

November 1993

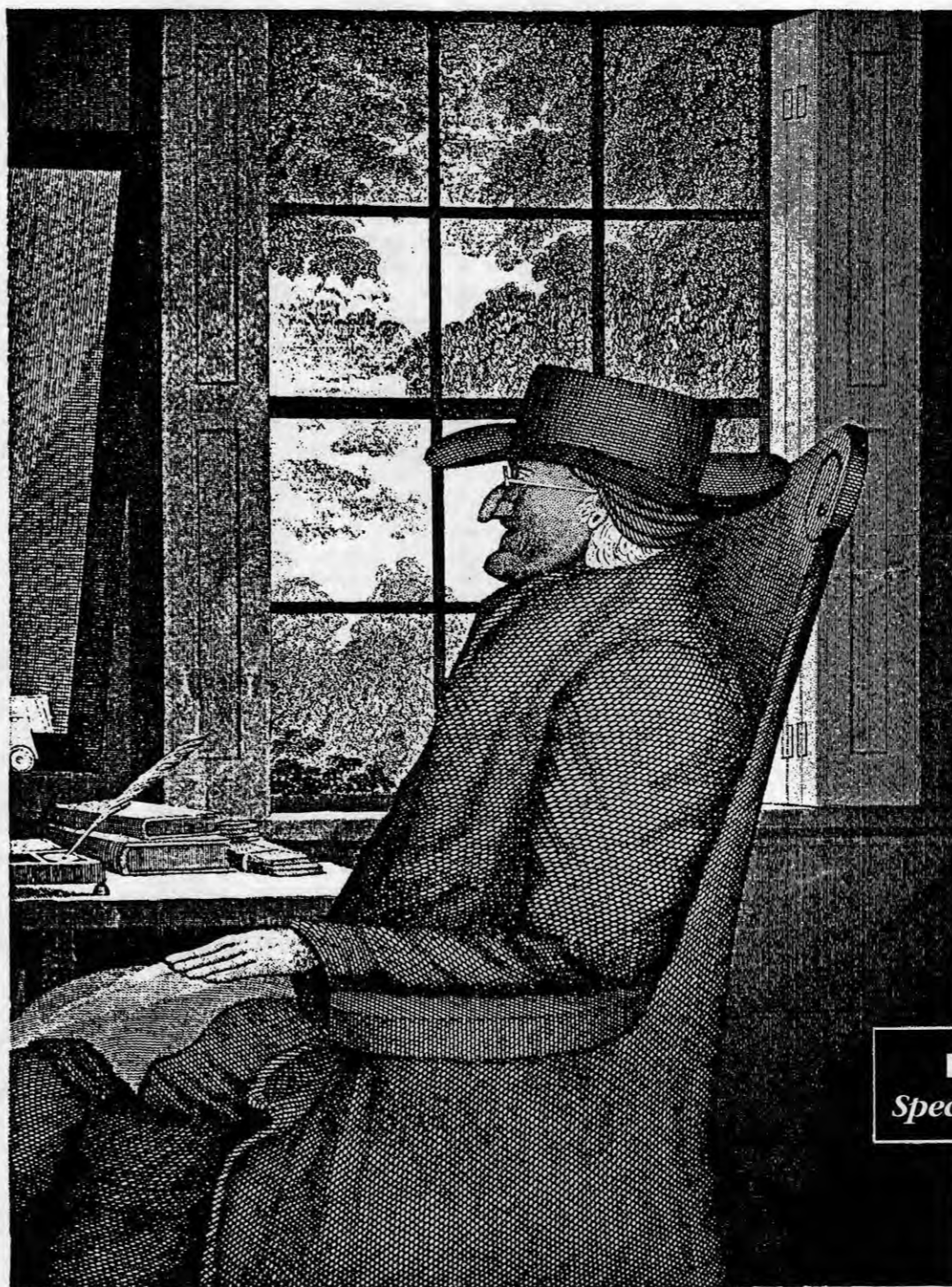
# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

Seasons  
and  
Silence

Spiritual  
Exercises  
for Busy  
Days

People vs.  
the World:  
A View  
From  
Another  
Window



**Books!**  
*Special Section*

**Editor-Manager**

Vinton Deming

**Assistant Editor**

Timothy Drake

**Art Director**

Barbara Benton

**Advertising Manager**

Catherine Frost

**Circulation and Promotion**

Nagendran Gulendran

**Computer Production**

Susan Jordhamo

**Secretarial Services**

Edward Sargent

**Bookkeeper**

James Neveil

**Student Intern**

Kate Nash

**Volunteers**

Jane Burgess, Emily Conlon, Marguerite Clark

**Board of Managers**

1991-1994: Frank Bjornsgaard, Emily Conlon, Sam Legg (Clerk.), Parry Jones, Richard Moses (Treasurer), Harry Scott, Larry Spears, Robert Sutton, Carolyn Terrell

1992-1995: Phoebe Cottingham, Richard Eldridge (Assistant Clerk), Deborah Fisch, Kitty Harrison, Bernard Haviland, Paul Jolly, Eric Larson, Mary Mangelsdorf, Margery Rubin, David Samuel, Carolyn Sprogell, Wilmer Tjossem, Alice Wiser (Secretary)

1993-1996: Marguerite Clark, Lee Neff, Mary Ellen Singen

**Honorary Managers**

Eleanor Stabler Clarke, Mildred BinnsYoung

FRIENDS JOURNAL (ISSN 0016-1322) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955). It is associated with the Religious Society of Friends.

• FRIENDS JOURNAL is published monthly by Friends Publishing Corporation, 1501 Cherry St., Philadelphia, PA 19102-1497. Telephone (215) 241-7277. Accepted as second-class postage at Philadelphia, Pa. and additional mailing offices.

• Subscriptions: one year \$21, two years \$40. Add \$6 per year for postage to countries outside the U.S., Canada, and Mexico. Individual copies \$2 each.

• Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

• Postmaster: send address changes to FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102-1497

• Copyright © 1993 by Friends Publishing Corporation. Reprints of articles available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words. Available in microfilm from University Microfilms International.

PRINTED ON RECYCLED PAPER

**Among Friends**

## Closer to God

When you first open your copy of the JOURNAL, I enjoy asking readers, "what's the first thing you usually read?" I'm always intrigued at how many tell me they read the issue from back to front—starting with such things as Milestones, scanning the Classifieds, checking out the brief department pieces. ("The Milestones are what I look at first," a reader told me once. "I want to see who's still around!") There are many too who go first to the Forum, who look for humor, even a few who read this column (my mother, for sure!).

Since very few check out our Masthead in every issue, let me call attention to several staff changes that have occurred this month. First, you will see that Associate Editor Melissa Kay Elliott's name is absent. Melissa resigned from the JOURNAL this fall. After nearly seven years on our staff, she will be missed by all of us—as a fine writer and editor, and as a valued colleague and F/friend. We wish her well. Tim Drake, who has been assisting with a variety of editing and production tasks the past two years, is our new assistant editor. The newest name to the page is Kate Nash, a junior at Earlham College, who is doing her internship at the JOURNAL this fall as part of the Great Lakes College Association program.

Speaking again of readers' preference, may I mention a recent letter? It scolded me for not bringing enough controversy to our pages. ("Don't be afraid to stir us up a bit," the Friend encouraged.) OK, I'm not. If you scan the Contents page to my right, your eye may stop at one title, Elizabeth Claggett-Borne's article on "Facing Up to Sexual Abuse Among Friends." It's sure to be a piece that stirs us up, and well it should.

"Sexual abuse happens among Quaker families," Elizabeth writes as part of her lead. "It is happening now within Quaker communities. We become even farther from God when we ignore this fact."

Why, some may ask, should FRIENDS JOURNAL devote space to such a topic? Sexual abuse is not something most of us enjoy talking about. Frankly, it's embarrassing. It feels too personal. Shouldn't it be handled quietly and discreetly?

Yes, and no. Friends must show respect and tenderness for all who may be involved in such incidents. It would be inappropriate to make the JOURNAL a place where charges of abuse are presented and individuals must defend themselves—and we will not. The subject, however, is an important one. I am convinced we must talk about it in open and loving ways.

One role I expect the JOURNAL to play in the months ahead is to announce resources available to those struggling with this difficult issue. Two Friends actively working at the concern are Las Cruces (N.Mex.) Meeting members Anne-Marie and Erik Eriksson. With their meeting's support, they are working to form a network of Friends, professionals or volunteers, who work with those affected by emotional or physical child abuse of a sexual nature. They call their effort Quaker SCAPnet (short for Quaker Sexual Child Abuse Prevention Network). Quaker SCAPnet aims to be a network in which practitioners, researchers, and activists can explore paths of cooperation, not only with each other, but also with wider Quaker bodies and Quaker-related organizations. The Erikssons hope the network may lead to the creation of a pool of Friends willing to be resources for local or yearly meetings. Those desiring more information may contact the Erikssons at P.O. Box 7375, Las Cruces, NM 88006-7375; telephone (505)521-4260.

We invite your articles and letters. I trust that such sharing may further a spirit of healing for both the victims of abuse and those who have committed such abuse. As we search together in love, may we be moved closer to God.

*Vinton Deming*

### Next month in FRIENDS JOURNAL:

An Interview with Johan Maurer of Friends United Meeting  
How to Start a Youth Group  
Thoughts About Christmas

**Moving? Let us update your subscription and address.**

Write or call:

FRIENDS JOURNAL, 1501 Cherry St.,  
Philadelphia, PA 19102-1497  
(215) 241-7277; Fax (215) 568-1377



# FRIENDS JOURNAL

November 1993  
Volume 39, No. 11

## Features

---

- 7 Seasons and Silence**  
Mike Clark  
*As autumn comes, a Friend discovers new meaning.*
- 8 Facing up to Sexual Abuse**  
Elizabeth Claggett-Borne  
*Within a loving community, healing may occur.*
- 10 Spiritual Exercises for Busy Days**  
Jim Greenley  
*How can one develop a spiritual life in the midst of daily business and obligations?*
- 13 What We Say**  
Christine Lundy  
*George Fox's words at Ulverston continue to challenge.*
- 14 Living With Dying**  
Leonard H. Cizewski  
*A brother's death from AIDS deepens a spiritual search.*
- 18 Rapid Population Growth**  
Stan Becker  
*A leading to travel with a concern may tap Friends' spiritual energy and insights—and lead to new solutions.*
- 20 People vs. the World**  
Aziz Pabaney  
*Many in the over-populated two-thirds world see the population issue quite differently.*
- 22 The Life of Laura Haviland**  
Barbara S. Worden  
*She worked courageously against the evil of slavery.*
- 24 That Which Is the Same**  
Mary Coffin  
*True acceptance is to discover that of God within.*
- 25 Assisting Guatemalan Refugees**  
Peg Morton  
*We may not assume things will be better there. We must witness by our presence.*

## Departments

---

- 2 Among Friends**
- 4 Forum**
- 5 Viewpoint**
- 28 Parents' Corner**
- 29 Young Friends**
- 31 FCNL Notes**
- 32 Reports**
- 35 News of Friends**
- 36 Bulletin Board**
- 37 Calendar**
- 38 Books**
- 44 Milestones**
- 45 Classified**

## Poetry

---

- 16 All Night the Rain**  
C. J. Muchhala
- 17 Transformations**  
Wendy McVicker
- A Small Request**  
Jean Ducey
- Wild Geese**  
Madeleine Stephenson

*Front Cover: Engraving of Moses Brown (1738-1836) by T. Pollack, after a portrait by W. J. Harris*

## Toys of violence

In News of Friends (*FJ* July) a request was made for networking suggestions from the No War Toys Merit Award Project. Coincidentally, perhaps, an advertisement ran in the 6/27 Washington Post Magazine in which Charles Lazarus, CEO of Toys "R" Us, says that the selling of the same toys at their stores all over the world creates a common thread among all children. To quote from the advertisement: "... if all these kids are playing with the same toys, how could they ever possibly fight with each other? There's a common thread about how they grow up and what they play with . . . It makes for one world."

If you feel so called, please join us in requesting that he consider removing all toys of violence from his stores, so that this "common thread" can be one spun of peace. His address is: Charles Lazarus, CEO, Toys "R" Us, 461 From Rd., Paramus, NJ 07652.

Nansie and Steve Wilde  
19585 Transhire Rd.  
Gaithersburg, MD 20879

## Making it legal

Friends might be interested in some recent judicial work out here in the far West. For many decades Hawaii stood against the majority of states which saw fit to ban groups of people from marrying simply and only because of their color. It was 1967 before the U.S. Supreme Court barred miscegenation laws across the country.

Now the Hawaii Supreme Court has taken a further step forward for human dignity, equality, and tolerance. It has said that groups of people may no longer be barred from marrying simply and only because of their gender. In short, based on the Equal Rights Amendment contained in the Hawaii Constitution, our court presumes such gender-based discrimination to be unconstitutional.

A legal technicality prevented the court from sanctioning gay/lesbian marriages immediately. They are now likely to be legal by early 1994 or as late as the end of 1995, depending on how quickly certain court procedures will take.

Harking back to the previous U.S. Supreme Court miscegenation case, the Hawaii Court almost gleefully quoted that case's original (Virginia) trial judge, who incredibly based his opinion in part on the asserted fact that "Almighty God created the races . . . and he placed them on separate continents. . . . The fact that he separated the races shows that he did not intend for the races to mix."

Commented the Hawaii Court: "We do not believe that trial judges are the ultimate authorities on the subject of Divine Will, and as [the final federal outcome of that case] amply demonstrates, constitutional law may mandate, like it or not, that customs change with an evolving social order."

Same-gender couples and many of our Friends meetings have, in recent years, dealt with the issues of same-gender marriage. Those issues become both more liberated and a bit more complex once legal recognition is involved. This is because any same-gender couple may come to Hawaii once legalization occurs and get a marriage license that they could then take home. The federal government would recognize these licenses (e.g., for joint tax returns), and most likely so would the couple's home state.

As the final legalization in Hawaii may occur very suddenly, it would be wise for all such couples to plan ahead. Hawaii requires a marriage ceremony to be performed locally. So the couple, if they want a Quaker ceremony, need to arrange for a marriage ceremony in Hawaii. *Faith and Practice* spells out how to go about this.

As the federal government automatically accepts legal marriage licenses from all the states, and as all other states (at least for now) do as well, the establishment of one "free" state in this arena should quickly lead to a wave of progress across all the land.

Bob Stauffer  
51-019 Lau Pl.  
Ka'a'awa, HI 96730

## A Quaker Care package

What a great JOURNAL! Nourishing! Things are pretty dry sometimes in Gambell, Alaska, so a good, solid, Quaker Care package every month is much in order.

Lucinda Selchie  
PO Box 437,  
Belfast, ME 04915

## QPS responses

As usual, I enjoyed the editor's Among Friends column (*FJ* July). If you consider QPS status [i.e., "Quakers Pushing Sixty"] as a questionable achievement, Ruth Smiley and I are both in the QPE

category—over 80 years. All I can say is we try to keep active.

I think Elizabeth Vining reports that Rufus Jones, when a QPE, wrote to someone: "I'm getting terribly old but can still conjugate the verb 'to eat'!"

Keith Smiley  
Mohonk Mountain House  
Mohonk, NY 12561

As a QPS reader, I was very interested in the editor's comments regarding some of the communication difficulties we have with young people. I was particularly struck by the sentence, "What could life



have been like for a kid 'way back then'?" The answer is, of course, that it was great fun! This is such a wonderful opportunity for us to open the doors of communication. We should go right ahead and *tell* them, not about the things we *didn't* have, but the things we *did* have—and which are no more. This needs to be done in a positive way, of course. If it is, do you know what will happen? The young people will sit there breathlessly taking in every word!

Kids are fascinated by olden times. Look at the enduring popularity of books such as *Tom Sawyer*, *Anne of Green Gables*, and *The Little House on the Prairie*, to name just a few. There is more than just fun in books such as these. There is outright challenge. Kids welcome this challenge, and see themselves not merely coping with it but rising above it. As we talk to them about our own childhood, we can raise the same challenges. We can say, "Those were tough times, but we managed." We can say, "There is a lot you



# A Letter to my Daughter about God

by John C. Morgan

Dear Lynne,

You ask such big questions, ones I cannot deal with easily. You want to know: "Does life become any better if you commit yourself to God?" Perhaps I would prefer the word *deeper* rather than *better*, because my life tells me that a whole new series of requirements about how to live has been placed on me as I have come to accept the Living Presence of what most call *God*. Sometimes, to be honest, life becomes a great deal more complicated when I must consider needs beyond my own.

The older I get, the less I know. I have no secret wisdom to share about God. Indeed, the word *God* is not one that God gives Himself, Herself, or Itself, but rather one we have ascribed to that transcending mystery and wonder of the universe we cannot finally capture. For me, at least, God has become a Living Presence, not some abstract concept to be defended. I would no longer be so presumptuous to defend God, but only, from time to time, to say "thank you" for the gift of life.

I know there are some who are absolutely certain they have ensnared God in a book, a person, or a tradition. I have found some of the most terrible suffering on earth to have arisen when people who are so certain God is on their side, they will stop at nothing to convert others. One of the wisest comments about God I have ever heard came from an older Friend, spoken during meeting, when he confessed his doubt: "I have spent my life searching for an Objective Reality, fit to be worshiped. Last night I woke up and decided it didn't make any difference."

Give me a Jacob or Job wrestling with God any day rather than some of the pious twaddle some people mouth. Better not to use the name at all than to twist and distort it to fit one's own needs. That's called idolatry, and a lot of persons these days seem to have turned God into a Bible verse.

The only way I can speak of God is symbolically, which is to say pointing elsewhere. And I must point to life, for it is here I live. Every religious tradition points somewhere: some to church tradition, others to a book, still others to revelation. I point to life, my experience and that of others, because if God is not here, then everywhere else dims in comparison.

There are a few places you might turn to in your search:

- Look at Creation. Look at the rhythms of the seasons, the ocean spilling over onto the sand, the mountains. There is beauty there, even as we destroy it. In creation, I find a clue to the One who creates.

- Study History. Study the unwinding of time, the unfolding of stories, especially your own. You may, from time to time, catch a glimpse of the Master Detective at work. Ironically, I have found myself chuckling at such times in my life, but, then, as a great orthodox theologian, Reinhold Niebuhr, has said: "Humor is the prelude to faith, and laughter is the beginning of prayer." Incidentally, have you ever noticed how incapable of laughter those born-again believers are and how seriously they take everything?

- Examine yourself. God is not you, but sometimes in the silence of yourself you may hear a voice not your own. However, you must practice listening, which is what

some call "prayer."

- Think about Others. It is almost impossible to find God all by yourself. Look to great figures, but, more importantly, look to those with whom you share life now. Note the pain and suffering, but also the incredible spirit and courage. I have sometimes found a Presence within and yet beyond the moment in others, especially during some of the most difficult moments.

- Look at your own life work. What you commit yourself to in your life gives you a clue what you really consider ultimate. Is it money or prestige or justice or what? A few rare persons I have encountered have so committed their lives to love, that one feels immediately the presence of God. I have encountered personally such individuals often. When I have, my life has been changed for the better. And, ironically, as I reflect, these few persons have been an orthodox Moslem, an evangelical Christian, and a "born-again Pagan."

I have come slowly to understand that each of us is on a journey, yet incredibly interconnected to the journeys of many others. And, I suspect, we are linked to the great story of Creation in ways we can only guess. But that is what I have discovered, and you may have a different version!

If a skeptic and failure like me can be part of such a great journey, I know you can, too. Would a father lie to you?

Love,  
Dad

*John C. Morgan is a Unitarian Universalist minister now living in Ohio, and a frequent contributor to FRIENDS JOURNAL.*

missed out on, but then, we never had ten-speed bikes, or VCRs, or computers either. And I never learned about them, so I have to keep asking *you* questions about them." We can say, "I'm glad I lived then, but I'm also glad I live now, with you, in your generation."

Anne H. Allen  
RR1, Box 2600  
Vail Rd. Extension  
Bennington, VT 05201

## It's rightly named

Irwin Abrams, in the article "What's in a Name?" (*FJ* August), has looked back to "a golden era" and forward to a future "new golden age" of the American Friends Service Committee. He raises questions

which are not new but which have been on the minds of many Friends for some time, such as: Is AFSC still a service committee? a Friends committee? Does it draw inspiration and strength from a spiritual source? Can it make more room in its work for Friends and young people?

Irwin goes on to state, "As a historian I am well aware how institutions change in time and face new conditions." That is indeed what has happened in AFSC's experience. For example, in recent times AFSC has found it right to staff many overseas service projects, not with expatriate Friends, but with citizens of the African, Latin American, or Asian country of project location. Is it not a Friends' act to have service programs run by the people who need to experience hope and to share it

with others—even though this may limit staff openings for Friends?

AFSC today has a higher staff level of women, people of color, and sexual minorities in executive roles. I would welcome more Quakers on staff, but is it not a Friends' act to remove the barriers that have kept others down, however unwittingly, and to be willing to "begin at home"?

AFSC today has a committee on AFSC and Friends Relations. Care is given to fashion new and stronger ties with Friends and yearly meetings. Is it not evident that AFSC sees itself as a Quaker organization and wants that identification to remain?

It is pertinent that AFSC has been put under a microscope in the past two years as a Planning Committee worked on ways to

strengthen the AFSC despite troublesome budget cuts. AFSC will surely be a different organization functioning in a different era. As changes occur, the questions Irwin raises should be in the minds of the makers of change and, I think, so should such questions as I have cited. At the same time, AFSC people need to be open to revelations yet to come.

I hope, as Irwin does, that AFSC will have a new golden age. I hope it will emerge as Friends inside and outside AFSC, as well as others in AFSC who have devoted their lives to Quaker action, seek to make AFSC ready for the coming changes in our world. I also hope Friends will support AFSC and help it make clear that this great Quaker organization is rightly named.

John A. Sullivan  
19401 131st Ave., SW  
Vashon Island, WA 98070



William S. Rice

## Discovering trees

Eileen Flanagan's "Trees and Other Mentors" (FJ July) provided me with the same insight excitement generated when someone speaks my mind in a meeting for worship. I am compelled to invite her (and all those who know me) to my retirement forestry acreage in the Smokies. She didn't need to go to the Alps to become "overcome with joy." Her discovery of the western Blue Ridge is all that we tree people need to do. Sometimes, of course, a salt water addiction places a few of us early on at the inevitable destination of the mountain grains of sand that support the trees. The flat lands in between (e.g., Pendle Hill) must have been made just to make that journey easier.

Eileen's discovery, via the trees, that God is not to be gendered is but a starting point in that required journey that we must all take in one lifetime or another. Her clay tree stumps parallel my own attachment for standing dead trees that are ready to become stumps only when necessary. Finally, she points all of us toward the

dreams that will embrace our future. I am much appreciative of the confirmation of these truths.

Brett Miller-White  
204 Long Branch Rd.  
Swannanoa, NC 28778-3523

## A healing potential

In response to Barry Morley's article on Friends Consultation for Camping (FJ July), I was really pleased to read his accounts of several episodes in which healing occurred as a result of Quakers praying with healing intent. The possibility of physical healing is something Quakers are at times fascinated by and often are unwilling to consider.

It is my personal experience that Quaker worship at its best taps into a deep flowing river through which God's grace flows with loving power. It is also my experience that once we are deeply rooted into that gathered place, we have the potential to use that grace for our own healing but especially for others' benefits. It amazes me that we haven't made a concerted effort to be more fully the instruments of grace by doing this at a corporate level in some way.

Maria Arrington  
1400 Echo Lake Rd.  
Bigfork, MT 59911

## Work camp leaders needed

Do you know any people who are looking for part-time service positions? As you may know, the Youth Service Opportunities Project employs a part-time staff to lead our work camps. Candidates for these positions should have experience working with teen-agers. They can be of any age. We seek individuals who are committed to service. YSOP work camp leaders work alongside our high school and college student volunteers in soup kitchens, drop-in centers, and shelters. Our work camps typically occur on weekends, but occasionally are held on weekdays. Leaders must be available to stay here overnight, for one or two nights.

Past leaders have included teachers, recreational workers, and others interested in working with students. We employ both college graduates and people with life experience. We have a multi-racial and multi-ethnic staff, and currently have particular interest in candidates of Hispanic background. I'll be pleased to hear from anyone who might be interested.

Jean Sommerfield  
YSOP  
15 Rutherford Pl.  
New York, NY 10003

## A familiar photo

Thank you for printing a photograph I took of my husband, Bob Ruge. It appeared with the poem "Soundings" (FJ July). It was taken on the beach at Fort Bragg, Calif., about two years before Bob died in July 1971.

Bob, his brother Peter, and parents Val and Ray Ruge were long-time members of Cornwell (N.Y.) Meeting. His mother now lives in Duxbury, Mass., and attends a meeting connected to Cambridge. We are both curious about how this photograph surfaced in FRIENDS JOURNAL after lo, these many years.

Juliette Waung Ruge  
298 Main St.  
Cold Spring, N.Y. 10516

*Photographs and drawings in our graphics file come from many sources. In most cases the name and address of the photographer/artist is attached. Occasionally, as with the photo of Bob Ruge, there was no name on the print. Our art director knew only that the photo had been in our files when she started work at the JOURNAL, and that it was a lovely one to use with "Soundings." —Ed.*

## Population queries

In the September News of Friends, you carried the Minute on Population Concerns approved by Representative Meeting of Baltimore Yearly Meeting on March 27, 1993. However, you failed to report that Representative Meeting felt that the Minute needed to be centered in a group of queries, which was circulated with the Minute as an integral part of the meeting's action. The queries were:

1. Are we aware of the interconnection of population concerns and such Quaker testimonies as right sharing, simplicity, peace, and equality?
2. Do we fulfill our responsibility to be good stewards of God's creation?
3. Are we conscious that the possibilities offered by God's good creation are beyond the ability of our human intelligence to comprehend, and thus beware of mechanistic answers to problems we perceive?
4. Are we filled with God's love for all life?

Bill Samuel  
4110 72nd Ave.  
Landover Hills, MD 20784-2608

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.



# SEASONS AND SILENCE

by Mike Clark

## How like Friends worship is the cycle of seasons.

**A**utumn has always been my favorite season. While growing up, I loved the piles of leaves blown about by gusts of prairie wind, walking with my dogs across the stubble of harvested fields, Jonathan apples grown along the Missouri and Mississippi Rivers, pumpkin pie hot from the oven, fall rains and those full harvest moons.

This autumn is special to me. It is my second year back in the United States after spending six years in a tropical climate and my first year in the spirit of the Society of Friends. Last week I felt a cold wind, the first touch of autumn, and there came into my mind an analogy of the changing seasons to the circle of Friends. Autumn is the settling into silence, the shedding of leaves, the storing of the harvest, the preparation for winter. It does not happen all at once. Yesterday, we went to Pilot Mountain. The leaves are turning yellow and orange on the north side of the mountain, while a few hundred yards away, over the ridge, the south side is still green, and fall will not settle in there for several more weeks. My mind settles into the silence this way: first one part, then another. My leg needs to stretch, my ear itches, just as summer days alternate with autumn days until winter arrives.

Winter is the silence. It can be hard and stressful, but also a time of rest and meditation. Winter is a time of living off of one harvest and planning the next. It can be a time of loneliness. It can also be a time of finding oneself a part of the Spirit and never alone. Winter has always been a time for repairing the farm implements; silence is a time for the repairs we can make to our spirits. Winter is a time for sitting, for checkers by the stove and for country philosophers to expound on their thoughts; the silence is a time to share the moving of the Spirit within each person (or the moving of each person within the Spirit). Winter is the time for cleansing the diseases, pests, and parasites, as is the silence.

Spring is the breaking of silence. It does not always come easy. Just as a hard freeze may hit the Piedmont in April or a snowstorm cover Missouri in May, at the end of the worship hour we stretch and have to settle into the talking just as we settled into the silence. Fellowship and thoughts come forward as the daffodils in the spring: the result of winter, the result of silence.

Summer is the intrusion of the tropics into temperate latitudes. Summer is the busy time between silences, the frenzy of

work and deadlines. Summer is an explosion of energy, growth, and reproduction. Summer is the time for physical labor and the production of food for carrying us through the autumn, winter, and spring. We need the tropical summer, just as we need the productive time to work for a better world.

Millions of people live in the tropics, an area of seasonal change but basically a perpetual summer. Many people also live in the spiritual tropics, productive but never leaving the frenzy of the active world, never receiving the cleansing silence. A comparatively few people live in the far North, an area of brief summers that are little more than spring blending into fall. Few people can live in the spiritual far North, escaping the frenzy of summer and not needing it.

These temperate latitudes in which we find ourselves are healthy, both the physical and the spiritual. Like the trees that now begin to drop their leaves and wait for spring to warm their sap, to renew the life cycle, so I learn to settle into the silence and wait for the Light to warm my inner self and renew me.

This autumn is special to me, as will be every autumn and every silence from now until I break the cycle and die. I am privileged to share the autumn; I am privileged to share the silence with this circle of Friends. □

# Facing Up to Sexual Abuse Among Friends

by Elizabeth Claggett-Borne

**F**riends often act contrary to God's love. We don't often think of ourselves as sinful. With trembling, I put before you one of Friends' most painful problems. Sexual abuse happens among Quaker families. It is happening now within Quaker communities. We become even farther from God when we ignore this fact.

I have participated in a working party within my yearly meeting, which is developing a document to help meetings work with Friends involved in sexual abuse. In examining this issue, our working party has heard many stories of Friends trying to deal with abuse. Are any of these situations familiar to your meeting?

- A child attended meeting with all the signs of abuse but with no legal way for the meeting to intervene in the situation.
- A date rape happened within the meeting.
- A Friend confessed during meeting for worship to being a victim of incest and was ignored, even attacked afterwards.
- An adult left Quakerism because when she was a child her meeting did little to confront her abuser (her father), who remained a respected member of our Society.
- A back rub by a youthworker on a child was interpreted as too sexual at a Friends retreat.

Our working party proposes that meetings have a responsibility to address reported incidents of harassment and abuse in their community. Once a meeting recognizes the extent and seriousness of sexual abuse, the number of incidents will come as a surprise. Victims will feel safe to confide in meeting members. Inappropriate touching and aggressive badgering will not be ignored. If meetings do not prepare themselves, they stay in denial about this widespread problem.

Meetings are like families. The family is not fragmented when someone leaves feeling hurt. The family was already fragmented when the hurt (abuse) first happened. Placing sexual and other abuse into God's Light is not an easy

process but it is a necessary one. Many Friends have found courage in addressing sexual abuse in their Quaker communities. The following painful events offer inspiration to us all:

- Concerned parents at a Friends school met in worship sharing with a suspected sex offender and succeeded in reducing the fear and tension.
- A First-day school struggled with what to teach their children to prevent assault and exploitation.
- A meeting set up a support group for survivors and their allies.
- A Quaker had his membership taken away and was imprisoned after sexually abusing a child in the meeting.
- A meeting passed a minute stating that sexual abuse is against Friends practice. "[This Friends meeting] considers any sexual involvement of an adult with a child to be abuse of the child by the adult. Such behavior must be condemned." And later a minute said, "The meeting must be a safe place for children. . . . There has been a clear violation of trust."

I want to share a story about healing from abuse within a Quaker community. On the floor of a yearly meeting plenary session a person was indirectly accused of being an unrepentant sexual offender. "If the person is a perpetrator, could such a person remain a Quaker in good standing?" people asked. Later, the accused person asked for a clearness committee. After much delay (committees of the quarterly and yearly meeting were baffled as to how to address this situation), a committee met with the accused offender to talk with him about his participation in the Religious Society of Friends.

This person regretted and genuinely repented of sexually abusive incidents toward an older child many years ago. He admitted he now sees these incidents as an abuse of power of adult over child, and a betrayal of trust. He and the victim (now an adult) have discussed the past abuse and are reconciled.

The committee encouraged this person, who in some ways had self-banished himself (especially after the public accusation), to find a monthly meeting near him and again become active. Secondly, the committee recommended that the chosen meeting's committee on Ministry and Counsel be acquainted with the situation and appoint a small committee of oversight to provide support for the individual or for the others in the meeting, if that became necessary.

*Elizabeth Claggett-Borne, a longtime Friend, is devoted to a new phase of the peace testimony: God's healing in violent homes. She welcomes dialogue among Friends on the issue of sexual abuse, as do the editors of FRIENDS JOURNAL.*



My experience as a member of this committee is that our meetings were held in deep prayer and caring. Sometimes there were tears. It took courage for this person to meet with Friends and to try again to be active in a group where he had felt hostility, fear, and rejection.

I realized none of us can judge one another of past sins. There are times in each of our lives when we have sinned. There are actions that have hurt others, and actions that each of us would rather not admit, much less have scrutinized in a public forum. By admitting such a devastating sin to one's faith community, grace can pour in: resurrection is made possible. To the extent each of us on the committee was moved to confront and confess our own sins, resurrection contin-

ued. As we understand our own healing processes in relation to our own offenses, we can better learn how to address offenders. As we learn to forgive ourselves, we can learn to forgive others. Our task is forgiveness, God's is judgment.

The committee concluded its report saying,

Given the imperfect memories, and the high emotion engendered by such situations, we find it unnecessary and even unwise to promote or prolong discussion of the particulars. . . . Let us remember and emulate Isaac Penington:

"Our life is love, and peace, and tenderness; and bearing one with another, and not laying accusations one against another, but praying one for another, and helping one another up with a tender hand."

As frequently as abuse and harassment happen in this imperfect world, we need not become a fearful and suspicious community. Abuse is, of course, but one of many problems where the meeting needs to be led and to ask God's help. It may be that a Friends group is small, without seasoned members to take on such a volatile task. God's message may be, "Your community is not strong enough to deal with this issue. Not now." But we can't say, "Not ever." Let us take on the difficult tasks openly and tenderly. Let's confront our fears. Even, or should I say especially, when working with sexual offenders, let us be faithful and listen to that of God in ourselves as well as that of God in another.

There is hope for healing from abuse within a loving community. Sexual abuse needs to be recognized and confronted. Only then can such a wound in our body begin to heal. □

## One Meeting's Response

**R**ochester (N.Y.) Meeting, several years ago, learned that one of its members had an acknowledged history of sexually abusing children. Feeling a need to protect the children in the meeting, and to give support to those in the meeting who once suffered abuse and who felt uneasy with the presence of a sex abuser in their community, also wanting to be open and loving toward the sex offender, the meeting began a deep and lengthy process of discernment. In 1992 the meeting prepared a welcome to all (see right). Copies of it stand in the entryway to the meetinghouse, and the person closing every meeting for worship invites visitors and newcomers to take a copy. If someone wishes to discuss it, a person is available to do so.

In March 1993 the meeting approved a Minute on Child Sexual Abuse with the understanding that additions may be incorporated in the future. An editing group was appointed to do this work. Particular concerns had been raised at the March business meeting about the handling of disclosures of sexual abuse, and confidentiality. At the present time, Rochester Friends continue to wrestle with this difficult concern. —Ed.

### WELCOME TO ALL

Quakers try to live by seeking and paying attention to truth. We believe God is present in everyone, and everyone can respond to truth. We cherish each person we encounter as a wader in living waters.

It is a great, and sometimes challenging, joy to wait upon God together. Again and again we experience love and truth inseparable, the condition that takes away the occasion of war and outward strife. We would like to welcome anyone who wishes to join with us. Please let us know your needs.

Currently (1991-1992) we are challenged in our community to find ways to make all welcome. One challenge to us now is bringing to awareness the pain of sexual violence in our lives, specifically child sexual abuse. Another challenge lies in our responses to each other.

We have been brought to face these issues by the participation in our community of a person with an acknowledged history of sexually abusing children, and by the presence among us of those who have suffered and continue to suffer as victims of sexual violence. And, as we learn more, we see our need to face the ways in which we may each carry and perpetuate our cultural legacy of collusion surrounding sexual violence, and with all forms of human violence.

As a community we are struggling to discern the deepest meanings of the powerful feelings that are evoked in us by the reality of sexual violence. This community challenge is a work in progress. Our efforts have included meetings for worship sharing, decisions about special arrangements for participation in meetings for worship and meeting events, appointment of a small committee to listen to individuals, work with a consultant to learn about child sexual abuse and about ourselves and our meeting.

We have not been of one accord in responding to our experiences. We have sometimes been gripped by anger and fear, and we struggle to remain open to one another. We do affirm, in one voice, that we cherish one another and that we are living out the complications of our community because we seek truth and love together, a commitment which demands great discipline and discernment.

If you would like more information or have questions or concerns, please speak to the person closing meeting or leave a note in the clerk's box with information on how to reach you. □

# *Spiritual Exercises for Busy*

by Jim Greenley

***"It is in vain  
that you rise  
up early and  
go to bed late,  
eating the  
bread of  
anxious toil."***

*(Psalm 127:2)*

A few years ago, after an exhausting dawn-to-midnight day of work, I paused, on my way to bed, for a moment of realization. I was startled to find the above line in FRIENDS JOURNAL from Psalm 127 heading a short piece on working. It spoke to me at that moment and now sits, clipped from the JOURNAL and slipped under the glass of my desktop.

I realized how much I was trapped in a network of obligations, however reasonable, sought out, and even courted. I had taken on children, a partner, jobs, people to help, meeting activities, and more. Plunging ahead, I was trying to get through the next day and the next week. Like a character in Thornton Wilder's play *Our Town*, I was going through life not seeing it.

A common question came to me: how can one find time in a busy life for spiritual pursuits? Or put another way, how can one develop a spiritual life in the midst of daily business and obligations? Then I was reminded of advice given by a Friend (thank you, Kate): "Jim, you don't have a spiritual life and a non-spiritual life; you just have one life!" So true, I thought. I needed to find my spiritual path in the middle of the bustle, not on some mountaintop.

Thus began my search for spiritual exercises appropriate for my busy days. There have always been the traditional techniques, such as fasting, witness, prayer, and others, so well described in Richard J. Foster's well-loved book, *Cel-*

*Jim Greenley is a member of Madison (Wis.) Monthly Meeting.*



Photos by Barbara Benton



# Days

*ebriation of Discipline.* While each is unique, they share a common quality of deepening awareness or centeredness of life. Yet I have found they usually need to be done apart from my routine. So I have tried to find my own ways of incorporating centering, presencing, or awareness techniques into my active days.

Centering is part of our valuable Quaker tradition. It is, according to Thomas Sheehan in his book, *The First Coming*, one of the fundamental messages of the Gospels. To me, the idea is to live nearer my spiritual center and learn to abide there. It is to abandon the edges, and focus on the essence. It is simply living where you are. So here I wish only to share a few of my experiences along this path, including finding myself in time and space, bringing myself back to the center, and allowing my inner authentic self expression.

---

## Find the Here and Now

Living in the present is being aware of where you are in time and space. At first I tried to do this by building on a method of "Walking Meditation," in the spirit of Thich Nhat Hanh, the Buddhist who taught and wrote about it in a book by the same name. This meditation is done by walking at a slow pace, in a quiet place, with certain hand positions, and so forth. It evolved with me until it was more a way of being while walking, rather than a way of walking while meditating.

I walked a lot. From my parking lot into my office, from the supermarket home, and to and from meetings, I put in sidewalk time. My effort in the walking became finding the now and the here.

Finding the now meant to me leaving the past and the future. We often live in the past or future, and then wonder why the present went so fast. What happened to that year? Where was I when my children grew up? How did I get so old? We are often hit with these ideas as if we were not there when all this was happening. So true, and so often. Where were we? We were physically there, but mentally in some other time. We were reworking the past or imagining the future,

or worrying about both.

Finding the now means putting these aside. It means being aware of the tendency for us to slide from the present. When we walk to work thinking about what we are to do, it is often aimless worrying and churning. We do not think



usefully and efficiently at these times. If we want to think about a problem, then we should be with the problem, and work on it. If not, we should bring ourselves back to the present.

I now try to stay where I am while I walk. Maybe I am on the path from the parking lot. I am with the bird there, with the trash in the gutter, with the people alongside. Sometimes it is uplifting. Sometimes it is depressing. But always it is alive. I am not missing life, I am living it. I see the squirrel running along the path; here are two of us on the way to work. I see the salt on the ice, and see it flow dissolved into the ground water. I see. I hear. And especially I smell. I feel the ground beneath my feet. I feel sorry for the earth trapped beneath the cement. I connect with the now.

Finding the here is needed too. It seems to be easier, once in the present. To me, it

does not mean locating myself in the immediate locale. No, that is what we do when we work at our desk, in our room, at the steering wheel, at the machine—shutting all else out. We find the here by not shutting elsewhere out. To know where we are, we need to locate the here in the larger world. If we limit ourselves spatially, we are shutting out the world, and we are lost. We don't know where we are. Thus we find the here by seeing the relationship between the here and the rest of creation. We place ourselves on the map of creation. We expand the edges of our awareness beyond our desk or office walls to the edge of creation—and beyond.

When I walk I find the here by extending the awareness of the where to the edge. I'm walking on this sidewalk, on this square of it, set in a hillside, covered with houses, draining into a river, which flows to the sea, which covers the planet with blue joy. I am walking on a bump out of the ocean called North America. I am walking on a little planet, whirling about the sun. I am walking among the stars. The space is vast. I shall never in this consciousness reach the other side. I need not walk fast. It is not whither I go but how I go. That is the way it is on the spiritual path, even on my busy spiritual path that leads to work or the supermarket.

---

## Recentering Out of Busyness

*Living in the Presence: Disciplines for the Spiritual Heart* by Tilden Edwards shares a variety of practices and methods for gaining that space in which we are closest to God. They are ways of taking us out of the everyday mindset and bringing us back in closer touch with those spiritual energies within us. The Zen Buddhist temple bell rings to the same end, to bring the mind back to clarity as it calls to another round of zazen. Thich Nhat Hanh suggests that we can use the phone bell similarly. When it rings, we can be reminded how far we have drifted from our spiritual center. We can let the first ring call us back, waiting patiently to answer with a more centered heart on some subsequent ring.

In my busy day, I have come to use the elevator in this way. I wait on the elevator until it goes on its own time and speed. Many of my colleagues, I observe, cannot seem to wait for the elevator to take them. Rather, they rush to jam the button to speed it on its way. How much time do they save? How much life do they lose in the process? I do not know. I do know that the elevator I commonly enter at work takes five seconds to begin to move. Five seconds of quiet. Five seconds I can use to remind me, as does the temple bell, of the eternity I am in. Time to let myself come back closer to my center, such that I get off the elevator at a different place, really a different place, than when I started.

## ***Integrating the Self***

Integrating the self could be seen as a goal of all of our spiritual practice, but I mean something more specific here. At the risk of sounding like the sociology professor I am, we do have different selves that we present to the world. They are selves that reflect what we think of ourselves and what we expect that other people expect of us. We react to the environment, especially the social environment in choosing which self to put on display.

As competent members of our culture, we get really good at this. For example, there are certain ways of behaving at a Friends meeting, ways of behaving that might differ from ways at home. Why else would we ever have to instruct children on how to behave at meeting? Of course, it is because what they have learned in other settings is not always appropriate for our worship. I also am different with my inlaws or when lecturing before a class. Well, all these different ways of being and behaving split us up; they disintegrate us, and thus are destructive of our spiritual wholeness. At least I believe that, and this lies at the heart of the next practice, which is just to try to take that presentation of self that goes along with, or is revealed at the time of the centered self, into the business of the day.

For example, I try to bring the language and motive of my centered and seeking side into the relations I have with faculty and students. As a result, I might say rather unconventionally, when answering a fellow faculty member about why I gave exception to such a student or colleague, "I believe in the essence of

God in everyone, and I try to listen to it and respond to it." As you can imagine, sometimes I have to (or get to) explain this at some length (with marvelous results sometimes) and at other times I do not get a chance, such as when I get a cold stare or a changed topic. The idea is for me not to have one set of answers and actions for one part of my life and another set in another part of my life. Unfortunately, too often this is not the case for me, and I have to work at integrating the parts, especially when I get really busy and all the common, long-ago-learned ways of coping and being come unconsciously to the fore.

I call this a discipline because, in many cases, it is not the natural thing for me to do. And this effort at integrating the various sides of the self works to change the self, because the outward presence reflects the inward presence. These are not different. Sometimes I might like them to be different, because I might like to think that what I do does not reflect the real me. But again, there is no "real" and "unreal" me. There is just one me. So the different sides of me are at least connected.

A little exercise may show this better. Put on a big grin, a huge grin—and smile, broadly and deeply. Look around. Keep smiling. How do I feel? Now feel sad, very sad. But keep smiling. It is hard to feel sad while grinning so broadly. A number of psychophysiological studies have demonstrated these connections between the physical display of emotion and the inner feelings. We have physical and emotional sides that are connected. Thus we can be more integrated if we allow those feelings associated with our centeredness to show and to express those ideas about who we are that are consistent with this centeredness. When this is done in the midst of the busy day, it serves to integrate the self rather than fragment it. The parts of us are moved closer together, and we are moved closer to God.

These are small practices for my busy days. They are ones, believe me, that I have taken only baby-steps to implement. Yet they allow me to plunge into the day, to walk from the parking lot, to step on the elevator, and to confront the hectic moment with a sense of the opportunity it provides me, right there, to deepen my spiritual life. I can hear the elevator bell in a new way, wait with more patience, and smile more genuinely.

Sorry I have to end these ruminations so abruptly, but I must—to run off to work! □

# **WHAT We SAY**

by Christine Lundy

***The only testimonies  
we are entitled to  
hold up as standards  
are those  
we ourselves originate  
out of our own  
shared experience.***

**T**he other day, I was reading to my nephew, Alex. Alex is 16 months old, and his favorite book is *Moo, Baa, La La La*, by Sandra Boynton. He likes to have it read to him four or five times in succession, starting again at the beginning as soon as one reaches the end. The book is about the sounds made by various animals, and Alex appreciates a spirited reading. But it can become a bit wearing for the reader. To introduce a little variety, I told Alex, in the course of the third or fourth reading, that Sandra Boynton is a Quaker. In that light, I then read the last couple of sentences, which I had read countless times before without thinking them in any way special: "It's quiet now. What do you say?"

All of a sudden, these words struck a powerfully resonant chord for me. I remembered Margaret Fell's story of how George Fox, at Ulverston steeplehouse, had shaken her from her complacency with the challenge: "You will say, Christ saith this, and the apostles say this; but what canst thou say?"

The freshness, vigor, and power

*Christine Lundy is a member of Yarmouth (Ont.) Meeting, part of Canadian Yearly Meeting.*



of early Quakerism lay in the recognition of continuing revelation and the rejection, ultimately, of any authority above the authority of experience. All the conventional means of validating religious actions and moral positions, whether church tradition or scripture, were secondary to the importance of living and knowing the truth of God in a direct and personal way. Margaret Fox's reaction to the challenge showed her immediate understanding of its implications: "And I cried in my spirit to the Lord, 'We are all thieves, we are all thieves, we have taken the scriptures in words and know nothing of them in ourselves.'"

We live on the inheritance from those early Friends whose lives flamed up in passionate personal expression of the Light they found shining all around and within them. In our continuing quest to live in the Light as they did, however, we run the grave risk of trying to live in their Light rather than in our own.

Without an agreed dogma or creed to serve as the means of distinguishing Friends from those of other religious persuasions, we tend to rely on our behavior—what we do and how we do it—to define ourselves. All too often, we take our ideas about what Quakers ought to be from the traditional testimonies, and, from that, decide what constitutes appropriate or proper Quaker behavior. In opposition to the Catholic apostolic tradition and Protestant reliance on biblical authority, Friends today justify and explain their understanding of the divine and their actions in the world on the words and deeds of past Quakers. We seem to have evolved a Quaker authoritarian tradition, which determines what we say and do and how we say and do it.

Far too often, I have heard Friends preface statements in favor of peace and against war and preparations for war with the declaration made to Charles II in 1661. I have done this myself. It is almost as though we believe that our current position is valid only because of the position held so many hundreds of years ago, that we can make our contemporary statement only because Friends in 1661 made theirs. And we are content to rest in those venerable

words, to use them to say what we ought to be saying from our own present experience.

I am led to question whether it is reasonable for us to consider that the Society of Friends maintains explicit fixed corporate testimonies that transcend individuals and are not affected in any way by the accumulation of experience. A specific testimony that is maintained as an absolute, and posited as a means of identifying who is a Friend and who is not, comes perilously close to functioning as a creed. Is there a substantial difference between "I believe in one God, maker of heaven and earth and all things visible and invisible. . ." and "We utterly deny all outward wars and strife and fightings with outward weapons. . ."? If both are repeated with equal fervor and frequency, on the understanding that anyone who accepts the formula is one of us and anyone who does not is an outsider, then they are the same thing.

This is the very position against which the Friends of 1661 asserted themselves. They denied that the traditions and interpretations of the corporate churches of their day could determine the validity of their personal experience of God. Rather, it was their experience that took first place and allowed them to discern what, in the tradition, was divine truth and what was human error. I think they would be appalled to find us using *their* words to justify *our* moral positions.

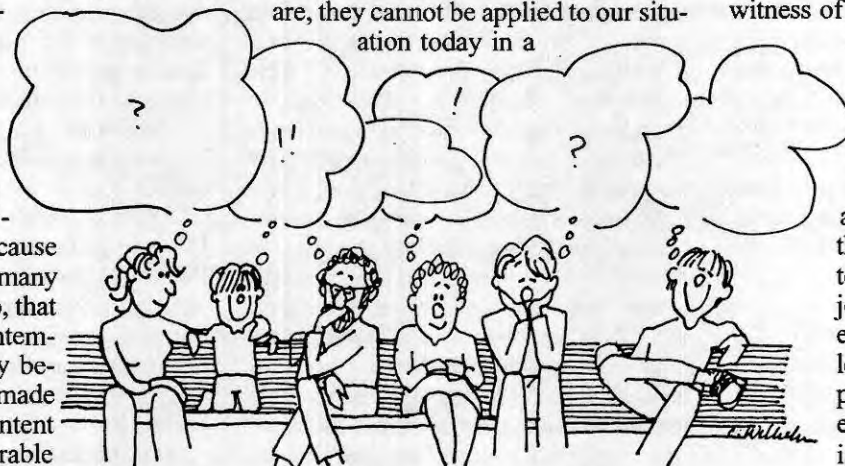
The testimonies are not creeds or dogmas, and they are corrupted and debased if they are treated as such. The assurance of Friends to a king that their beliefs would keep them from ever mounting a rebellion against him was an expression of their faith and experience at that time in response to a particular situation. Beautiful and carefully chosen as those words are, they cannot be applied to our situation today in a

world of mass consumerism, militarism, and terrorism. If we try to give the Declaration to Charles II the weight of authority, as a definitive statement of our contemporary corporate position, we deprive it of its own life, and dead words can only constrain, not empower.

The only testimonies we are entitled to hold up as standards for the way we live are those we ourselves originate out of our own shared experience, to express the common ground on which we all stand at the moment of stating our perception of the truth as we know it. If we want to talk about our respect for that of God in every person in terms of a revulsion against violence and war, we have to find our own words that will speak to the world we live in right now. We have to find the words together, in freedom, without giving in to the conviction that there is one specific truth we should possess. And we have to recognize that nothing we say will be fixed for all time, that next year (or next week) we will have to find a new, more appropriate expression of our experience and our faith.

There is no question this way of approaching beliefs and testimonies requires more effort and concentration. We cannot relax into the assumption that someone else has already provided the answers for us, that we know the right way and have only to adjust our lives to suit the pattern. Instead, we must be constantly alert to the lessons of our continual experience and prepared to take responsibility for decisions about our own lives and only our own lives. We must at the same time be willing and eager to find God in the lives and witness of others, however different

from our own experience theirs may be, without in any way making judgments about their proximity to the "truth." The only way I see for us to avoid the trap of relying on the authority of the past is to accept—embrace—with joy and a clear sense of liberation that we are people led by the Spirit, participants in a continuing revelation of which only God is ever certain. □



# Living With Dying

by Leonard H. Cizewski

In 1988, I learned that my brother, Philip, fifteen months younger, was diagnosed with an AIDS-related cancer. Philip and I were the closest in our family. Over the years we developed the most functional and deepest sense of family. We had made the fundamental connection as human beings that for me gives meaning to this existence.

Years earlier, I read some of the spiritual writings of Jews following the Holocaust. Many asked, "Why us?", "Why this horrific persecution?", "What does this say about the nature of God?" From this Western tradition, the first questions that came to my mind were: "Why AIDS?", "Why Philip?", and "What does AIDS say about the nature of spiritual questions," but my Western-based knowledge of spirituality had no answers for me. A friend suggested looking at AIDS from the perspective of Zen Buddhism: "AIDS is. How do we respond to AIDS?"

I chose to respond by joining with my brother, as he lived with and eventually died of AIDS. I feel as if I became intimate with the AIDS experience. I can imagine that facing AIDS is similar to facing any number of extended high-risk crises, such as war or genocide. The malice shown toward the victims of AIDS and the seeming unpredictability of whom AIDS strikes, who survives for long periods of time, and who is entirely spared deepens the similarity to such experiences.

Not responding to Philip as I did would have disturbed or damaged something I cannot fully describe, yet which makes me whole as a person. I acted to maintain my sense of personal integrity. Although I could not say this at the time, I was expressing the highest form of my spirituality in maintaining my connectedness to someone as significant to me as Philip.

*Leonard H. Cizewski lives with his wife and two sons in Madison, Wisconsin. Since the early 1970s he has been active in peace work. Currently he works full-time as a parent and part-time as a registered nurse in a state facility for the developmentally disabled.*

I responded with all the love that I as a brother could give. I responded by making Philip part of my family and moving him into my home for the last three months of his life.

In many ways my experiences prior to this have been self-purifying preparation for caring for Philip. I had developed a growing, overlapping, interconnecting set of relationships from which I could draw support and comfort during this crisis. I had developed a meticulous style of anticipatory planning and careful decision-making. Nonetheless, almost nothing, even my training as a registered nurse with professional experiences with death, could prepare me for what I faced with Philip.

Philip, like me, had long ago broken with the Roman Catholic Church. Like me, he journeyed in search of spiritual connections to suit him. He took comfort from some elements of New Age spirituality, especially the power he found in crystals. He talked about Zen Buddhism as his spirituality and read Joseph Campbell's works.

The reality I experienced of Philip in the final crisis of his life is that while he had an intellectual affiliation with Zen Buddhism, he lived his life as an emotional Catholic. Life with him became an emotional roller coaster. Most days, he denied he was ill, that his condition was deteriorating and that death was approaching. I describe Philip's coping with AIDS as a paradigm of denial, crisis, and rescue.

Philip, like me, struggled with feelings of lack of safety in intimacy. Even though ours was his most intimate relationship, he never felt safe enough to let me into his very private living with dying. Occasionally, for rare, brief moments, Philip would declare that he was dying. He once stopped taking his medications for almost one week. He began what he described as a search for the door which would provide the way out of his suffering. He would express surprise that he was still alive when the sun rose.

I could not control how the disease affected Philip or how he chose to re-

spond to it. But I was able to inform him of how some of his choices increased the difficulty in providing for his needs. I hoped that if I informed him of the impact, he could make some changes.

In the last weeks of Philip's life, I chose to no longer struggle with him over his denial of the imminence of his death. I was reading and meditating on Stephen Levine's books with a Zen Buddhist perspective of living with dying: "... to focus on the moment. To heal into the present and to allow the future to arise naturally out of that opening." If Philip chose not to live with his dying, or to not share his living with dying with me, I could experience my part of living with dying.

I was able to say everything I wanted to say in our last hours together. Philip was strong enough and had sufficient consciousness to positively acknowledge what I was saying. I referred back to the week when he shared with me his desire to die. I told him to again look for a door. I suggested that it might be a bright yellow door, the way his good friend Dominic would paint it. If he saw the door, he could cross through it. I told him I would go as far to the threshold as I could, but he would need to cross through alone. Philip died on January 28, 1991.

We held a simple service in the funeral home. The worship style was Quaker, with some periods of silence and many remembrances. Friends and caregivers spoke. I spoke about the experience of Philip coming out to me, and I reflected on his pain, fear, isolation, and alienation. Our younger sister spoke of some emotional and relationship healing she experienced through Philip's death.

Philip was buried in a family plot in a Polish Catholic cemetery near Chicago. Polish Catholicism is among the most rigid and doctrinaire. The cemetery required a letter from a priest giving permission to bury Philip. A friend obtained such a document from a gay-sensitive priest.

My spirituality has included a search for a sense of connectedness to the earth



and the people with whom I share it. The death of Philip upset one of my fundamental connections. Now my search includes restoring my own sense of equilibrium. I ponder the fragility of life and relationships. Rather than finding answers, I find myself calm in the face of what appear to be unanswerable questions. Rather than seeking absolute knowledge, I am calm in awe of the unknowable. I find a resonance with Zen concepts of the formless forms and gateless gates.

For the first time in years, I am reading nonpolitical spiritual writings. Mostly from Zen, I am gathering insight to proceed to explore these questions from a position where, to paraphrase D. T. Suzuki, I need neither to affirm nor deny questions such as the existence of a god, but I can proceed from a place of higher affirmation where there are no antitheses. I have a greater level of introspection and care for myself than I have had in years. I am assessing the connections I have made in life and am strengthening those that have the most meaning to me.

I have rediscovered the Vietnamese Zen Buddhist, Thich Nhat Hanh. Nhat Hanh's work was one of the first I read on the Indochinese war. Perhaps because of our shared experience of the Vietnam era, I find his presentation of Zen among the most clear and useful for me. I espe-

cially enjoyed his comment that there are 84,000 doors to the means of spiritual practice. I had become discouraged after trying a few.

I recently attended an introductory session at Madison's Zen Center. While I found the meditation position unfamiliar and I will need to perform some regular stretching to be comfortable with it, the silence was most familiar and comfortable, similar to my time in Quaker meeting for worship.

Facing AIDS has helped me crystallize and reorganize my perspective. I do not think my politics has changed as much as my perspective. I have become aware that I am responsible for my own behavior and not the behavior of others. I probably cannot change the behavior of others, but I am obligated to protect myself from negative impacts on myself of others' behaviors. I also wish to protect the connections I have made with others and the earth. That protection includes anticipatory defense such as is to be found

in political action at all levels.

I have a greater degree of humility as I approach questions. I no longer have the righteousness of religiously based morality. As part of my ongoing self-purification, I am reaffirming a commitment not to objectify those from whom I find I must defend myself and my connections. I more often ask myself if I am right, and I try to be mindful of how my behavior may violate others' sense of equilibrium and meaning. I am deepening my capacity for empathy for those with whom I find myself opposed. I often think they are defending themselves, their connections, and their need for self-protection in ways that are violating me and mine. I am open to honest interactions and willing to recognize the sincerity and good faith of those with whom I am engaged in struggle. I would be affirmed should those from whom I defend myself respond with a change of heart.

I am seeking a more calm approach to the contradictions of this existence. I am

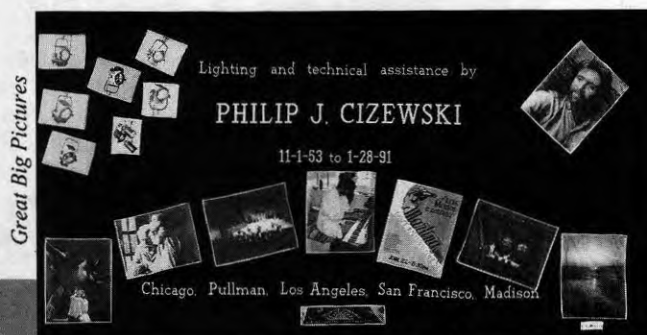
learning to live in a world of seemingly irreconcilable contradictions. I am learning that absolutes do not work for me. I no longer feel compelled to contextualize, theologize, or politicize every question. Most questions do not have firm, clear answers but instead require me

to choose from among difficult and conflicting responses.

AIDS has cost me my brother and my sense of equilibrium. This work is part of my ongoing public mourning and grieving. This is another step on my road to healing from the loss. Such sharing may help end the sense of isolation that people feel while facing AIDS and empower them to make connections to cope with the experience. I would feel affirmed should someone find in my experiences insights useful for their own journey.

Sometimes we find that one of the only tools we have in the struggle with AIDS is to tell the stories and tell the truth. I will continue to do so. □

*Leonard Cizewski's article is condensed from a longer piece that appeared in the Fall/Winter 1991 issue of Changing Men. The author thanks Chuck Schobert, Mary Beth George, Michael Biernbaum, and Will Handy for their assistance with this work.*



**Leonard (left) and Philip Cizewski with Leonard's doctor, Alison LaVoy; Inset, Philip's panel for the AIDS memorial quilt.**

## *all night the rain:*

sinews of water  
knitting window to wall  
midmorning  
air as dense  
as fur

all day the wind:  
a sour sky billowing  
against glass  
rain dark  
as panther claws  
seeking  
our cave of light

*C. J. Muchhala*



*Barbara Benton*



## Transformations

These leaves come down  
with the suddenness of stones.

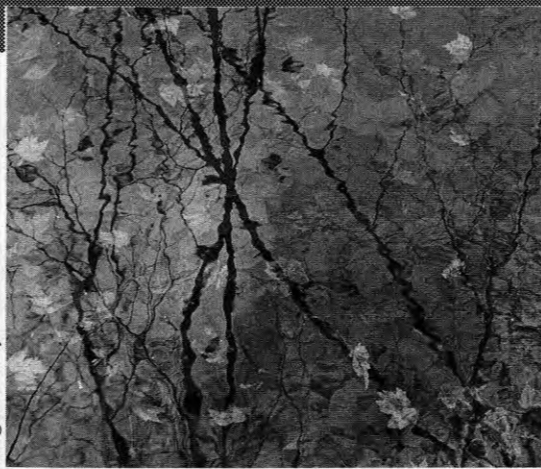
It is already too late  
for the picture I wanted to take  
of the maple red and sky-reaching

as a flame. The leaves drop  
to the wet green ground, weighted  
with rain. In the gray light  
they are yellow, they burn.  
Soon the branches will rise naked

and dark into the sky, turning,  
like the arms of women, of dancers,  
feeling fresh space around them.

*Wendy McVicker*

Margaret Perry



## A small request . . .

Scatter my ashes as you choose  
and no need to clutter the earth  
with a marker, although a tree  
might serve as headstone. A cedar  
perhaps, or juniper, would help to  
hold that slippery slope out back  
and the robins, wintering over,  
could feast on the berries.

*Jean Ducey*

## Wild Geese

Wavering lines, unerringly directed,  
High cries that call to us on earth—  
We too must take our journey through the void  
To land—we know not where.

Your journey seems the easier,  
Guided by patterns, mem'ries in your cells,  
Finding land-falls that you have never seen,  
But known to generations of your kind.

But of you too obedience is required,  
To leave familiar pasturage and wood,  
To venture forth, commit yourselves to air,  
To trust in that which never can be known

Until the moment of arrival.

*Madeleine Stephenson*

---

*C. J. Muchhala is a former teacher, and is now self-employed as a free-lance writer. She is a member of Milwaukee (Wis.) Meeting.*

*Wendy McVicker's poetry has been published in Friendly Woman. She attends meeting in Athens, Ohio.*

*Jean Sparks Ducey is a retired librarian who lives in Niles, Michigan.*

*Madeline Stephenson was a member of the Redwood Forest (Calif.) Meeting. Her musical and poetic compositions remain an inspiration to Quakers after her death on September 5.*

# RAPID POPULATION GROWTH

## Traveling with a Concern

by Stan Becker

Over the past three years I have been traveling among and searching with Baltimore Yearly Meeting Friends regarding the concern of rapid population growth. In a previous FRIENDS JOURNAL article (August 1989) the concern was outlined. Briefly, the addition of about 95 million human beings to the planet each year represents a staggering problem whose solution is very complicated. Four years ago an inspiration came to me that it was important to share this concern with Friends. The motivation was my belief that the spiritual energy and insights of well-informed Friends can lead to new creative solutions based on love. Before telling of my personal journey, a brief history of traveling among Friends is appropriate.

Sharing experiences of the Inner Light has been the calling of Quakers from the beginning. George Fox walked over England preaching that others might "turn to the spirit of God in themselves." Scores of Friends who felt led to the ministry traveled to far corners of the world. As Quakerism spread, another aspect of traveling became important—traveling among Friends, helping them mend their differences, follow their leadings, and modify their behavior. Friends who felt led to do this asked their meetings for clearness, support, and a traveling companion. John Woolman is well known for his travels among Friends in the American colonies, exhorting them to abolish slavery personally and collectively.

It seems useful to distinguish four forms of traveling among Friends today—

*Stan Becker teaches and does research in the Department of Population Dynamics of the Johns Hopkins School of Public Health. A member of Baltimore (Md.) Meeting, Homewood, he serves on the steering committee of the North American Friends Committee on Unity with Nature.*



Stan Becker (right) and David Greene carry their concern.

traveling in the ministry, traveling with a concern, "traveling with a presentation," and intervisitation. In the 20th century, traveling in the ministry has been in disuse. Among many Friends General Conference (FGC) Friends, it is not acceptable because historically those who traveled were "appointed ministers" of the meeting, and most FGC meetings do not retain the practice of appointing ministers. The prevalent belief now is that all of us are ministers so we refrain from corporately recognizing gifts of ministry in particular individuals, i.e., we do not believe in two spiritual classes of persons.

Thankfully, a second form of traveling among Friends—traveling with a concern—is accepted among FGC Friends. In common with the traveling ministry of old, the travel is endorsed formally by the home meeting, and a meeting member accompanies the Friend. The traveling Friends share the concern where they visit, and seek the Light on how to proceed, drawing on the experiences and insights of other Friends.

A third more common form of travel could be called "traveling with a presentation." Examples are representatives from Quaker organizations who visit meet-

ings and tell of programs. In most cases the input and desired output are clear, as distinguished from traveling with a concern where the process is one of searching and the outcome is unclear *a priori*.

Finally, with the convenience of modern means of transport, a fourth form of traveling among Friends is common—intervisitation. Often intervisitation simply involves Friends who are traveling anyway, visiting the meeting in the town, city, or country where they find themselves. In addition, FGC staff play a vital role by visiting remote meetings in various U.S. regions.

My leading to travel was nurtured by the loving support of both the national committee of Friends Committee on Unity with Nature (FCUN) and local Friends. In 1989, I showed a film about population to a small group of concerned Friends in my monthly meeting and they felt it was an important message to share. Then I addressed a letter explaining the leading to the meeting's Committee on Unity with Nature. The committee decided the matter was more appropriate for the Ministry and Counsel Committee, which in turn decided it was more appropriate for the monthly meeting. Thus there was little



preparatory consideration when it came to monthly meeting for business. At that meeting the common reaction was "Great, if Stan wants to do this, fine!" and we soon moved on to the next item of business. Little did we know! The speed of its acceptance was at once affirming and disappointing. It was affirming in that Friends trusted my leading, disappointing in that it was treated clearly as the concern of one individual, so the meeting's support seemed thin. We did examine the form letter for traveling minutes in the Baltimore Yearly Meeting *Faith and Practice* and briefly discussed having a Friend travel with me.

A letter was to be sent to monthly meetings in the yearly meeting. The clerk consulted me about who should write it (we decided it was the clerk's task) and if I wanted the letter sent to only those meetings in the quarter or to all meetings in the yearly meeting. With 40 monthly meetings in Baltimore Yearly Meeting, I realized the enormity of the task. But we decided that the response might be low and that we could still visit some meetings in groups, so a letter was sent to each meeting. Meanwhile I scheduled

another presentation for a second group of Homewood Friends.

Two monthly meetings responded promptly to the letter. I therefore needed to make some decisions—who would travel with me, what would be the format of the presentation, etc. At a quarterly meeting I asked advice of a Friend who had traveled with a concern. He said my oversight committee should help with those questions. I sheepishly said that I didn't have one. He responded in alarm: "No oversight committee?!" So, we at Homewood Meeting have learned a lot in this process.

A couple of months later, the meeting Nominating Committee brought forward to the monthly meeting names for the oversight committee. In my letter asking for the same, knowing how busy Friends are, I indicated that probably two or three meetings would be sufficient. I felt that once the procedures for travel were worked out, then the committee could disband. After more than 20 committee meetings, it is clear that I knew little about the need for an oversight committee.

The committee helped decide priori-

ties for asking Friends to travel with me, the role such Friends would play, and the best format for the program. In contrast to early Friends who were gone for months or years at a time, most visits would be on weekends; I would go out from and return to Baltimore each time. This would allow different persons to travel with me on different weekends. Anyone who had attended one of the sessions on population at Homewood would be a candidate to be asked. Their role would be supportive; it would be best for me to do the organizing. The companion would introduce the program, deliver the traveling minute (written afresh by the clerk for each visit) to the responsible member (usually the clerk) of the visited meeting, and subsequently collect the same for return to Homewood.

We learned that the best format for the program fit in 90 minutes as follows:

<i>Program Item</i>	<i>No. of Minutes</i>
Outline of the program	3-5
Silent worship	5-10
I share my personal journey with the concern	15-20
Film about population concerns of the Institute for Development Training: "Population and People of Faith: It's About Time"	30
Worship-sharing in groups of three	20-25
Reports to the large group	10-15
Final worship	3-10

In the past two years, I have been invited to over 15 meetings, and visits in the yearly meeting have been completed in good order. Some of the fruits of these labors are outlined in the attached sidebar.

More recently, Chesapeake Quarterly Meeting and Baltimore Yearly Meeting have approved my travel outside of the yearly meeting. Two of us traveled to give a brief presentation to Philadelphia Yearly Meeting in 1993 at the invitation of their Ecological Working Group. A grant proposal has been written that would provide funds to release me from 20 percent of my usual university duties so I could travel more widely among Friends. We are also writing to yearly meetings outside of the United States—in both developed and developing nations—to learn of their insights on the problem.

This labor with Friends has been insightful, joyful, and inspirational. To the extent it answers a true calling of God, Friends will respond, become inspired, seek together, and move toward solutions. There is evidence that this is already happening. □

## FRUITS OF THE LABOR

As a result of my traveling with a concern for rapid population growth, a number of positive results have been achieved:

- A pamphlet on population concerns has been produced in conjunction with Friends Committee on Unity with Nature (FCUN), available from FCUN, 7700 Clarks Lake Rd., Chelsea, MI 48118.

- Instructions for an active game for 30-50 people have been prepared. It shows the unequal distribution of population and resources on the planet. The game has been used in several groups of Friends. Instructions are available for \$2 from FCUN, address above.

- Following labors at several yearly meeting sessions and with input from many monthly meetings, Baltimore Yearly Meeting approved a minute on population concerns on 3/27/93 [News of Friends, FJ September].

- A letter has been sent to the Vatican from Homewood Monthly Meeting

asking for a dialogue on the concern, specifically on the matter of modern contraception.

- A book with contributions from 12 Friends on the subject of population concerns has been published. Titled *On World Population*, it is available for \$3, plus \$2 postage and handling, from Homewood Friends Meeting, 3107 N. Charles St., Baltimore, MD 21218.

- Two older Friends who wish to contribute to the effort have contacted me. One has set up a trust fund that will give grants to population projects; the other made a contribution to FCUN for work on population concerns among Friends.

- A challenge has been issued to and agreed upon by Julian Simon regarding the negative or positive effects of rapid population growth; it is based on statistics of human welfare over the next decade.

Stan Becker

# PEOPLE vs. THE WORLD

## A View From Another Window

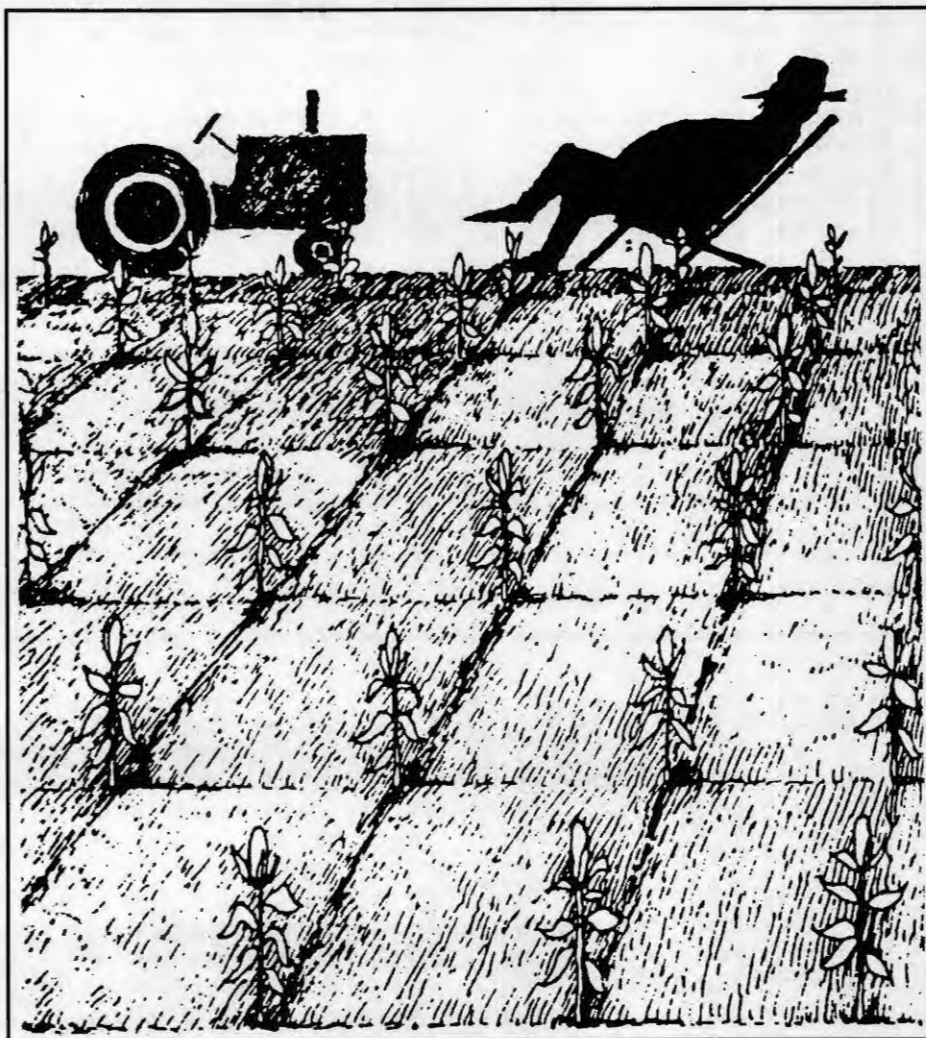
By Aziz Pabaney

**A** widely held view in the one-third world (OTW) of economically developed countries is that the major threat to the environment comes from the over-populated two-thirds world (TTW) of the poorer countries. When at Pendle Hill, I served for a time with the Environmental Committee of the Philadelphia Yearly Meeting, which had singled out the population problem as a major concern. Perhaps my view from the TTW window may help balance the picture.

A plenary session at the World Conference at Tela, Honduras, in 1992, experienced lively exchanges between Friends, mostly from Latin America and the TTW on the one hand, and from some OTW Friends on the other. Put simply, TTW Friends felt that Columbus's "discovery" and what followed had been destructive of their continent, their cultures, and their lives. Bob Vogel's report to the Pacific Yearly Meeting says, "the Latins saw it quite differently."

Malcolm Edmunds states the problem correctly, that the real war is between people and the world. His detailed explanations and examples, however, seem to imply that most of the problems occur in the TTW and have to be corrected there. Though he does mention the greed of the rich, the activities of the poor get more attention.

At the outset, it may be stated that limiting population is necessary. But the TTW may see it differently. Edmunds states "... it is pressure from increasing mass of people and their increasing demands that are placing the world's natural systems in jeopardy." This seems to suggest that the increase in population is the most important factor, whereas seen from a TTW view, it is the increasing demands of the OTW that is the major cause. With the average person in the



Drawings from CALC Report

United States consuming 40 times the energy of the average Indian, the effective U.S. population would be equivalent to ten billion Indians.

Malcolm Edmunds states, as a first principle of ecology, "that the majority of animal populations increase rapidly to a limit imposed by their food supply, and then crash." This applies to most animal populations under natural conditions. It does not apply to those peculiar animals, human beings, who claim to be intelligent. Their "intelligence" enables them to extract food and other resources from beyond their natural boundaries. Britain imports at least 30 percent of its food requirements. The Netherlands requires five times its total land area merely to

grow the fodder that is consumed by its cattle.

The "developed market-economy countries" as a whole import more food than they export. The United States imports more meat than it exports. In 1977, it exported \$608 million worth of meat, but imported over \$1.2 billion worth. Much of the imported meat comes from South America and Africa, where peasants are being displaced from their land by beef-producing companies and wealthy cattle herders. As a result, rainforests are chopped down and turned into pastures for cattle.

Europe and the United States seem to have exceeded their carrying capacity as far as food is concerned. As another ex-

*Aziz Pabaney is a member of Bombay (India) Meeting. In 1991-92, he was a student at Pendle Hill. Much of the historical data in his article is from an article by Winin Pereria, co-author of the book Asking the Earth (Earthscan, 1991).*



ample, Britain imported fuelwood from Scandinavia as far back as the 14th century. Today, most of Europe (and Japan) import hardwood from the tropics, besides a wide spectrum of medicinal plants, cotton, and silk fabrics, jute carpet backing, castor oil as lubricant, and thousands of other items. All this represents an over-



load of European and North American carrying capacity.

All modifications of ecosystems to maximize their carrying capacity must reduce the habitat available to the original species. It must be admitted that human beings—as they spread over the earth hundreds of thousands of years ago—always destroyed other species. It seems that the problems of Europe's excessive population was "solved" by forwarding its people to the Americas, Africa, Australia, New Zealand, and a number of other smaller regions. All this carries a history of inhumanity that people in the TTW still recall. We need not recount them here. Human beings are the only animals that extend their territories by killing their own kind. Wherever they have gone they have destroyed local ecosystems and local values. In North America, the eastern seaboard forests were first cleared for plantations of cotton and tobacco.

One agrees with Malcolm Edmunds when he states that the natural ecosystems have to be altered as little as possible. Could perhaps Europe and the United States also restore their ecosystems to what they were centuries ago?

Much of the overload of the TTW's carrying capacity comes from the demand of agricultural produce from the so-called developed states. While global population may have increased fourfold in the last century, industrial output, along

**The Western development pattern needs to grow into a sustainable system, or the destruction of the global environment will continue.**

with its inseparable resource consumption and pollution production, has increased 50 times. We may ask, who should be pulled up first?

If we visit a village in India, we are likely to see little girls carrying water, collecting firewood, and looking after grazing cattle and younger siblings. They have to do all these things because their parents are unable to earn enough money either from the little land they possess or the jobs they have. A major cause of this was the colonial policy that turned commonly held land into a commodity that could be bought and sold; by unjust taxes that forced them into the hands of money

lenders; by industrialization that replaced large number of artisans by a few machines running on fossil fuels; and by many other means of modernization. We may recall the radical faith of Gandhi: he had rejected modernization as early as 1908 as being against the human spirit. The whole thing was wrong, he felt.

Today the International Monetary Fund, World Bank, General Agreement on Tariffs and Trades, and Super 301 policies are trying to make the genetic resources of the world—up to now freely available to everyone—into genetically engineered commodities, which even the poor may have to purchase. It is ironic that farmers who have developed genetic resources over millennia would now have to purchase the same at high cost.

Poverty in the TTW arises from previous and current greed of the rich in the OTW as well as from the rich in the TTW themselves. The impoverished are forced to destroy their environment after the rich have extracted tea, sugar, and other valuable natural resources from the virgin forests.

Population growth in the TTW needs to be limited, but this can come only when people are assured of a reasonable standard of living and security in their old age, as Malcolm Edmunds rightly says. This cannot be achieved by mere debt cancellation. We cannot view poverty as an attribute that people in the TTW possess like some disease that can be cured by taking an economic medicine. It is a result of a process of impoverishment continuously maintained and "improved" by the Western industrial system of development with its insatiable demands for more and more material things. This is why, it seems, that canceling today's debts will not help, unless the processes that led the countries into debt are also eliminated.

Edmunds rightly recommends the lessons to be learned from the societies of the Americas, Africa, and Asia that lived in harmony with their environments. Perhaps the Western development pattern needs to grow into a sustainable system; otherwise, the destruction of the global environment will continue. Since we are an inseparable part of the environment, we will be destroyed too.

To stop the violence on the environment and maintain the integrity of Creation, Quakers may need to discern anew our Testimony of Simplicity, and perhaps add a new dimension to our Peace Testimony. □

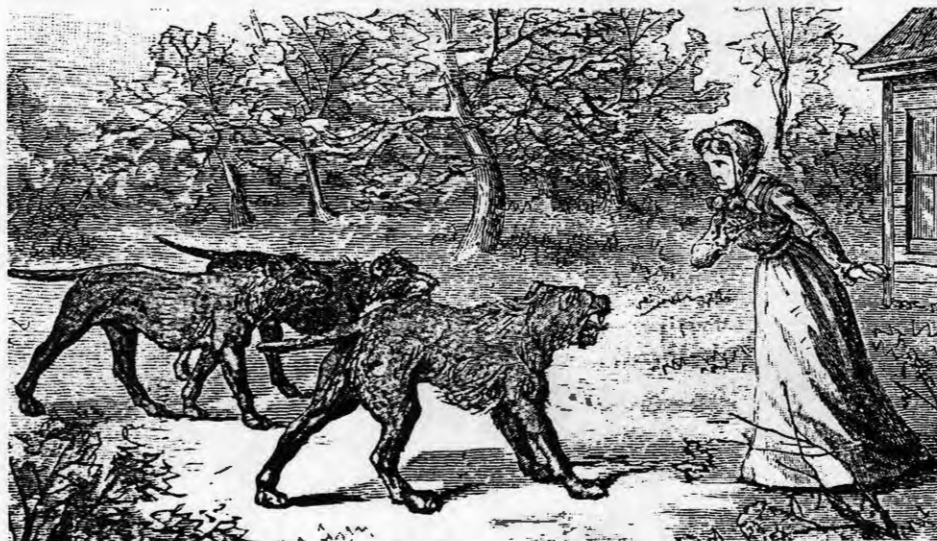
# That Accursed Abolitionist

## The Life of Laura Haviland

by Barbara S. Worden

In the summer of 1974, my husband, our small son, and I went to teach in a small Friends college in the Kansas town named after Laura Haviland. In the course of going into the telephone company to pay our phone bill, I frequently observed the old portrait of a rather grim looking elderly Quaker lady on the wall over the company president's desk. When I asked about her, I was informed with pride that she was Laura Haviland a famous worker against slavery. The college librarian sent me to the lady's autobiography which is the subject of this article. When I read her life story, I discovered that calling Laura Haviland a worker against slavery is like calling Bach a German church organist, a gross understatement of reality for this radical and courageous fighter against injustice who never hesitated to put her life in danger or use her cool and practical woman's wit to get out of a tight place.

"Aunt Laura" Haviland was born on December 20, 1808, in the family of a recorded Friends minister. As a very young child, she showed a profound intellectual curiosity and capacity for independent judgment that were to serve her well in her years as a conductor and leader in the anti-slavery movement, founder-teacher of a school, and activist



in a variety of fields including better care for orphans and prisoners of war during the Civil War and the resettlement of freed slaves.

A childish interest in astronomy gave an early mystical experience which was to change her life, by its expansion of her mental paradigm to center on the needs of others and culminate in a vision of the spiritual union of all humanity.

As the study of astronomy gives ability to look upon the vast universe of thousands of worlds much larger than our own, revolving in their orbits, it develops our intellectual faculties, and enables us to view the concave appearance of the ethereal blue from a standpoint widely differing from the occupancy of the center. And when supreme self is melted away by faith in the blood of the covenant, our spiritual vision becomes clearer and our miniature minds are expanding and we learn to make due allowances for the acts and opinions of others, that we have called peculiar, because they do not quite accord with our own usages and tastes.

Reading her father's copy of *John Woolman's history of the slave-trade* radicalized her and set her on a course of firm opposition to slavery. This course was only strengthened by her outrage at the brutal treatment often meted out to the few blacks who lived in Lockport, New York. One of several such incidents

narrated in her autobiography concerns a:

colored man, named Ben, [who] came to our town with a family who opened an inn . . . while Ben was asleep on kitchen floor, some rude boys put a quantity of powder in the back of his pants, and placing a slow match to it left the room, but watched the process of their

diabolical sport through the window, and soon saw their victim blown up, it was said, nearly to the ceiling. His hips and body were so badly burned that he was never able to sit or stoop after this wicked act. He always had to walk with a cane, and whenever too weary to stand, was compelled to lie down, as his right hip and lower limb were stiffened. Yet little notice was taken of this reckless act, but to feed and poorly clothe this life-long cripple, as he went from house to house, because he was of that crushed and neglected race.

At age 17, she married Charles Haviland and moved to Raisin Valley, Michigan. She and her husband had a happy and successful married life, establishing a school on the Oberlin plan and having five children. Her joyous and fulfilling married life was to come to an end in one horrible year, 1845, which robbed her of her youngest child, her husband, father, and mother.

After spending a scant 33 pages on personal information, almost with relief Laura Haviland turns to the subject matter that gave her life its significance in her own eyes, her work against slavery for the general betterment of the most deprived members of society. She chose for her autobiography the title, *A Woman's Life-Work*, a clear indication of what she felt was important in her own life and in the life of any individual human being.

*Barbara Worden is professor and librarian at Houston School of Theology. She chairs the Friends Action Board of Mid-America Yearly Meeting and is the yearly meeting's representative to Friends World Committee for Consultation. Her article on Elizabeth Ashbridge's autobiography appeared in the May issue of FRIENDS JOURNAL.*



It is hard to choose among the numerous hair-raising incidents of Laura Haviland's career as a conductor on the underground railway. At one time she was so popular, so successful, and so damaging to the cause of slave owners trying to retrieve their property that the state of Tennessee offered a price of \$3,000 for her head. This reward was the occasion of a certain modest pride on Laura Haviland's part. One assumes that they wanted her head detached from her body.

One of the most sustained narratives in the autobiography is the account of the escape of the Hamilton family, full of hairs-breath escapes, threatened violence, and clever tricks on the part of Laura Haviland. Our heroine coolly agrees to write a letter for the slave-takers, who don't know who she is, which they think will ask the Hamilton family to walk into a trap, but which Laura Haviland fills full of subtle clues to inform them of the danger. Too late, the slave-takers realize they have been tricked and they confront her and her son Daniel on board a train, threatening them with pistols. Laura Haviland calmly defies them.

"Man, I fear neither your weapons nor your threats; they are powerless. You are not at home—you are not in Tennessee. And as for your property, I have none of it about me or on my premises. We also know what we are about; we also understand, not only ourselves, but you."

Pale and trembling with rage they still shook their pistols in my face. . . .

Just then the conductor appeared and cried out; "What are you doing here, you villainous scoundrels? We'll have you arrested in five minutes." At this, they fled precipitately to the woods, and the last we saw of these tall and valiant representatives of the land of chivalry were their heels fast receding in the thicket.

In Cincinnati, when she was informed that a group of slave-takers were after an escaped black woman, she realized that she would have to take the woman down a well-lighted street and the Quaker dress, widow's bonnet, and veil would be insufficient disguise for the slave's color. Laura Haviland coolly called for a dish of flour and powdered her traveler's face so it could pass muster through the veil. She calmly walked the woman down the street and to her designated refuge away from the woman's master's "biped blood-

hounds" who were "seen and heard from in almost every direction through the city."

The foregoing alliterative epithet demonstrates one of the many delights of Laura Haviland's writing, her sly humor. On a trip from Louisville, Kentucky, to Cincinnati, Ohio, she had the following surrealistic conversation with several unwary fellow travelers on board ship.

"Mrs. Haviland, from Cincinnati, was the one threatened in your dailies," I replied.

"Oh, yes that was the name. I heard you say you are going to Cincinnati; do you know anything of that lady?"

"I do; I have been acquainted with her from childhood."

"You have! What sort of a lady is she?"

"Well, if you should see her, you wouldn't think it worth while to raise all this breeze over her, or any thing she could do. She is a little, insignificant looking woman, anyhow; and yet I think she is conscientious in what she does."

"There wouldn't have been such a stir but for Mr. Shotwell, who felt himself wronged in the loss of his house servant."

After quite a lengthy conversation on this subject, my new lady friend, to whom I had



**Page 22: Laura Haviland faces bloodhounds sent by slaveholders to kill her. Above: Slave-takers threaten her after she helps a family to escape.**

## J. WALTER MALONE: THE AUTOBIOGRAPHY OF AN EVANGELICAL QUAKER

Edited by John W. Oliver

[Malone's autobiography] "will help us establish a major reference point for late-nineteenth and early-twentieth century Quakerism in much the same manner as the journals of Fox and Woolman do for the seventeenth and eighteenth centuries." - Douglas Gwyn, Berkeley

"Walter and Emma Malone are easily the two most important figures in evangelical Quakerism in the last one hundred years. . . a basic document of recent Quaker history." - Thomas Hamm, Earlham College

"I cannot remember any book I have read . . . which has moved me as has this slight volume. Again and again I found myself in tears and rejoicing" - *Evangelical Friend*

"Friends have much to learn from Malone's . . . message reaching across class, race, and ethnic lines to all in need of salvation, his pacifism and support for women in ministry." - *Friends Journal*

"The evangelical movement among Friends cannot be understood apart from the life of J. Walter Malone." - *Quaker Life*

[Walter Malone] "is the father of Midwest Quaker Evangelicalism." - *Quaker Religious Thought*

Available through University Press of America  
(1-800-462-6420) and local bookstores

Paperback  
ISBN # 0-8191-9208-2  
122 pages  
\$27.50

Cloth  
ISBN # 0-8191-9207-4  
122 pages  
\$47.50

related a portion of my Louisville experience, was waiting for an opportunity to put a joke on the Louisville doctor, and called me by name. At this the astonished doctor said:

"I reckon this is not Mrs. Haviland, is it?"

"That is the name by which I am called."

"Is this indeed the lady we've been talking about and of whose appearance you gave such a brilliant description?" And he laughed heartily.

The Civil War, the freeing of the slaves, and her advancing years failed to stop Laura Haviland. As part of her work in resettling former slaves, she served as the agent for the Michigan Freedmen's Aid Commission and traveled throughout the South on behalf of the organization, listening to and reporting on in her autobiography the savage treatment of slaves under slavery. A particularly horrific episode she heard about from a freedwoman in Natchez, Mississippi, was the torturing and hanging of more than 400 slaves in the days before the city fell to

the Union forces in the white panic that the slaves would join the Northern invaders.

As if the plight of freed slaves were not enough scope for her activism, she did evangelistic and mission work in the South among both white and black, was active in reforming prostitutes, and participated in a variety of temperance causes. She helped found, among many institutions for social betterment, Michigan's first state orphan asylum, as well as Haskell Indian School in Lawrence, Kansas.

The book is both a treasure trove of stories relating to slavery and the Underground Railway and a view of the mind along with the "labors and experiences" of one of the most exciting, admirable, and inspirational women and Christians I have ever known through the pages of a book. I wish I had been able to talk to the real live Laura Haviland for just one evening, but this book is almost as good. □

## That Which Is the Same

by Mary Coffin

Last week after meeting, while talking to me about my son Robert, someone referred to him as "the colored boy." I knew that this was said with no intention to offend, yet I found myself feeling bad. Part of the sadness came from knowing there will always be people who will see my sons only as the "colored boys," the "black kids," the "African Americans."

Robert is a lot of things. He's bright, funny, loving, and considerate. He's creative, conscientious, ornery, and stubborn. He's suffered great physical and emotional pain. He's also been known to stretch the truth a bit, and if he spent a quarter of the time working that he spends trying to get out of work, I'd be ecstatic. He likes skiing, rap music, reading, and amusement parks. And yet, despite all of the wonderful (and sometimes not so wonderful) things that are Robert, there will always be people who see only the color of his skin.

Our world is divided by labels. Labels referring to skin color, spiritual beliefs, religious membership, place of origin, sexual preference, politics, and on and on. Labels are a

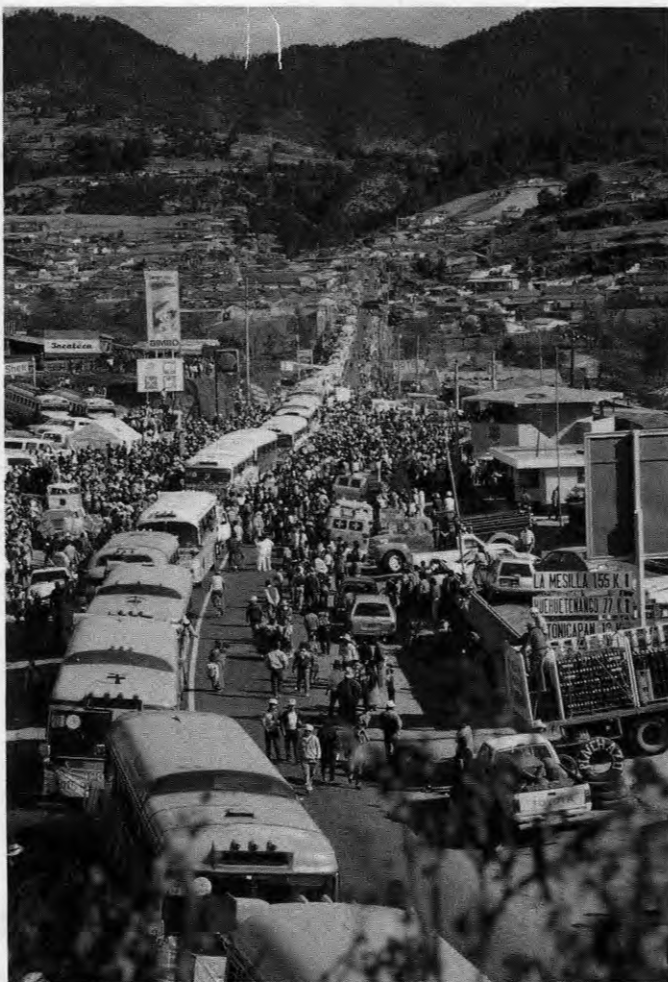
sign of intolerance with what is different. And they serve to emphasize and re-emphasize that which is different, rather than that which is the same.

It's been moving for me to see my sons accepted and appreciated in the meeting for who and what they are. Anthony and Robert have been appreciated for their help last year with feeding the homeless. Robert has been accepted and appreciated as a part of the First-day school team. Both boys have been welcomed and enjoyed at social events and in the oldest First-day class.

True acceptance is not only accepting what is different, but looking beyond to see and accept that which is the same. For me, "that which is the same" is what is meant by "that of God within." By appreciating and accepting my sons, the meeting has acknowledged that which is the same—that of God within each of them. □

Mary Coffin's article appeared in the March 1993 newsletter of Pima (Ariz.) Meeting. Currently she edits the newsletter and is writing a book about grief and mourning.





# Accompanying Guatemalan Refugees

by Peg Morton



**Photos on p. 25  
and at left:  
Refugees en route  
to their homes in  
Guatemala.**

**T**he presidential auto-coup on May 25 in Guatemala led to a huge grassroots and international response. A new and better president, Ramiro de Leon Carpio, was elected by the Congress. Meanwhile, many thousands of Guatemala refugees are, at the time of this writing, waiting through all the changes to be able to return to Guatemala from southern Mexico. One may hope that arrangements will be made and the floodgates opened before the end of the year. What actually awaits them in this poverty stricken and still repressive country is a big question. The refugees know that, yet still they are eager to return.

Some 143,000 Guatemalan Mayan people have been living in exile in Mexico for about ten years. Years of repression following the CIA-instrumented coup in 1954 culminated in the scorched-earth counterinsurgency policies in the early 1980s. Some 100,000 people, mostly Mayan Indians, were assassinated, some 40,000 "disappeared," some 443 villages burned to the ground. Many more people were displaced, collecting around Gua-

temala City and in isolated locations within the country.

In January of this year, I joined a Peace Brigades International (PBI) three-week delegation, and thus became a part of the international nonviolent accompaniment of the first wave of 2,500 refugees to return to Guatemala. There were six Quakers on this delegation. Of the six, I was the youngest at age 62. The others were Pat Beetle, Ellen Flanders, and Joe Levinger, all from Albany (N.Y.) Meeting; Marian Davis, Denver (Colo.); and Hazel Tulecke, Yellow Springs (Ohio).

After six years of negotiating, and many delays due to route and other logistics, some of the refugees, living in dispersed camps, lost patience and began to walk toward the planned gathering place in Comitán, Mexico. The Mexican governments and the UN High Commission for Refugees (UNHCR) gave in to this pressure, buses were sent, and the return began, despite protests from the Guatemala government.

The refugees gathered on the Comitán fairgrounds. There was a festive atmosphere, with banners which thanked Mexico for ten years of "offering your hands," proclaiming "struggle to return,

return to struggle," and many more. Children were busy drawing pictures of their lives in the camps and of the return, and these decorated bulletin boards. Others were wild with delight, playing soccer and on seesaws and slides. Groups of refugee leaders met in clumps to plan the return. The UNHCR, Red Cross, and Doctors Without Borders set up tents and began their work. A long line of buses rumbled in, and we watched the refugees as they poured onto the fairgrounds, carrying their hoes, dragging their personal belongings in produce sacks, babies on their backs, children by their sides, their faces so hopeful. Many of us found tears in our eyes. There were so many refugees, breaking off all ties with the security of Mexico, returning with so much hope, yet to so much more hardship and almost certainly suffering and danger.

About 50 international companions, from Witness for Peace, PBI, and other organizations, and from many countries, began to organize to fulfill our role as observers. Later, the number was almost doubled. There was no question that we were wanted and welcomed. International accompaniment had been one of their negotiation demands. Refugees beamed at us and stopped to chat. They asked if

*Peg Morton is a member of Eugene (Oreg.) Friends Meeting.*

we would be with them for the entire trip. (Unfortunately, our delegation would not.) They expressed fears about what might happen to them in the future.

Finally, on January 20, some 67 buses bedecked with banners, with accompanying vehicles, sped across the border into Guatemala. They were welcomed at the border, along the Pan-American Highway, and in towns and cities all along the way by crowds of people holding banners, playing marimbas, shooting off rockets, and bringing food and clothing. Refugees peered out of the bus windows. They were overwhelmed.

Traveling along with them in our PBI van, we gazed at the long line of buses, a snake through the mountains. It ground to a halt, and people poured out. How do 2,500 people stop to "go to the bathroom" in such circumstances? Two lines formed, each looking away from the road, men in front and women behind. I squatted with a line of women. This was not something I had thought of as a part of accompaniment!

When they arrived at the government processing center in Huehuetenango, spirits sagged. Not allowed to stop in the city center, where crowds had gathered and ceremonies had been planned, the refugees instead were driven on back roads, past a military base, to their destination. There were no welcoming banners, only business-like government officials trying to get the job done. The refugees were enclosed in the area, so that people



who had come to find their families were at first not allowed in. Pressures finally caused the gates to be opened. There the refugees received their official papers—a huge task for the government, as was the housing and feeding of all these people. I asked a woman, standing with her two children, how it felt to be in Guatemala. She beamed and said, "allegre," and pulled a bundle from behind her back. It was her four-day-old baby, one of four children born in Comitán.

Conflicts were great between the refugees and the Guatemala government, and the already unwilling government withdrew all help in the process. The UNHCR and the Catholic church provided most of the rest of the help needed for the return.

In Guatemala City there was a huge march, then a high mass celebrated in

front of the National Cathedral. There were many speeches, songs, and food. Ominously, there was no welcome from the government, no government presence at all.

In Cobán, the closest city to the refugees' destination in the jungles of the Ixcán, in a northern part of Guatemala, the buses departed; they were unable to maneuver the impassable muddy roads of the last lap. Cattle trucks took over but got mired in the mud, taking a couple of days to go only a few miles. About 1,000 of the most vulnerable refugees were flown to a military base not far from their land.

These refugees have been like pioneers on their land, which had no infrastructure. They are aided by the UNHCR and other non-governmental organizations, which are providing food, tools, materials, and medical help. Despite this,

## What Can We Do?

In thinking about the situation in Guatemala, we first need to remember that the United States is deeply implicated in human rights violations there. It was our CIA that in 1954 overturned the only genuinely democratic government in Guatemala's history and inaugurated four decades of military repression. We still give training and moral support to the military there. Actual military aid was suspended in 1990 because of human rights violations. President Clinton is now requesting that the bulk of this aid be released. We must demand that our government not send military aid, nor re-establish military relations.

Let's join the nationwide effort to close the School of the Americas,

where Central and South American military officers receive training in counterinsurgency techniques. We must tell our government representatives that we know and care about human rights abuses in Guatemala, as well as other countries with close U.S. ties, and demand an end to these abuses.

For information on Friends' efforts to close the School of the Americas, contact Pro-Nica, the project supported by Southeastern Yearly Meeting: 130 19th Ave. SE, St. Petersburg, FL 33705. College Park Quarterly Meeting, with representatives from 29 worship groups in northern California and Nevada, has approved a minute of concern and urges Friends involvement. -Eds.

Peace Brigades International and Witness for Peace both need money drasti-

cally to continue and expand their work, and they need long- and short-term companions. Also, you may join PBI's Rapid Response Network. When PBI team members or those whom they accompany are injured or threatened, we are asked to send telexes and letters. The addresses for these two groups are:

PBI/U.S. Office  
Box 1233, Harvard Sq. Station  
Cambridge, MA 02238  
(617)491-4226

Witness for Peace  
2201 P St., NW  
Washington, DC 20037  
(202)797-1160

*Peg Morton*



over 100 children have died, mostly of intestinal and respiratory illnesses.

Following the refugees' return, the Guatemala military made its presence known, with low-flying planes and helicopters. Soldiers entered the land, taking photos and demanding to see papers. Several people were injured by land mines. Not far away, civilian communities of displaced Guatemalans, accused by the military of being guerrillas, were steadily bombed, strafed, and burned over many months preceding the auto-coup. Over 700 people had fled across the border into Mexico. They returned in June, but military harassment still continues.

Some of the Guatemalan refugees and grassroots leaders have referred to this return as epic. It is like the return of the Israelites from Egypt. However, these refugees are returning from a safe place to one of danger—but they are returning home. I have been reminded of the spiritual: "Swing low, sweet chariot, coming for to carry me home. . . . If you get there before I do, . . . Tell all my friends that I'm coming too. . . ."

We must not assume that things will be better in Guatemala with their new president. As of this writing, President de Leon's cousin and several other leaders of the centrist political party were massacred on a highway, an act thought by many to have been carried out by security forces. Union leaders have been threatened, detained, and tortured. A university professor has been murdered. Three people, returning from a demonstration against civil defense patrols (PACs) were murdered by PAC members. PACs are controlled by the military.

Working toward healing in Guatemala and other parts of the world must include but go beyond political work. I am reminded of and challenged by Jim Carney, a priest who lived and worked and was assassinated in Honduras. He asked,

"Do we North Americans eat well because the poor of the Third World do not eat well? Are we North Americans powerful because we help keep the poor of the Third World weak? Are we North Americans free because we help keep the poor of the Third World oppressed?"

I find myself needing to pray from deep in my spirit for healing in Guatemala. I don't know where that prayer will take me, but it feels different. I hope others will join me in that prayer. If a way is found toward healing in Guatemala, it could influence many other parts of the world also. □



*Scattergood*  
FRIENDS SCHOOL

Scattergood Friends School is a co-educational, college preparatory, boarding and day high school for 55 students

- Excellent success in placing graduates in colleges and universities
- 4:1 student to faculty ratio
- Small classes and attention to the needs and interests of individuals
- Extensive outdoor and farm experiences
- Caring and supportive community life
- Emphasis upon cooperation rather than competition
- Affordable tuition with extensive financial assistance

*For additional information, or to arrange a visit, call or write, Director of Admissions, Scattergood Friends School, Route 1, Box 32, West Branch, IA 52358-9715 (319) 643-7600*



Preparing Men and Women to serve as  
Pastors, Chaplains, Teachers, Campus  
Ministers, Church Administrators,  
Peace & Justice workers



**Earham School of Religion**

(a fully accredited Quaker seminary  
serving all Christian denominations)  
Richmond, Indiana

Master of Arts and Master of Divinity programs  
one year non-degree program available

Quaker Ministry: An Invitation to Transformation

**GOD'S  
WORK  
REQUIRES  
GIFTED  
LEADERS**

**CALL TOLL-FREE  
1-800-432-1ESR**

# The Widening Nest

by Susan Baird Kanaan

I was moved to speak at a fall meeting for worship for seniors, parents, and faculty, a cherished tradition at Sidwell Friends School in Washington, D.C. I quoted Edna St. Vincent Millay's lines from "Renaissance": "The world stretches out on either side no wider than the heart is wide. . . ." I observed that the opposite is also true: our hearts, and souls, widen as our worlds widen. When our children leave home and explore new places, ideas and experiences, they help us widen our worlds and our souls.

A nice sentiment, to be sure; but could it last? In the months that followed that meeting for worship, mine was probably a typical emotional roller-coaster ride as I prepared for the departure of both my children—one headed for college as a freshman, the other returning to school after living at home and working for a year. But the ground beneath the roller coaster remained constant: that sense of widening foreshadowed earlier in the year. Later, just home from installing "my baby" in college, I found myself buoyed by excitement at what my children are discovering, and warmed by a sense of connection that transcends the physical.

My boundaries have widened to encompass Montreal, Quebec, and Madison, Wisconsin. My vicarious interests now extend to environmental science and physics, sports cars and youth hostels, public issues forums and Canadian politics, "sweet" sound systems and the latest music, dazzling computer software, winter sports . . . and more. I'm left wondering if the common metaphor for children's leaving home—"the empty nest"—doesn't focus too exclusively on the loss side of the equation, setting us up for more unmitigated sadness than is necessary.

Naturally, there have been and will be feelings of emptiness and disruption, as befits a change of this magnitude. My own empty-nest experience is framed by the fact that my children have two nests, their father's and mine. Watching the next stage of divided familyhood unfold has aroused unexpected feelings of guilt and grief along with the more expected ones of anxiety and sadness.

First, there has been new perspective on



Sue Burrus

the past. I've seen with new clarity the grace with which these brave young men, my sons, have cared for their separately loving and engaged parents—acting as shuttle diplomats, Solomons, discreet and wholehearted participants in two different life styles. All the while they have pursued, with energy and enthusiasm, their personal lives and other priorities.

As their departures approached and time grew shorter and more precious, their challenges heightened. It became their turn to replay the familiar drama of balancing friends and family—with the added tension of needing to make separate time for each parent.

For our part, sometimes their father and I made our respective demands and pressed our claims with the assertiveness necessary in this situation—claims for time, presence at special events, a place at the center of their attention. Just as often, though, we held back. Like the true parent in the story of Solomon and the two claiming to be the baby's mother, each of us at times relinquished desires and claims to preserve what we treasure, the love and harmony of our version of family life and the welfare of other members.

So now these young adults begin to build their own nests—a process they may relish all the more because of the consolidation it affords after years of dividedness. This prospect moved my younger son, anticipating his first year at college, to volunteer his first comment ever about his experience of his parent's divorce. He remarked that while he was not looking forward to being away from home *per se*, he would surely be glad to finally have all of his belongings in one place. I welcomed that prospect with him, and could well understand.

Looking ahead, I know that our time together in the next few years, at least, will be

limited. Visits home will involve juggling the multiple priorities of friends, cherished haunts and activities, and two devoted parents with separate plans and desires—all in shorter time frames than ever. Earlier this year, I found that specter especially troubling as thoughts of my emptying nest and echoes of its earlier rupture preoccupied my heart.

But this advance grieving helped bring to light the need to identify, strengthen, and put our faith in the many sources of quality in our relationships. I realized the special intensity and present-ness that have characterized our togetherness ever since our family divided. I accept with gratitude that gift of mutual attentiveness and engagement. Now I will concentrate on investing in that quality, and I've talked with my children about doing so as well.

We have already learned to stay connected when we are physically apart, and we will learn more about that. While we are apart, we will gain new awareness of the kind of togetherness—the unity in love—that transcends time and place. We are physical beings, and it is natural for us to want to hold on to the things and people we cherish. A thought seems a poor substitute for a hug. Yet when we do let go, by choice or necessity, we find an immediacy of connection through love that can be astonishing. The very qualities that infuse and energize our times together can sustain us during times apart.

Having our imaginations and concerns stretched in this way is what widens our worlds, our nests, and our souls. We should not be surprised by feelings of loss. But we can also expect each one's growth to support and enrich that of the others, giving new life to a continuing cycle. □

*Susan Baird Kanaan is a member of Bethesda (Md.) Meeting, where she serves as assistant clerk. She is a free-lance writer and works mostly on health and community issues.*



# Volunteers for Peace

by **Helen Cherry**

In the summer of 1992 I had an opportunity to work in Finland under the auspices of Volunteers for Peace (VFP). It is an organization based in Vermont that provides summer workcamp opportunities for people aged 16 and older. Its purpose, as found in the VFP directory, is to facilitate a "vision of our planet in ecological balance where social justice and concern for the well-being of future generations reigns, fostering a world of global cooperation and peace." In order to do so, VFP coordinates hundreds of workcamp exchanges with 37 countries and publishes an *International Workcamp Directory* annually. A few of the workcamp possibilities include renovating a castle for use as a youth hostel in Angletort, France; running a program of recreational activities in a psychiatric hospital in Northern Ireland; and producing a video about the social life of

a town in Southern Italy. I opted to go to Finland.

I chose the Finnish workcamp for two reasons. First, until last summer, Finland was for me just a small country located next to Sweden, of which I had heard very little. I pictured milkmaids in pigtailed dancing in a field by a windmill (I ignorantly confused the Finnish and the Dutch). Second, the workcamp involved working alongside homeless men and women, as well as disturbed or underprivileged children. I have always enjoyed working with people and thought this would be an excellent opportunity to learn more about people from another culture.

Volunteers for Peace not only opened my eyes to worldwide problems, but also helped me to mature. By traveling abroad unaccompanied, I learned to rely on myself to get by. I soon found that being alone is essential for being submerged in a foreign culture, for solitude makes it necessary to communicate with strangers. I was hesitant about my travels at first, because of the myth that the Finns are a rather cold people, yet my fears were put to rest when I got to Helsinki and found my workcamp.

One of the reasons I felt the workcamp was a successful venture was the diversity of our group. Turkey, Belgium, Germany, Norway, Mongolia, England, and Finland were represented in the group of twelve with whom I was to spend the next few weeks. After clearing the air of various misrepresentations the group might have had about each nation, the tone was set for fruitful discussions of international politics, beliefs, and culture. It was interesting to find that I was often the target for discussion, being the only American

*Currently a freshman at the University of Richmond, Helen Cherry wrote her article when she was a high school senior. She is a member of Radnor (Pa.) Meeting.*



Photos courtesy of Helen Cherry

**Above:** Children and counselors gather to embark for *Kesa-nuta*, a summerhouse on an island near Helsinki.

**Right:** Helen Cherry works with a homeless man on the island.



## JOURNEY'S FARM CAMP

is a farm devoted to children for sessions of two to eight weeks each summer. Farm animals, gardening, nature, ceramics, shop. Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For thirty-two boys and girls, 7-12 years. Welcome all races.

CARL & KRISTIN CURTIS  
Box 136, NEWFOUNDLAND, PA 18445  
Phone: (717) 689-7552; 2353

## Educational excellence for over 200 years

Coed College Preparatory, Pre-K - 12



**Moorestown Friends School**  
110 East Main Street, Moorestown, NJ  
609-235-2900 ext. 227

## Fyfe & Miller FUNERAL SERVICE

7047 Germantown Ave.  
Philadelphia, PA 19119  
(215) 247-8700

James E. Fyfe Edward K. Miller  
Simple earth burial  
and cremation service  
available at reasonable cost.

## For Prices & Quality in the Quaker Tradition

- Medical Forms
- Computer Forms
- Checks
- Business Printing



*Accurate Business Forms*  
9 Bank St. • Medford, NJ  
(609) 654-2374

## This Publication is available in Microform.

University Microfilms International  
300 North Zeeb Road, Dept. P.R., Ann Arbor, Mi. 48106

and being with people who had never been to the United States. I quickly disavowed the theories that all U.S. citizens are overweight, selfish, and come from homes like the one portrayed in the television program "Married with Children." The curiosity about me was understandable because U.S. culture has invaded Finland in many forms, including clothes, music, television shows, Pepsi cola, and Marlboro cigarettes. (One Finnish woman even said to me that the United States was to blame for the high rate of lung cancer in Finland.)

The majority of my time in Finland was spent on Vartiosaari (Vartio-island), an island located about five miles out of Helsinki. This is where a group of homeless men, VVA in Finnish (initials meaning "without homes"), had been loaned a plot of land by the Finnish government for three years in order to build houses for some of the homeless of Helsinki. Also on this island is a center for disturbed teenagers, as well as Kesa-nuta (meaning "summer house"), which organizes activities where children from low income families in Helsinki can come to a wooded island to enjoy nature. For those who did not reside on the island (including our group), a boat would come to the mainland to transport us.

With all the activity on the island, there was never a lack of something to do. Al-

though most of my time was spent working beside the homeless to construct shelters, I would also cook, go fishing for dinner, clean the boats, and perform other tasks. My work also included laying bricks, painting, and installing carpet. On the days that I worked at Kesa-nuta, I helped reconstruct a dilapidated barn that, once restored, was going to be used to house animals for the children to take care of. At the end of the first week, our workcamp organized an International Day for the children. The day included ethnic foods, games, and a traditional dance from Turkey.

The work that I was performing on this island differed from any social work that I had ever done back in the States, whether it was working at Mother Theresa's soup kitchen or participating in Quaker work camps. One Quaker workcamp that could correlate with my Finnish experience took place in Philadelphia, Pa., working to renovate the headquarters for the Delaware Valley Indians Association. My father and I worked along with some Native Americans to restore their building for use as a museum of Indian artifacts. In both cases, I felt I was helping people to help themselves. But even more, they helped me to understand the limitations of my own experience.

I fulfilled most of the expectations I had set for myself before departing for Finland.

Foremost, I wanted a better understanding of the roots of homelessness, and whether the problem is similar throughout the world. After discussions with my new friends and hearing their tales (or translations of their tales, for most of the homeless I encountered did not speak English), plus talks with the representatives from VFP, I concluded that divorce is a major cause of homelessness for men in Finland. It is almost always the case that the wife gets the home as well as the children. Whether the alcoholism comes after the divorce, or if it has already been there is not for me to say, but all the homeless men I worked with were alcoholics. Many, however, had been sober for quite a while.

My Finnish experience through VFP did more than open my eyes to international relations. It enriched my character by making me more independent and self-assertive. Now I'm not as hesitant to take on greater tasks in order to broaden my horizons. I look forward to participating in more VFP workcamps in the coming years to help continue the organization's philosophy of global friendship and peace. □

*Those desiring additional information about Volunteers for Peace, Inc., may contact the group at the following address: 43 Tiffany Rd., Belmont, VT 05730; telephone, (802) 259-2759.*



*A Semester in a British Friends School?*

**Sidcot**

*one of England's Eight Quaker Schools*

welcomes enquiries for short-stay (or longer-term)  
American students. Established 1699, refounded 1808.  
Co-ed, ages 9 - 18. 350 students on roll.

Information from Admissions Officer, Sidcot School,  
Winscombe, Avon, England Tel (UK) 934.843102  
Fax (UK) 934.844181



# Welfare and Dignity and Other Incongruities

During last year's campaign, President Clinton talked about welfare. He promised to "end welfare as we know it." Since welfare has become, in many minds and hearts, the quintessential symbol of government gone awry, the promise was an easy crowd-pleaser.

But now the hard work is underway. The President has appointed a "Working Group on Welfare Reform, Family Support and Independence" to take on the task of creating an alternative to welfare. In September, the co-chairs of the working group, David Ellwood and Mary Jo Bane, met with about 25 representatives of religious organizations to hear their concerns and to share information about the working group's task.

Ellwood and Bane reported that the working group is guided by four principles:

- People who work should not be poor. The Earned Income Tax Credit (expanded in the just-passed FY94 budget) and universal access to health care (still to come) will help to make this principle operational.



- Both parents have a responsibility to support their children. The working group will try to identify the next steps needed to strengthen the enforcement of child support responsibilities.

- Each person should have access to the basic education and training needed to get and hold a job. Cutbacks in community colleges, job training, and vocational education programs have taken their toll.

- Cash assistance should be available for a limited time as "transitional support," while those who are able to work either train for or find jobs that will support their families.

For several decades, at least, the religious community has worked together to support the first *three* principles. But the concept of time-limited "transitional support" raises troubling questions:

- What is "work"? Will the law recognize only the kind of labor that is exchanged for wages? Will the work of the caretaker of an infant or an elder be recognized? Will the mother who works only part-time, in order to

be with her mentally retarded child after school, be counted as "fully employed"?

- Who is "able to work"? People in low-wage jobs rarely have disability insurance. Yet sometimes an industrial illness or car accident can cause a person to lose one job and delay seeking another. Will children receive cash assistance, even if the setback from the injury or illness lasts longer than two years?

- Will welfare recipients actually have a chance to improve their situation before they're expected to "sink or swim"? Under the Family Support Act (the current welfare program), clients often wait for more than two years for a response to their applications for job training. The mandate under the Family Support Act (to work or get training) was clear. The available funding never quite matched the mandate.

The Working Group on Welfare Reform, Family Support, and Independence has opened a conversation on issues of poverty, families, and community. Friends should take this opportunity to express their belief in maintaining respect for the dignity of each person.

Ruth Flower



## This Christmas, to give is to receive—free!



You will receive a free six-month extension of your current subscription just by giving *two gift subscriptions* to FRIENDS JOURNAL for Christmas.

And this *added* bargain: In addition to your six-month extension, we'll send each of your loved ones *16 issues for the price of 12*.

Gift Subscription #1:

Gift Subscription #2:

MY NAME

NAME

NAME

ADDRESS

ADDRESS

ADDRESS

CITY/STATE/ZIP

CITY/STATE/ZIP

CITY/STATE/ZIP

Send your coupon and check to FRIENDS JOURNAL, 1501 Cherry Street, Philadelphia, PA 19102-1497

☐ \$21/16 issues (for the price of 12)  
Send renewal notice  
☐ to me ☐ to recipient

☐ \$21/16 issues (for the price of 12)  
Send renewal notice  
☐ to me ☐ to recipient

# Oakwood School

**Grades 7-12 and Postgraduate  
Friends Boarding and Day School**

## Emphasis on:

- College Preparatory Curriculum
- Challenging Senior Program
- Learning Center
- Personal Growth
- International Program
- Visual and Performing Arts
- Sports Program

**For a tour and more information  
contact:**

Oakwood School  
515 South Road  
Poughkeepsie, NY 12601  
Telephone: (914) 462-4200  
Fax: (914) 462-4251

## FRIENDS SELECT SCHOOL



Small classes, strong academics in a supportive, caring environment emphasizing Quaker values.

- Pre-K thru 12th Day School
- After School Program
- Summer Day Camp

17th & the Parkway  
Philadelphia, PA  
(215) 561-5900

## THE HICKMAN OF CONCORD QUARTERLY MEETING



100 Year History  
*A Personal Care Home*

- Reasonable Rates
- Not-for-profit
- Quaker Tradition

In Town Location convenient  
to Shops and Businesses

**(215) 696-1536**

West Chester, PA



Bringing Friends' Concerns  
for Peace & Justice to  
Congress Since 1943

Write or call (202) 547-4343  
for action suggestion tape

**FCNL**

FRIENDS COMMITTEE ON NATIONAL LEGISLATION  
245 Second St. NE Washington DC 20002

## Reports

### Intermountain Yearly Meeting

The 19th annual gathering of Intermountain Yearly Meeting met at Fort Lewis College, Durango, Colorado, from June 9 through 13. Three hundred Friends from Colorado, Utah, Arizona, New Mexico, and Mexico City, Mexico, with numerous visitors from around the country and around the world, gathered for four days of business and fellowship.

Our first effort to integrate the Senior Young Friends with the more senior parts of the meeting was a very positive experience for all. This effort will be seasoned in preparation for next year to better balance the need for intergenerational understanding and the need of the Senior Young Friends to develop as a supportive community within the meeting. The Junior Yearly Meeting and Junior Young Friends are growing both in numbers and in direction.

The meeting dealt with issues which are by their nature divisive. Yet we have addressed these issues with love and with respect for the differences in opinion and practice among us. We feel strengthened in our sense of community even while honoring the diversity of our membership.

As our keynote speaker, Eric Johnson, a Friend from Pennsylvania and a teacher, education consultant, and author, set the tone for our meeting by exhorting us to walk cheerfully in the face of adversity. He gave us numerous examples of people who have brought their capacity for joy and humor into difficult situations, often bringing healing in the process. With his encouragement, many Friends added their own examples and experiences to this testimony of the power of good humor.

We followed Friend Johnson's leading by gathering for song and skits, campfire and camp outs. We planted more than 1,000 flowers as an intergenerational service project. Our sense of community is strengthened by this time spent together.

We struggled with the conflict brought by the passage of Amendment 2 to the Colorado constitution, an act which prohibits the state and its political subdivisions from passing any law or ordinance protecting gay, lesbian, and bisexual people from discrimination. Our largest single block of membership is located in Colorado, and Colorado Friends have been engaged in opposing this amendment and its implementation. After considerable soul searching, we reached consensus to continue to meet at Fort Lewis College for at least another year. We hope to use our presence to witness against this discriminatory constitutional provision.

The issue of same sex marriage was brought before our meeting in a threshing session. Our diversity of opinion and belief

was expressed honestly and compassionately. Even with the atmosphere of respect maintained in this session, we felt the pain of strong beliefs in conflict in a community. We hold each other in the light as we continue to struggle organizationally and spiritually with this issue.

We heard reports from wider Quaker organizations such as Friends Committee on National Legislation, American Friends Service Committee, Friends World Committee for Consultation, and its Right Sharing of World Resources project. Our awareness of the international fellowship among Friends has been strengthened through this experience.

We look forward to welcoming Friends from around the world when Intermountain Yearly Meeting hosts the FWCC Triennial Conference in August of 1994, at Ghost Ranch in Abiquiu, New Mexico.

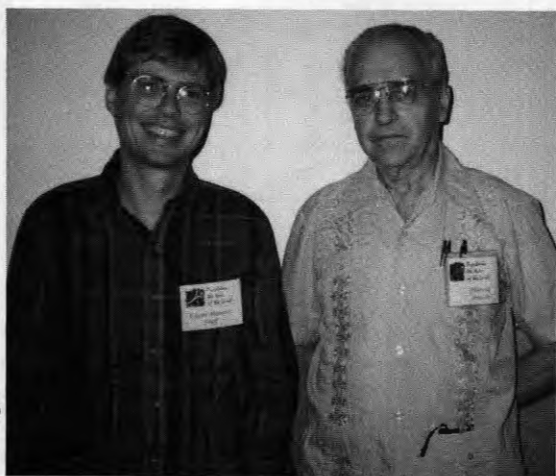
*Martin Cobin*

### Lake Erie Yearly Meeting

One hundred and twelve adults and 25 children met at Bluffton College, in Bluffton, Ohio, June 17-20 for Lake Erie Yearly Meeting. For the past 30 years we have kept our structures simple so our business can be minimal. Friends come to LEYM for fellowship and spiritual enrichment. It almost seems our meetings for business, brief as they are, are an intrusion on our busy schedule of plenary talks, workshops, poster and small group session, book store, and meals. Nancy Nye of FCNL spoke movingly of peace prospects in the Middle East. Nancy Lynn Sharpless helped young and old make marvelously creative paper in the craft tent. Liz Yeats, Religious Education staff of FGC, helped young Friends explore Quaker process through a simulated meeting for business at the time of John Woolman. Our plenary speaker, Arthur Larrabee, clerk of Philadelphia Yearly Meeting, spoke to our condition by suggesting that we undertake only as much business as we can consider worshipfully. The sense of the meeting is not a decision nor is it consensus. It is a description of where the meeting is at a given time, including that we have labored in the Spirit and come to no resolution. Ideally, Friends will have come into the presence of God and experienced unity.

Arthur used the metaphor of a dam to represent our fears, angers, and resentments which block the flow of the Holy Spirit and our willingness to risk communicating with each other. We recognize the need for a free flow within our monthly meetings and between LEYM and the monthly meetings, as well as a deeper level of sharing and naming our spiritual experiences. We experienced some openings of the sluice gates as the Spirit flowed among us, touching and moving us.





**Johan Maurer,  
General Secretary  
(left), and  
Harold Smuck,  
Presiding Clerk,  
at the Friends  
United Meeting  
1993 Triennial**

Decisions were made to continue for another two years Patricia Thomas as our Nurturing Secretary. We have agreed to meet at Bluffton College for the next few years, no longer rotating to the Olney campus in Barnesville. The Granville Worship Group was recognized as a monthly meeting. The revision of LEYM's *Policies and Procedures* is underway. Several thoughtful statements and letters brought by the Peace Committee were approved for further use. Ministry and Oversight Committee approved an ad hoc Committee on Spiritual Nurture.

We are grateful for the enrichment and joy we received, and hope more Friends from LEYM will attend next year.

*Marty Grundy*

## 1993 Triennial, Friends United Meeting

Four hundred and ninety-six Friends from the 18 Yearly Meetings that constitute Friends United Meeting gathered July 13-18, at Hamilton College, for its 1993 Triennial to "Proclaim the Year of the Lord" through worship, fellowship, discussion, and business sessions. The theme was taken from the text of Luke 4: 18-19.

Representatives accepted the purpose statement that had been adopted at the General Board meeting in the Spring of 1993: "Friends United Meeting commits itself to energize and equip Friends through the power of the Holy Spirit, to gather people into fellowships where Jesus Christ is known, loved, and obeyed as Teacher and Lord." The Triennial also provided for an enlarged General Board that would allow each yearly meeting to appoint an additional representative.

Highlights of the gathering were times of Bible study under the guidance of Patricia Edwards and Howard Macy, open worship, inspirational music, and the ministry of five chosen speakers at the evening worship services. Tom Mullen challenged listeners to defeat provincialism, have a positive spirit,

and avoid the lack of commitment which drains our passions. Johan Maurer envisioned ways to liberate and energize FUM, and to let God's healing power be with and over us as we move forward together. Sadie Vernon shared her vision of a purposeful God and the ways of empowering the poor in Belize. Madeline L'Engle reminded us that all of creation conveys God's message that the Creator's plan of love will be fulfilled. Alan Kolp delivered the Johnson lecture on "A Motion of Love." Drawing from the example of John Woolman, he concluded that "Quaker vision does not claim we become the same as Jesus Christ, but it does proclaim that the same Spirit which was in Jesus will come to be in us . . . and through us, God is creating new life."

Spiritually, the worship experiences were enriching; but the same cannot be said for the meetings for worship on the occasion for business. Friends found it easier to proclaim the year of the Lord than to build the loving and united community for which all prayed.

There was sadness and grief when the Triennial reluctantly accepted the withdrawal of Friends Church: Southwest Yearly Meeting (FCSWYM). It agreed to allow temporary affiliation for the Whittier (CA) Friends Church and other FCSWYM churches that desired to continue FUM affiliation. While affirming the Clearness Minute of March 1992 and the General Board's Purpose Statement of March 1993, Friends Church: Southwest Yearly Meeting cited as reasons for withdrawal "the unwillingness within some sections of FUM to affirm a commitment to the orthodox Friends position on authority of scripture and the deity of Christ." FCSWYM's letter of withdrawal also stated: "We find unity as Friends impossible without clarity of purpose and commitment to the Lordship of Christ and the revelation that He is our only way to salvation and fellowship with God."

The other item considered by the Triennial was the General Board's recommendation to discontinue affiliation with the World

## Signe Wilkinson:

OH, SWEETIE, YOU CAN TELL ME.  
WAS IT POOR SEX ED?  
LACK OF IN-SCHOOL COUNSELING?  
NO CONTRACEPTIVES?  
HECK NO, MA.  
IT WAS JOEY.



## Abortion Cartoons on Demand

The much-in-demand book of cartoons by Philadelphia's "Attack Quaker" and first woman to win a Pulitzer Prize for editorial cartooning.

The perfect gift for a special friend.  
Sales to benefit FRIENDS JOURNAL.

Send \$8.50 (incl. postage) for each copy to FRIENDS JOURNAL at 1501 Cherry St., Phila., PA 19102-1497.

## CREMATION

*Friends are reminded that the  
Anna T. Jeanes Fund  
will reimburse cremation costs.  
(Applicable to members of  
Philadelphia Yearly Meeting only.)*

For information, write or telephone  
RICHARD R. BETTS  
500-B Glen Echo Road  
Philadelphia, PA 19119  
(215) 247-3354

## Calligraphic Art

- MARRIAGE CERTIFICATES
- AWARDS • INSCRIPTIONS •
- BIRTH ANNOUNCEMENTS •
- GREETING CARD DESIGNS •
- INVITATIONS • SCROLLS •

*Harry R. Forrest*

609-786-1824

## DELAWARE VALLEY FRIENDS SCHOOL

Morris & Montgomery Avenues  
Bryn Mawr, Pa.

## For Students with Learning Differences

College preparatory, Grades 7-12  
Summer School

## Come to an Open House

526-9595 for info & video,  
"Learning with a Difference"

**Claiming  
Our  
Past:**



**Assuring  
the Future**

*Narcissa Weatherbee*

What better way to give expression to your Quaker values than by leaving a portion of your estate to FRIENDS JOURNAL? You will assure the growth of Quaker thought and life long into the future. Consider a provision in your will for FRIENDS JOURNAL.

For more information, contact:  
FRIENDS JOURNAL, 1501 Cherry Street, Philadelphia, PA 19102-1497 (215) 241-7820

## VITALITY. YOU CAN FEEL IT IN YOUR BONES.



What you can't feel is osteoporosis, the bone-thinning disease that affects 25 million Americans. It can't be cured. But it can often be prevented. Speak to your doctor. Or call us at 1-800-223-9994.



**National Osteoporosis Foundation.  
We Have A Vital Interest In Your Bones.**

2100 M. Street, N.W., Suite 602, Washington, D.C. 20037-1207

and National Councils of Churches. The General Board noted that FUM has not budgeted support for these agencies for the past 20 years. Representatives were unwilling to completely sever these relationships, but did agree to suspend affiliation for three years while conducting a thorough study of the grievances brought forth primarily by Iowa Yearly Meeting. During the consideration of this matter, Iowa Yearly Meetings's reasons for endorsing withdrawal were never mentioned. Later it was learned that the source of discomfort arose from an article in the *Reader's Digest*, and the television program "60 Minutes." Other reasons alluded to were support by these agencies of liberation groups, the close connection of the Russian Orthodox Church to the communist government of the former USSR, and the failure often to base public statements on religious testimonies.

Johan Maurer, the recently appointed General Secretary, asked Friends to liberate FUM from intramural differences that have beset it. FUM cannot be the Friends General Conference and vice versa. It cannot be the arena where Friends fight proxy battles over issues of faith and practice which they are unwilling to confront at home. If yearly meetings are unhappy with other Friends' leadings, they should go directly to those yearly meetings, search out together God's will, and seek a reconciliation. Neither can FUM define who is and who is not a Quaker. The job of FUM is (1) to emphasize Quaker distinctives, (2) to create a network of warm, loving relationships, and (3) to help yearly meetings reach their goals of evangelism through the two principal services of FUM: World Ministries and Meeting Ministries.

In its official message, the Triennial observed, "Out of turmoil and separation a 'fresh wind of the Spirit' has sprung up to scatter the clouds that have obscured FUM's clear vision, and to blow away some of the litter that has obstructed our path. . . . FUM has the staff and opportunity to help shape Friends' mission into the new century . . . to preach good news to the poor, to heal the broken hearted, to release the captives, to give sight to the blind, and to free those who suffer." As in Linda Selleck's Triennial song, we pray "Come Spirit, cleanse our souls. Make our hearts pure and whole. Grant us wisdom and courage to *Proclaim the Year of the Lord.*"

*Robert S. Vogel*

## Outreach to the Former Soviet Union

On April 6th, Pendle Hill and Philadelphia Yearly Meeting hosted an ad hoc group of 28 people who are currently involved with outreach ministries in the former Soviet Union. Many Quaker organizations were rep-

resented, plus a handful of Quakers without organizational affiliation. Represented were American Friends Service Committee, Friends World Committee for Consultation, Friends General Conference, Earlham College, US-USSR Committee, Pacific Yearly Meeting East-West Relations Committee, New York Yearly Meeting, and New England Yearly Meeting. Asia Bennett from FWCC clerked the gathering.

The morning was devoted to a rich sharing of current activities, and a list was made of the centers of activity in the former Soviet states and Eastern Europe. Mentioned were Moscow, Electrostal, St. Petersburg, Komsomolsky, Tver, Gatchina, Pereyaslav (Ukraine), Budapest, and Yugoslavia. Reports describing the activities in these places were given or were available for reading.

Discussion in the afternoon revolved around five questions posed by Dan Seeger of Pendle Hill: Do Friends wish to provide information sharing, coordination, and mutual counsel for each other in this work? Do Friends wish to have organizing oversight for the efforts needing wide support? In what way can the relationship between our spiritual practice and our social activism be communicated and modeled as we move forward with outreach to the former Soviet Union? Are there pitfalls we want to avoid, and are there specific issues of possible conflict we want to address as we move forward? What type of relations between evangelical and unprogrammed Friends may be possible in the work with the former Soviet states?

A lively discussion followed, focusing on these questions and on the next steps. A small committee was charged with the task of testing the idea for a Friends Center in Moscow, using a proposal from the East-West Committee of Pacific Yearly Meeting as the basis for discussions with the various Friends groups in the United States and Europe. This proposed center intends to support development of grassroots organizations and to support opportunities for learning about Quaker spirituality for the people of the former Soviet Union.

A follow-up meeting for early November was scheduled, with the hope of drawing in an even wider range of people. Pendle Hill agreed to provide the site and to continue supporting the communication process.

*Kay Anderson*

*Sketchers and photographers: we love to hear from you! Send your favorite yearly meeting gems to FRIENDS JOURNAL and we will try to include them when we run the yearly meeting report. Include caption and credit information, and let us know if you would like your submissions returned when we're finished with them. Thanks.*



## News of Friends

Marshall Massey, of Mountain View (Colo.) Meeting, felt led to boycott Intermountain Yearly Meeting's annual gathering June 9-13, in Durango, Colo. His decision was in response to Colorado's passing of Amendment 2, which prohibits the state government from passing legislation protecting the rights of gay, lesbian, and bisexual citizens. Marshall camped in New Mexico, and when IMYM was in session he sat in silent worship on that side of the New Mexico-Colorado border. Yearly meeting attendees from Utah Friends Fellowship, feeling the need to support Marshall, organized carpools of Friends from IMYM to join him in worship. (from Friends Bulletin)

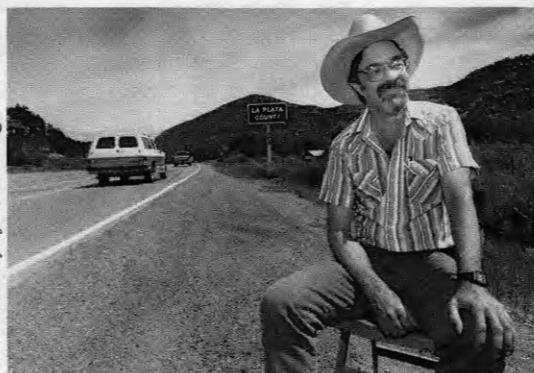
Charles Kelly has recently returned from an international peace witness in former Yugoslavia. Kelly, co-clerk of Philadelphia Yearly Meeting's Peace Committee, was part of a group of peace activists who accompanied trucks of food enroute to Sarajevo, Bosnia. He visited refugee camps in Croatia, and reports that the people there were interested in learning conflict resolution techniques they could use in their homeland. "Talented men and women in these camps have had their lives 'on hold' for more than a year," he said. "They welcome training, including development as peace activists."

Kelly would like to share his experiences with other Friends and encourage meetings to help better the lives of the war's refugees. For more information on this peace witness, contact the PYM Peace Committee at (215) 241-7232. (from PYM News)

The Quaker Leadership Scholars Program of Guilford College is beginning its second year. The ten new students accepted into the program, along with 11 returning students, represent 12 yearly meetings from Friends United Meeting, Friends General Conference, Evangelical Friends International, and Conservative Friends. QLSP's successful first year included a long list of campus visitors and several field trips. Monthly meetings, small group discussions, academic courses, and conference attendance further enhanced an experience that all participants claim has immeasurably enriched their lives as Friends. As a new group enters the program, current students will begin a year of emphasis on spiritual formation. (from Friends Center Newsletter, Guilford College)

"A Quaker Ministry to Persons with AIDS" got underway with its first home visits on July 1. The volunteer service was developed by the AIDS Working Group of Philadelphia Yearly Meeting to assist per-

Photo courtesy of the Durango Herald



**Marshall Massey on the New Mexico side of the New Mexico-Colorado border.**

sons with Acquired Immune Deficiency Syndrome who wish to remain in the comfort of their homes during the final stages of their lives. The group wanted to provide a Quaker response to a long-held concern regarding the AIDS epidemic. They felt something uniquely Quaker needed to be expressed which was different from services provided by other volunteer groups. They sought to ground their work in Quaker faith and processes, and wanted a simple, direct action which "a friend" would take.

The 19 volunteers, including Friends from seven meetings, received intensive training which was organized by nurse Carolyn Schodt of Chestnut Hill (Pa.) Meeting with Kenneth Sutton and Raymond Bentman of Central Philadelphia (Pa.) Meeting. The 25 hours of training were followed by weekly supervised practice of bedside care at Betak, an AIDS facility in the West Mount Airy section of Philadelphia, Pa. The training prepared volunteers to give a bath; offer a back rub; assist with problems of immobility, incontinence, and dementia; and offer a friendly presence.

The next training course is scheduled for Nov. 10-14 in Philadelphia. The AIDS Working Group is looking for people who are flexible, able to listen and reflect, aware of their own needs, comfortable with silent meditation, willing to give personal care, and who understand the work as part of their own spiritual practice. A one-year commitment of four hours of work weekly, with monthly attendance at a support and supervision group, is required. One need not be a Quaker to apply. For more information, contact the AIDS Working Group at (215) 241-7238. (from PYM News)

A look back in history reveals that John Dalton, an eminent Quaker physicist, published the first study of color blindness in 1794. Friend Dalton, who himself had color deficient vision, began his work after he supposedly startled his colleagues by wearing a pair of bright red hose, which to him looked brown.



**WOOLMAN HILL**

**A QUAKER CENTER**  
for Rest, Reflection, &  
Renewal on 110 acres  
of farm & woodlands.

Ideal for personal, group,  
& Friends' Meeting Retreats  
**A NURTURING ENVIRONMENT**  
for ALL **WOOLMAN HILL**

write  
or  
call



Keets Road  
Deerfield, MA 01342  
(413) 774-3431

**Friends'**  
**CENTRAL**  
**'Learn Among Friends'**  
*Founded in 1845*

- Record enrollment
- 2 spacious campuses
- Community outreach programs
- Small classes

For information: (215) 649-7440  
Friends' Central School  
1101 City Avenue, Wynnewood, PA 19096



Imagine a vacation so relaxing you  
feel like part of the scenery.  
Experience a farm vacation:  
-Explore hundreds of acres of pristine  
wilderness  
-Participate in the activities of farm life  
-Experience animal life first hand  
-Relax in a peaceful simple  
atmosphere  
-Enjoy beautiful scenery  
-Excellent Family Get Away  
**Mountain Dale Farm**

(formerly the Water Co Farm)  
RR 02, Box 985  
McClure, PA 17841  
717-658-3536

Open Year Round, Groups Welcome, Private  
Accommodations, Meals Available.

## Bulletin Board

• "A Weekend for Quaker Women" will take place Nov. 19-21 at Quaker Center, Ben Lomond, Calif. Through the sharing of stories, both personal and spiritual, participants will explore the question, "Is there something unique that we share as Quaker women?" Artistic exploration will be used so individuals can know their own stories better. Personal learnings will then be shared in small and large group settings. Towards the end of the weekend attendees will begin to consider the questions, "How can we make our meetings safe and supportive for women? Could regular gatherings of Quaker women transform our meetings and enrich our spiritual journeys?" Cost for the weekend is \$90. An experimental child care program will also be available. For more information, contact Quaker Center, Box 686, Ben Lomond, CA 95005, telephone (408) 336-8333.

• Applications are being accepted for 1994-95 Gest Fellowships from Haverford College. Three \$1,200 fellowships are available for one month of research, using materials in the college's Quaker Collection, to study a topic in the field of comparative religion. The fellowships are available for pre- or post-graduate study, and may be used for any one-month period between June 1, 1994, and January 31, 1995. The deadline for applications is Feb. 1, 1994. Contact Emma Jones Lapsansky, curator, Quaker Collection, Haverford College, Haverford, PA 19041-1392.

• Friends are encouraged to begin planning for activities in 1994 to commemorate the 350th anniversary of the birth of William Penn. Penn's almost universal name recognition can provide Friends with a powerful focal point around which to develop major outreach and education activities. By highlighting William Penn's ideals, work, vision, and the spiritual basis of his actions, attention can be called to the enduring and sustaining beliefs, practices, and efforts of the Religious Society of Friends now and throughout history. The William Penn Project has organized the year's centerpiece event to take place on October 22, 1994, in Philadelphia, Pa. Contact the Quaker Information Center at (215) 241-7024 to volunteer with a project committee or to plan your own celebration.

• The next Quaker Youth Pilgrimage is set to visit England and Ireland from July 13 to Aug. 10, 1994. The purpose of the Pilgrimage is to bring together young Friends of various cultural, language, and theological traditions in efforts to promote loving understanding of our diversities. A total of 28 young people, ages 16-18, from Friends World Committee for Consultation's Section of the Americas and the European and

Near East Section will journey together in England and Ireland, exploring their heritage as they explore their future as Quakers in a modern world. Adult leaders from Europe and North America will also accompany the group. The deadline for applications is Jan. 31, 1994. For more information about participating as a Pilgrim or as a leader, contact Debi Chadwick, FWCC, 1506 Race St., Philadelphia, PA 19102.

• Individuals or groups who are actively developing ways to address conflict in Quaker groups are invited to share information about their efforts. The Friends Conflict Resolution Programs Committee of Philadelphia Yearly Meeting can help cross-fertilize and enrich this work by serving as a clearinghouse for these developments. Send a description of your progress to Lou Matlock, Matlock Mediation, 1665 David St., Camden, NJ 08103, telephone (609) 541-5510, fax (609) 541-8466.

• Proposals for papers on any aspect of Quakerism are requested for the tenth biennial meeting of the Conference of Quaker Historians and Archivists. The meeting will be at Guilford College in Greensboro, N.C., on June 24-26, 1994. Please send one-page abstracts of ideas for papers to Charles L. Cherry, Office of Academic Affairs, Villanova University, Villanova, PA 19085. The abstract deadline is December 31, 1993.

• "The Death Penalty in the Arts" is the 13th annual conference for the National Coalition to Abolish the Death Penalty to be held Nov. 5-7, in Pittsburgh, Pa. Bringing together activists from around the country, the conference aims to share up-to-date information, strategies, victories, and energy for abolition. Panels and workshops include grassroots organizing skills, working with defense committees, responding to consensual executions, and organizing in abolition states. Artists will give talks about their incorporation of an anti-death penalty message in their work. An exhibit will also be displaying pieces by death row prisoners, plus topical works by local artists. Cost for the conference is \$55. For more information, contact National Coalition to Abolish the Death Penalty, 1325 G St. NW LL-B, Washington, DC 20005, telephone (202) 347-2411, fax, (202) 347-2510.

• "Violence Against Women: Where is the Faith Community?" will be the subject of a week of upcoming television programs on VISN (Vision Interfaith Satellite Network). Presented by the Women's Television Project, award-winning documentaries and dramas will air Nov. 15-19, from 9 to 10 p.m. (ET) on VISN/ACTS, the Faith and Values Channel. Domestic violence, rape, clergy abuse/the abuse of power, and sexual harass-

ment will be among the topics explored. The concluding program, scheduled for Nov. 21, from 8:30 to 10 p.m. (ET), will be a live call-in special featuring a panel of experts representing a variety of faith traditions and professional expertise. Congregations are invited to participate in the live program, and study guides and resource materials will be available to facilitate discussion and follow-up activities. Contact VISN Interfaith Satellite Network, 74 Trinity Pl., Suite 915, New York, NY 10006, telephone (212) 602-9670.

• Does thee wear traditional Friends' clothing? Frank Kutka would like to know. Other questions he is asking include, "Does anyone have patterns and construction details? What materials are used? How are the broad hats made? What leads someone to wear these clothes, and under what circumstances are they worn?" If you can provide any information, contact Frank J. Kutka, 1451 Co Rd 6E, Barnum, MN 55707.



The Quaker: A Study in Costume

• Have you used the clearness process for decisions other than membership or marriage? Peter Woodrow is rewriting the widely-used pamphlet on the clearness process to include guidelines for clearness with a spiritual tone, and Quaker resource materials. It will also contain individual stories of how people have applied clearness to their decision-making. If you have such a story to share, please send a brief description to Peter Woodrow, 22 Sacramento Street, Cambridge, MA 02138.



## Calendar

### NOVEMBER

**5-7**—Friends Work Camp at the Penn Center, St. Helena Island, S.C. For further information, contact Columbia (S.C.) Meeting, c/o Harry or Rebecca Rogers, 1726 Chadsworth Dr., Cayce, SC 29033, telephone (803) 791-8441, fax (803) 796-9645.

**5-7**—"Training for Nonviolence Trainers," a workshop led by George Lakey that allows participants to increase training skills, learn new techniques, and network with other trainers. This weekend's program will take place in Seattle, Wash., and is sponsored by New Society Trainers. For more information, contact Training Center Workshops, 4719 Springfield Ave., Philadelphia, PA 19143, telephone (215) 729-7458.

**6**—"Nonviolence in the Nineties" is the theme for the American Friends Service Committee's Annual Public Gathering, at the Friends Center, Philadelphia, Pa. The event will feature a keynote address by Beyers Naude, plus group discussions on the struggles of indigenous peoples, the current situation in South Africa, and economic justice issues. For more information, contact AFSC, Public Gathering, 1501 Cherry St., Philadelphia, PA 19102-1497, telephone (215) 241-7000.

**7-14**—Guatemala Yearly Meeting, at Tabernaculo "Amigos," Chiquimula, Guatemala. Contact Salome Ramirez Miguel, Aptdo Postal 8, Chiquimula, Guatemala, telephone 42-01-49.

**10-14**—Training for volunteers who want to support and nurture people with AIDS and their families, at the 4th and Arch Sts. meetinghouse, Philadelphia, Pa. Quaker Ministry to Persons with AIDS of Philadelphia Yearly Meeting is offering the program. See this issue's "News of Friends" for more information or contact Carolyn Schodt at (215) 241-7238 to register.

**12-14**—Japan Yearly Meeting, Tokyo. Contact Japan Yearly Meeting, 8-19 Mita 4-Chome, Minato-ku, Tokyo, Japan, telephone (03) 3451-7002.

**19-21**—Inquirers' Weekend, an introduction to Quakerism for attenders and new members, at Pendle Hill, Wallingford, Pa. Warren White and Elaine Crauderueff will be leading the program. Early registration is recommended and scholarship assistance is available. Telephone Shirley Dodson, (215) 241-7182, or Peter Crysdale, (215) 566-4507, for more information.

**19-21**—"Training for Nonviolence Trainers," in Philadelphia, Pa. See Nov. 5-7 in this issue's "Calendar" for more information.

### DECEMBER

**3-5**—Prayer Retreat, a program for beginners and those who are midway on their journey, at Pendle Hill, Wallingford, Pa. William Tabor will be leading the program. For more information, telephone Pendle Hill at (800) 742-3150.

**11-18**—Central and Southern Africa Yearly Meeting, South Africa. Contact Anita Kromberg and Richard Steele, Box 15045, Bellair, Durban, 4006, South Africa, telephone 031-301 663.

## Grow for it!



People often say, "I've known of Pendle Hill for so long but never dreamed I'd find myself there." Take time for spiritual renewal, for learning in the fullness of our community. Call or write for information on how *you* can grow at Pendle Hill.

CALL TOLL-FREE 1-800-742-3150



**PENDLE HILL**

A QUAKER CENTER FOR STUDY AND CONTEMPLATION  
Box F • 338 PLUSH MILL ROAD • WALLINGFORD, PA 19086

Pax World is a no-load, diversified, open-end, balanced mutual fund designed for those who wish to receive income and to invest in life-supportive products and services. Pax invests in such industries as pollution control, health care, food, clothing, housing, education, energy, and leisure activities.

Therefore, with Pax there are social as well as economic dividends.

**PAX**  
WORLD  
FUND

For a free prospectus and other materials call toll-free:

**1-800-767-1729**

*This is not a solicitation in those states where the securities have not been qualified.*

The Fund does not invest in weapons production, nuclear power, South Africa, or the tobacco, alcohol, or gambling industries. Various types of accounts are available: Regular Accounts, IRAs, Educational Accounts, Custodial Accounts for Minors, SEP-IRAs, Automatic Investment Plans, and 403(b) Pension Plans.

*Minimum investment is \$250. Send no money. Past performance is no guarantee of future results.*

### A SOCIAL RESPONSIBILITY FUND

Average Annual Rate of Return For Period Ending 6/30/93	
1 Year:	2.66%
5 Years:	11.36%
10 Years:	11.22%
15 Years:	12.15%



## Claiming Our Past: Quakers in Southwest Ohio and Eastern Tennessee

By D. Neil Snarr and Associates. Gaskins Printing Co., Sabina, Ohio, 1992. 107 pages. \$9/paperback, plus \$3 shipping from Wilmington Yearly Meeting, Pyle Center Box 1194, Wilmington, OH 45177.

Neil Snarr's preface to *Claiming Our Past* appropriately begins with a quotation from Rufus Jones written 92 years ago: "No religious people can safely neglect its history. When it gets so that it does not care about its past, and is unconcerned about what its apostles lived for, and its martyrs died for, it is fast approaching the end of its career." This admittedly sketchy history of Wilmington Yearly Meeting (WYM), written on the occasion of its Centennial Celebration in 1992, should stimulate many younger yearly meetings to gather records to document their history for their centennials in the future.

Nineteenth century Quaker migrations to southwest Ohio and eastern Tennessee are summarized, and then high-lighted by vignettes about some of the early Quaker pioneers, both men and women, who started the meetings that came together to become WYM. We found particularly interesting the discussion of the important impact Quakers had on educational opportunities in east Tennessee for whites, as well as for blacks freed from slavery during the Civil War. (The appendix lists 15 schools for whites and 23 schools for blacks established in the mid-1880s by WYM Quakers in east Tennessee alone. These schools flourished long before public schools started and eventually replaced them.)

Titles of other chapters—"Missions and Missionaries," "Quaker Dress Through the Ages," "Responses to the Military," "The Emergence of the Paid Ministry Among Quakers," and "Concerns for Minorities"—will give the prospective reader some idea of the topics included. Since chapters were written by different authors, styles vary, and inevitably some repetition creeps in.

We found the concluding chapter, "Looking to the Future," provocative. After documenting the dwindling of WYM membership from about 6,000 in the early years of the 20th century to less than 3,000 in the 1990s, the author suggests seven alternatives

for WYM's future. The first six assume continuation of pastoral meetings. The seventh alternative raises the possibility that a change from pastoral to non-pastoral meetings may solve the dilemma WYM faces in its second century.

Nelson & Marian Darnell Fuson

*The Fusons are members of Nashville (Tenn.) Meeting and the Southern Appalachian Yearly Meeting and Association.*



Photo of Asenath Ederion, 1893, from *Claiming Our Past*

## James Potter, Quaker: A Record of Dissent in the 17th and 18th Centuries

By Ken Smallbone. Sessions Book Trust, York, England, 1992. 260 pages. \$16/laminated hardcover. Available from Pendle Hill Bookstore, 338 Plush Mill Rd., Wallingford, PA 19086, with \$2/shipping and handling.

The author is a genealogist and historical researcher. The book is a microcosm of early Quaker history, being principally about the rural village of Baughurst in northern Hampshire. Quakers were in this village by 1655.

In 1657, the Calvinist pastor in Baughurst was challenged by 24-year-old James Potter

who undertook to read a Quaker pamphlet after the sermon. A tumult ensued and the young man soon found himself in Winchester gaol, the first of nine imprisonments totalling nearly six of his 70 years. Quakers suffered during the dictatorship of Oliver Cromwell for their doctrine of the Inner Light, which seemed blasphemous to other Protestants. Their worst suffering, however, was during Charles II's reign, when parliamentary legislation forbade religious gatherings other than those of the Anglican Church.

Quakers nevertheless managed to meet for worship. In 1670, George Fox attended Baughurst Meeting. It was held in an attic which officials failed to search. Fox preached, and later wrote that it had been "a precious, fresh meeting."

The most persistent suffering of Friends was taking of their property when they refused to pay tithes to support a "hireling priest." These takings continued sporadically in Baughurst until 1759. James Potter thus lost goods worth more than £175. The Hampshire Quarterly Meeting received payments from constituent meetings to a "stock" to repay Friends for these sufferings.

James Potter went twice with other Friends on preaching journeys. His sister Anne accompanied him on one, and her health suffered severely from the imprisonment which followed. But Potter's principal service to Quakerism was to Baughurst Meeting, Alton Monthly Meeting, and Hampshire Quarterly Meeting. For them, he performed such needful duties as collecting funds for sufferings. In 1687 he was

made clerk for life of the quarterly meeting. He never wrote an account of his life, and his letters are lost, but meeting records mention him frequently, as do court records. These are the principal sources for Smallbone's book.

After Potter's death in 1703, Baughurst Meeting rapidly declined. Many Baughurst Friends became prosperous and consequently worldly. After the Toleration Act of 1689, Quaker meetings could be held openly in towns and flourished there, attracting rural Friends. Thus Basingstoke Meeting grew at the expense of Baughurst. Methodists established a chapel in Baughurst. It attracted poorer people, while the prosperous, including descendants of James and his brother Richard, became Anglicans. The last men-



tion of Baughurst Meeting in Friends' records was that in 1767 it failed to contribute to the sufferings fund. Ironically, the meeting's greatest activity was during its bitterest persecution; when this ceased, the meeting began to dwindle.

Much of the material in this book is undocumented, and the author admits that he wanted his people to come alive. However, in the latter chapters he reverts to antiquarianism when he meticulously records the transition of land titles and data on Potter descendants, including himself.

Those interested in details of early Quaker life and sufferings will find this book very much worth reading.

Ralph H. Pickett

Ralph Pickett, a retired history professor, is a member of Providence (Pa.) Meeting.

## A Sincere and Constant Love

By Terry S. Wallace. Friends United Press, Richmond, Ind. 1992. 142 pages. \$10.95/paperback.

For a working mother, time to read is a treasure. I have read Margaret Fell pamphlets before, and was especially eager to read *A Sincere and Constant Love*. One way I fit in reading time is to read when my junior high students are reading in class. They are mostly boys and read magazines such as *Dirt Bike* and *Car and Driver*. Some have not outgrown the urge to make engine noises as they read. The day I first brought my new book, Bubba saw the title and assured me, "My mom likes them romances, too."

The restlessness and motor noises faded away as I was drawn into Terry Wallace's book, drawn into the vitality of Margaret Fell's words.

Terry Wallace selected eight examples of Margaret Fell's writings, edited them, and introduced them. As he stated, "It is not uncommon to have a sentence run on through more than half a dozen sentence structures before the reader's tenuous and exhausted comprehension stumbles upon the oasis of a period." His editing provides needed periods, modern typeface, and readable Bible translation.

The pieces selected for this book are representative of Fell in her various roles as the nurturing mother of Quakerism, a lobbyist for freedom of religion, a prophet, an exhorter, a theologian, and sometimes a blunt critic. Wallace included, *A True Testimony From the People of God* (1660), *We Are a People of God Called Quakers* (1660), *Women's Speaking Justified, Proved and Allowed by the Scriptures* (1666), *Some Ranters Principles Answered* (1656), and shorter

pieces from documents Fell wrote concerning herself.

The Spirit is an essential element of Quaker faith and practice. Margaret Fell's writing is clear on the role of the Spirit. Not only did she understand the theology, but she was also intimate with both the teachings of the Bible and with direct experience of the Spirit in her life. In her time and in ours, many claims have been made about religion. Her preaching about how to discern truth is as useful to us today as it was to her 17th century audience. Her words from 1666: "So let all mouths be stopped that would limit Him, whose power and spirit are infinite, who is pouring it upon all flesh."

The only drawback to the book is that, when finished, one is still eager to read more.

Jane Snyder

Jane Snyder is an isolated Friend living four hours' drive away from Multnomah (Oreg.) Meeting, of which she is a member. She teaches remedial reading and lives with her husband and three daughters.

## Albert Schweitzer Letters 1905-1965

Ed. by Hans Walter Bähr. Macmillan, New York, N.Y., 1992. 420 pages. \$35/hardcover.

More than a quarter century after the death of Albert Schweitzer in 1965, this jungle physician and world ethicist continues to fascinate new generations of world citizens. Some of Schweitzer's earlier books remain in print and new ones continue to be published on several continents. Albert Schweitzer awards and schools proliferate.

For those who have never read anything by Schweitzer, the best still remains his autobiography, *Out of My Life and Thought*, even though it was completed in 1931—and omits more than three decades of vigorous thinking and acting. Recently a new English translation has been made by Antje Bultmann Lemke, with Henry Holt remaining the U.S. publisher (\$24.95 hardcover).

Of the new volumes on the Schweitzer bookshelf, one of the most fascinating is *Albert Schweitzer-Helene Bresslau: The Years Before Lambarene. Letters 1902-1912*. However, this volume of his letters to his future wife is still being translated from German into English.

The Schweitzer archives in Günsbach, France, contain thousands of his letters, and answers, *Albert Schweitzer Letters 1905-1965* contains no answers, but an admittedly subjective selection of his letters, edited by Hans Walter Bähr, a German professor and friend. There are nuggets here, but they must be

searched out:

1905—To The Rev. Alfred Boegner, Director, Paris Missionary Society. "I am writing you today to inquire whether you might need someone for [missionary work in] the Congo. . . . I am 30 years old. I am in very good health, I have never been sick. I am a teetotaler. . . ."

1908—To his parents in Günsbach. "I have just been asked to participate in the gala concert that will be given on Monday evening [in Barcelona] in honor of the King and Queen. . . . I am to play a Handel concerto for organ. . . . I am the only soloist in this concert."

1913—To the Paris Missionary Society. "The two months I have spent by the river [at Lambarene] in the midst of our dear missionaries have been enough for me to make a final decision: I will continue to serve the work as long as God grants me life and health. . . ."

1915—To Romain Rolland. "I must tell you how greatly I admire you for your courage in fighting against the vulgarity to which the minds of the fanaticized masses have sunk in our time. . . ."

1926—To C. F. Andrews. "I send my profound respects to Mahatma Gandhi. I am deeply moved by everything he undertakes and by the thoughts he imparts to others. I would very much like to make his acquaintance. Will it ever be possible for me to see him and also the poet Rabindranath Tagore. . . ."

1946—To Hermann Hesse. "I feel a bond with you in the ideal of humanity. Both of us remained loyal to this ideal in an age when it lost prestige. . . ."

1951—To Prime Minister Jawaharlal Nehru. "I have not forgotten the hours you spent with us in Lausanne. . . . I do not believe, dear Mr. Nehru, that we will ever meet again, but we think about each other and we understand each other, for we each have to carry out a task that absorbs us and that constitutes our destiny."

1953—To Dr. Felix Meiner, publisher. "An old pastor stopped me on the street in Strasbourg and took me to task: 'What's this I hear, Albert! You're already writing about your life? That's a sign of arrogance. A person should do something like that only when he's past 70. . . . Don't be offended. . . .'"

1955—To Albert Einstein. "We are mentally in touch even without corresponding, for we both feel the horror of our dreadful time and are mutually afraid for the future of mankind. . . . It is strange how often our two names are mentioned together publicly. I find it lovely that we have the identical first name. . . ."

1955—To Frau Kitja Mann [Mrs. Thomas]. "I can never forget those early days of the Hitler period when I was in Lambarene, wondering what was to become of our civil-

zation, and I came across an article by him [Thomas Mann] about what truly constitutes civilization. I was deeply impressed because he entered the area and clearly and courageously expressed what our time needed. . . ."

1958—To Pablo Casals. "I want to write you a note to tell you how impressed I am by your plan to play in the U.N. [General] Assembly on October 24, to give a speech attacking the nuclear arms race, and on that day to ask orchestras throughout the world to perform the "Hymn to Joy" with the chorus from Beethoven's Ninth. You are right to move the fight against [atomic] weapons to an artistic level. . . ."

1962—To Bertrand Russell. "You have brought the anti-nuclear struggle in England further than it has advanced in any other country. . . ."

1963—To Herr Elster. "Sometimes I'm embarrassed at being able to do such beautiful work ["Keeping the hospital properly afloat"] and having such a beautiful old age. April 18 will be the fiftieth anniversary of my life under equatorial palms."

1963—To Dr. Robert Weiss, Strasbourg pharmacist. "My strategy consists of never responding to any attack of any kind whatsoever. . . ."

1963—To President John F. Kennedy and Secretary General Nikita Khrushchev. "I am writing to congratulate you and to thank you for having the vision and courage to initiate a policy of world peace. . . . The East-West pact that bans nuclear testing in the atmosphere and under water is one of the greatest events in world history. . . ."

1965—To Max Tau, Oslo. "I am sound and fit. At 90 I can still do my work at the hospital. This means a lot to me. I am still fighting against atomic bombs. Now that China has atomic bombs, no one knows what is to come next. . . ."

If Professor Bähr has brought us, in this volume, almost more than all but the closest followers of Schweitzer can easily digest, he also omitted equally significant comments, including many letters to Norman Cousins. He also omitted, perhaps intentionally, one hilarious letter Schweitzer sent in 1957 to President Dwight D. Eisenhower: "I was chagrined to see a photograph of you in the newspapers where you were seated in an automobile with a bad cold, gripping your handkerchief in your hand. Permit this ancient doctor to send you through Norman Cousins a simple remedy which can keep you from colds, if you take it in time. It's a powder of lactic acid, thus inoffensive, to take the same way one takes tobacco. As soon as you sneeze or feel that your nose is beginning to drip or clog up you must take pinches of this powder in the two nostrils, each half hour at least a dozen times and even more often than that. . . . Please excuse me, Mr. President, for being so bold as to

give you advice for your health."

Homer A. Jack

*Homer A. Jack was a friend of Albert Schweitzer from 1952 to 1965 and edited two books about him, including Albert Schweitzer on Nuclear War and Peace (1988, \$11.95). Until his death August 5, he was an attendee at Swarthmore (Pa.) Friends Meeting.*

## J. Walter Malone: The Autobiography of an Evangelical Quaker

*Edited by John W. Oliver, introduction by Arthur O. Roberts. University Press of America, Lanham, Md., 1993. 122 pages. \$47.50/hardcover, \$27.50/paperback.*

J. Walter Malone (1857-1935) was a "progressive evangelical" Quaker with whom readers of FRIENDS JOURNAL are probably not very familiar. He is credited with bridging the gulf usually found between "personal holiness" and "social righteousness," a synthesis that the evangelical Friends church did not maintain after the First World War.

Malone's mother was a strong-willed Orthodox Friends minister in rural Ohio who spoke regularly with her Lord. Malone, too, pleaded, argued, and asked for specific instruction from "the King," which he then followed with complete faith. He moved to Cleveland, Ohio, and was encouraged to leave the Congregational church for a moribund little Orthodox meeting, which he completely revitalized with a series of revival preachers and Bible classes for neighborhood youth. He engaged in a successful stone business (the red sandstone of the Philadelphia Museum of Natural Sciences is from one of his quarries). But like earlier Friends ministers, his business was for the purpose of supporting his ministry, which he described as winning souls for Christ and training young workers to do the same. He and his wife, Emma Brown, began the Cleveland Bible Institute to train students in the "Word of God" and to do pastoral work. Arthur O. Roberts's introduction places their institute in the context of other Bible colleges of the late 19th and early 20th centuries, which eventually became liberal arts colleges. Theirs became Malone College in Canton, Ohio.

Editor John Oliver has done a great deal of background research and provides voluminous footnotes and endnotes on nearly every person or place mentioned by Malone. I am sorry that Oliver has not told us more, particularly of the parts Malone omits. But he leaves Malone's narrative to speak for itself.

What does it say to Friends today? Like every other Friend of his time, Malone had

some pieces of the 17th century Quaker vision, and added other pieces from outside Friends' tradition. It may help us see our own mix to look at someone else's. Malone had a strong sense of the spiritual gifts of women, and provided equal opportunities for them as students, ministers, teachers, and administrators. However, the role of his wife does not come through very clearly in his autobiography. She is often referred to as "wife" or as "Mrs. Malone." Only one reference to her as "General" hints at her leading role as chief administrator of the college. There are references to Malone's use of plain language, and of his female students wearing plain dress and bonnets. He did not wear the lapelless coat of Friends ministers, but led the service in a Prince Albert coat and white tie. He was a staunch pacifist and teetotaler.

Malone's theology and lifestyle are what interest us as Friends. His mission was to the poor, alcoholic, and destitute of Cleveland. Immigrants were welcomed into membership. He and his students roamed the streets, made house calls, and exhorted bums and derelicts. He would put his arm around a suffering sinner, praying and offering words until the individual could pray for forgiveness and salvation. He offered the poor salvation and compassionate band aids; he was not challenging the system. Although Roberts speaks of a premillennialist element, I did not detect in the autobiography a sense of God's realm breaking into Cleveland. He seemed to see his mission as one of reaching out to sinners (defined as alcoholics, misfits, and those who had not yet been saved) rather than to the oppressed and afflicted.

Malone's focus was on the Bible as the Word of God. George Fox's first prison term was for disputing this. Fox insisted the Word was Christ, not a book; the final authority was the Spirit which gave forth the Scriptures, not the Scriptures themselves. Malone's method of praying perhaps could be described as badgering God. His mother had told God what kind of a house she needed, and God provided it. Malone insisted on getting specific information from God—what bid to put in for a contract, how much money to pay a minister, or how to cure an ill child, for example—and then obeying completely.

Friends have much to learn from Malone's explicit faith, his assurance that God would provide the specific guidance he needed, his enthusiastic message reaching across class, race, and ethnic lines to all in need of salvation, his pacifism, and his support for women in ministry. Where he differed from earlier Friends challenges us to listen to what God is teaching us today.

Marty Grundy

*Marty Grundy is a member of Cleveland (Ohio) Meeting and serves as clerk for Lake Erie Yearly Meeting.*



## Special Section

### Roget's Thesaurus of the Bible

A. Colin Day. Harper Collins Publishers, New York, N.Y., 1992. 927 pages. \$30/hardcover.

Most of us became fully literate through the help of *Roget's Thesaurus of English Words & Phrases*. Now the same inspired format is offered to bring the meanings, variations, overlaps, and distinctions in the Bible into organized form. References, comparisons, and expansions are more readily and more richly available than in a standard concordance. One need not leaf through all the appearances of a single word (i.e. *death*) in all of its variations (*die, dying, kill, killing, etc.*) to locate the verses that deal with a particular aspect of death ("death of animals," "death of believers," "death penalty," "second death," among others given). Also, because one searches from a word as concept, the differing vocabularies of today's multiple translations are no barrier.

References can also be approached from the verse that arouses a question. Reading "I am the bread of life," for instance, one can look up John 6:48 in the separate Bible index and be guided to other "I am" passages and other "Jesus as food" passages.

In the thesaurus listings, verses are quoted far more generously than in any concordance, making it easy to avoid unnecessary look-ups. The print is also normal size. The search process thus becomes easier, quicker, and more complete than through the usual concordance.

Churches, meetings, and schools will, of course, want this volume in their libraries. But individual Bible readers will also find it well worth the modest investment.

Dorothy T. Samuel

A member of St. Cloud (Minn.) Meeting, Dorothy T. Samuel is a writer, speaker, and teacher. Now retired, she is engaged in interactive study of the gospels.



#### In Brief

#### This Dancing Ground of Sky

By Peggy Pound Church. Red Crane Books, Santa Fe, N.Mex., 1993. 184 pages. \$12.95/paperback. This selection of mostly unpublished poetry represents some of the final works of the late Peggy Pound Church. Church, who passed away in 1986, was an

**FREE!**  
3 issues of  
*Friends Journal*  
for  
non-subscribers!

FRIENDS JOURNAL is a forum for discussing today's concerns: global peace, human rights, environmental awareness, Friends education, social injustice, and current political events.

You can receive 3 issues of FRIENDS JOURNAL absolutely free through this introductory offer. Just use the coupon below. If you enjoy the magazine, we'll invite you to subscribe.

Yes, please send me 3 free issues of FRIENDS JOURNAL.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

1501 Cherry Street  
Philadelphia, PA 19102-1497  
(215) 241-7115  
Fax: (215) 568-1377

CITY/STATE/ZIP \_\_\_\_\_ Please allow 6-8 weeks for delivery.

  
Newtown, PA 18940



Founded in 1893 by the Society of Friends, George School is a co-educational boarding and day school for students in grades 9-12.

The college preparatory curriculum emphasizes Friends values and includes:

- Courses on 4 levels of difficulty
- Advanced Placement (AP)
- English as a Second Language (ESL)
- Foreign study
- 13 interscholastic sports for boys and girls
- International Baccalaureate (IB)
- International workcamps
- Required community service
- Required full-year courses in the arts

For more information, please contact the Admissions Office: 215/579-6547

Display  
Ad  
DEADLINES

Reservations for display ads in FRIENDS JOURNAL are required.  
**Issue: January.** Reservations must be made by November 1.  
Ads must be received by Nov. 8.

**Issue: February.** Reservations must be made by December 6.  
Ads must be received by December 13.

Ad rate is \$28 per column inch.

Call (215) 241-7279 now for your reservation.

# WESTTOWN SCHOOL

Westtown, Pennsylvania – Founded in 1799

Westtown is a Quaker school of 600 students in Pre-K through 12th grade, co-educational, college preparatory, day and boarding

- \* Excellent academic programs
- \* Individual attention within a caring community
- \* Before and after school day care programs
- \* Performing and fine arts
- \* 600-acre campus with lakes and woods
- \* Outstanding facilities (science center, arts center fieldhouse, 25-meter indoor pool)

*For more information and to arrange to visit classes, please call Sarah Goebel, director of admissions, Westtown School, Westtown, PA 19395 (215/399-0123)*



## FRIENDS HOME AT WOODSTOWN *A Quaker-Sponsored Retirement Facility*

- One-bedroom Woods Court Apartments for People over 60
- Residential facility with community dining
- Delicious, nutritious meals
- 60-bed Medicare & Medicaid Certified Nursing Home
- Pastoral Setting
- Caring, supportive staff

P.O. Box 457, Friends Drive • Woodstown, NJ 08098 • (609) 769-1500

## WILLIAM PENN CHARTER SCHOOL 303 Years of Quaker Education

Operated under Charter issued by William Penn. The William Penn Charter School is a Quaker college-preparatory school committed to nurturing in girls and boys the education of the mind, the quickening of the spirit, and the development of the body. Penn Charter stresses high standards in academics, the arts, and athletics.

Friends are encouraged to apply both as students and as teachers.

**Earl J. Ball III, Headmaster**  
3000 W. School House lane, Philadelphia, PA 19144  
(215) 844-3460

Est. 1689  
Kindergarten through  
Twelfth Grade



## Books!

active Quaker in Santa Fe, N.Mex., and a well known literary figure in the Southwest. In 1943, she and her family were forced from their home in Los Alamos, N.Mex., by the U.S. government and the infamous Manhattan Project. Coming to terms with this experience affected much of Church's writing, and this book's release coincides with the 50th anniversary of the effort to develop a nuclear bomb. Three thematic sections group the book's 100 poems. The first deals with the poet's relationships, both with herself and others. The second addresses her social concerns, including poems about being a woman, as well as her experiences at Los Alamos. The final section deals with her relationship to the natural world, where she found strength and renewal. The book also includes an introduction by Shelley Armitage that traces Church's development as a writer and places her in the literary context of her time and region.

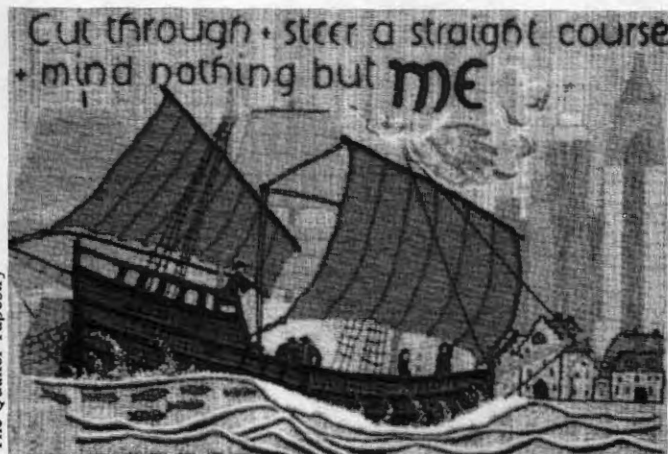


John Grant/Going Home

## Going Home, Building Peace in El Salvador: The Story of Repatriation

*Edited by Vic Compher and Betsy Morgan, photography edited by Laura Jackson. Apex Press, New York, N.Y., 1991. 146 pages. \$17.50/paperback.* This book documents the struggle of thousands of refugees to return to their native lands in El Salvador. The story unfolds through first person accounts by refugees and North American visitors, and is accompanied by over 80 strikingly vivid photographs. Forced to flee from death squads and civil war, these rural peasants spent ten years in the confines of underserved refugee camps in neighboring Honduras. Determined to one day return to their homeland, they learned the skills of self-sufficiency and organized their communities on the basis of cooperation and participatory self-govern-





ment. With undaunted spirit and courage, these refugees defied authorities and did return, establishing their model of a new society and perhaps becoming the "harbinger of a new El Salvador." The book includes many Quaker contributions. Royalties from its sale are used to support the refugee population of El Salvador through the Salvadoran Humanitarian Aid, Research, and Education Foundation. To order a copy, send \$17.50, plus \$2.80 postage, to The Apex Press, 777 United Nations Plaza, Suite 9A, New York, NY 10017.

### George Fox 1624-1691, Our Living Contemporary

*Edited by Olive Fyfe Munro. Farrand Press, London, England, 1992. 84 pages. \$11.50/paperback. Available from Pendle Hill Bookstore, 338 Plushmill Rd., Wallingford, PA 19086, with \$2/shipping and handling.* Friends commemorated the tercentenary of the death of George Fox in 1991 with a series of lectures at Friends House in London, England. The intent of these five lectures was to stress the relevance of Fox's message for the present day. The events generated enough interest from Friends and nonFriends alike for the material to be appropriately edited and assembled as this book. Respective chapters provide historical background, study Fox's relationship with the Bible, outline the development of the Society of Friends, describe Quakerism's position in the world today, and look ahead to the next century and the next 300 years. Many Friends will appreciate the modern perspective that these writings provide.

### The Roads from Bethlehem

*Edited by Pegram Johnson III and Edna M. Troiano. Westminster/John Knox Press, Louisville, Ky., 1993. 352 pages. \$20/hardcover.* This collection of Christmas literature includes pieces by authors from all times and places who, in varying ways, have been inspired by the birth of Jesus Christ. "In following the roads from Bethlehem, the reader will witness both the impact of the story on

diverse cultures and the reciprocal cultural adaptations of the story to new times and places." Chapters are arranged in chronological order and each is divided into the literary genres of liturgy, sermon or treatise, drama, fiction, and poetry. Language in the early English work has been modernized, and several Latin, French, Spanish, and Arabic works are translated and published in English for the first time.

### Two Against the Tide

*By Adrian Wilson. W. Thomas Taylor, Austin, Tex., 1990. 198 pages. \$39.50/hardcover.* The experiences, dreams, passions, and insights of a conscientious objector during World War II are revealed in the letters of Adrian Wilson. The collection, written by Wilson during the time he worked with the Civilian Public Service (CPS) in various labor camps, includes entries from September 1941 to October 1948. Narrative comments by the editor, Wilson's widow, give the letters continuity and add flavor to this captivating story.

### The Quaker Tapestry Guide in Colour

*Quaker Tapestry Scheme 1992. Lithographics Ltd. Worcester, England. 96 pages. \$14/paperback. Available from Pendle Hill Bookstore, 338 Plush Mill Rd., Wallingford, PA 19086 with \$2/shipping and handling.* In 1981, Ann Wynn-Wilson set into motion an idea: the Quaker Tapestry scheme. Her purpose was to create a visual telling of Quaker history and develop a craft project that would bring together Friends from all backgrounds. Her idea caught on. The 50 separate panels created in England grew to 77 from around the world.

This book is beautifully presented, with full-color reproductions of the embroideries accompanied by an informative text. A limited number of panels are currently on an exhibition tour in North America. If you miss the tour or want to see the entire tapestry, this book is surely the next best thing.

THIRD  
PRINTING

### DAILY READINGS From Quaker Writings Ancient & Modern



Edited by  
LINDA HILL RENFER

"...a special collection—feel it will do well on both sides of the Atlantic & elsewhere in the Quaker world.—a quality production."

—London, England

"Daily Readings has rapidly become a Quaker classic... We expect this excellent work to be in demand for years to come."

—Quaker Bookstore manager

"...a high circulation book."

—County Librarian

Consisting of significant passages of writings of more than 150 Friends, **DAILY READINGS FROM QUAKER WRITINGS ANCIENT & MODERN** is a 384-page anthology of Quaker literature, ranging from contemporary favorites to the Valiant Sixty, including George Fox, Thomas Kelly, Elfrida Vipont Foulds, John Woolman, Isaac Penington, Elizabeth Watson, Rufus Jones, Christopher Holdsworth, John Wilbur, Elias Hicks, Joseph John Gurney, Douglas Steere, Margaret Hope Bacon, Elizabeth Gray Vining, and many more.

Passages are typically one page in length, and each page headed by calendar date, such as "1st Month, 23." Writings vary from inspirational, autobiographical to historical accounts of courage, from the wide family of Friends.

This 384-page volume is printed on non-yellowing, acid-free paper and is a cloth-covered hardback, with an attached ribbon bookmark.

For your copy, send with check @ \$26.95 plus \$3.00 s&h. Gifts may be shipped directly to recipient with your message enclosed

Mail to: SERENITY PRESS; Dept. F6  
131 Meadow Lane  
Grants Pass, Ore. 97526 USA

To: Name \_\_\_\_\_

Address \_\_\_\_\_

City, State, ZIP \_\_\_\_\_



**FRIENDS SCHOOL**  
HAVERFORD

851 Buck Lane  
Haverford, PA  
(215)-642-0354

Pre-School-Grade VI  
Coeducational  
Extended Day

**Now accepting applications**

Friends School is devoted exclusively to elementary education with an emphasis on academic excellence and Quaker values



- Quality care in the Quaker tradition.
- 42 apartments for independent living, 60 private personal care rooms, 120 nursing home beds.
- Peace of mind. Supportive medical and social services throughout your stay.
- An active lifestyle in a beautiful, graceful setting.
- Meals, housekeeping, transportation, cultural and social activities.
- A history of caring since 1904.

**Stapeley In Germantown**  
6300 Greene Street  
Philadelphia, PA 19144

Call Carol Nemeroff  
Admissions Director  
(215) 844-0700

## Repair Your Birkenstocks

Don't throw away your Birkenstocks. We have the knowledge and experience to make them good as new.



**BENJAMIN LOVELL SHOES**  
318 South Street  
Philadelphia, PA 19147  
(215) 238-1969  
We sell them, too!

## Milestones

### Births—Adoptions

**Askonas**—Ellen Rose Jones Askonas, on June 27, to Carla Askonas and Chuck Jones. The parents are members of Chattanooga (Tenn.) Meeting.

**Balber**—Hannah Rainier Balber, on May 5, to Susan Rachel Balber and Artie Bloom, of Summit (N.J.) Meeting.

**Bostrom**—Andrew Micah Johnson Bostrom, on Aug. 28, to Marilyn Johnson and David Bostrom, of Minneapolis (Minn.) Meeting.

**Bradley**—Tia Rebecca and Lia Elizabeth, daughters of Joan McIlvain Bradley, adopted on June 15, by John A. Bradley. Joan, Tia, and Lia are members of London Grove (Pa.) Meeting and John is a member of Penn Hill (Pa.) Meeting.

**Campbell-Unsoeld**—Sierra Jolene Campbell-Unsoeld, on June 1, to Susan Campbell and Regon Unsoeld, of Olympia (Wash.) Meeting.

**Day-Gennett**—Erin Alexis Day-Gennett, on July 24, to Judith Gennett and Richard Day. Judith is a member of Live Oak (Tex.) Meeting and attends Bryan/College Station (Pa.) Worship Group.

**Fischer**—Jonathan Casey Fischer, on May 27, to Amy and Lawrence Fischer, of New Brunswick (N.J.) Meeting.

**Golub**—Celeste Raven Golub, on May 11, was adopted a few days later by Kit Raven and Steve Golub, of Swarthmore (Pa.) Meeting.

**Haber**—Sarah Machiko Haber, on June 22, to Nancy Moriuchi and Mark Haber, of Moorestown (N.J.) Meeting.

**Shipley**—Rachel Marie Urban Shipley, on June 23, to Ruth and Dave Urban Shipley, of Madison (Wis.) Meeting.

### Marriages

**Edwards-Brown**—Bob Brown and Margaret Edwards, on Feb. 13, under the care of Claremont (Calif.) Meeting, of which Margaret is a member.

**Kriesel-Houtman**—Joel Houtman and Theresa Kriesel, on June 27, under the care of Claremont (Calif.) Meeting, of which Theresa is a member.

**Meyer-Drake**—Andrew R. Drake and Barbara M. Meyer, on Feb. 27. Andrew is a member of Montclair (N.J.) Meeting.

**Pinney-Herrigel**—David Herrigel and Eva Pinney, on June 12, under the care of Montclair (N.J.) Meeting, of which Eva is a member.

**Stevenson-Hudson**—Wayne Hudson and Amanda Stevenson, on Aug. 8, at Crosswicks (N.J.) Meeting, under the care of that meeting, of which Amanda is a member.

**Terrell-Richie**—Robert Richie and Cynthia Terrell, on June 19, at, and under the care of, Germantown (Pa.) Meeting, of which Cynthia is a member.

**Williams-Mugford**—Stephen Andrew Mugford and Kristin Kiely Williams, on May 30, under the care of Plymouth (Pa.) Meeting, of which Kristin is a member.

### Deaths

**Autenrieth**—Elden Autenrieth, on May 20, in his 100th year, in Newberg, Oreg. Elden was born in Big Spring, Mo., and spent his childhood and early adult life in that state as well. After World War I, Elden migrated to Iowa, where he met and

married Gertrude Tow. They made their home on the farm that had belonged to Gertrude's grandparents and became a vital part of the small rural Friends community there, raising four children. In 1943, the couple retired from farming and moved to Eugene, Oreg. Elden's experience with hard work and business acumen made him a valuable asset, whether it was providing encouragement for the conscientious objectors in nearby Civilian Public Service Camps during World War II, working on the American Friends Service Committee's Executive Board, or helping Eugene (Oreg.) Meeting with acquiring and maintaining the property on which the meetinghouse was built. Elden spoke very little, but when he did, Friends listened because what he had to say was usually both wise and important. Since 1971, he had lived at Friends View Manor in Newberg, Oreg., where he was able to continue his interest in gardening, as well as to enjoy the friendship of other residents. Elden is survived by a son, Horace; three daughters, Emily Lewis, Barbara Thygesen, and Norma Autenrieth; 15 grandchildren; and 12 great-grandchildren.

**Llewellyn**—Philip Hall Llewellyn, 41, on Aug. 12, in Wyncote, Pa., of cancer. He grew up as a member of Cheltenham (Pa.) Meeting, attended Westtown School, and graduated from Temple University. He held a variety of jobs but was an especially sensitive drug and alcohol counselor. Phil loved to travel and drove across the U.S. a number of times. He had a great appreciation for the natural beauties of the world and our responsibility for maintaining them. A deeply spiritual person, his life reflected a commitment to religion, the human condition, and care for each person whose life touched his. He is survived by his parents, Robert H. and Jane F. Llewellyn; three brothers, Ernest Foss III, Mark H. Llewellyn, and Robert I. Llewellyn; two nieces; and a nephew.

**Niles**—Mary-Cushing Niles, 93, on Aug. 27, of congestive heart failure, peacefully in her sleep. Born in Cleveland, Ohio, she was raised there and in Baltimore, Md. She was a graduate of the Bryn Mawr School and of Johns Hopkins University, and she did additional graduate study in economics at Columbia University. Mary-Cushing married Henry E. Niles in 1923, and they raised two children. Her career in management included pioneering the field of human relations. She worked as an editor from 1925 to 1928, and as a partner with her husband in management consulting from 1931 to 1939. From 1941 to 1957, she worked on organization and management issues for the United States Civil Service Commission, the Federal Personnel Council as assistant to the chairman, for 18 months in the Truman White House, and for the government of India to establish a national management institute. She authored several books and numerous papers on management, and she lectured around the world. She was a four-time delegate to the International Management Congress and taught at American University from 1947 to 1953. Mary-Cushing was a founding trustee of Friends World College and served as a member of its board from 1965 to 1992. She actively worked to assist the college, organizing its centers in India and Japan. She was a member of the General Committee of the Friends Committee on National Legislation and chaired its Policy Committee from 1958 to 1974. As a member of Stony Run (Md.) Meeting, she served





as clerk for its Overseers, Ministry and Counsel, and Social Order Committees. She was also a long-time member of the Group for Creative Meditation in Ojai, Calif. Her life-long interest in international affairs was expressed through extensive travel and participation in various organizations. She was a founder and secretary of the Connecticut Council for International Visitors, president of the United Nations Association of Maryland, active with Church Women United, and speaker, board member, and organizer of World Community Day. Her concern for civil rights led her to help organize and chair the Public Accommodations Committee for Maryland, and to serve as a member of the Morgan University Committee for African Students. In the 1970s, Mary-Cushing and her husband donated approximately 800 acres in West Virginia to establish the Rolling Ridge Foundation, which now includes the site of Friends Wilderness Meditation Center. Since 1981, she and her husband lived at the Broadmead Life Care Community in Cockeysville, Md. She is survived by her husband, Henry E. Niles; two daughters, Cushing N. Dolbear and Alice Lynd; five grandchildren; and nine great-grandchildren.

**Purdy**—*Thomas Ellison Purdy*, 71, on March 19, of pneumonia, following a 20-year struggle with multiple sclerosis. Born in Richmond, Ind., he grew up in Hartford, Conn. Tom graduated from Guilford College, the Hartford Theological Seminary, and the Bread Loaf School of English in Middlebury, Vt. After teaching for three years at the American University of Beirut, Lebanon, he took a position at Westtown School, where he taught English and Bible. In 1960, he went to Oakwood School in Poughkeepsie, N.Y., where he worked as assistant headmaster and later, headmaster. While a member of New York Yearly Meeting, Tom became a recorded minister. Among his many outreach visits while at Oakwood School was a trip to Mississippi in 1964, to investigate burned churches and other aspects of the struggle for civil rights. He was a devotions speaker at the 1967 sessions of Western Yearly Meeting, and chaired one of the Round Table Discussion Groups at the fourth Friends World Conference at Guilford College, also in 1967. A move to Philadelphia, Pa., brought him to Germantown Friends School and later to Friends Central School, where he taught English and Quakerism. Tom was a mem-

ber of Germantown (Pa.) Meeting. While in Philadelphia, he was a member of the Executive Committee of Friends Council on Education, the Corporation of Haverford College, and of the Corporation of Friends Hospital. He is survived by his wife, Carol B. Purdy; three sons, Marshall B., Philip R., and Jeffrey E.; a daughter, Sarah; six grandchildren; a sister, Lyn Jones; and a brother, Donald A. Purdy.

**Toothaker**—*James Joseph Toothaker*, 81, on March 6, in S. Dartmouth, Mass. James received his call to Quaker leadership in mid-life while a member of Lynn (Mass.) Meeting. He served Lawrence (Kans.) Meeting part-time from 1956 to 1960 and Kernersville (N.C.) Meeting part-time from 1960 to 1962, before graduating from Guilford College in 1963. He continued his religious education with graduate study at Brown University. Subsequently, he served pastorates at Allens Neck, Mass.; Sugar Plain, Thorntown, Ind.; Oxford St. Friends, Worcester, Mass.; and Mattapoisett (Mass.) Meeting. He hoped to nurture each meeting to find its own ministry. James felt that his most fulfilling position was Religious Education field secretary and interim general field secretary for the New York Yearly Meeting, from 1968 to 1978. Jim was well known as a lover of driftwood and rocks; of winds, woods, and seas; of conversing with children, teens, adults of all ages, as well as with ants, flowers, trees, and rabbits. His curiosity and wonder at divine earthly expression freshly beamed from Jim. His poems, stories, and conversations are reflections of his early loves and unique perceptions. Jim is survived by his wife of 56 years, Vernah; their children, S. Allen, Joyce, and Jeffrey; and two grandchildren.

**Westwick**—*Orwin B. Westwick*, 78, of cancer, in New Hampshire. Born in Great Falls, Mont., he grew up in Easton, Wash. During World War II he was a conscientious objector and spent three and a half years in forestry Civilian Public Service camps in California. In 1951, he graduated from the University of California, Berkeley, in physics. Thereafter he worked for the Donner Medical Research Laboratory and the Cory Hall Electrical Engineering Laboratory in Berkeley, Calif. In 1946, he married Jennivieve Tootell and they had two daughters. Orwin was a member of Berkeley (Calif.) Meeting. In 1968, the Westwicks moved to Fairbanks, Alaska, and built a log home. Orwin worked for the Geophysical Institute at the University of Alaska, Fairbanks, where he was with the seismology group. In 1976, he became an operator and instrument engineer for the Alyeska Pipeline Service Company, working beyond the age of 70. After retirement, the couple purchased a motor home and spent two winters traveling. Following Orwin's treatment for cancer, he and his wife stayed with one of their daughters, who lives near Lee, N.H. Orwin was a pilot and amateur radio operator, belonging to the Aircraft Owners and Pilots Association and the Great Bay Amateur Radio Club. He was a long-time member of Chena Ridge (Alaska) Meeting. His loving presence, inquiring mind, interest in a wide range of topics, soft-spoken way with everyone, and quiet humor are gifts that will be cherished and remembered. Orwin is survived by his wife, Jennivieve; two daughters, Laurel Cox and Marian Ziemer; a sister, Clarice Akerson; eight grandchildren; and a niece and nephew.

## Classified

For information call (215) 241-7279.  
55¢ per word. Minimum charge is \$11.  
Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six.  
Appearance of any advertisement does not imply endorsement by Friends Journal.

### Classified Ad Deadlines:

January issue: November 8  
February issue: December 13

Submit your ad to:  
Advertising Manager, Friends Journal  
1501 Cherry Street  
Philadelphia, PA 19102-1497  
Fax: (215) 568-1377

## Accommodations

**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.

**Big Island Friends** invite you into their homes for mutual Quaker sharing. Donations. HC1, Box 21-0, Captain Cook, HI 96704; (808) 328-8711, 325-7323, or 322-3116.

**The Berkshires, Massachusetts.** Baldwin Hill Farm Bed & Breakfast, Box 125, RD3, Great Barrington, MA 01230. (413) 528-4092. Friend's victorian farm homestead of 450 acres on Berkshire mountaintop. Panoramic views with warm hospitality and country breakfasts. Close to golf, skiing, concerts, drama, museums, shops, trails, and restaurants. Open all year. Pool, hiking, maps, and menus.

**Cambridge, England, B&B.** Historic Old Rectory. Ensuite rooms. Peaceful surroundings. Log fires. Easy access. Also self-catering, short and long lets. (44) 223-861507. Fax: (44) 223-441276.

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

**Ithaca, N.Y.** Friends Center of Ithaca Monthly Meeting, 227 North Willard Way. Sojourn by day, week, or month (kitchen available). (607) 273-5421.

**NYC-Greenwich Village Accommodation.** Walk to 15th Street Meeting. One-four people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

**NYC midtown B&B bargain!** Charming, one-bedroom apartments of your own in historical, Eastside neighborhood. \$70-\$125 double, plus \$15 per additional guest. From simple to sublime. (212) 228-4645.

**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) 873-1730. We also have overnight accommodations.

**South central Pennsylvania.** Sojourners welcome in Friends' home; rural surroundings, close to York and Lancaster. One to five people. Self-catering possible. One hour per day work exchange per adult. Resident dog and three cats. For details and reservations (required), call (717) 927-9067.

**London?** Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone: 071-636-4718.

**Quaker House, Chicago:** short- and long-term, inexpensive accommodations available in historical Friends meetinghouse in Hyde Park. Meal options also available. For reservations call (312) 288-3066.

**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.

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

**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.


**Mexico City Friends Center.** Reasonable accommodations. Reservations recommended. Casa de los Amigos, Ignacio Mariscal 132, 06030 Mexico D.F. 705-0521.

**Ocala, Florida, Meetinghouse:** Two twin-bed rooms, split plan, private baths, spacious living areas, fully equipped. Reasonable. George Newkirk, Correspondent, 4910 N.E. 16th Street, Ocala, FL 34470-1151. (904) 236-2839.

## Adoption

**Home full of love** and affection waiting for newborn to adopt into our family. We're planning homemade bread and baby food. Call Beth or Brian at home at (800) 734-0401.

## Audio-Visual



**Who are Quakers?** VHS video, 27 min., by Claire Simon. Lively, informative, for outreach and education. \$26.50 plus \$3 postage. Quaker Video, P.O. Box 292, Maplewood, NJ 07040.

**Friends Journal OUT LOUD.** Now available on audio cassette are six articles on spiritual growth, challenges, and support; personal transitions and political development; simplicity; and the spiritual power of metaphor. Cost: \$8.75 includes postage and handling. Send to FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102-1497. (215) 241-7277.

## 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.

**Carlos Castaneda, Academic Opportunism and the Psychedelic Sixties** examines how academic misconduct and New Age experimentation clouded the 1990 Supreme Court ruling which threatens religious freedom. Send \$22.50 (total) to author: Jay Fikes, Box 517, Carlsbad, CA 92018.

**Fall 1993 Catalogue of Quaker Books** free upon request from Friends General Conference Bookstore, 1216 Arch Street 2B, Philadelphia, PA 19107; or call (800) 966-4556. Come visit us when in Philadelphia, Monday-Friday, 9-5.

**Free. Steps Toward Inner Peace,** by Peace Pilgrim. Write: Friends of Peace Pilgrim, 43480 Cedar Ave., Hemet, CA 92344.

**Dance Fire Dance,** by Thomas Dorsett, Quaker poet. "I like Dorsett's poems which show a keen intelligence, saying and trying to say truth." *Richard Eberhart*. 80 pages; \$8 postpaid. Icarus Books, P.O. Box 5524, Baltimore, MD 21285.

**End of Summer,** by Margaret Diorio, Quaker poet. "You have a real gift. So many of these poems respond to my own experience." *Elizabeth Watson*. "There is something gently moving about Margaret Diorio's poetry with its illumination of the most ordinary events (so called) in daily life." *Ann Tyler*. 80 pages; \$8 postpaid. Icarus Books, P.O. Box 5524, Baltimore, MD 21285.

**Stolen Joy: Healing After Infertility and Infant Loss.** "Almost overpowering account of Anne Barney's intense pain, and her struggle with God. Can provide sharing for those who experienced the loss of a child." *Rev. W. Davin*. 48 pages, includes bibliography/resources; \$6 postpaid. Icarus Books, P.O. Box 5524, Baltimore, MD 21285.

**How to Write Effective Letters to the Editor.** Booklet with guidelines and samples. \$3 postpaid. Dale Roberts, 20 Bell Haven Rd., Asheville, NC 28805-1502.

**Quaker Books.** Rare and out-of-print, journals, memorials, histories, inspirational. Send for free catalogue or specific wants. Vintage Books, 181 Hayden Rowe St., Hopkinton, MA 01748.

**Quaker Stories for Reading and Giving** For fun, First-day school, or inexpensive holiday gifts, try these exciting titles: *Friendly ghosts in Fire in the Valley*; youthful theology in *Why God is Like a Wet Bar of Soap*; history/adventure in *John Woolman and the Slave Girl*; and *Esther and the Heathens*; even a Quaker Christmas story, *Candles in the Window*. For prices and orders call: FGC Bookstore, (800) 966-4556. VISA, MC.

**This Song's For You,** published by Celo Valley Press. Story of the life and death of a young man who was murdered in 1986 and of how family and friends have coped. Written by his mother, a Quaker. \$12.50 plus \$2 for mailing. Available from Reva Griffith, 5745 Charlotte, Kansas City, MO 64110.

**When the bereaved family asks** about autopsy, what do you say? An outstanding pathologist can help. *Understanding the Autopsy*, by Samuel B. Burgess, M.D. List price \$22.50 postpaid; professional price \$12.50 (on your letterhead). 108 Medford Lane, Medford, NJ 08055-2226.

**Wisdom and Your Spiritual Journey** This provocative new book by Chuck Fager explores wisdom in the Biblical and Quaker traditions. Includes reflections on wisdom as revelation through everyday life; Lady Wisdom (Sophia) as the biblical divine feminine; Jesus as a wisdom teacher, and Quakerism as a wisdom faith. Original, thought-provoking and leavened with humor. Paperback, \$10.95. Order from the FGC Bookstore, (800) 966-4556.

## Books Wanted

**Sunday school teacher/grandmother** wants copy of *The Friendly Story Caravan*. Name any reasonable price. Peg Champney, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

## Computer Wares

**Quaker computer games.** Quaker Counselor, Fractured Friends, Love Bombs, Hangperson, and more. \$7 from Matthew Cary, 515 Scott Lane, Wallingford, PA 19086. MS-DOS only, specify disk size. Or, request our free catalogue of lighthearted and educational computer programming activities in QuickBASIC and C.

## Conferences

**Peacemaker Congress '93-94,** sponsored by Christian Peacemaker Teams, New Call to Peacemaking, and 20 supporting groups, will be held in Chicago, December 30-January 2. Theme: Christian alternatives to a culture of violence. Main speakers: Michael Banks, African-American pastor in the Bronx; Julie Garber, editor at the Brethren Press; and Bill Wylie Kellermann, peace activist, writer, and teacher. 40 workshops. Saturday night concert by Susan Stark, Quaker singer-songwriter. All invited, young adult and college age emphasis. N.Y. and Pa. travel by Peace Train. Phone: (312) 455-1199, or write: P.O. Box 6508, Chicago, IL 60680.

## For Sale

**Awbury Arboretum; Philadelphia.** Handsome stone Colonial Revival-style mansion, built in 1909. Original oak woodwork, large windows, five fireplaces and gorgeous 2+ acres of handsome plantings. Updated for 20th century living. Eight bedrooms, four baths, working elevator, possible au pair suite, and much more! \$325,000. Contact Beth Bartle, Eichler & Moffly Realtors, 97 Bethlehem Pike, Philadelphia, PA 19118. (215) 248-4050.

**Cape Cod.** 300-year-old, small, "bowed" roof, Martha Hoxi house on two acres. Adjacent land, guest house, and beach lot also available. Five minute walk to Sandwich Meetinghouse. Write to H. H. VonLaue, Box 576, West Dover, VT 05356. (802) 464-3929.

**Peaceable World Murals.** Original, by a Quaker artist; acrylic on canvas 10' x 6' with over 20 different nationalities and 40 different animals. Background landscape from British Columbia to Africa. Suitable for home or business (applies to wall with heavy-duty wallpaper adhesive). \$1,900 plus shipping. For 5" x 7" photograph, send \$3 to: Rachel Carey-Harper, Box 585, Dennis, MA 02638.

**Save a tree**—use colorful fabric gift bags for birthdays, Christmas, Hanukkah. No paper waste. 100% cotton with ribbon ties. Assorted sizes, six bags: \$15 ppd. Carrie Miles, 37 Twin Pine Way, Glen Mills, PA 19342.

## Opportunities

**Consider a Costa Rican study tour.** February 3-14, 1994. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Phone: (513) 584-2900.

**Guatemala travel-study with Quaker** anthropologist retired from 30 years of research/service among Mayan Indians. Twelve days in early December, late February, or 7-10 days over Easter. Robert Hinshaw, 5603 Rockhill Road, Kansas City, MO 64110, or leave return-call message at law office, (816) 842-7600.

## 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, gender equity, and the environment. Nationwide. All ages. Since 1984. Free sample: Box 555-F, Stockbridge, MA 01262.

## Positions Vacant

**The Board of Trustees of the Ramallah Friends Schools** in the West Bank seeks principal for the Friends Girls School. B.A. degree minimum, proficiency in English and Arabic, teaching, and administrative experience, ability to lead teachers and children of ages 4-14, values consistent with the schools' Quaker base. Application deadline: 15 December, 1993. Resumes welcome now. For detailed job description, application materials, contact: Board of Trustees, RFS, P.O. Box 66, Ramallah, West Bank, Via Israel. Fax: +972-2-956231.

**Cambridge Friends School, Cambridge, Mass. Seeks Head** This excellent, diverse, coed Friends elementary school (200 students) seeks head of school to take office July 1, 1994. Interested persons send resume, one-page statement of philosophy, several references, to Barbara Barnes, RFD 2, Box 202, Norwich, VT 05055.

**Head—Quaker elementary school.** Friends School Haverford, coeducational, with 160 students in preschool through sixth grade. Devoted exclusively to developmental elementary education, the school emphasizes academic excellence in an environment based on Quaker values. Founded 1885. Located in Bryn Mawr/Haverford college community of suburban Philadelphia. Write: Search Committee, Friends School Haverford, P.O. Box 30, Bryn Mawr, PA 19010. Affirmative Action/Equal Opportunity Employer.

**Executive Director.** Well established Quaker CCRC in suburban Philadelphia area seeks chief executive to manage staff; provide vision, leadership, planning



financial management, and public relations. Requires B.S. with senior management experience. Long-term care and housing preferred. Excellent salary and benefits. Please send resumes to our Search Consultant, P.O. Box 554, Moorestown, NJ 08057.

#### Haverford College Assistant Professor of German

Haverford College is currently seeking candidates for a tenure-track position in German at the assistant professor level, beginning in September, 1994. Ph.D. in German. Native or near-native fluency. Generalist with a strong commitment to language and literature, teaching, and research. Expertise in German cultural studies, feminist criticism, or comparative literature would be welcome. Submit a c.v., dossier including three letters of recommendation, and a writing sample by November 15, 1993 to: Kathleen Wright, Chair, German Ad Hoc Committee, Haverford College, Haverford, PA 19041. Haverford is an Equal Employment/Affirmative Action employer. Women and persons of color are particularly encouraged to apply.

**Head—West Chester Friends School.** Founded in 1836, a quiet gem. Coeducational, K-6, 165 students. Stressing Quaker values, developing the whole child. Seeking superior head to help lead the school into the future, working with parents, faculty, and board to build upon a sound program. Write: Search Committee, West Chester Friends School, 415 North High Street, West Chester, PA 19380.

**Innkeeper:** Victorian B&B along the Delaware River. References required. Mature, enthusiastic, able-bodied, non-smoker. Experience preferred. Concierge atmosphere. Must be able to interact comfortably with guests and owners. Send resume to: K.J. Amritt Properties, 298 Hilltop Road, Coopersburg, PA 18036. (215) 282-1768.

**New Zealand; resident friends needed.** Enjoy living in New Zealand's capital city for a year, starting after March 1994. Accommodation free in return for care of the Wellington Meeting House and Friends Centre. Not an employment situation. Please contact: Joan Garman, P.O. Box 9790, Wellington, New Zealand.

**Philadelphia Yearly Meeting of the Religious Society of Friends** is seeking a person to fill the challenging position of Executive Secretary of the Committee on Education. This person must be an active member of a Friends meeting, a knowledgeable educator with substantial experience in the field of elementary and/or secondary education, a good listener, and a creative thinker who has the capacity to help others listen to each other. The person should have administrative experience, experience as a teacher of teachers, knowledge of current educational innovations, and a thorough understanding of Friends beliefs, testimonies, and practices. The responsibilities will require visiting and overseeing the spiritual life of the nearly 40 Friends schools in the Yearly Meeting, planning teacher workshops, consulting with trustees, school heads, faculties, and parents regarding the Quaker mission of their schools, supporting Friends who teach in other settings, and more. The 3/5s time position offers a salary ranging from \$15,434 to \$19,293, depending on experience, and will begin August 1, 1994.

**Philadelphia Yearly Meeting** seeks new development coordinator. Technical position requiring experience, background, and very specific skills. Reports to PYM general secretary and responsible to Development Committee. Salary at upper end of PYM salary scale. For job description: Devel. Coord. Search, c/o Gen. Sec., PYM, 1515 Cherry St., Phila., PA 19102. Deadline is Nov. 1.

## Rentals & Retreats

**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) 756-9800.

**Bald Head Island, N.C.** Lovely panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wrap-around deck, electric golf cart. 14 miles of

beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (215) 699-9186.

**Puerto Vallarta, Mexico.** Two bedroom, 2 1/2 bath condo in beautiful private area with pool, one block from beach. (215) 598-7492.

**France.** Life is sweeter in the Dordogne. Fifteenth century village home available April-October near Bergerac. Sleeps eight. Fully furnished with books, TV, ping pong, and bikes. Kind neighbors. Call (615) 483-1311, or write: Jean Grant, 221 East Vanderbilt Drive, Oak Ridge, TN 37830.

**Portugal.** Beautiful country house, southern Portugal (Algarve), for s/l-term rent. Completely renovated olive and almond estate. Bright, airy, furnished, four-bedroom three-bath, mezzanine, modern kitchen, cathedral ceilings. Long walks, writer's paradise, 20 minutes to pristine beach. 30 minutes Faro international airport. Professionally managed, \$1,200/month. Contact Sheila (Portugal) 011 351 89 792-723.

## 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-\$134,000; monthly fees from \$1,165-\$2,140. 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

**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.

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

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

**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.

**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. Phone: (614) 425-3655.

**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.

## Services Offered

**Authors—**need editorial help, experienced writing counsel, advice, manuscript preparation, self-publishing? 20 years in London/NY. Special introductory fee for first consultation. Ann Roush, Writer's Helpers, Suite 201A, 917 Pacific Ave., Tacoma, WA 98402. (206) 272-1609.

**Celo Valley Books:** personal attention; intelligent typing; professional copy-editing; 600 dpi camera-ready copy; book production (50 copies or more). One percent to charity. 346 Seven Mile Ridge Road, Burnsville, NC 28714.

**General Contractor.** Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115. (215) 464-2207.

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

**Friendly financial planning.** Let me help you prepare for retirement or work out an estate plan. Socially responsible investments are my specialty. Call Joyce K. Moore, Registered Representative, John Hancock Financial Services, (215) 258-7532.

**Loans are available** for building or improving Friends meetinghouses, schools, and related facilities. We are Friends helping Friends to grow! For information contact Margaret Bennington, Friends Extension Corporation, 101 Quaker Hill Drive, Richmond, IN 47374. Phone: (317) 962-7573. (Affiliated with Friends United Meeting.)

**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.

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

#### Socially Responsible Investing

Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and business. Call: Sacha Millstone; Ferris, Baker Watts; member NYSE, SIPC. (202) 429-3632 in Washington, D.C., area, or (800) 227-0308.

**Moving to North Carolina?** Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (919) 294-2095.

**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.

## Summer Camps

**The Leavers** (Quaker Performing Arts Project) invites Friends to join us in raising the creative spirit on holiday residential music and drama projects; open to anyone 16 years and over. For more information write to: The Leavers, 8 Lennox Road, London N4 3NW, England, U.K.

Add Some **Mystery**  
to Your Holiday Reading  
& Gift Giving...

## **MURDER AMONG FRIENDS**

**A Quaker Mystery  
By Chuck Fager**

**A** killer rewrites the agenda of a quiet Quaker conference in Old Virginia.

The goal was peacemaking between evangelicals and liberals. Now a rightwing televangelist is dead and a gay Quaker activist the prime suspect. Militants from all sides gather... and suddenly, amid old Civil War monuments, Friends are on the front lines of a deadly new kind of civil war...

*"I never suspected a Quaker mystery  
could be such a page turner. Great fun."*

— Mark Hulbert, Publisher  
**Hulbert's Financial Digest**

*"...an intoxicating witches' brew of sexual politics  
and unfriendly intrigue... Prophetic and scary!"*

— Alan Pell Crawford, author  
**Thunder On the Right**

200 pages, quality paperback, \$17.95

Available December 1, 1993

Order now for holiday reading and giving.

**Orders:** The FGC Bookstore, 1 (800) 966-4556  
Pendle Hill Bookstore, 1 (800) 742-3150  
Mastercharge and Visa Accepted

**Or write:** Kimo Press  
P.O. Box 1361  
Falls Church, VA 22041

