathy with others." Do we seek this inward tenderness so that we may come to understand better the experiences of immigrants in this country?

In addition to gaining compassion for immigrants, we should explore how our country plays a role in global economic inequality. Theologian Miguel De La Torre traces how in 1954 the U.S. Marines installed a Guatemalan dictatorship to protect U.S. business interests, bringing poverty, strife, death, and migration to escape from these dangers. In an AFSC newsletter, he wrote, "Maybe the ethical question we should be asking is not 'why' are they coming, but, how do we begin to make reparations for all we have stolen to create the present economic empire we call the United States?"

We need to identify and address the root causes of undocumented immigration so that people have the choice to stay in their home communities. Short of that, we need to create humane policies so that people who cannot make a dignified living in their home countries can go in a safe and orderly way to countries where the jobs are. We chose not to bring the U.S. and Mexican economies into alignment (as the European Union did) when we aggressively promoted NAFTA to our neighbors, and chose instead to fortify our southern border. We would do better if we removed the vulnerable status of undocumented immigrants through legalization, which would raise wages and labor standards for everybody.

In our society, it has become commonplace to dehumanize immigrants, and those who appear to be immigrants. In recent years, we have seen an increase in expressions of hatred against people of color, both immigrants and citizens. The term "illegal alien" allows us to lose sight of our common humanity. That term has also become racially coded language that conjures up images of Mexican and other

Latino/a immigrants. While groups that oppose legalization often say that they are not anti-immigrant, just "anti-illegal immigrant," the examples they offer of the supposed dangers undocumented immigrants pose are overwhelmingly of immigrants of color. In a 2007 report titled "Immigrants Targeted: Extremist Rhetoric Moves to the Mainstream," the Anti-Defamation League documents how many anti-immigrant groups use propaganda-spreading tactics such as referring to undocumented immigrants as "hordes swarming over the border from Mexico" and "third world invaders," portraying them as carriers of deadly diseases and criminals who come to kill and rape, and propagating conspiracy theories about a Mexican "reconquista" plot to take over the U.S. Southwest. This covert racism is reinforced by the links many of their leaders have to white supremacist groups, as well as public statements referring to the inferiority of certain racial and cultural groups. In the Southern Poverty Law Center's (SPLC) *Winter 2007 Intelligence Report*, the article "The Teflon Nativists: FAIR marked by ties to white supremacy," describes these links, beginning with the supposedly mainstream Federation for American Immigration Reform (FAIR), which has accepted funds from the Pioneer Fund, a foundation that promotes eugenics research. According to the SPLC, FAIR has employed members of white supremacist groups in key positions. The SPLC article describes a series of memos leaked in the 1980s, in which John Tanton, who has founded or funded a majority of the anti-immigrant groups, including FAIR, "warned of a coming 'Latin onslaught' and worried that high Latino birth rates would lead 'the present majority to hand over its political power to a group that is simply more fertile.' Tanton repeatedly demeaned Latinos in the memos, asking whether they would 'bring with them the tradition of the mordida [bribe], the lack of involvement in public affairs' and also questioning Latinos' 'educability.'" As Friends, we should be aware of these connections and examine our own reactions to the debate. Are we looking for that of God? Do we love our neighbor as ourselves? Is it possible that unconscious prejudices are keeping us from viewing immigrants with compassion?

PEACE

After several years of working in Mex-

ico, I began organizing with Spanish-speaking immigrants in Colorado with American Friends Service Committee. It was ironic to me that I had traveled to live and work in Mexico so easily, while there was no way for my new immigrant friends in Denver to obtain work documents. I heard many stories of the dangers these courageous people had faced to enter the United States. One Guatemalan friend shared her pain that her young son still carried the trauma of crossing the desert with a coyote to join his parents, even though years had passed.

Over the past 20 years, the federal government has invested billions of dollars in a futile attempt to prevent undocumented immigration by fortifying the U.S.-Mexico border. This has created a new, contemporary kind of war profiteering in the form of lucrative contracts to build border security installations and detention centers. Migrants have voluntarily accepted the kinds of conditions to which enslaved Africans were subjected in the transatlantic slave trade—cramping themselves into packing containers and ships. How can we accept a system where people see this as the best option? Since the implementation of border enforcement policies in the 1990s, according to a Mexican congressional report, over 4,500 migrants have died from hypothermia, dehydration, and drowning while crossing the border.

The Friends' Peace Testimony is a deep expression of our core belief that each of us has a spark of the Divine, and nothing can extinguish that spark. We seek to resolve conflicts through peaceful reconciliation, and we reject violence, inequality, and injustice, which are seeds of outward violence and war. According to the IMYM draft *Faith and Practice*, our Peace Testimony calls us to "refuse to join in actions that denigrate others or lead to their victimization." Enforcement strategies lead to suffering. Borders and laws should serve human beings, rather than vice versa.

SIMPLICITY

I have had the privilege of meeting with workers from the *maquiladoras*, or assembly plants, on trips to the U.S.—Mexico border. Several of them were fired for daring to organize for better working conditions in the factories. I have seen how young women have lost their youth prematurely while trying to meet their production quotas. I remembered them



later when I met Mayan women in the state of Chiapas, Mexico, whose communities were in the path of a proposed multinational free trade zone. The women sat on the side of a hill, embroidering their beautiful *huipiles* (blouses) while they eloquently told my group of students why they did not want that kind of “development” in their community. I suddenly imagined the same women hunched over sewing machines, producing Disney clothing to be sold at Wal-Mart. These women were poor by many standards, but they were clear that retaining their traditions, their land, and their communities was their choice.

The Testimony of Simplicity refers to both spiritual and material simplicity. By letting go of our desires to own and consume, we free ourselves to focus on deeper truths. We ask ourselves how our comfort is getting in the way of our faith. We challenge ourselves to examine our anxieties about our financial security and to trust that the goods of the Earth are sufficient for everyone, *if* we share them. We view undocumented immigrants as God’s children who have just as much of a right to a dignified life as U.S. citizens, crossing borders to feed their children if necessary. Our faith shows us that they are not a

threat to our well-being, but rather that we can work together so that we all have what we need, but not necessarily more.

We ask ourselves how we may need to change our lifestyles to enable everyone to access the resources they need. In the spirit of John Woolman, we look at how sweatshops and cheap immigrant labor subsidize our lifestyles, and work for better wages and working conditions for all workers. In “A Plea for the Poor,” Woolman challenges the accumulation of wealth based on what we would now call exploitation: “If our views are to lay up riches . . . and our demands are such as requires greater toil or application to business in them than is consistent with pure love, we invade their rights as inhabitants of that world of which a good and gracious God is proprietor, under whom we are tenants.”

Many of us are motivated to live a simple lifestyle because of our awareness of our impact on the Earth, and this is extremely important. However, it is problematic to focus on overpopulation as the cause of environmental degradation, because demographers say the population explosion is over and because focusing on the fertility of women of color reinforces racial, ethnic, and gender stereotypes. It

also obscures the systemic causes of environmental problems and absolves the affluent from their responsibility in overconsumption and monopolization of resources. We can have the most impact on the environment by understanding the root causes of environmental degradation and by working for better environmental standards (especially for corporations and the military) and sustainable communities. Rather than accepting the scapegoating of immigrants, who are by no means the heaviest users of resources, we should work for the right sharing of world resources.

COMMUNITY

As a Spanish-speaking community advocate, I’m often asked by immigrants why a white woman from the U.S. like me would care about their situation. It saddens me that it would seem that compassionate people are unusual. Most of my immigrant friends’ experiences with white English speakers are of rejection or invisibility. Why should it be remarkable that I am concerned that members of my broader community are struggling to live with dignity?

IMYM’s draft *Faith and Practice* specif-

Continued on page 36

Life and Work at the Casa de los Amigos in Mexico City

by Stephen Snyder

A year and a half ago, in the fall of 2006, the Casa de los Amigos in Mexico City celebrated its 50th anniversary as a Quaker presence in Mexico. Over the years the Casa has organized service and work projects in Mexico, assisted the United Nations in housing refugees from the wars in Central America, been the home of Mexico City Meeting, and offered accommodation to international travelers. The 50th anniversary celebration provided an opportunity to reflect on and refocus the role of the Casa as a center for peace and international understanding in Mexico. While no brief introduction to the Casa can really capture the personal experiences of staff, volunteers, and guests, I would like to share some experiences and reflections on Casa life and work.

My connection with the Casa de los Amigos began in 1995–96, when our son and his wife served as guesthouse managers. My wife, Mary, began volunteering about this time, and I have been able to join her since retiring six years ago. Our visits are usually for a period of three to four weeks. Our neighbors at home in South Dakota sometimes assume we are doing missionary work in Mexico, following the pattern of local churches, but I would describe our work as participating in the ministry of hospitality. On any given day the Casa is home to a diverse group of staff, volunteers, neighbors, and visitors from many different countries, languages, and backgrounds. Along with staff and other Friends, we try to make this home a place of friendliness, refreshment, and peace, where the Spirit becomes

Stephen Snyder, a member of Menomonie (Wis.) Meeting, attends Sioux Falls (S.Dak.) Worship Group. Before retiring, he taught political science and directed international programs at University of Wisconsin-Stout. He and his wife, Mary, have been frequent visitors as well as Friends-in-residence at the Casa.



Photos courtesy of Stephen Snyder

more real to all those who live there and to all who visit.

We welcome guests, listen to the joys and concerns of staff and guests, and try to treat everyone with respect regardless of religious beliefs or condition. Unprogrammed morning worship during the week and regular study of the Bible and Quaker faith and practice offer staff and guests opportunities for spiritual reflection. Saturday night dances, talent nights, and potluck suppers on Sunday provide informal times for sociability. Organizing guests to help with maintenance is another way we invite people into the life of the Casa. One elderly guest, who was helping me paint bookshelves in the library, confided that he liked to visit each winter because people here are caring and would help him should he have another heart attack while in Mexico—quite a testimony to the spirit of hospitality at the Casa.

Staff and friends of the Casa also organize conversations in English and Spanish during the week. These are opportunities for improving language skills and intercultural understanding. Recent topics have included globalization, the impact of Wal-Mart in Mexico, emigration, the rural economy, the changing Mexican family, gender roles, education,

and many others. International guests and Mexicans with expertise in these topics often lead the conversations.

As a center for peace, the Casa provides resources for networking among groups doing peace and justice work in Mexico and Central America. This networking occurs both at seminars organized by the Casa and over informal conversations at breakfast and elsewhere among peace workers staying there. At breakfast one might meet a graduate student or Mennonite volunteer researching the impact of the North American Free Trade Agreement (NAFTA) on Mexican corn farmers, a member of a Peace Brigades Team, a Mexican human rights activist, a volunteer at the local shelter for homeless street children, or a facilitator for the Alternatives to Violence Project in Mexico.

The working-class neighborhood around the Casa is an intercultural experience itself, filled with a diversity of life's activities. There are many single-family homes and apartments; two bakeries; a modern health clinic; a nursery school; numerous small stores; rock 'n' roll dancing in the park; a refuge for street children; internet cafés; copy shops; ATM machines and banks; vegetable, fruit, and meat markets; a dozen or more small

can get a slice of lime, or purchase fresh-squeezed juices, tacos, soup, sandwiches, clothes, CDs, watches, and most other things one might find at Wal-Mart.

Mary and I enjoy the personal interaction with the vendors on the street. People are generally friendly and patient as we try to communicate with our limited Spanish, and a few even greet us with the traditional kiss on the cheek. It is quite a different experience for us to live in a neighborhood where nearly all the necessities of life are available within a two-block walking distance of our home with no need for a car. As one Friend from Boston said, "I can just live so much more simply here in Mexico City." One hopes the local Wal-Mart won't erode this vibrant neighborhood economy as it has

normally a major source of income, have fallen significantly since the creation of NAFTA. In seeking alternative sources of income to sustain the village, the cooperative has constructed an adobe guesthouse, restaurant, and sweat lodge with the hope of attracting tourists. Thus, our stay in the village was not only an opportunity to learn more about rural Mexico but also to contribute to the local economy.

On a walk outside the village we met a shepherd wearing a marine uniform he had purchased in the U.S. He tends sheep in the summer but leaves his family behind to work in a restaurant in Washington, D.C., during the winter months. Later, riding on a public bus, I talked with several other Mexicans, all of whom had

tears, start, peace workers, and visiting Friends return to the Casa periodically, many renew friendships and contacts made during earlier visits. Over time, these patterns of interchange have created a community of people around the world with links to the Casa. Parker Palmer, in his Pendle Hill Pamphlet *A Place Called Community*, wrote that when a group of people commit themselves to God, they will find they are drawn into community. While the Casa has sometimes struggled to find a shared vision for its work, it has always been a place where people doing



in so many U.S. cities.

As another part of the 50th anniversary celebration, a group of us were privileged to spend two days visiting rural Mexico. Some members of our group had been AFSC volunteers in this area in the late 1950s. Walking through one village, we met an elderly Mexican woman who had been involved with these AFSC work projects, too, and we were welcomed into her home for tea and reminiscing. It was wonderful to realize these shared experiences were still vital some 50 years later.

For me, it was also an opportunity to observe firsthand some of the economic roots of poverty and emigration that we had discussed in programs at the Casa. In one of the villages, many families belong to a cooperative and are proud of the improvements to their community such as a piped water supply, a couple of blocks

Opposite page: The library at Casa de los Amigos

Above: Staff and visitors gather for breakfast
Right: Volunteers renew their acquaintance after 50 years

worked or had relatives working in the U.S. It is apparent that rural poverty and declining corn prices have pushed growing numbers of rural Mexicans to emigrate in search of work. While this work provides a source of income for families, one wonders how the absence of so many men and women from their families and villages will affect the traditionally strong family structure in Mexico. Perhaps this is one reason there are two shelters for abandoned street children near the Casa in Mexico City.

As we returned to Mexico City, I had a new appreciation for the community



God's work meet and support each other. Whether this work is offering hospitality to the "strangers" who arrive at our door, supporting volunteer service work in the neighborhood or villages, encouraging an attitude of equality and understanding among cultures, or networking and supporting peace work, it has drawn its participants into a community that extends over five decades and continues to witness the presence of love in the world.

This witness of love has taken on new life this year with the appointment of Roberto García as executive director, and with the first birth of a baby at the Casa, Agnita, the daughter of the guesthouse manager and his partner. She joins Jeremy and Yesenia, grandson and daughter of two members of the cleaning staff, in filling the Casa with the sounds of new life. As Bridget Moix put it in her last letter as director of the Casa, "This is truly an unexpected gift of the Spirit to our community in the rebirthing process of the Casa. Having a few minutes to play with a small baby or cradle a new life in your arms inevitably brings a renewed sense of hope." We welcome Friends everywhere to come and experience this renewal of hope and community at La Casa de los Amigos in Mexico City. □

Supporting Tribal Community Development Loan Funds

by Tom Ewell

One of the moral dilemmas facing many Friends and others in our relations with Native American tribes is how we reconcile our qualms about supporting Native gaming with our desire to provide general and economic support. I want to report on one successful effort at addressing this dilemma in the State of Maine.

In 2003 the Penobscot and Passamaquoddy tribes proposed a major gambling casino in southern Maine. But due to restrictions in a 1984 Land Claims Settlement between the tribes and the State of Maine, the Maine tribes were excluded from the Tribal Gaming Act that allows many tribes to open casinos through federal law. The Maine tribes, in contrast, had to seek approval of the casino through a state ballot referendum that was held during the 2003 November elections.

I was the executive director of the Maine Council of Churches (MCC) at that time, and when I asked the MCC Board if they wished to take a stand on the referendum we were faced with the classic anti-gaming/support-the-tribes dilemma.

Our initial response was to conclude that, given our past opposition to gambling initiatives, and the strong opposition to gaming among most of our denominations, we should simply oppose the casino referendum, and we initially voted to do so. However, a couple of board members felt that out of respect to the tribes and their sovereign right to appeal for a casino, and if we were ever to have any level of trust in an ongoing relationship with them, we needed to hear their side of the story. I was asked, with a member of the MCC Board, to meet with representatives of the tribes to explain our position.

A meeting was arranged, we thought, with a couple of members of the tribal leadership in the state. But when we arrived we were

faced with 20 or so people who were the steering committee of the casino campaign. And things got worse! We were there to explain to them why we had voted to oppose the casino; they were there assuming they were being consulted in preparation of a vote and they began the meeting with several people speaking at length about the economic and cultural importance of the casino and their past negative experiences with the religious communi-

When the Penobscot and Passamaquoddy tribes proposed a major gambling casino in southern Maine, we were faced with the classic anti-gaming/support-the-tribes dilemma. If we were ever to have any level of trust in an ongoing relationship with them, we needed to hear their side of the story.

ty. They especially reminded us that the Catholic Church had introduced bingo into the tribe as a way of supporting the church! Due to poor communication, we were thus in a position of having to admit that not only had we already taken the vote, but that once again we were guilty of a huge breach of respect for the needs and choices of Native American people and, worse, realized we were patronizing them. It was perhaps the lowest point in my 20 years as executive director of the MCC. The meeting represented all that is wrong with a condescending attitude that ignores value conflicts between "liberal supporters" and Native Americans.

As a result of that meeting the MCC Board was asked to reconsider their decision, and a representative of the Penobscot tribe—their representative to our state legislature—was asked to address the Board regarding the matter. She gave us a stunning history lesson. We learned in considerable detail of the past mis-

treatment by the white settlers, of tribal poverty, racism, and social and economic exclusion, right up to the present. And we heard of the hopes for economic development and thus the strengthening of cultural identity and pride that the casino movement had afforded many other tribes and was to be expected when a casino was established in Maine.

Because this was such a difficult issue for us, a special board meeting was called in addition to our regular meeting, as we needed considerable time to discuss the matter and to take into account the request that we at least remain neutral on the referendum. We truly struggled deeply with the issue as some members were not willing to easily set aside their opposition to gaming and its corruption of family, person and spirit; others were equally moved by the injustice and discrimination against the Maine tribes for which the casino offered some level of restitution and hope.

After considerable debate we finally concluded that we would continue to oppose the referendum, but we also made a covenant among ourselves that we would offer some alternative form of economic development, although we did not know what form that might take. So we moved forward with strong misgivings about the very real possibility that we would yet again betray our commitments to the tribes if the casino were defeated and we actually needed to make good on our commitment. In addition we committed to using time at the beginning of each board meeting for the rest of the year as a time to reflect on Native American history and to worship in light of our racism and attitudes about our tribal relations.

The casino, in fact, was defeated. The tribes were devastated and angry. And now we needed to come up with an offer that would most likely be very difficult for the tribes to accept.

A tremendous break appeared, however, when I learned that there was indeed a new economic development program among the tribes where we might be helpful and they might be willing to accept our support. The Four Directions Development Corporation (FDDC) had been initiated by the Penobscots in 2001 and had been expanded to include the other three Maine tribes. The FDDC had established as a Community Development Loan Fund with the purpose of providing capital to support affordable tribal low-income housing and small business development projects. They had received a federal matching grant of \$1,145,000, and they were looking for ways to raise the matching money. Would we be willing to join them in this effort?

After preliminary meetings with the director of the FDDC, Susan Hammond, and

Tom Ewell is a member of Portland (Oreg.) Meeting. He was Executive Director of the Maine Council of Churches from 1986-2006. He now lives in Clinton, Washington, where he works at what he calls "strategic peace building." For more information about the Four Directions Development Corporation, you may contact Susan Hammond, Executive Director, 20 Godfrey Dr., Orono, ME 04477 or <shammond@fourdirectionsmaine.org>, or contact the author at <tewell@whidbey.com>.

their board president and staff members, and with the support of the MCC Board, we agreed to launch a fundraising program called the Giving Winds Campaign. A steering committee, consisting of both Native and non-Native members, was formed, a part-time campaign coordinator was hired, and we began a three-year process of developing the infrastructure (brochures and other interpretive materials and the institutional capacity to receive and track contributions and loans, for example) and to develop a level of trust on both sides that would make the project work.

We appealed to the denominations, churches, and a few individuals initially through presentations at denominational conferences. We held regional gatherings that included cultural interpretations (drumming, art work, and smudging ceremonies) and testimonials on how the loans already in place had made a difference in peoples' lives. We invited two groups of representatives from the various parts of the state to visit the Penobscot reservation. We received a generous initial personal loan from a family trust of \$50,000 that gave us a good start, and we targeted various foundations and groups that had opposed the referendum to join us in our alternative economic development efforts. And over the months, although we had some initial disappointments, our capacity and success grew. And perhaps as important as the money raised, we built up, layer by layer, an increasing amount of comfort and trust between tribal membership and our supporters.

In November of 2006 we held a celebration event for the Giving Winds campaign. Including the matching federal dollars (the amount of which was expanded), we raised a total of \$1,460,050, which included \$600,800 in low-interest loans, \$54,225 in outright gifts, \$75,000 from foundations, and \$730,025 in federal match funds. The impact of the loans made thus far has been significant. It means that residents on the reservations who previously were unable to get loans (the reservation land is owned by the tribe, which precluded banks from securing the loans) are now able to improve their property and thus raise the value of their homes and create small business opportunities.

We count this effort at economic partnership and trust-building a remarkable success, and we recommend that other groups consider a similar approach in conjunction with their local tribes. □

Witness continues on next page

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Quaker Relief during the Spanish Civil War

by Nancy and Gerard Negelspach

One gray morning in early February, a small group of Friends was finding its way to an encounter with 70 years of forgotten Quaker history. In the *Facultad de Pedagogia* (School of Education) at University of Girona in Catalunya, Spain, we had come to hear about and support Rosa Serra i Sala, an attendee at Barcelona Meeting. She is a primary school teacher who, for her doctoral thesis, was given the seemingly impossible theme of Quaker relief for Catalan children during the Spanish Civil War, from 1936 to 1939.

The project was deemed impossible because: (1) practically no material existed in Spain, because the 40 years of Franco's dictatorship erased all official documents; (2) a few other scholars had made the attempt but had given up because of inability to connect with foreign sources of material; and (3) the organizations involved had all their written material and minutes in English, which Rosa, who speaks Catalan, Castellano, and French, does not know. (While there have been articles in English and more recently a book about Spanish relief written by a British Friend, there has never been a full account written from the Spanish sources.)

In spite of her tutor's skepticism, Rosa began in 1995 to look for the few sources available, mainly dealing with statistics of food supply to specific locations in Catalunya, and frequency and places of distribution. However, through the Ecumenical Centre of Catalunya, she found her way to our home, an unofficial Quaker "office" and where the meetings for worship of Barcelona were held from 1965 to 2003. For all those years we had collected material from Friends Service Council in London and the American Friends Service Committee in Philadelphia, Pa., including photos, pamphlets, magazine articles, letters, and more, looking toward that day when someone would appear to write down this remarkable account of Quaker history. This was not a casual dream. We had known Alfred and Norma Jacob in Philadelphia, the directors of Spanish relief work, and later in Barcelona we became friends with Domingo Ricart, a Friend then living in Kansas and former Catalan director of relief. Domingo was so anxious to have the story told that, when he retired and came back briefly to Barcelona, he left all his material of the Quaker experience

Nancy and Gerard Negelspach are members of Barcelona Meeting in Spain.

in the war to a newly opened library of Catalan history. He always believed that someday the story would come to light.

For years his box of material was hidden in a closet, uncatalogued, until Rosa, who had learned of its existence through a magazine article, insisted to the librarian that a Domingo Ricart had left documents about *los Cuáqueros* that had never been seen. (Domingo had died by then, but his spirit must have pushed the librarian into looking further!) Rosa also kept insisting in other areas, including the finding and meeting of elderly ex-relief workers in Madrid who had collaborated with Friends and others who had received Quaker aid as children. Thus it is not surprising that in 1984, during a worldwide ecumenical "prayer for peace" in the Cathedral of Barcelona, we were thrilled to learn later that the odd word *Cuáquero* had stirred warm memories in several people, who remembered the food and care given them as children during the hard years.

For ten years Rosa left no stone unturned, discovering hidden facts in some areas and even having to revise what she had written at first. The more she found, the more she kept asking herself: "Why did these Friends leave their homes to come to Spain to help as they did on both sides, not politically motivated and totally committed to a cause not their own? What was the fundamental Quaker motivation?" She began to attend our meetings and soon discovered why.

A large part of the defense of her thesis was the most remarkable revelation of what Henry Cadbury used to suggest: "Quakers should preach what they practice." She quoted John 15:11-17 and spoke passionately about the Christian basis of the work. Not all the academics on the panel got the message, but those who did—one a theologian and another a friend of Friends—supported her thesis totally, putting aside the typical academic nitpicking of the others. And so, after they debated behind closed doors, we all reentered to hear that she had received the panel's approval of *Excelente*.

At our celebration dinner afterwards, which included eight people from our meeting and six from the panel, we toasted Rosa's long, fruitful dedication and those others who were in Spanish relief work 70 years ago. We agreed with Rosa that the research into hidden Quaker history was destined to come into the light. While it is written in Catalan, could we ask for yet another miracle to have it published and translated into English? □

The diagnosis came into our world shattering our stability, our plans, and our future. The gentle, soft-spoken doctor explained to Harry, "You could live another two years with treatment or another two weeks without."

Harry chose life; the chemo began; the days were orchestrated around IVs with mysterious compounds dripping, dripping hour after hour.

Two weeks, four weeks, eight weeks passed. Strength returned, food looked appealing, and plans took root—a return to Ireland, to the verdant, peaceful Southwest where the frequent misty hours were known as "Soft days" by the villagers.

This late riser, this morning cutmudgeon was up at first light, bringing coffee, pouring over maps, and nudging his companions into movement. "Come on, come on, it's almost eight o'clock, the day's half over!" What transformation was this—joyous but startling—and a bit wearing on his traveling companions.

They stood gazing at the meadow, Harry's arm enfolding my sister. She shared later that "He said that he didn't think he would live to experience this moment."

It rained and stopped and rained again. He chose a large umbrella with *Ireland* splashed across the front. We walked and nodded and smiled at villagers who nodded back, murmuring, "Grand day, isn't it?"

But these grand days and adventures completed themselves and we returned to our land, still filled with gratitude and feeling quite Irish. However, we were becoming more aware of a lingering anxiety.

The disease did return; the treatments resumed, and the possibility of his dying began to loom for each of us.

Our Quaker friends called, "We're holding Harry in the Light," they said—a new concept for us but an image that becomes increasingly vivid.

My nephews were a steady, loving, witty presence. Their quiet jazz, played with such skill and passion, filled the home and evoked a smile as he lay so quietly. We sat beside him, not wanting to leave, not wanting to release his hand. Friends sat in turn and thanked us for the privilege.

Their youngest came to us in the night and whispered, "He's gone." His body was so still

Dorsy Hill was a member of the Mennonite Church for many years and now considers herself a Quaker. She occasionally attends Mountain View (Colo.) Meeting.

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in the bed. His spirit seemed so present.

His body was taken to the medical school to volunteer for students—in death as he had so often done in life. The sun had not quite risen. My sister slipped out to the back yard overlooking the trees.

She called, "Come out—I can't believe what

Visiting Agatha

by Mariellen O. Gilpin

I was an untrained amateur leading a self-help group for the mentally ill. Statistics were grim: in my first five months as leader, six people were hospitalized and two died. After that I stopped counting. The hospital was just a few blocks from my office, and I spent lunch hours visiting group members, armed only with friendly caring against an illness too often deadly. Group members loved Agatha, a beautiful old woman, hair carefully coiffed, whose body English declared silently, "Love me, but don't come near me." Her eyes intently followed our conversation from speaker to speaker, but she never spoke during meetings. And now, Agatha was in the hospital.

Mary and I agreed we would visit Agatha together. Maybe it was because Agatha had two visitors at once, and she was overwhelmed. We found Agatha lying on her bed. When we spoke, she frowned and froze in instant catatonia. We were both upset. Mary patted Agatha's cheek and crooned to her. Agatha's body grew even more rigid. Mary backed away. I sat silent, sensing a vast abyss of raw pain under the anger. We stayed only a few minutes. The nurse let us out of the locked ward. The hospital staff was unfailingly respectful and humane in all my dealings with them. Mary and I said nothing until we were outside the hospital, when we clung to one another. Our grief was too deep for tears. "She's shutting out all reality," we said to each other.

I held Agatha in my heart for several days. I decided to go back alone. I thought, "Maybe if she doesn't have to respond, she will respond." I remembered as a child reading aloud to my grandmother as she slipped in and out

Mariellen O. Gilpin is a member of Urbana-Champaign (Ill.) Meeting. This article recounts an experience she had 20 years ago. She didn't cry then—the pain was too deep for tears—but she did cry one night when instead of sleeping she finally committed it to words.

I'm seeing!" I stood beside her, and through the tears, saw great beams of light falling on each side of Harry's garden. We were awed. No words came. But, as the light softened, she remembered the promise of her friends, "We are holding Harry in the Light." □

of a coma. I was rewarded now and again with a faint flicker of recognition. Maybe Agatha could respond if she were read to. A children's story, I thought. I chose an old favorite, Laura Ingalls Wilder's "Mr. Edwards Meets Santa Claus," from *The Little House on the Prairie*. It had just the right combination of suspense, humor, love, and uplift. I was sure Agatha was a churchgoer; she wouldn't be offended by a story about Christmas. I put the book in my backpack and walked to the hospital.

The nurse let me in, gave me a direct look, and made a decision. "I'll show you where Agatha is," she said. She led the way to Agatha's room, saying, "Agatha, you have a visitor." And she left us alone. Agatha was in bed in restraints—the only time I saw someone in restraints there. Agatha grunted recognition and looked away. "Hi," I said as I sat down. "I brought you a bedtime story today." I began to read, not looking up. This was between Agatha and Laura Ingalls Wilder and God. I didn't look up until I finished, when I saw a look of utter delight on Agatha's face. Then she saw me smiling at her delight, and she faded away at once into her own world. But the lines of pain were softer. "I gotta get back to the office now," I said. "I'll see you." The nurse and I locked eyes and I gave her a thumbs-up over the heads of the patients in the day room. She let me out of the ward.

Within hours, Agatha was transported to the Zone Center, which was official speak for the regional warehouse for patients who were a danger to themselves or others. I knew a few success stories from the Zone Center, but very few. Months later, Agatha's obituary was in the paper, an account so cryptic I strongly suspected Agatha had found her own way out of that abyss of pain. But I will always remember that instant when I saw the real Agatha, the Agatha she was meant to be, shining, shining in her eyes. □

by Michael Bartlet

The 20-year rebellion in northern Uganda has killed tens of thousands and laid waste to a generation that has scarcely known peace. Once described as the "biggest neglected humanitarian emergency in the world," the brutal war conducted by the Lords Resistance Army (LRA) since 1986 has resulted in both boys and girls being abducted to become soldiers and for sexual use, caused the forced displacement of between one and two million people, and devastated the region agriculturally and economically. Its distance from the fault lines of international politics means that deaths in Uganda have never been given the same prominence as those in Kosovo or the Middle East. Areas of fertile savannah are now overgrown scrubland. Boundaries of homesteads are obscured. Whereas before the conflict there were 36,000 cattle in the Acholi sub-region of northern Uganda, now there are 5,000. The rebellion has been fought to a stalemate in which the rebels could never hope to take over even the regional government but neither could the government of Uganda dislodge LRA warlords from the borders with Sudan and Congo.

But change came in 2005 following a peace deal to end the civil war in neighbouring Sudan, which ended the tacit support for the LRA by the government of Sudan. This, plus national and international pressure and the exhaustion of a generation of combat, encouraged peace talks between the Ugandan government and LRA rebels. Lines of communication were opened with the LRA and the new quasi-autonomous government of southern Sudan offered to mediate peace talks between the Ugandan government and the LRA in the southern Sudanese town of Juba. A cessation of hostilities agreement was concluded in August 2006. In April 2007 the talks were strengthened by the intervention of former President Chissano of Mozambique in his role as UN Special Envoy; the following month the parties came to an outline agreement on democracy and development for the North; June saw agreement on principles of post-conflict accountability and reconciliation.

For the first time in a generation the people of Acholiland face the prospect of peace. But northern Uganda now faces a dilemma

Michael Bartlet is parliamentary liaison secretary for the Religious Society of Friends in London.

that calls for the judgment of Solomon. The most terrible atrocities have been committed. How do you balance the requirements of justice and peace? Should arrest warrants against the leaders of the LRA, issued by the International Criminal Court (ICC) in November 2005, be allowed to undermine a fragile peace process? Much of civil society in the north

Northern Uganda now faces a dilemma that calls for the judgment of Solomon: should arrest warrants issued by the International Criminal Court be allowed to undermine a fragile peace process?

fears that an external legal process could jeopardize the peace and prevent a lasting settlement. To suspend the warrants, however, could send a message that those committing horrendous crimes can escape the consequences of their actions. The credibility of the fledgling court is at issue and its deterrent effect to future atrocities internationally.

Supporters of the ICC claim that the threat of prosecution served to bring the LRA to the negotiating table and contributed to the peace process. Yet the prospect of imprisonment for the LRA leadership is now a stumbling block to agreeing a final peace deal. Both, of course, may be true; there are very complex issues at stake here. To what extent should judicial opposition to the principle of impunity be allowed to jeopardize a sustainable peace? Most of those affected in the North simply want to return to their land and resume a normal life free from violence. In both Northern Ireland and South Africa, it was decided that there are occasions where accountability for terrible atrocities has to be attenuated in the interests of preventing further atrocities in the future. But neither of these countries had to contend with the complicating factor of outstanding arrest warrants of the ICC and a UN system

on the ICC with the desire for peace. If the Ugandan government prosecuted the cases effectively then the jurisdiction of the ICC could be superseded, though Ugandan prosecution would need to follow recognised legal processes to satisfy the ICC—traditional processes in themselves would not be enough. It is here that the judgment of Solomon enters—what kind of accountability would be sufficient to satisfy the requirements of the ICC and how can such accountability be guaranteed? When is it justified to let appalling crimes go unpunished in the hope, itself uncertain, that it would lead to the prevention of future atrocities that might be no less terrible?

Certainly among the Acholi people there seems little appetite for the ICC. There is a long history of traditional justice processes such as Mato Oput (the drinking of the bitter root) but these in themselves are not enough. Uganda's Amnesty Act of 2000 grants immunity to prosecution for all rebels laying down their arms and registering with the Amnesty Commission. Peace agreement agenda item three on accountability appears to anticipate that the arrest warrants might be suspended, but fails to detail the procedures that would enable this to happen. Traditional and religious leaders, Ugandan NGOs, and civil society organizations are currently consulting on a framework in which national and traditional processes could combine to provide a type of accountability that might substitute for the ICC. Trials at the ICC's home in The Hague, addressing only the LRA leadership, would not deal with those immediately responsible for the killings. They would cost millions of pounds, and anyone convicted would live in material conditions vastly superior to those of most people currently living in IDP camps.

What kind of accountability might be acceptable both locally and internationally as the foundation of peace? Public acts of contrition and statements of apology by both the Ugandan government and the LRA could play a part. These could be built on by reparations paid to the affected communities in the form of improved services. Local traditions of justice including ceremonies of reconciliation held between communities where the conflict has fueled tensions may also help. These ceremonies could accompany practical and relevant memorials such as schools and hospitals dedicated to a future and more peaceful life. Such acts could be drawn into a wider framework of truth and reconciliation backed at a regional level by cultural leaders, at a national level by the Ugandan government, and at an international level by UN sponsorship and resources. It is here that advo-

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leverage the UN Security Council to suspend the arrest warrants while the peace process takes root.

The problem is both political and legal. With political will and moral imagination the ICC's requirements for due legal process could be a combination of local, national and international accountability. This could comprise trial of the most senior commanders in the High Court and a Truth and Reconciliation Commission that builds on the current Amnesty Act, possibly including investigative

tribunals. But the Ugandan government must first be persuaded of the value of a process that could call its own actions into account. Any agreement will need to satisfy local requirements of justice and be expressive of international solidarity in the norms of human rights and humanitarian law. The form of such an agreement will not be easy. But there is everything to play for in a process that could bring peace to the troubled provinces of northern Uganda and by satisfying the requirements of justice could provide sufficient accountability to provide a sustainable peace. □

Jesus: What Does He Matter?

by Mary Kay Glazer

Jesus' name is not commonly spoken among unprogrammed, liberal Friends (at least not those I am familiar with), and it is sometimes outright unwelcome. Many among us speak easily of great spiritual teachers such as Thich Nhat Hanh, Buddha, Gandhi, and others. But Jesus? He often seems to be a relic with little relevance in the spiritual life of our meetings. Or worse. I have heard stories of people who are chastised and silenced when they speak of Jesus.

For a long time, this missing piece of our spiritual life was inconsequential to me. I may have heard other unprogrammed Friends lament Jesus' absence in our spiritual community, but it left no noticeable mark on me. In fact, there were times when I was glad I didn't have to deal with him and what I believed about him. Not only was Jesus' absence okay with me, any language of God or Christianity made me uncomfortable for many of my years among Friends.

I am grateful that my discomfort, and the discomfort of so many among us, with Jesus and with Christian language did not quiet the voices grounded in our Christian tradition. Because gradually, often imperceptibly, God returned to me wrapped in a coat of Christianity.

And, before I could get used to the idea that Christianity and a Christian understanding of God could be part of my adopted Quaker faith (I am a convinced Friend who grew up in the Catholic Church), in walks Jesus. Unexpected. Uninvited. Unwelcome.

But it didn't matter. In he came, and in rather dramatic fashion, with a strong sense of his actual presence. And it seems he is here to

Mary Kay Glazer, a member of Rochester (N.Y.) Meeting, is a spiritual director and a graduate of the School of the Spirit's On Being a Spiritual Nurturer program.

stay. He revealed himself to me in compassion from the start, and he continues to do so. He is tenderly opening my eyes to the ways I turn away from God's grace. He also shows me how he so lovingly holds and cares for those around me. It seems his presence in my life is a balm allowing me to engage with the Bible

We all know that Jesus told stories, parables. What we may not realize is that he tells our story.

and reconnect with my Christian heritage—both of which are integral in the ways that God is currently immersing me in the Holy Presence.

So what does it matter if Jesus is or isn't part of our corporate spiritual life? What, if anything, do we lose if he is absent? What, if anything, do we gain when he becomes part of our faith and practice? There are others who have written eloquently and convincingly about this. There are others—perhaps increasingly—who grapple with queries such as these. I have become one of them.

Do I think Jesus was or is God? My answer: I don't know. Were the miracles of the New Testament real? I don't know. Was he anything like the person recounted in the Bible, or are those just stories that make him bigger than life? I don't know. That's my answer to most questions about Jesus. I don't know. And I've come to a place where that's okay. I don't need to know those answers.



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Gospel message that Jesus embodied is radical. It is saturated with grace, compassion, and forgiveness. It is revolutionary. Jesus engaged with the poor, the sick, the unclean, women, children, tax collectors—all outcasts at the fringes of legitimacy—and challenged to the core the dominant political and religious system of his time. He continues to do so in our time, even as we tolerate, and sometimes welcome, the teachings of the Pharisees of our time and honor and support corrupt public servants and corporate practices. We all have dirty hands; and Jesus still calls us home.

Jesus' message is transformative. Early Quakers knew this experimentally (to use George Fox's word). Many Quakers today know this experimentally. They live in the power of the Gospel message and have a living relationship with the God of the Gospel that has changed their lives in unimaginable ways.

from that deep spiritual transformation as a witness to the power of the Holy Spirit at work among them. Early Friends' relationship with the Holy One was grounded in the Gospel. That relationship empowered them to live boldly and radically in ways that have led to great and good change in the world and in the lives of individuals.

These Friends took Jesus at his word. They understood the subversive and radical nature of his message, a message he brings in his unique way. We all know that Jesus told stories, parables. What we may not realize is that he tells our story. He tells my story and he tells your story. Our lives are reflected in the pages of Scripture. We are the prodigal son—and probably not the "good son" who stayed home and did the right thing (Luke 15:11-32). We are the Samaritan woman at the well who was given the living water (John 4). We are the blind,

Jesus come into our lives and heals us with grace, compassion, and love beyond measure. And sometimes it doesn't matter if we believe. He is compassionate and loving—and sometimes angry, and sometimes anguished. He has deep compassion for us in our humanity—our frail, flawed, and faltering humanity. He loves us with God's own love for us. He touches our deepest wounds and we are healed. He invites us to his table, over and over again. It is time we accept the invitation and see what Jesus has to say to us.

So I, an unlikely and sometimes reluctant believer, ask again: what does it matter if Jesus is or isn't part of our spiritual life? What do we lose if his life and lessons are lost to us? What gifts of the Spirit do we gain when Jesus becomes part of our faith and practice? Perhaps it is time for you to attend to these queries and turn your eyes toward Jesus. □

Pile It On! Stuff and a Spiritual Journey

by Robin Magee

Sometimes a strong image will appear to me during meeting for worship. About two years ago I had a very strange vision of wading through endless piles of broken, heavy objects. The image made sense because I often feel that what I ought to do is get rid of stuff. Because de-junking is such a wrought process for me, I am much more likely to move the clusters of toys, beloved drawings, clean laundry, partially read newspapers, and junk mail to another room.

Then I began to wonder about the vision. Maybe it meant more. Was it a metaphor for my untidy internal life? Or was it just the physical realm creeping into a quiet moment?

Accumulations are nothing new to me. I grew up in a house of comfortable clutter. We all knew the piles weren't presentable. Before company or special events, our family strategy was to move them all to the basement. We never thought to bring the heaps back up because new ones were destined to cover any horizontal surface. As a young adult, I tried occasionally to "reform" the stacks in my parents' living spaces. My most rewarding adventure was reducing and recycling the towering peaks atop the washer and dryer. Near the bottom I found an autographed photo of Sir Laurence Olivier from the 1950s.

Since stacks of stuff are a part of my life,

Robin Magee is a member of Durham (N. C.) Meeting. She isn't sure what form her spiritual journey might take, but she is sure the photo of Sir Laurence is in a pile somewhere in her house.

I took time during worship to explore what this new message might hold for me. I saw myself standing in a landscape of haphazardly piled objects. Some heaps towered over me. To make my way through this environment, I had to step carefully across teetering things. Many of these objects appeared to be sharp and splintery. When I tried to dig through a shallow pile, I couldn't even make a path. Layers of heavy items shifted themselves back into place. They were like an ocean returning to cover a trail of footprints.

The terrain changed. Now I was standing in a pile of haphazardly stacked wood. Any step might trigger a crushing collapse. I refused to stay there. Gritting my teeth, I climbed cautiously down the mound. I knew instantly something was trapped underneath. I sensed a circle of warm yellow light under all the wood. What if I moved a piece? The moment I lifted a board, a beam of light leapt forth! I braced myself for an avalanche, but nothing happened. There was only silence.

My lifelong knowledge of clutter changed at that very moment. If I could look deep inside the obstacles of my life, then nothing could threaten me.

I just needed to focus on freeing the Light within. When I remember to look within an enormous pile, I no longer feel condemned to an impossible task but energized to stride forward.

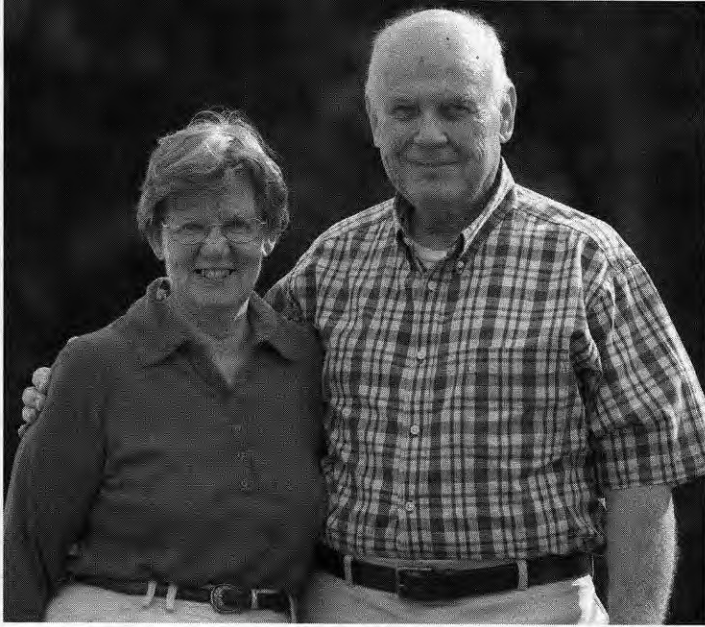
Perhaps my spiritual journey is to walk through a precarious landscape looking for opportunities to release the Light. □

Some Things that Give Me Hope

- A little nonprofit organization in Russia whose mission is to listen to Russian citizens who want to improve or change a bad situation, then back them to do that work.
- Third and fourth graders from two elementary schools, one for severely disabled children, collaborating to create and perform a musical.
- The story of an Israeli and Palestinian acting troupe, rehearsing during this summer's war, taking time when tensions were running high to listen to each person's deepest feelings about the situation, then getting on with the rehearsal.
- A woman in a poor neighborhood of the city who grows her flowers right out to the edge of the sidewalk so children can easily pick them.

—Pamela Haines

Pamela Haines is a member of Central Philadelphia (Pa.) Meeting.



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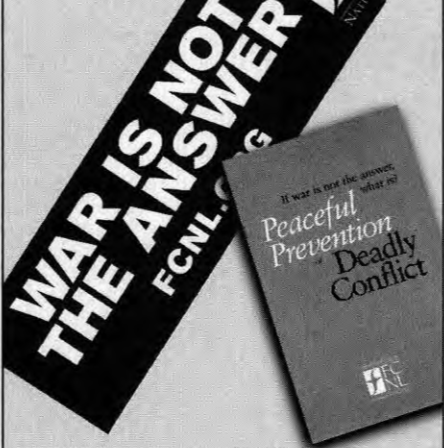
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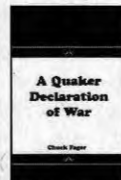
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Parable of the Enemies

Two men were summoned before God. With eyes downcast they were told the following: "You each have an enemy who hates you and wishes to destroy you. I am giving a vial to each of you. I will not disclose the contents of these vials at this time but suffice it to say that the liquid is both precious and potent. It will affect your enemy according to your hearts' desires. These vials are not yours to keep. I will ask for their return and an accounting of their use."

Many years passed. The men were again summoned before God. They were asked to account for the precious liquid used. The first man stepped forward grim and proud.

His account is as follows: "I used the liquid in my vial to poison the wells and fields of my enemy. I used it to sicken and starve his children and family. It was used to bring untold hardship and suffering to him. I am pleased to say that although he loathes me and wishes to destroy me, he is far too weak and preoccupied with suffering to do so."

The second man stepped forward and smiled. He responded, "I used the liquid in the vial to sweeten the water in my enemy's

wells. I used it to make his fields exceedingly fertile and bountiful. It was used to bring good health and happiness to his children and loved ones. He is comfortable and contented and now I believe he considers me his friend."

God spoke, "You both have used the liquid in your vials to great effect. It is time to reveal the contents of the vials. As you were told the liquid is both precious and potent. The liquid in the vials contains the lifeblood and sweat of your children, family, friends, and neighbors; extracts from the grains of your fields and fruits of your orchards; and power from your factories and industry. As you have returned the vials to me, I shall replenish their contents and give them to your enemies tomorrow. Now leave."

As they left one man's heart was filled with fear and trembling for himself and his family. The other left contented and with a smile on his face.

—Wayne H. Swanger

Wayne Swanger attends Oshkosh (Wis.) Meeting and Winnebago Worship Group.

The Goodwill Store

Some years ago *The New Yorker* magazine published a cartoon of a man standing at his front door. Speaking over his shoulder to his wife, he says something like, "It's the Goodwill man, Edith. Are we giving or getting?" This sums up perfectly my relationship with Goodwill through the years. From the start of our marriage, it was Mel and Me and the Goodwill Store. Being too poor to buy furniture at a regular furniture store, we headed over and over again to the nearest Goodwill outlet.

In a few years we accumulated quite an interesting assortment of furniture, dishes, and cooking appliances.

By the time we had enough money to buy a dining room table with six chairs that matched, we began donating things back to Goodwill. So over the course of 40 years, we either gave or got, and had a lot of fun doing it. The whole process has led me to develop what I am calling "A Simple Plan to Change the Global Economy and Save the World."

The idea is simple. We have merely to establish a number of giant warehouses equally distributed around the globe. These will be stocked with the things people need in order to live—chairs and tables, rugs, books, pictures, lawn mowers, and tortilla chips. The financing will be easy. We'll just sell all the weapons of war. If you need something, you can head for a Goodwill store and help yourself. If you have a surplus of something, you

donate it. No money will change hands. Everyone will have enough and no one will need to invade anyone else's country.

After we have the first part of this plan up and running, we'll establish something else, an assortment of Spiritual Goodwill stores. Like the other warehouses, these will be located all over the world. They'll be stocked with spiritual necessities—faith, kindness, understanding, tolerance, and whole shelves of patience and good humor. On the days when your kids are pushing all your buttons, you can drop by and pick up some patience. When nobody understands you, you can get a little comfort. But on the days when you wake up overflowing with love for the whole human race, you're obliged to leave some of it with the Goodwill Store.

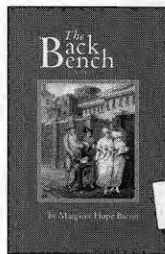
There's a tiny problem with my plan. I haven't the least notion how to get it in operation. It's certainly too important to leave with the leaders and politicians of the world. The only thing I can think of is to ask Friends to set up a committee and get things rolling. If anyone can do it, we can!

—Yvonne Boeger

Yvonne Boeger, a member of Kennett Meeting in Kennett Square, Pa., submitted this article before her death this past year.

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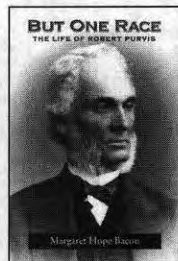
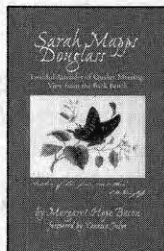
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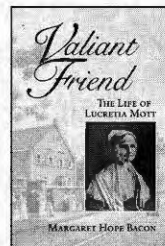


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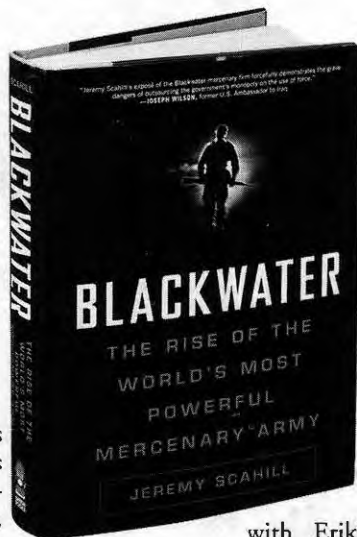
Blackwater: The Rise of the World's Most Powerful Mercenary Army

By *Jeremy Scahill*. *Nation Books*, 2007. 452 pages. \$26.95/hardcover.

Blackwater is an expose, and as such it espouses a point of view: It is dangerous to outsource the government's monopoly on the use of force. This is Jeremy Scahill's first book, but a reading would lead one to conclude otherwise for it is written with the succinctness, organization, and attention to detail (all documented and notated) found in the work of more veteran authors. It is also a quick read as it is a page-turner. The words and the facts flow. The points are easily grasped and one is propelled forward as the saga unfolds. This virtue may require a reread to master the significance of the convergence of diverse forces—religion, free market capitalism, patriotism, machismo, Madison Avenue spin, the privatization of essential governmental functions, greed—into an entity named Blackwater, USA.

The book's preface is essentially an executive summary of what is to follow. In some 15 pages one has the skeleton of fact and interpretation that comprises the message. But much more is told as the skeleton is fleshed out. Essentially, Blackwater, USA, is the vehicle used to expose the much broader and long-standing gradual move toward privatization of the military function of the United States government. The saga starts with President Eisenhower's warning of the rise of the military-industrial complex. The book ends with the registration with the U.S. government of Blackwater-affiliated "Greystone Limited." Greystone was registered offshore in the Caribbean Island-nation of Barbados. It is classified by the U.S. as a tax-exempt corporate entity, listing its services as "security guards and patrol services." Its promotional materials distributed to prospective corporate and nation-state clients proclaim, "Greystone is dedicated to providing the best physical security assets from around the world in support of freedom, peacemaking, and the maintenance of peace." The book ends but the story continues as Blackwater pursues its avowed goal of doing for the U.S. military what FedEx did for the U.S. Postal Service.

But what is Blackwater? Blackwater, USA, is the world's largest private army, owned by Erik Prince, an ex-Navy Seal and son of the deceased multibillionaire Edgar Prince of Holland, Mich. Edgar Prince was a member



and benefactor of the conservative Dutch Reform Church and the Republican Party. Erik Prince is a member and benefactor of conservative Catholicism and the Republican Party. The idea for Blackwater was pitched to Erik Prince by his Navy Seal mentor Al Clark and with Erik's inherited billions Prince and Clark were off and running. To paraphrase Scahill, in less than a decade Blackwater has risen out of a swamp in North Carolina to become a sort of Praetorian Guard for the Bush administration's global war on terror. Today, Blackwater has more than 2,300 private soldiers deployed in nine countries, including inside the United States. It maintains a database of 21,000 former Special Forces troops, soldiers, and retired law enforcement agents on whom it could call at a moment's notice. Many of these "assets" are U.S. citizens but many are multinational—from Chile, Colombia, South Africa, and more. Blackwater has a private fleet of more than 20 aircraft, including helicopter gunships and a surveillance blimp division. Its 7,000-acre headquarters in Moyock, N.C., is the world's largest private military facility. It trains tens of thousands of federal and local law enforcement agents a year and troops from "friendly" foreign nations. The company operates its own intelligence division and counts among its executives senior ex-military and intelligence officials. Blackwater has more than \$500 million in government contracts—and that does not include its secret "black" budget operations for U.S. intelligence or private corporations/individuals and foreign governments. Blackwater attempts—and may be succeeding—to have its cake and eat it too: while resisting attempts to subject its private soldiers to the Pentagon's Uniform Code of Military Justice—insisting they are civilians—Blackwater has simultaneously claimed immunity from civilian litigation in the United States saying its forces are a part of the U.S. Total Force.

This book will give the reader a look into the fascinating world of privateering in the 21st century as exposed by extensive research and talented writing, and a deep and abiding perception of where current U.S. defense (war) policy is taking us. The book deserves your attention.

— *Gerald Bray*

Gerald Bray is a member of Rockingham County Preparative Meeting in Wentworth, N.C.

Works of James Nayler, Vol. III

Quaker Heritage Press, 2007. 762 pages. \$28/hardcover.

This is the third of a projected four-volume edition of James Nayler's complete works. Centered entirely on the year 1656, it is the longest so far, and it contains considerable riches. The first 528 pages contain tracts and controversial writings, notably from four important pamphlet debates of that year. As in other volumes, Nayler's writings are accompanied by the writings of his opponents, so that the reader can see the context of the controversies. A chief treasure in this part of the volume is the tract "Love to the Lost," one of the major pieces of Quaker theology before Barclay. It was answered by one T. Higginson, against whom Nayler rejoined—these two tracts are both here. "Love to the Lost" contains solid and sometimes intricate expositions of Nayler's understanding of many theological points, from "light and life" (this is one of the intricate ones) to "government and magistracy," to hope, faith, love, and the sacraments.

At the far end of Vol. III there are several letters of Nayler from this important year, some his best. He writes to Friends in the City of York: "So dear friends, feel that Spirit which is quick in hearing, peaceable in receiving, and willing in obeying, for that is the Spirit beloved of God, and all being joined thereto, the chords [sic] of God's love so unite as not to be broken. So every one look to that which is low, and exalt that which is easily trodden on; so shall you make up the breaches and find even paths to walk in, the Spirit of peace shall rest upon you, your walls shall be salvation, and your gates peace." (748)

There is also a travelogue from 1654, which is a lengthy description in telegraphic style of Nayler's travels and travails in Yorkshire—alluded to in Braithwaite's *Beginnings of Quakerism*, and now here available for the first time. This is just one sample of the material not printed in the earlier collection of Nayler's writings, dating from 1716, which Licia Kuenning, the Quaker Heritage Press editor, has found and made available.

And so we come to the approximately 200 pages I have not mentioned yet. This is a collection of documents concerned with "the Nayler controversy"—his entry into Bristol in October 1656 in reenactment of Jesus' Palm Sunday entrance to Jerusalem. This prophetic sign, or whatever it was, led to his famous and irregular trial and savage punishment for blasphemy, and caused tremendous trouble within Quakerism, as well as trouble for the movement. This is just about the only part of Nayler's life that is well known among Friends

these days, and while these volumes give abundant evidence that there is much more to him than this one event, it still seems so revealing of his depths and complexities that it has to be considered along with the rest of his testimony. Here we have extensive notes from his trial, contemporary reports (by Friends and others) of the Bristol event itself, letters among the Quaker leadership beforehand, reports of visits to him in prison (including one from his wife, Anne), and even a tract written by him and his companions just after his imprisonment. In addition there is the "True Narrative" by Robert Rich, a fascinating, choleric, and loyal friend of Nayler's, which provides a valuable and sympathetic account from one who finds much fault with the Quaker "establishment" of the time.

This volume presents a very high proportion of the documentation available for this extraordinary event, spoken in many voices. It is riveting. It leaves us at the beginning of the final phase of Nayler's life: Bristol has happened, and is at this point a raw wound for Friends, for Nayler, and for the nation. In the last volume of the edition, we can expect some of the documents relating to Nayler's further evolution or resolution. We will see his reflections on the Bristol incident (To the life of God in all) plus some of his most powerful tracts, including *The Lamb's War*, *How Sin Is Strengthened and How It Is Overcome*, and *Milk for Babies*.

—Brian Drayton

Brian Drayton is a member of Weare (N.H.) Meeting.

Quaking

By Kathryn Erskine. *Philomel*, 2007. 272 pages. \$16.99/hardcover.

Quaking explores the complexities, strengths, and peculiarities of today's Religious Society of Friends through the experiences of a questing girl, her quirky Quaker foster parents, and a U.S. high school where violence vies with peacemaking. Kathryn Erskine's artful dialogs depict an ordinary family grappling with personal paradoxes that illuminate the faith, practice, and testimonies of Friends in terrorist times. Matt looks like a tough 14-year-old girl but she's not. Her body quakes when sexist bullies harass her. She's an insecure orphan whose voice shakes when she speaks pacifist truth to power. Overhearing George Fox mentioned as the founder of Friends, Matt's curiosity leads her to Google George with this inner commentary: "Even though he was born in England way back in 1624 . . . I actually like this guy. For one thing, according to all the drawings I find of him, his nose is easily as large as mine. And he was absolutely,

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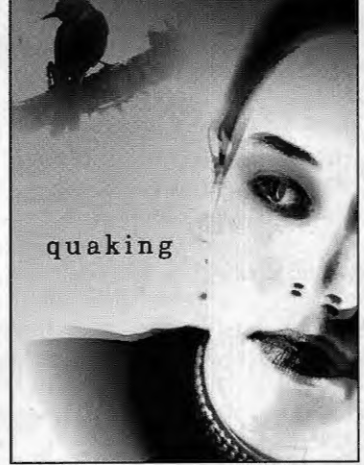
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quaking

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brutally honest, which is apparently a Major Quaker Thing, according to this website—even when people were offended by his honesty or it was not socially acceptable. Ha! He saw through people and felt like a mature adult even when he was a kid. Ditto.” Kathryn Erskine infuses the social dilemmas of 2007 with the spirit of Tom Fox and the testimonies of integrity, simplicity, and commitment to peace. Her warmth reminds me of Jessamyn West’s way of depicting the views and values of historic Friends. *Quaking* is a terrific gift to readers of all ages, especially young seekers. It is the best fiction I’ve found to introduce the myriad gifts and graces, quirks and questions of Friends today.

—Judith Favor

Judith Favor is a member of Claremont (Calif.) Meeting.

NEWS

Early this year Steve Chase represented Putney (Vt.) Meeting in a 50-minute interfaith dialogue that was recorded at a public access television station in Claremont, N.H. The panel included a Muslim, a Quaker, a Pagan, a Jew, and a Buddhist. The venue for the dialogue was a New Age public access cable program called “The Third Eye Show,” which is broadcast on over 20 public access stations across the country, including San Francisco and New York City. The show will be broadcast this month. The show is also available for viewing on the Internet through Google Videos: <<http://video.google.com/videoplay?docid=-6835984664092196770&hl=en>>. Chase says that “While my voice shakes with nervousness in several places, I was very pleased to be able to participate in this outreach and dialogue effort. It allowed me to make good connections with several different faith leaders in my area. It also felt good to stretch myself to be a more ‘public Friend.’”

On February 28, California State University East Bay fired Marianne Kearney-Brown, a math teacher, after six weeks on the job

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because inserted the word "nonviolently" in her state-required Oath of Allegiance form. By early March, the University reinstated the member of Strawberry Creek Meeting, with back pay, stating, in part, that "Signing the oath does not carry with it any obligation or requirement that public employees bear arms or otherwise engage in violence." This statement is stapled now to Kearney-Brown's loyalty oath, and it will be presented by the university as clarifying language to other new employees. A veteran public school math teacher who specializes in helping struggling students, Kearney-Brown, 50, had signed the oath before and had modified it each time. Each time, when asked to "swear (or affirm)" that she would "support and defend" the U.S. and state Constitutions "against all enemies, foreign and domestic," she inserted revisions: She wrote "nonviolently" in front of the word "support," crossed out "swear," and circled "affirm." All were to conform with her Quaker beliefs, she said. —*San Francisco Chronicle*

■ BULLETIN BOARD

Upcoming events:

- June 5–8—Great Plains Yearly Meeting
- June 8–15—Intermountain Yearly Meeting
- June 11–15—Southern Appalachian Yearly Meeting
- June 12–15—Lake Erie Yearly Meeting
- June 18–22—Illinois Yearly Meeting

Opportunity:

• Intermountain Yearly Meeting and the AFSC Joint Service Project (JSP) are currently making plans for spring and summer service projects to Mexico. The projects can include learning about border/immigration issues, speaking Spanish (although no knowledge of Spanish is necessary), camping in community with other participants, getting to know local families, and learning about Native traditions.

Each is described in more detail and with pictures on both MySpace and FaceBook (search for Joint Service Project). You do not need to have a specific skill to go on a service project—people are needed to listen, cook, problem-solve, and support the work of the group in many ways. Projects are designed to connect small, intergenerational groups of youth and adults (ages 14 and up) with the work of AFSC. We open ourselves to be guided by the Spirit into more informed, respectful ways of living in peaceful balance with our planet and its many societies. Contact Mike Gray for more information at <mgray@afsc.org> or (520) 907-6321.

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ically makes the connection between immigrants and community: "We care for migrants who have left home and family to seek a new life in a strange place. We care for all we love and all we might come to love." We need to remember that all life is interconnected, and that welcoming immigrants helps us become closer to God. We can work to build the blessed community where everyone is able to relate to that of God in one another.

Community is not just about those closest to us, or those with whom we feel the most comfortable. IMYM's draft *Faith and Practice* says, "Although we best know a sense of spiritual unity within our families and our meetings, we look outwards and try in love to include others in our community—our neighbors near and far." I believe that God calls us to break out of our comfort zones and build community across difference. This means promoting a multicultural and inclusive vision for our society. The anti-immigrant movement is challenging the idea that people from different cultural, racial, and ethnic backgrounds can coexist peacefully. Friends can play an important role here in standing up for a vision of harmony and peace among peoples.

INTEGRITY

I have struggled greatly with how to talk about immigration with Friends. When I began working on the issue, there was a small and passionate group working to raise awareness about the humanitarian aspects of immigration in my yearly meeting. It is a controversial issue, and it seemed that many people were not interested in broaching it. Immigration provokes passions on both sides of the issue, with some Friends expressing concerns about immigrants' impact on wages, state and local services, and population growth; discomfort with immigrants breaking the law to enter the country; and the perception that immigrants are not learning English.

My concern is that I know how slanted most media coverage of immigration is, and how hard anti-immigrant groups have tried to frame the issue in a way that activates people's fears. The Testimony of Integrity refers to the value of speaking plainly, hiding nothing, dealing honestly, and refraining from deceiving or exploiting, and I feel it is important to expose the

lack of integrity in the mainstream immigration debate. We Friends need to do this in the context of questioning the dominant paradigms of our time. This was well stated in *An Expression in Words of Britain Yearly Meeting's Corporate Social Testimony* of 1997: "Our complex social, political and economic system gives a great deal of cover for deceit and half truth."

We need to be sure that our understanding of immigration is grounded both in the facts and in our faith, not in our fears. I am pleased that recently many monthly meetings have committed to

exploring the issue more deeply, through threshing sessions, educational panels, and intervisitation. I believe we need to engage in real dialogue, explore the issue deeply, and listen to each other's concerns. We need to ask ourselves, "What is the whole truth? Are we only seeing a piece of it?"

We Friends look at this issue from multiple perspectives, including that of U.S.-born workers. Reputable studies have shown that common assumptions about immigrants' impact on jobs and wages come from a simplistic analysis of the economy. A more nuanced analysis shows

RESOURCES

www.afsc.org/immigrants-rights/default.htm

AFSC legislative updates, statements, educational resources.

www.afsc.org/central/ImmigrantRights/immigrant-rights.htm

Coloradans for Immigrant Rights: resources on allyship, blog with YouTube videos, additional links.

www.fcnl.org/issues/issue.php?issue_id=69

FCNL statements, background, and analysis on immigration.

www.iwj.org/actnow/imm/immigration.html

Interfaith Worker Justice: For Once You Were a Stranger, interfaith resource on immigration.

www.newsanctuarymovement.org

Interfaith movement to support families suffering from unjust immigration laws.

www.sojo.net/index.cfm?action=action.display&item=CCIR_main

Sojourners: Christians for Comprehensive Immigration Reform

www.justiceforimmigrants.org

Catholic Campaign for Immigration Reform: extensive faith-based resources from a Catholic perspective.

www.nilc.org

National Immigration Law Center: resources on immigration law and policy.

www.detentionwatchnetwork.org

Detention Watch Network: resources on immigration detention.

www.immigrationforum.org

National Immigration Forum: immigration policy and community resources.

www.nnirr.org

National Network for Immigrant and Refugee Rights: BRIDGE popular education manual on immigration.

<http://campaignforaunitedamerica.org>

Campaign for a United America: stories of citizens who support immigrant rights.

www.lwv.org/AM/Template

[.cfm?Section=LWVUSImmigrationStudy](http://www.lwv.org/AM/Template.cfm?Section=LWVUSImmigrationStudy)
League of Women Voters Immigration Study: study briefs, background papers, and other resources from their two-year study on immigration.

www.progressivestates.org/content/714

Progressive States Network Immigration Project: a clearinghouse of immigrant-related state legislation.

www.nomoredeaths.org

No More Deaths: information about the U.S.-Mexico border, opportunities for volunteering.

www.splcenter.org

Southern Poverty Law Center: research on hate groups, including anti-immigrant groups.

www.migrationpolicy.org

Migration Policy Institute: think tank on global immigration, resources on immigrant integration.

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that the impact is minimal at most, once immigrants' economic contributions are taken into account. Even when one considers the small impact immigrants have on wages, one should not isolate immigrants in an analysis of wage levels. Numerous other dynamics have a much greater impact, such as continued racial discrimination against African Americans, decline in protection of labor organizing rights, outsourcing, increased automation of work, and the decline in the inflation-adjusted value of the minimum wage.

When immigrants are isolated as the cause of economic insecurity in our country, I have to wonder if there is something else at play. People in this country have historically blamed immigrants for our economic woes, and I believe this is in large part because of deep-seated fears of those who are different from us, rather than a calm analysis of the issues.

What Can Be Done

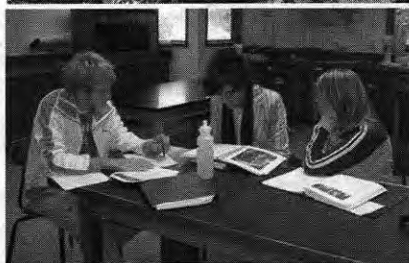
I believe that God calls us to welcome immigrants to our communities *and* work to address the deeper social injustices in our society. Immigration is not a cause of injustice, but a symptom. By ignoring our broken immigration system, we contribute to human suffering. Quakers have a long history of challenging unjust laws and systems, and I believe that it is time for Friends to develop a shared public witness in regard to immigration. Steps that meetings could take include holding threshing sessions, forums, or film showings on the issue; building relationships with grassroots immigrant rights organizations; supporting day laborer projects; attending immigrant rights rallies; speaking publicly, writing letters to editors and contacting policy makers; sending members to volunteer setting up water stations in the Southwest desert; supporting families affected by immigration raids; or joining the New Sanctuary Movement, a recently formed interfaith movement to accompany and protect immigrant families who are facing the violation of their human rights.

Immigrant communities are organizing for change as never before. Faith communities are becoming key players in the immigrant rights movement, and now is the time for Friends to put our faith into action on behalf of justice for immigrants. □

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Young Friends Voicing a Need

continued from page 15

might have with the state of our religion, or unwilling to voice such concerns. Never had I been in a group of Friends my own age who did voice them. Never had I heard another Friend rise during meeting and tell the group of worshipers that the Religious Society of Friends was broken and that we had allowed this to happen. Many Friends expressed the belief

I want Quakerism to be a radical, living faith with a complex spiritual, theological core from which radical and often controversial witness stems.

that Quakerism could be so much more than what had been offered to them as children of their meeting.

The young adult Friends in Burlington hungered for a deeper, more connected faith than what they felt had been offered, and they were ready to take action. The Spirit moved among us there, not only causing us to give Spirit-led ministry, but also to make plans to revitalize Quakerism. For one of the first times I knew the Blessed Community: a fellowship moved, strengthened, and empowered by God. Although I have stood in a Community of Spirit with Friends many times since then, the retreat in Burlington continues to be the first and only time I have had such an experience with young adult Friends. God willing, it will not be my last. I was reminded there of one of my favorite passages from the Bible: "You are the light of the world. A city on a hill cannot be hid" (Matthew 5:14). We are indeed the Light of the world, and we will build a city on a hill, a community in the image and grace of God. I hold onto the hope and the promise that the Religious Society of Friends is moved by the Spirit. We are on fire.



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■ MILESTONES

Marriages

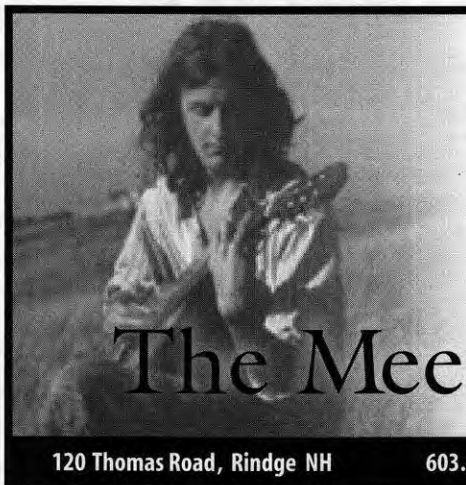
Bragonier-Richards—*Elizabeth R. Richards and Emily Christine Bragonier*, united in marriage on May 25, 2007, in a civil union ceremony in Burlington, Vt. Gloria Gill officiated the ceremony. Elizabeth is the daughter of Allison and Michael Richards of Camden, Del., Emily is the daughter of William and Karen Bragonier of Harrisburg, Pa. Elizabeth is a member of Camden Monthly Meeting in Delaware. Emily is a candidate for a Master of Science degree in sustainable systems at Slippery Rock University, Pa. and Elizabeth is a professor of cinema at Point Park University in Pittsburgh, Pa. The couple resides in Pittsburgh.

Fitz-Hugh-Harrison—*Adam Harrison and Lynn Fitz-Hugh* were married on March 9, 2007, under the care of Eastside (Wash.) Meeting. Lynn is a member there. Lynn and Adam also promised to love each other's children, Sara Grendon and Jonathan Harrison. The couple lives in Seattle, Wash.

Denis-Nadel—*Stephen Nadel and Fabiola Denis* were married on August 19, 2007, at Providence (R.I.) Meeting. Stephen is a member of the meeting, and Fabiola an attendee.

Deaths

Ahrens—*Oscar Christian (Chris) Ahrens Jr.*, 91, on Oct. 14, 2007, in Black Mountain, N.C. The son of Carrie Butcher and Oscar Christian Ahrens, Chris was born on July 21, 1916, in the Bronx, N.Y. He earned a BA in Civil Engineering at New York University, and a master's in Community Planning from Goddard College. His focus and work included antipoverty projects, low-cost and self-help housing, better transportation, health needs, conservation, sustainable living, preservation of the environment, peace, and other Quaker values. Chris was a conscientious objector during World War II, giving alternative service from 1942 to 1945 under the supervision of AFSC. Chris and Olga (Ollie) Mae Quadland were married in 1947 in New York City and spent their honeymoon directing a Quaker workcamp in an Indian village in Mexico. When Chris and Ollie got married, they made a vow never to be held down by possessions, so as to be open to service leadings and callings. After their sons were born, they worked in Ryder Hospital in Humacao, Puerto Rico, where Chris supervised the building of the first training school for practical nurses as well as houses using green technology. After a short stay as engineering manager at Mohonk Mountain House in New Paltz, N.Y., Chris moved with his family to The Bruderhof, an intentional poverty community in Rifton, N.Y. In 1961, he joined the Peace Corps and went to Colombia, to oversee technical projects. He next joined the Foundation of International Cooperative Housing, which led him and Ollie to many places in Central America and finally to Charleston, W.Va. A few years later, the Office of Economic Opportunity asked Chris to join a Special Technical Assistance Program for low-income people around the country. His specialty in low-income housing led him to many parts of Appalachia, the Virgin Islands, upstate New York, and New Jersey. He then worked with the World



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Bank, examining protocols with an eye to appropriate technology. This led him to Sri Lanka and then to Lesotho, Zimbabwe, and Kenya for projects building houses and schools using local labor and materials. In 1981, Chris prepared an international service program for students at Warren Wilson College, and he developed and supervised programs in Central America and Botswana, Africa. Later he taught a course at Warren Wilson in appropriate technology. Chris continually introduced elements of what is today called green technology. Chris helped establish Quaker worship groups and meetings in Mexico; Colombia; St. Croix in the Virgin Islands; Charleston, W.Va.; and Puerto Rico, and was a member or attendee at Westbury (N.Y.) Meeting, Friends Meeting of Washington, D.C., Elmira (N.Y.) Meeting, and finally Swannanoa Valley Meeting in Black Mountain, N.C., where the Ahrens moved in 1995. Chris is survived by his wife of 60 years, Ollie; his sons, Paul and Glenn Ahrens; two grandchildren, Breton and Gramm Ahrens, and a great-grandchild, Quentin Hancock.

Collier—G. William Collier, 90, on December 6, 2007, in Chesterfield Township, N.J. Bill was born in Bordentown, N.J., to Victoria and Albert Collier. He was a lifelong resident of the Crosswicks and Chesterfield area in New Jersey. A graduate of Bordentown Military Institute, Bill earned a bachelor's degree from the Wharton School of University of Pennsylvania. He served as a captain in the Signal Corps during World War II and the Korean Conflict. Shortly after World War II, he established the G. William Collier Agency and was active with the company for over 50 years. He was a member and past president of the Northern Burlington Regional School Board and was involved with the construction of the school. He was a long and faithful member of Crosswicks (N.J.) Meeting. He enjoyed Harvey Cedars, his farm in Chesterfield Township, and was an avid tennis player and fisherman. Bill was devoted to his family and had a genuine affection for people. He encouraged his family in Quaker ways and in the obligations of membership. Bill is survived by his wife of 66 years, Elizabeth Brick Collier; his sons, William S. and John P. Collier; his sister, Jean Stenberg; and his grandchildren, Matthew, Christopher, Michael, and Michelle Collier.

Hogle—Lois Crozier Hogle, 92, on December 27, 2005, in Palo Alto, Calif., of cancer. Born in Coalinga, Calif., Lois grew up in the central valley of California. After her father's death when she was 15, the family moved south to Glendale, and in 1932 Lois attended Glendale Junior College and then University of Redlands, graduating in 1936. There she became acutely aware of the radical message of Jesus' life and felt a profound calling to follow his example. Many years later she earned master's degrees in Education and Social Work. She then took a job with the First Baptist Church in Los Angeles. After hours she went to Clifton's Cafeteria, a center for social activism, where groups worked for peace, jobs, and freedom. She was elected state chairman of the California Youth Legislature and the western branch of the American Youth Congress, and she traveled to Washington, D.C., where she met Eleanor Roosevelt. In 1943, Lois took a job in New York raising student war-relief

funds on college campuses. Funds went to student prisoners of war and to help Chinese non-Communists move their universities inland in an effort to salvage student leadership for the future. Lois visited 100 U.S. campuses and traveled to Europe. Following a YWCA job planning conferences and organizing activities in ten Midwestern states, she married George Hogle. They moved to England for four years while he completed his Jungian training. In 1959 they moved to Palo Alto. Lois and George joined Palo Alto Meeting in 1960, beginning many years of service to the meeting. She was shocked to see what development had done to the state and began her work in environmental preservation. In 1962 she established the Committee for Green Foothills, with a group of about 25 people, which helped to preserve many large parcels of public land for trails and wildlife. She also became a member of the Midpeninsula Regional Open Space District, the Peninsula Open Space Trust, and the YWCA. Lois and George were divorced in 1966. In 1977 Lois was a founding member of a group to study the principles of Carl Jung and analytical psychology, which often met in her home. In 1984, she was instrumental in securing funding for the Meditation Cottage at Ben Lomond Quaker Center. She served on the Unity with Nature Committee for Palo Alto Meeting and sojourned at Pendle Hill in Pa. In 1997, she co-edited with Darryl Babe Wilson a book of interviews with contemporary Native Americans, *Surviving in Two Worlds: Contemporary Native American Voices*. Lois loved music, and she continued to attend concerts and to host musical events in her home in the last year of her life. She played harpsichord and piano and sang in a local choral group. Lois is survived by her daughter, Francie Kelly; her sons, Allan and Steve Hogle; and four grandchildren.

Jordan—Winthrop (Win) D. Jordan, 75, on February 23, 2007, in Oxford, Miss., from amyotrophic lateral sclerosis. Win was born on November 11, 1931, in Worcester, Mass., to Lucretia Mott Churchill Jordan and Henry Donaldson Jordan. Growing up, he attended Yarmouth (Mass.) Meeting in the summers. As an adult, he attended Berkeley (Calif.) Meeting and Yarmouth Meeting in the summers when he could. He earned a bachelor's in Social Relations from Harvard University, a master's in History from Clark University, and a PhD in History from Brown University. He began his teaching career in 1955 as a History instructor and in 1963 joined the faculty of University of California at Berkeley, where he became professor of History and served as associate dean for minority affairs in the graduate school. In 1982 he moved to University of Mississippi, where he taught History and African American Studies. During this time, he continued his association with Yarmouth Meeting. Win's first book, *White Over Black: American Attitudes toward the Negro, 1550-1812*, pioneered the modern study of race. He authored many other books and articles. Some of his awards included fellowships from the Institute of Early American History and Culture, the Guggenheim Foundation, the Social Science Research Council, and the Center for the Advanced Study of the Behavioral Sciences. To try to make himself more accessible and more human, he began to wear old, narrow ties with plaid flannel shirts that never matched, a practice that earned him a reputation as an eccentric. In

the spring of 2000, spurred by a visiting Quaker couple from London, Win and his wife formed the Oxford Worship Group. This small group thrived and, under the care of Memphis (Tenn.) Meeting, became a preparative meeting. In 2002, it became Oxford Meeting, the only monthly meeting in the state. Win applied for membership and, in 2003, became a member. He and his wife, Cora, affirmed their wedding vows of 1982 and pledged their Quaker marriage vows in 2003, in the presence of Oxford Meeting. As a member, Win enjoyed teaching First-day school, served as treasurer, guided the Committee for Ministry and Nurture, and served on many clearness committees for membership. The meeting continued to be held at the Jordan home until late 2006. Win retired from teaching in 2003. At a University service for him in Oxford, the Quaker men borrowed his awful ties, carefully mis-matching them with their shirts. Win is survived by his wife, Cora Miner Jordan; his former wife, Phyllis Henry Jordan; his children, Joshua H. Jordan, Jay Mott Jordan, and W. Eliot Jordan; his stepchildren, Michael W. Reilly, Steven D. Reilly, and Mary Beth Conklin; five grandchildren; five step-grandchildren; and his brother, Edwin C. Jordan.

Kennedy—Stephanie Kennedy, 64, on June 30, 2006, in Berkeley, Calif. Stephanie was born on November 11, 1941, in Fresno, Calif., to Sheila Thompson Kennedy and Robert Kennedy. Stephanie spent her earliest days with her family in Berkeley. However, she grew up in many different places, including the Philippines and Vietnam. Her father ran libraries for the U.S. Information Service. She started school in a boarding school in the mountains of Da Lat, Vietnam, an experience that was very difficult for her. The first months of confusion and shunning gave way to her mastery of French, and her time at this school taught her that she could persevere and survive as well as a lifelong love of French culture. As a young adult, she studied Anthropology at University of California at Berkeley and later earned a master's in Library Science. After college she worked in the Richmond, Calif., Public Library. She enjoyed working in the children's department, in the bookmobile, and at the reference desk, and she kept in touch with librarians throughout the Bay Area personally and professionally. Stephanie married John Burke, and their daughter, Sara, was born in 1964. John and Stephanie divorced when Sara was young. Her second daughter, Mary Kate Joly, was born in 1969. Stephanie raised Sara on her own and shared custody of Kate with her father, David Joly. Stephanie worked in labor, antiwar, and social justice campaigns, including the efforts of the United Farm Workers. She became active in Strawberry Creek Meeting in Berkeley, Calif., in 1977 and continued to work in public education, library issues, and war tax resistance. She came to Quakers as an atheist, and later found she was no longer one. What drew her was the Quaker idea that God is speaking through our lives. Becoming aware that she had an alcohol problem, she joined Alcoholics Anonymous after a stay in a residential facility. Her vocal ministry sometimes reflected her struggles. In 1985 Stephanie fell in love with a woman, Maegie, the love of her life, who died soon after they met. This experience of love and loss led her to open up to her lesbian identity. Later, she spoke with awe about

the experience of being loved and held by Strawberry Creek community throughout the traumatic experiences of that time. After many years as an attender, Stephanie became a member of Strawberry Creek Meeting in 1990. She was active in First-day school, served on many committees, joined in Bible study, and worked on the Quaker Lesbian Conference. One of the many gifts she brought the meeting was her rich vocal ministry, which drew on literature, opera, the Bible, and especially her life experiences. Stephanie was first diagnosed with breast cancer in 1998. Stephanie is survived by her sister, Jane Ramsey; her brother, Nick Kennedy; her mother, Sheila Kennedy; her daughters, Sara Burke and Mary Kate Joly; and her three grandsons, Moselle Burke, Oscar Burke, and Zane Joly.

Miller-White—*Ruth Passmore Miller-White*, 86, peacefully, on July 27, 2007, in Gwynedd, Pa. Born to Hannah and John Passmore on October 6, 1920, Ruth was the youngest of five children born on the family dairy farm known as Fair View Farm in West Grove, Pa. After her father's death in 1934, the farm was sold and Ruth moved with her mother to Philadelphia, where she attended Philadelphia High School for Girls. In 1939, Ruth graduated from Westtown School. During World War II, she lived in Philadelphia, attended Taylor Business School, and worked at AFSC. In the summer of 1945, she attended AFSC's first interracial work camp in the south, in Nashville, Tenn., a profoundly important experience to her. In 1946, Ruth married Lawrence McKeever Miller Jr. and lived in Chicago while Larry attended the Chicago Theological Seminary. In 1948, at the request of a Joint Committee of Orthodox and Hicksite Quakers, they moved to Doylestown, Pa., to revive and revitalize Doylestown Meeting. Ruth remained an active member and contributor for 38 years. Between 1950 and 1960, Ruth and Larry had four children, and Ruth devoted her time to raising them. In 1965, they took the family to Bangalore, India, to work with AFSC's Voluntary International Service Assignments (VISA) program. This experience in India gave her a new sense of independence and self-confidence. Ruth was also an active volunteer in the Doylestown community, serving for 15 years in the local school district, where she worked at the Pine Run Elementary School library. She volunteered for many years at Peace Valley Nature Center in Doylestown. Ruth and Larry divorced in 1988, and for the next 18 years she lived with her second husband, Brett White, initially in Mt. Dora, Fla., where they were active in Orlando Meeting. They later moved to Swannanoa, N.C., and were active in Asheville Meeting and later in Swannanoa Valley Meeting, which they helped to form. Ruth spent her last year and a half at Foulkeways in Gwynedd, Pa. She had a remarkable ability to listen with her whole heart and care for others' needs, as well as a way of putting people at ease and inspiring trust and confidence. She had a special interest in children's books. Ruth is survived by her husband, Brett Miller-White; her daughter, Janice Miller; her sons, Kenneth, Lee, and Timothy Miller; three stepchildren, Lorna Willis, Kendra Skellen, and Camela White; six grandchildren; five step-grandchildren; and four great step-grandchildren.

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Moses—Lincoln E. Moses, 84, on December 17, 2006, in Portola Valley, Calif. Lincoln was born on December 21, 1921, in Kansas City, Mo., and moved to southern California with his family when he was two. He attended San Bernardino Valley Junior College, where he earned an AA degree, and Stanford University, where he earned an AB in Statistics in 1941. Lincoln and Jean Runnels were married in 1942. He served in the U.S. Navy until 1946 and earned a PhD in Statistics from Stanford in 1950. He taught for two years at Columbia University before returning to Stanford in 1952, where he spent the rest of his academic career, becoming emeritus in 1992. At Stanford, Lincoln held a split appointment between the Department of Statistics and the School of Medicine's Department of Health Research and Policy. He was one of the early leaders in tuoving statistics from an academic to an applied discipline, founding the medical school's Division of Biostatistics. Lincoln served on the Portola Valley School Board in the 1950s and on the board of directors of Peninsula School in Menlo Park in the 1960s. For some years he and Jean were members of a small worship group that met in Portola Valley. He was head of the Department of Statistics at Stanford from 1964 to 1968 and Associate Dean of Humanities from 1965 to 1968 and again from 1985 to 1986. His first marriage ended in divorce. In 1968 he and Mary Lou Coale were married, and in 1969 he became Dean of Graduate Studies. He and Mary Lou joined Palo Alto (Calif.) Meeting in 1971, and both became active in the meeting. From 1975 to 1976 Lincoln was a fellow at the Center for Advanced Study in the Behavioral Sciences at Stanford. He headed the Energy Information Administration in the Department of Energy under President Carter from 1978 to 1980. He was a fellow of numerous institutions and a recipient of the Distinguished Service Medal from the U.S. Department of Energy. Lincoln was instrumental in establishing the Mid-Peninsula Chapter of California People of Faith Working Against the Death Penalty. He served on the Menlo Park Police Chief's Advisory Committee on Racially Based Policy. He was a member of Palo Alto Meeting for over 35 years, during which time he served as member or clerk on the Ministry and Counsel, Worship and Ministry, Peace and Social Action, and Oversight committees, and was associate clerk and clerk of the meeting. He also served as representative to College Park Quarter. He served on the Pacific Yearly Meeting Ministry and Oversight Committee and on the Faith and Practice Revision Committee. He was on the board of the Pacific Region of AFSC, serving for a time as clerk. He was particularly interested in the work of its Criminal Justice Committee and served as a member of the board. In the 1990s, funded by the National Institute of Health for AIDS prevention, he repeatedly visited Zimbabwe for consultation. Lincoln was a birder all his life, and traveled with Mary Lou to Southern Africa, Scandinavia, China, and Mongolia in pursuit of birds. He was also a backpacker. Lincoln is survived by his second wife, Mary Lou Moses; three daughters, Katherine Moses Youngmeister, Margaret Moses Schneider, and Elizabeth Moses Strain; two sons, Jim Moses and Will Moses; four stepsons, Frank, Kenneth, David, and Matthew Coale; 15 grandchildren; one great-grandchild; and a sister, Marilyn Garren.

Nicklin—George Leslie Nicklin Jr., 81, on June 26, 2007, in Medford, N.J., of a stroke. George was born on July 25, 1925, in Franklin, Pa., to Emma Reed Nicklin and George Leslie Nicklin. He graduated from Haverford High School in 1943. After a single term at Haverford College, he was drafted and qualified for the Army Specialized Training Program (ASTP). Near the end of World War II, the ASTP was discontinued, and he was given a regular infantry assignment, serving in the Ninth Infantry Division. Having entered military service as an agnostic, he had a mystical spiritual experience during battle, which led him later to become a Quaker. He was severely wounded in the Second Battle of the Rhineland, and spent 100 days in a British military hospital, followed by a year in a Veterans hospital on Staten Island, N.Y. He was awarded two Bronze Stars for meritorious service, in addition to his Purple Hearts. He completed his undergraduate degree at Haverford College in 1947. He met his future wife, Katherine Aronson, on a bicycle trip to Martha's Vineyard, and they were married in 1950 under the care of Fifteenth Street Meeting in New York City. He graduated from Columbia University's College of Physicians and Surgeons in 1951, and completed a residency in psychiatry at Bellevue Hospital in New York City and became a fellow of the William Alanson White Institute. He was a clinical associate professor of Psychiatry at New York University for the rest of his life. As members of Westbury Meeting on Long Island, George and Kate were instrumental in founding the Westbury Friends School, which their four children then attended. In 1958, George became interested in creating a college program that would address increasing globalization, while incorporating the Quaker ideal of valuing that of God in every individual. He served as trustee and advocate for Friends World College from its founding until it was absorbed under the umbrella of Long Island University as Friends World Program. In 1963 George and his family began to spend summers on Shelter Island, Eastern Long Island, where he started Shelter Island Friends Meeting. He established a private practice in psychiatry and psychoanalysis until retiring from active practice in 2004. He formed the Long Island Psychoanalytic Institute, in affiliation with the Nassau County Medical Center. For many years, George worked with the institute to support the training of residents, psychologists, and other mental health professionals on Long Island. George was known particularly for his gregarious nature. The American Psychiatric Association honored him in 2005, for 50 years of distinguished service. In recent years, he published two books. After his retirement, George and his wife divided their time between their home on Shelter Island and Medford Leas, a Quaker retirement community in N.J. After decades of robust good health, in the final six months of his life George was assailed by a series of severe and debilitating illnesses, which he faced with valor and grace. George is survived by his wife, Kate Nicklin; four children, Emily Nicklin, David Nicklin, Jane Nicklin Olsen, and Sarah Nicklin; and 12 grandchildren, Max, Luke, and Anna Schleusener, Kare, Megan, and Sarafina Kietzman-Nicklin, Emma, Molly, and Elizabeth Olsen, and Graham, Clara, and Olivia Moreno.

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Pyle—*G. Martin Pyle*, 88, on November 4, 2007, in Kennett Square, Pa. Martin was born on January 9, 1918, in Concord Township, Pa., in an 18th-century farmhouse that had belonged to his great-great-grandparents, Daniel and Prudence Dutton Pyle. Martin earned his bachelor's and master's degrees at Temple University. In 1942, he married Hannah Kirk, whom he had met at a dance sponsored by Friends. After serving in the army in World War II as an accountant, Martin worked briefly for Baldwin Locomotive; then he began a 40-year career with Atlantic Refining Co. (Arco), which took the family to Caracas, Venezuela, from 1949 to 1960. Their daughters, Marilyn and Cynthia, were born there. In 1960, Martin and Hannah returned to Philadelphia in the midst of the Society Hill revival and bought the shell of an 18th-century row house on Delancey Street. They lived in the restored house until 1967, when Martin was transferred to Houston, where he retired in 1983. Cape May, N.J., had been a recreation spot in Martin and Hannah's youth, and in 1967 the family began spending summers there in a house near Congress Hall. Martin and Hannah moved to Dallas, Tex., where they were active in Dallas Meeting, and Martin professed faith in Jesus Christ as his Savior and Lord. Martin was preceded in death by his wife, Hannah Kirk Pyle; his brother, Owen Zebley Pyle; and his sister, Carol Pyle Jones Fry. He is survived by two daughters, Marilyn Kirk-Pyle Johnson and Cynthia-Ann Pyle Dixon; five grandchildren, Lauren Kirk-Pyle Johnson, Kaitlynn Grace Johnson, Abigail Garrett Dixon, Kent Moore Johnson Jr., and Rachel Dixon; and his sister, Ruthellen Davis.

Robinson—*Jane Robinson*, 49, on November 13, 2007, in Santa Fe, N.Mex., after a long and valiant struggle with leukemia. Jane was born on January 17, 1958, in Norristown, Pa., and graduated from Villanova University with a Bachelor of Nursing degree. She worked at Friends Hospital in Philadelphia and later in Gallup, N.Mex., as a teacher in the Nursing Education Department of University of New Mexico. Jane became a member of the Religious Society of Friends in Pennsylvania. She and her husband, Lowber Welsh, were married under the care of Chestnut Hill Meeting in Philadelphia in 1990. They went to Taos, N.Mex., in 1999, when Jane became a member of the Mountain Home Health Care staff as nurse and hospice nurse. She was particularly happy being associated with the program at Mountain Home and with the staff, many of whom came to be with her in her final days in Santa Fe. She was beloved by her hospice patients and by the staff at Mountain Home Health Care. Jane was a member of Clearlight Worship Group in Taos and always looked forward to Intermountain Yearly Meeting. She and her family participated actively in all events. Jane was assistant clerk of the meeting in the final year of her life. She was also a regular attendee at women's gatherings sponsored by meetings around the state. Jane is survived by her husband, Lowber Welsh; her daughter, Alicia Robinson Welsh; mother, Gwen Robinson; sisters, Tracy and Leslie Robinson; and her brother, Matthew Robinson.

Rodgers—*Oliver Eliot Rodgers*, 91, on August 29, 2007, in Kennett Square, Pa. Oliver was born on Dec. 12, 1915, in La Jolla, Calif., to Eleanor Tracy

Rodgers and Selden Scott Rodgers. Oliver grew up in Anaconda, Mont., playing baritone sax in the town's band and taking up the viola to fill an empty chair in his family's string quartet. He continued to play for his own pleasure and with area musical groups and traveled east with his brother to attend college, graduating from Harvard University with a bachelor's degree in 1936. After marrying Dorothy Welch in 1937, Oliver earned a master's degree in Mechanical Engineering in 1938 and did further graduate work at University of Pennsylvania. In 1939 Oliver discovered Quakers, and from 1960 to 2007 he served on boards and committees of many Quaker organizations, including AFSC. He was cofounder of Friends Board Training Service and served on the boards of Friends Fiduciary Corp.; the Hickman, a Quaker retirement residence in Pa.; and Pendle Hill, in Pa. His farsighted approach and interest in international projects and socially responsible investments were valuable to these organizations. Oliver held positions in research and development at Westinghouse in Philadelphia, the Packard Motor Car Company and Curtiss-Wright in Detroit, and Scott Paper in Philadelphia, designing and overseeing the design of machinery. At the time of his retirement in 1980, he was director of technical development. He was a member of the Westinghouse team that designed and built one of the first jet engines in the United States. Music was a recurring theme in Oliver's life. He enjoyed playing music with his family and chamber groups throughout his life. In retirement, Oliver applied his knowledge and inquiring mind to the puzzle of violin acoustics. He published numerous research papers and served as a mentor to violin makers for 25 years. Until the spring before his death, he made house calls in an old truck he converted into a mobile acoustics lab, pulling up behind concert halls and in musicians' driveways. He also used the computer vibration lab at University of Delaware, where he was an adjunct professor. In 2004, he was awarded the Gold Medal of Lifetime Achievement by the Violin Society of America. He was preceded in death by his brother, Selden T. Rodgers, and by his grandson, Allan Bell. He is survived by his wife of 69 years, Dorothy Rodgers; his children, Dorothy Bell, Daniel Rodgers, and Elizabeth Allen; his grandsons, John Bell, Peter Rodgers, and Dwight Rodgers; and his sister, Eleanor Macdonald.

Rogers—*Burton Brush Rogers*, 98, on June 18, 2007, in Lexington, Ky. Burton was born on May 3, 1909, on a farm in Sherman, Conn., to Ruth Brush Rogers and John Theodore Rogers. Burton grew up in the Congregational Church, where he played the organ for hymn singing. He was greatly influenced by the values and traditions of his Quaker grandmother. In 1930 Burton received his BA in American History from Yale University. He then went to Changsha, China, and taught English under the Yale-in-China program. After four years, he returned to Yale for his master's in Education and then studied linguistics and phonetics at the University of London, where he met his future wife, Mary Blagden. While living in London, he came upon Friends House and went in, out of curiosity, beginning a lifelong association with Friends. He returned to China for another four years of teaching English at Yali Union Middle School. Burton's ability to recall details and share his stories was legendary. His extensive travels

included a trip across the Soviet Union on the Trans-Siberian Railroad without a legal visa in the 1930s. During the summer of 1940, he crossed the Burma Hump to visit Mary, who was then teaching in Murhu, India. He stayed long enough for them to get married, and the school community planned and carried out their wedding. He taught one more year in China before the escalating war there drove them back to Connecticut. Burton began studying for a doctorate in Religious Education at Yale Divinity School while he and Mary looked for work in a rural setting where the curriculum extended beyond standard academics. In 1942, after just one term of studies, he accepted a position as counselor and teacher at Pine Mountain Settlement School in Harlan County, Ky. In 1945 Burton and Mary began two years' service in India with AFSC's flood relief program. While in India, Burton met major figures in the Indian and Pakistani independence movements, including Mohandas Gandhi, Jawaharlal Nehru, and Mohammad Ali Jinnah. In 1947 Burton and Mary returned to Pine Mountain, where he served over the years as counselor, teacher, principal, director, and director emeritus. While at Pine Mountain, Burton became a member of West Knoxville (Tenn.) Meeting and attended Southern Appalachia Yearly Meeting and Association. After Mary's death in 1993, Burton moved to Lexington, where he joined Lexington Meeting. Until his death, he hosted meetings of the Care and Nurture and Ministry Worship committees. Burton is survived by his sons, Christopher and Peter Rogers; five grandchildren; five great-grandchildren; his sister, Malyn Kamenoff; and his sister-in-law, Alice Rogers.

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Seaver—*Madge Tompkins Seaver*, 98, on May 5, 2007, in Palo Alto, Calif. Madge was born on July 8, 1908, in Pittsfield, Mass. After her father's death in 1914, her mother moved the family to New Brunswick, Canada, returning to Pittsfield in 1920. In 1926 Madge entered Barnard College in New York, where she majored in English. In New York, she met Benjamin Seaver, and they were married soon after her graduation, moving to Philadelphia, Pa., where Ben worked as a textile designer. Their twin sons, David and Paul, were born in 1932, and soon after that Madge began her career as an English teacher at South Philadelphia Girls High School. Madge had been raised a Unitarian and Ben a secular Jew, but neither had any religious affiliation during the 1930s, although they were active in the Fellowship of Reconciliation. In 1941, Ben resigned his position when his firm received a large shirt order from the Marine Corps. Seeking fellowship with like-minded people, they began to attend Gwynedd (Pa.) Meeting. For Madge, silent worship and the community of Friends came as a revelation and a joyous sense of having found a spiritual home. She became a member in 1945 and subsequently served as clerk of Gwynedd Meeting. Madge continued to teach English until 1953, when she and Ben moved to San Francisco so he could serve as Peace Education Secretary in the San Francisco office of AFSC. In San Francisco, Madge served as a part-time receptionist at the AFSC office and in 1954 transferred her membership to San Francisco Meeting. She was active in the quarterly and yearly meetings and served as clerk of San Francisco Meeting and of Pacific Yearly Meeting. After they retired, Madge and Ben served as Pacific Year-

Quakerism May 2008

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ly Meeting's Friends in the Orient in Hong Kong and then as the resident couple at Friends Center in Auckland, New Zealand. They also spent a semester at Woodbrooke, England. In 1985, just weeks before Ben died, they moved to Stevenson House in Palo Alto. Madge was active in Palo Alto Meeting until well into her 90s, serving as clerk from 1986 to '88. Madge loved poetry and 19th-century novels, and she became a diligent student of the Bible and of Christian and Quaker history. Madge is survived by one son, Paul Seaver.

Squire—*Lurline Scott Squire*, 90, on November 1, 2007, in Decatur, Ga. Lurline was born on July 13, 1917, in Chattanooga, Tenn., the oldest of four children born to Alice Estelle DeCourcy and Warner Henry Harvey Scott. During the Depression, the family moved often, living in Chattanooga; St. Louis, Mo.; and Amarillo, Tex., where she graduated from Amarillo High School. Estelle's work as a teacher was the family's main support. Lurline's father died when she was in her early teens. Wanting to pursue a career in mathematics, she attended University of Chattanooga, where she was told that there were no jobs for women in mathematics beyond teaching high school and that she could not major in math unless she also took education courses. After her graduation she taught kindergarten for several years in Chattanooga. When World War II started she moved to Washington, D.C. She worked at the National Weather Bureau and then moved to the U.S. Bureau of Standards as a physicist. One of her areas of research was heat sensor and tracking devices. The dropping of the two atomic bombs in Japan disturbed her. She discovered the Religious Society of Friends and became a member and pacifist. In 1948 she met William Squire, a young physicist who was also working at the Bureau of Standards. They were married that year and moved to Buffalo, N.Y., where Bill worked at Cornell Aeronautical Labs. Lurline did volunteer work with the League of Women Voters and taught First-day school at Buffalo Meeting. The family moved to San Antonio, Tex., in 1959, and then to Morgantown, W.Va., in 1961. Lurline and Bill lived there until 1999. While Bill taught in the Aerospace Engineering program, Lurline worked toward her master's in Mathematics. She attended Morgantown Meeting. When the family first moved to Morgantown, there were still two segregated restaurants in town, and the family boycotted them. In the summer of 1965, Lurline and her daughter went to southwest Tennessee to volunteer in a Freedom School. Lurline was a leader in opposing the Vietnam War, attending demonstrations, writing and visiting her Congressional representatives, and helping to organize antiwar activities locally. Her two children were also actively engaged in peace activities, and Lurline supported them through their arrests. Soon Lurline began working on issues of juvenile justice and the criminal justice system's approach to the treatment of minors. She helped start a branch of the Women's International League for Peace and Freedom. Lurline also helped to start Monongalia Meeting. She greatly enjoyed teaching in the First-day school and worked with the FGC Religious Education committee. She remained concerned about local politics and ran for City Council. As she grew older she worked for better care for the elderly with the Council for Senior West Virginians, the

Silver-Haired Legislature, and other groups. After Bill's retirement, the couple spent a year in Tucson, Ariz., and a year in Arlington, Tex., before returning to Morgantown. In 1999 they moved to Atlanta, Ga., with their daughter. After trying assisted living, in 2001 they bought a house in Decatur, Ga., where they lived with in-home care until their deaths. Lurline was preceded in death by her husband of 59 years, William Squire. She is survived by her daughter, DeCourcy Lurline Squire; her son; four nephews, Roger Kelley, Scott Kelley, Gordon Maxim-Kelley, and Harvey Scott; one niece, Theo Scott-Scheiern; and two grandnephews, James Kelley and Neal Scott-Scheiern.

Squire—*William Squire*, 86, on July 11, 2007, in Decatur, Ga. Bill was born on September 22, 1920, in the Bronx, N.Y., to Russian Jewish immigrant parents Nathan and Masha Otter Squire. From childhood, he was an avid and enthusiastic learner who delighted in reading. He delivered groceries by bicycle for his father's store as a boy. He graduated from City College of New York in Chemistry in 1941. During World War II, he worked in the Signal Corps, and after the war moved to Washington, D.C., to work at the National Bureau of Standards (now the National Institute of Standards and Technology). In 1948, Bill married Lurline Scott, a fellow physicist, and moved to Buffalo, N.Y., where he worked for Cornell Aeronautical Labs and Bell Aircraft. He received a master's in Mathematics from University of Buffalo in 1958. In 1961 he accepted a professorship in the Aerospace Engineering program on the faculty of West Virginia University. He enjoyed his students and colleagues and took a special interest in international students. He published numerous technical articles as well as a textbook, *Integration for Engineers*, and a collection of predictions of the future, *His and Misses*. After retirement in 1986, he continued his own research projects. Bill was also a valued and active attendee of Monongalia (W.Va.) Meeting, which his wife, Lurline, helped establish. He was known for his great curiosity, his distinctive and creative mind, his thoughtful mentoring of young faculty, and his insatiable interest in his field beyond retirement. He was a voracious reader, and his interests were always wide-ranging, from math, science, and chess to opera, theater, and politics. He was a gentle man with an inquiring mind, an intuitive mathematical sense, a consistent respect for truth and exactitude, and a dry sense of humor. After his retirement he researched the work of a little-known but prolific Canadian inventor, Reginald Fessenden. After Bill and Lurline moved to Georgia in 1999, they became active in Atlanta Meeting, and Bill was a quiet, reflective supporter of the meeting. Bill's wife, Lurline, died a few months after him. He is survived by his daughter, DeCourcy Lurline Squire; his son; two nieces, Marian Robin and Theo Scott-Scheiern; five nephews, Eric Squire, Harvey Scott, Gordon Maxim-Kelley, Scott Kelley, and Roger Kelley; and seven grandnephews and grandnieces.

Tatum—*Florence (Flo) Giffin Tatum*, 93, on June 27, 2007, in Ellicott City, Md. Flo was born on May 26, 1914, in Chicago, Ill., to Florence Isabelle Moore and Frederick J. Littell. In her youth, Flo was an excellent swimmer, champion roller skater, and serious student of the piano. She graduated

from University of Illinois, majoring in Home Economics Education. In 1938, she married Roscoe R. Giffin Jr., a sociology professor. Following his death, she married Lyle E. Tatum in 1965. Flo was an accomplished carpenter and architect, a cunning Ping-Pong player, a lover of folk dance, and a lifelong advocate of eating whole grains and allowing children to go barefoot. She was a member of Had-donfield (N.J.) Meeting for over 40 years. She supported racial integration in Berea, Ky., marched on the Pentagon against nuclear weapons, picketed the White House during the Vietnam War, and visited women prisoners at the Burlington County Jail. She and Lyle traveled to many areas of the world to pursue peace and other Friends' activities. For the last 15 years of her life, she campaigned to rid the world of landmines. Florence was preceded in death by her husband, Lyle Tatum, in 2006. She is survived by six children, Jeannine Giffin, Susan Tatum Taylor, Diane Giffin Fernsler, Brian Giffin, Steven Tatum, and Lawrence Giffin Tatum; 16 grandchildren; 15 great-grandchildren; and two brothers, Howard J. and William J. Littell.

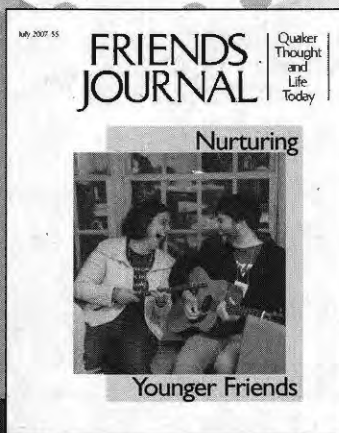
White—*Helen Keyes Wright White*, 92, on April 13, 2007, at Friends Homes at Guilford in Greensboro, N.C. Helen was born on March 1, 1915, in Muncie, Ind., and grew up in Delaware. She attended George School in Pa. and Earlham College where she studied under Thomas Kelly. She met her future husband, Edwin White, at the second World Conference of Friends in Swarthmore, Pa., in 1937. Helen received a master's from Winthrop University in South Carolina and taught high school and college English in Rock Hill, S.C. While living in Rock Hill, she helped to found Charlotte (N.C.) Meeting. She worked diligently throughout her life for equality and justice for all people, participating in many local, national, and international organizations. She traveled to Europe, Asia, Africa, and Central America, striving to further world peace. In addition to having an interest in international affairs, Helen was committed to improving race relations in the community. She taught at Friendship Junior College, a small black Baptist College, and was a member of the regional Human Relations Commission and the League of Women Voters. She participated in Friends World Committee for Consultation, SERVAS (an international exchange group), and Friends Committee on National Legislation. She served several years on the board of American Freedom Association, which was affiliated with the World Federalists. Helen is survived by her husband of 67 years, Edwin Chand-lee White; two sons, Edwin Chand-lee White Jr. and Charles Frederick White; a daughter, Sylvia Sandra White; and two granddaughters, Cassandra Ellen White and Sylvia Rose White.

Wood—*Frances Alice Edmonds Wood*, 86, on May 25, 2007, in Victoria, British Columbia, Canada. Fran was born on September 7, 1920, in Des Moines, Iowa, and grew up in Cincinnati, Ohio. She attended Antioch College and the University of Cincinnati, where she received an MD in 1947. When Fran entered medical school, she was one of four women in the class, and she earned money to defray expenses by exercising circus horses, standing on the backs of two at a time as they paced around the ring. She met her future husband, John Thornton Wood, as an intern in Englewood, N.J.

The couple settled in Williamsburg, Va., where Fran pursued a degree in psychiatry. After living in various communities in the South, they lived in Ann Arbor, Mich.; Champaign, Ill.; and Madison, Wis. In 1968, distraught by the Vietnam war, they emigrated to Victoria, B.C. The family attended Victoria Meeting. Fran worked at the Duncan and Saanich Mental Health Centres. After retiring in 1975, she studied oceanography, geography, meteorology, vegetarian cooking, Spanish, Hinduism, and sewing. She and John shared interests in natural history, camping, sailing, photography, and painting. For many years they enjoyed British Columbia waters, participating in the Canadian Power Squadron, an organization providing boating and water safety training. After John's death in 1990, Fran joined the Saanich Probosc Club, attending lectures and editing the newsletter. She also enjoyed the "Dine with a Scientist" events at University of Victoria. She attended theater, opera, and Art Gallery exhibits and enjoyed knitting, reading, sharing books with a book circle, and watching videos with friends. She remained passionately interested in medicine. Frances became a member of Saanich Peninsula Meeting near Victoria. In her early 70s she became a committed vegan and shared her insights and concerns generously. Fran was an ardent environmentalist, supporting the Land Conservancy of British Columbia and the Western Canada Wilderness Committee. She was devoted to her family, which she expanded with informal adoptions. Fran believed that all life should be approached with realism, optimism, and quiet courage. She showed all these qualities in her final, painful illness. Three days before she died, she summoned her family and physicians and told them that although she had always hoped to live to be 93, she would continue only with sufficient medication to reduce her suffering without clouding her consciousness. She then directed that her IV be removed. Fran was preceded in death by her husband, John Thornton Wood. She is survived by her children, John F. Wood, Susan Wood, and Sterling Wood.

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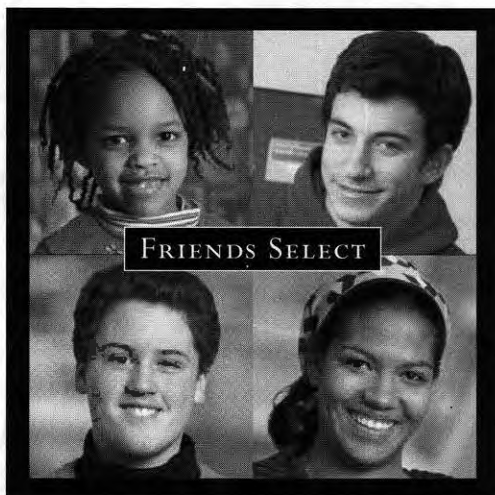
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Forum

continued from page 5

and national candidates should be asked repeatedly, "Will you sponsor legislation and then vote for or sign a bill requiring full public financing of election campaigns?"

*K.C. (Chad) Murdock
Pearl River, N.Y.*

Was it meant as a code word?

Yesterday at a campaign rally in Cincinnati, a speaker named Bill Cunningham, who apparently is a radio show host, repeatedly referred to candidate Barack Obama as Barack Hussein Obama. Of course, this is Mr. Obama's full name. Did this speaker assume he could frighten the audience by calling attention to someone's middle name as a sort of code word for Muslim? Was it the speaker's inference, that a U.S. citizen should be feared as a candidate because he has a Muslim name? Did the speaker mean to suggest that a U.S. citizen should not be considered for public office whose faith is Islam? And did the speaker mean to imply that all people with the name Hussein have to be of the Muslim faith? One would hope that almost every U.S. citizen is enlightened enough to be insulted by such attempted manipulation. Needless to say, there are millions of U.S. citizens who are of the Muslim faith. And needless to say, Hussein is an honorable name held by thousands across the Middle East, Africa, Central and South Asia, and Pacific rim countries. If indeed such simple-headedness has an appeal we are in trouble, and the bunch that wanted to scare evenness and sense out of us, and turn us against our own values through the 9/11 events, will have had a success. Did Bill Cunningham assume there are U.S. citizens who are so uninformed that his words would influence them? It seems to me we should be very concerned about even the possibility that some would find such demagoguery of interest.

*Donovan Russell
Moravia, N.Y.*

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Andrew Shaubach
San José, Costa Rica

Searching for the history of an antique mandolin

I got this mandolin on eBay and the seller was unable to tell me anything about its history. I got it because I like old mandolins and because it brought to mind all of the workcamps, quarterly meetings, and

Friendly gatherings I went to in Ohio and Michigan in the 1960s as a high school student. There were always people there with instruments and music to share.

If anyone recognizes this mandolin, I would appreciate hearing from them. I would love to know the history of this instrument. It is a model from the 1930s but the stickers look like the ones they had at the AFSC in Ann Arbor in the 1960s. It may have belonged to a parent, which a young friend got out and started using. You can e-mail me at <tastevens@shaw.ca>.

Tim Stevens
Victoria, B.C.



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Costa Rica Study Tours: Visit the Quaker community in Monteverde. For information and a brochure contact Sarah Stuckey: +011 (506) 645-5436; write: Apdo. 46-5655, Monteverde, Costa Rica; e-mail: <crstudy@racsa.co.cr>; <www.crstudytours.com>; or call in the USA (937) 728-9887.

To consider mountain view retirement property, near a Friends center, visit <arizonafriends.com> or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169.

Quaker Writers and Artists!

Join the Fellowship of Quakers in the Arts (\$25/year), and share your work with Friends in our exciting quarterly, "Types and Shadows." Seeking short fiction and non-fiction, poetry, drawings, B&W photos, and NEWS of Quaker art/artists. Help create a new chapter in Quaker history! Info: FQA, c/o PYM, 1515 Cherry St., Philadelphia, PA 19102. E-mail submissions OK. <fqa@quaker.org>. <www.quaker.org/fqa>

Do you care about the future?

of the Religious Society of Friends?
Support growing meetings and a spiritually vital Quakerism for all ages with a deferred gift to Friends General Conference (bequest, charitable gift annuity, trust).



For information, please contact Michael Wajda at FGC, 1216 Arch Street, 2-B, Philadelphia, PA 19107; (215) 561-1700; <michaelw@fgcquaker.org>.

Connecting Friends
Crossing Cultures
Changing Lives



Vincula e los Amigos
Sobrepasa Barreras Culturales
Cambia Vidas

Contact Friends World Committee for Consultation Section of the Americas for information about planned gift opportunities ranging from life income gifts (such as charitable gift annuities) to language for including FWCC in your estate plans. Louise Salinas, Associate Secretary, (215) 241-7251, <louises@fwccamericas.org>.

Peaceful ridge-top sanctuary hosting workshops with Quaker-related themes, group retreats and individual sojourns. See our website for a full program listing. **Woolman Hill Quaker Retreat Center**, 107 Keets Road, Deerfield, MA 01342; (413) 774-3431; <www.woolmanhill.org>.

Trustees of the **PICKETT ENDOWMENT FOR QUAKER LEADERSHIP** urge Friends everywhere to send us nominations of members eligible for financial grants in recognition of hands-on projects affirming leadership talent.

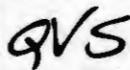
Contact: Coordinator Mike Moyer at 201 Trueblood Ave., Oskaloosa, IA 52577, phone (641) 673-1085, or E-mail <moyerm@mahaska.org>.

Oregon Trail Adventure. Looking for Friends interested in traveling the Oregon Trail (leaving St Louis 9/10/08 arriving Oregon City 9/19/08). Contact Linda Spencer at <lindaquake@msn.com> or (703) 765 0656.

Redwood Forest Friends Meeting seeks **Resident Friend(s)** starting summer or early autumn of 2008. Private living quarters provided. Located 60 miles north of San Francisco and 25 miles from Pacific Ocean. Write to: Resident Friend Liaison, Post Office Box 1831, Santa Rosa, CA 95402; or, e-mail <avboone@sonic.net> and <pw@sonic.net>.

Teen Service-Learning Trips to El Salvador July 5-13; July 12-20; July 19-27. Sponsored by Palo Alto Friends Meeting, teens aged 13-18 will join in work projects, learn Spanish, and meet with youth and community leaders. We will visit rural communities and learn about the civil war by listening to personal experiences. For information/registration, see <http://www.palmelsalvadorprojects.org/teentrips.htm>

Casa de los Amigos, a Quaker peace and hospitality center in Mexico City, seeks volunteers to serve 3-12 months. Foster community, build peace, live simply. Accommodations provided, Spanish proficiency required. <www.casadelosamigos.org> <camigos@casadelosamigos.org>.



Call to Service: Quaker Volunteer Service supports volunteers to follow their leadings in full-time work for peace, justice and community, grounded in Quaker spirituality. For information: <www.57thStreetMeeting.org/Call.pdf>.

Events at Pendle Hill

May 2-4: **James Nayler and the Lamb's War**, with Doug Gwyn, and **Rituals for Renewal**, with Donna Schaper

May 5-9: **Re-discovering Elias Hicks**, with Paul Buckley

May 9-11: **How Quakers Read the Bible**, with Stephen W. Angell and Paul Buckley, and **Five Spiritual Principles**, with George Owen

May 12-16: **The Unifying Legacy of Rufus Jones**, with Stephen W. Angell

May 16-18: **Tales of the Hasidim**, with Eugenia Friedman

May 19-23: **Give Us This Day**, with Barbarajene Williams

May 23-26: **Nurturing Faithfulness**, with Marcelle Martin, Laura Melly, and Becky Phipps

May 30-June 1: **Alternatives to Violence Project (AVP) Basic Training**, with Nancy Diaz and John Meyer



Contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6023. (800) 742-3150, extension 3 <www.pendlehill.org>

Concerned Singles

Concerned Singles links socially conscious singles who care about peace, social justice, race, gender equity, environment. Nationwide/International. All ages, straight/gay. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; (413) 243-4350; <www.concernedsingles.com>.

QuakerSingles.org

Connect with like-minded Friends.
Forums, Photos, Private Messaging, and more
It's Friendly, It's Free, It's Fabulous
Contact: <peer@quakersingles.org> (336)-669-7164

Positions Sought

HOUSE SITTER: Mature Woman with experience and references. Short or long term. Preferably Montgomery County. Will consider other areas. Contact: (215)-675-7960 or e-mail: <singsingsoul@verizon.net>

Positions Vacant

Woolman Hill, a Quaker conference and retreat center in Deerfield, MA, seeks a **part-time host** (residence on-site required) and **part-time maintenance person**. Individuals and couples welcome to apply. Good people skills, versatility, and appreciation for spiritual and simple living desirable. Experience with Quakerism helpful. Salary, benefits and hours negotiable. Starting date flexible, with aim of August 2008. Applicants should submit a letter of interest, resume and references to <info@woolmanhill.org> or 107 Keets Rd, Deerfield MA 01342. For more information, see <www.woolmanhill.org> or contact Margaret Cooley or Mark Fraser (413)-774-3431, <info@woolmanhill.org>.

ASSOCIATE DIRECTOR

Pendle Hill, Quaker Study and Conference Center, in Wallingford, PA seeks an Associate Director. Details on all current openings at <www.pendlehill.org>. On-going opportunities available for interns, cooks, maintenance and grounds, and housekeepers. Email: <mmeyer@pendlehill.org>

Beacon Hill Friends House, a Quaker Center and cooperative residential community in Boston, is looking for a 3/4 time **Residency Manager** to join our staff in June/July 2008. The **Residency Manager** will be responsible for the management of the 20-person residential community, and management of guest rooms. S/he will also have responsibility for the smooth operations of the office. Responsibilities are shared with the Kitchen Manager and Director of the House. For more information contact: Holly Baldwin, Director, Beacon Hill Friends House, 6 Chestnut Street, Boston, MA 02108, (617) 227-9118 or <hbaldwin@bhfh.org>. See also <www.bhfh.org>.

Philadelphia Yearly Meeting

is searching to fill several new positions as a result of upcoming retirements and planned reorganization.

Associate Secretary for Advancement and Communications to manage a department which includes Development, Grants, Publications, Library, Data Base, and Web-site activities.

Associate Secretary for Program and Religious Life to manage a department which includes children and adult religious education, Peace and Justice, PYM sessions, Care and Aging, and Conflict Resolution activities.

Business Manager supports PYM's three properties, insurances, and information technology needs.

Education Coordinator to provide coordination, support, and leadership for the projects and services of PYM in the area of scholastic education.

Please visit our web site <www.pym.org> to view the full job descriptions and the application process or contact Ginny Connolly, Human Resources Coordinator, <humanresources@pym.org> or (215)-241-7225.

Friends Centre Auckland Aotearoa/New Zealand: Quaker couple sought as **Resident Friends** for one year from 1 April 2009 until 31 March 2010. Enquiries and further information contact: Centre Clerk, 98 Asquith Ave, Mt Albert, Auckland 1025, New Zealand. Email: <thughes@world-net.co.nz>. Applications close 4 July to allow time for immigration process.

Santa Fe Friends Meeting anticipates an opening for **Resident Friend(s)** to live in garden cottage in historic Canyon Road district and join in meeting fellowship. Free rooms and utilities in exchange for about 15 hours per week scheduling use of guest apartment and care of meetinghouse. Starting date to be determined, but probably early fall 2008. Letters of interest to: <resident@desertgate.com>. For current information about the possible opening, the meeting, and resident's duties: <santa-fe.quaker.org>.

Scattergood Friends School, a Quaker high school located in West Branch, Iowa, is accepting applications for openings to begin in the summer of 2008. Scattergood is a college preparatory boarding school emphasizing academic excellence, community living, and Quaker values. We are seeking qualified candidates for the following positions: **Academic Coordinator**, **Business Manager**, and **ESL teacher**. We also seek applicants for possible openings for a **Humanities teacher**, **Biology Teacher**, **Spanish Teacher**, **Health Coordinator/Nurse**, and **Girls' Dorm Staff**. All positions include a variety of other responsibilities necessary at a boarding school. Please see our website at <www.scattergood.org> for job descriptions and qualifications. Send resume and letter of interest to: Hiring Committee, Scattergood Friends School, 1951 Delta Avenue, West Branch, IA 52358 or by e-mail to <mainoffice@scattergood.org>.

ARC Retreat Center, 55 miles north of Minneapolis, invites inquiries from those interested in joining the resident community for one week up to a year or more. Room and board provided; stipend and health insurance for long-term volunteers. Residents welcome retreatants, work at routine tasks of cooking, cleaning, property maintenance, and share daily worship and meals. Call or e-mail Jan Wiersma, Director, at (763)-689-3540 or <director@arcetreat.org>.

Meeting Secretary sought: Friends Meeting at Cambridge, a large unprogrammed meeting in Massachusetts, seeks a Meeting Secretary. The position is full-time with benefits, to begin middle to late summer 2008. Office management, clerical and computer skills are required. Quaker experience, database and bookkeeping skills are desirable. In addition to running the office, the Meeting Secretary is the face of the Meeting, graciously receiving guests, responding to inquiries, and welcoming all those who come to the Meeting during working hours. Contact: Meeting Secretary Search Committee, 5 Longfellow Park, Cambridge, MA 02138. (617) 876-6883 <fmcquaker@iecc.com>

Real Estate

Quaker Commercial Realtor specializing in income property sales and 1031 replacements nationally. Call Allen Stockbridge, JD, CCIM at (877) 658-3666.

FOR SALE: Four bedroom home with barn and small orchard on one acre in quiet upstate NY Quaker community of Poplar Ridge. Available Sept. 2008. For details, call (315)-364-8623, e-mail: <ferrari@bci.net>.

Rentals & Retreats

Blueberry Cottage on organic lavender, blueberry, and dairy goat farm in the mountains of N. Carolina. Pond, mountain views, protected river. Sleeps 8+. Family farm visit or romantic getaway. Near Celo Friends Meeting. By week or day. <www.mountainfarm.net> or (866) 212-2100.

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, April through October. Contact Melanie Douty: (215) 736-0948.

Provence, France. Beautiful secluded stone house, village near Avignon, 3 BR (sleeps 5-6), kitchen/dining room, spacious living room, modern bathroom. Terrace, courtyard, view of medieval castle. Separate second house sleeps 4. Both available year-round \$1,200-\$2,900/mo. <www.rent-in-provence.com>. Marc Simon, rue Oume, 30290 Saint Victor, France, <msimon@wanadoo.fr>; or J. Simon, 124 Bondcroft, Buffalo, NY 14226; (716) 836-8698.

Cape May, N.J. Beach House - weekly rentals; weekend rentals in off-season. Sleeps 12+. Great for family reunions! Block from beach. Close to mall. Ocean views from wraparound porch. Call: (718) 398-3561.

Italy. For writers, artists, musicians or families, a peaceful cottage in the woods on an Umbrian hillside: large living room, kitchen/diningroom, one bathroom, two bedrooms (sleeps maximum 6). Non-smoking. Contact: Allison Jablonko, Via della Ginestra, 12, 06069 Tuoro sul Trasimeno (PG), Italy. Email: <jablonko@tin.it>.

Chincoteague Island VA. Choice of adjacent, 1920s, equipped vacation homes sleeping 8-10. Protected Assateague Island nearby (ponies, ocean beaches, birds...). September until June; approx. \$250/weekend, \$500/wk. Polite pets OK. (703)-448-8678, <markvanraden@yahoo.com>

Friends Camp a Quaker Camp in South China, Maine, offers the **Mott Family Camp** and a **New Vacation Retreat Camp** in August. These camps provide a special opportunity to experience communal spirituality and creative programs. Come to relax, unplug, and reconnect with what is important in your life. <www.friendscamp.org> or <director@friendscamp.org> or (207)-873-3499.

Retirement Living



Friends Homes, Inc., founded by North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options since 1968. Both Friends Homes at Guilford and Friends Homes West are fee-for-service, continuing care retirement communities offering independent living, assisted living, and skilled nursing care. Located in Greensboro, North Carolina, both communities are close to Guilford College and several Friends meetings. Enjoy the beauty of four seasons, as well as outstanding cultural, intellectual, and spiritual opportunities in an area where Quaker roots run deep. For information please call: (336) 292-9952, or write: Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27410. Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity. <www.friendshomes.org>



The Hickman, a nonprofit, Quaker-sponsored retirement community in historic West Chester, has been quietly providing excellent care to older persons for over a century. Call today for a tour: (484) 760-6300, or visit our brand-new website <www.thehickman.org>



Kendal communities and services reflect sound management, adherence to Quaker values, and respect for each individual.

Continuing care retirement communities:

Kendal at Longwood - Crosslands - Kennett Square, Pa.
Kendal at Hanover - Hanover, N.H.
Kendal at Oberlin - Oberlin, Ohio
Kendal at Ithaca - Ithaca, N.Y.
Kendal at Lexington - Lexington, Va.
Kendal on Hudson - Sleepy Hollow, N.Y.
Kendal at Granville - Granville, Ohio

Independent living with residential services:

Coniston and Cartmel - Kennett Square, Pa.
The Lathrop Communities - Northampton and Easthampton, Mass.

Nursing care, residential and assisted living:

Barclay Friends - West Chester, Pa.

Advocacy/education programs:

Untie the Elderly - Pa. Restraint Reduction Initiative
Kendal Outreach, LLC

Collage, Assessment Tool for Well Elderly

For information, contact: Doris Lambert, The Kendal Corporation, 1107 E. Baltimore Pike, Kennett Square, PA 19348. (610) 335-1200.

E-mail <info@kcorp.kendal.org>

Living in Retirement: People who believe in peace and justice never retire, they just move to Uplands! An ecumenical community with UCC relationship. <www.UplandsVillage.com> (931)-277-3518.



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A Quaker-related community
for those age 55+

Visit us and learn all about our:

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- o Ideal locations for culture & recreation
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For details on our community and our many programs open to the public - call us at (800)-331-4302 or visit our website <www.medfordleas.org>

Home of the Lewis W. Barton Arboretum & Nature Preserve
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FRIENDS HOUSE

Continuing Care Retirement Community
A great place to grow old

Friends House is a Quaker-sponsored nonprofit retirement community located north of San Francisco in beautiful Northern California. Assisted living, skilled nursing, and garden apartments for independent living are all situated on a seven-acre level campus. Residents may participate in governance, educational programs, entertainment, and hospitality activities along with free use of a well-maintained private library of 5,500 cataloged volumes. Residents enjoy an abundance of edible landscaping and exercising in the on-site fitness center.

684 Benicia Drive, Santa Rosa, CA 95409 (707)-538-0152
<www.friendshouse.org>

RCFE #496801929 / SNF #010000123 / COA #220

Schools

ARTHUR MORGAN SCHOOL. Boarding and day school for grades 7-9. Small academic classes, consensus decision making, outdoor and community service trips, daily work program. A small, caring community environment. For information about admissions or hiring: (828) 675-4262. <info@arthurmorganschool.org>. 60 AMS Circle, Burnsville, NC 28714. <www.arthurmorganschool.org>

Frankford Friends School: coed; Pre-K to grade 8; serving center city, Northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small, nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

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.

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. <gvare@stratfordfriends.org> <www.stratfordfriends.org>

United Friends School: coed; preschool-8; emphasizing integrated, developmentally appropriate curriculum, after-school arts, sports, and music programs. Busing available. 1018 West Broad Street, Quakertown, PA 18951. (215) 538-1733. <www.unitedfriendsschool.org>



The Quaker School at Horsham—A Friends school for bright children who learn differently. Coed, pre-first through ninth grades. Our research-based curriculum is carefully designed to address language-based learning differences. After school care. Enrichment programs: Affinities, art, music, shop, drama, sports. New campus. 250 Meetinghouse Road, Horsham, PA 19044 (215) 674-2875 <www.quakerschool.org>



- Friends high school intensive
 - Interdependent studies of peace, justice, & sustainability
 - Project-based learning
 - Living in Quaker community
 - Extensive service-learning trips
- Call (530)-273-3183 to find out more
<www.woolman.org>



Thinking about taking a graduate seminary education course to expand your knowledge? The **ESR Educational Opportunities** brochure gives information about what courses, lectures and conferences are offered by ESR this year. For your copy please contact: Gail Bingham, (800) 432-1377 or bingha@earlam.edu.

Services Offered

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Samples: <www.pennyjackim.calligraphicarts.org>

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Moving? Maybe David Brown, a Quaker real estate broker, can help. Contact him at <davidbrown@mindspring.com>

Calligrapher(NEYM) creates individually designed marriage certificates, birth/naming documents for newborn or adopted children, and other one-of-a-kind documents. See samples of my work at <wynnellwellyn.com> Contact me to discuss your needs at (413)-634-5576 <wynnellwellyn.com>

Purchase Quarterly Meeting (NYM) maintains a peace tax escrow fund. Those interested in tax witness may wish to contact us through NYM, 15 Rutherford Place, New York, NY 10003.



Consulting Services

Doing business with Germans or in Germany?
Of course they speak English. But they'll respect you more if your point person writes and speaks to them in German. Associate professor of German available to do so on your behalf.
<meisterp@uah.edu> <cyranoconsulting.net>
Please mention **Cyrano Consulting Services** in your subject line. Call (256) 725-2053 or (256) 824-2347

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Summer Camps

CAMP CELO: A small farm home camp in the North Carolina mountains. Under Quaker leadership for over 50 years. Boys and girls ages 7-12. 3:1 camper/staff ratio. <www.campcelo.com>, (828) 675-4323.

Journeys End Farm Camp

Farm animals, gardening, ceramics, wood shop, outdoor games. Program centered in the life of a Quaker farm family focuses on nonviolence, simplicity, reverence for nature. Sessions of two or three weeks for 34 boys and girls, ages 7-12. Apply early for financial aid. Welcome all races. One-week Family Camp in August. Kristin Curtis, 364 Sterling Road, Newfoundland, PA 18445. (570) 689-3911; <www.journeysendfarm.org>

Make friends, make music at **FRIENDS MUSIC CAMP at Olney**. Ages 10-18. Grow musically in a caring, Quaker community. Brochure, video: FMC, PO Box 427, Yellow Springs, OH 45387. (937) 767-1311. <musicfmc@yahoo.com> Online: <friendsmusiccamp.org>



Camp Woodbrooke, Wisconsin

Quaker-led camp with emphasis on simplicity, community, living in harmony with the environment. Have fun, make friends. 34 boys and girls, ages 7-12. Teen program, ages 13-15. (608) 647-8703. <www.campwoodbrooke.org>

Night Eagle Wilderness Adventures, in Vermont's Green Mountains, is a unique, primitive summer camp designed to build a boy's self-confidence and foster a better understanding of native peoples and their relationship with the Earth. Activities tend to spring from the natural environment and teach boys to rely on their own ingenuity. Through community living and group decision making, campers learn to live and play together in a spirit of cooperation rather than competition. For 40 boys, ages 10-14. Two, three-, and six-week sessions. Please visit our website: <www.nighteaglewilderness.com> or call for a full brochure: (802) 773-7866. Accredited by The American Camping Association



SIERRA FRIENDS CAMP

Laugh, swim, create, hike, express, explore, share, make friends, be yourself!
One- and two-week sessions, boys and girls ages 9-14. Sierra Nevada foothills in Northern California. <www.woolman.org/camp>

A Quaker camp located in Maine offering one, two, and four-week long sessions for youth ages 7 to 17. Non-competitive programs: swimming, canoeing, photography, games, music, arts, sailing, sports, and many other imaginative activities. Specialty camps: Outdoor Experience, Leadership, Aquatic, and Drama. Affordable tuition. <www.friendscamp.org> or <director@friendscamp.org>; (207) 873-3499

Summer Rentals

Prince Edward Island, 3.5 bedroom house, simple living, private, over a mile of shoreline on a beautiful bay. In the Canadian maritimes with many Celtic & Acadian cultural events. US\$700/wk (negotiable). Contact: <melsax7@yahoo.com> or (608) 280-0882.

Log cabin, full amenities, coastal downeast Maine by wildlife preserve, sleeps 5. Two weeks \$800.00 plus utilities. Mid May to mid September. Monteux orchestra concerts nearby. <Harriet_Heath@hotmail.com> or (610) 649-7037.

Spirited ENGAGEMENT



A campaign to raise \$200,000,000 to fund the American Friends Service Committee's programs for peace, justice and human dignity that will give practical assistance and hope in the United States and abroad - now and for generations to come. Be looking for more information in the coming months about how you can help.

Thank you for your support of AFSC's ongoing witness to Quaker values.



**American Friends
Service Committee**
www.afsc.org