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FRIENDS JOURNAL

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Among Friends

Challenge to Peacemakers

Occasionally a news item catches my eye, particularly if it concerns the affairs of another peace church. If the subject of conscientious objection to military service is at issue too, then I am sure to take note. Such was the case when an Urgent Action Alert crossed my desk, released in late January by Mennonite Central Committee and the National Interreligious Service Board for Conscientious Objectors (NISBCO).

A Mennonite seminary in Colombia, *Hacedores de Paz* ("Peacemakers"), is being threatened with closure by the Colombian government. The apparent reason is because the program has served as a sanctuary to a growing number of young men who do not want to serve in the Colombian military. Under Colombian law, it is next to impossible to avoid conscription; one of the few ways being to take advantage of an article of Colombia's military service law that exempts youth who are enrolled in a theological seminary. Currently 70 participants are enrolled in the year-long *Hacedores de Paz* program, which exempts them both while they participate and also permanently upon completion of the course.

I asked Mennonite Central Committee staff member Ed Stamm Miller to describe the *Hacedores* program. "It grew out of the church's efforts to help young men get exemptions," Ed told me. The *Hacedores* seminary program, Ed explained to me, provides training in nonviolence, human rights, and ecology. "Clearly, it is a legitimate program. They bring in professors and qualified people to instruct."

Well, things seemed to be going smoothly until several months ago when the Colombian military refused to exempt those participating in the seminary training, arguing that the program does not meet the relevant educational requirements established by law. At the same time, according to NISBCO's action alert, the National Police began investigations of not only *Hacedores de Paz*, but the Mennonite church and its reconciliation program, *Justapaz*, as well. The result? A recommendation by the National Police to close the *Hacedores* seminary. The whole matter is now before the courts in Colombia, and a final ruling is awaited.

One hope is that the Mennonite peace community in Colombia will draw support from other church groups and seminaries. There is an opportunity as well for those of us outside the country to express our concern. It is felt that letters and phone calls will help at this time. Here's what seems important to emphasize:

1. The Colombian government should permit *Hacedores de Paz* to continue operation while alleged discrepancies over their compliance with Colombian legal standards are resolved.
2. The 70 CO's participating in the program should be exempted from military service as established in Law 48 of 1993.
3. The Colombian government should recognize conscientious objection by law and allow CO's the option of performing alternative service.
4. The freedom of religion guaranteed by the Colombian Constitution must be respected. The Mennonite church's orientation toward nonviolence and conscientious objection should not be used to justify government interference in the life and activities of the church.

Appeals may be sent to: Minister of the Interior, Doctor Horacio Serpa Uribe, Carretera 8 No.8-09 Piso 2, Santafé de Bogotá, Colombia; telefax 571-281-5884; and also to Colombian Ambassador to the U.S., Juan Carlos Esguerra, 2118 LeRoy Pl., NW, Washington, DC 20008; telephone 202-387-8338. NISBCO asks that copies of all correspondence be sent to their offices, 1830 Connecticut Ave., NW, Washington, DC 20009.

Vinton Deming

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Committed relationships

This is in response to Nelson Babb's letter (*FJ* Jan.) regarding Rita Goldberger's article (*FJ* Oct. 1996). Nelson provides an excellent example of unconscious homophobia at work. If Rita did not comment on the "fidelity" of her relationship with Nancy, then the powerful stereotype of promiscuity in homosexual relationships is left to take the field. But because she did, he says in effect, "see—they have to make a point of it, whereas we Christians have *real* relationships, where you wouldn't even think of saying such a thing."

Just for Nelson Babb's edification, it may be "axiomatic" in "Christian" relationships, but I can personally attest to more than one or two such relationships where fidelity has not been observed.

Nevertheless, when Friend Babb is right, he is right. Therefore, the message to take from this is that the proper response a same-gender couple should make to any inquiries on the question of fidelity in their relationship should be, "You don't ask that question of heterosexuals; we avoid allowing others to stereotype us."

I know Rita and Nancy, and I know they have the kind of relationship and are the kind of people who enrich the life of our meeting measurably. God smiles upon them and many other couples. Any meeting that chooses to devalue such people or such relationships is inevitably poorer and more blind than need be.

Phil Oliver
Foster City, Calif.

I was stunned at the tone of Nelson Babb's response to my article. I realize he had done with my own writing exactly what my article accused others of doing with the writings of Paul: He took one phrase out of context and twisted it to imply that it meant something entirely the opposite of its actual intent.

He explained that the fact I said Nancy and I had been faithful to each other for 12 years proves we do not have a Christian marriage. Why? Because Christians promise to be faithful for life and wouldn't even mention any finite period of time.

My article was an evaluation of the spiritual fruitage of the "12 years" Nancy and I have been together, much as any couple, in celebrating an anniversary, looks back at the joys and hardships they have experienced in the last 10, 25, 50—or even 12 years. Our fidelity to each other was just one of a long list of moral and spiritual qualities that have characterized, and will continue to characterize, our love for each other.

Nancy and I have promised each other,

many times, that we will stay together "until death does us part." In our first year, we made a pact, only half in jest: Nancy told me she wanted to die first. I promised she could, but only if she promised to live to be 95. We renew that pact regularly, but as we lose family and friends, our own human mortality becomes clearer, and the pact becomes more solemn. We know that some day one of us will have to go on without the other. We hope we can keep to our original bargain of time. That gives us another 52 years, which I trust is long enough to characterize our love as Christian.

Rita Goldberger
San Francisco, Calif.

Holiday meaning

I found Roberta Spivek's article, "Being Jewish at Christmas" (*FJ* Dec. 1996), troubling. If we believe as Friends that there is that of God in everyone, shouldn't we make the effort to try to find value in the rituals of others? If what we hold dear feels diminished by them, is it not better to openly share what we treasure, rather than to ask them to stop their ritual?

Several years ago, my family was living next door to a retired Jewish couple. We asked them to eat Christmas dinner with us. They could have been offended. They weren't. It was a lovely dinner. The feelings were warm (even if the food I served was tepid!). They later invited my family to a Passover dinner with them. It was a wonderful sharing. I felt included, not as a member of their religion but as a human being who was respected.

Roberta says in the last sentence of her article that she doesn't "believe the burden of asking not to be rendered invisible should rest on my shoulders." If she can't find it within herself to share with others what is precious to her, how will it be known? Who can make her visible if she is unwilling to come out from the shadows?

Melissa Meyer
Wilkesboro, N.C.

Let's face it, the months of November and December are a commercial season. They are not Christian. They are not Jewish. It is the portion of the year that small and large merchants count on to pay their taxes and, they hope, to pad their annual profit.

But when did the balsam wreath become the exclusive symbol of Christianity, as Roberta Spivek suggests? The wreath is at its finest in cold weather and snow and therefore is seen mostly in cooler climates. It is *not* a cross. It is *not* a star of David. It has the blessed, fresh smell of the woodlands.

Instead of removing the wreath, which



could just as well be celebrating Nature itself, let us all get together to ban from supermarkets and public places the juke box renditions of "Silent Night," "O Little Town of Bethlehem," and "O Holy Night." These songs are sacred to Christians the world over and are entirely inappropriate for entertaining harassed shoppers of all faiths. I would urge Jews to display the menorah wherever one can be seen.

This year our First-day school celebration was titled "The Festival of Lights." It included a little hand-made clay menorah, the single candle of the Quakers, and the individual candles given to each of us in meeting to represent the Light Within. The children who created the pageant had the message right. Let us *all* share these meaningful holidays together.

Audrey Snyder
Whiting, Maine

During the Christmas season it occurred to me—as it probably has occurred to many Friends—that our Quaker teaching of that of God in everyone (or Inward Light or Christ Within) is simply the Christian doctrine of the Incarnation, carried to extremes!

Recently, I read in one of the Quaker magazines that the doctrine of the Incarnation is the only great Christian doctrine that is exclusively Christian, not professed by any of the other great world religions. If this is true, our Quaker doctrine of that of God in everyone is proof that Quakers are Christians, even when some of us deny it. Of course, the same doctrine makes us Quakers universalists as well!

Jeremy Mott
Ridgewood, N.J.

Church burnings

I read with interest the article about the Washington Quaker Workcamps' efforts in Boligee, Ala. (*FJ* Sept. 1996). The concern for the communities victimized by the burning and vandalism of their houses of worship truly represents the spirit of the Parable of the Good Samaritan. Beyond the rebuilding of structures is the need to address the underlying hatred and racism that created the climate in which individuals could believe burning spiritual houses is acceptable.

Forty-two churches in South Carolina alone have been burned since 1991. The

Rural Southern Voice for Peace, American Friends Service Committee, and Columbia (S.C.) Meeting have joined in partnership to work through the Listening Project to help in peace building and reconciliation, so necessary if the new buildings are to exist without the fear of new attacks.

We ask F(f)riends to join us in this focus on the causes of evil, not just its results. For more information about the RSVP Listening Project, contact Rebecca Rogers at (803) 252-2221, 305 Saluda Ave., Columbia, SC 29205. Donations to the Church Burnings Listening Project can be made to Columbia Friends Meeting, c/o Jerry Rudolph, Treasurer, 1038 Corley Mill Rd., Lexington, SC 29073

Harry Rogers Jr.
Columbia, S.C.

An offensive song

Joseph Letson's eloquent letter (Forum Sept. 1996) pointed out that the new Quaker Hymnal includes a vicious anti-Semitic song, "The Lord of the Dance." You helpfully published the verse in question: "I danced on the Sabbath and I cured the lame, but the holy people said it was a shame. They whipped and they stripped me and they hung me on high, and they left me there on a cross to die."

What was truly lame was the *FJ* editor's note, one that has caused me and others great pain. The song is not "inappropriate"; it is a perpetuation of a story that was likely created as part of a polemic among first-century Jewish sects, a story created by Gospel writers who were struggling to justify their interpretation of Judaism in the face of indifference or hostility from mainstream Judaism. The ground is covered brilliantly by John Dominic Crossan in his recent book, *Who Killed Jesus?*

This polemic turned lethal when, in the fourth century CE, Christianity became the dominant state religion of Rome, and the persistence of Judaism became an affront to Christian triumphalism: the Jews are wicked not to recognize the truth of the Messiah. They have been fairly regularly whipped, stripped, and hung on high by ostensible Christians since then.

In the face of this reality, the quotation from the FGC Hymnal Oversight Committee, "They refers to the authorities responsible for the crucifixion, mainly the Romans," and your qualification, "A historical note further clarifies the ambiguous 'they' and notes the different parties involved: the Pharisees, the Romans, the Sanhedrin, and the Sadducees," is not just inappropriate; it is inadequate, even cruel.

Quakers often have problems dealing with evil, and even greater problems when it

is evil with which they are complicit. No one in the world would mistake the Romans for the "holy people"; the holy people are the Jews. The "they" is only ambiguous if you and the Hymnal Oversight Committee need to find this "they" ambiguous. The song is offensive, perpetuates a story that has contributed to the deaths of millions of innocent people, is probably without historical basis, and will make many, many members and attenders at Friends General Conference-affiliated meetings feel rejected and unwelcome.

One person, in an e-mail discussion of the song and Letson's letter, suggested that each of us could request, each time the song was to be sung, that we are uncomfortable about this particular verse, and might we omit it? This seems to me to be a terrible solution: to have to beg for what is right, to struggle against what is an obvious wrong in such an isolated and individual way. Don't you folks get it?

David Rush
Cambridge, Mass.

Seeking the Way

The accompanying minute voices the concern of the Fellowship of Friends of African Descent regarding the game about the Underground Railroad. We ask Friends to consider this minute, and we hope you will join with us in bringing this game to an end. We recognize the sincere desire among Friends to teach the history of slavery and abolition to all of our young people, and to make this exercise meaningful and memorable by detailing the strife and dangers our foreparents endured. We hold, however, that a "game" trivializes that history.

The Fellowship feels we as Quakers descendent from those who were enslaved must do more than just stop the game. Therefore, we have charged a committee to develop an alternative way of presenting the historic facts, suitable to the same situations and venues in which the game is used. One possibility being studied is a reenactment that is accompanied by a preparative curriculum to precede the reenactment and then followed by a sensitive dialogue and evaluation. We will present our alternative to you when it is completed.

Please remember us as you worship and offer a prayer for our success in finding the way God opens to us.

Minute on the Underground Railroad Game, October 1996

Among the Religious Society of Friends, various yearly meetings, Friends schools, and gatherings have organized as part of their recreational programs an "Underground Railroad Game." This

"game" consists essentially of the participants, often children and adults, reenacting the American antebellum Underground Railroad experience posing as slaves, slave catchers, and conductors. On at least one occasion the game has been carried out over the protests of people of African descent in attendance.

The experience of being a passenger on the Underground Railroad is one that has deep spiritual meaning for people of color. Too many of our ancestors met their deaths during these perilous journeys. Presenting as a "game" an experience that was a tragedy for our people is offensive, and we do not understand Friends' need to recreate an experience that was so destructive. We are concerned with this failure in Friends' awareness.

The passengers of the Underground Railroad traveled barefooted at night, in false-bottom wagons, while dogs and men with guns chased them. Babies were drugged with opium so they would not make noise. Food and shelter were scarce and there were no guarantees that these passengers would reach their destination alive and well. Even if these simulations are performed under the most serious circumstances, they cannot, and we would not want them to, recreate the life-threatening conditions of actual travel on the Underground Railroad.

We view these simulations as demeaning, and in that light we hope you will reconsider holding these events. We support Friends' desire to understand and share the path our ancestors walked. This does not have to be done through reenactments. Some experiences are too painful to reconstruct. In the future, we hope that the experience of the Underground Railroad can be shared in a personal and historical manner that will foster all Friends' understanding of the difficulties people of African heritage experience all over this continent.

Edward N. Broadfield, Clerk
Fellowship of Friends of African Descent
1515 Cherry St., Philadelphia, PA 19102

Suggestions welcomed

For nearly a decade, Midlothian Meeting, located in the suburbs of Richmond, Va., has had a special relationship with the Southern Baptist church that has served as our host. We have rented an unused chapel located on their property ever since our meeting began. The Baptists provided us with a wonderful meeting place in a historic 200-year-old chapel located at the corner of two main roads in the heart of the village. They even permitted us to erect signs along both roads to indicate our presence. They

charged us minimal rent all during this time.

This relationship has been mutually beneficial. For one thing, we have helped for many years with providing meals to the homeless in the Baptists' dining hall. They have always commented on how our whole meeting showed up for these events, and how Friends were so eager to eat with and socialize with the homeless guests. Likewise, during the Gulf War, the Baptist pastor asked Friends to come to a peace worship he sponsored. Many of the Baptists have enjoyed our fine meeting library, which we have freely encouraged them to use. And over the years, we have had people from the Baptist church attend our worship, some even becoming regular attenders.

During the last two years, our meeting has become very active with various social concerns, even starting a thrift store in the village from which all proceeds benefit various charities and Quaker concerns. Not wanting to be self-serving, we have written into the by-laws of the thrift store that none of the proceeds may be used for the benefit of the meeting or in the procurement of a meetinghouse. Again, the generosity of the Baptists has permitted us to spend all of our resources (in time, energy, and money) on social concerns. We have provided desperately needed funding to a number of charities. We have also been able to provide goods to families in desperate need. Through the store we have provided job training for disabled persons and a work program as an alternative to imprisonment. We have also become publicly active in supporting equal treatment for gay and lesbian people, for example sending over 150 Christmas letters to local churches encouraging them to examine their stand regarding this issue.

We now find ourselves in a very difficult situation. Our Baptist hosts have asked us to vacate their chapel by April. Although they have told us they now need the space for their own congregation, I cannot help but have nagging questions. Being the main contact for our meeting with our Baptist hosts, I have noticed a definite cooling during the last year or so in their original care and concern. I find myself asking: Could our eviction have anything to do with some of the public social stands we have taken recently? Could it have anything to do with the fundamentalist takeover within this particular church? Could the forced departure of the pastor who was favorably disposed to Quakers have been a factor? Could Friends' casual dress for worship have been upsetting to some of their members? Whatever the real reason, we now find ourselves with a rather large meeting (by Quaker standards) about to be put out on the street.

We are in the process of mustering

whatever financial resources we can to find a permanent home very quickly. We have established a Meetinghouse Fund. But we know that for a meeting made up mostly of families with children, it will be difficult to gather enough funding from members and attenders by April. We are finding that rental fees are extremely high for a short-term location that has the amount of space we need.

We ask that Friends please keep our meeting in the Light as we proceed with this dilemma. Also, we welcome your suggestions and ideas on what we might do. Is there any other meeting out there that has had a similar problem, and how did you overcome it?

Howard Brod
Ad-hoc Committee
Midlothian Friends Meeting
P.O. Box 1003
Midlothian, VA 23113

Diversity in meeting

I was disappointed that the Dec. 1996 Forum carried so many "hair shirt" letters chiding Friends for not attracting minorities. In my area, Friends were present as missionaries at an earlier time, and many of the small Native American communities still have active Friends communities. Did you count them in? Before you flagellate yourself with the wet noodle, consider this:

My late husband had a black friend living between Tulsa and Muskogee in a rural Oklahoma community. We knew he was a leader there, and in his church he was a lay leader with a title like deacon.

We visited him one Sunday. Knowing he would be in church, we went there. It wasn't a silent Quaker meeting, just the opposite. The participants sang, clapped, stomped their feet, responded to the preacher whenever he made a point they agreed with "Amen, Brother!" I'd like to submit the idea that the method of worship determined what church they attended.

Wasn't there a song once that went, "You go to your church and I'll go to mine, and we will meet in the middle"?

Melba Blanton
Grove, Okla.

A landmark case

Thanks to Samuel M. Koenigsberg for walking FRIENDS JOURNAL readers through the 1670 trial of William Penn and William



Voilet Oakley

Mead (FJ Jan.). That landmark case, which secured the right of juries to determine guilt or innocence without judicial interference, is among the most significant of Quaker contributions to political liberty.

Friends ought not be too proud of this, however. In freeing jurors from official intimidation, Penn-Mead also produced one of our legal system's least attractive features: obsession with the racial,

gender, and socio-economic makeup of juries.

A presumption underlying the historic Quaker emphasis on freedom of conscience is that people will use that freedom responsibly if allowed to do so. Therefore, Friends should (I think) be troubled when extensive and well-documented research shows that jurors are more or less likely to convict, depending on whether they are male or female, black or white, affluent or not. In reality, it seems, many people just vote their prejudices. This, in turn, produces the familiar scramble of prosecutors and defense attorneys to assemble jurors whose biases will be beneficial to their respective causes.

Surely, jurors were no less prejudiced when they were uniformly white and male. And, undoubtedly, it is progress that women, non-whites, and the poor may now also serve. Our challenge is to encourage jurors to move past their biases to join together in the search for Truth—much as we try to do in Friends meetings.

How do we do this? First, I think, comes the acceptance that Truth does exist, both in court and in the universe. Everything is not just a matter of opinion. Among these truths is the fact—often forgotten by Quakers—that both William Penn and William Mead were guilty.

Mark E. Dixon
Wayne, Pa.

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.

Dispelling the Mystery of Silence

by Adam Corson-Finnerty

Some time ago I was chatting during a break in a conference and mentioned that I was a Quaker. "You are?" one conferee exclaimed, "I've always been curious about Quakers. In fact, once I took my family to a meeting near my home. We got there late and everyone was quiet. We sat for a long time but nothing happened. So finally we got up and left!"

"I still don't know what was going on," she continued. "Why was everyone just sitting there, doing nothing?"

We Friends know, of course, that a lot is "going on" during a silent meeting, and further, that some of the most uplifting meetings can occur without anything happening outwardly. Yet to an outsider there may be no inkling of what is happening on an interior level as Friends gather in silent worship. Quaker silence can seem quite mysterious.

In the interest of dispelling some of that "mystery," I would like to offer a glimpse of what goes on—for me—during silent worship.

Please keep in mind that this is the report of only one Quaker, and that my process of "settling in" reflects my own personal blend of Christianity, yoga, and heaven-knows-what, gathered over the years.

(I sit with my feet on the floor, back straight, knees apart. I close my eyes and rest my hands on my knees, palms up. Generally I can sit this way for an hour or longer, without stirring.)

I consciously try to relax my body. I slow my breathing and allow my face to fall. My knees spread further, my arms and legs relax. Often my head jerks slightly as my neck relaxes.)

The woman behind me is coughing. How annoying. Why doesn't she take a cough drop?

Relax, Adam. Let go. . . .

There's so much to do when I go back to work on Monday. I'd better make a mental list. OK: call Selden about the proposal to Kresge. Check to see if the drawings of the Anderson Center are ready. Ask Rochelle. . . .

Let go, Adam. You don't need to work now.

(And so on. It usually takes me at least 20 minutes to let go of planning, worrying, fantasizing, day dreaming, and generally racing my mental motor.)

The woman behind me has decided to get a cough drop.

Adam Corson-Finnerty is a member of Germantown (Pa.) Meeting.

It seems to take her ten minutes to unwrap it. The sound of the paper cuts through the silence like a giant walking through a field of rice crispies.)

Only sound. Only background. Only data. Not to be reacted to. Not to be attached to.

It's been a while since I relaxed. I should really meditate every day. What's wrong with my spiritual discipline? I should. . . .

Precious Jesus, heal my wounds.

Precious Jesus, heal my wounds.

Precious Jesus. . . .

(Suddenly I stop breathing. Completely. And just sit. Wait for my body to breathe me. A tentative breath comes. Then another. I am very still.)

I allow my eyes to cross, eyelids still shut. I know what I'll see. God's eye. God looks at me. I feel frightened. Vulnerable. Exhilarated.

Someone rises to speak. I try not to strain to listen to the speaker. I try not to not listen. If it's for me I'll hear it.)

I embrace the world with loving kindness.

I embrace the world with loving kindness.

I embrace the world with. . . .

(Stillness. No thought. A sense of floating. Thoughts and sounds flutter by like transparent goldfish.)

I have a profound sense of rising. The collective settledness, collected prayer, collected yearning, and collective good will of my fellow meeting members has grabbed hold of my vulnerable spirit and lifted it up. I feel a wonderful sense of peace and joy.)

Hallelujah.

(Sometimes I smile. Sometimes there are tears.)

Another Friend delivers a message. I find myself able to listen without losing my sense of being held in the light. I allow her voice to be the voice of God. I allow it to not be the voice of God.

I feel a gentle hand. My wife. Meeting is breaking. I feel peaceful and not ready to move. If only I could carry this sense of centeredness into my day today, into my week, into my life, how blessed I would be.)

BEHOLD I MAKE ALL THINGS NEW.

Yes, Lord.

□

Aborted Thought

I did not speak, but placed aside
the thought I thought in Quaker
meeting.

It was unclear, too ego wrapped,
too fully filled with pride-capped
words.

I put it on my cushioned bench
to rest and season in the Light.

Perhaps I'll find it sometime
when I sit there in silent thought,
reformed and in a healthy mode,
the Spirit printed on its heart,
its shape now changed, fresh-cut,
contoured by some great artist
now to match the opening of my
mouth.

—Irene VanWagner

*A member of Bulls Head-Oswego
(N.Y.) Meeting, Irene VanWagner is
a sojourning member of Mount
Holly (N.J.) Meeting. She and her
husband currently reside at
Woolman Commons in Medford
Leas, N.J.*

*A retired professor of microbiology,
Michael H. Ivey is an active
attender of Durham (N.C.) Meeting.*

*Peter Meister lives with his wife,
Sarah Loach, in New Hope, Ala. He
teaches German, and she teaches
French.*

Sunday Worship

Head bowed,
I cleared my mind.
Then . . . in front of me,
beneath the meeting bench,
a big, black, shiny ant appeared.
Six thin legs pumping up and
down,
he scooted among and around
all those shoes that loomed over
him.

Was he lost?
This place was not safe for ants.
One wrong move,
one shoe's shuffle,
and he would be . . . history.
Squished. Squashed. Smearred.

Oblivious to all these prospects,
the daredevil swerved left,
poked around, then veered right
and then swung back again.
What was he looking for?
I doubt that even he knew.
Next . . . he chanced a brown shoe
then the black one next to it,
neither to his taste or was it smell?
Finally he scampered off
out of view,
gone for good it seemed.
I wished him luck
among all those shoes.

Again, I cleared my mind
and sought to settle down.
But . . . much to my dismay,
that ant came back.
Still looking, still poking,
still not finding what he wanted.
It was a bad Sunday
for both of us.

—Michael H. Ivey

Quaker Choir

Great Spirit, keep us seated except when
We are in tune, and sometimes even then.

—Peter Meister



John Davis Gummere

Sandhill Cranes

by Jill A. Oglesby

Living near the Rio Grande River in Los Lunas, New Mexico, I am close to the migratory flight corridor for many groups of water birds. Some of the most beautiful to me, in their awkward way, are the sandhill cranes.

Each morning last winter, I awoke to the sound of sandhill cranes. When I went for a walk, I would see them flying overhead in committee formation. The way the cranes would sense one another's movements and turn and change together brought to mind the sensitivity Quakers show one another in a truly gathered meeting. I began to meditate on the cranes.

At the time, Native American friends were challenging me to learn about my own traditions. In my family, we were islanders once. We have long, skinny necks and long, skinny legs and light skin. I look, move, and sometimes minister very much like a crane. A convinced Friend (I grew up a Methodist in Albuquerque), I also was reading

about early Friends at the time, through the story of Margaret Fell. A contemporary, unprogrammed meetinghouse contains a diverse group of Friends. As a Quaker people, we now come from a wide variety of root faiths and ethnicities.

As I contemplated the sandhill cranes in committee formation, another image began to form in my mind: that of the meetinghouse as a marsh or wetland (like the wetlands at Isleta Pueblo near Los Lunas). Wetlands are a place of sanctuary, of refreshment, of serenity, of beauty, and of lively discussion. A marsh or wetland is a delicate ecological system requiring careful balance. Each creature has a distinct ministry.

I felt filled with hope and refreshed by this image. Throughout February and March, others came and sat down in folding chairs to worship. I landed, gathered my long, skinny legs under me, folded back my gray wings, and bent to be nurtured by the Creator in the Quaker marsh. □

Jill Oglesby is a member of Albuquerque (N.Mex.) Meeting.



The Interconnected Web of Friends' Silence

by Judith Brown

I have come to cherish a sense of interconnectedness in meeting for worship. Worship is not an individual process. The Light can and does reach all of us collectively. I know this by contrast. Twice in Buddhist meditation training sessions I have been helped to make my own meditation richer, but I have missed a communal sense of shared worship.

As Friends we worship more regularly than we do almost any other of our Quakerly activities. However, only rarely do we speak about or help each other with listening for the Inward Light, the "how to" of sinking down to the Seed. We attend workshops on many other aspects of being Friends; perhaps we need to work harder at enriching our practice in meeting for worship.

I cannot pretend to be a "weighty" Friend in meeting for worship, but I have considered meeting for worship the heart of my Quaker practice for enough years to have developed certain rituals for my own worship. I do not believe they are definitive, but I hope my description will stimulate others to think about their own practice and how to make it more transformative for their lives.

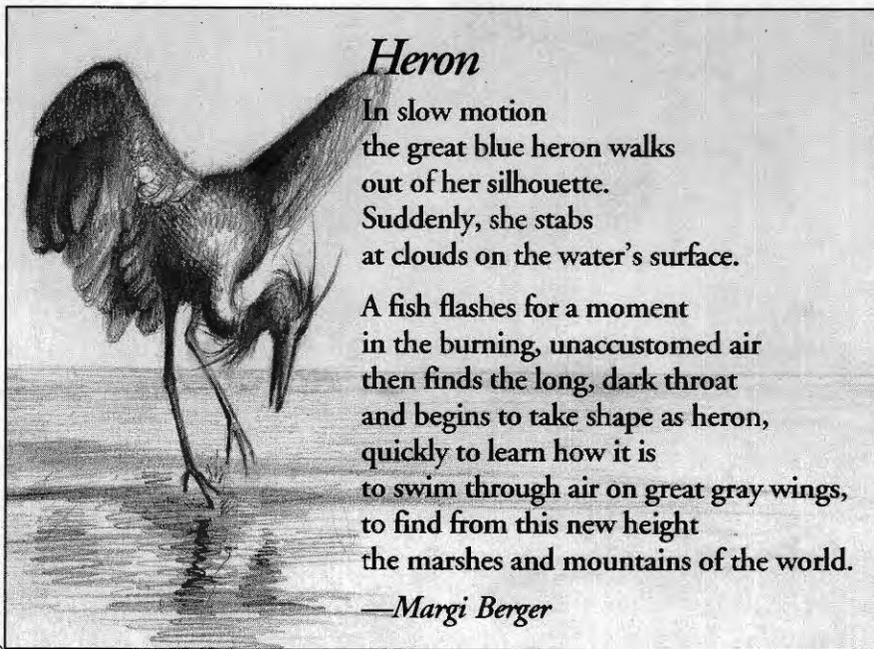
I usually begin worship aware of the word "centering." I try to listen for what the Light may have in store for me. I usually do that with my eyes closed, but I don't like to keep them shut too long at the beginning. This is because with my eyes closed, I cannot "gather" into my worship the others who have come into meeting. I may know the person across has had a rough time of late. I may know someone else has had a triumph. I hope somehow that I can help facilitate the Spirit's gathering of such persons, and those I don't know as well, into a worshipping community. Another Friend has described to me his sense that he is gathered into the arms of others at this opening time in meeting.

The next step is to wait for some phrase out of my hymn-singing, bible-reading past, "Alleluia" or "Yea though I walk through the valley of the shadow of death." Sometimes what comes to me is an image out of poetry, "elected silence sing to me," or a current event like the troubles in Bosnia. These leadings come more or less willy-nilly. I deem whatever comes is what the Light wants me to reflect on, at least for the time being. I usually accept what comes until a spoken message suggests to me that I should try to incorporate what is said into my thinking and see how it alters. In that incorporation process, some amazing things can happen.

Sometimes in the silence a "holy nudge" will come to me, and I know I must consider a certain course of action. Long- or short-range actions and urges to season them (not necessarily instant clarity) come if I am open to such promptings.

While I'm sinking down to the Seed, I hope that my fellow-worshippers will be sinking into their own worship so that I have a good chance to listen inwardly. But sometimes someone else is so full initially that they can't keep their message in, and the spoken messages begin early on. If that happens, I figure the Light wants me to see how what is said fits with what had begun to happen in me, and I work on that. That kind of synthesis can bring about a remarkable inner excitement.

A member of University (Wash.) Meeting, Judith Brown serves as poetry editor for FRIENDS JOURNAL.



Heron

In slow motion
the great blue heron walks
out of her silhouette.
Suddenly, she stabs
at clouds on the water's surface.

A fish flashes for a moment
in the burning, unaccustomed air
then finds the long, dark throat
and begins to take shape as heron,
quickly to learn how it is
to swim through air on great gray wings,
to find from this new height
the marshes and mountains of the world.

—Margi Berger

Silence Weaves

a basket waiting for words
no one expects
not even the speakers
themselves:
ministry that happens
to the minister,
a poem that happens
upon a poet
a passion that happens
in stillness
where one and more are
joined together—
listener, lover, holder
of the Light—
waiting to hear what will come
from other lips
out of that endless knot
of the heart
where strings twist together,
words get caught,
the unheard, the unsaid, the untouched
build up
a net of twigs and tossed debris:
a perfect hatching spot.

—Jane Johnson

Maybe someone's message goes on too long or too pedantically, and I have to curb a sense of irritation. When that happens, I am led to ask myself just what is there about me or what is going on in me that makes this message so difficult for me right now. What is the Light seeking to tell me? Some of my most useful insights about myself and my own folly have come to me in meeting for worship when I examine the roots of my irritations and judgments.

For me, it is in gathered meetings—those meetings in which a common theme emerges and a sense of the Spirit comes through each message—that we have an edge on the Buddhists. At almost every meeting for worship, I become aware of a certain interconnected web of silence. I become aware that not just my own individual seeking is happening, but that those gathered are Spirit-led and the theme is Spirit-given. Particularly if the spoken messages build on each other, I feel at the rise of meeting that I must come up out of a deep well of spiritual awareness that has been experienced communally, not just individually. As an individual, I have gained from the collective insights of the gathered meeting, and I know why we need each other.

I sometimes have felt I should develop my own ritual for use in the silence, and as this writing shows, I have, after a fashion. I'm not sure that using my own pattern always helps, however. If there are spoken messages that break into my ritual, I need to be open to them. It's best if I prepare and come to meeting for worship with a sense of expectation. By preparation I mean some reading that will give me my jump-off phrases or images in worship. I also can be aware that when I am distracted and cannot center, the Light may bear a message for me through my very distraction. My own rituals must not interfere with my

readiness to take another Friend's spoken message as important to knowing what the Light may want to have me learn.

I need to stay open. I also need faith that the Spirit will be and is alive and active in any worship in which I stay present. The best meetings I've experienced occur when I rise from meeting feeling that the Spirit has wrenched me and my fellow-worshippers out of ourselves, shown us what we can do for others, and worked a radical transformation in us. The "service" begins at the rise of meeting. □

Margi Berger lives on Bainbridge Island, Wash., where she writes poetry and edits a local art and literary journal.

Jane Johnson lives in Stonington, Conn.

Quaker Visions of Religious Pluralism

by Richard J. Wood

Penn and his colleagues understood that true conversion can only be based in respect for the stranger, and thus includes a willingness to learn from the stranger.

It is important at the outset of any discussion of religious pluralism to be clear what pluralism is: Pluralism is the open and allowed coexistence of differing faiths and practices. It is not relativism, the view that truth is relative to the

Richard J. Wood, formerly president of Earlham College, is currently dean of Yale Divinity School.

individual (or the culture), though relativism is sometimes invoked to defend pluralism. In fact, there is no logical requirement that a relativist be a pluralist—Thrasymachus in Plato's *Republic* represents a non-pluralistic relativist in holding that justice is whatever the stronger thinks to be in his interest.

Religious pluralism is the usual outcome of religious freedom. I say "usual" because there is no requirement that religious freedom is incompatible with everyone in some society sharing a common faith and practice. The opposite of religious pluralism is *enforced* conformity to a given faith and practice.

It is clear that pluralism admits of degrees, and that some limits are necessary for there to be social order. Pluralistic societies set limits in different ways, some by reference to what a dominant religious tradition can allow in good conscience, some by invoking an ethical vision of the conditions for good order. It is not easy to define appropriate limits and probably not possible to do so without being somewhat culturally specific—how much so is a key issue in social ethics. For example, was the banning of Mormon polygamy in the United States a defensible limit on religious pluralism? On what grounds?

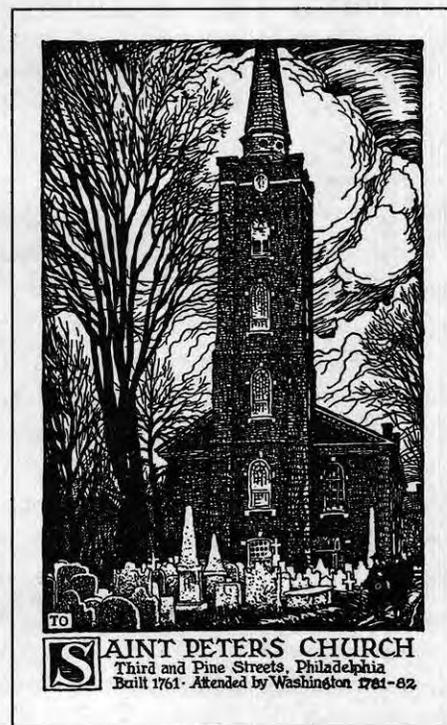
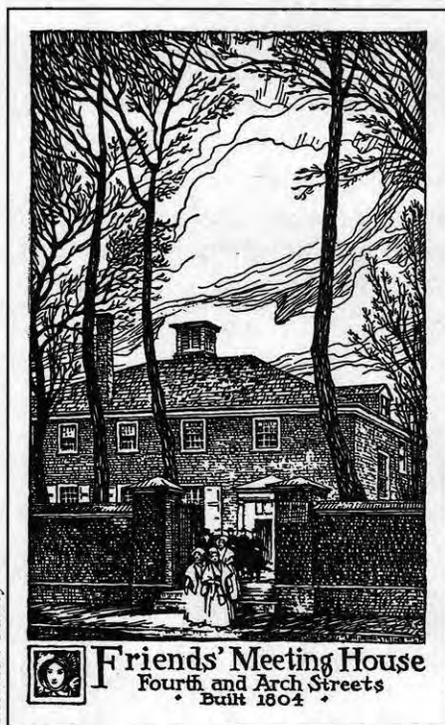
A commitment to religious and cultural pluralism can rest on a number of grounds—religious skepticism of various sorts (including various forms of relativism); a political judgment that tolerance is better than intolerance for achieving other political ends, such as social peace (without necessarily abandoning a claim to know the truth); compassion for those not able (for whatever reasons) to see the truth of one's position; as a tactic to prepare people for conversion to one's position; a desire to keep religion out of the political arena; etc.

This list could be expanded significantly. Some of these grounds have been important historically, e.g., a gentle skepticism combined with a political judgment in favor of tolerance, and hence of religious pluralism, was clearly important to some of the shapers of the Constitution of the United States of America.

My interest in this brief essay is what specifically *religious*, and more particularly Christian and Quaker, grounds there might be for a policy of supporting religious and cultural pluralism. My hope is that elucidating these grounds will be seen as relevant by Jewish and Muslim friends, but I will stay with my own Quaker Christian tradition as one window on this issue. Even more particularly, I want to examine the contributions that Quaker religious thought might make to Christian thinking about pluralism. Again, my interest is more systematic than historical, though the influence of William Penn and the experience of the Pennsylvania colonists was one important influence on the development of religious pluralism in the United States.

The Religious Society of Friends began as a radical protest against anything external to the work of the Holy Spirit. As Howard Brinton puts it in *The Quaker Doctrine of the Holy Spirit*:

The Society of Friends arose from an immediate, living experience of the Holy Spirit. This was not a new discovery. It was a rediscovery



of a truth shared in some degree by all Christians and specially emphasized by many of the reformers in 17th-century England. Among these reformers the Society of Friends was unique in making its experience of the Spirit primary and all else secondary.

Thus though the early Quakers were as militant as any of their contemporaries in claiming to know the Truth—they sometimes called themselves “Publishers of Truth”—their focus on the centrality of the transforming experience of the Holy Spirit combined with another key idea, that of the Inner Christ or Inner Light, to lead to a Christian universalism. Friends were not interested in nominal Christianity, in outward professions of faith or use of the “right” words. They believed, as George Fox put it, that “Christ has come to teach his people himself,” and that this transforming presence could restore God’s original image in creation, hence perfecting persons in love.

Fox’s Christian universalism is not based on a conception of the spiritual nature of man but on Jesus Christ, the universal covenant of light, the universal redeemer. His universalism has its roots in the prophetism of the Judaic-Christian tradition. . . . In Christian experience repentance precedes faith, and repentance includes the breaking up of our confidence in false gods and the shattering of the bonds of misdirected faith.

This quote is from *The Quaker Vision*, in which Lewis Benson emphasizes that the early Quakers were not optimists about unredeemed human nature. When they

talked about “responding to that of God in every person,” they understood that the first form of that response was likely to be prophetic confrontation with sin. But they were optimistic about the power of Christ through the Holy Spirit to transform and perfect persons—all persons—so their vision was not limited to one sex, race, ethnic group, or social class. In the early years Quakers journeyed to carry the Gospel to the Sultan and the Pope, as well as others outside England.

As John Punshon describes in *Portrait in Grey*, by the 18th century Quakers had become a well-defined Christian sect, very distinctive but less radical than in the early years:

Friends now clearly stood for a distinct emphasis within Christianity which asserted that all people were possessed of the light of Christ within, which was sufficient to save them if they obeyed it and drew upon its power; that God’s saving grace is universal and not confined to nominal or outward Christians; that human beings are under an obligation to seek perfection; and that God’s revelation of himself is not limited to nature or the printed word but continues directly down the centuries, informing both individuals and the Church.

These ideas, and not just fleeing from persecution in England, lay behind the founding of Pennsylvania, which was a crucial event in the development of Quaker ideas about religious pluralism. The following paragraphs, paraphrased from David Hackett Fisher’s important book on American cultural history, *Albion’s Seed*, summarize nicely the way in which Pennsylvania was intended to be a model Quaker society:

Pennsylvania and its neighboring provinces were intended to be in Penn’s words, a “colony of heaven” for the “children of Light.” He thought of his province as a model for general emulation. Like the Puritans of Massachusetts and the Cavaliers of Virginia, Penn intended his American settlement to be an example of all Christians.

The cornerstone of this “holy experiment” was liberty of conscience, but not for everyone. He excluded atheists and nonbelievers from his colony. Even so, Pennsylvania came closer to his goal of non-coercive society than any state in Christendom during the 17th century.

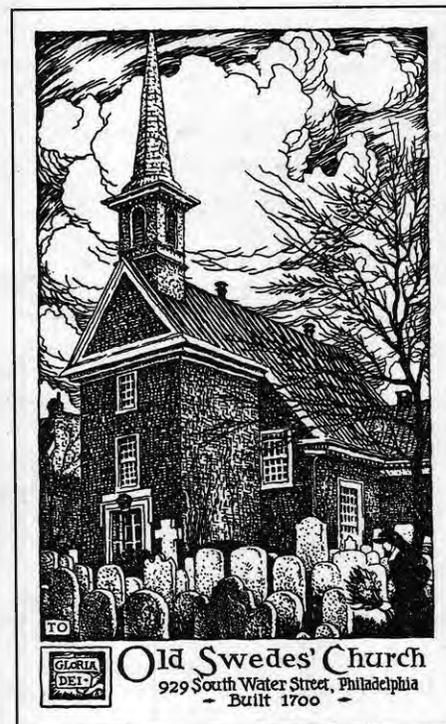
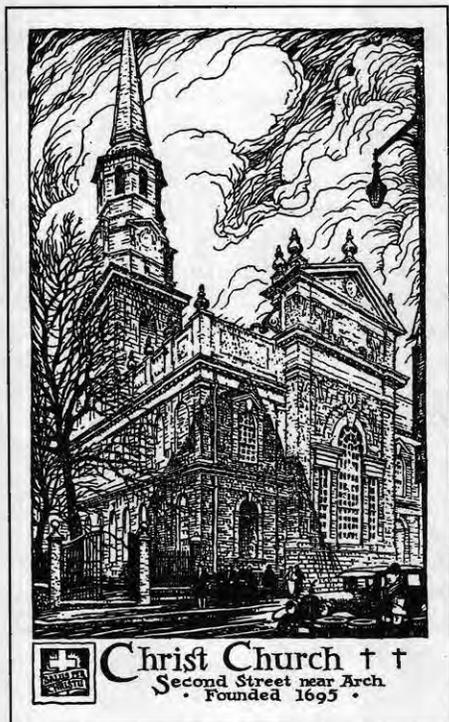
His dream was not unity but harmony—and not equality but “love and brotherly kindness.” He expected “obedience to superiors, love to equals, and help and countenance to inferior.” There was to be no freedom for the wicked; Penn’s laws against sin were more rigorous in some respects than those of Puritans or Anglicans. The Friends’ migration to

the Delaware Valley happened mainly in the years from 1675 to 1689. This was part of an historical epoch which began with the Restoration and continued through the reigns of Charles II (1660–85) and his Catholic brother James II (1685–88). In this period of English history, the great questions were about how people of different beliefs could live in peace together. That question was central to the cultural history of the Delaware colonies and remained so for many years.

The founders of Pennsylvania had very different ideas about immigration [from the Puritans in New England or the Cavaliers in Virginia]. William Penn and the Quaker elite of the colony made a special effort to attract European Protestants whose values were compatible with their own. English Quakers, German Pietists, and Swiss Anabaptists all believed deeply in the doctrine of the inner light, religious freedom, the ethic of work, and the evil of violence. The immigration policy of Quakers expanded the community of Christian values beyond the boundaries of their own sect and deliberately encouraged a diversity of national stocks in the Delaware Valley.

Not unity but harmony” is the ideal of Christian pluralism as Penn and other Friends understood it. But why, since Christians claim to know the Truth of God’s revelation, should we seek to live in harmony with non-Christians (or Christians with a different version of that revelation in Jesus)?

Part of the answer lies in the nature of that revelation itself—that God is love and that God’s way as manifest in Jesus is





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Love of other persons requires love *both* of what they are and of what they might be. Because humans are created in the image of God but are also free, love that is only accepting of current reality ultimately demeans the beloved and stifles growth of the personality. Eugene O'Neill dramatized this kind of love in *The Iceman Cometh*. Love that only loves the idealized person that the beloved might become also is destructive, for it does not value what is good in the person as he or she is now. What is popularly called "tough love" in the United States is an expression of the Love of God, for it both loves and demands repentance and the move toward perfection in love. If God truly is Love, then that love will not be thwarted and it does not need us to force it on people. We need to take seriously the teaching of Jesus and Paul that we are not to return evil for evil but overcome evil with good. Pluralism is a consequence of taking that teaching seriously.

A second basis of Christian pluralism emphasized by Friends is the centrality of the transforming presence of the Holy Spirit. There is no point in trying to force conscience, since the only thing that really matters is the transforming experience of the love of God by receiving the Holy Spirit. Thus the Christian in a pluralistic society accepts the role of a *confessional*, not a dictatorial stance. The Christian is called to manifest God's love, to give the Holy Spirit a chance. It is sobering to think how many people have rejected God because of their observation of the unloving behavior of God's professed followers.

To accept a confessional role is to accept the truth of Plato's dictum that the rightness or wrongness of actions and rules is something that must be, in principle, accessible to any person who will apply reason to the problem. That is, there must always be a good answer to the question, "Why does God command that action?"

The third basis, emphasized in the idea of the "inner Light," is that both because of that inner Light and because of the human frailty of all persons, including Christians, we have something to learn from the unbeliever, the stranger. Parker J. Palmer, in his book on the spirituality of public life, *The Company of Strangers*, captures this point nicely:

The key figure in public life is the stranger.

The stranger is also a central figure in biblical stories of faith, and for good reason. The religious quest, the spiritual pilgrimage, is always taking us into new lands where we are strange to others and they are strange to us. Faith is a venture into the unknown, into the realms of mystery, away from the safe and comfortable and secure. When we remain in the security of familiar surroundings, we have no need of faith. The very idea of faith suggests a movement away from our earthly securities into the distant, the unsettling, the strange.

It was in this spirit that the early Quaker colonists approached the strangers who were the Delaware Indians. Alone among the 17th-century English and Spanish settlers of North America, these Friends approached the Indians with respect—hoping to convert them but not treating them as "savages."

Penn and his colleagues understood that true conversion can only be based in respect for the stranger, and thus includes a willingness to learn from the stranger. Herein lies a strong theological basis for Christian commitment to religious pluralism.

The 17th-century Quaker version of pluralism was more restrictive than that of the 20th century, though it was more inclusive than any other contemporary version. What we have learned since then is the importance of including the non-Christian, and the nonbeliever, in that pluralistic vision built on respect for conscience. We also have learned to extend that respect for conscience to Quakers themselves, allowing pluralism within Quakerism, something that did not occur to our 17th-century ancestors. Such pluralism need not, any more than it did in Penn's time, accommodate itself to evil. Love must still be built on a foundation of justice.

It is possible to be fully and deeply committed to religious liberty and still believe, with William Penn, that religious liberty, and hence religious pluralism, is an instrument of salvation, not an end in itself. Such a belief goes beyond mere tolerance of error to love. It envisions a society in which people of different beliefs can dwell together in peace, so that the Holy Spirit will have an opportunity to reconcile people to God and to each other. I believe that this is a deeper and superior basis for a pluralistic society than the secular alternatives so popular in our time. □

Early Evangelical Quakers in the U.S.

by John Oliver

It will mildly surprise some readers of FRIENDS JOURNAL to discover that many Friends in the United States, and a large majority in the world, are evangelical Christians, or that most North American Quaker colleges were founded by evangelicals. Others, if not surprised, may regard evangelical Friends as a regrettable reality; after all, evangelical Quakers are and always have been crypto-fundamentalists and card-carrying members of the religious right—haven't they? This article suggests these notions are, at best, oversimplifications, or, at worst, prejudicial myths.

Early evangelical Quakers were a reflection of one couple—Walter and Emma Malone. Walter's early views were influenced by his boyhood in New Vienna, Ohio, home of John Henry Douglas and Daniel Hill (first leaders of the Peace Association of Friends and publishers of the *Herald of Peace* and *Olive Leaf*). In his years in Cincinnati, Ohio, he worshiped with Levi Coffin. Emma Brown Malone, a former Hicksite, was converted to evangelicalism by D. L. Moody and influenced by Quaker evangelist Esther Frame, professor Dougan Clark, experiences with rescue and foreign missions, and her work as a leader with Friends in Cleveland, Ohio.

Walter drew critical attention in 1892 when he challenged the second major conference of U.S. Friends to "come down and take in the poor people and go after the outcasts . . . with the expectation that we will be a poor, despised people." Most speakers recommended focusing on the "cultivated," "educated," "rich," etc. Only one supported Malone by noting, "There is a great deal more in what Walter Malone has said than perhaps many of us are ready to assent to."

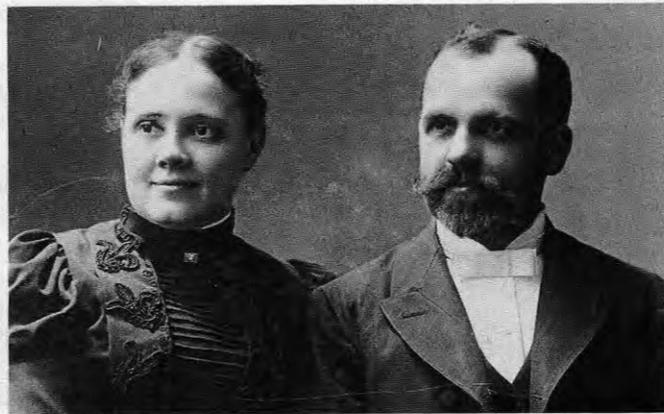
Work with the poor accelerated after

1892 when the Malones founded a Christian Workers Training School in Cleveland. By 1907 at least 35 students, 19 of whom were women, were serving in rescue missions, providing food, clothing, housing, job training and placements, and supports for women in crisis pregnancies. Cleveland's Friends welcomed ethnics as members in their meeting; the *American Friend* (published from 1894 to 1960 by Orthodox Friends and first edited by Rufus Jones) complained that our cities are "overpopulated" by people "with foreign and unpronounceable names [who] cannot be assimilated into our free institutions."

Nonviolence? Publications by the Malones asked missionaries in China (including former students) to refuse indemnities and "take joyfully" the destruction of mission properties by Boxers. In contrast, the *American Friend* supported military force against Boxers and against the American Railway Union in the United States. The Malones, who called upon "army and navy men . . . [to] *Get out. Get out.*" labeled war, capital punishment, and abortion—the preferred sin of the "cultured and refined classes" of the United States—as murder. If this view was unfashionable, it was shared by Susan B. Anthony, who called abortion the "most monstrous crime" and abortion-inducing drugs "broths of Beelzebub."

Gender? Emma Malone was co-president of the Cleveland school from its inception until her retirement—75 years before a major U.S. coeducational college or university was headed by a woman. At least 71 women ministers trained in Cleveland from 1892 to 1907. More women ministers were trained in Cleveland in the late 19th and early 20th centuries than anywhere else in the United States.

Race? African Americans enrolled in the Malones' school at least as early as 1901—25 years before being admitted to



Quaker Evangelists Emma and Walter Malone

Photograph courtesy of Malone College

an Eastern Quaker college and at a time when the *American Friend* argued that "the education of the Negro must be industrial." A Cleveland missionary to South Africa, charged with being a "nigger preacher," making the black "think he is as good as the white man," and "breaking down the natural separation" between races, noted that in identifying "with a hated race [he] must share not only the contempt but also the censure which the native receives in such measure." The Malones charged England with crimes against "those poor natives [in South Africa] that excel any horrors we ever heard of the Americans doing to the native Indians," urged Quakers to petition Congress to treat mob violence against blacks as a violation of the Constitution, criticized a Belgian "reign of terror" in the Congo, and praised W.E.B. Du Bois for an article entitled "What Intellectual Education is Doing for the Negroes." Cleveland's Friends took Quakerism to Kenya, which has more Quakers today than any other country in the world.

Finally, early evangelical Friends differed from some liberal or progressive Quakers in the U.S. because they were not interested in eugenics, perhaps because they were only minimally interested in "improving" society, at least in the U.S. Their distinctive mission was to "save souls," which led them to identify with the powerless and "go after the outcasts" rather than to seek out the rich. Their expectation, at least in the mind of Walter Malone, was to become "a poor despised people" themselves. □

John Oliver teaches history at Malone College in Canton, Ohio. The editor of J. Walter Malone, the Autobiography of an Evangelical Quaker, he is working on a biography of Walter and Emma Malone. He is convenor for the 12th biennial conference of Quaker Historians and Archivists, June 19–21, 1998, at Baltimore, Stony Run (Md.) Meeting.

QUAKER CONNECTIONS

The Penn School, the Penn Center, and Friends

by Monica Maria Tetzlaff

When I first saw the Penn Center on St. Helena Island, South Carolina, its beauty took my breath away. The buildings were simple, white clapboard structures. The surrounding massive oaks, dripping with Spanish moss, filtered sunlight on the path in a way that hushed my soul. As I walked, I could almost feel the spirits of the thousands of students and their teachers who crossed this dusty ground so many years ago.

The Penn Center has long been associated with Quakers, but it is also an important African American cultural and community center with ties to the black Baptist church. As a historian and a Quaker meeting attender, I would like to share what I have learned about the Penn Center and Quakers, so that the complexity and richness of their connection is better known.

The Penn School

One of the first southern schools for newly free African Americans, the Penn School was founded in 1862 by Laura Towne and Ellen Murray. These white women were sent by the Pennsylvania Freedmen's Aid Association (PFAA) to St. Helena Island, S.C., which the Union Army had captured. At the Penn School, black children were first taught to read and write, a privilege that had been denied them during slavery.

Although Towne was Unitarian, she and Murray named their school after William Penn because of his belief in "the brotherhood of all humanity." They were also grateful to the many Friends who were leaders in the PFAA. Philadelphia Friends James McKim and his daughter Lucy visited Towne and Murray in 1862 and collected African American songs and spirituals. The PFAA also sent

*An attender of South Bend (Ind.) Meeting, Monica Maria Tetzlaff teaches history at Indiana University, South Bend.
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Penn School workers, 1913

Charlotte Forten, a young black woman, to teach at the Penn School in 1863.

After the Civil War, when South Carolina's reconstruction government started public primary schools, Penn School began to specialize in more advanced education. In addition to teacher training, its founders sought to prepare African Americans for citizenship. St. Helena residents responded enthusiastically to their new rights by organizing Republican political clubs for discussion and debate and by electing Robert Smalls, a black Civil War hero, to Congress.

In the North, Francis Cope, a Friend, raised funds for the Penn School through the Benezet Society of Germantown, Pa., after the PFAA ceased to exist in 1871. After 1877, however, northern interest began to wane. Financial support for the Penn School decreased and it was mainly the finances of founder Laura Towne's family that kept the school afloat.

Congress also abandoned the Reconstruction experiment. In white-majority areas of the South, black voting rights were taken away through violence, in-

timidation, fraud, and legal obstacles. Towne and the graduates of her school were an important voice of protest.

In 1894 E. M. Wistar, a Friend who had completed a tour of the South, reported that although the Penn School was providing a superior education for some blacks on the island, conditions for African Americans in general had not improved greatly since the Civil War. Many blacks had managed to buy small farms, and the thousands of African Americans who lived on St. Helena Island outnumbered whites by over ten to one. Still, they were barred from most professions, and their political power was in danger of being lost.

In fact, most citizenship rights were taken away from South Carolina blacks in the state's 1895 Constitutional Convention. The mood of the nation was increasingly racist, Towne and Murray were quite elderly, and the fate of the Penn School was uncertain. At this point, Francis Cope's son stepped in and led Quakers and others to organize a board of trustees and put the Penn School on a

Photos courtesy of the Penn Center

more secure financial footing. Around 1900 this board remade the historic institution into a quieter and more conservative school. With an emphasis on vocational education, politics were no longer mentioned.

Under the direction of two more white northern women, Rossa Cooley and Grace House, the Penn School's main mission during the first half of the 20th century was to sustain black farmers who were trying to make a living on the land. Crop prices kept going down, and farmers became poorer and poorer. Despite the school's efforts to improve local agricultural techniques, many St. Helena Island African Americans joined the hundreds of thousands of others of their race who moved north during WW I and WW II. The skills that Penn alumni had learned helped them succeed, and many became long-distance supporters of their old school.



The first Penn School building

landmark and hosts over 20,000 visitors annually. The National Endowment for the Humanities and the State of South Carolina, along with various nonprofit organizations such as the Penn Community

portions of land to resort developers and increased taxes. The center works to provide legal assistance and advice on creative and environmentally friendly land management to island residents. Each November, a celebration

The Penn Center

In 1948 the school was in financial trouble again, and the board began to evaluate whether the institution could continue. They decided to turn Penn into a community center, and two white Friends, Courtney and Elizabeth Sicheloff, were accepted as the new directors. Along with the black community, the Sicheloffs revived the struggle for black political rights and campaigned actively against segregation for 19 years.

Since 1969, when the Sicheloffs left, the Penn Center has been led by African Americans. The center serves as an African American historic and cultural center, a community center that provides a variety of children's and adult educational services, and a conference center for visiting groups. Since the 1970s, the Peace Corps has used parts of the old Penn School farm at the center to train its volunteers in agricultural skills. The volunteers also learn the value and function of a community center. A legal services office currently operates from a cottage on the Penn Center grounds.

Since 1980, Executive Director Emory Campbell has led Penn into national prominence. The center received the designation of being a national historical



Student cobblers, carpenters, blacksmiths, and basketmakers, 1913

Club and the Michigan Support group, have provided much-needed funds for the renovation of the historic buildings and an upgrade of the York Baily Museum. State universities and historically black colleges also cooperate with the Penn Center. Just as importantly, the center works to preserve black autonomy on the island through youth community leadership and land retention programs—African Americans on the island have lost significant

Heritage Days draws visitors from all over the country to share in oyster roasts, community sings, and the aspects of the rich African American culture of the region.

In 1992 Palmetto Gathering, a group of South Carolina and Georgia Friends, started a tradition of annual workcamps at the Penn Center each October. This contact is an important spiritual revival of an old Quaker connection.

For information on the 1997 Quaker workcamp, contact Doris

Wilson at (864) 439-8788. Those interested in visiting or aiding the Penn Center may call or write to Penn Community Services, Inc., P.O. Box 126, Lands End Road, St. Helena Island, SC 29920, telephone (803) 838-2432.

The Sicheloffs and the Civil Rights Movement

As the strongest of the Friends connections, Courtney and Elizabeth Sicheloff

graciously agreed to share with me some recollections of their years at the Penn Center.

At the urging of Ira Reed, an African American professor at Courtney's alma mater, Haverford College, the Siceloffs agreed to head the Penn Center and moved there shortly after their marriage in 1949. As they made the transition from school to community center, they met with local people to learn about the needs of the island. The daycare center that grew out of these meetings has continued in one form or another to the present day.

The state maternal and child health authorities also made use of the facilities at the Penn Center to run a midwife program. Elizabeth helped with the administration of the program and recalled:

There had always been a large number of births handled by midwives in the Lowcountry of South Carolina. The most experienced ones and the most in demand were the "Granny Midwives." Through the years the state set up and strengthened a program for certifying midwives. This included training in how to fill out birth certificates, since some of these women had little knowledge of reading or writing—but they knew all about delivering babies. They had sessions on nutrition and how important it was for the mothers to eat a lot of greens and seafood in their diet.

Other activities of the center included establishing a county library branch and bookmobile service, a tomato cooperative to market local farmers' produce directly to the public, and a conference to address other needs of the island's small farmers.

In order to make government agencies more responsible to the island's farmers, the Siceloffs conducted a study to look for racial discrimination in the county offices of South Carolina's Farmer's Home Demonstration Service. As Courtney remembered, "At that time the directors were always white and the assistants were always black. Black farmers received little help from white

directors, and black assistants had few resources at their disposal." The Siceloffs looked at the qualifications of the people and how long they had served. It was clear that some of the blacks had more training and experience than the whites. However, when there was a turnover in staff, the office would always bring in a new white supervisor. After the study there were some changes. A Farmer's Home Administration office was set up on St. Helena Island with the first black director in the state.

During the Siceloffs' tenure in the 1950s, there were no integrated facilities in the state of South Carolina. The beaches and all the schools were segregated. Even though the Supreme Court decision outlawing segregation came down in 1954, it was not implemented until the end of the 1960s. Signs for "Whites" and "Blacks" dotted the landmarks of towns. In order to hasten integration after the 1954 decision, the Siceloffs and the American

Friends Service Committee began organizing workcamps to turn the school buildings into integrated conference facilities. A conference center was needed because there were very few places in the South where blacks and whites could attend meetings and stay overnight.

The participation of black and white staff, college students, and local people in the workcamps created a great deal of opposition in the official and unofficial white community. "It changed the concept of Penn in Beaufort, S.C., from a 'benign' school for blacks that had existed for almost a century, into something that was challenging the system," Courtney said.

Having previously led a workcamp in Mexico, Courtney and Elizabeth naturally would think of organizing a workcamp at the Penn Center. The AFSC sponsored weekend and summer workcamps, starting with a high-school-age workcamp. There were also workcamps sponsored

by the Jewish Service Committee, by Lutherans, and by different colleges around the state.

The weekend workcamps usually started on Friday afternoon and went through Sunday. On Friday the center hosted an oyster roast, Saturday was a work day, and then there was a closing session on Sunday. There was a plan for the whole weekend to draw together groups as disparate as South Carolina State College, a black



Above: The Penn Center trained Peace Corps groups during the mid-1960s. A teacher from Botswana instructs Penn staff in the Setswana language.

Right: The Penn Center hosted a training course for midwives, 1959.

Photos courtesy of Courtney Siceloff



Courtney and Elizabeth Sicheloff and their son John with Martin Luther King Jr., at a Southern Christian Leadership Conference retreat held at the Penn Center in 1967

institution, and the Citadel, which then consisted exclusively of young white men.

Conscientious Objectors also served the center during the Vietnam War. Courtney and Elizabeth recalled seven who qualified for alternative service and received subsistence wages and a room. These men helped the Sicheloffs prepare the conference center for groups, ran errands, and did clerical work. "It was especially busy during the Peace Corps training sessions," Courtney recalled. "Their service was invaluable and enabled us to offer conference facilities at rates the civil rights and other nonprofit agencies could afford."

Despite some local white opposition, the center made its facilities available to Martin Luther King Jr. and the Southern Christian Leadership Conference (SCLC). The group had staff scattered throughout the South and needed a safe place to plan their strategy in the civil rights movement. Martin Luther King's decision to go to Chicago was made at the center, and there was a great deal of discussion within the SCLC about whether to take the struggle north.

The Sicheloffs would try to keep these meetings of the SCLC quiet, but news would leak out. Their phones were tapped, probably by the FBI. Sometimes it seemed people in Beaufort knew the SCLC was coming before the Sicheloffs did. Once they heard a rumor that a civic group was proposing to form a human chain across the bridge to St. Helena Island to keep Martin Luther King from coming, but nothing like that ever happened.

Along with discouraging rumors, there were a lot of encouraging actions, and the Sicheloffs kept their sense of humor despite the seriousness of southern whites' "massive resistance" to integration. Once, the Ku Klux Klan organized a rally in which they claimed they would expose Courtney as a Communist. In connection with the rally they planned a parade

through Beaufort, but the mayor and city council would not allow it.

The Klan parade was turned down, but the KKK went ahead with their rally. Klansmen came from several states. There were very

few members in the area, and they needed all the reserves they could get. When Elizabeth drove to Beaufort that afternoon to pick up the couple's children from school, she saw cars arriving with Klan robes hanging in the back like extra clothes on a hanger.

Courtney called the sheriff because he had heard that after the rally the Klan would come to the center. The sheriff told the Sicheloffs to write down the license numbers of the Klan cars when they saw them. The sheriff and a representative from the Commission on Civil Rights also assured Courtney that their deputies would be patrolling in unmarked cars. To their relief and amusement, the Sicheloffs discovered that there were almost more deputies than Klansmen.

Aside from support from local African Americans, the Sicheloffs received encouragement from Quakers on the board of the Penn Center. "Quakers were the ones who raised the money and, wisely and providently, in the manner of Friends, invested the money and provided support for the center. They had done so before us, as well as while we were there," Elizabeth explained. Ira Reed, Harold Evans, William Cadbury, Hollingsworth Wood, and Paul Brown were a few of the Friends they recalled who were involved in this work.

The couple also remembered the encouragement of Bernard Walton, a traveling representative from Friends General Conference. "His mission was to visit isolated Friends, and we always looked forward to Bernard's visits," Elizabeth said. Courtney spoke of other Quaker visitors: Douglas and Dorothy Steere, Arthur Morgan, and Dora and Bob Wilson from Pendle Hill. "These were all ways in which we were nurtured."

Although the Sicheloffs now live in Atlanta, Ga., they continue to maintain ties to the Penn Center and visit whenever they can. □

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The Augusta Open Door Kindergarten

by Faith B. Bertsche

In 1964 a speaker sponsored by Augusta (Ga.) Meeting had a significant influence on the Augusta community. The speaker was Rachel Davis DuBois, a Quaker from New York Yearly Meeting. She was in the South speaking to interested groups of people about her fresh, new techniques for improving communication among diverse groups. Her methods proved to be remarkably successful in Augusta and other southern cities.

The meeting had agreed to provide hospitality, a place to speak, and travel expenses to the next city on her schedule. Miriam Bowles, another member of the meeting, and I had had great difficulty in finding a place where black and white people could meet together to hear her message. Thanks to mutual friends we were able to persuade the Unitarian Church to open their assembly room to us for one evening. Miriam used her wide community contacts to invite interested friends to come and hear Rachel, as did the rest of our small meeting.

I met Rachel DuBois at the Augusta bus terminal and brought her to our home, where she stayed during her visit. We began talking and soon found we had many friends in common.

When we started out for the Unitarian Church that evening, I hoped we would have enough people there to make the evening worth all the effort the entire meeting had put into it. The technique of getting varied individuals together was a daunting thought then, as it still is all these years later. As we arrived, I was pleased to see that the large room was filled with both men and women, black and white, from a wide variety of religions. Before turning the meeting over to Rachel, I made a brief introduction. To my amazement, she started out by leading us in a song or two and playing musical chairs! Then she began her lecture. Not only did she immediately put every-

one at ease, but also she had their complete attention.

At the conclusion of the evening, many people asked Rachel to stay overnight and have another session with them the next day. Fortunately, she was able to change her itinerary.

The next morning a group of young, active women who were leaders in both black and white communities met at my house for a training session. They wanted to know how they could handle the way their children were being subjected to violence and to the prejudices of anti-integration forces.

It was not an easy morning. Tears threatened several times, but those women and Rachel remained firm in finding a way to meet this challenge. We all faced an ugly world and agonized over what to do. The fire against integration had been laid, and all that remained was a match to light it, which was something that must not happen.

When I returned from seeing Rachel get on the bus, I found several of the women still talking seriously about meeting again soon. The five young women, black and white, were all college graduates with small children. Their first problem was a baby sitter. Where could we meet to be together with the baby sitter and children? Fortunately we all had a sense of humor, and as we looked at each other we burst into laughter. As one of them said: "We can't even eat a sandwich together anywhere except in our own homes." I suggested my house. There were a few minutes of quiet time before we stood up silently and looked at each other with grim expressions on our faces. I can still recall the stillness in our living room as they picked up their books and purses to leave. "God Bless," said one, "Amen" from us all to each other.

Monday morning had been selected for our first meeting, and it was at this time that the idea for the kindergarten was born. The small, determined group of

women included Freddie Jackson, Pat Knox, and Charlotte Watkins. Rachel had suggested that we start by getting to know each other by bringing a sandwich and a book of poetry. I greeted each one as they arrived. We had a pleasant "getting to know you" hour, reading our favorite poems.

"Wasn't that a clever idea of Rachel's?" we all said and were so amazed at each of our responses. All the women, except myself, were from the deep South and teased me about my poetry selection containing a lot about snow!

I listened as the southern women, with their delightful soft accents, read about lazy days in the summer in the South. One of the black women got up and acted out her poem; this brought shrieks of laughter from the others. I had no idea what they were talking about, and then they all started dancing around their chairs! Rachel was right; we all had a lot to learn from each other.

We began by seeing that our children also learned to know one another. These children and the others that joined them were to become a daily part of our lives for the next year. From the moment we began searching for a place to meet until we opened the Open Door Kindergarten in the Unitarian Church, not a day or night passed that we weren't in touch with one another. Our lives, our families, and any semblance of a social life took a back seat to the school that we were determined to have. To list the rebuffs, the snubs, the friendships lost would be to put the emphasis where it did not belong. The thought of nothing except the solid business of starting an interracial kindergarten in the heart of Augusta, or any southern city where segregation was the practice, filled our days and nights seven days a week.

From the very first, we were determined to be independent; but this was costly. It meant no sponsorship from a church or anyone else and no charging a fee that might eliminate the poor. The

Faith B. Bertsche is a member of Augusta (Ga.) Meeting.



The original Open Door Kindergarten was held in the Unitarian Universalist Church of Augusta (left). The school continues to thrive at its current location (below).



Photos courtesy of Faith Bertsche

school would have to be self-supporting. Then the weary search began for a place that would meet state standards for kindergartens and that we could afford. Through the efforts of Kay Sutherland, who with her husband had been prominent in the organization of the Unitarian Fellowship, we were able to rent their new building for a nominal fee. Our two classes for the two age groups were limited in size so that each class could be handled by one teacher plus one board member (who worked one day a week as a volunteer helper).

Our original group was augmented by Jane Lester, the wife of a graduate stu-

dent at the Medical College of Georgia. She along with Ella Stenhouse, whose husband was a professor at Paine College, became teachers for the school. The rest of us formed ourselves into what we called the board. We next added Sammie Rice, a registered nurse and teacher at Paine College; Rose Hinton came as a board member; and Dr. Martha McCranie agreed to serve as a medical advisor. Our zeal and enthusiasm for our project mounted and the bonds of friendship were solidly formed and tightened as the days and their trials went by.

Money: where would we be able to get money for materials, toys, rent? Besides the Unitarian Fellowship and the Religious Society of Friends, many well-to-do families, both white and black, gave substantial amounts of money. Also, money and gifts appeared from "no names, please." I found that even walking down Broad Street strangers would stop, ask if I was Faith Bertsche, then give me five, ten, or even more dollars cash but "no name, please," just "Good luck."

As the time for our open house got nearer and nearer, I, as an individual, found myself entering what I could only

feel as a sanctuary within myself. I moved slowly, as though an unknown hand was guiding me. "Not to worry," I told myself. Others called just to be reassured that all was well.

At last a Sunday was set for our open house and preregistration. The *Augusta Chronicle*, the local

newspaper, not without objection, had printed our interracial picture above the story of the kindergarten. Sunday, however, turned out to be the day of the March on Selma.

I could have cried. Months and months of work down the drain, I thought. Our chances of enrolling children other than those of board members seemed remote. Four o'clock, the appointed time came. The board members arrived, each smiling to reassure the others. Then the people came, and came, and came! Both classes were full. We could not believe it. We ran out of punch, cookies, and application blanks. "Did we have a waiting list?" A waiting what...? The total enrollment was 22 children, evenly split racially, more boys than girls.

Our conclusions of what we wanted to accomplish in the kindergarten gradually evolved over the months; it would be nonsectarian, racially integrated, and unguarded. There was concern expressed from many quarters regarding our safety. Personally, by this time we were all so committed to each other and the school that we became oblivious to the very real fact that we might be killed. But with the school opening almost a reality, facts were facts: we might be attacked. Should we ask for police protection or carry guns in our cars when driving the children around town? Should we have a parent patrol?

We had a long, prayerful afternoon one hot August day, not about our own safety but about the children's safety and our concern for their parents. After all, these parents were entrusting their chil-

dren to our care. Our decision was to purchase a first aid kit and several pails of sand just in case we were the recipients of a fire bomb. Then it was decided that there would always be three women present during school hours. Next, we would take the matter up with all the parents at the first parent-teacher meeting. At that first meeting, the parents agreed with our action, and the matter never came up again.

When the Open Door Kindergarten group became incorporated, I became chair of the board of directors. During the years I presided, both board meetings and parent-teacher meetings were conducted in the manner of Friends, i.e., taking the sense of the group—no votes and no opportunity to raise black hand against white, Jew against Christian. It worked well! I resigned as chair in 1966, and there has been no further Quaker representation on the board since then. Although the school had the support of the meeting, no other Quaker actively participated in the work except when my husband became treasurer for one year.

When does thinking become reality? Our constant, daily togetherness became a part of ourselves. We came to know each other to a depth one rarely finds. Prayer, tears, trials, understanding, and love bound us together forever.

Going over my notes from more than 30 years ago, several incidents stand out. One of the things that remain in my mind was the reaction of the fire department when we took our kindergarten children to tour their facilities. I remember that my heart stood still as we arrived. The firemen were standing in a row to keep us out as we drove up with our precious cargo of small children. But not for long. Their faces broke into smiles as the children ran from the cars towards the firemen. We took a deep breath and smiled at the men as they lifted child after child onto the red fire trucks.

Another incident occurred when we went to see the animals on a local farm. The farmer was not very receptive. He was almost disagreeable. We had to look at all of the cows and horses from a distance in the cars.

Then there was the very hot summer day when we took the children to Bush Field (the Augusta airport). We were welcomed by the airport staff, who showed us all around. The children enjoyed climbing in and out of a real plane. Unfortunately, we had forgotten to bring our con-

tainers of water. Before we got in the car to go home, I took one of the children into the motel next to where the car was parked. Inside, when I inquired for a drink of water for the child from the drinking fountain near the door, the motel manager minced no words in telling me to leave and take the black child with me. Interestingly, some people who were registering for rooms at the motel overheard the manager's degrading remarks. They immediately canceled their request for rooms, picked up their luggage, and followed me out of the motel. When we got outside, one of the motel workers, who also had overheard the remarks, met me with a drink for the child.

The last memory is of a train ride from Augusta to nearby Harlem. The conductor came around to collect the tickets, but he refused to take the tickets from any of our black kindergarten children because they were not in the "right" car. "Blacks to the black car." However, the conductor apparently felt bad about how he had treated the children and came back to us. By the end of the ride, he turned out to be a great friend of all the children, punched everyone's tickets, and talked to them all. Actually, the train ride ended up with one of the boys trying on the conductor's hat.

That first year of 1964 turned out to be a major learning experience for all of us, black and white, children and adults, teachers, parents, and board members of the newly created Open Door Kindergarten.

The Augusta Open Door Kindergarten is still flourishing. Its success can also be judged by the fact that all the original students have gone on to complete their studies in local schools, and many have gone on to college.

This is one of the many success stories of Rachel Davis DuBois and her program. She died in 1993 at the age of 101.

Although some of our original group have died or moved away from Augusta, Miriam Bowles, at age 93, remains alert and active. She lives in a retirement village nearby.

As for myself and my husband, we live in the same neighborhood. The difference now is that our neighborhood is racially integrated. School busses pick up all children (ours had to walk to the neighborhood whites-only school).

Despite all the changes worldwide, my husband of 57 years and I continue to be active in our small Friends meeting, which keeps finding new social concerns to promote in Augusta. □

Susan B.

by Betty-Jean Seeger

As a result of a somewhat accidental and spontaneous pairing of subject to person for the tercentenary events at New York Yearly Meeting, I found myself called upon to impersonate Susan B. Anthony. Knowing nothing about her save her involvement with women eventually getting the right to vote and having a coin named after her, I gradually immersed myself in her life.

Since there was only one biography of her, written by Kathleen Barry and published in 1988, I was extremely fortunate to learn of Lynn Sherr's compilation of Anthony's letters and speeches in her book, Failure Is Impossible, published in 1995, a real gem of a resource.

Susan Brownell Anthony was born February 15, 1820. Many of her views on the role of women in our culture, though well ahead of her time, seem particularly cogent today, as we stand on the threshold of the 21st century. In her day, women were largely restricted from participating in any meaningful endeavors of public life outside their domestic confines and child-bearing and child-rearing roles. In marriage, they were virtually legally dead, having no legal rights in any aspect of the relationship. Those able to afford any sort of education were usually limited to acquiring the decorative and social graces that would enhance their qualities in the eyes of future spouses. There were always a few strong, independent-minded women who tried to forge their own way and succeeded in being recognized for their minds and abilities. However, if this is still a struggle for women in 1997, it was an extraordinary feat to accomplish in the 19th century.

*Betty-Jean Seeger is a member of Montclair (N.J.) Meeting.
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Anthony: Wise Mentor

Raised in a large and loving family, Anthony was undergirded by the Quaker principles of egalitarianism, self-reliance, and integrity instilled in her by her parents, especially her Quaker father Daniel. She was fortunate in receiving an education that prepared her for teaching, the only recognized profession open to women. She readily noted the disparity in wages paid female and male teachers (with male teachers getting four times more) for the same amount of work, as earlier on she became aware of such disparities in male and female mill workers at her father's mill. It is disturbing to think these are still recurring problems in our "modern" times.

Anthony's first reformist activities were centered in the temperance movement, spurred largely by the physical and mental abuse women suffered from drunken and violent men. Coming from an ardently abolitionist Quaker household, Anthony continued her protest activities in the anti-slavery movement and, of course, noted the double burden placed on black women.

The realization that only by getting the right to vote would women have a chance to redress grievances and make their influence felt in the political life of the country propelled her to become a prime leader in the suffragette movement and a champion of equal rights for women.

The 19th Amendment granting women the right to vote was finally ratified in August 1920—100 years after Susan B. Anthony's birth in 1820, and this passed by only one crucial vote—that of Tennessee. It has taken us until the present time even to begin to realize her confident and far-reaching vision of what she called the New or True Woman:

The true woman will not be exponent of another, or allow another to be such for her. She will be her own individual self, do her own individual work, stand or fall by her own individual wisdom and strength. . . . The old idea that man was made for himself, and woman for him, that he the oak, she the vine, he the head, she the heart, he the great conservator of wisdom principle, she of love, will be reverently laid aside with

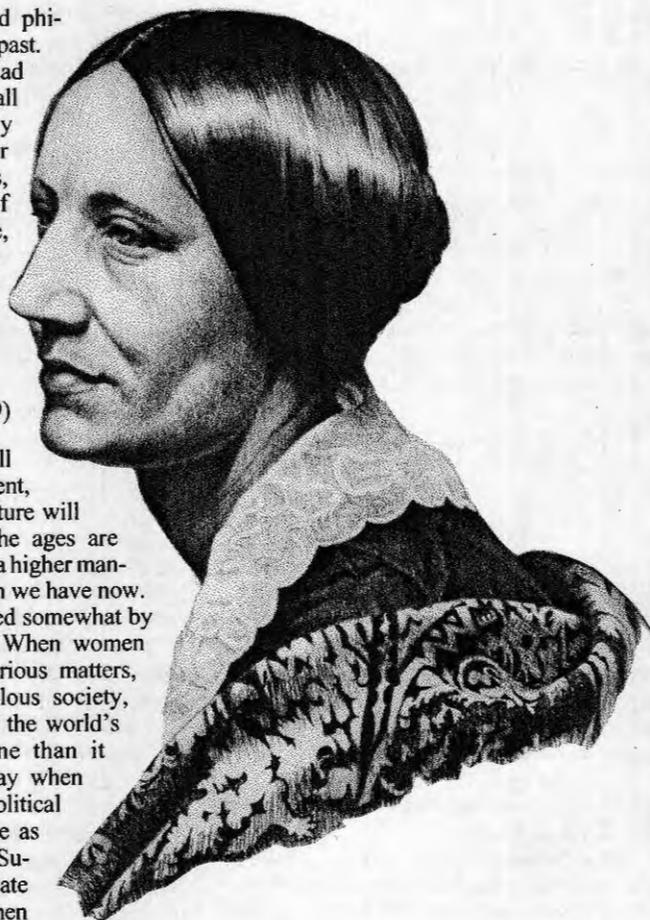
other long since exploded philosophies of the ignorant past. She will proclaim the "glad tidings of good news" to all women, that woman equally with man was made for her own individual happiness, to develop every power of her three-fold nature, to use, worthily, every talent given her by God, in the great work of life, to the best advantage of herself and the race.

(Speech, 1859)

The woman of the future will far surpass her of the present, even as the man of the future will surpass him of today. The ages are progressive, and I look for a higher manhood and womanhood than we have now. I think this is to be obtained somewhat by making the sexes equal. When women associate with men in serious matters, as they do now in frivolous society, both will grow better and the world's work will be better done than it is now. I look for the day when the woman who has a political or judicial brain will have as much right to sit on the Supreme Bench or in the Senate as your men have now; when women all over this country will have equal property rights, equal business rights, and equal political rights with men; when the only criterion of excellence or position will be the ability, honor, and character of the individual without regard to whether he or she be male or female. And this time will come. . . . The woman of the future will be a better mother, a better wife, and a better citizen than the woman of today.

(Interview, 1883)

These words echo my thoughts most agreeably. Let us instill in our children this sense of equality and respect for individual personhood, freed from mindless prejudice, misguided attitudes, and outworn shibboleths. We will be a wiser and more humane people for it, abler to build healthier relationships and work together for a better world. □



A Plain Pine Box

by Gladys H. Swift

All I want is simply to be buried in a plain pine box." How many times I have heard this comment. Do you think being buried in a plain pine box is simple? No, it is not. Is it easy? No.

In the first place, where do you get a plain pine box? A funeral home will show you everything else but that. They will start with a satin-lined, brass-hinged, curved-side, \$6,000 casket. If you are buying one for someone else, you will succumb by the time you get to a \$3,000 casket.

Then there's the metal liner required by the cemetery to keep the soil from caving in. In addition is the cost of "preparing the body," and so on. Just go to a funeral home and try to see a "plain pine box."

In fact, there are regulations to keep a plain pine box from being buried just anyplace. To put one in your back yard, you better look up the city ordinances. And what will the neighbors say?

As a member of the Memorial Planning Society of the Piedmont, I decided to plan the simplest disposal of a body, *my* body since that was the one available.

I decided that cremation was the simplest way. No problem with city ordinances!

First problem: How to get the body to the crematorium. A funeral home has a hearse.

We found a taxi that would drive the body to the crematorium 60 miles away for about \$75. So far so good.

Second problem: If I die at home or in the hospital, how is the body carried to the taxi and into the crematorium? Would my son just sling a dead body over his shoulder and walk out to the taxi? In my night clothes?

I decided that a "plain box" would satisfy my family. Others in the MPSP also wanted a "plain box" to put in the cemetery.

So where would we get a "plain box"?

The funeral home is focused on fancy caskets and how to wring your sympathies until you succumb.

A local cabinetmaker agreed to make a plain box in accordance with Ernest Morgan's design laid out in *Dealing Creatively With Death, A Manual of Death Education and Simple Burial*. I ordered it.

What would I do with a "plain box" coffin until I needed it?

I asked Bob, the local cabinetmaker, to help me load it into my car, a small Honda Civic, where it protruded from the hatchback tied with a rope. Bob also helped me carry it into the house. Sixty pounds in this unwieldy shape was more than I could handle alone. We placed it on a couple of sawhorses in the utility room, but it was too lovely to stay there.

My plain box is oak veneer, beautifully smooth with natural hemp handles. No nails or screws show. It looks like solid oak with the oak grain the only decoration. My box has now become a piece of furniture in the family room. We can sit on it, play cards or serve tea on it. It is a reminder of the continuity of life.

Just as one plans for a crib for a baby before the baby is born, so can one plan for the housing and disposal of a body as the next step of life.

I have bought my coffin. I will be glad to show it to you if you come over. We can have tea on the lace scarf on the box.

When I die I hope my son will collect the box from my family room, carry the box to the hospital, put my body lovingly into it, and transport it 60 miles to the crematorium. Or he could call the taxi. When the ashes are ready he can put them in the earth. No regulations will prevent this or scattering ashes above the garden.

I feel comfortable that land is not wasted for a metal liner to hold a fancy casket. Money will not be wasted on my dead body, which will need nothing. I hope that money will go to feed starving children or fund peace

initiatives in a war-torn country. There are many Quaker causes I have long supported that my son can choose from.

Yes, I have solved my problem. Have you solved yours? Or are you leaving it for your son or daughter to deal with at a funeral home?

□

FWCC: Mission and Service Conference on Friends Work in Africa

Fifty-seven Quakers met in Kampala, Uganda, August 26-31, 1996, for Friends World Committee for Consultation's sixth Mission and Service Conference—and the first in Africa. One purpose of the conference was expressed by the clerk of FWCC Africa Section, Duduzile Mtshazo: "Africa is bleeding, Friends; what are we, as Friends, going to do?"

The conference brought together representatives of 19 African yearly meetings and representatives of 11 mission and service agencies working in Africa, including some Mennonites as well as Quakers. The conference was held immediately after my visit to Uganda to monitor Quaker Service Australia's HIV/AIDS projects, so I was able to attend and represent QSA, which is currently supporting work in Uganda, Zimbabwe, and South Africa.

The gathering welcomed Quakers from French-speaking Africa, including Rwanda, Burundi, and Zaire, countries undergoing such turmoil. Communication was not easy as many participants from East Africa, Europe, and the U.S. did not speak French. One memory for me will be the mellow deep voice of Boniface Sentura, a Rwandan in exile in Kenya, translating everything that was said into French. He started learning English less than three years ago.

Many East African meetings believe that Friends should be Christ-centered, and it was suggested that perhaps some Friends were too George Fox-centered, or service- rather than mission-oriented. Evangelism was seen as the major aim of many of the Friends meetings from East Africa: to convert people and to establish more churches. Nairobi Yearly Meeting, for example, is working to convert Moslems on the Kenyan coast.

The character of the various yearly meetings depends very much on their diverse origins. Many Kenyan meetings were established by U.S. missionary Quakers, and programmed meetings that include hymns and music are the norm. As a result, many Friends at the conference had never before had more than a minute's silence in their worship. Friends from Central and Southern Africa Yearly Meeting were, like me, familiar with silence in their meetings for worship, but, unlike my experience in Australia and Britain, periods of worship often began or ended with a hymn. The origins of Zaire meetings were different again. One became established in Kinshasa after a term of service by a U.S. Peace Corp volunteer who was a Quaker. This meeting was subsequently influenced by correspondence with French Quakers, and it now has elements of both silent and programmed worship.



Gladys H. Swift



Thomas Taylor/FWCC

Roger Sturge, of Friends World Committee for Consultation, and African Friends Duduzile Mtshazo and Wilson Khaoya at FWCC's Mission and Service Conference in Uganda.

lished by Zaire Friends in Kinshasa to promote peace in several ways, including a community mediation service. He emphasized that Quaker beliefs and testimonies have helped many approach daunting tasks with commitment and joy. Thus we came to learn that "service" is not necessarily, or even primarily, from sources external to Africa. Even so, expatriates have an important role in service in Africa.

Stan Burkey, from Quaker Service Norway, has spent several years in Uganda with a commitment to empowering local communities in participatory development, and has created a "Change Agents Program" to encourage this. It was valuable for the conference to devote an entire day to learning about the philosophy of Change Agents and to spend a little time practicing its methods of discussion-based training.

An Irish Quaker doctor, Doreen Dowd, is being supported by Irish Friends to work at the Salvation Army hospital in Zambia, at Chikankata. Many innovative strategies for rural healthcare and initiatives in HIV and AIDS prevention and care have been developed there.

The conference was very much a sharing of worship and experiences, hopes, and expectations. The concluding words from the gathering's message bring these themes together:

So, dear friends:

Together let us learn of our reality; join our spirit of mission through service and service through mission; women and men empowering each other for survival with more dignity, and eventually real change towards a sustainable society, challenged by each Quaker testimony: equality, simplicity, peace, truthfulness, and faith in that of God within us.

—Barbara Wilde (From the Australian Friend, Nov. 1996)

FCUN Annual Meeting

The steering committee and staff of Friends Committee on Unity with Nature, yearly meeting representatives, and other dedicated folks came together for our annual meeting in Algonquin, Ill., Oct. 10-13, 1996. Ranging in age from 8 months to 80 years, participants came from Canada, Costa Rica, and all quar-

A significant time each day was spent in small worship-sharing groups, which allowed us to get to know each other on a deeper level and opened the way for more discussion of both differences among us and what makes us all Quakers. At times, silent worship was practiced at the gathering, with some guidance through the period by Kara Newell of the American Friends Service Committee.

Almost all of the Kenyan "leaders and pastors" present were male. Duduzile Mtshazo, the clerk of FWCC Africa Section, a South African woman, observed that no East African yearly meeting has ever had a woman as its presiding clerk or as superintendent. The message from the conference includes the passage, "We looked at the question of building trust between men and women, not hiding behind traditional roles, which have little regard for the Quaker testimonies to equality and respect for the divine in each person. Yes, that means our partners, too!"

It was interesting to meet with Georgina Mbambo, a Friend from Bulawayo, Zimbabwe, who has had a long involvement on the board of Hlekweni Friends Rural Training Centre, which QSA has often supported. Georgina now works for the Quaker Peace Centre in Cape Town, South Africa. The work of peacemaking in the squatter settlements around Cape Town is some of the most challenging anyone could undertake.

I was particularly touched by the testimony of Sizeli Marcelin, clerk of Rwanda Yearly Meeting, who still lives in Rwanda. He spoke simply of the suffering of Rwandans, and of his own suffering since he lost his wife and two of his children in the troubles. His family now provides a home for six orphans from other families. Of 2,000 Friends in Rwanda, 900 are estimated to have died and many others are refugees. He spoke of the strength gained from his faith and trust in God that has enabled him to continue living through all that had happened.

Tshisuaka Sady-Samy impressed us all when speaking of the Muinda Project, estab-



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Robert L. Wixom

ters of the United States. We were all searching for ways to be in right relationship with Creation.

It was good to hear of all the exciting work of FCUN committees. A new book about teaching sustainability in colleges and universities, worked on jointly by the sustainability and publications committees, will be out soon. Ready for sale at the Friends General Conference Gathering this summer will be a new First-day school curriculum containing many nature activities with a spiritual foundation. We heard of continuing travels among monthly and yearly meetings by population and sustainability committee members. The population committee is soliciting articles for a new collection of essays by Friends about population concerns. We also talked at length about how FCUN can encourage a more active role for its general membership, to support them as they witness for earthcare in their meetings and home communities.

The gathering got a wonderful boost of enthusiasm from the presence of Eugenio Vargas and Gilbert Lobo, who are affiliated with the Ann Kriebel/San Luis sustainable agriculture project in Costa Rica's San Luis Valley. They came with warm smiles, slides, and stories, and challenged our knowledge of Spanish. FCUN has forwarded \$66,500 to the project thus far, but we were told that much more is still needed. This was an enjoyable reunion for folks who had gone on the Costa Rica study tour in 1995, and we hope for continued intervisitation.

We are delighted that there are now two steering committee members from Canada. This challenges us to think about what common issues we address and how we can work effectively as a true North American organization. The program committee has many creative ideas for the FCUN center at the FGC gathering in 1997. With the help of the Baltimore Yearly Meeting Indian Affairs Committee, they will search for a local Native person to speak at one of the afternoon sessions. Since 1997 is FCUN's tenth anniversary, there will be special emphasis on celebration at FGC and at the annual meeting in October, which will be held at Powell House in Old Chatham, N.Y.

Although we were about 40 people for most of the weekend, we increased to more than 50 for Elizabeth Watson's keynote address. She moved us with frank and personal sharing of her spiritual journey in relationship to Creation. On Saturday morning we carpoled to a nearby nature center for spiritual nurturance.

Michael Dunn, recording clerk, Ruah Swennerfelt, general secretary, and Louis Cox, editor of *Befriending Creation*, at the FCUN annual meeting

On Sunday morning before worship we played the Population Resources game (instructions available from FCUN for \$1.50), a first-time experience for some of us. We consider ourselves a well-informed group, but most of us were stunned to see the lack of per-capita resources available in the continents of Asia and Africa, compared to the United States, Europe, and Japan. We struggled together as game players to try to overcome some of the inequities, modeling our continuing struggle, as individuals and as an organization, to find how to live rightly in this complex world. We are sometimes overwhelmed at the task, but thanks to times like this weekend together, we know we are not alone in the struggle and gain comfort from each other.

—Ruah Swennerfelt, FCUN General Secretary (From the Nov./Dec., 1996, issue of *BeFriending Creation*)

Epistle of Canadian Yearly Meeting 1996

Greetings to Friends everywhere, from the 163rd yearly meeting of the Religious Society of Friends in Canada, our 41st as a united meeting. We met at the Sorrento Centre, Sorrento, British Columbia, August 17–24, 1996; 251 Friends of all ages, including 68 under the age of 19. The Sorrento site is beloved to western Friends, who have been meeting here for 25 years. Bright banners from meetings across Canada and other Quaker gatherings transformed the Sorrento community hall into a familiar place for our meetings for worship for business. The crowded conditions of our site had unexpected gifts as children, teens, and adults delighted in intergenerational encounters.

Our annual sharing of the experience of the Spirit in our lives is always a joyous occasion, but this year it included the excitement of history unfolding as we heard the stories of Friends' meetings in the West. Families and individuals were named, and links explored, explained, and celebrated.

The theme and process of healing were shared in workshops led by Allen Oliver and Susan Carnahan during our First Day retreat. Healing wove like a thread through the Quaker study led by Marty Walton and the Sunderland P. Gardner lecture, "The Kaleidoscope Vision," by Linda Lyman. We were challenged to examine our practice of gospel order and to question our responses to the grief and anger that may emerge inappropriately into the lives of our meetings.

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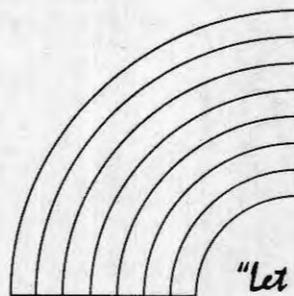
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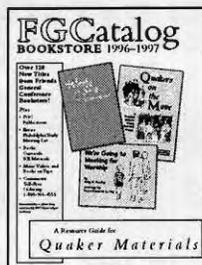
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of the work of several ecumenical committees concerned about this issue. In our own deliberations we moved forward on putting in place a protocol to deal with incidents of sexual harassment, and we continued to labor over the issue of changes to our Discipline in regard to marriage. Special interest groups addressed concerns about aboriginal rights and the environment.

Our yearly meeting continues to seek the right balance between our need to meet each other and the time, money, and energy required to maintain our yearly meeting over such great distances. We decided to meet less often in central Canada and more often in western Canada and the Atlantic provinces. We have undertaken to look at different models of how we may most effectively function as a yearly meeting.

Through play and drama, the youth explored the theme, "Our Journeys." Bible study for the 9-12 year olds, led by Anne Thomas, provided the opportunity for growth and learning about spiritual journeys.

The journey of our yearly meeting may include pain and require healing, but we feel the presence of the Spirit as we listen and attempt to respond in faithfulness and love. The acrobatic balancing that was part of our traditional Family Night provided us with a metaphor for the trust and courage needed to live in community.

—Betty Polster, Chris Springer, co-clerks

Canadian Yearly Meeting's teen program looked at Jesus' message in Bible study of the resurrection story, providing the main highlight of the teen program for me during the week. It may have been a highlight for all those who participated because it was an intergenerational activity that some weighty Friends took part in—by playing the parts of the key characters in the resurrection story and allowing themselves to be interviewed by the teens at a mock press conference. It was fascinating listening to the characters being interviewed, seeing the Virgin Mary (Vivien Abbott) being asked about Jesus (Marty Walton) as a child; God (Muriel Summers) having to explain why she allowed bad things to happen; Pontius Pilate (Tim Bartoo) having to answer for letting Jesus die on the cross; Mary Magdalene (Elaine Bishop) talking about what a difficult time the disciples had had, how unexpectedly hard the whole experience had been. There were some great storytellers among the characters: Anna Baker, a visitor from FWCC, as Peter; Ed Abbott as Barabbas (and a very good rabble rouser he made!); Jon Karsemeyer as Joseph of Arimathea; Gail Harwood as Mary, sister of Lazarus; and a surprise visitor to the resurrection—Helen Stevenson as Eve, mother of us all. The resurrection press conference was the highlight but there were loads of other activities that were fun and thought-provoking.

—Anne-Marie Ziliacus (From The Canadian Friend, Sept.-Oct. 1996)

Assuring Civil Benefits for All

In June 1996 the American Friends Service Committee Board agreed to file an amicus brief in the same-gender marriage case of Baehr v. Miike in the State of Hawai'i. The amicus brief, filed by AFSC as a friend of the court, is not about AFSC taking a position in the debate about what kinds of marriages should be considered legal; it is about AFSC taking the position that civil benefits must not be distributed in ways that discriminate. The board's decision to endorse the amicus brief involved a process of weighing the leadings of all board members, including those from Friends General Conference, Evangelical Friends International, and Friends United Meeting, and deciding how AFSC relates to Friends across the spectrum of modern Quakerism. The following statement was drafted by Ellen Cooney, a member of Atlanta (Ga.) Meeting and the AFSC Board. The statement was approved by the AFSC Board on Nov. 17, 1996, as a further clarification of its decision.

The Religious Society of Friends has long stood for equality of human rights and against discrimination because we believe that each person is created in the image of God, possesses the spiritual capacity to respond to the Divine, and therefore is of precious worth. However, this testimony of equality is often challenged when we are struggling to find God's will on the issues before us.

Friends lack unity on whether marriage should be restricted to heterosexual couples; this has become one of the most difficult and controversial issues before us. Yet Friends seem in unity in stating that all people, including those who are homosexual, should enjoy equal civil rights. While Indiana Yearly Meeting, for example, minutes its sense that marriage must be between one man and one woman, it's 1995 Minute on Ministry states:

Since all persons are created by God, and as such, are to be treated with respect, we call for the fair treatment of homosexuals and their equal protection against physical and verbal violence. We remind Friends of the following question found in our Questions on Attitudes in Human Relations, "How do you fulfill your responsibility as a Christian to help in the elimination of racial, sexual, ethnic, religious, and other forms of discrimination and prejudice?"

This type of witness against discrimination often involves us in the laws and governmental entities that control the distribution of civil benefits. These laws and governments rely on legal groupings to define who will and will not receive certain civil benefits.

At times, the legal terms for these groupings use the same words that we Friends use to describe our spiritual entities—but we do

not mistake the two as being the same. Meetings and churches typically incorporate under state laws; in return they become eligible for certain civil benefits such as tax exemption and entering into business agreements. But that incorporation does not mean that the meeting or church has become a corporate community of worship.

So too with marriage. Couples may be married in a civil ceremony, but that is not at all equated to marriage under the care of a meeting or church. Marriage in the civil sense conveys a broad array of civil benefits—e.g. access to health insurance for dependents, tax benefits, inheritance rights, the right to visit someone in the hospital, among many other rights.

These civil benefits are not extended to all couples who are involved in loving, committed relationships; they are available only to couples where individuals are not of the same gender. Thus same-gender couples and any children in their households are deprived of these civil benefits.

We, the Board of the American Friends Service Committee, believe this to be a legalized form of discrimination that should be opposed. Therefore the AFSC has entered an amicus brief in the case of Baehr v. Miike. In that case the State of Hawai'i is basing its right to restrict the civil benefits of marriage to opposite-gender couples on the idea that special protections are needed to foster procreation and the raising of children. Yet these civil benefits are not removed when a heterosexual couple decides not to have children, and the civil benefits are not extended to same-gender couples who do raise children. The AFSC's amicus brief focuses on the civil benefits denied to children raised by two people of the same gender.

The AFSC Board has no intention of usurping the responsibilities of meetings and churches in discerning God's will for marriages. We are clear that decisions on marriage (in the spiritual, non-civil sense), whether involving heterosexual or homosexual couples, must continue to be based on Spirit-led discernment within Friends meetings and churches.

We take our stand in the amicus brief as a matter of civil rights, growing out of our testimony of equality. We invite Friends, whatever their leading on same-gender marriage under the care of meetings, to consider how they live up to the challenge to "help in the elimination of racial, sexual, ethnic, religious, and other forms of discrimination and prejudice" when it comes to the civil benefits that states extend to married couples. □

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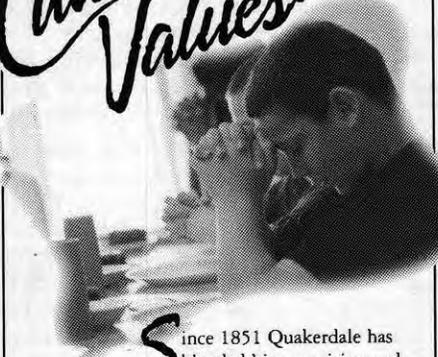
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CPS volunteers were honored in Philadelphia on Oct. 26, 1996.

A Pennsylvania historical marker recognizing the conscientious objectors to war who served in Civilian Public Service during World War II was unveiled on Oct. 26, 1996, in a dedication service sponsored by the American Friends Service Committee in Philadelphia, Pa. More than 35 participants and their spouses, representing Quakers, Mennonites, Brethren, Methodists, and Catholics, attended the event. The historical marker, which was placed in front of Friends Center in Philadelphia, reads: CIVILIAN PUBLIC SERVICE. During World War II, some 12,000 men who were classified as conscientious objectors to war—about fifteen percent of them from Pennsylvania—served in non-military occupations across the United States. Under the leadership of Mennonite, Quaker, and Church of the Brethren agencies, they were engaged in mental health care and medical experiments, in forestry and on dairy farms, and in other important civic projects.

Friends House in Rosehill is now open and has begun housing 50 of New York City's formerly homeless people with AIDS. Each resident will have a studio apartment with a kitchenette and full bathroom in the beautiful, high-ceilinged building. Friends House in Rosehill is an outgrowth of New York Quarterly Meeting's concern about the dual epidemics of AIDS and homelessness. Individual Friends and meetings are invited to support the project, and a 13-minute video tour of this work-in-progress is available. For more information, contact Sally Campbell, Volunteer Coordinator, Friends House in Rosehill, 118 East 25th St., 10 A, New York, NY 10010, telephone (212) 995-5383. (From the Jan. issue of Spark)

A statue honoring Quakers Lucretia Mott and Susan B. Anthony, and fellow suffragist Elizabeth Cady Stanton, will be relocated thanks to a September 1996 vote in the U.S. House of Representatives. Seventy-five years

after its creation, the sculpture will be the first to depict women among the previously all-male statuary of the U.S. Capitol Rotunda. According to the National Parks Service, only five percent of U.S. historic landmarks are dedicated to women. (From Sojourners, Nov./Dec. 1996)

Douglas C. Bennett was named the next president of Earlham College by the school's board of trustees in a special session on Dec. 15, 1996. Bennett is currently vice president of the American Council of Learned Societies, a confederation of 58 professional and scholarly organizations for educators in the humanities and social sciences. He will assume the Earlham post in July, succeeding interim president Eugene Mills. A 1968 graduate of Haverford College, Douglas Bennett earned a master's degree and a PhD in philosophy from Yale University. He has held teaching and administrative positions at Temple University in Pennsylvania and Reed College in Oregon. As president, Bennett will preside over Earlham College and Earlham School of Religion in Richmond, Ind., and Conner Prairie Museum, located north of Indianapolis, Ind.

The D. Elton Trueblood Yokefellow Academy Board of Directors approved a plan to relocate the organization at its Dec. 7, 1996, meeting in Washington, D.C. The move from its current location at Earlham School of Religion in Richmond, Ind., to Plymouth Congregational Church (United Church of Christ) in Des Moines, Iowa, is scheduled to take place in June. Founded over 40 years ago by Quaker D. Elton Trueblood, the academy is an international and interdenominational organization committed to church and individual renewal, with a focus on lay Christian education, campus ministry, and ministry to those in prisons and jails. James R. Newby will continue as the academy's director, in addition to his new position as minister of spiritual growth.

•The Cuban Quaker Project in Miami, Fla., is seeking assistance. Sponsored through a partnership between Miami (Fla.) Meeting, an unprogrammed meeting, and Iglesia de Los Amigos, a programmed Friends church, the project works to facilitate spiritual and material aid to Cuban Friends and intervisitation with Cuba Yearly Meeting. Friends are encouraged to organize local Cuban Quaker Project groups, offer hospitality and transportation to Cuban Quaker visitors, and help raise funds. Responding to leadings inspired by Quaker visitors to Cuba Yearly Meeting churches and worship groups, the Cuban Quaker Project is raising money to provide assistance in repair of Cuban meetinghouses; purchase a truck to transport people and goods inside Cuba; provide desperately needed medicines, eye glasses, and health supplies; send religious books and materials for spiritual development; support Alternatives to Violence Workshops in Cuba; and cover travel expenses of Cuban Quaker visitors to meetings in the United States. The Cuban Quaker Project is coordinated by Eduardo Diaz, a recorded minister and member of Miami Meeting. Oversight is provided by a steering committee consisting of three members from Iglesia de Los Amigos and three from Miami Meeting. CQP seeks "improved relations based on the Quaker Peace Testimony and not any imposition of practice or belief." For more information, contact Eduardo I. Diaz, Cuban Quaker Project, 13625 S.W. 82nd Ct., Miami, FL 33158, telephone/fax (305) 255-5817, e-mail cqpmiami@aol.com.

•The Quaker Council for European Affairs will host its annual study tour April 5–12 in Brussels, Belgium. The program will include visits to various European institutions including the European Parliament, the Council of Ministers, and several nongovernmental organizations working on European issues. Participants will learn about and discuss issues relating to human rights, development, and young people. Time will also be available for relaxing and visiting sites in Brussels. Individuals aged 16 to 18 with an interest in Quaker and/or European issues are invited to apply. For more information, contact Lydia Harris, The Mount School, Dalton Terrace, York YO2 4DD, Great Britain, telephone 44-1904-667500, fax 667524. (From Around Europe, Nov. 1996)

•A national Quaker conference on volunteer service, training, and witness will take place April 18–20 at the Burlington (N.J.) Meeting-house conference center. The gathering will offer an opportunity for Friends engaged in service projects to learn about each other and from each other. Friends from diverse yearly meetings will look at setting up an ongoing network on service and witness, develop queries concerning how beliefs connect with service and work, and exchange resource ideas

for training and development. The conference is sponsored by Illinois Yearly Meeting's Quaker Volunteer Service and Training Committee. Inspired by AFSC workcamps of an earlier era, their goal is to revive and encourage Friends' volunteer service, especially in workcamps. For more information, contact Judy Jager, clerk, Quaker Volunteer Service and Training Committee, 1002 Florence Ave., Evanston, IL 60202, telephone (847) 864-8173, e-mail miler123@aol.com.

•"Peaceable Crucible: Quaker Revival in a Time of Turmoil" is the theme for a May 30-June 1 gathering sponsored by the Northeast Region of Friends World Committee for Consultation, Section of the Americas. Participants will meet in Browns Mills, N.J., to explore the crucible of our inward spiritual struggles and the crucible of world challenges as we approach the 21st century. The inter-generational weekend will include worship, speakers, workshops, music, recreation, and socializing. Camping will be available. For more information, contact Neil Hartman, 110 W. Church St., Moorestown, NJ 08057, telephone (609) 235-4507.

•Friends choosing to resist paying war taxes on April 15 may want to consider the Conscience and Military Tax Campaign Escrow Account. Established in 1980 by the Nonviolent Action Community of Cascadia, the account allows war tax resisters to set aside refused military taxes in a secure fund. Deposits may be retrieved at any time (to replace assets seized by the IRS, for example), and interest from the account is used to promote war tax resistance and support peace and social justice activism. Depositors' funds are reinvested in socially responsible institutions assisting low-income communities and minorities. The CMTC Escrow Account is the largest and most geographically diverse war tax redirection fund in the United States.

War tax resistance is an act of civil disobedience, and resisters potentially face fines, levies, and seizure of assets. However, the escrow account itself is a trust fund, and as such is confidential and entirely legal. Depositor records are not available to the IRS, and individual deposits are considered to be anonymous portions of a larger fund invested in fully insured institutions. Participants receive records of their transactions, annual statements, and a free subscription to NACC's quarterly war tax resistance magazine. For more information, contact Nonviolent Action Community of Cascadia, 4554 12th Ave. NE, Seattle, WA 98105, telephone (206) 547-0952, e-mail cmtc@igc.apc.org.

Correction: Mail for the Quaker correspondence with prisoners project mentioned in the Dec. 1996 Bulletin Board should be addressed to Quaker Spiritual Friends, P.O. Box 75, Kennett Square, PA 19348-0075.



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FRIENDS JOURNAL

Calendar

MARCH

6-9—The annual conference of Quakers in Pastoral Care and Counseling, at Quaker Hill Conference Center in Richmond, Ind. The theme for this year's gathering is "Telling Our Sacred Stories: Creating Community in the Light." Contact Debra Sector, Earlham School of Religion, 228 College Ave., Richmond, IN 47374, telephone (800) 432-1377.

12—Alaska Yearly Meeting, at Selawik Friends Church, Selawik, Alaska. Contact Roland T. Booth Sr., P.O. Box 687, Kotzebue, AK 99752, telephone (907) 442-3906, fax 422-2006.

13-16—"Bearing Fruit That Lasts," the Annual Meeting of Friends World Committee for Consultation, Section of the Americas, in Morristown, N.J. The gathering will include a Program Fair of FWCC projects in the Americas, and featured speakers are Julieta Pérez, a Friends pastor from Banes, Cuba, and Ann Davidson, president of the United Society of Friends Women International and director of Powell House in Old Chatham, N.Y. Contact FWCC, Section of the Americas, 1506 Race St., Philadelphia, PA 19102, telephone (215) 241-7250.

14-16—"Then and Now: Drawing from our Quaker Past to Meet the Future," a Pendle Hill on the Road gathering sponsored by University (Wash.) Meeting. The program, led by Margaret Hope Bacon, will be held at the University Meetinghouse in Seattle, Wash. Cost is \$65. Contact Sylvie McGee, 12525 17th Ave. N.E., Seattle, WA 98125, telephone (206) 361-8031, e-mail sylvie@eskimo.com.

14-16—"Training for Social Action Trainers," led by George Lakey in Philadelphia, Pa. Participants will develop skills in facilitation and workshop design, learn new techniques, and network with other trainers. Cost ranges from \$175 to \$300. Contact Matt Guynn, Training for Change, 4719 Springfield Ave., Philadelphia, PA 19143-3514, telephone (215) 729-7458, e-mail peacelearn@igc.org.

21-23—Mexico Reunión General, in Monterrey, Mexico. Contact Claudia Soto Márquez, 10 y 11 Matamoros No. 737 Ote., C.P. 87000, Ciudad Victoria, Tam., Mexico, telephone (52-131) 240-59, fax 229-73.

23-April 4—"Healing Global Wounds and Action for Nuclear Abolition," a 13-day series of events at the Nevada Test Site. Programs will include workshops, training, and nonviolent direct action to shut down the Nevada Test Site. April 1 will feature a "National Call-in Day to the White House" for people unable to participate in actions in Nevada. Contact Healing Global Wounds, P.O. Box 13, Boulder Creek, CA 95006, telephone (408) 338-0147, e-mail hgw@lol.shareworld.com, or Action for Nuclear Abolition, (702) 796-3835.

26-30—Southeastern Yearly Meeting at the United Methodist Camp, in Leesburg, Fla. Contact Nadine Mandolang, 1822 Medart Dr., Tallahassee, FL 32303, telephone (904) 422-1446, fax 385-0303.

27-30—South Central Yearly Meeting, at Greene Family Camp in Bruceville, Tex. Contact Marianne Lockard, SCYM, 602 N. Greening St., Hope, AR 71801, telephone (501) 777-5382.

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A Marginal Jew: Rethinking the Historical Jesus, Volume Two: Mentor, Message, and Miracles

By John P. Meier. Doubleday, New York, N.Y., 1994. 1,118 pages. \$35/hardback.

Present-day Quakers should feel at home with the scholarship of John Meier into the person and message of the historical Jesus. It could be said that George Fox's spiritual journey was an attempt to return to the original practice of Christianity as closely as he could. John Meier has carefully defined a similar goal, which is appropriately modest and which immeasurably enhances his credibility: to reconstruct, using the techniques of the historian, what the followers in the generation after Jesus believed his message and life to be.

George Fox decried the use of hierarchical arbiters in the place of direct personal experience with the spirit of Jesus. Quakers don't want to substitute the historian for the paid clergy in our searches for the true Christ. However, John Meier as an intermediary is a gentle, non-dogmatic adjudicator of the spirit of Christ that comes down to us through the ages of oral tradition, rewrites, hand copies, and the politics of the translator between languages. In fact, John Meier uses the analogy of the courtroom to scale his relative insights into the conflicting evidence.

John Meier uses all the recently unearthed materials and the fruits of the systematic archeology of that part of the earth's surface we call the Holy Land. An example of Meier's use of recent archeological discoveries in his careful scholarship: "The anchoring of the story in the obscure Galilean town of Nain (now shown by archaeology to have a gate) as well as the presence of some possible Semitisms in the text, argues for the origin of the story from among Jewish Christians in

Palestine." This level of currency with recent discoveries enhances greatly the reader's sense of closeness to the events that occurred so long ago.

Some of Meier's use of historical technique can be seen in the following:

Not only does the criterion of multiple attestation argue strongly for Jesus' use of the vocabulary and the imagery of the "kingdom of God," the criterion of discontinuity also highlights Jesus' usage as distinct from all Jewish literature that can be safely dated before him—as well as, surprisingly, from most of New Testament literature (outside of the Gospels) that follows him.

Meier's writing brings all the suspense of solving a "who-done-it" to his careful intellectual game of sorting the historical evidence.

—Paul Furnas

Paul Furnas is a retired data processing consultant and a member of Minneapolis (Minn.) Meeting.

Not Counting Women and Children: Neglected Stories from the Bible

By Megan McKenna. Orbis Books, Maryknoll, N.Y., 1994. 225 pages. \$10.95/paperback.

This is an excellent, provocative book that will appeal to Friends for its unorthodox approach to the Bible through liberation theology. As storyteller and theologian, the author has explored these nine stories with people from a variety of backgrounds including many poor people, especially women, from Latin America. The result is a different interpretation of feeding the "five thousand, not counting women and children" (Matt. 14:21) that sets the stage for examining the stories of those the dominant culture doesn't usually count. Here is an inviting, empowering, but challenging look at many of the women in the Bible, from Hagar and the midwives Puah and Shiphrah to Abigail and the widow of Naim, to women with whom Jesus interacted.

Perhaps the best part of the book is the last seven pages in which the author offers some of her wisdom. She stresses the importance of communal interpretation over individual perception, reminding us that two special groups must be taken into consideration whenever there is doubt or question about the meaning of a story: the poor and those martyred for their witness. Friends would be well advised to pay attention to her wise advice for the situation in which an individual disagrees with his or her community's understanding.

Finally, the author warns that these stories "are not to be used on anybody else, but ourselves and our own group." They are not to be used as weapons against others but as tools to cut open our own hearts. She reiter-

ates that as gifts are given by the Spirit to an individual for the benefit and growth of the faith community, so we "must depend on others' interpretations of the text and their insights into our lives and weaknesses and strengths, because God speaks more clearly in another's voice and spirit than in our own."

The book tends to bog down in wordy repetition toward the end of many chapters. Perhaps this stems from the oral tradition evoked when the author explored the stories and their implications with people in the developing world.

—Marty Grundy

Marty Grundy is a member of Cleveland (Ohio) Meeting who has served on the FRIENDS JOURNAL Board of Managers.

Lest Innocent Blood Be Shed

By Philip Hallie. Harper Perennial Paper, New York, N.Y., 1994. 320 pages. \$13/paperback.

In his postscript, the author says, "On matters of ethics we must see, understand, and chose our standards, or our lives are dark, though we may be awaiting the light."

Andre Trochme was a French Protestant of French-German descent who grew up near the German border in a wealthy family. Though he was not Quaker, Trochme's values were remarkably similar. He believed that "every person—Jew and non-Jew, German and non-German—had a spiritual diamond at the center of his vitality, a hard, clear, priceless, valuable source that God cherishes." It was his unfeigned respect for "that of God in everyone," says Hallie, that allowed the citizens of Le Chambon, France, to operate, openly, almost unscathed, a rescue mission under the noses of the Vichy government and German forces.

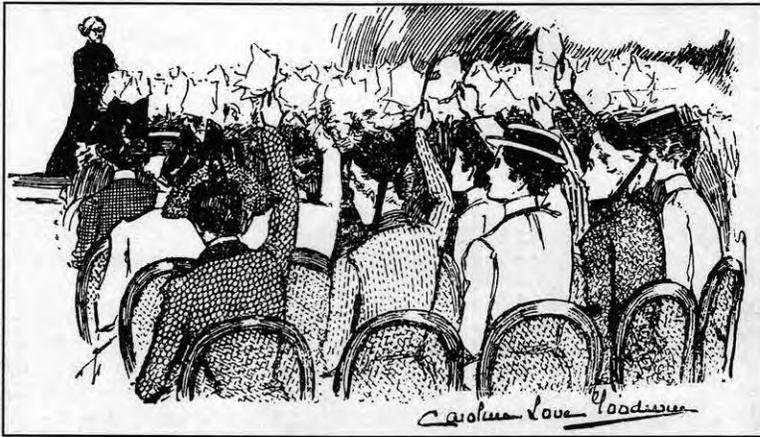
Trochme was the pastor of this small mountain village before the war began. It would be easy to attribute the remarkable things that happened there to his charismatic leadership. The truth is, church authorities asked him to resign when the village began defying the civil government's orders to identify and surrender all Jews. When he offered his resignation, his parishioners refused to accept it.

The truly remarkable thing about the Le Chambon resistance, says Hallie, was "how easy it was for them [the villagers] to refuse to give up their consciences, to refuse to participate in hatred, betrayal, and murder, and to help the desperate adults and the terrified children who knocked on their doors. . . ."

We fail to understand what happened in Le Chambon if we think that *for them* their actions were complex and difficult. . . . This wordless simplicity was important to the moving spirit of Le

Chambon, Andre Trochme. In an unpublished essay written in 1934, called "The Opposite of Evil," he expressed his belief that in times of crisis, theories and predictions are a refuge for cowards. . . . He chose to do without intellectual systems and without fear-filled predictions. He decided simply to "simply help the unjustly persecuted innocents around me." He decided to obey God's imperious commandments against killing and betraying.

Failure is Impossible



Susan B. Anthony receives the "Chautauqua salute," London, 1899

proach until the beginning of the 19th century. It was then, also, that the still current questions of authorship and the relationship to the Synoptic Gospels were first raised.

The book's direct Quaker connection is that the American Friends Service Committee gave financial support to the pacifist French Protestant community that saved thousands of Jewish and other lives during the Nazi occupation of France. Burns Chalmers, a Quaker staff person in Marseilles, France, quite possibly gave Andre Trochme the idea to protect refugees when pastor Trochme sought his advice about resisting the Nazis nonviolently.

This book remains a challenge to Quakers, urging us to go beyond our "negative ethics—don't kill" to "positive ethics—prevent killing." Professor of ethics Hallie suggests "the plague of mankind is man's desire to kill, or more usually, man's willingness to allow killing to happen without resisting it." Author Hallie shares Andre Trochme's belief that "'decent' people who stay inactive out of cowardice or indifference when around them human beings are being humiliated and destroyed are the most dangerous people in the world."

This third edition of a book first published in 1979 contains a new introduction by the author, bibliographic references, and an index. It will improve any meetinghouse library.

—Errol Hess
(Reprinted from the April 1996 issue of the Southern Appalachian Friend)

Errol Hess attends Tri-City (Tenn.) Meeting and is a member of West Knoxville (Tenn.) Meeting. He edits the Southern Appalachian Yearly Meeting and Association newsletter, and has been published in diverse media, including film, National Public Radio, and Poets and Writers magazine.

Failure is Impossible: Susan B. Anthony in Her Own Words

By Lynn Sherr. *Times Books—Random House, New York, N.Y., 1995. 416 pages. \$15/paperback.*

Lynn Sherr's book is a delight to anyone who reveres those who struggled in the cause of justice.

As she points out, the seemingly grim visage of Susan B. Anthony was a result of poor dentistry of the day and the slow photographic film of the period. It belied the humor and wit of this feisty Quaker woman whose single-mindedness in confronting the injustices of the time inspired some of the women of her day and infuriated others who felt secure in their roles as men's helpmeets.

The book, as the author suggests, can be opened at any point to savor the pithy rejoinders to the stuffed shirts of her day. In between the collection of Anthony's speeches and writings are the cogent remarks of the author, which tie them to the present. She blows off the dust of time to bring to life the struggles of Susan B. Anthony and her gallant associates as they confronted the bigotry and indifference of the times. We learn or relearn how woven together were the struggles for women's rights, human rights, and freedom as Susan B. interacted with the famous or infamous figures of her time.

As we sing "Thank thee kindly Friend Lucretia," we could also sing "Thank thee" to Lynn Sherr for bringing Susan B. Anthony out of the dust of time as a challenge for today.

—Lester J. Clarke
(Reprinted from South Berkshire Friends Meeting Newsletter, April 1995)

Lester Clarke is a member of South Berkshire (Conn.) Meeting, where he serves as assistant clerk.

The Christology of the Fourth Gospel

By Paul N. Anderson. *Trinity Press International, Valley Forge, Pa., 1997. 352 pages. \$25/paperback.*

Even the preface to this remarkable work raises such questions as: "What is the origin of John's distinctive christology?" and how does one deal with "John's distinctive christological unity and disunity?" One option for relating the "tensions" in what this Gospel says about Christ is to attempt to harmonize them. This was the primary ap-

proach until the beginning of the 19th century. It was then, also, that the still current questions of authorship and the relationship to the Synoptic Gospels were first raised. But harmonization diminishes "the richness and [the] distinctive presentation of Christ" found in the book. For example: (a) "The Word was with God and the Word was God" (1:1). (aa) Yet, "The Son can do nothing on his own authority" (5:30). This disjunction would seem to imply both "elevated" and "subordinationist" christologies. (b) The "signs" are seen as a miraculous contribution to belief (20:31); or (bb) their existential significance is emphasized, along with a faith that is "independent of the need to see miraculous signs" (20:29). (c) There is a "contrast between present and futuristic eschatology"—that is, the believer is saved now (5:24) or not until "the last day" (6:54).

Are these difficulties attributable to a modern mindset that insists on things "being consistent?" Or, do the inconsistencies suggest "senility," or at worst the "confused musings of a schizophrenic?"

This brief sampling can only suggest the range of this study. Paul Anderson, of the faculty of George Fox University, uses a two-tiered approach in this University of Glasgow doctoral thesis. The result is a very readable, but far from superficial, treatment of the major questions this Gospel raises. At a second level (confined largely to footnotes and appendices), these questions are dealt with in the depth required for academic credibility.

On either count, this is a remarkable accomplishment that places the author squarely in the class of several late Quaker biblical scholars: Henry J. Cadbury in the United States and George H. Boobyer and H. G. Wood in Great Britain.

Metaphorically speaking, Paul Anderson has accepted the invitation to "jump into the ring" and wrestle with the theories/ideas of such widely known "classical" scholars as Rudolf Bultmann, Ernst Käsemann, and C. H. Dodd. He also draws constructively from such reputable Johannine research as that of Raymond E. Brown.

The book is a must for any respectable library on New Testament studies, be it collegiate or private.

—Dean Freiday

Dean Freiday is a member of Manasquan (N.J.) Meeting.

Milestones

Births/Adoptions

Beer—*Carolyn Nicholson Beer*, on Oct. 30, 1996, to Sandra Beer, of Atlanta (Ga.) Meeting.

Cheydleur—*Ethan Wyatt Cheydleur*, on Aug. 23, 1996, adopted on August 26, 1996, by Diane Preston and Jim Cheydleur, of Chena Ridge (Alaska) Meeting.

DeBlois—*Paige Elizabeth DeBlois*, on Aug. 23, 1996, to Heather and Kevin Scott DeBlois. Kevin is a member of Adirondack (N.Y.) Meeting.

Howells—*Noah Howells*, on Aug. 7, 1996, to Christine and Bruce Howells, members of Manasquan (N.J.) Meeting.

JonesWaddell—*Kate JonesWaddell*, on Sept. 12, 1996, to Karen and Dale JonesWaddell. Dale is a member of Live Oak (Tex.) Meeting.

Ludlam—*Abadie Pilcher Ludlam*, on Oct. 11, 1996, to Carolyn Ann Miller and John Marshall Ludlam Jr., of Third Haven (Md.) Meeting.

Oberst Satterthwaite—*Lincoln Paul Oberst Satterthwaite*, on Nov. 8, 1996, to Wendy Satterthwaite and George Oberst, of Berea (Ky.) Meeting.

Shafer—*Samuel Stewart Shafer*, on Nov. 1, 1996, to Jill and Richard Shafer, of Fargo (N.Dak.) Worship Group.

Thorndyke—*Allegra Jane Thorndyke*, on Aug. 21, 1996, to Mary and Jack Thorndyke, of Missoula (Mont.) Meeting.

Marriages/Unions

Allen-Herrin—*Ken Herrin and Aimee Allen*, on Oct. 11, 1996, under the care of Eugene (Oreg.) Meeting.

Connell-Nadis—*Fred Nadis and Kate Connell*, on May 25, 1996, under the care of Fifteenth Street (N.Y.) Meeting, of which Kate is a member.

Farley-Mueller—*William Mueller and Patricia Farley*, on Oct. 19, 1996, under the care of Live Oak (Tex.) Meeting, of which William is a member.

Miller-Coffin—*Jerry D. Coffin and Sarah Miller*, on Sept. 29, 1996, under the care of Peconic Bay (N.Y.) Meeting, of which Jerry is a member. Sarah is a member of Albany (N.Y.) Meeting.

Perry-French—*Mark French and Karinna Perry*, on Aug. 24, 1996, under the care of Multnomah (Oreg.) Meeting.

Rayburn-Raichelle—*Allen Raichelle and Kathy Rayburn*, on June 1, 1996, under the care of Santa Barbara (Calif.) Meeting.

Rix-Anderson—*Eric Anderson and Rebecca Rix*, on Aug. 18, 1996, under the care of Multnomah (Oreg.) Meeting.

Deaths

Ambler—*Chester W. Ambler Jr.*, 74, on Oct. 6, 1996, in Doylestown, Pa. An active member of Doylestown (Pa.) Meeting, he was a valued member of the Brown Baggers group, a retired men's discussion group of the meeting, which he attended in spite of severe health problems in his last year. In Woodstown, N.J., he was an active civic



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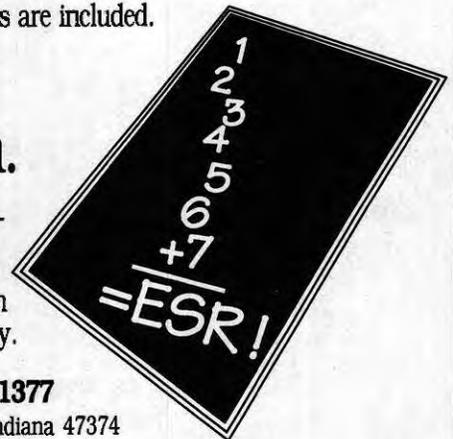
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leader, serving on three different school boards for 14 years. He also volunteered at Doylestown Hospital. Chester is survived by his wife, Carolyn Klein Ambler; a son, Chester III; two daughters, Christine Riley and Carol Masaracchia; and three grandchildren, Stephanie, David, and Emily.

Conrow—*D. Thornton Conrow*, 78, on Aug. 9, 1996, in Kamloops, British Columbia. Born in Lancaster, Pa., Thornton attended Mickleton and Rancocas Meetings in New Jersey and Baltimore (Md.) Meeting in his youth. He attended Memphis State University, specializing in mechanical engineering and industrial design. A conscientious objector, Thornton was imprisoned during World War II. After the war he assisted relief efforts by taking horses to Poland to replenish farm stocks. His travels eventually led him to California, where he became a member of Palo Alto (Calif.) Meeting. He was on the committee for the formation of Woolman Friends School, served on the peace and social action committee, and lived and participated in the interracial community project of the meeting during the 1950s. In 1964 Thornton and his family moved to Argenta, B.C., where he became a member of Argenta (B.C.) Meeting. In 1991 he moved to Lee Creek, North Shuswap, B.C., where he was an active member of Vernon (B.C.) Meeting. He was active in the communities in which he lived, serving as a volunteer for literacy and hospice programs, and on the boards of several organizations. Sailing was the expression of Thornton's enjoyment of life. He was committed to spiritual studies and was a loving person with an extraordinary capacity to forgive instantly. Thornton is survived by his wife, Connie Weber; a son; two daughters; three stepsons; and five grandchildren.

Davison—*Roderic Hollett Davison*, 79, on March 23, 1996, in Washington, D.C. Born in Buffalo, N.Y., Roderic grew up in Auburn, N.Y., and in Istanbul, Turkey. He graduated from Princeton University in 1937, receiving his MA in 1938 and PhD in 1942 from Harvard. His major interest throughout his career as a history professor was Turkish history, in particular the Ottoman Empire, on which he was internationally renowned as an authority. During World War II, Roderic served with the American Friends Service Committee as a conscientious objector assisting refugees in Vichy France. Interned by the Germans in 1942, Roderic was released in 1944 and completed his alternative service in the U.S. After the war he taught history at Princeton and in 1947 joined the faculty of George Washington University in Washington, D.C., where he taught for over 40 years. In 1949 he married Louise Atherton Dickey. He served on the boards of several international organizations as well as the AFSC, the editorial board of *World Affairs*, and the National Council on Religion in Higher Education. He was a leader in the Experiment in International Living summer abroad programs for three years during his student days and spoke French, German, Turkish, and Arabic. In 1969 Roderic joined Friends Meeting of Washington (D.C.) and served that community in many roles including assistant clerk and recording clerk. He also served on Baltimore Yearly Meeting's executive committee. He was active in the meeting-sponsored Friends Club, a social program for men with Alzheimer's Disease, where he played his accordion and led the singing every week. His keen intellect, strong convictions, love of people, and quiet humor will be long remembered by his

many friends. Roderic was preceded in death by his wife, Louise, in 1991. He is survived by two sons, R. John Davison and Richard H. Davison; three grandchildren; and two brothers, W. Phillips Davison and John H. Davison.

Fessenden—*Catherine "Kitty" Buck Fessenden*, 82, on July 23, 1996, in Gwynedd, Pa., as the result of an automobile accident. Born in Buffalo, N.Y., she graduated from Buffalo Seminary and later studied music at Vassar College. Catherine was a member of Germantown (Pa.) Meeting and was active on several committees. A long-time member of the school committee of Germantown Friends School, she served as that committee's clerk from 1969 to 1978. She was involved in music throughout her life, playing the violin in informal chamber groups and accompanying the Germantown Friends School Choir in concerts. For 15 years she led Young Audiences of Philadelphia, a program that exposed schoolchildren to live music performances. A talented photographer, she exhibited her work at local institutions in the Philadelphia area. Catherine's enthusiastic interest in nature and the environment manifested itself in educational activities for young and old. She was instrumental in establishing the nature education program at Pocono Lake Preserve and frequently led nature walks and conducted lectures. From 1978 to 1984 she was a trustee of the Academy of Natural Sciences in Philadelphia, where she chaired the education committee. Catherine was renowned for her deep and abiding interest in people and the natural world. She traveled widely, establishing friendships and providing a spark of light to people from Alaska to East Africa. Catherine is survived by her husband of 60 years, Samuel Fessenden; a daughter, Abbe Fessenden; two sons, Nicholas and Christopher Fessenden; six grandchildren, Helen, Rachel, Rebekah, Jon, Timothy, and Leah; and a brother, Roswell Buck.

Lawhorne—*Lucy H. Lawhorne*, 70, on Oct. 25, 1996, in Edgemont, Pa. Born in Tampa, Fla., Lucy grew up in Swarthmore, Pa. She graduated from George School in Newtown, Pa., and earned a degree from Swarthmore College in 1948. Lucy was employed for nearly 20 years as a probation officer for the Delaware County (Pa.) Juvenile Court. A member of Media (Pa.) Meeting, she was active in many community groups. Lucy is survived by her husband, Edward S. Lawhorne; a son, Scott Lawhorne; two daughters, Sarah Lawhorne and Katherine Kelley; two brothers, Rutherford Hayes and William T. Hayes; and four grandchildren.

Moon—*Edwin O. Moon*, 81, on September 29, 1996, at Friends Care Center in Yellow Springs, Ohio. Born in Baltimore, Md., Edwin grew up in Salida, Colo., where he developed a lifelong interest in geology. The family moved to Detroit, Mich., where Edwin completed high school and two years at Wayne University before his father died and he had to work to help support his mother. Edwin married Agnes Lawall in 1941, under the care of Whitewater (Ind.) Meeting in West Richmond (Ind.) Meetinghouse. Edwin and Agnes were active in the formation of Clear Creek (Ind.) Meeting. He served in Civilian Public Service for three years during World War II and was involved in reforestation, participated in a medical experiment, and served as an attendant in a Philadelphia, Pa., mental hospital. After the war, the young Moon family moved to Cincinnati, Ohio, where Edwin worked for Toledo Scales. He and Agnes were active in the

formation of East Cincinnati (Ohio) Meeting, where Edwin served on several committees and as clerk. Edwin was interested in local and national politics and was a member of the Democratic Party's Second Ward Club in Cincinnati. He also was a supporter of the AFL-CIO. He had a concern for young people and was a Boy Scout troop leader for many years. His Quaker activities were a central part of his life. Although he was a birthright Friend, Edwin called himself "convinced" to emphasize that his life in the Religious Society of Friends was a result of personal commitment, not simply an inherited family tradition. Over the years Edwin served as an Ohio Valley Yearly Meeting representative to the American Friends Service Committee and as a board member-trustee of Quaker Heights Nursing Home in Waynesville, Ohio. Edwin was preceded in death by a son, Roy Moon. He is survived by his wife of 55 years, Agnes; three sons, Lewis, Tom, and Sam Moon; a daughter, Susan Moon Hyde; and eight grandchildren.

Moses—*Ruth Walker Moses*, 76, on November 16, 1996, in Gwynedd, Pa. Ruth was born and grew up on the campus of Westtown School in Pennsylvania, where her dedication to small children and their growth began as she cared for campus children as a teenager. She graduated from Westtown in 1938. After graduating from Wheaton College in Norton, Mass., she began her lifework with kindergarten children at Germantown Friends School in Philadelphia. After teaching at William Penn Charter School in Philadelphia and at Moorestown Friends School in N.J., Ruth returned to Germantown Friends School, where she taught from 1953 to 1972. At the Gesell Institute in New Haven, Conn., Ruth specialized in early childhood development. In 1969 she married Richard Moses and moved to Philadelphia, where she was active in Central Philadelphia (Pa.) Meeting. In addition to her service with Friends, Ruth was active in the work of Children's International Summer Villages, a program bringing children together in camps each summer, stressing peace and international cooperation. Ruth is survived by her husband Richard Moses; and her sister, Peg Lippincott.

Russell—*Josiah Cox Russell*, 96, on November 11, 1996, in St. Augustine, Fla. Josiah attended Earlham College from 1918 to 1922, where his father, Elbert Russell, was dean of religion. There he met Ruth Russell, and they were married in 1924. He received his PhD in medieval history from Harvard University in 1926. After a year recovering from tuberculosis, he began teaching at Colorado College and then at what is now New Mexico Highlands University in Las Vegas, N.Mex. In 1930 he became a professor at the University of North Carolina at Chapel Hill, and in 1946 he went to the University of New Mexico to head the department of history. After retiring from the University of New Mexico in 1965, he worked at Texas A&I until 1971. He then retired to St. Augustine, Fla., where he and his wife were members of Jacksonville (Fla.) Meeting for 25 years. Josiah became well known for his work in medieval history and demography. During his life he published five books and more than 100 articles in major journals, including *FRIENDS JOURNAL*. He is best known for his work on the population of the Middle Ages. By introducing statistical demographic methods to this area of study, he established the population trends of the Middle Ages on a firm basis. Josiah was preceded in death by his wife, Ruth, in

April 1996. He is survived by two sons, Elbert W. Russell and Walter H. Russell; four grandchildren, Gwendolyn Harvey and Franklin, Kirsten, and Jonathan Russell; and three great-grandchildren, Rebecca and Laurie Harvey, and Don Russell.

Stokes—*Allen Woodruff Stokes*, 81, on July 28, 1996, in Logan, Utah. Born in Philadelphia, Pa., he attended Germantown Friends School in Philadelphia and Haverford College. In 1936 he returned to Germantown Friends School and Haverford as a teacher for seven years. He later received an MS in chemistry from Harvard University and a PhD from the University of Wisconsin in wildlife-zoology. In 1945 Allen married Alice Harper, with whom he founded Logan (Utah) Meeting. A faculty member of the fisheries and wildlife department at Utah State University from 1952 to 1976, he later taught at the Teton Science School and led field trips for the Bridgerland Audubon Society. Allen was honored in his field of wildlife manage-

ment, animal behavior, and ecology, and received the Haverford Award and an honorary doctor of science from that college. Other honors included professor of the year, a distinguished service award, and several fellowships. Allen was active in many facets of his community. He sought to gain understanding and acceptance for gays and lesbians at monthly, regional, and yearly meeting gatherings. He helped establish a group for the parents of gays. He also supported Planned Parenthood as he sought a balance between the world's population and the finite resources of the planet. He served on the boards of several local and national organizations including the Logan, Utah, Library, the National Audubon Society, and the Wildlife Society. Allen was committed to Logan (Utah) Meeting, which began in the Stokes' living room, and to the nurturing of monthly meetings in Logan and Salt Lake, Utah, and worship groups in Moab, Utah, and Jackson Hole, Wyo. Allen is survived by his wife, Alice; a son, Allen Stokes Jr.; a daughter, Susan

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Stokes; six grandchildren; one great-grandchild; two brothers, Henry and David Stokes; and a sister, Alison MacLean.

Tjossem—*Ellen Moffitt Tjossem*, 95, on October 22, 1996, in Newton, Iowa. Ellen was born near Ackworth, Iowa, attended Olney Friends School and Simpson College, and later taught in rural schools in Iowa. In 1921 Ellen married Merle Tjossem and began a life of farming. For 71 years the couple lived on the same farm near Paullina, Iowa. Both lifelong members of the Religious Society of Friends (Conservative), Ellen and Merle joined Paullina (Iowa) Meeting after their marriage. In her early years as a farm wife, Ellen was active with women's groups in the Farm Bureau, Farmer's Union, and County Extension. She participated in founding the Friends Committee on National Legislation in 1943 and served on committees of the American Friends Service Committee in Iowa during the 1950s. Ellen was devoted to formal education and supported Olney and Scattergood Friends Schools. All four of her children attended Olney. Ellen devoted her life to home, family, community, and Friends. In their later years, she and Merle traveled throughout the U.S., Latin America, and Norway. Ellen was preceded in death by her husband in 1995. She is survived by four children, Wilmer Tjossem, Mary Ellen Barnett, Lawrence Tjossem, and Ardith Tjossem-Harris; 14 grandchildren; 32 great-grandchildren; two great-great-grandchildren; and a sister, Florence Bedell.

Zahn—*Franklin Zahn*, 88, on June 3, 1996, in Los Angeles, Calif. Franklin, a peace activist and worldly ascetic, was born in Los Angeles to a family of Christian Scientists. Franklin joined the ROTC for practical reasons but became convinced that militarism is obsolete. He graduated college with a degree in engineering, followed by research in diesel fuels, jobs in the automotive industry, and activity in the Fellowship of Reconciliation. Throughout the rest of his life he used disciplines of religious asceticism—regular meditation, vegetarianism, celibacy, and voluntary poverty—as both the sustenance for his personal spiritual life and public witness to the power of love and truth in the world. As a draft resister, he at first accepted Civilian Public Service, then became part of a noncooperator group protesting their unpaid labor, finally "deserted," got a job in a hospital, was arrested, and continued his testimony in jail and while serving probation doing work in hospitals. After the war, his commitment to live simply led him to act against racial and ethnic discrimination by building a small home in a multiethnic neighborhood. He began practice as a religious healer and kept his personal income below the taxable level. Franklin joined the Religious Society of Friends when Claremont (Calif.) Meeting was started in 1956. In 1962 Franklin joined the crew of *Everyman II*, sailing into nuclear test areas of the South Pacific. He later went to India to administer the FOR "Shelters for the Shelterless" program, building housing for low income-families. Back in the United States, he continued to write and work for nonviolent national defense and integrated living. In his last years he became the resident at Los Angeles (Calif.) Meeting, supporting and working with community groups to improve the quality of life for minorities. His book, *Alternative to the Pentagon*, on nonviolent national defense, will be soon published by FOR.



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Accommodations

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.

Big Island Friends invite you into their homes for mutual Quaker sharing. Donations. HC1, Box 12-O, Captain Cook, HI 96704. (808) 328-8711, 325-7323, or 322-3116.

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: (0171) 636-4718. Fax: (0171) 636-5516.

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

Pittsburgh—Affordable, comfortable third-floor (walk up) bedrooms with shared bath for visiting Friends. Single or double occupancy. Short- to medium-term. Kitchen available. Convenient to universities, shops, hospitals, and cultural attractions. Send inquiries with introductory letter from Clerk to: House Manager, Friends Meetinghouse, 4836 Ellsworth Avenue, Pittsburgh, PA 15213. (412) 683-2669.

Chicago—Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term. Contact: Assistant Director, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066, e-mail: q-house@wwa.com.

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

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

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.

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.

Assistance Sought

Ramallah Friends Meeting needs financial help with their Play Center Program for 50 five-year-old West Bank refugee children. Dear Friends, we depend on you to help us plant the seeds of brotherhood, understanding, and love in the hearts of these children. Contact: Violet Zarou, P.O. Box 1180, Ramallah, West Bank, via Israel.

Audio-Visual

Film titled John Woolman Quaker. Biography about his philosophy and struggle against slavery. Send check for \$35 plus \$3.95 postage and handling to: New England Historical Video, P.O. Box 581, Old Mystic, CT 06372-0581. Sorry, credit cards not accepted.



New Video Release! Of Lime, Stones and Wood: Historic Quaker Meeting Houses of the New York Yearly Meeting Region. by Claire Simon.

Three historic Friends meetinghouses come alive with exciting stories of their past, including the Colonial period and Abolition: Flushing, Nine Partners, and Shrewsbury, N.J. Narrated by Friends who have intimate knowledge of these meetinghouses. Appr. 50 min. V.H.S. \$35.

Also available in V.H.S. Video: **Who Are Quakers?** Describes Friends worship, ministry, and decision-making. 27 min. \$29.50, and **Crones: Interviews with Elder Quaker Women.** Quaker women speak unselfconsciously about being Quaker women and their feelings about aging. 20 min. \$18. Excellent tools for outreach and education. All prices include postage. Allow three weeks for delivery. Quaker Video, P.O. Box 292, Maplewood, NJ 07040.

Books and Publications

Without Apology, a new book by Chuck Fager. Assertive, upbeat liberal Quaker theology for the 21st century. 190 pages, \$11.70 postpaid. Orders: (800) 742-3150; or from Kimo Press, P.O. Box 1771, Media, PA 19063.

Worship in Song: A Friends Hymnal, 335 songs, historical notes, indexes, durable hardcover, available early September. \$20/copy (U.S. funds) plus shipping/handling. Softcover spiral copies at same price. Call for quantity rates. Order FGC Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107 or call (800) 966-4556.



Bookstore. Serving Friends and seekers worldwide with Quaker-related books and curricula for all ages. Materials to meet needs and interests of individuals, religious educators, and spiritual communities. Free catalog of over 500 titles. Religious education consultation. Call, write, or visit: Friends General Conference Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107, M-F 9 a.m.-4:30 p.m. EST, (800) 966-4556.

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

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 catalog.

For Sale



Marketplace available to you! Special Quaker items, commemorative plates, coffee mugs, T-shirts, wood products, Quaker dolls, and more. Write for **New Free Brochure.** Quaker Heritage Showcase, 10711 N. Kittatiny Ave., Tucson, AZ 85737.

Opportunities

Friends Association for Higher Education

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Web site: <http://www.georgefox.edu/nonfox/fahe>
FAHE, Guilford College, P.O. Box 18741, Greensboro, NC 27419. (910) 852-2028.

American Friends Service Committee welcomes applications for the summer community service workcamps in Mexico. Work on worthwhile projects in a rural community in Mexico. Program is designed for persons age 18-26. Fluency in Spanish is essential. Program fee of \$900 plus transportation; limited financial aid. Application deadline April 1. Contact Helene Pollock, AFSC, 1501 Cherry St., Philadelphia, PA 19102, at (215) 241-7295. E-mail: hpollcock@afsc.org.

Working Horse Farm is looking for interested person(s) for co-ownership, northern Chester County, Pottstown, Pa. For more information, please call Lorraine Clark, (610) 970-1373.

The **Mary Jeanes Loan Fund** and the **Anne Townsend Grant Fund** for members of Philadelphia Yearly Meeting are now taking applications for financial aid for post-secondary school education for the 1997-1998 school year.

With interest income and repayments of earlier loans being our only funding sources, and increasing need being expressed by applicants, we have been able to help with loans and/or grants averaging about \$600.

May 15, 1997, is the deadline for the submission of applications.

For more information, please contact: Philadelphia Yearly Meeting of the Religious Society of Friends, Committee on Education, 1515 Cherry Street, Philadelphia, PA 19102. Telephone: (215) 241-7223.

Upcoming Conferences At Pendle Hill

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

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

The Poetry of Constantine Cavafy, Eugenia Friedman, May 2-4.

Healing Life's Wounds, John Calvi, May 23-26.
Tamar, Rahab, Ruth, and Bathsheba, Elizabeth Watson, May 30-June 1.

Knowing One Another in That Which is Eternal: The Practice of Spiritual Friendship, Margery Larrabee, June 13-15.

Sources of Spiritual Renewal for Educators, Paul and Margaret Lacey, June 23-27.

Jesus, Rebecca Mays, June 27-29.

Transforming Ourselves: Finding Creative Responses to Conflict, cosponsored with Alternatives to Violence Project, June 27-29.

High School Workcamp, Alex Kern et al., July 6-13.
Basic Quakerism, Jonathan Vogel-Borne and Mickey Edgerton, July 11-13.

Friends World Committee for Consultation Pre-Triennial Gathering, July 17-20.

Special program:
Spirituality and the Arts Programming, see display ad page 26 for details.

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

Summer Youth Programs At Pendle Hill

Community Service/Leadership Development Internship Program: Come join a group of ten college-age students as we explore service, community, spirituality, and leadership in Quaker context. Interns will seek to balance action and contemplation as we volunteer in Philadelphia-area service agencies, work and live in Quaker community at Pendle Hill, witness for peace and justice, and participate in discussion groups, worship, and skill-training sessions. Expect to work hard, have fun, grow spiritually, and discern your own gifts for leading and serving. June 11-July 26 (tentative dates). Room, board, and stipend provided. Designed for ages 18-24; some knowledge of Quakerism required.

Youthcamp: If you are age 13-18 and are looking for a meaningful summer experience, this program may be perfect. Come meet young people from around the country and join in an inner-city workcamp, field trips and service projects, community building, arts and crafts, and much more. July 6-13 (tentative dates). Rides may be available from Friends General Conference Gathering. For more information on either program, or to apply, contact Alex Kern, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 x 129 or (800) 742-3150 x 129.

Choose life for ourselves, our animals, our planet. No-risk opportunity to experience and share from home, a whole food through a holistic company of people. Ask Mary McCurry, mmcc@slip.net or (800) 927-2527 ext. 5216.

Mexico City Volunteer Opportunities: one-week, service-learning seminars; six-month internships; positions managing Quaker center. Casa de los Amigos, Ignacio Mariscal 132, Mexico, DF 06030; (52-5) 705-0521; amigos@laneta.apc.org.

Consider investing in affordable retirement property in the Southern Arizona high desert. Write or telephone Roy Joe and Ruth Stuckey, care of Elaine De Manicor, Rt.1 Box 170 #11, McNeal, AZ 85617. Telephone: (520) 642-9319.

Quaker House intentional community seeks residents. Share living and meal arrangements in historic Friends meetinghouse. Common interests in spirituality, peace, and social concerns. One- or two-year terms. Directors, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066, e-mail: q-house@wwa.com.

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

Travel to Tuscany

The **Taste of Tuscany** trip program, an Italian seminar offered each April and October. Learn about Tuscan art, culture, and cuisine. Small groups of 8-12 people, excellent accommodations and food, and expert guidance. Guests stay at Villa Marzalla in the hills between Florence and Lucca. For information contact: Mark Haskell, **Friends and Food International, Inc.**, 1802 Lawrence Street, NE, Washington, DC 20018, USA. Telephone/Fax (202) 529-3210.

Quaker Volunteer

Service, Training & Witness

Friends from varied traditions to meet April 18-20, 1997, Burlington (N.J.) Meetinghouse Conference Center. Acquaint ourselves with existing programs and those Friends carrying them forward. Share knowledge and skills. Look closely at religious basis for this work. Consider setting up ongoing network. Contact QVSTW, 1002 Florence, Evanston, IL 60202. (847) 864-8173, miler123@aol.com, <http://www.uic.edu/~conant/qvstc>.

National Conference

Friends from varied traditions to meet April 18-20, 1997, Burlington (N.J.) Meetinghouse Conference Center. Acquaint ourselves with existing programs and those Friends carrying them forward. Share knowledge and skills. Look closely at religious basis for this work. Consider setting up ongoing network. Contact QVSTW, 1002 Florence, Evanston, IL 60202. (847) 864-8173, miler123@aol.com, <http://www.uic.edu/~conant/qvstc>.

Personals

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

Concerned Singles

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

Positions Sought

Therapist with 20-plus years experience wants to explore teaming with one or several therapists interested in having a managed care free practice with an educational rather than a medical model in the suburban area west of Philadelphia. Active Quaker. (717) 560-1605.

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

Positions Vacant

Youth Program Leaders: Pendle Hill, the Quaker Center for Study and Contemplation outside Philadelphia, seeks additional summer staff for the Youthcamp, a one-week, service-learning opportunity for young people ages 13-18. Leaders will receive room, board, generous honorarium, and free weekend sojourn at your leisure. To apply contact Alex Kern, 338 Plush Mill Road, Wallingford, PA 19086. (610) 892-3832, x 129 or (800) 742-3150, x 129.

Co-Resident Managers of Davis House. We seek two mature persons with established relationship capable of running a year-round *Quaker Guest House* in Washington, D.C., with very diverse international clientele. Davis House operates as part of *AFSC Washington Office*. Co-Managers will join a small, closely-cooperating staff group and assist with AFSC delegations and events. Requires sensitivity to varied cultures, small group skills, grounding in Quaker values, resilience, and physical stamina. Joint salary plus housing, benefits. **Deadline: March 21, 1997.** Contact: James Matlack, AFSC, 1822 R Street, N.W., Washington, DC 20009.

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

Internships at William Penn House, a Quaker hospitality and seminar center on Capitol Hill. Two, one-year appointments available beginning September 1. Both internships provide opportunities for Quaker service, leadership training, and exposure to nonprofit management, including fundraising, marketing, and program development, especially in peace issues and conflict resolution. Room, board, stipend provided. Initiative, flexibility, excellent people skills, and willingness to work hard required. Cooking skills, community living experience helpful. Interested individuals are invited to apply for a position that divides the work between hospitality and administration. Send cover letter and resume to Director, William Penn House, 515 East Capitol Street SE, Washington, DC 20003. Telephone: (202) 543-5560. Fax: (202) 543-3814. Apply by April 1.

Friend in Residence position for Twin Cities Friends Meeting, St. Paul, Minnesota. For information, call Carol Bartoo at (612) 690-2852. Applications accepted through March 30.

Full-time House Manager/Part-time Assistant Manager for Pittsburgh Friends Meeting. Opening soon. Responsible for managing rental and physical maintenance of house and grounds. Near universities. Compensation: housing, health insurance, and/or salary. Contact Ruth Dymond, 5209 Dearborn, Pittsburgh, PA 15224. Telephone: (412) 361-7248.

House Manager(s) at Casa de los Amigos. We seek a live-in volunteer couple or individual to manage our 45-bed guest house in Mexico City. Requirements: familiarity with Friends, conversational Spanish, 1-2 year commitment beginning in May 1997. Benefits: private apartment, stipend, travel expenses. Contact: Tobin Marsh, Ignacio Mariscal 132, 06030 Mexico, DF; telephone: (52-5) 705-0521, Fax 705-0771, amigos@laneta.apc.org.

The Other Side, the Christian magazine of peace, justice, and spirituality, seeks a **full-time editor**. Solid editorial and writing experience, good organization, grounding in justice issues, and strong biblical background are essential. We offer excellent benefits and work on a common salary structure—currently \$17,745 per year for individuals with generous stipend for dependent children. Contact: Search Committee, 300 West Apsley, Philadelphia, PA 19144, (215) 849-2178.

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

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.

Arthur Morgan School. A small junior high boarding school seeks several **houseparents** for '97-'98 school year. Positions also include a mix of other responsibilities—teaching (academics and/or electives—music, art, etc.), leading work projects and **outdoor trips**, maintenance, gardening, cooking, bookkeeping, and administration. Intimate community of staff and students; consensus run. Simple living; beautiful mountain setting. Contact or send resume to: Shan Overton or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (704) 675-4262.

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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.

United Friends School: coed; preschool-8; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

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

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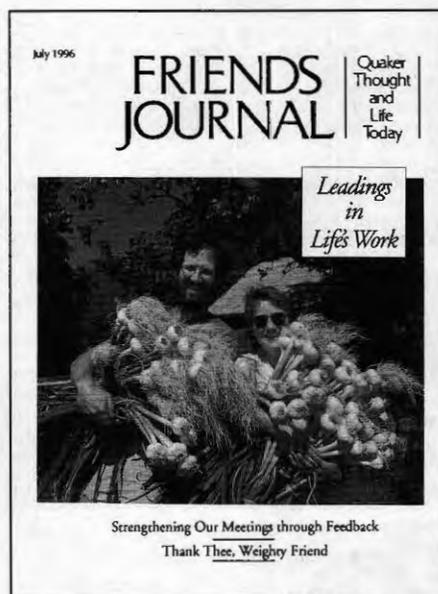
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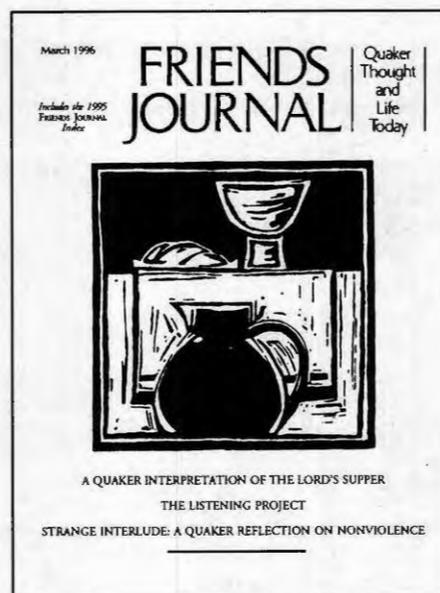
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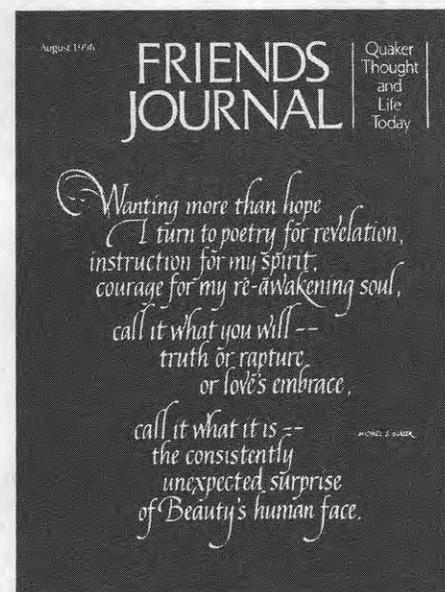
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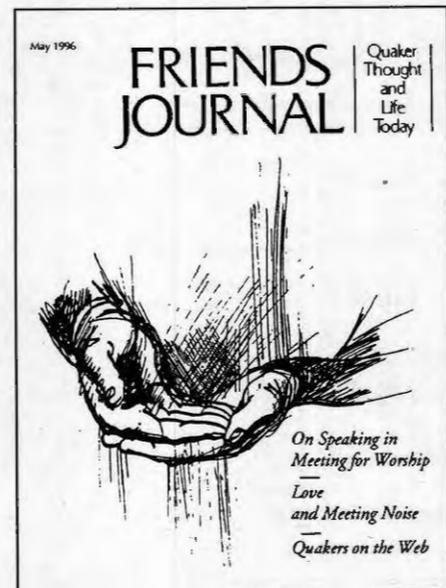
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