

March 1992

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

THE SPIRIT
OF THE GOSPELS

HUNGER AND
DISARRAY
IN RUSSIA

ON QUAKER
PEACEMAKING



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**Among Friends**

Finding Affinity

Randy Kehler and his wife, Betsy Corner, have been tax resisters since 1977. They have given the tax money instead to a variety of groups doing constructive community work. Since 1989 the IRS has been trying to sell their house in Colrain, Mass., in an effort to collect \$25,896 in back taxes—but it hasn't been easy.

First of all, there's been a growing tax resistance movement there in Franklin County. Bob Bady and Pat Morse, for instance, had their house seized and auctioned in 1989. (They still live in the house, however, and the buyer hasn't taken possession.) Shelburn Falls dentist Tom Wilson had his dental license revoked when he refused to cooperate with IRS. (He continues his practice, however; even the local sheriff remains one of his regular patients).

So when the word got out that IRS planned to auction Betsy and Randy's house, supporters in large numbers turned up on the announced day to oppose the sale. There were lots of signed bids (such as an offer to clean the teeth of an IRS agent, others pledging to do community work or to be peace activists for life)—but no cash buyers came forward. Not a one.

So, in November 1991, IRS upped the ante. Betsy, Randy, and daughter Lillian, 12, were given an eviction notice. When Randy decided to stay, he was held in contempt and tossed in the county jail for 6 months.

This didn't go unnoticed by friends and neighbors, however. A sign-up sheet got circulated, and volunteers committed themselves to stay in the house around the clock. There's been a continuous presence there since December 3. Groups from as far away as Washington, D.C., have signed up to come and help out. In early January, members of Mount Toby (Mass.) Meeting formed such an affinity group for a week.

Meanwhile, Randy stays in jail and makes the most of his time there. He has made friends with many of the prisoners, has organized a chess tournament, and does what he can to interpret his tax witness. Allan Eccleston, member of Mount Toby Meeting, has been approved as the meeting's official minister and visits Randy twice a week.

So what's next? IRS has scheduled another auction, this time out of the area in Springfield, Mass.—in the hope, it seems, of attracting a buyer for the house, someone who doesn't know about this whole chain of events. Randy will not be there to talk about it, but lots of his friends will. Even if the house is sold, the issue will be far from over. The house is part of a land trust (Randy and Betsy own the house but not the land on which it stands)—and there's the likelihood of a continuing nonviolent presence in the house to welcome any potential new buyer.

How might Friends respond? I asked this question in late January of Francis Crowe, long-time head of the American Friends Service Committee office in western Massachusetts and a supporter of Randy and Betsy. She suggests:

- Form an affinity group to help sustain the presence in the house. (To be scheduled, contact Traprock Peace Center, Keets Rd., Deerfield, MA 01342; phone, (413) 774-2710.
 - Funds are also needed to support the action (checks made out to "War Tax Refusers Support Committee" and mailed to the address above).
 - Letters to the editor on the subject of taxes and militarism are always helpful.
 - More sponsors are needed in Congress for the Peace Tax Fund bill. (Write NCPTF, 2121 Decatur Pl. NW, Washington, DC 20008 for more information.)
- At a rally last fall in support of Betsy and Randy, Juanita Nelson—who, with husband Wally, has been a tax refuser for decades and is known to many Friends—offered these words by Goethe: "Whatever you can do or dream you can, begin it. Boldness has Genius, Power, and Magic in it." Good advice as another tax season is upon us, when many of us seek to find our way on this difficult question of taxes for war.

Vinton Deming

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Cover, below, and on page 7: Detail from Albrecht Durer's woodcut series, "The Apocalypse," 1498



Benches needed

Columbia (Mo.) Meeting is a small unprogrammed meeting. We have been working and saving for a meetinghouse of our own in which to worship and have our children grow in Friendly persuasion. It has not been easy to work through the concerns many Friends feel about the use of money, time, and energy for the meeting itself rather than for our Friendly efforts in the community and world. Also, location has been a really contentious issue.

In early September we moved into our own meetinghouse, an architecturally simple, one story, rectangular building with a very large living room for worship. There was rejoicing and joyous song and a gathering of prayerful minds in our meetings for worship. However, we are living on the edge in terms of finances, and purchasing new benches for our Friendly seats is much too much.

Are there older meetinghouses or Quarters with laid-down meetings who might have extra benches, perhaps needing refinishing and loving care? I travel to New Jersey once or twice a year, and would consider renting a U-Haul to bring a load of Quaker benches to Missouri. If you would like to see your benches sat upon once more, please let me know.

Pat Wixom
359 Crown Point
Columbia, MO 65203

Parents' issues

Thank you for the recent addition of Parents' Corner. Harriet Heath is one of the few parenting experts I've met who places parenting issues where I believe they belong—within the spiritual realm. As an attender of Chestnut Hill (Pa.) Meeting I had the opportunity to participate in her parenting workshops and found her brainstorming and other problem solving techniques to use with young people very helpful.

I would also like to see the Reading Room idea extended as well as see you publish some of the mini case-studies such as the ones she used throughout her workbook.

Dorothy N. Cauthorn
Philadelphia, Pa.

No slashes, please

As a Unitarian Universalist with strong Quaker leanings, and one lucky enough to receive passed-down issues of your magazine, I am writing to let you know about a small but not insignificant error. In the article "Unitarians as Friends" by



© James Ross Bartholomew

Mary Howarth (*FJ* July 1991), a number of times the words/names *Unitarian* and *Universalist* are incorrectly "merged." The correct way to write it is Unitarian Universalist—as in *Unitarian Universalist Association*, or *Unitarian Universalist minister* (which would describe me). The words should not be hyphenated or brought together with a slash.

Charlie McGarry
Newport, R.I.

Mirror image

Francis Kazemek (*FJ* November 1991) brings together the themes of poetry, love, and light, and "the lineaments of God in all of the wonderful modulations of the human face."

It is in the mirror that we see these wonderful modulations of our own face; so, yes, it is in the mirror that we see the face of God. It is a silent face. The dimension of sound is not found there and this is consistent with the Quaker findings about truth: silence within ourselves. It shows the reality of the face of God—of which the outward human family and face is but the reflected image—the image of a worldwide people of God of one body and one face. National, cultural, economic groupings (to which, alas, we attach ourselves as though they were separatenesses) are but the fleeting modulations which flicker across the face of God.

May I share this poem:

Mirror Image
Mirror image, THOIL DNI HTUAT
when truly read from inside-right,
but if you read from outside-left,
of truth and light you are bereft.

So see yourself as you are seen
by that within the silent screen.

Yes, know yourself as you are known
beyond the form you call your own.

Mirror image, spirit bright,
Silence, Love, and Truth and Light.

Sidney Fisher
Somerset, England

A new verse

The early hymn "How Can I Keep From Singing?" has long been a favorite of mine but has somehow seemed incomplete. So I was inspired to write a fourth verse as follows:

To each of us the pioneers
A torch of truth are handing.
Just listen with receptive ears,
And gain new understanding.
So thanks we give to all who share
The inner Spirit's teaching.
The gate swings wide for those who dare,
I will then keep on singing.

Live Oak Friends of Houston sang the hymn with the added verse at the rise of meeting and give it general approval. Perhaps others will want to try it.

Ruth W. Marsh
Houston, Tex.

Attention Quakonomists

Last June the Quaker Studies for Human Betterment group associated with Friends Association for Higher Education set as a task the update of a directory of professional economists who are members of, or associated with, the Society of Friends. Some of the purposes this directory would serve are: to facilitate contact among ourselves for dialogue on religious or ethical concerns that might be related to our teaching, research, and/or

Science, or Politics?

In his article "Seeking the Truth" (*FJ* August 1991), Jack Powelson leveled a broadside against many Quaker groups for allegedly misusing evidence and general bias. His own attack, however, displayed some marked biases, and time and again he ignored his own admonitions to Quakers on the proper use of evidence. Powelson's assertion that economists' disagreements "rarely extend to whether the proper fact-finding or analytical methods have been used" is false. Chicago School methodology, regularly showing government intervention to be the source of all ills, has been the subject of continuous dispute, and similar controversies have been common. In a notable case a few years ago, Martin Feldstein, then head of the National Bureau of Economic Research, was shown to have fudged evidence in order to produce a suitable conclusion on the effects of Social Security on saving.

As a major illustration of Quaker abuse, Powelson quoted a May 1990 Friends Committee on National Legislation Newsletter statement that the top 1 percent of income receivers paid \$84.4 billion less in 1990 than they did in 1977. Powelson contended that not only was the figure foolish because 1990 was not yet over, but that IRS data also showed that the tax payments of the 1 percent had risen. He explained this rise as follows: "But I believe giving up tax shelters and paying higher capital gains tax more than offset the lowering the rates for the upper brackets." He also went on to say: "I discovered FCNL used the data of an interest group, Citizens for Tax Justice [CTJ], which selectively perceived lower rates for higher brackets but apparently ignored loss of tax shelters and higher capital gains tax."

In reality, CTJ didn't make the mistake of saying the top 1 percent paid \$84.4 billion less in 1990 than 1977; the amount was

their estimate of the loss to the Treasury from the reduced federal tax rates applied to Congressional Budget Office projections of 1990 income. It seems evident that Powelson never looked at the original report, violating his advice to Quakers on care in use of sources.

Furthermore, many of the tax shelters "given up" in 1986 were only provided in 1981 and can hardly explain a tax rise from 1977 to 1990. The capital gains tax rate fell between 1977 and 1990, so that if this tax contributed anything to the payments of the upper 1 percent, it must be because capital gains increased a great deal. In fact, Powelson completely missed the main reason for the rise in tax payments of the upper 1 percent: namely, the enormous increase in their pre-tax income, so large that even with their greatly reduced rates, the rich paid larger absolute sums. However, their tax payments as a percentage of pre-tax income fell sharply. In short, Powelson failed to properly explain the tax increase of the upper 1 percent, and by failing to relate their tax payments to their pretax incomes he also conveyed the false impression that the upper 1 percent were not big gainers between 1977 and 1990.

Furthermore, Powelson's designation of CTJ as an "interest group" is technically dubious and is essentially name calling. Dan Rostenkowski, chairman of the House Ways and Means Committee, has described CTJ as "the average taxpayer's voice in Washington." There is no reason whatever to believe its work is less disinterested than that of the National Bureau of Economic Research, the Brookings economists, or the American Enterprise Institute. Each of these is heavily dependent on corporate funding.

Powelson's scientism breaks down completely in discussing the Sandinistas. He speaks of the Quaker view of their "care of the poor," putting the phrase in italics,

thereby casting doubt on it, but without supportive evidence. He mentions ironically an AFSC celebration for them "only a few months before they were themselves voted out of office." The implication, that their repudiation in a vote shows Quaker bias, fails to take into account the fact the Nicaraguans had suffered a decade of boycott and military attack by a superpower, which was the major factor devastating the economy, and that direct U.S. intervention in the 1990 election was enormous. If the Soviet Union had attacked India for a decade with a proxy army, succeeding in halving its per capita income, would Powelson view the electoral victory of a Soviet organized and funded alternative slate proof of the iniquity of the ousted Indian leadership? His statement that the Quakers "conveniently looked aside as the Sandinistas murdered their political opponents," again, fails to define "political opponents," provide numbers, or compare Sandinista killings of political opponents with those in comparable environments of deadly proxy wars, among other problems.

There is a symmetry in Powelson's hostility to the Sandinistas—who tried to pursue the "logic of the majority" and an independent path of development outside of the orbit of U.S. and IMF control—and his critique of *The Global Factory*, in which he assumes without discussion that the free market and open economy espoused by his leaders is the optimal course, and one that will soon yield benefits to Third World peasants. These strongly held political positions, I believe, underlie the purported concern with Quaker scientific error.

Edward S. Herman

Edward Herman teaches economics and media analysis at the University of Pennsylvania.

work in policy areas; to serve as a resource list for Friends' service organizations so they might get Quakerly and professional input for policy questions on which they are working; and to be a resource list for Friends' institutions of higher education.

I invite all who are Quaker economists, and who have not been reached through our mailing, to send me their name, address, phone number, and fields of specialization within economics. A copy of the updated directory will be mailed to all respondents. My address is Dept. of Economics, U-63, University of Connecticut, Storrs, CT 06269.

Gerald W. Sazama

A familiar face

I was surprised and pleased to see on the November 1991 cover a picture of our friend Eugen Schart from Praha (Prague), Czechoslovakia. He was identified as coming from the Eastern Germany Yearly Meeting since that is the group he attends each year. The Prague Worship Group that was organized by Jaroslav Kose in the early 1930s did not survive the war, mainly because of deaths and emigrations. Kose himself was killed at the same time the village of Lidice was leveled, both events in retribution for the death of Reinhard Heydrich. Jarmila Prasilova, who is now nearly 90 years old, was a member of that original group

and holds her membership in London Yearly Meeting.

In the spring of 1987, my husband and I were fortunate to be introduced to these two Friends in Praha, and they drove us to the yearly meeting held that year in Schmiedeberg, East Germany. As we crossed the border (amazing the border guards who said they had never before seen Americans riding in a Trabant), Jarmila told us of her memories, including the international peace conference held more than 50 years ago in Praha. I believe Rufus Jones was there. Jarmila told of help received from Carl Heath Johnson and Fred Triton.

Eugen is what the Germans call a "friend of Friends" since he has no local

meeting to join. Like other isolated Friends in the world, he and Jarmila welcome contact with other Friends. Eugen told us this past summer how much attending the world conference meant to him and how his travels were made possible during this time of economic adjustments through the generosity of some English Friends.

Thank you for reminding us of these beloved Friends by placing the circle of faces on the cover.

Phyllis Jones
San Diego, Calif.

Yes, that is my photo, together with Erica Vere, on the cover of your November issue. I was one of two participants at the world conference last summer from countries formerly situated behind the iron curtain.

I never met so many Americans as I did at the world conference in Elspeet. Since November 1989 our possibilities to meet friends in other countries are good—we no longer have visa problems—but our material situation is very bad. But we are optimists!

As secretary of a small organization, I help to educate children and youth after school if they are without parent's care. We try our best to transform our society, which has been spiritually destroyed and devastated.

Eugen Schart
Hviezdoslavova 512
149 00 Praha 4 Czechoslovakia

Speaking in meeting

Being Friends gives us many wonderful opportunities and also many responsibilities. One such responsibility is not to impinge on the worship time of others.

It is an effort to go to meeting. Planning goes into our getting away, getting there, and being there. The short time we are actually in meeting is very precious. Someday look around and imagine just what went into the coming for each person: for some, a great distance; for others, time away from family; and for all, things left undone at home. We are there because we want to be there and we want time to worship together.

Friends are urged to come to meeting not prepared to speak and not prepared not to speak. The worship time only works if the speaker feels led to speak in a worshipful way, and then briefly. It is hoped that Friends will not speak of things not of a spiritual nature. Such things are not appropriate and are very damaging to the meeting for worship. It is not a time for travelogues, what fun thing we did this week, or the sad state of the world.

Perhaps there needs to be another time for such sharing, for many are lonely and do need to share with friends. But, in meeting for worship, the people are held captive by someone who talks too long or not wisely. For the welfare of the meeting, we need to address this problem. Friends should be made aware of their opportunities to speak and also their duty not to burden others with messages not given with a spiritual leading.

Perhaps we should ask ourselves, before speaking, is this really a message that God wishes me to share? Will this be a strength to others? Have I planned all week to get this off my chest? Will others, one hopes, feel blessed by this message or will they be so discouraged they will wish they had stayed home?

Everyone is equal in our meeting. Leadings can come through each of us and each can serve to strengthen the other. That is why we meet together and do not just worship by ourselves. But do let us be careful in what we say, for words can have great power to uplift or tear down a needy heart—and we all have one of those.

Alice M. Wetherill
Warrington, Pa.

Led by children

The article in the December issue about First-day schools was good. Our meeting had another type of experience.

Lehigh Valley (Pa.) Meeting began in 1923 as an indulged meeting sometimes in two places at the same time. Then in



Patricia Wagon

September 1948 we decided to get together and have only one meeting.

At our first meeting that October, a young couple brought their one-and-a-half-year-old boy. At the rise of meeting a woman spoke to the couple and urged them to bring their son next First Day and she would baby-sit part of the time so the parents would have some time together in meeting. They did and other young parents started to bring their children. A First-day school had to be started.

By the end of the year the parents had gotten to know each other so well that they felt it was time to become a regular monthly meeting. This came about and the report of the meeting's early years has the sub-title, "Led by the Children."

Bryn Hammarstrom, Sr.
Allentown, Pa.

Seeking poets

As a student at Earlham College, I am currently participating in a research seminar funded by the Knight Foundation. The overall topic of our study is "Quaker Texts in Choral Music," but my particular interest is Quaker women poets.

I seek help in identifying Quaker women poets and their works, particularly collected and published works and texts that have been set to music. I am also seeking names and addresses of contemporary women poets with whom I can correspond about their poetry.

Being a Quaker woman poet myself, I am anxious to get the chance to learn more about other women and their creative experiences. I am interested in questions such as, How does inward reflection relate to outward expression? and, How does the spiritual (Friendly) life interact with the creative life? My ultimate goal is to gather many such thoughts together, and to write and publish an article about Quaker poets who are currently active.

Friends may contact me at Box E-629, Earlham College, Richmond, IN 47374.

Kris Miller

FRIENDS JOURNAL welcomes contributions from readers. We reserve the right to edit all letters. Submissions to Forum should be no longer than 300 words. Submissions to Viewpoint should be limited to 1,000 words. Although we would like to print all contributions we receive, space is limited, and we urge Friends to be succinct.

INSPIRATION

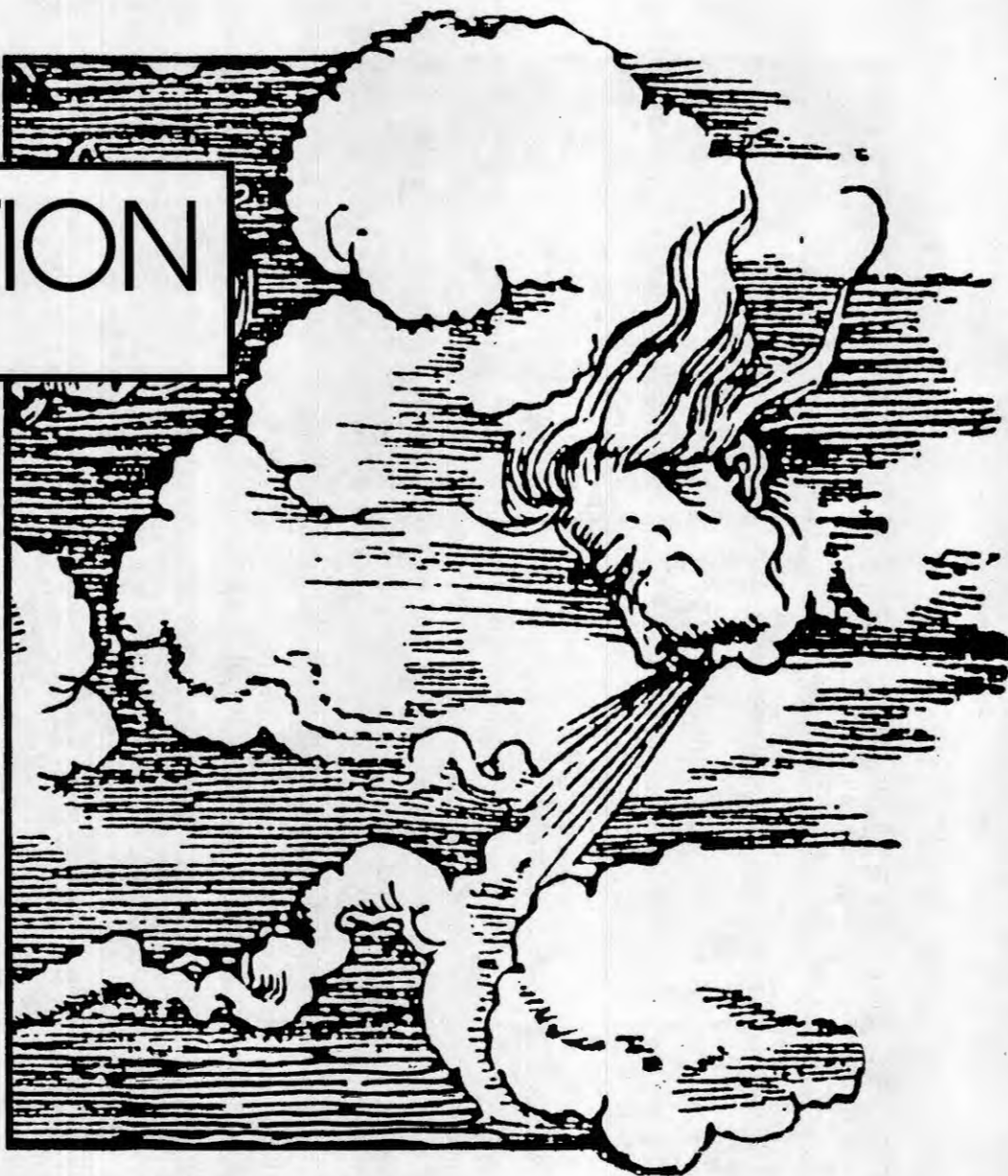
by Chris Laning

I live in the Central Valley of California, a very long, flat valley surrounded on all sides by mountains. Just west and a little south of us is a gap in the coast ranges: on the other side is marshland, San Francisco Bay, and the ocean.

I find I'm sensitive to the wind here, particularly in summer. Our north wind is a hot, dry wind, like the *simoom* of Africa or the Santa Ana of Southern California. It comes down off the mountains to the north, and as the air descends into the valley, it becomes hotter and dryer. It kicks up dust and makes people grumpy. Our south wind, in contrast, is marine air: it comes from the ocean through the gap in the hills, cool and moist. In fall and winter it brings rain.

In summer, a day with a north wind is often the herald of five or six more days, each one hotter than the one before, the wind gradually sinking down into nothing, and the last day or two often well over 100° and very still. Then, suddenly, the hot air over the valley will begin to rise, and cool, moist air will sweep in from the ocean, through the gap in the hills. The temperature may drop 30 degrees in a few hours.

I am not the only person I know who feels that inrush of fresh air like a deep breath, giving new life to the spirit as well as the body. I am subject to migraines in summer, and heat and north wind make them worse: the south wind sweeps in like trumpets of salvation, lifting away my depression. It swept through my rooms again this afternoon as I sat writing, and I felt what is meant by the word *inspire*: literally, "to breathe in," or as the dictionary says, "to influ-



ence, move, or guide by [the] divine or supernatural; to exert an animating, enlivening, or exalting influence."

This kind of wind must have been often felt by the Hebrew writers who wrote of the *rûach* (roughly, roó-akh), a word that meant "wind," "breath," "divine power" or "spirit." "The word refers to the experience of a mysterious, awesome power—the mighty invisible force of the wind, the mystery of vitality, the otherly power that transforms—all *rûach*, all manifestations of divine energy," says my Bible dictionary. It is this *rûach* that moves, or broods, over the face of the deep in the beginning of the book of Genesis.

I once heard a very revealing comment in a "threshing meeting" among Christ-centered and universalist Friends—a meeting that could have been very difficult, but wasn't. "One reason Friends

may sometimes be reluctant to use conventional Christian language," said the speaker thoughtfully, "is that even when we are Christ-centered, our understanding of Christ is different from that of other Christians."

Indeed our experience is different. George Fox declared the difference when he proclaimed that "Christ is come to teach his people himself." In our silent meetings for worship, it is not words from scripture that we await, nor wise observations, nor discussions. What we await is the coming of the *rûach* itself, the "mighty rushing wind", the Christ, the Real Presence. What we experience is something we may share whether we name the name of Christ, or another name, or no name at all. Beyond words, beyond concepts, in our lives, in our very bones, we know what it is like to feel the wind blowing. □

Chris Laning is an editor, graphic designer, and gardener who attends Davis (California) Friends Meeting. Until last fall she was editor of EarthLight, Pacific Yearly Meeting's quarterly magazine of spirituality and ecology, in which a version of this article first appeared. Subscriptions to EarthLight are \$15/yr from: EarthLight, c/o Paul Burks, 1558 Mercy Street, Mountain View, CA 94041.

THE Spirit OF THE Gospels

by Frederick Sontag

Gustave Doré

And equally
unimportant
and unnecessary
it was to me
to know when and
by whom the gospel
or this or that
parable was written,
and whether it
may be ascribed
to Christ, or not.
What was
important to me
was the light
which has
illuminated me.

—Leo Tolstoy
*Short Exposition
of the Gospel*

Many know the story of Tolstoy: wealthy aristocrat, raised in the Orthodox Church, alienated, disillusioned; then later in life he was converted and became missionary-like in his zeal. He is known for his novels, but among his other writings, there is much about his biography and religious views. He wrote a longer work "harmonizing" the four Gospels, and then he wrote a short statement on "the gospel message."

New Testament scholars have puzzled over the authorship and authenticity of all the documents we have in the canon. Tolstoy sets everything aside but the Gospels, not as being all wrong but as obviously containing the views of others. Like "The Jesus Seminar," which recently gained attention in the press, he recognized the influence of the culture and the early church on the non-gospel portions and so instead sought to distill out of the four Gospels the essence of Jesus' teaching. At the same time he wanted to demonstrate that this essential core appeared in all four Gospels, in spite of textual differences.

The Jesus Seminar, using the tools of modern biblical scholarship, found only a few saying what they could agree upon (by vote) as authentic. Analyzing them in the manner of textual criticism, many familiar and famous sayings of Jesus were, so to speak, "taken out of his mouth." This does not mean, of course, that the Jesus Seminar wants to eliminate them from consideration, but only that these scholars could not accept them as authentic words uttered by Jesus himself. It is not our concern to inquire into the criteria used for their evaluation, or the assumptions which lie behind them. Nor is it a time to ask about their metaphysics; that is the basic, unanalyzed assumptions of modern scholarship. But it might be instructive to contrast Tolstoy's approach to theirs.

Clearly, the first point is that Tolstoy is not interested in the accuracy of the literal word. True, Jesus himself had said that following the letter of the law "killeth" but that the spirit adds life, and in his argument with the rigorists of his day he said that the Sabbath was made for man, not man for the Sabbath. Thus, following this advice, we should always look for the spirit behind the words, behind the laws and regulations, behind the scholarly paraphernalia. The fundamental question in assessing the integrity of the Gospels is—"What is the Gospel?" We must decide that first;

then we can appraise the text. Do the tools of modern scholarship now allow us to overrule those who were close to Jesus, who on the whole agreed as to what he had said?

One thing to remember is that the early church was not formed by the writing or reading of the Gospels. They came from it, which is one reason for the scholar's concern for their accuracy. But if the writings did not create a church, what did? Answer: First, their belief in Jesus' resurrection, which came only after the crucifixion had devastated their belief in his messianic mission. But more even than that, second came the descent of the Holy Spirit on the day of Pentecost. Thus, in a sense, Tolstoy is talking about the illumination of the Holy Spirit as that which gave him his own insight. There is no need to argue that all who have experienced this illumination will then, intellectually, all say exactly the same thing. That need not be and probably is not true. What is amazing is that those who report being given this insight agree as much as they do.

It is also helpful to remember that, after Jesus' departure, God's presence was said to be with us, with the church and its work, in the form of the Holy Spirit—until Jesus' expected return. Thus, oddly, the post-ascension Christians (all of us) are related to the gospel, neither by God nor by Jesus, not even through his recorded words, but by the presence of the Holy Spirit. This is neither said to be nor is it experienced to be present to all always, not even to those who desire it. The spirit is unpredictable, uncontrollable in its descent, in its appearance. But it can speak with tongues of fire (or cause you so to speak) when it comes. Again, nothing is guaranteed that this will be uniform to all who experience it. It is only said to be the key to belief.

Has the Holy Spirit gone out of our lives, individually, collectively? The Gospels were merely set down for us as a context within which to locate God's cooperative spirit, not as dogmatic pronouncements. The early Modern period had a conviction that finality was within reach, that the scholars' tools of the Enlightenment could, at last, give us definitive insight and banish uncertainty. Yet the meaning of "faith" involves the absence of certainty, and for this reason the vote of the Jesus Seminar, authenticating but a small core of the words of Jesus, is at odds with the requirements of faith. Of course, this search for the

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evidence of the Holy Spirit's presence never ends, because it seems to withdraw after the insight is given. Its movements cannot be controlled.

More difficult even for modern scholarship and its outlook: Universal agreement is impossible, and the gift of "private revelation" is always possible. The Holy Spirit does not seem to be interested in producing uniformity, although in its descent at Pentecost, each person spoke in different tongues but amazingly understood the others. Perhaps Christian unity, then, is not dependent on the unity of agreement on text, which modern scholarship intended to provide, but rather on the mutual freeing spirit we come to share. Inspired Christians have disagreed, sometimes violently. But we

Faith is a gift, a grace,
that comes only with the
descent of the Holy Spirit
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need to ask how many who claim to have experienced the descent of the Holy Spirit finally agree.

But has modern biblical scholarship, growing out of the Enlightenment, produced the informed clarity and finality of understanding it proposed? The Jesus Seminar reached decisions by democratic vote, not all in the same proportion of yes vs. no. But what about all biblical scholars worldwide who were not there? Remember that the modern proposal was to provide a universality similar to mathematics and science. It seems clear that all who employ scholarly tools to investigate the biblical documents do not agree in their conclusions, or even necessarily with the Jesus Seminar. Then, what does their vote on authenticity mean if it is not the final rendering of a unified biblical scholarship?

The seminar operated, they reported, on an assumption that only brief and striking sayings could have survived unaltered. This criteria excludes any long monologue. The language of Luke or Matthew, as well as John, renders anything that differs from Mark (assumed to be earlier) "suspect." But the question is not so much, is it, whether a particular saying is "authentic," but whether the saying reliably predicts Jesus' effect on us? Like Socrates, for whom we

have no other portrait than Plato's, we ask whether on the whole the four Gospels seem to paint complimentary portraits. Or, did the authors feel the inspiration of the Holy Spirit, which, in spite of some suggestions, need not mean verbal identity or literalness? The Gospels were not, were they, intended to be transcripts of Jesus' literal words?

And we should stand back and ask: What assumptions are involved if we decide that scholars working 20 centuries later have a clearer perception of Jesus than the earliest Christians? It is commonplace today to note that other New Testament documents contain views



Gustave Doré

of the early church not literally in the reported words of Jesus. But when it comes to the Gospels themselves, even if in their reporting they differ because of the individual writer, are the scholars 20 centuries later themselves the only ones who are free of ideas current in

their time and so are able to interpret the documents "assumption free," whereas the authors themselves could not? To think this, assumes the astounding modern arrogance that they, at last, in contrast to earlier times stand face to face with reality.

If, then, we give up the modern notion of finally being able to depict truth bias free, what was it that Tolstoy "felt" (a good word to use in the case of reading Scriptures) when he examined the four Gospels? He lists a number of conclusions, but chief among them is that they gave meaning to his life (he had already announced his changed life) and that it unites those who believe. But chiefly his claim was that the Holy Spirit introduced peace and love. Thus, we should be able to see the effect of the experience of the Holy Spirit the same way Jesus' disciples experienced him: by the overwhelming influx of peace and love. And Jesus also gave us another sign: his disciples would be known because they loved one another.

What, then, is "the spirit of the Gospels?" Does it stem from agreement between scholars about the texts, however important it is to pursue textual scholarship? It would seem more to be found in the effect the reading of the Gospels, or the hearing of the gospel, has upon the listener. Not all hear what is said to them, as Jesus remarked. But who has the ears to hear should feel the effect and find himself/herself converted by the spirit of peace and love. Do all within Christian churches evidence that they have experienced the Holy Spirit or understood the spirit of the Gospels? We know that cannot be true because of the constant tension, even fighting, that goes on within Christian communities. Where there is not love for one another, the gospel has not been understood.

Can one receive this spirit and enter "the peaceable kingdom" by really trying? Unfortunately, we are told that cannot happen, although one may work hard for social causes or fight for clerical office. Faith, the ability to love even one's enemies, is a gift, a grace, and evidently it comes only with the descent of the Holy Spirit into our lives. This may accompany a reading of the Gospels, as it did for Tolstoy. It may be felt when someone who has no need to do so gives us love unconditionally ("God with us"). Or, unfortunately, we may be tested by waiting in God's silence. But when the Holy Spirit does come, it can reveal to us the spirit of the Gospels. □

There is a way of ordering our mental life on more than one level at once. On one level we may be thinking, discussing, seeing, calculating, meeting all the demands of external affairs. But deep within, behind the scenes, at a profounder level, we may also be in prayer and adoration, song and worship and a gentle receptiveness to divine breathing.

From time to time, I reread this passage from Thomas Kelly's *Testament of Devotion*. I try to open to God, moment-by-moment, but it is not easy. I forget. I become distracted by other endeavors that seem to assert their importance into my life. Recently, however, in the middle of forgetfulness and distraction, I came to know this teaching experientially.

One Sunday morning I was driving to meeting slowly because I had a cake in the back of my car. A carrot cake with cream cheese icing, decorated with flowers and the words, "Thank you, Liz." Glancing into my rear view mirror, I noticed several cars clustered behind me.

I pressed a bit harder on the accelerator, but not hard enough to satisfy the drivers of those cars. "They're annoyed with me," I thought, "because they don't understand my motivation." That simple notion led me through an amazing sequence of inner events.

I recalled the many times I'd been stuck behind pokey drivers on my way to meeting. I would inch up close behind them, trying to emanate my impatience and anger. I judged them to be self-centered and inconsiderate not to take my hint to travel at the speed limit. I would pass them at the earliest chance, and generally feel smug and superior. Suddenly, I found myself relaxing into chuckles as the unlikely thought flashed into my mind, "Maybe all those drivers had cakes in the backs of their cars."

I don't relish cakes (I'm disinclined to encourage the eating of so much sugar), but this cake was a symbol to me. Liz, our meeting's nursery-care provider for the past two-and-a-half years, was leaving today. Her care of the meeting's youngest children, my son included, had enabled me to attend meeting for wor-

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A GRACE- FILLED M O M E N T

by Laurie Rizzo

ship. During much of that time, I had been a single parent, feeling extremely vulnerable in the world, and drained by my responsibilities. I depended upon that weekly hour of worship to replenish myself. I was grateful to Liz and grieved the loss of her. I wanted to say good-bye well.

I reflected upon the juxtaposed images of my own judgment of the slow drivers who had inconvenienced me, and the drivers now trapped behind my car, who likewise judged me. I thought about my tendency, whenever I feel I am being inconsiderately treated by another, to think the worst of that person, rather than the best.

Other examples came to mind: that morning, as I got ready for meeting, my husband had been snippy with me. I snapped right back, and the situation escalated. It wasn't until I was getting into the car that I found out he was feeling ill. Because of his previous experience with a life-threatening illness, he was afraid. Then, there is a member of my meeting who frequently gives messages I don't like; to my ears they sound like arrogant lectures. When this person speaks, I feel affronted. I squirm in my seat and clench my fists.

What an opening it would be if, instead of tensing in these situations and

getting my rankles up, I might turn to God. "Deep within us all there is an amazing inner sanctuary of the soul, a holy place, a Divine Center, a speaking Voice, to which we may continuously return," writes Kelly.

Perhaps the offending persons are acting out of fear. Perhaps they are trying to protect something far more precious than a cake. If I were to consider what my life is about, I might find myself responding with greater serenity and compassion, bringing that "sanctuary frame of mind out into the world, into its turmoil and its fitfulness."

My life is not about saying good-bye to Liz, worthwhile endeavor though that may be. It is not about hearing inspiring messages at meeting. Neither is my life about being a good mother and wife, performing my new job, or fulfilling my desire to write.

My life is about opening to God, "Letting life be willed through me," as Kelly said. If I attend to that deeper purpose, then all else—coping with the moments of anger and envy, of grief and loneliness, finding my vocation, handling my relationships with my child, husband, friends, and self—will fall into place. It's just that simple. And just that difficult.

I had arrived at meeting. "I get it, God," I whispered. "Thank you."

To cultivate awareness of God in each mundane moment of my life is a tall order. Lifting the cake out of the car, "What would you have me do next, God?" . . . stepping around my son, who stooped to study a beetle, "May I be patient," . . . thanking the women who held the door for me, "May I know that I am cared for," . . . placing the cake beside the hot water urn and responding to the murmurs of surprise and appreciation, "May I be grateful for the simplest blessings today," . . . calling my son to come into meeting with me, "May I place the good-bye celebration and the rest of my day in Your hands."

So often I fall short. But I do not berate myself. With as much self-love as I can muster, I simply bring my awareness back to "the inner sanctuary," time and time again. And every now and then I receive a grace-filled moment that heartens me for weeks to come. Saying good-bye to Liz brought me such a moment. □

George Fox: An Unusual



Robert Spence/Library Committee (London Yearly Meeting)

by John Punshon

I am glad I was here. Now I am clear, I am fully clear." With these simple words, George Fox, the founder of the Quakers, died on 13 January 1691. He had lived a vigorous and heroic 67 years, which spanned the 17th century,

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beginning in the age of the religious wars, and ending on the eve of the Enlightenment. His dying words, like so much of his writings, echo the experience and self-awareness of Paul, who wrote to the Philippians, "For me to live is Christ, and to die is gain. . . . My desire is to depart and be with Christ. . . ."

Fox does not fit the usual historical and theological categories. He was a Puritan yet not quite a Puritan, a mystic but an odd sort of mystic, an evangelist with a powerful but idiosyncratic gospel. Like Paul, he was a pamphleteer and a pastor, one capable of inspiring great

devotion in his followers, and one who was no stranger to privation, prison, and physical danger. His religious thought can be seen as a profound and interesting commentary on the theology of the saint.

Yet nowadays, outside certain Quaker circles and academic departments of theology or history, little of Fox's outlook is known or appreciated. In the 19th century, Quakerism became deeply imbued with evangelicalism, and that remains the idiom of Quaker theology in most parts of the world. Modern liberal Friends, like those in Britain, often find

Contemporary

Fox's "Christ mysticism" uncongenial or incomprehensible. Thus, the Fox Tercentenary is muted. One suspects that many Friends are aware of Fox's historical significance but find his theological views uncongenial.

Nevertheless, the reluctance to mark anniversaries is rooted in the Quaker testimony against festivals of all kinds, not just those of the religious calendar. Friends' practice in general is not to commemorate people's lives, but to seek instead the grace of God which has inspired and shone through them. Quakerism has its peculiar ways and attitudes that are only learned by experience, and which produce a unique frame of mind clearly recognizable by Friends themselves. It is also partly to do with the historical experience of being a closed defensive sect with an offbeat theology, which often makes ecumenical contacts awkward.

This is a pity, for it could be argued that reservations over ecumenism, and devotion to theological positions which owe little to its founder's insights, have prevented Quakerism from contributing significantly to the debates of the wider church. Released from his captivity to the Quakers, Fox might show us some perspectives we might not have thought of and, therefore, ways forward we might otherwise not have considered. Or he might show that many modern concerns are very deeply rooted and were foreshadowed 300 years ago. That would make him a contemporary and not the antique figure of both evangelical and liberal Quaker mythology.

Underlying his preaching is a conception of visitation, or "the day of the Lord." In a millenarian age he stood for an existential understanding of judgment, which rejected a schematic history but preserved the sense of urgency one finds on the lips of Jesus. He has a realized eschatology, in fact, but uses a spiritual, not a historicist, engine to drive it. Contemporary nuclear and environmental dangers are clearly apocalyptic in their consequences, and a spiritual doctrine to link the two is an urgent necessity for contemporary Christianity.

If Fox's sense of history has affinities with Schweitzer, he also approaches

Barth from time to time. Indeed, it is strange that Barth has not had a bigger impact on Quaker thinking. Barth and Fox both find the word in scripture, but modify their positions in certain ways that make traditional evangelicalism uneasy. Barth maintains his "threefold" doctrine, while Fox asserts that Christ is the Word of God, though scripture contains the words of God. If the Bible were the Word of God, he once said, it could be bought for a shilling—a debating point with an important barb.

Denial of the absolute or ultimate authority of scripture still leaves it, in Fox, very authoritative indeed. An age unused to ideology misunderstands checks and balances and thinks it has to choose between liberalism and evangelicalism. There is a systematic theology underlying Fox's writings in which scripture has an integral part, but it is neither liberal,

Fox might show us that many modern concerns are very deeply rooted and were foreshadowed 300 years ago.

evangelical, nor neo-orthodox. So when questions are asked about "post-liberalism," any system of thought that combines loyalty to the Scriptures with a sense of the continuing enlightenment of the Holy Spirit is worthy of serious examination.

It has to be said that the reputation contemporary Quakerism enjoys is because of these things, not in spite of them. They are its title deeds. Fundamental to what Fox had to say about salvation and the Scriptures was his understanding of the new covenant, about which he often speaks with Pauline em-

phasis. Without going outside the Bible, he portrays the outlines of the kingdom of God, and the new creation—the redeemed and transformed world. Central to this is his much misunderstood doctrine of the Light of Christ Within.

A glance at a concordance will show that *light* is an important New Testament term. Fox might have said that the church does not take the universality of Christ's revelation seriously enough because it does not see this light. He interprets John 1-18 to show that Christ's revelation comes to all, regardless of their outward faith. As Raymond Panikkar has reminded us, one should not speak of "taking Christ to the Hindus," for he is already there in whatever is true in Hindu faith. So what is the basis of a Christian approach to other faiths? One finds in Fox what seems to be an otherwise unattainable position: a Christian universalism based more on evangelical than liberal presuppositions.

Finally, those who have turned to the Light constitute the church (Eph. 5:8), and out of the historical category of covenant and the personal category of experience of the Light, Fox draws consequences for individual and ecclesiastical life that are well known. Since Christian worship is spiritual and prophetic, it is open to women and men equally; since it is spiritual and inward, its outward expression is dangerous, and baptism and communion should have no outwardly ceremonial (and divisive) mark. Since God alone is our strength, we may not rely upon weapons; since Caesar subverts all things to his own purposes, a watchful political radicalism is an essential requirement of the gospel.

George Fox wrote and preached when the Church was still fragmenting, but we live in an age of reconciliation and reunion. It is unlikely that the traditional theology of Quakerism will regain its previous importance even within the denomination. Nevertheless, the perspectives it gives, the theological themes and resources it points to, and, above all, the pattern of Christian discipleship it has produced, might well be of service to the wider ecumenical movement. If so, there could be a serious purpose to the Fox Tercentenary. □

Some Thoughts on Consequences

by Edward F. Snyder

The questions for which Lincoln sought answers are with us today regarding the Persian Gulf and our nation's current travail.

If you believe in a God of love, as I do, whatever the name or gender, you may also find it difficult to fathom the scene we see before us—in our world, in our nation, in our communities, in our homes, in our personal lives. If you believe that God is also just, as I do, that there are moral laws in our universe that we transgress at our peril, these outward events seem even more difficult to comprehend.

People have different ways of making the world's ways comprehensible to our finite minds. I am deeply challenged by the perception of reality that Abraham Lincoln achieved just before his assassination. Lincoln was at the vortex of the carnage of the Civil War—a terrible, almost incomprehensible experience that PBS in its series on the Civil War has helped us to live through vicariously. As a deeply religious man, Lincoln attempted to express his own questions and faith in his brief Second Inaugural Address, in March 1865. Indeed, he devoted more than a third of it to an agonizing attempt to discern a divine purpose for the valley of the shadow of death through which he and the nation were then passing.

Let me recall some of his words to see whether they have relevance for us today:

The Almighty has His own purposes. "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh."

If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through his appointed time, he now wills to remove, and that He gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God, always ascribe to him? Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled by the

bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn by the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said: "The judgments of the Lord are true and righteous altogether."

Lincoln then concluded:

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

The questions for which Lincoln sought answers are with us today regarding the Persian Gulf and our nation's current travail—travail at a time when our national wealth, heritage, talents, and resources could enable us to build the good society on this earth, here and now.

Is it possible for a nation—our nation—with vast technological brilliance to kill perhaps 100,000 to 200,000 people, mostly innocent men, women, and children, and to destroy a country's modern infrastructure, leaving it in a preindustrial stage, without paying some price? Is there a hidden cost not found in the one-thousand-to-one casualty ratio? Is the manipulated euphoria of the homecoming celebrations premature—or born of naivete? Moreover, even after a generation, are not we as a people still reaping the bitter harvest of consequences for the wanton destruction we perpetrated on the people of Southeast Asia?

A century and a third ago in the Civil War, young farm boys, clerks, artisans, and students marched obediently into withering gunfire in some mystery of flags and drums, leaving grieving widows, orphans, mothers, and fathers.

Today, are we suffering casualties of

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His own purposes." Are we all participants in some terrible human learning experience in this 20th century, dominated by warfare, in which the institution of war is finally to be discredited and ultimately abolished? Can war's devastation be replaced, not by a new world order in which might makes right, but by a more benign way of living and sharing among all the people on our endangered planet? And if we are all participants in such an experience, must it necessarily be permeated by suffering, since this seems to be one of the few ways that we humans are made ready to learn and change such deeply ingrained patterns and institutions?

We Quakers in the United States today have been spared the tribulations of the generations of Christians who faced the lions in the Roman Coliseum or the Spanish Inquisition or English jails. And we have not had to cope as individuals or as families with living under Hitler or Stalin or South African apartheid.

Our challenges are less blatant, more subtle, but no less real. As citizens of the only remaining military superpower on earth, whose decisions have life and death impact on people around the world, our task is to deal directly, relevantly, and continually, in whatever way is given to each of us, with the issues of war, poverty, and racism all around us, regardless of the prospects for "success."

Thus, regardless of whether we can discern any divine purpose in human affairs, regardless of whether the suffering in our country may be related to U.S. warmaking in the Third World, and regardless of whether that suffering holds lessons to be learned, our response must continue: to proceed with malice toward none and charity for all; and to act in the faith that love and hope are the laws that must be obeyed, that compassion and forgiveness are the forces that can overcome, and that an ocean of light and love does indeed flow over the ocean of darkness and death. □

a different order, but no less tragic, because of national offenses committed against others?: crack and AIDS babies; a generation of lost youth; shallow, stunted adult lives, devoted to trivialities, seeking to deny or avoid the consequences of our transgressions; broken homes and families; fragmented communities; ghettos; endemic violence in our homes, on our streets, in our all-pervasive media; one of the largest pris-

on populations in the world, and still building prisons; and inner cities that are an absolute disgrace to a so-called civilized nation.

So I am left with mystery, wondering whether there is some divine plan that could explain a presidential obsession with military force in the Persian Gulf when so many alternatives were available.

Lincoln asserted, "The Almighty has

Lives of Faith; Lives of

by Henry Freeman



Photos by Henry Freeman

El Salvador:
Where in the midst
of such suffering
does one find
sustenance?

Since my arrival in El Salvador this past July I have struggled with the question as to how to share with people in the United States the reality of life here. When we think about how difficult it is to communicate within one's own culture, we realize that communicating across cultures is a seemingly impossible task—especially when the “rules” of communication are not the same.

Clarity and “directness” are, for example, things that North Americans cherish. These characteristics are, however, dangerous here and, thus, are avoided. Indeed, to ask a Salvadoran to state what he/she believes is often to ask that they put themselves in danger so that you—a North American—will “know” and “understand” what to a Salvadoran needs to remain unspoken.

Perhaps the most obvious example is found in the fact that El Salvador is a

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country involved in a war that to an outsider appears to be rarely talked about. Soldiers are *everywhere* yet nobody seems to “see” them. Twenty men with automatic rifles and full army gear walk by with guns held ready. Conversations are silenced, but no one looks at faces. Indeed, during the first month of my stay here the only comment about the military I heard in conversation with a Salvadoran was when a man in plain clothes hitched a ride in our truck. After he got out I was told, “He is a soldier.”

What on the surface may appear to be disinterest is, in fact, the exact opposite. Last week, for example, I was taken to a government office to process some papers by a woman in the church who has a reasonable grasp of English. As we drove through town I inquired in a very gentle way about her understanding of what is going on in the country. No real answers about either herself or her opinions were offered.

Upon our return to the church, however, I noticed that we were passing through neighborhoods I had never seen before. When I asked where we were going she replied with an answer that gives insight into her understanding of the Salvadoran “reality”: “It is best,” she said, “that we not go directly to the church. You never know if we are being followed.”

When conversations about personal experiences do occur, they are in private and surrounded by secrecy. I, for example, was asked at one point to join several visiting Canadians in a house around the corner, where four members of the congregation shared their experience of being picked up by the military following a church service this past year. (One person was held for eleven months.)

Most Salvadorans show no emotion when talking about personal experiences. Crying is, indeed, reserved for when they talk about the experience of a sister, a spouse, a son, or a daughter.

This particular afternoon the tears came when one of the women said that out of respect for her brother (who was present) she could not talk about what they did to her during the interrogation. The brother—who had shown no emo-

Suffering

tion when talking about his own days of torture—began to cry.

At the end of the testimonies we joined hands in prayer. Holding hands with people who have entrusted you with their lives is an overpowering experience. You have, in effect, been presented with a message to the outside world that few people understand and even fewer want to hear.

In a society where the use of certain words can cause problems, even people who trust you have a difficult time being clear with their message. One example is a conversation I had with a pastor regarding the “democratic” elections held this past year. When I asked why

the right-wing Arena party won the elections, he answered: “This is a country in a state of terror (long pause). They killed my brother.”

The conversation then turned to other things.

Who killed his brother? When? Where does the terror come from? These are “North American type questions” that many Salvadorans are afraid to answer. Indeed, to ask such questions can put serious strains on a relationship and raise questions as to why you want to know and—more importantly—who you might tell.

As a fellow North American with many years’ experience in El Salvador

told me when I first arrived: “Salvadorans will tell you what they feel they can. Don’t ask questions.”

So where, in the midst of such suffering, does one find sustenance? Having grown up in a society that places great value on comfort and pleasure, I find it hard to believe that in people’s pain one finds the foundation for strength. Indeed, the same people who may not feel comfortable sharing their life story offer a gift of strength that is otherwise not available to those of us who have not

A Marvelous Gift

There was a particularly disturbing conversation one evening several weeks ago. I was told by one of the pastors that men were seen earlier in the day writing down the license numbers of people entering the church. The pastor went on to express concern about several new people hanging around the church, people he believed to be “ears” sent to watch church members and monitor our activities.

While not surprised by this news, the conversation somehow moved me past the invisible line that separates “controlled concern” from the potentially paralyzing state of “uncontrolled fear.” All of a sudden, the experiences of other people—the disappearances, the arrests, and the threats received by church members—became a very real and frantic part of my life.

As I left the church that night and passed by the soldiers on my way home, I was overwhelmed by the need for something that I could grab hold of, something in my life that made sense.

Perhaps more than anything else I wanted to fall asleep so that I could wake up and find myself living a “normal” life, a life where I was away from

the fear that was grabbing hold of me and, in my head, was taking me to some very frightening places.

The evening was spent in bed curled childlike around a single lighted candle. I was alone in a way I have never been alone. Prayer, reflection, and one-sided conversations with far-off friends didn’t help.

The comfort that was not available during the night did, however, arrive in the morning. It came in the form of children laughing.

As if the recipient of a marvelous gift, I opened my door and was greeted by children who wanted to play; children who had stories to share; children who hugged me and asked that I hug them.

As I held Mimi, a five-year-old who seeks comfort each day in my big, overgrown, North American lap, my doubts and fears began to slide away. Indeed, when I am with the children, all the big, fierce questions that haunt our adult lives seem far less important.

Having found a haven into which I can retreat, I now set aside time each day to sit quietly in a corner patiently waiting for any child who wants to join me. In a place filled with children who



have lost their families, I am not alone very long. Within minutes my lap is filled with children who need someone to hug, children who seem to recognize that this is a special time set aside for renewal rather than play. For anywhere from a few minutes to an hour we sit quietly, as quietly as little children can sit. They show me cut fingers, little pieces of string, and places where they bumped their heads. I nod, say nothing, and hug them. During the brief time we share, the world—for me and for the children—is a better place, a place far removed from the war that surrounds us.

Henry Freeman

personally experienced the suffering of oppression.

And often—somewhat surprisingly—this strength comes in small doses. Imagine, if you can, the warmth one finds in the following greeting offered by an 80-year-old man who welcomes me each day at the door of the church: “Enrique, Enrique. Welcome, Welcome! How

to buses and “dumped” in three locations outside the city.

Why were nearly a thousand families—some of whom had lived in the garbage dump for over 10 years—forced to leave? The reason given by a military officer was two-fold: the garbage dump was cited as a breeding ground for “subversives,” and the new owner wants to

whatever they had been able to carry.

With their scraps serving as bread, we joined this multitude in living out the biblical story of the loaves and fishes. As each person contributed what they had, pieces of tin, strips of plastic, and old cardboard boxes turned into houses.

Although often the houses were held together with little more than a few nails and pieces of wire, you could see dignity as it returned to the eyes of people. Mothers could now take their babies out of the sun, and children had places to call home. While the people lacked food, they shared what they had. Old women offered rocks for us to sit on, and children brought cups of water for us to drink. Perhaps most moving of all, people talked about their new homes and never found an end to their expressions of thanks.

Rare is the time when we are able to be with people whose faith is alive. No one in the church asked whether the powers that be would like what we were doing. (Helping “subversives” is not a popular thing to do in El Salvador.) And no one asked if other churches would join us. (They did not.)

These are people who have experienced God’s call to be with the poor; and nothing is allowed to get in their way.



Henry Freeman

is your heart, Enrique? Is your heart warm?”

With arms folded around his shoulders I reply, “My heart is warm.”

“Good! Good! Your heart and my heart are one, Enrique. God is with us. God is with us.”

Sustenance is also found in the faces of the children who greet me each morning. Indeed, I now am able to sleep through the morning call of the roosters. Who, however, can resist a 5:30 a.m. chorus of ten-year-olds who whisper: “Enrique, Enrique. Are you awake?”

The main source of strength, however, comes from the overpowering experience of being in the presence of people who take the Good Samaritan story seriously and put their faith into practice.

On the morning of August 9, over 1,000 soldiers launched a 4:00 a.m. invasion of the city garbage dump. By midday they had cleared away between 800 and 1,000 families who lived in the dump and made their living recycling the trash other people had thrown away. These people were, in turn, herded on-

Who can resist
a 5:30 a.m. chorus
of ten-year-olds
who whisper:
“Enrique, Enrique,
Are you awake?”

build a cemetery.

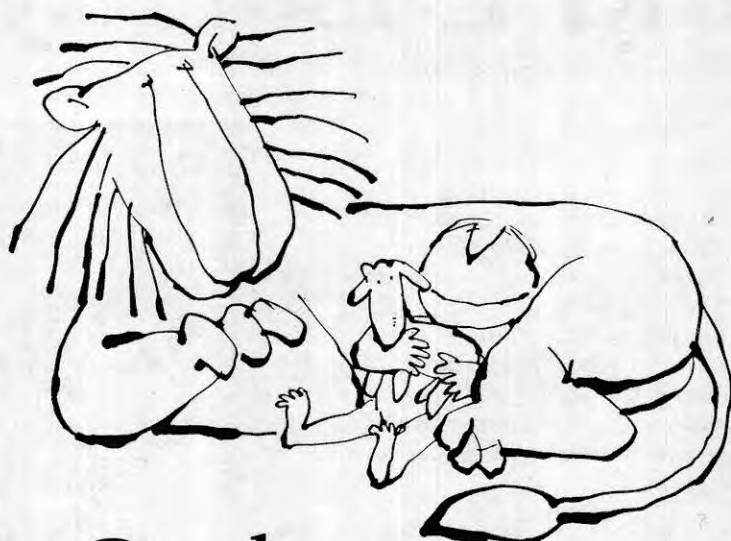
So where was the church in this process? Monday morning at 6:00 a.m. we piled into the back of a pick-up truck that took us to a collection of people who—like garbage—had been abandoned on the outskirts of the capital. Each family had with them a pile of

Before leaving the states I decided that the focus of my letters would be my personal experience in a community of faith that responds to issues of justice and human rights in El Salvador. I think, however, it is important to be clear that the reality of life here does not exist in isolation.

To complacently accept the myth that El Salvador is a democracy is to knowingly or unknowingly perpetuate a lie, a lie to both ourselves as North Americans and to the people of El Salvador.

Most important of all, it is not an innocent lie, but rather one that has serious consequences. Indeed, it is a lie that in the name of democracy results in our sending hundreds of millions of dollars worth of weapons to the Salvadoran military—the group that bears primary responsibility for the oppression, torture, and death in this country.

Despite the abundance of love I receive each day, it is emotionally painful to live with children who have lost their families. To hold these children and hug them—yet *not* speak the truth about our country’s involvement in their suffering—would be intolerable. □



On Quaker Peacemaking

by Irwin Abrams

What are we making when we try to make peace? As Perez de Cuellar has said, "Peace is an easy word to say in any language. As Secretary-General of the UN, I hear it so frequently, from so many different mouths and different sources, that it sometimes seems to me to be a general incantation more or less deprived of practical meaning. What do we really mean by peace?"

Peace scholars would answer by distinguishing between negative peace, the absence of war and violent conflict, and positive peace, a harmonious state in which the human condition is enhanced. Negative peacemaking, then, would include efforts to prevent a war or to bring one to an end; positive peacemaking would include efforts to establish the socioeconomic-political arrangements that further the realization by human beings of their highest potentialities.

To these I would add a third, "fundamental peacemaking," by which I mean

Irwin Abrams is an emeritus professor of history at Antioch College and a member of Yellow Springs (Ohio) Meeting. His book Words of Peace is a collection of speeches from Nobel Peace Prize winners.

the generation of that spirit which gives life to the structures of positive peace. As the chairman of the Norwegian Nobel Committee declared in presenting the Peace Prize to Mother Teresa, "Can any political, social, or intellectual feat of engineering, . . . however principled its protagonists may be, give us anything but a house built on a foundation of sand, unless the spirit of Mother Teresa inspires the builder and takes its dwelling in the building?"

Quakers have been active on all three fronts of peacemaking. They have worked for negative peace in the campaign to end the war in Vietnam, for example, or in the effort of British Friends to prevent the Crimean War by sending a delegation to speak truth to the Russian czar, or through the peace mission of Elmore Jackson in 1955 to facilitate negotiations between Egypt and Israel.

Quakers have been active in positive peacemaking in their work for social justice and human rights and in their efforts to strengthen first the League of Nations and then the United Nations. One has only to read through any annual report of the American Friends Service Committee to sense the magnitude and the diversity of this kind of Quaker peacemaking.

Many others, of course, have engaged in negative and positive peacemaking. Quakers were only one anti-war force among many in the struggle to end the Vietnam War, for example, and the AFSC never fails to pay appropriate tribute to its sister organizations that help make its programs possible. In fundamental peacemaking, however, Quakers may have made a more distinctive contribution.

This was recognized by the Norwegian Committee in granting the Nobel Peace Prize of 1947 to the Quakers, "represented by their two great relief organizations," the AFSC and the Friends Relief Service of English and Irish Friends. The announcement of the prize was favorably received in world public opinion, principally because of the well-known Quaker humanitarian work during and after World War II. One Oslo newspaper even informed its readers that "the Quaker religion consists of relief work."

But Chairman Gunnar Jahn of the Norwegian Committee declared at the presentation ceremony that the most important contribution of the Quakers was not so much the extent of this work but the spirit in which it was carried out.

Jahn told how the Quakers had helped found the first peace society and subsequently had participated in all active peace movements as well as in efforts for social justice. "Yet it is not this side of their activities—the active political side," he said, "which places the Quakers in a unique position. It is through silent assistance from the nameless to the nameless that they have worked to promote the fraternity between nations cited in the will of Alfred Nobel."

"The Quakers," Jahn declared, "have shown us that it is possible to translate into action what lies deep in the hearts of many: compassion for others and the desire to help them . . . which, translated into deeds, must form the basis for lasting peace. For this reason alone, the Quakers deserve to receive the Nobel Peace Prize today. But they have given us something more: they have shown us the strength to be derived from faith in the victory of the spirit over force."

Jahn was describing fundamental peacemaking at its best. He concluded his speech with the lines of the Norwegian poet Arnulf Overland:

Only the unarmed
Can draw on sources eternal.
To the Spirit alone will be the victory. □

Hunger and Disarray in

by David Hartsough

I've just returned from three weeks in Moscow. During that time, I hardly met a Russian who had had what we would consider a full meal. There are very long lines for all food necessities ranging from one to two hours to 11 hours for bread, eggs, fish, meat, and milk. In all the grocery stores I visited, the shelves were 95 percent empty.

On Thanksgiving Day I went into a large grocery store—perhaps the main store in a one-square-mile area—the store where tens of thousands shop. In addition to the long lines for the above mentioned items, I saw fewer than ten small bags of potatoes (about half rotten) and several small bags of beets. I heard from “official” sources that there are only three days of food supply in Moscow.

One family I visited had a mother-in-law who lived on a small piece of land in the Crimea, 1,500 kilometers away from Moscow. The father goes down once a month and brings back food for the family. They estimate that what the father can bring home on the train each month supplies 85 percent of their food. This was true for other families I visited. Families without any access to land have a much harder time.

In addition to the regular food stores, there are private markets where the food is five to ten times as expensive. But the usual salary in Russia is 200-600 rubles a month, or about \$2.50 to \$7.50 a month. With these salaries, food in the private markets is outrageously expensive and out of reach for most people. In early January the prices in regular food stores went up 300-500 percent. Although salaries are going up some, they do not in any way keep up with the price of inflation. Many people do not know how they can feed their families even a bare minimum diet.

As the old Soviet society falls apart,

hundreds of thousands—if not millions—of people are losing their jobs. These include thousands of military officers who had a pretty secure life until now. They are being laid off with no severance pay and no pension, and no prospects of finding new jobs in the crumbling Soviet society.

Unfortunately, in many people's minds, as democratic freedoms have

As democratic freedoms have grown in recent years, the food crisis and struggle for survival have gotten worse and worse.

grown over the past several years, the food crisis and the struggle for survival have gotten worse and worse. A Soviet veteran of the war in Afghanistan said, “After standing in line four hours for bread, 99 percent of the people would support a coup.” Another person said, “Bread in the stomach is not separate from the democratic question.” Alexander Kalinin, a member of the Moscow City Council, fears for the 2.2 million pensioners on fixed incomes who may die of starvation. Obviously the situation is very unstable, and there is a lot of fear about how people will survive this winter and feed their families in the months ahead. Not only are there serious food shortages, but there may not be enough fuel to heat houses and apartments.

Many people liken the situation in Russia and the former Soviet Union today to the situation of the fragile democracy in Germany in the late 1920s and early 1930s. This situation could easily be taken advantage of by fascist or neo-



Anthony Manos

Stalinist forces and used to manipulate the people for their own purposes.

Many people I met felt there could be another coup this winter, which could well find support among the people if the coup leaders promise food for the people. One right-wing group planned a march for late December in Moscow. The organizers appealed to all those who are hungry to join the march. They asserted that the Democrats, instead of bringing democracy to Russia, have brought hunger, an economy falling apart, massive unemployment, skyrocketing prices, anarchy, and the nation to the brink of civil war. Russia has also fallen from its former role in the world as a superpower and a great nation. The organizers of the march support a right wing or fascist leader who promises to get food back into the stores and onto people's tables, as well as restore law and order and return Russia to its status as a “Great Nation.”

Aid, especially food and medicines,

David Hartsough, a friend and former long-time staff member of the American Friends Service Committee in San Francisco, Calif., recently returned from the second of two three-week visits to Russia and the former Soviet Union. He was there as part of a Nonviolence International team providing training in nonviolent civilian based defense, to help defend against future coups.

Russia

are desperately needed this winter to avert crisis. This will help the Russian people survive and help democracy and friendly relations with the rest of the world. Even from the perspective of concern for our own security, the United States should devote one to two billion dollars for emergency food and medicines to help people in the former Soviet Union get through this difficult year.

Food is not the only source of unrest in this period. Another potential source comes from the thousands of military officers who are being demobilized in Germany and the Baltic states. The United States could assist by helping provide some form of severance pay to these officers as they attempt to learn new skills and find other employment.

We could assist in peace conversion—

WAYS TO SUPPORT DEMOCRATIC CHANGE

I appeal to all reading my article to become involved in getting assistance to the Russian people and the other people of the former Soviet Union. Here are some of the possibilities:

- Get your city, church, Friends meeting, or community group to adopt a city, church, or community group in Russia and begin trying to make human connections and get some assistance to them. Contact Sister City International, 408 West University, Gainesville, FL 32601 for more information about sister city/citizen diplomacy projects.

- Write your congresspersons, the president, and your local newspaper encouraging major U.S. governmental food, medical, and peace conversion support to the people of the former Soviet Union as they attempt to survive this winter and build a democratic society.

- Make clear that it is not a question of meeting the needs of the U.S. people or meeting the needs of the Russian people. If we reduce the military budget, we have plenty of money for both.

- Join the call for substantial cuts in the military budget. This will free massive funds for rebuilding both our own and the Russian societies—both of which have suffered heavily as a result of the Cold War, which we both lost. This would also make us much more secure in the process. Cutting back our military expenditures would

also weaken the arguments of the military in Russia who argue that most of the military cuts are coming from the Soviet side and strengthen the understanding that with the end of the Cold War, both former superpowers are making major cuts in their military expenditures and converting to peacetime economies.

- The U.S. could/should also follow Russia's example and stop all nuclear weapons testing for at least a year. Why do we need to continue to squander precious resources on building "better" nuclear weapons? And what are we trying to protect ourselves from?

- Contact the Friends Committee on National Legislation at 245 Second St. NE, Washington, DC 20002; phone 202-547-6000 for more information about legislative proposals to work on this effort.

- Send financial support for food and medicine for Russian families in need to Russian Winter Campaign, 1329 Noriega St., San Francisco, CA 94122.

- Finally, let's take this opportunity to truly convert both our societies to peacetime economies. We've all suffered long enough through these many decades of cold and hot wars. We have the opportunity of a lifetime; let's not lose it. In doing so, we can also set a good and powerful example for the rest of the world.

David Hartsough



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as Russia and the other republics convert from a military-dominated economy to an economy focused on meeting the basic needs of people—food, housing, clothing, medical care, etc.

It makes no sense to continue spending over \$275 billion a year on the military in the States and say we cannot afford \$2 billion to help hungry Russians who would like to develop a democratic

and demilitarized society. The alternative could well be spending \$400 billion next year to defend ourselves against a remilitarized authoritarian or even totalitarian Russia intent on regaining its place in the world. It is much cheaper to make friends than fight enemies. The Marshall plan in Western Europe after World War II was one of the best investments this country ever made.

Russia is in a place very similar to what Europe was after the war. Everything that held the old society together and made it work is gone. They are starting over, trying to build a new society that works and, I hope, reflects humanitarian and democratic values. They are also open to new means of resolving disputes and achieving security for their people. □

Nonviolence Training in Moscow

by Robert Levering

David Hartsough returned to Moscow in mid-November to conduct training and strategy sessions in nonviolence. He went there at the invitation of leaders of Living Ring, whom he and Kay Anderson met in September as part of Pacific Yearly Meeting's Quaker Peace Tour. Living Ring is an organization of people who were among those who helped to non-violently thwart the August coup d'état by surrounding the Russian Parliament building (the "White House").

David is excited about the success of the three-week trip, which was sponsored by Nonviolence International. Accompanying David were Peter Woodrow of Cambridge (Mass.) Meeting, Philip Bogdonoff, who works with Nonviolence International and is a member of Ithaca (N.Y.) Meeting, and Diana Glasgow from Bainbridge Island, Washington, a staff member of Earthstewards Network. Before leaving, the group went through a two-day orientation in Philadelphia, facilitated by long-time peace activist George Lakey. Quaker/Catholic nonviolence trainer Richard Taylor provided the group with a draft manual for training to defend against coups d'état.

David was impressed by the great need for work on nonviolence. Many Russians were extremely concerned about the dire economic situation they now face. The nonviolent training concentrated on resistance to any return to dictatorial rule. One two-day session with Living Ring concentrated on a campaign around the food issue. The trainers also held strategy or information sessions with Living Ring leaders, womens' movement activists, veterans of the Afghan war, and Mothers of



Photo courtesy of George Lakey

Peter Woodrow, David Hartsough, Diana Glasgow, and Philip Bogdonoff gather in Philadelphia before their trip to Moscow.

Soldiers (a group trying to stop the abuse of young military recruits).

Ironically, among the most receptive people were military personnel. David not only stayed in the home of a military officer, but the group held strategy sessions with sympathetic military officers. He found them receptive to exploring nonviolent alternatives for creating a more democratic and peaceful society.

Some of the most exciting possibilities for nonviolence are taking place in Estonia, Latvia, and Lithuania. Defense department and other government officials in all three Baltic states are seriously considering adopting the nonviolent defense strategy called "civilian-based defense" as a significant part of their national policies. Some Baltic leaders met in November with Gene Sharp, who is well-known to Friends for his scholarly work on nonviolent civilian defense as an alternative to military force. Sharp gave a speech in Moscow on the subject of nonviolent resistance to a coup d'état. A Russian translation of his paper was to be printed in several journals.

The hunger for information about

nonviolence was overwhelming. David and his group met with students and faculty of Lenin University and Moscow State University who extended open invitations for Quakers and others to return to lecture on nonviolence. The training group also attended a two-day conference near Leo Tolstoy's home, where a nonviolence training and resource center is proposed.

David, Phil, and Peter also attended meeting for worship with the small, but growing, Moscow Friends Meeting. (About a dozen attend the weekly meetings.) Two Russians known to many U.S. Friends were there—Tatiana Pavlova and Valentina Konstantinova. Also in attendance was Alexander Kalinin, a Moscow City Council member who is trying to get conscientious objection status recognized.

As could be expected, David brims with ideas about how to respond to this dramatic need. He says, "I would like to be a catalyst to find ways that these needs and openings can be met."

—Robert Levering
adapted from the newsletter
of San Francisco (Calif.) Meeting

"Even as you do it unto the least of these my brethren, you do it unto me."

Called to Romania . . .

Are you an adult skilled in carpentry, electrical work, plumbing or tile-setting? Do you have training in physiotherapy, medicine, or education?

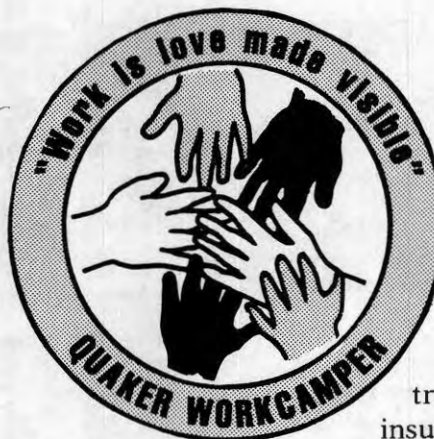
Are you a young adult (18 or older) with energy and enthusiasm? Are you willing to join an international team of skilled and enthusiastic people who are going to Teucci, Romania to work on renovating an orphanage under the direction of Swedish craftsmen from the National Church of Sweden, Degerfors, Sweden?

We Are Called to Go . . .

Washington Quaker Workcamps has been invited to recruit this team to first meet in Degerfors, Sweden on June 14, 1992 and after a short orientation, travel overland to Teucci, Romania to carry on the work started last summer by the National Church of Sweden. The team will be involved in the renovation of yet a second orphanage, physiotherapy and educational programs with the children, and distribution of relief supplies in the surrounding mountain villages. We will return to Degerfors after this three week workcamp for a short evaluation session with departure for our homes scheduled for July 19, 1992.

We Are Called to Serve . . .

Volunteers interested in being a part of such a team should realize the expenses and risks involved. Everyone is required to go through the application process (see below). In addition, volunteers are required to arrange and finance their own transportation to Degerfors, Sweden and return



home. Washington Quaker Workcamps is raising funds to cover all local room, board, transportation, and insurance.

Application Process . . .

Craftspeople and others who wish to volunteer should send a letter of application with a \$100 application fee to: Volunteers for Peace International Workcamps, 43 Tiffany Road, Belmont, Vermont 05730. The letter should cover experience level in medicine, education, physiotherapy, or construction.

How Can I Serve?

Few people will be able to respond to the call to go to Romania, yet we can all be an important part of this Romanian Relief Team. Many of the volunteers with the necessary professional skills are presently supporting families and need to be "released," so that their families still have income while they use their volunteer time to serve the abandoned Romanian children of God in this way. If you can contribute and earmark that contribution to "WQW Romanian Workcamp," you can indeed be a part of this worldwide effort. For information, or to make a contribution to WQW: **Washington Quaker Workcamps, 1225 Geranium Street, N.W., Washington, DC 20012. (202) 722-1461.**

----- **CLIP AND SEND WITH YOUR CHECK TODAY to:** -----

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- ☐ Send more information as I am interested in joining the team.
- ☐ The enclosed contribution puts me on the support team.
- ☐ Call me to arrange speaking at my Meeting/Church/Service Club.

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Bad Pyrmont (Germany) Yearly Meeting



The first yearly meeting of the reunited West and East German Friends took place Nov. 7-10, 1991, in Bad Pyrmont, Germany. Slightly more than 200 Friends (including 50 Young Friends and about a dozen children) were lodged in the hotels and pensions at the year-round mineral spa. The Quaker House there has a large meeting room that accommodates 200 people, as well as a number of small conference rooms.

The history of Friends in Germany began in 1791, when the reigning Duke of Pyrmont gave permission to a small group of Friends to practice their religion at Friedensthal (valley of peace), near Bad Pyrmont. This small group eventually died off, and Friends were not re-established in Germany until after World War I, again in Bad Pyrmont. The first Bad Pyrmont Yearly Meeting was held in 1925, under the care of London Yearly Meeting. The contact between these two yearly meetings is still very close. Even though the number of Friends in Germany is only about 500 members, they are well-known everywhere, thanks to the feeding programs for children after World War I and II, and to other aid programs that are well-remembered. This accounts for the fact that in 1963 the government of East Germany allowed establishment of East Germany Yearly Meeting, which was laid down in April 1991, after reunification.

The first session of the reunified yearly meeting began with a retreat for about 20 Friends, with the theme "We Are One Body." The retreat focused on worship-sharing, which seemed to be a new experience for many of the attenders. Douglas Steere's pamphlet "Mutual Irradiation" was recommended reading for the retreat.

The official yearly meeting sessions started in late afternoon on Nov. 7. Conduct of meetings for business followed the tradition of London Yearly Meeting. Among the committee reports, one of the outstanding concerns of Quäker Hilfe (the German Friends service organization) was how to cope with growing outbreaks of violence and killings, especially against Turkish and Asian people who have been given asylum. This concern

came up again and again, also appearing in other reports, and to some extent dominated the annual sessions.

There were also reports from the seven regional districts and from Young Friends. Young Friends from East Germany will become individual members of the reunited yearly meeting, but they do not yet wish to unite with West German Young Friends. They want to wait until they grow together. Their experiences of growing up under an oppressive police state are different from the experiences of Young Friends in the West, and they seem to have special difficulties with the peace testimony. However, many combined activities have already taken place, and many more are planned for the coming year.

The traditional Richard Cary Lecture was given by Paul Oestreicher, an Anglican priest of bishop rank who has a parish in Coventry, England. Since 1984 he has been a member of London Yearly Meeting. He chose as his theme "The Quakers: An Order in the Community of Christians?" Main points of his lecture emphasized the common and corporate consciousness of the Quaker ethos; the experience of truth; and the order of Quaker traditions, for which he gave eight specifics. He talked about the issue of dual membership, saying he does not see the problem as an "either/or" issue, but as an "as well as" solution. Paul Oestreicher thinks Quakers are too much of an elite group that should be more open to embrace people from other Christian and non-Christian traditions. He spoke eloquently of his own spiritual journey. The lecture was followed by small discussion groups, arranged by region and age.

On the evening of Nov. 9, a silent candlelight vigil was held in front of the Jewish cemetery across the street from Quaker House. The vigil commemorated the *Kristall Nacht* (crystal night) on the same date in 1938, on which Jewish synagogues were burned and Jewish stores destroyed throughout Germany. Almost all of the 200 attenders of yearly meeting participated.

A special occasion during the annual session was introduction of a minute of reunion, which was approved with great joy. The

name of the yearly meeting is now Bad Pyrmont Religious Society of Friends (Quakers), which is a registered association and includes all members of the German Democratic Republic. The clerkship will be shared by three Friends, one from the East.

The annual session ended at noon on Nov. 10, after approval of the epistle and a minute expressing distress about hatred and violence shown toward aliens in the country.

This reporter would like to include mention of her private conversations with Friends from East Germany. They were full of bitterness and disappointment with the new government for treating them with unequal laws, as second-class citizens. After the euphoria over reunification, with its hopes that the living standard of East Germany would soon be equal to that of West Germany, East Germans are faced with rampant unemployment, housing shortages, violent outbreaks, and almost daily killings of foreigners—especially Turks and Asians. East Germans do not expect much of a change for many years to come.

This reporter was encouraged by her home meeting to honor her felt need to be present at this yearly meeting of reunited Friends, and is grateful to have attended this very special occasion.

Ilse Ollendorff Reich
Amherst, Massachusetts

Canadian Yearly Meeting

Canadian Friends gathered for yearly meeting on Aug. 11-18, 1991, at Pickering College in Newmarket, Ontario. There they also celebrated the 150th anniversary of the founding of Pickering as a Quaker school. Although Pickering is no longer a Friends school, it still has close ties of philosophy and friendship with Canadian Friends.

The temperature was very warm during the week, punctuated by sudden and severe thunderstorms that blew down small branches and flapped the tents, but never took away the days' warmth and darkened the skies only briefly. The same climate was found among the approximately 200 adults and 40 children who attended. They met in the warmth and closeness of deeply gathered friendship. Occasionally, strong feelings about issues would blow through the meetings, making them more aware of individual leadings and differences, but friendship and the presence of the Spirit continued to shine through.

Marlene Pedigo, a Quaker minister from Chicago, delivered the Suderland P. Gardner Lecture. She urged Friends to walk cheerfully over the earth, answering that of God in everyone.

The children enjoyed an excellent program, prepared and taught by many dedicated

Friends, on the theme "Speak to the Earth, and she will heal you."

A continuing meeting of the Ministry and Counsel prepared attenders for meeting for worship for business. In advance of the annual session, attenders received the pamphlet "When Friends Attend to Business." Those who attended the three-day retreat before annual session worked to build a sense of community, concentrating what could be done to maintain the sense of worship in business. They sought to remember that when Friends gather for business, they do not seek to convince others of their point of view but seek together to find the will of God.

Canadian Yearly Meeting, in its role of employer, was asked to refuse to remit that portion of its employees' taxes that will be used to support the military. Concern was expressed by the yearly meeting's trustees, who would bear the legal results of such actions. Although the yearly meeting came close to supporting a minute for this action, it agreed to seek clearness with the trustees and monthly meetings and return to this issue next year.

Yearly meeting attenders also looked at a proposed changing of the wording of the discipline on the subject of marriage. The proposed change would open the way for monthly meetings to accept and celebrate a commitment made between two people without the commitment being recognized as legal in the eyes of the state. This would also leave way open to monthly meetings to face the issue of celebrating commitments between same-sex couples, leaving the final decision to each meeting. On this issue, too, the yearly meeting came close to adopting the changes, but decided that monthly meetings should consider the matter individually, and the yearly meeting will consider it again at its 1992 session.

The third issue was proposed restructuring of yearly meeting to help deal with the extreme distances between individual meetings, the small number of Friends, and the cost of travel. This was the first time the proposal had been considered, and it, too, was left for further study.

"Not my will, but thy will be done, Lord," were the words of Jesus. As Friends sit in meeting for worship for business, they listen to other Friends speak, and they seek the voice of God. They hear the pain-filled, impassioned words of one Friend, the calm, sensible words of another. We know each other; we know each other's beauty and strength; each other's frailties and foibles; and we seek to hear the voice of God in each other's words. This is one of the most difficult tasks laid upon us as Friends, and it is one of the most important. This is the work of meeting for worship for business, at every level of our Society.

Beth Brenneman

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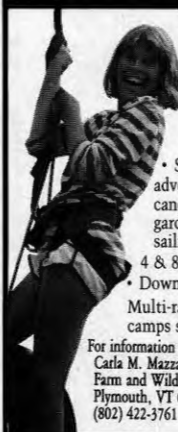
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Young Friends

Response to Valiant Three

In the October 1991 *Friends Journal*, Gary Sandman wrote about three young people who stood by their convictions during the Gulf War, despite pressure from teachers and classmates. The article, "The Valiant Three," appeared in our Viewpoint department. Gary invited others to send him letters about courageous young Friends. We share his summation here with you, along with a letter we also received. —Eds.

"Simple" Acts Take Unusual Courage

It takes a lot of courage to stand up against the war in public school today. I, too, want to applaud Noah Rorem, Andrew Stout, and Jesse Hepperly. They are truly Quaker heroes.

I'd like to add one more name to the list, but I don't think she would want her name mentioned. She's a very modest person. Nevertheless, she's a hero, too, in my book. When Chambersburg (Pa.) High School called for students to come to school wearing yellow ribbons, she wore a black armband. Chambersburg, I should add, is the home of Letterkenny Army Depot, and the town was about as pro-war as you can get.

This young lady, a member of Chambersburg Meeting, might shrug this off as "no big deal," but I know it was. All of these young people showed unusual courage, self-confidence, and religious conviction by these "simple" acts—acts that may not have been so simple in the doing. I congratulate them and any other unsung heroes. They should be an inspiration to the rest of us.

John Kreibel
Chambersburg, Pa.

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More Valiant Young Friends

Joanna Toy, 11, lives in Concord, New Hampshire, and attends Concord Meeting. At a holiday concert in her school, she refused to play the U.S. Navy fight song, considering it a war tune. She sat through the piece with her violin on her lap and her arms folded.

During the war, Joanna's grandmother, who is not a Friend, bought her a Desert Storm t-shirt. The shirt had a picture of an eagle printed over the grotesque slogan, "America for Peace, Support Desert Storm."



Josh McQueen at a peace rally

Joanna accepted the gift, but covered the words "Support Desert Storm" with puff paint and drew a peace sign over it in pink. She wore it to softball practices. When Joanna's class wrote to a local soldier, Joanna sent notes saying, "Wish you were home," and added jokes to make him smile. She helped assemble American Friends Service Committee hygiene kits for Arab refugees.

Josh McQueen, 9, of South Bend, Indiana, belongs to South Bend Meeting. In his classroom, the teacher hung a portrait of Saddam Hussein with a bull's eye on it. Josh and four like-minded boys decided to request that the teacher remove the poster. When they approached him, the teacher immediately took down the picture and told them he was happy they had expressed their views.

Ryon McQueen, 14, Josh's brother, received an F for an English assignment that required him to picture an Iraqi battlefield, complete with winning strategies. His answer? Negotiations. Ryon also participated in a class debate about the war. Out of 30 students, he and one other young person were opposed. One of Ryon's best friends asked him, should we have to pay such high prices for gas? Ryon replied, what if it were your brother who was killed to have lower gas prices?

Manny Gouveia, 13, lives in Sorrento, Florida, and worships at Orlando Meeting. He refused to join his junior high school marching band, where he plays lead trumpet, in a Memorial Day victory parade. He was the only band member to say no. During the time the war was going on, Manny stood by himself on a street corner with a sign that said "Peace." He got heckled and spat at.

We must be doing something right to have raised these magnificent young Friends. I would welcome further letters of support and will pass them on to these young people.

Gary Sandman
1203 Gladden St.
Columbia, SC 29205

FGC FRIENDS GENERAL CONFERENCE SEEKS GENERAL SECRETARY

to start October 1992

Friends General Conference provides Friends with a central source for educational and inspirational materials, a setting for sharing our experiences, and a body to foster a sense of community, with particular attention to Friends in the unprogrammed Quaker tradition.

The General Secretary of FGC oversees a staff of 11 employees in Philadelphia, and works with volunteer committees and yearly meetings to plan and carry out programs that strengthen the Religious Society of Friends.

An applicant should be an active member of the Society of Friends, have leadership and management abilities, be ready to participate in development activities, and have a deep spiritual grounding in the unprogrammed Quaker tradition.

Your application should include: a resume, salary history, 3 references, and a one-page description of your involvement in the Society of Friends.

Inquiries or applications should be sent to:

Gretchen Castle, Search Committee Clerk
3298 Bristol Rd.
Chalfont, PA 18914

Application deadline: April 15, 1992.

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News of Friends

Marty Walton, executive secretary of Friends General Conference, will leave that position in fall 1992 after seven years of service. During her tenure, FGC has moved into new offices, has improved financial systems, and has expanded programs. She has overseen major expansion of the distribution of publications through FGC and the addition of a task group on youth concerns. Marty takes with her a deep-rooted belief in the traditions of unprogrammed Friends, and, while executive secretary, contributed to FGC's continuing role in interfaith connections. A search committee is looking for someone to fill the position. For information on applying, contact Gretchen Castle, clerk of the search committee, 3298 Bristol Rd., Chalfont, PA 18914. Deadline for application is April 15.

A \$200,000 grant in support of financial aid to children of color was made recently to Westtown School by the Annenberg Foundation. Scholarship funds have enabled the school to increase its minority enrollment from a handful in the mid-1940s to 13 percent of the student body today. This year the school's financial aid budget is nearly \$1.4 million and assists 31 percent of the student body. Westtown is in the middle of a \$10 million improvement program aimed at increasing faculty and staff salaries, increasing student aid, and financing building improvements. It has raised \$6.3 million toward its goal. It is the oldest co-educational boarding school in continuous operation in the United States. The Annenberg Foundation was established in 1989 by Walter H. Annenberg, once ambassador to Great Britain and former publisher of *TV Guide*, *The Philadelphia Inquirer*, and the *Philadelphia Daily News*. The foundation concentrates on improving communication, focusing on pre-collegiate education.

Yearly meetings throughout North America are invited to appoint representatives to participate in periodic regional and national gatherings of Friends for Lesbian and Gay Concerns. FLGC also would like to correspond with Friends and Friends organizations through newsletters, epistles, and other material. To receive a copy of the FLGC Newsletter, write to FLGC, P.O. Box 222, Sumneystown, PA 18084.

The new executive secretary of the American Friends Service Committee is Kara Newell, a member of Reedwood Friends Church in Portland, Oregon. She will replace Asia Bennett, who has been executive secretary of AFSC since 1980. Asia will become executive secretary of the Friends World Committee for Consultation, Section of the Americas. Kara is currently director of the English as a Second Language Program at Warner Pacific College. Prior to that, she was executive

vice president of Mercy Corps International, an international relief and development organization. She was administrative secretary of Friends United Meeting from 1979 to 1986, coordinating administration and program and acting as spokeswoman for the organization. She has been a member of the AFSC Board of Directors since 1989. She will assume her new job on June 1.

Two young Quakers are among those selected to begin service assignments abroad for Mennonite Central Committee.

Alan Lane, of Apex, North Carolina, will work in a three-year economic development project in Santa Cruz, Bolivia. He is a member of Radnor (Pa.) Meeting, holds a bachelor's degree in economics from Wakeforest University, and has worked as a client account manager for a pension company. His parents are Mary Sue and William E. (Pete) Lane.

Susan J. Spaulding, of Yadkinville, North Carolina, will teach for one year at Happy Grove School in Jamaica, through Friends United Meeting. She previously served with World Impact in California and last worked as a residential counselor at a children's home in North Carolina. She has a bachelor's degree in social work from Indiana Wesleyan University. She is a member of Deep Creek (N.C.) Meeting. Her parents are Anna Ruth and Hugh Spaulding.

Lost, but far from finished, is the American Friends Service Committee's three-year legal struggle about complying with the 1986 Immigration Reform and Control Act (IRCA).

The struggle began in 1988 when the AFSC sought exemption from provisions of the act that required employers to inspect documentation of residency from new employees. Those who could not or would not provide such documentation were to be denied jobs. The AFSC maintained that its religious principles have historically led it to work for immigrants, refugees, and displaced people throughout the world and within the United States. To comply with the government's law would be to act as an agent in driving out the people the AFSC feels led to serve.

In filing its case, the AFSC was joined by seven individuals, and many Friends meetings and organizations as "friends of the court." The suit was initially dismissed on procedural grounds, and the AFSC then took it to the Ninth Circuit Court of Appeals, where it was denied a rehearing. The only recourse left would be to take it to the Supreme Court, which the AFSC has concluded would be unwise in view of that court's current stance toward First Amendment issues.

AFSC has not complied with the law. On January 3, the board's Executive Committee agreed to continue this position at this time, while monitoring the impact of possible legal

consequences on future AFSC work. AFSC intends to expand its efforts to build public support for repeal of the law, working in collaboration with Friends Committee on National Legislation.

A booklet summarizing the case and the religious convictions that prompted it, *In Their Presence*, by Aurora Camacho de Schmidt, is available from the AFSC, 1501 Cherry St., Phila., PA 19102.

Following its struggle with the issue of realignment, the Board of Friends United Meeting has directed its energies toward a process of seeking a new vision for FUM. The "realignment" advocated an organizational split between FUM meetings that are Christ-centered and those that include other orientations as well. At its October 1991 meeting, the Board agreed to schedule a three-day retreat, with emphasis on worship and prayer for Divine direction, seeking to be given a "clear and substantive, and uniting vision" for Friends United Meeting. Goals to support this vision will then be fleshed out, with a three-year plan of action. On the committee to plan the retreat will be Steve Main, FUM general secretary; Mary Glenn Hadley, associate secretary; Ben Richmond, social concerns coordinator; Harold Smuck, who proposed the retreat; and members Sally Otis, from New York; David Brock, from Indiana; and Sarah Wilson, from North Carolina. There will be a facilitator from outside.

A quilt made during the Friends General Conference 1989 Gathering is being auc-



Gertrude Beale and Mark Ehrke with their workshop's quilt

tioned off to raise money for the American Friends Service Committee, Habitat for Humanity, and UNICEF. The quilt was made by 14 participants in a workshop, led by Carrie Miles, at the FGC Gathering. The quilt was designed by participants to reflect the Gathering's theme: "Currents of Faith, Wings of Vision." Each square is light blue fabric, with birds, butterflies, flowers, animals, children, and other images. It is 66-by-82-inches. It will be auctioned off by silent bids, and the recipient will be announced at the 1992 FGC Gathering. For more information, contact Carrie Miles, 22 Tanguy Rd., Glen Mills, PA 19342, telephone (215) 399-6724.

New England Yearly Meeting's archives will be more accessible to patrons now that a curator from the Rhode Island Historical Socie-

ty has been hired to do clerical work. The curator will also keep the archives open to the public four days a week. The yearly meeting has also been given space in the Historical Society. Until recently, the yearly meeting administered its own collection, with a volunteer archivist coming in once a week. The archives are a popular resource for tracing genealogy and history. Many of the region's monthly meetings, as well as quarterly meetings, and the yearly meeting keep their records here. The documents include membership lists, minutes, maps, photographs, committee records, treasury reports, vital statistics, memorials, and testimonies from the 17th century. The archives also contain a book and pamphlet collection, with memorials, biographies, and history books. To use the archives, call in advance for an appointment: (401) 331-8575.

Building Peace in Ramallah

On Dec. 2, 1991, I arrived in Jerusalem for a brief visit, hoping to put the finishing touches on a Young Friends workcamp on the West Bank that my wife and I will help lead July 14-Aug. 18.

Our workcamp in July 1992 will work on the meetinghouse and on the Friends schools. The workcamp is sponsored by Friends United Meeting, with the American Friends Service Committee cooperating on recruitment. Last summer, Khalil Mahshi, principal of the Friends Schools, suggested we renovate the old boarding section at the Friends Boys School, an attic space that had been unused for more than 20 years. He hoped to turn it into an art room, with huge skylights cut into the roof. I liked very much the idea of being able to help build a space for art.

This fall, however, Khalil wrote to say there was, unfortunately, an even greater

need for a wall at the lower schools (until the recent change to co-education, this was the Friends Girls School). The property is no longer safe because it is not enclosed. The school has been ordered by authorities to move one wall a meter closer to the school so the street can be widened.

It looks as if the building of the wall and the meetinghouse repair projects could be finished during the workcamp, but the estimated costs of materials are staggering—\$35,000, plus a similar amount for repairing the meetinghouse. Sponsors are confident of finding enough young people to attend and funds to support travel costs, but there is real doubt about how funds can be raised for building costs.

To expect financial help from the local Palestinian community is out of the question because of current conditions, but we are trying to find funds where we can. If money is not raised for the materials, we

have other projects on which to fall back, but there will still be the need for wall and roof repairs.

This summer we hope to be working on walls; the following summer may provide a time for creating beauty. Both will be necessary if we expect to build peace. Both will strengthen our ties as Friends with what is the last organized group of Friends in the Middle East.

Contributions earmarked for the Ramallah building fund may be sent to Young Friends Workcamp, Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47374.

Tony Bing

Tony Bing is professor of English and director of the Peace and Global Studies Program at Earlham College. He is a member of Clear Creek (Ind.) Meeting.

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Issue: May. Reservations must be made by March 9, 1992. All ads must be received by March 16, 1992.

Issue: June. Reservations must be made by April 13, 1992. All ads must be received by April 20, 1992.

Don't be left out! Call (215) 241-7279 now for your reservation.

Bulletin Board

- A one-day workshop on creation spirituality will be held April 11 at Stony Run Meetinghouse, 5116 N. Charles St., Baltimore, Md., from 9:30 a.m. to 5:30 p.m. Creation spirituality is ecumenical in scope, drawing from all the world's spiritual traditions. It brings together science, mysticism, and art. This workshop will be led by Nancy Frommelt, a Franciscan sister, who has studied the writings of Thomas Berry and Matthew Fox and is currently teaching two courses at Pendle Hill. The workshop will explore its subject through song, dance, poetry, and guided imagery. It is sponsored by the Quaker Universalist Fellowship and is open to everyone. Participants are asked to bring spiritual resources to share. The \$15 cost includes lunch. Overnight hospitality, child care, and lunch are available for those who register by April 8. Contact Eleanor Webb, 13801 York Rd., Apt. G12, Cockeysville, MD 21030, telephone (410) 785-2535.

- March 15 is the deadline for prepaid orders of the songbook *Songs of the Spirit* from Friends General Conference. Books ordered by that date will have no shipping and handling charges. The book is currently out of print, but the prepaid orders and a \$10,000 grant from the Bequests Committee of Philadelphia Yearly Meeting will enable FGC to do a new printing. It will be paperback with a metal spiral binding. Cost per copy is \$9. Address requests to FGC, 1216 Arch St., Phila., PA 19107.

- "In Spirit and in Truth: Faith in Action," a follow-up to Friends World Committee for Consultation World Conference 1991, will take place on April 25 at First Friends Church in Indianapolis, Indiana. It will be an FWCC regional gathering at which participants will experience a visual and verbal sample of last summer's conference, held at three sites: Honduras, the Netherlands, and Kenya. John Punshon, a Quaker scholar from Great Britain, who is now teaching religion at Earlham and spoke at the Kenya gathering, will share his perspective on the world conference. Worship groups will also be included, along with a panel of Midwestern Friends who attended the gatherings. Cost will be \$10, including lunch. Childcare is available for those who preregister. Overnight hospitality can be arranged. For information or registration, send a self-addressed, stamped envelope to Lynn Finkel, 160 Thorncrest Drive, Mooresville, IN 46158, telephone (317) 831-7700.

- A full-tuition scholarship is available for Quaker students who intend to complete a degree at Earlham School of Religion. Named in honor of the school's founding head, Wilmer Cooper, and his wife, Emily Cooper, the scholarship is for the student's first full year of study. Cooper Scholars are nominat-

ed by their monthly meetings and selected by ESR's faculty Admissions Committee. Deadline for application is March 31. For information, write to the Admissions Office, Earlham School of Religion, Richmond, IN 47374, telephone 1-800-432-1377.

- The Friends Weekend of Lenten Desert Experience will take place Mar. 27-29 at the Nevada Nuclear Test Site and St. James Church in Las Vegas. It will feature singing, presentations, a vigil in downtown Las Vegas, a panel discussion, meeting for worship, and witness at the test site. It is sponsored by Pacific Yearly Meeting and the American Friends Service Committee. Sleeping bag space is available at St. James Church, and there are motels close by. To register, contact Scott Johnson, P.O. Box 815, Sebastopol, CA 95473.



- "Evolving Patterns of Healthy Family Life" is the theme of a conference to be held at Quaker Hill Conference Center, Richmond, Indiana, on April 3-5. The conference is jointly sponsored by Friends Family Service, a Quaker-based family counseling, education, and research agency, and Quaker Hill Conference Center. Royce Frazier, youth leader and marriage and family counselor of Mid-America Yearly Meeting, will speak on the theme. There will also be workshops, led by Joseph Kelly, Loretta Gula, Arlene Kelly, Tom Klaus, Judy Brutz, and Cornelia Parkes. The conference will conclude with a meeting of Friends Family Service, to examine ways for it to more fully serve cooperative efforts across yearly meeting lines. Cost is \$88. Registration deadline is March 27, and space is limited. Forms are available from Quaker Hill Conference Center, 101 Quaker Hill Drive, Richmond, IN 47374, or from Friends Family Service, c/o Gordon Browne, RR-1, Box 32-B, Barnet, VT 05821. A letter to the conference center requesting a registration form with a \$25 check (made out to Quaker Hill Conference Center) will reserve a place at the conference.

Calendar

MARCH

6-8—"Healing from Life's Wounds," a workshop led by John Calvi at Woolman Hill, Deerfield, MA 01342. John Calvi, a released friend and Quaker healer, will focus on recovery from trauma, particularly the role of the care-partner. For information, call (413) 774-3431.

11-15—Alaska Yearly Meeting of Friends Church, at Shungnak, Alaska. Contact Robert Sheldon, Box 687, Kotzebue, AK 99752.

12-25—Friends World Committee for Consultation, Section of the Americas, Annual Meeting, at the Stouffer Dublin Hotel, Columbus, Ohio. Theme: "The Power of the Lord Is Over All: Facing the Tough Issues Together." Features interest groups for those who attended the 1991 World Conference gatherings and welcomes for Asia Bennett, new executive secretary of the Section of the Americas, and Thomas Taylor, new general secretary of the FWCC World Office. More information is available by calling (215) 241-7250.

13-17—Special program on mental health and spirituality, sponsored by the American Society of Ag-

ing's Forum on Religion and Aging. To be held in San Diego, Calif. First day will be a preconference program on "Aging and the Emerging Spirit: Exploring the Common Ground Between Mental Health and Spirituality." Workshops and presentations will cover spiritual, ethical, and mental health concerns as they relate to questions of aging. For information, contact ASA, 833 Market St., Suite 512, San Francisco, CA 94103, telephone (415) 882-2910.

25-29—Philadelphia Yearly Meeting, at Arch Street Meeting House, Philadelphia, Pa. Contact Edwin Staudt, 1515 Cherry St., Phila., PA 19102, telephone (215) 241-7210.

25-29—Southeastern Yearly Meeting, at Lakewood Retreat Center, Brooksville, Florida. Contact Vicki Carlie, 3112 Via Dos, Orland, FL 32817, telephone (407) 678-1429.

27-29—Friends Weekend of Lenten Desert Experience at the Nevada Nuclear Test Site and St. James Church in Las Vegas. (See brief, page 30.)

27-29—"The Nonviolence of Daily Living," a workshop led by Wally and Juanita Nelson, peace

activists and war-tax resisters since the 1940s. To be held at Woolman Hill, Deerfield, MA 01342. Participants will explore nonviolence as it relates to the whole of one's life.

APRIL

India Yearly Meeting, at Chhatarpur. Contact Gabriel Massey, BMMS, Toriya Mohalla, Chhatarpur, MP 471001, India.

3-5—"Evolving Patterns of Healthy Family Life," a conference to be held at Quaker Hill Conference Center, Richmond, Indiana. Deadline for application is March 27. (For more information, see brief, page 30.)

11—Workshop on creation spirituality, from 9:30 a.m. to 5:30 p.m., at Stony Run Meetinghouse, 5116 N. Charles St., Baltimore, Md. (See brief, page 30.)

11—Spring retreat of Philadelphia Yearly Meeting's Women's Committee. For information, call Betsy Balderston at (215) 241-7226.

FCNL Notes

Kicking Misguided Spending Habits

Interesting, even exciting, things are happening this election year on a subject of great concern to many Friends: how our government spends our tax money.

For a number of years, Friends Committee on National Legislation has focused considerable attention and effort on attempts to reorder federal budget priorities. Both individually and in coalition with like-minded organizations, we have called for increasing the nation's investment in programs that address human and community needs, cutting military spending as deeply as possible, reducing the federal deficit in a responsible manner, and generating whatever additional revenues may be necessary through progressive taxation. FCNL has played a leadership role in forming and nurturing the Citizens Budget Campaign (CBC), a broad coalition of religious, social justice, peace, and low-income advocacy groups that have come together to work for these four goals.

At first, we seemed to be just voices crying in the wilderness of skyrocketing military build-ups and devastating cuts in human needs programs. But, over the past two or three years, our voices, with many others, have grown louder, and Congress has begun to hear them. Now, in this election year of 1992, we may have the best opportunity in a decade to turn federal spending priorities around.

The reasons for this new opportunity are both welcome and unwelcome. The seismic changes in global politics wrought by the breakup of the Soviet empire are forcing

even some of the sternest cold warriors to admit how little justification there is for continued high military spending. Other powerful forces for changing priorities spring from the unwelcome side: a serious economic recession with widespread unemployment; the mind-boggling federal debt and yearly deficits; and a decade's accumulation of unmet needs, ranging from education to sewer systems, health care to toxic waste clean-up, affordable housing to drug prevention programs. These diverse forces, converging in an election year, are finally causing elected officials and their political challengers to pay attention to the kinds of messages that FCNL and its coalition partners have been promoting for so long.

Will members of Congress and candidates for office respond positively to our calls for drastically reordered spending priorities? That depends heavily on how much they hear from the people in their home districts. Right now, Congress is shaping its overall budget proposal for the next fiscal year; it is supposed to be adopted by mid-April. Letters, calls, and visits to every senator and representative are needed in the next few weeks, saying it is imperative to reclaim the money we used to spend on the Cold War and to reinvest it in people and communities. The staff of FCNL and other CBC organizations are advocating the same ideas on Capitol Hill; the combined impact should be persuasive.

Meanwhile, in eleven states that get special attention from news media because of their presidential primaries or other newsworthy

election campaigns, the Citizens Budget Campaign is sponsoring a special election-year project called "Reinvest in Our Communities." Broad-based, diverse coalitions of statewide and local organizations that share CBC's goals are using the election campaigns as an opportunity to inject their concerns about federal spending into the public dialogue. The statewide coalitions, with help from economic analysts at the National Priorities Project in Northampton, Massachusetts, are producing incisive, well-documented studies of the effects of federal spending on their states. Local groups will then challenge all the political candidates to respond to the issues raised in the reports and will try to generate extensive media coverage of the reports and the responses.

Friends who live in any of the CBC "Reinvest" project states (New Hampshire, Iowa, Georgia, Tennessee, Texas, Illinois, New York, Pennsylvania, Ohio, New Jersey, or California) and are interested in participating (and have not already been contacted), may call or write the FCNL office for more information (245 2nd St., N.E., Wash., DC 20002, telephone 202-547-6000). Wherever you live, if you want to help persuade your current and potential elected officials to change budget priorities, and if you need background materials, please contact FCNL and ask for the CBC Grassroots Lobbying Packet.

Alison D. Oldham

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Henry Horne, director of admission
Westtown School, Westtown, PA 19395
215/399-0123

Arts

John Wayne a Friend?

Believe it or not, there's a John Wayne movie in which he converts to Quakerism. It's called *The Angel and the Badman*, a Republic Western made in 1948. John Wayne portrays an outlaw named Quirt Evans, who is rehabilitated by the love of a Quaker maid, played by Gail Russell. At the film's conclusion, it's implied that he becomes a Friend.

Preposterous as this all may sound, it's actually not a bad movie, if you can forget that John Wayne plays the title role. Friends and our beliefs are depicted in a sympathetic and understated manner.

And Back Several Centuries . . .

Margaret Fell wrote perhaps the first Quaker poem and consequently made probably the first Quaker art. This was an elegy called "A Few Lines Concerning Josiah Coale," written about 1669. Josiah Coale was a young Friend who traveled widely in England and North America, converting many. He was,

apparently, greatly loved. In 1668 he was martyred for preaching Quakerism.

The elegy is 44 lines long and is written in rhyming couplets. While it's not a great poem, it's a very good poem and speaks with a distinctive voice, giving one an idea of how Margaret Fell may have sounded. Above all, her grief for Josiah Coale is evident.

It's fitting that Margaret Fell should have been the first Quaker artist. It was she who spoke against the suppression of art that was coming in the second generation of Friends. She called it "a silly, poor gospel." Ultimately, her warning would be forgotten, however. The Religious Society of Friends would throw up walls that would block out the light of art that God gave us, and not for 200 years would they come down.

Gary Sandman

Gary Sandman is a Friend from Illinois Yearly Meeting who now lives in Columbia, South Carolina. This is the second in a series about Quaker artists. The series started out in the McHenry County (Ill.) Friends Newsletter and continued in the Evanston (Ill.) Friends newsletter.

Parents' Corner

How? What? and Why?

I remember watching my eight-month-old grandson, Lennen, finish a banana. As he munched the last hunk, he picked up the peel, waved it back and forth, shook it vigorously, and then brought it down hard against the metal bowl lying on the floor. When his mouth became relatively empty, he tried to bite the peel. It came out quickly, and he dropped it. He grabbed a nearby wooden spoon, raised it high, and brought it down hard against the metal bowl with a clang. He repeated it, then smiled and giggled.

He tried waving the spoon, which proved awkward after waving the banana peel. He dropped the spoon, picked up the banana peel, and waved it again. Then he dropped the banana peel, which started to slide. He looked at it and tried the sliding motion again and again and again.

At this point, his dad said, "The banana peel is slippery, isn't it, son? It slides when you push on it." Lennen then picked up the spoon and tried to slide it across the floor. His dad laughed and said, "The spoon doesn't slide, does it?"

This is an infant trying to find out about his world. What flaps? What bangs? What shakes? And what slides? Simple processes in our complex world, but necessary knowledge for us all. The infant finds out by ex-

perimenting, and his learning is given words by his dad.

Eighteen-month-old Lucy was fascinated by the gate. She swung it open and then closed it. She stood on the side, where she had to pull the gate towards herself to open it, and then she'd walk, pushing it closed. Then she stood on the other side, where she had to reverse her actions. She tried the section of fence next to the gate. It didn't move.

The only problem with her investigation was that people had to pass through the gate to get to the picnic. Her parents tried to divert her to other activities, but she returned to opening and closing the gate.

Our role as parents is complex in such a situation. Why is she being so persistent? Shall we physically stop her? She must learn to respect the needs of others by letting them pass through the gate.

Or is she simply moving the gate to get attention? She must learn to behave and do as told. Or is Lucy trying to figure out how hinges work? Is she, like Lennen, seeking to understand part of her world?

At times it is so difficult to see the searching of our children, to recognize their seeking.

Harriet Heath

This is fifth in a series of articles by Harriet Heath on the role of Quaker values in parenting. FRIENDS JOURNAL invites readers to share letters, comments, and articles on their experiences in parenting.

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Reviews

George Fox and the Quakers

By Cecil W. Sharman. *Quaker Home Service*, London, England, 1991. Available from Pendle Hill Bookstore, Pendle Hill, Wallingford, PA 19086. 255 pages. \$15.95, plus \$2 for shipping and handling.

by Beth Cantrell

Cecil Sharman's new biography has been published to coincide with the tercentenary of George Fox's death. Friends will owe a debt of gratitude for this book, and not only as a treasure-house for their own delight and illumination. It is a book which, because it can be enjoyed on more than one level, could be given with confidence to a casual inquirer, a research student, a new attender, or a long-time member. It is a valuable tool for outreach.

As Hugh Barbour states in his preface, "Cecil Sharman has done us an important service, placing all the key events of Fox's life within their historical setting, and bringing out Fox's warmth of personality and his intense sense of mission, mirrored in what his Friends . . . told of him." Cecil Sharman has also given us a scholarly appraisal of Fox's spiritual development and insight, setting them not only within their turbulent political and social framework, but also in the context of 17th century thought and practice.

It might have been helpful to have had a brief chronological summary of England's history during Fox's lifetime, but the facts are integral to the text and not too difficult to follow. In any event, the mere dates and facts of constitutional history would not make such interesting reading as Cecil Sharman's vivid descriptions of the daily lives of the ordinary people from whom George Fox came. We are given an introduction to the sociological and economic conditions and the religious atmosphere of Fox's day. Cecil Sharman emphasizes the point that it would not have been possible to have been an atheist or an agnostic, that complex and lively religious debate was commonplace, with endless discussion of the teachings, doctrines, and dogmas of the church. For the thousands of unchurched people, however, those too poor, too ignorant, or too geographically isolated to join in communal worship, religious belief would be a jumble of ideas, phrases of the mass, and scraps of more primitive religions.

One can more readily understand, therefore, the acute dilemmas facing George Fox, a man of immense sensitivity, a tender conscience, and great spiritual integrity. But Fox was by no means exceptional in his agonizing. "People lived with an all-pervading as-

sumption that human beings are fallible creatures, always at risk of suffering or destruction in a vast and mysterious universe." Thus, Sharman leads us through George Fox's spiritual struggles, always setting them in the context of contemporaneous thought. And if there was indeed one, even Christ Jesus, who spoke to George Fox's condition, then Fox himself certainly became the channel through which the same Christ Jesus was able to speak to the conditions of seeking men and women of 17th century England.

Watching Fox and his contemporaries wrestle with their individual spiritual awakenings, we are also made aware of the reactions of ordinary people to his revolutionary preaching. One-by-one the now-familiar Quaker testimonies are born: hat-honor, plain speech, the refusal to take oaths, equality of the sexes, and, of course, the peace testimony. And all the time I found Cecil Sharman's rich evocations of the English countryside illustrated in my mind by panels from the Quaker Tapestry.

Fox the preacher, Fox the mystic, Fox the visionary, Fox the social revolutionary—all these were familiar to me. I was unfamiliar with Fox the healer. There are several moving accounts of his dealings with mentally deranged or disturbed people, and of his skill with physical illness and injury. One spectacular incident might even suggest that Fox was an expert in osteopathy or chiropractic!

And there is so much more: the failures and the successes, the controversies and disputes, the prodigious traveling, the imprisonments, and the terrible sufferings. So great and terrible were the sufferings that I must confess to a pang of empathy with Samuel Pepys. Walking home from Whitehall one day, Pepys was passed by "several poor creatures, carried by the constables for being at a conventicle. They go like lambs, without any resistance. I would to God they would either conform or be more wise and not be ketched [caught]."

I have one or two small regrets, the chief of which is that there are only passing references to the development of the structures of the Religious Society of Friends, such as the creation of preparative, monthly, quarterly, and yearly meetings. But this is, after all, a biography of George Fox and not of the Religious Society of Friends. The layout of the book is excellent, with each of the 12 chapters divided into headed sections, but although there is an index of names, a fuller index of subjects might have been useful. It was a relief to have no lengthy footnotes, and the reference system is efficient and unobtrusive. The illustrations are lovely, and unusual in their selection. I particularly liked the

maps of Fox's travels and the 1652 country.

Reading as a 20th century Friend, I was more than once aware of George Fox's "penetrating gaze." In his presence, I sometimes felt uncomfortable about what George would undoubtedly regard as the compromises of modern Quakerism. He would, I fear, have little sympathy with our broadminded tolerance; he would find it hard to understand our hesitations and deliberations over Christocentric language and credal statements. But that is a subjective reaction, and this is a book that can be read and assimilated on several levels, either as a well-told tale, a historical account, or as a straight biography. It works admirably on all these levels, being a beautifully written and accessible account of a remarkable man. I hope, however, that many Friends will read it for the personal spiritual challenge that it undoubtedly contains. Three hundred years after George Fox's death, his question has lost none of its relevance: "What canst thou say?" □

Beth Cantrell is a member of Lymington Meeting in England. She lectures on European history in Southampton and is particularly interested in the churches of Eastern Europe. This is reprinted with permission from The Friends' Quarterly, July 1991 issue.

No Longer Enemies, Not Yet Friends

By Frederick Downs. W.W. Norton, New York, N.Y., 1991. 352 pages. \$22.95.

Why have the fissures separating the United States and its former enemies in Southeast Asia taken so long to heal? This fascinating report on five recent government missions to Hanoi recounts the rehabilitation of our policy toward Vietnam.

However, more than chronicling the beginnings of humanitarian aid to our former enemy, this book continues a personal saga. In 1984 the author detailed his difficulties in losing half an arm, a wife, friends, and his purpose in life in the book, *Aftermath: A Soldier's Return from Vietnam*. This new book continues his Hoosier storytelling style and makes a trilogy with his 1978 book, *The Killing Zone*, which told of his combat experience as an army infantry lieutenant. What makes his writing click is its Indiana plain speech. He doesn't waste time rehashing the morality of the war or impressing the reader with stylistic tricks.

"Don't you wish you would have had these guys in your sights 20 years ago?" he says to a fellow emissary, also a Vietnam veteran, as they prepare to meet the Hanoi welcoming committee at the beginning of their first visit. This mistrust of former enemies gradually turns into friendship and respect, especially toward a doctor who visited the author

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and other officials in the United States. As background to the negotiations the author and his colleagues conducted with the North Vietnamese, the reader learns that a number of powerful, unnamed U.S. officials distrusted this initiative. As a result of these talks (under the direction of Gen. John Vessey), the U.S. government allowed charitable organizations to bring humanitarian aid to Vietnam. Of course, the Vietnamese were hoping for direct U.S. relief, but had to be satisfied that at least U.S. citizens could provide help. The author remains coy about his feelings on the negotiations, and the reader gets little insight into the sources of U.S. policy toward Vietnam, a weakness of the book.

By its end, the author states with pride that more than 400 U.S. groups visited Vietnam in 1988 as a result of talks he helped lead. Many of these groups consisted of combat veterans wanting to help rebuild Vietnam. The American Friends Service Committee is mentioned several times as being a leader in providing useful assistance.

Because the author's previous book details his own complex feelings about the war, he is able to focus here on the equally complex feelings of the Vietnamese people. The reader will trust his honesty and sense of duty, both to the U.S. government and to basic human decency.

Sandy Primm

Sandy Primm, formerly an army editor in Vietnam, is clerk of Rolla (Va.) Preparative Meeting.

Lines in the Sand

By Alan and Barbara Green.

Westminster/Knox Press, Louisville, Ky., 1992. 181 pages. \$11.95/paperback.

The historic Christian doctrine of "just war" has been invoked by the U.S. president and some church members in the months prior to and following the outbreak of war against the Iraqi invasion of Kuwait. In this book, two theologians with significant experience in the politics of peacemaking carefully analyze the specific conditions under which the war could meet the requirements the doctrine demands. They find the justification either partially or wholly questionable.

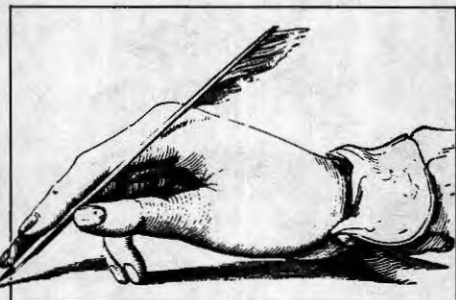
The authors have a clear sense of history and apply careful documentation. They have a keen sense of the human tragedies during the high-tech warfare, with its advertised "minimizing of collateral damage." As observers of the role of the United States in the United Nations in the events leading to war and its aftermath, they discern little U.S. support for UN mediation or for adequate financial backing of UN relief work. The rhetoric of a "New World Order" provides

little vision of lasting peace other than continuing power politics.

The questions raised by *Lines in the Sand* should stimulate discussions in Friends meetings and Quaker classrooms. Every meeting library should feature this book in a display on peacemaking.

Robert Cory

Robert Cory is a member of Friends Meeting of Washington, D.C., and has broad experience working for global peace in Quaker and other national organizations.



The Diary of Elizabeth Drinker

Edited by Elaine Forman Crane. Northeastern University Press, Boston, Mass., 1991. In three volumes. \$210.

From 1758, when she was a young woman of 23, until 1804, when she died, Elizabeth Drinker, a Philadelphia Quaker, mother of four, and grandmother of 15, kept a diary. In the early days, her entries were short and irregular, but by 1778 she had settled into a pattern of writing at least one long paragraph each day.

Some extracts of this diary were published in 1889, but now the entire manuscript is available, lovingly transcribed to use as a reference for the way life was in Quaker Philadelphia for more than 49 years. Only the most hardy and determined reader will cover the entire 2,100 pages, comprising three volumes, but many will relish dipping into the diary for its account of the Revolutionary War, including banishment of Elizabeth's husband, Henry, to Winchester, Virginia; yellow fever epidemics; opening of Westtown School; and building of the meetinghouse at 4th and Arch streets in Philadelphia.

A well-educated woman who wrote in French at times and read widely, Elizabeth Drinker's major concern was her large family and the health of each member. In addition to the four children who survived her, another three died in infancy, one beloved daughter died of cancer, and five grandchildren died as infants or small children. Elizabeth Drinker read medical books and consulted with doctors about remedies for various ailments that beset them all. She gave out po-

tions of medicines, tried herbal remedies, and was much in favor of the use of bloodletting and/or leeches. She also describes the activities of the household: the whitewashing, the gardening, the marketing, the baking. Yet there was also time for her to comment on the news of the day and on scientific advances in which she was interested.

This three-volume work, in short, is a sort of encyclopedia for domestic life in Philadelphia in the years covered. The editors have provided two helpful indexes, one by subject and one by name, as well as brief biographical sketches of persons mentioned. Anyone interested in early Quaker life will enjoy browsing through this well-written and sometimes touching diary.

Margaret Hope Bacon

Margaret Hope Bacon, author of many books on Quaker history, is a member of Central Philadelphia (Pa.) Meeting.

In Brief

New World Order: Can It Bring Security to the World's People?

A book of essays published in 1991 by the World Federalists Assn., 418 7th St., S.E., Wash., DC 20003. 122 pages. \$5/paperback. This insightful set of essays on the restructuring of the United Nations provides a realistic vision of hope. It evaluates achievements of the UN system and outlines steps ahead in meeting the challenges of the 21st century. It could be an excellent discussion guide for citizen groups, aided by the authors' inclusion of a brief list of questions. Quakers will take interest in Miriam Levering's article, "The UN Law of the Seas Treaty, Can It Be Revived?" Underlying all the presentations is a call for U.S. commitment to strengthening of the UN.

The Eloquence of Living

By Vimala Thakar. New World Library, 58 Paul Drive, San Rafael, CA 94902. 1989. 109 pages. \$8.95/paperback. Friends who make a habit of daily meditation, perhaps on awakening or on retiring, will find this beautiful little book useful. It contains brief and profound statements suitable for quiet worship. The chapter headings indicate the range of topics covered: freedom, relatedness, religious inquiry, observation, inner order, awareness, silence, meditation. In some ways the style is reminiscent of the writings of Thich Nhat Hanh, with less Buddhist flavor. Vimala Thakar is a follower of Gandhi, a teacher, and a social activist who was prominent in the Vinoba Bhava land gift movement, which sought to redistribute land in India.

Milestones

Births

Gamble—Clare Taylor Gamble, on Sept. 19, 1991, to Katharine and Paul Gamble. Katharine is a member of Kennett (Pa.) Meeting, where Paul is an attendee.

Gardner—Clara Michelle Gardner, on Aug. 14, 1991, to Katya O'Kane and Darien Gardner. Both are members of Mt. Toby (Mass.) Meeting and attend Northampton (Mass.) Meeting.

Redgrave—Benjamin Parke Redgrave, on Nov. 11, 1991, to Brooke and Graham Redgrave. Graham is a member of Santa Fe (N.Mex.) Meeting. Both parents attend Chamisa (N.Mex.) Preparative Meeting.

Setz-Kelly—Liam Paul Setz-Kelly, on Jan. 1, to Heidi and Peter Setz-Kelly of Crosswicks (N.J.) Meeting.

Marriages

Mandrell-Fullam—Jeffrey Fullam and Melissa Mandrell, on July 13, 1991, by Judge John Fullam, the groom's father. The Fullams are members of Wrightstown (Pa.) Meeting.

Stromsten-Brock—David Brock and Jennifer E. Stromsten, July 15, 1991, at Wrightstown (Pa.) Meeting.

Deaths

Bennett—Richard Kistler Bennett, 75, on Jan. 6. He was a leader on some of the most sensitive social and economic issues of the recent past: European recovery after World War II, racial equality, integrated housing, and police and community relations. While in Civilian Public Service, he became a human guinea pig at Massachusetts General Hospital in Boston. Later he worked on the AFSC's European relief and recovery program, then became head of AFSC's Community Relations Division. In 1952 he represented the Service Committee during a time of racial unrest and violence in Cicero, Ill. A document he drafted as a housing consultant to the Eisenhower White House, which would have eliminated discrimination in federally supported housing, was eventually enacted by presidential proclamation by John F. Kennedy. For 25 years he was with the William Penn Foundation, which he served as president. In this time he oversaw the distribution of about \$110 million in foundation money. Much of that went to projects—low-income housing developments, for example—that matched his own ideals. He was active as well with a large number of civic and charitable organizations. One of his many honors was the National Distinguished Service Award from the NAACP. He is survived by his wife, Louisa; and a daughter, Barbara Bennett Shadden.

Blair—B. Franklin Blair, 83, on Nov. 25, 1991. Born in Lansdowne, Pa., he graduated from Westtown School and Haverford College, and received a master's degree from Princeton University in 1931. He spent his entire business career at Provident Mutual Life Insurance Co., Philadelphia, Pa., retiring in 1973 as senior vice president and actuary. He was a charter member of the American Academy of Actuaries and was particularly active in the field of income taxes of life insurance companies. He was the author of several chapters in textbooks and papers published in actuarial journals. He was also active in civic affairs and in the life of Haverford (Pa.) Meeting and with many committees of Philadelphia Yearly Meeting. In 1979, he and his wife, Ann Willits Blair,

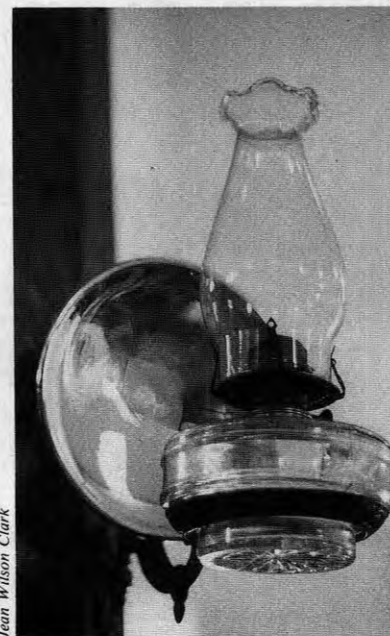
moved to Medford Leas retirement community in Medford, N.J. He served there on many committees. In 1987, he was appointed by N.J. Governor Thomas Kean as a member of the New Jersey Continuing Care Advisory Council. He is survived by his sister, Dorothy Blair Lacy; daughters, Judith Blair Santiago and Elizabeth Blair Andrews; son, Benjamin F. Blair, Jr.; and four grandchildren.

Bourns—*Andrew Bourns*, 23, on Nov. 21, 1991, at George School Sports Center, of an undetected congenital heart defect. A member of Wrightstown (Pa.) Meeting and a First-day school teacher at Southampton (Pa.) Meeting, he was a 1991 graduate of the College of Wooster (Ohio), where he was a varsity athlete. He had lived with his family on the George School campus since 1979, when his father became headmaster. He was a good student and a varsity athlete in tennis and basketball. He was as well liked as he was personable, warm, and interested in people. He was especially interested in promoting civil rights. During his junior year in college, he worked as an intern in city government in Birmingham, Ala. His death was a great shock. He is survived by his parents, David L. and Ruth Bourns; and two sisters, Courtney and Lesley. A memorial scholarship is being established at George School.

Frederick—*Abigail Caroline (Kuhn) Frederick*, 38, on Aug. 29, 1991, from injuries received in a bicycle-vehicle accident near her home in Whitefish, Mont. Born in Iowa City, Iowa, she was the youngest of six children. She married Bruce Frederick in December 1974. They have two sons, Catnip, who attends Colorado College, and Eli, who is a freshman at Whitefish High School. She was well-known and greatly loved by many throughout the Northwest. A birth-

right Quaker, she was actively involved in the Montana Gathering of Friends, being clerk of the Ministry and Oversight Committee. She was also a representative to North Pacific Yearly Meeting, FWCC, and had just returned as representative to the Fifth World Conference of Friends in the Netherlands. She was also Junior Friends advisor and attended the international conference held in Belgium following the world conference. The Glacier Valley (Mont.) worship group she attended owes its foundation to her vision and persistence. She was on the staff of the Flathead County (Mont.) Violence Free Crisis Line, and was a co-founder of the Whitefish Peace Alliance and its newsletter, *Peaceweaver*. She was a potter and a woman of grace and fortitude; a person who lacked pretense. Those who knew her were buoyed by her humor. She was a joy to be with. She is survived by her husband, Bruce; two sons, Catnip and Eli; her mother, Agnes Kuhn; sisters, Linda Skinner and Deborah McGregor; brothers, Barclay Kuhn and Gilbert Kuhn.

Jackson—*Elizabeth Avril Jackson*, 82, on Oct. 19, 1991, at Pennswood Village, Newtown, Pa. She was a beloved member of Wrightstown (Pa.) Meeting. A supportive wife and a loving mother of two daughters, she and her late husband, Elmore Jackson, were the original directors of the Quaker United Nations Office when it was established in 1948. She was the first hostess at Quaker House in New York City. She and her family offered a friendly atmosphere where diplomats could meet informally and discuss their differences face to face and off the record. A recently renovated suite at Quaker House, which is accessible to the handicapped, was named in their honor. She was a graduate of Mt. Holyoke College and Yale



Jean Wilson Clark

University. She continued her interest in education, the needs of women, the theater, good cooking, and her love of books. She had wit and good humor in spite of her deafness, which she learned to accept with grace. She is survived by her daughters, Karen J. Williams and Gail Jackson; and one granddaughter.

Lloyd—*Mary Louise Lloyd*, 65, on Aug. 24, 1991,

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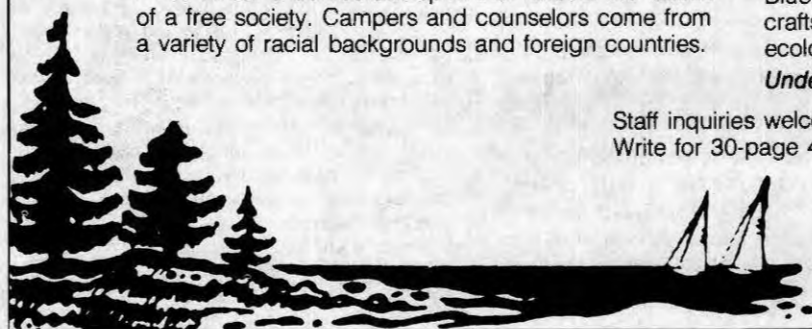
Our facilities include 7 all-weather tennis courts, 2 soccer fields, 2 baseball diamonds and hockey field. Separate docks for swimming, boating and waterskiing. 22-boat fleet includes 3 water-ski boats, Blue Jays and O'Day sailers. Also: large arts and crafts shop, performing arts studio, nature and ecology center and computer program.

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of cancer. Born in Caln, Pa., she graduated from Westtown School and Sweetbriar College, and earned her Ph.D. at Bryn Mawr College. She taught psychology at Ocean County Community College, Toms River, N.J., for 12 years, after which she founded and directed a learning center in Downingtown, Pa. She was a member of Downingtown (Pa.) Meeting. She served on the boards of numerous civic boards and committees, and was known as a warm and generous individual. Despite being legally blind, she was extremely supportive of Friends causes, and she lived an active and productive life. She was the last of her immediate family.

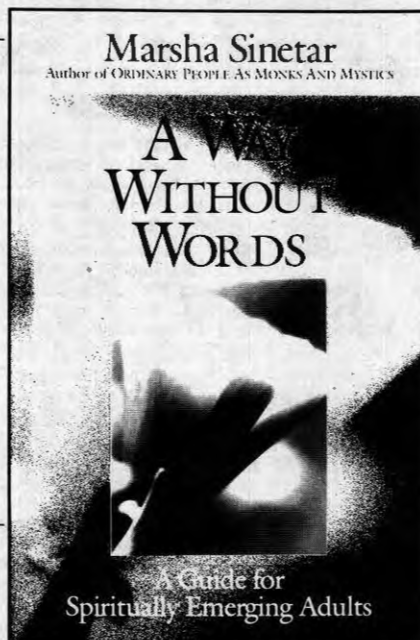
Post—*Richard Post*, 76, on Dec. 6, 1991, at Pennwood Village, Newtown, Pa. A member of Germantown (Pa.) Meeting since 1953, he served on a number of committees. The son of life-long Friends, Arthur W. and Ethel Albertson Post, he was a birthright member of Westbury (N.Y.) Meeting. He was a graduate of George School and Swarthmore College, and received a master's degree in Engineering from the University of Pennsylvania. In 1937, he married Helen Shilcock, and they joined Stony Run (Md.) Meeting. He served as treasurer of Baltimore Yearly Meeting. His professional life was as an engineer with Bethlehem Steel and the Honeywell Corporation. He is survived by his wife of 54 years, Helen Shilcock Post; four children, R. Willis Post, Barbara Post Walton, Margery Post Abbott, and Elizabeth Post Falconi; his brother, A. Willis Post; and six grandchildren.

Price—*Agnes C. Price*, 85, on Aug. 8, 1991, in Bradenton, Fla. She became a member of the Robert and Beulah Atkinson family at the age of 13, attending and later joining Wrightstown (Pa.) Meeting. She graduated from Penn State in home economics. She taught, and then managed a cafeteria at Williamsport High School, where she lived most of her life.

Seegers—*Ernest F. "Jim" Seegers*, 76, on Dec. 23, 1991. Born in Columbia, S.C., he grew up in Philadelphia, Pa., the youngest of six children. He graduated from Muhlenberg College and held a master's degree from the University of Pennsylvania. He spent his career in Quaker Schools. He taught history at George School, where he met and married his wife, Ruth, an artist and art teacher. He was assistant headmaster at Oakwood School, then headmaster at Friend's Seminary. A conscientious objector during World War II, his four years of service included work with a conservation project in Maryland, a hospital for the retarded in Washington, D.C., and the AFSC in Mexico. His love and appreciation of the arts led him to be chairman of Ogunquit (Maine) Performing Arts Committee. He is survived by his wife, Ruth; two children; and five grandchildren.

Sutherland—*Margaret Townsend Sutherland*, 97, on Nov. 6, 1991. Born in Boston, Mass., she attended The Windsor School and Radcliffe College. She married Hale Sutherland, who taught civil engineering, first at MIT and later at Lehigh University, where they were active in the newly formed Lehigh (Pa.) Meeting. Later they were members of Greene Street (Pa.) and Media (Pa.) meetings. She served as chair of the School Committee for Media Friends School. Hale died in 1959. In 1979, Margaret and her daughter, Mary, decided to return to New England. They were among the founding members of the Friends Community (now Friends Crossing) and North Easton (Mass.) Meeting. She later moved to Maine to live with her son. She is survived by her daughter, Mary Sutherland; her son, John Sutherland; and two grandsons.


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Amigos, Felipe Salido 32, Hermosillo, Sonora, Mexico.
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Qualified woman (graduate degree, Education) seeks
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formation call (919) 852-2028.

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and office beginning August 1992. For information or ap-
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full-time position of second grade teacher to begin in
September 1992. Please send resume and cover letter in-
cluding statement of philosophy, as well as three
references, to Karen Feller, Principal. Deadline: March 1,
1992.

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Philadelphia Yearly Meeting is looking for a person to fill the challenging position of Executive Secretary of the Committee on Education. This person must be a Quaker, a knowledgeable educator with experience in the field of elementary and/or secondary education, a good listener and a creative thinker who has the capacity to help others listen to each other. The responsibilities include visiting and overseeing the spiritual life of 40 Friends schools, planning workshops, consulting with heads, faculties and boards and helping schools understand their mission as Friends schools. The new Executive Secretary must be a dynamic leader in the field of Quaker education as we move into the next century. Presently the job is 3/5s time, but the Committee on Education is in the process of upgrading it to a full-time position. The full-time salary range is \$24,800 to \$31,010 depending on experience. The job begins August 1, 1992. Please send resumes by April 1, 1992, to Foster Doan, Search Committee, Committee on Education, 1515 Cherry Street, Philadelphia, PA 19102.

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

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FRIENDLY FACTS ABOUT RETIREMENT LIVING AT STAPELEY

What our residents and others say about us

Retirement communities aren't for everyone. Nor are they all alike. But if you're pondering a retirement move, study your options and consider the advantages of living at Stapeley.

- 1.** Stapeley residents are happy that we offer continuing care. Whether they live independently, need a little assistance or skilled nursing care, Stapeley can serve them today and into the future.
- 2.** Stapeley residents know they can rely on the health care that we offer, and area hospitals and doctors who treat our residents agree. Stapeley staff cares for residents with respect and affection with a regard for dignity, self-confidence and independence.
- 3.** Stapeley residents appreciate our Friendly service, which is synonymous with our Quaker tradition. One of our residents summed it up this way: "I know that when I have needs, Stapeley will meet those needs."
- 4.** Stapeley residents like the family atmosphere and nostalgic charm of Stapeley Hall, our turn-of-the century building. We've added traditional touches to Stapeley West, our bright, modern apartments and health care center.
- 5.** Stapeley residents are pleased that we're experienced. We've offered a homelike atmosphere to retirees at this spot since 1904. Stapeley's reputation for excellence is built on that experience.
- 6.** Stapeley residents like being in historic Germantown, a location which provides them with opportunities for cultural and recreational activities. Public transportation and the Stapeley van make libraries, stores and downtown Philadelphia easily accessible. Residents have created a prize-winning garden in our urban oasis.
- 7.** Stapeley residents know that we're moderately priced. Retirement communities can be expensive. Stapeley is comparatively affordable.

Stapeley, the in-town Quaker alternative.

6300 Greene Street Philadelphia, PA 19144

Yes, I want to learn more about Stapeley.

Please send me more information so I can arrange for a tour.

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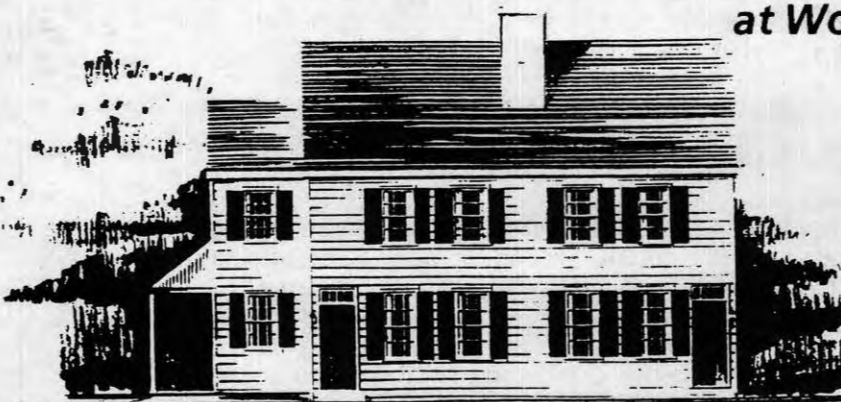
Telephone _____



Return to: Carol Nemeroff
Director of Admissions
Stapeley in Germantown
6300 Greene Street
Philadelphia, PA 19144
Or call: (215) 844-0700

THE QUAKER HOUSE

at Woolman Commons



**Low to Moderate Income
Rental Housing for
Friends who are 55
years of age or older**

The Estaugh, a nonprofit Quaker Corporation, is pleased to be able to offer affordable, modern apartment living to qualified Friends of modest means. THE QUAKER HOUSE at WOOLMAN COMMONS is located in the picturesque town of Mount Holly, New Jersey, the historic home of John Woolman and county seat of Burlington County. Situated on beautifully landscaped grounds, adjacent to Woolman Commons of Medford Leas, THE QUAKER HOUSE at WOOLMAN COMMONS is just one block from the Mount Holly Friends Meeting House and within convenient walking distances of stores and public transportation to Philadelphia and area shopping malls. A diverse community, both economically and racially, Mount Holly offers many avenues for civic and social involvement.

The twin pre-Revolutionary War homes are being restored and renovated to include four spacious new apartments -- three one-bedroom units, which will be offered to single individuals or couples, and one unit with one bedroom plus a den, which will be offered to couples only. The apartments will be ready for occupancy in the late summer of 1992. While any rent subsidies will come from private funds, The Estaugh will follow federal guidelines regarding qualifications and amounts, and monthly rent plus utilities will not exceed 30% of the household's income.

If you are a Friend, 55 years of age or older, with an annual income of \$25,000 or less (\$28,000 for couples), and would be interested in joining the Friends Community in Mount Holly, please send for an application or call for more information.

**The Estaugh
Route 70
Medford, NJ 08055
(609) 654-3000
(800) 331-4302 (outside NJ)**

The Estaugh also sponsors the Medford Leas Continuing Care Retirement Community. For Friends who may be specifically interested in living at Medford Leas, financial assistance is available to those with limited funds. Confidentiality is always maintained so that the privacy of the resident receiving financial assistance is protected. The gift that all residents bring to Medford Leas is the gift of themselves. We are enriched by the diversity of our community and the individual contributions of each resident. For more information, please contact us at the above address or telephone numbers.