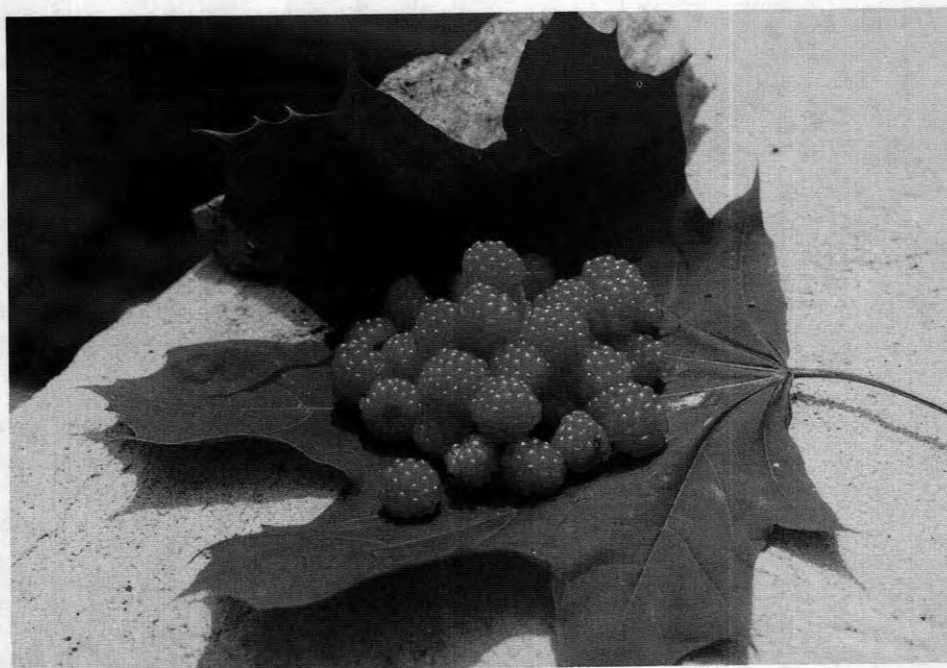


July 1995

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



The Forgiveness Party
Waving the Flag
Smuggling Medical Supplies to Cuba



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Among Friends

Proper Credit and Bedbugs

It can be humbling and enlightening to learn that *Journal* readers often glance at page two to find out what's on the editor's mind. Sometimes it's a surprise to me when I am at a conference or some Friendly gathering and a subscriber will come up to me and begin talking about a recent column I have written. Often, too, I receive letters from those moved to respond to my ruminations.

Two communications this month deserve comment. First, a response to my "On the Road" report from south Florida (*FJ* May). Miami Friend Pat Coons rightly points out that I didn't quite get it right when I introduced Filiberto Diaz to you as pastor of Iglesia de los Amigos. Filiberto, Pat writes, "was never pastor of the Iglesia, although he was among the founders and has played an active part in its work for many years." And, to set the historic record straight, the photo credit on that same page should have read, "Clara Diaz." It was Clara who snapped the photo, using Pat Coons's camera; Pat stands third from the left in the picture. My thanks to Pat for these corrections!

And now, in response to "Mightier than a Megazord" (*FJ* June) comes this from Friend Richard P. Moses:

Your report on the response of the Quaker Oats Co. to comments on the use of the "Quaker" trademark brings two incidents to mind.

At the age of 13 I found a newspaper ad promoting Old Quaker Whiskey as "friendly" to the taste, "friendly" to the body, and "friendly" to its user. Eleanor Stringham, then clerk of New York Yearly Meeting Temperance Committee, wrote the distillery, protesting (in Quaker fashion) this unwarranted use of our cognomen. The letter in response was flat and direct, saying that they had bought this trademark with the purchase of the western Pennsylvania distillery, the trademark had a following and they had no intention of discontinuing its use. Furthermore, any litigation on the matter only would serve to draw public interest, which would enlarge their market.

The second anecdote may well be apocryphal, but it does throw light on the way corporate leadership can operate. It seems that a rail traveler to the West Coast arrived at his destination, having discovered bedbugs in his Pullman berth. He immediately wrote the president of the railroad, telling of his experience, as he was sure the railroad would want to take appropriate action. He speedily got his reply, profusely apologizing for the passenger's untimely exposure to vermin, saying that the car had been ordered removed from service so it could be decontaminated, and that all bedding on the car had been destroyed. The passenger glowed with appreciation of the railroad's prompt response—until he found his original letter to the president clipped to the reply. Scrawled across it were the words, "Send this jerk the bedbug letter!"

In my mind such replies to customer complaints have assumed the generic titles of "Bedbug Letters." I'm afraid the Quaker Oats response falls into this category.

My thanks to Richard Moses for these reminiscences. Having written a few letters myself on occasion to certain companies, to protest inferior products or poor service, I am reminded once again of those sage words by Mark Twain from *Pudd'nhead Wilson*, well worth pondering: "It is by the goodness of God that in our country we have those three unspeakably precious things: freedom of speech, freedom of conscience, and the prudence never to practice either of them."

Vinton Deming

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Cover photo
© by Danna Cornick

Worship in song

As interest grows in the forthcoming Friends General Conference hymnal, the Hymnal Oversight Committee would like to share with Friends an overview of the process by which the hymnal is being created.

The committee first came together to consider a new hymnal in 1986, but it took several years of exploration by regional groups to begin to envisage a truly Quaker hymnal. When 22 representatives of these groups came together at Pendle Hill in 1989, we discovered at least eight different former religious backgrounds. As participants became aware of many other musical traditions formerly unknown to them, their vision of a Quaker hymnal was enlarged. It became clear that any music that is spiritually nourishing to Friends could be included in our hymnal, no matter what its source. Both hopes and fears about a new hymnal were articulated and acknowledged. From these deliberations, the committee was able to write Guiding Principles, which have formed the basis for all subsequent work.

A Music Selection Working Group (dubbed MuSeWoG) began its work in 1991. This group is as varied theologically, geographically, and musically as possible. It has met 11 times for three-day weekends. Each piece in FGC's *A Hymnal for Friends* (1955) and *Songs of the Spirit* (1978), plus hundreds of submissions from Friends everywhere, was sung in its entirety with text and music evaluated separately and for compatibility. Out of more than 1,000, perhaps half were brought back for second examination. Meanwhile, over 40 hymns and songs were selected for trial booklets, which have been circulated to many yearly, quarterly, and monthly meetings, providing much useful feedback for the selection process. The number of hymns and songs we would like to retain far exceeds the 300-plus for which there is space. Final selection is being made within a carefully considered topical organization of the hymnal, section by section, again based on the Guiding Principles.

The selection process has been grounded throughout by a faithful commitment to seek God's will. The group has worshiped, shared, listened, and grown tender to one another as members have explored the many facets of Quaker theology, varied practices in our worship, differing attitudes toward language, the needs of different age groups, and widely varied musical interests and experience of Friends. The MuSeWoGs have learned not just to tolerate all these differences, but to value them as part of the wonderful fabric of the Society of Friends. There have been times of tension when deep

feelings or incompatible opinions have seemed overwhelming. But breaking bread together, singing, and taking time in quiet worship to renew spiritual leading have brought the project to near completion in a spirit of true unity.

Friends are deeply concerned about language. To achieve the goal of inclusiveness, there will be instances of pronoun changes or altered verses as well as hymns that retain traditional language. In general, hymns and songs written since 1960 have been accepted only if the language is inclusive. Some old hymns will have completely new texts written by Friends. As the MuSeWoGs learned through work and worship to validate each other's religious experience, so it is our hope that the same process will occur as Friends and meetings use and enjoy the hymnal.

We truly feel that this new resource (planned publication date August 1996), which will include historical notes, biblical references, suggestions for usage, and several indices, will enhance the spiritual life of individuals and meetings, and that Friends, more than ever, will be able to "Worship in Song."

Frances N. Beer

Clerk, Hymnal Oversight Committee

In the Light

Being an astronomer, I have a special affinity for, and interest in, light. The reason is clear: astronomers know all too well that we can never hope to touch, or experiment with, any celestial body. The distances, timescales, and energies are all too large, by many orders of magnitudes, for puny humankind to influence in any way. All we get to do is measure the light coming from these bodies passively.

I have colleagues who study galaxies at the extreme outer reaches of the universe. Thanks to huge telescopes that can gather enough of the faint light from these remote objects, and to extremely sensitive detectors to measure this light, these people can analyze galaxies that are about 100 million times fainter than we can see with the naked eye. By carrying out very detailed analyses, they can deduce a tremendous amount of very important information about those galaxies: their distance, the speed they move away from us (as part of the expansion of the universe), how fast they rotate, their mass, their chemical composition, their age, and many other kinds of basic information. To obtain all this information requires a tremendous amount of work by the research workers. It may take weeks or months of painstaking effort. But they don't seem to mind at all. Because this light is precious, and worth the trouble: after all, it has come

to us from the beginning of time, all the way across the universe!

As does, by the way, God's Light.

Dimitri Mihalas
Champaign, Ill.

Mormon Heaven?

That the Mormons have baptized the Jewish Holocaust victims into Mormon Heaven has been well publicized. Now comes news that they have also baptized Shakespeare and Churchill. Could the *Journal* please check whether George Fox, Margaret Fell, William Penn, Lucretia Mott, and others of our deceased Quaker free spirits have been baptized and bound into Mormon Heaven? This Friend is uneasy.

Mary Lou Mills Coppoch
Tempe, Ariz.

Tinkering with language

Prior to any large (mainly colonial) European involvement in Africa, most central and southern African peoples never thought of themselves as "black" or "dark." Their languages, I am led to believe, contained the same metaphors of light and dark, night and day, good and evil as ours; some still do.

I find it deliberately perverse that when I speak in purely spiritual terms of "light," or "illumination" rather, and "darkness," or "ignorance," someone else should insist I am speaking in terms of race. This is clearly not so, and as a Quaker I expect to have my word taken about this.

Now, can we get back to how to live with our *real* differences, rather than our imaginary ones? How to tackle the problem of why so many of one particular race end up in jail, for example; rather than tinkering with my/our native language.

Paul Thompson
Shropshire, England

Spirit Wrestlers of today

As Doukhobors, we believe in the omnipotence, omnipresence, and omniscience of God, the Creator, the great Eternal Spirit. Our understanding is that the earthly manifestation of this great Eternal Spirit is pure, selfless, unconditional love, a spark of which is inherent in all living things. This understanding forms the basis of our belief in the sanctity of life, and our respect for the integrity and diversity of creation.

We believe that if this spark of love could be nourished and cultivated to its full

potential, true freedom, justice, peace, and security for all of the world's peoples could be achieved. One hundred years ago, on June 29, 1895, these deeply held convictions prompted several thousand Doukhobors to destroy their weapons, thereby forever rejecting enmity and violence for love and common kinship.

In honor of this historic anniversary, we appeal to the peoples of the world to let us all draw on the noblest in our respective traditions and rededicate ourselves to the building of a better world, not through the force of arms or threats of coercion but through the recognition of, and respect for, the fundamental worth and dignity of all peoples, regardless of race, color, caste, or creed, and through the responsible stewardship of our global community.

We the Spirit Wrestlers of today, reaffirming the faith and ideals of our forbears and recognizing that peace is the essential precondition for the success of any form of human development, pledge to continue the nonviolent struggle, together with all peoples of goodwill, for the ultimate triumph of the power of love over the love of power, and the establishment of peace, justice, and freedom on our Mother Earth.

*Doukhobor Centennial Coordinating
Committee
Box 760
Grand Forks, BC Canada VOH 1H0*

Capacity to forgive

When I heard about the awful bombing of the federal building in Oklahoma City, Oklahoma, I thought about my long-ago teenage trip West. It was the summer following the assassination of President Kennedy. We knew terror and sadness then too. My parents sent me to Wyandotte, Oklahoma, where the local Quakers needed help constructing a school. "Ask not what your country can do for you, ask what you can do for your country." Anyhow, doing things to help others lifts your spirit. That summer we all needed some lifting.

I remember Max Newland, the unofficial foreman of this project. He taught me how to wear a Western hat like the Okies—the brim pulled up tight against the crown on both sides "so the rain poured out one place, instead of all over." I remember Larry Pickard, the minister of the meeting. I can hear him in my mind today: "Violence begets more violence." "The only hope is in forgiving those who trespass against you." I drove for the first time over those hard-packed dirt roads—Larry's battered old van rolling along at 70 miles per hour through the biggest corn fields in the world. This was wide-open heaven for a city boy intent

on pushing the boundaries at home.

These people were friendly and accepting. They lived their lives helping and caring, not hurting or killing. Maybe that's why the thought of this ugly bomb hurt. The people I knew in Oklahoma didn't deserve this. What kind of person would do such a thing?

Whoever produced this devastation could not possibly understand the people I knew in Oklahoma. My friends possessed the capacity to forgive even this horror. They would never understand, condone, or excuse this senseless act of butchery, but, given time, they could forgive. It's this quality that makes them human. It's also the attribute lacking in those who committed this atrocity.

*Harry H. Snyder III
Whiting, Maine*

On Mary Dyer

My brother Sam Burgess, in his letter (*FJ* March), makes some telling criticisms of the review you carried of Ruth Talbot Plimpton's book on the life of Mary Dyer (*FJ* Nov. 1994).

However, there should be no doubt whatever that Mary Dyer was hanged as a Quaker, despite Sam's suggestion to the contrary. She was hanged for violation of a law directed specifically at Quakers. The death penalty was enacted by the general court in Boston on October 19, 1658, by a vote of 12 to 11, for "every Quaker who is not an inhabitant but found within the jurisdiction." Why else would the Reverend John Wilson, moments before the execution, urge Mary Dyer to repent, renounce Quakerism, and thus save her life? It was steadfastness in her faith that gave us our best-known Quaker martyr, as well as one of the most important persons in U.S. history in the establishment of freedom of religion and separation of church and state.

*Robert S. Burgess
Hanover, N.H.*

Hard to believe

In the Forum letter headlined "Recovering from abuse" (*FJ* March), there are two statements I find hard to believe: "I am a survivor of satanic ritual abuse," and

"Ritual abuse is happening all over this country."

Do you know that some people in the radical religious right are preaching about satanic ritual abuse and claiming it's happening all over this country? Yes, the same folks who bring us homophobia, clinic violence, and the 104th Congress!

Do you remember the case of the California child care worker who was charged with child abuse and jailed after a lengthy trial and who is now out of jail—vindicated but her life and career in ruins?

Have you read the long article in the *New Yorker* (about two years ago) about a man who was accused of satanic ritual abuse and who confessed and confessed and confessed—and about the psychologist who proved the man was so suggestible he could be induced to confess to anything?

If satanic ritual abuse really is going on "all over this country," I don't know why our courts haven't found a case that will hold up under scrutiny.

*Marge Schier
Levittown, Pa.*



Theodore Hetzel

An accelerated trend?

There is an expression among Friends that I have recently encountered with amazing frequency. Am I mentally slow, or are we in an accelerated trend? My bewildered response follows, entitled

"Cheerful Irony":

Some Friends are quite proud of their sophistication,
A stance of some questionable worth—
They cling to the Spirit that gave forth the Scriptures,
While disclaiming the Scriptures the Spirit gave forth!

Laura Lowder
Greensboro, N.C.

Thanks to Jenny

The May issue was especially delightful, thanks to Jenny. Many thanks to Jenny for causing such an avalanche of spiritual/mental product—for causing us to stop and ponder afresh what it is that we feel to be "the meaning(s) of Quakerliness."

As a birthright Friend, I can admit that frequently it is the convinced Quakers (and/or the non-Quakers who really are Quakers but don't realize it) who help keep us all thinking and questioning. I hope there will be more "Letters to Jenny" in future issues. Each reader might do well to attempt such a letter, even if with no intention of sending it. It's like an assessment, a personal (individual) state-of-the-meeting report, a locating of self along the journey.

Sylvia Spotts
Columbia, Mo.

Advocating peace

Upon publication of the 120th issue of the *Peace Advocate*, a newsletter here in the heart of the world's largest concentration of military might, Tidewater, Virginia, our meeting thanked the editor for ten years of diligence.

"I've had a lot of help," insisted modest Bob Volckhausen—from his wife, Jane, and a few volunteers. But there's no denying that Bob is the heart of the eight-page digest of developments that should concern all earnest seekers of peace in a trigger-happy world.

Bob points out that his is only one of a number of peace publications around the country aimed at reminding us that billions of dollars are still being wastefully, destructively spent on arms.

The *Peace Advocate* was started by the Richmond Diocese of the Catholic church but now is supported by our Friends meeting, other churches, and individual contributions.

A retired math professor at Hampton University, Bob got involved by first attending a meeting of a peace group at a Unitarian church, only to discover that the editor wanted to quit. Bob volunteered to keep it going—and 100 and some issues

later is still doing it. Bob also walks a picket line against armaments whenever a new warship is launched at Newport News shipyard, which continues to build nuclear submarines and aircraft carriers.

Again, Bob insists he has a lot of help. We too can help by sending contributions to Peninsula Peace Education Center, 103 Duval Court, Hampton, VA 23669. We just hope he and his fellow peace advocates outlive the Cold War-military mentality until the peace millennium arrives.

Bob Smith
Virginia Beach, Va.

A close call

The letter from reader Silas Weeks (FJ January) calls attention to the fact that Henniker, N.H., is the only place in this world with that name. Right, but it was close. There is a town in Germany named Hennikerdorf.

Herman Herst, Jr.
Boca Raton, Fla.

To love and nurture

I do not conclude, as John Woodbury seems to (FJ April), that Christocentric Quakers and universalist Quakers use different language but mean the same thing. In my opinion, as the words are different, so are the meanings. There is theological diversity in the Religious Society of Friends, and it has existed in North American Quakerism at least since the split of 1827. This can be harmonious and enriching if we accept one another wherever each of us is on our spiritual journey and cooperate lovingly in carrying out the numerous testimonies that Christocentric and universalist Friends hold in common. As members of the Religious Society of Friends, we are not called upon to think and believe alike in accordance with a uniform theology but to love one another and nurture that of God within us and all Creation.

Peter Rabenold
St. Leonard, Md.

A lifelong commitment

Your recent article by Herb Lape (FJ May) prompted me to write. Marriage should be a covenant between two people and God; it should celebrate sexuality, equality, and service; and it should promote faithful, loving relationships that are permanent. I believe marriage should be a lifelong commitment. For those who cannot keep that commitment, separation without remarriage is an option. Should a meeting refuse to remarry a divorced Friend, that Friend would still have the option of a civil

marriage.

When the issue of divorce does arise, we should consider asking the couple to allow a clearness committee to meet with them prior to the decision, just as a clearness committee meets with them before marriage. And if the divorce does happen, we could hold a meeting for worship to acknowledge the event as a community, seeking God's guidance.

In these times, some Quaker couples are entering into sexual relationships without being married. We should consider the possibility of bringing those relationships under the meeting's care in a form that is not marriage, perhaps calling it "betrothal," asking that no children be produced, and perhaps making it time-limited.

We should recognize the enormous burden our current poor economy puts on young couples. Working to improve employment and social conditions is an extremely important way to strengthen couples and family life.

It is time for Pacific Yearly Meeting to recognize same sex unions. At least 11 monthly meetings in PYM have approved a same sex union (or marriage) or a minute stating that they would perform such a union. I have recently changed my mind about the need to require the word "marriage" in this regard. Same sex unions have a wonderful historical tradition of their own, developed separately from that of heterosexual marriage. I no longer see anything derogatory in calling it a "union," though I do not object to calling it a "marriage" if the meeting approves.

I usually make these points at the end of a talk giving much historical background, and as I have not included any of that information here, some may wonder how or why I have come to these conclusions. I welcome correspondence or discussion from anyone interested.

Bruce A. Folsom
2690 Great Highway #107
San Francisco, CA 94116

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



Waving the Flag

by Roberta Spivek

'Happy Fourth of July,' I respond. I mean it to sound both sincere and ironic.

Fourth of July, Center City Philadelphia, Pa.

I separate our newspapers and glass and take them to the recycling collection point, then walk to the supermarket to buy groceries. At the entrance, a woman confronts me. "Please, miss," she says. "Can you buy me some food?"

She's about my age, thirtysomething. She's wearing wrinkled clothes and a worried expression. She may be high, or just hungry. "You don't have to give me no money," she says. Usually, I pass by. I know all the reasons not to give to the homeless.

"What do you want?" I ask her.

"Something for dinner," she says quickly. "For the holiday. I got four kids," she adds. But I've already made up my mind.

"What do you want?" I repeat. I hate planning meals, don't know what to buy a stranger for dinner.

"Some meat?" she says. "And some corn? Meat and a vegetable. Corn. And mashed potatoes."

"I can't buy you everything," I say, irritated, setting limits. "I don't have much money." True, not true: I don't have much

with me; I'm as rich as Ross Perot, compared to her. "Corn on the cob or frozen?" I ask.

"Either," she says. "Just meat and a vegetable. Mashed potatoes or corn."

I enter the store and head to the meat counter. A vegetarian, I've never shopped this aisle before. I decide on ground beef, suppressing my conscience, but I'm not sure how much to buy. How many hamburgers do a mother and four children eat? The butcher has laid out "family packs" of ground round, blood-red, wrapped in plastic. I have six dollars in my wallet, and choose a three-pound pack of lean beef.

But I can't decide on the corn, canned or frozen. Which is healthier, tastes better? I buy most of my produce organic and fresh, from a natural foods store. I choose two big cans of corn, then check out the fresh corn anyway: three ears for a dollar. Fresh corn would be a treat for the children. But how would she fix it? Does she have a pot? Stove? Refrigerator? Apartment? Should I get the hamburger

at all? The store doesn't have much of a deli section, and canned meat seems too depressing.

I keep the canned corn and beef, and add half a dozen fresh potatoes. Hamburgers, mashed potatoes, corn—not a bad Fourth of July dinner. I ogle the strawberries and watermelons, but don't have enough money—for her, or for the raspberries and frozen yogurt I'd come for. I decide to skip both our desserts, and pay for the groceries.

The woman is still outside, talking to someone on a pay phone. She hangs up when she sees me. I hand her the bag of groceries. "Bless you," she says.

"Happy Fourth of July," I respond. I mean it to sound both sincere and ironic, that I know, or think I know, some of the ways this country has failed her. "I hope you and the kids have a good dinner." I ask if she knows about a local women's shelter run by activist nuns, and she says yes.

I hurry on to the video store, then look back. She's still in front of the store, asking someone else for food or money. Did I help or hurt? Will she sell the food for drugs? Does she even have children? But who am I to judge her, just because I have money? I've been in tight spots myself, unable to buy shampoo and toothpaste in the same week. Once, stranded in an airport, short 20 dollars for a plane ticket home, I panhandled from strangers. It took me half an hour to collect 50 cents, until a man handed me a 20-dollar bill. But I've never been hungry, don't know what that means. And I always knew I had a safety net, family and friends, underneath me.

As I near my apartment, a neighbor hurries by, carrying charcoal. Everyone's celebrating or relaxing, with picnics, fireworks, a parade. Tonight I'll celebrate with friends from Tunisia and Israel and Indiana, sharing baba ghanoush, homemade pesto, and beer. I wonder if the woman's kids will get to see the fireworks, maybe wave a flag at the parade.

"Bless you," I wish her silently, from a safe distance. □

Roberta Spivek is a Philadelphia, Pa., activist and writer.

A Visit to Burundi

by Carol Reilley Urner

I would guess that many Quakers don't even know there are Friends in Burundi. Though I now live in Africa, I was only vaguely aware that Burundi itself existed until October 1993, when tribal killings dragged the country into chaos. Two months later, at Central and Southern Africa Yearly Meeting, I first learned there are Friends in Burundi: about 7,500 members in over 60 churches.

Most Quakers in Burundi are members of the majority Hutu tribe. For centu-

ries the Hutus have been dominated by the minority Tutsi tribe, but in 1993 Hutus elected one of their own to be president. Shortly after the world had hailed the elections as free and fair, renegade Tutsi soldiers assassinated the president. Hutus, now 80 percent of the population, rose up in fury.

Pastoral students in the Quaker settlement of Kwibuka took in a group of terrified Tutsi refugees and gave them food, shelter, and protection from Hutu tribesmen. By doing so they endangered themselves, of course, since angry Hutu militants were ready to murder as traitors any Hutus who sheltered Tutsi neighbors.

A few days later, however, the army moved in, heavily armed, to restore order in the area. The Tutsi refugees felt safe to leave the Quaker compound, since most

soldiers in Burundi are Tutsis. Instead of bringing order, the soldiers turned on Hutus everywhere: both those involved in earlier killings and those who were innocent. An armed group of soldiers invaded the Quaker compound and killed 36 men, women, and children, including 8 pastoral trainees.

At yearly meeting, I felt deeply moved by the story of these Friends who had reached out in love to the "enemy" tribe, only to be brutally attacked by heavily-armed members of that same tribe. I was even more moved when I learned that these Friends now asked us to enable them to become healers in their ravaged communities. Surviving Burundi Quakers were already gathering themselves into crisis committees to distribute relief to their homeless neighbors, Tutsi and Hutu alike. I felt a deep kinship in the Spirit with these unknown Quaker men and women. I felt the power of their love and the authenticity of their witness. These were Friends who, even in

times of severe trial, were walking in the Light.

That sense of kinship deepened when I met David Niyonzima, executive secretary of Burundi Yearly Meeting. David had survived the massacre at Kwibuka by hiding in a grease pit under an abandoned car. I realized then the danger in which Friends like David lived as they went about their work of relief and reconciliation.

David acknowledged that his own life was at risk. "I'll go back, of course," he said. "I know that I may be killed, but I am not afraid of death. I just want people to know what we Friends are trying to do, and why we are willing to die, if need be." David and those working beside him feel strengthened by our love and support. They are also a little less vulnerable, a little less likely to be targeted for killing, if it is known that people in the international community are watching over them. I thought to myself that surely we, who are members of one small religious soci-

ety, should support one another as we each seek to live out our testimonies in times of trial.

So, in March of this year, my husband and I paid a brief, five-day visit to Burundi. I was nervous about the trip. A few days before our flight Tutsis had murdered a Hutu government minister. When we arrived, David could not meet us at the airport as planned because his car was blocked by a long funeral cortege. Hutus had just assassinated a Tutsi colonel in return. Retaliatory killings were escalating and there was a dawn-to-dusk curfew in the capital. The evening after our arrival Hutu militants killed three Belgians. These were the first whites deliberately murdered, and European and American diplomats and aid workers suddenly felt more vulnerable. The same Hutus also killed two more Tutsi soldiers, and that night we lay awake listening to the guns.

We finally met David the following day, but it was only on the third morning that we could take the planned trip to Gitega and the Quaker centers of Kwibuka and Kibimba. We didn't want to break down on any of the roads near Bujumbura, where, for the first 20 miles of our journey, armed Hutu militants were said to be hiding among the trees. Groups of armed soldiers or policemen stopped us every few miles to check our documents. I peered warily at the forests lining the lonely road; it was, however, a beautiful drive. We soon left Bujumbura far below us on the shores of Lake Tanganyika and climbed into the green mountains, richly clad in banana trees. As we approached the continental divide, we began to see the vast coffee plantations that provide Burundi with its major export crop.

David helped us sort out the history of the intertribal conflict and the history of Burundi Friends as we drove. Burundi Friends, he told us, first gathered around evangelical Quaker missionaries from Kansas (now Mid-America) Yearly Meeting. These missionaries worked in Burundi for 50 years, from 1934 until the government forced them out in 1985. During much of that period Burundi was governed by Belgium. Belgian rulers favored the Tutsi tribesmen, Watutsi warrior immigrants who moved down from Sudan and the north in the 14th and 15th centuries and established dominance over the



Carol Reilley Urner is living and working in Lesotho. She writes, "My concern is for the enabling of Burundi Friends as they seek to live out our testimonies where they are."

indigenous Hutu farmers. The Tutsis, always a minority and now about 17 percent of the population, continued as rulers and soldiers under the Belgians. They received European-style educations and were promoted as leaders for the Roman Catholic Church, which soon claimed much of the population as members. The Hutus, on the other hand, remained illiterate peasants and a pool for forced labor on the huge Belgian coffee plantations.

The Quakers developed good relations with the Tutsi royal family, and the king granted the missionaries large tracts of land near the royal palace at Gitega and exemption from forced labor for their Quaker converts. Soon there evolved Quaker schools, a 54-bed hospital, and training in medical work, agriculture, and mechanics. Dozens of Quaker meetings, built by Burundi Friends, began rising in the villages around Gitega, Mutaho, and Kwisumo. By the time Burundi gained independence from the Belgians in 1962 there were 30 meetinghouses.

These Kansas Friends brought more than buildings and education. They brought profoundly democratic Quaker structures: monthly meetings for business, clerks, and committees. They brought the peace testimony and the advices and queries for daily living. And they brought a Quaker concept of Christ Jesus that answered profoundly the spiritual needs of dozens—then hundreds and thousands—

of men and women.

Our first glimpse of a Quaker compound was the large, red-brick high school on a hill near Kibimba. There are no students now. The government has turned the building over to hundreds of homeless refugees. Kibimba itself, once home to many Quaker families and their neighbors, is a ghost town: a pitiful collection of roofless, crumbling walls. Soldiers stopped us just beyond the ruins. David smiled and spoke with them in friendly fashion. "We're trying to help them understand that we are a peaceable people," David explained to us later.

It was soldiers from this same unit who ravaged the area in October 1993. A prime target was the 54-bed hospital. Most of the staff, and those patients who were able, had already fled when the soldiers came. One brave nurse, a woman from Zaire, courageously stood her ground and persuaded the soldiers not to destroy the hospital or kill its remaining patients. At the end of the killing time, this nurse asked to return to her family in Zaire. When her taxi stopped for fuel in Bujumbura, soldiers pulled her from the vehicle. No trace of her has ever been found, and she is presumed dead.

When I asked what might be the greatest present need at the hospital I was repeatedly told, "A doctor." Without a doctor no major surgeries can take place and diagnosis is difficult. There is, how-

ever, a skilled staff with 19 committed Burundians. Bones are set and wounds are treated. Family planning and maternal and child health clinics are functioning, and there is a special program for feeding malnourished children.

The beloved Zairian nurse has been replaced by Susan Seitz, a plucky young woman from Little Rock, Arizona. Two Mennonite volunteers from the United States are now helping in Kibimba, and a third has been assigned to David in Bujumbura, to help him with his yearly meeting work and to "walk with" him.

Perhaps the bravest venture of Burundi Friends is their effort to set up peace committees in surrounding communities. They are bringing together all factions—and both Hutus and Tutsis—in an attempt to resolve conflicts before they develop into violence. They hope to help former neighbors of both tribes work together to rebuild homes that have been destroyed.

The hospital staff was involved in two village peace meetings the day of our visit. Susan Seitz told us she expected the one in Kibimba to be difficult. During the previous week soldiers had seized a local Hutu and tortured him to death. In his agony the victim had cried out for one of the hospital staff members. "He is my friend! He is a Christian! He will help me!" Now soldiers were asking for that staff member. Susan told us, "The soldiers have to learn they cannot touch us in



Photos © by Carol and Jack Urner

Page 8:
Destroyed
houses in
Kibimba,
Burundi
Left: Quaker
pastor David
Niyonzima
and patients
at Friends
Hospital in
Kibimba

the hospital. The hospital must remain a safe place for everyone." I felt humbled by her defiant courage. She is a good representative for all of us, and deserves our support.

Later, in Gitega itself, David showed us a small nursery school that Friends have started up. "The teachers know that their first task is to teach Hutu and Tutsi children to live and play together, and to care for each other."

We also visited the Quaker center at Kwibuka. It is 17 miles from Kibimba and just across from the palace where Quaker missionaries once had tea with the Tutsi king. Here we saw the former pastoral training center and the memorial to the eight students murdered there. The school and the agricultural and mechanical training centers



The Friends meetinghouse near Kibimba

were looted, as was the center for Friends women. Some of the buildings have been rented out to another church group for use as an orphanage for refugee children. Others still stand empty. David reports that the yearly meeting has been greatly

handicapped in its work because of loss of equipment.

We stood with David in the red-brick Quaker meetinghouse at Kwibuka. The interior is simple and similar to that in any unprogrammed meeting, except for the drum used to beat rhythms for the singing. Friends were planning to gather there on the next day for the first yearly meeting since the killing days of 1993.

We left Burundi with both admiration and love for Friends there. We also left with deepening concern, for the violence continued to escalate. White foreigners were evacuating. Tutsis were demonstrating by the thousands. UN peace monitors and aid workers with whom we spoke expressed their fears for the country. Two nights after our departure, marauding gangs of armed boys drove over 50,000 Hutus from their homes in Bujumbura.

In the face of the hatred and violence in Burundi—and in neighboring Rwanda—the witness of Friends may seem fragile and potentially futile. Yet this is the very witness we have always been called to make, from the time of George Fox and Margaret Fell onward. The witness of William Penn, of John Woolman, and of Lucretia Mott might also have seemed fragile and futile to others in their communities, but such witness has, in God's hands, been instrumental in transforming societies. It is the kind of witness required of all of us who call ourselves followers of Christ Jesus and Friends of God. □

Burundi Yearly Meeting draws funds directly from an account set up for that purpose by Mid-America Yearly Meeting. Those wishing to support the work of Friends in Burundi can send contributions in care of Mid-America Yearly Meeting, 2018 Maple, Wichita, KS 67213.

Learning to Forgive

At Kwibuka, where we had set up a learning center, the soldiers killed eight out of our eleven students. I also had to hide when the soldiers came, because I was with the students. We knew the people who had brought the soldiers, but we decided not to go and report them, because we knew it would continue the cycle of revenge and killings. So we forgave them.

That was a shock to many people. They said, "How can you do that? Why don't you take them to court?" But we said we wanted to cut the evil cycle of revenge. Because we knew that if we went and reported them, the others would come and kill and then the cycle would continue and so forth. So that has become a challenge to many people to learn that the way to help the country is to learn how to forgive.

It has to start from the victim because the offender might think, "I have done what I should have done." But we must realize that we need to stop the killing and the person to start is the Christian, because he has the lesson, he has the source, he has the power. And that is what we have done.

I admit it was very, very difficult. I was bitter and angry. My immediate

reaction was revenge. But the Lord started to work in my heart. The Scripture verses say, "if you do not forgive, you will not be forgiven." Also, I was uncomfortable with the grudge I held against people. The Lord convinced me that the way to get rid of this feeling was simply to forgive and release it. I had also to exteriorize it. Before I forgave them, the attitude I had whenever I saw them was fear of them or to wish something bad would happen to them. But, when I forgave them, I saw one of them. He did not want to see me; he hid himself if he saw me. But unfortunately, or fortunately, I saw him and said, "Hello," and shook his hand. The way I felt afterward was... free! I said, "Oh, I've done it! Ah! Good!" all day.

When we distribute beans and other relief to people, regardless of what they have done, it is another act of forgiveness. Some say, "I'm not able to do this." But I believe we have to encourage people to do it because it not only stops the killings but it also helps people spiritually and psychologically.

—David Niyonzima
(Reprinted with permission from Quaker Life, April 1995.)

Smuggling Medical Supplies to Cuba

by Katherine Baker

In the silence of meeting, the way had been made clear. I was moved to breach the embargo on Cuba, having found previously no meaningful way to express my dismay with a United States policy I considered inhumane. I would carry medical supplies, although the penalty for such an act of civil disobedience might be prison and seizure of my passport and bank account. I needed to do more than receive form letters from the president and members of Congress.

In addition to breaking the 34-year-old U.S. restriction on travel to Cuba, I would be defying the Cuba Democracy Act. Passed under President Bush, an economic padlock was clamped on Cuba by closing U.S. ports for six months to vessels carrying goods of any kind to Cuba.

During the 1994 exodus of *balseros* (rafters), President Clinton raised a sky-high seawall around the island. Airline departures from the United States to Havana were stopped, making it impossible for Cuban émigrés to carry dollars, gifts, or medicine to relatives legally, or to return a parent's ashes to the homeland.

The embargo and the decline in aid from the former Soviet Union have created a devastating shortage of essential supplies that farmers, mechanics, and doctors most need. My crime would be spending dollars in Cuba and carrying in medical supplies. I would be giving solace to and trading with the enemy.

I knew by telephone calls through Canada, before I actually witnessed the fact, that many Cubans have not enough food. Babies have lower birth weights because their mothers are malnourished, and hospitals are out of pharmaceuticals. I packed my luggage with tubes of antibiotics, aspirin, antiseptic prep pads, and soap, hoping 40 pounds might be some slight help.

Five years ago, on a previous tour to



Photos by Katherine Baker

**Photos:
Cuba's
children and
commuters
make do
with what
they have.**

this beautiful island (possible then as a photojournalist), I found many splendid buildings of 19th-century Spanish architecture crumbling to dust for lack of repair material. Cubans were without many essentials, but they were not in dire straits. Children did not beg on the streets. Now, if they do not hold out a hand, they look at you with beseeching eyes.

During Fulgencio Batista's regime, Havana was known as "Sin City." Prostitutes lined the streets. After the 1959 Revolution, Fidel Castro sent them to school to learn another trade. If there were prostitutes in 1989, they worked covertly. I saw not one. Now, because of the massive shortage of everything, prostitutes are numerous again and solicit circumspectly in tourist areas. I spoke with three who were prostituting themselves for dollars to buy food for their families.

In political terms, the embargo is an embarrassing failure for the United States. Neither the CIA, after numerous attempts, nor eight presidents have so far been able to depose Fidel Castro, despite what is perceived in this country—and by many Cubans—as an economic failure of his system of socialism.

The United States has a gross national product of \$5.95 trillion; Cuba's is an estimated \$17 billion. The U.S. embargo is analogous to the fat, spoiled bully on the block strangling a starving, skinny kid over a crust of bread.

Senator Christopher Dodd (Conn.), recently chair of the Senate Foreign Relations Subcommittee of the Western Hemisphere, said, "It is totally an anachronism in 1994 that we are perpetuating policies that are three decades old."

In world opinion the United States

Katherine Baker is a writer who attends Abington (Pa.) Meeting. Her book about the lives of Cubans, No Gas, No Soap in December, is published by Five Corners Publications, Ltd., Plymouth, Vermont.



**An apartment building
in Old Havana**

stands alone. For the third consecutive year, the United Nations voted to lift the embargo. Only Israel voted with the United States against. The vote was 2 to 101, with 48 abstentions, by nations fearful of losing U.S. subsidies.

I flew from Philadelphia, Pa., to Cancun, Mexico, and then to Havana. In addition to medical supplies, I carried a message from an émigré living in Florida to a sister living in Havana whose son had floated off to Florida, on a raft of truck inner tubes with six other Cubans, in search of a better life. The *balseiro*'s aunt in Florida had received notice that her nephew had been picked up by the U.S. Coast Guard.

When I located his family in Havana (mother, wife, toddler, and cousins), they were jubilant to hear, at last, that he was safe. But their joy was tempered by learning he was being held at the U.S. naval base in Guantanamo, Cuba.

They looked upon Guantanamo as a concentration camp secured by two fields of landmines. The first field was planted by the United States to keep prisoners in. The adjacent field had been planted by Cuba to keep Cubans from trying to get into the base. One *balseiro* has lost a leg in his futile attempt to escape from Guantanamo.

I talked with Cubans in villages, on country roads, in shops, in pharmacies (green [herbal] medicines only), and in cane fields. They are tired of being asked to make sacrifices, to work harder and have less. They use metaphors to describe shortages: "If we have a hammer, we have no nails. If we have a tractor, we have no gas. If we have an ox, we have no seed. If we have x-ray machines, we have no film."

A pensioner, Cesar Lopez Francisco, talked about the anguish of seeing two sons float off to Florida, taking with them his only grandchild. He said, "They wanted a better life. I could not say 'don't go.' I don't think I will see my pretty little Maria, again. . . maybe when she is grown and getting married."

Cesar, intellectuals, and workers say, "We must try another way without losing our free education and health systems. Our ideals of social responsibility must not be sacrificed for the greed of capitalism when the embargo is lifted. Why? Tell us why the U.S. government hates us."

The stated intent of the U.S. restriction on travel is to prevent dollars from crossing the Florida straits. Actually, it is an effort largely fueled by Cuban-American hardliners who lavish campaign contributions on key lawmakers for the purpose of bringing down Fidel Castro, creating a two-party system, restoring pre-revolution property, and opening private businesses. It is said, "When Cuba is opened, there will not be enough shoreline for all the new buildings. Miami will move 90 miles across the Strait."

For want of a better reason for continuing the embargo, Cuba's human rights violations are cited. What greater human rights violation can there be, aside from actually bombing them, than the deliberate aim of starving the Cubans, or depriving them of medical supplies?

More U.S. citizens are joining in asking, "Why? What is the purpose of this embargo?" How much longer will we ignore thousands of Cubans who awake hungry to have "Rooster soup"—a cup of sugar water—for breakfast.

In October 1994 the Cuban govern-

ment moved toward free enterprise. A farmer's market was established permitting produce to be sold by individuals, thereby closing many black markets. In the first two months, about \$40,000 changed hands, lessening the shortage of rationed food. However, the dearth of medical supplies and everything else continues.

In Havana, I heard Juan Antonio Blanco, founder of the Felix Varela Center, a nongovernmental think tank, say:

People wonder why U.S.-Cuba relations have not relaxed with the end of the Cold War. It's because the problems have very little to do with the Cold War. They have little to do with communism or socialism or even with the personality of Fidel Castro. They have more to do with the Monroe Doctrine of the last century—that the Americas should belong to the U.S.

The United States still believes it has a manifest destiny to bring its brand of civilization to the southern part of the hemisphere. The problem with our Revolution is not so much that it became a communist revolution as that Cuba wanted a path independent from the U.S.

I divided my welcomed contraband of medical supplies between a pediatrician and a general practitioner. Then it was time to go home. United States citizens enter or leave Cuba easily, but returning home through immigration can be a huge problem. In 1984 the Supreme Court upheld a ban on travel with a fine of \$50,000 and up to ten years in jail.

Although I was moved by the spirit, it was with some trepidation that I reentered the United States at Raleigh, North Carolina. To my surprise and relief, the immigration officer smiled and said, "Hello, welcome home." I had a brief conspiratorial feeling we were partners in a justifiable crime.

It seemed too great a stretch of the imagination to think he deliberately disregarded the stamp of Cuba. When I searched the many stamps in my passport, I found no stamp of Cuba. It was the Havana immigration officer who had been my partner in crime, hiding the fact that I had breached the embargo.

Now, in the silence of meeting, I have mixed feelings ranging from guilt to triumph. Triumph wins when I think of the slight relief my medical supplies have brought. □

The Heart of It



Mary Helgesen Gable/Pendle Hill

by Edward Hoare

What is at the heart of being a Friend? The answer most frequently given is the meeting for worship, but what is at the heart of that; how and what do we worship?

When Michael Sheeran published his research into Philadelphia Yearly Meeting in *Beyond Majority Rule*, attention was so focused on the Christian/universalist divide that the full implication of his finding, that the real cleavage among Friends is between those who have experienced the gathered or covered condition in meeting and those who have not, has taken some time to penetrate. The consequences for the Society are immense. How have we come to this situation?

The Friend recently republished the "Commentary" of February 4, 1944, which said that London Yearly Meeting

*What is it that
we worship when we
come together?
What do we mean by
God?*

was attracting agnostics and humanists to our mutual advantage. This, it stressed, was because the Society made a bridge over which they might pass into a closer Christian fellowship. In practice, their admission and the welcome extended to others primarily attracted by the Quaker social and peace witness have weakened the religious basis of the yearly meeting.

Many of our meetinghouses have dropped the word *Religious* from their signboards. Is this an indication that we do not expect to find contact with God, and thereby empowerment for our lives, when we meet inside?

The biblical insight is that when two or three are gathered together, the presence of this power becomes more evident. So we come together, sitting in the silence, trying to come to a still center. There are times when the silence becomes deeper and we feel that power and speak of being gathered together in meeting. What happens if the majority do not recognize the possibility of a meeting being so gathered?

In his survey of attenders in Britain Yearly Meeting, *Caring, Conviction, Commitment*, Alastair Heron found that 42.8 percent came to meeting because of "friendliness and tolerance," and he concluded that "the religious intention of the meeting. . . may well be secondary or even irrelevant." If there is no understanding of becoming gathered, it will not happen and we will go from meeting "dry." Some will then begin to feel that the meeting is a hindrance rather than a help to the deepening of their spiritual life and will drift away. One of the respondents to the survey question: "What do

A resident of Somerset, England, Edward Hoare is a founding member of Q-ROOM (Quaker Retreats and One-to-one Ministry), which supports a ministry of spiritual nurture in Britain Yearly Meeting.

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you do in meeting for worship?" let the cat out of the bag by saying, "Will you please tell me what I should do in meeting? No advice was ever given."

Because of the attitude of those who have come into the Society to escape authority, to whom *leadership* and *training* are unacceptable words, many elders shrink from the idea that they should provide leadership even in such matters as preparing for the meeting for worship. In how many meetings do the elders come together to pray for the meeting and then consciously try to bring the meeting to a center? Although I have known an occasion when one seasoned Friend had the power to bring a small group down quickly into the center of a gathered silence, it requires at least two or three intentional Friends to accomplish that in a larger group.

What is it that we worship when we come together? What do we mean by God?

We are all at different stages of our spiritual journeys and will not have the same answers. What is my story? Twenty years ago I was bishop's warden, ministering in a parish without a rector in western Australia. My journey took me to meet Bede Griffiths at his ashram in India, then in stages to Pendle Hill, Earlham School of Religion, and Woodbrooke. I also studied with John Yungblut and read widely. I now have no certainties other than that which comes from matching my own experience against the recorded experience of others who have sensed the presence of God.

As I began to accept ideas from Ludwig Feuerbach, Pierre Teilhard de Chardin, and Carl Jung, I had to let go of much of the religious baggage I had been carrying. In *The Undiscovered Self*, Jung wrote that the seat of faith is spontaneous religious experience that brings one's faith into immediate relation with God. He added that in a world in which so many have lost their religious beliefs, believers were forced to examine the foundation of their beliefs. This I felt called on to do.

Those of us who have been steeped in the Christian faith will still find much wisdom and inspiration in the Bible, particularly in the teachings of Jesus. As a Norwegian Friend, Sigrid Lund, has said,

Jesus lived in the presence of God. Jesus is the name of the historical person known to us through the Gospels: Christ is the eternal divine force that Jesus showed forth in his life and that continues to reveal itself in man.

The inward journey to the self, which Jung called individuation, reveals itself as one and the same journey to the Self, the divine force within. It leads to the deepening of our quality of being and of our capacity to love, empowering us for the outward tasks to which we are called. Criticism of people for going within is only valid if they stay there and become self-centered, instead of using that renewed power in the world.

We are faced with mystery: whence comes that power? One answer is given by our friend John Yungblut in his book, *Shaping a Personal Myth to Live By*:

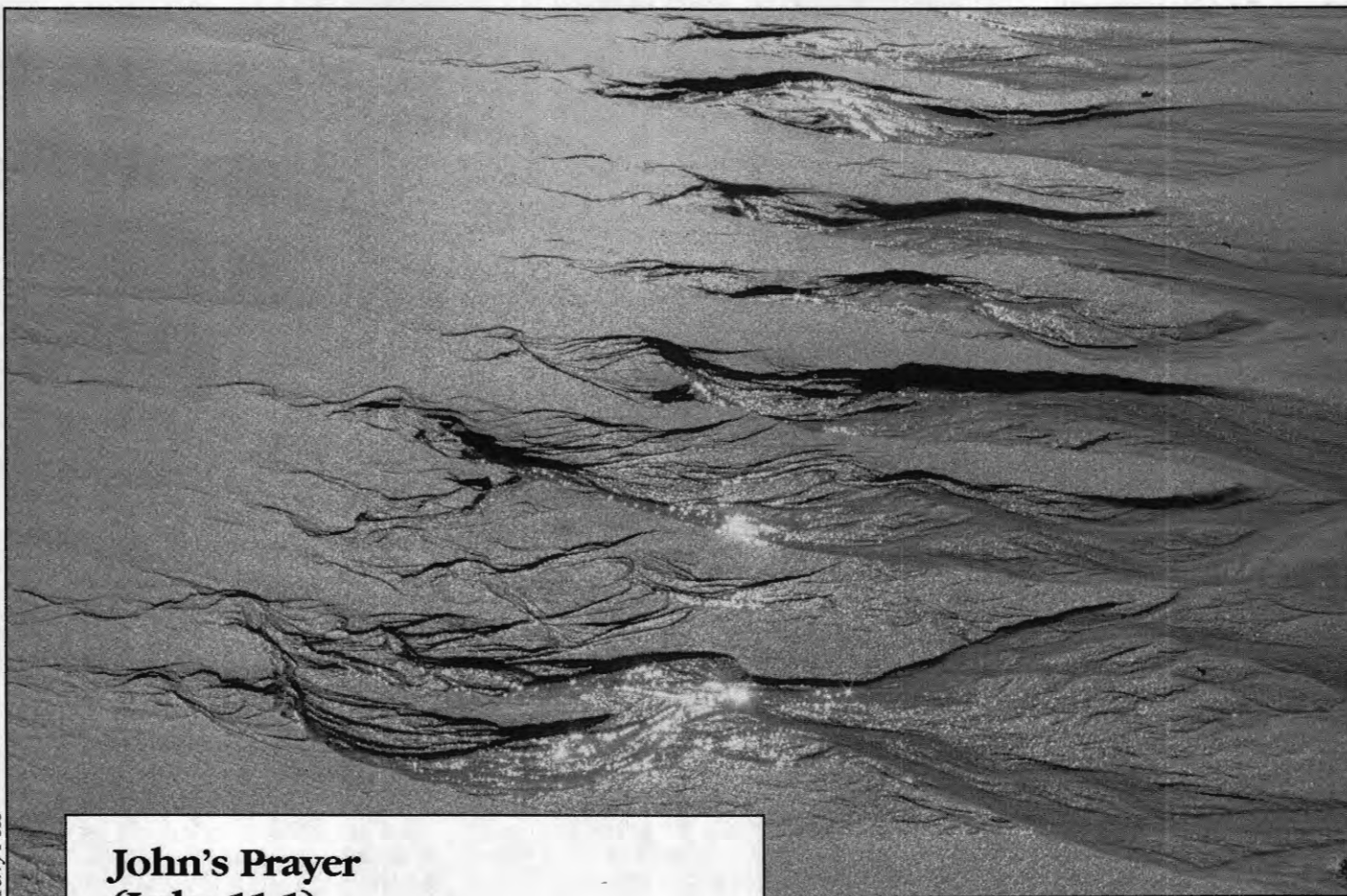
Those studying subatomic particles find that a certain spontaneity, resembling a kind of primitive consciousness, exists at the heart of these particles. The embryo for spirit and consciousness lies in the heart of matter itself.

Thus God is in the physical earth of which we are a tiny part, but "While remaining part of the earth, we humans are also the thinking envelope of the earth." God has no hands and feet but ours.

Though I do not regard God as a person, I can still have a personal relationship with the divine, which I try to maintain through contemplative prayer. I believe that the power of positive prayer is also real. How each one of us worships will depend upon our temperament and on where our spiritual journey has taken us, but as Quakers our spirituality must be inclusive of the immanent God without abandoning the idea of the transcendent, for we hold that the one Light is in all.

In these times of upheaval in the religious world it is right that we should welcome into our meetings those who are searching, but let us be clear about what it is that we offer. To be a Quaker is to join a community of Friends who believe in the power of the Light within and who come together to affirm it, to share experience, and to test their leadings in the group.

This freedom from creed and ritual opens the way for many who are seeking a spiritual home, but the Society is not the place for those who are unable to surrender the focus on individualism that is so much a mark of our social environment today. Only after we have found that the attender values religious experience and accepts the concepts of Quaker community and of the gathered meeting should membership be offered, for are not these at the heart of being a Friend? □



John's Prayer (Luke 11:1)

*Holy Spirit,
Thank you for finding your way
To my lips.
Root my tongue in my soul.*

*I would be patient when you whisper "Slowly!"
Calm when "Courage!" is in my ear.
Give me rest when I need rest.
Reward success and failure with humility.*

*Thank you for this desert and this river,
The rippling landscape of my daily tasks.
Be with us in our solitude,
And lift our lowly vision of each other.*

—Peter Meister

*Charlottesville (Va.) Meeting introduced the author to Quakerism.
He is an adult beginner on the piano and lives in New Hope, Alabama,
with his wife, Sarah Loach.*

Called to Public Ministry

by Landrum Bolling

Author, educator, philosopher, and theologian D. Elton Trueblood died on December 20, 1994, at Meadowood Retirement Community, near Lansdale, Pennsylvania, at the age of 94.

A lifelong Friend, D. Elton Trueblood's writing influenced the lives of many people. His position as

service and literary success began during his tenure as chaplain at Stanford University from 1936 through 1945. Stanford provided the public visibility and financial freedom that made a national ministry possible. During the Stanford years Elton Trueblood was drawn into friendships with a number of distinguished and celebrated individuals. Stanford had a generous budget for guest speakers in the Stanford Chapel, and these visiting theologians were often guests in the Trueblood home. This was a source of intellectual stimulation for the entire family. Former president Herbert Hoover and his wife, Lou Henry Hoover, were close neighbors and were often attendees at the meeting for worship held monthly in the Trueblood home.

In 1945 he felt a strong calling to a public ministry through writing and speaking, and also a desire to serve a small Quaker liberal arts college. This led him to Earlham College as professor of philosophy. Earlham's struggle to rebuild after the impoverishing years of World War II was aided by the arrival of strong new leadership, including Elton Trueblood. His exceptional skills and his national recognition helped increase public appreciation of Earlham. He saw church-related and independent

colleges as superior places for undergraduate education, where teaching was emphasized and where close faculty-student relationships could be fostered naturally—strong interests for him as a gifted classroom teacher.

As time passed at Earlham, he and others became more and more aware of the need for a Quaker seminary. Friends churches were hiring pastors either with training at other denominational seminaries or with nothing more than a college degree with a religion major. Unprogrammed Friends meetings often hired staff with no theological training. He saw

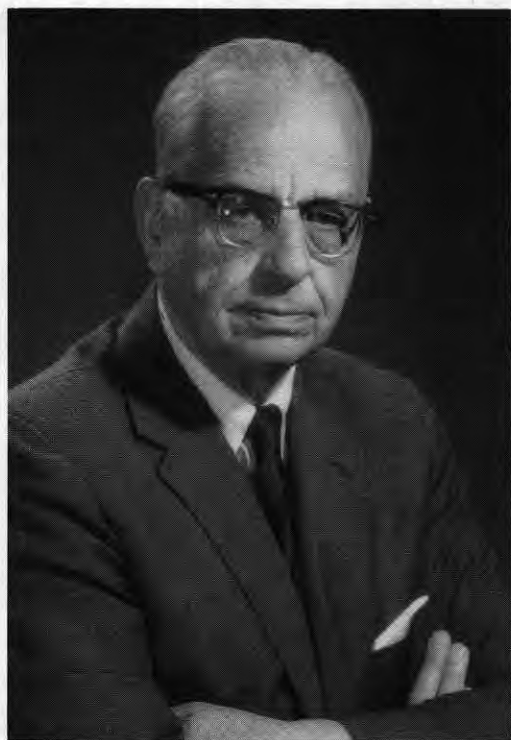
a need for a seminary that would train young Friends for service to the Religious Society of Friends in both programmed and unprogrammed traditions. The Earlham School of Religion was opened in 1960. Today the school is thriving and serving all branches of the Society of Friends.

Upon his retirement from Earlham in 1966, he was named "professor at large." He enjoyed the role of counselor and encourager to faculty, students, and others who came to visit. He particularly enjoyed helping young writers through constructive criticism and encouragement. Many educators, writers, pastors, and business people recount stories of the significant role Elton Trueblood played in the development of their careers.

The first 6 of his 33 books (those written before 1943) were directed principally at theologians, philosophers, and other academics. In 1944, with the horrors of World War II increasingly shaking the lives and beliefs of millions, Elton Trueblood produced a slender, provocative, but popular volume, *The Predicament of Modern Man*. In it he decried "the failure of the power culture" and warned against the dangers of what he called "our cut-flower civilization." Although dealing with sober and profound issues concerning the future of human society, it was written in simple, easily understood language, and it gained a broad and responsive audience.

He called for the reinvigoration of religious faith as the essential force necessary to sustain the ethical, moral, and social principles on which a humane and livable world order could be built. He warned about what he called "churchianity" and "vague religiosity," but he also cautioned against the overly optimistic expectations of secular social reformism.

Through his extensive speaking and in subsequent books, he proposed the creation of a broadly-based ecumenical "fellowship of the committed" that should transcend denominational differences and



D. Elton Trueblood

professor of philosophy at Earlham College, Richmond, Indiana, enabled him to reach a wide audience through teaching, speaking, and writing. In midlife he found an entry in the journal he kept during college that said, "I don't know what I should be: an educator, writer, or preacher." This indecision was resolved by success in all three areas.

Elton Trueblood's years of public

A long-time friend of Elton Trueblood, Landrum Bolling is a former president of Earlham College.

work for spiritual renewal and the transformation of society, both from within and outside the church. These concerns led him to found the Yokefellow movement.

As a public speaker and author, Elton Trueblood was an advocate for simplicity, clarity, and brevity. He looked his audience straight in the eye, speaking without manuscript or notes, yet his words came out in carefully-crafted and vivid sentences and paragraphs. He could close a session on the minute without using a timepiece. He once said, "if you want people to come to hear you, you must stop on time." He came to feel that any book with a serious message and with any hope of significant impact on its readers should be limited to about 130 pages.

Precise labeling of Elton Trueblood was difficult. He liked to say that the most important word in the language was "and." On many matters of controversy he would insist, "we have to say both-and-together, not either-or." By word and action he demonstrated what some saw as contradictory beliefs and habits: liberal and conservative, traditional and innovative, compassionate and tough-minded, generous and demanding. He saw this as being human, trying to be realistic and honest.

Those who loved him remember him as never complaining about his own problems; he took what life brought and either accepted it or changed it. "Elton was one of this century's most remarkable interpreters of the Christian faith," said Earlham president Richard Wood. "He was a Quaker with a genuinely ecumenical vision of the church and its mission in the world. Fundamental to this vision was his conviction that deep faith and rigorous intellect require each other, a conviction that he lived." □



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The Forgiveness Party

by Grace LeClair and Bess Lyn Sannino



angry. Grace had an idea of who might have done it, because somebody had written graffiti on the garage the previous weekend, and older children and teenagers who lived in the area had been hanging around outside when we arrived home. She called one of their dads, who was a former policeman. He said he would talk to his son and call us back.

He called us later and said his son had not been in the house, but he told us who the other people were who had been. We discussed with him how to handle the problem. We didn't want the kids to get in permanent trouble, but we wanted them to learn that what they had done was hurtful to us, and that if they did it again, there would be unpleasant consequences for them, too.

The dad suggested that we call the police, because it was a serious thing. A kind, understanding policeman, Officer Nolan, came to our house. After he found out who had been involved, he explained what our options were. We could press charges, or we could work with him to have the things that were taken returned and to help the young people understand that breaking into

houses and taking things was wrong. Because we really didn't want to have to worry about them doing it again, to us or anyone else, and we also didn't want them to get in trouble that would follow them around forever, we chose to work together.

Officer Nolan talked with all of the kids and their parents. One of the things we learned from this process is that some of the kids' parents were having problems, or working until very late at night.

It took Officer Nolan a whole week to track down all the parents. During that time, the kids brought back everything they had taken, and apologized to us for what they did. Some of them even asked if they could do anything for us, so they raked our yard.

One wrote an essay about character and integrity and read it to Grace. This whole experience bothered Bess very much. One day when she was home from school she went off by herself, and came back with a wonderful idea. She wanted to have a "the burglary-is-over forgiveness party" and invite the burglars.

So that's what we did. Three of the people who broke into our house, lots of their brothers and sisters, and the first dad we talked to all came to the house for dinner. Bess made a piñata and everyone broke it and ate candy. The "burglars" offered a toast to us, and promised not to break into anyone's house again.

The forgiveness party made our neighborhood whole again, and helped us all feel safe and good and at peace. □

Arrests and jail sentences may not be the best way to keep a neighborhood safe.

One recent weekend, we returned from a trip to find that our house had been broken into. Valentine's Day candy was strewn all around. At first we thought our cat had been angry at being left alone, but then we saw drawers were open, Bess's allowance money was missing, and other things were different from the way we had left them.

We were both very upset, afraid, and

Grace LeClair Sannino and her daughter Bess attend Virginia Beach (Va.) Meeting.

Quakers in Pastoral Care and Counseling

Keynote speaker Jan Wood spoke of living and working out of the divine center to a gathering of more than 40 people at the fifth annual conference of Quakers in Pastoral Care and Counseling, March 3-5, at Quaker Hill Conference Center in Richmond, Ind. The theme of the conference was "Radical Spirituality in our Pastoral Care and Counseling."

"We as pastoral counselors and chaplains cannot 'rewire' people by our expertise," Wood said. "We have no magic cures. We cannot control others to make them whole. Rather we are midwives that 'answer' the healing motions that are present in each person. Our task is preeminently one of listening—and answering. . . . We listen and we respond out of the gracious and abundant empowerment of God's love and power." Wood, a former pastor and therapist who is presently assistant dean of Wilmington College in Ohio, offered suggestions for pastoral care workers who work in difficult ministries.

Wood was joined by George Fitchett, chaplain at the Rush Medical Center in Chicago, Ill., who outlined a model for the spiritual assessment of patients based on his new book, *Assessing Spiritual Needs: A Guide for Caregivers*. Fitchett said his "7 by 7 Model for Spiritual Assessment" was based on the difficulty faced by pastoral care workers in convincing health care professionals to take seriously a patient's spiritual condition. The model was designed to provide a basis for assessment that is sensitive to a patient's condition, but expresses it in the quantitative framework needed in institutional settings.

During the gathering, conferees met in small groups to share their spiritual journeys, to practice the Shalem method for spiritual guidance and nurture, to worship and sing, and to brainstorm about better ways the organization can support care-giving ministries.

"QPCC is truly a spiritual oasis for me," said Jesse Paledofsky, chaplain at Children's Hospital in Washington, D.C. "It is the place where I am able to integrate my professional life and my spiritual life. . . . It feeds a deep hunger I didn't even know I had."

"I found a special depth of spirit which has brought me renewal and centered my direction," added Chris Parker, a student at the Earlham School of Religion.

Next year's conference will be held February 29-March 3, 1996, at Quaker Hill Conference Center in Richmond, Ind., with the theme of "Ministering from the Divine Center: Emotional and Spiritual Integrity for the Caregiver." For more information or to be put on the mailing list, contact Bill Ratliff, Earlham School of Religion, Richmond, IN 47374, telephone (800) 432-1377.

—Bill Ratliff

Peace Teams Training: A Friends Perspective

For several years I have been striving to integrate two concerns: I have felt a need to work more actively in promoting the peace testimony in a positive and proactive way, and I believe that the Religious Society of Friends needs to develop more programs that involve volunteer service opportunities. While involved with peace and justice work for over 20 years, more and more I have wanted to do it within the context of the Society of Friends, and not as a part of other groups, especially secular ones. Since its inception, I have participated in the Friends Peace Teams Project (FPTP), which I believe has the promise of integrating these two concerns.

The Friends Peace Teams Project plans to assist Friends led to do peace team work in finding other groups in which to volunteer, making resources for peace teams skills training available to meetings and Friends churches, and eventually forming peace teams among Friends.

In the last days of 1994 and in the first half of January 1995, I attended training for Christian Peacemaker Teams (CPT), a project of Mennonite and Brethren congregations. The aim was to provide both skills and a "boot camp" atmosphere for working together that would simulate some of the conditions of CPT work and life.

CPT's initial inspiration was a talk given at a Mennonite conference in 1984. A mission statement was written in 1986, and a CPT office was staffed in 1991. Volunteer members of the full-time Christian Peacemaker Corps (CPC) and the Reserve Corps were first trained in September 1993. Many individuals and groups participated during this formation period, including Mennonite Central Committee and New Call to Peacemaking. Several hundred people were involved in CPT projects last year.

Peace team work includes accompaniment of local peacemakers; verification of treaty accords or human rights monitoring; nonviolent interposition; mediation and negotiation; training local people; and supporting peace team volunteers in the field. As I completed CPT's training, I added nonviolent civil disobedience to this list.

Seven of my 16 days of training were devoted to nonviolent civil disobedience. Civil disobedience, including arrest, is seen as part of CPT mandate and as a rite of passage (likened to baptism) in the life of a peace activist. The trainers addressed the effects (mostly beneficial, by their account) of imprisonment for peace witness activities. Suffering in the pursuit of peace and justice was compared to the historical martyrdom of the church founders. We trainees participated in two actions. One was a retirement party for

GI Joe at a Toys "R" Us store, a part of CPT's campaign against war toys. The second was a protest against a military installation connected with the Trident submarine program in Wisconsin. To prepare for these actions we discussed the logistics and publicity considerations of public witness: scenarios, possible arrests, press relations, relations with onlookers and staff, and management of possible disruptions. Later sessions included study of other nonviolent campaigns and nonviolent defense.

The training addressed other aspects of peacemaking work as well. There was a session on human rights cases and documentation. A list of techniques for participatory learning was given and explained. We brainstormed what was and wasn't useful (in our experience) in campaigns for peacemaking. A full day was devoted to an anti-racism workshop, and two days to conflict transformation and mediation training. The issue of working in a cross-cultural environment where different players have different sources or types of power was briefly addressed. Team building was enhanced by a personality type workshop and participants telling their life stories. Spirituality for peacemaking was addressed through twice daily worship/reflection sessions.

I left the CPT training with a commitment to join the Reserve Corps, making myself available for 3-8 weeks' service annually for the next three years. I will have to raise money to support this work, and would appreciate f/friends' assistance. I also left with an admiration near envy of Mennonite and Brethren service traditions and organizations. Appreciating the ten years of work done before CPT reached this point gave me a little more patience about the pace of forming peace teams among Friends.

Projects are chosen for CPT by this process: an area of concern is identified (e.g. Haiti); an identifiable project is developed—it needs to be something that can be accomplished by a small team of people, is relatively short-term, addresses conflict resolution (not humanitarian aid or development aid), and links us with local partner groups (which should invite our participation). A written proposal goes through the steering committee for consideration, and various experts may be consulted. Both long-term teams and short-term delegations may be used to accomplish goals.

CPT has had projects in Washington, D.C., and Haiti, and has sent delegations to the Middle East, where a new project has begun near Bethlehem. In Haiti, a small permanent team was placed in Jeremie for over 18 months—from the time of the expected return of President Aristide, through the U.S. intervention. The team that left Jeremie in early January is believed to have prevented human rights abuses (the team lived in the house of a

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priest who had received death threats). Another project in Haiti is planned for this year.

The project in Washington, D.C., started with door-to-door interviews in the neighborhood, addressing the residents' concerns about violence. While many problems and fears surfaced, there was a consensus that a crack house was the focus for drug sales, prostitution, and violent crime. Attempts to get the city to close down the house were unsuccessful. The CPT volunteers worked closely with the neighbors, organizing vigils, petitioning city officials, involving the media in exposing the damage being done by the residents of the house, and organizing community actions including neighborhood patrols. After nearly five months of concerted action, in which not only the neighborhood's concerns were addressed but also those of the people living in the house (who were helped to relocate), the house was permanently closed. Residents of the neighborhood continue to meet and work together to address other sources of violence. An apartment building in the same neighborhood will be the next focus of the CPT Urban Peacemaking Project.

CPT has also sponsored delegations to Israel and Palestine. Some members of these delegations have participated in demonstrations and civil disobedience in support of local initiatives for a peaceful and just end to the Israeli occupation of the West Bank. In January a delegation traveled to Bethlehem to participate in efforts to resist the expansion of Israeli settlements and confiscation of land from Palestinian farmers.

It was exciting to participate in the training and to learn of CPT's activities. Much of the program was useful, and Friends Peace Teams can benefit from emulating it. The training's emphasis on actions made learning the nuts and bolts of a nonviolent campaign a concrete, not abstract, experience. The anti-racism training proved very desirable, and should be enlarged to consider cross-cultural problems of dominant group racism, internalized racism, cultural imperialism, sexism, and differences in power and class background. Friends can also draw upon the experience and resources of the American Friends Service Committee for this sort of training. The "boot camp" training experience was one I found very difficult, but it did emulate difficult living situations volunteers might face. It also showed the Mennonite skill for simple, even austere, living, which Friends would do well to incorporate in a peace teams program.

Friends are well qualified in training for group process, team building, and teamwork by drawing upon the experience of the Alternatives to Violence Project. AVP also has a well-developed program of experiential training and training for trainers. Equally, mediation work of several Quaker projects could provide training for potential volunteers. Friends experience in meeting for business is

an important model for group decision making, and Friends have extensive experience with secular models for consensus decision making.

Friends share with our Anabaptist co-workers a deep commitment to the peace testimony. Our twist on it, seeking and nurturing "that of God" in all parties to a conflict, reinforces our commitment to nonviolent change, and our testimony of equality leads us to value each human life. This orientation would be useful to the peace teams movement as a whole. I asked John Stoner, director of New Call to Peacemaking and a member of the steering committee of CPT, if he felt FPTP's efforts would somehow diminish the energy of CPT and other existing programs. He said, "No, I never ask if we need another breakfast table, another family, or another peace group. We need as many of them as we can get."

In addition to what Friends can offer to the peace teams movement, we should look at what the Society of Friends could receive by someday forming an active service corps of peace team volunteers. Friends need experience in the world to practice and refine our processes and application of the peace testimony. (This does not mean that only Friends could participate in FPTs but that FPTs be firmly grounded in Quaker faith and practice.) While participation in other initiatives such as CPT may be a good way to gather experience in peace team work, which is an emerging field, Friends' participation in non-Quaker initiatives dilutes the unique effects of Quaker practice. The benefits to the spiritual life of the Society of Friends would be comparable to the gifts Friends of the generation of WWII conscientious objectors and the postwar relief work of the AFSC bring to us.

I believe the Society of Friends needs to find more ways to incorporate volunteer service into its practice—not only for the good it does for others but also for the good of the Society itself. I believe service work, the simple lifestyle it usually entails, and the exposure of volunteers to the lives of the poor are essential to the formation of the Quaker conscience. Friends' organizations need to support and encourage this as a part of our faith and practice, not only for our youth but for all Friends.

—Val Liveoak

To support Val Liveoak's work with CPT, Friends may send checks made out to "Friends Meeting of Austin" at P.O. Box 10372, San Antonio, TX 78210.

For more information about the Friends Peace Teams Project, write to FPTP, c/o Baltimore Yearly Meeting, 17100 Quaker Lane, Sandy Spring, MD 20860.

Christian Peacemaker Teams may be contacted at P.O. Box 6508, Chicago, IL 60680-6508.

Friendly Puzzle



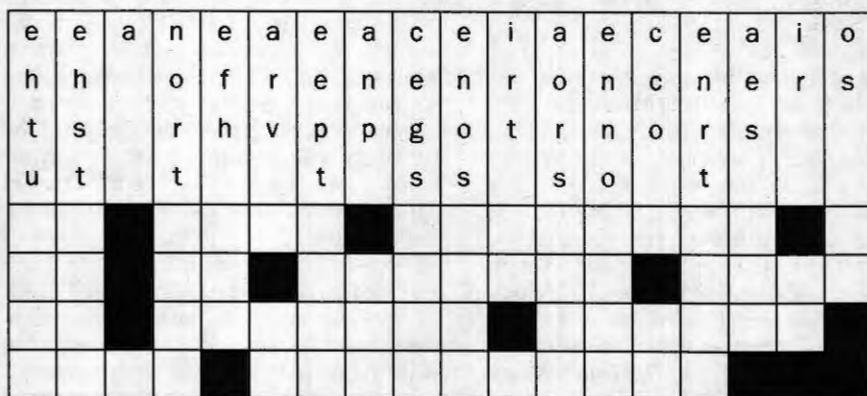
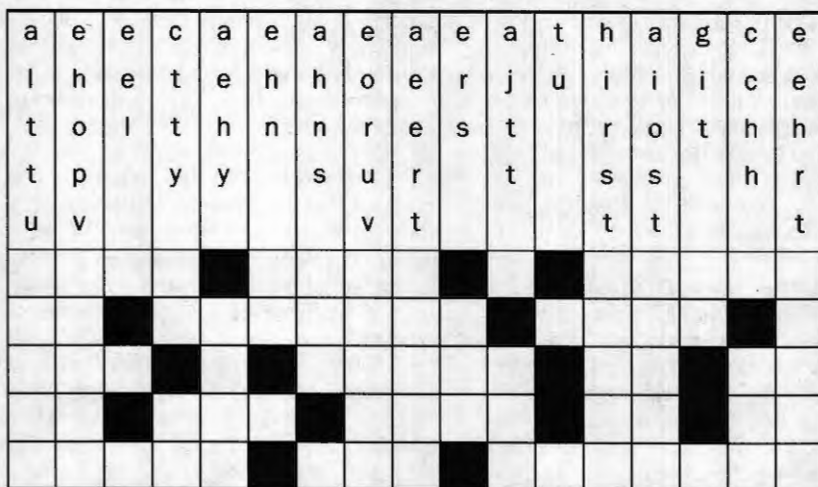
Quaker Quotefalls

by Dianne Kubota

To solve a Quotefall puzzle, fit the letters in each vertical column into the squares directly below them to form words reading across only. The letters do not necessarily go in the same order in which they are given. Each given letter will be used once. A black square indicates the end of a word. Words

starting at the end of a line may continue in the next line. When all the letters have been placed in their correct squares, you will be able to read the completed quotation across the diagram from left to right, line by line.

These Quotefalls are taken from William Penn's *Fruits of Solitude*.



Answers on page 31

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News of Friends

The Nuclear Non-Proliferation Treaty became permanent in a May 11 session of the United Nations. Support for the indefinite renewal of the 25-year-old treaty banning the spread of nuclear arms was overwhelming. The treaty makes it a violation of international law for any country to acquire nuclear arms. The agreement was made possible when the five nuclear powers, the United States, Russia, Britain, France, and Canada, also accepted the goal of elimination of all atomic armaments, albeit without setting a deadline. Nonnuclear countries that sign the treaty agree not to develop nuclear arms and to allow international inspection of their civilian facilities. Sixteen countries have not yet joined the accord, including five nations thought to have the capacity to produce nuclear weapons. However, the agreement was signed immediately by 178 countries, making it the second most widespread treaty in the world, behind the UN Charter. (From the May 12 Philadelphia Inquirer)

Daniel A. DiBiasio was recently named as Wilmington College's 17th president. He will take over on July 1 for the retiring Neil Thornburn, who has led the college since 1983. Daniel DiBiasio comes to Wilmington, Ohio, from the University of New Hampshire, where he served as interim vice president for student affairs since 1991. His previous experience includes posts at Ohio State University and Rocky Mountain College, and three years as the executive officer of the Council of Presidents of the New England Land-Grant Universities.

The Children's Peace Pavilion held its grand opening on Jan. 7 in Independence, Mo. The goal of the museum is to give children self-esteem, confidence, and the hope that they can make the world more peaceful. Attractions include drawing activities, a display of children who have "made a difference," and a puppet theater focused on conflict. Contact the Children's Peace Pavilion at (816) 521-3033. (From the March 1995 Peace Media Service)

Cleveland (Ohio) Meeting has been disowned by Salem Quarterly Meeting of Ohio Yearly Meeting. On Nov. 5, 1994, Salem Quarterly Meeting accepted a minute from its ministry and oversight committee to disown Cleveland Meeting for recognizing the lesbian relationship of two of its members. Cleveland Meeting tried for eight years to find unity on the issue of same-sex marriage before discovering what they believed to be a "third way." In the December 1994 issue of Cleveland Meeting's newsletter, *The Tatler*, Marty Grundy, a member of that meeting, explained that "God led us to understand that we are not to name Nancy's and Lynn's relationship a marriage or not a marriage; that is not our



Pat Hill

Margaret Hope Bacon speaks about Lucretia Mott's pioneering activism. (See "Race Street Meetinghouse" below.)

business." The meeting proceeded with a celebration to recognize the couple's relationship on Sept. 10, 1994. The specific wording of the "third way" did not alter Salem Quarter's decision, although "there clearly was not unity on this course of action, even with Cleveland standing aside." Though now disowned by Ohio Yearly Meeting, Cleveland Meeting remains affiliated with Lake Erie Yearly Meeting and will participate fully in the spiritual life of that body.

The Race Street (Pa.) Meetinghouse was designated as a National Historic Landmark on March 8, International Women's Day, in recognition of the pioneering of Quaker women in the antislavery and peace movements. An official plaque was presented to Patricia McBee, clerk of Central Philadelphia (Pa.) Meeting, by the National Park Service in recognition of former members of Race Street Meeting, especially Lucretia Coffin Mott, Hannah Clothier Hull, and Alice Paul. The meetinghouse was chosen following a nationwide search conducted several years ago by the Women's History Landmark Theme Study. In 1914 Race Street Yearly Meeting was the first official religious body to take a position in favor of women's suffrage. Quaker author Margaret Bacon spoke to the gathering about Lucretia Mott, the 19th-century leader of the antislavery and women's rights movements; Wendy Chmielewski of the Peace Collection of Swarthmore College gave a talk on Hannah Clothier Hull, a leader in the organization of the Women's International League for Peace and Freedom as well as the American Friends Service Committee; and Barbara Irvine of the Alice Paul Foundation in Moorestown, N.J., described Alice Paul's work as the leader of the National Women's Party. The Race Street Meetinghouse was built in 1856 and was used until 1955 as the annual gathering place of the Hicksite Philadelphia Yearly Meeting.

Bulletin Board

•New York Yearly Meeting is celebrating its 300th anniversary this year, and a tercentenary program will highlight its annual sessions, July 23–29, at Silver Bay, New York. In April 1695, New England Yearly Meeting released New York area Friends to form their own yearly meeting. Events begin on Sunday, July 23, with a reception featuring Asa Watkins and his drawings of mental health patients in the institutions where he did alternate service during World War II. On Monday a 50th anniversary memorial meeting for worship will commemorate all who suffered in the violence of World War II. On Wednesday the principal authors and editors of *Quaker Crosscurrents: 300 Years of New York Yearly Meeting* will sign copies of the recently-published book and share stories not included in this first ever scholarly history of NYYM. On Friday, July 28, celebrations will culminate in a historical pageant showcasing eight vignettes that recreate significant episodes from yearly meeting history. Each vignette will be produced separately by NYYM Friends from throughout the yearly meeting. In addition, monthly and quarterly meetings are planning tercentenary events throughout 1995–1996 to include dramatic presentations and talks on Quaker history and other Quaker-centered topics. For an update of events, or to attend NYYM's 300th annual sessions, contact NYYM, 15 Rutherford Pl., New York, NY 10003, telephone (212) 673-5750. After July 17, perspective visitors should contact the Silver Bay Association, Silver Bay, NY 12874, telephone (518) 543-8833.

•What were mules in Great Britain are now goats in Burundi, but the message is unchanged. It all began when David Niyonzima, general secretary of Burundi Yearly Meeting, asked British Friends for copies of their tea towels depicting two mules tied together. The mules discover that when working against each other neither can reach food, but through cooperation both can eat. David later told Martin Wilkinson, a Quaker Peace & Service representative, that when he showed the towels to local people they identified the mules as Hutu and Tutsi, the opposing tribes in Burundi, and became very thoughtful. However, there was one slight problem. Mules are unknown in that country. A Burundian version was soon designed that exchanged mules for goats, and 60 copies of a calendar with the peace message were distributed. The new design is written in Kirundi, the language of Burundi. If everything goes well, posters and tee-shirts will follow. (From Quaker News, April 1995)

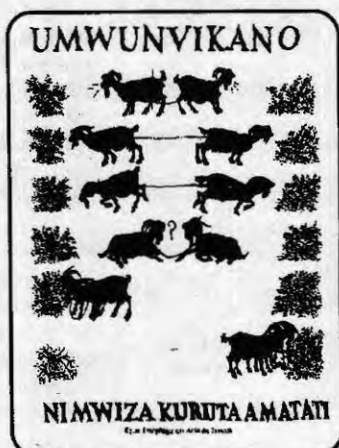
•The Red River Peace Network is sponsoring its 12th annual Pantex Peace Camp, Aug. 4–6, at the



Peace Farm near Amarillo, Tex. The gathering will commemorate the 50th anniversary of the U.S. atomic bombing of Hiroshima and Nagasaki, Japan. Red River Peace Network was formed in 1982 to educate and speak out against the work of the Pantex nuclear weapons plant that helped assemble every U.S. nuclear warhead, and now serves as the warhead disassembly site and indefinite storage location for the plutonium cores of the bombs. The Peace Farm is located across the highway from Pantex. Victor Sidel, co-President of International Physicians for the Prevention of Nuclear War, intends to lead an inspection tour of Pantex and report his findings to the gathering. The weekend will also include other speakers and musical performers. For more information, telephone Ellen Barfield at (214) 520-2013, or Mavis Belisle at (806) 335-1715.

•Civilian Public Service assignees will gather on July 30 for their 40th annual reunion at Quaker Lake Conference Center near Climax, N.C. Beginning at 1 p.m. with a picnic lunch, the afternoon will include fellowship and reminiscing. Attenders are encouraged to bring or send news, memorabilia, articles on CPS, and information for revising the CPS Directory. Most participants were members of Friends CPS units, but all are welcome. For information and possible hospitality, contact Bill Van Hoy, 1007 Mackie Ave., Asheboro, NC 27203, telephone (910) 629-4793.

•Nevada Desert Experience will host "August Desert Witness," a major interfaith event to mark the 50th anniversary of the atomic bombing of Hiroshima and Nagasaki, Japan, Aug. 4–6. Over 1,500 participants are expected to gather at the University of Nevada's Las Vegas campus for remembrance, reflection, and prayer. The event will include several keynote speakers; a candlelight march and peace vigil; an interfaith gathering and Litany of Remembrance; an afternoon of music, dance, and nonviolence training; and a nonviolent action at the gates of the Nevada Test Site. Contact Nevada Desert Experience, P.O. Box 4487, Las Vegas, NV 89127-0487, telephone (510) 261-1005.



Calendar

JULY

Through July 15—"The Human Face of Hiroshima and Nagasaki," an exhibit commemorating the 50th anniversary of the atomic bombings in Japan, at Friends Center, Philadelphia, Pa. Featured are drawings by survivors, relics from the bomb sites, photographs, and displays emphasizing the human consequences of the events. Contact Kitty Mizuno at (609) 786-0809, or Lynne Shivers at (609) 374-0395.

1–8—"Gathering the Light," Friends General Conference's annual gathering, at Western Michigan University, Kalamazoo, Mich. Featured speakers include Harvey Gillman from Britain Yearly Meeting, Kara Newell from AFSC, and Marty Grundy from Cleveland (Ohio) Meeting. Contact FGC, 1216 Arch St., #2B, Philadelphia, PA 19107, telephone (215) 561-1700.

12–16—Alaska Yearly Meeting, at Kotzebue, Alaska. Contact Robert Sheldon, P.O. Box 687, Kotzebue, AK 99752, telephone (907) 442-3906.

13–15—"Crime! Is there a Christian response?" training with Ron Claassen of the Fresno, Calif., Victim Offender Reconciliation Program, at Fresno Pacific College. Telephone (800) 909-VORP.

13–16—North Carolina (Conservative) Yearly Meeting, at Guilford College, Greensboro, N.C. Contact George Stabler, 788 W. 52nd St., Norfolk, VA 23508-2026, telephone (804) 489-3946.

18–23—Philadelphia Yearly Meeting, at Allentown College, Allentown, Pa. Contact General Secretary, 1515 Cherry St., Philadelphia, PA 19102, telephone (215) 241-7210.

20–23—North Pacific Yearly Meeting, at Evergreen College, Olympia, Wash. Contact Pablo Stanfield, NPYM, P.O. Box 45522, Seattle, WA 98145, telephone (206) 527-5127.

22–28—Northwest Yearly Meeting, at George Fox College, Newberg, Ore. Contact Mark Ankeny, NWYM, 200 N. Meridan St., Newberg, OR 97132-2714, telephone (503) 538-9419.

24–27—Evangelical Friends Church, Eastern Region Yearly Meeting, at First Church of the Nazarene, Canton, Ohio. Contact John Williams, Jr., 5350 Broadmoor Cr. NW, Canton, OH 44709, telephone (216) 493-1660.

25–30—Iowa (Conservative) Yearly Meeting, at Friends Meetinghouse, Paullina, Iowa. Contact Bill Deutsch, 1478 Friends End Rd., Decorah, IA 52101, telephone (319) 382-3699.

26–30—Illinois Yearly Meeting, at IYM Meetinghouse, McNabb, Ill. Contact Larry Stout, 602 Normal, Ave., Normal, IL 61761, telephone (309) 888-2704.

26–30—Ohio Valley Yearly Meeting, at College of Mount Saint Joseph, Cincinnati, Ohio. Contact Barbie Hill, 6921 Stonington Rd., Cincinnati, OH 45230, telephone (513) 232-5348.

28–30—Central Alaska Yearly Meeting, at Dickerson Homestead, Wasilla, Alaska. Contact Jan Pohl, CAFC, 740B 5th St., Juneau, AK 99801, telephone (907) 586-5606.

July 31–Aug. 6—Baltimore Yearly Meeting, at Wilson College, Chambersburg, Pa. Contact Frank Massey, 17100 Quaker Lane, Sandy Spring, MD 20860, telephone (301) 774-7663.

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FOREWORD BY GRACE PALEY

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• *Kirkus Reviews*

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Photo: courtesy of Lady Borton

Books

Virtuous Lives: Four Quaker Sisters Remember Family Life, Abolitionism, and Woman's Suffrage

Lucille Salitan and Eve Lewis Perera, eds.
Continuum, New York, N.Y., 1994. 180
pages. \$15.95/paperback.

Few Quakers today realize just how controversial antislavery activism became in Quaker meetings in the early part of the 19th century. Arnold Buffum of Rhode Island, a prosperous farmer and hat manufacturer, was one of a number of Friends actually disowned by his meeting for his too enthusiastic participation in the Garrisonian wing of the antislavery movement.

Buffum's nine children were all in various ways affected by this controversy. Of his six daughters, four have left memoirs which touch to varying degrees on antislavery, but also give us a vivid picture of domestic life for Quaker women of their day. The writings of Elizabeth Buffum Chace and Lucy Buffum Lovell, first published in 1937 as *Two Quaker Sisters*, have been revised in the present volume to also encompass reminiscences of Lydia Buffum Read and Rebecca Buffum Spring, and further material of Elizabeth Buffum Chace, notable for her work on prison reform and women's rights.

Included in the collection are delightful accounts of the childhood of two of the sisters, their visits to their grandparents, their schooling, their parties, and Quaker meeting and discipline as they experienced it as young girls. Lucy Buffum Lovell's journal tells the heartbreaking story of the deaths of her first three children, making one realize that such deprivations were no easier to bear in the 19th century than today. Elizabeth Buffum Chace, in "My Anti-Slavery Reminiscences," tells of times when her father's home served as a station in the underground railroad, and gives us a vivid picture of the controversy within the Society of Friends. Rebecca Buffum Spring tells of her trip to Harper's Ferry, where she braved an angry mob to visit John Brown in prison.

All the Buffum sisters write clearly, simply, and entertainingly. While the book is must reading, it is also a delight. At a time when the Society of Friends is struggling to understand its Quaker foremothers as well as forefathers, the revised volume will be read eagerly by students, small groups, and lay readers.

—Margaret Hope Bacon

Margaret Hope Bacon is a member of Central Philadelphia (Pa.) Meeting and editor of *Wilt Thou Go on My Errand? Three 18th-Century Journals of Quaker Women Ministers*.

Schools of Hope: Developing Mind and Character in Today's Youth

By Douglas Heath. Jossey-Bass, San Francisco, Calif., 1994. 464 pages. \$29.95/hardcover.

Lives of Hope: Women's and Men's Paths to Success and Fulfillment

By Douglas Heath. Conrow Publishing House, Haverford, Pa., 1994. 297 pages. \$12/paperback.

Schools of Hope is the book I wish every teacher had in hand, and every school board member, school administrator, college professor, and commentator on education as well. It also is an inspiration and challenge to parents. It is by someone I have often called "a passionate Quaker who is a psychologist and teacher" and, at the same time, "a passionate psychologist and teacher who is also a Quaker." The combination is very powerful in Douglas Heath's writing, teaching, speaking, and research around the world. He studies schools and colleges in great detail for their impact on the lives, values, developing maturity, mind, and character of the persons in them. Thousands of teachers, administrators, presidents and trustees, students, and parents have heard Douglas Heath's message, watched these data emerge, and felt a part of his passionate and sophisticated study of schools, of their climate, tone, spirit, and actual achievement in so many dimensions of life and learning.

His book *Lives of Hope* follows his subjects from age 18 through 57. It is about what courage and vision and maturity are, about what makes an effective and flourishing adult, going through life's challenges, ordeals, triumphs, and tragedies. *Schools of Hope* makes clear the connection schools can have with the adults who years later are who they are because of so much of what happened in their own schools and colleges.

These are specifically Friends-spirited books, though they are for a very wide audience. Friends can see and hear their own values affirmed, celebrated, made clear, and honored in these books. Heath dedicates *Schools of Hope* to the Friends Council on Education and to Haverford College, and has a great deal to show in his research about the impact of Friends' teaching, Friends' practice and commitment, and the impact of these on persons living their lives, looking at their own values, hopes, and commitments. *Schools of Hope* has been given the Critic's Choice National Award for Outstanding Contribution to Education by the American Educational Studies Association. Its resonance and value will extend far into the future.

Schools of Hope, Part One, "The Challenge of Educating Today's Youth," is a brilliant and inclusive portrayal of how students are in the '90s, as described by themselves and by their teachers. It is startling, especially since there are so many different kinds of schools, communities, and parts of the world that Heath studies and describes. The finale of this first part, "Moving Beyond Academic Excellence," is the most persuasive presentation I have ever heard of the thesis that academic excellence will never be achieved if we fail to integrate the maturation of mind with that of character and self. Wonderful examples abound, not just exhortations but reasonable, essential ways of seeing this integration.

Part Two, "The Missing Vision," speaks to school people and parents. It also speaks about them and what they care most about and need to commit to. Here Heath's encounters with adults at many stages of their lives—school people, but also people in many "worlds"—give powerful resonance to his findings about schools and colleges. *Lives of Hope* focuses on adults who are successfully functioning in the world. This is not the life work of a psychologist focused on illness and aberration. The same spirit suffuses *Schools of Hope*. Heath is terrific on "vision," not just in the abstract but in the experience of life itself, of school, and of "gardening" (a powerful metaphor he works with in chapter seven, "Maturing of Mind"). Explicit study of "Maturing of Mind," "Maturing of Character," and "Maturing of Self" sounds daunting. Yet one reads those chapters, exhilarated and challenged and with mounting resolve to get back to the next encounter with students, teachers, administrators, parents, or with one's own quiet, reflective self as someone who cares about education that matters.

Both these books are about human excellence. They are companion volumes to each other, one focusing on many schools, colleges, persons, and atmospheres, and one focusing on seven lives across nearly 40 years. Friends can find themselves and their highest aspirations reflected in so much of these books. And Heath's fervor about the Quaker vision suffuses the tone of the books. While they are major gifts to "the world," they are particular gifts to Friends from a Friend, a "passionate Quaker who is a psychologist and a teacher."

Both books may be ordered directly from the author. *Schools of Hope* is being offered to *Friends Journal* readers for \$25 and *Lives of Hope* for \$12. Part of the proceeds from this sale will benefit *Friends Journal*. Contact Douglas Heath at 223 Buck Lane, Haverford, PA 19041, telephone (610) 649-7037.

—David Mallery

David Mallery is director of professional development for the National Association of Independent Schools.



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A Certain Terror: Heterosexism, militarism, violence and change

Edited by Richard Cleaver and Patricia Myers. Great Lakes Region AFSC, Chicago, Ill., 1993. 386 pages. \$14.95/paperback.

From the epigraph by James Baldwin through the last essay by Audré Lorde, "The Transformation of Silence into Language and Action," on to the last page, this anthology presents a trove of varied riches from sexual minorities and their involvement in nonviolence. You will find many quotable and memorable passages, points of view that may surprise you and some that validate your own experience. What you won't find here is any hedging of the "gay agenda."

Although I think most "liberal" Friends in North America are supportive of the goals that lesbians and gay men have, I think they often soft-pedal the objectives. I will admit here that I and most of the sexual minority Friends I know have an agenda: to witness the integrity of who we are without being asked to hide or lie about it; to speak from our experience of the Divine whose Light is our center as much as anyone else's; to be accepted equally as God's ministers when we are led to serve in the Religious Society of Friends; to love as truly, madly, deeply, and humanly as others without censure; to fail and err and learn without others' attributing it falsely to one aspect of our life; to have homes, jobs, families, and the other benefits of membership in our s/Society that others have; and to merit it all as God's children, without reservations, excuses, secrecy, or shame. We have a right not to pretend to be straight people nor to try to justify our lives' truths in other people's terms. We have a right to expect that other Friends will listen to us when we have Light to shed on the darkness of modern times. It seems that many unprogrammed Friends usually accept most of these premises. Putting them into practice when faced with the sweet, new, same-sex couple in meeting may be difficult, but the good will is now there in many meetings. Yet there is still an enormous



N. Leigh Dunlap, Morgan Calabrese: The Movie
/Reprinted from A Certain Terror

ongoing debate among Friends, especially those in dual affiliations, about this agenda.

For those who have not heard an "in-your-face" attitude before, this book will come perhaps as a shock. It does not try to ameliorate the effect of poetry, articles, and discussions that say, "We're here, we're queer, get used to it." This is not the book you would give to most evangelicals as an introduction to the area of gay rights, or to your parents for your coming-out party. But it is a book that will give you a thoughtful look into the real issues faced at the intersection of cultural violence, homophobia, and militarism with diversity, Spirit-led lives, and the organization of a nonviolent society. It is set up as a discussion guide with questions and further readings listed after every item. It attempts to provide enough background for even the most uninformed, starting with a dialogue on "Language, Identities, Politics," but gives depth and breadth enough for those who see the connections with selections on sexualities and identities, militarism and violence (with useful groupings on socialization, history, and machismo), and strategies and visions.

I cannot recommend this book to people who are not prepared to attempt empathy. I cannot affirm that the book is a Quaker book either. Yet I hope it will be read not only by the already convinced, sexual minorities, and peace activists; it will speak to many people's condition. I pray that all the truths it contains get shared in these anti-gay '90s.

—Pablo Stanfield

Pablo Stanfield worships with and sponsors the Monroe (Wash.) Worship Group in the Washington State Reformatory. He has been involved with the Pacific North West Gathering of Lesbian and Gay Friends since its founding in 1983.

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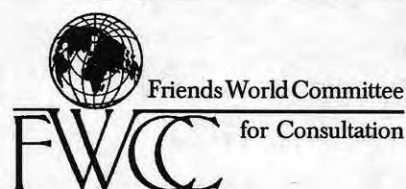
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Milestones

Births/Adoptions

Brynes—Adam Brynes, on Feb. 20, to Carol Watkins and Glen Brynes, of Baltimore (Md.) Meeting, Stony Run.

Burson—Graham Morgan Burson, on Feb. 24, to Sue Gass-Burson and Tom Burson, of Langley Hill (Va.) Meeting.

Cundiff—Sarah Joy Cundiff, on July 1, 1994, to Sandy and Dave Cundiff. Sandy is an attender and Dave is a member of Louisville (Ky.) Meeting.

Dean—Sarah Maria Fain Dean, on Jan. 15, to Janice Fain Dean and Ben Dean, of Adelphi (Md.) Meeting.

Garrett—Brendan Carter Garrett, on March 12, to Mary Beth and Daniel Garrett, members of Abington (Pa.) Meeting.

Hibbs—Jesse Alden Hibbs, on Nov. 29, 1994, to Portia Jones and Jonathan Hibbs, of Baltimore (Md.) Meeting, Homewood.

Kerns—Noah Jackson Kerns, on Feb. 4, to Kathy and Kevin Kerns, of Akron (Ohio) Meeting.

Letterman—Rachel Mariah Letterman, on Feb. 25, to Mary and David Letterman, of Tacoma (Wash.) Meeting.

Marshall—Owen Alexander Marshall, on Dec. 11, 1994, to Ellie and Norm Marshall, of Yellow Springs (Ohio) Meeting.

Maxon—Paul Ferguson Maxon, on Feb. 4, to Anna Ferguson and Jeff Maxon, of Berkeley (Calif.) Meeting.

Windsor—Frances Maria Windsor, on Dec. 19, 1994, to Robyn T. Windsor and Francis Schleunes Windsor, of Baltimore (Md.) Meeting, Stony Run.

Marriages/Unions

Burns-Burns—George S. Burns and Anna Ivanovna Burns, on Dec. 28, 1994, at and under the care of Wilmington (Del.) Meeting, of which Anna is a member.

Fullerton-Regal—Joe Regal and Meg Fullerton, on April 1, under the care of Sandy Spring (Md.) Meeting.

Halvorsen-Hamilton—Robert Bruce Hamilton and Kristen Astrid Halvorsen, on Nov. 5, 1994, at and under the care of Wilmington (Del.) Meeting. Robert and Kristen are both members of Wilmington Meeting.

Hannigan-Tomasi—Ted Tomasi and Patricia C. Hannigan, on April 30, 1994, at and under the care of Wilmington (Del.) Meeting, of which Pat is a member.

Harper-Wilson—Bradley Wilson and Catherine Ann Harper, on Nov. 26, 1994, at and under the care of Wilmington (Del.) Meeting. Cathy is a member of Wilmington Meeting.

Hatzin-Clark—Jan Christian Smuts Clark and Georgia Hatzin, on July 1, 1994, at and under the care of Wilmington (Del.) Meeting, of which Jan is a member.

Hillegas-Cerchio—Richard Cerchio and Pamela Ann (Ferrare) Hillegas, on Dec. 17, 1994, at and

under the care of Wilmington (Del.) Meeting, of which Pam is a member.

Phelps-Jones—Bruce LeRoy Jones and Robbin Mae Phelps, on Feb. 11, under the care of Friends Meeting of Washington (D.C.).

Deaths

Beal—Ida Hyden Beal, 87, on Oct. 10, 1994, in Alcester, S.Dak. A charter member of Evanston (Ill.) Meeting, Ida graduated from the University of Minnesota in 1928. In 1931 she married Charles Satterthwaite Beal of Chicago, Ill. Together they were active in the Young Friends group in Chicago (Ill.) Meeting until they helped found Evanston Meeting in 1936. Ida was deeply involved with the Woman's Society of Evanston Meeting, and she served the meeting as treasurer for many years. She and her husband had two children, and also welcomed into their home a niece who was orphaned at age three. When the children were grown, Ida found herself drawn into the work of Friends World Committee for Consultation, and served on that organization's Executive Committee. Ida is survived by a son, William Beal; a daughter, Alice Beal Vedova; a niece, Roberta Mae Beal; a nephew; and seven grandchildren.

Bonner—Kermit W. Bonner, 85, on Jan. 24, at Cadbury retirement community in Cherry Hill, N.J. Born in Trenton, N.J., Kermit was a birthright member of Trenton (N.J.) Meeting, in which he was an active member all his life, until moving to Cadbury in 1990. Kermit attended George School in Newtown, Pa., as a member of the class of 1931. He was co-founder of Bucks-Burlington Young Friends Forum, a group of young Friends from both Orthodox and Hicksite meetings in the early 1940s. This group was very helpful in the process of bringing the two meetings together in the 1950s. During World War II Kermit served briefly in Civilian Public Service camps, then joined the army as a medic. He worked with young people all his life and did a long volunteer service at the Today program for drug and alcohol abuse. Kermit was involved in many projects for the American Friends Service Committee and the Dave Ritchie work camp programs in the greater Philadelphia, Pa., area. He was active on many committees of Trenton Meeting, and headed the property committee for many years. Kermit retired from the State Department of Transportation of N.J. in 1974, after 38 years as an accountant. Kermit was preceded in death by his wife, Vera R. Bonner. He is survived by a daughter, Diane B. Wilgus; two grandsons, Zak and Adam Wilgus; a sister, Dot Bonner; and a nephew.

Hoff—Kurt W. Hoff, 90, on Jan. 22, at Foulkeways retirement center in Gwynedd, Pa. Kurt joined the Society of Friends in 1938, and was an active member of Gwynedd (Pa.) Meeting since 1940. He served as treasurer of trustees when Gwynedd Meeting acquired the land for Foulkeways in 1946. His other Friends' activities included membership on Philadelphia Yearly Meeting's Peace Committee from 1962 to 1974, and two terms as his meeting's representative on the Abington Quarter trustees from 1988 to 1994. In 1974 Kurt retired from Norristown State Hospital, where for many years he was an accountant and gave generously of his time as a volunteer, teaching art classes for patients. A few years before he retired, Kurt left accounting to work full-time in patient services.



After he retired, he tutored Cambodian refugees in English and worked in a program to help low-income families learn budgeting. All his volunteer activities reflected his sensitivity to the human condition. Kurt was also a gifted amateur painter and poet. His oils and watercolors were exhibited in shows throughout the Philadelphia, Pa., area, and by the Quaker Artists of America. His poems have been published in several magazines, including *Friends Journal*, and in a collection published by the National Library of Poetry. Kurt is survived by his wife, Yetta W. Hoff; two daughters, Andrea Knox and Deborah Friese; and two grandchildren.

Scattergood—*Henry Scattergood*, 84, on March 9, of heart failure at Crosslands retirement community in Kennett Square, Pa. Born and raised in Germantown, Pa., Henry graduated from Germantown Friends School in 1929, received a B.A. from Haverford College, and earned a master's degree in history from Harvard University. Henry's 30-year teaching career began at Sidwell Friends School in Washington, D.C., and continued at the Shady Hill School in Cambridge, Mass., Germantown Friends School, and William Penn Charter School in Philadelphia, Pa. From 1954 to 1970 he was the principal of Germantown Friends School, where he was instrumental in establishing community outreach and scholarship programs. A staunch supporter of community service and human rights, he served on the Philadelphia Mayor's Scholarship Committee from 1958 to 1972, and the Committee on Minority Affairs of the National Association of Independent Schools from 1969 to 1972. Henry served on the boards of the American Friends Service Committee, Bryn Mawr College, Haverford College, Friends Hospital, and the Germantown Savings Bank, and he co-founded and served as the first president of the Awbury Arboretum Association. He was also active on various committees at Crosslands retirement community. A birthright Friend, Henry was a lifelong and active member of Germantown (Pa.) Meeting. During World War II he worked in the AFSC's refugee program in Lisbon, Portugal, and Casablanca, Morocco, and in later years continued to do volunteer work with the AFSC. His family remembers him fondly as he guided them, accompanied by a succession of beloved but undisciplined dogs, on numerous mountain climbing and canoeing expeditions. Henry enjoyed reciting humorous anecdotes, reading aloud, and eating chocolate. He exemplified integrity and strongly held values, and his life provided constant evidence of his love for teaching and his conviction of the importance of education. As an educator, outdoorsman, humanitarian, father, and friend, he embodied his Quaker ideals. Henry is survived by his wife, Sara Park Scattergood; four daughters, Anne Fogg, Sara Ashe, Eleanor Lash, and Mary

Scattergood; a son, Thomas Scattergood; nine grandchildren; one great-grandchild; a brother, Roger Scattergood; and a sister, Eleanor Regnery.

Wiser—*Alice Louise Wiser*, 58, on April 2, of cancer, in Hamilton, Ontario. Alice was born in Wichita Falls, Tex., and raised in Texas and North Carolina. Growing up in the South in those years, she learned of the prejudice and injustice in the world. She graduated high school as a National Merit Scholar and attended Drexel University in Philadelphia, Pa., where she encountered an engineering department that did not welcome women. She dropped out and joined the air force, where she was raped and became pregnant. Hoping to keep the child, she married the man she was dating at the time, but still was forced to give up the infant for adoption. (Alice was reunited with this daughter four years ago after a long search.) She and her husband subsequently moved to Illinois, where her son was born. When her marriage ended, Alice moved to San Diego, Calif., where she met and married Tad Yamaguchi. Alice was soon raising her son, her much younger sister, two teenagers who were adopted in 1969, and two foster children. She worked part-time as a juvenile probation officer and attended junior college. Alice began her association with Friends in San Diego. In 1971 she moved to Burlington, Vt., and attended Goddard College. She earned a B.A. in 1972 and an M.A. in 1974, with a focus on the psychology of adult learning. Alice was very active with Friends in Vermont, and she worked as a family therapist. During these years her husband remained in California and the couple eventually divorced. She led several groups of young Friends, called the Earthquakers, on visits to Quaker heritage sites in Britain, and to work in trouble spots in Northern Ireland. In 1982 Alice graduated with a M.Ed. from Harvard, and she and Bernie Nickel were married. In 1990 she received her Ph.D. in psychology from Goldsmiths' College, University of London, England. An active feminist, she traveled internationally to promote women's issues. She was a founder and president of Ovum Pacis, a women's peace university, and served many Quaker organizations including Friends General Conference, Philadelphia Yearly Meeting, and *Friends Journal*. Alice's enthusiasm and enjoyment of life were infectious. She taught by example how to overcome the fear of failure and ridicule. In one of her personal notebooks she wrote, "only she who attempts the absurd can achieve the impossible." Alice is survived by her husband, Bernie Nickel; two daughters, Griselda Engelhorn and Edie Gorham; two sons, Tom Yamaguchi and Nathan Wiser; seven grandchildren; two brothers, Richard and Allen Wiser; a sister, Susan Wiser; and an aunt, Ethel Northington.

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For rent by night/week—Bedroom and bath. Share kitchen. No smokers, drinkers, pets. Contact: Corinne Krekler Chapman, 14301 N. Chalk Creek Drive, Tucson, AZ 85737-9312. (520) 825-2674.

An oasis of calm in the heart of London? Yes, at the Quaker International Centre, where short-, medium-, and longer-term accommodation is available as well as conference facilities. Excellent homemade food. For further information contact telephone: 0171-387 5648, fax: 0171-383 3722, or write to: 1 Byng Place, London WC1E 7JH.

Room in large apartment with kitchen privileges, Greenwich Village, New York City. Cozy, countryside, sunny, convenient. July 15 through September. \$750/month. Telephone: (212) 691-3188.

Chicago—Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term. Contact: Assistant Director, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (312) 288-3066, p-nugent@uchicago.edu.

Comfortable, Seattle accommodations, University Meeting. Bed, shower, walking distance to restaurants. Donations accepted. Reservations, (206) 632-9839.

Short-term, efficiency, sleeps two. Historic district. Santa Fe Monthly Meeting, 630 Canyon Road, Santa Fe, New Mexico 87501.

Coming to London? Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for persons traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1B 5JJ. Telephone: +171 636-4718. Fax: +171 636-5516.

Beacon Hill Friends House: Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All faiths welcome. Openings in June, September. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3624. (617) 227-9118. Overnight accommodations also available.

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

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

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

Quaker House, Managua, Nicaragua. Simple hospitality; shared kitchen. Reservations: 011-505-2-663216 (Spanish) or 011-505-2-660984 (English).

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.

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

Assistance Needed

Quaker Inner-City School Endowment Fund. There is a small group of well-integrated Quaker schools that are doing a terrific job in inner cities, but have trouble even balancing budgets. We're trying to help them raise sufficient endowments to provide long-term financial stability. For more information, write or telephone Imogene Angeli, 150 Kendal at Longwood, Kennett Square, PA 19348. Telephone: (610) 388-0935.

Audio-Visual

The Fire & The Hammer, a 90-minute cassette of the spiritual quest of the young George Fox in songs and readings based on his journal, is available for \$13 (payable to: C. Helfrich) from: Quaker Festival Orchestra & Chorus, Leaveners Arts Base, 8 Lennox Road, London N4 3NW, U.K., or fax: 011 44 81 272 8405.

WHO ARE QUAKERS? by Claire Simon: Describes Friends' worship, ministry, and decision-making. Excellent tool for outreach and education. \$26.50 (appr. 27 mins.)

Also available: **CRONES: Interviews with Elder Quaker Women**—Claire Simon's first program. Quaker women speak unselfconsciously about their lives, being Quaker women, and their feelings about aging and death. Reduced to \$15 (appr. 20 mins.).

Please add \$3 for postage with your order and allow three weeks for delivery. Quaker Video, P.O. Box 292, Maplewood, NJ 07040.



Books and Publications

About Jewell Edgerton's QUAKER PROFILES: "This little book merits a place on every Friend's bedside table, not only for the reassurance it offers of a vibrant Quakerism, but also because it may inspire others to chronicle the spiritual journeys of their meeting members" (Stephen Cary). \$13.95 from FGC Bookstore (800 966-4556).

Quaker Conflicts Over Sex: A Pendle Hill Issues Report

The Pendle Hill Issues Program has prepared a case study of conflicts over issues of sexual ethics and homosexuality in New York Yearly Meeting. This report is part of an ongoing series intended as resources for study and discernment among Friends. For a complimentary copy of this case study, or for information about the Issues Program, write: Issues Program, Pendle Hill, Wallingford, PA 19086-6099. (Or by E-mail at: chuckfager@aol.com) Ask for Report Number Two.

The Universalist Herald: Oldest published liberal religious periodical in North America, is a bi-monthly magazine that deals with issues of theology, social ethics, and Universalist heritage and spirit today. It is a publication which seeks to remember the Universalist heritage, yet articulate a contemporary theology. Subscriptions: \$20/ two years. Further details from The Universalist Herald, P.O. Box 278, Clio, SC 29525.

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.

Heron Dance: A newsletter celebrating the good. Work in prisons, soup kitchens, refugee camps, homeless shelters. Work to preserve and protect biodiversity. The beauty of art and of nature. For a complimentary copy, write: P.O. Box 318, Westport, NY 12993 or call (800) 962-8630 and leave your address.

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.

FGC Bookstore Catalog—free upon request from Friends General Conference Bookstore, 1216 Arch Street 2B, Philadelphia, PA 19107. In Philadelphia, come visit M-F 9 a.m. to 4:30 p.m. Consultation on First-day school materials available. Call to order (800) 966-4556.



AFSC Bookstore—We carry a unique and varied selection of books not found in most retail bookstores: Quaker, Peace, Children's, Women's and Men's Studies, African-American, Middle East, Latin America, and many others. Write or call for a booklist. Order by mail or by phone.

Visa and MasterCard. American Friends Service Committee Bookstore, 980 N. Fair Oaks Avenue, Pasadena, CA 91103-3097. Telephone: (818) 791-1978 Ext. 123 (Mon.-Fri., 10:30 a.m.-4 p.m.). Fax: (818) 791-2205.

For Sale

Bible Software Clearance. Entire Bible: 8 versions + reference library \$19 & up DOS/MAC/Windows/CD-ROM (800) 991-3004 ext. 9. Harvest Ministries, P.O. Box 6304, Olympia, WA 98502.

House for sale in historic Rancocas, N.J. Friends school and meeting in village. Modest two-story, three bedrooms, bath, partial basement. Municipal sewer and water. Small lot, same Quaker owners for 40 years. Appraised value \$70k, negotiable. Call (609) 235-4680.

Landscape paintings by John Grauer at Tanguy Home- steads Community Center, near Westtown, Pa. Reception Sunday 6/4: 2-5 pm. Tuesday 6/6, Thursday 6/8-Sunday 6/11: 2-5 pm. Wednesday 6/7: 2-7:30 pm. Please call: (610) 399-3415.

Opportunities

Friends Journal is seeking candidates for a nine-month to one-year internship beginning in summer or fall 1995. Work includes administrative and editorial assignments, plus exposure to all aspects of magazine publishing. Send resumé and cover letter to: *Friends Journal*, 1501 Cherry St., Philadelphia, PA 19102, fax (215) 568-1377.

Monteverde Friends School in the mountains of Costa Rica seeks volunteer to design curriculum. Grades 7-12. Call Sarah at (506) 645-50-47.

In Nicaragua, an agricultural based community, living by Quaker principles, modeled on Monteverde. Interested? Leuba, 1860 Hill, Yellow Springs, OH 45387-9724. (513) 767-9450

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

Consider a Costa Rican study tour. August 15-26, 1995 or February 1-12, 1996. Call, Fax, or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Phone/Fax: (513) 584-2900.

Upcoming Conferences at Pendle Hill

Inquirers' Weekend, Liz Kamphausen and David and B. J. Elder, July 14-16, limited child care.

Men's Retreat, Brad Sheeks, July 21-23.

Growing New Hands: The Arts, Movement, and Meditation, Helen Horn and Sally Palmer, July 27-30.

Weekend Fathers, John Scardina, August 5 and 12.

Changing Families: For Parents and Children in Transition, John Scardina, August 19.

Welcoming Diversity: A Young Adult Workcamp, William Kaplan and Elisabeth Leonard, September 2-4, reduced rate.

Living with Anger and Grief, Linda Lyman, September 8-10.

Reflection and Emptying: A Silent Retreat, Patricia Loring, September 8-10.

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

Performing Arts

Fashioned by Time

Ten Decades of Vintage Clothing. Presented by: Doris Darnell. Wednesday, August 2, 1995, 7:30 p.m. Waldo Theater, Main Street, Waldoboro, Maine. To benefit Midcoast Friends Meeting Building Fund. For information and tickets telephone: (207) 236-8706.

Royale Musick—Renaissance and Baroque music for your wedding, party, or special occasion. Classical guitar and recorder/flute duo (609) 858-9374.

Personals

Concerned Singles

Concerned Singles Newsletter links compatible, socially-conscious singles who care about peace, social justice, civil rights, gender equity, and the environment. Nationwide. All ages. Since 1984. Free sample: Box 555-FJ, Stockbridge, MA 01262, or (800) 370-5040.

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

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

Advertise here—FRIENDS JOURNAL ads cost only 55¢ per word, with a minimum charge of \$11. Discounts for placement in consecutive issues. Call Guilen at (215) 241-7279.

Positions Vacant

Friends Community School Director

A K-6 Quaker school with 135 boys and girls, located in College Park, Maryland, owned and under the care of Adelphi Friends Meeting, seeks a Head of School beginning July 1, 1996. Wanted: practicing Quaker with teaching and supervisory experience in progressive education setting, willingness to take leadership in fundraising, sensitivity to multiracial issues, strength in communication skills, desire to take school into 21st century. Write for information packet and application to: June Confer, Clerk, Search Committee, 1125 Geranium Street, N.W., Washington, DC 20012. Final application deadline: 9/1/95.

Friends General Conference seeks Conference Coordinator to coordinate the annual FGC Gathering of Friends. Involves work with committees, site representatives, many volunteers, extensive travel, weekend and overtime work. Candidates need demonstrated abilities in conference planning and volunteer coordination, and must be Friends. Begins mid-September. Job description available. Resume and references to "Search," FGC, 1216 Arch Street 2-B, Philadelphia, PA 19107. Deadline 7/24/95.

Friends General Conference seeks Distribution Manager to manage FGC Bookstore with annual volume of \$250,000, primarily through mail-order and consignments. Involves extensive contact with Quaker public, development of a business/marketing plan, work with committee, supervising assistants. Seeking Friend with business experience who can truly serve Friends. Begins October 1. Job description available. Resume and references to "Search," FGC, 1216 Arch Street 2-B, Philadelphia, PA 19107. Deadline 7/24/95.

Friend in Residence position for Twin Cities Friends Meeting, St. Paul, Minnesota. For information, call Emily Grizzard at (612) 699-6995. Applications accepted through September 30.

Director sought for Monteverde Friends School in Costa Rica. K-12. 55 students. Spanish necessary. Part time. Call Sarah (506) 645-5047 or fax (506) 645-5219.

First-day School Coordinator Opening: Crosswicks Friends Meeting, a small, warm community of Friends, located 8 miles SE of Trenton, N.J., has an opening for a First-day school superintendent. Applicant should be seeking a challenge to structure an exciting First-day school program for three age levels. The candidate will teach, work with volunteer teachers, operate within a budget, and coordinate extra activities for children such as Easter and Christmas programs. Part-time paid position. Experience preferred. Send resume to: Crosswicks Monthly Meeting, P.O. Box 456, Crosswicks, NJ 08515. Attn: First-day School Search Committee.

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

Volunteer Manager(s) of Quaker Center in Mexico City: Casa de los Amigos seeks a live-in couple or individual to manage its 50-bed guest house and service center. Requirements: Familiarity with Friends, some Spanish, 1-2 year commitment beginning in summer/fall 1995. Contact: Tobin Marsh, Casa de los Amigos, Ignacio Mariscal 132, 06030 Mexico D.F., Mexico; Telephone: (52-5) 705-0521, fax: 705-0771.

Positions Sought

Ph.D. in Pharmacognosy (medicinal research from natural sources). Any career ideas through which I can help make the world more beautiful/peaceful? DeAnna Hatch, Box 3992, University, MS 38677.

Rentals & Retreats

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

Nantucket—Serene Ocean Dune Cottage, Smith Point, basic amenities, 2 BR. Quiet harbor behind. Pets welcome. August \$1,600/week. (203) 526-2100, evenings.

2 BR apartment for resident(s) in Kalamazoo Friends Meetinghouse. Rent and responsibilities to be negotiated. Write: 508 Denner, Kalamazoo, MI 49006. Telephone: (616) 382-1539.

Vacation rental. 200-year-old Sandwich, N.H., home. Modern kitchen, 4 fireplaces (2 in bedrooms), sleeps 7, 40-acre forest, White Mountains, Squam Lake Barnstormers Theater. By week or month. Photo and description (303) 225-2306.

St. Augustine, Florida. Fully equipped 2B, 2B beach condo, tennis, jacuzzi, pools. Sleeps 4 plus. \$1000/month. Telephone/Fax: (904) 461-3175.

Dordogne, France. Charming 15th-century house in hamlet near Bergerac. Fully furnished, sleeps 6. Great eating, hiking, and biking. Explore prehistoric caves, medieval villages, and vineyards. Quiet enchantment. Telephone: (414) 748-2690, e-mail FragaR@acad.Ripon.edu or write Jean Grant, 119 Tygert Street, Ripon, WI 54971.

Rentals Sought

Quaker family would like to rent a small house or apartment in the Westtown School/West Chester area of Pennsylvania. Please call the Johnstons at (717) 964-2367.

Retirement Living

Experience a Kendal Community for Yourself

Kendal retirement communities offer one of the most comprehensive life care contracts available: comfortable cottages and apartments; residential services; health care for life; predictable fees; and sound Quaker management... all in one community that is home.

Kendal has over 20 years' experience in serving older people. Three of our communities offer a **Try It You'll Like It** program including overnight stay, talks with residents, and tours. The cost is moderate. We also welcome shorter visits and inquiries.

Kendal at Longwood, Crosslands, Kennett Square, Pennsylvania

Kendal at Hanover, Hanover, New Hampshire

Kendal at Oberlin, Oberlin, Ohio

Kendal at Ithaca (opening Dec. 1995), Ithaca, New York

Call or write today for information: The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581.

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 \$40,000-\$137,000; monthly fees from \$1,110-\$2,247. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

FRIENDS HOMES West

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

Schools

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

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

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

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

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

Sandy Spring Friends School. Five- or seven-day boarding option for grades 9-12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 400 students. 410-acre campus less than an hour from Washington, D.C. International programs. Traditional Quaker values-based. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158.

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

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

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.

Services Offered

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

Quaker photographer with over ten years' experience. Weddings, celebrations, portraits captured with sensitivity. B/W and color. Philadelphia Yearly Meeting area. Call or write: David Di Micco, 2840 Bristol Road, 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; Raymond, James & Associates, Inc., member NYSE, SIPC. (202) 789-0585 in Washington, D.C., area, or (800) 982-3035.

Friendly financial services. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments are my specialty. Call Joyce K. Moore, Joyce K. Moore Financial Services, at (610) 258-7532. (Securities offered by: Washington Square Securities, 1423 N. 28th St., Allentown, PA 18104; (610) 437-2812.)

Marriage Certificates. Fine calligraphy and beautiful custom-designed borders. Call or write for information. Carol Simon Sexton, 820 West Main Street, Richmond, IN 47374. (317) 962-1794.

Buying or selling a home in Montgomery Co., Bucks Co., or Philadelphia area? Call Fran Oldynski of John N. Weiss, Inc. Realtors, at (215) 379-2002 (O) or (215) 745-7061 (H). Sixteen years experience. Member Abington Monthly Meeting.

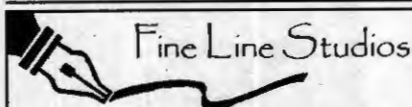
Put Your Best Look Forward! Creative Video Productions and Multi Media Presentations: including corporate identity, new product releases, employee/customer training, specialty video presentations, broadcast quality commercials for television and radio. From scripting to post production. Felice Philip Verrecchia, 120 W. Union Street, WC, PA 19382. (610) 429-4484, Fax (610) 429-4485. Member: London Grove Meeting.

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: Steve Gulick, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

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

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.

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



Marriage certificates, Birth announcements, Invitations, etc. Do justice to your event with our calligraphy and award-winning graphic design. Call (800) 763-0053 or Fax (610) 692-3394.

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



Forum Travel

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

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



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Summer Rentals

Rustic small farmhouse (sleeps 4) for rent. Weekly, monthly. Solar shower. Composting toilet. Country, quiet. Hiking, bike trails, rivers close. \$200/week. Inquire about massage. Scholarships/barter. Two Willows, Rt.2 Box 130, Ettrick, WI 54627. (608) 525-8948.

Puzzle solution

Solutions to Quaker Quotefalls, page 21.

They have a right to censure that have a heart to help. The rest is cruelty not justice.
He that corrects out of passion raises revenge sooner than repentance.

Claiming Our Past: Assuring the Future



Responsible stewardship of our financial resources calls for a balance in our lives which includes both service to others and careful planning for our own futures. While many people with family responsibilities choose to leave most of their assets to family members, also naming Friends Journal as a beneficiary in your will is an excellent way to support our work and assure the growth of Quaker thought long into the future.

A Charitable Gift Annuity with Friends Journal can also be an important part of your financial, retirement, or estate planning. Benefits of a gift annuity with Friends Journal include a fixed rate of income for life, savings on your federal income taxes, and (when appreciated securities are given) savings on capital gains.

For more information, contact the editor.

FRIENDS JOURNAL

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