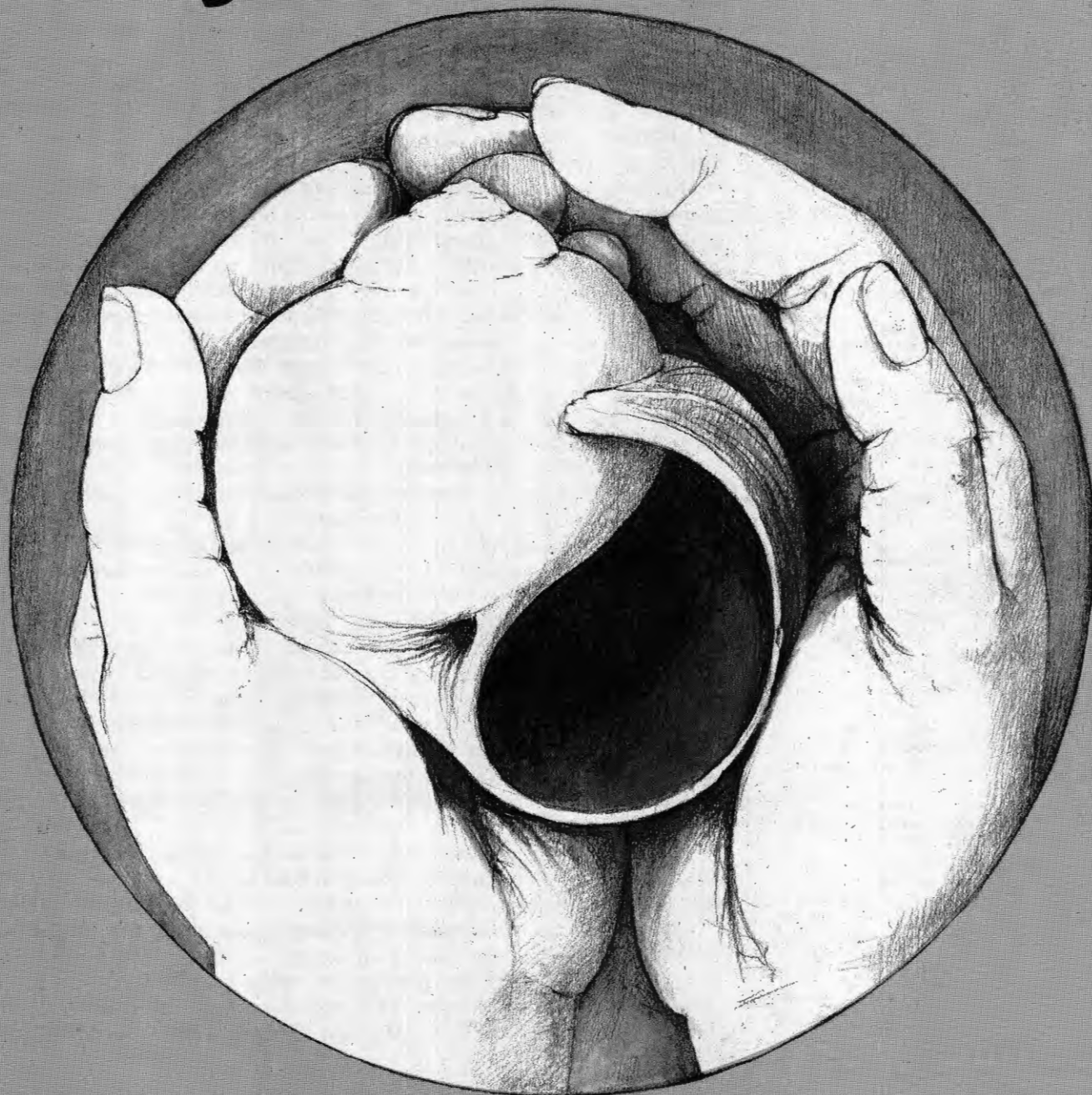


May 1993

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



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**Among Friends**

Remembering Kenneth Boulding

You may agree or disagree with what he says, but you cannot ignore it," Milton Friedman once said of Friend Kenneth Boulding. And as I reflect upon my first meetings with Kenneth, the words ring true.

I believe it was the summer of 1966—the last of the Cape May, N.J., gatherings of Friends General Conference. I recall walking into a room jammed with Friends much exercised at news that U.S. planes had begun bombing Haiphong and Hanoi. Many present felt the conference should adjourn to Washington, D.C., to protest the war's escalation; some felt led to commit civil disobedience. Right in the thick of the discussion stood an impressive figure. I was taken by his appearance: a shock of white hair, bushy eyebrows, bright and inquisitive face, eyes that looked right at you and expressed keen interest and respect. Occasionally a rich sense of humor brightened his face during moments of fervent debate. This, I learned, was Kenneth Boulding—university professor, economist, peace advocate, and weighty Friend.

Kenneth, as I recall, did not favor adjourning the conference or staging an immediate Washington protest. I've long since forgotten the gist of the debate, and it doesn't matter. What sticks even now, however, is the image of Kenneth's strong presence, his ability to make us think more clearly, his willingness to say what was on his mind even if it rubbed against the grain, his capacity to hang in there and hold his own in a room full of Friends that spanned the whole spectrum of generations, political thought, and views toward the peace testimony.

A decade later I had another glimpse of him. While setting JOURNAL type one January day in 1977, I learned that Friend Kenneth was upstairs ruffling the feathers of my colleagues at the American Friends Service Committee. As he wrote in an open letter distributed that day to AFSC staff and board, "It is a part of the religious experience of the Society of Friends that a Friend may feel a call which requires obedience." That call, he wrote, had led him to journey to Philadelphia and to stand in a personal silent vigil at AFSC headquarters to challenge the Committee's views about what was going on in post-war Vietnam. "There is a need," he wrote, "for an extensive loving dialogue between the AFSC and the local members and meetings of the Society of Friends. I hope this personal vigil will expand this dialogue." And so it did.

Kenneth's commitment to peace, of course, reached far beyond Friends' circles. He believed fervently in the need to establish lasting structures for peace. "Peace," he once said, should be made "stuffy, conservative, and Republican" so it can become institutionalized. He was an early advocate of establishment of a national peace academy. A founder of the peace research movement in our country, he helped to initiate such efforts as the *Journal of Conflict Resolution*, the International Peace Research Association, and the Consortium on Peace Research, Education, and Development.

In the field of economics, he wrote voluminously and was a respected professor since 1977 at the University of Colorado in Boulder. In the 1970s his scientific colleagues honored him by appointing Kenneth head of the prestigious American Association for the Advancement of Science, one of many honors bestowed upon him in a life of scholarship and human service.

Those of us who knew him personally, or who admired his work and writings from afar, were saddened at news of Kenneth Boulding's death March 19 at his home in Boulder. Friends and professional colleagues alike will miss his challenging presence.

Next month in FRIENDS JOURNAL:

Quaker Leadership

Reports on Friends work in the former USSR

Vegetarian Lions? (A discussion of the book of Job)

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A stump in front of Miami Meetinghouse reminds Friends of the destruction of Hurricane Andrew. (P. 7)



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Siúsan Ó Miacháin

A lifesaver

I want to thank and commend you on your continued fine work. My wife and I, members of Evansville (Ind.) Meeting, are now working in Khartoum, Sudan, as volunteers with the Mennonite Central Committee. FRIENDS JOURNAL is a lifesaver to us, a focus of spiritual growth, and one of the few contacts we have with the outside world.

Generally, the extremist Islamic government here rigidly controls the sale of all printed matter; thus, only its own publications are available for local purchase. Some people do have Western news magazines mailed in, and some British newspapers eventually find their way here.

At the same time, mail both to and from Sudan is notoriously unreliable, tending often to disappear en route. I think it ends up in the same place as all those socks that are lost on washdays!

For this reason, we have our *FJ* subscription sent to Nairobi from where it is carried to us by visitors. It takes longer to get it, but it is worth the wait. That's also why I'm having this letter carried to Kenya to be mailed from there.

Anthony Scola
c/o Mr. Willie Reimer-MCC
PO Box 14894
Nairobi, Kenya

Undoing Columbus

In his response to Damon Hickey's article "Undoing Columbus" (Forum Feb.), Jack Powelson commits an error that is centuries old. He describes the "common error of modern liberals" as thinking that Native Americans behaved better than the Europeans, but points out as an example the low standards of the Aztecs, who "cut out the still-beating hearts of enemies." In fact, I knew of no evidence of such practice, save accounts written by the conquistadors themselves—false propaganda designed to offend the sensibilities of their Christian audiences back home. For 500 years the lies of Cortés and his followers have endured, becoming a deeply-rooted belief that many people have come to hold. (See "Human Sacrifice Among the Aztecs? A Critical Study," by Peter Hassler.)

While 1992 saw healthy recognition in this country of the atrocities brought to the Americas by Western Europeans, there have been a few counter arguments of the type contained in Jack Powelson's letter. These can be very harmful to the process of forgiveness and reconciliation. No, this country does not need to wallow in guilt over the sins of our ancestors. But far more damaging is the justification of Europeans'

deplorable actions against the indigenous populations of the Americas. To do so slanders the fine culture that existed here and vindicates what was done to its peoples. This has been a major block to a recognition of the truth and subsequent penitence, i.e., creating a future in which we prevent continued violation of a culture for another 500 years.

Geoffrey G. Huggins
841 Three Creeks Rd.
Winchester, VA 22603

Book on divorce

For a book in progress on the spiritual implications of divorce, I would like to hear from divorced persons who experienced this change as an opportunity for spiritual growth and positive personal development. I am a licensed clinical social worker, writer, and founding member of Virginia Beach (Va.) Friends Meeting.

Jane Dreifus
1300 N. Bay Shore Dr.
Virginia Beach, VA 23451

Anguish of Vukovar

Although I agree with Joel GAZIS-SAX (*FJ* Dec. 1992) that weapons now in use cause more destruction than knives, the ever-increasing ferocity and proliferation of weapons around the world is the result of something much more basic than the weapons themselves.

Why do we use our ingenuity and intelligence to produce them? Is it not because we believe *force*, even the elimination of life itself, is the way to solve conflict and problems that may be the result of oppression and resentment—the whole idea that might makes right?

The emotional cause is hate and the prejudices encouraged from one generation to another. Violence in our streets and cities comes from the same causes.

The real question is: Is violence so deep-seated in human nature that we cannot learn to use our minds and hearts to face the real reasons for our weapons?

Katharine A. Tatum
220 Cadbury 2150, Rt. 38
Cherry Hill, NJ 08002

Thank you for publishing the article by Joel GAZIS-SAX. Apparently, in Somalia, and perhaps in Bosnia also, U.S. citizens (and many other people of good will) are going to find out again, the hard way, what terrible evils can be brought about by even the best intentioned war or military intervention.

And thanks above all for putting out

such an excellent magazine. How I wish your readership were trebled.

Jeremy Mott
143 Woodside Ave.
Ridgewood, NJ 07450

Spiritual openings

With reference to Pat McBee's question, "How big is the vessel?" (Viewpoint Dec. 1992), a number of us who have found ourselves experiencing various unusual spiritual "openings" and occurrences have thought it well to gather for the purpose of sharing our stories and gaining additional perspective and support through dialogue with others.

Accordingly, we are arranging to meet as a special interest group on Tuesday evening, July 6, during this summer's Friends General Conference Gathering at Stillwater, Oklahoma.

Should you or someone you know feel such an opportunity could assist you in finding helpful information and supportive contact for continuing your spiritual journey, you are encouraged to contact either Patricia McBee, 3208 Hamilton St., Philadelphia, PA 19104; Jean Roberts, 31724 124th St. SE, Sultan, WA 98294; or me.

Ross Flanagan
3707 Shoreline Dr.
Tallahassee, FL 32311

A special forum will appear in the June issue in response to Patricia McBee's question. Don't miss it. —Eds.

Suicide survivor

We subscribe to your magazine for several friends and received the following message on the Christmas card from one of them: "I pass on the FRIENDS JOURNAL at the Senior Center. The edition with the suicide article ('Surviving Suicide,' *FJ* Sept. 1992) has saved a very depressed friend of the retired nurse I pass it on to."

Chester Kolmodin
6805 W. Highland
Chicago, IL 60631

A needed voice

I am extremely grateful to Douglas Gwyn for his fine article "Can Our Branches Be Olive Branches?" (*FJ* Dec. 1992). His is a voice that needs to be heard in the present struggle of Friends meetings and individuals with differing views to "realign" themselves. I suppose I am what would, in current terminology, be called a universalist Friend, though it has never occurred to me to add another qualifying adjective to my assumption that I am a

Why Covenant With My Oppressors?

After reading Douglas Gwyn's article (*FJ* Dec. 1992), I don't find myself convinced by his argument seeking greater connections between liberals and evangelicals. He offers two basic reasons: to begin healing the split in Christian factionalism, and, by covenanting, to return to each side what is carried by the other.

In seeking to reconcile Christian denominations, perhaps we should be looking more toward Unitarian Universalists or the United Church of Christ. Both of these groups do far more than "accept" the reality of gay and lesbian persons. Both groups marry same gender couples, have lesbian and gay ministers, and play active roles in the religious fight against AIDS and HIV infection.

Friends United Meeting (FUM) and Evangelical Friends International (EFI), on the other hand, actively persecute lesbians and gay men. Iowa Yearly Meeting orchestrated the removal of a lesbian minister of West Branch Friends Church after the church itself had agreed to retain her, knowing she was a lesbian. Quaker Volunteer Witness, a subset of FUM, discriminated against gay men and lesbians by not recognizing same gender marriage and not permitting sex outside of marriage (an "even-handed" catch-22). As a threat to meetings that accept same gender marriages, Indiana Yearly Meeting has used the threat of "demotion" to allowed meeting status.

Or possibly we should look for closer ties to the Mennonites or Brethren. While their stances on gays and lesbians is as bad as the evangelicals, at least their commitment to peace is strong. If we follow the logic of seeking ties with groups with whom we share roots, why not the Church of England, or the Eastern Orthodox Church? We share roots with any group that calls itself Christian. Tradition is not

a sufficient reason for seeking greater connections.

If I look at the idea of covenant, I'm forced to ask why I would covenant with anyone who hates me. I have not joined the meeting I clerk, simply so none of my donations go through New York Yearly Meeting to FUM. If I will not participate to this extent in my own oppression, why would I want to covenant with my oppressors?

With this, if evangelicals are so trapped in dogma that they don't accept reality, we really cannot talk together. I'm not speaking of an individual subjective reality that many meetings take same gender marriages under their care. If they have not accepted this, we are not experiencing the same reality, and have no ground on which to covenant.

When God covenanted with Israel, it was an act of God's love. God gained nothing, Israel gained divine protection (a somewhat dubious gain as time went on). Douglas Gwyn assumes liberals have lost something evangelicals have kept. I have a master of divinity degree, and all the meetings I've attended have Bible studies and Quaker studies courses. I don't feel liberals have lost touch with the Bible.

I've never been to a liberal meeting that was against "family values" (a meaningless term), if family values means the care and nurture of individuals and familial groupings in the meeting. If the term means whatever happens in a socially sanctioned family is acceptable, I hope we never support that. Emotional, physical, and sexual abuse happens far more often within a family than with someone outside it. I know evangelicals have very little to teach me about love, since they don't even recognize the major love experience of my life.

Can evangelicals bring me a sense of the direct experience of the Divine? Hardly. They have hiring priests (Fox's phrase, not mine) who serve to mediate that experience. They have reinstituted various sacraments. They

have at times repudiated even the concept of the Inner Light. Would we perhaps relearn original Friends' process? Not likely, as many evangelical churches have been known to vote on issues rather than seek consensus, let alone unity. Evangelical Quakers can bring me nothing more than any mainstream Protestant church, and often much less.

In the analogy of the Jerusalem church covenanting with the Pauline church, it should be noted that the Jerusalem church died out. They were swamped by the number of new non-Jewish converts. In fact, they were so completely destroyed that within 100 years of that covenant some of the most virulently anti-Jewish books of the New Testament were written. With the Parousia, the lion will lie down with the lamb. I don't see much reason for the lamb to do so before then—unless, of course, evangelicals make a meaningful turn away from the oppression of lesbians, gay men, bisexuals, non-Christians, among others, and turn toward the direct experience of God's love in all its wonderful forms.

In Douglas Gwyn's excellent book on Fox, one of the most radical aspects of Fox's ministry was his return to the direct experience of God, unmediated by book or minister, a return to the original Christian experience (cr. 2 Cor 3:2-6). Unprogrammed Friends maintain that tradition as lived in our meetings for worship. To the best of my knowledge, our form of worship is unique. While we may have lost something early Friends had, I don't think we will find it with evangelicals. I think we will find it in that experience of the Light found by Fox, Fell, and others.

Edward Elder
127 Ft. Green Pl.
Brooklyn, NY 11217-1418

Christian/subdivision Friend (plus "unprogrammed"?—a term I dislike because of its negative connotation).

Margaret Stevens
10133 47th St. North
Lake Elmo, MN 55042

WWII internment

I was glad to see the issue on Japanese American internment (*FJ* November 1992), as my father, Frederick Moore, worked for the Japanese for 14 years prior to Pearl

Harbor trying to prevent the war. He was advisor on international affairs to the Japanese ambassadors here and earlier to the foreign ministry in Japan. His book, *With Japan's Leaders*, published in 1942 by Scribners, might be of interest to some of your readers.

Jane Morgan
Box 207
Yellow Springs, OH 45387

During the month of May, we at the Pacific Southwest Regional Office, American Friends Service Committee, will

host a small exhibit commemorating the internment of Japanese Americans during World War II and AFSC's humanitarian role. The opening receptions will be at our offices in Pasadena, Calif., on May 8, from 1-4 pm. All are welcome.

FRIENDS JOURNAL deserves some credit for this event. Because we were able to distribute the November 1992 issue to friends in our area, they were able to lead us to others who were willing to volunteer and provide materials for the show. This in turn is leading to additional connections, and we are all enthusiastic about the warm

response it is evoking. Many people currently involved with our regional office are recalled personally, or their parents and grandparents are mentioned, in the AFSC files we are digging through.

If JOURNAL readers have, or know others who have art work, photos, or other memorabilia they would be willing to loan to AFSC for the show, please let us know.

Claire Gorfinkel and Tosh Kawahara
AFSC
980 N. Fair Oaks Ave.
Pasadena, CA 91103-3097

Thank you for sending me the November 1992 issue. My son, Mitchell Gould, of Atlanta, receives the JOURNAL and asked that you send one to me as I am most interested in the two internment camps that were in Arkansas.

I have sent you a few copies of the articles that have appeared here about the camps, also materials describing the 50th year celebration held here in May and the convention held in Denver.

I do have much more and am expecting more each month as former internees return and hear that I am trying to collect all traces and things pertaining to the Arkansas camps. I already have statues that were carved there, pictures that were painted, photos of various internees, letters from the camps, memories that are being sent to me for inclusion in the proposed museum, etc.

I have met hundreds of former internees and can truthfully say that each and every one is most gracious, humble, and grateful that we here in McGehee care for the sufferings they underwent and hope to, in some small measure, atone for that.

Rosalie S. Gould, Mayor
PO Drawer 612
McGehee, AR 71654

Moral welfare?

Arguments for distinguishing between the "deserving" and "undeserving" poor are fashionable again, so Alfred LaMotte's suggestions (FJ Feb.) were not novel. What was surprising was the level of logic presented by a Quaker educator.

LaMotte charges that "During the 1930s in Berlin, the chic and hedonistic cabaret set were so liberal they could tolerate any behavior, even the behavior of Brown Shirts beating up Jews." The extreme and unsupported historical assertion aside, LaMotte chooses to characterize acceptance of Nazi violence as "liberal," a casual but violent slander of liberal values.

LaMotte says we need to be challenged "to discriminate between right and wrong (something few school children are ever

encouraged to do nowadays)." Formerly, school children were taught what their teacher and school system considered to be right and wrong; nowadays they are sometimes asked to think for themselves. I consider that an improvement.

Indeed, LaMotte specifically objects to "tolerance, equality, and individualism" as "provid[ing] no incentive to further spiritual growth." Tolerance is not LaMotte's straw man of mindless acceptance of any possible value; instead it is a realization that none of us have the ultimate answer, to be imposed on others, particularly through an "economic reward . . . to those who demonstrate purity, restraint, and commitment to sexual faithfulness."

David Young
2109 Tawhee Dr.
Madison, WI 53711

We have a basket full of letters in response to Alfred LaMotte's article. Look for more next month! —Eds.

Undiscovered gifts

How wonderful it was to read Joshua Brown's "We Need Them, Too" (FJ Feb.). I have often found that the "difficult ones" have much to say when I have allowed myself to listen. I think Brown's statement "And there are many more people whose gifts our meeting hasn't discovered yet, or who are cut off by barriers we have erected," reminds us that Quakers are a religious group that purports to engender every person's reflection of God, not only in meeting for worship, but in all our activities: meeting processes, committees, and education.

How uplifted I have been by Brown's article! Thank you for such an excellent journal.

Sarah A. Stevenson
321 N. Main St.
Slippery Rock, PA 16057

Immigration questions

In his letter "Whose rights?" (FJ Sept. 1992), Steven Hill confronts us with a barrage of questions which, like a smoke screen, seem intended to create confusion and despair.

It should be clear that current immigration laws were not written to answer the question, "How can we do our part toward providing a moderately good living for all mankind?" Instead, they were written in answer to the question, "How can we hold our advantage against all comers?"

It would be my hope that we would be capable of leading our lives according to the first goal rather than the second, that we

could love our neighbors as ourselves. Yet the fact remains that we are imperfect. Judges disqualify themselves when they have a conflict of interests in a particular case. We could do the same by allowing the UN to set binding immigration guidelines for us.

After flooding us with questions, Steven Hill asks us to remember two things. First, "If population is limited only by misery and starvation, then population will grow until people are miserable and starve." That's a mighty big "if"! The countries that have achieved zero population growth, such as Germany, Norway, and Sweden, are hardly the world's hotbeds of misery and starvation. Economic opportunity and higher education are more effective tools for stabilizing population level than is starvation. They also promote social harmony, whereas misery breeds social unrest. Our choice is this: Do we throw up our arms and accept misery and starvation as population regulators, or do we roll up our sleeves and work for universal economic and educational opportunity? I hope that those who choose starvation are at least consistent enough to lead the way.

Second, we are asked to remember that "Within a few years of immigrating to the U.S., most people consume several times more resources and energy than they did in their home countries, and they create more pollution than they did in their countries." This I don't doubt; as the saying goes, when in Rome, do as the Romans do. The implication, though, is that it is our duty, as protectors of the environment, to prevent others from following our example! Apparently, the danger of would-be immigrants becoming normal U.S. consumers is so great that it is our moral duty to turn them away. For the environment's sake, the misery they must endure is a price we are happy to pay.

The "solutions" represented by current immigration laws are solutions to the problem of how to hold onto our special privileges. Any solutions to this problem are necessarily immoral. Instead, let us turn our hearts to the problem of controlling our (personal) wants and our minds to the problem of fulfilling our (communal) needs.

John Helm
Usavorstadt 5
6360 Friedberg, Germany

FRIENDS JOURNAL welcomes contributions from readers. Submissions to Forum should be no longer than 300 words, Viewpoint 1,000 words. Unless authors request otherwise, names and addresses will be published with all letters.

Voices from the

WHIRLWIND

by Susan Waltz and Kathy Hersh

"Out of the south cometh the whirlwind."

Job 37:9

Hurricane Andrew hit Miami on Monday, August 24, 1992. The mighty wind that transformed our city also dramatically altered the lives of many of our members and the corporate life of Miami Monthly Meeting. "Andrew" swept us through the shock at massive devastation to a new appreciation of life and community. In the time that has elapsed, we have been slowly rebuilding our own lives and our Quaker home within the larger Miami community. This work will go on for some time, but it has been important for us to gather and share this collage of thoughts along the way.

The most poignant summary of post-hurricane Miami came from one of our youngest members, Geddes Levenson, whose home was severely damaged. Andrew's destruction was so massive that it could not be hidden from children, even five-year olds:

The trees don't have leaves.
Fifty-five people are dead.
Horses are hurt
And animals died.
The clocks have stopped.
Lights are out.
Many people don't have electricity,
Especially Homestead.
Clothes are wet and some are mildewed.
Watches are blank.
Some paper got blown away.
Roofs are gone.
Magazines are torn.
People got hurt.
Doors are wrecked,
Walls are broken, ceilings are falling in.
There was a hurricane.
Glass is scattered.
A lot of work is to be done.

—Geddes Levenson, age 5

When Hurricane Andrew struck Miami, the meetinghouse suffered little damage. But meeting members needed support in many ways.

It required some time to take full stock of Andrew's impact. "As the kids say," Dick Emerson penned, "it was a real howl." Most of us in meeting were without power and water for several days, in some cases weeks. Some of us lost roofs, and more. Everyone lost trees. Fine old banyans with their aerial roots twisted like rope, many with a girth of 10 to 12 feet, sat upended. Giant live oaks with 50-foot canopies lay across residential streets. Without trees as landmarks, noth-

ing looked familiar, and Homestead was the worst. There it seemed every single tree had been snapped shoulder high, and a landscape that had once been green and lush turned to brown. We began to call it "The War Zone."

I feel like I am in uncharted territory, looking through binoculars. Startling bits of scenery come into sharp focus but I cannot fit them into the rearranged horizon. —Kathy Hersh

The historically unprecedented destruction of Andrew stunned us. While some inevitably questioned, "Why me, why us?" Jeanne Ellin offered us clear truth from out of the silence: "Indeed, why not me?" The catastrophe we suffered separated our lives and our experiences from the normalcy of life in the United States, but it created commonality with the world beyond. Millions of people with whom we share the planet live in similar climates without the amenities we count as necessities. Cataclysms regularly happen, elsewhere. The sudden transformation of our tropical paradise into 20 million cubic yards of debris cast new light on our lives, our priorities, and our beliefs.

From his stock of ancient lore, hu-



Bartram House, across the street from Miami Friends Meetinghouse, was surrounded by debris after the storm.

Kathy Hersh is a writer, mother of two children, and gardener who talks to her plants. Susan Waltz is a university professor and human rights activist.

manities scholar Win Shea invited us to consider the word *abyss*, a 5,000-year-old verbal fossil from ancient Sumaria embedded in our modern English language. To those who millenia ago lived in the cradle of civilization, the primordial watery abyss surrounded the world on all sides, both under the earth and above the firmament. In its good aspect, the abyss was the fresh-water, life-giving source found in rain and wells. Its dark side was the salt sea, full of death and danger: *Tiamat*, or *Tehôm*, they called it, the chaos-monster. Primitive fear lurks within us, ready to terrify us, perhaps destroy us; civilization and culture shelter us from that terror. Then comes a hurricane to reveal that the firmament of culture over our heads is as flimsy and as useless as an umbrella in a tropical thunderstorm.

IMAGES

A cyclone, rotating counter-clockwise across the Caribbean like some colossal circular saw. Whirlwind, cyclone, tumbleweed, coiled-up serpent, coiled springs, coiled-up powerlines.

—Winslow Shea

Fortunately, the meetinghouse itself suffered very little damage, and Bartram House across the street—home of the AFSC's Undocumented Workers' Program

and a bilingual cooperative preschool—lost only a few windows. The grounds, though, were covered with debris and as a meeting we tallied our own fallen trees as a substantial loss. Thanks in large part to abundant foliage, Miami Friends Meetinghouse always seemed like an oasis of calm in a turbulent city. The simple coral rock structure was built in 1960, and over many years of maturing wild tamarind, an African tulip, gumbo limbo, and an assortment of palms had come to filter the sun and noise. Not that there was always consensus about all the trees. Our meeting has had more than one conflict over whether, where, and what kind of trees to plant, prune, or remove. Now we found ourselves united in mourning their loss, grateful that some had survived and absorbed the wind's fury without falling on our roof.

It took several days to account for all of our members. Gerry Grant set off one day with a meeting directory and without benefit of street signs or landmarks combed the most devastated areas for members we hadn't heard from. She found the second story of Milicent Lue's house precariously perched on the first. Milicent, fortunately, was fine, sifting through the sandy clothes and belongings, trying to save the salvageable and taking care of her aged mother with Alzheimer's disease at the same time.

This was *déjà vu*: she and her mother had been through Hurricane Gilbert a few years before in Jamaica. Warren Hoskins was next: a series of trees had fallen over his house like toppled dominoes and

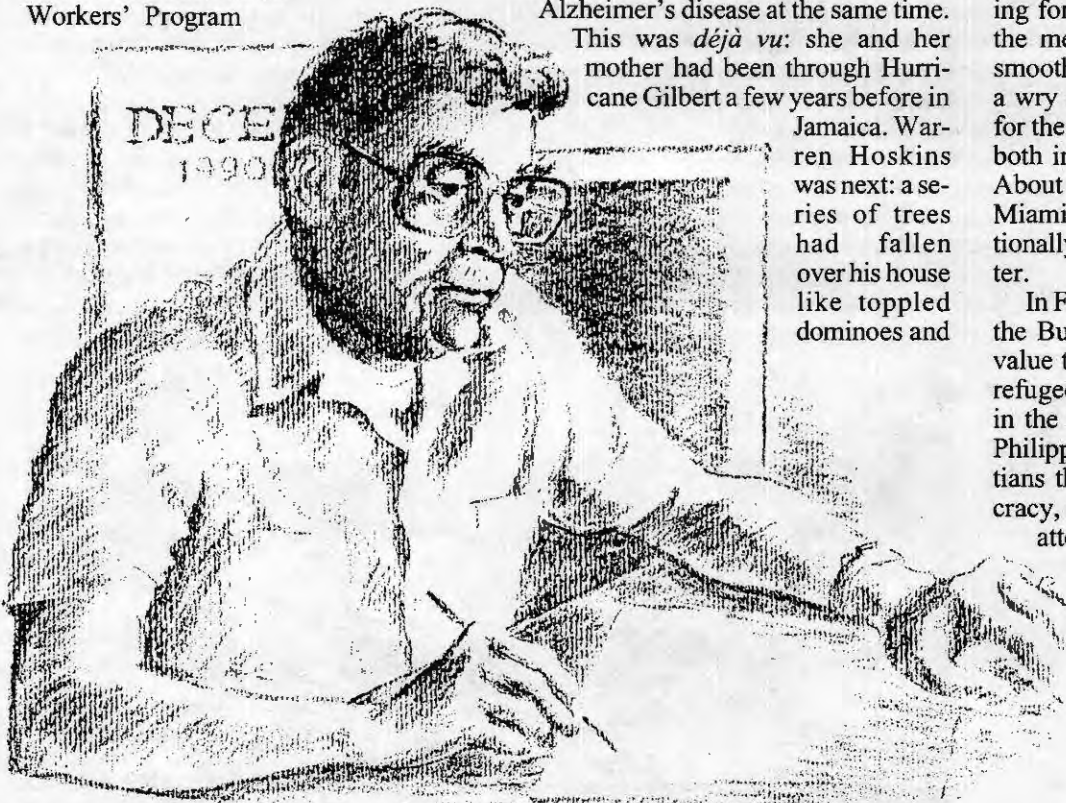
his truck no longer had a windshield.

We heard later that the Levensons, away on vacation when the hurricane hit, rushed back to Miami and drove right past their house, unrecognizable amid the heap of trees and debris. At first they thought the house wasn't badly damaged, but then came the daily deluges that soaked through breached roofs and ruined interior walls. People who had initially felt relatively spared had little reason to cheer. The Levenson children wore their bicycle helmets to bed in case bits of sodden ceiling came crashing down during the night.

On the other hand, Joan Merriss survived the eye of the storm just fine in an old frame house in the Redlands, a historic farm settlement just northwest of Homestead. A nearby anemometer recorded winds gusting 236 mph. Three years ago, for some reason unknown even to Joan, she had carted an old-style, cast-iron handpump back from her mother's barn on Cape Cod. After the storm, she gleefully pounded three lengths of pipe down to the water table, grateful for both water and simple technology.

The greatest loss, affecting us all permanently, was the Florida City mobile home of Phil and Bobby Buskirk, treasured members of our meeting for almost 20 years. Bobby was clerk of our meeting for a while and was always helping the meetinghouse and activities to run smoothly—quietly, efficiently, and with a wry sense of humor. Phil had worked for the AFSC off and on since the 1950s, both in the United States and overseas. About 15 years ago he had helped set up Miami's Haitian Refugee Center, a nationally prominent Haitian advocacy center.

In Florida City and nearby Homestead the Buskirks were a resource of untold value to Haitians who had been granted refugee status and were trying to resettle in the States. Phil was known as "Père Philippe"; he personally escorted Haitians through the maze of U.S. bureaucracy, and both he and Bobby regularly attended to their mundane needs—transporting pregnant mothers to hospital in the middle of the night, finding free immunization for schoolchildren. Phil, in fact, had been arranging school registration for the Haitian refugees released from Guantanamo Bay when the hurricane warning was issued. The Buskirks had evacuated to the home of Dick and



This sketch of Phil Buskirk, by Bobby Buskirk, was retrieved from the rubble of what used to be their home.



On Millicent Lue's house, one floor perched precariously.

Doris Emerson and were safe, but their house was smashed to rubble. Bobby lost most of her art work, and of their library only three books remained, one of them *The Amazing Fact of Quaker Worship*.

At the first meeting for worship after the hurricane, Phil's typically simple witness moved many of us to tears: "It was only things." He spoke of how the community had rallied around each other in the storm's aftermath, realizing that what is really important is people and making contact with the spirit through them. "In a way, it was a blessing," Phil said, referring to the storm and the outpouring of love and support that had come to them from not only our meeting, but from Quakers around the country.

"We didn't know so many people cared. People have been saying that losing your home is the worst thing that can happen to you. That doesn't seem like the *worst thing!*" said Bobby.

The loss for the Buskirks was a double one: their home was destroyed, and so was the community within which they had lived and worked. They have now relocated to Gainesville, and we have had to say good-bye. "They won't be leaving us: they'll just be doing outreach!" Charlotte Shea exclaimed, and we are trying to look at it that way.

The fear, wreckage, and despair were overwhelming at first, but even in their midst, healing powers broke through and there was solace in sharing. All around us, crisis worked its miracle. Neighbors who had never spoken came to know each other and shared tools, food, water, or—most precious—ice. It was another

miracle that phone lines in many hard hit areas still functioned or were quickly restored. Friends from around the country called and called and called. The many notes of concern and financial contributions that followed were shared in meeting and conveyed a sense of care that in the circumstances really did matter.

As we began the awesome task of cleanup, we saw our world with new eyes. Magnificent spiders were suddenly everywhere: some of us gathered to watch a golden orb spider weave its web just beyond the meetinghouse door. The birds, usually concealed in the dense foliage, were especially splendid. They were more visible and in greater variety than we were accustomed. A new colorful chaos in bird society was also evident: the storm had wreaked havoc with defined territories, and the usual pecking order was temporarily absent. Resident palm warblers were visibly confused, their protec-

At the first meeting for worship after Andrew, Phil Buskirk said it simply and well: 'It was only things.'

tive coverings blown away by the storm. Redstarts darted about while tiny blue flycatchers took turns bathing in a puddle and a speckle-breasted oriole sported its orange headcrest all wet and spiky like a punk rocker. The Peaceable Kingdom, alas, was short-lived as the bluejays began to reassert their raucous tyranny over the others until once again the bully-birds ruled.

The storm disoriented wildlife, and in the process brought us briefly into contact with all kinds of creatures. A group of students from Guilford College came down to help out, and a friendly but confused Cuban anole (lizard) thought to find a new home in one young man's pant leg! With un-air-conditioned houses open to try to catch a breeze in the stifling heat, the outdoors and the indoors intermingled.

Late one night we heard a crash. Anticipating looters, we rushed out of our bedroom. Our bandit was a raccoon, who had tipped over a gallon of white paint and proceeded to check out the kitchen. The dogs gave chase and before we knew it, large and small white paw prints filled the kitchen and dining room. Finally, we were able to close the raccoon in a closet, out of harm's way until morning. We must have been quite a sight in our nightclothes, crashing around trying to trap the raccoon, wipe the dogs' feet, and clean the floor before the paint dried.

—Rustin Levenson

It is too early to say that we have put Hurricane Andrew behind us. The evidence of his wrath is still apparent at every turn, and the sound of his fiendish howl haunts many children and adults. But our meeting remains a refuge as we struggle to define a new "normal," recreating inner peace and equilibrium. Mother Nature's own "re-leaf" effort, which began immediately after the storm, has provided additional inspiration.

During the weeks of sleepless nights without electricity and the cooling comfort of air conditioning, I lay awake trying to put Andrew in perspective. How could Mother Nature be so cruel? I thought of our gnarled, grandfatherly sea grape tree, whose remains were dragged away without a proper burial. Was it Mother Nature committing euthanasia, I wondered, removing the old and infirm and inappropriate to make more room for new growth, the healthy, and native? Was the storm nature's way of forcing us to evolve, just as our gardens evolve? —Kathy Hersh

The challenge before us now is to think in new ways both about our community and its natural setting. The storm and the Quaker largesse that flowed into

Miami Friends Meeting, the AFSC's Miami office, and the Iglesia de los Amigos (our Spanish-speaking, programmed sister meeting) have in particular inspired us to consider anew our role in a culturally complex community. One much remarked-upon product of the storm has been the relaxing of language and cultural barriers in our community, and even in the life of our meeting we have tasted this fruit. Our bond with the Iglesias was cemented a few years ago as we jointly made preparations to host Quakers on their way to the FWCC meeting in Honduras. Now the storm that changed our lives has also brought us back together in caring and in common purpose.

In September the AFSC, Miami Meeting, and the Iglesias joined forces to form a non-profit Amigos Construction and

Community Development Corporation, using donations that had come in as its capital base. The Amigos project committee decided that migrant farm workers near Homestead had the greatest need and we would help them build affordable housing, incorporating traditional Quaker volunteerism into projects. Since then, three work camps have contributed to this effort, one with students from Guilford College, another with volunteers from Southeastern Yearly Meeting, and a third with carpenters from Philadelphia Yearly Meeting. We have sensed much care in the continuing stream of contributions of both money and labor, and we rejoice in the connection to Quakers across the country that has been the storm cloud's silver lining.

The search for perspective that encourages us to count blessings as well as loss-

es also has bade us listen with new ears to the words of our Quaker forbears. At the William Penn House in Washington, D.C., Susan Boardman noticed a quotation from William Penn tacked above a nightstand. She read it in meeting shortly after the storm, and it continues to speak to us:

For Disappointments, that come not by our own Folly, they are the Tryals or Corrections of Heaven: And it is our own Fault, if they prove not our Advantage. To repine of them does not mend the Matter: It is only to grumble at our Creator. But to see the Hand of God in them, with an humble Submission to his Will, is the Way to turn our Water into Wine, and to engage the greatest Love and Mercy on our side.

—William Penn, *Some Fruits of Solitude*



LITE

by Siúsan ÓMiacháin

*Sometimes at meeting,
while straining to catch a thought,
I pluck at it
and it drifts,
feather-light,
to the floor.*

*Some First Days,
I end up ankle-deep in thought feathers
which I try,
quite unsuccessfully,
to kick under the bench
before
someone
weighty
notices.*

*Siúsan ÓMiacháin,
a member of
Friends Meeting of
Washington, D.C.,
works with the Alcohol
and Drug Abuse
Services Administration.*

THE GATHERED MEETING



Patrick Kent

WHEN
MEETING WAS
OVER, WE ALL
KNEW THAT
SOMETHING
SPECIAL HAD
HAPPENED.

by Rob Roy Woodman

Even though I have been a member of the Religious Society of Friends for several years, it is only now that some elementary things, which I have taken for granted, have begun to make new sense to me. I have only recently understood why it is suggested to arrive on time and to avoid reading or other such activities during meeting for worship. As a meeting begins to gather, the person reading is elsewhere and cannot be gathered into the meeting. Likewise, the latecomer arrives after the gathering has started and disrupts the gathering process. It is not the noise latecomers make; it is their presence that changes things.

What is the experience we wait for in meeting for worship? Quakers have quaint names for it. We call it a "covered meeting," a "meeting under the leading of the Spirit," or a "gathered meeting."

This gathering in the meeting for worship has happened several times in my

meeting since I started attending. It is rather rare, and sometimes one person senses it while another does not. When most dramatic, it is unmistakable and yet difficult to explain.

On a hot summer day we sat in silent worship with the windows of the meetinghouse open. Soon after we settled into worship, a troubled car began to call out for help. Irregular bleats from its horn could be clearly heard. It was annoying, and heads could be seen popping up every time the horn honked. Two people set forth to find out what was the matter. When they returned, they quietly reported that a car locked behind the fence of the utility company next door must have a short circuit, because it was honking all by itself. Nothing could be done to stop it. The meeting hunkered down into worship. We were all in this together, aware of our own annoyance and of each other. That day the ministry was particularly succinct, moving, and incorporated the occasional bleats from the car. When meeting was over, we all knew that something special had happened, and we talked about it for several weeks. People would ask, "Were you there the day the car honked all by itself?"

We had a gathered meeting when war

broke out in the Persian Gulf. We all knew why we were there and why many people we had never seen before had come that day. We shared similar feelings of anger and despair. Recently, when the meeting learned that one of its most respected and loved members had terminal cancer, we had a gathered meeting. There was no vocal ministry. Nothing needed to be said. We all understood and were together.

I can think of other times when I experience this same kind of unity with another person. When I hold an infant and rejoice in this new, precious human being and this moment we have together, I also feel in unity. Or when I am with a lover, still and quiet, aware each of the other and loving of one another, again I sense unity.

Worship is a discipline, but it is not a meditation in which one tumbles inward into a trance-like detached state. We can also sit quietly and let our minds drift far and wide. But I think a meeting gathers when we stay in the meeting room together sharing our common experience. Facing benches help. By facing each other, we can be aware of each other and embrace one another in love. In this way, we gather together in worship. □

Rob Roy Woodman is a member of Davis (Calif.) Meeting, where he serves on the Ministry and Oversight Committee. He is a neuropsychologist who provides services to mentally disordered offenders, and is in private practice.

QUERIES FOR THE IDES OF EVERY APRIL

by Robin Harper

The Cold War is over and the Soviet Union no longer exists, but this is not evident from military budgets emerging from Washington, D.C. While such spending continues, civilian needs and the social reconstruction of our society are sorely neglected.

In her recent Pendle Hill pamphlet, *War Taxes—Experiences of Philadelphia Yearly Meeting Quakers through the American Revolution*, Elaine Crauderueff forcefully reminds us of the persistent dilemma we face as Quaker citizens: Nurtured by our peace testimony, we pray and work faithfully for peace but are compelled by the government to pay for military programs with our taxes.

For over 300 years Friends have felt themselves called to object conscientiously to all forms of conscription for military service. However, the traditional conscript army is a thing of the past, and in recent years military costs have soared. According to figures taken from the 1992 U.S. budget, 29 cents of each federal income tax dollar paid for current U.S. military programs in 1991. When the ongoing costs of past military endeavors are figured in (veterans programs and the military share of interest on the national debt) this figure climbs to 52 cents of each tax dollar.

Beginning with the Vietnam War and continuing to the present, there has been a deep concern within the body of Philadelphia Yearly Meeting over the payment of federal taxes for weapons, foreign military aid, and direct military combat. In essential ways, this resembles the crisis of faith among Friends facing military taxes during the French and Indian Wars and the War for Independence. Evidence of this recent concern is contained in numerous minutes approved by Philadelphia Yearly Meeting in session, the establishment of a Fund for Sufferings, the funding and staffing of the War Tax Concerns Support Committee within the yearly meeting's section on Testimonies and Concerns, as well as the evolution of detailed administrative policies responding to the tax concerns of yearly meeting and its employees.

In the past year two small groups of

Robin Harper is a self-employed carpenter, a member of Southampton (Pa.) Meeting, and currently serves on the War Tax Concerns Support Committee of Philadelphia Yearly Meeting. He gratefully acknowledges the help of Suzanne Day, Elaine Crauderueff, Steve Gulick, Irv and Jenny Hollingshead, Arthur Larrabee, and Paul Sheldon in preparing this article.

yearly meeting members traveled to Washington, D.C., to lobby their legislators in support of the Peace Tax Fund Bill. Then in May of 1992 over 100 Friends from Philadelphia Yearly Meeting joined an overflow presence at the very first congressional hearings on this bill, which would provide "alternative service" for the tax dollars of all taxpayers who are conscientiously opposed to military expenditures.

Between 1984 and 1988, the IRS filed three civil lawsuits against Philadelphia Yearly Meeting. They were designed to recover, through levies, federal income taxes refused by employees on conscientious grounds. In accord with its duly-established policy, the yearly meeting has consistently refused to comply voluntarily with such levies, holding to its leading that it must not violate the conscience of an employee who is acting in accordance with Friends' historic peace testimony.

In the first case, following the wish of the employee, the suit was not contested, and eventually IRS collected from a yearly meeting account. In the other two cases, combined into one, Representative Meeting decided to defend the case in court. If left uncontested, Philadelphia Yearly Meeting would have been subject to a 50 percent penalty for having refused the levies "without reasonable cause." In her decision in December 1990, Judge Norma Shapiro denied the validity of the penalty but upheld the levy, which the yearly meeting then paid "under duress." In each instance the yearly meeting incurred legal expenses, but the individual employee reimbursed it for the full amount of the actual IRS collection.

As Elaine Crauderueff points out, war tax-refusing Friends in earlier times often suffered substantial distraint of goods or even rare imprisonment for living out their understanding of the peace testimony. Today this happens occasionally, as in the recent IRS seizure of two homes in Colrain, Massachusetts. Generally IRS attempts inconspicuous collection through levying a bank account or garnishing a salary. However, long before such collection efforts are initiated, today's conscientious war tax refusers have already redirected their war tax dollars to peace and justice initiatives or put them in escrow for the Peace Tax Fund. They derive no financial gain from their witness and suffer a later loss if IRS succeeds in collecting the tax, plus penalties and interest.

Since many questions have arisen in

Friends' minds concerning these yearly meeting policies and lawsuits, Representative Meeting arranged for two "colloquies," or Friendly consultations, where Friends spoke frankly and listened tenderly to one another, sharing viewpoints and feelings on war tax policies and related issues.

Direct and penetrating queries have helped each generation of Friends to bring Light, not heat, to contentious matters. Stimulated by the historical accounts in Elaine Crauderueff's pamphlet and the need for Friends to consult widely on the subject of war tax refusal, I offer for purposes of discussion and discernment the following queries, mindful that beneath each lies the Grand Query: "What does the Spirit require of me?"

Individual Witness

Query 1: If I am opposed to the military conscription of my body, am I called to bear witness to the military conscription of my tax dollars?

Query 2: How do I approach the dilemma of paying taxes for constructive government programs while resisting payment for war preparation?

Query 3: Does the fact that billions of military tax dollars are unearmarked and

hidden "in the mixture" in the U. S. treasury lessen my burden to bear witness?

Query 4: Have I sought clearness on what to do with the money I have refused to pay in military taxes? Are alternative funds that use my refused taxes to pay for peace and social justice initiatives an adequate spiritual response from me?

If the Peace Tax Fund were passed by Congress, would the escrow account thereby established be an acceptable alternative?

Query 5: How much inconvenience or suffering am I prepared to accept for the "moral disarmament" of my federal taxes, such as penalties and interest on refused taxes, seizure of bank accounts, salaries, or other assets, or loss of credit?

Query 6: As a military tax refuser, am I sufficiently sensitive to the impact my witness may have on loved ones, co-workers and others who may not share my conviction but whose personal, spiritual, financial, or professional well-being might be affected by my witness?

War Tax Witness by Quaker Employers

Query 7: When a Quaker employer must choose between compliance with government demands and honoring the

conscientious witness of an employee, where does its allegiance lie? What issues of faith make this decision a difficult one?

Query 8: Honoring the conscientious witness of an employee may place serious risk on the Quaker employer, its members, and other employees. How do Friends institutions balance support of employee conscience against these risks?

Query 9: Should Quaker employers rest easy serving as collectors of federal military taxes by routinely withholding income taxes from their employees and remitting them, without protest, to the Internal Revenue Service?

Query 10: When making a strong, public witness against military taxes by protest or refusal to pay, is a Quaker institution likely to strengthen or weaken the peace movement? The Religious Society of Friends? The possibility of doing successfully the work for which the institution was created? (This query is taken from page 189 of the *Handbook on Military Taxes and Conscience*, edited by Linda Coffin and available from the Friends World Committee on Consultation, 1501 Cherry Street, Philadelphia, PA 19102.)

The Broader View

Perhaps a cluster of broader queries will help us frame our specific discernment on war taxes: What does our Quaker peace testimony mean to me? What does pacifism mean to me? Are the two synonymous? Does the peace testimony call on me solely to avoid active participation in war and war preparation, or does it call on me to be an active peacemaker? To what specific actions and refusals am I led by my understanding of the peace testimony?

These are some of the queries that exercise my spirit. What do we say to them, individually and in our meetings, as we approach each tax season? What other queries will help guide us on our individual and corporate journey toward clearness and spiritual unity on war tax issues? □



Signe Wilkinson

by Marguerite Clark

At this time of year a lot of us are uncomfortable paying taxes that we know include money for military purposes. If our consciences would prevent us from military service, it seems inconsistent for us to send our money to be used for weapons and killing.

A few of us do withhold our taxes, or at least the portion destined for military use. Taking this stand feels freeing, right, a witness consistent with one's beliefs. Letters are sent to the newspapers, explaining one's stand. Correspondence and interviews with the IRS and legislators expose them to a way of thinking that may be new to them.

After a time, however, tax refusers begin to find their economic freedom constrained in various ways. Their employer may be asked to act as a collection agent. Their house may be seized and held at auction. They look for ways to keep their assets out of reach of the IRS or to reduce their incomes and lifestyles below a taxable level.

Sooner or later, the government gets the money, or the person goes to jail—or both. Although our laws provide alternative service for those of draft age who cannot accept military service, there is no alternative for taxpayers who believe that killing by soldiers is still murder and whose consciences will not permit them to pay taxes for such use. Some IRS officers have been sympathetic and have used whatever discretion they had to delay prosecution or soften penalties. But, in the end, they have had no choice. They must collect the funds; the law gives them no options.

The same scenario plays out in cases where Friends organizations, respecting the conscientious stands of employees, refuse to act as collection agents for the government. Instead of going after the tax-refusing employee, the U.S. Treasury Department then may sue the orga-

Marguerite (Marnie) Clark is a Friend from Chapel Hill, N.C., and serves on the FRIENDS JOURNAL Board of Managers.

WHAT DO WE OWE CAESAR?

nization. Last year, federal lawsuits were settled against Philadelphia Yearly Meeting and *Friends Journal* because both organizations refused to pay money that employees had withheld for reasons of conscience.

The case against Philadelphia Yearly Meeting went to hearing just after the U.S. Supreme Court's decision in *Oregon v. Smith*. In that case, the court ruled against Oregon Indians' claim regarding their

right to use peyote as part of their religious rituals. This decision set a new precedent by declaring that free exercise of religion may be limited if it is in conflict with federal law. In the case against Philadelphia Yearly Meeting, Judge Shapiro said she had no choice but to rule in favor of the government. She went on to say, however, that it was sad indeed that Quakers, who had come to Pennsylvania for religious freedom and had worked to support religious freedom for others, should now be prevented from the free exercise of their own religion.

Shortly after this decision, the *Friends Journal* Board of Managers was presented with a bill for money it had refused to withhold from the salary of its editor, plus several thousands of dollars of interest. With regret, board members decided to pay the levy. They felt that their witness had been made and had been worthwhile: they had stuck to their refusal to withhold an employee's pay for tax purposes. But now the government was suing the board, the outcome (after the Philadelphia Yearly Meeting case) was predictable, and it was just a matter of time until the money would be collected from the *Journal's* accounts. One way or the other, the government would get the money. Board members judged it best to settle out of court, rather than wait for a levy that would be higher and could seriously cripple the *Journal* itself.

Yet Friends also support the concept of a society governed by laws. Although



Nancy Barnhart

we have a tradition of civil disobedience in response to laws we believe are contrary to God's laws, in general we value abiding by law. We feel a responsibility to help build a strong community in which people support society's ground rules. Friends also work to get laws that are more fair, more just, more likely to help people build fulfilling lives. Attitudes and laws do change over time; for instance, legalization of alternative service for conscientious objectors came during World War II, but it did not spring full-blown from a vacuum. It came after a long series of attempts to reconcile the scruples of conscientious objectors with the law of the land.

Quakers' discomfort with paying taxes for war goes back a long time. In the colonial period, when England sought money for its war with France, the Pennsylvania Assembly, made up of Quakers, refused to pay a levy for war. The Assembly worked out special arrangements with the Crown: the Assembly would give money for the king's or queen's use, or to provide foodstuffs for Indians, or grain to relieve suffering, but its money would not be used for military purposes.

No such creative compromise was worked out in Revolutionary times. Quakers lost their seats in the legislature rather than pay for the war. In the 19th century, exemption from war taxes was not an issue for Quakers, because there was no direct federal taxation. During the Civil War, conscientious objectors were drafted along with everyone else, unless they paid for someone else to take their place. Those who ended up in the army but refused to serve suffered ridicule and severe physical abuse.

By the time of World War I, there was still no provision under law for conscientious objectors. However, the War Department allowed furloughs to some Friends to take part in relief and reconstruction work. The American Friends Service Committee was created to conduct this work. By World War II, these precedents for accommodating religious scruples led to legal provisions for conscientious objectors. Since World War

II, there has been growing discomfort among Friends and other pacifists with taxation for military purposes. Is there any way for the government to accommodate this concern, perhaps paralleling the arrangements for military service?

One proposal has been to establish a Peace Tax Fund, in which people who object to paying tax money spent for war purposes could send that portion of their tax bill to a fund for other purposes. Both the government's need for compliance to its tax laws and pacifists' need to answer their consciences would be served. Some people feel such a fund would be meaningless, because the military budget would get all the money it required anyway. Another view is that government has a right to levy taxes for whatever purposes it chooses, and citizens are bound to pay them. Yet, to be forced against one's conscience to pay money to be used for killing seems a clear violation of a basic religious right. If God's laws are indeed prior, how can we take this into account in figuring what we owe Caesar?

The U.S. Constitution acknowledges that certain religious rights are "antecedent" to the establishment of the government. In 1946, the U.S. Supreme Court said, "In the realm of conscience, there is a higher moral power than the state." Until *Oregon v. Smith* last year, the courts have always used a "balancing test" in trying to accommodate the legitimate claims of both religious freedom and state need.

Soon after the *Oregon* decision denying the right of religious freedom when a federal law is involved, members of the House of Representatives and the Senate introduced the Religious Freedom Restoration Acts aimed at restoring the constitutional protection of free exercise of religion. These acts will soon be reintroduced in the new Congress by Rep. Charles Schumer, Sen. Edward Kennedy, and Sen. Orrin Hatch. This is the basic principle on which any accommodation for war tax resisters would rest. Therefore, a clear place for Friends to take a stand is in supporting these Religious Freedom Restoration Acts. □

HIGHER EDUCATION LOANS

The Mary Jeanes Loan Fund of Philadelphia Yearly Meeting is now taking applications for financial aid for post-secondary school education for the school year 1993-94.

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A Forgotten Quaker Classic: Eliz

by Barbara S. Worden

During spring semester of 1991, I taught the second semester of American literature at one of the satellite campuses of Houston Community College. For the first paper on narratives of personal experience, I was required to assign the students a choice between the autobiographical writings of Benjamin Franklin, Jonathan Edwards, and John Woolman. Since these writers are all white males, I decided to assign a comparative paper and give my students a choice of other writers, including women, African Americans, and American Indians. My students' choice list included personal narratives by Mary Rowlandson, freed slave Gustavus Vassa, Indian evangelist Samson Occom, and a final selection with which I was not then familiar, the writings of pioneer Quaker minister Elizabeth Ashbridge.

I collected the papers eagerly, anticipating discovering which of the free choice writers spoke most clearly to the hearts and experiences of my students. I was wonderfully and joyfully surprised that about two-thirds of the students chose Elizabeth Ashbridge, a white Quaker—surprised because more than three-fourths of my students were black and none but myself was a Quaker.

As I read the papers, I specifically noticed reasons why the students would choose the experiences of a woman whose race and religion were so different from their own rather than choices ethnically closer to their own experiences. One recurring reason for choosing Elizabeth Ashbridge was that her unhappy marital relationship, including mental and physical abuse, and depreciation of her intellectual and spiritual gifts because of her gender, spoke to them. This class was overwhelmingly female, and a high percentage of its members were either divorced or single parents. A large percentage had experiences so similar to Elizabeth Ashbridge's that her work was

more meaningful to them than that of males who were closer to them racially.

Their love of this work I had never read, which I had in fact included in the assignment out of sheer religious chauvinism, enticed me to examine it as a classic of women's spirituality.

Elizabeth Ashbridge's autobiography first appeared in 1774, approximately 20 years after her death while on a journey in the ministry in Europe. It first appeared in the form edited by her third husband, Aaron Ashbridge, whom she married after the death of her difficult and abusive second husband, Mr. Sullivan.

Elizabeth Ashbridge was born into an Anglican family in England and married and was widowed while still in her teens. In her youth, she was a religious seeker who investigated all the major denominations. She sold herself as an indentured servant to get to America and was unfortunate enough to have as her master a cruel and hypocritical man whose superficial piety disgusted her with conventional religion. After she bought her freedom from her indenture, she married a worldly and footloose schoolmaster named Sullivan, who "fell in love with me for my dancing." A visit to relatives in Pennsylvania startled her with the then-unwelcome revelation that they had become Quakers. It is at this point that the most readily available selection from her autobiography begins.

According to Daniel Shea, Quaker spiritual narratives differ from those of their Puritan contemporaries in style and structure. The Puritan narrative shapes itself within fixed parameters of scripture and liturgical events such as baptism and the Lord's Supper. In contrast, Quaker narratives are marked by an author-determined structure, which strives to make the author's experience one with the reader's in much the same way a Friend at an unprogrammed meeting would seek to speak to the condition of others at the meeting. Elizabeth Ashbridge gives her narrative a pulslike contraction and expansion, narrowing when under attack by her worldly and unsympathetic husband, expanding with the growth in her rich inner spirituality that keeps her from being beaten to the ground and belittled

by the abuse of her husband.

According to Howard H. Brinton's seminal book, *Quaker Journals*,

Most Quaker Journalists speak of a divided self before the final integration of the soul occurs. This is not a result of a dualistic theology so much as a consequence of experience. The Journal writer remembers a time when he felt two forces acting upon him, one pulling up and the other down. The animal fleshly force pulls down and the spiritual force pulls up.

In the case of Elizabeth Ashbridge, there is an additional force pulling down, the power of social expectations embodied in Ashbridge's husband that her intellectual and spiritual growth and independence must give way to conventional expectations of submission.

Elizabeth Ashbridge's conversion, the overcoming of the two forces pulling her down, was neither instantaneous nor easy. Not only did she receive a mixed reception from several local meetings, but she herself found conversion difficult. Soon after she arrived in Pennsylvania, Elizabeth visited an aunt who, much to Elizabeth's horror, had become a Quaker. Elizabeth had been acquainted with some Quakers while she was still living in Ireland and distrusted them by reputation. When her aunt gave her Fox's *Journal*, however, much to her surprise she discovered the experiences of his heart were the same as her own.

During her second Friends meeting, Elizabeth's conversion was confirmed, and she received a call to the spoken ministry.

I had also revealed to me the emptiness of all shadows and types, which though proper in their day, were now, by the coming of the Son of God, at an end, and everlasting righteousness, which is a work in the heart, was to be established in the room thereof. I was permitted to see that all I had gone through was to prepare me for this day; and that the time was near, when it would be required of me, to go and declare to others what the God of mercy had done for my soul; at which I was surprised, and desired to be excused, lest I should bring dishonor to the truth, and cause His holy name to be evil spoken of.

This passage is foundational, not only for an understanding of Elizabeth

Professor and librarian at Houston Graduate School of Theology, Barbara Worden chairs the Friends Action Board of Mid-America Yearly Meeting. She is the yearly meeting's representative to Friends World Committee for Consultation.

Elizabeth Ashbridge's Autobiography



The students chose to read the writings of an 18th century woman who suffered mental and physical abuse similar to their own.

Ashbridge, but for a comprehension of Quaker theology. The "emptiness of all shadows and types" reflects the Quaker emphasis on religion as an eternal present, the work of Christ in the individual heart rather than as simply events in a historical past. The coming of a new era in theology is paralleled by a new stage in the life of a particular individual, the author, who thus rediscovers her own experience as an example to aid the self-knowledge of others, her potential readers.

On a personal level, this passage expresses the conflict in the author's feelings about her new calling. The fear and self-doubt at the end proved to be prophetic. Under the pressure, first of neighbors, second of her husband, Elizabeth tried to conform on the surface by "excess of apparel" among other devices.

Shortly after being reunited with her husband, they moved in search of new schools to teach. Too poor to own a horse, they had to walk, often in their stockings

through the snow in mid-winter to save their precious shoes. When some watered cider, combined with weakness and exhaustion, made the author so sleepy she stumbled, she even endured the unfair reproach of drunkenness.

When they got their new jobs, the vexed question of attending meeting arose again. Elizabeth made the difficult decision to disobey her husband and attend, modeling her quiet steadfastness on that of a woman Friend who had prevailed against Elizabeth's husband earlier on their journey when he tried to deny her the privilege of going to meeting. At a later date, her husband threatened her with a knife when he saw her ready to go to meeting; again her response was quiet firmness, and she was not harmed.

Contributing to her troubled spirit was the fact that not only did she find the vocal ministry God required of her to be difficult and alien to her nature, but also, she "was not yet taken under the care of Friends; and was kept from requesting to be so, for fear I should bring a scandal on the society." She thus was forced to labor under the disapproval of her husband, the Friends, and ultimately under her own self-doubt, the worst burden of all.

Finally her burden was lightened somewhat when her husband received a revelation from God and agreed at least not to hinder her ministry. He softened toward her somewhat, but under the social pressure and ridicule of his worthless friends, who teased him with intending to become a Quaker and turn preacher himself, he decided they should move again.

He turned to alcohol, and one night when he came home after a drinking bout and saw her working by candlelight, he put the candle out and punched her on the ear. Initially she was angry,

understandably, and accused him, "Thou art a vile man," but her anger cooled instantly, and she received a second blow silently. In despair, he claimed to be damned and said he longed for death. He left the house, got drunk, and enlisted in the army for Cuba in 1740, where he was injured and died. Elizabeth blamed herself for his death because at one time while she was being beaten she prayed for deliverance and feared his death was a punishment for her request. She learned, however, that God was wiser than she thought, because she heard after his death he "suffered for the testimony of truth" by refusing to fight. He acknowledged he was to blame for his plight by enlisting while drunk and under the devil's influence.

No modern counselor would recommend silently taking such physical abuse, but in Elizabeth Ashbridge's time and place, legal forces would not have supported her in any action against him. In fact, her verbal rejection of him was fairly self-assertive for this time, and her husband apparently never repeated this abuse. In fact, when in Cuba, his actions showed the influence of her faith and witness when he copied her Quaker pacifism and suffered as a result.

The autobiographies of many early Quaker women in ministry amaze a modern reader with their contemporaneity. In these writings appear the sort of supportive husbands who stayed home with the children, freeing wives for travel. Supportive religious communities developed, and women's leadership gifts were validated. Modern readers assume such gifts are unique to the late 20th century and are not common enough even now. Elizabeth Ashbridge's autobiography portrays a different sort of experience, one that my students could tell in terms of their own lives today. Some women develop a self which, like the Joshua tree of the California mountains, grows all the stronger for discouragement and the pressure of opposing forces that try to mold it in a more conventional direction. Elizabeth Ashbridge serves as an example to those trying in the middle of life to discover the work and abilities God wishes them to use, and who face strong opposition from others. □

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News of Friends

New approaches to energy conservation can save big bucks, according to several Friends from Santa Cruz (Calif.) Meeting, who are involved in the local Environmental Council. They introduce businesses, schools, and government offices to energy-saving measures that can save hundreds of thousands of dollars a year. Part of their service involves introducing organizations to companies that evaluate and audit needed changes, guarantee the savings, and do the work without any up-front money. Having the work done is paid for by the money saved from energy expense. For example, the city of Huntington Beach, Calif., did a retrofitting job that cost \$1.1 million, which saves \$250,000 in energy costs per year. For information, contact Ian Thiermann, chairman of the Committee on Reducing Energy (CORE), 200 Estates Drive, Ben Lomond, CA 95005, telephone (408) 336-2160.

On the other side of the country, an energy consultant service is helping monthly meetings in Philadelphia (Pa.) Yearly Meeting identify changes that will save energy and money. Energy audits are free to all monthly meetings in that yearly meeting, under a project coordinated by the Friends Environmental Working Group. The energy consultant service, Interfaith Coalition on Energy (ICE), has Quakers on its board of directors, and project coordinator Andrew Rudin, of ICE, is a meeting attender. The effort has served 28 meetings in the Philadelphia area and will include follow-up evaluations to determine how much energy and money is saved.

Germantown (Pa.) Meeting is one of the meetings that has taken advantage of the program and is in the process of implementing the recommended changes. Parents of the senior class students of Germantown Friends School are raising money for the retrofitting, which will cost approximately \$14,300. Savings for the school alone could be as much as \$21,300 per year. Andy Rudin calls this "a gift that pays for itself many times over," and he hopes other Friends groups will find similarly creative ways to put such ideas into action.

The 18th Triennial Meeting of Friends World Committee for Consultation will be held Aug. 15-24, 1994, at Ghost Ranch, New Mexico. This conference is planned to carry forward the momentum created by the Fifth World Conference of Friends, which was held at three sites around the world in summer 1991. More information will be forthcoming as plans develop.

Moving on to other work is Zablon Malenge, executive secretary of the Africa Section of Friends World Committee for Consultation for the past ten years. He is



**1992-93
Guilford
College
Quaker
Leadership
Scholars**

succeeded by Malesi (Elizabeth) Kinaro, a biology teacher and leader of the award-winning Kakamega Friends Church Choir.

Friends ate cake for Lucretia Mott's 200th birthday in Oxford (Ohio) Meeting. In celebrating Lucretia's birthday, First-day school members assumed the identities of Quaker women who have made important contributions in history. The youngsters appeared as "guests" at the party, wearing specially constructed souvenir buttons copied from the logo of the Philadelphia Female Anti-Slavery Society printed in the January *Friends Journal*. In the tradition of Lucretia Mott, who shared her gingerbread with prisoners, First-day school members shared their cake with other Friends after meeting for worship.

Committee work, as well as cake, also needs to be shared. This point is driven home by an announcement by the Worship and Ministry Committee in Germantown (Pa.) Meeting's newsletter: "Because only one meeting member remains as an active participant, the Serenity Group has decided to lay itself down." (courtesy of Eric Johnson)

Other Christian groups face the same dilemmas that perplex the Religious Society of Friends, according to a paper presented at a conference held recently in Washington, D.C. Asia Bennett, executive secretary of Friends World Committee for Consultation, attended the conference and reported back that work from the Princeton Religion Research Center names these areas of tension in Christian organizations: the balance between faith and works, the pull between evangelical and liberal tendencies, questions regarding sexual orientation, and women's roles.

A minute supporting gay and lesbian relationships was approved by Central Philadelphia (Pa.) Meeting. It reads:

From our belief that there is that of God in every one flows our testimony on the equality of all persons. Thus, Central Philadelphia Monthly Meeting affirms our willingness to celebrate marriages of all couples, including lesbian and gay, who have a substantial rela-

tionship with our meeting. In each case, we will follow the same careful process of arriving at clearness in accordance with our traditional procedures. At every stage we intend to treat all couples with respect, care, and love.

A new generation of Quaker leaders is in the making at Guilford College, under the Quaker Leadership Scholars Program. Fall of 1993 saw the first batch enrolled, with 11 students who were selected by their local meetings. They were chosen from a large pool of applicants. In applying, they each wrote essays on their vision for the Religious Society of Friends and the role they might play as leaders.

The young scholars embarked on a four-year program of courses in Quakerism, small group discussions, mentoring, internships, and spiritual formation. By their senior year, they will each focus on a specific area of leadership: professional roles in meetings or teaching in Friends schools; leadership in Quaker service agencies; or involvement in the purposes of the Society of Friends while engaged in other careers.

Students receive up to \$2,000 in Guilford scholarship assistance, and the college matches up to \$500 any assistance given by the students' home meetings. Funds for the program make it possible to bring Quaker scholars and leaders to campus and to provide support for students to attend Quaker conferences and programs around the country. The Quaker Leadership Scholars Program is endowed by a grant from Seth and Mary Edith Woody Hinshaw and supported by seed money from the Chace Fund of Philadelphia Yearly Meeting.

This year's class of Quaker scholars represents the entire spectrum of the Religious Society of Friends, from evangelical to liberal to conservative, from Kenya to the Atlantic seaboard, Indiana, and Texas. In addition to their Quaker studies, they are pursuing interests in virtually all of Guilford's academic departments.

*Excerpted from an article
by Max Carter, in the fall 1992
issue of Roots and Wings*

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Bulletin Board

• "Riding the Wind of Spirit!" is the theme of the 1993 Friends General Conference Gathering of Friends. It will be held July 3-10 at Oklahoma State University in Stillwater, Oklahoma. Hopi elder Thomas Banyacya will speak about his people's concern for right relationship with Earth and their prophecies for peace. Margaret Hope Bacon, Quaker author and historian, will speak about Lucretia Mott's commitment to justice for Native Americans. Signe Wilkinson, Pulitzer-prize winning cartoonist for the *Philadelphia Daily News*, will give a talk and slide presentation for the Henry Cadbury Event, sponsored by FRIENDS JOURNAL. Alan Kolp, pastor of First Friends Meeting in Richmond, Ind., will speak on "Fresh Movements of the Divine Spirit."

Some of the 75 workshops to be offered will be Exploring the Landscape of the Soul; Healing Life Wounds; Blessed Quietness; Adventures in Quaker Decision-Making; Why me, Lord?; Sing with Joy; Practicing Faithfulness; and Shaping Policy for Quaker Witness to Government.

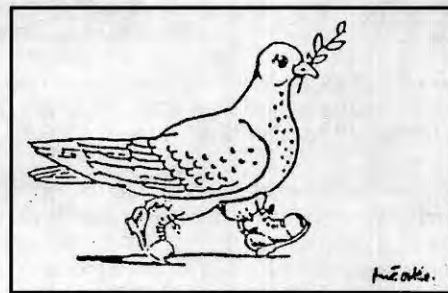
Programs for junior Friends, high school-age Friends, and young adult Friends will offer exploration, discovery, and learning in a caring Quaker community format. There will be centers for men, women, and singles, as well as presentations by Friends organizations, a bookstore, craft shop, films, and singing.

For information, contact Friends General Conference, 1216 Arch St., No. 2B, Phila., PA 19107, telephone (215) 561-1700.

• Preceding the Friends General Conference Gathering will be a regional gathering for Friends World Committee for Consultation, South High Plains Region. It will take place at the same campus in Stillwater, Okla., on July 2-4. The theme, "Four Winds of the Quaker Spirit," will reflect the physical and spiritual nature of the former Indian Territories, as well as the adventure and challenge of living in the Light. There will be a seamless connection with the FGC Gathering. Speakers will be Barbara Worden, Dorland Bales, Lloyd King, and Val Liveoak, on topics that will include discerning one's ministerial leadings, supporting members who feel led to volunteer service, Quaker mission and Indian spirit, and living in a low-income minority community. For information, contact Frances Forster, 1917 Cypress Point West, Austin, TX 78746.

• A pilgrimage to George Fox country in England will take place July 8-23. It is sponsored by Friends World Committee for Consultation, Section of the Americas. It will enable Friends from different traditions to spend time together in a spirit of worship, studying the roots of the Religious Society of Friends, and learning about the way it evolved

differently in different places. Participants will be met at the London airport and escorted throughout the pilgrimage. Offices of Friends organizations in London and different meetinghouses will also be on the itinerary. London Yearly Meeting will meet immediately afterward, for those who can stay on. Cost will be 750 pounds, including accommodations, travel in England, and many meals. Brochures and booking forms are available from Christine Snyder, 7897 Rain Tree Road, Centerville, OH 45459.



• The Seventh Annual Pilgrimage to the U.S. Peace Places will take place Aug. 17-21. The 165-mile route will go from Appomattox, Va., where the Civil War ended with the South's surrender in 1865, to Yorktown, Va., where the British surrender ended the Revolutionary War in 1781. The pilgrimage will promote personal surrender to simple lifestyles and peace with the planet. It is sponsored by the Lynchburg Peace Education Center and other peace-making organizations. The pilgrimage is open to anyone 16 or older. Participants seek pledges for each mile walked to benefit participating groups. For information, contact Lynchburg Peace Education Center, Box 3143, Lynchburg, VA 24503, telephone (804) 847-5477.

• Proposals for papers on any aspect of Quakerism are invited for the tenth biennial meeting of the Conference of Quaker Historians and Archivists in 1994. The meeting will be June 24-26, 1994, at Guilford College. To submit a proposal, send a one-page abstract to Charles L. Cherry, Office of Academic Affairs, Villanova University, Villanova, PA 19085. Deadline is Dec. 31, 1993.

• Trainees are sought for Christian Peacemaker Teams for fall of 1993. Participants will be trained in peacemaking skills, non-violent direct action, and public peace witness. The 12-person team will be available to be deployed to emergency situations of conflict and areas of militarization. Objectives of the team will be to advance the cause of lasting peace by supporting peacemakers working in conflict situations, to provide first-hand information about worldwide conflict situations, and to interpret a nonviolent perspective to the media. Participants

must be at least 22 years old and will be chosen to represent a variety of ages, skills, life experiences, and racial backgrounds. They will be asked to commit to a three-year term of service. When not engaged in "active" peacemaking, they will be asked to help with speaking, training, and organizing within their own communities. For information on costs and other particulars, contact Jane Miller, c/o The Peace Center, 2025 Nicollet Ave., No. 203, Minneapolis, MN 55404, telephone (612) 870-1501.

- A gathering of Conservative Friends and those of like mind is scheduled for June 11-13, to be held at Stillwater Meetinghouse and Olney Friends School campus, near Barnesville, Ohio. The gathering is directed toward Christ-centered Friends. Scholarships are available. For information on costs or registration, contact Virginia Metzger, Olney Friends School, 61830 Sandy Ridge Road, Barnesville, OH 43713, or call (614) 425-3655.

- The second Quaker Leadership Institute will take place at Sandy Spring Friends School on June 24-27 in Sandy Spring, Md. Through a program of spiritual nurture and education, the institute seeks to encourage, support, and strengthen individuals' spiritual gifts, while looking for ways to educate and include new Friends and attenders. It is sponsored by Baltimore Yearly Meeting. Elisabeth Dearborn and Frank Massey will be plenary speakers and facilitators. There will also be workshops and worship-sharing groups to consider definitions and styles of Quaker leadership, to look at leadership needs of local meetings, examine individual gifts and potentials, and explore the spiritual basis of ministry. For information, contact Barbara Platt, 3000 Crest Ave., Cheverly, MD 20785, telephone (301) 386-3319.

- "Divine Wholeness—Beyond Feminine & Masculine Spirituality" is the theme of the Northeast Regional Conference of Friends World Committee for Consultation. It will take place May 21-23 at Mt. Misery Retreat Center, Browns Mills, N.J. Bill and Fran Taber will present "George and Margaret—a Dialogue," and Deborah Saunders will speak about women, biblical and others, whose examples have given her spiritual strength. There will be eight workshops to choose from, including parenting issues, roles of women and men, healing, spiritual journeys, using our power, and images of God. There will be a program for children, time for hiking and swimming, and lots of singing. Cost is \$90 for adults, less for children, with camping available at lower prices. Space is limited. Contact Neil Hartman, 110 S. Church St., Moorestown, NJ 08057, telephone (609) 235-4507.

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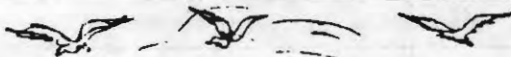
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FCNL Notes

Fostering free trade in North America

Migration, investment, and trade have been integrating the economies of the United States and Mexico for decades, and accelerated during the 1980s. Modern transportation, communications, and financial mobility tie together the economies of these neighbors with different and complementary productive endowments. The United States is rich in capital, technology, skilled workers, and a temperate climate, and Mexico is rich in less-skilled workers and a tropical climate. Such economic integration is sensible and, furthermore, inevitable. This raises the question of what kind of social integration should accompany it.

The North American Free Trade Agreement (NAFTA), as negotiated and signed by George Bush, President Salinas of Mexico, and Prime Minister Mulroney of Canada, is designed to reduce barriers to investment, business activity, and trade in the region. It covers a business agenda with rules for freer investment and trade and stronger protection for patents and copyrights. It virtually excludes rules or protection for working conditions, labor rights, and environmental standards, saying merely that the standards of

Calendar

MAY

1-2—Annual spring meeting of Friends Historical Association, to be held at Third Haven (Md.) Meeting. Included will be a tour to local Quaker-related places, a talk by Orlando Ridout V on restoration of the Third Haven Meetinghouse, a museum tour, a talk by Gretchen Tenny Hall from Friends Committee on National Legislation, and worship. Contact Charles Cherry, Haverford College, Haverford, PA 19041.

7-9—George School Centennial Celebration Weekend, in Newtown, Pa. For information, contact George School Centennial, Box 4000, Newtown, PA 18940, telephone (215) 579-6500.

7-10—Southern Appalachian Yearly Meeting at Hiwassee College, in Madisonville, Tenn. Contact Peggy Bonnington, 408 W. Coy Circle, Clarksville, TN 37043, telephone (615) 647-9284.

18-19—A Consultation on Evangelism and Peacemaking in Chicago, Ill., sponsored by New Call to Peacemaking. Contact John Stoner, (717) 859-1958.

21-23—"Divine Wholeness: Beyond Feminine & Masculine Spirituality," the Northeast Regional Conference of Friends World Committee for Consultation, will take place at Mt. Misery Retreat Center in Browns Mills, N.J. (See Bulletin Board.)

21-23—"Quaker Peacemakers: A Call to Action," the 1993 Peace Institute at Powell House, co-sponsored by New York Yearly Meeting and New England Yearly Meeting's Peace and Social Con-

each country should apply within that country, but not to the other countries. The effect may be for each area to lower its standards, either by law or just lack of enforcement, to attract the investment and jobs everybody needs.

If economic growth in North America is the goal, what kind of growth do we want? To benefit whom? With what kind of sharing of the costs? What other issues must be addressed, such as protecting the environment, small farmers or small businesses, poor workers, communities? What should be done about the lack of democratic process and human rights in Mexico and the exploitation of Mexican immigrants in the United States? All these questions and more should be asked. The current NAFTA vision of economic integration is a big business vision that is neither adequate nor just.

The North American Free Trade Agreement is not a treaty that requires ratification by the U.S. Senate. It is a trade agreement, signed by the president. It requires implementing legislation passed by both the House and Senate to carry the force of law. President Clinton has announced he will not reopen negotiation on the agreement signed by Bush in December 1992. He will, however, require the negotiation of parallel agreements

addressing environmental and labor practices. That process should be completed and the implementing legislation introduced in Congress in early summer. Under the congressional "fast-track" rules, the legislation must be voted on in 90 legislative days from the time of introduction, and no amendments will be allowed.

Friends Committee on National Legislation encourages you to contact your members of Congress now. Effective guarantees of human rights and democracy in all countries are an essential basis for the new relationships we want. Our agreements can be neither just nor effective without such guarantees. We can lobby our government to incorporate them into the agreements and oversight, and, just as importantly, we can join the organizations working for human rights in Mexico and the United States.

If you would like more information, please write to FCNL at 245 Second St., N.E., Washington, DC 20002, to request the NAFTA discussion paper and the interreligious community's joint letter to U.S. Trade Representative Mickey Kantor, C-338-FOR.

Jean Rosenberg



Thomas Kelly at Wilmington College, with theme of "Renewing the Spirit of Community," will celebrate Thomas Kelly's 100th birthday. Contact Ron Rembert or Jan Wood, Dept. of Religion and Philosophy, Wilmington College, Wilmington, OH 45177, telephone (513) 382-6661.

9-13—Intermountain Yearly Meeting, at Fort Lewis College, Durango, Colo. Contact Martin Corbin, 1720 Linden Ave., Boulder, CO 80304, telephone (303) 442-5047.

9-13—Rocky Mountain Yearly Meeting, at ExQuaker Ridge Camp, Woodland Park, Colo. Contact Stanley Perisho, 3350 Reed St., Wheat Ridge, CO 80033, telephone (303) 238-5200.

10-12—Nebraska Yearly Meeting, at Friends University, Wichita, Kans. Contact Muriel Dyck, 444 N. Richmond, Wichita, KS 67204, telephone (316) 942-2955.

11-13—Wider Fellowship of Conservative Friends and those of like mind will be held at Stillwater Meetinghouse and Olney Friends School, near Barnesville, Ohio. (See Bulletin Board.)

11-13—Pacific Northwest Gathering of Lesbian and Gay Friends (Cabrini Retreat) at Camp Colman, near Tacoma, Wash. All sexual minorities from Quaker meetings, their partners, and minor children are welcome. Contact Ross Barnhart, 11310 Fifth Ave., N.E., Seattle, WA 98125.

cerns Committee. Exploring the basis of Quaker activism, workshops will focus on domestic issues. Berit Collett will present the keynote address on discernment and empowerment. A program for children up to 14 years old will be based on the Children's Creative Response to Conflict program. Young people over age 14 will be invited to participate in adult workshops. Cost: \$10-\$125, with discounts for families, first-timers, and campers. Scholarships available. Contact Powell House, RD 1, Box 160, Old Chatham, NY 12136, telephone (518) 794-8811.

28-31—Northern Yearly Meeting, at the University of Wisconsin, River Falls, Wis. Contact James Greenley, 1909 Vilas Ave., Madison, WI 53711, telephone (608) 251-0372.

28-31—"Leaving My Father's House: Finding My Own Voice" is the theme of the annual Friends Conference on Religion and Psychology. It will be held at Lebanon Valley College in Annville, Pa. Contact Carol Kimball, 97 Gundersen Road, Ithaca, NY 14850, telephone (607) 273-6175.

29-June 21—International Overseas Workcamp in Dar Es Salaam, Tanzania, helping street children with emergency housing and food. To be led by Harold Confer, executive director of Washington Quaker Workcamps. To apply, write to Volunteers for Peace, International Workcamps, 43 Tiffany Road, Belmont, VT 05730.

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Books

Peacework

By Judith Porter Adams. Twayne Publishers, Boston, Mass., 1991. 219 pages. \$24.95.

We Quakers live by testimonies rather than doctrine. Our testimonies are rooted in the Scriptures, but they have a unique and timeless relevance because they have grown out of that explosive congruence between Scriptures and experience.

The value of this volume for this reviewer and perhaps for other Quakers lies in that it is a collection of testimonies, oral histories by women peace activists. The accounts, distilled from taped interviews and rendered in each woman's own words, are deeply moving, and all are historically instructive and personally inspirational.

Those interviewed come from a variety of ethnic backgrounds; many are Quaker or Catholic, and some are motivated by secular concerns. The experiences include those of suffragists, African American women from the South, Japanese American internees, Jewish Europeans who survived the Holocaust, anti-Vietnam War protestors, and anti-nuclear weapon activists. Judith Adams's conclusion provides an historical overview that ranges from early dissent activities (which she dates at 1793), through formation of the International Congress of Women, to devel-

opment of such present-day organizations as the Women's International League for Peace and Freedom.

This is an enjoyable book. Its intensely personal quality makes it particularly useful as a teaching tool or study group resource. The women's stories have certain common threads, despite the variety of experiences from which they arise. The reader sees again and again the value of faith in sustaining long-term activism, the necessity of community to validate direction and motivation, and the sense of wholeness that grows from activism, teaching that all life is interdependent and there is no peace without justice and love.

One moving account is that of Erna Prather Harris, an African American woman from Oklahoma, who concludes her reminiscence with this comment: "... somebody said to me recently, '... do you have any artistic hobbies?' I said, 'I'm working on the most gorgeous tapestry; I'm sorry you haven't noticed it. You see, I'm living.'"

Life and lives are what this book is about.

Eugenia Durland

Eugenia Durland is a long-time peace activist. She was co-founder, with her husband, Bill, of the National Center of Law and Paci-

fism. She and Bill taught at Pendle Hill during the 1980s. They now live in Trinidad, Colorado.

Telling Secrets: A Memoir

By Frederick Buechner, Harper San Francisco, San Francisco, Calif., 1991. 106 pages. \$14.95.

In his third volume of autobiography, author and minister Frederick Buechner sets out on a journey of self-discovery.

Realizing that much of his past has been locked up inside him, only surfacing through some of his fictional characters, the author has set out to tell his story and his secrets. He reveals some of the facts behind his father's suicide and his daughter's anorexia saying, "My story is important not because it is mine, God knows, but because if I tell it anything like right, the chances are you will recognize that in many ways it is also yours."

The author encourages readers to look carefully at their lives and to share their stories. "It is precisely through these stories in all their particularity... that God makes himself known to each of us most powerfully and personally." In addition, if we can understand our neighbor's life, we can better

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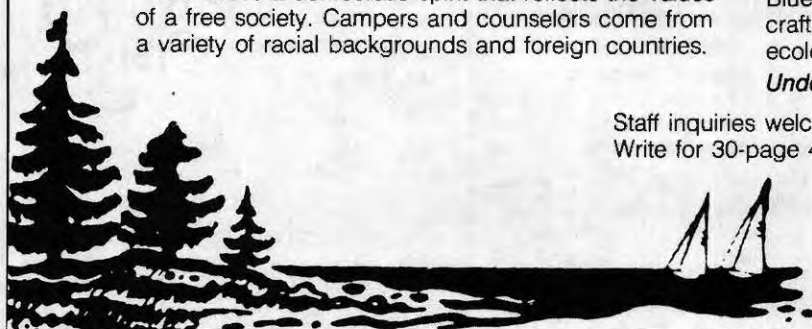
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love and care for that person.

The secret that was never discussed in Buechner's home was the suicide of his father when the author was ten years old. Even the memory of his father was difficult to keep alive since no one in the family ever mentioned him again. Only in his fifties did Buechner come to terms with his relationship with his father and with the sadness and pain he felt, which were manifesting in his daughter's eating disorder.

Especially interesting are the places in the author's life in which we see spiritual seeking and understanding. He shares his ideas of what God is and what parts of the Bible may mean in our daily lives. In the process, he ties threads together so his story becomes ours as well.

The great value of this book, however, goes far beyond the sharing of personal difficulties. In this short volume, Frederick Buechner also reveals his thinking about God, the universe, lessons from nature, and from other people. It is a book with religious thought, philosophy, and words to live by, all woven into a tapestry of scenes from his life.

There is much to glean from this valuable book. Its premise is that we must face what has happened in our lives and not keep secrets from others and from ourselves. "When our secrets are guilty secrets, . . . we can start to make amends, to change what can be changed; we can start to heal," he says.

Kate de Riel

Kate de Riel is a member of Haverford (Pa.) Meeting. She is an elementary school teacher and the mother of four diverse children, so she hears lots of secrets.

In Brief

Ordinary People

By Michael True. Orbis Books, Maryknoll, N.Y., 1991. 140 pages. \$10.95/paperback. Our world is transforming rapidly around us, and the context within which parents teach and children learn has changed also. This book is about nurturing in children the value of family and the importance of interdependency between people and the world. Michael True draws upon research, reflection, and years of parenting experience to recognize difficulties and provide suggestions for raising children to be peaceful and productive "citizens of the world," living "in friendship with the earth." This is an important publication for anyone concerned with child-rearing in today's and tomorrow's social changes.

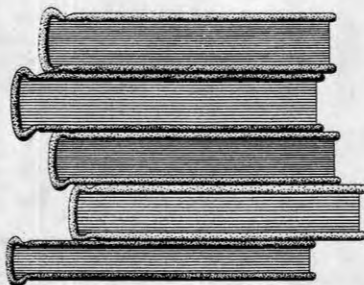
M.I.A. or Mythmaking In America

By H. Bruce Franklin. Lawrence Hill Books, Brooklyn, N.Y., 1992. 225 pages. \$17.95. Many Americans continue to hope that there

are still soldiers of the Vietnam War alive today in Southeast Asia. It is the contention of this author, however, that the entire POW/MIA issue is a myth. He explains in this book how there is no plausible basis for the belief in live POWs. Franklin convincingly shows how the Nixon Administration, aided by pro-war forces, fabricated the issue to draw attention away from wartime atrocities and gain support for continued fighting. Also included is an analysis of how these believed-POWs were transformed by the popular culture of the 1980s into symbols of betrayed U.S. honor. Despite this well-researched book, belief in POWs and MIAs still exists because all of the facts surrounding this issue will never be known.

God is Green

By Ian Bradley. Doubleday, New York, N.Y., 1990. 118 pages. \$8/paperback. At the core of this book is a simple explanation of why Christians should be doing all they can to protect our planet. Through biblical references and early Christian writings, Ian Bradley presents evidence showing environmentalism to be at the heart of Christian belief. He acknowledges the ecological damage inflicted throughout history in the name of God-given "dominion over the earth," but argues that this rationale has been a perversion of the true Christian message. Unfortunately, Bradley also has the arrogance to argue that of all the world's religions, Christians have the greatest claim to be environmentalists. Despite this, the book does present important ideas and reasoning for protecting the earth, and it is a good resource.



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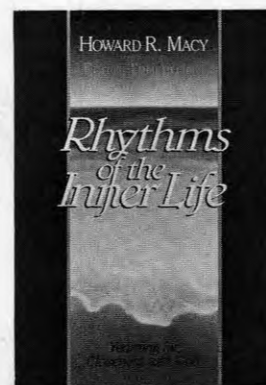
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Milestones

Births/Adoptions

Begin—*Jessica Judith Begin*, on Dec. 10, 1992, to Karen Stupel and Daniel Begin. Karen is a member of Miami (Fla.) Meeting.

Ensley-Field—*Maxwell Altair Ensley-Field*, on Feb. 8, to Lissa K. Field and Daniel E. Ensley, in Menasha, Wis. Both parents are members of Fox Valley (Wis.) Meeting.

Hersh—*David Rafael Hersh*, on Oct. 2, 1992, to Kathy and Carl Hersh. Kathy is a member of Miami (Fla.) Meeting.

Larson—*Lauren Larson*, on Jan. 24, to Karen and Scott Larson, of San Jose (Calif.) Meeting.

Merrill—*Robert Charles Merrill*, on Jan. 15, to Claudia G. Merrill and Robert C. Merrill, who is a member of Clintondale (N.Y.) Meeting.

Murphy—*Kevin Leslie Murphy*, on July 21, 1992, to Kate Driver and Paul Murphy, members of Morningside (N.Y.) Meeting.

Roatta—*Rane Imbesi Roatta*, on Jan. 3, to Nan Imbesi and Claude Roatta. Nan is a member of Miami (Fla.) Meeting.

Tucker—*Bradford Warner Tucker*, on Nov. 4, 1992, to Nancy Warner Tucker and William Vincent Tucker, a member of Rahway-Plainfield (N.J.) Meeting.

Von Salis—*Miranda Lynn Von Salis*, on Dec. 22, 1992, to Lynn and Andrew Von Salis, members of Brooklyn (N.Y.) Meeting.

Yeane—*David Hilton Yeane*, on Oct. 27, in Falls Church, Va., to Mary and Tim Yeane. Tim is a member of Miami (Fla.) Meeting.

Marriages

Adams-Moffet-Uhlenbrock—*Bryan Uhlenbrock* and *Jean Adams-Moffet*, on Jan. 24, under the care of Berkeley (Calif.) Meeting.

Boots-Leaphart—*Jerry Leaphart* and *Suzanne Boots*, on Jan. 2, under the care of Miami (Fla.) Meeting, where Jerry is a member and Suzanne is an attender.

Etter-Lake—*John Lake* and *Keri Etter*, on Dec. 19, 1992, under the care of Eugene (Oreg.) Meeting.

Keyser-Whearly—*Raymond P. Whearly* and *Martha K. Keyser*, on Oct. 24, 1992, at Wrightstown (Pa.) Meeting, where Martha is a member.

Schafer-Barnes—*James Barnes* and *Hebe Schafer*, on July 4, 1992, under the care of Purchase (N.Y.) Meeting. Hebe is a member of 15th St. (N.Y.) Meeting.

Tomonto-Cowden—*Matthew Cowden* and *Melissa Tomonto*, on July 11, 1992. Matthew is a member of Miami (Fla.) Meeting.

Deaths

Bertsche—*David Carl Bertsche*, 47, of East Point, Ga., was found murdered on Sept. 24, 1992, in a remote location off a main highway in Georgia. He was the only son of Faith and Edwin Bertsche, members of Augusta (Ga.) Meeting. He was a birthright Friend who was a conscientious objector during the Vietnam War. He did his alternate service in the Grady Memorial Hospital in Atlanta, Georgia. As an adult, he became a member of the First Presbyterian Church in Atlanta, where he was active in the young adults' Sunday school.

class. David was a graduate of Moses Brown School, Columbia College, Emory University, and Atlanta Law School. He was a certified public accountant and member of the Georgia Bar Association. He had worked for the past 16 years as a tax expert for the Southern Company, which is offering a \$20,000 reward for information leading to arrest of his murderer(s). At the time of this writing, the Georgia Bureau of Investigation had uncovered no information as to the cause of his murder or perpetrators. David, who was divorced, is survived by his parents, and his two sisters, Virginia B. Lanier and Susan B. Waller.

Griffin—Edna Lue Griffin, of Orange Grove (Calif.) Meeting, on Dec. 11, 1992. Born in Fort Smith, Ark., her racial heritage was African, Native American, and Caucasian; her father was born to a slave and her white master. She graduated from Philander Smith College with honors, taught school, and was working on a master's degree in math at the University of Chicago, when she was chosen to receive a medical scholarship. Denied entrance to several major universities because of her race, she went to Meharry Medical School. After becoming a doctor, she married Albert Heard, a fellow student. Although deeply attached to each other, the relationship was difficult, and they eventually divorced. She moved to Pasadena, Calif., where she started a practice, the first black woman doctor in the city. Because Pasadena hospitals were segregated, she sometimes saw her patients die before they could get to treatment in Los Angeles 20 miles away. She and other African American doctors led a long and painful struggle to integrate Pasadena's hospitals. She tried to meet the psychological as well as physical needs of her patients with tenderness, toughness, and humor. She made innumerable house calls to crowded shacks, often saving lives. She gave medical care to Japanese American internees during World War II. She was president of the Pasadena NAACP, leading a struggle to have the city swimming pool opened to all races. In the early 1970s, she reluctantly retired from her medical practice, with hearing and vision impaired, but skills and mind keen and vital. The long period of her retirement was trying to her, as a result of multiple ailments. In the last two years of her life, when she was too weak to stand for more than a few minutes, she still gave an occasional speech. After working side-by-side with Friends for many years, she became a member in 1984. When she became unable to attend meeting for worship, she held her hour of silence at home.

Hedgecock—Nancy L. Hedgecock, 69, on March 9, 1992. She became a member of Pima (Ariz.) Meeting in 1963 after becoming deeply committed to public social action in the 1950s and 1960s. Her involvement with meeting in later years was frustrated by her health problems and those of her husband, Gordon, who took his own life in 1991.

In her one-on-one relationships, she offered a ministry that was sensitive and spiritual. A creative artist, she spent much time in solitude, often in remote natural areas, where she put her insights into poetry. At the same time, she could summon up a colorful vocabulary to express indignation about social injustices. In March 1992, some Pima Friends received a note letting them know that, by the time they received it, she would have ended her life. She said death is the other half of life, "the necessary balance," and apologized to those who would feel anger or pain at her decision. She expressed gratitude for the variety and richness of her life, saying, "There have been very few days when I have not had moments of pure joy, the senses stretched, the little miracles touching my heart." She described her intended death as "going home." One of her sources of joy was teaching art to young children as a volunteer. She is survived by a son.

Hoose—Ruth Bristol Hoose, 87, on Nov. 6, 1992, in Clinton, Tenn. She and Walter Hoose were founding members of West Knoxville (Tenn.) Meeting. They held dual membership with First Friends Church in Knoxville. In 1940, they moved from Scottsville, N.Y., to Ravenscroft, Tenn., to help rural families help themselves when local coal mines were closing. In 1938, Walter initiated a farmers' co-operative there. The family moved to Oak Ridge, Tenn., in 1946. Knoxville Friends started meeting in homes, then talked about becoming a preparative meeting, and later built a meetinghouse as a monthly meeting. Ruth returned to live near her children on the Cumberland Plateau after Walter died in 1964, and she attended Crossville (Tenn.) Meeting. She is survived by four children, 18 grandchildren, and 25 great-grandchildren.

Jackson—Margaret Renner Jackson, on Sept. 23, 1992, in her 73rd year, at her home in Algies Bay, Warkworth, New Zealand, after a long illness. She was brought up on a farm in Wichita, Kans., during the depression years. She worked part-time at accounting jobs to pay her way to Friends University, where she earned a degree in business. While there, she joined the University Friends Church. She got administrative experience at Flanner House in Indiana, and worked with underprivileged people, then went to work abroad for the American Friends Service Committee. She was assigned to the Friends Ambulance Unit in China and helped restart a mission hospital in Chengchow, Honan (Henan). During this work, she met Wilfred Jackson, a New Zealander, and they married in Shanghai in 1947. They lived in Wichita before settling in New Zealand, where she became a much-loved member of Auckland Meeting. She served as clerk and treasurer of many meetings and committees and worked in the Women's International League for Peace and Freedom. She was a district organizer for a New Zealand relief organization. She loved music and attending concerts. She and Wilfred made several overseas trips to visit friends and relatives. She is remembered for her loving, warm personality, her courage and determination and deep faith in God. She is survived by her husband, Wilfred; her children, Stanley, Carolyn, and Keith; and her five grandchildren.

Leonard—Wynona Farquhar Leonard, 93, of Rochester, Minn., on Jan. 28. She was born in Iowa and educated at Grinnell College and the University of Nebraska and taught at the university level. She wrote the book *Love that Lasts a Lifetime* and was in *Who's Who in American Women*. She was co-founder of Lincoln (Neb.)

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Meeting and was a regional board member of the American Friends Service Committee. Her many civic involvements included the Governor's Committee for Family and Youth, Nebraska State Advisory Committee on Civil Rights, the National Executive Committee of Church Women United, and many local organizations. She is survived by Paul, David, and William Leonard; five grandchildren; and three great-grandchildren.

Lock—Louis Lock, 77, in Cape May, N.J. He became acquainted with Friends when he served in Civilian Public Service. He taught at Friends Africa Mission in Kenya from 1951-1961, working mainly in teacher training, with one year spent at Friends Bible Institute. During his career teaching elementary school, he and his family were members of Montclair (N.J.) Meeting, Mt. Airy (N.C.) Meeting, and Seaville (N.J.) Meeting. He was active in the local peace group and the local chapter of NAACP. He is survived by his wife, Shirley; and two sons, Daniel and Stephen. His son Philip preceded him in death.

Reeves—John A. Reeves, 85, of Saxtons River, Vt., on Nov. 26, 1992, of congestive heart failure. He was a militant Quaker and ardent pacifist who fought for the welfare and fulfillment of others. He was born and raised in Haddon Heights, N.J., and continued self-education throughout his life. He worked at Curtis Publishing Co., and then as a welfare worker during the Depression, as a merchant seaman for Atlantic Refining Co., and as head operator of a catalytic cracking unit for 25 years with Texaco Oil Refinery. Dedicated to his family, he loved baseball and gardening, and was an energetic worker for social justice, world peace, social equality, and environmental preservation. He was a fund-raiser for Koinonia Partners and Habitat for Humanity, and a member of the Socialist Party in Philadelphia, Pa. John wasn't afraid to let his voice be loudly heard or to get his hands dirty, whether protesting economic inequality, working to improve the lives of welfare families, or siding with union workers. He had a playfulness and humor that balanced the grimness of the wrongs he sought to right. He became a convinced Friend in the 1940s, joining Haddonfield (N.J.) Meeting, and later joined Putney Meeting, when he moved to Vermont. He was married to the former Mary Brown for 48 years. She died in 1975. He married the former Harriette Camp Forsythe in 1979, and she survives him. He is also survived by his two daughters, Jean Wolfe and Joan Caecia; a son, John, Jr.; four stepdaughters, Julia Forsythe, Carol Forsythe, Ellen Forsythe, and Molly Forsythe; 12 grandchildren; six great-grandchildren; and eight step-grandchildren.

Shepherd—Roland F. Shepherd, 93, on Nov. 28, 1992, in Bloomington, Minn. He and his wife, Zephyra, joined Minneapolis (Minn.) Meeting in the 1950s. They headed the meeting's food collection for the Division of Indian Work, shopping at warehouses and co-op food stores. They organized a paper drive and supported fund-raising to replace the meeting's organ. With a gift of stock, they established a scholarship fund to help Friends with post-secondary education and to provide scholarships for Quakers to attend William Penn College. To date, 29 people have used this, including two students from Kenya. Among Roland's contributions to the meeting were his quiet and constant presence, serving in many capacities and keeping a record of meeting events with photographs and scrapbooks. He liked to work with wood, and he designed and built a number of things for the meeting, including the lectern in the meeting room. He and Zephyra

traveled extensively in their retirement years, sharing their photographs and experiences when they returned. He is remembered with gratitude for his interest, his dedication, his love of people and nature, and his love and care for Zephyra.

Sippel—*Frederick Sippel*, 72, a much-loved member of Minneapolis (Minn.) Meeting, on Sept. 4, 1992. As a young man he worked in the Civilian Conservation Corps (CCC), planting trees and doing other work. He served in the army infantry in World War II, earning the rank of sergeant. During this time, he contracted tuberculosis and was for four years a patient at a sanatorium, where he met Dorothy Renee Trude, whom he married. They had five children, including an adopted daughter. He worked more than 35 years for Minnegasco. He came to Minneapolis Meeting during the 1960s and left a legacy rich in the meaning of community. For years, he greeted Friends at the door. He and Dorothy embraced many new attendees and members with friendship and love, sharing their home, food, and presence. He reached out by giving rides to a blind woman, making visits to prisoners, spending time with a young Friend, taking care of other Friends' pets when they traveled, and adding spices to the communal batch of chili. He was there to love and be loved, and, as a result, many people adopted him. Before he died, he told a Friend, "Tell those who ask that I'm not afraid of what's out there—only curious."

Woodside—*Gilbert Llewelyn Woodside*, 83 on Dec. 14, 1992, in Boca Raton, Fla. Born in Pennsylvania, he graduated from George School, DePaul University, and Harvard University. He was a research zoologist and college administrator, working as provost at the University of Massachusetts before becoming an administrator and researcher at the National Institute of Child Health and Human Development. In 1983, he retired and moved to Miami, where he became a member of Miami Meeting. He is survived by his wife, Mary, two sons, four granddaughters, and a sister.

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Hawaii-Island of Kauai. Cozy housekeeping cottages. Peace, palms, privacy. \$60-\$80/nightly. 147 Royal Drive, Kapaa, HI 96746. (808) 822-2321.

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A homely base in the heart of London? Short-, medium-, and long-term accommodation available with excellent whole-food meals. Also meeting rooms for workshops, lectures, and conferences. Contact: Quaker International Centre, 1 Byng Place, London WC1E 7JH; Tel: 071-387 5648.

Simple low-cost lodging for individuals and groups. Seminar planning available. Quaker center on Capitol Hill. William Penn House, 515 E. Capitol St. SE, Washington, DC 20003. (202) 543-5560.

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Washington, D.C., sojourners welcome in Friends' home in pleasant suburb nearby. By day, week, or month. For details call: (301) 270-5258.

Looking for a creative living alternative in New York City? Penington Friends House may be the place for you! We are looking for people of all ages who want to make a serious commitment to a community lifestyle based on Quaker principles. For information call (212) 673-1730. We also have overnight accommodations.

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Casa Heberto Sein Friends Center. Reasonable accommodations. Reservations. Asociacion Sonorense de los Amigos, Felipe Salido 32, Hermosillo, Sonora, Mexico. Friends Meeting, Sundays 11 a.m. Phone: (011-52-621) 7-01-42.

Audio-Visual



Who are Quakers? New Video! VHS, 27 min., by Claire Simon. Lively, informative, for outreach and education. \$26.50 plus \$3.00 postage. Quaker Video, P.O. Box 292, Maplewood, NJ 07040.

About Milestones:

We are eager to receive notice about births, deaths, and marriages among Friends from all over the country. Although we pick up some from meeting newsletters, the most reliable arrangement is for those who know the details to send us written notices. Here is information about what we look for in such notices:

The details we need for births and marriages are the names of those involved, where and when the event took place, whether the baby's parents or the marriage partners are members or attenders of a meeting, and the name of the meeting(s).

We don't attempt to report all deaths that occur among Friends, but we do try to publish any notices that are sent to us. We leave the screening process to local meetings, Friends, and relatives. We especially want to hear about people whose lives have spoken to Friends. In death notices, we look for particulars, such as age, where the person lived, relationship to a meeting or a Friends organization, and survivors. Additional information may include professional and community involvements, and memorable personal characteristics.

We emphatically welcome information from all parts of the country, with this proviso: space is dear, and simplicity is greatly appreciated. —Eds.

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Envisionings: Personalized taped meditations. Quaker hypnohealer/Reiki practitioner. \$25.00. Please describe problem. Joy Weaver, Box 14, E. Islip, NY 11730.

Books and Publications

Books-Quaker spiritual classics, history, biography, and current Quaker experience, published by Friends United Press, 101-A Quaker Hill Dr., Richmond, IN 47374. Write for free catalogue.

Daily Readings from Quaker Writings Ancient and Modern. A 384-page classic; hardback, \$29.95. Serenity Press, Dept. FJ, 131 Meadow Lane, Grants Pass, OR 97526.

Free. Steps Toward Inner Peace, by Peace Pilgrim. Write: Friends of Peace Pilgrim, 43480 Cedar Ave., Hemet, CA 92544.

Friends General Conference Bookstore annual catalogue available free upon request from FGC Bookstore, 1216 Arch Street 2B, Philadelphia, PA 19107. Come visit us when you're in Philadelphia! Bookstore hours: M, T, Th, F: 9-5. For more information, call (800) 966-4556.

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Conferences

Friends Association for Higher Education conference. Earlham College, June 25-29. Theme: Renewal in the Spirit. John Punshon, keynote speaker. For information, call (919) 852-2028.

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Typesetting equipment. Compugraphic MCS 10 with 8400 typesetter, two work stations, four disk drives. Price negotiable. Friends Journal, 1501 Cherry Street, Philadelphia, PA 19102. (215) 241-7116.

24 wooded acres. 4,000 ft. elevation. Incredible views of Great Smoky Mts. Small cabin, two-car garage, development potential: retreat center, camp, or lots. 12 miles south Cullowhee, N.C. \$185,000. Call (801) 964-2765.

Opportunities

Quaker Intentional Community seeks new members for two- or three-year terms. Shared living and meal arrangements in historic Friends meetinghouse in Chicago. Ideal for Friends new to Chicago. Write or call: Program Directors, Quaker House, 5615 S. Woodlawn Ave., Chicago, IL 60637. (312) 288-3066.

Guatemala. Study Español/culture. Individualized instruction. Home stay. Explore women's issues, refugees, poverty, development. Casa 1022 St. Paul Ave., St. Paul, MN 55116. (612) 690-9471.

Personals

Single Booklovers, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

Classical Music Lovers' Exchange—Nationwide link between unattached music lovers. 1 (800) 233-CMLS; Box 31, Pelham, NY 10803.

Concerned Singles Newsletter links compatible, socially conscious singles concerned about peace, social justice, and the environment. Nationwide. All ages. Since 1984. Free sample: Box 555-F, Stockbridge, MA 01262.

Senior letter writers wanted: Tired of junk mail and sweepstakes? Let's start a pen-pal group of Senior Friends for fun and sharing. Send SASE and short note of ideas to: Leilani Greenly, 5 Alder Ct., Willits, CA 95490.

Positions Vacant

Associate Executive Secretary for Human Resources senior management position; responsible for all personnel and human resources functions of the AFSC, over 400 staff. Required: current experience and expertise in management and administration of personnel work; creativity in developing systems; labor/management relations and negotiations skills; experience in human resources development. Position open in June; applications sought immediately. For further information, contact Kara Newell at 1501 Cherry Street, Philadelphia, PA 19102; or call (215) 241-7037. Fax: (215) 241-7247.

Arthur Morgan School. Small, alternative junior high boarding school in mountains of N.C. seeks house-parents. Especially seeking individuals skilled in teaching (science, social studies, arts), maintenance, or bookkeeping. Consensus process, simple living, intimate community of staff and students. For information and openings, contact: John Zakelj, AMS, 1901 Hannah Branch Rd., Burnsville, NC 28714. (704) 675-4262.

Assistant Director for Quaker intentional community in Chicago. Responsibilities include managing guest room operations, supervising food budget, preparing meals, and assisting directors. Some cooking experience necessary. Room, board, stipend. Ideal for graduating college student. Write or call: Program Directors, Quaker House, 5615 S. Woodlawn Ave., Chicago, IL 60637. (312) 288-3066.

Needed immediately: couple or single person to host, cook, and housekeep at a small guest farm and retreat center in Green Mountains of Vermont starting April 1993. We are open May 1 to November 1. We'd like someone who enjoys people-caring, animals, gardening, nature, and early mornings. Must be non-smokers, non-drinkers. Please respond in writing with resume or letter about yourselves to: Ann Day, P.O. Box 31, Waitsfield, VT 05673, or call (802) 496-3527 evenings.

House Manager needed at William Penn House, a Quaker seminar and hospitality center on Capitol Hill in Washington, D.C. Begin in late August. Full-time, live-in position, overseeing hospitality functions of the house. Direct supervision of two interns and housekeeper. Some meal planning and preparation, housekeeping chores, occasional program planning. Sympathy with Quaker testimonies, flexibility, initiative, willingness to work hard, excellent people skills, attention to details required. Multicultural experience desirable. Room, board, health coverage, salary. Send resume and letter of interest by June 20 to Greg Howell, Director, William Penn house, 515 East Capitol Street, Washington, DC 20003.

Executive Secretary for the American Friends Service Committee's Pacific Northwest Region. AFSC invites applications to the position of Executive Secretary based in Seattle, Wash. This administrative position will provide communication, facilitation, and nurture of staff and programs in Portland, Oregon, Seattle and Yakima, Washington. Familiarity with the Religious Society of Friends is desired and commitment to AFSC principles and practices is essential. Demonstrated management, program, organization, budgetary, and problem solving skills are required, along with an ability to communicate clearly and work enthusiastically in a supportive way with a wide variety of programs, social issues, and people of differing backgrounds and approaches. Salary range starts at \$32K, depending on experience. Application deadline is June 15, 1993. For full job description, please contact AFSC, 814 NE 40th Street, Seattle, WA 98105. (216) 632-0500.

Friends Select School in Philadelphia seeks candidates for several positions for the 1993-94 school year. 1) Director of the Middle School. Applicants should have demonstrated commitment to progressive education and high standards of academic achievement, along with teaching experience at the Middle School level. 2) An experienced teacher of Spanish and French for grades 7 through 12. 3) A social studies teacher for Upper School (a one-year appointment). 4) Middle School teachers of science, mathematics, and humanities for possible openings. Please send resumes to Donald Billingsley, Headmaster, Friends Select School, 17th Street and The Parkway, Philadelphia, PA 19103. No phone calls, please.

Minister: active, broad-based Meeting in coastal Maine, near college communities, seeks Friends minister with gifts in children's and youth ministries, preaching, and visitation. Send resume to Durham Friends Meeting, c/o Bob Marsteller, 375 Davis Road, Durham, ME 04222.

Quakers Uniting in Publications (QUIP) is planning to produce and keep current a *Quaker Books in Print* which will aim to include all Quaker titles worldwide. For this work QUIP wishes to employ a qualified part-timer with computer skills. Those interested should apply for further information to: George T. Peck, QUIP Clerk, No. 18 Kendal at Longwood, Kennett Square, PA 19348.

Sharing Our Lives: A Children's Global Connection, an alive, on-going project of The Quaker U.S./USSR Committee, presently involving 10 elementary schools in the U.S. and 10 in Russia who have been cultivating connections between each other through letters, gifts, photographs, visits, and special projects, needs a volunteer facilitator. The program is entering its third year and has boundless possibilities. The children and the school communities are deeply affected by heart-felt connections, and we seek to further enrich the program and to deepen and sustain their experiences. Contact Nadya Spassenko at (914) 297-2850.

Small, Quaker nursing home, southeast Pennsylvania, seeking qualified, nursing home Administrator with experience to replace retiring Administrator. Must be willing to relocate. Reply to M. L. Thomas, 147 W. State Street, Kennett Square, PA 19348.

Child care. Bed/bath suite in quiet Boston-area home in exchange for 15 hours of child care/week. Please call (617) 964-9775.

Spend a year in Washington as an intern, dividing time between William Penn House, a Quaker seminar center, and another Washington peace organization. Room and board at William Penn House, small stipend and health coverage included. College graduates interested in peace and the political process may apply. Flexibility, initiative, people skills, willingness to work hard required. Begin September 1. Send cover letter and resume by May 15 to: Director, William Penn House, 515 East Capitol Street, Washington, DC 20003.

Positions Wanted

Live-in helper/tenant. S. E. Pennsylvania, Media-West Chester. Single, professional female, no children, non-smoker, seeks housing or reduced rent in exchange for service: errands, light housekeeping, yard work, non-medical assistance, no child care. Off-premises 8 a.m.-6 p.m. and some weekends. Please respond in writing to Occupant B, P.O. Box 426, Media, PA 19063.

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Adirondacks—housekeeping cabins on quiet, unspoiled lake; fireplaces; fully equipped. June through September. (609) 654-3659, or write: Dreby, Cranberry Lake, NY 12927.

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Beach-front, end-of-road hideaway. Gorgeous views, private beach, in Mattapoisett, Mass. Sleeps four; amenities. May-September, weekly-monthly. (508) 753-0874 evenings.

Downeast Maine. Secluded cabin on shore in National Wildlife Preserve. Sleeps four. All conveniences. \$500 plus utilities for two weeks. Mid-May to October. (215) 649-7037.

Fully furnished bedroom with private porch, large private bath, top floor. Friendly Harned, near Moylan-Rose Valley Station. Available May 15 to October 15 with full board or B&B; references required. (215) 891-9961.

Handsome private lodge set in a working orchard, in a town that Michener called "perfect." Eight bedrooms, large living and dining areas, kitchen, sauna, woodstove. Ideal for retreat, conference, reunion, or vacation. P.O. Box 534, Walpole, NH 03608. (603) 756-9090.

Pocono Manor. Rustic mountain house. Seven bedrooms, sleeps 15, large mountain view deck, full kitchen, large dining room, access to hiking trails, great golf and tennis, ideal for groups, retreats, families. Year-round week and weekend rentals. Contact: Jonathan Snipes, (215) 736-1856, or 493-3664.

Pocono wildlife sanctuary. Secluded cottage or log cabin. Private trout stream, hiking, birds, wildlife. Golf nearby. Old Orchard Farm, RD 3, Box 30, Cresco, PA 18326. (717) 595-3970.

Friends Southwest Center. Reasonable accommodations, R.V. facilities, mild climate at 4,200 altitude in southeastern Arizona. Telephone: (602) 642-3547, 642-3451.

Prince Edward Island, Canada. Secluded seaside cottage. Private beach, warm swimming, excellent birding, bicycling, fishing. Regain contact with the natural world. Completely equipped. Reasonable. Available late June and July. (215) 399-0432.

Madison, Connecticut: fully-renovated stable in summer community on Long Island Sound. Tennis, beach, swimming, tidal pools. 30 minutes from New Haven. Suitable for couple or single person/child. \$300/week, \$1,000/month. Available June-September. Call (609) 829-9657.

Maine coast. Attractive house on Westport Island (with bridge!). Deck, spruces, deep water, small rocky point, and cove. \$850/two weeks, \$450/one week. (603) 868-2859.

Mid-coast Maine. Spacious house sleeps eight. Deck overlooks pond. Beautiful woods, saltwater cove. Fine canoeing. Beaches, island ferries, theaters, concerts, Friends Meetings, \$600-\$800/week. Weekends spring, fall. Dam Cove Lodge, P.O. Box 235, Bath, ME 04530. (207) 443-9446.

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 late June through late August. (413) 586-8528.

New Hampshire: farmhouse, two bedrooms plus; furnished, quiet location, hiking, swimming, canoeing, near North Conway shops and restaurants. \$200/week. Donald Smith, 115 William St., East Williston, NY 11596. (516) 742-3699.

Monadnock, N.H., area. Two-bedroom cottage with 100-foot sandy beach on large, quiet pond off 26-mile trail. Walk, sail, fish, canoe. Sleeps 7-9. \$295/week, \$125/weekend spring, fall. \$395/week July, August. (617) 522-6226.

Vermont. Comfortable housekeeping cabins in Mt. Holly near Appalachian Trail. Simple, secluded, swimming, boating. Caroline Bailey (317) 855-2198, or 5289 Shoemaker Road, Centerville, IN 47330.

Woolman Cottage. Minutes from Acadia National Park on Maine coast. Enjoy safe, quiet retreat in rural, shore-front home with kitchen privileges. Reasonable rates. Weekly minimum. Carol Woolman, (207) 288-9695; R.R. 1, Box 1710, Bar Harbor, ME 04609.

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 \$38,000-\$120,000; monthly fees from \$1,110-\$2,040. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

The Harned. Lovely old house and carriage house on quiet, residential, tree-lined street south of Media, Pa. Meals served in main house. Short walk to train. Eleven units. 505 Glenwood Avenue, Moylan, PA 19065. (215) 566-4624.

Schools

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

Olney Friends School. A safe, caring, value-centered, educational community for students in grades 9-12. A college preparatory curriculum emphasizing a belief in the individual and his/her own abilities makes Olney a positive environment in which to live and learn. 61830 Sandy Ridge Road, Barnesville, OH 43713.

United Friends School: coed; K-6; 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 celebrates the transition from youth to adulthood by encouraging students to make decisions in their own lives in a Friends (Quaker) boarding high school in southern New Hampshire. We emphasize experiential education, striving for innovative and challenging academics while working with consensus and equality regardless of age. Teen-agers live on campus in faculty homes. The school is based on simplicity, honesty, the peaceful resolution of conflict, the dignity of physical labor, mutual trust and respect, and care for the earth. Admissions: The Meeting School, Rindge, NH 03461. (603) 899-3366.

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

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

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 after-school reading program, extended day, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (215) 446-3144.

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Old House Carpentry. Repairs, renovation, restoration of homes, meetinghouses, schools in Philadelphia, Pa., area. Quaker references, 17 years' experience, fully insured, Will Stanton (215) 399-1914.

Quaker Universalist Fellowship is a fellowship of seekers wishing to enrich and expand Friends' perspectives. We meet, publish, and correspond to share thoughts, insights, and information. We seek to follow the promptings of the Spirit. Inquiries welcome! Write QUF, Box 201 RD 1, Landenberg, PA 19350.

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

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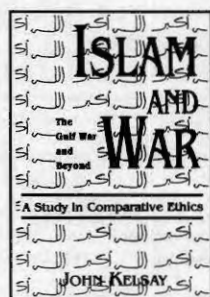
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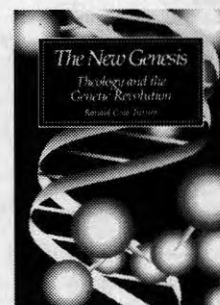
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