

January 1997

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

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*How Will "Liberal" Quakerism  
Face the 21st Century?*

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*The Spiritual Journey of Isaac  
Penington, 1616–1679*

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*Christian Peacemaker Teams:  
Called to Faithfulness*

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## Among Friends

# Resolutions

With the start of a new year, it's that time again for making new resolutions—or perhaps choosing an old one and trying again. I hear people resolving to do all sorts of things in the new year: making a commitment to lose weight, perhaps; learn a foreign language; resolve a bitter relationship, or establish a new one; plan for a special trip abroad; renew a commitment to work for peace; achieve a particular goal at work or school.

As I reflect on the question for myself, a personal incident comes back to me, one I haven't thought of in quite a while. It occurred during a family outing a couple of years ago at the end of the summer. My children insisted that what they wanted to do as a final fling before schools reopened was go to an entertainment center—a glitzy place on the waterfront, where they could play video games, eat pizza, and enjoy the high-tech environment of computerized games and other things I don't understand. I dreaded the outing but tried to put on a brave front, much as I do when I go to the dentist.

The place was a madhouse of activity, and after about an hour I went outside with a headache to sit on a step, breathe some fresh air, and passively observe the sidewalk scene. An amazing mix of people were coming and going—families like my own, boaters from the adjacent harbor, and a number of well dressed professionals heading for an expensive restaurant. I marveled at the mix and felt relief that I was outside and away from the noise of arcade games and children. Suddenly a young man, fairly well dressed compared to my faded jeans and old sneakers, came up to me and started a brief conversation. He made a few comments about how bad things were in the city and such—and then, before turning to walk away, he leaned forward and dropped two quarters in the cup I was holding.

Well, my wife had told me I should have dressed better, but the kids, in a big rush to go, had told me I looked fine, that the place wasn't dressy. But I never considered that I could pass as a homeless person! I felt a number of emotions—surprise, embarrassment, mild amusement, disbelief. (The Jack Benny in me quietly appreciated the two coins, which I slipped into my pocket. After all, the young man would have been embarrassed if I had tried to give them back.)

Actually, the whole affair made a good story when I went back inside. (My wife threw away the old jeans the following week and encouraged me to buy new sneakers.)

Now, as I reconsider the incident, I realize it has forced me to look differently at the homeless people I pass on my way to work. It has made me look beneath the surface things like the poor clothes, dirty blankets, and occasional strange behaviors, and try to see the human being. Sometimes, I admit, it isn't easy. At such moments I push myself to acknowledge that for many people there's a very thin line between having their life pretty much together and losing it through a health crisis, loss of a job, or other personal setback.

My resolution for the new year? To be more humble, more open to the human connections, more willing to speak to the issues of our day as those earlier Quakers, Isaac Penington and others, felt led to do.

Vinton Deming

## Next Month in FRIENDS JOURNAL:

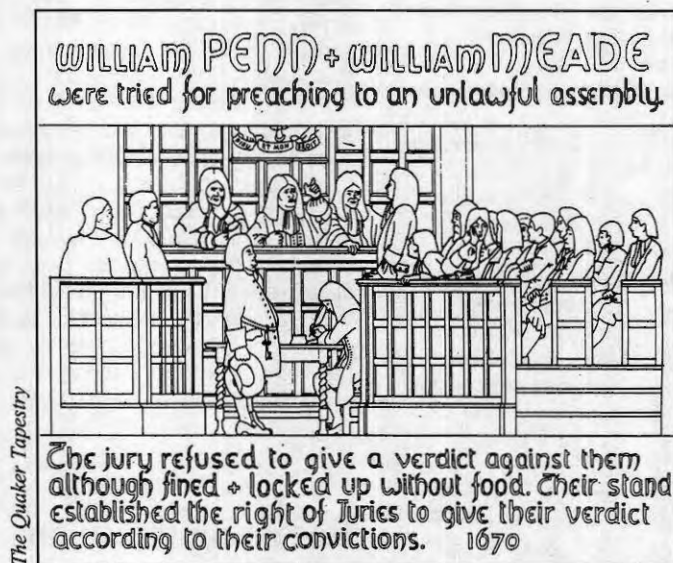
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# FRIENDS JOURNAL

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The jury refused to give a verdict against them although fined + locked up without food. Their stand established the right of Juries to give their verdict according to their convictions. 1670

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Cover: A "family portrait" of Adelphi (Md.) Friends



## Experiences sought

Friends may have already heard of the exhibition, *Stille Helfer* ("Quiet Helpers"), currently touring various towns in Germany (AFSC Notes, April 1996). It records Quaker relief work after the two World Wars and also the help that was given to people who were persecuted and had to flee from Germany between the wars.

In Austria we are planning a similar exhibition to be held in the fall of 1997 to commemorate the 50th anniversary of the awarding of the Nobel Peace Prize to AFSC and FSC. The emphasis will be on relief work and help to refugees in Austria.

Are there any Friends in the United States or elsewhere who could share with us their personal experiences of Quaker work in Austria? We would be grateful to receive stories, letters, photos, or anything else that we could use for our exhibition, which will open in Vienna and then go on a tour of some of our major cities.

Perhaps we can also look forward to welcoming you back to the scene of your former labors in 1997.

Irene Schuster and Sheila Spielhofer  
Häkelstr. 31/4  
A1235 Vienna, Austria

## Church rebuilding

In the presentation of Quakers' response to the burning of churches (*FJ* Sept. 1996), no efforts at outreach to the larger community surrounding the affected churches or attempts to engage these people in rebuilding are described. Although the safety of workcamp volunteers is a legitimate concern for organizers, it would seem that continued communication and involvement with the community, rather than isolation, would provide a safer atmosphere for workcamp participants, church members, and ultimately the survival and protection of the new churches that have been built. Media attention, which may itself be inflammatory, is hardly adequate protection, nor is improvement in law enforcement an answer every community needs.

It is easier to engage forces when there is a perceivable enemy, but Quakers have historically refused to label others in such a manner. Are we neglecting our historical mission? The *JOURNAL* article refers only to 30 burned churches; one assumes the author is singling out only those that are predominantly black. In ministering to those

in need, are we being selective to further a personal or political cause? While some find in the burnings evidence of racism and others symptoms of growing religious intolerance, can we not simply find evidence of people in trouble, black and white, arsonists, homeless, racists, church members, jobless, the discouraged, and the deranged? Although rebuilding community is more difficult and complex than rebuilding a church, isn't that also our mission as Quakers? Are there not ways to develop a legacy of involvement that results in spiritual enrichment for ourselves, the communities affected by the church burnings, and those who have been considered "the enemy without"?

Beth Keiter  
Johnson City, Tenn.

## On diversity

David Albert (*FJ* October 1996) has accurately identified the reasons we do not attract others. This is an article that all of us interested in outreach and growth should be familiar with. As he points out, we lack the guideposts that are attractive, and for most small meetings there is no specific service project in the community. So often we are not focused and just end up talking to ourselves. I thank David Albert for a well-written presentation.

Chris Pedersen  
Birchrunville, Pa.

I loved reading the diversity of beliefs in the three articles on diversity in the October issue. Friend Bruce Bush asks, "do we freely, openly, and equally accept all people as valid individuals in their own right, regardless of their race, sexual orientation, and so on?" I would like to answer "Yes," but I fear that I have many prejudices from having spent 74 years in a prejudiced environment. I continue to learn about my prejudices and do my best, with help from God, to overcome them.

Friend Vanessa Julye illustrates our lack of awareness, in telling us her reactions and actions on the proposed "Underground Railroad Game" at the Friends General Conference Gathering. The Friends who planned this game just didn't understand the

pain still present among African Americans. They became aware of this pain by learning from Friend Vanessa. I think one of the main virtues of diversity is that we can learn from each other. We still have a lot of learning to do!

Friend David Albert asks why our meetings don't attract minorities. I can't answer about attracting racial minorities; we should ask members of other races. I can give an obvious answer for one group of people, based on my work with our New York Yearly Meeting committee on disability concerns. If we want people in wheelchairs to come to our meetings, we must build ramps and make our bathrooms accessible! That's only the beginning, but it's a good start, which I'm proud to say was taken by Albany (N.Y.) Meeting and many others. What are the less obvious barriers for participation by people of other minorities?

Joe Levinger  
Rensselaer, N.Y.

Vanessa Julye's article does make our agreeing at the FGC Gathering to cancel the Underground Railroad game sound a bit easier to arrive at than it felt to me at the time. At first, I felt responsible to defend the Canadian Friends on the Junior Gathering staff who had done this simulation game among Friends before and who wouldn't have, I was sure, if they saw any racist message in it. But the perception of racism by the Friends gathered with Vanessa was very real, along with a feeling for a few moments that they saw me as an adversary, not open to hearing their witness to the truth. At that point I found guidance through the "Opening of Hearts and Minds" process I had learned in a workshop with Bonnie Tinker.

We began to build trust and were able to move forward with a shared commitment to bring the witness of these Friends of color to our children and families that night when we wrestled with the question. It was not easy for Friends to expose real personal hurts and confess imperfections and insensitivities in worship with our children. After hearing some of those children speak to the issues in that meeting for worship and the following day, I am sure that they gained more in insight and awareness than they could have from any historical simulation game.

Perhaps *FRIENDS JOURNAL* can help Friends to examine how we deal with racism and discrimination now. It is always a temptation to point out how (some) Friends contributed to the Underground Railroad or the Civil Rights Movement in the past and expect that to exempt us from the need to do much about the racism still present in U.S. culture today and in our meetings.

Tom Farley  
Redwood City, Calif.

## Lessening the stigma

Rita Goldberger, by her openness and candidness about her relationship with



©1996 Martha Tabor



# Quakerism and Casinos

Quaker tradition and gambling casinos stand at opposite poles. Quakerism stands for honest earning based on honest effort. Casinos stand for winnings—or losses—based on chance.

In its Faith and Practice, Britain Yearly Meeting advises Friends against acquiring possessions through unethical speculation and games of chance. New England Yearly Meeting quotes Britain, "The attempt to make a profit out of the inevitable loss and possible suffering of others is the antithesis of the love of one's neighbor on which Jesus insisted."

I had that in mind when I visited Atlantic City, N.J., and Foxwoods in eastern Connecticut last summer. As we drove down the causeway toward Atlantic City, we were bombarded by billboards advertising gambling halls. No other business or product was advertised. The Atlantic City skyline was impressive in its row of large casino buildings, stretching from north to south. The largest building was the Taj Mahal, a tall, homely skyscraper that looked like a mammoth tombstone.

In the city, we drove through a low-income African American neighborhood, consisting of plain, red brick houses. We were trying to get to Hackney's Seafood Restaurant near the inlet, which I used to enjoy. A postman told us that Hackney's was long gone, as were other good, privately owned dining places. If we wished a pleasant restaurant, we would have to go to a gambling house.

We arrived at a large casino, once a

fine boardwalk hotel, that retains much of its splendor. The gambling halls were windowless, isolating the clients from reality outside the building. Rows of customers, many elderly, repeatedly sank coins in slot machines, although all knew that the odds were stacked sharply against them.

A constant grind, "Rrrrr-m, Rrrrr-m," followed us along the aisles, into the restrooms, and up the gilded escalator to the dining room. The sound and atmosphere gave the impression of climbing through an immense slot machine. The restaurant was clean and attractive, the food well prepared. The dining room was an exception to other rooms in that it had large windows, looking upon the boardwalk and the sea.

The diners were silent. An elderly gentleman at the next table sat alone, staring at his plate. I did not see him eat. Although our waitress sought to be friendly, she was undoubtedly ground by the "Rrrrr-m, Rrrrr-m," seeping under the dining room door.

The casino next door played the same tape—other casinos also had the Rrrrr-m sounds, with the same grinding, overpowering sound. Although the security guards sought to be courteous, they were suspicious. A burly female guard stood alert, then suddenly raced to the ladies room to attack a problem.

Outside, people on the boardwalk looked grim, showing no holiday spirit. An Atlantic City native explained, "The boardwalk people are grim because they have lost in the casinos." On the avenues behind the casinos, people appeared disorganized. Long rows of pawn shops, flashing the word "GOLD," lined Atlantic Avenue.

The city had an attractively designed library with many readers. Nearby was a large public housing complex, well built. But the rental units were half empty and offered at reduced price, since prospective tenants did not wish to live near a tough area.

On the way home from New Jersey to Massachusetts, we stopped at the most profitable casino in the United States. Connecticut's Foxwoods is owned by the Meshantucket Indian Tribe. The atmosphere inside and outside Foxwoods was pleasanter than Atlantic City. But the gambling rooms again were windowless. The sound track played a shrieking, oscillating, and pervasive noise. Again, many gamers were elderly.

Three Connecticut State policemen told me they were opposed to the Foxwoods establishment. It had introduced crime, prostitution, and huge traffic problems to an area that had been quietly rural and semi-residential. Serious urban problems had moved to the Connecticut countryside.

My study of the casino problem in the United States and abroad, during the past two years, convinces me that casinos and gambling are contrary to Jesus' preaching and the Quaker way. My visits to Atlantic City and Foxwoods confirm that concern. I suggest that Friends continue the Quaker tradition and oppose casinos as harmful.

—T. Noel Stern  
South Dartmouth, Mass.

Nancy Lewis (*FJ* Oct. 1996), has done a marvelous job of lessening the stigma of homosexuality. She has helped me tremendously, and for that I thank her.

Let us not, however, go overboard and equate their relationship to marriage. Rita and Nancy's relationship is undoubtedly on a higher plane than the average, and yet her pride at their relationship being "completely faithful to each other for 12 years" says it clearly. In a Christian marriage this thought wouldn't occur. It is axiomatic that they will be faithful for life.

Nelson Babb  
W. Suffield, Conn.

## Drug legalization

Thanks so much for the beautifully written article by Walter Wink (*FJ* Feb. 1996). Friends of mine sent it to me only recently or I would have responded sooner. I

was totally amazed! Such power, such truth! I see these truths every day of my life (sentence) and it brought a tear of joy to my eye to read such forthrightness.

These are things I've known for many years and have fought hard to bring about. And I'm still fighting. Our courts are polluted and corrupted by the nation's drug laws and the media by not putting out the real truths. And, of course, our politicians have a need to "posture." So until the people demand change from this madness there will be no change. We must instigate change.

The drug laws are wrong. We're turning our people into criminals and informants. I'm doing a life-without-parole sentence for not turning in everybody I know. In the federal prison system, I'm destined to die here. I'm 44 years old. My crime was conspiracy to distribute LSD—believe it or not, one of the most innocuous drugs on the

planet besides marijuana. This is maddening.

So, in a word, let me say that you're doing the right thing by publishing the article.

Robert J. Riley  
Lompoc, Calif.

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.

## The Mountain Stream

*They that love beyond the World,  
cannot be separated by it. Death  
cannot kill, what never dies. Nor can  
Spirits ever be divided that love and live  
in the same Divine Principle; the Root  
and Record of their Friendship.*

—William Penn

Beneath its coverlet of ice  
The mountain stream still flows  
Leaping downward over rocks  
In rills and torrents grows.  
Hidden here beneath deep snow  
We hear its gurgling dimmed  
Below, it bursts into our sight,  
Black water, crystal rimmed.  
Deep in the earth, below the frost  
The never failing spring  
Feeds brook and pond and waterfall;  
The living waters sing.  
So are we also fed from depths within.  
Our spirits joined beyond all severing.

—Margaret Hope Bacon

## Adoption Poem, in Honor of Gracie

Welcome  
snowflakes fall,  
each different,  
transforming our world  
with magic and beauty.

Well-come,  
by the grace of God,  
this new child  
transforms our lives,  
touches our hearts,  
brings us joy.

—Susan Tripp Snider



© Cynthia St. Clair Taylor

## Idling

It is early winter;  
Outside everything is sparse.

Our house is full and stirring;  
I revel in this refuge.

I return to books and music,  
To beading and sewing,  
To cooking and caretaking,  
To the gathering of friends.

And looking out across the stark trees  
Receding to some unknown place,  
I turn within.

This spell reminds me  
To taste each sip of hot tea,  
To rock in a chair,  
To breathe more slowly.

To be grateful  
That my time here is whole  
And nothing less.

—Judith Liniado

## Snowplay

What extra snowflake  
Does it take  
To snap the weighted branch?  
My son laughs as he  
Shakes the snow down on  
himself.  
The tree sighs in relief.

—Margo Waring

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*Margaret Hope Bacon is a  
member of Central  
Philadelphia (Pa.) Meeting.*

*Susan Tripp Snider is a  
member of Celo (N.C.)  
Meeting.*

*Judith Liniado lives in West  
Newton, Mass.*

*Margo Waring is a member  
of Juneau (Alaska) Meeting.*



# The Spiritual Journey of

## ISAAC PENINGTON, 1616–1679

by Marshall Sutton

Isaac Penington was born in London (a city of about half a million then) eight years after Milton and eight years before George Fox. His father, Sir Isaac Penington, a Puritan and Lord Mayor of London following the execution of Charles I, was a political force to be reckoned with at this time. Isaac studied at Cambridge University. He was a writer. He did not choose to enter doors of opportunity open to him. He was an articulate seeker caught up in the crosscurrents of the Puritan revolution in England. In his heart he was a solitary, a gentle spirit. Later in life he says about his childhood:

I was acquainted with a spring of life from my childhood, which enlightened me in my tender years and pointed my heart towards the Lord, begetting true sense in me, and faith, and hope, and love, and humility, and meekness.

His university education and his privileged background proved not to be an anchor for his soul. During the war between the King and Parliament, authority was challenged in established religious and political institutions on all levels. Isaac was keenly sensitive to what was going on all about him: war, suffering in the streets of London as the wounded arrived in carts, the multiplication of sects, free spirits, Ranters.

A person of his sensitivities would be aware of the influx into London from the continent of persons who had fled England during the strict rule of Charles I. He knew despair as reflected in his own words:

If ever there was a time for tears without, and grief of spirit within, this seems the season: when after such an expectation of Light and Glory of settlement and Establishment in the

things of God, such thick darkness, such universal shame, such dreadful shatterings, have so apparently overtaken us. Not only our superstructure, but our very foundation is shaken.

In his wanderings he joined an independent congregation. He writes:

At that time when I was broken and dashed to pieces in my religion, I was in a Congregational way but soon parted with them, yet in great love relating to them how the hand of the Lord was upon me, and how I was smitten in the inward part of my religion, and could not now hold up an outward form of that which I inwardly wanted, having lost my God, my Christ, my faith, my knowledge, life, my all.

During this wilderness experience he met Mary Springett from Kent, then living in London, a widow with her daughter Gulielma. Her marriage ended abruptly when her young husband died while an officer in Cromwell's army. She and Isaac both shared the same yearnings of the spirit; they married in 1654 and moved to Chalfont St. Peters in Buckinghamshire, some 12 miles north of London. Friends such as Fox, Hubberthorn, Burroughs, and Nayler were meeting with seekers in the area.

It was here one bright day, while Isaac and Mary were walking in a park, that a Quaker on horseback passed and blurted out a comment about their fancy attire, which drew out a censoring comment from Mary Penington, whereupon the horseman turned. There occurred a brief conversation in which Isaac engaged the Quaker in a searching discourse. The outcome was an invitation to come and speak with two Friends visiting the area: Thomas Curtis and William Simpson. Isaac and Mary's spirits were reached by this encounter. We know that the Peningtons had several other occasions with Friends and met with them in their home. Hubberthorne made this observation: "Isaac Penington and his wife grow in the

knowledge of the truth: they were there and others of his family."

Isaac comments about his feelings:

And I cannot but say that the Lord was good unto me, did visit me, did teach me, did help me, did testify his acceptance of me many times, to the refreshing and joy of my heart before him.

But my soul was not satisfied with what I met with, nor indeed could be, there being further quickenings and pressings in my spirit, after a more full, certain, and satisfactory knowledge; even after the sense, sight, and enjoyment of God, as was testified in the scriptures to have been felt and enjoyed in the former times.

On another occasion with Friends in the area he comments:

Yea, the more I conversed with them, the more I seemed in my understanding and reason to get over them, and to trample them under my feet, as a poor, weak, silly, contemptible generation, who had some smatterings of Truth in them and some honest desires toward God; but very far off from the clear and full understanding of his way and will.

For though the Lord had reached the pure Seed of life in men, and had quickened my soul thereby; *Yet I knew not how to turn to the Seed, and abide in the Seed, and to hold my knowledge and life there; but was still striving to live and know (and comprehend and practice) in a part above the Seed*, and there the enemy was still too hard for me, and did often deprive me of the benefit of the right use of what the Lord had wrought in me and freely bestowed upon me.

It was not until the large general meeting at John Crook's in May 1658 that Penington became deeply reached and publicly identified with Friends, and it was no doubt the powerful ministry of George Fox himself that sealed his conviction. Mary and their daughter Guli were also convinced. George Fox said on this occasion:

... that which Friends speak, they must live in; so may they expect that others may come into that which they speak, to live in the same.

*Marshall Sutton is a member of Gunpowder (Md.) Meeting, where he is a member of Ministry and Oversight Committee. He has served as general secretary of Baltimore Yearly Meeting.*

Then the water of life cometh in; then he that ministreth, drinketh himself, and giveth others to drink.

Isaac Penington describes this turning experience:

I felt the dead quickened, the seed raised in so much that my heart (in the certainty of light and clearness of true sense) said: this is He, this is He. There is no other. This is He whom I have waited for and sought from my childhood, who was always near me and often begotten life in my heart. But I knew him not distinctly, nor how to receive him or dwell in him. And then in this sense (in the melting and breathings of the spirit) was I given up to the Lord to become his, both in waiting for the further revealing of his seed in me and to serve him in the life and power of the seed. . . . Again [my heart] cries out: I have met with my God, I have met with my Saviour; and he hath not been present with me without his salvation. But I have felt the healing drop upon my soul from under his wings. I have met with the true knowledge, the knowledge of life . . . which my soul hath rejoiced in, in the presence of the Lord. I have met the seed's Father, in the seed I have felt him my Father. . . .

I have read His nature, His love, His compassion, His tenderness, which have melted, overcome, and changed my heart. And also I know very well and distinctly in spirit where the doubts and disputes are, and where the certainty and full assurance is, and, in the tender mercy of the Lord, am preserved out of the one, and in the other.

Isaac Penington was a man of 41 or 42 and a practiced author when he and Mary joined with Friends. Their home was a place of meeting for worship twice a week and a general meeting once a month.

It was only two years after their conviction that the persecutions began during the reign of Charles II. Isaac would serve six prison terms for a total of nearly five years of confinement, during which his property was confiscated and the family moved to the Bury Farm near Amersham. Their family now numbered five. William Penn, whose ancestral home was near Amersham, was a frequent visitor. He looked upon Isaac as a father, and indeed he was, on the occasion of Penn's marriage to Guli.

It was at a meeting for worship at the Grange in Chalfont St. Peters that soldiers burst in and arrested part of the group including Isaac. They were taken to Aylesbury jail. This first imprisonment lasted 17 weeks in the middle of winter. He was held in a malt house with no chimney. About this time a very severe law was made, specially against Friends. The penalty, enacted by this law, on assembling for the purpose of religious worship in a number exceeding four was five pounds for the first offense, ten pounds for the second offense, and banishment from England for the third offense. Friends did not pay fines, so they were imprisoned—over 4,000 of them in this period.

His second imprisonment was in 1664 when he was taken out of a meeting and sent to Aylesbury jail again for 17–18 weeks. Friends did not meet in secret.

His third imprisonment was in 1665 when he was picked up with others on a street in Amersham, as Isaac and his friends were carrying the body of a deceased Friend to the grave. They were not assembled for worship. Because it was a

## Excerpts from LETTERS OF SPIRITUAL COUNSEL

*I have come to know Isaac Penington from his letters. Letters have a way of drawing out spiritual counsel from the writer, especially letters written in a time of spiritual awakening and change. Most of these letters, written in the decade 1660–1670 when Penington spent close to five years in confinement, reveal sensitive discernment of the inner spiritual journey of a meeting, a friend, or an inquirer. They display compassion, heart knowledge born of his own inner struggles. They are letters of spiritual nurture. Excerpts and the letters in full have been published from time to time, most recently in the reprinting of his Works in four volumes, three of which are now in bookstores.*

*To: Bridget Atley, 1665*

But thou must join in with the beginnings of life, and be exercised with the day of small things, before thou meet with the great things, wherein is the clearness and satisfaction of the soul. The rest is at noon-day; but the travels begin at the breakings of day, wherein are but glimmerings, or little light, wherein the discovery of good and evil is not so manifest and certain; yet there must the traveler begin and travel; and in his faithful travels (in much fear and trembling, lest he should err), the light will break in upon him more and more.

*To: Dulcibella Laiton, 1677*

There is a pure seed of life which God hath sown in thee: oh that it might come through, and come over all that is above it, and contrary to it! And for that end wait daily to feel it, and to feel thy mind subdued by it, and joined to it. Take heed of looking out, in the

reasonings of thy mind, but dwell in the feeling sense of life; and then that will arise in thee more and more, which maketh truly wise, and gives power, and brings into the holy authority and dominion of life. . . . Prize inward exercises, griefs, and troubles, and let faith and patience have their perfect work in them.

*To One under Divine Visitation, n. d.*

Oh! Look not after great things: small breathings, small desires after the Lord, if true and pure, are the sweet beginnings of life. Take heed of despising the day of small things by looking after some great visitation, proportionable to thy distress, according to thy eye. Nay, thou must become a child, thou must lose thy own will quite by degrees. Thou must wait for life to be measured out by the Father, and be content with what proportion, and at what time, he shall please to measure.



Saturday when the incident occurred and the jail was at a distance of 14 miles, the Constable permitted the prisoners to go home on parole to meet him at Amersham on Second Day morning. (This reflected confidence in the word of Friends, which was not uncommon). The jailer was not at home when they arrived on Second Day. When the jailer returned he sought lodging for Isaac Penington and his five friends in the town. They refused to pay fines but the justice detained them only for a month. (The justice had the power to lessen both the fine and the term of imprisonment previous to banishment.) Isaac at this time was in danger of being expelled from England. Banishment was not always enforced. In this instance Isaac

*Continued on next page*



*Isaac and Mary Penington were convinced by encounters with Friends in their homes and on the street.*

*Violet Oakley*

Oh! Be little, be little, and then thou wilt be content with little and if thou feel now and then a check or a secret smitting, in that is the Father's love; be not over wise, nor over eager in thy own willing, running, and desiring, and thou mayst feel it so; and by degrees come to the knowledge of thy Guide, who will lead thee step by step in the path of life, and teach thee to follow, and in his own season powerfully judge that which cannot nor will not follow. Be still, and wait for light and strength, and desire not to know or comprehend but to be known and comprehended in the love and life, which seeks out, gathers, and preserves the lost sheep.

*To a Friend, n. d.*

Thou must read in the Spirit, if ever thou come rightly to understand the letter. And the end of words is to bring men to the knowledge of things, beyond what words can utter. So learn of the Lord to make a right use of the Scriptures, which is by esteeming them in their place, and prizing that above them, which is above them. The eternal life, the Spirit, the power, the fountain of living waters, the everlasting, pure well, is above the words concerning it. . . .

And whereas thou charged us with making Christ only a pattern, not a

Saviour; indeed, it is not so in God's sight; for we own Christ to be a Saviour; but we lay the main stress upon the life, which took upon it the manhood. And that life, wherever it appears, is of a saving nature.

*To S.W., 27th of 12 Month, 1678*

Oh!, my Friend, there is an ingrafting into Christ, a being formed and new created in Christ, a living and abiding in him, and a growing and bringing forth fruit through him unto perfection. Oh, mayst thou experience all these things, and, that thou mayst so do, wait to know life, the springings of life, the separations of life inwardly from all that evil which hangs about it, and would be springing up and mixing with it, under an appearance of good; that life may come to live fully in thee, and nothing else. And so sink very low, and become very little, and know little; yea, know no power to believe, act, or suffer anything for God but as it is given thee, by the springing grace, virtue, and life of the Lord Jesus. For grace is a spiritual, inward thing and holy seed, sown by God, springing up in the heart. People have got a notion of grace, but know not the thing. Do not thou matter the notion, but feel the thing; and know thy heart more and more plowed up by the Lord,

that his seed's grace may grow up in thee more and more, and thou mayst daily feel thy heart as a garden, more and more enclosed, dressed, and delighted in by him.

This is a salutation of love from thy friend in the truth, which lives and changes not.

*To M. Hiorns, 1679*

Now, this advice ariseth in my heart, Oh! keep cool and low before the Lord, that the seed, the pure, living seed, may spring more and more in thee, and thy heart be united more and more to the Lord therein. Coolness of spirit is a precious frame; and the glory of the Lord most shines therein, in its own lustre and brightness; and when the soul is low before the Lord, it is still near the seed, and precious (in its life) one with the seed. And when the seed riseth, thou shalt have liberty in the Lord to rise with it; only take heed of that part which will be outrunning it, and getting above it, and so, not ready to descend again, and keep low in the deeps with it.

*To \_\_\_\_\_, n. d.*

I freely confess, all my religion stands in waiting on the Lord, for the riches of his Spirit, and in returning back to the

*Continued on next page*

Penington avoided being confined again by civil authorities.

The fourth detention was in the same year about a month after his release. A soldier came to the house without a warrant and asked Isaac to report to Philip Palmer, a deputy lieutenant of Bucks County. He was put back in Aylesbury jail. His internment was by order of the Earl of Bridgewater. It was suspected that the dreaded disease, the plague, had affected a prisoner in the jail. The Earl was urged by friends to put Isaac in a nearby house. The Earl refused but the jailer's wife arranged for Isaac to be taken to a house in which he was shut up for about six weeks before he was taken back to the jail. His total confinement was for nine months.

His fifth confinement occurred when he had been home about three weeks. A party of soldiers from the said Philip Palmer (by order of the Earl) came to his home and seized him in bed and carried him away to Aylesbury jail without cause, where he remained a year and a half before he was released. It very nearly

cost him his life. In this case he was released because a relation of his wife removed him to another jurisdiction where his release was obtained in 1668. While interned for this second time by the Earl, Isaac wrote a long letter to him. A short excerpt shows his tenderness toward the Earl:

If I should give thee honors and titles, might I not do thee hurt? O come down, be low in thy spirit before the Lord, honor him in thy heart and ways, and wait for the true nobility and honor from him. . . . I am thy friend in these things, and have written as a true lover and desirer of the welfare of thy soul.

Isaac lay in prison in rooms so damp and unhealthy that he was disabled for several months.

It was at this time that Isaac and Mary lost their home at the Grange. It was confiscated by the courts due to procedures in which they could not testify because of their refusal to take an oath. Their testimony, therefore, was not accepted. Before his release the family was broken up. Mary went to stay near Isaac where he was interned. Their daughter

Guli went to live with Friends in Bristol. They moved to the Bury Farm and later bought and renovated a farmhouse, Woodside, from monies Mary obtained as rents from property in Kent.

At this time (1670) a law was in force aimed at Friends called the Conventicle Act. There were to be no meetings of Friends in homes. The fines imposed were harsh and informers aided the authorities in enforcing the law. Bucks County Friends took action against informers and were relatively free from arrests, but the jail in Reading was full of Friends. Isaac went to visit these Friends in Reading and as a result served his sixth term in jail. This last imprisonment lasted nine months.

It was during these confinements that he carried on a correspondence with his home meeting at the Grange and Friends in the vicinity of Amersham where the family retreated after they lost their base at the Grange. Isaac Penington enjoyed a quieter life writing and attending meetings in the area until his death in 1679 while visiting in Kent with Mary Penington. □

Lord (by his own Spirit and in the virtue of his own life), that which he pleaseth to bestow on me. And, I have no faith, no love, no hope, no peace, no joy, no ability to any thing, no refreshment in any thing, but as I find his living breath beginning, his living breath continuing, his living breath answering, and performing what it calls for. So that I am become exceeding poor and miserable, save in what the Lord pleaseth to be to me by his own free grace.

There is a pure seed of life which God hath sown in thee. . . . Oh, wait daily to feel it. Oh, wait to feel the Seed, and the cry of thy soul in the breathing life of the Seed, to its Father . . . and wait for the risings of the power in the heart. . . . Be still and quiet, and silent before the Lord, not putting up any request to the Father nor cherishing any desire in thee, but in the Seed's lowly nature and purely springing life.

Ye must come out of your knowledge, into the feeling of an inward principle of life, if ever ye be restored to the true unity with God, and to the true enjoyment of him again. Ye must come out of the knowledge and wisdom ye have gathered from the Scriptures, into a feeling of the things there written of, as it pleaseth the Lord to open and reveal them in the hidden man of the heart.

*To the Friends at Chalfont, in Buckingham Shire, 1667*

Oh! Keep out of that wisdom, which knoweth not the thing; for that is it, which also stumbles about the names. But keep to the principle of life, keep to the seed of the kingdom, feed on that which was from the beginning. . . . The Lord hath advanced you to that ministration of life and power, wherein things are known above and beyond names; wherein the life is revealed and felt, beyond what words can utter. Oh! dwell in your habitations; which is pure, living, spiritual, and will cause your souls and spirits more and more to live in and to God, as yet eat and drink thereof.

*To the Women Friends that met at Armscot in Worcestershire, 1678*

There is that near you, which will guide you; Oh! wait for it, and be sure ye keep to it; that, being innocent and faithful, in following the Lord in the leadings of his power, his power may plead your cause in the hearts of all his tender people hereabouts; and they may see and acknowledge that your meetings are of God. Be not hasty, either in conceiving anything ye are to do; but feel him by his Spirit and life going along with you, and leading you into

what he would have any of you, or every one of you, do.

*To Friends of Truth in and about the two Chalfonts, 1666*

And this is my present cry unto you. Oh that ye might feel the breath of life, that life which at first quickened you, and which still quickeneth! and that breath of life has power over death; and being felt by you, will bow down death in you, and ye will feel the seed lifting up its head over that which oppresses it. Why should the royal birth be a captive in any of you?

*To a Parent Dear Friend, 1665*

Breath unto the Lord, that thy heart may be single, thy judgment set straight by his principle of life in thee, and thy children guided to, and brought up in, the sense of the same principle. As for praying, they will not need to be taught that outwardly; but, if a true sense be kindled in them, though ever so young, from that sense will arise breathings to Him that begat it, suitable to their state, which will cause growth and increase of that sense and life in them.

I.P.



# How Will "Liberal" Quakerism Face the 21st Century?

by Claudia Wair

**M**y search for a new spiritual home was at first difficult, but the simplicity, generosity, honesty, and spiritual convictions of the Quakers I read about in Alex Haley's book, *A Different Kind of Christmas*, convinced me to seek the Religious Society of Friends. At the time I wasn't sure about what I was getting myself into, but I was ready to learn. Seven years later and now a member of the Society, I am still learning. The atmosphere in my first meeting for worship seemed spirit-filled, warm, welcoming, safe, home. At first the silence comforted me, the messages focused me. Now the silence challenges me to listen, the messages teach me, and I know that what happens in meeting for worship is not all there is to Quakerism.

As I became more involved in my monthly meeting, I noticed a lack of basic knowledge about the Bible and Christianity, although most Friends I know identified themselves as Christians. The study groups I joined read more

Catholic and Buddhist works than Quaker or biblical works. This led me to feel that my newly chosen community was lacking something essential.

As I began participating in the larger Quaker community through my yearly meeting and the American Friends Service Committee, my discomfort grew. The silence of worship felt more full of good will than God's will, though some may argue that the two are interchangeable. Committee meetings and training sessions seemed full of business and empty of spirit.

Time at Pendle Hill has given me great insight to my discomfort. The readings and discussions in and out of class have shown me that I am not alone in my concerns, and that the

hopes and fears I have for the future of the Religious Society of Friends, particularly for the liberal branch, are shared by others. It both dismays and heartens me to know that my spiritual ancestors had many of the same hopes and fears: In our goals with regard to our social testimonies, where does the Inward Spirit fit in? Do Friends let the Light lead us, or do we assume we are doing God's will? As we sit in meeting for worship, are we truly waiting on the Lord, or are we waiting for the hour to be over? Do we wait in silence to hear the still, small voice, or do we worship the silence itself, irritated when a message breaks that silence? And finally, are all who sit in meeting for worship really Quakers? Who is to say they aren't?

I worry that modern "liberal" Friends tend to worship not the source of the silence, the mes-

What is our role as a religious society? Do we give the Inward Light the room to help us determine that role?

sages, and the testimonies but the silence itself, the thought that goes into some messages, and the social action that derives from our testimonies.

Without that "Source" whom Quakers originally equated with Christ, who are we? I fear merely do-gooders without direction or inspiration; people meditating on things of the self, not seekers waiting on the "Lord"; empty vessels expecting to be filled, but unable to let that

which fills us do its work. I think many Friends have lost the spirit-inspired sense of living in the world, thereby losing the ability to act effectively in it.

Many Friends focus on the testimony of simplicity and struggle with it, wondering if simplicity means getting rid of the "stuff" we've accumulated from the world: stereos, second cars, etc. Friends, in a sincere attempt to do what's right, seem to lose sight of the testimony of harmony, which I believe is essential to "getting things done" in the manner of Friends. I also sense that



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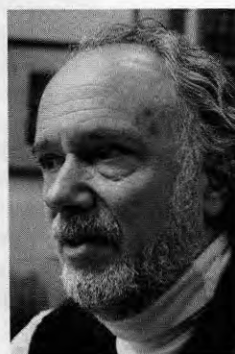


Skip Schiel



© Bruce Stromberg/courtesy of Pendle Hill

Claudia Wair, a member of Langley Hill (Va.) Meeting, is the FRIENDS JOURNAL editorial assistant. She recently completed a year as a student at Pendle Hill in Wallingford, Pa.  
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modern Friends seem to think we've gotten "equality" down pat and no longer query themselves on their everyday actions with regard to race, gender, sexual preferences, age, disability, etc. I have found, as a Black Quaker, that many Friends focus on "political correctness" rather than true equality—focusing on the language rather than the substance of the testimony. The peace testimony has attracted many people to Quakerism, but I fear that agreeing with a particular testimony does not necessarily make one a Quaker.

I think that, for the most part, Friends have changed their understanding of the basis of the testimonies. Many people seem to take them for granted, that Quakers have had many of these testimonies for centuries, therefore we must have them right. But change, in the positive sense, does not seem to have occurred with much frequency; do we look at our world as it is (not as it was 350 years ago, and not as it should be) and reexamine our testimonies to see if Friends are truly living out these testimonies and to determine if the times require positive changes to our outlook and actions as Quakers? What is our role in the world as a religious society, especially as we enter the 21st century? And do we give the Inward Light the room to help us determine that role?

Before leaving my old church I felt that the historical Christ (as far as one is able to know the historical Christ) was a far better example of right living than the stories of miracles, virgin birth, resurrection, atonement, and so forth. I try to live my life following Christ's example—and though I stop short of calling Jesus divine (I still think God is our only divinity), I consider myself a Christian, as did the early Quakers.

In many meetings there is a distinct sense of reservation when it comes to using "Christocentric" or even God-based language. This frustrates me, because I came to Friends with the assumption that, since it started out as a Christian religion, it still was. Though I understand the difficulty many may have with their former churches' misuse of the Bible, I find it equally difficult to be a Christian without feeling able to talk freely about God and Christ.

I had always defined "universalism" as accepting the traditions and/or works of other religions as just as valid as Quakerism. I, though I call myself a Christian, believe that many of Muhammad's words, the Buddha's teachings, and Jewish practices are as helpful to me in my spiritual

growth as what is found in my own Western tradition. Other "universalist" Quakers I have met, though, seem to believe that the term defines Quakers who simply don't accept Christ as their example, but believe in the social testimonies of Quakerism. I don't know if accepting the rational without the spiritual aspects of Quakers can make a happy or effective member of the Religious Society of Friends.

I see a need for guidance in Quakerism. We used to have "eldering" when a message seemed from the self rather than Spirit-inspired. I think that the notion that "anything goes" in meeting for worship has taken hold. Some people confuse "personal experience" with "personal experience of God" and share stories rather than share ministry.

I put even more questions to you: Should there be adult education in our yearly and monthly meetings? Perhaps even (dare I say it) Bible study? At least a basic history of the Religious Society of Friends? Should applicants to the Society have some required reading or classes on Quakerism before their applications are considered?

I would have applied for membership earlier and been a more active member had such options been available to me. I don't think it fair to assume that attendance at one meeting for business and a potluck or two prepares people for membership in the Religious Society of Friends. I think it reasonable that we try to understand what people are looking for as they enter our community before we offer membership. I do not propose that we stop welcoming these seekers to our meetings. But I do suggest that we, the monthly meeting and the prospective member, should take far more care when entering the meeting for clearness for membership.

It is my hope that Friends of the liberal tradition will reclaim the rich and passionate legacy of our spiritual ancestors. That with the Spirit's guidance we will act effectively in our communities and in the wider world. That we reexamine the foundation of our faith, scripture, without allowing the baggage of the past to taint its essential teachings. That we remember that "Christ has come to teach his people himself" and not to assume we know all there is to learn. That we look ahead to the next century not as a society of friends, doing the work of many existing secular organizations, but as the Religious Society of Friends, putting our faith into practice. □



# Sigrid Helliesen Lund ON QUAKERISM

*adapted from her autobiography, Alltid Underveis*

translated by Kathryn Parke

*Sigrid Helliesen Lund (1892–1987) was a Norwegian who joined Friends at age 55, after having worked in the underground during the German occupation to rescue Jewish children and aid refugees, always using pacifist principles. She became an international leader in Quaker affairs, first with the Quaker team at the United Nations and later as executive secretary of the Europe Section, Friends World Committee for Consultation. In her autobiography, published in Norwegian in 1982, she discussed what Quakerism meant to her.*

There is a tendency to divide humankind into categories—those who live in the north or the south, white or black, rich or poor, etc. Still, when I think about my relationship to Quakerism, I wonder if one can't also group people according to their religious needs. . . .

There are those who are firmly an-

chored in a faith received either through written tradition or through other people. They may feel secure, often happy and confident—though sometimes perhaps a little self-righteous, tending to judge people who think differently.

Others think they don't need religion at all. They too may feel secure—though perhaps less joyful—yet they too are often judgemental, even condemnatory, toward people with different conviction.

Then there are the seekers, and I would say that Quakers belong in that category. A search for something more—new truths, new understandings—runs through the whole of Quaker history. In the preface to her book *Form and Radiance*, the Swedish Quaker Emilia Fogelklou Norling says: "To Pascal's words, 'You would not seek me if you had not found me,' I would add: You have not found me, if you do not seek me again and again." Essential in Quakerism is the search for the meaning of life, for an understanding of co-existence with other people, for a deeper view of what god-like powers are in control. Quakers would agree with Nordahl Grieg's saying, "The one who has left the horizon's eternally receding circle has understood the essence of freedom—

never to be satisfied, always to be moving boundaries farther out somewhere."

This "seeking" is built upon experience and practice—the experience that there are powers outside our ability to understand. As suitable words cannot be found for this experience, Quakers have chosen not to formulate a concrete creed. There are Quakers who would like to anchor themselves more definitely. And we must admit that when one talks with outsiders, it is often hard to explain our lack of firm statements.

Yet, short of a definite creed, certain ways of thinking are common for all Quakers. We believe in a Power, Spiritual, Divine. We believe that this Power is found in all people. We speak of "that of God" in everyone and feel that it is our task to advance this by our lives and our work and to be helpful especially to others who seek the same values.

Yet myriad views are accommodated within the Religious Society of Friends, especially in connection with the dogmas upon which more traditional churches build.

Often I am asked whether Quakers are Christian. How does one define "Christian?" "The Religious Society of Friends"

*Kathryn Parke, a member of Asheville (N.C.) Meeting, is the translator of the as-yet-unpublished English version of Lund's autobiography, Always On the Way.*

**Sigrid Helliesen Lund (second from left) with the Quaker team at the United Nations General Assembly, 1954**



*American Friends Service Committee Archives*

has been translated from English to other languages, generally without using the word "Christian." But we would doubtless say ourselves that we are Christian, because we build on the Christian tradition, despite our differing ideas about such dogmas as the church's understanding of the Bible and its view about Jesus as God's only son and our Saviour.

**S**urely no one doubts any longer that there was a historic Jesus. But why has he been so important? Was it because he was God's special messenger to humankind? Was he a unique person, for whom there is no match? Or was he an ordinary person, but with abilities beyond the usual?

For me personally, he would not be so important if he had not been a human being, through and through. As a unique creation, with a special relationship with God, his life and mission would not have had the significance for me that it now has. As a human being who was fully dedicated to his task, his life presents a gleaming example for humankind. That this led to great suffering doesn't make his life less valuable. Well, many human beings have gone through great suffering, and I don't know whether he himself believed that he was something special. Crying out on the cross, "My God, my God, why have you forsaken me?" he too had his moment of doubt. Yet he surrendered to what he believed was God's will for his life.

I must say that I resist the idea of a death of atonement. To me, the notion seems immoral. Should we really believe that another person could take upon himself our evil deeds? And then we should be freed of them? That seems an outrageously easy way to accept one's "sins." To be a mature, independently thinking human being, I believe one must take responsibility for one's actions, stand by what one has done, take the consequences. Many may feel that such a view reduces Jesus' significance, but it doesn't for me. I think there is a great division between the two names "Jesus" and "Christ"—Jesus, the man, and Christ, the eternal divine Power that lives further and arises over and over in every person.

This Power can be personified. Those two on the road to Emmaus were certain that there was another person with them. But this may not necessarily have meant a visible human being, but rather a Power that changed their lives, changed their view of what it means to be a human being. Many have doubtless had similar experiences.

What we know about the historic Jesus and what he is supposed to have said comes from the Gospels, written long after Jesus lived. Mark, the first biographer, began his about the year 70, and none of the evangelists had actually met or known Jesus. The Gospels must be considered as transmissions of tradition from those who did experience being with Jesus, not necessarily as words actually spoken or written by himself. The Gospels have greatness, strength, poetic beauty—which certainly add to their value, but do not necessarily make them more true in the literal meaning of the word.

We don't need to know whether everything that stands in the Gospels is historically correct. I believe we should study the intent of the words, not cling to every syllable. That, I think, is what is meant by the saying that the word destroys, but the Spirit's power lives on and makes us free.

I believe strongly in the unity of life: there are no parts that are holy and others that are not. I am fully aware that the human person is dualistic, has tendencies toward both good and evil; but life itself is a unity. Quakers hold strongly that no place is more holy than another, that one room is not more blessed than another, as a place for worship. For purely practical reasons, we may have a specific assembling place, but worship can be just as meaningful wherever one holds it. For this reason, Quakers generally dispense with . . . ritual and don't practice baptism and communion as separate sacraments.

There are many different views within Quaker groups themselves. It is exactly this breadth, this wide view, that is Quakerism's essence and strength. Certainly, one should talk with others and present one's own views. But if another sees things differently, there is no harm, it is only an enrichment. One must fully respect the differing views of others, not force one's opinion upon others. How one lives—or at any rate attempts to live—is what is important.

The basic Quaker attitude of full sympathy with one's fellow human beings naturally results in pacifist action, resisting violence and exploitation. The time-honored Quaker witness of opposing outward war is now too simple and must be more far-reaching. Violence in and of itself, including spiritual oppression, is what we need to guard against.

Quakers, at least those groups descended from the European form of Quakerism, tend to avoid the kind of mission work that tries to change people's spiri-

tual loyalties. Obviously, there is a limiting result of this: the ideas that lie behind Quakerism are too little known, although I am convinced that many people need exactly this form of religion.

Quakers rely on practical assistance and educational work—in their own and in other countries—to express sympathy and solidarity and to help where help is needed. That kind of effort seems to many of us a much more natural way to show what we stand for than to insist on our ideas through the spoken or written word. Some do question whether such practical work is truly religious: does it take time and strength that should be used for more spiritual considerations? I don't believe that spiritual and practical aspects of life should be set up against each other. Let us meet and joyfully support service of whatever kind.

**O**ur centering point, what renews our strength to go further, is our time of worship together. Sometimes I feel that the silent meeting for worship is far too short—sometimes it may seem too long—it depends entirely on oneself and not on others. Silent worship, the deepening we find when centering down, has great meaning for us. It carries one through many difficulties and many problems in life.

I have always had trouble understanding the meaning of prayer, probably in part because I have never been able to imagine God as a person. I have no faith that one can pray for things, or pray for something specific to happen. For me, that isn't the meaning of prayer. Once I talked about this with Grete Stendahl, a Swedish Quaker. She said, "I have never formed a prayer in words." That I can understand. Prayer is a condition—which one achieves through strong contact with the divine. One naturally has desires, needs, longings, but these can rarely be expressed satisfactorily in words. For me, true prayer lies on quite a different plane from asking for favors from something represented as a person, a father idea—as we were taught when we were small.

What should carry one through life is respect for other persons, love for others, faith that we all have something of divine power in us, something that is greater than ourselves. There are things one cannot explain, which the attempt to put into words may even destroy. We prefer to call that divine power Love, but true love includes so much—understanding, affection, . . . respect for differences among people and among their ways of acting. □



# Jury Freedom and the Trial of Penn and Mead

by Samuel M. Koenigsberg

The trial of William Penn and his colleague William Mead in 1670 was a celebrated one. Despite the venomous hostility of the presiding judge to the accused, the jury acquitted them. The jurors in turn were fined and imprisoned for bringing in the acquittal verdict. Eight jurors paid to secure their release. Four, however, sought relief in a higher court. In a ringing opinion the court determined that a judge may not punish a jury for its verdict, however thoroughly he disagrees with it. The case became a landmark in Anglo-American jurisprudence.

## THE TRIAL OF PENN AND MEAD

The decades preceding the trial of Penn and Mead were among the most turbulent in modern English history. After numerous confrontations between Charles I and his Parliaments, the Civil War broke out by 1642, and by 1649 Charles lost both the war and his head. Then followed the period of the Interregnum, with Cromwell as England's leader until his death in 1658. In 1660 Charles II was restored to the throne.

The Presbyterians and the Independents, broadly speaking, had been the two principal forces in Charles I's overthrow. But a number of small dissident groups burgeoned during the stirring years of the Great Rebellion. The war against the king had both political and religious objectives, and the dissidents were in one

or both of these categories. There were Levellers, with an advanced political program, radical for its day; Fifth Monarchy Men, who believed the Second Coming was imminent; and Diggers, Ranters, and Anabaptists. The sole survivors have been the Quakers; George Fox spent his formative years during the Civil War.

### *Persecutions by the Restoration government*

Following the Restoration it became a principal objective of the Crown's officers to assure that no revolution would ever again unseat the monarchy. The 1660s became a period of repression. The Quakers were by now a substantial movement, and although a completely peaceable sect, were among the principal vic-

tims. In 1662 the Quaker Act was passed by Parliament. It struck at a vulnerable Quaker tenet by penalizing refusals to take the oath of allegiance. The Quaker Act also banned non-Anglican religious meetings of five or more persons. In 1664 the Conventicles Act was passed. The purpose of the enactment, spelled out in its title and its preamble, was to suppress "seditious conventicles." Directed not only at Quakers but at all forms of religious nonconformity, it prohibited meetings of five or more persons "under colour or pretext of religion" not in the Anglican form of worship.

The 1664 statute expired by its terms in 1668, and, not having succeeded in extirpating religious dissent, it was followed in 1670 by the Second Conventicles Act. Amending its predecessor in several respects, it added a specific ban on outdoor gatherings. The decade of the 1660s witnessed a vast number of prosecutions under these statutes. Four thousand or more Quakers were imprisoned. The Second Conventicles Act boded continued persecution.

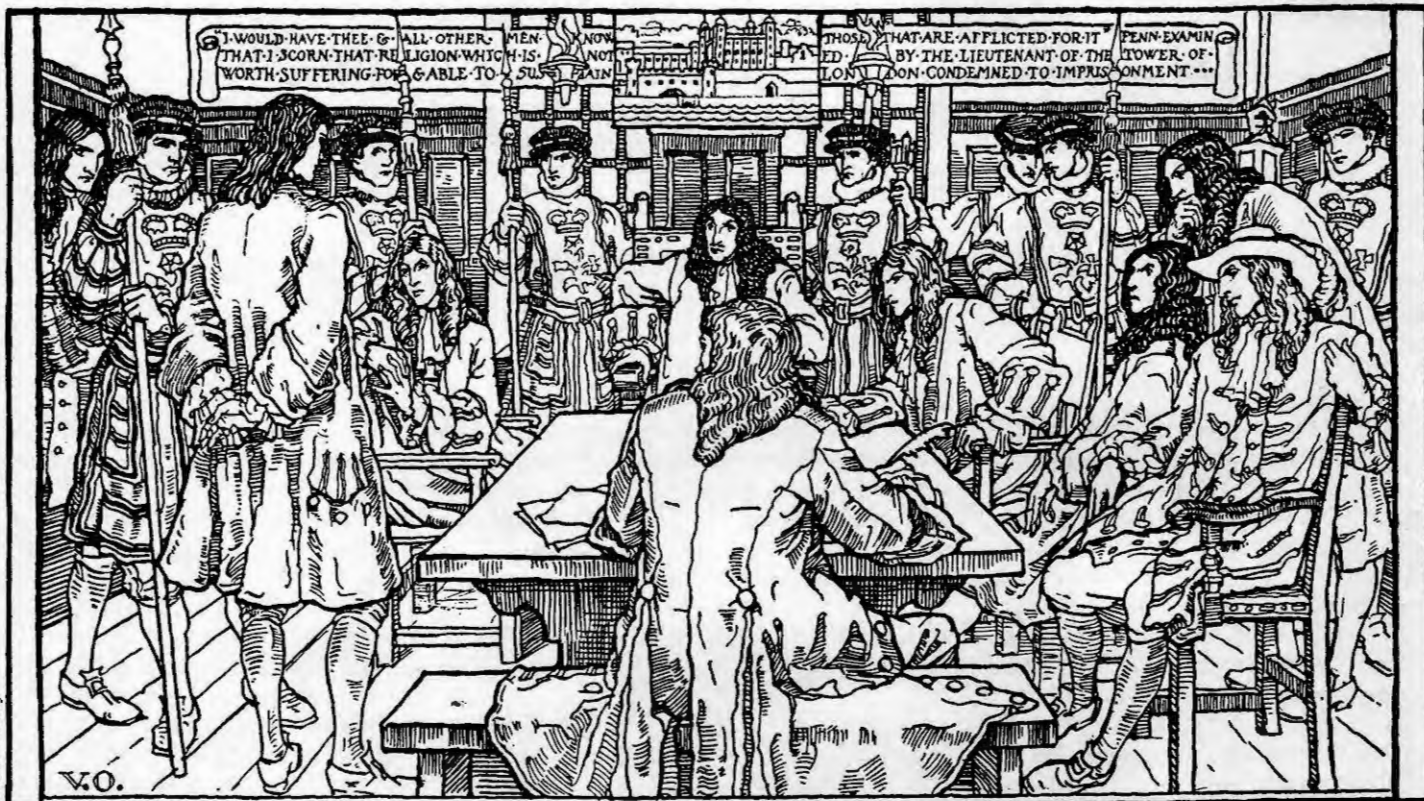
One method of harassing Quakers was to lock their meetinghouses. Among those locked by the London authorities was one on Gracechurch Street.

### *Penn addresses an "unlawful assembly"*

On Sunday August 14, 1670, 300 people gathered outside the barred meetinghouse. William Penn, a young man of 26 and of gentlemanly bearing, spoke to the assemblage. He was accompanied by William Mead, a draper and an active Quaker. Penn and Mead were both arrested and, refusing to pay the fine prescribed by the Conventicles Act, they demanded a jury trial and spent the



*Samuel M. Koenigsberg, of Haverford, Pa., is a lawyer interested in legal history and civil liberties. He is indebted to Louis Green and to Robert L. and Elizabeth R. Post for encouragement, and to the Posts for indispensable help.*



next two weeks in jail. Their trial began on September 1 in the Old Bailey, London's principal criminal court.

The indictment was for participating in an unlawful assembly. This was not a statutory offense but one under the common law, formulated and defined by an accretion of precedents over a long period of time. The crime consisted of taking part in a band intending acts not yet being committed, but which, if committed, would be a riot. It was also an unlawful assembly to gather under circumstances of terror, causing fear and endangering the public safety.

The indictment invoked neither the Conventicles Act nor its predecessor, the Quaker Act. The reason may have been the more severe penalties for unlawful assembly. Also, the prosecution may have been aware that it had no evidence of what Penn had actually said. Lacking this, it would be impossible to prove that the gathering was of a religious character.

Presiding at the trial was Sir Thomas Howell, recorder of London, a judicial office. Present and participating—an indication of the importance attached by the authorities to the case—was Sir Samuel Starling, the mayor of London, and five aldermen. The jury was sworn and the indictment against Penn and Mead was read. After some sparring about Penn's demand for a copy of the indictment—Penn had had a year's legal train-

ing—the request was denied, and both Penn and Mead pleaded not guilty.

### The trial

Proceedings resumed two days later; the intervening time the two defendants remained in jail. When the trial opened, Penn and Mead were brought into court. A bailiff or doorman snatched their hats off.

**Mayor.** Sirrah, did you put off their hats? Put on their hats again.

**Observer.** [Note: The account of the trial was written by Penn, and there are interpolations by an "observer," giving some facts and legal arguments not contained in the transcript]. *Whereupon one of the officers putting the hats upon their heads (pursuant to the order of the court) brought them to the bar.*

**Recorder.** Do you know where you are?

**Penn.** Yes. . . .

**Recorder.** Do you not know there is respect due to the court?

**Penn.** Yes.

**Recorder.** Why do you not pay it then?

**Penn.** I do so.

**Recorder.** Why do you not pull off your hat then?

**Penn.** Because I do not believe that to be any respect.

The recorder fined each 40 marks (present value about \$1,500) for contempt.

Penn responded that the pair had come into court with their hats having been

taken off, and had been put on at the direction of the Bench, "and therefore not we but the Bench" should be fined. Mead exhorted the court to "fear the Lord, dread His power, and yield to the guidance of His Holy Spirit."

There were three witnesses for the prosecution, apparently constables sent to arrest Penn and Mead. Each witness testified to the presence of a large crowd and to Penn's having addressed it. One said that Penn had "preached" but, like the other two, he had not heard what he said. Mead scored a point here by calling out to the jury that the officer had not heard what Penn had said, so how could he testify that he had preached?

The Bench did not bother to conceal its animosity to the defendants. Interspersed throughout the proceedings were such pejoratives as "saucy fellow," "troublesome," "impertinent," being the milder characterizations. Others included "pestilential" and the snarl to Mead that he deserved to have his tongue cut out.

Mead used one occasion to invoke the privilege against self-incrimination, then at an early stage of its growth and only grudgingly recognized. One of the witnesses testified he had not seen Mead in the assemblage, and the recorder asked Mead whether he had been there. Mead responded, "No man is bound to accuse himself," and he put the recorder on the defensive by asking, "Why dost thou of-



fer to ensnare me with such a question?"

Both Penn and Mead frequently argued with the recorder, Penn raising points of law. The recorder, irritated, sent them both to the bail dock, a partitioned-off area in the rear of the courtroom. Penn would shout to the jury from behind the partition from time to time. Throughout the trial both followed a practice resorted to by political dissidents eager to make their case to the jury. They frequently interrupted the prosecution testimony and the outbursts of the Bench to address the jury directly.

The two accused also sought to speak after the concluding step in a trial, the recorder's charge to the jury. They were interrupted, and, persisting, were ordered to be taken to the "hole," a malodorous underground lock-up.

### *The verdicts*

After an hour and a half of deliberation in a chamber above the courtroom, eight jurors descended and declared the defendants guilty. The court ordered the remaining four to be brought down. Singling out juror Edward Bushel, the Mayor and two of the aldermen berated him: he was the cause of the "disturbance," he was the "abettor of a faction," he was "an impudent fellow."

The jury was sent out again, this second time returning with a unanimous verdict: Was Penn guilty of the offense charged? The foreman responded, "Guilty of speaking in Gracechurch Street."

**Recorder.** Is that all? . . . You had as good say nothing.

**Foreman.** That is all I have in commission.

**Mayor.** Was it not an unlawful assembly?

**Foreman.** My Lord, this is all I had in commission.

Denounced and again sent back to deliberate, the jurors then returned—the third time—with a written verdict, finding that Penn was guilty of speaking or preaching to an assembly met together in Gracechurch Street, and that Mead was not guilty.

The mayor and the recorder now "exceeded rules of all reason and civility." Juror Bushel was particularly vilified. Penn protested the attack on the jury and was in turn denounced by the court. He urged the jurors not to give up their rights, to which Bushel responded, "Nor will we ever do it."

The jury was now kept overnight, and denied meat, fire, drink, or "other accommodation" (the reference was to a

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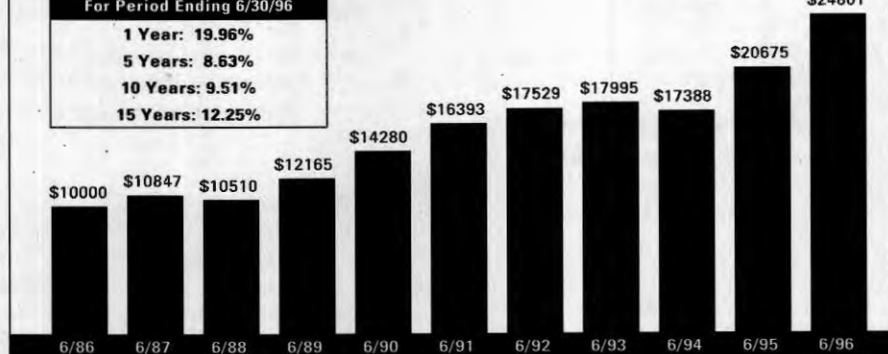
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chamberpot). The next morning it reported the same verdict: "William Penn is guilty of speaking in Gracechurch Street."

This verdict seems to have especially provoked the court. In addition to altercations between the Bench and the accused, "there were many passages which past between the jury and the court," the observer noted. Bushel was again singled out.

**Mayor.** You are a factious fellow. . . .

**Bushel** (addressing the recorder). Sir Thomas, I have done according to my conscience.

**Mayor.** That conscience of yours would cut my throat.

**Bushel.** No, my Lord, it never shall.

**Mayor.** But I will cut yours so soon as I can.

**Recorder.** I will have a positive verdict, or you shall starve for it.

The jury was sent out for the fifth time. Returning, it delivered the same verdict, "Guilty of speaking in Gracechurch Street." Again the recorder and the mayor denounced Bushel, and Penn protested.

**Recorder.** You are a factious fellow; . . . and whilst I have anything to do in the city, I will have an eye upon you.

**Mayor.** Have you no more wit than to be led by such a pitiful fellow? I will cut his nose.

**Penn.** It is intolerable that my jury should be thus menaced: Is this according to the fundamental laws? Are not they my proper judges by the Great Charter of England? What hope is there of having justice done, when juries are threatened, and their verdicts rejected?

The recorder again ordered the famished jury upstairs, and overcame their reluctance by directing the sheriff to take them. This time, the sixth, they returned, finding both William Penn and William Mead not guilty. Responding individually, as the court demanded, each juror affirmed the not guilty verdict.

## The jurors penalized

Once again, as usual, the court chastised the jurors and now fined each 40 marks, directing that they be imprisoned until they paid. And notwithstanding the verdict, neither Penn nor Mead was freed. They had been fined for contempt of court at the outset of the trial for wearing their hats. Not paying, they were kept in jail.

Penn's father was an admiral, a naval hero, and a friend of King Charles II. Now on his deathbed, and wishing to see his son once more, he had Penn's fine paid and procured his release. Mead's fine was also paid, and he too was freed.

## BUSHEL'S CASE

Of the jurors who were imprisoned, eight soon paid. Bushel, however, and three others, John Hammond, Charles Milson, and John Bailey, refused to pay. From jail Bushel applied for a writ of habeas corpus in the Court of Common Pleas, the second highest court in England, and he and his fellows won their freedom in one of the most important cases in the history of Anglo-American jurisprudence.

## The writ of habeas corpus

The writ of habeas corpus had been for several centuries and still remains a principal legal bastion of individual freedom. The writ, a court order, empowers one alleging an illegal deprivation of his liberty, his right to move freely about, to ask a court to pass on the legality of his detention. The writ commands the person holding him to produce him in court and legally justify the restraint. Usually sought by a prisoner who charges a violation of his constitutional rights, such as the right to counsel at his trial, habeas corpus is available for any restraint. The judge is required to consider the matter as promptly as possible, usually within three days, and to pass upon the legality of the incarceration.

The high importance of the writ is attested by the U.S. Constitution: "The privilege of the writ of habeas corpus shall not be suspended, unless when in cases of rebellion or invasion the public safety may require it."

In the present instance, the imprisoned Bushel in his habeas corpus application stated that the trial court had acted illegally in fining and jailing him.

Little is known about Edward Bushel. He was a London merchant, and, from the manner in which the mayor and alderman addressed him from the Bench, it seems that they were acquainted with him. Apparently he was a substantial citizen. His colleagues, too, were merchants.

Chief Justice John Vaughan presided over the Court of Common Pleas. He and his four brethren on the court passed on the application for the writ. Contemporary opinion about Vaughan varies. One diarist thought he was wise and learned. He is also described as able, but though a royalist, more inclined to popular authority.

## The response of the prosecution

The law required the sheriff to write on the back of the writ the reason for his



detention of the jurors and to produce them, together with his response, in court. The sheriff, represented by government prosecutors, answered that the jurors had been fined and imprisoned for contempt of court because they had delivered a verdict "contrary to full and manifest evidence."

Chief Justice Vaughan believed that the Court of Common Pleas had no authority to pass on the issue. Once his colleagues had voted against him, however, he joined wholeheartedly in acting on it. It was he who delivered the opinion of the court.

He began with a eulogy of the writ of habeas corpus. "The writ," he said, "is the usual remedy of an individual deprived of his liberty against law. The writ commands the day."

The answer of the government, the chief justice declared, was inadequate. The cause for the detention must be specifically stated, he held, so that a court passing on a habeas corpus application could be convinced as clearly as the sentencing judge that the verdict indeed was contrary to full and manifest evidence, or could see whether it was merely "doubtful, lame, or dark," or if in fact there was any material evidence at all to support it. "It is not possible to judge of that rightly that is not exposed to a man's judgment."

Objective truth, the court further held, was difficult to ascertain, but the response did not charge the jurors with being aware that their verdict was contrary to full and manifest evidence.

### *Freedom of the jury*

The court then turned from the flaws in the government's response to the substantive issue of the application. Its basic ruling was that individuals could differ in their conclusions about a case, and might well come to opposite results from identical testimony. The court declared:

A man cannot see by another's eye, nor hear by another's ear, no more can a man conclude or infer the thing to be resolved by another's understanding or reasoning; and though the verdict be right the jury give, yet they be not assured it is so from their own understanding, are foresworn at least in *foro conscientiae* [in the tribunal of moral conscience].

Proceeding from this premise, the court said that it is the function of the jury to find the facts and to apply to them the law as the judge instructs them. But if the judge is to dictate the verdict, of what use is the jury, the opinion asked. Should it be abolished?

The verdict of a jury, the court con-

cluded, could not be forced by a judge. A jury must not be threatened or intimidated into a verdict not of its own choosing. Nor, except for corruption, may its members be punished should they fail to agree with a judge's view of the evidence.

Bushel and his companions were released.

The importance of *Bushel's Case*, as posterity has named it, goes far beyond the immediate decision freeing Penn and Mead's four jurors. In the centuries since then, the law has become firmly established that a judge may not punish a jury for its verdict, no matter how strongly he may disagree with it.

The opinion and its enduring strength do not require one to view the institution of the jury uncritically. Juries may be packed, or subtly cajoled or threatened by a judge, or corrupted by litigants. But lawyers with long experience before juries have great admiration for the system and would not replace it by leaving decisions to a judge alone. The jury can provide a safeguard between an arbitrary or partial judge and a litigant who becomes an object of a judge's animus.

Especially in a case involving political or religious dissent, the jury can stand as a shield between the forces of officialdom and the dissenters. As in the case of Penn and Mead, jurors have stood between a persecuted religious or political minority and a prosecutorial authority that includes a judge. The jury thus can serve a fundamental purpose, standing as a bulwark against arbitrary and oppressive government.

For this, we can in large measure thank William Penn and William Mead. They demanded a trial by jury, they protested the abuse of the jury by the mayor and the judge, and they urged its members to obey their consciences. Posterity must also thank Edward Bushel and his three fellow unsung heroes for not succumbing to the court's malevolence and for suffering jail to vindicate the freedom of the jury. □

This article presents the substance of a talk given at The Quadrangle, Haverford, Pa., on May 16, 1996. A principal source for the article, courtesy of the Quaker Library of Haverford College, was *The Tryal of William Penn & William Mead for Causing a Tumult . . . September 1670*. Bushel's Case is reprinted in *State Trials*, vol. 6, p. 999 (T.B. and T.J. Howell, eds., London, 1816). The author acknowledges the assistance of Dr. C. C. Pond, director of research of the Public Information Office of the British House of Commons.



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# Called to Faithfulness: Christian Peacemaker Teams' First Ten Years

by Val Liveoak

In a 1984 speech to the Mennonite World Conference, Ron Sider, Mennonite pastor and president of Evangelicals for Social Action, electrified those present with a radical challenge: members of the Historic Peace Churches should become active peacemakers, following Jesus' radical example, and be prepared to make sacrifices in the process. He challenged affluent churches to "show the poor of the earth our peace witness is not a subtle support for an unjust status quo but rather a commitment to risk danger and death so that justice and peace may embrace," in order to witness that "God's way of dealing with enemies is the way of suffering love." Not only should congregations seek to become examples of love and reconciliation within themselves, but, "Unless we . . . are ready to start to die by the thousands in dramatic, vigorous new exploits for peace and justice, we should sadly confess that we really never meant what we said [about following Jesus' example] . . . [since] making peace is as costly as waging war." He envisioned a band of 100,000 Christians prepared to confront situations of conflict around the world. Mennonite and Brethren in Christ congregations took up his challenge and formed Christian Peacemaker Teams (CPT) in 1986.

For the next seven years, CPT volunteers engaged in a process of organizing and administrative work, outreach, sending short-term projects and delegations to the Middle East and Haiti, and sponsoring protests of military activities in Canada and the United States.

Many Quakers have watched CPT with interest, some joining its delegations and Peacemaker Corps. In 1995 Friends United Meeting joined CPT and Friends Peace Teams Project affiliated with it. CPT's Mission Statement declares that "CPT offers an organized nonviolent alternative to war and other forms of lethal intergroup conflict. . . . It seeks to enlist the response of the whole church in conscientious objection to war, and the development of nonviolent institutions, skills, and training for intervention in conflict situations." As it finishes ten years of working toward

these ends, it is useful to look at how well it is achieving them.

In Haiti, CPT has had a continuing presence since autumn 1993, and remained in Haiti when most other nongovernmental organizations pulled out after President Aristide's failed first attempt to return. As a violence-preventing presence in the provincial town of Jeremie, and later in the northern province of Ti Rivye, CPT members trained local people in dispute resolution; observed and reported on the lack of disarmament during the UN presence; worked for judicial change leading to the replacement of corrupt judges; and were observers during the parliamentary and presidential elections in June and December 1995.

CPT members travel to rural areas by public transportation (more frequently a truck or a boat than a bus), motorcycle, and foot, prompting Reserve Corps member Joanne Kaufman to reflect:

CPT's walking ministry can't be measured. . . . Haiti is a hard environment and North American goals and schedules are hard to follow when you walk six hours to get to a village or visit a court. . . . I have often felt as if this is the most closely we can follow Jesus, as I walk a dusty back road or trail with Haitian friends and greet children carrying five-gallon oil jugs or huge buckets of water, as we pass

women sitting in shacks selling charcoal, fruit, manioc. . . . As we listen to a judge mediate a disagreement in which one man cut off the head of a goat that ate part of his garden. As we sit with a 28-year-old woman who lost her baby. . . . I am helpless to help each person in a system that exploits people on an international, national, and local scale. All I can do is walk with them, and I believe that this is ten times harder than running around finding aid. It's letting go of and grasping responsibility at the same time. Letting go of the power to control destiny, money, etc., AND taking responsibility for the fact that I have choices, money, etc., and that I can and must learn to share, somehow. I take courage from Jesus' life.

In Washington, D.C., CPT had two violence reduction projects (1994-96) in Columbia Heights, a neighborhood known for its crime and poverty. The team there moved into an apartment complex with a history of violence and drug culture in an attempt to address the problems head on; facilitated four neighborhood trainings in nonviolent self-defense and dramatic ways to depict the violence of racism and poverty; participated in citizens' patrols; worked with neighbors in closing down two crack houses; and worked with neighbors to provide a safe atmosphere for Halloween festivities in 1994 and 1995.

The CPT team initiated two phases of work in Columbia Heights with Listening Projects in which they interviewed neighborhood residents. In the second Project, Friends and Mennonites were involved in interviewing and were also interviewed about their attitudes toward violence and residents of the neighborhood. "Apathy and fear are the two demons we struggled with most often," stated one report. Despite that finding, Cole Hull, one of the founders of the Project in Urban Peacemaking, wrote:

The vision of PUP is to gather glimpses of humanity and peace amidst the violent landscape of drugs, desperation, and denial. . . . We are discovering that creative peacemaking is a long-term investment and that we must always be ready and willing to learn new things

**CPTer Kathleen Kern cautions Palestinians during an explosive situation in Hebron.**



*Val Liveoak is a member of Austin (Tex.) Meeting sojourning at San Antonio (Tex.) Meeting. She has served in Chiapas, Mexico, and Washington, D.C., as a reserve member of CPT's Peacemaker Corps and is on the coordinating council for Friends Peace Teams Project.*



in our work at being witnesses to God's reign breaking into the world. The initiatives in Washington, D.C., are part of the discovery journey for us. Our attempts at peacemaking illustrate the necessity for us as peace churches to take very seriously the need for our active commitment to peacemaking and to continue to search for creative solutions to the problems in our cities.

Team member Wes Hare said:

CPT believes that our commitment to nonviolence must be expressed in activity. We believe that "Witness Actions" of "walking the walk" offer us the opportunity to live out our nonviolent beliefs. We have experienced the pervasive violence which is fundamental to our national culture and heritage and therefore must be confronted directly in the family, and in neighborhoods . . . in other words, at the grassroots, neighbor to neighbor.

CPT has also had a long-term team in Hebron, on the West Bank, since June 1995. There, team members provided protective presence for Palestinians during every Sabbath on Duboya Street (due to Israeli settlers' marches accompanied by violent confrontations of the settlers and the residents of this commercial district); walked with Palestinians requesting protection from harassment; supported protests/complaints of Palestinian families targeted by Israeli security forces or Israeli settlers; sought to block demolition of Palestinian homes and then assisted in the rebuilding of demolished Palestinian homes; worked with Palestinians to remove gates to the University of Hebron and in the Central Market area of Hebron erected during the Intifada to control the Palestinians; facilitated informal classes and discussions on Christian nonviolent views of social change; and reported on human rights violations and arbitrary arrests. Critics of these actions complain that they seem to reflect an anti-Israeli bias, but on Sunday March 10, 1996, following terrorist bombings of the Number 18 bus in Jerusalem on two previous Sundays, CPT members rode the bus in a public display of solidarity with Israeli citizens to proclaim their opposition to the renewed violence Israel was suffering in the wake of attempts to implement peace accords.

The prayerful struggle for discernment that goes into each of these actions is described by CPT Coordinator Gene Stoltzfus:

The days for the team are long. Opportunities for nonviolent direct action are limitless. Each of these opportunities and invitations is accompanied with massive amounts of discussion about the risks, the strategy, the faithfulness to the CPT visions of nonviolent intervention. In each case much energy is consumed to prepare for the worst case and the best case. It is not easy to achieve unity. . . . There are strong disagreements but genuine appreciation for the differences and the need for a mixture of diverse personalities.

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continue . . . our university friends simply said,  
"Stay until there is justice."

A lively exchange about CPT's work has  
been carried out on internet discussion groups.  
One person questioned the role of people  
coming in from the outside to become in-  
volved in local conflicts. Kathleen Kern, who  
has served in all of the projects listed above,  
wrote:

CPT serves as a guest in the house of the  
disenfranchised. Rather than building our own  
house between the houses of the two groups in  
conflict, we accept invitations to live with the  
oppressed. Within that role we find ourselves  
better able than our hosts to greet the oppres-  
sors at the door. Using active nonviolence as a  
means of communication, we confront and en-  
gage those in power, making it clear that we  
will A) tell the truth about what we see them  
doing, B) physically lay down our lives to  
prevent their harming our hosts, and C) treat  
them with the respect and love to which they  
are entitled as children of God. Our position as  
guests also helps to deter violence on the part of  
our hosts and their extended family. . . . By  
preventing violence against our hosts, we help  
diminish the anger and the "trapped" feelings  
that can lead to retribution. By respecting them  
we in turn engender respect for our own non-  
violent positions and open channels for the  
teaching and discussion of nonviolent strategy.  
We know from Jesus' example that standing  
with the oppressed does not mean participating  
in actions that violate the radical command to  
love the enemy. . . . We may at times leave the  
house of our hosts to visit the oppressors in  
their house and listen as actively as possible to  
their fears and concerns. We can take the op-  
portunity to communicate to these people that  
their lives are precious in our eyes because God  
loves them. Ideally we can then communicate  
some of the enemy's humanity to our hosts  
when we return to their house. But in the end,  
we will always return to their house.

In a discussion about the situation in  
Bosnia, James Satterwhite, a Friend who be-  
came a member of the Reserve  
Corps in 1996 and has traveled  
twice to Chechnya for CPT, re-  
flects:

If we abhor military action, then  
we should be ready to provide an  
alternative. If we sit back and sim-  
ply "condemn" what is happen-  
ing, then we are contributing noth-  
ing, and have nothing therefore to  
say to the situation. It seems to me

**CPTer Lena Siegers,  
from Hamilton, Ont.,  
listens to Haitians in  
the Artibonite Valley  
describe the insecurity  
in the countryside.**

that CPT in principle could provide a frame-  
work for such an alternative form of engage-  
ment—certainly this possibility is being ex-  
plored with regard to refugee resettlement . . .  
[CPT can be] a low-key presence but does not  
hesitate to take a more active role if the situa-  
tion calls for it.

Attempts at dialogue, as well as nonvio-  
lent actions, are essential, but may seem to be  
provocative. One critic suggested that CPT  
members provoked the hostility of Jewish  
settlers. Cole Hull, who also has worked on  
all the long-term projects, answers:

[H]ostility already exists in most every sit-  
uation we find ourselves invited to be a part  
of. . . . [I]n truth, speaking truth to power or  
challenging cultural/situational assumptions  
are not violent [actions] . . . they just operate  
with the "language" or iconography of conflict.  
They push up some of those unsettling things  
about our human condition or our political land-  
scape that we would rather not deal with.

As to "provoking hostility": is it not the case  
that when anyone is prevented or hampered  
from committing violence or perpetrating in-  
justice, that person is going to be angry at being  
thwarted? The key is to then work with that  
anger to prompt dialogue, not to avoid provok-  
ing it by acquiescing in the injustice.

Anne Montgomery, a member of the  
Hebron team, adds her view of the role of  
"outside agitators":

It is important to recall Martin Luther King  
Jr.'s insistence that in nonviolent action we do  
not create the violence and anger often rooted  
in fear . . . because it is already present and  
must come to the surface to be healed. . . . We  
need to push boundaries a little to help provide  
a safer physical and psychological environ-  
ment, free of harassment and fear, in which  
reconciliation can take place and people can  
solve their own problems.

Is CPT too one-sided in its reporting? Re-  
sponding to a critic of work in Hebron, Cole  
Hull writes:

We are not a news organization nor do we wish  
to simply and sterilely respond to the wholesale







suffering that impregnates the relationship between Israel and Palestine, Muslim and Jew. We report what we become involved in. . . . We can stand to learn much about the love for all peoples, and often struggle to be poor reflections of our Creator, but recognize our willingness to work alongside and advocate for all peoples who are at the wrong end of a gun, a hearing, a demolition, a roadblock. Too often this also means being with the people who do not make the laws [rather than those who enforce them].

Do CPT's actions have unintended results? Cole Hull responds, based on his experience:

Any action does not necessarily have to achieve any specific goal to be worthy of its effort. We do not always see the immediate fruits of our labors, but wish to continue to forge ahead nevertheless. . . . Sometimes "outsiders" are able to do things that local persons cannot. . . . Palestinians are at a grave risk here for speaking out in spite of legal documentation in their favor. Israeli peace activists would indeed be able to address these issues . . . [but] are equally considered "outsiders" and [are] just as able to leave whenever they like. . . . You might say that we have more power in these contexts than most people: the power to make such a statement without getting shot or arrested too quickly; the power to engage the military and settlers without fear; the power to ask hard questions. CPT has gone into regions and situations where complex, long-term problems exist and have existed for a long time. Solutions will not come quickly, and there are many levels of work that must be done. One small group, however, can effect some changes, shed some light, and be an example to others—both those involved in the conflict and others who are watching it.

CPT actively embodies the beliefs of the traditional Peace Churches and puts into practice techniques that might become a model for future peacemaking. As Cole Hull puts it, "CPT exists to facilitate the placement of committed persons into conflict situations in the hope of discovering ways to uncover lasting peace." □

Requests for information and donations may be sent to CPT, P.O. Box 6508, Chicago, IL 60680-6508, telephone (312) 455-1199, e-mail [cpt@igc.apc.org](mailto:cpt@igc.apc.org).

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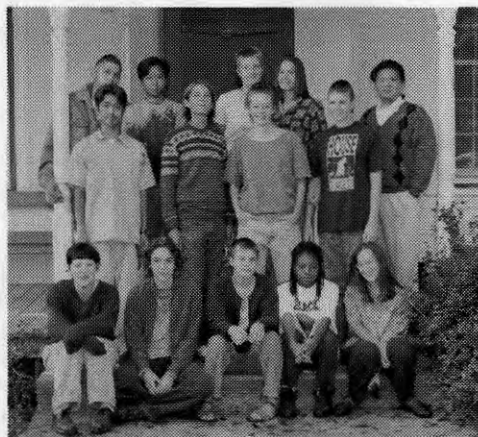
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## News of Friends

**Opposition to capital punishment is continuing to grow throughout Europe,** according to a recent report from the Quaker Council for European Affairs. All countries wishing to join the Council of Europe, an intergovernmental body that promotes human rights, democracy, and cultural cooperation, must agree to adopt Protocol 6 of the European Convention on Human Rights, which abolishes the death penalty. The country of Moldova became the most recent addition to the Council of Europe when it signed Protocol 6 on May 2, 1996. QCEA, which has consultative status at the Council of Europe, actively supports the abolition of the death penalty and has recently forwarded a resolution to the Council in support of conscientious objectors. In an unrelated move in June 1996, Belgium also abolished its death penalty, which had not been applied in that country for 47 years. (*From Around Europe October 1996*)

**Clothing, shoes, linens, and canned goods were sent to victims of Hurricane Hortense in Puerto Rico** by the American Friends Service Committee on Oct. 1. The Caribbean Project for Justice and Peace, a sister organization to AFSC in Puerto Rico, distributed the almost 10,000 pounds of supplies to areas in the southern part of the country where damage from the hurricane was most severe. In addition to heavy wind damage, the hurricane brought nearly 20 inches of rain and thousands of people lost their homes in resultant flooding. An AFSC Puerto Rico Relief Fund has been established to purchase medicine and furniture and to pay rent for those left homeless. To contribute to the relief fund, send donations, earmarked for Puerto Rico, to AFSC, 1501 Cherry St., Philadelphia, PA 19102, telephone (800) 226-9816.

**Young Friends in Milwaukee, Wis., organized a successful protest against U.S. Navy recruiting on July 22.** When Anna Fritz, a 17-year-old member of Milwaukee (Wis.) Meeting, heard the U.S. Navy's recruiting tour was coming to town, she took her concern to meeting. At the suggestion of Chris Lombardi from Central Committee for Conscientious Objectors, Anna decided to use kites as a manner of nonviolent protest that would draw attention away from the event. Designed by Verdell DeYarman, founder of Peace Action, a community group based at the Milwaukee Friends Meetinghouse, the kites were decorated by children in the meeting. When the day of the recruiting event arrived, ten teenaged and four adult Friends, plus Peace Action volunteers and members of the Catholic Worker, flew their kites on the pier to "greet" the *USS Oliver Hazard Perry*. The group protested on two occasions and distributed literature on alternatives to the military, including a list of "Questions the

Navy Doesn't Want You to Ask" that brought attention to discrimination in the military and challenged the U.S. Navy's promises of job skills, money for college, discipline, and adventure.

**Milwaukee (Wis.)  
Young Friends fly  
kites to protest  
military recruiting.**



Anna Fritz

## The FRIENDS JOURNAL Campaign

The fall and early winter months have been a very exciting time for the FRIENDS JOURNAL Campaign. With over \$500,000 in commitments received by mid-November, we are well on our way toward the \$800,000 campaign goal. (We anticipate that we will have passed the \$600,000 mark by the time this January issue reaches your door.)

Gifts in recent months have come increasingly from subscribers around the country. Some gifts are large—\$5,000 or more—while others are more modest. Handwritten notes often express appreciation to the staff for their work.

Some of the notes that accompany gifts share news about the reader or a loved one whose life was touched by a particular article or story. Often these memories go back many years; sometimes the impact of the JOURNAL is more immediate and dates back to a recent issue.

The common thread that connects these notes is a much felt appreciation for the JOURNAL as a vessel for sharing the spiritual journey of Friends. What wonderful gifts these notes provide!

### **\$50,000 gift from a "non-Friend"**

One highlight of the fall was a generous gift of \$50,000 from one of our readers who falls into the category of "non-Friend." Why such a large gift to a Quaker publication? In conversation with editor-manager Vinton Deming, this very generous donor cited the JOURNAL's willingness to tackle difficult issues and to do so in ways that leave the reader with hope rather than despair. He also cited the JOURNAL's ability to address issues of spirituality in ways that reflect the strength of Friends to link the inner faith journey with social action and concern for others.

### **Work Underway Among Friends**

Groups of Friends gathered on several occasions in the fall to hear about the needs of the JOURNAL and consider supporting the campaign. We are particularly appreciative to Henry and Mary Esther Dasenbrock for hosting in late October a reception for Vint with area Friends at their home in Haverford, Pa.

A campaign committee at Medford Leas Retirement Community in New Jersey is hard at work seeking support for the campaign. In addition to holding several planning meetings, the committee hosted a November 16 gathering for Vint with over 100 people in attendance. Our thanks to the following committee members for their good work: Bob and Gladys Gray, Jane and Sam Burgess, Wilda DeCou, Gertrude and Wayne Marshall, Tak Moriuchi, Genie Phelps, Kate Haupt, Becky Monego, Phyllis Sanders, and Esther Woodward.

### **Travel plans for 1997**

Much of the first six months of 1997 will be devoted to visiting with Friends throughout the country. A busy schedule is planned for Vint, taking him to the Midwest (Michigan, Indiana, Ohio, and Illinois), Southeast (North Carolina and Florida), and Mountain States (Montana and Colorado) during the first three months of the new year. Other trips being scheduled include a swing up the West Coast in April or May, a second trip to the Midwest (Iowa, Wisconsin, and Minnesota), and several trips to meet with Friends from Maryland to Maine. We are deeply appreciative to the many Friends around the country whose assistance make these trips and gatherings among Friends possible.





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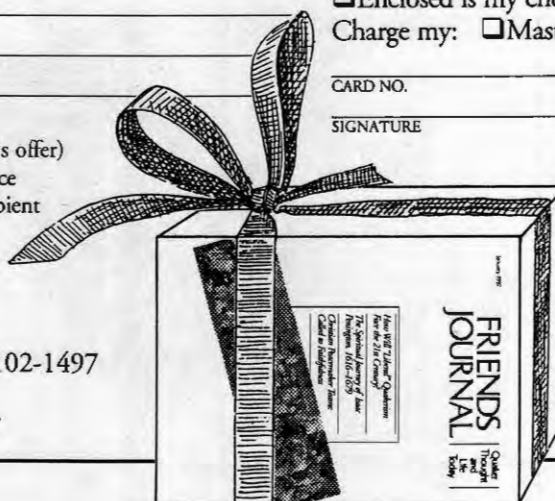
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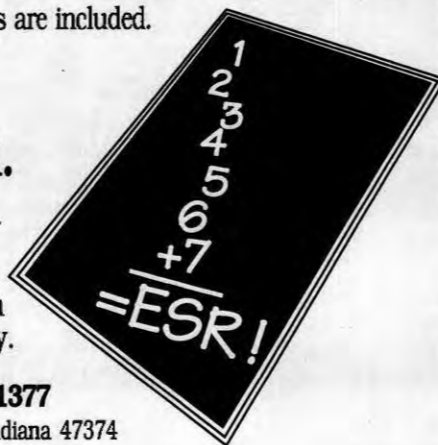
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## Bulletin Board

•Volunteers are being sought for work in Chiapas, Mexico. The Latin American Committee of New York Yearly Meeting is planning a three-week workcamp at the Hospital San Carlos in mid August. Located in Altamirano, Chiapas, a small mountain town currently occupied by the Mexican army, the hospital can accommodate 50 adults and 40-50 children. Participants with the following skills are needed: nursing, mothering, washing, sewing, construction, teaching, cooking, gardening, animal husbandry, art, music, and any ability to repair body and mind. The project will also work to educate local populations about the many preventable illnesses that are common in the region. Support in the form of donations of clothing and medical supplies, organizational guidance, and financial contributions is also needed. For more information, contact Elaine Chamberlain, 97 Springville Ave., Amherst, NY 14226, telephone (716) 837-0475, or Mary E. Way, 2195 W. Main St., Stanley, NY 14561, telephone (716) 526-5196.

•Friends World Committee for Consultation's Elizabeth Ann Bogert Memorial Fund offers grants of up to \$500 to individuals involved in the study and practice of Christian mysticism. Proposals should include a description of the project, amount of money requested, how monies will be used, other sources of funding, and how results will be communicated to others. The deadline for proposals is March 1. To apply, send seven copies of the proposal, plus two or three letters of reference from people familiar with the project, to Carolyn N. Terrell, 46 B Brainerd St., Mount Holly, NJ 08060.

•The Quaker Collection of Haverford College is accepting applications for three \$1,500 Geste Fellowships for one month of research using Quaker Collection materials to study the connections and relationships between various ways of expressing religious belief in the world. The month of study can occur anytime between June 1 and Jan. 31, 1998. The application deadline is Feb. 1. For more information or to apply, contact Ann W. Upton, Quaker Collection, Haverford College, Haverford, PA 19041. (From the FAHE Newsletter)

•"Be Still and Know That I Am God" is the theme for the midwinter gathering of Friends for Lesbian and Gay Concerns, Feb. 14-17, in Leesburg, Fla. The gathering's theme and activities will "highlight our need to discern who we are and what we are called to, with God's guidance." The weekend will include worship and fellowship, business sessions, worship sharing, entertainment, a program for young people, and time to play. For more information or to register, contact Doug Tipton, P.O. Box 1363, Madison, WI 53701-1363, telephone (608) 251-0904, e-mail adtipton@execpc.com.



•Friends meetings and schools are invited to participate in the Friend-Ship Kits campaign sponsored by the Material Aids Program of the American Friends Service Committee. The Material Aids Program, now in its 79th year of operation, needs to build up its reserve of school, hygiene, sewing, and art kits. A reserve of kits enables AFSC to respond quickly to requests for material aid; they are especially useful for work with refugees. Lists of ingredients for the various kits are available from AFSC. Groups who assemble the kits are encouraged to include a note or picture to personalize the gift and are asked to contribute one dollar for each kit to help pay shipping expenses. In addition to providing a service for persons in need, assembling kits gives communities an opportunity to build awareness of social needs throughout the world. AFSC has already sent school kits to Nicaragua and Haiti, and hygiene kits to Bosnia. A shipment of school and art kits to Russia is planned in early 1997. For more information, contact Tom Moore, director of AFSC's Material Aids Program, at (215) 241-7041, or by e-mail at [TMOORE@afsc.org](mailto:TMOORE@afsc.org).

## Calendar

### JANUARY

3-5—The annual New Year's Silent Retreat at Woolman Hill in Deerfield, Mass. Cost is \$90. Contact Woolman Hill, Keets Rd., Deerfield, MA 01342, telephone (413) 774-3431.

3-11—Australia Yearly Meeting, in Hunter's Hill, near Sydney, Australia. Contact Topsy Evans, P.O. Box 119, N. Hobart, Tasmania 7002, Australia, telephone (61-02) 349-055, fax 343-240.

10-12—Evangelical Friends International—North American Region. Contact John Williams Jr., 5350 Broadmoor Circle, NW, Canton, OH 44709, telephone (330) 493-1660.

Mid-January—Peru-INELA Yearly Meeting, in Llave, Puno, Peru. Contact INELA-Peru, Apartado 369, Puno, Peru, telephone (51-54) 35-0210.

In January—Bhopal Yearly Meeting, at Bhopal Meetinghouse, Bhopal, India. Contact Devdas Shrisunder, G-9/34, North T.T. Magar, Bhopal, MP 462003, India.

In January—INELA-Bolivia Yearly Meeting, in La Paz, Bolivia. Contact INELA, Casilla 8385, La Paz, Bolivia, telephone (591-2) 34-36-26.

24-26—Pacific Northwest Quarterly Silent Retreat in Gold Bar, Wash. Contact Quaker House, 4039 9th Ave. NE, Seattle, WA 98105.



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## Reports

### Ireland Yearly Meeting

As a representative from Britain Yearly Meeting to Ireland Yearly Meeting, my role was not to speak for BYM but to listen and learn. That was the frame of mind in which I arrived in Waterford, Ireland, where I was welcomed very warmly to the pleasant grounds and buildings of Newtown School.

I had plenty to listen to and learn from. Friends aged from 2 to 92 were present at this residential meeting, Aug. 2-6, 1996, although in smaller numbers than I am used to. Ireland Yearly Meeting is about one-tenth the size of BYM, and the sessions mirrored this difference, being attended by an average of 130 Friends. I felt as though I was meeting a large family, many of them actually related to one another—some surnames were repeated again and again—and others connected through school or Young Friends.

I saw Ireland Yearly Meeting's different strands working together in unity, though often through disagreement and not without difficulty. The evangelical and liberal traditions are both alive in Irish Quakerism, both of them trying to listen to the other's very different approaches to faith and modes of expression.

In the public lecture, Simon C. Lamb, an evangelical Friend, urged us to put together the spirituality of evangelicalism and the active faith of the liberal tradition. He encouraged his audience, and particularly his fellow evangelicals, to speak their own truth as well as to listen to others. However, he warned that although we should not hide our light under a bushel, it is better to offer a reading lamp than to switch on headlights that might blind rather than illuminate.

His words were still with the meeting as it came to look at the peace process, trying to discern a way forward. This was the session in which I was most aware of the fact that Ireland Yearly Meeting encompasses the whole island. In this place, Northern Ireland and Eire were united through religion instead of being divided by it. But this was also a session in which deep differences were evident. Ireland Yearly Meeting includes people from a wide range of backgrounds, views, and prejudices, and words can be a stumbling block.

Irish Friends had already begun to work through this problem. At a conference held earlier in the year, at a time when hopes of peace were higher, they attempted to examine themselves, to work through anxieties, pain, and fear together. The aim was to help Friends to understand others by understanding themselves: to avoid a sense of superiority or a passive dependence upon politicians and others to solve Ireland's problems. The conference was a successful first step and it was agreed to hold others, including perhaps one aimed particularly at Friends from the North.

That there is still work to do was evident in this session. The fact that some Friends felt

mistrustful, afraid, and intimidated could not be denied in the face of the experience of personal pain and loss of which we were movingly told; yet there were some who evidently wished they could deny it. In his lecture, Simon Lamb urged the yearly meeting corporately to release its sin and weakness before rededicating itself as a worshipping community. It seemed I was witnessing the beginning of that process.

Irish Friends are working through their pain, acknowledging that their fears are real. But they have not stopped trying to reconcile differences, to foster relationships across borders of all kinds, and to work for peace now. I was heartened and inspired by the evidence of continuing, patient work for reconciliation.

The report from Ulster Quaker Service Committee vividly presented to us its difficult and demanding work with prisoners and their families. We heard, too, how Quaker House works with quiet persistence to talk with those on all sides and to bring together informally those who could not meet in any more of a public forum. Working for peace in the present conditions of fear and lack of trust sometimes brings Irish Friends close to despair, but they continue to put their faith into action.

During the rest of the weekend, I listened as Irish Friends wrestled with other issues: simplicity and the right use of money, the proper religious education of Friends' children and young people, the realities and ideals of marriage, ecumenical relations, and the first steps towards revision of part of their Book of Discipline. Sometimes I found the language and concepts uncomfortable, but I kept listening and was often moved in ways I did not expect by the strength of Friends' feelings and by the strong convictions and strong faith underlying them.

Throughout the yearly meeting, through despair resisted, through fears and anxieties faced, through family and fellowship celebrated, through action for reconciliation continued, echoed these words from Micah, printed on the program, which we all carried with us and which I carried home with me: "And what does the Lord require of you?"

—Gil Skidmore

(Reprinted from the Aug. 23, 1996, issue of *The Friend*)



The following "Commentary" from *The Friend* was written by Deborah Padfield, editor of *The Friend*, who also attended Ireland Yearly Meeting.

Ireland Yearly Meeting invites and welcomes visitors from other denominations and other faiths to its sessions. During one highly charged evening at this year's IYM, a Baha'i visitor voiced a worry: while she had believed the gift of Quakers to lie in being



neither Protestant nor Catholic, she seemed now to hear the voices of Protestant Quakers and Catholic Quakers.

The comment was as shrewd as painful; yet it shed light not just on a potential stumbling block for Friends, but on one of their strengths—or so it seemed to me, an outsider. Though Quakerism has stood largely outside Ireland's sectarian divide, it contains Friends who are, in their devotion to the Scriptures, unambiguously Protestant, and those who by background or political sympathy feel more akin to Catholics. The catastrophic slump in Catholic church attendance in the Republic had, after all, been mirrored by growth in attenders in the Religious Society of Friends.

This duality is both a source of great richness and a tension whose magnitude I had not begun to recognize. Yet it is only a part of the mosaic of differences that is Irish Quakerism. Theirs is a unity that has, it seems, to transcend not "just" denominational background or sympathy, not "just" the different perceptions born of living north or south of the boundary, not "just" the experience of living in the thick of the troubles or in one of Belfast's leafy suburbs, not "just" the influence of liberalism and indeed post-Christianity, not "just" the difference between being or not being part of one of Ireland's old, long-intermarried Quaker families, not "just" age; Friends have to transcend all these things.

The longing for unity—albeit unity in difference—is barbed for Irish Quakers in a way that it is not for those in Britain. Irish people know that the alternative to unity is division, whose costs can be deadly.

I was stunned by the way—tentative, hurting, achingly honest—in which Friends opened up the wounds of mutual difference yet held their meeting together, bound by their deep commitment to the call of truth and healing. Yearly meeting met during a time of renewed confrontation. Fear, raw fear, was in the air, from northern and southern Friends. Fear of the chasm that might be opening again before the Irish people. Fear of being hurt any more.

But out of desperation come voices that need to be heard: a Bible study that led straight into an evangelical Friend's experience of not feeling welcome at yearly meeting; then a deeply charged main session in which a Belfast Friend said that the painted kerbstones of Protestant and Catholic areas were not a source of fear—and another responded out of her experience as employer of Catholics and Protestants, owner of a business that had been burnt out, mother of a son who had been pulled from his van by masked men. "There's a bitterness creeping in. . . . It's for real, Friends."

Simon Lamb's lecture spoke to all those whom I encountered. He seemed to offer a bridge over one gulf in experience and perception dividing Friends: a Quakerism rooted

in an evangelical faith that is wholly committed to social and political engagement.

It's a long walk Friends have ahead. But this was a yearly meeting full of laughter, affection, and friendship, a meeting of Friends determined to do all they can to learn to know and understand each other. There was urgency behind that dedication.

I am—inevitably—humbled by an integ-

rity of faith that will not ignore the pains and dangers of the present time. I am haunted by Emma Lamb's "it's for real, Friends." And I am warmed by the love that pours from Irish Friends, welcoming the outsider.

—Deborah Padfield

(Reprinted from the Aug. 23, 1996, issue of *The Friend*)

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## Books

### Speaking as a Friend: Essays Interpreting Our Christian Faith

By Dean Freiday. Barclay Press, Newberg, Oreg., 1995. 116 pages. \$12/paperback.

Dean Freiday has authored several books and articles of Quaker scholarship. He is best known for his Modern English Edition of Barclay's *Apology*, the greatest single work of Quaker self-interpretation to the wider Christian world. But few Friends know of his decades of work representing Friends to the National and World Councils of Churches.

That ecumenical witness entered a crisis in 1975, when the World Council chose to define Christian unity in terms of "eucharistic fellowship." To establish future Christian dialogue and collaboration upon the practice of ritual sacraments was a senseless blunder. Differences in sacramental theology and practice have occasioned virulent divisions, even wars, among churches. That tragic history provided one reason for the Quaker renunciation of outward sacraments in the 1650s. From a Quaker viewpoint, a sacramental definition of Christian unity amounted to an (unintentional) invitation out of the World Council.

*Speaking as a Friend* is a little volume of essays occasioned over the past two decades by Dean Freiday's ecumenical efforts. His "Biblical Evidence for the Sacraments" (1977) responded to the WCC crisis. The essay amply shows, with the aid of leading New Testament scholars, how far removed formal sacraments are from any clear biblical mandate. It ends with some pointed queries to the WCC. A follow-up essay provides an engaging narrative of ecumenical events leading up to this crisis and some of Dean's encounters in maintaining his witness in the face of mainstream Christian leaders generally oblivious (and sometimes hostile) to Friends understanding of the sacraments.

Also included here is a later essay, "Friends: An Historically Normed Introduction" (1991). This piece could be useful to Friends struggling to make our faith comprehensible to other Christians, either informally or in local ecumenical groups.

The language of these essays is sometimes theologically technical (perhaps not unduly, given their formal ecumenical context). Nevertheless, a vital Christian faith and generous, Friendly spirit consistently shine through. While Quaker witness is necessarily prophetic in its stance toward the wider church, Freiday's affirmative tone is essential to constructive dialogue today. He has served Friends faithfully, selflessly, and valiantly in this ministry of reconciliation.

This book appears at time when Quaker ecumenical witness languishes. Evangelical elements in Friends United Meeting seek to cut that body's last ties to the National and



World Councils. Meanwhile, liberal Friends continue to romanticize the faiths of far-away lands and cultures, oblivious to the "warts" that slowly grow on any tradition—not just Christianity. Both of these tendencies neglect the prophetic Christian vocation of Friends to critique and embrace the larger Judeo-Christian tradition to which Friends belong and are responsible. Dean Freiday deserves our gratitude for his Quaker contribution to the Christian world. *Speaking as a Friend* is a "testament of devotion" that I hope will draw other Friends into formal and informal ecumenical work.

—Douglas Gwyn

Douglas Gwyn is a Friend-in-Residence at Woodbrooke College, Birmingham, UK, during the 1996–97 year.

#### In Brief

##### Hungry Ghosts

By Mary Taylor Previte. Zondervan Publishing House, Grand Rapids, Mich., 1994. 271 pages. \$15.99/hardcover. *Hungry Ghosts* is an in-depth account of the author's experience running a correctional facility designed to rehabilitate young criminals. It covers the history of the center, some personal backgrounds of the detainees, the methods the author used in working with them, and her many experiences with them. The bulk of her philosophy is composed of principles like respect, nonviolence, positive feedback when possible, and discipline—with the intent to correct rather than to exact vengeance—when necessary. She also writes of the influences in her life that led her to the position, the most prominent of which was the three years she spent as a child in a Japanese concentration camp during World War II.

##### Cuentos Panameños

By Richard Allen Bower. Friendship Press, New York, N.Y., 1993. 144 pages. \$11.95/paperback. The hardships of rural Panamanians who are faced with a shortage of jobs, resources, and money is the focus of *Cuentos Panameños*. The book is made up primarily of 14 short stories, each by a different author. These serve to present the daily routines and history of their village, Monte Claro, as well as the dreams, ambitions, joys, and sorrows of the people who write them. At the end is a short index defining some of the Spanish words scattered throughout the book.

—Cat Buckley



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## Milestones

### Births/Adoptions

**Bacon**—*Reminy Joy Bacon*, on Aug. 10, 1996, to Elise and Jim Bacon of Purchase (N.Y.) Meeting.

**James**—*Larina James*, on Sept. 23, 1996, to Alison and Than James of Burlington (Vt.) Meeting.

**Short**—*Gabriel Short*, on Aug. 26, 1996, to Laura N. Short and William Drummond. Laura is a member of Haverford (Pa.) Meeting.

### Marriages/Unions

**Clifton-Davis**—*Robert Davis* and *Catherine Clifton*, on May 15, 1996, under the care of Hamilton (N.Y.) Meeting, of which Catherine is a member.

**Courtenay-McAllester**—*David P. McAllester* and *Beryl Courtenay*, on Aug. 11, 1996, at and under the care of South Berkshire (Mass.) Meeting.

**Grundy-Nydam**—*David Lee Nydam* and *Anne Edmunds Grundy*, on Aug. 31, 1996, under the care of Cleveland (Ohio) Meeting, of which Anne is a member.

**Irish-Tatman**—*Robert Fry Tatman* and *Terry Ann Irish*, on July 20, 1996, under the care of Upper Dublin (Pa.) Meeting, of which both are members.

**Jones-Long**—*Lionel Long* and *Sandra Jones*, on April 5, 1996. Sandra is a member of New Brunswick (N.J.) Meeting.

**Kissil-Hewitt**—*Mark Hewitt* and *Mia Kissil*, on June 6, 1996, under the care of Summit (N.J.) Meeting, of which Mia is a member.

**Sweeny-Dresser**—*Todd Dresser* and *Katy Sweeny*, on June 9, 1996, under the care of Hamilton (N.Y.) Meeting, of which both are members.

**Van Arkel-Dear**—*Marc Dear* and *Marianne Van Arkel*, on June 29, 1996, under the care of Haverford (Pa.) Meeting.

### Deaths

**Buskirk**—*Rosamond "Bobby" Buskirk*, 79, on June 8, 1996 in Ocala, Fla. A member of Gainesville (Fla.) Meeting, Bobby raised three children practically alone and worked as a night postal clerk for 17 years. Her creative skills as an artist were striking and memorable. She worked with a sure, deft touch in three media: blocks of wood and linoleum, pastels for portraits, and people. She nurtured Phil Buskirk, whom she married in 1973, reciprocally until his death in 1995. Though seriously ill during her last year, she remained strong, gracious, and patient with hope and cheer. Her carefully chosen words in Quaker meetings (Miami, Gainesville, and South Eastern Yearly Meeting) were offered with loving wisdom, wit, and commitment. In her cheerful greeting of that of God in every person, and in her encouraging leadership of the Spirit, she was a role model in Friends committees and First-day school classes. She was sweet-spirited, beautifully gracious, gentle, and dedicated. Bobby is survived by her son, Robert Slane; daughters Sally Gillespie and Susanna Powers; and five grandchildren.

**Flaccus**—*Edward Flaccus*, 75, on September 7, 1996, at Kendal at Hanover, N.H. Edward, a member of Bennington (Vt.) Meeting, was born in Lansdowne, Pa. He was educated at Friends Central School in Philadelphia and graduated from Haverford College in 1942. Drafted in 1942, he served three and a half years in Civilian Public Service. After World War II, Edward did volunteer relief work for the AFSC in the British Zone of Germany in 1946-47, working with German nationals and displaced persons. During this term of service he met and married Sally Emlen in 1947. Edward returned to the U.S. to teach biology and German at the secondary school level in New England and continue his education, receiving an MS in biology from the University of New Hampshire and a PhD in botany/ecology from Duke University in 1959. From 1958 to 1968 he taught biology at the University of Minnesota, Duluth. After a year as visiting scientist at Brookhaven National Lab and at SUNY Stonybrook, N.Y., he taught at Bennington College from 1969 until his retirement in 1986. Throughout his life, Edward and his wife worked actively on concerns for peace, human rights, and fair housing, often helping and witnessing for non-violence and justice. He was outspoken against military involvement in Vietnam, and did draft counseling for conscientious objectors. He was active in various capacities in the Religious Society of Friends. He was also very active in environmental issues of conservation, preservation, and pollution, forming a lifelong link with his professional work as an ecologist. Edward was preceded in death by his wife, Sally, in 1992. He leaves two daughters, Jennifer Flaccus and Lynne Flaccus; a son, Christopher Flaccus; three grandchildren; a brother, Louis Flaccus; and several nieces and nephews.

**Hoopes**—*Hazelette Hoopes*, 98, on June 25, 1996, in Reading, Pa. Hazelette served Reading (Pa.) Meeting as an overseer and on Representative Meeting for many years. She was active in the community in the American Association of University Women, the United Way, the Reading Public Library, the Reading school board, and numerous other endeavors. She always tried to make everyone, big or small, feel welcome. She noticed others' accomplishments and never failed to tell them so. Hazelette was a Friend who truly put her faith into practice. She was preceded in death by her husband, Darlington. She is survived by a daughter, Delite Hoopes Hawk; two sons, Darlington Jr. and Ray Hoopes; 12 grandchildren; and seven great-grandchildren.

**Johnson**—*Paul Browning Johnson*, 86, on July 13, 1996, in Santa Rosa, Calif. Born in Duluth, Minn., Paul graduated from Antioch College in Ohio in 1932, followed by graduate work in sociology at the University of Wisconsin. He worked with the Federal Transient Bureau and was manager of the Tennessee Valley Authority's Handicraft Cooperative. In 1936 he married his Antioch classmate, Jean Hanson. During World War II he



was sentenced to three years in Texarkana Federal Prison for opposing conscription. He was paroled after 13 months to be the executive secretary of the American Friends Service Committee office in Seattle, Wash. Two years later he became the executive secretary of the AFSC office in Pasadena, Calif. In 1949 he directed the Quaker relief program in the Gaza Strip, and later was the first director of the UN's refugee program for over 200,000 Palestinian refugees. In 1952 the Johnsons became involved with an AFSC social and technical assistance program in North Vietnam. In 1957 Paul organized the Quaker Conference for Diplomats in Ceylon. From 1958 to 1968 he was director of the Diplomats Program in Europe, based in Geneva, Switzerland. During those years he was detached from the program to undertake surveys of West Africa and Cambodia with his wife. In 1967 he worked in Southeast Asia to establish a Quaker aid program in North Vietnam. In 1964-5 he was a Fellow at the Center for the Study of Democratic Institutions in Santa Barbara, Calif. Returning to the Middle East in 1968, Paul worked for the AFSC to better understand the region's conflict and to seek solutions. Both Paul and Jean were members of the working party that prepared the AFSC-sponsored publication, *Search for Peace in the Middle East*. In 1974 the Johnsons retired to Santa Barbara, Calif., where Paul served as clerk of Santa Barbara (Calif.) Meeting and on Ministry and Oversight. Paul took voice lessons and learned to read music, and he and Jean traveled to see and hear outstanding opera performances. In 1990 they moved to Friends House in Santa Rosa, Calif. Paul served on Ministry and Worship of Redwood Forest (Calif.) Meeting. Paul is survived by Jean, his wife of 60 years; and two brothers, Richard and David.

**Tatman**—*Thomas Cooper Tatman*, 78, on Feb. 27, 1996, at Bryn Mawr, Pa., Hospital. Born in Philadelphia, Pa., where he attended Penn Charter School, Thomas graduated from Haverford College and received an MA in Germanic philology from Harvard University, followed by further graduate study in Germanics at the University of Pennsylvania. He was drafted into the U.S. Army in 1941. Following the war he taught foreign languages at Temple University and Lincoln University, as well as at Friends Select School in Philadelphia. A member of Merion (Pa.) Meeting, he was active in Philadelphia Yearly Meeting, serving on Representative Meeting and on several committees, including the International Relations Committee. He served as Overseer and on numerous committees at Merion Meeting, where he was a



valued and beloved member for over 50 years. He was a member of the Friends Historical Association, the Modern Language Association, the American Association of Teachers of German, the American Association of University Professors, and the board of Haverford College. Thomas is survived by his wife, Olive Bates Tatman; a son, Robert Tatman, two daughters, Katherine Blackman and Sarah Yeager; two grandsons; and a sister, Ann I. Tatman.

**Tibbitts—Evelyn Kellogg Tibbitts**, 97, on May 22, 1996, in Cincinnati, Ohio. Born in Joliet, Ill., Evelyn studied economics at the University of Chicago, where she met Lawrence Tibbitts. They were married in 1923 in the University of Chicago chapel and later raised two daughters. Evelyn and Lawrence became Friends in the early 1950s when they participated in Downers Grove (Ill.) Preparative Meeting, and later were founding members of that meeting. In 1961 they moved to Oxford, Ohio, where they attended West Elton (Ohio) Friends Church before helping to organize Oxford Preparative Meeting. A few years later Evelyn and

Lawrence moved to Richmond, Ind., and became members of Clear Creek (Ind.) Meeting. Following Lawrence's death, Evelyn returned to Cincinnati and joined Eastern Hills (Ohio) Meeting. She was active in the life of all the meetings of which she was a part. Evelyn was interested in amateur radio operation and became the first president of the International Organization of Women Radio Operators in the 1950s. She was a strong advocate for responsible end-of-life planning. Evelyn was an enthusiastic swimmer and bridge player, a great listener, and a forward-thinking person. She is survived by two daughters, Lyn Tibbitts Day and Margot Tibbitts Slocum; four grandchildren; and six great-grandchildren.

**Trimble—Robert William Trimble**, 81, on April 11, 1996, in Lititz, Pa. Born in Coatesville, Pa., he graduated from Pearce Business School and later helped establish his parents' hardware store. His marriage to Rachel Webster introduced him to Quakerism, and with her he was a founding member of Lancaster (Pa.) Meeting. From the hardware

store, Robert and Rachel made countless friendships and contacts in the Lititz community, where he was known to be fair and honest and as much in the trade of stories and jokes as of hardware. He later learned the trade of locksmithing. His testimonies of friendship and honesty and a kindly interest in others was consistently demonstrated throughout his numerous associations. Having a generous and nondiscriminatory nature led to memberships in groups as diverse as the Veterans of Foreign Wars (though not a veteran), the board of the Lancaster Peace Education Project, the Masonic Order, Shrine and Consistory, the Lancaster County Conservancy, and the Young Businessman's League of Lititz. In 1994-95 he was the president of SHHH, a self-help group for the hearing impaired. As much as he enjoyed the company of others, especially his family, he deeply treasured solitary times with his sailboat. Robert was preceded in death by his first wife of 52 years, Rachel. He is survived by his second wife, Esther Martin Trimble; and his twin sons, Phillip and David Trimble.

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## Quaker Volunteer

Service, Training & Witness

Friends from varied traditions to meet April 18-20, 1997, Burlington (N.J.) Meetinghouse Conference Center. Acquaint ourselves with existing programs and those Friends carrying them forward. Share knowledge and skills. Look closely at religious basis for this work. Consider setting up ongoing network. Contact QVSTW, 1002 Florence, Evanston, IL 60202. (847) 864-8173, miller123@aol.com, <http://www.uic.edu/~conant/qvstc>.

**Study Tour of Bolivia and Its Quakers** for American and British Friends: July 30 to August 16. For details/itinerary contact Ken and Pam Barratt, 12 Redcote Court, West Kirby L48 0RR, UK. Tel/fax 011-44 (151) 625-1788, e-mail: [pambarratt@aol.com](mailto:pambarratt@aol.com).

**Right Livelihood Opportunity.** Part-time. Home-based. Organic food. Nurture health, be prosperous with ethical, visionary company. Requires commitment. Training provided. (800) 927-2527, ext. 1442.

**Upcoming Conferences At Pendle Hill**  
**Our Stories, Cosmic Stories, and the Biblical Story.** Walter Wink and June Keener-Wink, Jan. 10-12.

**Insight and Action** (for staff and board of Quaker organizations), John Carnell and Karen Thomas, Jan. 31-Feb. 2.

**Basic Quakerism**, Oliver Rodgers and Barbara Platt, Feb. 7-9.

**Grieving and Gaining in Our Transitions**, Bill Ratcliffe, Feb. 7-9.

**Clerking**, Betty Polster, Feb. 28-March 2.

**Writing Your Memoirs**, Margaret Hope Beacon, March 3-6.

**Forgiving Others, Forgiving Ourselves: A Retreat**, William Kreidler, March 7-9.

**Partners in Change** (for chief executives and clerks of Quaker organizations), Tom Holland, Lee Neff, and Warren Witte, March 21-23.

**What You Always Wanted to Know about First-day School**, cosponsored with Friends General Conference Religious Education Committee, April 4-6.

Contact: Registrar, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150.

**Consider a Costa Rican Study Tour** January 30 to February 10, 1997, with an optional five-day extension to Nicaragua. Write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169, or call Lori Musselman, telephone: (513) 382-2869.

**Consider investing in affordable retirement property** in the southern Arizona high desert. We envision a supportive community of friends (Friends) enjoying one another and the spacious, dry climate near an established Friends meeting. To be part of the planning process, or merely to gain more information, write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169.

**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. (773) 288-3066, e-mail: [q-house@www.com](mailto:q-house@www.com).

**Mexico City Volunteer Opportunities:** Service-learning seminars and internships. Casa de los Amigos, Ignacio Mariscal 132, Mexico 06030 D.F.

## Personals

**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.

## Concerned Singles

**Concerned Singles Newsletter** links compatible, socially conscious singles who care about peace, social justice, civil rights, gender equity, and the environment. Nationwide. All ages. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242, or (413) 445-6309.

## Positions Sought

**In Philadelphia YM area.** Clerical, word-processing, bookstore, library, meetinghouse caretaker, etc. Will work in exchange for apartment. John Kriebel, 353-H East Liberty Street, Chambersburg, PA 17201. (717) 261-0033.

## Positions Vacant

**Quaker House, Chicago** is seeking an individual or married couple for the position of **Program Director** of Quaker intentional community and hospitality center. Excellent opportunity for work among Friends and outreach. **Assistant Director** also sought. Under the care of 57th Street Meeting (Illinois & Western YMs). Contact: Residential Program Committee, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066. e-mail: [q-house@www.com](mailto:q-house@www.com).

**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.

**Monteverde Friends School** needs K-12 teachers to begin August 1997. MFS is an English-dominant, bilingual school with multi-graded classes in Costa Rica's rural mountains. While salaries are low, the experience is rich. Simple housing included. Please apply by January 31 to Jean Stuckey, Monteverde Friends School, Monteverde-5655, Puntarenas, Costa Rica. Tel/Fax: (506) 645-5302. e-mail: [jstuckey@sol.racsa.co.cr](mailto:jstuckey@sol.racsa.co.cr).

**Arthur Morgan School.** A small junior high boarding school seeks several houseparents for '97-98 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, and administration. Intimate community of staff and students; consensus run. Simple living; beautiful mountain setting. Contact or send resume to: Shan Overton or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (704) 675-4262.)

**Camp Woodbrooke**, a small Quaker camp in Wisconsin with emphasis on the environment, seeks staff for summer 1997. Counselors with skills in woodworking, pottery, garden, campcraft or nature. Jenny Lang (847) 295-5705. e-mail: [alang@xnet.com](mailto:alang@xnet.com)

**Legislative Interns.** Three positions available assisting FCNL's lobbyists and field team with legislative work. These are 11-month, paid assignments, usually filled by recent college graduates, beginning September 1, 1997. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, and maintaining issues files. Applications must be received by March 1, 1997. For information, write or call Portia Wenz-Danley at the Friends Committee on National Legislation, 245 Second Street, NE, Washington, DC 20002. Telephone: (202) 547-6000.

Enjoy rent-free living! **The Caretaker Gazette** publishes 80+ property caretaking jobs each issue, worldwide. \$24/year. 1845 Deane-FR, Pullman, WA 99163-3509. (509) 332-0806.

## Friends World Committee For Consultation Section of the Americas Executive Secretary

The FWCC Section of the Americas seeks a Friend for appointment as Executive Secretary beginning March 1998.

The Section of the Americas administers a portion of FWCC's worldwide work of developing communication and cooperation among Friends of varying backgrounds and traditions. The Section's Executive Secretary employs and supervises staff in the Philadelphia, Pennsylvania, U.S.A., office and elsewhere in the Americas to assist Friends in their worship and work together. The position requires close coordination with FWCC offices and Sections around the world and considerable travel. Applicants should have deep experience of the life of their own yearly meetings or groups and an active awareness of Quaker faith and practice among other groups.

A full job description and application form can be obtained from: FWCC Section of the Americas, 1506 Race Street, Philadelphia, PA 19102. Telephone: (215) 241-7250. Fax: (215) 241-7285.

The completed applications should be returned to the Clerk of the Search Committee: Neil H. Hartman, 110 S. Church Street, Moorestown, NJ 08057, U.S.A., for receipt by January 31, 1997.

**An Equal Opportunity Employer**

**Haverford Meeting** seeks **Office Manager** four mornings weekly. Should be good communicator, familiar with Quakerism, and computer-competent. Phone Howard P. Wood, M.D., clerk, (610) 642-9963.

**Director, Monteverde Friends School.** MFS is an English-dominant, bilingual school in Costa Rica's rural mountains with 65 students in multi-graded classes from preschool to grade 12. We seek individuals who share Quaker values, have experience with Quakerism and/or Quaker institutions, are bilingual English-Spanish, love children and working with people, have excellent communication and consensus-building skills, are available by July 1997, and are willing to consider committing for three years. While the salary is low, the experience is rich. Simple housing included. Please apply by January 31 to Katy VanDusen, Apartado 32-5655, Monteverde, Puntarenas, e-mail: [vandusen@sol.racsa.co.cr](mailto:vandusen@sol.racsa.co.cr).

## Real Estate

### High Tech and Down Home:

Privacy and community. Work space and living space. High bandwidth communications and nearby park + pool. Cooperative intergenerational neighborhood of 24 townhouses and central community building. Optional shared suppers, gardens, office equipment, safe play areas. 4+ wooded acres, in town. Several townhouses for sale, 2-4 bedrooms plus work space, \$126,000 and up. Construction '97. Westwood CoHousing Community, P.O. Box 16116, Asheville, NC 28816. (704) 232-1110. <http://www.automatrix.com/~bak/westwood.html>.

**Newtown, Bucks County, Pa.** Three bedrooms, 2 1/2 baths, fireplace, garage, southern exposure. Quiet community near Chandler Hall; walk to George School. Owner asking \$132,000. (215) 968-4948.

**House and Land For Sale.** May be of interest to Friends. Retreat-like setting in the Blue Ridge, near Floyd, Va. 52.85 acres of rolling fields and woods, bordered by stream. Farmhouse with spacious rooms, built 1991. Greenhouse, woodworking shop/guest house, walled back garden with bearing apple trees. Meetinghouse nearby. Housekeeping and moving services in place. Roanoke Airport 1 hour. Greensboro, N.C. 2 hours. Ann Martyn and Frank O'Brien, Rt. 2, Box 152, Floyd, VA 24091. Telephone: (540) 745-4340. Fax: (540) 745-4649. [fbobrien@swva.net](mailto:fbobrien@swva.net). \$260,000.

## Rentals & Retreats

**Bald Head Island, N.C.** Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wrap-around deck, two electric golf carts. Fourteen miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (215) 699-9186.

**Maine Coast.** Spacious house sleeps eight. Deck overlooks pond. Beautiful woods, salt-water cove. Swimming, canoeing—lagoons, bays. Near beaches, woods walks, island ferries, theaters, concerts. \$700+/week, except \$800+/week in August. Weekends available spring, fall. Dam Cove Lodge. (207) 443-9446.

**Endless mountains, Susquehanna County (Northeastern Pa.).** Comfortable four-bedroom farmhouse on 77 mountainous acres. Hiking trails, beautiful views, 20 miles from Elk Mountain ski area. Available weekends \$175, or weekly \$400. (215) 885-6346.

**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.

## Retirement Living

**Foxdale Village**, a Quaker life-care community. Thoughtfully designed cottages complemented by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and university environment. Entry fees from \$42,000-\$147,000; monthly fees from \$1,205-\$2,437. 500 East Marilyn Avenue, Department F, State College, PA 16801-6269. Telephone: (800) 253-4951.





#### A Friends Continuing Care Retirement Community

Quaker-directed continuing care retirement community on 24 acres in central N.J. Offers a continuum of services from independent living in lovely apartments or villas with many services and amenities to assisted living, skilled nursing, and wellness programs. Large community center with dining room, pool, bank, shops, exercise room, on-site health center, physicians' offices, beauty and barber shops. Monthly fee includes daily meal, housekeeping, linens, maintenance. Close to hospital, shopping, educational and cultural opportunities, parks, and historic sites. Ready for occupancy in late 1996. For more information please call (908) 722-4888 or write: Arbor Glen, 100 Monroe Street, Bridgewater, NJ 08807.



All Kendal communities and services reflect our sound Quaker management, adherence to Friendly values, and respect for each individual. Full service continuing care retirement communities:

**Kendal at Longwood** • Crosslands • Kennett Square, Pa.

**Kendal at Hanover** • Hanover, N.H.

**Kendal at Oberlin** • Oberlin, Ohio

**Kendal at Ithaca** • Ithaca, N.Y.

Independent living with residential services and access to health care:

**Coniston and Cartmel** • Kennett Square, Pa.

Individualized skilled nursing care, respite care, Alzheimer's care, and personal care residences:

**Barclay Friends** • West Chester, Pa.

For information call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581.

## FRIENDS HOMES *West*

**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.

### Schools

Come visit **Olney Friends School** on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Olney is college preparation built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Barnesville, Ohio, 43713. (614) 425-3655.

**Westbury Friends School**—Safe, nurturing Quaker environment for 100 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes and dedicated teachers. Music, art, computers, Spanish, and gym. Extended-day, vacation-holiday, and summer programs. Half- and full-day nursery, preK. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

**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.

**Westtown School:** Under the care of Philadelphia Yearly Meeting since 1799, Westtown seeks Quaker children for day (PreK–10) and boarding (9–12). Boarding is required in 11th and 12th grades. Significant Quaker presence among 600 students, 80 teachers. Challenging academics, arts, athletics, in a school where students from diverse racial, national, economic, and religious backgrounds come together to form a strong community of shared values. Financial assistance is available. Westtown, PA 19395. (610) 399-7900.

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

**Lansdowne Friends School**—A small Friends school for boys and girls three years of age through sixth 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; preschool–8; 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.

**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.

**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.

**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.

### Services Offered

**Arborvitae Tree Care.** Jonathan Fair Oaks—Certified Arborist, for all your Arboreal needs. Scientific Tree Care, beautifully done. 608 Green Ridge Road, Glenmoore, PA 19343. (610) 458-9756.

**Wedding Certificates,** beautifully handwritten. Plain or fancy. Samples on request. Diane Amarotico. (541) 482-7155.

**Marriage Certificates.** Send for free package, "Planning your Quaker Wedding." Samples of wedding certificates, invitations, artwork, ideas, tips, more! Gay and lesbian couples welcome. Write Jennifer Snowolf Designs, 306 S. Fairmount Street, #1, Pittsburgh, PA 15232. Call: (412) 361-1666, any day, time before 9 p.m. E-mail: jsnow@cs.cmu.edu.

**Socially Responsible Investing**  
Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and businesses. Call Sacha Millstone; Raymond, James & Associates, Inc., member NYSE, SIPC. (202) 789-0585 in Washington, D.C., area, or (800) 982-3035.

**Celo Valley Books:** Personal attention to all phases of book production (25 to 5,000 copies). Typing, editing, layout, final delivery. Free brochure. 346 Seven Mile Ridge Road, Burnsville, NC 28714.

**Friendly Financial Services.** Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 258-7532 or e-mail JoyceM1955@AOL.com. (Securities offered by Washington Square Securities, 1423 N. 28th Street, Allentown, PA 18104, [610] 437-2812.)



#### Forum Travel

Quaker-owned-and-managed travel agency. Friendly, experienced service; domestic and international; overnight delivery. (800) 888-4099.

**Wedding Certificates,** birth testimonials, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Book early for spring weddings. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020. (215) 752-5554.

**Moving to North Carolina?** Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pine-wood Dr., Greensboro, NC 27410. (910) 294-2095.



#### Fine Line Studios

Marriage certificates, Announcements, Invitations, etc. Do justice to your event with our calligraphy and award-winning graphic design. (800) 763-0053.

**Friends Helping Friends Grow.** Investment certificates are available from Friends Extension Corporation. These investments promote the growth of Friends by providing low cost loans to build new facilities or renovate existing facilities. For information contact Margaret Bennington, 101 Quaker Hill Drive, Richmond, IN 47374. Telephone: (317) 962-7573.

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.

**Low-Cost Full Internet for Friends** through Penn'sNet from anywhere in the U.S. or world; PC or Mac. \$9.50/month plus usage charges of \$1 to about \$3/hour. Benefits William Penn House. Contact: Penn'sNet, 515 E. Capitol Street, Washington, DC 20003.

**Marriage Certificates.** Fine calligraphy in traditional plain styles or decorated with beautiful, custom-designed borders. Also **Family Trees** for holiday gifts, births, anniversaries, family reunions. Call or write Carol Simon Sexton, Clear Creek Design, 820 West Main Street, Richmond, IN 47374. (317) 962-1794.

### Summer Camps

**Friends Music Camp:** Fantastic music-Quaker-community experience, ages 10–18. FMC, P.O. Box 427, Yellow Springs, OH 45387. (937) 767-1311 or (937) 767-1818.



**Camp Woodbrooke, Wisconsin.** A caring camp to make friends, have fun, develop skills, and learn about the environment. Quaker leadership. 36 Boys and Girls; ages 7–12; 2- or 3-week Sessions. Jenny Lang, 795 Beverly Place, Lake Forest, IL 60045. (847) 295-5705, or e-mail: alang@xnet.com.

### Summer Rentals

**Prince Edward Island, Canada.** Follow the blue herons to clear skies, berry picking, fresh seafood, warm swimming, and private picnics on miles of clean sand beaches. Splendid view from new bay-front cottage. 1 1/2 baths. \$550 per week. Available June and July. (902) 469-4151.



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# NEW BENEFITS

New Benefits are available to provide up to half of the costs of either burial services or cremation services for any member of the PHILA. YEARLY MEETING. The maximum benefit available is up to \$4,000.00 per member of the PHILA. YEARLY MEETING. This new pilot program is available now and is in addition to the Anna T. Jeanes Fund. Yerkes Funeral Home, Inc. 2811 W. Chester Pike, Broomall and 8645 W. Chester Pike, Upper Darby will be administering and providing these benefits to the PHILA. YEARLY MEETING members in PA & N.J. Locations other than Broomall and Upper Darby are available in Eastern PA, Philadelphia, Central PA, and South Jersey.

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