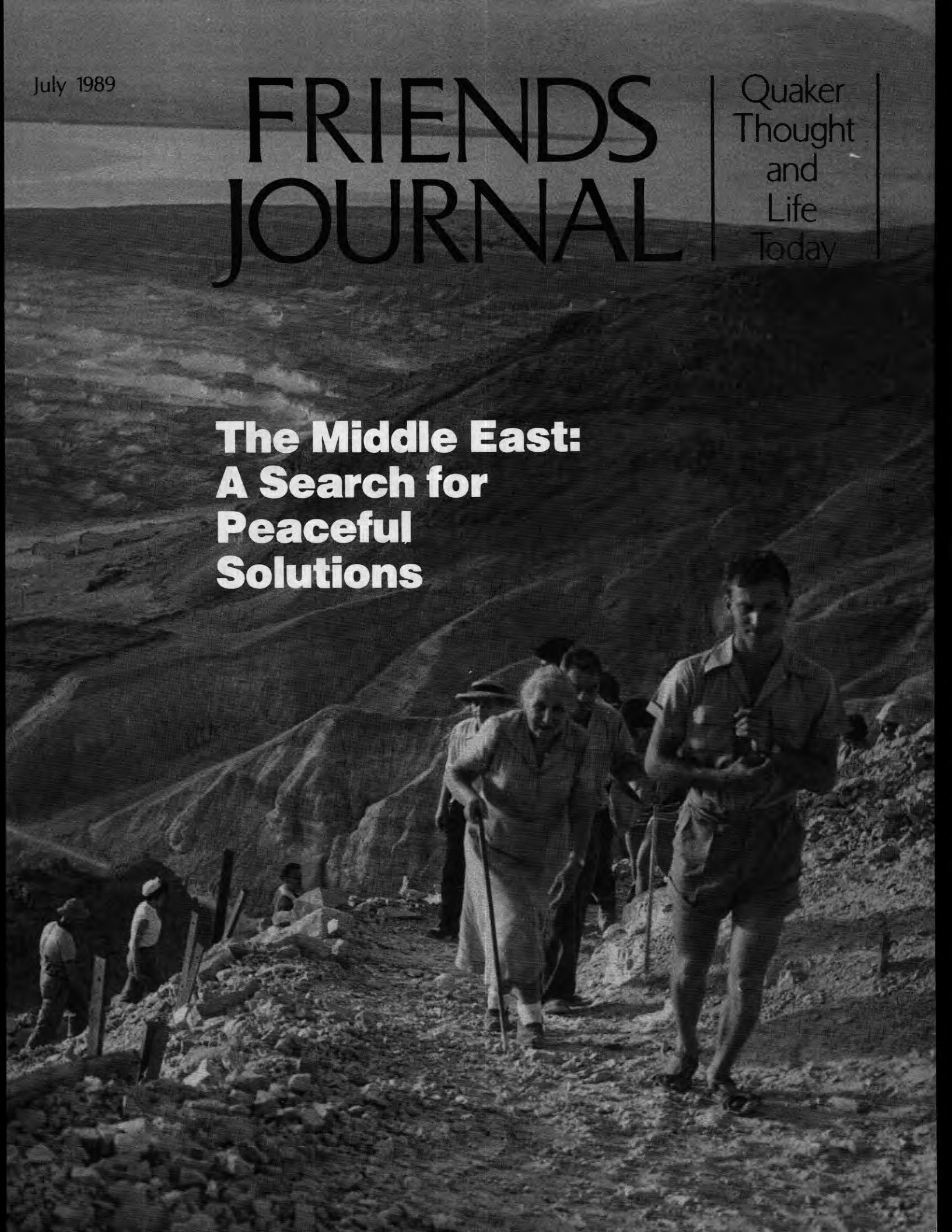


July 1989

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

## **The Middle East: A Search for Peaceful Solutions**



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**Among Friends**

# Finding Our Meeting

One of our readers, Judith Kerman, sojourning member of Kent (Ohio) Meeting, sent these words to me some time ago. I have often reread and found inspiration from them:

"I have a vision of our lives. . . We are small boats sailing across the ocean in the dark. Around us we can see the lights of other boats. We can also see tiny lights floating in bottles. The bottles carry messages left by those who have gone before. Sometimes we sail side by side, even throw a rope across from one to the other and sail joined together for a time. Like the whales, we sometimes hear each other singing."

I thought of Judith's words when I was visiting in Canada this spring. I was staying at Friends House in Toronto and had occasion to attend worship at Toronto Meeting, so different in appearance from my home meeting in Philadelphia. Instead of the customary benches arranged in straight rows—facing benches at the front—I saw brightly colored chairs in a semicircle, and a view through large windows of a lovely yard and garden. And as Friends met for worship, I realized I knew very few people, feeling like a stranger. As we settled into silence, and messages were shared, I found myself thinking of family and home.

The silence continued for a time. A Friend rose and shared a personal uncertainty he was facing: could he accept the call to accept jury duty knowing what he did about the injustice of the justice system? Could he be faithful to Friends' beliefs and also pass judgment as a juror, knowing that a guilty person might go to prison?

Out of the silence that followed, other Friends thoughtfully shared and ministered; a simple prayer was offered, a poem was recalled. The meeting ended with a familiar shaking of hands. Announcements were made, visitors introduced themselves, and Friends adjourned for coffee. Quite suddenly I realized I no longer felt like a stranger in this place; I was among Friends, after all, in company with other seekers. And I thought of Judith's words, "Like the whales, we sometimes hear each other singing."

For some of you, I am told, FRIENDS JOURNAL becomes your meeting at certain times: while you are traveling, away at school, homebound during times of bad weather or poor health. The articles may serve as "messages in meeting," as it were. Note that beginning this month "your meeting" will be longer (eight pages to be precise). And there are a few new surprises as well. Look for a regular column for Young Friends of all ages (a bit like the 15 minutes at beginning or end of meeting when the children join us). In coming months we anticipate more room as well for feature articles and our existing departments, also a regular humor column (yes, Friends can be funny even in meeting), ecumenical news, reviews of the arts, and more.

Though Friends do not pass the offering plate, there is a continuing cost for this "meeting by mail"; beginning with the present issue, the annual subscription rate is \$18, our first increase in four years.

*Vinton Deming*



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*Cover photograph courtesy  
of the Jewish Exponent*

## Looking at Abortion

I was fascinated by the letters (*FJ* 2/89) responding to "A New Look at Abortion" by Nanlouise Wolfe and Stephen Zunes (*FJ* 10/88). Did anyone else observe that all the male authors supported an anti-abortion position and each woman (possible exception Pat Ryan, sex uncertain) supported free choice? That says a lot about society and The Society.

Though I write as a male who supports every woman's right to choose, I strongly approve of the position held by Robert Allesen. He expresses his great sense of personal responsibility when he says, "Being faced with the question of aborting a growing human being would be intolerable for me. So I decided years ago that I must behave so that I would never cause this dilemma to occur." I believe this statement is the essence of a Quaker conscience. We do not have the right to decide a moral question for someone else but we have the responsibility to decide all moral questions for ourselves.

*Irving Hollingshead*  
Boyertown, Pa.

In reading the article "A New Look at Abortion" I felt a kind of uneasiness I could not at first define. After some thought, I realized that it was because there did not seem to be a recognition in the article that no discussion of the sort suggested would be possible if abortion were again made completely illegal. In the months since the article, that appears to be a more likely prospect than in any time in the last few years. We have a president who "has not thought" of whether women would be criminals for having an abortion, and a president who has filed another suit he hopes will overturn *Roe vs. Wade*.

I am glad that Friends are discussing abortion. I believe they should do so in a context of all the other reproductive health issues which come with modern technology. But unless we stand firm and work for *choice* in the matter of reproductive rights, and for legal abortion, we will have little to discuss with a woman making this decision.

Wolfe and Zunes have the luxury of speaking philosophically of "challenging sexism in society." Unfortunately, if they do not speak up for the continuing of legal choice, they are offering Friends only an academic discussion.

*Georgana M. Foster*  
Amherst, Mass.

The article "A New Look at Abortion" was helpful to somebody such as myself who was party to the abortion of my unplanned third child in 1982. I believed at the time that it was a contribution to population control.

Then in 1985/86 my marriage collapsed. Did the abortion have anything to do with this? I do not think so. As I now see it the unconscious spiritual ailments which provided the context for the abortion decision are the very things which led ultimately to the marriage collapse. Would a third child have brought these ailments into consciousness and ultimate healing? The previous two children had not had this effect so I do not see why a third one would have been any different.

It was the collapse of the marriage which began to bring things into consciousness which had been hidden before. The trauma and burdens would have been greatly increased had there been an infant to consider as well as the two older children.

I nevertheless now feel that the taking of a human life by abortion is wholly wrong, but so too, I feel, is bringing a child into a broken home. The only way I see out of this double-bind is for far greater effort to be invested in preparing children to relate healthily with others. I hope in this way situations like my own will be less likely to occur.

*Rory Short*  
Kensington, South Africa

As I continue to read the letter dialogue over abortion, I need to share a concluding statement I came to among some fundamentalist friends: "Yes, abortion is immoral; but to legislate against it is a crime."

I am no writer but I'll bet some expressive Friends can elaborate on the facets of thought reflecting from that.

*Eleanor Hammond*  
Garland, Tex.

I have long been a fence-sitter in regard to abortion, unable to be enthusiastic about reproductive rights, but also unable to support pro-life efforts to ban legal abortions. As a new mother, I am even more keenly aware of both the preciousness of life before birth, and the gravity of the decision to bear a child. I hope the comments by Nanlouise Wolfe and Stephen Zunes will lead to a more constructive dialogue among Friends whose views on abortion have seemed diametrically opposed. I hope all Friends can unite, as the authors suggest, in challenging the oppressive system, which makes



abortion the best option for some women, and in building "a new society where abortion will no longer be necessary."

*Carolyn McCoy*  
Philadelphia, Pa.

I fear many Friends have fallen prey to the covert actions of the conservatives to brand all pro-choice liberals "anti-life." Many of us who outwardly oppose war, weapons build-up, the death penalty, abuse of our human and animal populations tend to clam up or let fear, anger, and resentments rule our tongues when anyone brings up the abortion issue.

I applaud Nanlouise Wolfe and Stephen Zunes's solid and sensitive efforts to open up such a difficult problem existing within our human family. I hope and pray that Friends everywhere will explore more creative ways in which to bring hope and love to people experiencing crisis pregnancies.

*Joann Coates-Hunter*  
Wilmington, Ohio

I do not believe the state has a say on the moral and personal issue of abortion. I do wish the liberal churches would face their responsibility to discourage the taking of innocent life without the histrionics of the right-to-life harassment campaigns. They and Friends, in particular, could support shelters for pregnant women and young mothers to assuage the oppression that can burden pregnancy. We could counsel young couples facing this dilemma and not relegate that to secular agencies such as Planned Parenthood. Most important we could educate our own youth that sexuality comes with responsibility and even some risk. In all cases, Friends should argue for nine months of inconvenience, nay suffering, even



adoption, the morally superior choice, not termination.

I believe our present faddish testimony, by contrast with the view I outline here, is far removed from the views our founders would have adopted if these medical procedures had existed in their time. I cannot imagine George Fox condoning the present U.S. massacre of unborn children in the millions.

*Louise DeWald*  
Haverford, Pa.

"A New Look at Abortion" makes a good effort to focus on two legitimate concerns—voluntary termination of the life of the fetus and the general oppression of women. Still, I take issue with some statements.

Yes, the development of the human fetus is "wondrous." But so is that of the fetus of a deer, a fish, or even a zucchini. I am constantly amazed at the process, the intricacy. There is a wider balance and context on our planet. I do not feel human fetuses are so far above other living creatures.

We all have a hierarchy of values. For me, the concerns with health, career, being prepared to parent, having a caring father, population, retardation, the environment—all of these are valid concerns which may weigh more heavily than a particular fetus. It is NOT a simple issue.

Abortion was put down as relatively simple, compared to other "more fundamental" issues. I feel abortion (and reproductive control) are VERY fundamental. Many abortions are chosen for complex and important reasons. No matter how "nonsexist" our world, there will always be failed contraception, unwanted pregnancies, and legitimate needs for abortions. Other support for women, parents, and children are good concerns but do not do away with the legitimate place of abortion.

I hesitate to label all uncomfortable and unpleasant events as "violent." I did not feel that my 12-week abortion was either "violent" or nonviolent. (Since abortion was illegal, and I used the kitchen-table approach, I did become violently ill, but that's another matter.) Mainly, I felt that it was the responsible thing to do.

*Nancy Hicks Marshall*  
Phoenix, Ariz.

## Not My Best Friend

I don't have a close, personal relationship with Jesus Christ. That's okay. The way I see it, Jesus has a job

to do: making us more able to experience God and so treat each other with love. For some people, he may do that job as best friend, brother, confidante, or comforter—whatever works—but that's not his approach with me. Not at the moment. What's called for is not a best friend, but a teacher.

Jesus as teacher illustrates his points through examples from everyday life, and gives credibility to his lessons by living them. But like any good teacher, he does more than instruct. He challenges. He dares us to become a little more than we are. He entices us with small glimpses of wonder that make us want to understand more, knowing full well that the understanding will produce more wonder. Although his understanding of the subject is complete, for us it must come slowly, gradually, lesson by difficult lesson.

And that's another thing. He knows what's on the exam, but rather than telling me, he's making me study.

My best friend would never do that.

*Selden Smith*  
Philadelphia, Pa.

## Enough Bosses

It is truly ironic that Paul A. Smith (*FJ* April 1989) should ask us to regard God as "boss" when society is finally learning management achieves greater productivity and quality by encouraging workers' intelligent co-operation instead of ordering them around.

Considering that Jesus' primary message was God's love beyond mortal understanding, it is remarkable how much Christian theology has been obsessed with God's omnipotence. Most of the attempts to explain evil and pain in the world end up being willing to compromise God's love to preserve God's power. If my limited understanding requires me to compromise one or the other in my thinking, I think it far more preferable to compromise the power.

I am more and more convinced that what God wants from us is intelligent, loving co-operating. That is why Katherine Green-Ellison's and Renee Crauder's articles in the same issue struck me so. Katherine's image of wandering attention as a child needing to be loved, and Renee's observation that the Examination of Conscience (despite grim echoes from my Puritan upbringing) includes both pain and joy, came together in my mind to yield the perception that my daily shortcomings of action are also a manifestation of the wandering child.

The world has too much bossing. It needs more loving and more wisdom. May God in Her infinite mercy grant us more of both.

*Bruce Hawkins*  
Northampton, Mass.

## Care-Full Support

What an excellent article by Robert Ellwood in the February *FRIENDS JOURNAL*! ("Quakers and the Revolutionary Left") We need more articles on how Friends can truly help people who are oppressed, rather than lead them into worse situations even with goodwill. It's so good to see such an article. I am still in a warm glow from having read it. It is a cup of cold water to a wanderer lost in the desert.

*Paul B. Johnson*  
Thousand Oaks, Calif.

Robert Ellwood has done a great service in reminding us of the dangers of Friends blindly supporting authoritarian socialist governments, which violate basic civil and political rights, out of our often desperate hope of seeing a more benign system emerging from a revolutionary change of government.

Unfortunately, Ellwood falls into the very kind of ideological box of which he accuses pro-revolutionary Friends. For example, he categorically states that Costa Rica is a better model for Central America than Cuba. Yet while Costa Rica's democratic and antimilitarist institutions have allowed for somewhat better social conditions than its Central American neighbors, they are still suffering from chronic homelessness and unemployment, increasing malnutrition, over-dependence on cash crops for income, and one of the highest per capita foreign debts in the world. By contrast, Cuba has long since overcome these problems.

Most Friends, I am sure, would prefer a society which combined many of the social and economic rights of Cuba with the political and civil rights of Costa Rica. For Ellwood to promote Costa Rica as a model, however, is just as bad as those who would promote Cuba as a model. To automatically place one above the other, as do Ellwood and his counterparts on the left, is holding up a society to one's own ideological preconceptions, not holding it in the Light.

*Stephen Zunes*  
Ithaca, N.Y.

## QUAKERS IN IRELAND

# On the Trail of History

by Clara Pierre

Few American travelers touching down at Shannon Airport are likely to know that the airfield adjoins an estate once belonging to the family of William Penn's mother. In fact, one hardly thinks of Ireland—any part of it—as Quaker territory. Yet there are areas in the south, particularly in County Cork, that are resolutely linked with the Society of Friends.

Touring Penn country provides the historically curious visitor with an unusual slant on some of Ireland's lushest countryside. In four days of leisurely travel by car it is possible to cover the major Penn landmarks and Quaker sites across County Cork and to venture into the soft rolling landscapes of Tipperary and Kildare before ending the

*A freelance magazine journalist, Clara Pierre is a member of Germantown (Pa.) Meeting. She teaches at New York University's School of Journalism. This article first appeared in Irish America Magazine and is reprinted with permission.*

tour in Dublin. Stopping at sleepy villages, thriving market centers, and sea-side ports along the way is part of the charm of seeing Ireland with a purpose in mind—a purpose flexible enough to give way to detours. This way of inviting oneself into the heart of a country may lead to some unexpected insights into its past—in this case, into the lives of early Quakers, particularly that of the region's most prominent figure, William Penn.

There have been Quakers in Ireland since the mid-17th century, most settling in the Protestant north. Refugees from the religious persecutions of the Cromwell years, these small bands of dissidents sailed from England to escape the law: many early Quakers had already been jailed for insisting on public worship, refusing to take oaths, serve in the army, or pay tithes to the Church of England.

Once on safer shores, many Quaker families migrated to the gentler and more temperate south, some making Cork their center, others progressing to the southernmost reaches of the sea-

coast. All seem to have continued in their modest trades: Goodbody's settled in the midlands as jute and sack-makers; Mosses drifted south to Bennet's Bridge in County Cork to set up as millers; nearby, the Strangemans flourished as brewers. Haughtons, Lambes, Clibborns, Pims, Allens, Jacobs of biscuit-making fame, the Grubbs of Castle Grace, the Malcolmsons, millers of Clonmel—each family found its niche in the new country.

Eventually, the old saw about Philadelphia Quakers—that they came to do good, and did well—was to apply to Irish Quaker families, but this was still far from being the case when Admiral Penn, William's father, first set foot on Irish soil in the mid-1600s. Quakers were still very much second-class citizens, protesters, and trouble-makers. The admiral's family, on the other hand, were staunch Church of England gentry who had been granted land in the Irish "colonies" by Cromwell.



*The main street  
of Shanagarry, Ireland,  
in the 1940s.*

The Irish chapter of Penn's family history begins in Macroom, a pretty market town on the way to Cork, less than a day's drive from Shannon. When the admiral's wife's property near Shannon had to be forfeited, the Penns were granted Macroom castle and the surrounding grounds in compensation. In 1655, after Admiral Penn fell into disfavor with the English government, he retired to Macroom with his family. Young William Penn was 12 when, in the following year, he met the Quaker Thomas Loe, who, as legend has it, came to the castle at the admiral's invitation. This itinerant preacher from Oxford was eventually to change William Penn's life.

History is embedded in Macroom: there are few historic markers on buildings and it takes a bit of inquiry to verify what you're looking at. For example, what seems like the sort of tower commonly found at the center of a typical Irish crossroad town turns out to be, in Macroom, an imposing remnant of the Penn castle itself. Our antiquated guidebook indicated that the building in which the Penns lived was bordered on one side by the river Sullane, with windows looking onto a rugged stretch of land ending at the foothills of a mountain range. Yet the structure before our eyes was smack in the heart of town, so central that traffic is routed around its hulk. Moreover, it is commonly referred to as "the castle."

This confusion was cleared up for us by a retired school teacher named John Ahern, the town's unofficial historian.



Referred by the town clerk, we knocked at Ahern's door just as he was about to set out for a walk. But when he learned our purpose, he doffed his raincoat and led us back into his study. There he switched the electric fire on again and took down a book of local history already marked at the pages covering the Penn family. He told us that the classic 15th century keep at Macroom's center is all that remains of the original castle, the rest of the structure having been torn down in 1967 to make way for a technical school. Ahern's book, predating this modern development, showed the entire castle—a square, three-story fortress sporting turrets and a stern facade. In Macroom, it seemed, we were too late for all but the remnants of Penn history.

**W**e were not disappointed for long, however. As it happened, Mr. Ahern had in his pocket the keys to the town museum, and he further postponed his constitutional to take us there. Housed in a modest building on Castle Street adjacent to the keep, the museum announces itself in large letters painted on its bright yellow walls. The hours are 2 to 4 p.m. daily. Admission is 50 pence, and a bargain. Inside, the visitor shares in the story of Irish small-town life as only a simple community institution can present it. There are cooking and farming implements from the last century, costumes, games, and records of sporting life, as well as photographs and mementos of the Penn castle before it was demolished. This was not the only time that our pursuit of William Penn led down an intriguing byway, nor was it the last to occasion a Quakerly quaffing of spirits: to thank Mr. Ahern for his trouble we went across the street for a pint at Quinlan's Pub, and were told that it too is an ancient fixture in Macroom, and therefore a "must" for visitors.

Although the area around Macroom offers great country for casual wandering—and for golfing and fishing if your enthusiasms are more specific—we headed straight down route N22 to the city of Cork.

It was in Cork that William Penn met Thomas Loe for a second time, went to hear him speak, and was so moved by the man's eloquence that he became a Quaker on the spot. This was an act for which Penn suffered immediate consequences.

The year was 1667. The Penns, forced to give up Macroom castle, were granted even larger estates in the Barony of Im-

okill, south of Cork. The family was in England; young William was sent to Ireland by his father to see to the new holdings. After his conversion, Penn attended a meeting of the Cork Society of Friends. There, on September 3, he and 18 others were taken prisoners on grounds of a proclamation of 1661 prohibiting the assemblies of Anabaptists, Quakers, and Fifth Monarchy Men.

Penn's petition to Lord Orrery, the president of Munster, against the proclamation, which he called "a dead and antiquated relic," was the first plea for religious freedom from the man who was to become its greatest champion. The petition was successful, and William was released. However, Lord Orrery was a friend of the admiral, and when news of William's imprisonment reached his father, William was angrily recalled to England. As it happened, William sailed back with English Quaker Josiah Coale, who had been to America. He stirred up the newly converted William's interest in the New World as a possible Quaker asylum.

**C**ork thus remains the place where everything began for William Penn: conversion, prison, commitment to freedom of worship. The successor to the meetinghouse still exists where Penn and his fellow Friends were probably rounded up and marched off to jail. It stands on a main thoroughfare, Gratton Street, but is indistinguishable from the surrounding buildings except by its yellow facade, newly refurbished. Today it houses a social service organization and, characteristically, bears no plaque indicating its past. (To find it, turn right at the courthouse which faces on Washington Street, and walk across Liberty, staying on the right. Watch for a pale yellow front about a third of the way up Gratton.)

Much easier to find is the new meetinghouse on Summerhill South. This is an undistinguished building marked, happily, with a bronze sign set into its red brick wall which reads: "This meeting house was built in 1938 on leaving our premises on Gratton Street which Friends occupied from 1677 to 1938." The easiest way to see it is to attend a meeting for worship. Inside, the utilitarian structure is transformed into a cozy library room set round with benches taken from the Gratton Street meeting. Chairs are arranged in a semicircle around a table bearing a vase of flowers and a Bible in the spirit of simplicity that William Penn would have approved.

*Macroon Castle, in County Cork,  
Ireland, a boyhood home  
of William Penn.*

But the hidden glory of this quiet little enclave in Cork is on the hill behind the meetinghouse. What looks at first like an enchanting secret garden lined with magnificent holly trees opens into an ancient burial ground with a fine view over the city. It is one of those rare and unexpected spots in which a special quality has survived through generations. Cut into the cemetery's stone wall is the legend: "This burying place was first purchased by Friends of Cork Anno 1668 and rebuilt and enlarged Anno 1720. Above re-cut 1949." (Meetings are held on Sunday at 11:00 A.M. To visit the meetinghouse and graveyard at any other time you need to contact the caretaker, Mrs. Somerville, around the corner at 50 Quaker Road.)

There is much to see and do in the bustling center of Cork. We descended for tea and a look around the majestic Crawford Municipal Art Gallery on Emmet Place, which contains a good cross-section of Irish painters, including work by Jack B. Yeats, the poet's brother. Superb light dinners are served at the gallery's Café on Wednesday, Thursday, and Friday evenings beginning at 6:30. (Telephone: 021.274415.) The imaginative menus are masterminded by Myrtle Allen, the chef of Ballymaloe House, 40 minutes' drive south of Cork, which we made our headquarters for the Shanagarry leg of our William Penn tour.

We started the next morning for Shanagarry, the last Irish home of the Penn family. It was here in this tiny village on the east coast of Cork that William Penn's diary of his 1669 visit was found by a Quaker schoolmaster in the early years of this century. Published for the first time in 1916, it recounts, "27 10th Month . . . I came into Imokilly to my fathers hous, Shanagarry or old Garden . . ." The spot is full of legends carefully cultivated by the inhabitants. There are rumors of magic wells which cure ague; of saints who raised towers overnight; there is even the tradition that Jesus sought refuge against his persecutors in Shanagarry.

But William, whether mindful of local folklore or not, had business to do. By now the admiral had recieved a knighthood, and his name carried considerable weight in the district. His grant comprised Shanagarry castle and some 7,000 acres reaching down to Ballycotton Bay

at the edge of the coast. In addition he was given the governorship of Kinsale, a thriving port and market town to the west. Altogether, his new post and the revenue from his estate netted the admiral an annual income of about 2,000 pounds, a tidy fortune in those days. William's job was to lease various parcels of the land and to collect the rents from tenants. Having accomplished these tasks by the end of 1669, William turned to what he now viewed as his real vocation, a ministerial journey south of Cork to visit Friends in Bandon, Skibbereen, Baltimore, and Rosscarbery, making a stop at Kinsale to oversee his family's holdings there.

**S**hanagarry, however, remained Penn's base of operations. Today the town and surrounding countryside are almost exactly as they were in his time: low-lying emerald green fields dotted with grazing sheep, boundless farmlands, windswept skies, and the smell of the sea nearby. Shanagarry itself consists of a general store, a pub run by Margaret and Maurice Walsh, a

tiny municipal park opened three years ago by the local priest, Father Troy, and adjacent to it, picturesque ruins of the Penn castle. Not far away, behind a row of modern bungalows, sit the remains of Sunville House, where William Penn's grandson William lived until his death in 1746.

Ivan Allen, scion of the Quaker clan which owns and operates Ballymaloe House nearby, blames himself for not having rescued Sunville from near-oblivion. "It was a charming place," he muses, his long legs crossed in front of a peat fire in one of Ballymaloe's spacious drawing rooms. "But we have one compensation; I had the presence of mind to remove the stone fireplace that you see in front of you from Sunville, before it fell into ruins. And in a way," Allen continues, "it's quite as much at home here because, you see, Penn visited this house often, along with Bishop Berkeley of Cloyne, two miles down the road." Did he mean the theologian and philosopher George Berkeley? "I do," Allen confirms simply.

J.B. Haynes/William Penn in Ireland





His wife, Myrtle Allen, chef extraordinaire, joins our discussion of Irish Quakers. "Have you heard of the *Annals of Ballitore*?" she asks. I had not. "Stop there on your way back to Dublin," she said mysteriously. "Get someone to show you the library."

One of the delights of journeying with a purpose is being able to follow up on leads which begin casually in conversation: "Have you been to . . . ?" "Do you know about . . . ?" When we reluctantly left the remote setting of Shanagarry for the road north, we already had plans to stop along the way at Clonmel to track down another Quaker graveyard. But on the strength of Myrtle Allen's intriguing hint, we decided to pay Ballitore a visit as well. Still another suggestion emerged from a chat with a Ballymaloe guest, who alerted us to the legend of Major Grubb, who, in 1926, was buried standing upright, gun in hand, in an unmarked cairn facing the Knockmeal-down Mountains.

As it worked out, these three suggestions traced our route for us in perfect logical order. We took routes N8 and 72 from Cork through the high pass known as the "Vee." There, a few miles from Clogheen, was the major's monument, just a pile of rocks to the casual observer, but a unique shrine to those who know about this odd military descendant of one of Ireland's influential Quaker families.

In Clonmel our gumshoe efforts were rewarded by the discovery of a large Quaker burial ground right in the center of town yet well-hidden down a cul-de-sac alongside Ann Street and perpendicular to O'Neill. An almost invisible plaque set into the high stone wall identifies the site. A glimpse past the iron gate, now chained and padlocked, reveals a sylvan garden in total disarray—a walled crypt disturbingly set off from the rest of town in the manner of the tiny Jewish cemetery in New York's Greenwich Village. Not quite hermetically sealed away from the prosperous modern bustle of Clonmel, this "haunt" is nonetheless an acute reminder of a time when Quakers were a feared minority.

Ballitore was not to be found in our guidebook map. It is a tiny village nestled in the upper valley of the river Greese, near the town of Athy, from which signs will direct you. (We took N24 and N76 from Clonmel to Kilkenny, then N78 to Athy.) Not having had the foresight to request specific road directions, we almost gave up on Ballitore. In the end, we were relieved that we had not abandoned the quest, for Ballitore exists in a time warp which is almost unimaginable to the casual tourist. For example, the most recent postcard which the grocer's wife managed to produce from her dusty drawer pictures the village's main street in black and white, ornamented with a scatter-

ing of automobiles dating from the 1940s. And yet an enterprising local Quaker has renovated the meetinghouse and converted it into a handsome museum displaying Ballitore history as revealed in correspondence and records.

Ballitore was settled in the early 18th century by the Quakers John Barcroft and Abel Strettel. In 1707 a meetinghouse was built, and in 1726 Abraham Shackleton opened a small boarding school which was later attended by the philosopher and Parliamentarian Edmund Burke. But it is in the library next to the museum that the real treasures are on view, and we offered silent thanks to Mrs. Allen for having alerted us to its contents. There, next to a Quaker wedding dress (suitably grey), a man's costume, and an assortment of hats and walking sticks, is the original edition of the *Annals of Ballitore*. Penned by Mary Leadbeater, a local lady of some learning, these journals cover the years 1766 to 1824. They form a unique and detailed record of Quaker life in a small Irish village and are delightful reading.

In a case nearby is a collection of Burke's letters, one of which, addressed in 1844 to Richard Shackleton, who took over the school's headmastership, begins "Dear Dicky." That Quakers early had a sense of their place in Irish history is evidenced by an enormous manuscript whose title begins "A History of the Rise and Progress of the People called Quakers in Ireland from the Year 1653 to 1700 . . ." and continues ponderously for another 14 lines.

We ended our Quaker journey in Dublin, appropriately enough at Swanbrook House, the handsome Victorian building on Morehampton Road which serves as the center for the Society of Friends in Ireland. The library here contains many family archives and may be visited from 11:00 A.M. to 1:00 P.M. on Thursdays. (Telephone: 683.684.) The librarian directed us to the large 1692 meetinghouse at 4 Eustace Street where meetings for worship are held at 11:00 A.M. every Sunday and at 10:30 on Thursday mornings.

A tour of Irish Quakerdom, past and present, leaves one with the sense that to these adventurous exiles all things were possible. Here Quakers foxhunted, prospered as millers and biscuit manufacturers, carried rifles, brewed beer, and sailed across the Atlantic to found Pennsylvania—all of which suggests that, in the rich soil of Ireland they did both good—and well. □

## Youth in our Midst

There is a portrait of young William Penn above the fireplace in our meetingroom. We gather early here, and we presume the Presence waits in silence for us then. Though we are few in number, we recall that there are needed only two or three to bring the Spirit to our midst to be a center with a meaning for us all.

But we are growing old, our little group has settled in together all these years, until our inspiration is one breath. So when, at times, my spirit starts to droop, I search young William's face to calm my fears of age — and find eternal youth in death.

—Mary E. B. Feagins

Mary E. B. Feagins is emerita professor of German at Guilford College and a member of New Garden (N.C.) Meeting.

# No More Stones

**To be against abortion is not enough. Men must help take away the occasion for abortion.**

by Laurie Eastman

I'm writing concerning recent letters on abortion in *FRIENDS JOURNAL*. I continue to feel frustrated and upset when people who seem to me to have no experiential knowledge of a situation feel called upon to impose their beliefs on people who have no known way of escaping the situation.

Every woman, whether she ever conceives a child or not, has to live with the possibility in a way men do not. This seems to me to be an inescapable biological fact. I feel fortunate that I wanted the four children I conceived, carried to term, birthed, and have been raising for 17½ years. I am fortunate that I have a committed mate and that between us we have been able to come up with the resources necessary to provide for needs and a fair number of wants for us all. I am fortunate that I have been called by the Spirit whom I worship to spend my life on behalf of children. I have struggled to meet that commitment by spending the last 18 years as a child

care worker, juggling the needs of all our children with my biological children in such a way as to maintain my sanity, grow spiritually, and develop ways of sharing my concerns with others. I believe in empowerment. I believe that we are on the planet to empower ourselves and each other.

While I do not know the people who wrote the letters to the editor in the February issue, I have had very similar beliefs expressed in my presence by people whom I do know, and who are not in the position of feeling trapped by being pregnant—and, if these people are men, they can never be. I cannot escape the feeling that desire to have power over others' lives is part of the reason why men feel compelled to dictate to women about reproductive rights.

I am intimately aware of the costs of conceiving, bearing, birthing, and raising children. Even when pregnancy and birth are uncomplicated, as in my case, massive physical changes take place, involving at least a fair amount of discomfort, sometimes death. In my case the emotional violence I experienced at the hands of the medical establishment and well-meaning F/friends in my struggle to give birth nonviolently (once in the hospital and three times at home) made it very difficult for me to enjoy the pregnancies. Women are all too often subject to emotional and physical violence by health professionals when giving birth and even while they are pregnant. Many articles have been published about how much it costs financially to raise a child. The emotional and psychological costs are not as easy to catalog. Love and responsibility are not free, but cost a great deal of energy, anguish, self-doubt, groping for wisdom and flat out pain. With each child I entered on a 20-year leap of faith that I would be able to meet the child's needs, integrate one more complicated person into the family, and enter into a lifelong commitment to that unknown person. The first few years after conception involve a physical dependency that at times seems as if the woman will never regain her physical autonomy. With diminishing physical dependency come increasingly complicated emotional and mental demands. The button that says, "Insanity is hereditary, you catch it from your children," makes me laugh precisely because I know that feeling so well. Need I say more?

With all the resources with which I have been blessed, I have at times felt

pushed to the end of my abilities, times when I have felt so very alone, so resentful of the doors that have been closed to me because of my chosen endeavor, that I have wanted desperately to strike at the most vulnerable people in my environment and hurt them so badly that they would never make another demand of me. Women laugh at Erma Bombeck's and Roseanne Barr's comedy, because their most outrageous statements of how they wanted to mutilate their kids are real. We women are sharing a common, unacceptable feeling, and the sharing helps us avoid acting on that feeling. In among the thousands of poopy diapers, visits to the emergency room, disgusted rejection of food we didn't

## In the workplace:

Do I support maternity/paternity leave? Do I give more than lip service to supporting quality daycare for parents of both sexes who need that service? Do I support a living wage for day-care workers? Do I expect the men with whom I work to be concerned and involved fathers? Am I willing to sacrifice some of my ambitions at work to provide the nurturance my children need? Do my vocational choices include nurturance as a high value?

Do I insist on furthering my own career at the expense of my partner's pursuit of her own career, because I expect her to do a better job of nurturing our children? Do I assume that part of my responsibility for my child include taking time off from work, if necessary to care for her when she is sick even if it means missing an important meeting? Are birthday parties and school outing as important to me as closing a deal? Do I assume the responsibility for providing child care as needed for my child? Do I let other men know it is safe to be a concerned and nurturing parent around me even in the work place?

## At home:

Do I assume my responsibilities as a partner in the care of my children? Do I avoid the use of the term "babysitting" when referring to my being in charge of my children in their mother's absence? Am I "helping her out" or assuming half the responsibility for my child(ren)? If I am not the primary care giver, do I find ways to acknowledge the intelligence and patience, etc., of the person or people meeting my child(ren)'s need

*Laurie Eastman from Yellow Springs, Ohio, spent most of her life before age 16 in Pakistan and Latin America. She "came home to Quakerism" in 1965. In her spare time, she engages in peace and social activism and enjoys music.*



want to prepare, total disregard of our feelings, and repetitive work, we do get belly laughs when kids hold up mirrors to how silly we are. Our great Comforter is rejoicing when we see ourselves in the mirror these children hold up, and that realization has helped me immeasurably. For one thing, laughing with the universe isn't fattening and feels as good as a hot fudge sundae.

Several years ago, I had a bad strep infection and came too close to dying. I missed a period and panicked. I had all I could handle in my life, my body was finally not a physical necessity for any small person, and I was starting to make some long-term plans to better my working conditions and explore ways

and wants? Am I careful to insist on assuming whatever responsibilities I can with my child(ren), even if it's easier (for both of us) if she does it?

### In Meeting:

Am I careful to consider ways in which nursing mothers and parents of small children can be included in the work of the meeting—committees and such? Am I too quick to consider that children's noise and needs and the general hassle of setting up child care outweigh the worth of having the presence and input of parents of small children? Am I creative and constant in acknowledging those who provide care and work out complicated logistics? Do I assume some of the responsibility of that care? Is the religious education committee composed wholly or predominantly of women? Who carries out the religious education programs?

In my meeting, if a child has to be helped out of meeting, is it usually the mother or some other woman who performs the duty? What do I do when such a need arises? Am I consciously nurturing relationships with children not my own so that when a situation develops I can take charge in a positive way?

### In the world:

Am I careful to keep myself from making or tolerating sexist jokes and comments? Am I careful to assume my responsibilities in my relationships with women? With children? Am I a witness to child care being honorable work, whether for love or for pay and love? How do I advocate and work toward de-

my talents could be used. The thought of another pregnancy and the long sweep of subjective time between birth and my even partial emancipation, so recently hard won, left me angry, resentful, distrustful of my husband's ability to cope, and so very weary. Were this another baby coming, how long would I have to wait before I could put some energy into my own independent self? How can you, if you have never been in my position, or (in the case of men) if you never can be in my position, judge my reactions? In the name of God/ess, do not dismiss us as selfish if we cannot

face the burden/responsibility of giving and maintaining life.

In my struggle to bring something creative out of my pain, frustration, and raging response, an idea was vouchsafed me—why not work on a set of queries for men and any others who might find them useful? Possibly this traditional tool can help people hear what I have to say and seek within themselves to find how they can help with the problem, instead of dumping the entire responsibility—as well as the most immediate emotional and physical and spiritual consequences—in our collective female laps.



"Reading with Papa" by Grace Oelner

cent housing, medical care, food, and respect for older women whose work was caring for children and others?

Am I conscious of the consequences of my actions? Do I pressure my partner into having sex when she does not want to? When we do agree to have sex, am I assuming my share of the responsibility for contraception? Do I realize that *anytime* I have sex there is a possibility that pregnancy can result, no matter how careful we both are? Do I ask myself if I would honestly be willing to co-raise a child to maturity, should one result from our union?

Do I assume my full share of the financial and emotional responsibilities for all my children until they are grown? (Whether convenient or not?)

Am I willing to take comparable risks with my health, sanity, and personal career that I expect women to take when I insist that the women carry all babies conceived to term? *And raise them over a 20 to 30 year period?* A child with an emotional, mental, or physical handicap may require a much longer commitment.

If you feel overwhelmed by all these queries, be gentle with yourself, answer one or two in your heart. Create some yourself and share them with another man. Start or join a men's consciousness raising group.

To be against abortion is not enough. As a man, you must find creative ways to live in that life and power that takes away the occasion for abortion. For example, are you willing to match opposition to abortion with equal responsibility as a "big brother" for a single mother household? As a woman, I and my sisters do not have the choice. We have to live with these queries every day of our potentially childbearing and child-rearing lives, whether we want to or not. It is a daily fact of our lives. Take these concerns to your brothers. Until men learn to behave responsibly, women will have to continue to make choices that may involve abortion. You cannot afford to stone us, so join us in our struggle on behalf of creation.

Please, be a brother to me and my sisters and a comforter to all the world's children. □

# The Enemy Was Our Fear

## Nonviolent strategies may help to bring an end to the Israeli occupation.

by Vinton Deming

*Mubarak Awad and Nancy Nye are a unique husband and wife team with close association with the Religious Society of Friends. Before his deportation from the West Bank in June 1988 for his outspoken advocacy of a non-violent end to the Israeli occupation of Gaza and the West Bank, Mubarak was an attendee of Ramallah Friends Meeting. Nancy, a member of Wilmington (Ohio) Meeting, was principal of the Friends Girls School in Ramallah until this past October when she resigned to rejoin Mubarak in the United States. In January they were participants in International Affiliation week at George School, where FRIENDS JOURNAL editor Vinton Deming welcomed the opportunity to visit with them.*

**I**n very practical terms it means you have no rights at all. If you should own a car, for instance, you have a different colored license plate. You have no telephone. You cannot get a permit to build a house or dig a well for water. If you write or speak out on the issues, you run the risk of six months' detention without trial, of being beaten, of having your house and furniture seized and destroyed." Mubarak Awad pauses a moment and then says, "It means that you lose your sense of humanity."

The quiet of a small, comfortable room at George School suddenly seems far removed from the day-to-day conflict between people in the occupied territories. Yet as Mubarak Awad responds to my question of what it means to be a Palestinian living under occupation on the West Bank, I begin to sense the immediacy of his concerns. And as he talks further, articulating his belief that the occupation should end and that Israelis and Palestinians must settle on a two-state solution, I begin to understand why he was imprisoned, hustled directly to an airport (without opportunity to pack or say goodbye to family or



Nancy Nye and Mubarak Awad at George School (Newtown, Pa.)

friends), and presented a one-way ticket by Israeli authorities to the United States. What he is talking about, clear and simple, is the need for nonviolent, revolutionary change—an end to Israeli military occupation and the setting up of an independent Palestinian state. It's the very stuff that brought the wrath of British authorities upon Mohandas Gandhi and which sought to silence the legions of Martin Luther King, Jr., in our own country.

Mubarak is a handsome man. Broad-shouldered, he has sparkling, bright eyes, and dark, curly hair. He is dressed comfortably in a light-colored, knit sweater. He speaks in a solid, confident way and exhibits a keen sense of humor. Nancy Nye presents herself with confidence and sensitivity as well. I would expect to find her at work in a school, somehow. I sense quickly that she would be an effective school administrator, careful with details and with other people.

**Where, I ask Mubarak, had he been born and raised?** I learn that he was born in Jerusalem in 1943 and went to school there. Later he attended Bluffton

College, a small Mennonite school in Ohio. With training in psychology, his goal was to return to the Mideast to work as a psychologist with children.

Mubarak spent most of the years between 1970 and 1983 in the States, during which time he became a U.S. citizen, yet he maintained close ties with his family in Palestine. His father was killed by Israelis when Mubarak was very young. His mother was forced to work and raise seven children alone. It was she, Mubarak says, who helped instill his eventual pacifist views at a very early age. "My mother often said to us as children, 'Do not retaliate, do not seek revenge and make more orphans and widows.' Her influence on my thinking was enormous."

**What else shaped his thinking in the area of peace and nonviolence?** As a youth he was intrigued by the Mennonite and Quaker relief workers he met. "They came to the Middle East to perform service, giving up their own affluence and comforts to live and work with us. This made a very great impression."

Later Mubarak began to read Gandhi's writings and became familiar with the work of Gene Sharp at Harvard in the field of nonviolence. He also read about the effective use of nonviolence in the U.S. civil rights movement.

When he returned to the Holy Land from Ohio in 1983, he soon learned that his plans to work as a psychologist would need to change. People were not interested in counseling or in therapy, but rather in *politics*. Mubarak started doing his own research in nonviolence. "As I began to study the Moslems, I learned, for instance, of many of the nonviolent aspects of Islam. And I came to see the Palestinians as a very non-violent people. They are, for the most part, farmers—simple people who only want what others want." He admits that these views are in sharp contrast to the common stereotype that all Palestinians are terrorists and are violent. "Yet, check the encyclopedias," he says, both serious at first, then with an edge of

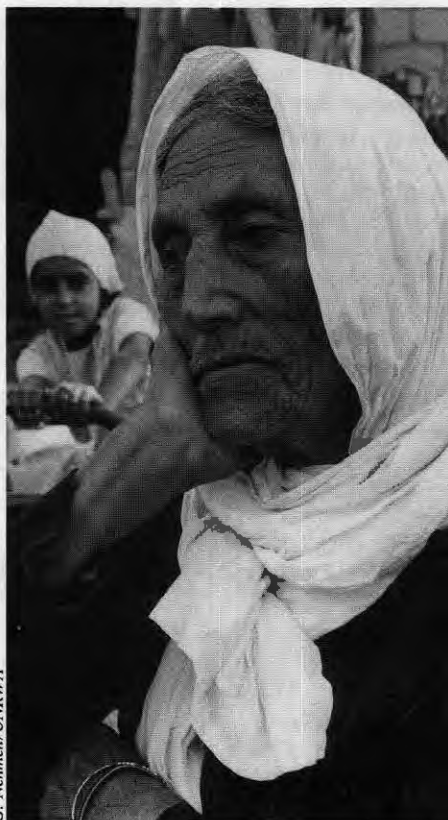


humor. "You will see that Arabs did not invent any weapons. We invented cushions; makeup; and, of course, there was our contribution to mathematics—the zero!"

When did Mubarak start to teach others about the use of nonviolence? With the founding of the Palestinian Center for the Study of Nonviolence in Arab East Jerusalem in 1985, such opportunities began to arise. Mubarak says, "At first, people thought we were a bit crazy, that perhaps I had come back from my time in the U.S. with some strange notions. We started with just five people. We would sometimes go to a public place and carry a sign that said 'Down With the Occupation,' or, 'Don't Pay Taxes.' People at first would laugh and make fun of us."

But over time the demonstrations became larger. The organizers started to speak at synagogues as well and met sympathetic Jews who also wanted to find peaceful solutions to the conflicts. In time some of them even began to join the demonstrations.

In early 1986, some Arab farmers in-



G. Nehme/UNRWA

Left:  
Palestinian refugees in Lebanon.  
Bottom of page:  
A street scene in Gaza

formed the Palestinian Center of an incident that occurred near the village of Qattaneh on the West Bank. The Israeli Land Authority in that area, they claimed, had destroyed a number of the farmers' olive trees. What might be done to correct this injustice? On an important Jewish holy day a mixed group of Arabs and Jews, with a few Europeans and North Americans, went to the site where the trees had been removed and began to replant young olive trees. Since the planting of trees without military permission was illegal, a number of people were arrested. Some journalists, including TV reporters with cameras, were present and the event was widely publicized. Since then many similar demonstrations have been held. As Nancy Nye expresses it, "Trees have become a very powerful symbol."

**Have other nonviolent tactics been equally effective in calling attention to injustice in the occupied territories?** The Palestinian Center, I learn, has advocated a boycott among the Arab population of all Israeli-made products; refusal to pay taxes or to work for Israelis; insistence that all mail be addressed to people by using the Palestinian language, not Hebrew; and the initiation of many self-help projects.

Widespread unrest among Palestinians, particularly among young people, led to the outbreak of the *intifada* (or "uprising") at the end of 1987. Though the press has often focused on violent aspects of the uprising (i.e., stone throwing, firebombing, and the shootings by Israeli soldiers), Nancy and Mubarak point to research done by the Palestinian Center. About 85 percent of the actions undertaken during the *intifada*, they claim, are nonviolent, often not given coverage by the press. It is important to note, they point out, that Palestinian youth have not been armed with guns.

The role of Islamic fundamentalists, of course, must not be ignored. "They have been a factor," Mubarak admits, "a definite minority, yet very powerful. We must continue to show them, how-



ever, that there's a better way to peace. Violence is not the answer."

**To what extent has the intifada adopted the nonviolent strategies that Mubarak advocates?** "A case in point," Mubarak says, "occurred in a village called Bit Sahaour. People there, to show their support for the uprising, decided they would refuse to pay taxes to Israeli authorities—no taxes at all. The Israelis wanted to punish them so they came and confiscated the ID cards of a number of the business men."

So what was the community's response? "Well," Mubarak continues, "without your ID card you are stuck, you cannot go any place. When people in the village heard about this, they said, 'If they are going to take the ID cards of these businessmen, we are going to turn in our ID cards too.' And they did. So the Israelis called a curfew in the village and they said, 'Here, please take your ID cards;' they gave them all back!"

And the news of this incident spread to other communities? "Yes," Mubarak says, "everybody began thinking it was a good idea to do it. You say, 'OK, I'm

not going to hurt the Israelis, but this is what I'm going to do.' And people will get together and say, 'Let's do it.' Palestinians are what I would call 'trial and error' in their approach. Like, if this works, well, we'll try it and continue to do it; if it doesn't, it's all right, we'll do something else!"

**What are the most important things happening within the occupied territories at this time?** Without hesitation Mubarak says, "Palestinians are getting rid of their own fear. They now understand that the enemy was not the Israelis or Jews; the enemy has been their own fear. And they are now able to talk with Israelis as well." Mubarak and Nancy point to numerous examples of Palestinians inviting Israelis to their homes for coffee, then talking about common problems.

"People gain hope when they find things they can do. They are then not so fearful," Mubarak points out. "A friend of mine has an 11-year-old kid. The kid saw one of the underground newsletters of the intifada that said shopkeepers should close their shops at 12 on a certain day—and he knew a cer-

tain shopkeeper near his house who might not do so, maybe wait till 12:15 or 12:30. Well, this kid, without knowledge of his father or anybody, wrote the shopkeeper a note saying that the leadership of the intifada said to close at 12—and signed it 'The PLO.' And he started asking his father if this fellow had closed the shop or not. And that fellow started closing at 12!"

Mubarak continues: "Well, I went to see the father and the kid. I wanted to know where he got all this information about the shop closings (he didn't get it from his father) and why he had signed it 'The PLO.' He said to me, '*It's my responsibility!*' You see, the *kids* now are taking the responsibility. When we were just beginning the boycott of Israeli products, the kids were the ones who started telling their parents, 'No, no, we don't want to eat this food, eat this butter, drink this milk; bring us Palestinian milk!' And the parents have to respond to these children. So you see, it becomes a challenge for everybody, and I think the Israelis are having such a hard time. They cannot really crush the intifada without becoming exactly, mentality



Katerina Katsarka Whiteley



wise, like the Germans during World War II. The movement is so widespread now. Everybody is asking for freedom and justice and is fighting for that freedom. You either have to annihilate them or give them that freedom."

**With such wide involvement of young people in the intifada, how about the schools?** Have some of them remained open during this time? Nancy Nye says that during most of the past year all schools in the territories (kindergarten through university level) have been closed, including the two Friends schools in Ramallah. Approximately 300,000 young people are affected.

On May 23, 1988, the schools were reopened for a period of about six weeks. "When I say 'open,'" Nancy says, "that means that there were classes for three to four hours a day, never more than four days a week. And there were many reasons why it was difficult to function. Then the closure order came again after about six weeks, early in July. Institutions were told that they were not allowed to reopen. The second part of the order from military authorities was that anyone who participated in an underground school would be subject to ten years' imprisonment, and the house in which they were teaching would be demolished, would be blown up. So at that point it became very clear to me that all of the sanctions against the schools, which previously had been explained away, the authorities saying that when students come together at schools there might be demonstrations and things of that sort—that the real intent of the sanctions was a form of punishment. That as long as there is an intifada there will be no education for the children."

When Nancy and others at the Friends schools began to draw up a list of potential students in September 1988, they discovered that the population was devastated. Many of the children had been sent to school abroad; perhaps only half were still living in the area. The financial loss to the schools has been severe, despite the effective fundraising efforts abroad. "Indeed," Nancy says, "such fund drives are all that kept the Friends schools alive. But now it remains an extremely critical time. The situation in the territories economically is very, very bad. Life has just slowed down and the economy is really depressed at this point. And it is extremely difficult to get money from the outside into the territories. Another one of

the military measures to make life more difficult for people is not to allow money to come in from outside."

Despite such hardships, Nancy feels that this is also an exciting time educationally. "Palestinians now see this as a great opportunity to develop their own educational system. And as people start to think about what they want such an education to be, interestingly enough many of them look to the Friends schools for leadership. Our schools have been the institutions of high academic standard and in many ways superior to the other schools in the area. So at a

## **Everyone is asking for freedom and justice. You either have to annihilate them or give them that freedom.**

time when Friends schools are fighting for their lives to survive, other institutions are saying 'as we dream and think what we want education to be, we would like to model after what we have seen happening in the Friends schools.'"

Mubarak agrees. "I think the Israelis have made a great mistake through the occupation. They damaged the Palestinian children's pride by removing the name 'Palestinian' from all history and geography books. As a young Palestinian you read your own history, and there is nothing mentioned about your own culture. So there is a new opening now for children. The challenge at this time is to bring in the Palestinians who are educated, to start publishing, writing, putting those textbooks together to show that our culture, our history is really there and alive. And that will give more pride to the students."

**What potential problems may exist when the children do return to school?** Mubarak acknowledges that certain challenges lie ahead for educators: "The intifada has placed the burden on the youth to be its leaders. When the youth do return to the schools they might begin to look at the teacher as an 'authority' in the negative sense, confusing the thought of an Israeli and the thought of a teacher. So the challenge becomes how to 'unedu-

cate' those kids now, to say, 'Hey, fellows, not everything's perfect, let's go into education.'"

A related problem, Nancy and Mubarak point out, is that there are so many children who have been injured physically during the uprising, some of them shot, many with hands broken, or having suffered the loss of their eyes or a leg; and emotionally injured as well, perhaps experiencing the death of a brother or a sister, the loss of a house. "There's going to have to be a process," Mubarak says, "and I don't think that we have a lot of Palestinians who are educated enough in what I would call psychology or in dealing with this situation. For what's going on is more than 10 or 50 or 500 people could handle."

**How do Mubarak and Nancy see themselves contributing to a peaceful change now they are here in the States?** For one thing, they both sense more openness now than previously to discuss the issues. A great challenge is to help people not to take sides. "I think you have to see on both sides," Mubarak says, "that there is something important there. The Middle East conflict is a good example that conflict should not have winners and losers. This is one of the great challenges to us as we try to help those who are making policy decisions. The United States does not need to have a foreign policy that dictates choosing sides. We should be able to say there are two good groups of people here with real differences of opinion, and the two must be helped to be able to accommodate one another."

**What helps them to remain hopeful in face of such large obstacles opposing change?** Nancy shares a personal story: "When Mubarak was deported last summer, there was an older woman, a friend of ours, who was really very upset. I went to visit her and she cried and said, 'You'll never see Mubarak again!' I asked her, 'Why don't you come to America this summer to visit your children? [She has several living here.] When you come we will invite you, and you can see Mubarak.' And she said, 'No, I can't, I'm involved in this committee' [and that neighborhood committee, and she has to do this and do that.] And she said, 'I can't leave now. It's the most exciting time to be here!' Instead of wanting to get out because of its being very, very hard, her feeling was that at *last* something might be happening, and she wanted to be a part of it." □

# Is a Solution Possible?

by Mel Shralow

**To many  
U.S. Jews, Quakers  
appear to be  
aggressively  
pro-Palestinian  
and hostile  
to Israel.**

In speaking to a group of Quakers about Israel, I have to begin by telling what I have discovered about the Quaker point of view about Israel. The first thing I learned in the Jewish-Quaker Dialogue is that there is no single "Quaker point of view." Just as Quaker participants learned that attitudes among the Jewish dialoguers ranged over a wide spectrum, so we discovered that the Quakers held a variety of opinions on Israel and the Middle East. The American Friends Service Committee, I observed, does not speak for all Quakers. In fact, a number of the Quaker dialoguers were heartily opposed to the views of AFSC.

However, there were some common threads and attitudes. In general, I was shocked to learn, Quakers tend to think of the status of Palestinians in Israel as analogous to the condition of U.S. blacks in the South during the civil rights struggle of the 1960s. Israeli troops are

*M. Melvin Shralow, an attorney in Philadelphia, Pa., is an honorary board member of the Jewish Community Relations Council. He participated in the dialogue described below.*

the analogue of southern police wielding clubs and inflicting barbarous violence on innocent civil rights marchers. It is a picture of a native population being abused by overpowering armed might—and in their own land. Representatives of the AFSC are thought to be like civil rights workers in the South, trying to protect the human and civil rights of the down-trodden.

As an example, the following is quoted from the "Statement on the Israeli-Palestinian Conflict," approved by Representative Meeting of Philadelphia Yearly Meeting on June 23, 1988:

We recognize that the inequality of power inherent in the superior military strength of Israel, the harshness of the occupation of the West Bank and Gaza, and the desperate actions taken by Palestinians have interfered with the process of peacemaking. We believe that past or current suffering, no matter how profound, cannot legitimize the violation of human rights and universal standards of decency and justice by any side.

I suppose that the words "by any side" at the end of the passage are meant to make the statement apply

## Jewish-Quaker Dialogue in Philadelphia

The Middle East is the issue over which tensions between Jewish and Quaker communities remain the strongest. In view of that, Jews and Quakers in the Philadelphia area initiated a dialogue between them which began in 1984 and continued during the following three years. It was organized by the Jewish Community Relations Council of Greater Philadelphia and Philadelphia Yearly Meeting of the Religious Society of Friends. Approximately 20 people from each community agreed to participate.

Participants learned about the rich diversity of religious practices and political opinions in both communities. Within this context, Jews learned about the Quaker principle of the presence of God in every person, the absence of a creed, the strong commitment of most Quakers to Christianity, and the centrality of the Quaker Peace Testimony.

Quakers learned about differences between various branches of Judaism and the organizational structure of the Jewish community. Quakers also learned to appreciate the importance to Jews of the Holocaust, their concern with vulnerability, and their doubts, based on past experience, whether Christians can be counted on to stand with Jews in the face of persecution.

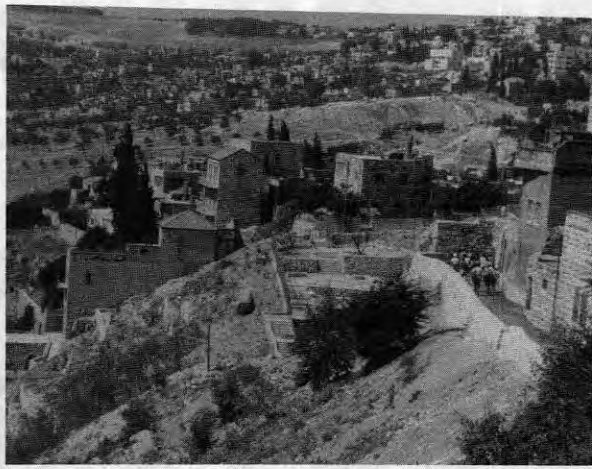
Regardless of differences among U.S. Jews about Middle East politics, Israel's security is of paramount importance to them. Any approach to peace that is viewed as diminishing that evokes a range of negative feelings. Quakers believe in the survival of a secure Israel, but their concerns in the Middle East are based on a general commitment to work for world peace. Israel's special needs are seen by Quakers as important, but not central to the issue. Personal experiences of

Quakers working in Israel, the Arab countries, and with Palestinian Arabs in Gaza and the West Bank, have influenced their thinking, because of their desire to understand all points of view.

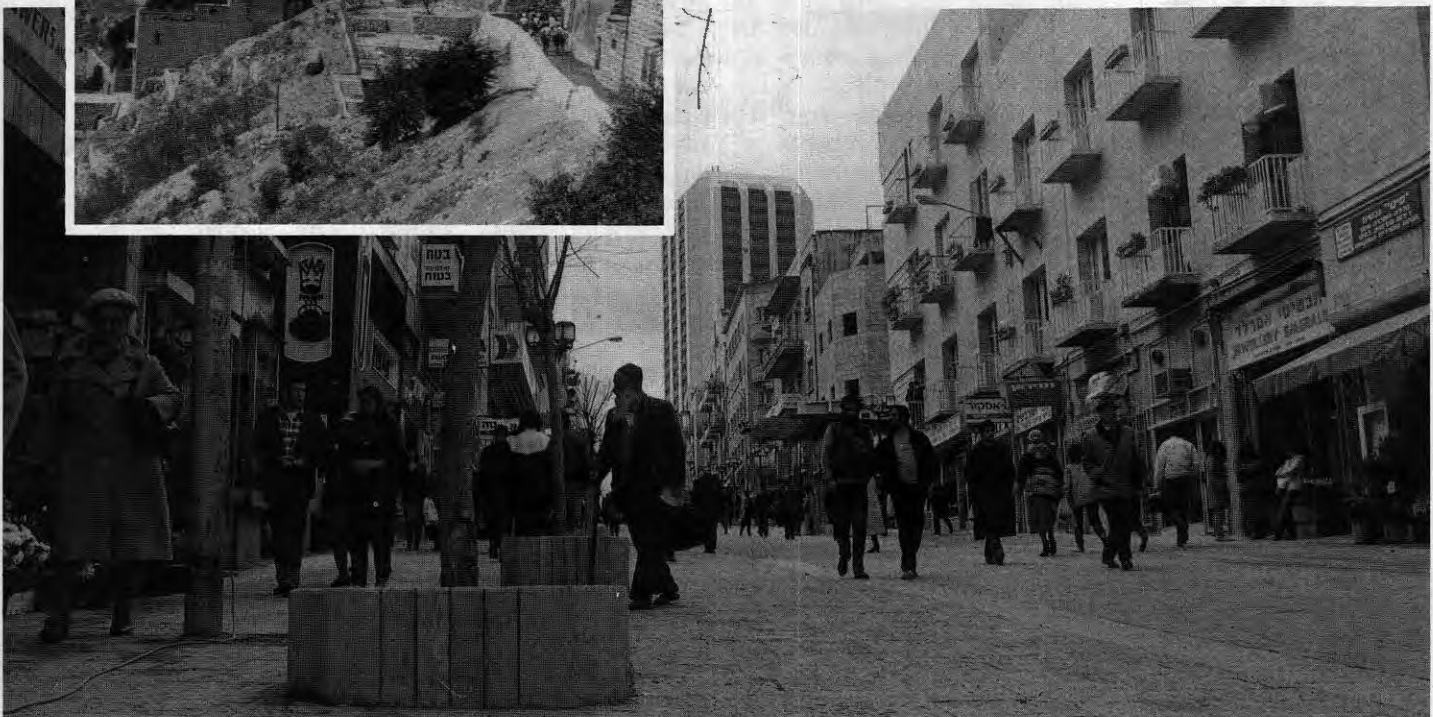
Participants in the Quaker-Jewish Dialogue discovered that talking to each other does not need to change people's minds or produce specific results, although it may have this effect. Dialogue promotes understanding of each other and of ourselves. It can help replace ignorance and distance with honesty, respect, and friendship. □

*Robert Dockhorn, associate secretary of Philadelphia Yearly Meeting, prepared this statement from the Concluding Report issued by the Jewish-Quaker Dialogue.*





Left:  
Jerusalem, site of the original city  
founded by King David  
Below:  
A city street in Jerusalem



Photos by Robert Dockhorn

equally to Israelis and Palestinians. Obviously they do not.

While Jews are not expected to share the view expressed in the statement, it is important and very helpful in discussing these problems with Quakers to know what their underlying attitudes are. Most Jews think of Quakers as hostile to Israel, to the great surprise and dismay of the Quakers to whom I have spoken. Quaker attitudes appear to us to be politely spoken but aggressively pro-Palestinian. Quakers, however, think their positions are neutral, human rights oriented, not anti-anything, and not anti-Israel.

I have learned, as did the Quaker members of our dialogue group, that this divergence of viewpoint about the Quakers results in large measure from the lack of understanding of Quakers about the Jewish perspective. The most constructive result for the Quakers was to learn "where we are coming from." We must each walk a mile in the other's moccasins before criticizing each other.

Jewish history to me is mostly an internal thing. I was educated in the U.S. public education system. I was a young child during World War II. I have vague memories of those times, such as ration

stamps, gasoline stickers on the windshield, headlines and newsreels about battles, and movies about the war. I remember how I learned of President Roosevelt's death, and I remember where I was on VJ Day. But I have no recollection of knowing about the holocaust until after the fact. I have seen and read so much about the Nazi atrocities that I cannot remember when I first learned of these things. I only know that they have affected me deeply, so much so that now I avoid those materials. They upset me too much.

Overt anti-Semitism was more prevalent then. Often I heard people saying derogatory things about "the Jews," without any effort to avoid being overheard or self-conscious about the slurs. Jews were fat, loud, aggressive, greedy, pushy. "Jewing down the price" was a common description of haggling.

Historically, I learned of our slavery in ancient Egypt, the destruction of the Temple in Israel twice, of the expulsion of the Jews from many countries over the centuries, of the tortures, burnings, forced conversions, massacres, and martyrdoms.

Prior to Vatican II, Jews as Christ-killers was common talk, especially

around Christmas time and Easter.

Jews always have been strangers in someone else's land, subject to being expelled, subject to the religion, to the domination, to the genocidal pogroms of the host. Assimilation hasn't worked. It didn't prevent expulsion from Spain or the gas chambers in Germany and Poland. We Jews always remember those atrocities. If it could happen there, it could happen here. That is part of the reason for high levels of participation by Jews in civil rights and human rights movements, in causes for the protection of the rights of minorities—all minorities. Everyone must have freedom to insure that we have freedom.

White U.S. Christians, especially Protestants in general and Friends in particular, have no conception of the internal sense of insecurity or wariness that I feel as a result of the history I have just sketched. Perhaps it is "racial memory." Perhaps it is conditioning. Are the dangers real or am I paranoid? We cannot take the chance.

Into all of this comes Israel. Underdog against the British. Underdog against millions of Arabs, in many countries, covering vast territories, encompassing countless people.

Israel is born. It is a homeland for the Jews, a place where to be a Jew is not to be an outsider. It is the first such place in my lifetime and in almost two centuries of Jewish lifetimes.

As Israel is created, many Palestinians leave. They go to Trans-Jordan, where they are placed in camps. The Arabs create the camps and keep the Palestinians in them.

The Arab nations attack Israel, vow to destroy it and to drive the Jews into the sea. We finally have a place to call home after nearly 2,000 years, and they want to drive us out and kill us again. So there is war after war: Suez, with the British on our side for a change, and President Eisenhower stops it; the Six-Day War; the Yom Kippur War. Israel wins. Israel survives. Jews are rescued from Entebbe. Jews are rescued from Ethiopia.

Jews are fighting for Jews. Jews are protecting Jews. Nobody is kicking us around, or kicking us out. Not anymore. Never again. And why?

Because there is Israel and Israel is strong. With U.S. help. Israel is *my* salvation. To destroy Israel is to destroy *me*. I cannot let it happen. The Arabs lose a war and return to fight again. Israel must win every war. If Israel loses

once, it is gone: forever? for another 2,000 years? I cannot let it happen.

And what of the Palestinians? Again, this is the view from inside me. Jews have seen issues relating to Palestinians in the context of the unified vows of the Arab nations to destroy Israel. Generations of Palestinian refugees have been held in camps in Jordan to create and maintain pressure on Israel and to threaten Israel. These people could have been absorbed in Arab countries. They could have had adequate housing, schooling, and human services in Jordan. If a small part of the money the Arab states spent trying to destroy Israel had been spent on the refugees, there would be no refugee problem, certainly none in the context in which it now exists. But this was not done.

The highest standard of living among the Palestinians has occurred in the Occupied Territories administered by Israel. And these are the areas in which uprising has been fomented.

Is Israel at fault for using force against the *intifada*, or are the Arabs at fault for using the bodies of their children as part of their political strategy?

But whatever the politics, these are people. And they are suffering. Just as we suffered. Just as we are a people

whom others treated as objects, objects of vilification and experimentation.

But they are pawns set up by their own people, our enemies. They would destroy from outside in the form of enemy armies. If we let them in, they will overwhelm us.

But they are people, and they, too, are suffering. Fighting should not go on forever. But we must survive. It is a dilemma.

Is there any solution possible? Perhaps it depends on what question is asked. If the question is which people, the Israelis or the Palestinians, will win the land to the exclusion of the other, then probably there is no solution other than constant war. But if the question is how the land may be shared by Jews and Arabs, perhaps those peoples can find an answer that will let them live in peace together.

What can the rest of the world do to help? First and foremost, it must guarantee that there is an Israel to participate in the process. Second, it must guarantee that any solution agreed upon by Israel and the Palestinians will be respected by the world, including the Arab nations and others dedicated to the destruction of Israel.

It is clear that the United States and its allies are in agreement with the Soviet Union and its allies that war in or over the Middle East should be avoided. If these blocs could prevail upon the Arab nations to recognize and guarantee fulfillment of an Israeli-Palestinian peace agreement, then negotiations could begin between Israelis and Palestinians, with the knowledge that the whole world will recognize and protect the results and all parties to it. That protection, and the sense of security that Israel and the Palestinians can derive from it, would be the most constructive contribution that others could make to the peace process.

Quakers are interested in peace everywhere, and certainly in the Middle East. Clearly they can help in the process. They have been a presence in the area for a long time. Many representatives of the Religious Society of Friends and of AFSC have contacts with and are trusted and respected by Arab and Palestinian leaders at the highest levels. Perhaps if we can foster greater mutual understanding and respect between Quakers and Jews, the Quakers will take a more constructive role (as I have tried to define it) in fostering understanding and respect between Arabs and Israelis.

The stakes are too high not to try. □



Robert Dockhorn

Jewish men at prayer at the Western Wall in Jerusalem



# Myseh, Mishpocke, Minyan, and Mitzvas

by Ruth Harriet Jacobs

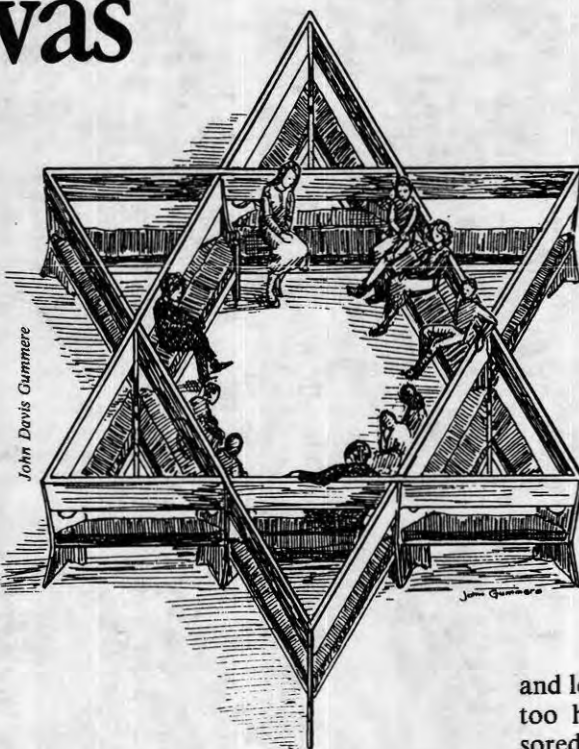
**F**our years ago at age 60 I became a Friend, a member of the Wellesley, (Mass.) Meeting. This is something I would never have predicated earlier in my life, and yet it now seems a natural affiliation that does not present a discontinuity. This is largely, I think, because of the convergence between Judaism and Quakerism as epitomized, oddly enough, by four Yiddish words that begin with *M*.

These words—*myseh*, *mishpocke*, *minyan*, and *mitzvas*—represent central beliefs and practice among Jews and Friends. This is not surprising, because both religions stem, I believe, from the direct experience of God and the seeing of God in other humans as well as within ourselves.

First, *myseh*, which means a story, is a way in Judaism that values are transmitted through stories told orally and in the Talmud and other sacred writings. Among Quakers, there is also an oral tradition of messages at meetings which often take the form of stories shared with others worshiping. Both religions stem from the prophetic tradition in the Old Testament where light is given by God to an individual who shares it by speaking to others. In both religious groups, there is often commentary on the stories.

*Mishpocke* refers in Yiddish to extended family, more specifically the family of your child's spouse but often, by extension, the inclusion of others as kin who are not blood relatives. This extends the universe of reciprocal caring and obligation, and the concept is a step toward the universality of the family of humankind. In the same way, Friends see other Friends and people of all kinds as extended family to whom one owes caring and concern.

*Minyan* among Jews is a meeting of ten people who come together to pray



without the necessity of a rabbi. When special support is needed, such as the week after a death, ten or more Jews aged 13 and over can engage in worship. In some orthodox sectors, these are men, but other segments of Judaism include women in the minyan. When I first began attending Friends meetings, I was struck by the convergence between unprogrammed, unpastored meetings for worship, and the minyan. In both, the worshipers are in a direct relationship with God unmediated by clergy.

Finally, but not least important, is the concept in Judaism of obligatory *mitzvas*, good deeds, giving of aid, and comfort to others. This is observed among Jews in individual actions and in generous group philanthropy which led to many important organizations which have helped people in many countries and many situations. It is exemplified by the United Jewish Appeal, Jewish hospitals, Jewish contributions to education, and so forth. I found among Friends the same spirit of feeling a strong obligation for individual good deeds and for collective philanthropy. Like Jews, Friends take responsibility for the dispossessed and contribute individually with time

Now a Quaker, she maintains close ties to Jewish traditions.

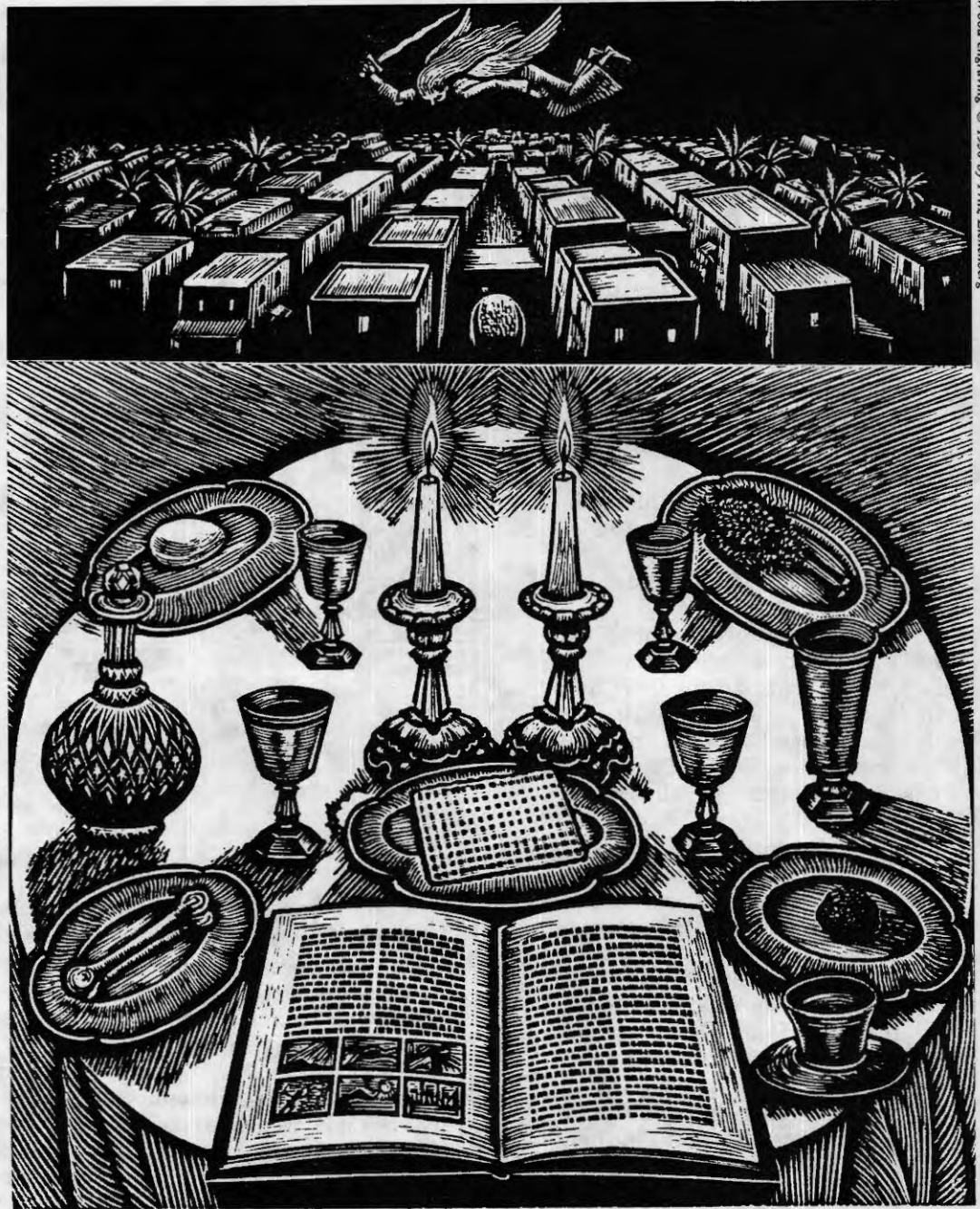
and love and money. Collectively, they too have supported education, sponsored such organizations as the American Friends Service Committee, and so forth.

I have found among many Quakers, as I did among Jews, a special sense of inspiration from the Old Testament, including the Psalms. Before becoming a Friend, I took a Quaker studies program, sponsored by New England Yearly Meeting. One of our assignments was to write a psalm. I did, and it felt like coming home to my childhood, when I was nourished on the Psalms and became a poet at ten because of them in a childhood that one would not have expected to produce a poet. Among both Friends and Jews, I have observed an ability to speak clearly and often with great beauty and force of language and I think some of this may come from the beauty and force of the Old Testament.

The convergence between Judaism and the Society of Friends could be analyzed in much more depth than I have done in this simple statement, but it may cause others to reflect on the heritage jointly shared and expressed. I still consider myself a Jew historically and ethnically, and my meeting accepts this, though I choose now to identify with and worship with the Society of Friends. □

*Ruth Harriet Jacobs is a sociologist, gerontologist, poet, and the author of five books and many articles and book chapters. She teaches at colleges in Massachusetts.*

*The Passover celebrates the time when the angel of death, taking the first-born of each family in Egypt, passed over the homes of the Jews, sparing them.*



Wood engraving © 1950 by Fritz Eichenberg

# We Celebrated the Seder

by Anne Neufeld Rupp

**M**any of us Mennonites no longer live in denominational or ethnic pockets. One of the ways we can enrich ourselves is to relate to and learn from those who are not like us.

Sometimes these experiences provide a new understanding of the Bible and the people who walk through its pages. That's what happened when my family and I celebrated the Seder.

*Anne Neufeld Rupp is chaplain at Meadowlark Homestead, Newton, Kansas. Her article is reprinted by permission of The Mennonite, journal of the General Conference Mennonite Church.*



We received an invitation from a Jewish family to celebrate the Seder service as part of the Passover festival. We accepted, not quite sure what this involved, wondering how we would feel at a family festival in which most of the people would be strangers to us.

The mother exuded friendliness and humor as she hovered over her family and drew each person into her presence. It included a neck rub for a tired daughter-in-law or scurrying around for toys to amuse the smaller children. It included placing a hand on my arm with the words, "Your family is far away, why don't you adopt us?"

Her great pride in home, family, and guests was expressed through the meal. She had cooked the food. Now she served it, encouraging second and third helpings.

The Seder service was part of the meal. Each adult male was given a black cap to wear. Younger boys wore a pale blue one. The service began with the traditional question, asked by the oldest son, "Why is this night different from all other nights?"

It was answered in Hebrew by the father, leader of the service. "We celebrate tonight because we were Pharaoh's bondsmen in Egypt, and the Lord our God delivered us with a mighty hand. We must tell this story of deliverance from year to year."

Following the reading, the *matzo* (unleavened bread) was uncovered and passed around. Each broke a piece from the larger *matzo*, dipped it in wine, and ate it. My mind slipped back 2,000 years to one who called 12 disciples his family, and celebrated the Seder with them. I could better understand why Jesus dipped the bread in Judas's cup. Not only was the dipping a part of the ceremony, but in Israel's custom a host who dipped bread and gave it to a guest was showing him respect and honor. Earlier I had thought the Judas scene an accusation. Now I realized it was an act of love.

Matzos were passed again. The reading was finished. Now a cold fish was served, spiced with bitter herbs. Symbolism and significance were in what we did and ate. The bitter herbs reminded us of the suffering of the Israelites during their days of slavery in Egypt. (What did Jesus think as he ate those herbs? Gethsemane? Golgotha?)

The numerous courses were kosher foods of various kinds: soup with *matzo* dumplings, cold chicken, beef with

prunes, stewed fruit and *matzo* chiffon cake.

"In more traditional homes, lamb is still served," the elder son explained. "The lamb is a reminder of the Passover lamb that the Israelites ate and whose blood was streaked on the doorposts." (Did Jesus think of himself as the one to be sacrificed as he ate the Passover? Did he remember the words he had heard three years earlier, "Behold the

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## Through experiencing part of the Jewish festival of Passover, a Mennonite family affirms its need to learn more from Judaism.

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lamb of God which takes away the sins of the world"?)

Much of the joy at this Seder came through the atmosphere of acceptance. Several daughters-in-law were not Jewish. My husband and I were Mennonite. Other guests were Baptist. But in this family, we were all given the status of sons and daughters. Twelve of us sat around the table with the father at the head. (Jesus expressed need for family: "I have earnestly longed to eat this Passover with you before I suffer.")

Toward the end of the meal *harosis*,

a sweet mixture of nuts, apples, and raisins, was passed around. "This reminds us," said a family member, "of the great joy our forebears felt when they left Egypt and crossed the Red Sea." This joy dominated the household throughout the evening. We told stories. We laughed. (Jesus was brought up in the context of religious festivities and joy-filled holy days. The Passover meal was one of them, one to be celebrated even on the night of suffering.)

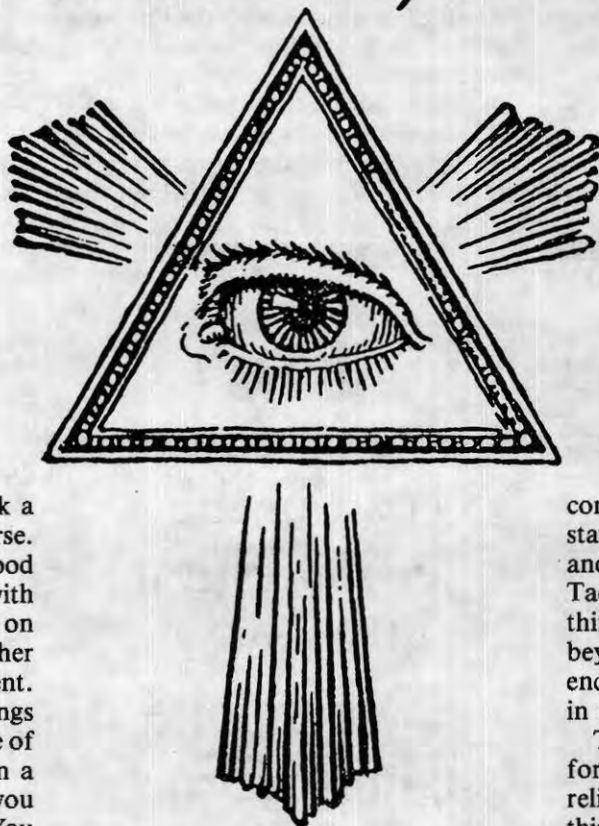
When the evening was over, the mother took each of us in her arms and kissed us warmly. We carried this warmth into the night. The stars seemed brighter, the spring breezes friendlier. For us this was a night of acceptance.

- The Seder renewed my awareness of how many Jewish religious festivals are celebrated in the home. The family, in Jewish tradition, is the center for religious experience and training, which the synagogue enhances. Christians often turn that around, relying on the church for most of our children's religious experience. The Seder made me more conscious of the need for family ministries in the church, whereby families are given tools for their life and celebration together. It continues to challenge my family to celebrate religious holidays.
- The Seder affirmed my need to learn from Judaism. How can I incorporate all ages in my religious celebrations? How can our religious festivals be the joy-filled, commemorative experiences of a liberated people? How can we better create an atmosphere of warmth and acceptance within the church family?
- The Seder gave me a new perspective on Jesus. Jesus was part of a family such as the one I visited. My understanding increased as to what some of his words and actions meant. Since that evening I have read more about Judaism, the festivals, the ethics, and culture.
- The Seder reminded me of the importance of symbols and liturgy. The symbols of the Seder are rich and can be understood by a small child, yet interpreted at a deeper level by adults.

When our children enter college and careers, they are in touch with many faiths and cultures. We do well to build an attitude of acceptance that helps our children learn from them.

Jesus, the Jew, whom we saw through the eyes of a Jewish family at a Seder service, expressed acceptance despite denial, love despite betrayal, and joy in the face of suffering. □

# What Is God, Anyway?



When I was in college I took a philosophy of religion course. I thought this would be a good opportunity to become acquainted with the various religious perspectives on God. As it turned out, what the teacher had in mind was completely different. Instead, we read and discussed writings that focused on proving the existence of God, which was nothing more than a fruitless endeavor. As I discovered, you cannot prove the existence of God. You must either take a leap of faith or resign yourself to being an agnostic or an atheist. I wondered why I had taken the course.

My quest for God did not end here. Instead of asking whether God exists or not, I decided to change the question to, "If God exists, what is it?" So, I investigated all the major religions and read what each had to say about the subject. In the Judeo-Christian perspective I found God to be a paradox exemplifying human qualities. God could be wrathful, vengeful, jealous, judge and jury. Or, on the other hand, God's resumé continues with omnipotent, omniscient, lawgiver, counselor, Father, Son, and Holy Ghost. Actually, take any human qualities and tack "omni" onto it and you have God. Oh yes, and, of course, God is male. I also found that in the Islamic tradition God did not fare much differently—God was still dressed in human qualities. Having had my fill of God mirroring man, I went in quest of a generic God.

*Karen Reynolds is working on a master's degree in marriage and family therapy at the University of Connecticut. She attends Storrs (Conn.) Meeting.*

by Karen Reynolds

In Eastern religions the line between man and God is vague. In these perspectives God is less of a deity and more of a state of human consciousness, even though in Hinduism, where God can take on human forms such as Vishnu or Krishna, the pure state of God (called Brahman) is nothing more than a soul's realization that the true self, the infinite self, is God. God is a state of consciousness and understanding that all is self and that self is both the changing substance of life and the illusive unchanging force behind life. In the Buddhists' tradition I discovered that, as in Hinduism, the experience of God was more of a level of consciousness. God is a state of bliss called Nirvana. Yet, in this perspective, God as a deity does not exist, only the state of bliss.

As the Buddhists would not really use the term God, a Taoist would not even try to describe the enlightened state of

consciousness. In the *Tao Te Ching* it states that, "those who know do not say and those who say do not know." The Tao, or the essence behind life, is something that is spontaneous, illusive, and beyond words. It can only be experienced and not really talked about. So, in respect to Taoism, enough said.

The frustrating thing about my quest for God is that after I researched these religions I felt I only had a glimpse of this thing called God, Brahman, Vishnu, Krishna, Jesus, Allah, Tao, and Nirvana. What I decided I needed to do was to read what people who had experienced God had to say. I read mystical writings and discovered that the "God experience" was beyond words: yet, much was written anyway. The "God experience" seemed to be one where the smaller self expands into a bigger sense of self, which includes all expressions of life as well as the force behind (sound familiar?). In this state, terms like "all life is one" or the "oneness of life" are used to describe the experience. In my search for mystical writings I came across the near-death experience literature. I not only read about the experience, but went to hear some of these people speak. Just as the mystics had spoken of the "oneness of life," those who touched or united with "the Light" spoke of the "oneness of life." "The Light," which could be called God, was experienced as an all-loving and all-knowing force. It seemed to communicate through telepathy, and its love was unconditional. Once in the light, the near-death person felt they became love and had access to all knowledge. There was no separation between the light and



their sense of self. One man even stated that this light is everywhere and not something that exists after death; it is the life force.

I would have to say that not until I had read and heard the near-death people speak did I feel I had begun to know God. When I heard one woman speak, she radiated so much love and warmth that it seemed to recall something in me—much like a lost memory. I felt that I had known God all the time but just had forgotten. I remembered that God was no farther than my heart, and I realized that the light had been guiding me all along on my quest. As I understand it, the light is God and the light is the essence of truth, knowledge, and, above all, love.

Through the light I was also shown the message of unity behind the diversi-

ty of religions—how it is the same light of the Judeo-Christian and Islamic teachings that is in Hinduism, Buddhism, and Taoism. The Judeo-Christian and Islamic message is one of loving and serving God first of all. In doing so, we love the thing that unifies all life and makes us of one body—the body of the Light. Because of the Light, the universal commandment to “love thy neighbor as thyself” makes perfect sense: our neighbor is ourself when we are standing in the Light. Through the Light all things are unified. This, too, is the message of Hinduism, for unity with Brahman results in expansion of the self to include all of life in the definition of self. And, no doubt, the bliss of the Buddhist's Nirvana is the same paradise of Jesus' teachings and the same bliss of uniting with Brahman. As the Tao is the play-

ful, illusive, spontaneous essence of life that is beyond words, so too could the Light of all religions be, at times, described this way. When you filter the Light through different cultures you have a human prism where the Light is broken into colors and expressed in different ways. But behind all the colors you still have the same Light.

When all is said and done, I realize that it is up to each individual to discover what God is. In my quest for God I was often haunted by this biblical passage: “Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you.”

Though religions and words may point the way, it is the Light in each soul that sparks the search, guides the seeker, gives meaning to the words, and eventually brings the seeker home. □

## Friendly Funnies



Signe Wilkinson is a member of Willistown (Pa.) Meeting and is editorial cartoonist for the Philadelphia Daily News.

# A Fruit of Gospel Order

by William Taber

**T**o what extent do modern unprogrammed Friends give real pastoral care to our members? The answer is mixed; some meetings seem able to provide good pastoral support, while others do it rather haphazardly.

In traditional Quakerism the source of pastoral care flowed from the life-giving power of the meeting for worship itself. For example, Robert Barclay said about 300 years ago:

When I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart; and as I gave way unto it I found the evil weakening in me and the good raised up; and so I became thus knit and united unto them, hungering more and more after the increase of this power and life.

About two centuries later Caroline Stephen wrote:

On one never to be forgotten Sunday morning I found myself one of a small company of silent worshippers who were content to sit down without words, that each might feel after and draw near to the Divine Presence, unhindered at least, if not helped, by any human utterance. . . . And, since that day now more than seventeen years ago, Friends meetings have indeed been to me the greatest of outward helps to a fuller and fuller entrance into the spirit from which they have sprung; the place of the most soul-subduing, faith restoring, strengthening, and powerful communion, in feeding upon the bread of life, that I have ever known.

In such gathered meetings the Pastor of Pastors was present to bring these

*Bill Taber, a member of Ohio Yearly Meeting (Conservative), is a teacher at Pendle Hill. His article appeared in the April 1989 issue of Quaker Life.*

people into a spiritual communion which changed their lives forever. The men and women who experienced this transforming presence, week after week, found themselves being sensitized to God's claim on their lives, so that as they "gave way unto it," the gifts, the fruits, and the power of the Spirit began to flourish among them. The journals and letters of the first 200 years of unspecialized Quakerism tell us that significant pastoral care was frequently—if not always—extended beyond the meeting for worship through a Spirit-empowered, fluid network of ministers, elders, overseers, and the entire Quaker community.

Precisely because there is no trained human pastor available to nourish, guide, and counsel unprogrammed Friends, it is all the more important that our meetings for worship be centers of living spiritual power, a fellowship alive to the Spirit. Only when meetings are thus truly alive in Christ, said George Fox, is it possible for them to experience what he called Gospel Order, which included the Spirit-given ability to meet specific needs of a specific situation and time, including Spirit-guided pastoral care.

Therefore, the question becomes, "How do we nourish the spiritual life and discipleship of our individual members so that they become more and more sensitive to the Spirit's leading?" If that sensitivity is faithfully followed, according to classic Quaker theory, both programmed and unprogrammed meetings will find that, through Gospel Order, Friends will be led to give the pastoral care that is needed or to see that someone is found who can do so.

In recent years, exciting new resources have become available to help us work in the spiritual formation and the spiritual nurture on which all else depends. The resources can be found both within the Society of Friends and in the wider Christian world, which, since Vatican Council II, has seen more and more groups seeking to recover what Quakers discovered three-and-a-half centuries ago—the amazing grace which comes to those who spend at least some time before God in daily silent communion, and the gift of discernment which is available to every Christian.

The first of these resources is technically called "spiritual direction," a label which puts some Friends off until they hear the more friendly term, "spiritual nurture." From the earliest days of Quakerism, some Friends, whether called

elders or not, have been sought out by other Friends for such spiritual counsel. This work required a very special kind of prayerful listening and responding in order to help people learn to discern the way God is at work in their lives, to help them learn how to recognize the voice of the Inward Teacher.

A number of Friends have been or are being trained in this ancient art at the Guild for Spiritual Guidance at Rye, New York, or at the Shalem Institute for Spiritual Formation in Washington, D.C. Some of the Friends who took this training were either trained counselors already, or they are now involved in psychological training, thus becoming specially qualified to give pastoral care in the unprogrammed meeting community. Here and there throughout the world and especially in the United States there are now Friends who know they are called to this work and to whom other Friends come for the Quaker form of spiritual direction. Such spiritual nurturers are numerous enough in the Philadelphia area that they held regular meetings at Pendle Hill for several years to explore the unique character of Quaker spiritual direction. They also led a weekend gathering to explain and demonstrate how the once-common Quaker practice of giving spiritual nurture can be recovered in our own time.

**T**wo Pendle Hill courses designed specifically for the needs of unprogrammed Friends also address the "prior concern" for spiritual nurture. One of these is the five-year-old "Traveling in the Ministry" course which gives each student several chances to experience (with different people and in different settings) the power of the "opportunity," the old Quaker name for a special meeting for worship held by only two people or just a few people, usually in a home. This course encourages us to recover our sensitivity to a vital, once-common Quaker custom. The old journals testify to how these opportunities or "sittings" were often a powerful aid in opening lives to transformation in Christ, and how they often led to significant pastoral care in the modern sense of that term. This is still true for most of the Friends who are again feeling the call to hold opportunities, whether they be held in homes, hospitals, or nursing homes.

In the other Pendle Hill course, "On Being a Spiritual Nurturer," students practice the spiritual art of deep listening, and they consider ways to nurture



the life of the meeting for worship, the spiritual cohesion of the entire meeting community, and to give spiritual nurture to individuals.

In many parts of North America where the Quaker Studies Program (started by Philadelphia Yearly Meeting in 1981) has been offered, it has seemed to start many participants on a path of accelerated spiritual growth. This may be due to the frequent practice of pairing participants in spiritual friendships along with including several retreats in each year of study. Baltimore Yearly Meeting and other Friends groups have developed their own programs for encouraging spiritual friendships and groups for spiritual nurture and discipleship.

**P**astoral care can take many forms today. In a traditional unprogrammed meeting this function is the special task of the overseers, as in Philadelphia Yearly Meeting. A large meeting may have as many as 20 overseers, and each overseer is responsible for being aware (in a prayerful as well as a practical way) of a small number of members. In some meetings these overseers visit, phone, or write "their"

members once or more each year. If they sense that someone needs more help than they can provide, they consult with other overseers. One large and lively meeting in the Philadelphia area asks each family to act as overseers for another family. In newer or smaller meetings the traditional overseer's function is handled by a committee of the whole, or it may be relegated to a ministry and worship committee, ministry and counsel committee, ministry and oversight committee, or even to the clerk. And, in many meetings there is often one person, no matter what his or her office, to whom people naturally turn in a spiritual or personal crisis.

In my own experience, large and well-organized meetings can be either very effective or very haphazard with pastoral care, and the same is true of new, small, or very informal meetings—some do it very well, and in some it barely exists. What seems to make the difference is whether there is a rich, spiritually-based vitality which reaches out to every member and attender so that all know they are deeply cared for. That rich vitality does not depend on systems or organiza-

tion; it just overflows because people care about people. Such spiritually vibrant meetings often experiment with new ways of increasing their care for one another. For example, they may set up fellowship groups or supper groups (sometimes called "Friendly eights"), or they may arrange for every child to have an adult buddy, even through high school and college. Or they may ask marriage clearness and oversight committee members to stay in friendly, loving contact with each couple "forever." Or they may provide clearness committees for anyone facing a major decision. When a meeting is alive in the Holy Spirit, it can be exuberantly and endlessly creative about its ways of caring!

**M**any meetings are fortunate to have members who are trained counselors or psychiatrists who give pastoral care themselves or help the meeting find it. Philadelphia Yearly Meeting is fortunate in having a Friends counseling service with professionals available on a sliding fee scale, so that Friends in need can be referred to Friendly counselors.

It would be interesting to discover how many unprogrammed Friends have studied clinical pastoral education or are serving as hospital chaplains; I think the number would surprise us. These people are another resource for Friendly pastoral care as well as for training other care-givers among us. For example, Patricia Brown recently gave a course in nursing home visitation at a retirement center and nursing home in the Philadelphia area.

It might also be instructive to see how many unprogrammed meetings have a member assigned to the local ministerial association who also takes a turn as a voluntary hospital chaplain (as I did at Barnesville, Ohio). I have heard of at least one meeting in which members took part in an ecumenical program to train lay people as hospital visitors.

Clearly, all the training we can get will help our wide variety of meetings do much better at providing pastoral care. But the Holy Spirit is a marvelous trainer of those who are moved in the power of the Gospel to reach out to the pain or need of another. Under the power of this Spirit ordinary women and men have been awakened, again and again, to be present to their brothers and sisters in the Body of Christ, making them bold in risking themselves, tender in being with another, and strong in the assurance of the inward Christ. □



**Effective  
pastoral  
care  
springs  
from a  
meeting's  
spiritual  
vitality.**

David Barlow/Zoe Goes to Meeting

by Fred D. Baldwin

**F**or about five years I've been a regular attender at a Friends meeting for worship. My spiritual and personal life have been enriched by individual Friends. I've become convinced that my own search for truth and right living is nurtured by being part of a community of faith.

Yet I haven't sought to become a Quaker. The biggest obstacle to my seeking to do so is the peace testimony.

I want to live my own life peaceably and simply. I join when I can in specific

rogant soldier compelled them to go one, to offer their cloaks when compelled to give a coat, and to turn the other cheek when hit, he was not dealing with abstract or remote possibilities. Small wonder that Christians have spent so much effort explaining these words away—more effort, perhaps, than with any other of his teachings.

This article, however, is about my second concern: how 20th-century Quakers usually present the "peace testimony" to the world, specifically in international affairs. As an example, I'd like to consider the cover article from FRIENDS

# With Friends Like

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**An honest  
peace testimony  
must either  
be radical  
in its reliance  
on faith or,  
if pragmatic,  
be open to all  
available facts.**

projects that contribute toward a more peaceful world. I also know that the peace testimony (like "simplicity") means different things to different Friends—especially regarding personal decisions such as paying or withholding federal taxes. The meeting I attend will not impose a political litmus test as a condition of membership. (Its members are more likely to echo the advice given to William Penn—to wear the sword "as long as thee can.")

Nevertheless, Quakers have positioned themselves relative to most other Christian bodies largely on their corporate commitment to nonviolence, including a rejection of war and militarism. Many Friends would regard it as the Society's most distinctive public testimony. Anyone with mental reservations on this point should hesitate before joining the Religious Society of Friends.

Taking this testimony to mean more than a vague desire to live as peaceably as possible in a violent world, I have two concerns about accepting it.

The first of these is the testimony itself. My main quarrel seems to be with Jesus. I understand his command to turn the other cheek as plain and unmetaphorical. Moreover, within its historical context, it was given during the presence in Palestine of a Roman army of occupation. When Jesus told his disciples to go an extra mile when an ar-

JOURNAL (July 1/15, 1987), "Overcoming Our Ignorance of the Russians," by Joe Peacock.

The author's general theme is that U.S. ignorance and misconceptions about the Soviet Union (and Central Europe) are barriers to world peace: "the image of Russians conveyed by U.S. television and film often makes them seem to us little more than emotionless zombies, or monsters bent on world domination. Sadly, few of us have ever had an opportunity to talk informally, as fellow human beings, with a 'real live Russian.'"

The author describes his own travels in Eastern bloc countries, beginning with a trip to Czechoslovakia, which he discovered to be both old and beautiful. He discovered that Hungary has "a distinct history, a different tone of politics, and even its own kind of dissidents." Finally, he found that similar differences also exist between the various republics within the USSR."

Fine for *Travel-Holiday Magazine*. What I find disturbing in an article that purports to be about international understanding is the author's silence on any moral issues suggested by his observations. He does not mention that the "diversity" he observed among the republics of the USSR simply means the Soviet Union has managed to hang onto the nations it absorbed during World War II (e.g., Estonia, Latvia, Lithuania), initially by Stalin's pact with Hitler. Imagine an article on Costa Rica, El Salvador, Guatemala, Honduras, and Nicaragua enthusing over the diversity of their cultures and the friendliness of

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*Fred D. Baldwin is a free-lance writer who attends Friends Meeting in Carlisle, Pa. He is the author of a book on the social responsibility of corporations and is a local coordinator of Amnesty International.*



their ordinary people but never hinting of a history of military intervention by the United States. Would FRIENDS JOURNAL print it under the title "Overcoming our Ignorance of Central America"?

**W**hat is a non-Quaker to make of an article whose stated purpose is to correct our ignorance of the Soviet Union yet is silent on every concern serious critics have raised? It's like a piece on South Africa that points out the country has beautiful beaches, fine athletes, and friendly people, but never mentions apartheid.

Perhaps the author saw his article as

not someone you'd trust to run a center for, say, battered women. It makes it easier for people like me to tune out the whole message.

We live in a world in which arbitrary imprisonment and torture are commonplace. That some nondemocratic regimes (including the Soviet Union) are liberalizing is good news, but to many of us this progress appears to be the result of having to compete with armed democracies who have, to be plain about it, been willing to resort to war. Quakers properly distinguish between force and violence in the relatively stable context of ordi-

Soviet Union is that Soviet writers, Estonian nationalists, and others in Eastern Europe are saying things about their system that Quakers seldom said publicly for fear of sounding like conservatives.

I hope it's clear that I don't think that the peace testimony need be pro-American or anti-Soviet. I do assert that an honest peace testimony must either be radical in its reliance on faith, or, if pragmatic, be open to all available facts.

**I** should add that another Friend, knowing my concerns, recently gave me a draft copy of a statement being prepared by representatives of the traditional peace churches that is radical in its reliance on faith. It says, in effect, "we are pacifists because that is where the Christ within leads us, and we recognize that the cost may be high, not just for ourselves, but for others." The authors renounce violence even for causes of which they approve, such as wars of liberation.

That kind of talk makes me uncomfortable. It expresses an ethical standard that explicitly recognizes the evils of the world and challenges me to transcend them. Fortunately for my peace of mind, I don't encounter it very often.

It may be that Joe Peacock agrees with the peace church draft, or he may have come to an equally thoughtful position of his own. But he neither said nor implied anything like that. Instead, he was silent on the risks of disarmament to Western democracies and on the costs of nondemocratic governments to the peoples who live under them. He implied that those who take those risks and costs seriously are thoughtless or misinformed, if not bigots.

To be sure, I often speak thoughtlessly and often discover that I've managed to misinform myself. In many areas of my life, I'm quick to seek excuses for not facing higher ethical standards than those I find easy to practice.

I'm crystal clear, however, about how I react to evasions of hard facts and seeming indifference to consistent patterns of human rights violations. I will listen to anyone who insists that a high moral position is worth risking a high cost, but not to someone who says or implies that high ideals are costless. It seems to me—I'd be glad to be shown wrong—that Friends' *public* testimony on the difficult issues of force and violence in international relations amounts (not always, but *characteristically*) to a conspiracy of silence about fearful choices. □

# These . . .

a corrective to the image of the Soviet citizens which he claims is presented by U.S. television and fiction. He gave no examples, but I'll grant him *Rambo*, featuring zombie-like violence by both the bad guys *and* the hero. Even the literature of the extreme right, however, routinely makes a distinction between the Soviet peoples and their government.

The author levels his only serious comments at the U.S. military budget. He writes: "Loving our enemies can today be seen as trying to undermine the foundation of the system that is said to guarantee our national security."

That may be, but the main thrust of this article isn't about loving our enemies. Instead, its message is that we don't really have enemies. The author often puts the word "enemies" in quotation marks and describes Western fears with words like "ignorance," "stereotypes," "prejudice," and "preconceptions." By contrast, his language about Russian attitudes is invariably neutral; their misconceptions are "views" or "viewpoints." The thrust of his piece is that conflicts between the United States and the Soviet Union are based on illusions, principally U.S. ones.

If it turns out that those of us lucky enough to live in political democracies really don't have enemies (left or right) at the national level, then Jesus' command becomes meaningless. It becomes something like: "Turning the other cheek sounds hard, but don't worry about it. If you do, no one will ever hit you, certainly not twice."

That formulation, of course, makes Jesus sound like an idiot or a fraud—

nary law, recognizing that force may be needed to deter criminals. In the international arena, where there is a less stable framework, the distinction between "force" and "readiness to resort to violence" is harder to maintain.

**Q**uakers seem to squirm away from this issue by pointing to failings on the part of the United States, of which there are plenty. I can join my friends in the peace movement in picketing the South African embassy without implying that all white South Africans are monsters. We can talk about Israeli treatment of Palestinians and act upon concerns about U.S. policy in Latin America. But how many Quakers actively protested the especially cruel and prolonged war in Afghanistan?

Bluntly, the peace testimony preached by Friends—as distinct from that preached by Jesus—seems to me to embody a double standard. Quakers seem to feel that plain speaking about communist states, especially the Soviet Union, will put them in league with the John Birch Society.

Individually, many Friends acknowledge the anguish with which they wrestle with these problems. Yet when they write or speak in public, they seem to feel an overriding need to appear politically correct, which means ignoring the problem. On most matters, Quakers are the least doctrinaire of Christians. When they write about the peace testimony they often sound like fundamentalists writing about evolution: they feel they must dismiss evidence that all serious scholars accept as facts. Ironically, one of the results of *glasnost* in Gorbachev's

## **A Reply to Fred Baldwin**

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by Joe Peacock

In his article, "With Friends Like These," Fred Baldwin raises challenging questions about the complexities and moral dilemmas of the Friends peace testimony. His questions merit careful consideration.

More than two years have passed since I actually wrote the article to which Fred Baldwin refers, and in the meantime my thinking, particularly about the Soviet Union, has changed somewhat. My studies exposed me to Russian émigrés with harshly critical views of that country. I also had a chance to experience life in the Soviet Union myself. From September 1987 to June 1988 I

*Joe Peacock, a member of Gwynedd (Pa.) Meeting, teaches Russian at George School. He lived for six years in Holland, where he worked for the International Fellowship of Reconciliation.*

was a visiting student (representing Philadelphia Yearly Meeting) at the Theological Seminary of the Russian Orthodox Church in Leningrad. This was a remarkable experience with some wonderful moments, but it was also very troubling at times, and on the whole it was a sobering experience for me.

The realization which inspired me to write my first article for FRIENDS JOURNAL was the sense that our ignorance of life in the Soviet Union and Eastern Europe is colossal and tragic. Overcoming that ignorance seemed to me to be an urgent first step in the complex process of applying the command to love our enemies in the real world. While I do not believe that my article had a "travelogue tone," as Fred Baldwin suggests, he is right in saying that by failing to speak

# **No Simple Answers**



Joe Peacock

*A view of Leningrad*



about the darker side of Soviet and Eastern European reality, I failed to discuss an important aspect of life there. I naturally assumed, however, that I was writing for a literate audience, familiar enough with our mass media to be well-acquainted with the darker side of life in that part of the world. Fred Baldwin is right in saying we have a moral obligation to speak openly about the injustices that exist in that part of the world, just as we would do in relation to the U.S. role in Central America.

In my article I was not seeking to downplay the "bad news" of the Soviet political hegemony in Eastern Europe, but rather to convey the diversity which exists among these countries *despite* the Soviet political and economic system. I imagined that the knowledge of this

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**There are  
still great  
differences  
between Russians  
and ourselves,  
yet the risks  
of a continuing  
arms build-up  
are enormous.**

region possessed by most U.S. citizens does not go far beyond images of tanks rolling into Budapest and Prague and maps—seen on television and in magazines—showing the USSR and Eastern Europe as one huge red monolith. Yes, there is bitter truth in these images, but I found life in that part of the world more interesting and more three-dimensional than such images convey. Fred

Baldwin compares this to writing about the diversity of culture and the friendliness of natives in Central America without talking about that region's history of U.S. military intervention. This comparison would be fair, were I writing in a political vacuum. In fact, our popular media have clearly done a much better job in recent decades documenting and condemning Soviet interventionism in Eastern Europe than in condemning U.S. intervention in Central America.

Fred Baldwin says I was overly severe in my condemnation of our mass media when I said they have consistently portrayed Russians as "little more than emotionless zombies or monsters bent on world domination." In the film *Rocky IV*, however, the U.S. hero fights a blond Soviet who really *is* an emotionless monster. The Soviet crowd in that film is likewise presented as dark and faceless. I also grew up with the cartoon show *Rocky and Bullwinkle* in which the indomitable bad guys were Boris Badinov and his cohort Natasha. For adults it may seem subtle satire, but for me as a child it said that Russians are always up to no good.

Baldwin seems to have a more sophisticated milieu in mind when he says that "even the literature of the extreme right routinely makes a distinction between the Soviet peoples and their government." This may be true in reference to, say, *Foreign Policy Review*, but I suspect that the difference between "Russians" and "communists" is probably lost on an extreme right publication such as *Soldier of Fortune*. As I see it, the "bottom line" has been that most U.S. citizens have seen the Russians as the enemy, and beyond that, Russians weren't worth thinking about.

In my article I tried to shed some light on the way enmity feeds on ignorance (and vice versa) and the importance of overcoming ignorance to break down enmity. Fred Baldwin countered that it is wrong to imply there are no real enemies. Here, I think we are both right. Our historic enmity with the Soviet Union has not *solely* been based on ignorance and dehumanization, but also on some very significant differences and antagonisms between our countries. To the extent to which our enmity *has* been based on ignorance and dehumanization, however, it is both immoral and dangerous.

In any case, since I wrote the original article, remarkable events have taken place which have made it outdated. We

are now in the process of overcoming our ignorance and our stereotypes about the Soviet Union at a rapid pace. Newspapers such as the *New York Times* carry many articles about the Soviet Union each day, dealing with political issues and other aspects of life there and the changes taking place under *glasnost*. For anyone with enough time and interest to take it all in, the wealth of information on the Soviet Union in our media amounts to a crash course in the history, culture, and economics of that country.

**T**he eighties have been marked by a broadening awareness of the danger of nuclear war both in Europe and the United States, dramatically evident in huge peace demonstrations in 1984 and 1985. People have increasingly come to see the absurdity of the continually spiraling arms race. Slowly it has begun to dawn on us that our fate is inextricably mixed with the Russians, a people about whom we knew virtually nothing. One need only look at the rapid growth in recent years of groups and projects devoted to contact with Soviet citizens to see this process at work.

A great deal will have to change both in the Soviet Union and in our own perceptions before we will stop viewing the Soviet Union as our enemy. But we are approaching a time when our views about the Russians will be much less polarized. With more media attention on the human problems of the Soviet people and their vulnerability, there will be a softening of the stereotype of Soviets as less than human, at least among educated conservatives. Likewise, with increased attention to the deep problems and unhealed wounds in Soviet society (about which the Soviet people themselves are becoming increasingly vocal), among intelligent liberals there will be less tendency to ignore the injustices and failures that plague Soviet society.

Of course, it is wrong to assume that increased familiarity will make us love Russians. There are, after all, few peoples more familiar with the Russians than the Finns, Estonians, Latvians, Poles, Ukrainians, Armenians, Chinese, and others, whose attitudes toward their Russian neighbors are more often marked by suspicion and hostility than friendship and trust. Fred Baldwin is right that overcoming our ignorance of the Russians involves familiarizing ourselves with the oppression and subordination which many of Russia's satellite states have experienced. But such a familiari-

ty does not oblige us to share the same anger and hostility (which often borders on racism) shared by many of these ethnic groups toward Russians. Because we have a different history, we have the privilege of being more objective in formulating our attitudes.

**L**earning about Soviet society will expose us to other frightening realities as well, from Stalin's terror and the gulag to other examples of systematic injustice that continue to the present day. My experience in the Soviet Union taught me a great deal about the darker sides of Soviet reality and convinced me that there are great differences between Russians and ourselves. But it also exposed me to people with whom I felt a strong affinity and who became my close friends. I remain convinced that any approach toward a people or an ethnic group such as the Russians which categorizes them as being *by nature* good or evil, warlike, or pacific is unacceptable and an obstacle to real

understanding.

Thus I find it too simplistic to assert that Russia was, or that the Soviet Union is, "the most warlike power on earth." Similar claims have also been made (with no more validity) against our "friends," Japan and Germany. Geographically, Russia proper is a huge area with few natural boundaries, surrounded by historic enemies. It is a politically unstable region that has suffered repeated invasion and conquest. Perhaps for these reasons there is a tradition of despotism that runs through both Russian and Soviet history. Russians (like Latin Americans) tend to fear the chaos of freedom and have a dangerous tendency to seek order by means of authoritarian rule. Given their history, Russians still have little real understanding of democracy. I found Russians to be much more submissive to authority than we are, but much less (in fact, not at all) interested in the export of their particular system to other countries. (They

often tend to over-idealize the United States.)

I cannot speak for the Soviet government and military, where more hawkish factions undoubtedly exist, but my experience suggests that the only way Russians can be considered "warlike" today is in their preoccupation with the "Great Patriotic War" and their fervent determination that such a tragedy must never happen again. I suspect the principal reason the Soviet government has proclaimed its "peace" slogan for so long is that the Soviet people's desire to avoid another world war runs so deep that the issue still unites people and arouses their emotions favorably toward the Soviet state. It is something every Soviet citizen can agree on.

I have more trouble discerning Fred Baldwin's grave misgivings about disarmament. Does he really believe *any* degree of nuclear disarmament will inevitably involve sacrifices of political freedoms, or does he assume the only kind of disarmament Quakers can reasonably advocate (given our peace testimony) is *total* disarmament?

If the latter is indeed the case, Baldwin assumes we are much more thoroughly consistent in our application of the peace testimony than most Friends really are. While there are Quakers who advocate total disarmament, including abandoning our conventional military, there are few today who spend much time and energy on proposals that are far removed from the realities of today's world. Most of us are more interested in the kinds of disarmament proposals that are on the world's agenda at this time and that have some potential for realization. We seek the kind of disarmament of weapons of mass destruction which might slow down and eventually halt the spiraling arms race and reduce the risk of war between the superpowers. Few Quakers I know advocate any kind of disarmament which could threaten our political freedoms. Baldwin is correct that disarmament always carries risks, but at present these risks seem to be very small compared with the risks of a continued arms build-up.

**B**ut Baldwin may well think that I am hardly a Quaker worth my salt if I only speak on behalf of nuclear disarmament and do not try to defend the position of principled non-violence that is implied in our peace testimony. In this difficult area we are, indeed, confronted by the questions he raises about the potential trade-off be-

*Monument to the unknown soldier honoring those who perished at Manayev Hill in Volgograd.*



*David McCauley/American Friends Service Committee*



tween the use of arms and the need to sacrifice rights and freedoms. I am not going to try to convince Baldwin of the rightness of an absolute pacifist position, because I struggle with it myself.

I suspect, in fact, that Quakers have historically struggled with these questions more than Baldwin supposes. Howard Chance writes in *Tradition and Challenge* that in World War II 75 percent of Friends eligible for the draft entered the armed forces. Friends today wrestle with the question of violent liberation struggles as a moral response to systematic injustice. I suspect many Friends admire the reasoning of Dietrich Bonhoeffer, the German Theologian and pacifist, who chose to participate in a plot to assassinate Hitler and was eventually killed for it. These are difficult questions which can be debated endlessly. The Friends peace testimony does not dictate simple answers to these questions. Rather it calls us to "live in" the demands of the gospel and to make whatever choices we have to make in the light of those demands.

It is true that modern Friends have a tendency to put so much emphasis on the existence of "that of God in every person" that we forget about the existence of the "ocean of darkness" the Light is up against. Fox and other early Friends did not have a clearly worked out theory of nonviolence, but I believe Fox's idea of the "Lamb's War," the spiritual war that was to be aggressively waged against evil in its various forms, finds its echo today in a sophisticated understanding of nonviolence that recognizes the need to actively confront evil structures and *resist* them nonviolently.

For this reason, a nonviolent viewpoint has moral integrity only when it consistently rejects injustice wherever it is found. Fred Baldwin is right that we as Quakers have at times fallen short in this respect, particularly with regard to injustices perpetrated by our country's enemies. I think he fails to adequately consider the reasons, however. Perhaps for some it has, indeed, involved a fear of finding themselves "in bed with the John Birch Society," as he charges. For others, however, it is a much deeper question having to do with what it means to work for justice and peace as a religious person. Neither the Old Testament tradition of the prophets nor the New Testament teachings of Jesus tell us that we should examine the faults of our enemies. Rather, they command that we preoccupy ourselves first with

our own sin (in the case of Jesus) and the idolatries of our own nation (in the case of the prophets).

Even if the injustices perpetrated in, say, the Soviet Union often seem like planks in their eyes (as they often did to me when I lived there) compared with the relative specks of injustice in our country's, we still have a moral obligation to preoccupy ourselves with removing our own specks first. The religious peace-maker plays an essential role in not allowing a society to lose sight of its own problems and shortcomings.

While recognizing that we need to be humble, we also need to keep our own problems in perspective. After living in the USSR I sense that the problems and injustices in that system are of a much greater order of magnitude than those in our society.

**F**or better or for worse, Friends seldom occupy themselves exclusively with their own sins or those of their own country. Fred Baldwin is right that as soon as we begin pointing out specks and planks in the eyes of other individuals and societies, we must be careful to apply our moral criteria consistently, to friend and foe alike. While we have at times carried our demonstrations to the Soviet embassy when also protesting the policies of our own government, we have often failed to speak out *specifically* on Soviet injustices. In effect we have heeded the ongoing Soviet demand to "stay out of our internal affairs" while not doing the same for many other countries of the world.

Fred Baldwin has raised important challenges which deserve more careful consideration than space allows here. In terms of the outward expression we give to our peace testimony, he has pointed to some real shortcomings and to the need to be humble about the risks involved in the choice of nonviolence. In other respects I believe he needs to reflect more, particularly regarding the political implications of addressing ourselves first to the planks in our own eye, and the way in which we as Friends see ourselves responding to the political context in which we live. If he applies the same careful scrutiny to other churches as he has applied to Friends, I think he will discover that many of them are now moving closer to a "peace church" position and are struggling with these same complex issues. These are the struggles that inevitably arise from trying to be true to the gospel demands of peace and justice as humans. □

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## A Challenge for Friends—The Mesquakie

by Anne Humes

**T**he Associated Committee of Friends on Indian Affairs, at its 118th annual meeting held on April 9, 1987, accepted the urgent request of Tama, Iowa, Mesquakie Indians to extend spiritual and material help to them. The organization's goals of bearing testimony to the Christian faith, principles, and teachings by word and deed, was felt by several of the tribal members to be much needed among them.

The tribe of about 700 members live in a self-contained settlement in a rural area of Iowa, having purchased their land in 1756 after obtaining permission from the governor. One of their number had relatives active at the Kickapoo Friends Center and meetinghouse in Oklahoma and persuaded other Mesquakie tribal members that help of a Quaker nature could improve their present situation.

Concerns about the present and future of their young people were expressed. High rates of youthful drug use, alcoholism starting very early, also school drop-out rates, teenage pregnancy, suicide, unemployment, and lack of success in dealing with racial discrimination were among the many problems faced by the tribe.

The tribe, although not totally united in this request for help, did have enough members concerned about the spiritual and general welfare of its people to lead the Quaker organization to undertake a thorough investigation about the request.



Travis, Brenda, Carmen, and Victor White



Mesquakie children attend Sunday services.

Friends began a new project in 1984, developing first a center, later adding a day school, among the Alabama Mowa Choctaw Indians. Four other missions, or centers, several more than 100 years old, continued service in Oklahoma. No surplus funds existed for starting a new program, paying a director, purchasing buildings and land, or any other expenses. The organization, like many other Quaker and non-Quaker service bodies, raises its funds on a year-to-year basis. With a great amount of commitment and faith, the Associated Committee undertook the Iowa request after careful deliberation, contacts with a number of Indians, and consultation with Iowa Quakers in the area. Iowa Yearly Meeting Friends agreed to raise a significant amount of money for the program, a commitment made just before many of its farming families suffered financial setbacks from the severe drought. Low- or no-interest loans were sought and obtained. Some of the funds were used for a down payment on a 35-acre farm property with house, barn, shed, and pond—an ideal location a few miles from the Mesquakie settlement.

Victor and Brenda White, Indians long involved in Kickapoo Friends work, felt a spiritual leading to become the new directors of Quaker work among the Mesquakie. Both gave up responsible jobs held for 16 years—he as a welder for Firestone Company and she working in a bank. Together with their daughter, Carmen (17), and son, Travis (14), they moved into the newly purchased Iowa property and started Sunday and Wednesday

evening services in February 1988.

The White family brings patience, humor, and flexibility, with a deep sense of being called to serve. Among the attributes Victor brings are his experiences of growing up in a large, poor Indian family; his knowledge of his own Indian language and heritage, which are similar to those of the Mesquakie; and an ability to gain trust and to establish friendships. His optimism, enthusiasm, and vitality are also assets. Brenda, quiet, calm, and self-assured (even among a group of 19 or more lively Mesquakie Sunday school children), adds good administrative skills. Carmen, a high school senior, shows talent in relating to teenagers with difficulties. She works with youth at the nearby detention rehabilitation center. Travis, with interests in sports and group activities such as bowling and roller skating, adds his own efforts to reaching the family's goals.

Visits to homebound elders, friendly outreach to lonely or depressed tribal members, hospital contacts, and many types of activities requested of the Whites continue to provide them with a challenge as they strive to live and share their deep Christian beliefs. □

*Anne Humes is a member of Worcester-Pleasant Street (Mass.) Meeting and is a representative to the Associated Committee of Friends on Indian Affairs, appointed by New England Yearly Meeting. The committee publishes Indian Progress three times a year. Friends wishing to receive the publication or contribute to the committee's work may contact Harold Smuck, Box 1661, Richmond, IN 47375.*



## Young Friends

# Journey Into the Light

*The following story was written by a class of nine- and ten-year-old children in First-day school at Abington (Pa.) Meeting. It is presented in our new department by and for younger readers of all ages. Future stories, poems, art work, and letters from young Friends are welcome. —Eds.*

A long time ago on the Great Plains, there were terrible wars between the Blue Cloud tribe and the Crow tribe. Very many people were being killed, and it was hard to hunt buffalo. The men, women, and children were hungry and afraid.

A family of the Blue Clouds wanted to leave this warring life. They took their horses and went through the Rocky Mountains in the springtime. It was very hard to go through those high mountains. Their horses died. They had to walk until they found other horses. Food was scarce. They ate roots and berries and ate the little bit of buffalo meat they had brought with them.

In this family, the father's name was Buffalo Man. The mother's name was White Deer. The daughter's name was Sunlight. The son's name was Red Hawk. By summer, this family came across the Rocky Mountains and into the land of the Hopi tribe. The Hopis gave them food, water, and shelter. The family told the Hopis about the warring on the other side of the mountains. Everyone felt sad about the way of life between the Blue Clouds and Crows.

The Hopis lived in a land of sunlight. And when they heard that the family's little girl was named Sunlight, they said, "The sunlight of the Great Spirit not only comes to us in the air, but has come to us as a girl, too."

Buffalo Man, the father, said with a shout, as if he had just awakened from a sleep, "This is the answer to our trouble! Just like our little girl named Sunlight has been with us all along, the light of the Great Spirit has been with us. And that light brings a feeling of peace within us whenever we remember it."

White Deer, the mother, said, "Let us take this peace back to the Blue Clouds and Crows!"

Like the name of their son, Red Hawk, the family returned almost as if they were flying over the mountains with their message of peace. Some of the Hopis went with them.

The family returned to their homeland. They went to the Blue Clouds and told them of the Great Spirit's light of peace within them all. And they bravely went to the Crows and told them of the Great Spirit's light of peace within them all. The people of both tribes talked long and hard about this message and remembered that it was true.

The Blue Clouds and Crows stopped warring. They came together, and their warriors went on a buffalo hunt together. The women and those who did not hunt took the buffalo meat that the warriors brought back. They prepared a great feast together—the Blue Clouds, Crows, and also the Hopis who had come over the mountains with the family. And they all thanked the Great Spirit for the buffalo, the sunlight, the little girl, and most of all for the light of peace within them all. □

Heidi Brandt/War Resisters League



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## Reports

### Philadelphia YM Sees Double Rainbow

As Friends gathered for the 309th session of Philadelphia Yearly Meeting March 31, the rains ceased and a rainbow appeared in the east above the city. Some saw a pair of rainbows. Likewise we saw a pair of hopeful themes in the 1989 sessions, one coming with a call for "restorative justice" for criminal offenders and their victims, the other from the presence and witness of younger Friends among us.

Philadelphia Yearly Meeting's Committee on Criminal Justice presented a draft statement about restorative justice, saying that the Holy Spirit leads Friends to renounce all forms of punishment and to advocate that the purpose of justice shall be restorative: "to heal the wounds of every person affected by an offense—the wounds of the victim, the offender, and any others involved." One Friend spoke from her experience with the murder of a brother; another spoke of her brother, a "lifer" in a Pennsylvania prison. The concept of restorative justice was received as a significant advance in our testimony; the statement was passed along for monthly meeting review.

Young Friends, from infants to young adults, are valued participants in our yearly meetings. This year, of the 1,600 attenders at our annual sessions almost a third, about 500, were youngsters. Some slept overnight at the Race Street meetinghouse, some fanned out across Philadelphia to take cookies to homeless neighbors. A major topic was whether and how to acquire a retreat center where weekends for high schoolers might be held. But the spiritual peak (for many of us)

came on Sunday morning.

At Sunday meeting for worship, the high school youngsters sat in the balcony, as they have for generations. This year they began to witness. An antiphony ensued as a young voice would be heard above, speaking with the freshness and insights of youthful reflection, to be answered by a more senior Friend below, in the traditional tones of long usage and experience.

Other events were a series of reports on "Faith and its Practice in Friends Schools"; a talk by Mubarak Awad on reconciliation in the Middle East; suggestions on the 10th query, about the care of our environment; and general acceptance of reduced yearly meeting services due to budgetary constraints. On Saturday night, for fun there was a lively recital by the Westtown School Jazz Ensemble, followed by dancing.

*Elizabeth Marsh*

### FWCC Annual Meeting Renews Family Ties

The 1989 Annual Meeting of Friends World Committee for Consultation, Section of the Americas, which met in Des Moines, Iowa March 15-19, felt like a family reunion, with 250 Friends renewing familiar relationships and exploring other branches of their family tree. The family included many races, most ages, and a few languages (FWCC business is conducted in Spanish and English). Since most yearly meetings appoint some new representatives to FWCC each year, there are always some who have never before been to annual meetings. Thanks to the local planning committee, many Iowa Friends par-

Participants of FWCC's annual meeting at Ackworth (Iowa) Meeting.





ticipated for the first time too.

Committees which developed from concerns expressed at recent annual meetings—the Friends Committee on Scouting, the Consultative Committee on the Friends Peace Testimony, and Peacesat (working towards satellite communication among Latin America Friends)—brought new clusters together. Other working groups who took advantage of the wider family's presence in Des Moines included Friends in Unity With Nature and the Friends Interim Committee on Youth Opportunities, giving more new Friends first-hand acquaintance with FWCC.

As usual, FWCC's administrative, regional, and program committees met and reported to the business sessions. The annual meeting approved 22 projects, with Friends ministries in Costa Rica, Guatemala, Bolivia, and Peru as priorities. The Right Sharing of World Resources program agreed to finance 14 new self-help initiatives in addition to seven ongoing projects.

The Quaker Youth Pilgrimage Committee chose 13 pilgrims and three leaders to join an equal number of high school juniors and seniors selected by the European/Near East Section and two from the Asia/West Pacific Section. This summer's pilgrimage will begin in Seattle and will travel to San Francisco.

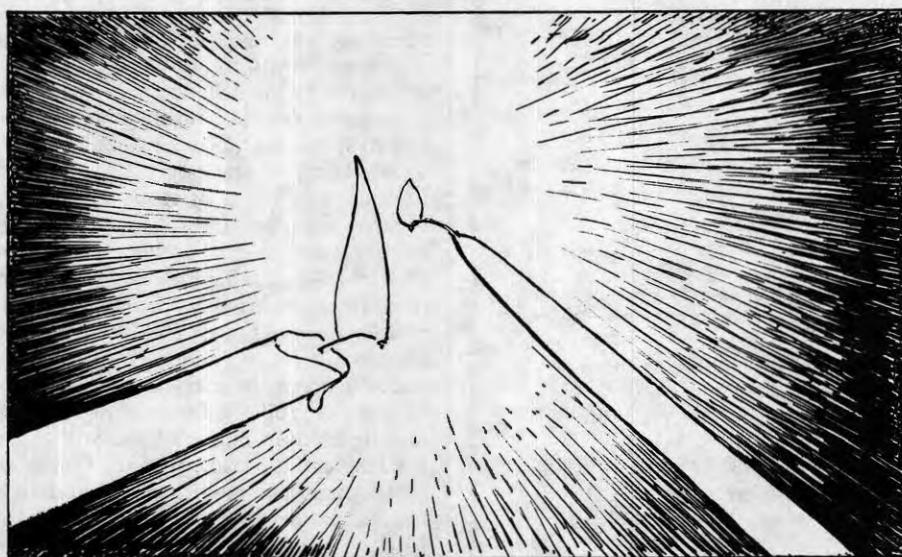
Heather Moir, out-going clerk of the section, reported on her trip to Soweto for the official dedication of the Soweto Quaker Center, where the completed area is much in use. Val Ferguson, FWCC general secretary (World Office, London), gave a progress report on preparations for the 1991 World Conference of Friends to be held in three places: Honduras, Kenya, and the Netherlands. The theme is "In Spirit and In Truth, Faith In Action."

The theme of the annual meeting, "Justice, Peace, and the Integrity of Creation," helped focus Friends' energy. Anne Thomas, incoming general secretary and treasurer of Canada Yearly Meeting said in her keynote address that photos of earth taken from space present a new perspective of an inter-related planet. She repeated the words of Latin American Friends, in an earlier panel presentation, that Friends' biblical responsibilities to the creator and the creation are interrelated: "to act justly, love tenderly, and walk humbly."

Friends reported, shared, and planned multiple and diverse approaches towards peace, justice, and the integrity of creation, but the spiritual underpinnings which hold the family of Friends together were evident at the 1989 FWCC Annual Meeting.

*Sharli Powers Land*

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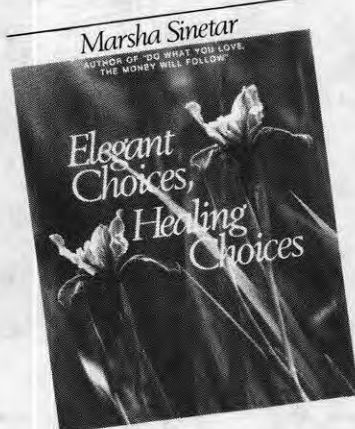
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*If we can attend to ordinary home or body maintenance when we feel wretched—clean the sink, scrub ourselves properly when bathing, put away clothes, make a sturdy, hearty soup—we help our mood.... Start small, stay conscious, put your best effort, your highest virtue in your elementary choices. This is elegant. This heals."*

— from the book

## News of Friends

**Speaking out against U.S. military installments in six nations**, several women sponsored by the American Friends Service Committee traveled throughout the East Coast, West Coast, New England, and spots in the Midwest and South. The speaking tour, called "Voices of Hope and Anger," focused on militarization of communities and the resulting social problems. Such problems often include environmental pollution, prostitution, usurpation of land and water, housing shortages, drug problems, accidents, release of toxic or radioactive substances, and noise from low-level training flights. Not the least of problems for countries that contain superpower military bases is that they become targets in time of war. The United States maintains more than 1,500 military bases and other types of military facilities in foreign countries. For this tour women speakers were selected because political and social structures largely exclude women from speaking about militarism and foreign policy. Their stories about the effect of militarism on their homes and communities were intended to strengthen people in the struggle for a new world of justice, cooperation, and

peace. The women were Ma. Soccorro I. Diokno, from the Philippines; Lilo Klug, from the Federal Republic of Germany (West Germany); Marta Sandoval, from Honduras; Suzuyo Takazato, from Okinawa, Japan; Bok-Nim Yu, from the Republic of Korea; and Aurora Camacho de Schmidt and Fulani Sunni-Ali, from the United States.

**Divestment of nearly \$1 million** in stock of two companies was ordered by the Earlham College Board of Trustees for the companies' apparent noncompliance with fair employment practices in South Africa. Earlham advised the companies, Timken and Ingersoll-Rand, that the college would sell its shares unless the companies put themselves into full compliance with the Industry Statement of Principles, formerly known as the Sullivan Principles. The statement provides voluntary guidelines for businesses with operations in South Africa and suggests that workers should not be hired or promoted on the basis of race and that companies pledge to provide money for South African community projects and to help black employees with the burden of apartheid. Timken is a bear-

## Sister Hospital Found in Kenya

After years of believing Jeanes Hospital in northeast Philadelphia was the only general community hospital in the world guided by the philosophy of Quakers, the staff recently discovered that there is another such hospital, in Kenya Africa. Its name is Friends Lugulu Hospital. The discovery was made by Robert LeFever, a board member of Jeanes Hospital.

Jeanes Hospital has 245 beds and 290 doctors on staff. In contrast Lugulu has 110 beds, 1,600 admissions per year, 1,200 births, 50 outpatients a day—and one doctor.

In January, Susan Hansen, executive vice president and chief operating officer of the Jeanes Health System, and Jeanes Hospital board member Karin Cadwell visited Friends Lugulu Hospital, located in northwest Kenya near the Uganda border. Their purpose in visiting Lugulu was to form a relationship out of which an exchange program might develop. They spent as much time as possible with the one physician on staff at Lugulu, Bob Carter from Indiana.

Lugulu has no specialists or specialty departments, Bob Carter explains, but "no

specialty is excluded from the constellation of health problems we encounter," he added. In addition to doctoring, he supervises the lab and pharmacy, takes and develops all x-rays, and repairs all equipment.

Lugulu Hospital is actually a compound of many small buildings, the Pennsylvania visitors discovered. Some are made of wood and packed mud; some are concrete with tin roofs. A surgical suite is currently being built out of concrete blocks which are formed and cured on the hospital grounds. Jeanes Hospital has 1,248 employees. Friends Lugulu Hospital has 77 employees, two of whom are accountants who do the patient charting as well as the billing.

"What impressed me was the fact that Lugulu is struggling with many of the same issues Jeanes is, such as patients' inability to pay the full cost of health care, and a shortage of professional nurses," Karin Cadwell said. "And yet, they are experiencing many of the same joys, such as being dedicated to excellent patient care."

Susan Hansen found the people, who



ing manufacturer based in Canton, Ohio. It employs 251 workers in South Africa. Ingersoll-Rand, based in Woodcliff, N.J., employs 450 employees in its South African manufacturing plant.

**The National Register of Historic Places** has recently added Moorestown (N.J.) Friends School and meetinghouse to its roster. The school was built on two acres in 1785 with funds raised by 33 Friends. The original stone schoolhouse is part of a six-building, 40-acre campus today. About 500 students attend the school, coming from Philadelphia and towns in southern New Jersey. Moorestown Friends began meeting in a building across the street from the current meetinghouse in 1683. The first building burned down in 1720, and a new building was erected on the same site. The current building was built in 1802. There are about 500 members in the meeting. To qualify for designation as a national historic site, a building must be at least 50 years old, and its location, design, and the materials from which it is made must be well-preserved. The building must be linked to significant events



are of the Bukusu subtribe of the Luhya tribe, to be friendly. "We were surprised to find that the Quakers have had a very strong influence in Kenya, not only in health care, but especially in education," she said. Both former President Kenyatta and current President Moi are Quaker-educated.

Accommodations for guests at Lugulu were adequate for the hardy soul, the visitors found, although each family was rationed to two buckets of water per day due to the dry season. Medical standards are different from those in the United States, because resources are fewer. "But it's clear that they need people and training more than they need sophisticated equipment," Susan said.

A Jeanes Hospital task force is currently working on ways to help their new-found friends and their sister hospital.

or figures or be architecturally or archaeologically important. A place on the register offers special protection against demolition to make way for public works projects, and it also qualifies the building for federal grants for maintenance to preserve it.

**How should a meeting deal with children in First-day school who have AIDS?** Central Philadelphia (Pa.) Meeting is consulting with a pediatric nurse, inviting meeting members to join in the consultation. The meeting will consider its responsibilities in terms of both the infected children and others who may be sharing quarters during First-day school. The meeting states that it believes the right course of action is to welcome all children, whether or not they have AIDS. At the same time, it accepts its responsibility to insure that others do not run the risk of infection. In a letter to meeting members, the clerks of the First-day School Committee, Overseers, and the meeting, state:

This letter is being written because the confusion and misinformation about AIDS tends to make people feel differently than they would about people with other physical problems. In fact, this may be an area where we are called to witness our love and concern for all people who suffer, and also to stand firmly against public fear and hysteria. Some of us have loved ones who have been diagnosed with AIDS. Others are known to us. We are told that the numbers of those with AIDS will increase, and it will become a more visible and disturbing problem. This is particularly a time when we, as a meeting, need to welcome these children with open hearts.

The meeting approached the subject as the result of a request by a regular attender who works in a respite program for parents of children with AIDS. She cares for a child with AIDS on weekends so that the parents can have some time off from the responsibilities, and she would like to involve these children in the life of the meeting.

## Corrections

We put a new face on a much-loved Friend by rearranging the facts in Moses Bailey's biographical sketch in our May issue. We hereby unmask the disguise and set things right. Friend Bailey is professor emeritus of Old (not New) Testament studies at Hartford (not Harvard) Seminary.

The family of Lydia Stokes wrote to tell us that her name was Lydia Babbott Stokes and that she was known as Mrs. S. Emlen Stokes or Lydia B. Stokes. Her obituary appeared under the name Lydia Pratt Stokes in the April FRIENDS JOURNAL. —Eds.



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## Bulletin Board

• An opportunity for young adults (approximately 20-40 years old) to study, learn, and worship together will take place August 5-9 at Wilmington College in Ohio. Participants will focus on the original Quaker message that "Jesus Christ has come to teach his people himself." Friends' early understanding of Christ, the Bible, worship, and ministry will be examined. For more information, contact YAFSS, 324 S. Atherton St., State College, PA 16801.

• Does thee use plain speech? If so, Barbara M. Birch in Madison, Wisconsin, would like to hear your thoughts on the subject. Having recently completed a dissertation in linguistics at the University of Wisconsin, she is branching into research in plain speech. In particular, she is looking for ways use of "thee" and "thou" has changed, if and when it is still used, and how use of it makes people feel. If you're interested in helping her with her research, write to her for a questionnaire at 5324 Brody Drive, Madison, WI 53705.

• Preparing for a time when she might not be able to make her own decisions, Emily Sargent Councilman has made a detailed living will called "A Declaration for the Use, Benefit, and Direction of my Attending Physician or Physicians and other Health-Care-Givers." Notarized and legally executed, the document is to enable her to live fully—with physical, mental, and spiritual energy—to the end of what is to be. Emily would appreciate hearing from Friends and would like to share with them. Write her at 94 Denise Drive, Apt. D, Burlington, NC 27215.

• Past copies of FRIENDS JOURNAL are available from Harold L. Lunger, who is a retired professor of Christian ethics at Brite Divinity School in Texas. His file of JOURNALS is nearly complete for the years 1977 through 1986, and he suggests the copies may be useful for theological libraries. Those interested may write to him at the Lazy L Ranch, Glen Rose Star Route Box 52, Granbury, TX 76048.

• Hiking 2,600 miles along the Pacific Crest Trail, a group sponsored by Central American Solidarity & Assistance (CASA) of Maryland hopes to focus attention—and financial support—on the plight of Salvadoran refugees in the United States and El Salvador. The hikers will start at the Canadian border and hike through remote wilderness areas of Washington, Oregon, and California. They began in mid-June and expect the trek to take

five to six months. CASA is a nonprofit organization that works to meet the needs of Central American refugees in Maryland through legal counseling, food distribution, education, medical and housing referrals, employment workshops, and clothing assistance. Contributions for the project can be sent to CASA, 310 Tulip Ave., Takoma Park, MD 20912.

• Preservation of God's creation is the uniting concern behind the Friends Committee on Unity with Nature. The group was formed in response to Marshall Massey's electrifying warning about the earth's environment, which he delivered at the 1987 Gathering of Friends General Conference at Oberlin College, Ohio. The committee's organization is now in place, including publication of a newsletter, *Befriending Creation*. Anyone interested in becoming active on the committee is invited to contact Robert Pollard, alternate clerk, 801 Homestead St., Baltimore, MD 21218. The committee also has available a packet of materials about the environment. It costs \$3.50 and is available from Bob Schutz, 7899 S. Helena Road, Santa Rosa, CA 95404. Subscriptions to the newsletter are available from the same place and cost \$15 per year.

• Because PCB and fluoride contaminate the present site, a new school is needed for children at the Akwesasne Mohawk Reservation on the U.S./Canadian border. The Mohawks started their own school about 15 years ago, calling it a Freedom School. Its goals were to save the spoken Mohawk language from extinction, to develop a written language, to help Mohawk children overcome culture shock and discrimination they encounter upon entering white public schools, to decrease the high dropout rate of Mohawk school children, and to expand educational opportunities. The contamination of the school's site is caused by local industry. The Indian Committee of Philadelphia Yearly Meeting is helping with fund raising. To contribute, make checks payable to PYM Indian Committee, earmarked for the Freedom School Capital Fund, and send to James Lehr, 2918 Cheshire Road, Wilmington, DE 19810.

• Chuck Fager, writer and publisher of *A Friendly Letter*, will be the resource person featured at Missouri Valley Friends Conference to be held on Sept. 15-17 at Camp Chihowa, north of Lawrence, Kansas. For more information, write to Dorothy Danskin, clerk, 1716 Poyntz, Manhattan, KS 66502, or call (913) 539-4676 or (913) 539-2636.

## Books

### A Review Essay

## The Transformation of American Quakerism

By Thomas D. Hamm, Indiana University Press, Bloomington, Ind., 1988. 261 pages. \$25.

In this book, Thomas Hamm tells the story of programmed Quakers, giving a clear and helpful explanation of how, during the 19th century, Friends went such different ways. The underlying theme is that various groups of Friends accepted facets of evangelical culture and discarded bits of Quaker faith and practice. Each change tended to cause a new separation within the Society of Friends.

The first shift away from traditional Quaker understandings came in the 1820s as Orthodox Friends began to deemphasize long-term growth into perfection or wholeness in favor of the evangelical stress on a single event of new birth. Joseph John Gurney helped evangelically inclined Friends elevate the authority of the Bible as opposed to the Inward Light, and to encourage Friends to work more closely with other evangelical groups. In the 1860s the renewal movement in the Gurneyite Orthodox branch continued these trends, emphasizing Quakerism as part of the great nonsectarian evangelical stream, loosening the "peculiar" disciplines relating to marriage, dress, and speech, encouraging experimentation in the form of meetings for worship, and promulgating doctrinal statements stressing the importance of the new birth. During the Civil War they tolerated widespread defections from the peace testimony. But they still saw themselves as firmly within the Quaker heritage.

Then, beginning in 1867, holiness revival hit Gurneyite Friends and radically changed them. Hamm concludes that by 1907 U.S. Quakerism had become a microcosm of U.S. Protestantism. There was a primitivist faction desperately trying to defend the old ways (Wilburites). There was one liberal faction growing in a Unitarian-Universalist direction (Hicksites). Another liberal faction, symbolized by Rufus Jones, was growing from evangelicalism into the modernism of higher biblical criticism and the social gospel (Friends United Meeting). And there was the holiness revival branch, stripped of all Quaker "distinctives" and rapidly hardening into fundamentalism (Evangelical Friends Church).

Quakerism originally exploded into 17th century England with a radical new under-



standing of Christianity, which empowered Friends to radically change their lives and make an impact on their society out of all proportion to their numbers. But as the generations slipped by, many Friends forgot the experiential faith which had once been theirs. The emotional evangelical revivals seemed to them more exciting and "real" than their drowsy old meetings. So they were ripe to discard the old ways of only partially understood faith and practice to join the dominant culture. The branch of Friends which Hamm does not discuss, the so-called Hicksites, also abandoned some of their only partially understood faith and practice, but rather than adopting evangelicalism, he sees them buying into unitarianism and humanism. I think Hamm underrates the diversity among Hicksites. But their descendents, mostly found in Friends General Conference, need to ponder that one consequence of rejecting Orthodox authority is the lack of a mechanism to counter the centrifugal force of individualism. So today it seems some Friends are drawn to unprogrammed meetings because it appears there are no demands made in belief, practice, or anything except an undefined mild liberalism. We have lost the

sense of corporateness, of the meeting actually functioning as the "body of Christ," as the entity through which God is expressed in history, now. The original Friends chose neither the authority of the elders of Bible, nor the toleration of individualism, but actually experienced the Christ Spirit instructing them and leading them into unity.

When we lose the experiential truths and empowerment of early Friends, it is easy for us to wander into strange fields looking for sustenance. But our original experiences are still valid and can be rediscovered. Hamm begins his story in 1800, but Quakerism had already become somewhat diluted by then, which is why Friends were tempted to look elsewhere for vitality. Friends should read and study Douglas Gwyn's *Apocalypse of the Word*, which shows where we started, what empowered those first Friends, what made them different from all the other Christian groups inhabiting the Western world. Gwyn describes Friends' understanding of the universalism of the Christ Spirit, or Logos; that this Christ Spirit can lead men and women out of personal sin and out of the sinful structures of the world; of the Bible as typology and as metaphor for indi-

vidual spiritual work; that the second coming is now, in every individual who unequivocally obeys God. Friends need to go back to the roots of their faith so they can judge for themselves which distinctive original pieces of faith and practice are still relevant and which pieces some Friends were right to jettison.

Hamm's is an important and carefully researched book which meeting libraries will want to own. It helps us see how the Society of Friends became fragmented. When Friends lost their experiential knowledge of the Light, they looked to the dominant culture to help fill the spiritual vacuum. Instead, we should rediscover the transforming power of the original Quaker message.

Marty Grundy

Marty Grundy, co-clerk of Cleveland (Ohio) Meeting, is researching issues of 18th and 19th century Quakerism.

## JOB OPENING — IARF GENERAL SECRETARY

Applications are now being received for the position of General Secretary of the International Association for Religious Freedom (IARF). The appointment is effective as of summer, 1990. Salary range: \$45,000 - \$55,000 per year.

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**Experience:** Minimum of five (5) years' total experience required in international, intercultural and interfaith work and five (5) years' experience in management, organizational finance and supervision.

**Language:** Fluency in English required and fluency in one or more of the following preferred: Japanese; German; French; Dutch.

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## Books *continued*

### Building a Global Civic Culture

By Elise Boulding. Teachers College Press, New York, N.Y., 1988. 192 pages. \$18.95.

"If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them." (Henry David Thoreau)

The purpose of this book is, in Elise Boulding's words, "to provide a useful guide . . . in the shaping of a world community in which we can all live with hope and joy." She undertakes this formidable task with impressive credentials, having founded several peace research organizations, taught at the University of Colorado and at Dartmouth, and worked at the UN University in Tokyo, in addition to many other projects. She mentions two people who profoundly affected her thinking about global civic culture, as well as being personal role models; Alva Myrdal and Margaret Mead.

The five billion inhabitants of our planet currently live in 167 independent countries and territories. We often talk of the division between Eastern and Western blocs and the gap between North and South. The development of a civic culture must take place across both these barriers, preferably through dialogue and peaceful negotiation. Elise Boulding believes we can develop a sense of world public interest while retaining our own national roots—a cooperative system of mutual aid that respects the integrity of other ways of life. We will need every resource of intuition and imagination to transform available facts into "whole new configurations of reality" seeking to penetrate beyond the "technological shell" which insulates us from firsthand knowledge of the ecosystem.

The foundations Thoreau speaks of take shape in Elise Boulding's determination to break down separation between teachers and learners; to explore global culture from the perspective of nongovernmental "peoples' " organizations with their transnational identities; and to enlarge our thinking to include "a totality of all social, cultural, economic, and political structures imaged as another sphere enveloping the planet." This visionary concept comes from Teilhard de Chardin. We must look inward as well as outward to tap our creative sources.

There are people in all countries who feel allegiance to a community that in one sense does not exist—the community of human-kind. The appendices of this book are full of concrete suggestions (foundations!) for visualizing a future world without weapons. Elise Boulding draws on a lifetime of work

FJ4



devoted to teaching about peace, and here gives us challenge to become activists, whoever and wherever we are.

*Helen W. Zimmerman*

*Helen Zimmerman became a pacifist during the Vietnam War, after working in the Pentagon during World War II. She has since served in many capacities in promoting peace education.*

## A Revolution of the Heart

*Edited by Patrick G. Coy, Temple University Press, Philadelphia. 1988. 388 pages. \$29.95.*

This book, subtitled *Essays on the Catholic Worker*, presents a thorough picture of the movement through insightful analysis and absorbing first-person recollections. The essay on Dorothy Day by Eileen Egan captivates as it takes us through many of Dorothy's travails, revealing her frailties along the way. Friends will appreciate her unswerving stance on absolute pacifism that took her from the Spanish Civil War with the Catholic hierarchy vigorously supporting Franco, to World War II with its Catholic "just war" admonitions, and through the Vietnam War, which also had the backing of the Church. Today Catholic conscientious objection is accepted alongside our own historic Quaker testimony.

Peter Maurin's prophetic vision of houses of hospitality, decentralized farms, and meetings for clarification of thought was conceptualized by the talent and dynamism of Dorothy Day. Key to the movement is the personalism in performing acts of mercy, as well as for nonviolent activism in which those who accept and obey the laws of God are freed from obeying the laws of humankind.

Ammon Hennacy personified this one-person revolution. He was instructed in the virtues of pacifism by his Quaker grandmother and had a transformational experience while in prison for refusing to register for the World War I draft. He came to know that the "Kingdom of God is within you" and that he could love everybody in the world. His axiom was "one on the side of God is a majority." He also refused to register for the World War II draft and died protesting nuclear testing in Utah at the age of 76.

In other essays the book clearly points up the diversity and individuation that characterizes the 100 or so Catholic Worker houses. Especially noteworthy are accounts of day-to-day violence and fear which take place in

the houses and tests the mettle of nonviolent response. The history of two houses, St. Louis and Chicago, are documented, but there is a void with regard to the New York City Worker. The reader will experience an invitation and the challenge of Catholic Worker ideas and perhaps be led to a revolution of their own heart.

*Vince Buscemi*

*Vince Buscemi was friend-in-residence at Pendle Hill during spring term 1989. He is a member of Fifteenth Street (N.Y.) Meeting. When at home in New York City, he volunteers with the Catholic Worker.*

## The Strategic Cooperative Initiative

*By Jack Kidd. Three Presidents Publishing Company, Charlottesville, Va., 1988. 122 pages. \$9.95.*

It took a reading of *The Aquarian Conspiracy* to cause a man who devoted his professional life to the pursuits of war to do an about-face. Jack Kidd then asked himself what his 34-year military career did to make a safe world for him, his family, and all the other people of the Earth. He has devoted the years since to using his considerable native intelligence, education, and military discipline to analyzing today's economic, political, and psychological situation. For one of his background his answer is a surprise: Instead of security resulting from the astronomical armament expenditures since World War II, Jack Kidd's conclusion is that no one knows how much time we have to reverse the direction in which we are heading before we arrive at Armageddon and its incalculable, unimaginable destruction.

The first four of the six brief chapters of the book delineate Jack Kidd's disillusionment with the policies touted for attaining national security. After an account of his own military career, which included being number two operations officer during the Vietnam War, he gives a stark analysis of the arms race and its crushing cost. Then he treats the chimera of the administration's Star Wars project.

Chapter five opens with the pithy and ominous sentence, "It should now be clear that the road we are going down in America is a terminal one." The author then lays out a six-stage program and schedule, to be implemented with the Soviet Union, for tackling

*continued on page 42*

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## Books *continued*

the economic, political, and psychological factors that constitute our posture today. The reader is at once excited and depressed by the challenge the author sets forth, and is left with a feeling of gratitude to him as a man of vision, honor, and daring.

One may not feel sure of the time frame embracing Jack Kidd's program, but by its comprehensiveness and simplicity it charts a possible course for survival.

*Charles E. (Chic) Moran, Jr.*

*Chic Moran is a founding member of Charlottesville (Va.) Meeting.*

### In Brief

#### Heroes of Their Own Lives

*By Linda Gordon. Viking, New York, 1988. 383 pages. \$24.95.* Linda Gordon draws on case studies from three Boston welfare agencies for the period 1880 to 1960 to explore the changing faces of family violence: child abuse, child neglect, wife beating, and incest. She also examines how molding families to fit an idealized image affects the lives of family members. Doing good is a complex task, and this book asks important questions of people concerned about family violence.

#### Some Contributions of Quakers to the World

*By Leonard Kenworthy. Quaker Publications, Box 726, Kennett Square, PA 19348, 1986. 77 pages. \$2, plus \$.65 postage/paperback.* This little volume gives the author's conjectures for the disproportionate influence of Quakers in the world.

#### Violence and Nonviolence in South Africa

*By Walter Wink. New Society Publishers, Philadelphia. 1987. 98 pages. \$6.95/paperback.* This book explores the biblical background and theological position for Jesus' admonition to "turn the other cheek" as it relates to black South Africans who are determined to break the chains of apartheid, by violence if necessary. Walter Wink is a professor of biblical interpretation at Auburn Theological Seminary, who visited South Africa in 1986. In this book, he interprets Jesus' words to mean a "third way" of neither fight nor flight. He does this through an examination of the historical context of the Bible and matters of translation. Then with stunning common sense, he points up psychological and other advantages for South Africans in following this third way as they stand up to injustice.

#### The Literary Guide to the Bible

*Edited by Robert Alter and Frank Kermode. The Belknap Press of Harvard University Press, Cambridge, Mass., 1987. 678 pages. \$29.95.* The Bible is central to our culture, in particular to much of our greatest literature, yet in this secular age we no longer possess easy intimacy with biblical texts. This book offers help in regaining that intimacy. It is the work of an international team of biblical and literary scholars who have analyzed the Bible as literature—its themes, narrative techniques, and poetic forms. General introductions precede separate essays on the books of the Old and New Testaments, and there are also substantial essays on larger topics relevant to the literary study of the Bible.

#### Living in a Larger World

*By Leonard Kenworthy. Friends United Press, Richmond, Ind., 1986. 126 pages. \$6.95/paperback.* This book about Murray S. Kenworthy is a son's loving memoir of his father. It is also the story of a committed Friend and his Quaker activities during the first half of the 20th century.

#### Aarvy Aardvark Finds Hope

*By Donna O'Toole. Illustrated by Kore McWhirter. Celo Press, Burnsville, N.C., 1988. 80 pages. \$9.95/paperback.* This book fills an important need in today's world because it helps people, especially children, find a way to grow through their grief, whether it stems from a death or a separation in their lives. The story traces Aarvy's pain and sadness from the loss of his mother and brother and shows how his friend Ralphie Rabbit helps him overcome the grief and to grow from the experience. The beautiful illustrations on each page are designed so they can be colored—a way for children to further internalize the message of this book.





## Milestones

### Births

**Frisone**—*Michael David Frisone*, on December 19, 1988, to Linda Jeffrey and John Frisone, members of Mullica Hill (N.J.) Meeting.

**Hallowell**—*Phoebe Cunningham Hallowell*, on April 18, to Karen and William Hallowell of Newtown, Pa. Her father is a member of Gwynedd (Pa.) Meeting.

**Jones**—*Gordon Beeghly Jones*, on March 4, in Midland, Tex., to Sallie Beeghly Jones and David Gordon Jones. Sallie is a member of Midland (Tex.) Meeting. David is a member of New Garden (Pa.) Meeting, as are his parents, G. Pownall and Margaret B. Jones.

### Marriages

**Fiske-Calhoun**—*Don Calhoun and Barbara Fiske*, on April 8, under the care of Miami (Fla.) Meeting. Barbara is a member of Middlebury (Vt.) Meeting, and Don is a member of Miami Meeting.

**Kiechle-Crain**—*Lilo (Danny) Crain and Phyllis Kiechle*, on March 20, at Galveston, Tex., under the care of Live Oak (Tex.) Meeting. Phyllis is a member of Live Oak Meeting.

**Sheridan-Lanker**—*Gary W. Lanker and Caroline T. Sheridan*, on Feb. 11, at Houston, Tex. under the care of Live Oak (Tex.) Meeting. Caroline's parents, Alfred and Agnita Dupree, are members of Decatur (Ill.) Meeting.

### Deaths

**Barrier**—*Ernestine (de Becker) Barrier*, 80, on Feb. 13, in Los Angeles, Calif. A fine stage and television actress, she appeared in such shows as "Hallmark Hall of Fame," "Playhouse 90," "Studio One," and "Matinee Theater." In later years, she appeared in "Charlie's Angels" and "The Waltons." On stage, her Broadway credits included seven years with the Theater Guild and a long association with Alfred Lunt and Lynn Fontanne, whom she understudied. Born to a theatrical family, she was on the stage at the age of two. In the early sixties, she served in the Peace Corps in Micronesia. In Bisbee, Ariz., she helped start the volunteer fire department and worked as dispatcher until returning to Long Beach, Calif., to live with her son. She visited a Friends meeting almost 20 years ago and said that she believed she had found her spiritual home. She served as convenor of the Ministry and Oversight Committee of Westwood (Calif.) Meeting and worshiped regularly with a worship group under that meeting's care. She is survived by her son, Michael Barrier; a granddaughter, Linda; and a great-grandson.

**Elsbree**—*Miriam Jenkins Elsbree*, 90, at Kendal at Longwood, Kennett Square, Pa. Born in Oakwood Park, Ill., her family moved to Swarthmore, Pa., where she attended secondary school and graduated from Swarthmore College in 1921. She taught briefly in Narbeth, Pa., before marrying Wayland H. Elsbree. While raising her family, she became a successful jeweler, jewelry designer, ceramics craftsperson, and fine arts teacher. She frequently exhibited her work, and she won awards

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## Milestones *continued*

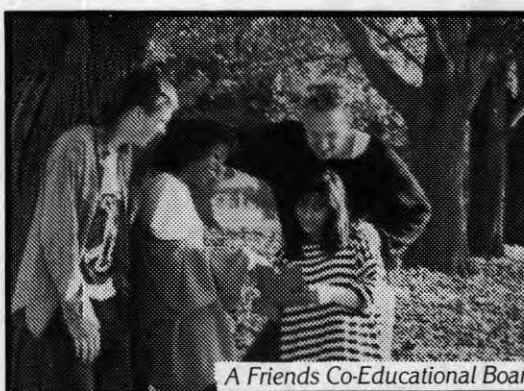
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at several arts fairs. She was also active in civic groups and in volunteer work, with particular interest in the Religious Society of Friends at Swarthmore and Kendal (Pa.) meetings. She is survived by three children, Langdon Elsbree, Schuyler Elsbree, and Mary Elsbree Hoffman; and by seven grandchildren.

**Garner**—*Katherine Rogers Garner*, 92, on March 11, in Dallas, Texas. Born in Toronto, Katherine came from an old Canadian Quaker family, some of which founded the Quaker settlement at New Market, Ontario. She attended the University of Toronto and the University of Chicago, where she met her late husband, Jay Garner. Settling in Winnetka, Illinois, she headed the Visiting Nurse Association there. A long-time member of Evanston (Ill.) Meeting, she served in many ways, including as a First-day school teacher, as an elder, and as president of the woman's society. She is fondly remembered as a cheerful, loving friend. She is survived by her three children, Maryella Garner, Ted Garner, and Joy Garner Anderson; and six grandchildren.

**Marshall**—*Marjorie Ellen (Penny) Marshall*, on October 19, 1988, in Wilmington, Del. Penny attended Wilmington Friends School, graduated from St. Anne's School in Charlottesville, Va., and earned a bachelor's degree with honors from Skidmore College. She was employed in the external affairs department of the DuPont Company, where her computer expertise was appreciated by her coworkers. Penny was a member of Wilmington (Del.) Meeting. She was the local recruiting representative for Skidmore College and was active in Junior League, serving on the welcoming and placement committees. An excellent golf and tennis player, she was also interested and proficient in many other sports activities. Friends celebrate Penny's life and are thankful for the pride and joy she shared. Penny is survived by her parents, J. Albert, Jr., and Marjorie Marshall; and her brother, W. Craig Marshall.

**Meissner**—*Hanna Hellinger Meissner*, 93, on February 8, in Lafayette, Ind. She and her husband, Karl, were founding members of Lafayette Meeting. Born in Breslau, Germany, Hanna received her doctoral degree from Frankfurt University in 1921. She, her brother, and mother fled to England when Hitler came to power. Her career in social work and education took her to Pennsylvania, Illinois, Indiana, Massachusetts, and Florida. During the summers of 1960-62, she returned to Germany as a lecturer for personnel in the Department of Health and Welfare in Hessen. In 1966 she edited the book, *Poverty in the Affluent Society*. She retired from Purdue University's Department of Social Welfare and Sociology in 1965, continuing to be active in education and social service. Hanna was a founder of Lafayette's Family Service Agency and the Tippecanoe County Council on Aging, as well as being an active supporter of the American Friends Service Committee and Friends Committee on National Legislation. The Meissners bequeathed their home to Lafayette Friends for use as a meeting-house.

**Mitchell**—*Harry "Bud" Mitchell*, on April 28 at his home in Troy, Pa. He was a long-time member and clerk for many years of Elklands (Pa.)



# Calendar

## JULY

**June 30-July 6**—"Art and the Spirit," a workshop with four artists in residence at Quaker Center, Ben Lomond, Calif. Cost: \$175. For information, contact Grace Malley at (408) 336-8333, or write to P.O. Box 686, Ben Lomond, CA 95005.

**1-8**—Friends General Conference 1989 Gathering at St. Lawrence University, Canton, N.Y. Theme: "Currents of Faith, Wings of Vision." Speakers will be Bill Durland, Quaker teacher, lawyer, and activist; Hugh Pyper, of London Yearly Meeting; Fred Small, songwriter and social conscience troubador; and Barbara Roberts, Alice Wiser, and Betty Polster, from Canadian Yearly Meeting.

**12-16**—Alaska Yearly Meeting at Kotzebue, Alaska. For information, contact Robert Sheldon, Box 637, Kotzebue, AK 99752, or call (907) 442-3931.

**12-16**—North Carolina Yearly Meeting (Conservative) at Guilford College, Greensboro, N.C. For information, contact Ray Treadway, 710 East Lake Drive, Greensboro, NC 27401, or call (919) 274-9608.

**14-16**—"A Garden Enclosed: Quaker History and Culture," with Sam Cox and Tom King at Quaker Center, Ben Lomond, Calif. Cost: \$80. For information, contact Grace Malley at (408) 336-8333, or write to P.O. Box 686, Ben Lomond, CA 95005.

**18-23**—Wilmington Yearly Meeting, at Wilmington College, Wilmington, Ohio. For information, contact Rudy Haag, P.O. Box 19, Cuba, OH 45114, or call (513) 382-2781.

**19-23**—North Pacific Yearly Meeting, at Pacific Lutheran University, Tacoma, Wash. For information, contact Anne St. Germaine, 20648 Novelty Hill Rd., Redmond, WA 98053, or call (206) 868-0160.

**21-23**—Central Alaska Friends Conference, at Friends Retreat Center, Wasilla, Alaska. For information, contact Jim Cheydleur, P.O. Box 81177, College, AK 99708, or call (907) 479-5257.

**22-28**—Northwest Yearly Meeting, at George Fox College, Newberg, Oreg. For information, contact Howard Harmon, P.O. Box 190, Newberg, OR 97132, or call (503) 538-9419.

**23-28**—50th anniversary celebration of Latin America and Caribbean community service projects by the American Friends Service Committee to be held in Oaxtepec, Mexico. Cosponsored by Service Development and Peace. For more information, contact Mark Killinger, Latin America/Caribbean Program, AFSC, 1501 Cherry St., Phila., PA 19102, telephone (215) 241-7159.

**23-29**—New York Yearly Meeting, at Silver Bay Association, Silver Bay, N.Y. For information, contact Mary Foster Cadbury, 15 Rutherford Place, New York, NY 10003, or call (212) 673-5750.

**29-Aug. 3**—Evangelical Friends Church, at Malone College, Canton, Ohio. For information, contact Robert Hess, 1201 30th St., NW Canton, OH 44709, or call (216) 493-1660.

**29-Aug. 5**—London Yearly Meeting, at the University of Aberdeen, Scotland. For informa-

Preparative Meeting. He was always a worker for peace in the world. He is survived by his wife, Florence Parter Mitchell; two sons, Nathaniel and Stephen; and three granddaughters.

**Oldham**—(Mary) Virginia Oldham, 91, on April 22, at St. Joseph's Hospital, Park Rapids, Minn. She was a founder and member of Penn Valley (Mo.) Meeting. After graduating from Wellesley College in 1921, she taught high school English until her retirement in 1962. She was concerned with peace and with bettering human lives, and was a member of the Fellowship of Reconciliation and supported the work of the American Friends Service Committee and other peace organizations. In the 1940s, she worked in promoting racial integration in the Kansas City area. In the 1970s, she undertook correspondence with several men in federal prisons, and, with her friend and housemate, Mildred Clapp, she published a booklet, *Even in Prison*. This booklet was a compilation of letters from one of these prisoners, Chuck Spicer, who, with his wife, Ruth, took care of her during the last two-and-a-half years of her life. Always within the field of her care was Penn Valley Meeting, which met in the basement of her apartment house for 22 years. Several years ago the meeting established the Virginia Oldham Peace and Service Fund, which is devoted to causes dear to her heart. She is survived by a nephew, John C. Oldham; a niece, Shirley Mae Rapp; and 15 great-nieces and great-nephews.

**Orloff**—C. Frank Orloff, 75, on March 31, at Auburn, Maine. Born in Brooklyn, N.Y., he graduated from St. John's University and Brooklyn Law School. He was in Civilian Public Service at Big Flats, N.Y., during World War II and participated in Quaker activities, including peace marches, for the rest of his life. A member of 15th Street (N.Y.) Meeting for many years, he later became a member of Brooklyn Meeting, where he served as clerk. He helped found Friends World College and served for eight years as business manager of New York Quarterly Meeting, including management of Friends Seminary and Brooklyn Friends School. He also served as staff lawyer for the New York City Central Rent Control Commission. In later years, he moved to New Harbor, Maine, and became a member of Mid-coast Meeting in Damariscotta, Maine, where he was a strong spiritual presence in meeting. Frank encouraged an ecumenical approach to peace and social concerns, and he served as a bridge between Friends and other faith communities. In this role, he took the lead in establishing a peace essay contest at local high schools and helped found two local organizations, Citizens Opposing Nuclear Arms, and the Community Housing Improvement Project. He is survived by his wife, Dorothy; a daughter, Adrienne Weirwath; a son, Paul Orloff; and four grandchildren.

**Palmer**—Eleanor Penrose Palmer, 80, on May 5, at Kendal at Longwood, Kennett Square, Pa. Director of Concord Day Care Center for many years, she was active in Chester (Pa.) Meeting until she and her husband moved to Kendal in 1973. She was born in Glenside, Pa., and graduated from Wilmington (Del.) Friends School and Skidmore College and worked for DuPont Co. in Wilmington. For many years, she and her husband,

Newlin P. Palmer, lived in Chester in a house adjacent to the meetinghouse property. After they moved to Kendal, she became active in Kendal Meeting. She remained active with Concord Day Care Center, and in a family fraternity called Royal Arcanum. She is survived by her husband; a daughter, Hannah P. Snyder; a son, Jarrett Palmer; and two grandchildren.

**Rosselli**—Eleanor (Nicky) Timbres Rosselli, 64, on February 24, in Brighton, England. She was a birthright Friend of Baltimore Yearly Meeting, and a graduate of George School, Swarthmore College, and the School of Social Work of the University of California at Berkeley. She believed in the Quaker ethic of service and spent her life in its pursuit. She worked at Maudesley Clinic in London, 21 years at the Child Guidance Clinic in Worthing, and as a volunteer student counselor at the University of Sussex. She is survived by her husband, John Rosselli; her mother, Rebecca Timbres Clark; two sons, Mark and David; a sister, Nadya Coleman; and two stepsisters, Rebecca Fergus and Ann Stephens.

**Trout**—Elizabeth Hathaway Trout, 86, on March 29, in Hamilton, N.Y. She was a member of Mohawk Valley (N.Y.) Meeting. A well-known teacher of music in the Oneida area, she was active in state and national music teachers associations. As a Friend, she worked on the Oversight Committee for Auburn State Prison of New York Yearly Meeting and for local migrant committees. She leaves a legacy of pleasant, friendly memories and active service. She is survived by her son, Charles H. Trout; two grandsons; and a sister.

**White**—Anne Underwood White, 69, from cancer on April 10, in Boulder, Colo. Born in Wash., D.C., she graduated from Vassar and worked as a social science analyst. She married Gilbert F. White in 1944 and was active in community affairs while they were at Haverford College until 1955. They moved to the University of Chicago in 1956, and she became involved in geographic field research, particularly regarding domestic water supply in developing countries. While in Chicago Anne and Gilbert started spending summers in Sunshine Canyon, near Boulder, and became active participants and later members of Boulder Meeting. Friends there and in Denver will long remember the summer picnics at the Whites' home. Anne served as clerk of her meeting and had also been clerk of Intermountain Yearly Meeting. She and Gilbert moved to Sunshine Canyon permanently in 1970. She became codirector of Womanpower Inc., a nonprofit employment service for women, and cofounder of the Boulder Soviet Sister City Program. She was also active in nuclear war education, regional growth and planning, and concerns for the elderly. In addition, she turned her energies toward preserving open spaces and establishing hiking trails, and in 1988 Boulder County named a trail for her. She is remembered for her gentle, attentive, and sensitive guidance and will be missed for her joy of life, love of nature, down-to-earth advice, good humor, and sense of fun. She is survived by her husband; two daughters, Mary B. White, and Frances W. Chapin; a son, William D. White; a brother; and three grandchildren.

# Calendar *continued*



tion, contact Donald H.D. Southall, Friends House, Euston Road, London NW1 2BJ, U.K.

## AUGUST

1-5—Iowa Yearly Meeting (FUM), at William Penn College, Oskaloosa, Iowa. For information, contact Del Coppinger, Box 703, Oskaloosa, IA 52577, or call (515) 673-9717.

2-6—Mid-America (Evangelical) Yearly Meeting, at Friends University, Wichita, Kans. For information, contact Maurice A. Roberts, 2018 Maple, Wichita, KS 67213, or call (316) 267-0391.

2-6—Iowa (Conservative) Yearly Meeting, at Paulina Friends Meeting, Paulina, Iowa. For information, contact John Griffith, 5745 Charlotte St., Kansas City, MO 64110, or call (816) 444-2543.

2-6—Illinois Yearly Meeting, at the Illinois Yearly Meetinghouse, McNabb, Ill. For information, contact Paul Buckley, R.R. #1, Dewey St., Matteson, IL 60443, or call (312) 748-2734.

5-9—Young Adult Friends Summer School, at Wilmington College, Wilmington, Ohio. For adults between 20 and 40 years of age to study, learn, and worship together, considering the message, "Jesus Christ has come to teach his people himself," as understood by early Friends. For information, write to YAFSS, 324 S. Atherton St., State College, PA 16801.

6-11—Indiana Yearly Meeting, at Earlham College, Richmond, Ind. For information, contact David R. Brock, 4711 N. Wheeling Ave., Muncie, IN 47304, or call (317) 284-6900.

6-11—Pacific Yearly Meeting, at University of LaVerne, in LaVerne, Calif. For information, contact Hermione A. Baker, 8885 Frontera Ave., Yucca Valley, CA 92284, or call (619) 365-1135.

8-13—Baltimore Yearly Meeting, Shenandoah College, Winchester, Va. For information, contact Frank Massey, 17100 Quaker Lane, Sandy Spring, MD 20860, or call (301) 774-7663.

8-13—Western Yearly Meeting (FUM), at Western Yearly Meetinghouse, Plainfield, Ind. For information, contact Robert E. Garris, P.O. Box 70, Plainfield, IN 46168, or call (317) 839-2789.

9-12—North Carolina Yearly Meeting (FUM), at Guilford College, Greensboro, N.C. For information, contact Billy M. Britt, 903 New Garden Rd., Greensboro, NC 27410, or call (919) 292-6957.

9-13—Ohio Valley Yearly Meeting, at Wilmington College, Wilmington, Ohio. For information, contact Barbare Hill, 6921 Stonington Rd., Cincinnati, OH 45230, or call (513) 232-5348.

11-20—Central Yearly Meeting, at Central Friends Camp, southeast of Muncie, Ind. For information, contact Arthur Hollingsworth, 302 S. Black St., Alexandria, IN 46001, or call (317) 724-7083.

12-17—New England Yearly Meeting, at Hampshire College, Amherst, MA. For information, contact William Kriebel, 19 Rufus Jones Lane, North Easton, MA 02356, or call (508) 238-2997.

16-20—Ohio (Conservative) Yearly Meeting, at Stillwater Meetinghouse, near Barnesville, Ohio. For information, contact Richard A. Hall, 61830 Sandy Ridge Rd., Barnesville, OH 43713, or call (614) 425-2877.

16-20—East Africa Yearly Meeting, at Kapsabet. For information, contact James S. Ashihundu, P.O. Box 35, Tiriki, Kenya.

16-20—East Africa Yearly Meeting, at Bware Friends Church. For information, contact Solomon Adagala, P.O. Box 160, Vihiga, Kenya.

16-20—Elgon Religious Society of Friends, Yearly Meeting, at Matili Friends Church. For information, contact Timothy Bilindi, P.O. Box 4, Lugulu, via Webuye, Kenya.

20-27—Canadian Yearly Meeting, at Pickering College, Newmarket, Ontario. For information, contact Frank Miles, 60 Lowther Ave., Toronto, Ont. M5R 1C7, Canada.

23-27—Nairobi Yearly Meeting, in Nairobi. For information, contact Stanley Ndezwa, P.O. Box 48581, Nairobi, Kenya.

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**Beacon Hill Friends House** in Boston seeks assistant director to be responsible for maintenance and housekeeping, also administrative duties and program development. Should be grounded in Quaker values and enjoy living in a diverse challenging community of 20. Salary, housing, benefits. Could start late summer. Send application to: Beacon Hill Friends House, 6 Chestnut Street, Boston, MA 02108. (617) 227-9118.

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## Wanted

**I am compiling information** about the life of Norman Morrison. Please send your remembrances or the effect his immigration had on you to: Hugh Ogden, Department of English, Trinity College, Hartford, CT 06447.

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*For brochure/registration form, contact:*

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**Friends Bible Conference**  
**2878 Chadbourne Road**  
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*For further information, contact:*

**Chuck Fager, Clerk**  
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**Falls Church, VA 22206**