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FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



PEG PHILLIPS ON ART, ACTIVISM, AND JOY • HANNAH BARNARD: A LIBERAL QUAKER HERO

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**Among Friends**

Confronting Militarism

In mid-November the men's group of my meeting cosponsored a discussion with three Latin American COs actively opposing militarism in their countries. They were traveling with Raymond J. Toney, staff member for the National Interreligious Service Board for Conscientious Objectors (NISBCO). A potluck supper brought 25 or so Philadelphia-area Friends together for a first-hand report on militarism in Chile, Colombia, and Honduras.

Luis Cárdenas, a Chilean Mennonite, has been active with a regional human rights organization addressing the issue of conscientious objection. Luis reports that there is very little church support in Chile for the CO position. He has helped to form a CO network within Chile and seeks to expand it to other countries as well.

Ricardo Pinzón, from Colombia, started working with COs there about six years ago, helping to form an organization committed to nonviolence. Like Luis, Ricardo wants to exert pressure on his government to recognize the CO position. Currently there is no option in Colombia for an individual acting out of conscience to do alternative service. The Colombian military also has many sinister approaches to inducting young people into the military with or without their assent.

Oscar Dueñas, the third visitor, is from Honduras. Like Luis, he also is active in the Mennonite church. As in Colombia, the Honduras military recruits youth in a severe fashion. They stop public busses, for instance, and take all young people off to be inducted as soldiers. They also go to places where youth gather, and they forcibly take them away without informing their families. Recruits receive harsh treatment in the military. In the 1980s, numbers of people realized the military was against them and that something needed to be done. Under Mennonite church leadership, organizing efforts resulted in passage of a bill in 1992 making military service voluntary. (The exception: In time of war, everyone will be considered a soldier!) The present task, Oscar Dueñas believes, is to continue educating people to the issues and to present a new bill that recognizes individuals' rights of conscience. To accomplish this, he feels, significant work must be done within the church communities of Honduras. Pressure must come from outside as well, both through the UN and from changes in U.S. foreign policy.

How might concerned Friends in the United States be involved? It's important for us to support organizations such as NISBCO, in which Friends have been active since its founding in 1940. Much of NISBCO's current efforts focus on support for U.S. COs in the military, calling attention to irregularities in recruitment and within the military judiciary. The organization is in close touch with the U.S. government on problems of abuse both here and in Latin America.

Of concern now is the case of Luis Gabriel Caldas Leon, an 18-year-old Colombian imprisoned since June 1995 for refusing to submit to military induction. Having beliefs that stem from a position of nonviolence, he never joined the armed forces, yet was tried and sentenced as a military deserter. Recently Luis Gabriel, his mother, and his girlfriend received death threats from undisclosed sources, presumably paramilitary death squads. In an Action Alert dated 11/27/95 NISBCO urges Friends to send letters of concern to both U.S. and Colombian authorities. For additional information Friends may contact NISBCO at 1612 K St., NW, Suite 1400, Washington, DC 20006; (202) 293-3220 (e-mail: nisbco@lgc.apc.org).

Note to JOURNAL subscribers: Beginning January 1, 1996, the cost for a one-year subscription is \$25 (\$45 for two years); those on limited income may subscribe at the current \$21 rate. The Board regrets this change, made necessary by unexpected increases in paper costs during 1995.

Vinton Deming

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Helping a Working Mother Think About Meditation
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All of us at *Friends Journal* send warm New Year's wishes. Seated, front: Cat Buckley. Left to right, front row: Nagendran Gulendran (Gulen), Timothy Drake, Barbara Benton, Pam Nelson, Alla Podolsky. Back row: Kenneth Sutton, Vinton Deming, Jim Neveil.

Cover photo by Judith Cordary

Another approach

Barry L. Zalph writes eloquently about the vegetarian choice (*FJ* Oct. 1995). I too seek the Truth and have considered earnestly in the Light his list of eight observations as guides for this topic.

Ruminant animals not only convert inedible plant materials into meat for humans but for all carnivorous and omnivorous animals as well in what has been given the descriptive title of the "food chain." I'm sure Quakers generally know that being an omnivore isn't limited to humans.

I certainly unite with Friend Barry in deploring the practices that debase animals, and I hope we can continue to "make inroads" with such inhumane conditions. I include hopes for better working conditions for employees in slaughterhouses and meat packing plants.

The final item quotes Albert Schweitzer's concept on injury to any kind of life and the importance of never going beyond the unavoidable. Death for all God's creatures, great and small, becomes sooner or later an unavoidable fact of our existence.

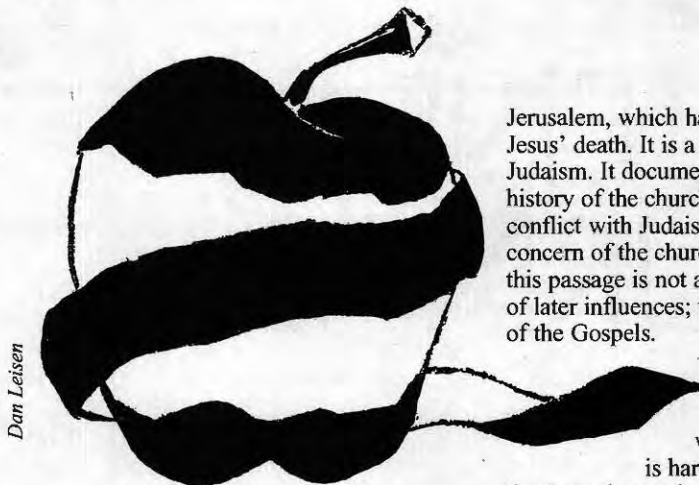
For me personally, the conclusions differ, and I feel uncomfortable with the analogy drawn. I'm not, nor ever have been, a user of mind-altering drugs; likewise, I do not approve of gambling or the use of violence. I enjoy eating vegetables, fruits, and nuts, yet I like modest amounts of animal protein.

I take major exception to the conclusion that my non-vegetarianism dulls my awareness to the voice of the Spirit in my life or that it "desensitizes me to the suffering of other creatures." I accept the ethical and physiological problems associated with being part of the world I inhabit, and I rejoice in my attitudes' and actions' alignment with the spiritual guidance I try to follow daily.

Ruth W. Marsh
Houston, Tex.

There are many Friends who feel strongly that being a vegetarian is important—just as important to some as the abolition movement was in the past. Having farmed with cows as a dairy farmer and before that with pigs, I have a different view. We treated our animals with kindness and enjoyed their personalities. When they became old or disabled we saw that they went to the butcher for a quick death. I find this kinder than allowing a prolonged illness.

Currently about one percent of our population are actually farmers (down from nearly 98 percent before our country was a nation). The main reason farmers go out of business is that there is no profit. Somehow we are going to have to overcome this



Don Leisen

continuing decline if we are to continue being the largest exporter of food and provide quality food to U.S. citizens at the cost of about eight percent of disposable income.

Consider the world as an apple: If cut into quarters, 3/4 is water and 1/4 is land to live on. If you cut the land into quarters, 1/4 is desert, 1/4 mountains, 1/4 tundra (or too cold to live on), and 1/4 for life as we know it. Cut that last quarter and 1/4 is too swampy, 1/4 too dry, 1/4 too rocky or steep, and 1/4 is for living. Peel that last quarter. The piece of "peel" left is what the world has for producing food!

We have to look at the whole picture and treat it with care. Please look at the truth and pass it on.

Suzanne P. Lamborn
Nottingham, Pa.

In the message

Blanche Zimmerman (*FJ* June 1995) has attempted to separate the teachings of Jesus (the message) from the teachings about Jesus (the myth). This is not as easy as it seems. For over 100 years, New Testament scholars seeking to find the historical Jesus have attempted to solve this problem. The results of this search are most meager. The bulk of scholarly opinion ranges from the belief that only a limited amount of material in the Gospels is authentically traceable to Jesus to the view that practically none of it is.

The early church transmitted the teachings of Jesus, but it did not do so mechanically. His words were tailored to fit the churches' needs and concerns. They were edited, expanded, altered, and, in some cases, maybe even fabricated.

Matthew 22:1-14 is a good example of such doctoring. In the form in which this parable now stands, it cannot be an authentic saying of Jesus. And it certainly is not an account of a "loving God who opens his arms to all the people in the world." However, the reason for doubting its authenticity is not its view of the deity but the fact that it reflects the siege of

Jerusalem, which happened 40 years after Jesus' death. It is a diatribe against Jews and Judaism. It documents a later period in the history of the church when it came into conflict with Judaism. This was a basic concern of the church after the year 70. But this passage is not alone in showing traces of later influences; they exist on every page of the Gospels.

When looked at objectively, the message of Jesus, where it can be retrieved, is hardly unique. In evaluating

the Gospel records, a prominent New Testament scholar, Rudolf Bultmann, wrote: "The concepts of God, world, and man, of law and grace, of repentance and forgiveness in the teaching of Jesus are not new in comparison with those of the Old Testament and Judaism, however radically they may be understood. And his criticism and interpretation of the Law, in spite of its radicality, likewise stands within the scribal discussion about it, just as his eschatological preaching does within Jewish apocalyptic."

The church did not preserve the words of Jesus because he was a great teacher, a radical reformer, or a fascinating personality. The church originally proclaimed him as the Son of Man, the coming Messiah, who will soon usher in the Messianic Age. The identification of Jesus with the Divine Man who descended from heaven by means of a miraculous birth was a later development in the Hellenistic world, where the Gospels were written.

What we have in the New Testament is the message of the earliest church as it was defining itself at the end of the first century. This message is composed of adapted accounts of sayings and actions of Jesus together with the church's own theological thoughts about him and God and humanity and the world. They are bound together in a unified whole. The New Testament is a proclamation of the earliest church, which identified itself as the eschatological community. This is the clue to its proper understanding.

Joseph W. Letson
Yellow Springs, Ohio

Not the last

Peggy Gwynn's poem "Indian Hannah" (*FJ* Oct. 1995) refers to "Hannah... that aged Indian, last of the Lenni Lenapes..."

Hannah may indeed have been the lone representative of her people in Penn's Woods, since the Lenape, or Delaware, had been pushed much farther west by the end of the 18th century; but she was by no means the last.

A Quaker Algonkianist, Bruce Pearson, has quite recently published *The Delaware*

Language with Lucy Blalock and James Rementer, the two remaining speakers of the language in Bartlesville, Oklahoma. There are a few more speakers in Anadarko, Oklahoma, and in Canada, but all are elderly. Within a few years Lenape and many other Native American languages will be preserved only in books and recordings, like the DNA of an extinct species, awaiting some day for a still-unimagined technology that will revive them. The Lenape will still exist without their language, of course, but a vital part of their culture will have been lost.

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P.S. *The Delaware Language* is published for the Delaware Tribe of Indians, 108 South Seneca, Bartlesville, OK 74003, by Yorkshire Press, 6248 Yorkshire Dr., Columbia, SC 29209, telephone (803) 776-7471.

Indirect influence

Growing up in the Methodist church I didn't know any Friends in our community. However, I do recall that the Quakers and George Fox were spoken of admiringly. I had a positive image of Quakers from childhood on.

Later, I realized that my father had grown up among Quakers in rural Quaker City, Ohio. I later found out this was a hotbed of Conservative Friends, centered in Barnesville. My dad must have been influenced subtly by Friends but he didn't acknowledge it. Through him, I may have been predisposed to unite with Friends in my early 40s.

Ironically, in his 80s he declared affinity with the Quakers. He was not in a position to act upon it. I am fairly certain that I indirectly influenced his motion.

Like father, like son, like father?

Maurice Boyd
Washington, D.C.

Use of language

"I'll give it my best shot." Peg Morton wonders whether the use of this expression reinforces violence and should therefore be on the list of forbidden expressions (*FJ* Oct. 1995). Rastafarians have gone a long way to purge their language of any word or syllable that might be negative, but should Friends again adopt a peculiar language code? It seems odd to be asked to do so, especially since this expression derives not from violence but from a play in a game such as tennis.

Should we even revise our language to purge it of supposed patriarchal assumptions? Peg Morton thinks we should, since she considers that such language reinforces a world that is best understood as patriarchal and whose victims are predominantly women. But this would be to endorse one controversial theory, which itself has unfortunate consequences in encouraging us all to define ourselves as victims, and overlooks the extent to which women and men share responsibility for the evil in the world.

While our own religious commitment is to the fundamental equality between men and women, does that grant us the right to legislate language for those whose religious commitment is expressed in gendered terms? Sometimes inclusive language can become another form of exclusion. Rather than search for a completely inclusive language, perhaps we should more modestly review our own conception of equality and ask the following questions: Do we rely too heavily on the conception of ourselves as victim? In our search for justice are we able to discriminate between the important and the trivial issues? Are we able to recognize the ambiguity of language and resist the temptation to see offense where none exists?

John Hillman
Peterborough, Ontario

Peg Morton's article was very good and covered important ground. The basic thought—concern about the meaning and results of our habits of language use—can be extended to a number of areas:

1. Personal pronouns can result in a "me versus you" atmosphere—your thought vs. my thought—an opposition especially to be avoided when trying to make progress toward a better understanding of the truth. An unseemly projection of personal pride implicitly devalues the reader or hearer.

2. Superlatives are seldom accurate and have some of the aspects of the above ("I'm really better than you"); are used for emphasis but often will be an obvious overstatement leading to automatic devaluing of following statements; "the best team (player, beauty, restaurant, etc.) in the world" is often used as though it is realistic instead of poetic, and leads to what might be called the "sin of the superlative."

3. Using the "racial" characterization of a parent, grandparent, great-grandparent, or great-great-grandparent to classify one as a "black" or a "Jew" (as Hitler did) or an "Indian" (as the U.S. government and Native Americans do) to classify a person of the current generation puts the forbears of any different characterization in a demeaning status. When one of the most distant forbears is "Indian" and one is

"black," there is a dilemma; which one to choose? And what about the other 14? An interesting current usage in many surveys is the use of "Hispanic Surname (could be of any race)."

4. Peg mentions "Lord" as harking back to medieval times; "king" goes back to times before the Bible; "King of Kings" puts the reference deity in patriarchal charge of the entire group of tyrants as well as the rest of us; "royal blood" is demeaning to the rest of us and has the problems mentioned above.

5. "God must have been with him/her," referring to a survivor of an accident, act of war, etc., automatically denegrates those who did not survive; otherwise it implies limitation of God's ability, compassion, or attention to intercessory prayers.

Bob Blossom
Sag Harbor, N.Y.

As I think back to 17th-century England and the appearance of George Fox and the Children of the Light, these nonconformists decried the difference among levels of human beings, asserting that all are equal in the sight of God. An important part of their testimony was their use of plain language, which discarded the distinctions used in address between social classes.

Doubtless under the impact of the democratization of society caused by the colonization of North America and its conscious development into a nominally classless nation, English-speaking peoples almost universally abandoned use of the old, intimate second person singular form of speech, with everyone equalized by being just "you." Today there are but a few families and groups of Friends who still use the plain language.

How would it be to return to this old practice? We might thereby reclaim a wonderfully effective means for fostering a real intimacy with those to whom we want to be closest.

What does thee think of this idea?

Charles E. Moran, Jr.
Free Union, Va.

FRIENDS JOURNAL welcomes Forum contributions. Please try to be brief so we may include as many as possible. Limit letters to 300 words, Viewpoint to 1,000 words. Addresses are omitted to maintain the authors' privacy; those wishing to correspond directly with authors may send letters to FRIENDS JOURNAL to be forwarded. Authors' names are not to be used for personal or organizational solicitation. —Eds.

Blending Art, Activism, and Joy: An Interview with Peg Phillips

by Lyn McCollum

Dressed casually in faded slacks, t-shirt, and sandals, Peg Phillips shuns pretensions. A small woman with a baritone voice, her sparkling eyes convey humor and purpose.

Widely known as Ruth Anne, the 75-year-old shopkeeper in TV's *Northern Exposure*, Phillips is a member of Eastside Meeting in Bellevue, Washington. Peg believes people need frivolity and fun. She speaks with the confidence of someone who has spontaneously seized good times whenever they've come her way. For example, when she was an accountant and single parent of four, someone gave her a dishwasher. She and the children talked about it, then "sold the damn thing" so they could go to Disneyland!

Not one to fade into retirement, Phillips decided at age 65 to enroll in the University of Washington's drama program. Forty years older than any other student, she got all the "good ol' roles" and took time to be zany, like singing on street corners with one of her classmates. Her granddaughter Ginny told her, "Now your inappropriate behavior has a place to be appropriate." Her offbeat TV role brought her an Emmy nomination and her first generous pay checks, which she eagerly dispensed to family members and a wide assortment of charities. When people advise her to save her money, she responds, "Why? For my old age?"

In 1987 Peg started a drama program at Echo Glen Children's Center, a juvenile correctional facility in Snoqualamie, Washington, a continuation of the kind of volunteerism she's done since the 1960s. When she's not teaching drama to teenage felons, she's introducing her handbook, *Drama for Locked-in Kids*, to other correctional facilities across the country. When she mentions fledgling drama programs elsewhere, Phillips grins,

saying, "See, dreams really do come true."

I enjoyed interviewing her last June when she came to Boise, Idaho, to emcee a fundraiser.

Do you have confidence in the future?

I'm almost in despair about the world's problems, but I also feel an impetus to do something about them, like all the others who are trying valiantly.

I believe that each one of us who is discouraged, who believes that we're going for broke by fouling our nests, must cling to our own best instincts and *work*, because public opinion is formed by private people. Every single good law that was ever passed was dreamed up by somebody. And I think we have to badger our senators and representatives, local and national. We have to take an active part in government, for one thing, on environmental issues. People say, "What can one person do about it?" Well, if one person, multiplied by 10 million, does nothing, what's going to happen? So I think it is absolutely incumbent upon those of us who are running scared to do our part, even though it seems to us to cause only a ripple, or no ripple at all. And the more discouraged we get, the more we have to work.

Because you're so actively trying to make social changes, you must also find a quiet place to recharge. Where is that?

Well, I go to meeting. Silent meeting is a great recharger for me. It's an hour of

silent worship where you sort of heal, and you can feel that God is there. There's that, and when I can't go to meeting, I'm fortunate that I live alone, so I have quiet. I'm able just to shut the world out. Just turn off the telephone. Sit and read, meditate, work, or listen to music, and toss everything out and refresh my spirit. We all have to do that. I used to do that when I was raising kids, and they were all teenagers. That gets to be a pretty hectic time, and you live with it all day, every day, and you worry about everything, about their heartbreak, or where they're going, or what they're doing, and you can't make a life for them. You have to think of yourself and keep yourself whole and spiritually healthy.

When you feel God's presence, do you feel a calming as if life will be okay?

Uh huh (*nodding yes*). I have a feeling that I'm seeing inside myself, beyond what's right here. I get a more eternal feeling, that today or next week isn't all that is, that everything is very large, and that this, too, shall pass.

When you're working with kids in drama, do you feel they, too, are searching for a sense of calm or are they just involved in the excitement of what they are creating?

Both. The kids I work with are serious felons. We rarely do plays, because some of them aren't good readers. If a couple of the kids in the class can't read the script, there's a sense of failure, and that's not what we're about. So we do improvisations and mime and that kind of thing. What we do depends



Peg Phillips with Anne and Bill St. Germain, also members of Eastside (Wash.) Meeting, on the set of Ruth Anne's store in *Northern Exposure*

Lyn McCollum is a freelance writer who attends either the Boise (Idaho) Unitarian Universalist Fellowship or the Boise Valley Meeting.

on their individual and group temperament and how they feel that week. We get wonderful, hilarious improvs, just marvelous, the funniest things in the world, and you wouldn't think you would from kids that are in prison. In drama everything just drops away.

Then we get some very poignant things. There is one exercise we do called "Interview the Expert." One person is on stage, like a TV interviewer, and the other is off-stage and is invited to come on as if he or she is an expert on something. That usually works very well. One time we had some older girls who took it beyond our suggestion and had a panel that went into the good and bad of rap music. That was clear off the subject, but it was just wonderful. They used drama to really get into it, and they put on a show for about 20 minutes that was marvelous. They didn't arrive at any conclusions about rap because they were evenly divided. One girl was very, very vociferous about the evils of rap music. A couple thought it was just entertainment. But another girl thought rap was wonderful, telling people just what to do. It was the interchange that was valuable, and I know they gave each other something to think about. We don't allow any violence or attitude of violence or obscene language, so it was a very benign exchange. Nobody said, "Oh, God, you're crazy." The girl who objected to rap repeated some of the lyrics, but she replaced the swear words with acceptable words. It was an eye opener.

Another time, a couple of boys did an improv, then asked if they could make up their own, which is unusual because we usually suggest a scenario. They practiced it down at the cottage beforehand. It was a story with a beginning, a middle, and an end, about a teenage boy who was trying to get his dad to stop drinking. The first act involved the boy begging his father to stop drinking; in the final act the father decided to stop drinking. It turned out that one of the boys had a father who was a drug addict. The play was a way to act out what he was living. For the most part, kids don't do that. We don't encourage that because we're teachers, not psychologists. Usually what comes out are

the highlights of what they want, hope, and wish for, either that or funny things that are subtle and really wonderful.

Do you think drama also benefits kids who haven't been in trouble with the law?

Oh sure. The same dynamic works, but it's more exacerbated in these kids because they're in a place where imagination isn't encouraged or allowed to soar like it can in a rehearsal hall. So the difference between how they're forced to behave and think in their daily lives behind locked doors and how they're encouraged to behave in a drama class is so different and more pointed than it is in public school.

What happens to the kids after the drama classes? How long are the sessions?

They're two hours on Saturdays, and we teach four sessions in each cottage. The cottages have about 17 kids, and we go a week ahead of each session to enroll as many as want to sign up, usually about 12. (*Laughing*) Last session we had a whole bunch, about 17, sign up. After four weeks we offer a continuing class for the kids who want to go on from where they are, and sometimes they're far enough to do some script work then.

I'm concerned about recidivism. Do any of them feel it's helped them adjust to life?

None of them has said anything, and we don't see them after they get out. There's no after-care in Washington. The kids are thrown right back on the streets or in the abusive homes they came from. So I guess we've worked with more than 400 kids, and I've heard from only four of them after they got out.

However, Patti Berntsen, the associate superintendent of the institution, a wonderful woman who made our program possible, said that the kids who've taken drama, like Martin, Keith, and Ephesians, haven't come back. She doesn't believe the recidivism rate is as high among the kids who take drama as it is among the other kids, especially if they've appeared in the year-end production for the public. That isn't scientific, but it seemed so to her, from thinking about individual kids. When I asked, "Whatever happened to Mark?" she responded, "He hasn't come back, and this is the place he'd come to." There are no statistics, but we know many of them haven't returned.

When did you begin to work with troubled kids?

I worked for eight years for the American Friends Service Committee in San Francisco after my kids were grown. I became acquainted with an AFSC-sponsored storefront organization in the Fillmore district during the Watts Riots. It helped African American women with a clothes cupboard, a meal program, and tutoring: an answer to some of their needs. I missed kids and like troubled kids, so that led me to start a camping program. I put the arm on a couple of friends, and they drove their own cars and bought their own gas, and we drove more than 100 miles each way. We usually took 15 kids at a time, with one grownup for every five kids. We'd go up for a weekend, and I'd go around and bum tents and sleeping bags and utensils. I took over about an acre of land from a Quaker school and didn't even ask them. (*More chuckles*) I've got a lot of chutzpah!



Photos courtesy of Peg Phillips

Have you heard from any of those kids?

Yes, and I left there over 20 years ago. I got into Echo Glen because I missed troubled kids. I think some of our kids who have a lot of material things are at least as troubled as our street kids, if not more sometimes, when they learn to expect so much. That's one thing I like about my kids at the institution: They are ordinary kids in extraordinary circumstances. All kids are ordinary, but these kids have never had it. They'd like to have it, but they've never had a decent life, and they don't know what it's like. So there's a certain arrogance missing in them that I find in some upper-middle-class kids who have everything and expect everything. The kids I see have been hungry, abused. They don't expect anything. [During the drama sessions] some are grateful, some off-hand, but they all come back. Once we asked the kids why they signed up for drama. One kid, Sky, raised his hand and said, "Hey, you guys always show up."

What can a parent give to his or her child? What matters to a kid?

The first word that comes to mind is "expectations." This is what I mean: I think we should expect our kids to become responsible, caring citizens. That absolutely goes without saying. There is no explanation necessary. It has to come

from us, from the way we live, not from talking. Talk's cheap. But I think we have a right as parents or mentors to expect our children to develop a humane, caring, decent, responsible approach to life. If it doesn't happen, we have every right, indeed an obligation, to let them know that what they're doing is not appropriate and won't do and that we won't put up with it 'cause we have a right to live, too. I ache and feel for the kids up there [at Echo Glen] who are arsonists, rapists. But I have a right to expect them to treat me well and treat each other well. I expect the same of my children, my grandkids, and they expect that of me. We have to take responsibility for our own actions.

Who do you admire?

A black lady in her late 50s who runs a little grocery store in a ghetto in Seattle and caters to kids. She makes hot dogs and things in her hangout for kids. She's called Mama, and everybody knows if the kids are at Mama's, they're all right. I admire her. That's her life. She runs her little business and supports herself but lets everybody know that kids are welcome at her place. If kids don't have enough money to buy anything, she gives it to them. But she's like I am with the kids at Echo Glen: God help you if you start to use anybody. All you have to say if you see manipulative behavior is "Get off it!" or "For God's sake, what's the

matter with you?" (*She laughs*) It's easier for me because they don't want to talk back to their grandmother. A young person can't get away with what I do, but I've never had discipline problems.

What has been your favorite question in an interview setting?

At my first press conference, one in Los Angeles with about 15 reporters, I was asked, "Do you draw on any spirituality in your acting work?" I answered yes, unequivocally, because I think we draw on our spirituality in everything we do. In order to get into a character, you must somehow get an awareness of the God within every person.

What do you see the planet looking like 30 years from now?

I can see it practically destroyed 30 years from now if we go on with this greed, thinking of economic factors and disregarding spiritual factors that sustain life. We have to teach people to enjoy life, so they'll want to fight for it. We can't have a negative attitude. If I went up to Echo Glen saying, "You kids are so bad," it would be worse than no good. We have to enjoy, really enjoy, walking through a forest or hearing good music, the whole thing. We can't fight from a frightened stance. We've got to have a clear head. Our sense of love comes from an ability to laugh and feel joy. □

Now, there are a couple of things I'd like to tell you about that probably weren't covered in my Boise interview. (Since I'm known throughout our persuasion as a "wordy" Quaker rather than a "weighty" Quaker, you'll probably be taken aback by length of this letter.)

I'd like to comment on the somewhat unseemly access to public opinion accorded to anyone who appears regularly on national TV! Millions of people see you every Monday night so they listen to what you have to say as a private citizen (particularly if you're an old woman), and those of us who hold strong views are allowed to air those views. For instance, I was asked to speak at the kickoffs for the gay and lesbian marches in Boise and Seattle, and the attendance was magnificent. ("Peg Phillips" wouldn't have

P.S.

gotten a single person in. "Ruth Anne" packed the houses.)

Since I work with incarcerated kids, my outrage and activism is principally directed to the prison system. So, a couple of years ago, Laura Magnani (who works in the criminal justice program in AFSC's San Francisco office) and I got together, and I cut a bunch of radio spots concerning the death penalty, the "three-strikes-you're-out" fiasco, and other criminal justice issues. Early this year, Laura and her colleagues from the Philadelphia office came to Seattle and we made some more spots. All this is by way of saying that those of us actors who are fortunate enough to land a job that makes us somewhat famous on TV have an opportunity to sway public opinion that no other group of people has. It's a wonderful perk in a somewhat shoddy business.

Then, the kids. We've just finished our

eighth year at Echo Glen Children's Center. A couple of years ago, I turned the site direction of the Theatre Inside program at Echo Glen over to a two splendid young people, Jim Dunlap and Luann Olsen, and have been concentrating my efforts on spreading the word about the value of drama work in the kids' lives. So far, like programs are off and running in Covington, Kentucky; Wichita, Kansas; Boise, Idaho (still working through the bureaucracy); and Loomis, California.

I figured it out. Our program at Echo Glen reaches about 75 kids a year. If a scant 1,500 people in the United States were to share their enthusiasm (bird watching, woodworking, dance, anything) with 75 kids a year we'd reach 960,000 of our at-risk kids every year!

—Peg Phillips

Chalice of Green

The dense green downed.
Unable to stand up to wind
that would not secede, cold
brittled right into its trunk.
This hemlock, with needles more
plentiful than memories, fell
uphill among friends.

Walking in woods all my life
I had seen many fallen.
Giant-stepped over them,
sprawled thighs either side,
slipped eyes under curled
lichen and brown fungus
roofing secret caves. Yet
in my own small country
of pointed firs, this fall
caught on my marrow.

She who loved trees died
under a mountain ash,
out-walking her prime. At
ninety-three she had taken
a picnic close to maiden hair
rested her head for a maiden
dream put her wedding ring
on her right hand
and slept into death.

This woman, my Mother
spent her life longing for light;
transformed
when she touched, oh brief seconds.
It was she who sat me at three
in the pine needles, to hear
dark silence catch light
through heaven-fed limbs.

Her dream became vision,
lightening my grief down the
hemlock's root through rich
earth into magenta, magnified
and magnificent.
My rushing heart
carries this body, without restraint,
to a chalice of green
where moss thickens, loss deepens.

Ann Stokes



Margaret Reynolds

Family

Family
is deep
in the bone

wife of my soul,
body and mind
twined
in the passage of years

parents
whose bold act
created me from nothing

brother
sister
becoming the adults
we saw from afar

grandparents
aunts and uncles
a great crowd of forbears
who forged into the future,
my present

now
my child
waits in the ethers,
buried
in the tissue and marrow
of this new
father and mother
to be

waiting to spring upon
the world
a new voice,
a new design,
a new weave in this
fabric of family

this bone of my bone,
this shared flesh,
this deep mystery
of the tie
that binds
one generation to another
through the years.

Dane Cervine

*Ann Stokes, of West Chesterfield,
New Hampshire, wrote this poem
for her mother, Lydia B. Stokes,
who died on July 14, 1988.*

*Dane Cervine lives in Santa Cruz,
California.*

Sestina for Alice

She doesn't die. She goes on living.
She sits, legs limp as windsocks on still days.
Her vision stretches out lonesome as the sagebrush
of an airstrip in Wyoming. She listens for eddies of wind
and wonders if there are any young fish
in the pools left by the spring melts.

She cannot find her teeth. The jello melts
on the tray before her. She watches TV: living
color in shades of green and yellow. Mushy white fish
for lunch, never spring trout. Yarn to wind
brought by the daughter-in-law who comes Wednesdays
and Sundays
with magazines, peppermints, a new hairbrush.

A cow moose comes high-stepping through the sagebrush
followed by a stumbling calf, after the snow melts.
She goes out to watch them. In the fresh wind
she feels alive, sees the first green spikes of sage, living
after the cold. Harley does not come out. For three days
he has been sick, won't touch his bread or fish.

On the morning Harley dies, she goes fishing.
She wraps him in a quilt and walks away through the sagebrush
to the timber. She follows the creek up all day
until she is high on the plateau where snow melts
in patches. She and the creek are the only living
things moving in the huckleberry. No trees block the wind.

She casts until dark, until the wind
has made her stiff with cold and she catches no fish.
Harley is dead but she is still living
and she comes home stumbling through the sagebrush
to him, slumped in his quilt. The lamp melts
away the dark, the fire warms her and she sits till daylight

beside him, brushes back his hair, and sees her days
stretch out alone. At daybreak she hears a mourning dove
when the wind
dies, and the bird's grief becomes hers. The tears melt.
Tears for Harley, for her, for wind and fish.
When her son comes, he lands his small plane in the sagebrush
and he takes her away, but she goes on living.

Her days have no measure, no seasons, no fish,
but she hears the wind moving through the sagebrush.
This present melts away and she goes on living.

Linda H. Elegant

*Linda H. Elegant is a writer of poetry and
prose who lives in Portland, Oregon.*

*Terence Y. Mullins lives in Philadelphia,
Pennsylvania.*

*A native of Scotland, Alice Mackenzie Swaim
lives in Harrisburg, Pennsylvania.*

A Few Pencil Marks

A few pencil marks in a book that you read
bring you alive again in my mind,
your way of responding eagerly
to words spoken, written, or in print
with the whole of yourself, with a kind
of personal engagement as if the feel
of idea or emotion, the appeal
of meaning, carried not a hint
but the whole burden of thought designed
to kindle you to anger, joy, or ecstasy.

Terence Y. Mullins

In Equal Beauty

Snow is not prejudiced.
Like God's forgiveness
it falls in equal beauty
on palaces and pigsties, rocks and trees,
not larger snowflakes for a lovelier place
or small misshapen ones
to fit the shiftless and less fortunate.
Snow is not prejudiced;
It lays its cleansing peace
on laughing mouths or faces torn by pain.
For one immaculate, transfigured hour,
earth lies silent and lovely
as it might have been were we more wise.

Alice Mackenzie Swaim



Jane A. W. Santillo

Hannah Barnard—

A LIBERAL QUAKER HERO

by Chuck Fager

Liberal Quakerism has both a distinguished history and a distinctive religious message, but overall, liberal Quakers have not done well either at recalling this history or declaring the message. I believe the work of remembering our history and rethinking our faith is of continuing importance. In a time of resurgent conservatism, religious as well as political, this effort may be of particular use to those who are dissenters from the new establishment. It can provide us with a cloud of witnesses from whom we can draw support and strength.

The roll of liberal Quaker heroes and heroines is long and notable, but in my mind one name, that of Hannah Barnard, always seems to move to the front of the list. It is as if she elbows her way past other, better-known figures and demands priority attention.

As I read the record, that's how she was—not at all shrinking and deferential but assertive and bold. An “uppity woman,” indeed, and the record suggests it was her boldness that eventually got her in trouble.

In 1797 Hannah Barnard was a respected woman minister of Hudson (N.Y.) Meeting, who felt a religious concern to travel among Friends and others in the British Isles. That year her meeting issued a certificate, a “traveling minute,” which was duly endorsed by the quarterly meeting and New York Yearly Meeting. Arriving in the British Isles with a woman companion in 1798, Barnard spent ten months traveling more than 2,000 miles, visiting and preaching. Particularly in Cornwall, she attracted many Methodists to her public meetings.

This ecumenical opening seemed worth pursuing, and at the 1799 session of London Yearly Meeting, Barnard and a delegation of women Friends urged the yearly meeting hierarchy to permit the occasional use of meetinghouses by ministers of other denominations in exchange for

similar use of churches by Friends. When the (male) elders nixed the idea, Barnard defended it with what the clerk considered “uncommon tenacity,” to the point where she and her delegation were told to leave the session.

Some historians believe it was from this confrontation, over a seemingly minor item of practice, that her later troubles over doctrine sprang. The London Quaker establishment was then taking on an evangelical version of orthodoxy that would hold sway there for over half a century. This establishment did not welcome challenges to its dicta, on matters small or large, from anyone, and particularly from women. Having already taken the elders on in a matter of practice, Hannah Barnard was soon embroiled in controversy on matters of doctrine.

The new conflict emerged after Barnard moved on to visit Ireland. There she found Friends debating matters of war, peace, and the Bible. Specifically, the question put to her was: Did God indeed command the ancient Israelites to make war (of a genocidal sort in several cases) on their enemies, as recorded in the Hebrew Scriptures?

This way of posing the issue was probably not accidental. Just a year before, there had been a peasant uprising against English overlords, which British troops had put down very brutally. Many Irish Friends, as people of substance, were likely on the side of this imperial form of “law and order,” and pointing to the scriptural massacres as justification for contemporary official violence was not a new form of rationalization.

There were Irish Friends who saw mat-

ters differently, however. They were a group of incipient liberals who rejected such literalist readings of the Bible, especially where the texts contradicted such central Quaker convictions as the peace testimony. These internal dissenters—sometimes referred to as “New Lights”—also became increasingly persuaded that it was unQuakerly to make such doctrinal

correctness a central part of Quaker faith in the first place. They thereby challenged a key assumption of the establishment, namely the importance of correct evangelical doctrine, especially regarding the Bible.

As Barnard later wrote, “I found myself reduced to the alternative of either believing that the Almighty's nature and will were changeable like that of a finite man or that it never was his positive will and pleasure for his rational creatures to destroy one another's lives in any age of the world.” Thus facing this choice, she opted for an infallible, peaceable God and a fallible, warlike Bible.

Hannah Barnard joined with the “New Lights” and traveled among Irish Friends, advocating their views in a spirited, articulate fashion, again meeting also with nonFriends. When she finished her tour, Dublin Yearly Meeting gave her a certificate that said she had ministered “to general satisfaction” and expressed the hope that she might be “favoured to continue” her religious labors.

In pursuit of this objective, Barnard returned to London and applied to the Meeting of Ministers and Elders for a certificate to continue her travels in Germany. Other reports of her work and message, from alarmed evangelicals, had also made their way to London, and in May

Barnard found Friends in Ireland debating matters of war, peace, and the Bible. Specifically, the question put to her was: Did God indeed command the ancient Israelites to make war on their enemies, as recorded in the Hebrew Scriptures?

A member of Langley Hill (Va.) Meeting, Chuck Fager works for the Pendle Hill Issues Program. Chuck is a writer whose recent topics include “high points of liberal Quaker history.”

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1800 the elders rejected her request. She was soon directed to "desist from preaching" and to return home as soon as possible. They even offered to pay for her passage, which she indignantly refused.

The chief charge against her was that she denied the full truth and authority of Scripture. Informally she was accused of all manner of heresies. Barnard fought the charges, insisting that her conclusions were in harmony with the original Quaker conviction that the leading of the Spirit within was the final measure of truth and not outward Scripture, however interpreted. "Nothing is revealed truth to me, as doctrine," she declared, "until it is sealed as such in my mind, through the illumination of . . . the word of God, the divine light, and intelligence, to which the Scriptures . . . bear plentiful testimony."

She spoke her convictions with great vigor. For instance, when asked about a verse in the First Epistle of John ("For there are three that bear record in heaven: the Father, the Word, and the Holy Ghost: and these three are one." 1 John 5:7), she recalled that, "I felt not the slightest hesitation in saying I believed it to be a corrupt interpolation, for the very purpose of establishing the ab-

surd and pernicious doctrine of the Trinity in Unity, some ages after the first promulgation of the gospel." (Incidentally, almost all modern biblical scholars agree that the verse is a late interpolation, and most recent translations omit it.)

Even one of her critics grudgingly admitted she was "remarkably voluble and eloquent in delivery," but her appeals were rejected, and finally she boarded a ship for New York. The London elders were not finished, however. They sent copies of their indictment ahead of her, and by the time Barnard arrived home in Hudson, in late 1801, she found that disciplinary proceedings against her were underway there too.

Again she defended herself stoutly, and again her very assertiveness was added to the charges against her. When a

weighty male Friend noted regretfully her willingness to challenge opponents of whatever stature, she replied that she was indeed ready "to meet any person, or even the whole world, while I felt conscious innocence."

Again, though, she lost and by mid-1802 had been disowned for showing "a caviling, contentious disposition of mind." She remained unrepentant, writing to a British supporter that "under the present state of the Society I can with humble reverent thankfulness rejoice in the consideration that I was made the Instrument of bringing their Darkness to light." Such banishment, however, did not bring an end to her ministry.

In the Religious Society of Friends or out, she remained faithful to the Quaker peace testimony, later organizing a peace society whose meetings soon became larger than those at Hudson Friends Meeting. Asked once if the breach between her and the meeting was irreparable, Barnard replied, with a fine dig at Quaker process, that it was not, because when the meeting understood that it "had accused me wrongfully, they had only to confess it, and I

could freely forgive them."

Hannah Barnard's case was famous among Quakers of her time and for decades afterward; a spate of pamphlets and books appeared, arguing the issues one way or the other. The breach she exposed continued to widen. In Ireland, most of the "New Light" Friends either resigned or were disowned.

When Elias Hicks preached at the Hudson meetinghouse in 1819, Barnard was reportedly in the audience. Hicks was told she said his message had greatly moved her, in part because his ideas were identical to those for which she had been disowned.

Hicks's religious witness was similar to Barnard's, not least in the fact that it was evoking the opposition of the evangelical establishment, opposition that was

to have fateful results for the Religious Society of Friends. But that's another story. Hicks visited Barnard in Hudson in 1824. A year later she died peacefully at home.

In 1838, more than a decade after Barnard's death, Joseph John Gurney, the most famous British evangelical Quaker of his day, detoured from a trip down the Hudson River specifically to preach his gospel in Hudson, in the lair of "the heretical Hannah Barnard."

I think I understand part of what moved him. There's something seminal and memorable about Barnard's story. For one thing, the version of Quakerism she articulated and championed has persisted and even flourished. For another, the repressive orthodox reactions to it have likewise become a depressingly familiar feature of our history.

Similarly, Barnard carried on her ministry decades before Lucretia Mott and other Quaker women activists helped invent what we know today as feminism. Yet her assertiveness and eloquence in stating her case, her tenacity in her own behalf, her refusal to bow to male authority, and her indomitability even in isolation and defeat have hardly been bettered by the self-conscious sisters who came later.

For some reason, however, Hannah Barnard's story has received but scant attention from many of the more prominent Quaker histories. Elbert Russell's *The History of Quakerism* and John Punshon's *Portrait in Grey* mention her only briefly in passing; Larry Ingle's *Quakers in Conflict* says little more. Even Margaret Bacon's *Mothers of Feminism* slights her, perhaps because Barnard was more of a "grandmother" of the movement.

The most extensive treatments are in the first volume of Rufus Jones's *The Later Periods of Quakerism* and a 1989 study by David Maxey in *Quaker History*. Perhaps Jones empathized with her; certainly he had taken his share of brickbats from a new generation of orthodox heresy-hunters.

Despite its obscurity, Hannah Barnard's story is in many ways the prototype, or better the archetype, of liberal Quakerism. No wonder I imagine her elbowing her way to the front of the long line of liberal Quaker heroes. Joseph John Gurney wrote to his children that he believed he had done well in his preaching at Hudson, and perhaps he did.

But Hannah Barnard did pretty well herself. □

I found myself reduced to the alternative of either believing that the Almighty's nature and will were changeable like that of a finite man or that it never was his positive will and pleasure for his rational creatures to destroy one another's lives in any age of the world.

Bobbie Lee: How Does a Concern Arise?

by Charles E. Thomas

My family moved to the South in the late 1970s so I could take a job that was interesting and technically demanding. New Orleans was a delightful city in many respects. I had often said it was a great city to visit for fun. I enjoyed my job but noticed that the remnants of social/racial problems were more than a minor inconvenience to minorities, even in large organizations.

Then came the move to Mississippi in 1983. We were nearly the only Friends in Mississippi at the time, though Friends General Conference did locate a young doctor and his wife who lived about 80 miles away, near Jackson. My family and I felt isolated, spiritually and culturally.

My project leader and I had had minor conflicts while the project was located at headquarters in New Orleans. Personnel problems just looked different, and we had had confrontations over how individuals were treated. Our unit's move to Mississippi removed the authority of middle management, and social sensibility moved by more than a few miles; it seemed like a few decades, too.

Our project leader seemed to relish the move. He traveled frequently and was not known as one to pinch pennies on his vouchers: everything carefully legal, but stretched to the limit. Occasionally, his hiring practices raised the eyebrows of nearly everyone, including the personnel manager, but he limited these excesses to a few select positions, while following the rules on most appointments. He followed the rules most of the time but bent them often enough to his own whim or advantage.

All during the second summer of our time in Mississippi, Bobbie Lee Smith, a senior citizen of African descent, worked outside in the hot Mississippi sun keeping the grounds in good condition. He had been a farmer on a small acreage not far west of town, but was now well into his 60s.

Near the end of the summer, the boss began making inquiries into the propriety of Bobbie Lee occasionally borrowing \$5 or more near payday from some of the scientists, money that was seldom repaid. *Charles Thomas is a member of New Orleans (La.) Meeting.*

Other unusual circumstances were mentioned but unspecified, at first. Finally there was a showdown, and the boss accused Bobbie Lee of stealing ten gallons of gas over the summer season. It was missing from the accounting in some way. I could never figure out how there was that close an accounting for gas, as the mowers and tractors were often in use in the hot sun, and there had to be evaporation loss and spillage. Nonetheless, it was my estimation that \$10-12 of gas was less than the "stretch" of one travel voucher.

I was one of the offending scientists who had loaned Bobbie Lee small change before pay day. At the time, I often stopped and said hello to Bobbie, but I didn't have time to know very much about him personally.

The project leader called a meeting, and everyone was told that a certain individual was suspected of impropriety in borrowing money and misusing government property. In essence, Bobbie Lee was threatened with suspension more by implication than fact. I was extremely embarrassed by this kangaroo court behavior and said so during the meeting. That sealed my fate: I was no longer a team player, now persona non grata. It made me feel I had some common ground to share with Bobbie Lee.

A week or so later, as I rode my bike to work one morning, I came upon Bobbie Lee walking along the dirt road. First I asked him where his car was, and he said, "Well, Mr. Charlie, if they're gonna accuse me of stealing gas, I just leave my car at the Jitney Jungle [a grocery store with a large parking lot] and walk the rest of the way. I felt angry and upset about this, but it began a series of daily conversations about home, family, and other human things.

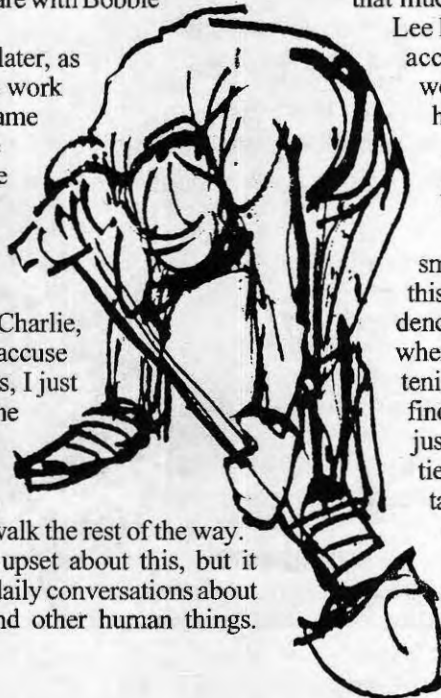
Gradually, a story of life in Mississippi for poor black farmers emerged. Life wasn't too bad; they could grow their food, and often their homes were decent if not great. Mostly they drove old pickup trucks and had old tractors that had been through many lives on wealthier farms.

Bobbie Lee's daughter Ruby was entering her senior year at the university, and they were very short of money for books, tuition, and other college expenses. Suddenly it became clear to me that there might be a small way to make amends for what I had come to think of as blatant injustice. With a few phone calls and a letter to our monthly meeting in New Orleans, we arranged a small scholarship for Ruby. We interviewed her and her family to document her special need at the time and within a couple of weeks had money to assure her tuition, with a little left over for books and incidental expenses.

Ruby graduated from college the following spring and then moved away to take a job in Memphis, Tennessee (or maybe some other southern city). It was a very small success, but at least some good had come from the injustice that set it all in motion.

It has made me think, after these years, that I probably would never have spent that much time talking with Bobbie Lee had the boss not made those accusations, and I probably would not have found out that his daughter was in such need at that time. My concern was somehow dependent on the boss's lack of one.

As I look back on this small effort, I am clearer that this was an important coincidence in God's cosmos, and that when we open ourselves to listening with our heart, often we find a way to implement God's justice when worldly inequities seem their worst. It has taught me that there are often opportunities to live our faith if we are open to them. We must continually be open to them. □



Rita Corbin



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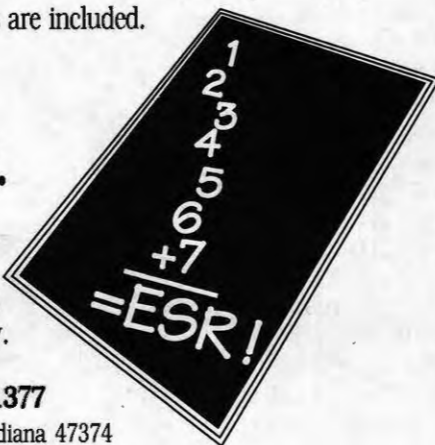
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Dear Augusta

by Paul Buckley

Dear Augusta,

How are you doing these days? It seems like months since I last saw you. I saw Jesus yesterday and thought you'd be interested in hearing about it. I heard someone knocking a little after noon, and when I opened the door, there he was, doubled over and gasping for breath. He looked like he'd run for miles—his hair was a mess, his clothes in disarray, and he had bruises on one knee and both elbows. I helped him to the couch and went into the kitchen to get him a glass of water.

Poor man! By the time I came back, he had fallen asleep. He was so tired he didn't have the energy to take off his sandals. But—and this is so typically Jesus—he had his feet dangling awkwardly over the edge so he wouldn't get dirt on the upholstery.

I took off his sandals and shook the dust from them at the doorstep. He should never have been running in those old things. One of the straps had rubbed a blister and then broken it open on his left foot, just above his little toe. I was able to wash his feet without waking him, but the ointment must have stung him—he sat up with a start.

It turned out to have been another case of mistaken identity. I swear every crackpot, loonie, and bully boy this side of Jordan thinks Jesus is the guy they are looking for. Most of them are harmless, and you know Jesus—he has that way of talking to them. They must each think they're the only person alive the way he listens so intently.

This crowd was different, though. They insisted he was someone he's not (an all too common occurrence, I'm afraid), and when Jesus tried to explain, they got hostile. He's as good as anyone I know at defusing that kind of situation, but when

Paul Buckley, a member of 57th Street (Ill.) Meeting, lives south of Chicago and is listed in The Directory for Traveling Friends.

one of them showed a knife, Jesus thought that running was the kindest thing for all concerned. I'm just grateful my house was nearby. One of these days, he's not going to be so lucky. I really worry about him, Gussie. He's so trusting and vulnerable, and you know he hangs out in the wrong parts of town at the wrong times of day with the wrong sorts of people.

Well, he stayed for the afternoon and pretty soon was his old self again. He told one of his stories—the one about the sower and the seed—I've heard it half a dozen times (at least!), and I still don't get it. He said it'll come to me in time, but it seems to me that he could stand to be a little more explicit—you know, spell things out for folks—if he wants to reach a mass audience. He says he'll think about that, but I expect that we're going to need some rewrite men to work over his mate-

rial before it's going to sell.

We had lentil soup and bread for supper—no fish! You remember what happened the last time he had fish! I offered him wine, but he said that the water was just as good.

This morning, he set off on foot. No money—as usual. I gave him a 20, and he insisted that someday he would pay me back. Somehow, I know he will. I always feel I owe him much more than he owes me.

Hope all is well with your family; stop by next time you're in town. I'd love to see you.

Paul



Luke 10:38–42

I saw his point immediately, and came as well to sit in the circle around him, pondering how I could have been so mistaken for so long.

The talk filled my thirsty soul
as pure water, after long labor,
fills the parched throat.

The afternoon wore on; I had a few second thoughts,
felt the tug of many obligations still unmet,
but, trusting his word, I stayed where I was.

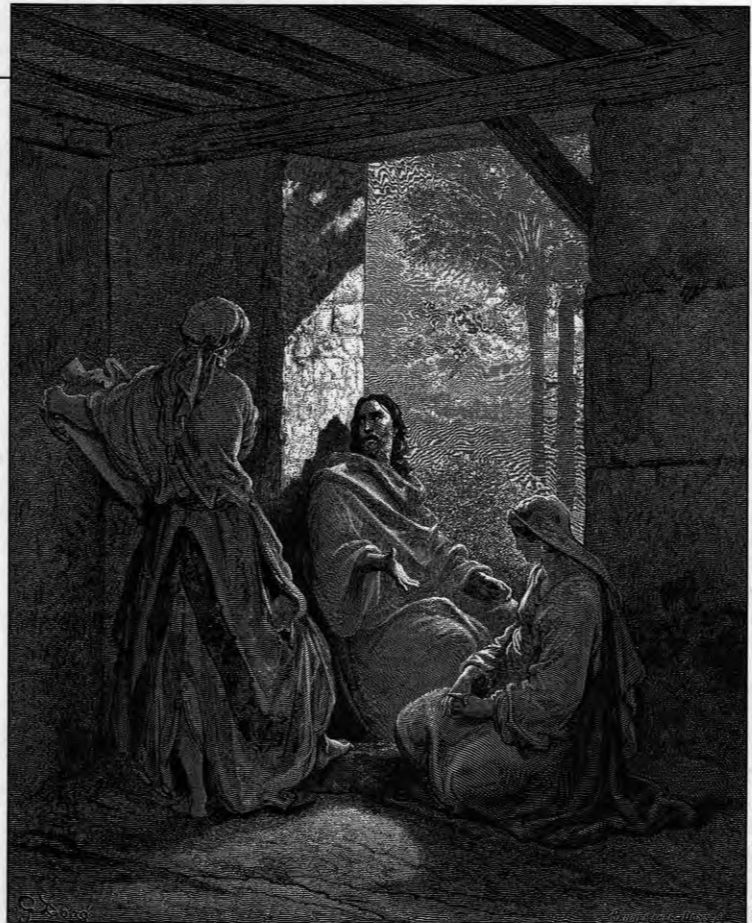
Once or twice I thought his eyes rested on me
with a kind of question. I saw him watching her too.
No, surely not: not Mary, who'd made
the right choice first time around.

At any rate, he did not speak of earthly food.
If there is one thing you can count on, in our master,
it is that he never needs to change his mind.
I knew he could not wish me back in the kitchen.

Late in the evening, when we were ready for sleep,
some of the men brought the broken loaves from midday;
we washed them down with water from the well.
It was not enough—I'd planned a market trip
mid-afternoon—but everyone had a little.

I wonder if I can sleep; I confess to body-hunger,
but my spirit has dined on richer bread, and I'm content
to lie awake all night if necessary, certain that
by sundown tomorrow, he will have revealed to us,
souls' life assured, how bodies live.

Margaret Lacey



Gustave Doré

*Margaret Lacey
lives and writes
in Richmond,
Indiana. She is a
member of Iowa
Yearly Meeting,
Conservative.*

Swarthmoor Hall: A Powerhouse for Friends

by Angus J. L. Winchester

Of all the places associated with George Fox and the early days of Quakerism, Swarthmoor Hall, near the small town of Ulverston in northwest England, stands preeminent. The tall and rather somber stone manor house, dating from the late 16th century, was the home of Judge Thomas Fell and his wife Margaret when, in June 1652, the young George Fox arrived there fresh from his encounter with the Westmorland Seekers.

The story of how Fox convinced Margaret Fell and her children of the truth of his message while the judge was away from home is well known, as is that dramatic moment when the judge confronted him on his return. Although he did not become a Quaker, Judge Fell was sympathetic to the cause and allowed Fox to make Swarthmoor his base.

During the heady early years of the Quaker movement, Swarthmoor Hall became the calm, nurturing center of the spreading network of traveling preachers, anchored by Margaret Fell's loving concern for all. One of the early preachers, William Caton, wrote: "After my great travels I always found it a place of refreshment to me, both for soul and body."

When George Fox married the widowed Margaret Fell in 1669, her home became his as well, though the longest he spent there was under two years, between 1675 and 1677, when he completed the dictation of his journal. Many of the great names of early Quakerism visited Swarthmoor, including William Penn, who stayed there in 1676.

The estate was sold by Margaret Fell's grandson in 1759 and the manor house subsequently became an ordinary farmhouse. Parts fell to ruin and were demolished. The remainder presented a sorry picture of neglect by the late 18th century, a crumbling shadow of a formerly proud manor house.

The connection with the mother and father of Quakerism was remembered, and "public" Friends from both sides of

the Atlantic sometimes went out of their way to visit Swarthmoor Hall when traveling on religious visits to meetings in northwest England. In 1749 Daniel Stanton of Philadelphia visited, noting that it was "where George Fox belonged in his time." Thomas Scattergood had a strong sense of the history of the Religious Society of Friends and harked back to early Friends at several points in his journal of his travels to England in 1797. After attending Swarthmoor Meeting, he "took a walk to see the remains of the old hall, where Judge Fell lived. It is in a ruinous condition, having gone much to decay." William Savery, visiting in the same year, walked into Ulverston "by the paved way on which the [Fell] family used to walk" and was shown the ancient monthly meeting minute book from Fox's day. Such visits may have been infrequent and restricted to the elite of traveling ministers, perhaps particularly those from the United States, but they suggest that Swarthmoor occupied a special place in the collective Quaker consciousness.

By the middle of the 19th century, visitors would be shown the features associated with Fox: the study "where he

reposed and meditated"; the "substantial old bedstead with carved posts" on which he was said to have slept and which, it was said, "any of his followers is permitted to occupy for a night"; and the balcony at first-floor level from which he preached to the people in the orchard below.

Writing a local history of the area in 1885, Charles Bardsley, the vicar of Ulverston, commented: "Many a pious pilgrimage has been made to Swarthmoor Hall and the quaint meetinghouse adjoining. . . . It is the Mecca of the Philadelphian." Perhaps not surprisingly, the farmer's wife in the 1890s began to offer lodgings there in the little sitting room that had been Judge Fell's parlor, and in which he was said to have sat and listened to Fox preaching. A letter to the *British Friend* in 1896, reporting that accommodation was available, said that the hostess was "a thrifty body and. . . a good cook, [she] boards her company very satisfactorily for 5 shillings per day a head, including everything."

The memory of the events at Swarthmoor was honored by transferring the name (in its older form, Swarthmore) to new Quaker institutions. The first and most notable of these was Swarthmore College, founded by Hicksite Friends in Pennsylvania in 1864. The college represented a radical experiment in coeducation and the name Swarthmore probably appealed particularly to leading women Friends of the day because of its close association with Margaret Fell.

At the time that Swarthmore College was being built, a second Quaker venture borrowed the name. Swarthmore Farm, a "model farm" or practical school of agriculture at High Point in Guilford county, North Carolina, was established in 1867 by "The Baltimore Association of Friends to advise and assist the Friends in the Southern States." The association's aim was to rebuild Quaker work in the South in the aftermath of the Civil War.

The third U.S. borrowing of the name was New Swarthmoor, an old farmhouse in the Mohawk valley of New York. From 1969 to 1974 this was the base for a group of radical Young Friends deeply involved

Angus Winchester is a member of Lancaster (England) Meeting and teaches history at Lancaster University. He is a member of the Swarthmoor Hall management committee.





and 1919. London (now Britain) Yearly Meeting acquired the property in 1954. Resident wardens have since welcomed visitors, both Friends and nonFriends, from all over the world and have introduced them to the history of the house.

Since the 1950s the "1652 country" of northwest England has become a focus for organized Quaker groups making pilgrimages to the sites associated with the early history of

in resistance to the Vietnam war and keen to live out the Quaker testimonies to equality, simplicity, and environmental concern. It was an exciting, controversial experiment and has been described by Thomas Bassett in *Quaker Crosscurrents* as "a household of faith that tried to keep God at the center of its personal and collective struggles." The community chose the name New Swarthmoor because they saw their base as "a place to rest and talk things over after presenting their radical testimony," in the same way that old Swarthmoor Hall had provided a nurturing base for an earlier generation of Friends.

During the present century Swarthmoor Hall has continued to be a place of pilgrimage and has come back into Quaker hands. In 1912 the estate was bought by Emma Clark Abraham, a descendant of Thomas and Margaret Fell, who lovingly restored the manor house between 1913

Friends. For many pilgrims Swarthmoor Hall has been a place of particular significance, where they have found not just cold facts of history but a real sense of inspiration. The lives of the early Friends have challenged seekers to live out their faith in their own lives. The remarkable atmosphere of peace and timelessness has drawn many to return.

Living within easy reach of Swarthmoor, I have been privileged to become a frequent visitor in recent years. Visits can be memorable experiences: spring and summer bring warm sunshine and soft breezes to the calm of the garden; come fall, the visitor enters through a blaze of virginia creeper spreading up the ancient wall of the house, to sit beside a leaping log fire in the main room. I find that Swarthmoor Hall helps me to capture in my imagination, and thus to make more real, the powerful stirrings of the spirit out of which Quakerism was born. □

Swarthmoor Hall Appeal

In 1992 a feasibility study was undertaken to explore possible uses for Swarthmoor Hall in the future. Britain Yearly Meeting decided to develop Swarthmoor Hall as a place of retreat and study, in the hope that it might again become a spiritual powerhouse for Friends. Extra accommodation will be needed for Friends coming on retreat, and a new residential wing is planned, designed to be in sympathy with the plain exterior of the manor house and containing study bedrooms for up to 14 retreatants. The hall will remain open to pilgrims and other visitors.

These ambitious plans need a substantial financial investment. An international appeal was launched to raise the £500,000 needed to build the new wing and to carry out essential renovation of the hall itself. The Swarthmoor Hall Appeal Committee hopes to begin building and restoration

work in April.

In Britain Yearly Meeting we feel that we hold Swarthmoor Hall in trust for the worldwide family of Friends. We embarked on the appeal in faith, hoping to realize a vision, namely that Swarthmoor Hall will again become a nurturing base for the spiritual life of Quakerism. We hope Friends in the United States and Canada will share this vision and feel drawn to contribute to the appeal. Our vision for the 21st century is that the home of Margaret Fell and George Fox may become a mecca for Friends from all four corners of the earth.

Friends who wish to support the Swarthmoor Hall Appeal should send their contributions, earmarked "Swarthmoor Hall Appeal," to FWCC, Section of the Americas, 1506 Race Street, Philadelphia, PA 19102.

—Angus Winchester

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Witness

Nurturing a New South Africa

by Elizabeth Boardman

At a time when many idealists in the United States are in a rather jaded mood, hope is coursing in South Africa. Political energy is running high and change is happening at every level of government and society. There is a sense of eagerness and change everywhere. Maybe humankind in South Africa, having learned from mistakes everywhere else, will figure out how to do it right, how to develop a fair, non-racist society. There is also a sense of anxiety that maybe they will "blow it."

South Africa's very name for years represented racism and oppression of the worst kind. Now South Africa represents social change of the most exhilarating kind. Now it is under the leadership of a government that preaches ideals familiar to Friends. The Afri-

Elizabeth Boardman is a member of San Francisco (Calif.) Meeting. She visited South Africa in October 1994.



can National Congress (ANC) for decades has pressed for the end of racism, for the practice of pacifism (of a pragmatic sort), for the involvement of women, and for equal opportunity for all people in education, government, and the economic arena.

In 1989 the tiny Quaker community in Capetown established the Quaker Peace Centre, where a hard-working, racially integrated corps of some 20 paid and volunteer staff members are trying to apply these Quaker/ANC principles to the hugely challenging work of helping South Africa to "do it right."

A major problem for the new government is to find effective ways for the entrenched, white bureaucrats and the newly arrived, black appointees with ANC backgrounds to work together. Conflict resolution facilitators from Quaker Peace Centre are in demand by blacks and whites alike for these situations.

Another challenge is to shift the focus of people oppressed for at least four decades away from "resistance" and toward cooperation with the government, which is now, finally, "their own." The Quaker Peace Centre has a growing peace education program involved in this work. They teach nonviolent conflict resolution—through stories, games, and practice—to children and adults, both individuals and groups, and have produced a peace handbook in English, Afrikaans, and Xhosa.

Another problem is the repatriation of thousands of exiles who were driven out of South Africa or chose to leave during the days of apartheid and are now returning, some after decades, to their homeland. Many have spent the intervening years in guerrilla army camps and are at a loss in civil society. The Quaker Peace Centre is working in several ways with these groups, helping them to practice democracy, to find productive jobs, to come back into a changed society.

Providing health care services to black township populations is crucial. The Quaker Peace Centre has been involved in running outpatient clinics in Langa and Khayelitsha near Capetown for several years.

Developing employment opportunities for a population that for decades



was denied the right to work in most fields is probably the biggest challenge for South Africa. The Quaker Peace Centre has staff members working on the development of new enterprises—poultry farms, truck gardens, dress shops, construction projects, and others—that can be run by and for newly enfranchised citizens.

In all of these projects, the Quaker Peace Centre is modeling to other nongovernmental organizations what their new role can be, now that "resistance" is no longer appropriate and "the movement" has changed. For these non-profit political advocacy and service organizations, this change is very confusing. It is also exacerbated by the "brain drain" of many of their "best" people to the new government positions opening up at all levels and by the drop in funding, especially from international sources where it is mistakenly thought that the important work in South Africa has been completed.

The work has barely begun. The field has been cleared, it is true. But now the planting and nurturing of a new society begins. The conditions are promising, but many things could go wrong. So the work is exceedingly important, and the Quaker Peace Center deserves our admiring support and thanks. □

To learn more about Friends' work in South Africa, contact Quaker Peace Centre, 3 Rye Road, Mowbray, Cape Town 7700, South Africa, telephone (021) 658-7800, fax (021) 686-8167, e-mail qpc@wn.apc.org.

—Eds.



Projects of the Quaker Peace Centre: (top, page 18) garment worker trainees; (left) children do a "peace dance" on Constitution Day; (above) the Sheepskin Project

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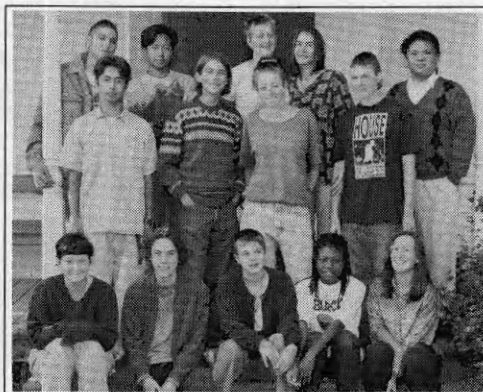
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Reports

Iowa (Conservative) Yearly Meeting

Yearly meeting, held in Paullina, Iowa, July 25-30, 1995, was a time for making and renewing acquaintances with the wider circle of Friends, as well as hearing reports from Quaker organizations, functioning on committees, and dealing with yearly meeting business. The theme, "Change in Our Lives: A Time for Growth," was further developed by visiting Friend John Punshon.

Two new meetings were welcomed into the yearly meeting: Omaha (Nebr.) Meeting, which had been a preparative meeting, and Decorah (Iowa) Fellowship of Friends. We celebrated one evening with cake, lemonade, and watermelon.

Eloise Cranke, American Friends Service Committee Regional Director, reported on a new program on immigration rights, especially Hispanic. The ongoing Flood Recovery Program is identifying grassroots leadership and priority projects in Elwood, Kans., and in Des Moines, Iowa. The program in Pine Ridge, S.Dak., is trying to recapture the Lakota language via youth camps, a radio station, sacred ceremonies, and establishment of a buffalo herd. Pine Ridge is in the poorest county in the United States.

Jon Fisch reported for Friends Committee on National Legislation. Jon, who is clerk of the FCNL Policy Committee, said a new legislative secretary will be appointed to fill a vacancy.

Gary and Nancy Guthrie, Iowa Peace Network (IPN) staff, reported that IPN held two New Call to Peacemaking gatherings and hosted the Midwest conference of the National War Tax Resistance Coordinating Committee. IPN is concerned about the growing influence of the military in schools. We were asked to support the bill to establish a Peace Tax Fund and efforts to inactivate Selective Service by putting it on deep standby.

The Archives Committee reported on its plans to seek a grant from the Iowa Humanities Board to microfilm yearly and monthly meeting minutes and membership records.

Scattergood Friends School reported that Ken Hinshaw has been named the school's new director. He and his wife, Belle, have been Scattergood farm managers, and Ken has held additional Scattergood positions. Belle will continue as solo farm manager.

Scattergood's 60 students visited Olney Friends School in Barnesville, Ohio; took a play, *The Trial of William Penn and William Mead*, on the road to meetings and Friends organizations; and visited William Penn House in Washington, D.C. The farm report said they grew lots of fruits and vegetables, and sold some. Several students stayed during the summer to work on the recently certified organic farm. It's an educational component that generates its own cash flow. Scattergood

also continues its capital campaign.

One evening we heard from three visitors from the AFSC Chicago, Ill., office—Eloise Chevrier, fundraiser for the North Central Region and the Great Lakes Region; Mpatanishi Fundishi, who accompanied a youth delegation to Hiroshima and Nagasaki, Japan, in 1994; and an intern. They showed a short video of the delegation entitled *With Our Own Eyes*. Yearly meeting also hosted interest groups, including one led by Gretchen Hall, of FCNL, discussing the Arms Trade.

A report on proposed restructuring of the yearly meeting was discussed. It suggested shortening the yearly meeting by one day to make more time for interest groups and workshops, hiring staff to help with junior yearly meeting, and gathering information about possible sites for yearly meeting. Friends decided not to shorten the yearly meeting but we did approve hiring staff.

There was a period of silence at the Seventh Day business session following the recorder's report. People spoke in memory of Beth Clappitt, Don Ogren, and Bobbie Welch, as well as other deceased members.

There also was levity—singing and folk dancing after evening programs, and a talent show Saturday evening.

—Sherry Hutchinson
(From The Friendly Line, Aug. 1995)

Illinois Yearly Meeting

Members of Illinois Yearly Meeting gathered July 26-30, 1995, amidst the corn and soybean fields of north central Illinois. Our theme, "Living Lightly on the Earth," was ever present, beginning with Roy Treadway's opening address on overpopulation. He called us to consider how our ethical and religious approaches to reproductive issues may relate to the sustainability of life on earth, with a fair chance for all.

Young Friends wrestled with weighty issues again this yearly meeting. Three young Friends joined adults to develop guidelines for future communication procedures. The Youth Oversight Committee discussed meeting more frequently during the year and expanding and improving teen programming. The question at hand was whether the committee should handle this alone or with the entire yearly meeting community. Young Friends showed great interest as indicated by their high attendance.

Attendees saw how productive business sessions can be when committee work is worshipfully and diligently pursued over the year, or several years if needed. Many sensed an improvement in our care for one another as we attended to the business needs of the meeting and our care for the world. We saw a convergence of committee work, representing several years of concern and experience, uniting behind a new standing committee on



Quaker Volunteer Service and Training. This expanded group will continue a work camp for our own youth, and it will begin networking among Quaker-sponsored work opportunities across the country.

Having gone a year without a field secretary, we appointed Barry Zalph from Louisville, Ky., to travel and minister among us, with emphasis on conflict resolution. We also formally recognized the immense work done by our clerk-coordinator, Mary Nurenberg, and we established a mechanism for supporting the additional work she has undertaken. We recognize and explicitly support Mary's work as the ministry of administration.

We were asked to consider a statement on same-gender unions. Although some of our monthly meetings have undertaken such unions, this was the first time the yearly meeting embarked on a process to consider "Sexuality, Commitment, and Marriage." We expect to be careful and thorough, engaging in a process of corporate discernment and drawing on our history as well as the new movements of God's Spirit.

We were visited by more staff representatives from the American Friends Service Committee than in recent years. We continued to struggle with issues surrounding the AFSC, but as the various field representatives entered into the life of the annual session, we experienced and appreciated the rebuilding of bridges.

Elizabeth and George Watson, who were part of this yearly meeting over 50 years ago, returned to bring us their many gifts. George's wisdom from years of AFSC involvement helped us immensely in our business deliberations. Elizabeth was again our teacher and caregiver as she delivered an address on "Renaming the Planet."

George Watson led a well-attended workshop on "Quaker Values and Life Choices."

Other workshop subjects included Friendly First-day schools, the Romanian medical ministries, and living lightly with self-limited resources. Rich friendships and a sense of supportive community emerged among those watching toddlers during Sandbox Worship Sharing. Teen workshops ranged from conflict resolution, lead by Wayne Beneson, to Yoga, lead by Betty Clegg. Mark Robinson blessed the teens with a sense of continuity through small affinity groups and trust-building workshops.

Our annual talent show brought Eldora Spielberg, who wove for us the brilliant stories of the life and works of Jane Addams. We were regaled with a wonderful story about where the wind comes from, several Friends read poetry and prose, art work painted by a late Friend was shared, and the musical talents of Friends were again offered. We then adjourned to the front lawn for our traditional night of folk dancing.

For years, we have had lively singing before supper. This year we had a deeply moving song in our memorial meeting for worship that carried into our business session. When perennial song-leader Judith Gottlieb gave this year's Jonathan Plummer lecture, she was joined by an enthusiastic chorus, whose anthem became part of her moving presentation, "Flow Afresh in Me." We learned that the most basic of our needs are not always the most simple to obtain.

Once more, with vision and friendship renewed, we set forth to continue in our home meetings the life of our Religious Society of Friends.

—Illinois Yearly Meeting

Baltimore Yearly Meeting

In the sunshine and heat of Baltimore Yearly Meeting's 324th session, held at Wilson College, Chambersburg, Pa., July 31–Aug. 6, 1995, it was hard to comprehend the once-in-500-years flood at our Camp Shiloh on June 27, 1995. Over 20 inches of rain fell in 24 hours and the Middle River carried 1,000 times its normal flow. Through the grace of God, camp staff and buildings were largely spared, although the landscape was irrevocably changed. Our neighbors suffered loss of life, homes, and bridges. We saw firsthand the power of nature to transform the earth. Our relationship with our neighbors was transformed also as we became part of the community through Camping Program Secretary Rex Riley's relief efforts.

We know, too, God's power to transform our inner landscapes. Often landscapes and attitudes develop slowly, revealing change only with hindsight or distant vision. Frank Massey, our general secretary, urged us to be alert and ready for change. We celebrated the addition of three new monthly meetings this year: Quaker Lake (Va.), Patuxent (Md.), and

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Midlothian (Va.). We committed to nurture our children by the addition of youth coordinators on the quarterly and half-yearly meeting levels and a Youth Programs Committee on the yearly meeting level. The yearly meeting joyfully assumed oversight of the Friends Peace Team Project.

Our Junior Yearly Meeting adapted our theme, "Living Truth in the World," by asking that we "Share the Light with ME." Our Spiritual State of the Yearly Meeting report noted a concern to ground our children more thoroughly in Quakerism. As we realize that we must share and live our Truth with our children, we ask ourselves, "Are we willing to hear Truth, to learn Truth from our children?"

We celebrated an important milestone in 1995—the 200th anniversary of Baltimore Yearly Meeting Indian Affairs Committee. Mark Tayac and his two young sons of the Piscataway Nation and James Edwards of the Seneca Nation blessed us with their presence, sharing the beauty and truths of their culture and traditions in song and in dance. Teaching about the diversity of Native American cultures, they emphasized being in harmony with creation. They taught us the Friendship Dance representing the sacred circle of life. Each step of the dance is a prayer.

Marlene Pedigo, a founding member of the Chicago Fellowship of Friends, lives her Truth in ministry to youth in an urban housing project. She stressed the importance of reclaiming the message of early Friends who went out eagerly to proclaim Truth, knowing Truth will order our lives. From Truth comes justice and righteousness. She left us with the query, "Are you willing to let the Truth flow from you into the world?"

Seeking the truth of actions of 50 years ago, Katina Mason of Bethesda (Md.) Meeting interviewed residents of Le Chambon sur Lignon, France, and Los Alamos, N. Mex. By carefully but truthfully answering the Nazis and the Vichy government, the village of Le Chambon managed to save 5,000 Jews. At Los Alamos, those in search of scientific truth, and with a sincere desire to save lives, created a devastating bomb. We pondered these parables during a candlelight vigil; together with Japanese students, we remembered the 50th anniversary of Hiroshima, Japan, and all victims of war. Never again!

In the Carey Memorial Lecture, FUM General Secretary Johan Maurer challenged us to face the difficulties that often accompany truthfulness. He felt led to present the yearly meeting with a draft of ethical guidelines for FUM and invited input and discussion. All during the week, Johan could be found talking and listening, listening and talking. Friends wanted to be heard.

We think fondly of Friends laboring together throughout the world, seeking Truth and divine guidance. We pray to be faithful and ask your prayers for us. Let us work together to heed the Inner Christ.

—1995 BYM Epistle

News of Friends

Quakers in Burundi are making progress with their work to heal the wounds of tribal violence that swept across that African nation over two years ago, killing an estimated 100,000 people. Fighting between the majority Hutus and the minority Tutsis erupted following a coup in October 1993. Among the thousands of innocent Burundians caught in the initial violence and resulting reprisal killings were eight pastoral students and two workers at the Friends Centre in Kwibuka. (See "A Visit to Burundi," July 1995, and *FJ News*, Feb. 1994 and Sept. 1994)

Anne Bennett and Martin Wilkinson, representatives from the World Regional Programme of Britain Yearly Meeting's Quaker Peace and Service, recently traveled to Burundi to meet with David Niyonzima, general secretary of Burundi Yearly Meeting, and representatives from other churches and agencies working in the area. Peace projects were begun by Burundian Friends even before the waves of tribal violence had subsided. Their continuing work includes bringing together members of the Hutu and Tutsi to rebuild houses destroyed by war; organizing relief supplies of food and housing materials; establishing a peace committee at Kibimba that brings together leaders from both sides to sort out problems and build trust; starting a peace theater group that is stunning and educating audiences by reenacting bloody incidents from the civil war; and establishing a peace center at Gitega. Burundian Friends plan to offer more accommodation, acquire more equipment and a truck for transporting supplies, and hire a full-time peace worker.

In September 1995 Quaker Peace and Service agreed to provide financial assistance so Friends in Burundi can recruit a peace worker and expand the peace center. It is hoped that the peace center in Gitega can establish a network of peacemaking that might eventually expand to Uganda, Kenya, and Tanzania.

In Kibimba, the army and displaced people from one community have taken over a complex of buildings established by missionaries from Mid-America Yearly Meeting, which includes a school and a hospital. The staff of the hospital had deserted their work in fear of the soldiers nearby. That has now changed and the hospital is back in operation following the arrival of Susan Seitz, a nurse from the United States. Her presence and example have encouraged staff to return.

For more information or to make a donation to support Friends' work in Burundi, contact Quaker Peace and Service, Friends House, Euston Rd., London NW1 2BJ, UK, telephone (071) 387-3601, fax (071) 387-1977. (From Quaker News, October 1995)

Death sentences for 453 South African prisoners have been replaced with life imprisonment, following a June 6, 1995, decision by South Africa's highest court that found the

death penalty to be unconstitutional. (See *FJ News*, Dec. 1995) In Gambia, however, the situation is just the opposite. The military dictators of Gambia who overthrew an elected government in 1994 decided in August 1995 to reinstitute the death penalty, which was repealed in that country in 1993. Nigel Ashford, vice president of the International Society for Human Rights, pointed out the irony of the decision: "If Captain Yahya Jammeh and his co-conspirators are ever brought to trial for overthrowing the constitutionally elected government of President Jawara, they will be subject to the death penalty for treason." (From *Toward Freedom*, November 1995)

State College (Pa.) Meeting has found unity on same-gender marriage after a long period of prayerful and open consideration. The following minute was approved on May 7, 1995:

It is our belief that it is consistent with Friends' historical faith and testimonies that we practice a single standard of treatment for all committed relationships. We therefore affirm that our monthly meeting will hold marriages under our care, following traditional clearness and approval procedures, for both opposite-gender and same-gender couples, when one or both partners participate in our community and share our religious experience.

Gary J. Fosmire, clerk of State College Meeting, writes that the meeting "found the process of discovering this unity to be a joyous and affirming one which has opened our sensitivities to one another. We feel blessed to have been able to consider the issue on its merits rather than under the need to respond to a particular couple. We are grateful to have been able to consider the experience of other meetings during our process by reading and discussion, and we hope that sharing our good news will, in turn, be helpful to others."

Alice Paul was saluted by the United States Postal Service on Aug. 18, 1995, with a stamp issued in her honor. A ceremony was held at Paulsdale in Mt. Laurel, N.J., Alice Paul's birthplace, to coincide with the 75th anniversary of the ratification of the 19th Amendment, which gave women the right to vote. Among Alice Paul's greatest achievements was persuading Congress to include the category of sex in the Civil Rights Act of 1964, thus making it illegal to discriminate against a person on the basis of gender. She was also involved with the Equal Rights Amendment and, while in Geneva during World War II, she provided sanctuary for Jews escaping Nazi Germany. A dedicated Friend, Alice died in 1977 at the age of 92.



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Bulletin Board

• Quaker SCAPnet is a networking and information center for people who work with those affected by emotional or physical abuse of a sexual nature. The Quaker Sexual Child Abuse Prevention Network disseminates information about Quaker publications and efforts in the area of sexual abuse and invites Friends and Friends committees working to advance treatment and prevention of sexual abuse to mail a brief description of their activities, professional or volunteer. These descriptions will be distributed to all network participants and FWCC. The program is operated by Incest Survivors Resource Network International (ISRNI), an independent Quaker witness of Las Cruces (N.Mex.) Meeting and the Task Group on Family Trauma of New York Yearly Meeting. Address inquiries or submissions to Quaker SCAPnet c/o ISRNI, P.O. Box 7375, Las Cruces, NM 88006-7375, telephone (505) 521-4260, 12-2 p.m. and 9-10 p.m. MST.

• Friendly Internet users can now turn to William Penn House's "Penn'sNet" for access to full Internet services. Penn'sNet provides reduced-price access to all the networks participating in the global Association for Progressive Communications (APC), including PeaceNet, ConflictNet, EcoNet, and LaborNet, as well as hundreds of organizations and thousands of people working on progressive causes around the world. PeaceNet is operated by the nonprofit Institute for Global Communications (IGC), the U.S. affiliate of the APC. Penn'sNet subscribers can use any Internet service, including electronic mail, World Wide Web, mailing lists, newsgroups, conferences, gopher, telnet, and ftp. Easy-to-use graphical software is provided to each subscriber by IGC. Penn'sNet will also offer information on the Religious Society of Friends and William Penn House, calendar listings for various Quaker organizations, on-line reports and publications, monthly meeting information, open forums and discussions, and bulletin boards. The discounted monthly rate is \$9.50, plus any additional usage charges. There is a one-time set up charge of \$20, plus a \$50 refundable deposit. For more information, contact Penn'sNet, William Penn House, 515 E. Capitol St., SE, Washington, DC 20003, telephone (202) 543-5560, or e-mail Reuben Snipper at rsnipper@igc.apc.org.

• Can you spare a bear? The American Friends Service Committee Middle East Program is collecting new teddy bears and other stuffed animals to distribute to children in Iraq. The UN sanctions on Iraq have been particularly hard on the children of that nation, and toys are universally recognized as sources of comfort and security. Monetary contributions toward shipments of food and medicines are also encouraged. For more information about the political situation in Iraq and its impact on children, or to make a contribution, contact

AFSC Middle East Program, 980 North Fair Oaks Ave., Pasadena, CA 91103, telephone (818) 791-1978, fax (818) 791-2205. (From Friends Bulletin, September 1995)

Calendar

JANUARY

4-7—Evangelical Friends International-North America Region. Contact John Williams, 5350 Broadmoor Circle, NW, Canton, OH 44709, telephone (216) 493-1660.

5-7—"Workshop for Social Action Trainers," led by George Lakey at William Penn House in Washington, D.C. The workshop will increase training skills, teach new techniques, and allow participants to network with other trainers. Contact Greg Howell, William Penn House, 515 E. Capitol St., Washington, DC 20003, telephone (202) 543-5560, fax (202) 543-3814, e-mail dirpennhouse@igc.apc.org.

19-21—"Acting Together: Beyond Racism, Beyond Enemies, Beyond Barriers," a conference led by Juliet Spohn Twomey and Allan Solomonow at Quaker Center, Ben Lomond, Calif. Participants will discuss how to make their commitment to transform society relevant to the '90s and beyond; examine nonviolence in the post-Cold War world; experiment with ways to understand and begin to "unlearn" racism and other barriers; and develop a model of peacemaking that integrates the pain and suffering of those around the world with those in local communities. Cost is \$110. Contact Quaker Center, P.O. Box 686, Ben Lomond, CA 95005, telephone (408) 336-8333.

19-21—"Beyond Management: Friendly Governance," a weekend at Pendle Hill, Wallingford, Pa., for board, trustee, or oversight committee members, as well as staff heads of Friends organizations. Participants will identify Quaker beliefs, practices, and decision-making processes and explore the concept of leadership and its place in governance. Contact Laura Melly, The Friends Board and Training Support Project, 320 Spencer Rd., Devon, PA 19333.

20—Growing Communities for Peace presents "Removing Obstacles to Peace," a conference for teachers implementing conflict resolution with children ages three and up. Participants will learn and practice teaching the peace table process using an interactive approach, and gain perspective on personal challenges to teaching and modeling peacemaking skills. Cost for the workshop is \$40. The program is also available at participants' locations. Contact Growing Communities for Peace, 16542 Orwell Rd. No., Marine, MN 55047, telephone (612) 433-4303.

26-28—"Quaker Silent Retreat," at Camp Houghton, Gold Bar, Wash. Sponsored by Pacific Northwest Quarterly Meeting, the gathering is a temporary intentional community in which silence is fundamental to fellowship through meetings for worship, vegetarian meetings for cooking and eating, and unscheduled time. Young Friends willing to accept the discipline of silence are welcome. Cost is \$40 and the registration deadline is Jan. 12. Contact Gloria Todor, 4039 9th Ave. NE, Seattle, WA 98105, telephone (206) 632-9839.

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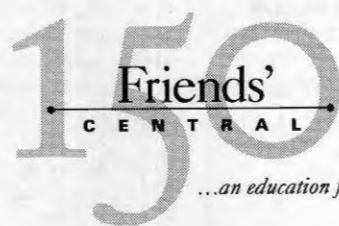
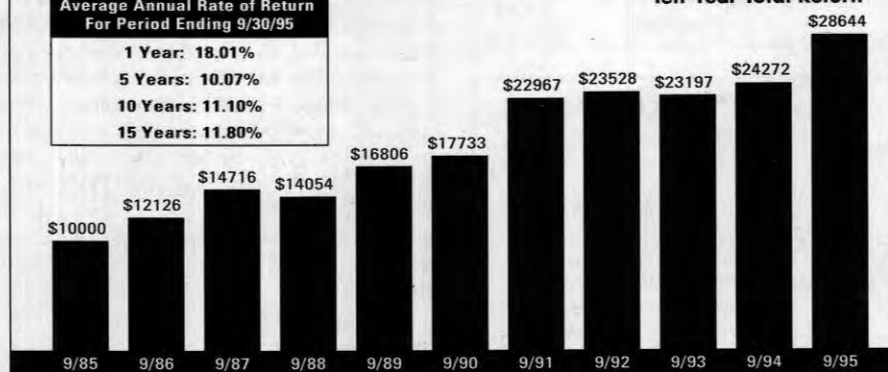
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Books

Silver Rights

By Constance Curry. Algonquin Books, Chapel Hill, N.C., 1995. 258 pages. \$21.95/hardcover.

In 1965 Mae Bertha and Matthew Carter enrolled seven of their children in the previously all-white schools of Drew, Mississippi, under a "Freedom of Choice" plan designed to satisfy the Supreme Court ruling against school segregation without risking integration. Many Southerners believed that no black families in an area like the Mississippi Delta would dare to sign the Freedom of Choice papers and run the risks that entailed. The Carters, in fact, were the only family in Drew to take the risk. As a result their landlord ordered them off the land they were sharecropping, their credit at the plantation store was terminated, and their house was shot into by night riders. At school the seven Carter children, the only blacks in their classes, were harassed, peppered with spitballs, ostracized, and taunted. Even the teachers entered into the persecution, complaining that the children needed a bath, though in fact they bathed every morning before catching the bus, and preventing any white children from showing them any courtesy.

The Carter family's courage and plight came to the attention of the American Friends Service Committee's Jean Fairfax, and in 1966 Constance Curry, a field worker for AFSC, was sent to visit the Carters. This was the beginning of a ten-year relationship between AFSC and the embattled family, during which AFSC helped in many ways, finding alternative housing for the Carters and employment opportunities, while Friends who had heard about the Carters through AFSC supplied clothing, medical supplies, and sometimes food to keep the family going.

The saga of the Carter family was ultimately a success story. The NAACP Legal Defense and Educational Fund brought a lawsuit for the Carters against the Drew school district, with Marian Wright Edelman, then a young attorney, handling the case. They ultimately won, resulting in the Drew schools becoming fully integrated in 1970, although the whites countered by withdrawing their children and placing them in a segregated private school. Seven of the Carter children graduated from Drew and from the University of Mississippi, the previously all-white "Old Miss."

As her own problems became less pressing, Mae Bertha became a community leader, pushing for better education for black children and for black representatives on the school board. She made several trips to Washington, D.C., to lobby for civil rights issues, and was ultimately honored by the University of Mississippi and the Wonder Woman Foundation. Mae Bertha Carter was not changed by these honors and continued to believe that it was

her "covering" of religious faith that had made all the good things happen.

In 1989 Connie Curry renewed her relationship with Mae Bertha Carter, interviewing her and members of her family for the AFSC's oral history project. The result of these interviews is the basis for *Silver Rights*, the term many blacks used instead of civil rights, which lacked poetry, as Alice Walker has pointed out.

To read the Carter family story is to review the exciting days of the civil rights movement. Because of their courageous stand the Carters came to know many of the victims and leaders in that struggle: Medgar Evers, Emmett Till, the Reverend Martin Luther King. Connie Curry writes a well-paced narrative that provides the reader with the proper framework, while keeping attention riveted on the individuals who made the history of their day. One cannot read this book without coming away freshly inspired by the strength, courage, and faith of the people who make social change happen.

Friends will read *Silver Rights* with great interest, not only as a review of a segment of recent history, but for the inspiring story of Quaker involvement in the life of one courageous black family. Through the AFSC, Boulder (Colo.) Meeting took an interest in the Carters, and was ultimately able to provide some needed support during the worst years the family endured, and to enable some of their members to develop personal friendships with the family. Friends will also take pleasure in the fact that Mae Bertha's mother, Luvenia Noland, had spent a year at Southland Institute in West Helena, Arkansas, a school founded by Quakers at the end of the Civil War. Here Luvenia Noland went to school for nine months, was taught by qualified teachers, and learned more than she had in the previous six years. Although she went no further in school, Luvenia taught her children to believe in education, a belief which made her grandchildren willing to endure persecution for the sake of decent textbooks and qualified teachers.

Silver Rights should be on every meeting and First-day school book shelf.

—Margaret Hope Bacon

Margaret Hope Bacon is a member of Central Philadelphia (Pa.) Meeting and editor of Wilt Thou Go on My Journey.

Teaching Peace: Toward Cultural Selflessness

By Thomas J. Lasley II. Bergin & Garvey, Westport, Conn., 1994. 188 pages. \$49.95.

Concerns about developing values within our children, about decreasing violence in our



Left: Mae Bertha Carter, who, in 1965, sent seven of her children to desegregate an all-white Mississippi school system

port for values held by most Quakers. He encourages—even demands—that we include values in the curriculum, use teaching techniques that support those values, and that we consciously provide role models for our children.

—Suzanne Hogle

Suzanne Hogle is a special education teacher and an adjunct faculty member for local universities in the Cleveland, Ohio, area. A member of Cleveland (Ohio) Meeting and long time peace activist, she teaches an Alternatives to Violence course.

The God of Peace: Toward a Theology of Nonviolence

By John Dear. Orbis Books, Maryknoll, N.Y., 1994. xii + 212 pages. \$16.95/paperback.

No ivory-tower theoretician, John Dear and others had spent seven months in a North Carolina jail at the time the book's foreword was written, for pouring blood on an F15-E fighter jet capable of dropping nuclear bombs. He has interceded for death row prisoners, shared the suffering of urban homeless, and been on peace and justice missions to Haiti and El Salvador.

In 1985 he visited the Jesuit University in El Salvador. Even then, "bullet holes marked their house, the dining room table, even the chair" he sat on at dinner. He was just beginning studies at the Jesuit School of Theology in Berkeley, California, when six of the El Salvadorian priests were assassinated along with Elba and Celina Ramos on November 16, 1989. Together with 150 others he knelt in prayer at the entrance to the San Francisco Federal Building to protest further U.S. aid to El Salvador. They were arrested for "disturbing the peace."

Unlike his six other books on nonviolence, this one was written not for experts "but for the average North American Christian whose faith seeks understanding in an age of rampant poverty and incomprehensible violence." Dear sees nonviolence as "much more than a political strategy . . . a spiritual principle" from which we can understand life in "all its dimensions."

Applying the viewpoints of Mohandas Gandhi, Martin Luther King, and Dorothy Day, in particular, the book looks with "suspicion on any theology or ideology that supports the status quo of institutional violence" or violence in any form. Nonviolence embraces Latin American liberation theology of the type that does not advocate "just revolution," as well as feminist liberation theology, and it sees "just war" theory wholly inadequate for the mass carnage and ecological despoliation of modern warfare.

"Gospel nonviolence," a congenial com-

panion to "gospel order," while used 32 times, is not the all-embracing category. "Nonviolence" itself carries that weight as "a way of active Peacemaking that both resists evil without doing evil and insists on truth and justice through love." "We are called to recognize the divine in every human being," even those "labeled as enemies or nonhuman."

"A theology of nonviolence," Dear states, "begins with the historical Jesus. . . . For the Christian, Jesus reveals to us both who God is and what it means to be a human being. Jesus embodies nonviolence and is the reference point for a theology of nonviolence." What an insight for updating Fox's "I live in the virtue of that life and power that takes away the occasion of all wars." Fox's use of virtue is an archaic or obsolete sense that the *Oxford English Dictionary* defines as: "The power or operative influence inherent in a supernatural or divine being."

The "upside-down vision of life" in the Sermon on the Mount "calls us to be poor, mournful, meek; to hunger and thirst for justice; to be merciful and pure in heart; to be peacemakers, willing to be persecuted for justice's sake. Such qualities form the core of the way of nonviolence. Actual and spiritual poverty ground the authentic life of nonviolence." Twenty chapters in all spell out the derivation and application of nonviolent theology. There also is a vision of "a Church that is more communion than hierarchy, more service than power, more circular than pyramidal, more loving embrace than" knee-bending before authority.

Nonviolence "challenges those Christologies concerned only with obeying the government, fulfilling religious observances, and getting to heaven on our own." It "needs to go beyond the 'Jesusology' of peace, which is bound only to the ethical teachings of the historical Jesus," and to liberate "Christology itself from the dead theologies used to justify the world's violence." "Nonviolent resistance" liberates "both the oppressed and the oppressors." John Woolman would be pleased to hear that, and also Gustavo Gutierrez's use of "universal love."

There is much more in resonance with Quaker views. I'll end with a quotation from Dr. Martin Luther King, Jr.: "I've seen too much hate to want to hate, myself, and I've seen hate on the faces of too many sheriffs, too many White Citizens Councilors, and too many Klansmen . . . to want to hate; and every time I see it, I say to myself, hate is too great a burden to bear."

May we, like King, have "the strength to love," as he titled one of his books.

—Dean Freiday

Dean Freiday, a member of Manasquan (N.J.) Meeting, is the editor of Barclay's Apology in Modern English.

society, and increasing nonviolent skills in conflict management are part of our daily lives. We hear these concerns voiced not only in our meetings but also in our neighborhoods, our places of work, and continually from all of the media.

Thomas Lasley II has thoroughly developed his ideas for creating the value of selflessness which he sees as a necessary transcending value. He defines selflessness as "similar to altruism and extra-centeredness where the person learns to feel with and for others." Lasley's book, which contains detailed references relating to the development of values, provides theory, background documentation, and examples from other periods of time and differing cultures. Persons involved with determining values for school settings will find the book helpful not only in selecting goals and values but also in developing a rationale for their choices. Lasley draws our attention to the fact that the original impetus for the establishment of public education in Massachusetts was to provide moral education and character formation. In more recent years many have come to believe that education should be value-free.

In reality values are always implicit in the schools. Currently those of individualism and competition are primary. Our culture struggles with the conflict between the pursuit of success and the value of caring for one another, between unbridled competition and self-effacing cooperation. Lasley sees the United States' burgeoning growth of interpersonal aggression and violence as by-products of selfishness and an acquisitive spirit. If we want a more cooperative society, he believes we need to begin in school to use win-win strategies, mastery learning, and cooperative learning. If we want less aggression, we must begin by appreciating and praising young children, and developing within them confidence and a willingness to share.

This is not a book for casual, light reading but a thoroughly documented study for the serious reader. Lasley gives academic sup-

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Milestones

Births/Adoptions

Dodd—*Kelly Elizabeth Dodd*, on Aug. 2, 1995, to Laura and Mel Dodd, of Atlanta (Ga.) Meeting.

Ersek—*Bethany Mae Marshburn Ersek*, on Aug. 6, 1995, to Carol Marshburn and John Ersek, members of Durham (Maine) Meeting.

Forbush—*Elaine Harrell Forbush*, on July 25, 1995, to Ann and William Forbush III, of Baltimore (Md.) Meeting, Stony Run.

Kenmore—*Abraham Peter Kenmore*, on April 27, 1995, to Susan Tannehill and Mark Kenmore, both members of Buffalo (N.Y.) Meeting.

Lambros—*Sarah Lacey Lambros*, on June 28, 1995, to Cristin Carnell Lambros and J. Mitchell Lambros, of Baltimore (Md.) Meeting, Stony Run.

Murdock—*Maia Lily Murdock*, on May 1, 1995, to Faith Brzostowski and Neil Murdock. Faith is a member of Shrewsbury (N.J.) Meeting and Neil is a member of Rockland (N.Y.) Meeting.

Patt—*Clara Szedlmayer Patt*, on March 28, 1995, to Irene Szedlmayer and Joseph Patt, both members of New Brunswick (N.J.) Meeting.

Quinby—*Flora Alice Powers Quinby*, on Aug. 2, 1995, to Jill Powers and Lee Quinby, of State College (Pa.) Meeting.

Sylvia—*Marissa May Sylvia*, on Aug. 15, 1995, to Christine and Scott Sylvia, of Allen's Neck (Mass.) Meeting.

Ziegler—*Henry Thomas Ziegler*, on Aug. 17, 1995, to Renee and Greg Ziegler, of State College (Pa.) Meeting.

Marriages/Unions

Burns-Punzi—*Peter John Punzi and Elizabeth Margaret Burns*, on May 13, 1995, under the care of Brooklyn (N.Y.) Meeting.

Grizzard-Cutler—*Bruce Cutler and Emily Appleby Grizzard*, on Sept. 9, 1995, under the care of Twin Cities (Minn.) Meeting, of which Bruce is a member. Emily is a member of Carlisle (Pa.) Meeting.

Keil-McGuire—*Michael McGuire and Lauren Keil*, on July 1, 1995, under the care of Ridgewood (N.J.) Meeting, of which Lauren is a member.

Lane-Grodsky—*David Grodsky and Patricia (Paddy) Lane*, on May 27, 1995, under the care of Butternuts (N.Y.) Meeting.

Norton-Dolph—*Ormsby Dolph and Nancy Norton*, on May 27, 1995, under the care of Ithaca (N.Y.) Meeting, of which Nancy is a member.

Reumert-Jones—*Lawrence Jones and Madeline Reumert*, on June 3, 1995, under the care of Binghamton (N.Y.) Meeting, of which Lawrence is a member.

Smith-Bogdonoff—*Philip Bogdonoff and Jillaine Smith*, on June 17, 1995, under the care of Ithaca (N.Y.) Meeting.

Southam-Gerow—*Michael Gerow and Kimberly Southam*, on Sept. 3, 1995, at and under the care of Haverford (Pa.) Meeting.

Deaths

Buskirk—*Philip Buskirk*, 77, on Jan. 30, 1995, in McIntosh, Fla. Phil grew up in Kalamazoo, Mich., and spent time in Limona, Fla., and Onaway, Mich. As a boy he was afflicted with poliomyelitis and used crutches or a cane when walking. During World War II he worked in the U.S. Department of Censorship, but began to consider a commitment to peace work when the United States dropped nuclear bombs on Japan. Phil later did freelance work in San Francisco, Calif., and worked for a public relations firm. Through their children's involvement in First-day school, Phil and his wife, Frances, began attending and soon joined Berkeley (Calif.) Friends Church. Phil became aware of the work of the American Friends Service Committee and took a job with the Community Relations Division doing fair housing work in Richmond, Calif. In the 1950s he worked for the AFSC in San Jose, Calif. Phil was a member of San Jose (Calif.) Meeting (then College Park Association of Friends) from 1954 to 1967, and directed the Santa Clara County Equal Opportunity Commission for three years before returning to the AFSC. The Buskirks studied Israeli Hebrew and moved to Haifa, Israel, where Phil worked with Palestinians and Israelis on racial integration and civil rights issues. In 1967 the Buskirks spent time at Pendle Hill in Wallingford, Pa. Before the first term was over, the AFSC had asked Phil to join the Poor People's Campaign in Washington, D.C., and then to be a public relations representative and work on school desegregation in the South. Frances, however, wanted to return to California, and the couple divorced. Upon retiring from the AFSC, Phil moved to Florida and began working with Haitian refugees in 1972. He joined Miami (Fla.) Meeting and worked with a refugee center, where he learned Haitian Creole. In 1994 Phil and his wife, Bobby, whom he married in 1975, joined Gainesville (Fla.) Meeting. Phil is survived by his first wife of 29 years, Frances; a daughter, Martha; three sons, Charles, Philip, and James; six grandchildren; and his wife of 20 years, Rosamund (Bobby).

Goldsmith—*Mary Glass Goldsmith*, 80, on Feb. 20, 1995, in Charlotte, N.C., of cancer. Mary was born in Raleigh, N.C., and received a BA from Longwood College in Farmville, Va. She subsequently earned a master's degree in education from Columbia University in New York City, where she met Robert Hillis Goldsmith. The couple married in 1942 and lived in New York, Pennsylvania, and Maryland while Bob taught college English and Mary raised their two children. In 1955 Bob took a job at Emory and Henry College in Emory, Va., where the family lived until his retirement. Mary taught art and English in elementary and secondary schools in the area. She was active in community and college activities, supported the local Democratic Party, and participated in the Emory women's group. Following Bob's retirement in 1977, the Goldsmiths moved to Charlotte, N.C., and began attending Charlotte Meeting. Mary joined the meeting in 1983 and served on the hospitality committee and on ministry and counsel. She was a regular volunteer at Crisis Assistance Ministry, delivered meals to shut-ins, assisted families with hospitalized relatives, and worked with the Salvation Army. Mary enjoyed music, theater, literature, poetry, and art, as an observer and a creator. She loved using her hands to work in her garden or to create works of beauty with clay, paint, and fiber.

Her loving, gracious spirit, and her sparkling, dancing eyes uplifted anyone in her presence. Mary was preceded in death by her husband of 50 years, Bob, in 1992. She is survived by a son, Robert; a daughter, Alice; and a grandchild.

Knopp—*Fay Honey Knopp*, 76, on Aug. 10, 1995, at home in Shoreham, Vt., of cancer. Born in Bridgeport, Conn., Honey studied at the Hartford Art School, the New School for Social Research, and the University of California at Los Angeles. She married Burton Knopp in 1941, and they were longtime residents of Westport, Conn., before moving in 1979 to a log home built by their family in Vermont. She had a successful career as a merchandise manager and buyer for a chain of women's clothing stores in Connecticut. Honey began her long association with Friends when a Quaker Peace Caravan came to Bridgeport in 1939. She attended Wilton (Conn.) Meeting and eventually became a member in 1962. She served the New York Metropolitan Region of the American Friends Service Committee during the mid-1960s as a member of its executive committee and as interim executive secretary. Honey later served as projects director of AFSC's National Peace Education Division in Philadelphia. She was the coordinator for the Central Committee for Conscious Objectors and counseled many young men about the draft during the Vietnam War. Her efforts as a peace and civil rights activist took her to Geneva in 1962 to protest the effects of A-bomb tests on children, to Mississippi in 1964 to arrange for interracial dialogue among women, and to the Paris Peace Conference in 1971 to support a negotiated peace in Vietnam. In 1968 Honey cofounded Prisoner Visitation and Support. She was designated a Quaker "minister of record" and later became one of only two people permitted to visit any federal prison in the United States. In 1971 she established the Prison Research Education Action Program, which later became the Safer Society Program and Press, to research and advocate for crime prevention, especially involving treatment of sexual offenders. Under her leadership, the Safer Society Press published over 20 books, studies, manuals, and videos for the treatment and prevention of sex-related crimes. Honey also served as a consultant to state and local governments and was a member of numerous national task forces and commissions. She received countless awards and honors for her work. In addition, Honey was an artist, an avid gardener, a home canner, and a folksinger. Honey is survived by her husband of 54 years, Burton Knopp; a daughter, Sari Biklen; a son, Alex Knopp; four grandchildren, Noah and Molly Biklen, and Jessie and Andrew Knopp; two sisters, Isabelle Yolen and Sylvia Wittenberg; and a brother, Leonard Irving.

Peters—*Hans Peters*, 89, on Jan. 15, 1995, at home in Rockford, Ill. Hans was born Albert Johannes Pötsch in Dresden, capital of the state of Saxony. As a member of the German Youth Movement, he worked with groups of children orphaned during World War I, and later graduated from a German school for social work. At that school, he met and married Lotte Rothschild. They had only begun raising a family when Hans was brought before the Nazi Party Court and threatened with being sent to a concentration camp unless he divorced his Jewish wife. They applied for immigration visas to the United States, but only Hans was allowed to leave. He arrived in New York City in 1938 and changed his name to Hans

Peters. The American Friends Service Committee helped Hans obtain the proper affidavits for his family and found him a job with Quaker farmers in New Jersey. His family arrived from Germany in 1939, and his wife asked for a divorce. Devastated, Hans finally agreed and then went to live for the next five months at the Scattergood Refugee Hostel in Iowa. He took a job as a gardener in Des Moines, Iowa, where he met Doris Holly. The couple were married in 1942. Hans served in the U.S. Army as an enemy alien during World War II, became a U.S. citizen, and later earned a master's degree in social work. During this time, he and Doris started a family and joined Des Moines Valley Meeting. In 1951 they moved to Rockford, Ill., where Hans was a family case worker and a school social worker. During this year he was reunited with his children from his first marriage. In 1952 Hans and Doris helped found Rock Valley (Ill.) Meeting and became involved in Illinois Yearly Meeting. In the 23 years of his retirement, Hans gardened, wrote poetry and letters, did book-keeping for several groups, enjoyed playing German folk songs on the piano, and spent time with his family. Hans was preceded in death by his son, Wallace Lane Peters, one month before his own passing. He is survived by his wife, Doris Peters; two sons, John and Stephan; a daughter, Ann; two sons from his first marriage, Till and Michael; 11 grandchildren; and five great-grandchildren.

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Books and Publications

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New 1995-96 FGC Bookstore Catalog—An annotated list of over 500 Quaker titles for adults to children. Free from Friends General Conference Bookstore, 1216 Arch Street 2B, Philadelphia, PA 19107. Open Monday-Friday, 9 a.m.-4:30 p.m. Call or visit to consult about religious education materials. (800) 966-4556.

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AFSC Bookstore—We carry a unique and varied selection of books not found in most retail bookstores: Quaker, Peace, Children's, Women's and Men's Studies, African American, Middle East, Latin America, and many others. Write or call for a booklist. Order by mail or by phone. Visa and MasterCard. American Friends Service Committee Bookstore, 980 N. Fair Oaks Avenue, Pasadena, CA 91103-3097. Telephone: (818) 791-1978 Ext. 123 (Mon.-Fri., 10:30 a.m.-4 p.m.). Fax: (818) 791-2205.

Quaker Life, ten issues annually, \$19.95. News of Friends worldwide; encouragement in Christ; energy for evangelism; peacemaking, faithfulness in the Holy Spirit, and renewal; discussion of issues important to Friends' future. For a free sample, Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47374. (317) 962-7573.

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Opportunities

Lutheran Volunteer Corps seeks individuals interested in working for 1-2 years in a social justice agency, living with 4-7 others in intentional community, and exploring a simplified lifestyle. Open to all faith traditions. Contact: LVC, 1226 Vermont Ave. NW, Washington, DC 20005. (202) 387-3222.

Friends for Lesbian and Gay Concerns (FLGC) Mid-winter Gathering, February 16-19, 1996. "Broadening the Circle of Love" at YMCA Camp Copneconic, Fenton, Mich. For information: Dave Anderson, P.O. Box 215, Fremont, MI 49412. (616) 828-4953.

Travel-Study in 1996 for the Socially Concerned Join Quaker educator, Robert Hinshaw, on anthropology-focused tours to Guatemala (winter), Scandinavia (June), Peruvian Amazon and Andes (August), or Nova Scotia (September). Write or call Hinshaw Tours: Box 412, Allenspark, CO 80510; (303) 747-2658.

Quaker House intentional community seeks residents. Share living and meal arrangements in historic Friends meetinghouse. Common interests in spirituality, peace, and social concerns. One- or two-year terms. Directors, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (312) 288-3066, p-nugent@uchicago.edu.

Consider a Nicaragua/Costa Rica Study Tour. February 10-22, 1996. Write Roy Joe or Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169, or call or Fax (513) 382-2869.

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Songs that build community. Free catalog of songbooks/recordings. Kids' music, environmental songs, Pete Seeger, group singing resources. 50% discounts on *Rise Up Singing* by carton. Annie and Peter Blood-Patterson, 22 Tanguy Road, Glen Mills, PA 19342. (610) 399-0684.

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Personals

Wanted: Correspondents to share: dilemmas; soul-searching; discoveries; living the testimonies. John Kriebel, 353-H East Liberty St., Chambersburg, PA 17201.

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Single Booklovers, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (610) 358-5049.

Positions Vacant

Camp Woodbrook, a small Quaker camp in Wisconsin with emphasis on environment, seeks staff for summer 1996: CIT Coordinator, Health Care (EMT or First Aid Instructor), Counselors—woodworking, pottery, garden, or nature. Jenny Lang; (847) 295-5705.

Arthur Morgan School. Small junior high boarding school seeks houseparents for 1996-97 school year. Positions also include a mix of other responsibilities—teaching (academics and/or electives—music, art, etc.), leading work projects and outdoor trips, maintenance, gardening, cooking, bookkeeping. Intimate community of staff and students; consensus run. Simple living; beautiful mountain setting. Contact or send resume to: Sarah Delcourt, AMS, 1901 Hannah Branch Rd., Burnsville, NC 28714. (704) 675-4262.

Friends Camp needs talented counselors who can teach crafts, pottery, sports, canoeing, sailing. Also needs EMT, WSI, and certified lifeguards, head and assistant cooks. Help us build a Quaker community, where you can put your faith into practice. Call or write: Susan Morris, Director, P.O. Box 84, E. Vassalboro, ME 04953, (207) 923-3975, e-mail: SMorris@mint.net.

Westbury Friends' School, a small but growing N-6 school in Nassau County, L.I., N.Y., seeks a Head for July, 1996. Extensive teaching experience and working knowledge of child development essential, administrative experience and training desirable. Please send resume to Search Committee, Westbury Friends' School, 550 Post Avenue, Westbury, L.I., NY 11590.

House Manager at William Penn House. Oversee hospitality functions at Quaker seminar center on Capitol Hill in Washington, D.C. Room and board, health and pension benefits, cash salary. Sympathy with Friends testimonies, maturity, willingness to work hard, cooking skills required. Position open January 1. Resume and cover letter, or request for information, to Greg Howell, Director, William Penn House, 515 East Capitol Street, Washington, DC 20003. Telephone (202) 543-5560, Fax (202) 543-3814, e-mail: dirpennhouse@igc.apc.org.

Vermont Adventure: The Farm and Wilderness camps seek cooks and counselors for a nine-week summer program. Skills in cooking, farming, canoeing, hiking, swimming, carpentry, and crafts. Quaker leadership, diversified community. Write or call: Phil M. Tobin, Farm and Wilderness, HCR 70, Box 27, Plymouth, VT 05068, (802) 422-3761.

Part-time au pair. 2 y.o. hours/job negotiable. Private space/kitchen. Annie and Peter. (610) 399-0684

Foxdale Village, a Quaker-directed Continuing Care Community, is seeking an Executive Director. The position is available March 1, 1996, at the retirement of the incumbent Exec. Dir. Persons interested should write or fax their resume and other supporting materials to Search Committee, c/o H. Amos Goodall, Jr., 328 South Atherton Street, State College, PA 16801. Fax (814) 237-5601.

Head of School. A strong, growing Quaker pre-school and elementary school seeks an experienced administrator with leadership skills, a vision for Friends education, and a strong commitment to Quaker values. A committed School Committee, under the care of Goshen Monthly Meeting, along with teachers and parents, is just completing a new long range plan. A talented, dedicated, and experienced staff provides an exciting program to 185 students that engenders enthusiasm for learning and growing and responding creatively to all of life's joys and challenges. Goshen Friends School serves the greater West Chester, Pa., area and welcomes a diversity of staff and students. Send resume and letter to Search Committee, 814 North Chester Road, West Chester, PA 19380 by January 15, 1996.

Quaker Intern. Year-long, Philadelphia-based, paid internship with Friends World Committee for Consultation, Section of the Americas, starting August/September 1996. Work includes editing the newsletter, processing donations, and assorted office work along with a one-year intern project developed in consultation with you. Write, call, or fax for application—Attention: Associate Secretary, FWCC, 1506 Race St., Philadelphia, PA 19102, USA. Phone (215) 241-7251; Fax (215) 241-7285. Applications should be in by April 1, 1996.

Monteverde Friends School seeks K-12 teachers to begin August 1996. English-dominant, bilingual school with multi-graded classes in Costa Rica's rural mountains. Salaries low; experience rich. Simple housing included. Write Monteverde Friends School, Apartado San José, Costa Rica. Telephone/fax: (506) 645-5302 asking for Director or Assistant.

Youth Directors Sought For Conference Center. Powell House is the New York Yearly Meeting Conference and Retreat Center, located in rural Columbia County, about 25 miles east of Albany, New York. Programs are offered for both adults and young people. The Youth Program offers 20 or more events to youth in grades 4 through 12. During these weekend programs Quaker values are affirmed, and self-esteem, spiritual growth, and a spirit of community are nurtured. Powell House is seeking a married couple to serve as Co-Directors of the Youth Program. The Youth Directors are responsible for the spiritual and administrative work required to plan and

lead youth conferences, and for guidance and support to young people who attend. This work is done under the direction of the Powell House Director. All members of the small staff cooperate to support the work of the whole Center.

The positions of Youth Directors become available in summer 1996. For further information please contact: Ann Davidson, Director, 524 Pitt Hall Road, Old Chatham, NY 12136. (518) 794-8811.

Service community, Innisfree Village. Volunteers live and work with adults with mental disabilities on a farm in the Blue Ridge Mountains. Must be 21, able to stay one year. Receive room, board, medical benefits, and \$160/month. Recruiting, Innisfree, Rte. 2, Box 506, Crozet, VA 22932.

Chorus Director for Friends Music Camp: someone with experience, who will challenge this group of 10- to 18-year-olds to realize its potential and who'd enjoy being part of our month-long, friendly community experience. Write or phone FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Winthrop Center Friends Church, a small programmed meeting in south central Maine near the state capitol, seeks a full-time pastoral minister. The position is available September 1, 1995. Send resume to William Rosenbaum, Clerk, 28 High Street, Winthrop, ME 04364.

Friends Music Camp staff positions, summer 1996. Possibly needed: instrumental, voice, piano, chorus instructors. FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Director for the Pacific Southwest Region of the American Friends Service Committee (Quakers), in Pasadena, Calif. Ultimate responsibility for supervision, administrative and financial management of the region, and interpretation of the work of AFSC. Experience in program management and community organizing. Commitment to nonviolence as a means of achieving social justice. Base \$40,000 with excellent benefits. EOE/AA employer. Women; people of color; lesbian, gay, and bisexual people; and people with disabilities are encouraged to apply. Send or fax resume/cover letter by 1/26/96 to Thomas E. Ambrogi, AFSC, 980 N. Fair Oaks Ave., Pasadena, CA 91103. Telephone (818) 791-1978. Fax (818) 791-2205.

Rentals & Retreats

Quaker-based, rural, desert community invites individuals, families, or small groups. We rent homes to prospective community members and space for modest retreats. Write Satya, Friends Southwest Center, McNeal, AZ 85617.

A Friendly Maui vacation on a Quaker family organic farm. 20 minutes to local beaches. New stone and cedar building with large octagonal room, skylight, ocean view, walk-in closet, and private bath. Full kitchen, organic vegetable garden, and hot tub. Bed and breakfast or bed and supper: \$70 per day. Weekly and monthly rates available. Write or call Henrietta & Wm. Vitarelli, 375 Kawelo Road, Haiku, HI 96708. Telephone: (808) 572-9205. Fax: 572-6048.

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Friends Homes West, the new continuing care retirement community in Greensboro, North Carolina, is now open. Friends Homes West is owned by Friends Homes, Inc., specialists in retirement living since 1968. Friends Homes West includes 171 apartments for independent living and on-site health care services in the 28 private rooms of the Assisted Living Unit or the 40 private rooms of the Skilled Care Nursing Unit. Enjoy a beautiful community in a location with temperate winters and changing seasons. For more information, please call (910) 292-9952, or write Friends Homes West, 6100 West Friendly Road, Greensboro, NC 27410.

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Schools

Sandy Spring Friends School. Five- or seven-day boarding option for grades 9-12. Day school preK through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 400 students. 140-acre campus less than an hour from Washington, D.C. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158.

The Meeting School: a Quaker alternative high school for 30 students who want an education and life-style promoting Friends testimonies of peace, equality, and simplicity. Students live in faculty homes, sharing meals, campus work, silence, community decision making. Characteristic classes include: Conflict Resolution, Native American Studies, Ecology, Human Rights, Alternative Housing, Mythology, Quantum Physics. College preparatory and alternative graduation plans. Wooded rural setting near Mt. Monadnock; organic garden, draft horses, sheep, poultry. Annual four-week intensive independent study projects. The Meeting School, 56 Thomas Road, Rindge, NH 03461. (603) 899-3366.

Junior high boarding school for grades 7, 8, 9. Small, academic classes, challenging outdoor experiences, community service, consensus decision making, daily work projects in a small, caring, community environment. **Arthur Morgan School**, 1901 Hannah Branch Road, Burnsville, NC 28714. (704) 675-4262.

Olney Friends School, a wholesome residential learning community in the manner of Conservative Friends, providing excellent college preparation for grades 9-12 through integrated academics, arts, worship, work, sports, and service, grounded in Quaker principles of Divine guidance and respect for the good in every person. 61830 Sandy Ridge Road, Barnesville, OH 43713. (614) 425-3655.

A value-centered school for elementary students with learning differences. Small, remedial classes, qualified staff, serving Philadelphia and northern suburbs. The Quaker School at Horsham, 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

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John Woolman School. Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (916) 273-3183.

Lansdowne Friends School—A small Friends school for boys and girls 3 years of age through 6th grade, rooted in Quaker values. We provide children with a quality academic and a developmentally appropriate program in a nurturing environment. Whole language, thematic education, conflict resolution, Spanish, after-school care, summer program. 110 N. Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

United Friends School: coed; preK-7; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

Stratford Friends School provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for five-year-olds is available. The school also offers an extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (610) 446-3144.

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We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experience. We seek to obey the promptings of the Spirit, however named. We meet, publish, correspond. Inquiries welcome! Write **Quaker Universalist Fellowship**, 121 Watson Mill Road, Landenberg, PA 19350-9344.

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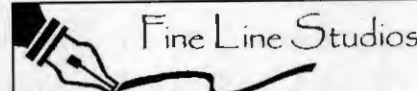
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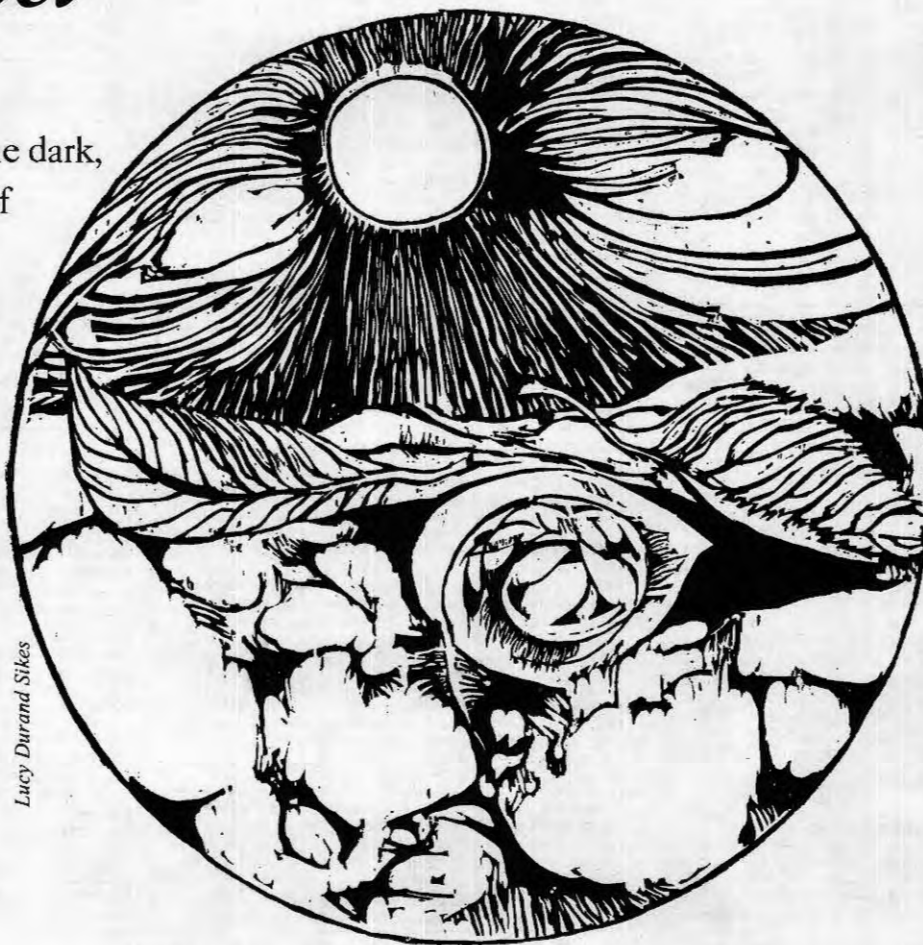
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