

The Canadian Friend

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May 2007

Friends and Mental Health Issues



Feeling Despair, Finding Hope

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*** Articles, Poetry, Photos and Drawings**

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From the editor's desk.....

Speaking of mental illness presents much the same difficulty as a discussion of God: the challenge of describing an experience which is largely beyond words. Comparisons abound, but can never convey the feeling of your own mind turning on you.

My own metaphor is the traditional and suitably dark sounding "Pit". Have you ever being afraid of heights? Ever had the feeling that being too close to the edge of any big drop will tempt an invisible force to suck you down to your death, or that you'll lose your senses and toss *yourself* over? The Pit is a distant and more subtle relative of that feeling. It's a tempting feeling: it calls to you. All you have to do is stop struggling, stop pushing, stop treading water ... and sink. It's perhaps the most common siren call we still have, and once you let go, that Pit takes control. Its way of seeing the world becomes yours.

The Pit kills. It's killed friends of mine, and will probably kill others. It may kill me one day. It may even kill you.

Those in the know will recognize the Pit as depression, just one of the many crises of the mind (or the brain), although one that often seems common among Friends. An intriguing question: do some kinds of mental illness predominate in certain social groups or religions? Do Quakers have more or less of mental illness X than others? If so, what would that mean? How do we best help ourselves and others in our Meetings? There are still far more questions than answers. Perhaps the best advice is to remember that we're all in this together.

.....

On another note, we at The Canadian Friend would like to express our sympathies for our cohorts at Argenta Friends Press who have recently undergone a series of trying events, up to and including personal tragedies and natural disasters. One side effect of this streak of misfortune was the delay some Friends noticed in the distribution of our March issue. We wish them the best, and hope that their quota of adversity has been filled for a while.

Many thanks,

Keith Macgowan

The Canadian Friend can be viewed online at:
<http://www.quaker.ca/cfriend/cfriend.html>

May 2007

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The cover art is the painting "Despair" by the Norwegian artist Edvard Munch (1863-1944).

Nothing Complicated

by E. Daisy Anderson

"And now faith, hope and love abide, these three;
and the greatest of these is love."

1 Corinthians 13:13.

At one time or another most of us have pondered the question "What is love?" For me, love is best defined by my experience within the Duncan Worship Group.

As soon as I met the members of the Worship Group I felt respected. This was in sharp contrast to my past where I had been treated as less than able and less than worthy. The world had failed me and my spirit was battered. Now I was at a crossroads: stay put or get well.

For over 35 years I was labeled "mentally ill". I was prescribed powerful medications that rendered me weak and vulnerable. Their effects nearly killed me. I had multiple psychiatric admissions, including electric shock. I had been discredited, discounted, discriminated against, and sexually assaulted. All this was in the name of care.

There were two prongs to regaining my health. The

first was to arrange for effective professional help of value to me, and the second was to be involved with a spiritual group as I developed my spirituality.

The plan worked. Today I am healthy, vibrant and productive. I am spiritually alive with no pills, no hospitals and no psychiatrists.

My quest for spiritual growth began by attending meeting for worship. This wasn't easy. Within 10 minutes my whole body shook, my face flushed and tears flowed. Our Ministry & Counsel Friend kindly said it was OK to take breaks. This was exactly the understanding I needed.

After one meeting, the hostess, Betty Polster offered: "Tea, coffee or milkshake". I smiled at the menu. This light-heartedness appealed to me.

Then I asked Betty to visit my home. As I showed her around she admired my homemade drapes. "This is the style I would like, would you consider sewing some for me?"

I was challenged. It had taken me months to finish



Rachel Singleton-Polster, Katherine Hope and Amy Jean Singleton-Polster helping in Daisy's kitchen.



Left: Daisy Anderson with her dog, Tutty. Right: Betty Polster with her dog, Jessie

mine and a repeat seemed formidable. What do I say? I stalled: "I'll think about it". Days later I replied, "Yes, Betty, I'll sew for you, but let's make it possible".

Each Wednesday I went to Betty's home. We walked our dogs. Then I set up my sewing machine, Betty checked the calculations, and I cut and stitched. I felt like a professional seamstress. Several months later Betty proudly hung her drapes and my confidence soared.

There is more to this story. While together, we talked about Quakers and ourselves. As one would say, "we hit it off". My social worker gave me papers on forgiveness. So I showed them to Betty whereupon she disappeared. "What's up?" Suddenly she reappeared with stacks of books, including one on Ancient Greek. We researched word meanings and origins then read the Biblical references. I went home to think. What a wonderful experience having Betty as my teacher.

I was chronically exhausted from the medications and anxiety. Busing to Victoria for therapy zapped my remaining energy. To keep going, I had home help for the basics, but when extras were needed someone was there. At times Betty cared for Tutty, my dog. One Friend loaded me in the car and dropped me at the bus depot before taking her children to school. If I needed milk or bread, I could call someone. A father and son team advised me about house repairs. A young friend

raked the leaves when they fell in the cold of December. A second taught me to make pastry. A third joined me in painting my siding.

Sharing and returning are part and parcel of living in community. I offered to bake a couple of lasagna dishes but I couldn't even cook for myself. "What had I got into?" It took several days of sorting out before I produced two hot casseroles ready for delivery. When a young friend was ill in hospital, I made a bulletin board so all the members could pin their cards on it as a gift. Friends came to my home for "Art Experiences" where we painted with acrylics, crafted gifts and learned origami. Then there was the "Games party". We played jacks, pick-up-sticks and Scrabble, just for fun.

To get fully well I had to go through prolonged withdrawal, a part of getting off any psychiatric drugs. I was a mess: cranky, "bouncing off the walls" and in physical pain. Christmas was nearing. That is when my home help fell apart. A Friend helped draw up a schedule of visitors until my new worker started.

It never rains, but it pours. Not only did I have to make changes to my home help, I also had to make a major decision. A Committee of Care was formed. This committee cared so much we all traveled to Victoria for a meeting with my psychologist. Everything worked out nicely.



A games party with Hubert Mendenhall, Mildred Mendenhall and Betty Polster.

I knew I was out of the woods when one Friend said, "You're heaps better". She was right. I now attend meeting for the full worship period, participate in activities, bake cakes for potlucks and continue to sew for Betty. Each Christmas one family and I celebrate my family tradition, a candlelight meal of frumenty, spice bread and mincemeat.

It was this love and compassion that nourished my spiritual growth. Nothing complicated. Just heart to heart respect and working together to make a difference.

E. Daisy Anderson is a member of Victoria Monthly Meeting

He That Hath Two Coats

By Rick Juliusson

I don't even know his name. He's my faithful friend, my spiritual tormentor, my grubby smiling spiritual litmus. I've tried every way possible to get rid of him and every way possible to love him, and I'm no closer to either.

He's there outside the Baptist compound every time I venture out. Waiting to catch my eye, establish some human contact to hold me. Head cocked sideways and a bit down, puppy dog eyes looking up in demand and self-degradation, hands patting his flat stomach three times then reaching, cupped, towards me – into me.

The usual list of reasons not to give springs quickly to mind. I don't have enough money to give to everybody. It would only encourage more panhandling. The money could be better used in a constructive, long-term programme.

But there is enough money in my pocket for him, and we both know it. And he has no alternative to panhandling; there simply are no jobs or programmes here for slightly "touché" (crazy) street people. I sometimes burn to start a job training centre for youth or a children's shelter, but I have this Habitat work I believe in too. I don't have time to teach him to fish.

And anyways, he's not my responsibility. Or is he? Looked at religiously, Christ commands that we give our second coat away, and feed the hungry. In a poetic vein, Donne writes, "Every man's death diminishes me, for I am a part of mankind". And considered politically, I'm from the western world that has, for economic and cold war security reasons, propped up the Mobutu regime that caused this economic devastation. He waits patiently through my philosophical musings, repeating the tummy tap gesture. His hunger is louder than my

intellect. Could I explain these conflicts in a way that would make any sense through his suffering?

Could I look him in the eye and ask him what has he Done to Earn my money? A fine American Protestant ethic, but what has he Done to earn his hunger? How has he Earned a lack of primary education, health care, job opportunity, and security? And how was I worthy to be born in a nation that does provide all that. Can I really tell him that I, Rick Juliusson – M.A., Canadian citizen – deserve all that and he – nameless African street beggar – does not?

Out of rationalizations and excuses, I'm forced to face my most base and most honest block to giving: I DON'T LIKE HIM! He's dirty in his brown tattered rags and matted hair, and he stinks. He shows no personality, no dignity, gives nothing, cowers before me, follows after me. He makes me feel uncomfortable, unchristian, unworthy, selfish, obligated, hypocritical. I don't like seeing him there, knowing that I'll be on the

spot the minute I venture out of this sanctuary. I want to be happy and irresponsible and unquestioning and HE WON'T LET ME!

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And still he's before me, waiting, hoping. If he senses my resentment, his need is stronger than my self-righteous anger and he says nothing. In fact, I've only ever heard him say two things – "Njala" and "Merci, Papa" – and I'm not sure which stings me deeper. The first word "njala" means hunger, and it's too true. This man is hungry – daily, hourly – in a way that no one with a nearby 7-11 will ever know. If I

succeed in convincing myself not to give him 30 cents today, he may not eat today. No matter how many people give him money today, he's still going to wake up scared and empty tomorrow. He is not trying to get rich, fat, drunk-lazy-corrupt. He's trying to survive.

The second phrase, meaning “Thank you father” can hurt even more. It rings of dependence, of loss of dignity and human worth. A man my own age is calling me father. I have made him grovel, admit his helplessness and my strength, then be grateful for my shining benevolence. He walks away with some relief: dinner money. I walk away with a piece of his manhood I never intended to buy.

So beneath all the layers of rationalizations for not giving lies the real heart of the turmoil – a fear of not knowing HOW to give. Of giving in a way that is condescending and degrading. Tainted with an air of disrespect or pity for the unfortunate (pat pat on the head) beggar; diminishing where it meant to restore.

A different way of giving that is less ostensibly negative, but just as damaging to my Peace of mind (though presumably not to that of the recipient) is giving to get him off my back. I Humphl-ingly slap some coins in his hand, and he responds with a “Merci, Papa.” But I feel robbed and impinged upon;

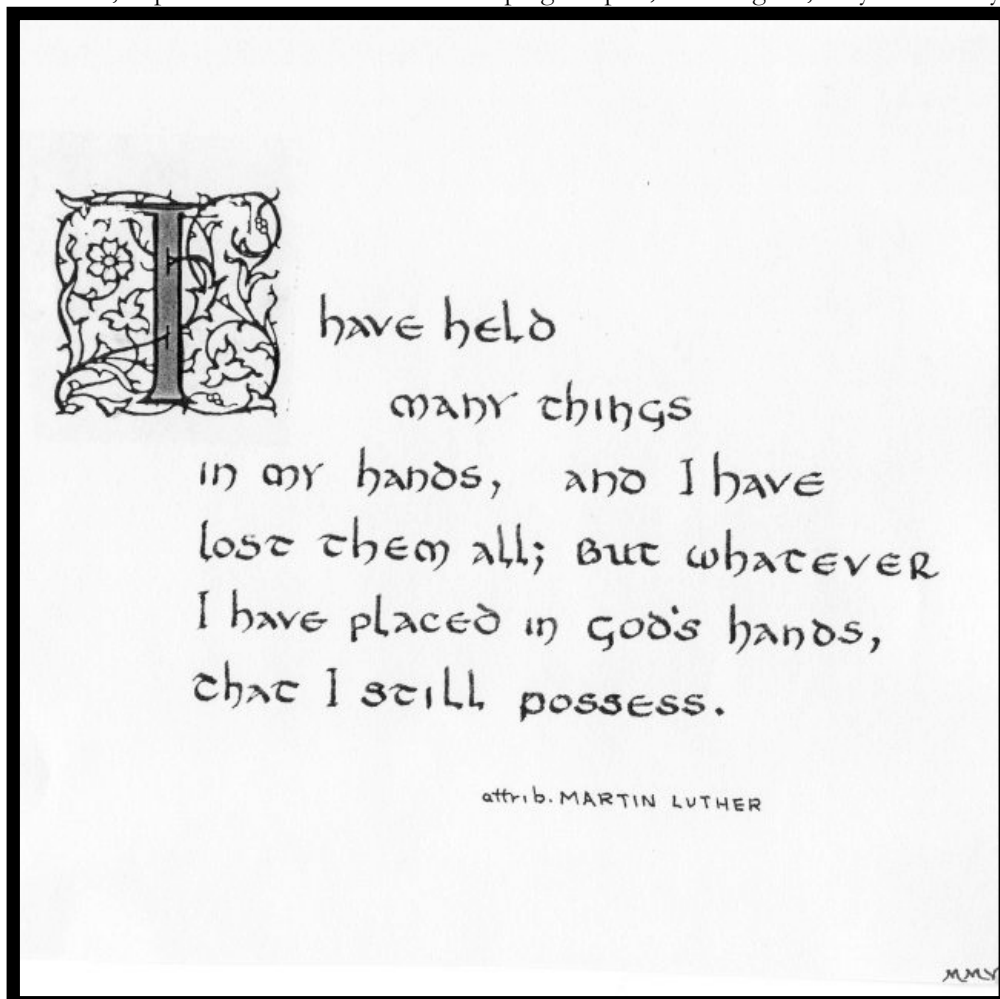
my good physical act somehow wasn’t Good. Yet another method I’ve tried is mindless giving. Some days I fill my pockets and give a little bit to every person who asks. It costs surprisingly little (exploding the “I can’t afford it” theory) and gratifies me even less. It’s a step above not giving – a good habit getting people fed – but still empty.

In the end the issue isn’t about giving at all; it’s about Spirit, about compassion, about brotherhood, about Love. If I can somehow manage to feel a kinship with and care for my brother outside the compound walls, the giving part becomes easy and secondary to the feeling of sharing for a moment his load. The amount becomes (for me) unimportant. I embrace him as a part of me, and me as a part of him; helping is only a natural extension of this. Love thy neighbour and all else – everything – flows from that.

But if this conclusion is so obvious and unoriginal, why is it always so difficult? As much as

I’ve struggled with and grown to believe everything I’ve written here, it’s a constant battle to break through and Let Love Rule. It is never easy, rarely practical, and always tiring. But that dirty, ragged tormentor outside the gate has a gift for us. For once – and only once – it did happen: I let go and put money in that man’s hand with all my Spirit. And in that one moment I finally felt worthy to call him Brother.

Rick Juliusson is a member of Vancouver Monthly Meeting. This story was originally written in 1997 while he was in Zaire.



Depression

by Rob Hughes

Firstly, I want to state that I write only from my own limited, personal experience, and not as a professional health therapist who has training in dealing with mood disorders.

My first major bout of depression occurred when I was 16 years of age. I felt considerable tension at home from my father's alcoholism and, reflecting back, my denial of my sexual orientation. I was starting grade eleven (in what seemed then to be an enormous, impersonal senior secondary school), without most of my friends from the small, friendly junior secondary school I previously attended.

For a couple of months I slipped down into a deep pit. Once in that state, I could not remember feeling anything else but depressed. My thinking became distorted. Past, present and future were all an uniform dull shade of gray drained of all colour.

For a couple of months I drifted through the days with no change in my mood. I stopped going out of the house after school and avoided social contact. I contemplated suicide.

Fortunately, I reached a turning point. Up until then, I was not religious nor was anyone in my family for a couple of generations. I became aware that God is Love and that God loved me. I became convinced that I was created in the image and likeness of God. As I affirmed the truth that I was a child of God, my thinking shifted. This was not an instantaneous conversion experience, but the almost imperceptible dawning of light bringing warmth and colour to my existence. My awakening was a spiritual rebirth. I began

to feel more positive about my life. I made new friends and started joining groups like the school debating team and auditioned for parts in school plays and musicals.

While I would like to be able to say that I learned from this experience and never experienced serious depression again, I had several more episodes of depression over the years. The last and most serious was in the fall of 1998.

You would think that having experienced chronic

depression previously, I would be able to see it as just a temporary state of mind. However, when I slip to a certain point in my depression, my thinking becomes distorted and I lose perspective. I felt isolated from everyone and far from God. Everything seemed hopeless to me and beyond my power to change. None of my friends and family had any idea that anything was wrong with me. But then, I did everything I could to hide what I was feeling from others. It seemed like I was sleepwalking, going through the motions of daily routine, but mentally and emotionally not being present.

Finally, I attempted suicide in October 1998. During the week or so I was in hospital, several Friends

from Vancouver Meeting visited me. Although I then felt remorse for the effect my actions had on others, it was the furthest thing from my mind when I made my suicide attempt. My visitors were understanding and non-judgmental.

Before I was discharged from hospital I was

I felt isolated from everyone and far from God. Everything seemed hopeless to me and beyond my power to change. None of my friends and family had any idea that anything was wrong with me. But then, I did everything I could to hide what I was feeling from others. It seemed like I was sleepwalking, going through the motions of daily routine, but mentally and emotionally not being present.

diagnosed with chronic depression. I was eventually able to work through my sense of shame and not feel that I was morally inferior because of what I had done and recognize there is no moral stigma attached to mental illness, only a need for healing, both emotionally and spiritually. I gratefully accepted the Friends' offer for a Committee of Care to meet regularly with me after I was released from hospital. This supplemented bi-monthly mood disorder group therapy sessions and weekly visits to my psychiatrist. As my thinking improved over the next few months, my Committee of Care gradually evolved into a Clearness Committee. They helped me to see that the committed relationship I was then in was physically and emotionally abusive and that it had been contributing to my low sense of self-worth.

Finally, in early February 1999, when I returned home from a meeting with my committee to an altercation with my partner that ended with him pinning me against the wall, I found the strength to stand up for myself and break off the relationship. I felt confident enough to move on and begin a new chapter in my life.

I have tried to take steps to reduce stress in my life. Several years ago I moved my office from downtown Vancouver to new space a fifteen minute walk from my home. In a few months I will be giving up the office and working out of my home. I was on anti-depressant medication for almost 5 years and found it helped to stabilize me. I have been attending yoga classes and getting massage therapy. I try to keep to a regular routine, doing the things that keep me on track such as physical exercise, contact with nature, socializing with others, and reflective time. I monitor my moods. I used to keep a journal and did find that it was a helpful practice to first be honest with myself about how I am feeling and confront the feelings rather than ignore them until they take over all my thinking. If I am feeling depressed, I try to talk about it with

those I feel close to and be honest in my response if someone asks me how I am feeling. I have been to a professional counsellor when I felt under stress and would recommend this to others in those situations. I am grateful for the loving concern of Friends in my Meeting through that difficult period of my life. I give thanks to God that I did not end my life.

Since then, I have experienced sorrows but many joys and blessings. About a year after my suicide attempt I serendipitously reconnected with the person who's the love of my life and we were married under the care of Meeting in May 2004. I would not want to have missed any of it.

There are some times in our lives when we are strong and giving to others and other times when we are weak and need help from others and from God. I am relieved to know that if I get too stressed out in the future and see myself losing my perspective, that I can turn to Ministry and Counsel and request a committee of care or clearness. I am sure there are other Friends out there who can personally relate to what I have written. I realize now the Spirit is always present and available but that it is me who shuts the Spirit out. I try to be thankful for all that the Spirit has given and be open to discern what I need do next.

Rob Hughes is a member of Vancouver Monthly Meeting.

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Classifieds

Monteverde Friends School, Costa Rica,
seeks Director beginning July 2007.
For more information see
www.mfschool.org.

Pastoral Care Relating to Depression and Suicide

by Lesley Read

This is an article in three voices: my personal experience of depression (*italics*), my work as a counsellor (regular type), and as a Quaker (Queries in **bold type**).

Our Religious Society of Friends has a proud heritage of caring for the mentally ill. William Tuke, a Quaker, opened the first mental hospital, the York Retreat, in 1796, because he was appalled by the inhumane treatment of those considered insane.

The sad fact is that the stigma of mental illness continues to this day, despite modern advances in treatment. Families of suicide victims, especially, often feel isolated and have the added burden of shame, guilt, the “if onlys”, in addition to their grief.

Query: As Friends, how can we address contemporary mental health issues in a loving and practical way?

We need to acknowledge the illness and talk about it, lending support in a non-judgmental way. *At first, I was in denial, and went on as though everything was all right until I just couldn't go on anymore. When I finally admitted it to myself, I was still afraid to tell others in case they treated me differently.*

Depression is unseen and suicide is often hidden, adding to the lack of understanding by the general public. Even now, after educational programs and research, depressed people are told to cheer up! *The truth is, you can't. I felt overwhelmed with sadness, hopeless, not worth anything. I had total inertia, everything was an effort. I stared into space, unable to think straight or make decisions. I felt that the world would be better off without me.*

Common symptoms of depression include prolonged sadness (lasting more than a few days), changes in sleeping and eating patterns, lack of interest in daily life, loss of energy, a tendency to withdraw from social contacts and to lack confidence, difficulties concentrating or making decisions. A suicidal person may be pre-occupied with thoughts of death. They may

have an actual plan and be making preparations, such as giving away possessions. If a depressed person is also abusing alcohol or drugs, this is serious cause for intervention.

Queries for the loved one of a depressed person: How can I be truly present for this person? How can I give hope in the midst of despair?

Query for the depressed person: What small step could I take today to help myself?

A visit to the doctor is necessary for diagnosis and treatment of clinical depression. *You don't want to go to the doctor. You don't want to be dependent on pills.* The best treatment has proven to be a combination of anti-depressant medication and therapy. A patient needs to know that the success rate is very high and that treatment is not forever. In addition, self-care is encouraged, even though you may not feel like it. Simple steps such as eating regularly, taking a walk, phoning a friend, can make a big difference.

The family member or friend can help by ensuring that the above steps are carried out. Talk of suicide must be taken seriously and the person needs to be kept safe, even if it means never leaving him or her alone, until the danger has passed. Try to talk about it even if the depressed person seems reluctant. It is better known and discussed.

As a family member, you may find it hard to love the depressed person, but if you can be present physically, emotionally, and spiritually, you are offering a very precious gift.

When you are depressed, you feel worthless. You are down in a dark, deep hole, without any light, and there is no way out. It's hard to believe that you will get better. The warmth of a loving friend or family member is wonderful – to be held and understood.

Queries for the Meeting: What practical measures are there to help this family? How can we, as a community, offer acceptance and encouragement?

Depressed people tend to withdraw socially and may need help even to attend Meeting. A visit at home may be appreciated, especially to talk with another who has gone through depression and is well again – to hear the encouraging words “You will get better”. Of course, the silence of Meeting for Worship can be healing as can spoken ministry. *In my depression, I felt that God was far away. I tried to pray but couldn't. It was hard to centre down. To know that others were holding me in the Light was truly helpful.*

Query: How has growth come from this experience?

Once the depression is over, the learning comes and the opportunity for growth and deepening. Our society does not encourage the belief that growth comes out of suffering, that loss and grief are inevitable aspects of living. Chronic depression has been compared to the Dark Night of the Soul, a spiritual crisis in the search for meaning. Sandra Cronk describes this journey towards God as a stripping away, before coming to a deeper understanding. For Dimitri Mihalas, the management of mental illness is an opportunity to reconstruct one's life - “In a sense one dies and is reborn; you are not the same person afterward.” This is true Grace, in the sense of an unexpected gift from God, and the opportunity to view the depression as a blessing.

All through my depression, I knew that I was held by a Loving Presence. Afterwards, I realized that the depression was a necessary part of my spiritual journey.

Some Quaker Resources:

Cronk, Sandra: Dark Night Journey, Pendle Hill Publications, 1991

Mihalas, Dimitri: Depression

and Spiritual Growth. Pendle Hill Pamphlet #327 1996

www.healthyplace.com/Communities/Bipolar/Mihalas/manic_depression_spiritual_growth.asp

Also see Canadian Association for Suicide Prevention www.casp-acps.ca – information about support groups for families.

Lesley Read is a member of New Brunswick Monthly Meeting, as well as Continuing Meeting of Ministry and Counsel.



Artwork by Clare Singleton, Vancouver MM: "Reaching out anyway is a sketch from my life journey series that addresses the issue of reaching out to someone repeatedly even though it may seem like they want to be left alone. People need our unconditional support. I have been tremendously lucky to have this in my sister Genevieve, her husband David Polster and their children. It is in giving that we receive."

Historical Treatment of the Mentally Ill

by Edith Miller

In 1995 when I was asked by a writer colleague to write the story of her bipolar disorder, I wrote it in four parts in my local newspaper column. Out of curiosity and a wish to inform the readers, I did a little research on mental-health treatment, especially by the Quakers and inclusive of Canadian history. The following is some of what I found.

Hippocrates, the "father of medicine" around 400 BC, believed that mental disease had a physiological and natural basis. He described phobias, manias, paranoia, and depression.

In the 18th century, however, the insane were treated worse than criminals. They were beaten, chained, and deprived of necessities. In London at the Hospital of St. Mary of Bethlehem (pronounced "Bedlam"), visitors paid a penny to peer at patients and torment them.

The first mental hospital in Canada was the Hotel-Dieu in Quebec in 1714, first for women, and later for men as well. Elsewhere in Canada, at the time, the mentally ill were sent to poor houses and jails. Not until 1835 was the first mental institution in British

Canada built: the Lancaster Lunatic Asylum in Saint John, New Brunswick. In 1841 a hospital was established in Toronto.

In America the first general hospital for the sick and insane that tried to cure patients instead of imprison and repress them was founded in 1756 by Quakers, who introduced occupational therapy. The Retreat in York, England, founded by Quaker William Tuke in 1796, specialized in nonviolent treatment. Here patients were treated in a "family environment" as guests, but had work to do.

Other humane institutions were modeled after The Retreat in early 19th century in America and Ireland. These early Quakers were following the advice of the founder of their sect George Fox, in 1669, "to provide a home for them that be distempered". In France, Philippe Pinel practiced and wrote about humane treatment for the mentally ill, and Dorothea Dix led the drive for state hospitals for them in late 19th-century Canada and the United States.

During World War II some conscientious objectors in the United States carried out alternative service in mental hospitals as assistants. Their kind and sympathetic treatment of patients so impressed the administration that changes were made to facilities and care in several hospitals.

The medical treatment in modern psychiatric hospitals has had further improvement. Neuroleptic drugs, like tranquilizers and depressants, have been substituted for bloodletting, insulin shock, electroshock, and lobotomy.

The article then continued to relate my friend's story. To add an interesting note, Richard Miller, the grandfather of Michael Miller, was a surgeon at Bedlam. I would assume that he was a humane person, as his son and grandson have been very lovely people!

Edith Miller is member of New Brunswick
Monthly Meeting.

**These early
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Camp NeeKauNis *75th* **Anniversary Reunion Weekend** **August 17th-19th, 2007**



We invite all Neekaunis campers, past and present, young and old, near and far, to join us in the Neekaunis 75th Anniversary Reunion Weekend on August 17th-19th, 2007. Come to rekindle old friendships, meet new friends, wash some dishes and worship on the hill.

Do you remember...

Mortgage on the Cow, the Heffalump, Wink, campfires and folksongs, Red River cereal, sailing, kayaking canoe races across the bay, or sneaking out of your cabin under the watchful eye of staff? Or do you perhaps remember the joys as a teen staff of catching campers sneaking out? Relive these camp memories and build new ones this summer. Play volleyball, swim under the stars, watch the sunrise and nourish your body and spirit.



Whether your connection to camp is recent or in the past, camp continues to prepare, repair and renew Friends for life's varied paths.

Bring your enthusiasm, your visions, your camp memories

**Camp NeeKauNis 75th
Anniversary Reunion Weekend
August 17th-19th, 2007**

For More Information

www.neekaunis.ca



Neekaunis Reunion Weekend Committee:

Betty (Cutler) Preston and Dick Preston, Rolf Kreher, Bert Ross, Rebecca Ivanoff, Amanda McKinnon

Join us for Work Camp 2007

(June 29-July 8) is a great place for anyone who wants to come work with friends to help get camp ready for the reunion weekend!

Travel Down Under, the Friendly Way

by Becky Luckert

Planning to travel to Australia this summer? How about using Friends accommodations? Most of the major Australian cities have Quaker meeting houses which offer affordable bed and breakfast rooms. I recently stayed in 3 of these with my family of four during Nov-Dec, 2006. My intention was twofold: to stay in affordable accommodation as we absorbed some of the culture and wonders of Australia, and to learn more about the idea of a meeting house doubling as lodging. Our Edmonton Meeting has a dream of having a Quaker meeting house of our own, and I wanted to bring back information on this way of making ends meet.

Throughout this article I will refer to the website of "Quakers Australia" www.quakers.org.au where further information and links can be found. To make bookings, go to the website, then under 'contacts' you'll find a drop down menu where you can click on 'accommodations'. There you'll find brief descriptions, photos, and who to contact. Furthermore, for home-stay arrangements, The Australian Directory for Visiting Friends is also available there.

Our first experience of a Quaker accommodation was West of Sydney, at the Blue Mountains Quaker Cottage in Woodford. This small bungalow with front and back yard and deck, in a quiet neighborhood, felt very much like a home. With two bedrooms, it was perfect for our family. Basic breakfast foods (cereal, bread, jam, milk, tea/coffee) were provided in the spacious kitchen and the cupboard full of games was a bonus for entertainment in the dining room. There is another large room used for Meeting for Worship, which also contains an extensive library. The walls are decorated with framed miniatures of Quaker Tapestries. See the website for a link to learn more about these. Nearby, the beautiful Blue Mountains National Park has many hiking trails. This cottage is a short walk from the Woodford train station where the Blue Mountain Line from Sydney stops, so if you are traveling without a car, you can still get there easily. I strongly recommend an extended stay at the Quaker Cottage for a real spiritual treat.

In Sydney, our next stop, the Devonshire Meeting House was quite the contrast. Designed by a Quaker architect around 1903, it is grand and full of character. Pictures and historic details are shown on a link from the website which celebrates its anniversary. Situated on a busy street, near the heart of Sydney, it is an excellent location for walking or taxiing to sights in the downtown area, but parking at the meeting house is a real problem. The warden recommended a strategy for securing a spot around the corner but this was not at all guaranteed. When we finally found a parking spot, we left our car parked and took taxis! The guest quarters are in the back of the building, occupying three levels. Four bedrooms are on the two upper levels, each with a hand basin, but the bathrooms are somewhat distant (from the uppermost bedrooms especially), as they are on the lower two levels. The kitchen and sitting room, on the lowest level, are tiny. Breakfast foods were provided. Reconsider if you have difficulty with balance, as the steep and narrow stairways take concentration for all ages, although there is apparently a limited access lift for disabled guests. I recommend Devonshire Meeting House for travelers using public transportation and ideally for young to middle aged adults: not for the elderly, and not for families with very young children.

The Brisbane Friends Meeting presents yet another contrast. There the caretaker's house and the meeting house are set upon a hill, surrounded by their own arboretum on a large piece of land in a quiet neighborhood. The guest room is in the basement of the meeting house, although it doesn't feel like a basement due to the slope of the land. The sleeping room has large windows and is very simple but does sleep a small family with two double beds (our 2 children shared a bed). There is a kitchen (with basic breakfast food provided) and a large "garden room" with windows looking out on the peaceful forested property. You can stroll along the paths and listen to birds, read identifying plaques and pause here and there to sit on benches. The meeting house itself is unique, being hexagonally shaped, with windows almost all around looking out to the forest. It is well used by several groups, so you may find yourself sharing the

kitchen or garden room with others during your stay. The caretakers there were wonderfully friendly. The Brisbane Friends Meeting House has a setup which was a true inspiration to me in my search for the ideal Quaker meeting house.

If you choose to travel the Friendly way through Australia, you can expect to meet gentle and trusting people. You'll be invited to join the Sunday meeting for worship. The lodging will provide the basic necessities and you'll be asked to clean up after yourself, and share space occasionally. Don't expect a standard hotel type of atmosphere with cable television, private phones, wireless computer access, swimming pools or mini-bars. Instead you'll be in for a unique and memorable experience, at whichever Quaker accommodation you encounter.

Becky Luckert, of Edmonton Monthly Meeting, recently returned from living in Darwin, Australia for a year. While Darwin does have a Quaker Meeting, unfortunately they have no Quaker accomodation at this time.

*Do you love attending CYM,
and look forward to
connecting with Friends
across the country? Please
help spread the joy.*

*Remember to add a donation to
the CYM Travel Subsidy when
you are filling out your
registration form.*

*The subsidy helps individuals
and families who need it to
participate in the CYM gathering.*

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CAMP NEEKAUNIS offers programmes for people of all ages offer an experience of caring and sharing in the spirit of Quakerism, in worship, play, work, and reflection.

Camp Opening Visioning/Work Weekend - May 18-20
Work Camp (ages 16 +) - June 29-July 8
Intermediate Camp (ages 12-13)- July 10-20
Camp Open House - July 21 2 p.m.- 6 p.m.
Family Camp -July 22-Aug. 1
Junior Camp (ages 10-11)- Aug. 4-Aug. 14
Reunion—Camp NeeKauNis 75th year—Aug. 17-Aug. 19
Senior Camp (ages 14-15)Aug. 23-Aug. 30
Carry On Discovery (COD Senior Citizen) Sept 5-12
Sustainable Lifestyle Symposium Sept 14-16
Sustainability Workshop Sept 17&18
Camp Closing Work Weekend October 12-14

For more information about the camps visit www.neekaunis.ca

Camp NeeKauNis also offers a variety of volunteer opportunities. We seek creative, spiritual and fun-loving volunteers and counselors with skills in; pottery, drama, water craft, social justice leadership, photography, noncompetitive games, crafts, music, and sports.

*At Camp NeeKauNis we respect the land, people
and spirit while balancing simplicity,
memories, and changes with care.*

*It is our mission to nurture the spiritual life
of F/friends through programmes and facilities
which reflect the Testimonies of Friends.
These include Peace, Equality, Integrity,
Simplicity and Community.*

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Phone: 705-538-2357
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Nurturing Faithfulness

by Arnold Ranneris

As I continue on my life journey, the more I think that being faithful to our call is what we are to be about. "Mind your call, that's all in all", as Douglas Steere often quoted from a Medieval mystic.

Queries sent out with the upcoming chapter of our evolving Faith & Practice ask "What do you consider constitutes a faithful life? In your experience with Friends, what are the marks of a faithful life?". In response, I think of our relationship to God/the Divine, to those who depend on us, to the teachings of Jesus in which our Testimonies are rooted, to the life-forces of the planet, to our Quaker sense of "Meeting".

It was with this in mind that when offered a HMAAC Pendle Hill scholarship, I registered for the weeklong course titled "Nurturing Faithfulness". I was pleased to return to a place that had formed me over three terms of study, and has nurtured countless others for over 75 years. I wrote to (my wife) Margaret: "It is clear and

cool here--invigorating for me, frozen ground, bare trees. My room is in Main House, overlooking the woods and the 350-year beech tree planted at the time of William Penn when Pennsylvania was a colony. It is wonderful to be among seasoned and new Friends".

How did this nurture faithfulness? The course I registered for modeled "Peer Groups for Friends Carrying Out a Ministry or Leading". The week underlined the value of "retirement" as a Quaker practice, setting time apart for reflection and prayer. It reinforced the practice I have had of having each day include worship, learning, service, community, and some sort of celebration (practices I learned at Pendle Hill).

I recommend a Pendle Hill sojourn to all Friends, and thank Canadian Yearly Meeting and Home Mission & Advancement Committee for this opportunity.

Arnold Ranneris is a member of Victoria Monthly Meeting.

OPENING FOR RESIDENT FRIEND AT OTTAWA MONTHLY MEETING

Ottawa Monthly Meeting is seeking a Friend or attender to serve as Resident Friend for a one year renewable term beginning September 1, 2007.

The Resident Friend helps the Monthly Meeting fulfill the elements of its life as a community: looks after the Meeting House and garden, books the facilities, and handles telephone enquiries. A salary (equivalent to the cost of renting the Resident Friend apartment) is paid for about 12 hours of duties per week.

Detailed guidelines are available upon request.

The apartment is a modern one-bedroom unit on the second floor of the Meeting House in the Glebe area of Ottawa.

Please apply by regular mail or e-mail outlining why you are interested in the position, what you are doing now, your relevant past experiences and the contributions you feel you can make to Ottawa Monthly Meeting. Please include at least two references. Send this information by June 1, 2007 to:

Peter Twidale
148 Marlborough Ave.
Ottawa, Ontario K1N 8G2
tel: (613) 236-2834
email: petertwidale@rogers.com

Portraits:

My Spiritual Journey

by Douglas Mintz

My life is a spiritual journey. I have now traveled beyond the superficial Protestantism of my childhood, onto an arduous path of discovery of the Divine.

Reading, research and a world religions course have led me to attend religious functions of the world's major faiths. I loved visits to Hindu and Sikh temples - the spiritual philosophies were so meaningful. The Jewish Shabbat service was full of joy. Breaking fast at a mosque during Ramadan was moving. Meanwhile, the quiz at beliefnet.com* indicated that of 27 religions, the most compatible for me are those, like Quakerism, that see the Divine within. The least compatible are conservative and literalist Christianity. While the Christian messages of loving God and one's neighbour are invaluable, I can't accept the myths about the life of the Christ-figure as literal truth.

I practise yoga at a studio that is also a Sikh gurdwara. Yoga is a complex philosophy of individual spiritual development, composed of several pathways to unite body, mind and spirit with the Divine, for people of any faith group. The world-wide organization for Kundalini Yoga has given me a spiritual name - Ajooni (Singh). It means beyond birth and death, and for Sikhs is one of the characteristics of God.

Unfortunately, philosophies alone don't give me a faith community. In my desperation I decided to try the Quakers. I read a lot and it seemed to fit with my beliefs. So my journey has taken me into Quaker silent worship, where I have found a refuge to explore my Spiritual Truth, free of doctrines, creeds, rites and rituals. In Buddhist terms, I find Quakerism to be my raft to the other shore - God. For Quakers and Hindu-Vedanta philosophers, God is the Inward Light dwelling in each of us. I follow a daily faith practice, a Quaker "time of retirement" which in India is called Sadhana. I wake up by 5:00 a.m., and prepare for my devotional time through yoga. I contemplate the Divine, acknowledge my wrongdoing and subsequently meditate, opening myself to the Divine. I finish with thoughts of healing and well-being for others. I don't believe in asking God, who knows what we want anyway, to fulfill our desires. We humans have to

change the world. I believe strongly in "God" and yet am saddened at how we use the "God" idea to hurt others. India has many words for God such as the Unknowable, the Unfathomable, That Which Permeates All - the Great Spirit that flows through all of life. We find on the first page of the Sikh scripture, "There is one God, whose name is Truth, the Creator, without fear, without hate, Eternal Being, beyond birth and death ..." God is benevolent blessing from Whom all comes. God does not punish. God does not submit to our will. The will of God leads us to our Truth, to be just, peaceful and God-centred.

I have many questions about the Unknowable, the Indescribable. Are we created or a manifestation of Ultimate Reality? Does God intervene in our lives? I believe our souls and consciousness evolve over the course of history. Is there reincarnation or rebirth? Are they words which attempt to describe something we can't describe? Thich Nhat Hanh says we have always been and will always be. Can spirituality ever be truly expressed with human language and thoughts? As humans we only ever get a glimpse of the Reality that is God - all faiths are but a feeble attempt behind a particular cultural veil to explain the Unknowable. Quaker universalism is important to me; I believe no religion contains the entire truth but every religion has part of the truth. For me God is Being, not a Being. In our meditation and silence we experience the Divine which leads us to make a better world for all as we journey into the future.

We and the universe are on a diverse spiritual journey, working towards experiencing and meeting the Divine. We grow as spirit beings - beyond our bodies and minds, beyond birth and death, from darkness into light, in to the One.

Douglas Mintz (Ajooni Singh) is an attender of Toronto Monthly Meeting. Some members and attenders of Toronto Meeting are writing reports of their spiritual journeys to help them clarify what has been happening in their lives and to assist other seekers, and this article arose from that endeavor.

Looking ahead to CYM 2007

by Margot Overington

These are some of the faces you will see at the upcoming Canadian Yearly Meeting sessions being held in Windsor, N.S., August 3-11, 2007. Margot and Gwen will be doing the Intergenerational "Maritime Kitchen Party" on Saturday evening. Marilyn is busy right now, lining up some great talent to get us hopping! Mel will be busy arranging transportation, while Marilyn cooks up a storm in the food co-op. Barb, Gwen, and Marilyn will have a lot to keep them busy with all the background work that is required for a successful food co-op. And you probably know Carol! Once again, Carol will be the liaison for many of CYM's arrangements on behalf of Programme Committee. Whatever your question might be, if Carol isn't doing something about it, she's bound to know who is.

Other dear Friends from across Canada will be helping to make this Yearly Meeting a joy to attend. Martha Laing will be directing the Youth Programme; Leigh Turina will co-clerk Programme Committee with Carol Bradley during the time of Yearly Meeting; Bruce Dienes will help us with our computer needs. These are just a few of the many volunteers whose skills help to make our annual gathering a wonderful,

Quakerly time together.

I'm particularly excited that Christine and Robin Davis will be visiting with us from Scotland. Christine's SPG Lecture will be based on the following quote from Britain Yearly Meeting's Quaker Faith and Practice (20.23):

"Sing and rejoice, ye children of the Day and of the Light; for the Lord is at work in this thick night of Darkness that may be felt: and Truth doth flourish as the rose, and the lilies do grow among the thorns.... And so, be of good faith and valiant for the Truth." She chose this particular theme in order to share some insights within the overall theme of our time together, which is based on Mark 13:37.

Christine says: "I aim to explore how it is that we keep awake; how we conduct our day to day lives and go about our discipleship so that we are 'patterns and examples' and 'let our lives speak'."

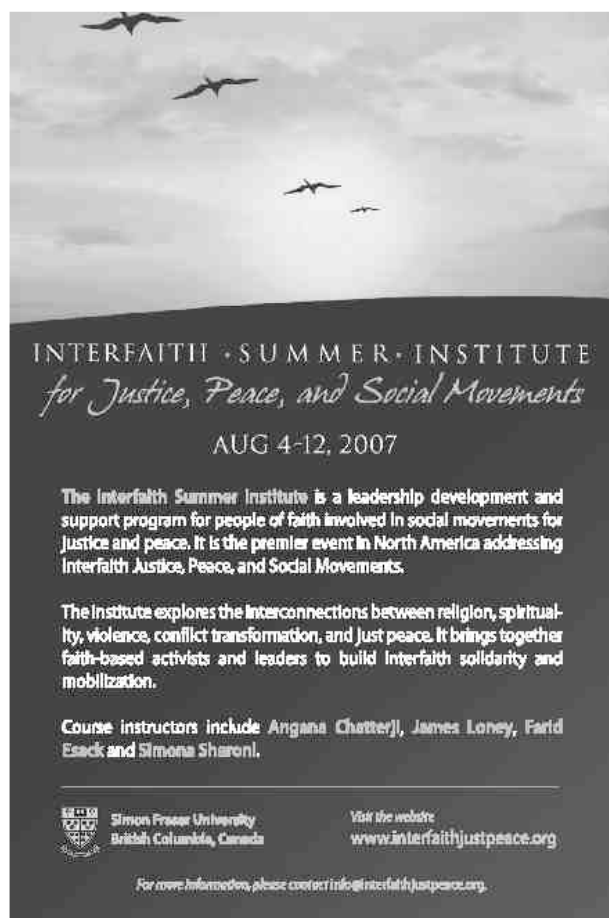
Another significant part of our time together will be the final report of the Consultation and Renewal Committee. These Friends have worked very hard for a couple of years, visiting every Meeting and Worship Group in Canada, listening to us and sifting out what we want and need our Yearly Meeting to be.

Nova Scotia has many tourist opportunities worth considering while you are in our neighbourhood. If you have internet access, go to <http://novascotia.com> for the government tourism website. It gives a full range of possible ways to enjoy your stay in our Province. So sign up for a trip to the Maritimes, and join us in Windsor, Nova Scotia for a special CYM this year.

Margot Overington is a member of
Halifax Monthly Meeting.



Back row, left to right: Margot Overington, Mel Earley, Gwen Dwyne, Marilyn Manzer
Front row: Carol Bradley, Barb Aikman



Eva Koch Scholarship 2008

We are now taking applications for the Eva Koch Scholarship

The Eva Koch Scholarship in 2008 offers full board and an honourarium of £500. It is tenable for 14 weeks and is to be taken in 2008. We are seeking proposals in any area of Quaker Studies. The majority of the research will take place at Woodbrooke (Birmingham, UK) where recipients will have access to our well stocked library with its major Quaker collection. Successful applicants will also have opportunities to draw on our wide range of research experience. No postgraduate qualification is necessary.

Closing date for applications:
17 September 2007.

Interested? For an application pack contact:
Woodbrooke Quaker Study Centre,
1046 Bristol Road,
Birmingham, B29 6LJ, UK
Telephone 0121 472 5171
enquiries@woodbrooke.org.uk
www.woodbrooke.org.uk



LONG DISTANCE CALLING.....

By Margaret Slavin

What kind of curriculum do Canadian Quakers offer for children?

There is no one national curriculum for our First Day Schools. Nobody would put up with it, for one thing! A wealth of resources is available, however, for any Meeting who can use it. Canadian Yearly Meeting has a Lending Library of materials for the spiritual nurture of children on quaker.ca. Books are mailed and returned free of charge, return postage necessary for videos.

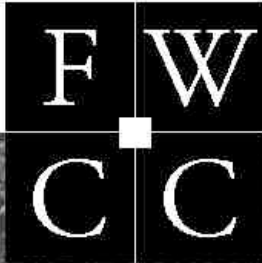
After that, not much is available through CYM. Since there is no specifically Canadian-Friendly children's curriculum, no such item can be tested by the 18-22 children who attend the bouncing North Burnaby Worship Group, or the 8-12 who turn up at Simcoe-Muskoka. No publication exists for leaders of our First Day Schools, where they could reflect upon their experiences and share puzzlements, leadings and openings. There is no on-line forum and no annual consultation where news could get out about the movie that the Fredericton First Day School made recently, or the model of early Philadelphia made by Yonge Street kids out of recycled milk cartons and popsicle sticks, or (could these things go on You-Tube?) the latest Toronto Monthly Meeting Christmas play.

We're just too small. We are talking fewer than 100 youngsters under the age of 15, scattered across an entire continent, and approximately the same number of older teens, not all of whom are involved with anything resembling a "curriculum".

BUT! We do belong to a larger entity, with more kids, called Friends' General Conference, and here you can find every one of those resources, and more, with even some Canadian content. The forum for sharing about FDS programs is at <http://hometown.aol.com/agkeener/fds/>. The newsletter, called "REsource," is at <http://www.fgcquaker.org/library/teachingresources/>. The Religious Education homepage is <http://www.fgcquaker.org/religious-ed/> and right now includes a review of *Lighting Candles in the Dark*, a rich curriculum resource used in several of our First Day Schools. And send your best news and photos in to *Canadian Friend*, and then we'll all know!

Send your question to writeany@nexicom.net or mail to 206 Perry St., Peterborough ON K9J 2J2.

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Friends World Committee
for Consultation

SECTION OF THE AMERICAS

Comité Mundial de Consulta
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SECCIÓN DE LAS AMÉRICAS



Ed & Helen White,
North Carolina
YM (FUM), met at
the Friends World
Conference in 1937

Friends World
Conference,
September 1937,
Swarthmore &
Haverford Colleges

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- ❹ Building the annual fund

Friends World Committee for Consultation Section of the Americas

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The Archives Corner

by Jane Zavitz-Bond

One might think the Archives dull, but indeed it is not! The Canadian Friend was begun to keep Friends in Canada connected, and after 100 years it still does. But now we have the Quaker Archives as a vertical as well as horizontal connection! This connection might take the form of research for articles to support 100 years of Rogers House at Pickering College, or in advance of 2009 and Victoria Monthly Meeting's 100th anniversary, or marking 200 years since the British anti-slavery legislation (1807) stating that British ships could not carry slaves. Other glimpses include the Friends' settlement at Swarthmore (near the present Unity, Saskatchewan) which was described by a minister who served there. He remembered Verla Armitage Haight, and the picture in Swarthmore's (now United) Church of the New Jerusalem on the east wall. I saw it there myself a number of years ago. We are still called to build today, perhaps not all in ways our forebears might have assumed.

Just today I received a copy of an MA Thesis from Margaret L. Green, "The Quaker Women of the West Lake Meeting 1800-1865; well behaved women rarely make history" from the University of Windsor. She did some of her research at the Archives. This adds to the study of West Lake meetings as the records are being transcribed. Randy Saylor, who has ties to West Lake, has made the inventory of the E. Marion Cronk Family Fonds from the Cronk-Bowerman home between Wellington and Bloomfield, a valuable addition enriching the CYM Archives. Marion and her family appear in the pages of The Canadian Friend and the CYM Minutes over the years. Now in a nursing home, this deposit fulfills her wish that the Archives receive these documents.

To keep ties to our history, we wish that meetings, when depositing minutes and corresponding materials, include their newsletters. Those that have come in always have content to support meeting history in a way that the minutes do not. I feel I know the meetings better when reading these. With that in mind would it not be appropriate to add the editor of The Canadian Friend to your mailing or email lists? Some articles or news should have wider distribution than the local

meeting! Please, remember to deposit your Monthly Meeting Minutes regularly.

I feel enriched by the F/friends and meeting communities that have their stories preserved in the Archives. Just last night I was reading the transcript of Friends General Conference meetings held in Toronto in 1904. Only space keeps me from typing some similar responses to similar concerns from over a century ago. More of that later! I was also grateful for Signy Fridriksson's report of the Friends United Meeting Board Meetings, and hopeful for the future.

We have much to do. The Archives is a small part, but it is needed, as each person and meeting is. Keep your records, write your thoughts and 'openings', and walk cheerfully everywhere. Be ready to meet many seekers.

Jane Zavitz-Bond is a member of Yarmouth Monthly Meeting, and is the CYM Archivist.

TRUE BONES OF FLOWERS

by Sylvia Mangalam

When I see
Skeletons of summer past
Backdropped by snow
I slow.

Warmed by spreading joy,
I gaze at dainty dimity of asters,
Rhythmic lumpy knapweed,
Greyed Queen Anne's lace,
The true bones of flowers.

Who would have thought
Such beauty from an old dead thing?
Maybe God meant for death to sing?

Sylvia Mangalam is a member of Halifax Monthly Meeting.

Book Reviews

Holy Silence: The Gift of Quaker Spirituality

Author: J. Brent Bill

Publisher: Paraclete Press, Brewster, Mass., 2005

Written by a self-acclaimed "silence junkie," this useful book describes well the importance of making "Silence: The Quaker Sacrament" a part of our everyday lives. It is also recommended for those seeking to deepen their experience with corporate Quaker silence.

J. Brent Bill offers many sympathetic and clear directions for experiencing the gifts of holy silence. The importance of regular practice for being comfortable with the use of silence is likened to the practice needed to play the piano well. This book covers the difficulties of practicing silence in today's overly busy, and often sound-saturated world. Though he warns that silence may be painful when it shows us the places we would often just as soon not contemplate, he shows that silence can also bring healing and deep satisfaction.

Holy silence calls us to our better selves, to aid as best we can in making the world a better place, we are told. "On the surface, social justice and peace may seem to be left-leaning political positions. But in Quaker life, they are simply seen as commands rising out of the silence."

The Bible tells of Jesus using silence to care for himself. Such early Christians as the desert fathers and Benedictines also made regular use of silence. Though the use of silence in the Christian tradition thus goes back to its roots, "Still, the Christianity-dominated West has had little appreciation of silence as spiritually useful".

We are reminded that Quakers, however, have always appreciated silence, remembering the focus on two main aspects of Quaker silent meeting — waiting and listening. The importance of the experiential is elaborated throughout this book. His descriptions include both individual practice with silence as well as how those who gather in silence find themselves melded into a spiritual community, an experience familiar to most Friends.

Some readers might appreciate the directed pauses

to experiment with silence as they read this book. These readers will find 24 sets of Quietude Queries, with directions for their use. I would have preferred to see all the queries in one section, though others may find the author's placement of them throughout the book to be more useful. For those interested in the more traditional Quaker queries, the end of the book includes Baltimore Yearly Meeting's queries, as well as a glossary of Quaker words and phrases, and suggested readings.

J. Brent Bill has written a helpful and informative reference book without being heavy handed. He often uses a light tone, even poking fun at our use of Quakerese. His book also has some odd and interesting facts, such as Benjamin Franklin's visit to (and sleep in) a Quaker Meeting.

Although this book has an explicitly Christocentric approach, including the belief of God as Father, it is nonetheless respectful of less than the orthodox Christian approach to communion with the Holy Spirit. For instance, he tells us of his wife's frequent outdoor practice of silence — on beaches and in her garden. Altogether, it is a useful reference for any who are interested in exploring the gifts of silence as a spiritual practice.

- Review by June Etta Chenard, Pelham Executive Meeting

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Reflections from a Long Marriage (Swathmore Lecture, 2006)

Authors: Roger and Susan Sawtell

Publisher: London, Quaker Books, 2006

When a book has two authors, there is always a mystery as to how they manage to make the writing truly joint. In this book, the answer is given immediately. Each individual writes their own passages. This not only provides interesting variation in style and point of view, but also vividly illustrates the balance and rhythm that these two people sustain in their lives together. They do not have to be the same, nor have to do everything together. From a place of devotion and good communication, each finds freedom to act independently and finds support for differences from the other.

This is not so much a "secrets of a long marriage" book as it is a biography of two intertwined spiritual journeys, only one of which is on the Quaker path. Their lives make it clear that patience, taking turns, a dedication to the spiritual life and support of each other's needs and interests are critical ingredients of getting along. It also helps that they share a mutual standard of austerity: having enough to be free from worry about want, and not having so much as to fall into worry about managing excess. Their story shows how each person can grow and change divergently without losing the common core of the relationship.

They introduce a wonderful idea; that each partner has the other in his or her safekeeping. In the marriage ceremony, each person hands him or her self over to the the safekeeping of the other. The unfailing emotional support and defence which that implies is powerful. They also do not soften the many demands and sacrifices which each partner may be called upon to make from time to time, in exercising this duty of love and care.

In the Sawtells case, there is a profoundly important commitment to being part of a spiritual community that is almost monastic in its intensity. This aspect of their lives illustrates the precise balance of their lives together. They live in a community row house where each family has both its own space as well as common space. Daily prayers cycle through the various faiths represented by the community members. Some meals are taken together, others separately. There are mechanisms for mutual care not only of community members but also of their families when needs arise. It becomes clear that the Sawtells' marriage rests securely on their joint dedication to integrating the marriage with their social concerns and spiritual leadings.

The book deals directly with a number of stumbling blocks to any marriage: household and child rearing, money management, different faiths, difficult career decisions and the like. One stumbling block that is conspicuous by its absence is the sexual component of a long marriage. The sex word can be found twice, saying that it matters, but otherwise the sexual aspect of a good marriage is concealed.

The book is easy to read, and marked with good humour and wise selections from scripture and Quaker Faith and Practice. There are happy sketches at the end

of chapters and enough photographs to be interesting without making it a picture book.

- Review by Bert Horwood, Thousand Islands
Monthly Meeting.

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In Search of Margaret Fell

Author: Judith Hayden

Publisher: Quaker Books, 2002

Margaret Fell (1614-1702), often called "The Mother of Quakerism" was born into the English upper landowner class. Married to judge and parliamentarian Thomas Fell, she was a restless seeker. When itinerant Quaker George Fox came to Swarthmore and she was convinced in 1652, Quakers found a vital person to nurture the movement. She and Fox were married in 1669 after Judge Fell's death. George had written "I had seen from the Lord a considerable time before, that I should take Margaret Fell to be my wife. And when I first mentioned to her, she felt the answer of Life from God thereunto". Judith Hayden writes: "To the world they are an ill-matched couple, the great lady and the travelling preacher, the celibate and the widow, she ten years older than he and the mother of eight children. Margaret does not care...".

What I find so helpful in this book is that it is not so much a biography as an imaginative accompaniment by the author of a woman of another time with whom she identifies in so many ways. In the course of exploring the details of Margaret Fell's upbringing, and her life as a mother, seeker, advocate, and a Quaker minister in her own right, we enter through the door to Quaker beginnings. Throughout the book there are numerous excerpts from her writings, those of other Friends and contemporaries, and reflections from women of the Bible.

Originally written as part of the Woodbrooke's "Equipping for Ministry" course, the book has personal reflections from the author, gently inserted into the story. For this reader, it made for an inspiring exploration of a journey of faith that has reached into our time. I recommend this book for all Friends, fellow-travellers in the Christian ecumenical community, and our Meeting libraries.

- Review by Arnold Ranneris, Victoria Monthly
Meeting

New To QBS

The following titles have been added to our stock. For a complete listing of QBS books, see our 2006-2007 Quaker Book Service Catalogue, which was included in the July 2006 edition of The Canadian Friend and is also available on the CYM website, www.quaker.ca/qbs.

Being Faithful as Friends: Individually and Corporately by Deborah Fisch (Beacon Hill Friends House, Boston, MA 2006). This was the Weed Lecture, given by Deborah Fisch, known to Canadian Quakers from her attendance at our Yearly Meetings as the representative of Friends General Conference. A long-time Quaker by conviction, she speaks of her years in the religious life of her Iowa meeting. Experiential and practical, her words are an inspiration; highly recommended as a challenge to attenders, members, and any Quaker Meeting. (32 pp; \$6.00)

Marriage and Commitment: Includes Sections on Separation and Divorce (Excerpt from Faith and Practice, Southeastern Yearly Meeting, Melbourne Beach, Florida, 2006). Prepared during a decade of consideration as part of the Faith and Practice of the SEYM, this pamphlet presents a studied process for


Quaker Marriage and commitment, with brief sections on separation and divorce. (27 pp; \$6.00)

Guide to Quaker Practice by Howard H. Brinton (Pendle Hill Pamphlet 20, 2007). This faithful guide, popular for more than 60 years, has been republished for its 15th printing in a new edition to “demystify Friends’ customary procedures”. It deals with Meeting for Worship, the structure of the Religious Society of Friends, Meeting for Business, committee work and social testimonies. (72 pp; \$12.00)

Where the Wind Blows: Vitality Among Friends by Jay W. Marshall (Earlham School of Religion, Richmond, IN, 2005). A follow-up to an earlier consultation published as Among Friends, this book reports the result of a survey of nine varied groups of Friends across the USA to try to answer two questions: Why does one Quaker Meeting thrive for generations and another not? Why does one show growth and another dwindle? The study has two primary goals: to share positive views of worship and ministry; and to create a resource for friends/ Friends seeking help in their own search for vitality. (169 pp; \$17.90)

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The Valiant Sixty

D G R B H K D H F T N H L U K Y H P H B
Y N P A E L U E S X U A U J A I D O I G
E I A S W W L B N B W H Y B B H L R H S
G L T L Q L L D B S W U O L B M K T J K
G K N X D V I E O L S W H O E E R N F N
I Y A O B U R N Y E A T A Y T R R O O A
R A B F S T A G S E S A L T H O U S E B
E L U Q H I A P O O R A H T K B N P T G
H B R O B E R T S O N Y E A Y I Q M Q Y
C E R S G G I R B C D W A Y K N N I B U
T N O A S K A T A Q R A D L B S N S H Z
E S U A I S J S Z H C P I O A O M J O J
L O G L Y T T D C T Q W Z R T N M P W N
F N H D A E H E T I H W E Y E W A U G H
X A F A R N S W O R T H A T M P C E I P
M J Y M D B C S A C S L Z C A T O N L Z
F F R Y B J A B H I C I R R N L S J L V
J B O U L R I U F R T S K C G R U T S D
F P T E A X F R M S R E D D I W P V P G
Y S S T A C E Y W K R H T X B F T C F W

The Valiant Sixty were a group of early leaders and activists in the Religious Society of Friends. They were itinerant preachers, mostly from northern England who spread the ideas of the Friends during the second half of the Seventeenth Century. They are often also identified as the "First Publishers of Truth".

ALDAM	FISHER	ROBINSON
ATKINSON	FLETCHER	SALTHOUSE
AUDLAND	FOX	SCAIFE
AYREY	GOODAIRE	SIMPSON
BANKS	HALHEAD	SLEE
BATEMAN	HARRISON	STACEY
BENSON	HEBDEN	STORY
BEWLEY	HOLME	STUBBS
BIRKETT	HOOTON	TAYLOR
BLAYKLING	HOWGILL	WAUGH
BRAITHWAITE	HUBBERSTY	WHITEHEAD
BRIGGS	HUBBERTHORNE	WIDDERS
BURNYEAT	KILHAM	WILKINSON
BURROUGH	LANCASTER	
CAMM	LAWSON	
CATON	NAYLER	
CLAYTON	PARKER	
DEWSBURY	RAWLINSON	
FARNSWORTH	RIGGE	
FELL	ROBERTSON	

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March Crossword Answers

Across

1. New Brunswick
3. Kitchener
4. Prairie
5. German
7. Philippines
9. Toronto
10. Pacific
11. Canadian
13. New York
14. Montreal
17. Jamaica
19. Kenya
20. Great Plains
23. London
24. Saanich
25. Hamilton
26. Australia
27. Calgary
28. Mexico
29. Coldstream
32. Taiwan
33. Western
34. Northern
36. Burundi
38. Nepal
39. El Salvador
41. Edmonton
43. Lake Erie
44. Iowa
46. France
47. Congo
50. Wilmington
52. Rwanda
53. New England
54. Finland
56. Ohio
57. Vancouver

58. India

60. Japan
61. Britain
62. Peru
63. Ottawa
64. Honduras
65. Aotearoa

Down

2. Sweden
4. Pelham
5. Guatemala
6. Bolivia
8. Philadelphia
12. Korea
15. Argentina
16. Illinois
18. Ireland
21. North Carolina
22. Netherlands
27. Central
28. Monteverde
30. Belgium
31. Cuba
34. North Pacific
35. Cambodia
37. Intermountain
40. Thousand Islands
42. Ohio Valley
45. Annapolis
48. Nigeria
49. Tanzania
51. Uganda
55. Yonge
59. Alaska

AROUND THE FAMILY

Halifax Monthly Meeting

Atze and Corrie Douma recently celebrated their 55th anniversary.

Eleanor Lee Webb has transferred her membership in North Sandwich Meeting (NH) to that of Halifax.

Hamilton Monthly Meeting

Hanna Newcombe has recently been honoured by being selected this year for the Order of Canada. The award is for her 40 years as a peace researcher and activist and as head of the Peace Research Institute Dundas (much of that time in collaboration with her husband Alan Newcombe). It is a richly deserved award. We have been grateful for her presence in our Meeting over the years.

The Hamilton Monthly Meeting Retreat is being held on the weekend of March 30, starting after supper on that day and ending on April 1 after lunch. Our theme this year is based on "the Foolishness of God". Starting with George Fox our call as Quakers has been to be Fools for God. Over the weekend we will celebrate this Foolishness and examine ways to deepen our own Foolishness in a creative, supportive and life giving environment. The retreat will be held at Mount Mary in Ancaster.

New Brunswick

The PEI Worship Group meets in wintertime in a room in a Catholic convent in Charlottetown. One Sunday, one of the sisters enthused about us using the room for our worship. "We're so happy that you come to pray in our building. It's rather like "Little Mosque on the Prairies" - the Quakers in a Roman Catholic convent!"

Elizabeth Rossinger died peacefully Jan. 27 in the Gagetown NB nursing home. Fredericton Worship Group commemorated her life at Meeting February 4th.

Ottawa Monthly Meeting

William (Bill) and Patricia Mueller were welcomed into membership in Ottawa MM recently, having

transferred their membership from Live Oaks Meeting in Houston, Texas.

Victoria Monthly Meeting

Vancouver Island Friends gathered at Victoria Meetinghouse on March 9-10 for a time of fellowship, worship and sharing. The theme was "Renewal".

Friends in Victoria have considered the Consultation and Renewal document with appreciation, and submitted a response. Consideration will be given to "Responsibility to Protect" at a meeting with Bob Clarke in attendance.

Monthly Meeting heard a response to the "Nurture of Children in Our Care" report, prepared by two Friends.

The Ecology Group continues to meet two times a month, once for study at the Meetinghouse and one outing. A Study group on Quakerism continues to meet monthly using the guide prepared by Leonard Kenworthy, "Quakerism, a Study Guide".

The young teen group meets monthly to consider noteworthy Friends, from the book "Lives That Speak".

Peace Earth and Social Action Committee is initiating a Social Justice Video series, using "Quiet Diplomacy" (Quaker UN work), "Let Them Stay" (US War Resisters), and "Searching for Peace in the Middle East" (Friends United Meeting DVD).

Yarmouth Monthly Meeting

In recent months three active attenders requested membership. We rejoice in this, having shared with them over time. We welcomed Kerrie Gill, Laura Vasquez, and Julia Berry to the meeting. Look for these Friends at CYM in August.

Alan Slater, a Christian Peacemaker who has given service in Iraq and Central America, will speak of his experiences to Friends at our Meetinghouse in Sparta. We anticipate this opportunity to hear first hand experiences and awarenesses, both for ourselves and others in the community.

Mary Edgar has spent the last several months in Uganda with an AVP program. We welcome her return and anticipate her sharing with us and others. Some of you will remember Mary at CYM last year.

CYM Consultation and Renewal Working Group

The final report of the Consultation and Renewal Working Group (C'nR) to Yearly Meeting will appear in the Reports for Canadian Yearly Meeting 2007. It will also be posted on the CYM web site, www.quaker.ca, by early May. Please read it, print it, circulate it and be ready to discuss it at Yearly Meeting, either in person or through your delegates.

Home Mission and Advancement Committee

Access to the CYM Minutes is now password-protected on the CYM web site (www.quaker.ca). This is in order to allow the minutes to remain available, but protected from being shared with the world at large due to personal information which they may contain. If you need access to the CYM Minutes, please use the link from the web page to request a login and password.

Religious Education Committee

Could your group use a few sessions in which to study and discuss basics in the history and testimonies of Friends? Religious Education Committee is pleased to announce that a four-session course called Friends' Ways is now available for downloading on the quaker.ca site, under "Resources". Any print resources for this which you do not have handy are available through the Adult Lending Library.

CYM Listeners

Canadian Yearly Meeting National Listeners are available to listen to any Canadian Friend disclose harm done on matters of sexual harassment or abuse, or any other topic a Friend may need to discuss. If you need a listener, the first step is to approach a trusted Friend within your Monthly Meeting (MM), or go to your MM Ministry and Counsel. If this path is not comfortable, you may contact a National Listener. Listeners seek to be present from a place of spirit-centred openness, to hold the caller and the situation

in the Light, and to listen with tenderness. Knowing the healing that comes from simply being heard, we offer you a safe and confidential space in which to speak. One call might be all you need. If not, we have the task of discerning with you what a next step could be: whether a committee of care, of clearness, or of oversight might be appropriate; or how to find other possible resources.

The National Listeners for adult Friends are:

- * Ed Belzer Telephone: (902) 384-2730
E-mail: belzer@ns.sympatico.ca
- * Dorothy Janes Telephone: (416) 929-8812
E-mail: dorothyj@idirect.com
- * Lesley Robertson Telephone: (250) 763-5698
E-mail: lessismore@telus.net
- * Jay Cowsill: Telephone: (306) 652-2407
E-mail: jmc590@mail.usask.ca

Additionally, the following National Listeners for Young Friends are now also available:

- * Kelly Ackerman: Telephone: (204) 774 2282
E-mail: quakerkello@gmail.com
- * Rachel Singleton-Polster: Telephone: (905) 685-1022
E-mail: twinflower@telus.net

Quakers Fostering Justice

QFJ is undertaking a project with the Jamaica Concerns Working Group of Toronto Meeting. Jamaica is undergoing an extensive review of their criminal/legal system, and is integrating ideas about how to foster restorative approaches to justice. We hope to help bring the education system into that national conversation, while building strong ties to one particular school that has asked us to explore peace-building and conflict resolution programming with them.

Pendle Hill

Mary Ellen Chijioke, clerk of Pendle Hill's Board of Trustees, announced that Lauri Perman has been named Executive Director of Pendle Hill, effective May 14. Known to many Friends through her service as Presiding Clerk of Baltimore Yearly Meeting, Lauri Perman will live on Pendle Hill's campus in Wallingford, Pennsylvania, with her family. Ken and Katharine Jacobsen, Interim Co-Directors, plan to remain at Pendle Hill through the end of May to facilitate a smooth transition.

The Canadian Friend

May 2007
Volume 103, Number 2

For this issue

Editor: Keith Macgowan

Editorial Support: Stephanie Deakin, Sherryll Harris, Judith Monroe

Please help! Your articles, poetry, drawings and photos are needed!

Submissions are needed, and do not have to be related to the issue's stated theme. Material from Young Friends is particularly welcome. Please send all submissions to the editor, whose contact information is on the inside front cover. Written submissions should typically be between 15 and 650 words.

Themes, deadlines and queries for upcoming issues

Due date: May 15, 2007 (for the Summer issue)

Theme: **QUAKER WAYS AND CULTURE**

Looking at the weird or wonderful things Quakers do, not because of belief, but because they've always been that way.

Due date: August 26, 2007 (For the October issue)

Theme: **CANADIAN YEARLY MEETING IN SESSION**

Due date: October 15, 2007 (For the December issue)

Theme: **A QUAKER VIEW OF SIN**

The Canadian Friend can be viewed online at:
<http://www.quaker.ca/cfriend/cfriend.html>

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