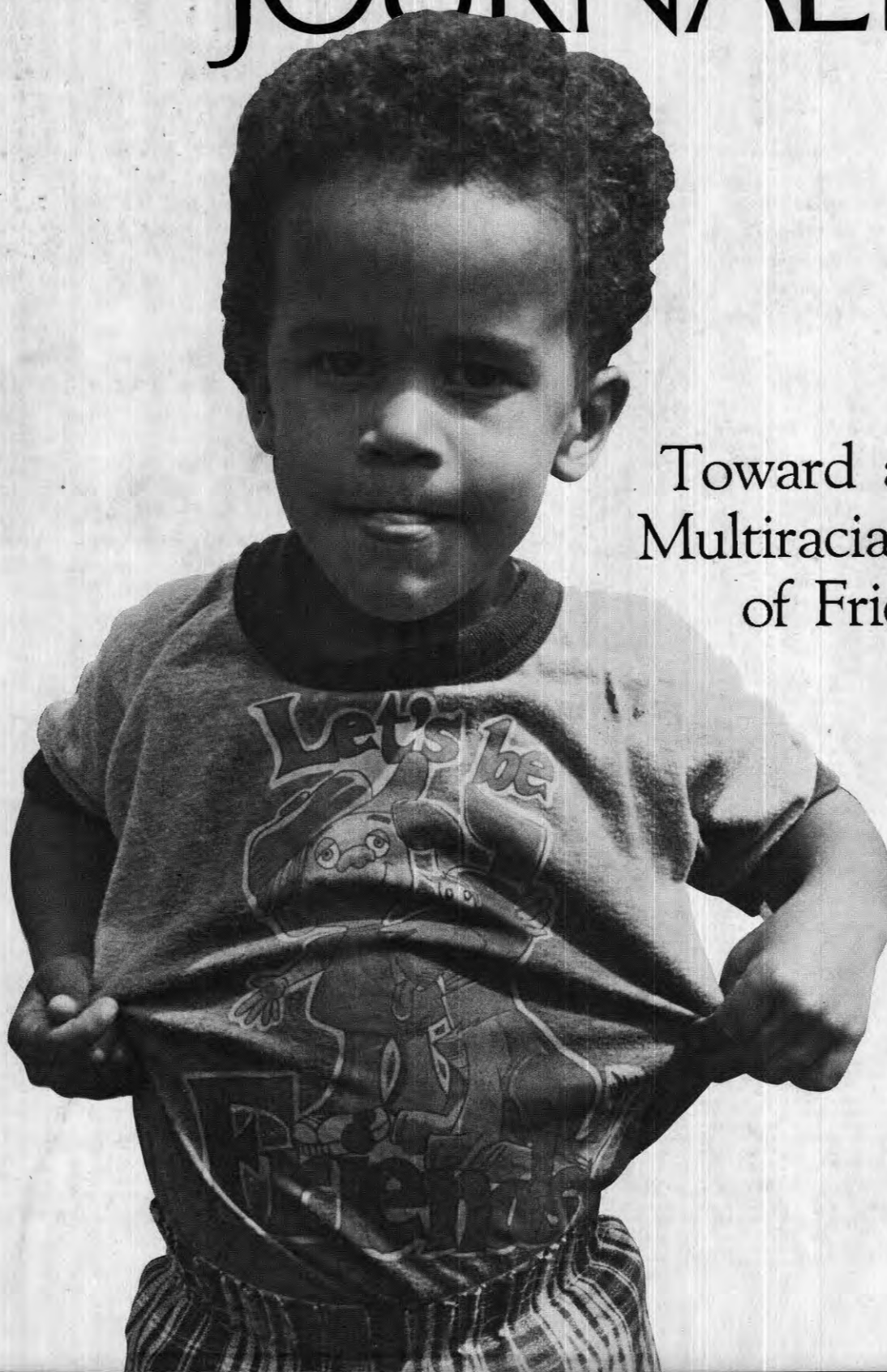


May 15, 1983

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



Toward a Truly  
Multiracial Family  
of Friends

—See page 5



# FRIENDS JOURNAL

May 15, 1983

Vol. 29, No. 9

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Cover photo by John Warring.

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## AMONG FRIENDS

### Growing Toward Inclusiveness

It was H. G. Wells, I think, who observed that the greatest irony of God was to create the white race a minority with a majority complex. In the same vein, it is a great challenge to the Society of Friends to recognize that our Anglo-American origins do not bind us forever to a predominantly white image. The triennial gathering sponsored by the Friends World Committee for Consultation in Kenya last year helped considerably, of course, to increase awareness of our black African membership as well as Friends of other ethnic backgrounds. Out of a total world Quaker count of just over 200,000, it is instructive to recall that most of the 42,705 Africans (actually greatly understated), 3,358 Asians, and 16,506 Central and South Americans are not white. In other words, on a global scale about a third of us come from other races.

As Jim Fletcher points out in this issue, a pertinent question is why Friends are not more inclusive racially in North America. If Quakerism is suitable for export to the Third World, should we not be looking for ways to share our religious heritage with a broader cross section in the United States?

Now we must be honest with ourselves about our understanding of the essentials of Quakerism. If we define Quakerism in terms of form of worship, we have to admit immediately that, except for 272 Japanese Friends, a mere handful in Latin America, and maybe a few in India, the Third World Quaker outreach is essentially accustomed to programmed meetings. (As are also a majority of U.S. Friends.) These same Friends would be more likely to assume a Christocentric theology than unprogrammed Friends, though many of the latter also adhere to the views and vocabulary of traditional Christianity.

We may tend to assume that a more "liberal" religious outlook will be accompanied by a more "liberal" social stance. That, in fact, hardly seems to be the case when it comes to racial inclusiveness. Whatever may be the situation in terms of missionary efforts in the Third World, no branch of Friends has made much progress toward racial inclusiveness within the U.S.

One dimension of the problem that is more subtle than mere numerical proportions is now being addressed in such situations as Soweto in South Africa. As resources become available to build a meetinghouse for this group, essentially black but close to a white Friends meeting in Johannesburg, can white Friends relax their possibly subconscious assumption that their grasp of true Quaker thought and action requires them to guide others—a religious version of the "white man's burden"? Granted that more white Friends are immersed in traditional ways of Quakers, might there not be something enriching if that traditionalism can be tempered with other insights?

*Olcutt Sanders*



# A Variation on Psalm 23



by Cindy Taylor

Like a Navajo woman tending her flocks  
wisely trimming and  
weaving beauty with their bulk  
so does El Shaddai make use of me.  
With you as my shepherd and friend  
I am never truly lacking.  
Into meadows of soft grass do you lead me  
by the waters of repose do you bring me  
for the nourishment and peace my soul needs.  
Along right paths will you guide me  
away from evil and confusion do you point me  
even if I must walk through gloomy valleys  
even while cold darkness surrounds me  
you will not let me be devoured by fear.  
Beside me your love upholds me  
inside me your wisdom directs me  
above me your warmth sustains me  
below me your firmness insists of me  
that even if I am called to sit with those who would harm me  
I will be protected by your anointing oil  
filled to the brim with your mercy.  
With steadfastness have you chosen me  
with tender love have you healed me  
with determination that follows me like a shadow  
have you pursued me.  
Upon your goodness and closeness  
surely can I rely  
forever.

## Note:

*El Shaddai* is a Hebrew word which means both "the mountain" and "maternal goddess of many breasts." *El* is masculine; *Shaddim* is feminine. Together they represent the all-encompassing Eternal Mystery which

*continued on next page*

*Cindy Taylor is a member of Albuquerque (N. Mex.) Meeting and is young Friends coordinator for Intermountain Yearly Meeting.*

both feeds and transcends ordinary experience. It can be found in Hebrew scriptures, during the early period of Israelite history, before the name "Jahweh" became more popular. In Islam, the word also means "The Faithful One" and symbolizes the Almighty Creative and Caring Spirit. In some ways, Judaism had to abandon the everyday use of this word in order to make a sharp distinction between its own understanding of monotheism and the inhumane, degrading worship of Baal and Ishtar in the Canaanite regions surrounding the Hebrew villages. But it was used by mystics and those whose spiritual or faith development was high enough to comprehend God as a living, loving energy which both penetrates and envelops.

I choose to use it because it helps me to express my experience of God as personal (tender, involved, available, concerned) without slipping into the trouble that can ensue from imagining God as a person. Not only does this latter image border on idolatry, if I get stuck on the image, but it also leads to problems with pronouns. The name El Shaddai gives tradition and roots to the Mighty Something which I have felt while walking in the desert, hiking in the mountains, or

sitting in meeting for worship. It allows me to say in one breath: "friend, sister, mother, father, child, companion" and connect my experience with ancient nomadic experience (such as Sarah and Abraham's) and never get caught on merely one pronoun—and also never limit my concept and experience of the Great Spirit. This word keeps me open to what my contemporary feminist religious friends are working to express.

What prompted this outpouring was the statement by Thomas H. Jeavons (*FJ* 3/1): "Quite simply, the notion of something nonpersonal loving us, calling us into service, guiding us, healing us, and in some instances laboring with us makes no sense." Perhaps that kind of God makes no sense to Friend Jeavons but makes better sense to some other Friends. It seems to me that many Friends are wrestling right now with this issue of the personal vs. the nonpersonal God. I wonder about the effect on our young people when we let this issue gain proportion. How can we best clarify and maintain moderation in our need to conceive of a caring deity? Many are the modern traps or troubling puzzles that block sensitive hearts who hear it claimed that God must be a person. I sense an inductive fallacy, for example,

in Jeavons's jump from a truth that "faith centers around a relationship between persons and a God who is essentially personal in nature" to "faith is born of and centered in the relationship between persons and a God who is a person." To many of our young adults, and to some not-so-young adults, this is double talk; they are working out an ethic and a faith in spite of confusion and doubt. All familiar concepts are in upheaval now, and will be for some time, as we enter another industrial revolution with all its changes in family life, occupation, community, and purpose.

It is true that I have, for example, a personal relationship with El Shaddai/God/Jahweh/Adonai/Allah (isn't it always larger than any one of us can conceive?) and that this relationship is influenced by 15 years in the southwestern deserts, where native American people and their ideas have taught me a greater closeness to the land and the cycles of nature, and the feelings of transcendence on mesas and mountains, from which comes vision beyond description. And in this setting to feel God as *like* a shepherd has a meaning that I never knew in big cities. But an analogy or metaphor is a road sign for the heart. It points toward a reality, without trying to *be* the reality.

To know God's love, to feel El Shaddai's presence, to trust this power fully, intimately, personally, is not the same as to name it a "person." Fortunately for our Quaker witness, we have only tried to define God's nature using the first chapter of the Gospel of John. Let's mind the Light now, as carefully as ever. We do not need to define God's nature as person in order to know the Love that passes understanding and that speaks with many voices.

I am quite ready, and eager, to engage in doing (thinking, feeling, writing) theology with other Quakers, but I do not want us to rehash the old Anselm-Augustine-Aquinas arguments. Surely grace is wider, deeper, softer, fuller, more pregnant with hope and possibility than any of those old guys imagined. I thank thee, Friend Jeavons, and the *FRIENDS JOURNAL* for stimulating me this way. I do pray that other Friends will also write of their "inward realities" and help along the reconciliation and transformation we feel coming. □

Ted Hetzel







*James Fletcher (center) with American Friends Service Committee representatives who visited southern Africa, pictured at 1980 AFSC Annual Meeting.*

# Toward a Truly Multiracial Family of Friends

by James A. Fletcher

For some time I have been concerned that there are so few black members and attenders in meetings of the Religious Society of Friends in the United States. I am equally disturbed that there are so few members and attenders from Hispanic, Asian, and other Third World backgrounds.

In my wide travels, visitation, and attendance in Friends meetings, I have found that, with some slight differences among meetings, the basic membership and attendance pattern is always the same: generally all white, and middle- to upper-middle class, with only a sprinkling of persons who are not white. As a committed Friend, a black American, and a parent of young children attending First-day schools and

meetings, I have long wondered why our Religious Society couldn't be more representative of the racial diversity in our country. Should we expect less in our religious environment than we expect in our other institutions?

On a trip I made as a member of an AFSC delegation sent to visit southern Africa a few years ago, I remember a late evening discussion with some white Zimbabwean Friends who were describing the Salisbury (Zimbabwe) Meeting. They spoke about a meeting whose membership was roughly half black and half white, the tensions they had experienced during the revolution, the continuing problems, and their hopes for the future. I sensed some slight reticence and insecurity on their part as they discussed these things with us presumably much more racially enlightened and progressive U.S. Friends. I told these Friends that beyond the problems their meeting was facing, I felt this was one of the most exciting possibilities for Quakerism I had heard. If this truly multiracial meeting could continue to grow and prosper, it could become a beacon for Quakers worldwide. In fact, I had never known of such

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*James A. Fletcher is a member of Chappaqua (N.Y.) Meeting and serves as clerk of the Committee for Black Concerns of New York Yearly Meeting. He is a member of the board of the American Friends Service Committee and of the General Committee of Friends Committee on National Legislation.*

a large number of blacks in Friends meetings in the U.S. except in the prison meetings! It struck me that this was a sad commentary on Quaker religious life in a country with one of the largest black populations in the world.

The lack of black members and attenders in our Religious Society causes us untold problems. Our lack of racial representation is an embarrassment and an anachronism in the world at large, especially in a time in which we are seeing significant large-scale activity by secular institutions such as governments, universities, corporations, and schools to be representative of the surrounding population at large. It does not suffice to say this is difficult to do. Other religious movements such as the Bahais have shown it is possible to reflect a commitment to the oneness of humankind in both word and deed. They celebrate the richness of their interracial and international diversity. We Friends should have no desire to contribute to making Sunday morning one of the most segregated times in U.S. life.

It was an embarrassment to me in South Africa to be told by a white Friend about an experience on her own prior trip to the U.S., which she had hoped would provide an opportunity for her companion to see blacks and whites together in fully integrated Quaker settings and to realize the achievability of alternatives to apartheid. She said she was shocked to find that the Friends meetings and events they visited were all or mostly white, even in the midst of a great urban center like New York City, and that most white Friends seemed to live in lily-white neighborhoods just as white Friends did in South Africa. Where were all the blacks she expected to see? As their car was passing through a black ghetto in New York City on their way to another Friends gathering, she felt overcome and betrayed when her companion smiled to her, pointed out the window, and said, "There they are!"

Friends would have less trouble reconciling the demands of affirmative action and Quaker representation on boards and staff of our Society's institutions if there were more black and other Third World Friends.

Although the problem is there for all to see, its causes and its resolution are not so clearly seen. Sometimes, smugness blinds. I remember one white Friend who came up to me years ago during yearly meeting and remarked that he couldn't understand why so many blacks became Muslims, when Muslims had been known as avaricious slave traders throughout Africa. He wondered why instead many more blacks did not become Quakers, who were much more liberal and progressive in racial attitudes and had struggled to abolish slavery.

I didn't really know what to say to this Friend in a short time: so much was raised by the question. I tried to explain why many blacks found pride, dignity, support, and spiritual beauty in being Muslims, and also a refuge from the Christianity of the white slave traders who brought us here and so brutally dehumanized us after getting us here. Such dehumanization began with the trauma of the middle passage across the Atlantic and continued with the kissing of the cross, the dropping of African names, and the assuming of "Chris-

tian" names given by slaveholders. Is it so surprising many Black Muslims assumed Arabic names or discarded their last names for an "X"? I tried to explain in a Friendly way that even Quakers had not cared to associate with blacks as social equals and had often either prevented blacks from joining Friends meetings or had later required them to sit on segregated pews. I could see his anger rising. He curtly discontinued the conversation and moved on.

I was hurt and saddened by this experience, so typical of many I have had. I have found that honest discussion of some of these truths often causes embarrassment, discomfort, or outright anger among white Friends. Even many black Friends and attenders sometimes hold their tongues, refuse to share these experiences openly and honestly, or else avoid these encounters, shrugging them off as being only another case typical of the racial attitudes of so many whites. For many reasons, some blacks often prefer to avoid the issue entirely, not wanting to upset themselves or disturb things as they are. It is also only human not to want to see unpleasant things revealed in those we believe are our friends.

It has always struck me that one of the great ironies of our racial situation is that there is so much talk but so little communication. People often reserve their deepest feelings for communication only with other whites or blacks. In



Charles Sirey/Friends General Conference



essence, the pattern is not unlike the "race relations dinners" of the 1950s in which a few carefully selected blacks and whites got together, maintained themselves on their best behavior, exchanged pleasantries, and then left, to discuss with one another at home what they really thought of the gathering. It seems so difficult to develop the open trust which is the prerequisite to true communication. There are very subtle barriers at work with blacks as well as with whites. Fear of being hurt is part of the problem.

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A recent survey by *Black Enterprise* magazine of the life experiences of its black readers found that most experienced a lot of racial tension at their integrated work places and looked to black neighborhoods, social, and church experiences as a relief from this tension—it being important to relax, and very difficult to do so where tension is present. Could this not be a factor restraining black attendance at meetings? Are there things we could do to minimize the possibility of this tension?

Why are Friends meetings so unrepresentative?

Part of the continuing problem derives from history. Some Quakers in the Americas owned slaves, as did many other whites at the time. We know Friends were the first organized Western religious group to protest the immorality of slavery and later rid their Society of slaveholding. But alongside the commendable abolitionist sentiment and humanitarian concern for slaves and native Americans as the downtrodden persisted a strain of white superiority and racial exclusiveness among Friends at large.

It is clear to me that many early leading Friends took strong positions on the issue to point the Society in a more racially egalitarian direction, but not all of these energies took hold.

Arthur Worrall in *Quakers in the Colonial Northeast* writes:

In the books of letters from early Quaker ministers which served as a rule book in New England, George Fox is recorded as favoring intermarriage of slaves and whites. He also advocated joint meetings for worship of black and white. His advice to New England Friends on these matters went unheeded.

The great apologist Robert Barclay once rose in a meeting in England, after some Friends had protested a black man's speaking, to remind Friends that the universal Light of God shone in everyone and so asked them to "let the Tawny speak."

Nevertheless, years later we find John Woolman prevented by his meeting from marrying two blacks or welcoming them

into membership, and the well-known black Friend Paul Cuffe, though a member of Westport (Mass.) Meeting since 1808, having to sit in a segregated pew in Arch Street Friends Meeting in Philadelphia.

Other Quaker Meetings soon learned of the Negro sea captain's piety and religious zeal, and during the course of Cuffe's travels he was invited frequently to lead these Friends in their devotions. He once preached such a remarkably powerful sermon in Philadelphia's Arch Street Meeting House—the Westminster Abbey of Quakerdom—that at its conclusion one of the leading members of the congregation "moved from his place, and touched his [Cuffe's] arm, directing him to a seat beside himself, but Paul Cuffe made a gesture of dissent and walked back down the aisle to his place among his own people" (from *Paul Cuffe* by Sheldon Harris).

Lest we think these were only problems of long past, we cannot forget that it was only as recently as the 1960s that blacks were admitted in any numbers to many Friends schools, retirement homes, and other institutions.

Friends meetings so often are located in very affluent areas far away from places where large numbers of blacks and other Third World people live. But even with the large recent increase of blacks in the suburban middle class, few attend Friends meetings. Even Friends meetings in the middle of large cities often have only a few black members or attenders.

I am continually struck by the large number of blacks in the prison meetings. I am also struck by the fact that many black prison meeting attenders I have talked to are often surprised to see a black Quaker from the "outside." I notice that despite the large Quaker activity inside prisons for the last few years, few if any of the blacks released from prison continue coming to meeting afterward. One of the problems of Quaker humanitarian service in the area of race relations is that we are inclined to work *for* and not *with* blacks. Can this lead some white Friends to feel morally superior to other whites and thus result in a kind of humanitarian aloofness?

When black people attend Friends meetings, what do they find? I like to believe black attenders find the nameless, imageless, universal expression of the God force there in the silence. One of the most attractive features of Quakerism to me is the absence of religious images. I remember many in the church of my youth. I remember talking with blacks who are Muslims about their recent crusade against racial images in worship. It is long overdue. In a sense, I believe Friends are already there. But in a sense we are not. Often a black or other Third World person may sense that a very thick Anglo-Saxon cultural overlay predominates. Some meetings hang pictures of ancient Quaker forebears a century or two deceased. Many Friends speak of their centuries of Quaker ancestry as if our experiential religion could be inherited.

The atmosphere is not always responsive to the contribution, history, and traditions black Americans have shared. Friends are rarely taught the history of black Quakers such as Paul Cuffe and David Mapps; black associates of Quakers such as Benjamin Banneker, Sojourner Truth, and Harriet Tubman; or more modern black Quakers such as Jean

Toomer, Barrington Dunbar, or Bayard Rustin. Yet this is often the atmosphere of our meetings and the environment in which our children are raised. Does it reflect the atmosphere of our homes and lives?

I remember a recent youth conference the Friends Committee for Black Concerns (FCBC) sponsored at a Quaker conference center. An anonymous poll was taken to sample racial attitudes among the attenders. It was surprising to find that most of the youth who were Friends felt that Quaker activities had a satisfactory racial content, that Quakers should not be more active in pursuing racial harmony in our society, and that racial problems generally fit in near or at the bottom in relation to other problems they faced.

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and revitalized by becoming truly  
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At around the same time, adult Friends were asked to respond in writing to two yearly meeting queries sent by the FCBC to sample Friends' concern on racial issues. Despite several reminders both written and spoken, only a handful of meetings ever responded.

In my travels among Friends groups I have been continually impressed by the number of incidents and examples blacks have confided in me which show racial insensitivities or injustices on the part of their meetings. White Friends in the same meeting seem unaware of or unconcerned with these feelings. Many times when I speak with white Friends about one of these situations the predominant response is one of rationalizing, defending, or excusing the behavior of other white Friends. They speak of the need for blacks to show forgiveness, charity, and understanding. But this is true for all of us. In these protective reactions, there doesn't always seem to be as much emphasis on whites' understanding or responding to the sensitivities of the blacks involved. I remember one black attender, married to a white Friend, who told me of the deep personal hurt they had suffered from white Friends. I know of a number of black people who have attended Friends meeting and found the experience spiritually meaningful, but never come on a regular basis because of the feeling that their children need to have nurturing more fully grounded in the black community. One black family sends their children to an African Methodist Episcopal church for this reason, even though both parents are closer to Friends in outlook. Other black families I know bring their children to meeting but are continually concerned about the problems of having them be "raisins in the sun" so early in life.

I remember the hurt in the eyes of my good friend Barrington Dunbar, now deceased, when he told me of a number of painful incidents he had suffered and continued to suffer with Friends. But he told me he sensed he had become perceived as "a thorn in the flesh" and so became more and more silent after years of speaking out for racial justice in Friends circles. I knew many Friends who were moved by the prophetic leadings of his ministry and social action. I had been drawn to Friends, in part, inspired by his writings. Many of these concerns are rarely discussed, but the hurts of all leave their marks. Sometimes the apparent calm in our meetings is deceptive.

A good Friend of mine recently advised me to just forget about this whole thing. "Life is too short," he said. "Anyway, concerns with racial justice are out of style now. It is a very conservative period, and you should just wait until things change." Despite the kernel of truth in what he said, the advice struck me as rather cold. I have found great spiritual joy in the Religious Society of Friends. I sense important potential for our future there. But I feel we must be true to ourselves and forthrightly follow our leading today as Friends have in days past. The great tasks of God's commonwealth remain undone. We must witness to the meaning of Friends testimonies today with all the vigor and commitment that past Friends brought to abolition, the Underground Railroad, and the early struggles for basic civil rights. We must move today toward truly interracial Friends meetings.

The opportunity is there. We have the beginnings of a multiracial Friends family in the few but growing numbers of blacks and other Third World persons, and a number of interracial families who are members or attenders of Friends meetings. There is a great potential here to enhance the spiritual vitality and life in our meetings. Are we all doing as much as we can to nurture this growing seed and realize our potential? Do the pictures on our meetinghouse walls, the books in our meeting libraries, and the articles in Friends magazines reflect these new realities? Are our meetings fully responsive to the concerns of blacks in the same way that a largely black denomination would be? If not, why not? Are black and Third World Friends and attenders viewed as strange and exotic or as fellow Friends? Are Friends friends? Does U.S. Quakerism have or nurture a fundamentally white, Anglo-Saxon identity, and if so, what does that mean to us?

In an open-air meeting one summer day, a young artist from Puerto Rico said, "You know, God is the greatest artist of them all." Cannot the tapestry of our meetings be more reflective of God's full spectrum? Cannot our meetings be reborn and revitalized by becoming truly multiracial and be a more fitting example of our testimony to the world? Would we not all be led further along the way toward the commonwealth of God? As the Scripture says, "By their fruits so shall they be known."

I long to see the day when both the inward and outward manifestation of Friends testimonies to the oneness of humankind are fully evident in our meetings. □





## The City

You may not find  
On the streets of this city,  
One barren fig tree in full leaf,  
That you will curse into forever  
withering.

Nor will you be so sure  
Of a furnished room,  
That you can single just one out,  
Prepared and waiting  
For you and your friends,  
To take over for a quiet supper.  
People require references.

You may never find  
Two brothers mending nets  
Beside our river's edge,  
Or a Publican free to follow you,  
To leave the business of our custom  
house,  
It's against the law.

Do not be discouraged,  
Walk on among us  
Through littered streets,  
Past graffiti-covered walls,  
Call out to us,  
Whenever, wherever you see us,  
In the suburbs, on the beaches.  
Be careful of large gatherings,  
Parades need permits.  
Palms will not be tolerated  
Strewn upon our macadam roads.

You keep walking,  
Call out to us,  
Some of us, perhaps some of us  
Will hear and follow you.

## POETRY

by  
Helen Morgan Brooks

## Meeting for Worship

After awhile,  
after the settling down,  
waiting,  
in the deep quiet time.  
We are embraced  
by the silence  
that was there,  
expecting us,  
when we entered.

*From A Slat of Wood, © 1976 by Helen Morgan Brooks.*

# BLACK QUAKER PAUL CUFFE: EARLY PAN-AFRICANIST

by Rosalind W. Cobb

*This silhouette of Paul Cuffe was cut by John Pole around 1811. The engraving shows his ship between the African and New England shores.*



Afro-American Friend Paul Cuffe was a big man—big in vision, courage, gifts, and persistence—who stood firmly in the minds of the leaders of this nation, as well as of Quakers both here and in England.

Born in 1759, Cuffe was 49 in 1808 when he joined Westport Meeting in Massachusetts. Until then he had been an attender, as his father and mother had been before him. He was a married man with seven children, a property owner, a successful businessman, and a sea captain with many enterprises to his name. Yet, rather than being noted in our histories as a man of international vision, he is chiefly remembered for having rebuilt the Westport Meetinghouse in 1814, for opening a school, for pressing for civil rights, and for starting a colonization movement to Sierra Leone (then spelled Sierre Leone). We gain a picture of an earnest, plodding fellow who was something of a missionary and whose achievements were accomplished only because of the benevolent society in which he lived.

Paul Cuffe was tall, dark, well built, a fine-looking man according to all reports. As he came to his 50s he grew portly. His appearance was commanding—he was one used to skippering his own ship. He was, above all, a family man whose closing entry in his ships' logs, written when he sailed into his home port of Westport, was a fervent prayer of thanks

to the Creator of all for his safe return to his wife and children. He was at the same time deeply concerned for his own people—the mustee, people of African and native American descent. Cuffe was born free, since his mother was free, and was brought up as a Quaker. He spent his first seven years on the island of Cuttyhunk or near Chilmark on the far larger island of Martha's Vineyard, and was as used to the ocean as a young seal.

What Cuffe accomplished during his lifetime was remarkable. He contributed immeasurably to his own community and nudged the historical record of his country at a time when Thomas Jefferson was writing regretfully to black Benjamin Banneker, following the publication of the latter's famous almanac, that until proved otherwise, in his opinion, Africans were of a lesser breed than Anglo-Europeans; at a time when in many areas blacks learned to read and write at their own peril and free blacks were easy game for an unscrupulous, quick-money scheme. Free blacks had no rights and no protection under the law: blacks kidnapped and sold south had no recourse to justice. Africans had few rights in the colonies and in the new country, but

*Rosalind W. Cobb has had a deep concern for many years for race relations in religious and educational institutions. Her article is based on a talk she gave last year at the Friends Community at North Easton, Massachusetts. A writer and artist, she is a member of North Easton Meeting.*



Paul Cuffe dodged all these hazards.

Although Cuffe lived in Massachusetts as a free man, problems caused by slavery and the importation of kidnapped Africans were constant; as the new nation emerged, fine phrases about liberty and justice for all must have rung hollow to many. During the early 1760s the secretary of state for the colonies, Lord Dartmouth, is alleged to have scoffed at the idea of giving up a slave trade so beneficial to the colonies. By the turn of the century, Southern plantation owners and many Newport traders still agreed with him.

And if one speaks of the American slave trade one refers chiefly to Rhode Island, the focal point from 1700 to 1760 being Newport. (Newport was also the focal point of New England Quakerism.) This was the home of the notorious triangular trade. Rum made in Newport was exported to West Africa (it was stronger and tastier than either the British or West Indian varieties), where it was exchanged for stolen West Africans of Kru, Fante, Akan, Mande, Yoruba, Ewe, Igbo, or other nations. These people were packed into either Rhode Island or southern Massachusetts holds and traded in the West Indies for sugar and molasses.

Trade with the West Indies was a century old when Rhode Island, particularly Newport, began to turn toward slaving. The British-owned African Company lost its monopoly over the slave trade in 1750 and was no longer subsidized by the British government. Rhode Islanders had supplied rum to the colonies for decades, even as early as the beginning of the 18th century. Aquidneck Island, Newport, and Portsmouth had been suppliers of all the New England colonies, as well as Southern colonies and the West Indies, of seed grain, cattle, sheep, corn, and, of course, rum. This prosperous beginning for Aquidneck Island was due largely to the industry, inventiveness, and organization of Quakers who had been systematically ejected from the Massachusetts Bay Colony during much of the 17th century.

Africans were already being brought to the colonies by the time Quakers arrived. They, like other forced immigrants, prisoners, and felons, were indentured for a number of years to some settler, probably of Anglo-Saxon Descent. Quite often the younger sons of wealthy English families—men who had migrated to Virginia and Maryland—sought workers to do their heavy labor for them. Soon chattel slavery became the rule for Africans. This coincided with an increased

demand for tobacco in England and Europe.

Slave status came to be conferred through the mother, despite the patrilineal descent system of the owners; matrilineal descent was imposed on Africans for obvious economic reasons. Some of these early slaves were able to escape and settle with nearby native Americans.

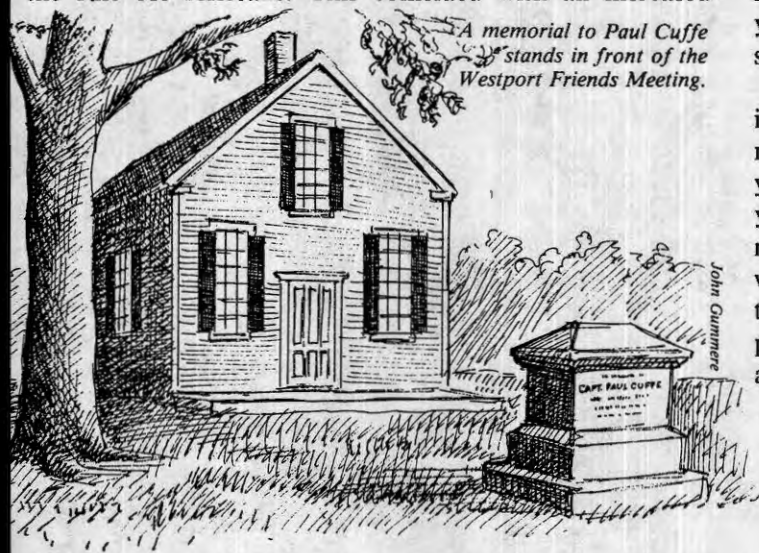
Paul Cuffe's inheritance, both physical and spiritual, was grounded in two disparate stems, Quaker and mustee, i.e., African, possibly of the Fante nation in Ghana, and native American of the Wampanoag tribe.

In 1685 Quaker Christopher Holder sailed from England to Martha's Vineyard to minister to people there. He was not warmly welcomed by the whites, but the Wampanoags heard what he had to say and shared their views with him, as they had with Roger Williams. Peleg Slocum, whose son later owned Cuffe's father, also came to the colonies in the late 17th century to encourage seekers of the Light, both at Newport and on Nantucket Island. He settled in Dartmouth, Massachusetts, and took over some of the nearby Elizabeth Islands. In 1724 he had 80 of his sheep seized by the Massachusetts Bay Colony as a penalty for having built a meetinghouse at Apponogansett. His son, Ebenezer, inherited this land and expanded the holdings in Dartmouth and into adjacent Westport. Ebenezer was a registered yeoman in the British colonies' town of Dartmouth, Bristol County. In 1742 he sold his Negro slave, Cuffe, aged 22, to his brother, John Slocum.

Cuffe Slocum married a Wampanoag from Martha's Vineyard, where Christopher Holder had ministered nearly a century before. Then he and his wife, a free woman, were settled either on Cuttyhunk Island or on Martha's Vineyard as caretakers to the Slocum family holdings. It was an independent life for this transplanted African and his native American wife, and both he and his owner prospered.

In all probability, black Cuffe Slocum and his brown wife Ruth knew all about Woolman's visits to the New England colonies in 1747 and again in 1760, for they were attenders at whatever meeting they could manage. In 20 years' time he had done well enough for his owner and himself to purchase his freedom and 120 acres of land along the head of the east branch of the Westport River. A few years later he and his ten children moved from the islands to settle into the house he had rebuilt on the property. Paul, his third son, was seven years old. Cuffe Slocum lived an all-American Horatio Alger story a hundred years early.

On Cuffe Slocum's death, his sons John, David, and Paul inherited the land. They had a struggle trying to prove their right to it, and they used many methods over the next few years, including petitions and refusal to pay taxes. Sixteen-year-old Paul invested in a windmill with a number of other mustees in 1774, and the following year he took off on a whaling voyage to the coast of Surinam. Was it at this point that Paul Cuffe first began to understand the depths of the problems he and his fellow Africans faced? For on these voyages they were trading all through the Caribbean islands where



A memorial to Paul Cuffe stands in front of the Westport Friends Meeting.

African slaves were heavily employed on sugar plantations.

During Paul Cuffe's third voyage in 1776, his ship was captured on its return leg off New York. He was imprisoned and after three months allowed to return to Westport. The Revolutionary War was well underway, and Paul could have enlisted, but he didn't. Did his Quaker affiliation hold him back? By now Westport Meeting was probably responding to pleas from the Meetings for Sufferings to relieve refugees from both sides of the conflict in Newport and Boston.

Paul Cuffe was affected by the many problems generated by the war. In 1778 he and his brother David built a sizable open boat for coastal trade, but Narragansett Bay was alive with privateers—or pirates, depending on your politics. Paul and David lost their vessel in this free-for-all and David retired to the farm. Paul persisted; he built a larger, partially decked boat and continued trading, despite the danger of being captured and pressed into service or sold into slavery. He sold goods on Nantucket, a Quaker island by this time, and was suspected of being Tory. And why not, when one stalwart, William Rotch, rather than go against the Peace Testimony by selling rifles to an American commandant from the mainland, threw the whole lot into the sea?

At home problems continued with the title to Cuffe land and payment of taxes. To add to the difficulties, the winter of 1779, as recorded by John Cuffe, was so cold that both Massachusetts and Narragansett bays were frozen over in February, and people rode horseback from island to island. By 1781 the brothers petitioned the town for the right to vote or to be relieved from payment of taxes. Later they pushed for nonpayment until they were jailed. At their trial they were adjudged to be Indians and therefore exempt from paying taxes, but their property remained in limbo, their petition to the state legislature notwithstanding. When the state constitution was finally ratified the matter was settled.

By the end of the war, Paul Cuffe began commercial merchant trading in earnest, employing fellow blacks and native Americans as a general rule. He bought land with his relatives on his mother's side. He built a decked boat of 12-ton burden and applied himself to learning navigation. He took part ownership in whaling ventures to the West Indies and traded gypsum and grain from Passamaquoddy, Maine, to Wilmington, Delaware. By the late 1780s he also owned and operated an extensive and profitable fishing business on the Westport River.

With all his Quaker connections he had probably heard of English Quaker William Thornton's address to the Free People of Color in both Boston and Newport in 1790. Thornton was asking blacks to accompany him to Sierra Leone to begin a British colony. Letters were circulated between the African Society of Boston and Providence and the African Union Society of Newport, and the societies published articles about the proposition in local newspapers. Whatever Cuffe may have felt about the proposal, he must also have become aware of the cool reception it was given by the leaders of the black community in Philadelphia—James Forten, Absalom

Jones, and Richard Allen.

In the early 1790s, Thomas Peters of Nova Scotia, who had escaped from his Carolina owners to join Lord Dunsmore in the early days of the Revolution, sailed to England. He undertook the voyage to protest the hard treatment of liberated slaves. The upshot of his expedition was that 1,190 free blacks emigrated to Granville (later Freetown) in Sierra Leone. The colony prospered, but three years later, when they were well and happily established, seven armed French ships, flying British colors, sailed into the harbor and swarmed ashore to burn, pillage, and utterly destroy the settlement. The raid was led by an American slave trader.

By the turn of the century Paul Cuffe had become well known to Quaker merchants in both England and America. He owned or was a partner in a number of vessels, and in 1807 he built *Traveller*, the largest of his fleet, a brig of 109-ton burden. In the main his co-owners were members of his extended mustee family or, in a few cases, other Quaker merchants. His letters and journals show increasing concern for his own people during this period. A year after he joined the Westport Meeting he wrote John James and Alexander Wilson of Philadelphia saying that he had been thinking of a voyage to Sierra Leone for some years; he wanted to bring the light of Christianity. He implies he would accomplish this by example, by bringing various industries to the area such as whaling, salt making, trade, and agriculture. He had already been assured by James Pemberton of the Sierra Leone





Company in London that he would be given every privilege and assistance that the British government could offer.

A journal entry by Quaker William Allen of London recorded that it was his impression that Paul Cuffe's aim was to bring American blacks to Sierra Leone and thus Christianize the area. But it is easy, from our perspective, to see that Cuffe's actual goal was to bring solid economic ventures to the area first, to strengthen the "African Nations," and then perhaps to Christianize. For now Cuffe was writing in his journal about "The African Nation," meaning the diaspora. He became a true pan-Africanist in his feeling and perception. His hope was to unite the pan-African family, Afro-Americans and West Indies Africans, in a network of agricultural and industrial trade, thus loosing the terrible hold of the slave trade.

On January 2, 1811, he left Philadelphia in his brig *Traveller* for Sierra Leone, with a British trading license in hand and a hold full of trade goods. Once he landed on the coast he sought out and spoke to the paramount chiefs of the area, kings of some of the small nations in the coastal plains and foothills of the plateau. He discussed with them his hopes for establishing useful industries in the new colony as the basis for trade. He surveyed the area for sites for a sawmill and saltworks, assessed the navigable rivers, and petitioned London for a whaling license. The voyage was exciting, and many of his dreams seemed confirmed during a four-month excursion to London from May to mid-July.



Paul Cuffe visits  
Sierra Leone.

He returned to Freetown and left Sierra Leone finally in February 1812, arriving home in Westport in mid-April. By now the nonimportation act was being enforced, and Cuffe's vessel was seized and taken into Newport. Quaker friends and business associates rallied and gained him an audience with President Madison and Secretary of the Treasury Gallatin. His ship and cargo were released.

During the next few years his plans were delayed by the War of 1812, but he continued to press for his goals with blacks and Quaker business associates in this country and in England. British Quakers and the African Institute of London offered to help him obtain a trading license despite the wartime conditions. He persisted in seeking dedicated families who would take on the benevolent business venture of establishing a strong trading colony in Sierra Leone; the goal was to wean African traders away from the slave trade while promoting the "African Nation" to the rank of "historians' nation" (his phrase). Even in the midst of war the U.S. Senate answered his petitions by a grant permitting him to carry goods to Sierra Leone, but the House saw political and military dangers and vetoed the grant. While carrying on the voluminous correspondence the project entailed, he was also trying to straighten out his own affairs. He had lost one ship; another had failed. He also worked to restore the meetinghouse.

Finally the time came when he could return to Africa, and on December 2, 1815, he sailed from New Bedford, arriving in Freetown, Sierra Leone, on February 3, 1816. He had brought with him 38 blacks—18 adults and 20 children. He had been assured by the African Institute of a trading license, but none awaited him, for that organization had suffered threats and loss of influence during the war years. He had counted on being able to cover the costs of the settlers' passage by selling the goods he had brought; financially the trip was disastrous for him. Despite his losses, his journal reflects his buoyant frame of mind. The Friendly Society, a business cooperative which he had established during his first visit, was doing well in trade and commerce, thanks in considerable measure to the efforts of William Allen in London. This enterprise looked as if it would bear fruit. The new colonists also seemed to have settled in comfortably when he left for the United States on April 4, 1816. He arrived in New York on May 29.

Cuffe returned to his own country to find disillusioning and frustrating circumstances. The American Colonization Society, begun in 1815 by a group of influential whites, must have seemed at first the answer to his dreams. The goal was to establish a Negro colony in Africa, the project to be underwritten by the federal government. Paul Cuffe became the organizers' prime source of information. Did he see in the Colonization Society an opportunity to push his venture in Sierra Leone toward the state of "historians' nation"?

It must have been heartbreaking indeed for him to become gradually aware of the underlying purpose of the Colonization Society; i.e., to remove free blacks from the United States,





leading us to another Jonestown or that Alan Kolp is setting up to be another Sun Myung Moon. But Swank appears to say that we must, on peril of no longer being a *Religious Society of Friends*, make a choice. And if that choice is between being looked at as simplistic and fuzzy-minded on the one hand, and approaching faith by a route which has at times led to catastrophe on the other, I'll take my chances with the former.

When I go to meeting, I try to put myself in an attitude of mind and spirit which lets me be most open to whatever message God may have for me. I may not succeed; I may be encumbered with so much mental baggage that it keeps me from being relaxed and open. One feeling which often comes, and which I cherish, is just a wordless sense of an all-embracing divine Love which draws together the whole worshipping community. I find myself exchanging glances of affection and understanding with some; others have closed their eyes in silent communion.

In that hour of worship there may—or may not—be some message that strikes me as close to God-given, or if I have prepared fertile soil an idea may germinate. When this does not happen, I accept that it is my contrariness or insensitivity or limited understanding that is accountable; I know God is not limited in the what or how or when or where of divine speaking. Perhaps God is speaking and I am not hearing because I have willfully closed off some portion of my life, so that even in a non-message I am being told lovingly but firmly: "Examine."

What I do not do is make a serious attempt to define God intellectually, to theologize, because when I have tried in

the past it has *not* been helpful. It has not made me feel closer to God or more strongly upheld. Flashes of inspiration or insight, feelings of inner rightness or peace, affirmations strengthening my resolve for justice or compassion or generosity: such awareness has brought me as close to the divine as I have been able to come. Closely examined statements of faith have not.

Central to our search, says Swank, is the question of Jesus, of Christology. Yes, Quakerism obviously has had its roots in Christianity. Yes, Jesus and the Bible as a whole have very much to say that is relevant and inspiring. And for a great many Friends God becomes most real through the mystical presence of Jesus Christ, but this is not the source or channel for my own strongest religious experiences. Should differences in the ways we perceive God be matters for disputation among us? Of friendly and creative discussion, yes, but not in a temper or framework of mind which leads to separation.

I can accept quite well as *symbols* many of the words and concepts which are central to Christian theology, and understand their power for many, just as some hymns which I sang in my pre-Quaker childhood still have the power to stir me deeply even though I no longer take the words literally. If I were to seek grounds for disagreement with Christ-centered Friends, I could find many. Instead I seek grounds for agreement and find ample, so we work together in the love of God.

Do I completely reject all intellectual effort in matters religious? By no means. There are fundamental ideas which I accept as divine commands. "Creative Stewardship." I hold fast to

that. In doubt I come back to it. Am I being faithful to it? But all the how and when are very practical matters which need the very best thought I can apply. "Are there parts of life that you do not willingly—eagerly—hold up to the Light? On which you do not really seek greater guidance?" I cannot stop with generalities. But striving to pin *myself* down is very different from trying to pin *God* down.

A member of my own meeting, responding to some thoughts in this field, said that while she didn't try to arrive at answers theologically she found it a useful tool in posing important questions. Such an approach is fine. In my own case it seems that I am so constructed, mentally or temperamentally, that I am not able to accept beliefs, no matter how widely held or long established, that run counter to my rational side. But, as I said above, I do not feel that any series of purely logical steps is going to lead inevitably to the truth.

If this presents too narrow a definition of what constitutes theology, there is certainly room for much creative discussion among Friends. In fact, perhaps even in presenting the viewpoint outlined above I am "doing Quaker theology." I am using a human vocabulary on a physical machine, and I hope I am discussing religion in a sense with which nearly all Quakers would agree. There are vast areas for the sharing of experiences. If instead of demanding dogma we accept the basic notion that the kingdom of love has room for many different approaches—that a major function of Quakerism may simply be to nurture many ways of realizing the presence of God—then indeed Friends would be "sitting loose" to theology. No more, but my love. □

championship? The Afro-Americans' drive to survive, to remain spiritually whole, to preserve their own strong culture despite bondage, surely inspired the Quakers' responsive support. Yet pick up a present-day history book and what do you learn? How can we understand our past if the truth is but half told? And is Quaker history any better? Few Afro-Americans are acknowledged as being Quaker, and one of the few we do acknowledge has been so pressed into a narrow frame that his wide-ranging pursuit of living in the Light is cramped and dimmed. Surely, if the stories of such people as Paul Cuffe had been properly placed in our history, the distorted images built by racism would have been clarified long ago. □

### Acknowledgements

Much of the material for this article was obtained from Sally Loomis's unpublished manuscript about Paul Cuffe. Sally, who lives in Lexington, Massachusetts, has spent many years researching Cuffe's letters, journals, and papers. Her work is meticulously documented. I deeply appreciate her generosity in sharing her work, time, and energy. Among other works consulted:

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—. *The Proceedings of the African Free Union Society and the African Benevolent Society, Providence, R.I. Urban League, 1976.*



## PHILADELPHIA vs. BOSTON BEGINNINGS

by David Laubach

Now that *Puritan Boston and Quaker Philadelphia* by E. Digby Baltzell has been issued in paperback by Beacon Press, the publishing house of the Unitarian Universalist Association, it is bound to receive more attention. I have heard its conclusions presented from enlightened pulpits, its dubious theses bruited as gospel. I contend that it is time for the Society of Friends to confront Baltzell's ideas, accept them or refute them. For it is my further contention that Baltzell's book, despite its academic designation as a sociological study, is an attack on the Society—its purposes, its theology, and its influence.

I will state as briefly as I can Baltzell's theses: First, an upper class in a "healthy society" needs to exercise authority through "the respect it commands throughout society for the accomplishments and leadership qualities of its members over several generations." Second, Boston Brahmins accomplished this leadership and Proper Philadelphians did not. This is directly attributable to the religious heritage of each city, the "hierarchical and theocratic ethic of Puritanism" and "the egalitarian and anti-authoritarian ethic of Quakerism." Bostonians and

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Philadelphians are still motivated by these ethics, although the last ten years show the country itself, alarmingly, tilting more toward the Quaker ideal and away from the Puritan ethic. Our present "stasis in leadership and increasing lack of pride in ourselves and in our nation" are traceable to this lamentable shift in values.

Some things in Baltzell's argument are self-evident. There are more entries from Massachusetts than from Pennsylvania in Baltzell's favorite reference book, the *Dictionary of American Biography*. More Massachusetts citizens have served in the higher echelons of government than have Pennsylvanians. Harvard was a college long before the University of Pennsylvania, and Pennsylvania was one of the last states to pass a compulsory education act (1895), (compared with Massachusetts, 1852). The Wharton School of Business is indeed located in the center of the Penn campus, while Harvard discreetly located the business school a safe distance away, across the Charles River.

I am even ready to accept Baltzell's sillier data, his use of the number of lines allotted subjects in the *Dictionary of American Biography* as a standard of quality and the statistical breakdown of Massachusetts households receiving "elite" magazines as opposed to Pennsylvania's abysmal subscription record. What disturbs me most is the idea which underlies all this: the Society of Friends is "anti-intellectual," since the final

authority rests with God and since the concept of the "Light Within" teaches us that God exists within each of us, there is not much need for books and study. Baltzell mentions several times that Barclay is the only "Quaker theologian." Apparently, there is no need for theology when each person is the arbiter of his or her own soul.

Equally disturbing is Baltzell's contention that Friends' "perfectionist ideals" did not allow for compromise, something essentially necessary in a democratic society. This caused an abdication of social and political responsibility. This abdication apparently continued even after most of Philadelphia's first families had left the Society for the Episcopal church. I suppose the Peace Testimony is a perfectionist ideal; most churches have been able to find an uneasy idea in the notion of a "just war."

Baltzell goes further though. Quakerism did not teach any duty to the com-



Top: Harvard College in 1860.  
Right: Joseph John Gurney.  
Page 17: Henry David Thoreau; Philadelphia's center in 1884.



munity. In fact, this anti-authoritarian attitude broke down the sense of community in early Pennsylvania. The people just simply refused to be governed. Governor John Blackwell lamented, "I have to do with a people whom neither God nor man can prevail with for they dispise all Dominion and dignity that is not in themselves. . . . Alas! Poore Governor of Pennsylvania."

This retreat from public affairs did not signal a retreat from making money. The Philadelphia merchant elite became rich. Baltzell contends that the heterogeneity of Pennsylvania led to a materialistic plutocracy. Evidently Boston, with its Puritan heritage of responsibility for public affairs, inculcated an ability to make money and participate in the affairs of the community. Pennsylvania for Baltzell is synonymous with political corruption and what he considers Quakers' "tolerance for intolerance"; and a general lack of interest is mainly responsible. At least, he suggests that Friends showed the way.

How do we deal with such landmarks as the founding of Haverford College, the American Friends Service Committee, such intellectual and civic-minded leaders as Rufus Jones and Henry J. Cadbury? Baltzell admits that these events and leaders "test his thesis," but he disposes of them by suggesting that they were the results of an adherence to the teachings of Joseph John Gurney. These "Gurneyite" Friends shared his belief in human de-



pravity; they too questioned the infallibility of the Inner Light. More Gurney, and less Elias Hicks and George Fox, and Friends would have been better off.

Baltzell attempts to make Gurney into a clone of John Calvin and quotes Rufus Jones out of context to this effect. Gurney was nothing of the sort, but everything here must be bent to fit the thesis; if some Friends are going to amount to something, they must be closer to the Puritan ideal than they are to the Quaker.

While my intention here is to encourage debate on the issues which Baltzell raises, rather than debate them myself, I feel it necessary to point out a couple of inconsistencies in his argument. For instance, he claims literary superiority for the Boston intellectuals. In order to do so, he must claim people like Emerson and Thoreau, who are much closer to the anti-authoritarian ideas which he abhors than they are to Puritan ideals. We know, for instance, that when Emerson retreated to the mountains of New Hampshire to debate resigning from the church, he took along with him a history of the Society of Friends plus the *Life of Fox*. Thoreau was, of course, in tune with many Quaker ideas, among them passive resistance and tax resistance. Not exactly authoritarian Puritans.

Baltzell also claims Hawthorne, whose literature was a deep reaction against a Puritan heritage which hanged innocent women and dissenters and allowed for no freedom of thought or religion. He needs these people, though, because although Longfellow, Lowell, and Holmes were all distinguished men, nobody today takes them seriously as

writers. Not nearly as seriously as we take Walt Whitman, son of a Quaker mother, neighbor and apostle to Elias Hicks, aflame not only with Emerson's concept of a transcendental God, but with Hicks's description of the Inner Light.

While Baltzell is continually skewing things to fit his own design, he is seldom irresponsible. However, it is difficult to follow his portrait of Catholics in both cities being dominated by the cities' original founders. What did John F. Kennedy really owe to the Puritan forefathers? Or Grace Kelly to the Quakers? His suggestion that Charles Brockden Brown meant his character in *Wieland* who succumbs to a Voice of God which tells him to kill his family to be an allusion to the doctrine of the Inner Light is unworthy of scholarly consideration. His suggestion that the reason for tolerance in the Pennsylvania colony hinged partly on William Penn's desire to maximize economic returns on his original investment is equally bizarre. In fact, Baltzell's entire revisionist treatment of Penn merits close scrutiny.

Baltzell contends that our present crisis in leadership in this country is a direct result of the country's flirtation with the Quaker ideal during the 1960s. He even says that the assassinations of the '60s showed we had learned to "mis-trust excellence and fear superiority," something presumably akin to turning our backs on the Puritan ethic. Baltzell didn't much like the '60s; he began this book in 1968, evidently missing the fact that much of the attraction of the Society of Friends at the time was the opposition to a "Holy War" in Vietnam, a war that the Puritans would have loved and that their authoritarian society would have blindly supported.

Baltzell's charges are a challenge to Friends. They are not offered with any spirit of compromise. Baltzell is witty, urbane, and writes very, very well. His ideas inspired a lively discussion at a Unitarian Sunday service. They should also prompt lively discussions at monthly and yearly meetings, at conferences, at Friends' schools and colleges. Many people who know little about the Society will have read or heard about this book. Their perception of the Society may well be shaped by what they read and hear. Is Baltzell right about us? Let's find out. □



# MEMO

TO: God  
FROM: Assistant for Creation & Development  
DATE: Sixth Day  
RE: Creation of the World

Lord, as You requested, I am herewith submitting a progress report on the implementation of Your project as planned.

To date, things have gone fairly smoothly although there have been problems in the genesis of it.

On Day One we created darkness with no hitch, and some rather fantastic light, but we still don't know what is causing clouds and fogs--nevertheless we're calling it all Day.

Creating the earth and seas was fairly simple except that most of the earth wound up in one place instead of being nicely distributed in pieces in the midst of several oceans. Our engineers are looking into something called plate tectonics, which may be a solution.

Your directive to place vegetation on the earth presented some interesting challenges. Our horticulturists have come up with some real winners, such as tea roses, wood trees, papayas, and alfalfa sprouts, but for some weird reasons they also propagated poison ivy, water hyacinths, and briar patches.

As directed, our astronomical engineers put out stars, the sun, and the moon. The stars are marvelous, although they are a little far out, perhaps. The moon is a real dandy, but it does seem to be causing tidal movements in the oceans that we hadn't anticipated.

But the sun, Lord, is giving us large headaches. We can't seem to regulate its energy output. Most of the time it's causing the world to be either too hot or too cold in different places. But with a little more tinkering our engineers advise us we'll be getting uniform temperatures in no time.

Now to the creation of living creatures that move, birds that fly, cattle and creepy things, and other beasts--the works. We really have had our hands full. This turned out to be a terrifically complicated task, what with all the myriad varieties we were developing simultaneously. We had great fortune in producing white-tailed deer, swans, and lions, but cockroaches, jackals, water moccasins, and Rattus norvegicus have turned out to be holy disasters. There are a lot of problems such as one kind of animal killing and eating another kind, and claiming "territorial imperatives." So much had to be done to figure out what went wrong and how to correct the errors, our biological engineers brainstormed at length and finally came up with a long-range plan they have named "evolution." We're going to try it, and we think You'll be pleased with the results of that ingenious solution.

Finally, against our serious misgivings, You decided to top off this Grand Project by creating human beings in our own image (we didn't think such a feat was possible) to watch over the entire scene. Well, we've just finished that task and feel that we finally got our act together and did everything right this time. We confidently expect that there will be no problems from here on in.

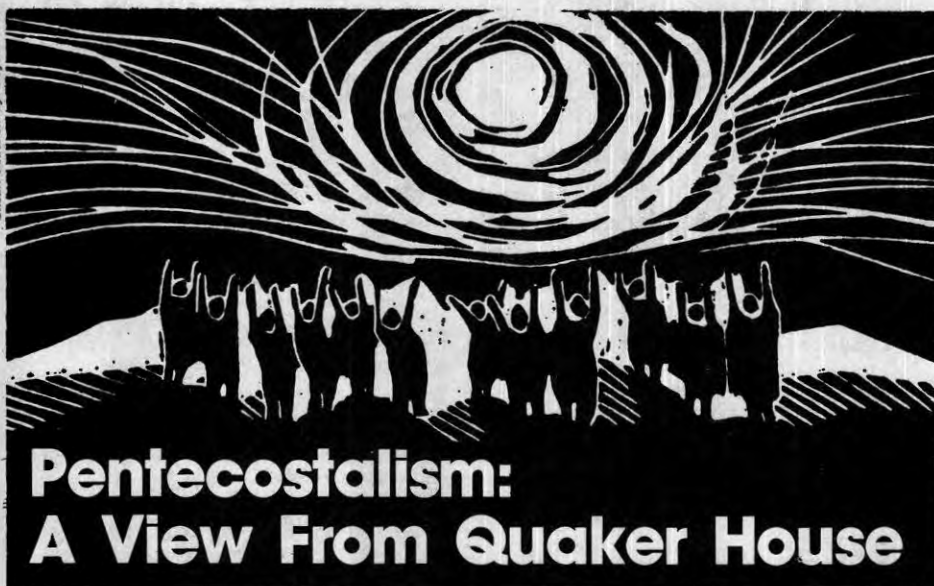
By Your leave, may we go and take our richly deserved rest, knowing we've done all we could?

Thank You for Your attention to these matters.

*The real author of this "Memo to God" is Maurice R. Boyd. He is an adult public services librarian in Oxon Hill, Maryland, and a member of Friends Meeting of Washington (D.C.)*

May 15, 1983 FRIENDS JOURNAL





## Pentecostalism: A View From Quaker House

by Bill Withers

I was very interested to read Robert H. Morris's article in the April 1 issue of *FRIENDS JOURNAL*. The only other religious body I ever joined, prior to petitioning the Atlanta Monthly Meeting for membership, was a Pentecostal church in Lancaster, Pennsylvania, the First Assembly of God. I do not have the kind of life experience Robert Morris has; I am only 28 years old. Nevertheless, I do think my experience is worth sharing.

I grew up in an "independent, fundamentalist, Bible-believing church." During the summer of 1971 the local Jesus movement began to blossom. By November of that year I had received the baptism of the Holy Spirit as evidenced by speaking in tongues (according to Acts 2:4). I became a ball of religious fire in my school. I experienced a depth of ecstatic worship hitherto unknown to me. But my ecstasy in worship never answered the nagging questions I had about the final authority of Paul's writings, the virgin birth, a literal golden heaven in contrast to a fiery hell, or why so many Christians failed to see the political implications of the teaching to "love your enemies."

Following high school I worked a short while with the Mennonite Voluntary Service in Anderson, South Carolina, where I shed my Christian identity. I embarked on a bitter journey which led me into the "slough of despond" in which I was caught for over seven years. I had returned to Pennsylvania to try to pass the time by working and going to college part time. It was somewhat more satisfying to begin working toward a degree

than to spend that money on getting drunk or getting high.

I was consumed by the questions of whether life had meaning and whether I could create meaning for my own life. I had read enough of Paul Tillich to begin thinking of God as "Ultimate Concern," but that still left me alone to decide what I was ultimately concerned about. The symbol "God" was worthwhile for me. I just didn't know what to make of it.

I had grown up with the belief that God was in heaven and everywhere else at the same time. I was to ask Jesus Christ to become my personal savior, and only then would he come into my heart and life. Otherwise, I was damned to burn in hell for all eternity. My Pentecostal experience gave me the evangelical zeal I needed before I could comfortably share that belief with others.

While in South Carolina, I reached the conclusion that Jesus was saying the same thing in two different ways when he said to love the Lord your God with all your heart, mind, and soul and to love your neighbor as yourself. That felt consistent with the passage in I John that declares, "God is love" and "If anyone says 'I love God' while hating another, that person is a liar." So I began a spiritual quest to find the God within myself and the God within others. I looked for God in my sexuality, in my college work in religion and philosophy, and in the study of the law. Finally I was willing to stop looking and just wait and listen. While at law school I started attending Friends meeting for worship and occasionally sensed God in the silence.

I left law school to work with the mentally divergent in northeast Georgia. As I lived and worked with them I began to experience the presence of God in my life. I began to read my Bible for inspiration and guidance. In the pre-dawn hours of an October morn-

ing I felt addressed by God as I read the account of the prodigal son in Luke. That morning I wrote:

God was watching for me, has run to meet me, and flung "his" arms around me. Through this place "he" has kissed me with the tenderest kiss I have ever known, the kiss of Lewis Marks, one of the students here at Mountainview. I who was once dead am alive once more; lost and without direction, I have returned to the path I once followed: being true to my understanding of God's will for me. My tears are of joy and of shame. Thank you.

Just a few weeks before, I had met my spouse-to-be at the Friends' Fall Retreat in Chattanooga. Susan and I later asked to be married under the care of the meeting. During our meeting for clearness the following summer, it was evident that I could not speak of my love for her without speaking of God's love within both of us. The God in others had finally touched the God in me.

One of my more personal religious experiences is to "pray in the spirit" within myself. For the uninitiated, this means I silently pray in tongues on occasion. I have not turned my back on my past experience, but neither do I expect everyone to share in that experience. It is my desire to live in the Light that I might have open communion with the God which dwells in us all. I am seeking to answer that of God in everyone, whatever their beliefs or practices. Seeking to answer that of God in everyone does not mean I try to agree with everyone. I have a responsibility to live up to the Light I have, not believing I have it all, but that more will be given to me.

The unprogrammed meeting for worship is the most truly Pentecostal mode of worship I have experienced. To wait on the Spirit of God with no prearrangement of prayer, song, or spoken ministry is essentially what is recorded in the book of Acts. We cannot predict what the spirit will do when we yield our hearts. In my Pentecostal days I was not to speak in tongues publicly unless prompted by God. In meeting for worship I ought not to speak out of the silence without an inner prompting of the Spirit. It is the same experience of God's leading; the only thing which has changed is my language.

God is Spirit and speaks in Spirit. Spirit is not language. There is one God who is in all and all in all. But each of us may differ in our understanding of the Spirit. Therefore we have many versions of God's self-revelation. As a human being, I use language to understand and to give expression to the Spirit within me. I am always challenged to speak of my experience of God in my own terms and to be humble enough to remember that these are my terms, not God's. I am frail and fallible when trying to come to grips with the Spirit of God. I cannot claim the Truth, but I can claim to experience the love of God which could lead me into all Truth. □

*Bill Withers is resident, with his wife, Susan Ann Firestone, at Quaker House in Atlanta, Georgia.*



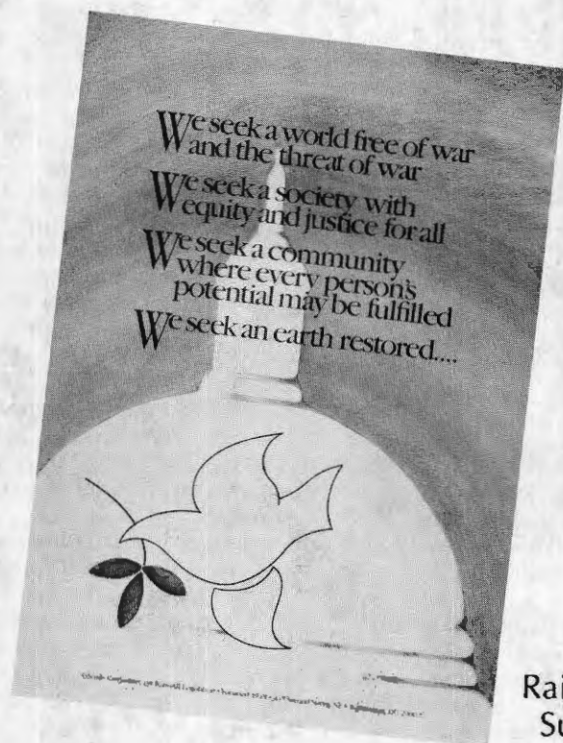
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## REPORTS

### Friends in Western Midwest Region Discuss Shared Access to Resources

Shortly after the beginning of his address, the speaker paused, asking for a few moments of silent reflection. Then he told his audience:

In the past minute, 250 babies have been born; 100 persons have died, and there are 150 more persons in the world than at the beginning of the minute. There are 4.6 billion people in the world, with 1.7 billion growth each year. Their median income is \$430, which means that one-half have less than this. Three-fourths of a billion are destitute, living in a state of absolute poverty.

The speaker was Don Reeves, Nebraska Quaker farmer and former FCNL staff member. The occasion was the third annual Western Midwest FWCC Regional Conference, held March 18-20 at Colfax, Iowa (near Des Moines), and attended by 75 persons representing 13 yearly meetings, one association of Friends, and one unaffiliated monthly meeting.

The subject these Friends had come together to consider was "Shared Access to Resources, Food, and Jobs, National and Worldwide."

Don suggested that we need to take a new look at certain social institutions:

- **Jobs and work.** In the face of what has been described as "the end of the labor society," including endemic unemployment, can we keep on identifying ourselves by our jobs?
- **Land ownership.** Is this a natural right? Fee simple land ownership is only three or four centuries old and is far from universal. This is not the only way to think of land—the Indians believe that "we have not inherited the earth from our fathers, we are borrowing it from our children."
- **Taxes.** Taxes influence the ownership of land and how it is used. The tax code favors large farmers.
- **The market mechanism.** Is this a social institution or a natural phenomenon? The railroads were private property, publicly financed. Fifty years ago there was a debate about whether education should involve public allocation of resources.

The overall theme was further developed by two other speakers, Aurora Camacho de Schmidt, national representative for the Mexico-U.S. Border Program of AFSC, and Stephen Main, Iowa Yearly Meeting general superintendent, and was discussed in the six small groups, each of which met three times.



Aurora Schmidt gave a vivid summary of the situation in Mexico and concluded:

The net effect of the collapse of the Mexican economy will clearly yield a greater need for out-migration. The proposed policies and active practices of the government of the U.S. deal with this phenomenon by simply repressing it.

The community of Mexican immigrants is being persecuted. Mexico can no longer sustain them and the U.S. rejects them. Immigrants are absolutely dispossessed. Those of us who still partake in the banquet of the world have usurped their land, clothing, food, shelter, education, but most of all, their power to join in the human enterprise of work. Their suffering cries for justice and points to a vision not only of right sharing of world resources, but of the urgent task of seeking new understandings of the earth and its people and restructuring human life at a human scale.

Stephen Main brought to the conference a very relevant and challenging message based on the concept of the "year of jubilee" described in chapter 25 of Leviticus, dealing directly with questions of land, debt, and wealth. Is our wealth a sign of God's favor, a proof that "God's on our side"? The jubilee represented a planned redistribution of wealth, a new start for those experiencing economic disaster—otherwise there is no way out of the cycle. Do we care about the poor? Amos and Jesus did, and we'll not go unjudged if we neglect this responsibility.

*Robert J. Rumsey*

### Friends for Lesbian-Gay Concerns Observe Tenth Anniversary

On Presidents' Day weekend, over 100 Friends from across the U.S. and Canada met at 15th Street Meeting House in New York City to celebrate the tenth anniversary of Friends for Lesbian and Gay Concerns. The featured presentation of the weekend was a panel discussion, conducted in the manner of worship-sharing, in which the participants traced the history of FLGC from its modest beginnings at Friends General Conference in 1972 and its first midwinter gathering that same year up to the present day.

The gathering comprised gay and lesbian Friends, representatives from various Friends organizations, other Friends, and friends of Friends. We joined together each morning for an hour of worship before proceeding to the other activities of the day. For many, the experience of worship in this group, where we are free to be ourselves without apology or fear of censure, led to a spiritual wholeness not found elsewhere. Business was conducted twice, with consideration of such items as traveling minutes, affiliation with other gay religious groups, and activities within our monthly and yearly meetings.

Although worship and business occupied much of our time, along with workshops and small worship-sharing groups, we also had ample opportunity for celebration. Perhaps the most festive moment came during a break in the square-dancing Saturday night, with the arrival of a huge anniversary cake midst a shower of purple and yellow balloons. Even the most staid among us cheered.

In this gathering of Friends, as in others, many of the rewards came not from the scheduled events, but from finding the time to spend with one another—in conversation, in walking around the block, or over dinner. It was an occasion for rejuvenating old friendships and forging new ones. It was a time of reflection and joy. During the course of the weekend, through our worship and work and play, we paid tribute to the community we have built together.

*George Fisher*

### First Gathering of the Quaker Universalist Group in the U.S.

"There are many paths to religious truth."

This opening statement set the tone for the First American Gathering of the Quaker Universalist Group, a meeting of over 100 Friends, some from as far away as California and Oregon, at Providence (Pa.) Friends Meeting on March 5. Many who attended had been inspired by the words of John Linton, a British Friend and founder of the Quaker Universalist Group in Great Britain. Linton toured the U.S. last fall, speaking to meetings of Friends across the country.

The Quaker Universalist Group believes that no faith can claim to have a monopoly of truth. QUG promotes the view that various religions offer insights toward a truth greater than just one religion. It encourages the Society of Friends to offer a spiritual home for seekers from any religious background or none.

Jim Lenhart, associate executive secretary for information and interpretation of AFSC, gave a moving talk entitled, "Great Blue Herons, Wineskins, and Universal Love." He explained that these three things have special meaning for him, symbolizing religious vitality. Lenhart quoted Erich Fromm: "Monotheistic religion is but one step. It is not inconceivable that a new religion will form in the next few hundred years. This religion would be universalistic, humanistic, and come out of the experience of human living." Ending his talk, Lenhart said, "We have the opportunity to kindle and rekindle the flames of universal love, and to use the light of the fires to show us the way beyond."

Harrop Freeman, professor of law at Cornell University, also addressed the

gathering. He said that "conscience is the source of values which are universalist." Freeman also commented that Universalists could find much to admire in people like Gandhi and Jesus—individuals who followed the Light as they saw it, challenged the authorities, risked their lives, and had clarity in their own personal views.

The belief running throughout the meeting was that the Quaker Universalist Group can work within local and yearly meetings to develop a better understanding of Quaker universalism without creating division. Many stated that it was important not to create another schism within the Society. Stanley Cherim represented the spirit of the gathering when he said, "We need to be builders of bridges and not builders of walls."

There was considerable acceptance of the idea that QUG in the U.S. should function more as a network than a formalized group. A committee was established to make available QUG literature and to guide next year's activities. It was agreed that a second gathering of Quaker Universalists should be organized for 1984.

Readers who would like more information on the Quaker Universalist Group may write Logan Shanaman, 120 W. 6th Street, Media, PA 19063.

*Larry Spears*

### Don't Send Me Flowers

To indicate you love me  
Do not send me flowers.  
Remember those imprisoned  
For hours and hours and hours.  
And when I'm ill and dying,  
Waste not time in tears.  
Behind the bars they're spending  
Their days and weeks and years.  
And though they may deserve it  
Still I am free as air  
While they are steeped in misery  
And hopeless with despair.

So write a cheerful letter  
Or send a book to read.  
We'd all of us be happier  
For such an unsung deed.  
Forget that I have birthdays,  
And though prison terms may end,  
Send sympathy to those in jail  
And sign it as "a friend."

—Katherine Hunn Karsner  
Central Philadelphia (Pa.) Meeting

# WORLD OF FRIENDS

**Lake Forest (Ill.) Meeting has declared itself "a nuclear free zone."** The declaration is related to a growing international movement. There are now such zones throughout Europe, Australia, New Zealand, and Japan. Wales has declared itself "nuclear free," and there are citizen campaigns underway in Canada and the Pacific islands.

Lake Forest Meeting, in a specially prepared statement being circulated to other meetings in Illinois, says in part:

We do not want any part of any nuclear weapon system to be helped by us or our money or by the political system to which we belong;

We wish to use ourselves and our possessions to dismantle all nuclear weapons and nuclear weapons systems, replacing them with human sharing, friendship, and understanding.

The proposal for the action came from the meeting's high school Sunday school class.

More information on the nuclear-free zone movement is available from a nonprofit clearinghouse called Nuclear Free America, 2521 Guilford Ave., Baltimore, MD 21218.

**The 1984 Triennial Sessions of Friends United Meeting** are scheduled for July 12-18, 1984, at Chapman College in Orange, California. Speakers will include Elizabeth Watson, Norval Hadley, and John Perkins. Howard Macy of Friends University will provide the half-hour Bible devotions. William R. Rogers, president of Guilford College, will present the Isaac T. and Lida K. Johnson Memorial Lecture.

**Repeated charges by President Reagan** of Communist influence in the peace movement, and recent articles in *Readers' Digest* and a report on the "60 Minutes" program about the National Council of Churches, have caused a wide stir in the religious community. Representative Meeting of Philadelphia Yearly Meeting has sent a letter to Morley Safer, producer of "60 Minutes," expressing the consternation of Friends over what was generally felt to be an unbalanced presentation.

The Fellowship of Reconciliation has prepared an excellent statement on the subject, "Communism, the Churches, and the Peace Movement." Available free with SASE from FOR, Box 271, Nyack, NY 10960.

**The Quaker Theological Discussion Group** has announced its annual summer conference to be held at Olney Friends School, Barnesville, Ohio, from July 12 to 15. The timely

conference theme is the Quaker message for hope for our age of nuclear despair. Speakers include Bob Gwyn, Dan Seeger, and Ben Richmond.

QTDG publishes *Quaker Religious Thought*, which contains short, stimulating essays on a variety of subjects. The latest issue (#54) contains articles on Quaker worship and the Quaker challenge for modern education. Single copies can be ordered for \$1.25.

For more information on the conference and publications, write QTDG, Rt. 1, Box 549, Alburtis, PA 18011.

**One of the actors who starred in the film *Gandhi***, Martin Sheen, spoke at the annual meeting of the Pasadena area of the American Friends Service Committee. Sheen told in a most simple and moving way of what the experience of acting in the film had meant to him. He said he was overwhelmed at seeing so many thousands of emaciated, poverty-stricken people in India, and as he looked at them he felt there was nothing he could do for them that would help; but, he said, "I realized there was something I could do about me."

Friends had the impression from Martin Sheen's remarks that he was a different person after the experience.

**A network to distribute the burden of penalties** or interest levied against military tax resisters is being established. Two hundred people, for instance, would share a \$500 penalty at \$2.50 each.

For information write Tax Resisters' Penalty Fund, Box 25, North Manchester, IN 46962.

**The 23rd annual reunion** of Civilian Public Service assignees that meets at Quaker Lake, Climax, North Carolina, is scheduled for July 31. There will be a picnic lunch followed by an afternoon of renewing acquaintances and reminiscing. Contact William Van Hoy, Jr., 1007 Mackie Ave., Asheboro, NC 27203; (919) 629-4793.

**Courses in Chinese language, history, and culture** will be offered to Sidwell Friends School students beginning next fall. Courses will be offered as well to students of neighboring public and parochial schools in Washington, D.C., on a consortium basis in an unusual high school-level experiment.

The program was announced in March at a special lecture at the school by John King Fairbank, a Harvard professor emeritus who has been concerned with Chinese-American relations since the 1920s.

The Sidwell program is sponsored by the John Fisher Zeidman Memorial Fund established for a 20-year-old graduate of the school who died last year of viral encephalitis

he caught while studying in China. Eventually the fund will assist participants in the Chinese studies program to improve their language skills—in China.

**The tragic assassination** in Portugal on April 10 of Isam Sartawi, a leader of the Palestine Liberation Organization, prompted a public statement last month by Stephen G. Cary, chairperson of the board of the American Friends Service Committee.

The AFSC had nominated Isam Sartawi along with retired Israeli General Matityahu Peled for the Nobel Peace Prize in January (FJ 4/1, "World of Friends"). Both men had come to believe that peace and justice in the Middle East will come only through negotiations and not through continued warfare.

In his statement Stephen Cary said: "The voices of rejection of peace win the day when men like Dr. Sartawi are assassinated, but they cannot silence the ideas nor extinguish the vision he and his colleagues espoused."

**A minute on Friends and the use of alcohol** was approved in February by Langley Hill (Va.) Friends Meeting. The minute recommends the following:

... We recommend that Baltimore Yearly Meeting:

1) Affirm (or reaffirm) as a goal that Friends minimize the consumption of alcohol in all situations, and reexamine our *Faith and Practice* to see how this position can best be reflected in our Advices and Queries and implemented through our corporate structure.

2) Strongly uphold members who feel led to a position of complete abstinence, and seek to encourage situations where it will not be felt necessary to serve alcohol to achieve either good fellowship or individual self-respect.

3) It is felt that Friends will wish to be especially conscious of these concerns during all Friends gatherings.

4) Unite with other Friends bodies, and in coalitions with other like-minded groups, to develop general educational material on the use of alcohol, with attention to the special needs of young people and other age groups, and to work actively for significant changes in relevant public policies. We encourage that part of these materials be developed within the context of Friends testimonies on simplicity and against violence. Actions to be studied should include limitations on alcohol advertising, increasing taxes on alcoholic beverages, ending government subsidies on the sale of alcohol on military bases, and the strengthening of both private and government-supported organizations and programs which deal with alcoholism and with alcohol abuse.

5) We request that further examination of these concerns be continued within the yearly meeting, and that reports on progress and on any further action required be made to Representative Meeting and to future yearly meeting sessions. We recognize the work and leading of young Friends and welcome their participation in these considerations.



# PEACE ENDANGERED

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"Peace Endangered" is a limited edition of 250 signed originals, each on acid-free, archival paper. Actual size is 6 inches (width) by 9 inches (height). The price is \$150 per print. All proceeds benefit the work of the Rhode Island AFSC office for disarmament and peace.

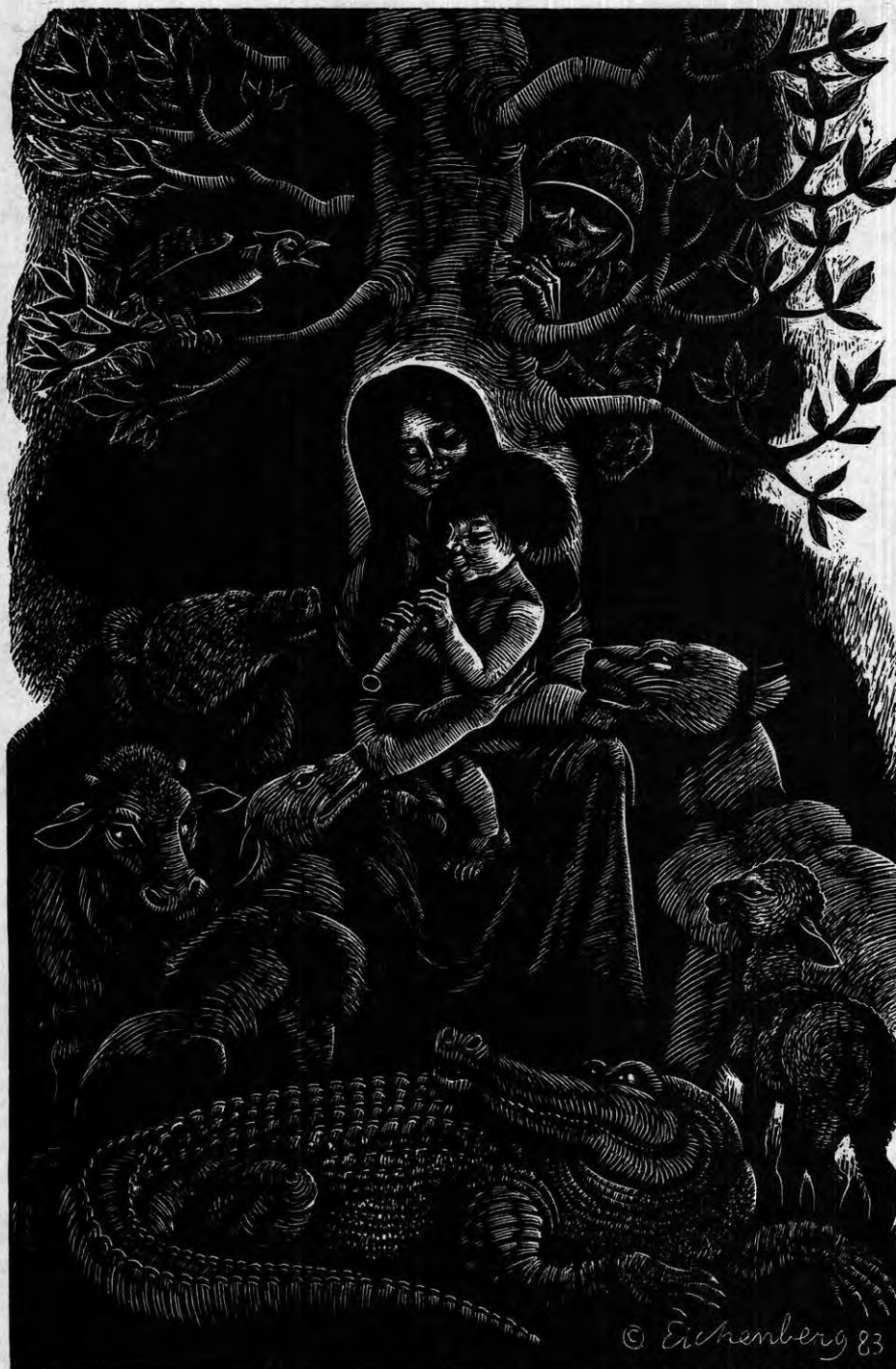
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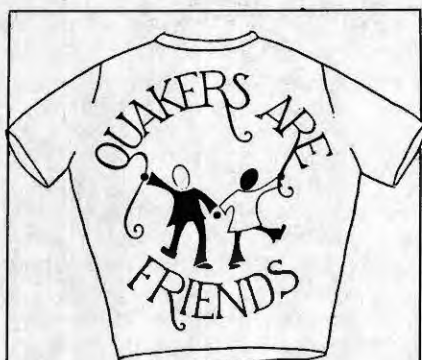
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## FORUM

FRIENDS JOURNAL welcomes contributions from our readers. We reserve the right to edit all letters and request that those submitted be no longer than 300 words.

### Quakers Didn't Take a Chance

Having been a Quaker in the Philadelphia area, I was especially interested in Edwin Bronner's account of "Philadelphia Friends of Yore" (FJ 3/1). It contained Friends' views on drinking, higher education, freedom of the press, and the Inner Light.

I was rather surprised that Friends' work on gambling was not mentioned. I can recall as a child that this was a leading concern, even more so than alcohol. Take a well-known gambling activity such as horse racing, and a good Quaker would hardly relish being seen there.

Esther Reed  
Great Falls, Mont.

### Sacrament Symbolic of the Light

I write in reference to Thomas Jeavons's article, "Peculiarly Quaker Sacraments" (FJ 3/1). Recently I participated in the sacrament of baptism. It was an experience of spiritual renewal.

As a nurse, I was working one afternoon with a 20-year-old woman who was having a miscarriage at 17 weeks' gestation. She had known for several days that she might miscarry, and, by the time I met her and her husband, they had accepted their pending loss. Now the painful work was ahead: delivery of the fetus. After five hours of labor, the nonviable infant was finally born, alive.

A Catholic nurse entered the room with a glass of water. The four of us encircled the tiny life as she gently poured the water over the baby's head in baptism. Together we celebrated and recognized the flickering life which visited our world so briefly.

Sarah Bur  
Santa Fe, N.Mex.

### Read the Bhagavad-Gita

James Toothaker's letter (FJ 2/15) attributed to the Bhagavad-Gita a statement from Aldous Huxley's *Perennial Philosophy*. Although I can't find the exact words quoted, I conclude that James Toothaker's quotation is an interpretation of the following: "The doctrine that God can be incarnated in human form is found in most of the principal historic expositions of the *Perennial Philosophy*—in Hinduism, in Mahayana Buddhism, in Christianity, and in the Mohammedanism of the Sufis, by

whom the Prophet was equated with the Eternal Logos" (p. 49).

I believe we shall do better to read the Bhagavad-Gita itself. Repulsive as is the exposition of caste-duty and the urging of Krishna that the warrior Arjuna take no thought for the death and destruction which will flow from the war he is sent to fight, the relationship of Krishna and Arjuna has a ring of reality quite lacking in Huxley's doctrinaire universalism.

Madge T. Seaver  
San Francisco, Calif.

### Just What Was Needed

I'm sure that both the JOURNAL and I have changed in the almost 40 years since I started going to a Friends meeting. Now I look forward to the arrival of each issue, for several recent ones have been very helpful, and the 2/1 is most so! "Star Child," "A Meditation," "Emperors of the Endless Dark," and "Universalism and Friends" are what I need to inspire perseverance. Thank you!

John M. Brumbaugh  
Lansdowne, Pa.

### Still a Subscriber

I had decided not to renew the JOURNAL, but two recent articles, Larry Spears's "Universalism and Friends" (FJ 2/1) and "Meditation and the Way of the Cross," by Alfred LaMotte (FJ 3/15), have caused me to change my mind.

Mine is the way of the mystic, the "inward way," to which the LaMotte article speaks. I have explored widely the Eastern traditions and brought back much to enrich my own Western background. I hope that these articles represent a growing trend within Quakerism—though I have no doubt that there will be much opposition from the more conservative sector.

John W. Aiken  
Socorro, N. Mex.

### Outreach in Sweden

The main reason I have renewed my FRIENDS JOURNAL subscription is the poem "Got As Far As the Door," by Ellen Tifft (FJ 10/1/82). I have used this poem with English classes here in Stockholm, Sweden, where I teach, and it has been appreciated. I value the Friends news which appears in the JOURNAL, but above all I look for items having literary value together with guidance for everyday life for any and all persons, not just Friends. This poem has, I feel, these qualities. Peggy Peplow Gummere's illustration which accompanied the poem also added value to the whole.

Jack Wright  
Kungsängen, Sweden



## A Catholic Perspective

As a Catholic, I appreciate Robert Dockhorn's article, "The Catholic Bishops' Pastoral Letter on Peace" (FJ 3/15).

I attend the Catholic church regularly, but I also meet with Quakers whenever I can. I find that Quakers are more apt to be discussing important issues such as world peace.

However, I find that the lack of interest in the Catholic church and ignorance of the Catholic church among Quakers is exceeded only by the ignorance of Catholics concerning Quaker history. Also, Catholics that I know rarely mention the Pastoral Letter and related issues.

It is my hope that Quakers will draw their Catholic friends and priests into a discussion telling them that the Pastoral Letter is for Quakers "a word of hope and encouragement."

Josephine Kruger  
Liberty, Ky., and Corning, N.Y.

## A Need for Spiritual Growth

Does humanity need to repent? I'm not sure *repent* is a good word; perhaps it is too negative. What some would call repentance I would call spiritual growth—learning to become sensitive to one's conscience and responding to it. If a person accepts he or she has gone wrong and moves on a path away from such action, I call this growth, moral growth. Many times moral growth will lead to spiritual growth or both will grow together.

I do not see humankind as having fallen and in need of repentance; I see humankind as being able to see imperfection in a moral and spiritual way and move toward improvement.

Charles L. Bies  
vagabond Quaker  
"On the Road"

## Unwitting Collaborators in Violence

Newton Garver does well in the article "To Build a Just Society" (FJ 2/15) to point out that "justice" is a *process*, not a particular state of society that can be established by a simple act of government or revolution. He also does well to remind us that justice can only flow out of a recognition of, and obedience to, the Truth; and he correctly observes that Friends cannot forget our opposition to violence as we seek justice.

The implications of these three observations, for thoughtful Friends, must be extremely disturbing. We live in a society which was established and maintained through the exercise of very large amounts of violence. Quakers have often not participated in this violence, but each of us partakes of the social wealth that such violence has created.

How, in truth, can Friends respond to such a world? We confront a globe in which violence—slavery, genocide, war, colonialism, and repeated intervention in foreign markets—has insured large amounts of wealth for a minority of the white European people who inhabit Australia, South Africa, the U.S., and Western Europe. We also live in a world where the process of law and the process of the capitalist market guarantee the fruits of past violence to the grandchildren of those who committed the violence, while those victimized in the past fall increasingly into poverty.

Every time we drink coffee, eat bananas, use imported oil, eat hamburgers made of Costa Rican beef, or use metal objects made of ores which were mined in Southern Africa by European or American corporations, we are unwitting collaborators in that violence.

Andy Feeney  
Ann Arbor, Mich.

## Annual Education Issue Encouraged

May I say that you did a marvelous job with the education issue (FJ 4/15)? I hope very much that you do one annually.

FRIENDS JOURNAL is just topnotch. My appreciation to all who have done so much to make this a leading journal of its type.

Bert Mason  
Friends Council on Education

## Salvation: Another View

The key sentence to me in "Quakerism, A View From Pentecost" (FJ 4/1) is:

We feel in tune with the move of history as we see the Word of God fulfilled in the current events of our time that are leading to the climax of all human history, and can feel calm though facing drastic changes in the world, knowing we are in the hands of a loving and able God.

This passage, along with similar ones by others, to me translates as: "I have quit trying for 'salvation' of the Earth from nuclear extinction (lacking, perhaps, the stamina-building hope, faith, love, and power to work for world law to abolish war). Instead, I have accepted letting people-like-Reagan obliterate the Creation as 'fulfilling' what an infallible Bible tells me 'God' wants! Such a relief! No more work or responsibility or even having to think! Just the pure enjoyment of 'tasting ecstasy' waiting for my assured personal 'salvation.' (Too bad about the hundreds of millions of others.) This Creation isn't so marvelous; 'God' is 'able' to make us a better one easily—and, best of all, with no help from us. This is great! Why didn't I discover this 'calm' sooner?"

Betty Stone  
Supply, N.C.

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## BOOKS

**Dimensions: Poems and Prose-Poetry.** By Irene Hypps. *Vantage Press, New York, N.Y., 1981. 95 pages. \$4.95.*

How can I review a book of poetry, when the poems come from a person who has lived life with a deep sense of beauty in every incident? Perhaps the purpose of this review will be to introduce the poet to readers who may want to share and merge that beauty with their own.

I have excerpted some of the 95 titles listed to create a pattern of poetry from birth to after life.

With my memories of growing up on a farm, this has an appeal to me:

*The fig tree mothered me,  
And the blackbirds flying home  
Were the cousins of my childhood.*

When I was young I too loved to dance:

*You who are so flamboyantly alive  
Wait!*

*Someday*

*You will sit by a crackling fire  
Where the flames will do your dancing.*

I also am filled with travel memories:

*Who wants a ticket to Laredo?  
Come to my window  
And look through blowing  
Vistas of leaves  
Where the whispering winds shape them  
Into a travel fantasy.*

And now who knows when or how we too will fare:

*When I am no longer visible as myself  
Look for me as a bird, a fish,  
a weeping willow*

*Ho! traveler on this sphere,  
The time of flight will soon announce itself  
Upon your inner ear  
And set you free.*

Irene Hypps is a "very, very senior citizen" who has turned her love of poetry into a new and rewarding creative outlet. Hypps, who has a doctorate in education supervision and administration, has received numerous awards for her literary, academic, and community activities. She was a charter member of the Washington, D.C., Commission on the Status of Women. Her travels (in more than 20 countries) "have sensitized her to universal needs expressed in several of her poems and prose writings."

—Rachel Davis DuBois

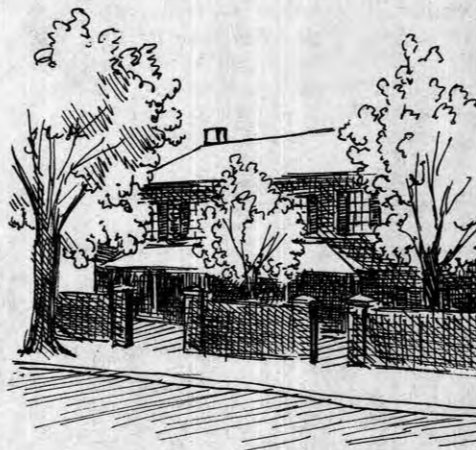
**Baltimore: The Nineteenth Century Black Capital.** By Leroy Graham. *University Press of America, Washington, D.C., 1982. Available from Friends Book Store, Philadelphia. 335 pages. \$24, \$12.75/paperback.*

Most non-historians will be startled to learn that in 1860 Baltimore's population consisted of 184,523 whites, 2,218 black slaves, and 25,560 free blacks. Leroy Graham's book is about the struggle for elemental human and civil rights in what was the largest free black community in the country. He tells this story through the lives of four men who shouldered leadership roles and whose lives span the century: Elisha Tyson, William Watkins, George Hackett, and Isaac Myers.

When the story opens, Tyson, a Quaker elder, is the most potent voice on black issues. He and his chiefly Quaker associates had organized Maryland's abolition society and Baltimore's first school for blacks. Two of the many concerns that engaged Tyson, at times to the point of personal intervention, were kidnapping and legal redress. After his death, leadership centered in the black community itself.

Watkins and Hackett were confronted with increasing anti-black sentiment, which was expressed in pressures to emigrate—colonization having become the prevailing response to free blacks—and in restrictive legislative proposals. Life was not all grim: there was a supportive black community infrastructure of churches, lodges, lyceums, literary and debating societies, and mutual aid associations.

Following the Civil War, issues that occupied both Hackett and Myers included public schools, employment of black teachers in black schools, integration on public transportation, and, most intensely, a place in the political sun. Blacks were Republicans, of course, but were denied positions of influ-



Lombard Street Meetinghouse, Baltimore



ence in the party and shared only marginally in patronage.

The dynamism of the times, obvious in an overview, is a difficult quality to capture in a narrative. Graham's first chapters move, but later ones are burdened with a surfeit of the copious record he has gathered. His writing style does not help: complicated sentences and fractures in organization occasionally make a second reading a necessity. On the other hand, the wealth of material from original sources and the particularity of detail which are tedious for the general reader may be happy hunting grounds for historians and history buffs.

Its shortcomings do not hide the fact that this is a well-researched, well-documented historical study, and that it is an engaging account of life and issues in 19th-century Baltimore from the perspective of a unique group in its population.

Percy H. Baker

**Comfort All Who Mourn: The Life Story of Herbert and Madeline Nicholson.** By Herbert V. Nicholson and Margaret Wilke. *Bookmates International, Inc., Fresno, Calif., 1982. 188 pages, \$5.95.*

The Nicholsons were missionaries to Japan for some 20 years before World War II and 11 years after. Born in 1888, Herbert was a product of Lansdowne (Pa.) Monthly Meeting, Westtown School, and Haverford College—and, surprisingly, of a Billy Sunday Revival, after which he decided to go to Japan as a missionary. Married in Tokyo in 1920 to Madeline Waterhouse, another missionary, he and his wife served in Tokyo and Ibaraki Ken until 1940, when they were obliged to return to California.

After Pearl Harbor, U.S. citizens of Japanese ancestry living on the West Coast were bundled off to concentration camps in ten western states. Herbert went into action at once, helping these uprooted people with legal problems, business affairs, possessions, and relations with the U.S. Army. Like Esther Rhoads and other AFSC representatives, whose work is not mentioned, he visited the camps throughout the war, trusted by both sides.

The war over, Herbert joined a Church of the Brethren organization called Heifers for Relief, which sent heifers and goats to Okinawa and Japan. He raised much of the money for this project himself and personally escorted hundreds of goats to small farms all over Japan in the postwar days when food was scarce. After the crisis, the Nicholsons returned in 1950 to Japan to serve as missionaries, almost self-supported, until 1961, when they returned to live in Pasadena.

Herbert Nicholson wrote this interesting and lively record in collaboration with

Margaret Wilke, a young woman who has served with the Peace Corps in the Philippines. She spent four days with the Nicholsons in 1973 and sees their life as one of "simplicity, loving-kindness, and plenty of action on behalf of others."

Elizabeth Gray Vining

**With Good Intentions: Quaker Work Among the Pawnees, Otos, and Omahas in the 1870s.** By Clyde A. Milner II. *University of Nebraska Press, Lincoln and London, 1983. 246 pages. \$21.50.*

In 1869 President Ulysses Grant declared that he was establishing a new "Peace Policy" toward the American Indians and was appointing members of the Society of Friends to administer several reservations in the Midwest. On the advice of a former aide-de-camp, a Towanda Seneca Indian chief named Ely S. Parker, he asked the Hicksites to undertake the northern superintendency in Nebraska; and the Orthodox, the central superintendency in Kansas and what is now western Oklahoma. At the same time he made Parker the first Indian commissioner of Indian affairs. Although the United States was still at war with the "lawless" Plains Indians, peace, fairness, and honest management were to be the rule on the reservations. Grant spoke of the historic friendship between Friends and Indians since the time of William Penn in announcing his decision.

Friends of the period, having grown up with Benjamin West's picture of Penn's Great Treaty hanging in their homes and adorning the very dishes off which they ate, agreed with Grant that they had a historic role to play. With the exception of a few radicals (including Lucretia Mott), they believed that the future of the Indians lay in integrating them into the white society, developing individual family farms, sending their children to schools where the dominant values were taught, and becoming Christian. Although Friends had often served the Indians as advocates when the U.S. government sought to make peace, they now apparently saw no conflict in becoming the agents of the government policy. The various yearly meetings cooperated to undertake the assignments with some enthusiasm and continued in the role for approximately ten years.

Clyde Milner II, an associate professor of history at Utah State University, has done the Society of Friends as well as historians of Indian affairs a service by studying in-depth the experiences of the Hicksites with three tribes, the Pawnees, the Otos, and the Omahas. Though they entered this phase of Indian work "with good intentions," the Quakers were blinded by their acceptance of assimilationist views and didn't see the real



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nature of tribal leadership or the tragic problems of the people they sought to help. Quaker efforts to impose pacifism on the Indians under their care by denying the army protection on their buffalo hunts resulted in much bloodshed and one massacre. Corruption and intrigue among agents developed despite their good intentions, and the hostility of neighboring whites towards the Indians and their Quaker guardians led to further problems.

The picture is not entirely gloomy. Friends did help with the legal defense of an Indian unjustly accused of murder and tried hard to prevent the pillage of lumber from reservation land. They pled for food for the Indians when hordes of locusts or raids by hostile bands ruined the crops. There is no evidence that their administration was not honest. Most Quaker agents remained as long as they felt they were able, but, following the election of Rutherford B. Hayes and the appointment of an Indian commissioner who relied on informers, they left "the field" reluctantly and turned to other social concerns. Some, however, remained active in schools for Indians and in the Lake Mohonk Indian conferences.

Nevertheless, one cannot read this book without a feeling of sadness that so much good intention and effort was wasted by the

original failure to question the universally held concept of assimilating the Indians. It should serve as a cautionary tale for modern Friends. What universally held truth ought we now to be questioning? How can we listen more closely to our saints and seers and avoid the pitfalls of following good intentions, uninformed by the leading of the Light?

Margaret Hope Bacon

**1982 PENDLE HILL PAMPHLETS.** Pendle Hill Publications, Wallingford, PA 19086. (1983 series subscription, \$9) 28-30 pages. \$1.50 each/paperback.

We owe a debt to Pendle Hill and the authors of the more than 246 pamphlets published since the start of this series in 1934 with Vincent D. Nicholson's *Cooperation and Coercion As Methods of Social Change*. What a wealth of information and inspiration they have brought over all these years to thousands of people.

The six pamphlets published in 1982 represent a wide range of topics, with, I think, a slightly more specific "Quaker" approach than some in recent years.

Paul Lacey's *Quakers and the Use of Power* (#241) is a powerful and provocative analysis of the crisis in leadership in the

Society of Friends and in its various institutions. Friends today, he suggests, are almost paralyzed because of their fear of power; they tend to think of truth and power as contrasting terms.

His plea is for a reexamination of our attitudes toward authority and a recognition of the necessity and importance of compassionate and effective leadership. Granting the need for "participation," he nevertheless feels Friends today tend to be overly critical rather than supportive of their leaders.

This highly readable pamphlet is one worth pondering, discussing, and acting upon in many sectors of Quakerism.

Mary C. Morrison's *The Journal and the Journey* (#242) is a highly personalized account of her discovery of the many values in keeping a journal: her joy in discovering the playfulness in the paradoxes of Jesus; her enrichment through the interpretation of her dreams; her personal debt to Carl Jung, Dora Willson, Henry Cadbury, Alexandra Docili, and others; and many other reflections on living. Excerpts from her journal give us glimpses into her life, her writing style, and her insights about the Bible. This beautiful account should bring inspiration to readers and to writers.

Rose Adede's pamphlet on *Joel Litwack: Pioneer African Quaker* (#243) is one of the

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few published accounts we have of East African Friends, adding another dimension to the writings of Levinus Painter, Douglas and Dorothy Steere, and others. This tribute to one of the early leaders of that very large and dynamic group of African Friends is most welcome. It might even cause some American Friends who have been highly critical of mission work but so proud of the place East African Friends now take in Kenyan affairs to reexamine their attitudes toward modern missionary endeavors.

Elaine M. Prevaillet's *Reflections on Simplicity* (#244) seems particularly appropriate as many contemporary Friends are attempting to rediscover or reclaim the testimony on simplicity and to search for its meaning in the contemporary world. In her analysis of simplicity and duplicity, she draws meaningfully on the writings of several religious leaders, but she relies chiefly on the words of Jesus, John Woolman, and Thomas Kelly.

Rather than making specific suggestions, she sketches the broad philosophical or religious framework for discovering the meaning of simplicity in today's world.

This pamphlet, also, is well written and should give readers much cause to reflect.

John Punshon's *Alternative Christianity* (#245) is a carefully considered, comprehen-

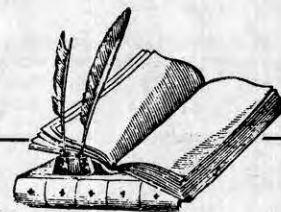
sive, and yet compact contribution to the continuing discussion as to the nature of Quaker tradition. It cannot—and should not—be read quickly. It invites the concentrated reading of small sections—and time to think about them.

Something of his point of view may be obtained from the last section, "Defining Radical Quakerism," which he maintains is essentially radical, charismatic, and prophetic. Some readers will be interested in this English Friend's admiration for the work of the Uruguayan Jesuit, Juan Luis Segundo.

Readers of Elizabeth Gray Vining's previous Pendle Hill pamphlets, *The World in Tune* and *Harnessing Pegasus: Inspiration and Meditation*, will be delighted that she has now produced another classic in devotional literature, *A Quest There Is* (#246). She has opened her treasure closet and shows us some of the choice selections of the writings of mystics which she has collected over the years. She tells us about those masterpieces in brief, beautiful passages written in her always-welcome personal and felicitous style.

This is a pamphlet to be treasured, to be read slowly and pondered, and to be shared with others. All of us can be enriched by Elizabeth Gray Vining's new publication.

Leonard S. Kenworthy



## Poets & Reviewers

**Margaret Hope Bacon**, author and lecturer, is a member of Central Philadelphia (Pa.) Monthly Meeting. **Percy H. Baker**, a member of Stony Run Meeting in Baltimore, is a retired faculty member of Morgan State University. He has served as AFSC staff and committee member for many years. A member of the Monthly Meeting of Friends of Philadelphia (Pa.), **Helen Brooks** is a published poet and teacher. **Rachel Davis DuBois** is now writing her autobiography and has the active support of her meeting—Woodstown (N.J.)—to publish it. **Leonard S. Kenworthy**, member of Brooklyn (N.Y.) Meeting, is the author of many books and articles. One of his recent books is *Quaker Quotations on Faith and Practice*. **Elizabeth Gray Vining** is the author of numerous books including *Windows for the Crown Prince*, an account of her work as tutor of the crown prince of Japan following World War II. She is a member of Kendal (Pa.) Meeting.



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# MILESTONES

## Births

**Kietzman-Nicklin**—Kate Kietzman-Nicklin on March 6 to Amy Outlaw Kietzman and David Evan Nicklin. Amy is a member of Byberry (Pa.) Meeting, and David is a member of Westbury (N.Y.) Meeting. Kate is the granddaughter of Kate and George Nicklin of Westbury and Martha Kietzman of Byberry.

**Kimbell**—To Millicent Cox and Larry Kimbell, two sons, Charles Alexander and David Jeremy, on March 9 in Pasadena, Calif. Millicent is a member of Honolulu (Hawaii) Monthly Meeting.

**Rees**—Samuel Edward Rees to Holly Lu Conant Rees and John Russell Rees on March 8. The mother is a member of Friendship (N.C.) Meeting, and the father is a member of Nashville (Tenn.) Meeting.

**Tillberg**—Paul Warren Tillberg on August 16, 1982, to Richard and Rebecca Warren Tillberg of Whitleaf (Calif.) Meeting. The baby's grandmother, Mary Maris Warren, is a former member of Lansdowne (Pa.) Meeting.

**Wilson**—Asa Cadbury Varn Wilson to Merrill Varn Wilson and Lloyd Lee Wilson on March 24. Asa and Lloyd Lee Wilson are members of Roanoke-Blacksburg (Va.) Friends Meeting. Lloyd Lee is general secretary of Friends General Conference.

## Deaths

**Bulley**—C. Rex Bulley, 94, on March 8 at Friends Hall, Fox Chase, Pa. He worked for a number of years with a cotton firm, S. M. Bulley and Sons, then worked as a life insurance agent for Connecticut General Life Insurance from 1935 until his retirement. Rex was an active member of Chestnut Hill (Pa.) Meeting and served on Representative Meeting of Philadelphia Yearly Meeting. He is survived by his wife, Phyllis E. Norman Bulley, and his daughter, Hebe Duhring Bulley.

**Clymer**—Harvie Maris Clymer, 90, on February 7. Harvie, a member of Doylestown (Pa.) Meeting, was a retired hospital administrator. He is survived by his wife, Louise Skerdiant Clymer; daughters Adelaide Clymer, Eloise C. Haun, and Maris C. Langford; and five grandchildren.

**Kirk**—On March 15 at White Billet Nursing Home, Hatboro, Pa., Wilma Parry Kirk, 89. Wilma was a member of Horsham (Pa.) Meeting for more than 60 years. She is survived by her three children, Rachel Kirk Thompson, Ruth P. Kirk, and J. Ellwood Kirk; ten grandchildren; and six great-grandchildren.

**Lester**—John A. Lester, Jr., 68, unexpectedly of heart failure on March 23. He was a graduate of the Hill School, Haverford College, and Harvard University. John, professor emeritus of English literature, taught at Haverford for 35 years. He also wrote the critical study *Journey Through Despair*. During World War II, John worked with the American Field Service. He was a member of Radnor (Pa.) Meeting. He is survived by his wife, Wendy, and daughter, Nancy Lester Maguire.

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## Author's Query

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## Books and Publications

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**The Friendly Vegetarian** is the quarterly newsletter of the newly organized Friends Vegetarian Society of North America. A free issue is available from: FVSNA, Box 474, Beverly, MA 01915. Those wishing to be on our mailing list are asked to make a contribution of their choice.

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## Personal

**Friends retirement community** is in the planning stages for historic Fredericksburg, Texas. If interested in investment or residence in such a community, please contact: Jack Swanzy, M.D. (member of Hill Country Monthly Meeting), Rt. 2, Box 43 B, Fredericksburg, TX 78624. (512) 997-3263.

## Subscription Order/Address Change Form

Please enter a subscription to Friends Journal, payment for which is enclosed. One year ☐ \$12; Two years ☐ \$23; Three years ☐ \$34. (Extra postage outside the U.S., \$4 a year.)

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**Quaker couple** seeking Quaker couple to co-purchase lake-front cottage in Canada, 100 miles north of Detroit. \$7,000-\$9,000 required. (202) 483-3341 evenings and weekends only.

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## Positions Vacant

**Administrative assistant** for the Committee on Education. Position to start September 1, 1983. This ten-month position requires initiative, imagination, and experience in office and secretarial skills. Application deadline May 16. Please address all applications to The Committee on Education, Search Committee, 1515 Cherry St., Philadelphia, PA 19102. (215) 241-7223.

**Beacon Hill Friends House**, a student residence and Quaker center in downtown Boston, seeks an assistant director by September, 1983. Friends House is an equal opportunity employer. Send inquiries to Anne Kriebel, 6 Chestnut St., Boston, MA 02108.

**Kimo Press** is seeking an energetic Philadelphia Friend to present our Quaker and peace-oriented cards, buttons, etc. to area meetings, stores, etc. Part time, good commissions, ideal for student or retired person. Apply Kimo Press, P.O. Box 1361, Falls Church, VA 22041

**Director of Development.** Friends House in Sandy Spring needs a Friend for its direct mail campaign, foundation proposals, and promotional literature. Send inquiries to Frank Bailey, Friends House Retirement Community, 17340 Quaker Lane, Sandy Spring, MD 20860. (301) 924-5100.

**Horizon's Edge School**—small, friendly day/boarding school seeks houseparent/teacher couple with teaching/counseling skills to provide loving family-like home for up to ten children ages 6-14, teach part time. A teacher/relief houseparent vacancy calls for experienced teacher with special skills with seventh and eighth graders to teach full-time and part-time relief houseparent. English or science skills preferred. Benefits: intentional community, \$5,260 each, room, board, group health. Inquiries: Greg Heath, Shaker Road, Canterbury, NH 03224. (603) 783-4388.

**Small Quaker boarding high school** seeks art teacher and Spanish/French teacher. Includes houseparenting. Married couple preferred. Single persons considered. Contact Kurt and Claudia Brandenburg, The Meeting School, Rindge, NH 03461. (603) 899-3366.

## Residence Sharing

**Enough self-sufficiency.** Want to share 3-bedroom townhouse, Newtown (Bucks County), Pa., with individual(s) ready to implement interdependence and community consciousness (Pendle Hill style) as viable, pragmatic, preferable, now. Box 13, East Ridge Mews, Newtown, PA 18940.

## Schools

**The Meeting School**, a challenge to creative living and learning. A Quaker high school which encourages individual growth through strong academics and an equally demanding emphasis on community cooperation. Students live in faculty homes. Art and farm programs. Co-ed, boarding, grades 9-12 and post grad, college prep. Founded in 1957. Rindge, NH 03461. (603) 899-3366.



**Summer workcamp** sponsored by George School, Newtown, PA 18940. Cuba: June 17-July 15, cost \$1,200 (adults and students are encouraged to apply). Botswana: June 26-July 23, cost \$2,200 (students only). For further information contact: Fran Bradley, Director of Studies, (215) 968-3811.

**Sandy Spring Friends School**, Sandy Spring, Maryland 20860, 301-774-7455. 9th through 12th grade, day and boarding; 6th through 8th grades day only. Small academic classes, arts, twice weekly meeting for worship, sports, service projects, intersession projects. Individual approach, challenging supportive atmosphere. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

## Services Offered

**Quality custom woodworking.** Molding reproduced, doors, mantles, cabinets, etc. Warren Cadwallader-Staub, Wood Craft Carpentry, P.O. Box 165, Titusville, NJ 08560. (609) 737-9531.

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

## Summer Camp

**1983 Christian Education Camp** to be held at Olney Friends School, Barnesville, Ohio, July 25-30. Ages 8 through 16, fee \$30. For information: contact Randy and Martha Giffen, 66733 Dixon Hill Rd., Bellaire, OH 43906.

## Summer Employment

**Summer on a Vermont farm** in exchange for help with wood cutting and chores. Seeking self-starters 20 or over. FJ Box D-770. (207) 942-7255.

## Summer Rental

**Vacation in rustic simplicity** on the Miles River, near historic Third Haven Meeting, Easton, Maryland. Contact: M. L. Richards, Rt. 2, Box 194-B, Camden, DE 19934. (302) 697-6910.

**Vacation in Vermont.** Woods, neighboring mountains, swimming. Simple, secluded, running hot/cold water. No electricity. \$110-\$150 per couple, \$12-\$15 each additional person. June-October. FJ Box D-770. (207) 942-7255.

**New Hampshire farmhouse** with view, privacy, birds, hiking. Fishing, watersports nearby. Sunapee-Monadnock region. Sleeps 12. Four BR, electricity, indoor plumbing. \$200/week, \$600/month. Shaw (814) 238-0009.

**South Newfane/Marlboro,** Vermont. 200-year-old farmhouse and barn surrounded by hayfields and stream. Four bedrooms—fully equipped. Music Festival, Putney Friends Meeting, swimming, horseback riding, canoeing, sailing, tennis, and all summer enjoyments nearby. Minimum rental—two weeks. \$175 a week plus cutting the grass. Malcolm Smith, 65 Castle Heights Ave., Tarrytown, NY 10591.

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**Spacious 9-room house**, just one short block from best beach in Cape May, N.J., 3 blocks from mall. Furnished, including crib, washer & dryer. Sleeps 14. Ocean view from every room! (202) 966-3645.

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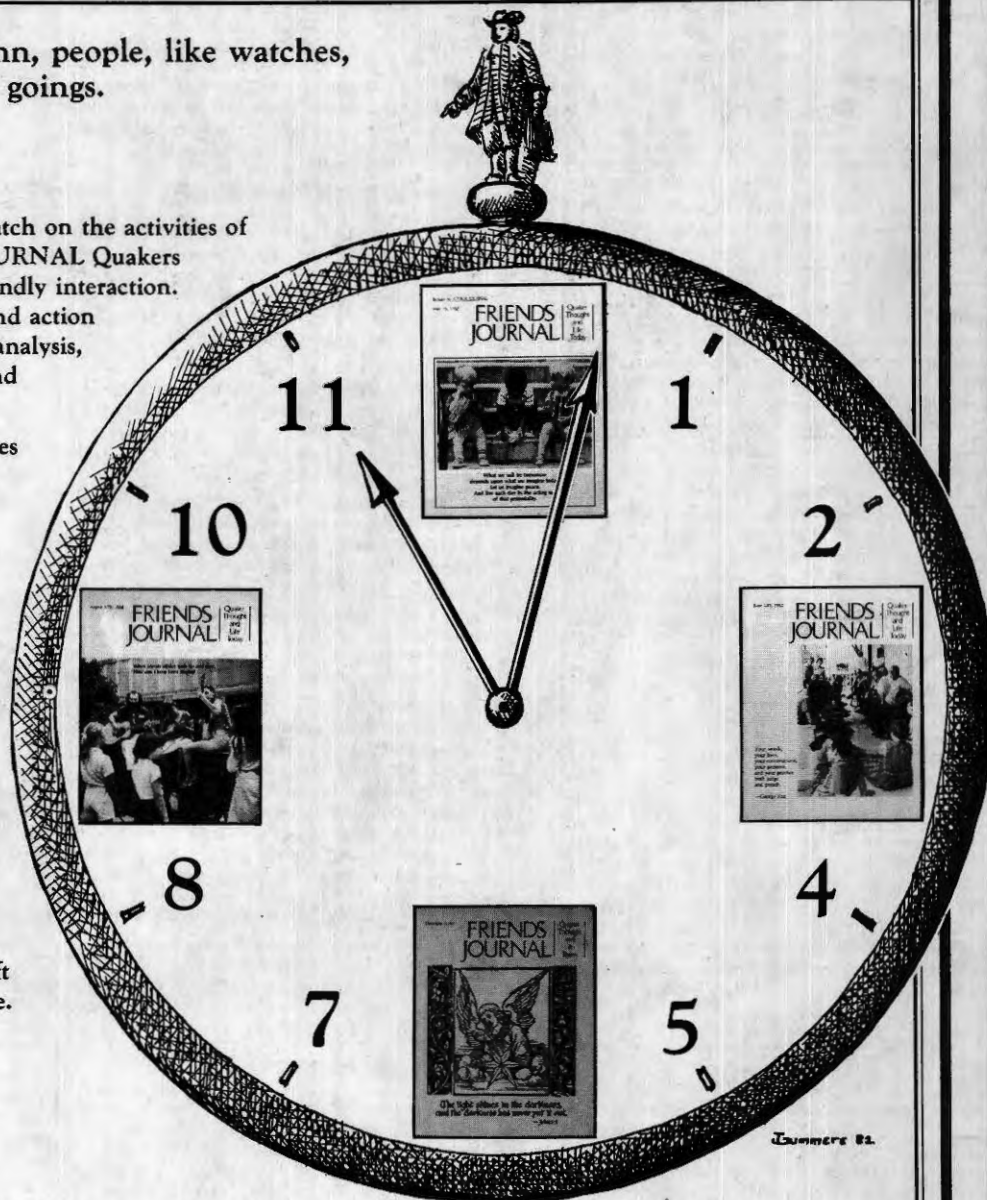
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