

November 1997

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

Class and Me

The Seed: Captivity
and Liberation

Nurturing the
Spiritual Life

SPECIAL BOOKS
ISSUE



**An
Independent
magazine
serving the
Religious
Society of
Friends**



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Among Friends

Rölvaag and Jesse Did It

For some folks, it's dangerous to go into a department store with a credit card in their pocket. Others must avoid walking past a bakery window (particularly when the good smells are exiting the door). And a Good Humor truck has a way of luring us out of the house, even when we think we've something urgent to do.

I could "check all of the above," but there's an even more serious trap I try to avoid. It is habit forming and time consuming. It may lead to life-changing insights, unexpected new friendships, expensive travel, different vocations or vacations, painful growth in self awareness, and much more. It has various names and comes in many sizes and disguises. It is commonly known as "a book store."

Now, it's not that I need to own more books. My house is full of them. So are my office and my car and my backpack. Better judgment tells me, "Vint, when you get the urge to buy another book, go to the library. There are *lots* of good books there. Public libraries are environmentally correct, a sign of your tax money at work, a nice, quiet place to spend time, and the books are *free* too." All good reasons for staying out of book stores, right?

Wrong! Reason and good judgment become smoke in the wind when I just *happen* to walk past a Borders or Barnes & Noble or local independent bookseller or, God forbid, a USED BOOK STORE (you know, one of those nondescript, dusty, poorly lighted little places that seem to appear right out of nowhere when you're on your way to a doctor's appointment or lunch with a friend or to catch a bus or train). At such times I NEED a book, much as someone else might NEED a drink when passing a bar. My mind plays the same games, too. Like, "just *one* couldn't hurt," or "it will relax me," or "it's not really a bad habit, I could stop whenever I want to—I've proved that many times. . . ."

If I were to seek treatment for my condition with one of those expensive therapists (a Quaker one, of course), no doubt I'd be skillfully helped to travel back about 50 years to a far different time in my life, when books didn't mean much to me. Life then consisted of listening to radio shows like "Jack Armstrong" and "The Lone Ranger," drinking root beer, hanging out with a bunch of guys whose main passions were playing baseball and riding bikes, looking forward to a weekly movie for 15 cents at the Community House, seeing grandparents and cousins for holidays, and of course, birthdays and summer vacations and Christmas. Not a bad life, actually.

But then one day in ninth grade Miss Dean ruined everything. She gave out copies of the required book for the term, a book by a guy whose name I couldn't spell or pronounce right: Ole Edvart Rölvaag. And quite by surprise, the next month or so of my life (it was a *big* book, after all) I lived and breathed the story and characters of *Giants in the Earth*.

Later—that same year, I think—there was a school assembly. The speaker was Jesse Stuart, who had just written a book called *The Thread That Runs So True*. I'd never met anyone like him before. He told us about his experiences as a young teacher of kids in the Southern mountains. I couldn't wait to get a copy of the book for myself. My fate was sealed. From that point on, books were important to me. I even decided to be a teacher for a few years.

So that's my story (pardon the pun). A portion of the current issue, if you have an affliction similar to mine, will tempt you to head for a good book store. If you want to know my own favorite pick for a must read, look at the ad on page 35. It is *Benjamin the Meetinghouse Mouse*, about to come off the press and recommended for "children of all ages."

Vinton Deming

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Blessed Are They Who Shout
Peace through Play

FRIENDS JOURNAL

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Cover photo by
Susan Welchman



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Forum

Nature's spiritual lessons

Something fluttered on top of the lake, about 100 yards from shore. The rapid movements continued, interspersed by short pauses. After half an hour, a baby bird came clearly into sight as its hectic wing motions upon the water in a paddling manner gradually brought it to shore. It lay exhausted when able to stand, then slowly pushed itself a step up onto the sand, where it remained motionless for a long time. At first silent, it then began to chirp, at first hesitantly, then increasingly louder and frantically. Gradually it hopped one or two steps upwards. It continued its frightened call for help with a sound unlike any heard from neighboring birds.

About 20 minutes after the baby's landing, a strange bird suddenly swooped down, landed near the lonely fledgling, fed it a bug, then as quickly departed, not returning for another 20 minutes. It then repeated the performance once, leaving not to be seen or heard again.

Slowly, hesitantly, the fledgling hopped to a higher perch on a rock, followed after a few minutes by a very short flight to a nearby bush. A low tree branch was its next target, and then a taller tree limb became its goal, chirping excitedly all this time. Still alone, without any observed guidance, it continued its courageous journey into more distant heights until no longer seen nor heard.

Birds are not supposed to float, let alone swim. Fledglings deserted or subjected to accidents often die. Cold, thoroughly wet, alone in an unknown place without caring aid, frantic calls for help could go unheard.

Do we presume what is or is not possible? Do we believe that courage and determination cannot and will not lead to success?

Are we too sure that a frantic call for help, when alone and frightened, won't be answered?

Anne Humes
Millbury, Mass.

Contacting resisters

My Dad was a CO in World War II, served in CPS camps, and went to Europe for relief and reconstruction after the war. That experience changed his life.

When I and thousands of other 18-year-olds faced Vietnam, we all had to make a decision. I know my decision to be a draft resister changed my life. I am writing to seek help in contacting other Quaker men who also had to make such a decision. I want to collect accounts of their lives then

and since, focusing on why they made the decision they did, how it affected their lives since, and reaction of their friends and family. I also want to focus on the reaction of other Quakers—individuals as well as monthly, quarterly, and yearly meetings. I am interested in their relationship to Quakers now, what if anything has changed, how they feel Quakers dealt with this issue, and what they have told their sons and daughters about that time.

I am willing to coordinate this effort to contact these men and to compile whatever written materials they choose to contribute into a simple "book" that could then be shared with all who are interested. Please help if you can with ideas, contacts, people, or groups who may be interested or already organizing such a project.

Will Stanton
115 Michigan Ave.
Swarthmore, PA 19081-2113
(610) 328-4896 (phone and fax)

True faith

Referring to Roland L. Warren's article (*FJ* Sept.) "Paul and James: We Need Them Both," no emphasis on deeds is necessary. True faith *always* produces good works. It is powerless to do otherwise.

Nelson Babb
W. Suffield, Conn.



Joseph Sorrentino

Like Woolman's day

I am writing in appreciation of Sally Campbell's article, "They Ask for Change" (*FJ* Sept.). It seems that we all too often are so busy worrying about the world outside us—the glaring and critical situations—that we may forget our own poor and destitute. The concern Sally Campbell shows to the homeless in her city, and the responsibility that she puts on them, is to be commended.

Being homeless myself at one time, and

now a care provider for the homeless, has shown me the other side of things all too often not shown on TV and in the papers. We live in a world rife with hunger, pain, corruption, and sin. We have seen the world in need; now we can turn our eyes to our own nation and bring a healing.

As we all, especially Friends, know of John Woolman and his struggle against slavery, now also we have a slavery that is not much different from the slavery of Woolman's day. Scripture points out that to whom we present ourselves as slaves, to him slaves we are. So too addiction to drinking and drugs are a form of slavery that can be eliminated, in much the same way Woolman helped Friends to see the need to rid their houses of slaves.

Although I am not a Friend, I believe very strongly in the testimonies and concerns of Friends and wish to express my gratitude for your efforts. I pray that Sally Campbell's article will bring home to many the need for understanding and compassion, as well as a sense of hard work, in helping those who cannot help themselves.

Charles Sedan
Ogden Rescue Mission
Ogden, Utah

The first two articles in September ("They Ask for Change," "A Return to Quakerism") illustrate the statement of

Dom Helder Camara, "When I give food to the poor, they call me a saint. When I ask why the poor have no food, they call me a communist." Both Friends show us how to give of our time, our money, and our work in such a way that we receive new understandings of Truth. Sometimes these understandings are hard to find in our meetings because we come from such a narrow range of education, wealth, and social class. There are some things we can learn only from our neighbors the homeless, about

them and about ourselves and our society.

Our two Friends have been led to work as volunteers with those living with AIDS and with an organization for the homeless. These are clearly things that a follower of Jesus would be led to do. Many Quakers do similar work. But the question remains: Why do these poor have no homes?

One reason that many more are homeless than in the past is changing government policies. For example, about 40 percent of the homeless in our city are mentally ill. They used to be hidden out of

Sustainability of God's Creation

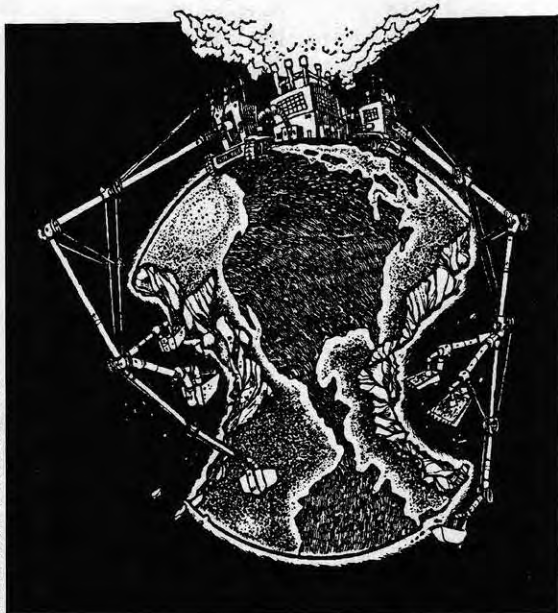
The Creator of the Earth is the owner of it. It may be faithfully improved for the good of the whole. An Indian folk saying goes: All land belongs to God, it does not belong to anyone's father.

The 20th century has been the most violent in human history. What the ancestors had sustained for thousands of years modern society has made unsustainable in 150 years.

It is little wonder that there is a progressive deterioration in the last 30 years, where the rich have become richer and the poor have become very much poorer. Increasing millions live below the poverty line, according to the 1996 UN Development Report. The report concludes that development that perpetuates such inequalities is neither sustainable nor worth sustaining. Along with this type of development has been the growing alienation of people to people and people to the land, especially in Western society.

Such a system dominates land and nature for profit. It took other people's lands and committed genocide among the Amerindians in the Americas and the Aborigines in Australia. The Sioux Indian Chief, Sitting Bull, advised his people in the mid 1800s: "lately a New Race has come among us. The love of possession is a disease with them. They fence their neighbors away. They fill the rivers with their refuse. We cannot coexist." This prophesy rings true even today.

Alienation from land and people and progressive commodification of nature and people have taken away the exercise of stewardship of God's Creation. The growth of industrialization has been "immensely harmful," Bertrand Russell observed some 70 years ago in his *Prospects of Industrial Civilization*. While production of commodities had increased, it also made wars more destructive and brought in-



creased trivial and leisure consumption.

What has brought about this shift is worthy of consideration by Friends. European powers violently colonized nearly the whole world and imposed alien structures that disrupted relationships to land, to people, and to their cultures along with their own natural and spiritual fulfillment. Slavery was introduced on a large scale and the Opium Wars brought in a worldwide drug culture.

The capital accumulated with such exploitation provided a base for industrialization. Nature and people were exploited for profit. The process of industrialization made nature and people into commodities. It created waste, pollution, the hot-house effect, the depletion of forests and their peoples, the loss of biodiversity, and more. It is not sustainable. This has sidelined our values of the stewardship of creation.

In my seeking, it came as a revelation to know how serious are the consequences of a breakdown in our relationships with the land and with people, devaluation of our spiritual-

ity, and the growth of alienation.

In most developing nations people and nature have an intimate relationship. Nature is life-giving and sacred. A life-support base is shared and cannot be owned. Limitations are recognized. This is a part of stewardship, but global markets with their emphasis on profits will not allow this for long. Spiritual approaches have to give way to market forces. If this persists, developing nations, too, will lose their commons and with them the poor's livelihood and their freedom to choose their lifestyles.

Spirituality cannot be compromised. Our Social Testimony calls us to seek an alternative lifestyle. In fact, to seek an other-centeredness.

In contrast to a highly commercialized society, most genuine contemporary grass-root movements have a spiritual dimension: Gandhian

Sarvodaya; *Manavdaya* in Senegal; *Swadaya* of Athawale, which has millions of followers. In Islam and Christianity and Liberation Theology, importance is given to factors such as inner transformation, moral purity, self-discovery, self-knowledge, or the notion of God in its many different interpretations. It implies the ideal of a livelihood based on age-old moral principles of simplicity, frugality, sufficiency, and respect for every human being and all forms of life. It does not mean asceticism or the monastic life. It tries to bring back joy, tries to give back to everyone that holistic and compassionate dimension of being. This could provide both the means and an end as an alternative to the economy of the market.

In our Testimony of Simplicity, we need to seek to live in that life and power that takes away the occasion for all wars and violence, and in that life to cheerfully walk over the earth.

—Aziz Pabaney

Bombay Worship Group

sight in hospitals. Now that drugs have been developed to control psychosis, they are taken into hospital until they are functioning and stabilized and then they are discharged onto the streets with a prescription. This appears humane and, not incidentally, it is much cheaper. Some of the savings were used, at first, to subsidize housing and provide aftercare with regular

medication that enabled discharged patients to avoid recurring bouts of psychosis. Now we are told that this insufficient level of care must be reduced in order to lower taxes for the middle classes. That's us—we Quakers. Are the seeds of homelessness in our voting for lower taxes for ourselves?

I realize I am speaking from my own neighborhood and culture. Because we live

downtown, the homeless are not out of sight. Because I am Canadian, I believe government is one way we can express our care for everyone. Because I am a Quaker, I am called to examine how my life as a citizen contributes to homelessness. I believe that if I ask, I will be given ways in which I can help my neighbors who have no place to live. These ways may include

working to change government policies that increase homelessness, even if this means accepting higher taxes for myself.

Gordon McClure
Toronto, Ontario

An important figure

Claudia Wair's review of *George Bishop: Seventeenth-Century Soldier Turned Quaker* was perhaps too brief to mention the great debt we owe that historical figure because of his chronicling of the Puritan persecution of the Quakers in New England. His two-volume work, *New England Judged by the Spirit of the Lord*, records the persistent suffering of New England Quakers under the oppressive Puritan regime. We need to take this vivid story of heroism and despotism to heart, as we enjoy the religious freedom our Quaker forebears helped create.

Roland L. Warren
Andover, N.Y.

A kindred spirit

Benjamin Candee Jr. has called into question the AFSC nomination of Jimmy Carter for the Nobel Peace Prize (Forum Aug.). Understandably, each of us might offer a variety of prioritized credible choices for such an honor, but for him to do so by claiming that the AFSC has nominated a discreditable choice would seem to completely ignore Jimmy Carter's modus operandi upon leaving the confines of his office. In terms of peace alone, what a fine example he has set for the growth of active truth, realized from his position of ongoing power as a former president. Quakers in particular might recognize this as his having been "released" from a public office where he was surrounded and therefore handicapped by the influences and imbalances of many kinds of extraordinary competitive power entities.

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.

I would urge Benjamin Candee Jr. to learn something about Alfred Nobel's passion for pacifism and his extreme frustration over the military use of the dynamite that he had invented for peaceful purposes. Conversely, I suspect Alfred Nobel would have recognized in Jimmy Carter a kindred spirit whose peace journey has almost curiously emanated from a life experience that has survived the roots of a military background.

Kara Newell of AFSC said it best in her reference to the "spiritual underpinnings" guiding Jimmy Carter and how his work has reflected our "Quaker concerns for mutuality and respect for all persons." Wouldn't it be great if a portion of the energies devoted to our multitude of presidential libraries were focused on the peace movement in a manner similar to that provided by the Carter Center? Wouldn't it be great if all our ex-presidents were as deserving of such a nomination?

Brett Miller-White
Swannanoa, N.C.

Sacraments and worship

I thank Nancy Breitsprecher (FJ Aug.) for offering a channel of commonality between Friends worship and liturgical sacramental worship. Must we, with Robert Barclay, condemn sacramental symbol for its carnality?

Nancy speaks from the experience of a Quaker come secondarily to sacramental worship. As a convinced Friend, I come from an Anglican background, secondarily to Quakerism. From time to time I have read statements of Friends who draw a sharp line with their conviction, rejecting any value in the liturgical experiences to which they were formerly exposed, but I wonder if there are not those who, like me, retain memory of significant spiritual experience in the sacramental form.

The one reservation I have about Nancy Breitsprecher's presentation is what I see as a trivializing of the experiences of both the Eucharist and meeting for worship, by linking the common meal of the Eucharist with "coffee and conversation." In meeting for worship, as in the Eucharist, the Presence of Another, the Spirit, is invited, and the participants seek to be fed in common not only with those physically present but with those who have so worshiped before and elsewhere, the "communion of saints."

Lindley Winston
Malvern, Pa.

Over 40 years ago Douglas Steere was the main speaker at a conference of Congregationalists in New England. Since I lived nearby, I attended. He delivered three lectures over the period of the conference. The last one was at the closing session of the conference, which closed with a service of communion. The chairman acknowledged that Friends did not practice the sacrament but cordially invited him to enter into fellowship with them. Douglas thanked them, but shook hands and departed.

A few months ago I attended an early service in a Methodist church where I am known because I represent our meeting in ecumenical activities. It was obvious as one entered that this was communion Sunday. On such occasions I usually remain quietly in my seat in meditation, but not always. If I am with my daughter I will go forward feeling that it is more important to be in fellowship than to make a Quaker statement.

This time I was alone, so I did not go up with others. Next thing I knew, the pastor was bringing the elements to me. I realized that he assumed I was favoring my knees (I am 82). I made a quick decision that I was not going to deny him the reward of his kindness, and nodding my head in gratitude, I partook.

We do not live today in the social climate of Fox's day. There is no taxation to support an established church. I feel Friends are at liberty to disregard some of the strictures of 17th-century Quakerism. Already we have let go the bonnet and plain language. There are perhaps other rigidities we can relax. I recall the quotation printed in every issue of the erstwhile *American Friend*: "In essentials unity, in nonessentials liberty, in all things charity."

Philip Kelsey
Somers Pt., N.J.

CLASS AND ME

by Errol Hess



Margaret Reynolds

300 quarts of berries, tomatoes, peaches, and vegetables each year. When I was 15, a union was organized at the plant where Dad worked, and after a six-month strike wages began to increase until, by the time I graduated from high school, my parents were able to buy and rehab the old house we lived in, which didn't even have a bathroom.

I grew up in a very class-conscious school system, where I was put in the slow learner's class in first grade on the basis of a test where the teacher had each student stand before the class and recite the ABC's. I'd never heard of ABC's. I taught myself to read in third grade, as I was unable to use the phonics system we were taught. In sixth grade my reading skills tested on a third year of college level. Although I was

I know firsthand there is a class system in the United States that has little to do with merit.

It is probably my lower-class upbringing that cursed me with the need to simplify what is very complex. But here's my take on class.

I was raised in a very poor, working-class family. Very poor means being raised in a cold, cramped, unhealthy house (our only heat was unventilated gas stoves, and I had pneumonia every winter), not having dental care, having very limited medical care, two pairs of pants, shirts, etc., one pair of shoes, and a high starch diet with meat once a week. There were no books in our house and only a radio until I was 15, when we got our first TV. Though we were poor, my father worked hard 40 hours a week. On my own as a child I observed that Dad worked as hard as the plant overseers, who made many times his pay. My mother was a good manager, cooked from scratch, and canned

a good student in academic courses, I was not selected by teachers for yearbook, school newspaper, or any of the other middle-class honors. In 1959 I received a full scholarship to attend college (this was before federal financial aid).

In short, I know firsthand there is a class system in the United States that has little to do with merit. I was the only one in my family to go to college, although my sisters had the intelligence to go. Middle-class families with much less ability had all their children in college. Culturally I'm a hillbilly. I know enough of middle-class life to see how cultural limits can make it difficult for one class to relate to another. My becoming middle class was painful. I had no social graces but made a fool of myself in social situations. My college instructors laughed at me for the way I pronounced words I knew from reading but had never heard.

I have to believe, if a lower-class person can become familiar with middle-class life, certainly middle-class persons can become sensitive to those who are different: the poor, blacks, ethnic minorities. I used to

laugh, watching idealistic Vista volunteers learning to live with Appalachian poor, but they did learn.

I believe the explanation is simple why poor people, blacks, and ethnic minorities are not comfortable coming to most North American Quaker meetings. Quakers are thoroughly middle class, and they scorn many of the values of lower-class people, while not taking the time or trouble to understand people of different backgrounds.

I am convinced that if enough Friends in a meeting would venture to live among and immersed in the culture of whatever group they would like to see attend meeting, then that group would attend. I am not saying Friends should do this. But to not do it and expect to attract people from these groups is unrealistic.

Quakers have moved well into the mainstream from being a peculiar people. If we started practicing Quaker testimonies again—say simplicity—we would soon find ourselves attracting a different class of people, because we would be living and working among poor and working-class folk.

I have lived my life in poor communities, nearly always making below poverty income. The past ten years I've lived in a black, inner-city neighborhood. I try to imagine my neighbors attending my meeting, and I cannot. They smoke. My meeting doesn't. They eat meat. They like to get drunk and party loud on weekends. (I'm thinking while saying this of many exceptions among my neighbors to each generalization.) My meeting would have to be a much different place to attract most of my neighbors. If my meeting did decide to change and become such a place, I wonder, would it still be recognizable as a Quaker meeting?

I guess my recommendation, after all this rummaging, is that Friends be what they are and only worry if what they are is truly what they want to be. It is important that Friends try to have insight into how they are a part of the whole class system, which is filled with inequities of racism and classism and floats on a system of world violence to many people and peoples. In this Friends should wear their class as long as they are comfortable with it. □

Errol Hess is a member of Foxfire (Tenn.) Meeting and the administrative assistant for Southern Appalachian Yearly Meeting and Association. This article first appeared as part of a discussion of class on the Quaker-Spectrum Internet mailing list.

THAT OF GOD ACROSS THE TRACKS

by Pamela Haines

Raised as a Quaker in a liberal community in the 1950s and '60s, I learned about tolerance and equality in a variety of wonderful ways. Our town was the one place in the county where Jews felt at home. I saw real gender equality at meeting, where women were just as likely to lead as men. The small com-



© 1997 by Ali Dadmarz

Photo courtesy of AFSC

sion, particularly around racism. The attitude of generosity toward the poor and the oppressed was much better than lack of generosity. But the condescension implicit in reaching from a perspective of being the one with more to offer was a significant liability. And I had learned that a whole group of people were not my people.

I headed into adulthood with a drive to live out the implications of our beliefs. I was looking for something I couldn't find in meeting. I wanted to be ordinary, one of the regular people—not a member of a special group, aloof, "better," apart. Though it's hard for me to talk about all of this in theological terms, I feel it as a deep expression of our search for that of God in everyone.

Coming of age in the turbulence of the early '70s, there were many worldviews to try out. One that was immensely useful to me was Marxism. Finally I was offered a picture of the sweep of economic history, of the exploited role of working people who make the system run by selling their labor to someone who profits from that

munity I lived in was intentionally integrated, and I valued our African American neighbors deeply. We were taught about racial injustice. We knew that African Americans had suffered centuries of discrimination. We knew that white people had to take a stand.

Having African Americans for neighbors and friends was deeply human and right. The attempt at generosity in the direction of people of color with less economic means was a good impulse, though distorted by distance and privilege. Unfortunately, I had no comparable experience or training around class. In my solidly middle-class community there were

Pamela Haines is a member of Central Philadelphia (Pa.) Meeting.

no working-class neighbors. There were no adults talking about *economic* privilege and injustice (except in the context of U.S./third world relationships). I learned early that the folks in the trailer park down the road or in the shacks up on the mountainside were less like me than my African American neighbors were. They were similar on the surface, but without our values. There was no need to be in contact with them—and that was that.

My childhood left me with a mix of experience, naiveté, understanding, truth, and misinformation that is probably not unique among Quakers. I had some understanding of the workings of oppres-

sale. Now I could see this group through the same lens through which I had been taught to see African Americans. They too were people who had been ground down by a system of exploitation. They too deserved justice and equality.

Perhaps I could claim these people as my people. I remember reading labor history. Philadelphians led the first strikes for better wages in the United States in the early 1800s. These were the people of my chosen city. Philadelphians led the struggle for an eight-hour day. These were my

people. There was much to be proud of, much to want to be a part of.

Still, the understanding was intellectual, abstract. How could I actually be a part of them for real, in flesh and blood, and in the present? Many of my friends who studied Marxism at the same time—many of them Quakers—made a choice to abandon their middle-class identity, to the extent that they were able, and join the working class in factory jobs. I was torn—feeling that they had chosen a path of greater rigor, but unwilling to make

that choice myself. Somehow I had to find a way that didn't involve casting off my identity and history quite as completely. I didn't want to *be* working class so much as understand and get to know working-class people so that together we could claim our common humanity and common goals.

I started my long struggle with the question of what it is that divides us, group by group, person by person. Most

Continued on next page

ON WELFARE

by Carole Jones

In recent months, the United States Congress wrestled with the task of welfare reform and the welfare system came under close public scrutiny and some rather

Welfare recipients come from all walks of life and all sorts of backgrounds, but there is one thing we seem to have in common. We are the people who, for one reason or another, are falling through the cracks of society, for whom survival is a struggle.

Some have physical disabilities that make finding a job difficult. Some have recently lost jobs when the factories where they worked moved to third world countries. Some are small farmers whose families

too often a fact of life for families living on welfare. In addition to these physical hardships, there are psychological ones to be dealt with as well—the embarrassment and humiliation that go along with living on welfare, the sometimes subtle, sometimes overt hostility from those who resent your “free ride.” An easy life? I don't think so.

There are those who say that welfare recipients are on welfare because they don't want to work. To these people I point out the simple fact that wanting to work does not automatically guarantee a person a job. In today's job market, the number of people looking for employment far exceeds the number of job openings. In the United States, it is estimated that there are 900,000 more people seeking employment than there are jobs available. Now from personal experience that having a college degree is no guarantee of employment.

Whenever I hear people complaining about the high cost of welfare, I am reminded of the billions allocated for the military, for space, and for government payroll (particularly the lavish salaries of politicians). I wonder why it is that these expenditures are acceptable ones, but helping people who are in need is not.

This year Congress drastically slashed the federal welfare program, with a seeming disregard for the effect these cuts are likely to have on the state governments and the lives of those people who currently depend upon welfare assistance for their survival. When I think of the changes that will soon come about as a result of the new welfare legislation, I can't help but feel a deep concern for the future of our society, a society where many of its citizens will soon be living without the basic necessities of life. □

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as a last resort after they had exhausted all other possibilities, who look forward impatiently to the time when they will no longer need assistance.

Carole Jones is a writer and home healthcare provider. She lives in Ithaca, N.Y., with her three teenage children and her 82-year-old father.

people on welfare have to live either in subsidized housing (another form of welfare), in homeless shelters, or with family (another type of homelessness), because they don't have enough money to pay rent and utilities. Having a car is usually out of the question as well. Hunger is all

**FRIENDS
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people see race as the major dividing issue in our society. Yet it was so easy to be friends with the African Americans in the community of my childhood—they were so much like us. It made me wonder how much of the separation we feel around race is actually an issue of class.



If a well-educated middle-class white person were asked which stranger she or he would feel more comfortable socializing with—a well-educated middle-class person of color, or a white person from a working-class neighborhood—who would she or he choose?

My guess is that most of us would choose the person from our own class. Though racism is a major issue in its own right, there was something in the less-acknowledged division of class that kept pulling at me.

I took a job tutoring at the community college, looking to get to know more people (both white and black), then working in an educational program for the clerical staff of a local university. In both places I had opportunities to make working-class friends—and what awkward friendships they were! I was acutely aware of my privilege, barely daring to say anything about my life for fear of widening the already enormous chasm that I saw gaping between us, yet at the same time stuck in a mindset of being the resource, assuming that it was appropriate to give to their “scarcity” from my “abundance.”

Leaving work to start a family, I looked for volunteer opportunities. How could I act powerfully on the values from my Quaker upbringing that I still held dear, without setting myself up as more moral than ordinary folks? I found a wonderful match in Jobs with Peace. Here was a place where I could be for peace and for the folks who worked in military industries to support their families and for those who needed housing and health care and jobs more than bombs. Every time we opened our mouths we were clearly for all of these people as well as for peace.

In reaching for the working class and the poor as allies in a struggle that would help us all, the people of color were quick to join in—and eventually ended up lead-

ing the campaign. Folks in the unions were harder to reach, though we tried in so many different ways. They found it difficult to believe that people who weren't union people first—and whose talk of conversion mentioned the possibility of job loss no less—could have their interests truly at heart.

The societal forces that have kept many of us on opposite sides of the track are great. (And the reality of class mobility is counterbalanced by a widespread need to claim a new class by distancing from the old.) For those of us who try to cross, however, what we come up against is not vast societal forces, but the minutiae of differences in habit and attitude and style that can separate us as surely as an ocean.

It's been an amazing process to get to know working-class people well enough to talk together about these differences. “You are so loud and irreverent with each other; I'd never be able to be part of your group,” I say. “You are so quiet and reserved, it's hard to tell if you like us at all,” they respond. “You get so angry and upset,” I fret. “You never show a negative emotion; how can we read you?” they complain. “When we're trying to plan something you don't talk, then you get mad at not being included,” I accuse. “You're always so quick to take the lead and put out your thinking; can you really know best *all* the time?” they demand.

In this rich and painful process I've come to view the concept of privilege as one both absolutely real and completely bogus. It is undeniably true that I have had easier access to resources, education, and choice than most working-class people in this unjust economic system. Yet the training I've received to function well in my class has left me with a mix of clarity and unawareness that is certainly no better than the different mix of another class. With my growing understanding of the depth of that unawareness, I have no illusions that my class has any edge in terms of virtue, goodness, generosity, or courage.

My working approach to the issue of privilege is twofold. I try to live my life steadfastly in the direction of change in the larger economic system, finding different ways over the years to spread information and organize around the big picture and to empower people to believe that they can play a role in making things change. I also focus on a personal struggle to transcend the barriers that have kept me from all my people.

It's been helpful to see class training as a burden. The middle class has been sold a bill of goods. In return for the slightly greater pay, prestige, and access to resources that come with the step up from being the basic workforce to managing and maintaining that workforce, we get a lonely ethic of individualism and competition and the fear that comes with having more to lose. And that “privilege” is part of what keeps us from other human beings that we belong with. We belong with them in terms of our most basic economic interest, and we belong with them in terms of our humanity.

How can I claim all my people? I find ways to be with them. I listen, assuming that a working-class person can be uniquely smart about me and see things I can't see. When my working-class friend says it would be easier if I shared my disappointment when she breaks an engagement rather than trying to act as if everything is fine, I can get a glimpse of how thoroughly I've been trained to act “appropriately” rather than show myself. Another barrier, invisible to me until that conversation, has been named and can be surmounted. It becomes clearer and clearer that we need each other equally, that only together can we find the whole truth.

I think my hard-won confidence that I could find my way to people outside my middle-class zone of comfort helped me to more fully embrace those within it. In the midst of this growing clarity, I was ready to come back to the Quakerism I had earlier left.

I chose as an adult to live in a mixed neighborhood in the city, as a statement of who my people are, a concrete way of facing in the direction I knew I wanted. As my roots have spread and I stretch as wide and high as I can, the rewards of that direction keep getting richer. After reaching for the women in my settlement house parent and toddler group as peers rather than as clients, the connections were real enough that I got invited into homes in the tight Italian working-class community of South Philadelphia as a friend. After taking a part-time job supporting childcare workers' struggle for better wages, I got to attend a weekend retreat of home daycare providers, to listen to their struggles and love and determination, to dance with them in the bar, to be accepted as one of them. As I face this issue as squarely as I know how, my circle widens and life gets better and better. □

Nurturing the Spiritual Life

We asked several Friends to name five books, written in the past two decades, that they would commend to readers of FRIENDS JOURNAL for building up the spiritual life or Quaker faith and practice. Here are their responses. —Eds.

MARGE ABBOTT

Marge Abbott is a member of Multnomah (Oreg.) Meeting and the author of A Certain Kind of Perfection, Pendle Hill Publications, Wallingford, Pa., 1997.

Dark Night Journey: Inward Repatterning toward a Life Centered in God

by Sandra Cronk. Pendle Hill Publications, Wallingford, Pa., 1991.

Meeting God: for some, that is gentle and comforting; it turned my life on end. Sandra Cronk was one of my many spiritual guides as I sought to respond to God's touch. Cronk knows of the paradoxical and often confusing turns we might encounter as God works to repattern our whole being and as we take on the ministry laid out before us.

Start Where You Are: A Guide to Compassionate Living

by Pema Chodron. Shambala, Boston and London, 1994.

The Other Side of Silence: A Guide to Christian Meditation

by Morton T. Kelsey. Paulist Press, New York, 1976.

Listening Spirituality: Personal Spiritual Practices among Friends

by Patricia Loring. Openings Press, Washington, D.C., 1997.

Three guides speak to my personal spiritual journey from very different perspectives, yet all combine to inform me in the lifelong spiritual and practical work of becoming a Friend. Pema Chodron is a Buddhist woman who offers guidance on embracing rather than denying the painful aspects of our lives as steps on the path to knowing compassion. Morton T. Kelsey speaks from the Catholic contemplative tradition of silence and mysticism. Patricia Loring takes what she has learned from Catholics, Buddhists, Hindus, and others, and combines them in a uniquely Quaker way.

Living the Way: Quaker Spirituality and Community

by Ursula Jane O'Shea. Australia Yearly Meeting, James Backhouse Lecture, 1993.

The Spoken Ministry among Friends: Three Centuries of Progress and Development

by Seth B. Hinshaw. North Carolina Friends Historical Society, Greensboro, N.C., 1987.

True Justice: Quaker Peacemakers and Peacemaking

by Adam Curle. Quaker Home Service, London, 1981.

Being part of a community is central to Quaker life and

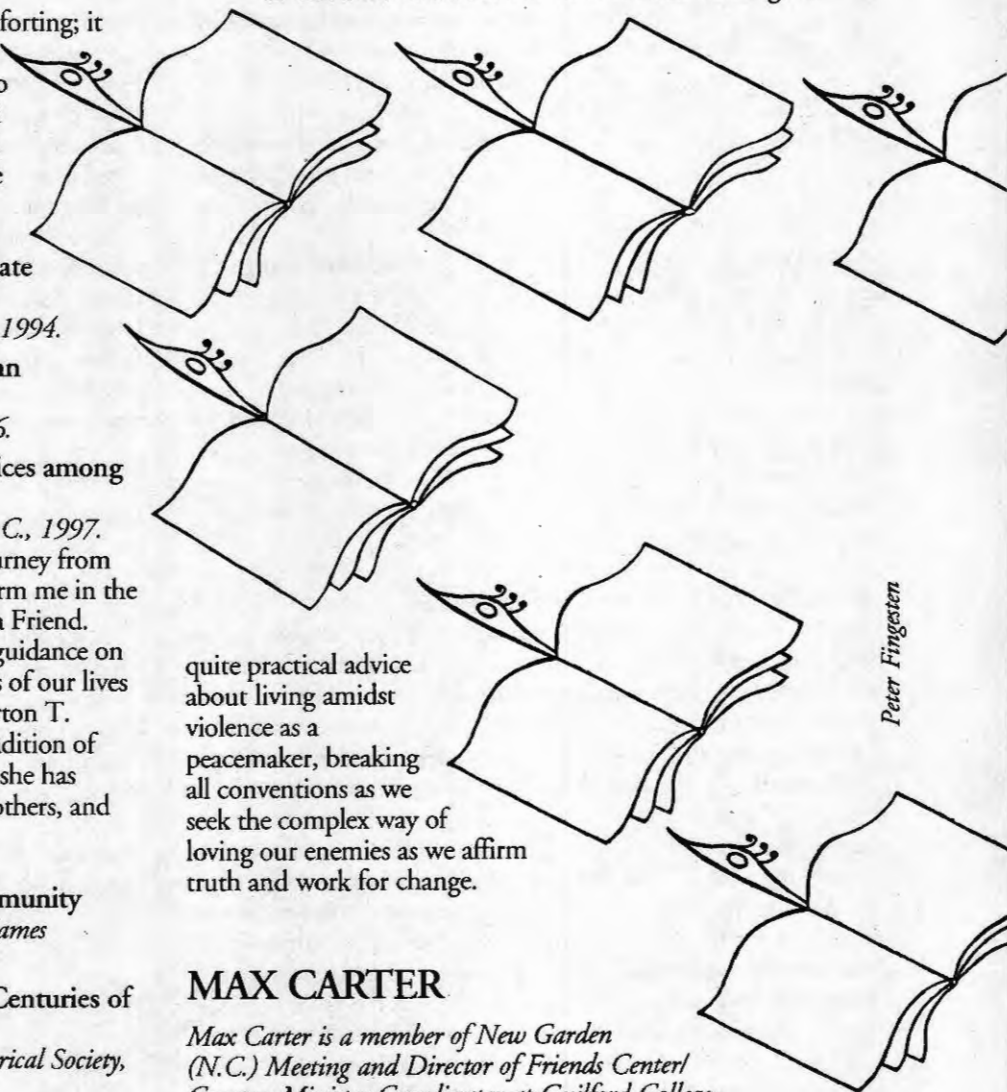
practice. Janey O'Shea is an Australian Friend who speaks deeply of the particular way in which Friends understand the lessons of inward waiting and outward persistence as we live out our faith. She offers these as lessons both for individual spiritual growth and for renewal in our meetings for worship. Seth B. Hinshaw draws from our history as he considers the nature of the spoken ministry among Friends. Hinshaw speaks out of the pastoral tradition, but offers all of us much to consider as we seek to speak with a distinctive Quaker witness to one another and to the world. Adam Curle gives

quite practical advice about living amidst violence as a peacemaker, breaking all conventions as we seek the complex way of loving our enemies as we affirm truth and work for change.

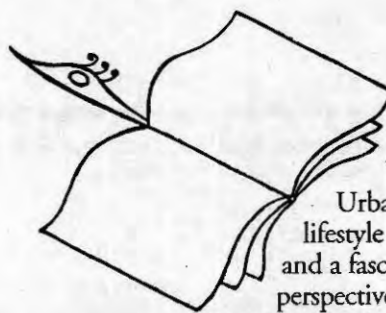
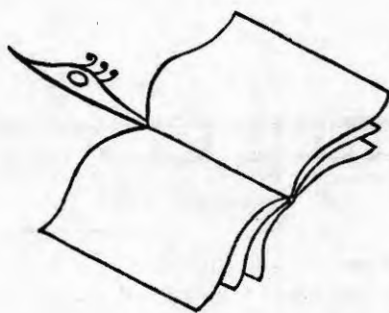
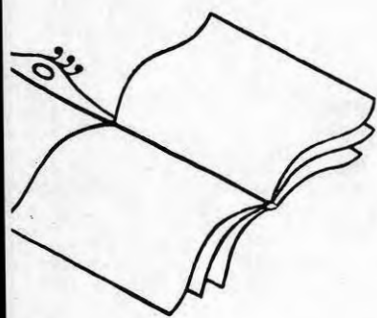
MAX CARTER

Max Carter is a member of New Garden (N.C.) Meeting and Director of Friends Center/Campus Ministry Coordinator at Guilford College.

I am really more of a fan of the "old standards" (Woolman, Kelly, Whitier, etc.), and I am hard-pressed to name many



Peter Fingsten



southern California to take over a struggling Quaker family orchard in southern Virginia, Levering and Urbanska write about the joys of lifestyle simplification from their own and a fascinating array of others' perspectives. Puts modern flesh on the ancient Quaker testimony on simplicity.

books I have really been moved by recently. These are ones that have influenced me or have been favorably received by my students.

A Midwife's Story

by Penny Armstrong and Sheryl Feldman. Ballantine, New York, 1986.

Not to be confused with *A Midwife's Tale!* Quakers have much to learn from our Amish neighbors, but much of current writing about them is either too scholarly or too schmalzy. This first-hand account by a non-Amish midwife captures Amish spirituality and practicality marvelously. My

students have been profoundly moved by this book.

A Living Faith

by Wilmer Cooper. Friends United Press, Richmond, Ind., 1990.

Wil's book is the best summary of Quaker faith and

practice in recent memory and does such a good job of balancing the multifarious aspects of Quaker theology, worship, and outreach that it should be required reading for anyone who wishes to speak for Friends.

Mary Barker Hinshaw, Quaker

by Seth B. Hinshaw. Friends United Press/North Carolina Friends Historical Society, 1982.

The simple story of a Civil War era Southern woman who packed children and wagon and traveled 600 miles through enemy lines to find her husband after Gettysburg is inspiring and revealing of the character of our Quaker forebears.

Jesus in Focus

by Gerard Sloyan. 23rd Publications, Mystic, Conn., 1983.

A Roman Catholic and Temple University professor, Sloyan does a masterful job of placing Jesus in his first-century CE environment in prose clear and accessible, long before books by Borg and Crossan attempted to do the same with more controversial results.

Simple Living

by Frank Levering and Wanda Urbanska. Viking, New York, 1992.

"Fast track Yuppies" who abandoned the glamor of

MARTY GRUNDY

Marty Grundy is a member of Cleveland (Ohio) Meeting and a workshop leader and speaker among Friends.

Which are the books I find myself returning to again and again and recommending to others, books that have informed me and also moved and molded me? How can I limit such richness to five? I have deleted Pendle Hill pamphlets and other short pieces, some of which are powerful influences in my life. I have regretfully left off books dealing with our history and testimonies, choosing to concentrate on those that have been most helpful to my spiritual life.

Encounter with Silence: Reflections from the Quaker Tradition

by John Punshon. Quaker Home Service, London, 1987.

Recommended for all Friends and attenders. By describing what he did to learn how to become a Friend, Punshon offers useful ideas for all of us. The book gives practical advice for learning to worship in unprogrammed stillness; it roots our faith and practice in the mystery of Christian experience; its prophetic voice analyzes the current situation and suggests a way forward.

Listening Spirituality: Personal Spiritual Practices among Friends

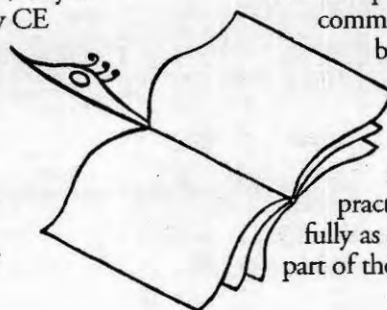
by Patricia Loring. Openings Press, Washington, D.C., 1997.

For all Friends and attenders who want to deepen their spiritual life. It draws on a number of traditions but grounds them all within the Quaker context of listening. Loring offers a wide variety of practices and wise suggestions for the things we can do—such as meditation, reading, journaling, different kinds of prayer, lectio divina, contemplation, spiritual friendships, worship sharing—to become more open to God's love and guidance.

Essays on the Quaker Vision of Gospel Order

by Lloyd Lee Wilson. Celo Valley Books, Burnsville, N.C., 1993.

Wilson explores critical issues including ministry, community, membership, meeting for business, our testimonies, and the Bible within the overall theme of Gospel Order. He holds up a vision of Gospel Order as the unifying foundation of Quaker faith and practice and invites us to live into it more fully as meetings and as individuals who are part of those faith communities.



A Description of the Qualifications Necessary to a Gospel Minister: Advice to Ministers and Elders among the People Called Quakers

by Samuel Bownas, edited with an introduction by William Taber. Pendle Hill Publications, Wallingford, Pa., and Tract Association of Friends, Philadelphia, Pa., 1989.

An essential handbook for anyone who feels a call to vocal ministry or to work with those in whom such a gift is emerging. Points to the God-centered, intentional life through which true ministry flows, which characterized the lives of traditional Quaker ministers and elders.

Dark Night Journey: Inward Repatterning toward a Life Centered in God

by Sandra Cronk. Pendle Hill Publications, Wallingford, Pa., 1991.

This is only for those who have had a growing sense of relationship with God and are suddenly alone with no experience of God's presence, guidance, or consolation. It is for those who have been stripped of familiar sources of self-identity and are being reformed in the Void, unable to perceive God's loving presence. For those in the Abyss or those companioning them, the book is a godsend of loving wisdom and enlightenment. It also has excellent insights into ministry and the role of the spiritual nurturer (elder).

WILLIAM J. KREIDLER

William J. Kreidler is a founding member of Beacon Hill (Mass.) Meeting, and he frequently speaks to Friends groups.

Guide My Feet: Prayers and Meditations on Loving and Working for Children

by Marian Wright Edelman. Beacon Press, Boston, 1995.

Guide My Feet begins: "I set out to write a very different book—a policy book—but out tumbled prayers instead." And wonderful prayers they are too. Sometimes joyful, sometimes cries of pain, sorrow, and frustration, the prayers and meditations in *Guide My Feet* remind us that our social action needs to be grounded in and guided by the Holy Spirit. For Edelman, it is a constant Truth that social action, at its core, is about showing God's love in practical ways in the world, a Truth Friends will resonate with. This is an inspiring, optimistic, and, perhaps surprising for a book of prayers, very useful book.

Enduring Grace: Living Portraits of Seven Women Mystics

by Carol Lee Flinders. HarperCollins, New York, 1993.

These are seven profiles of extraordinary women who took extraordinary risks to nurture their relationships with the Holy Spirit, with extraordinary results. Some of the women are well known—Teresa of Avila, Clare of Assisi; others less so—Mechtild of Magdeberg, Catherine of Genoa. None of them are Friends, but in their passionate, intense, and sometimes over-the-top relationships with God they remind us of early Friends, and the mystical landscape of their interior lives will seem surprisingly familiar. This book is also a gentle reminder that the Christian tradition is extremely rich and varied in

ways to relate to the divine. Carol Flinders's graceful style and relaxed "let me tell you about these fascinating women" voice contribute to making this an engaging and pleasurable read.

Quakers and the Use of Power

by Paul A. Lacey. Pendle Hill Pamphlet #241, Wallingford, Pa., 1982.

Quakers, when they talk about power at all, tend to talk about it in negative terms, as something in opposition to Truth. But mostly we don't talk much about power, and Paul Lacey thinks we should. In this pamphlet he simply and persuasively explains why and gives some useful suggestions for how. Now out of print, this pamphlet is well worth hunting up, and while you're at it, hunt up Paul Lacey's other Pendle Hill Pamphlet, *Leading and Being Led*. It too is superb.

Walking on Water: Reflections on Faith and Art

by Madeleine L'Engle. Harold Shaw Publisher, Wheaton, Ill., 1980.

The spiritual life, says L'Engle, is a creative process in which we are continually creating and recreating our lives in partnership with God. This makes all of us artists. L'Engle's main themes have to do with discerning God's will in art and in day-to-day life and with the importance of storytelling in this discernment. This is a particularly fine and personal work by someone who excels at both discernment and storytelling.

The Road to Daybreak

by Henri J. M. Nouwen. Doubleday, New York, 1988.

Henri Nouwen, who died this past year, was a Roman Catholic priest who spent the last years of his life with the L'Arche community called Daybreak, a community in Toronto, Ontario, where mentally disabled and abled people live and work together. *The Road to Daybreak* is Nouwen's journal of the time before he affiliated with the Daybreak community and how he came to that decision. Nouwen's constant questions are "What is God's will in this situation?" and "How can I show God's love to the world?" He was unsparing in his willingness to examine his life honestly, no matter how painful it might be. His reflections are so down-to-earth and human that many Friends will find echoes of their own spiritual journeys in his and will gladly claim Nouwen as a fellow "Seeker after Truth."

LEE NEFF

Lee Neff is a member of University (Wash.) Meeting. She has recently returned from a peacemaking journey to the Middle East.

In sum, I guess these five books connect me, spiritually, to the past, to others in the world who offer inspiration, to my spiritual family, and to the earth. When I chose them I didn't know it would turn out that way, but there it is.

Jesus: An Historian's View of the Gospels

by Michael Grant. Macmillan, New York, 1978.

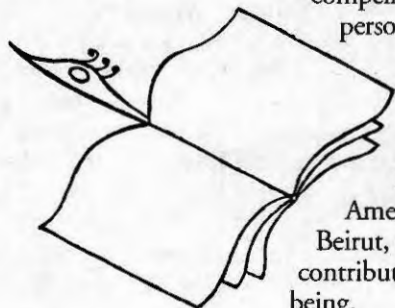
Grant's study of what we can truly know of Jesus helped and continues to help me frame the nature of my Christianity.

The historical framework of Jesus' life makes his actions, and his humanity, clear.

This Side of Peace

by Hanan Ashrawi. Simon and Schuster, New York, 1995.

Having just met Ashrawi, the story of her life and her commitment to peace in the Middle East is all the more compelling. Seeing her, in person, gently and firmly disagree with Yasser Arafat was inspiring. In addition, she attended Ramallah Friends School and the American University of Beirut, two institutions that contribute to peace by their very being.



Generation to Generation: Family Process in Church and Synagogue.

by Edwin H. Friedman. Guilford Press, New York, 1985.

This is a remarkable book by Edwin H. Friedman, who unfortunately died a year ago. Friedman, an ordained rabbi and family therapist, focuses on the emotional life of religious congregations and their leaders. His insights apply to every "family"—each nonprofit organization, Quaker meeting, and even to the war-torn countries of the Middle East.

New and Selected Poems

by Mary Oliver. Beacon Press, Boston, 1992.

Gardening from the Heart: Why Gardeners Garden by Carol Olwell. Antelope Island Press, Novato, Calif., 1990.

Although all five of these books speak to my awareness of my Quakerness as it carries me through life, Mary Oliver's poetry and the heartfelt, often poetic, descriptions of these gardeners' lives with growing things remind me over and over again of Oliver's final five lines in "Wild Geese":

*Whoever you are, no matter how lonely,
the world offers itself to your imagination,
calls to you like the wild geese, harsh and exciting—
over and over announcing your place
in the family of things.*

CLAUDIA WAIR

Claudia Wair is a member of Langley Hill (Va.) Meeting and assistant editor of FRIENDS JOURNAL.

Quaker Faith and Practice

by Britain Yearly Meeting, London, 1995.

What struck me first about *Faith and Practice* was the section on worship and prayer, entitled "Approaches to God." This chapter provides me with the preparation needed before entering meeting for worship. It is a place to go when my mind is full of things of the self and centering to listen is difficult. The later chapter on the "personal journey" has helped me in difficult times; creativity, loss, self-acceptance,

and living a full life are addressed. Finally, and in many ways the most important chapter I visit repeatedly, is that on membership. This chapter reminds me of my responsibility not only to my own path to God, but to those with whom I worship and to the God we worship together.

Celebration of Discipline

by Richard Foster. Harper and Row, San Francisco, 1978, revised 1988.

I came across this book at the annual retreat of Baltimore Yearly Meeting's Spiritual Formation Program. My meeting used it as a text for our local group. We followed it together, meeting regularly to discuss our progress and the difficulties and joys of embarking on spiritual disciplines. Inward disciplines (prayer, submission, solitude), and corporate disciplines (confession, worship, guidance, celebration) are laid out and opened up for readers to discover and explore. I return to this book whenever "the world" encroaches on my spiritual life.

A History of God

by Karen Armstrong. Alfred A. Knopf, New York, 1994.

I bought this book almost a year before I read it, and if I had not joined a reading group at Pendle Hill, I might never have finished it. Thankfully we read it together because this book begs for discussion. While the section on the evolution of the Christian notion of God had few surprises for me, those on Judaism and, even more so, Islam opened a new world for me, showing similarities and particularities and the role differing societies played in the "legitimizing" of God through the centuries and throughout the monotheistic world. This book demonstrates that though there are indeed many paths to God, human beings started out on pretty much the same road.

The Complete Gospels

edited by Robert J. Miller. Polebridge Press, Sonoma, Calif., 1994.

After the class for which this translation was required reading, I told a classmate, "I feel like I've been given keys to a set of doors I never knew existed." I had never known before that there existed a "Gospel according to Mary Magdalene." The book of John, in particular, now has a more intimate meaning for me. Jesus seems far more human in this translation, in which there appears more emphasis on translation than interpretation, leaving all that between the reader and the Creator.

Spock's World

by Diane Duane. Simon and Schuster, New York, 1986.

This *New York Times* bestseller about *Star Trek's* Mr. Spock depicts the evolution of the Vulcan society (from violence and barbarism to wisdom and pacifism) and its religion, a very Quakerly blend of spirituality and reason. The Vulcan emphasis on education, truthful speech, and mysticism very much resemble Friends. I came upon this book long before I attended my first Quaker meeting, but once I'd learned more about Friends, the more their religion resembled the Vulcans' (except Quakers do laugh, from time to time). □

The Seed

Captivity and Liberation

by Douglas Gwyn

I am very much a seeker. I am also a committed Christian and involved Friend. I feel, however, that these identities urgently need renewal today. So I have traveled, sojourned, and worked, among pastoral and unprogrammed Friends, across Christ-centered and universalist boundaries, "back east" and "out west," searching for that renewal. Along the way, I have studied the powerful witness of the earliest Friends, but I have also been challenged and changed by insights from the newest Friends. Across these vistas of Quaker time and space, I find reasons for hope, seeds of renewed faith and practice today.

Recently, I have become interested in the seeking phenomenon itself. Over the past three years, I have studied seekers past and present, especially the English Seekers of the 1640s. These were restless ex-Puritans, or perhaps hyper-Puritans, who formed the seedbed of the earliest Quaker movement. Why were they dissatisfied with the religious options of their day? What were they looking for? What did they find in the Quaker movement? To understand the breakthrough the first Friends experienced and the social and spiritual power of the early

Doug Gwyn has served as a Friends pastor, a peace educator for AFSC, and a teacher at Pendle Hill. He is finishing a study of early Seekers and Quakers, with the working title A Looking-Glass for Seekers: Saints-Errant in the Seventeenth Century and Today.



Cadbury Event
Friends General Conference Gathering
July 3, 1997

Quaker movement we do well to look at the Seekers of that day. Seekers were creative and controversial innovators in the 1640s.

This is more than a matter of historical curiosity. I notice important parallels between their seeking and our seeking today. The key comparison is between our two historical situations. The English Seekers were a generation of young people

shaken out of their inherited religion by the English Civil War of the 1640s. In those upheavals, the English national church lost credibility for them as a religious institution. Where was a spiritual authority they could trust? They left their local parishes, looking for the true church.

As many different churches grew during the Civil War, all of them claimed to be the true church. These young people moved from one church to another, finding only fleeting satisfaction. Finally, many concluded that there was no authentic church. Indeed, the variety and conflict between the churches were the most damning evidence of spiritual bankruptcy. En-

gland had become a battlefield of competing creeds, clergies, and sacramental practices.

The classic English Seeker gave up on all of these. Seeker groups began to meet without

clergy, without creeds, without sacraments, speaking nothing unless moved by the Holy Spirit. That sounds pretty close to Quakerism. Yet, if these early Seekers were "convinced" of anything, it was that they had *not* found the answer. They did not want to offer one more product in the new religious marketplace. They were searching for something truly new and transforming. They continued to meet

together in small groups, waiting—waiting for new apostles to come with a new revelation. Many of them concluded that only a divine intervention as great as the coming of Christ and the Pentecostal birth of the early church would deliver them from this wilderness of confusion, this captivity to false religion.

Many seekers today have been through a comparable experience, especially those of us of the Baby Boom generation, who came of age during the 1960s and early 1970s. That was a time when traditional institutions and authorities lost credibility for many. The bland, conformist religion of the '50s became odious to us, especially as we were confronted with unprecedented crises of conscience: racism, the Vietnam War, sexism, the persistence of poverty in an affluent society. At the same time, our expectations were also raised by a booming economy and inexpensive higher education. The new power of the media image brought the violence of war and racism home. Photographs from space of planet Earth framed our world in a profoundly new way. They were the best and worst of times, when anything seemed possible. They were apocalyptic times, when songs like "The Eve of Destruction" and "The Age of Aquarius" seemed equally apt.

All through these upheavals, there were mainstream Christians and Jews on the forefront of many struggles for justice and peace. Religious communities generally, however, seemed hopelessly out of touch. The '50s and early '60s had seen some of the highest rates of religious participation in American history. Yet the latter '60s and '70s witnessed a mass exodus of young people from their religious homes.

In a book titled *A Generation of Seekers*, Wade Clark Roof offers a sociological study of the varied religious journeys of Baby Boomers, those of us born between 1946 and 1964. He finds several factors leading to the mass mobilization of my generation out of traditional religion. The cultural shocks of the '60s stand out as the most pervasive catalyst. Ever since the U.S. conscience and consensus were ripped apart by the conflicts of that period, there has been no easy formula of religious truth, no settlement of religious life in our society. Everyone, not just my generation, has been affected by the displacement of the '60s.

Now, we usually tend to think of seekers today as those who reject traditional,

mainstream American religion, looking further and further into alternatives—Eastern religions, Native American spiritualities, the human potential movement, creation-centered spiritualities, the so-called "New Age." Many of us have sought in those directions. Many of us have found. We have also found Quakerism to be an alternative spirituality within western culture, one that maintains a simple faith and practice while welcoming truth from other traditions, ancient and new. We speak in various ways of "a new paradigm," a new spiritual and moral consensus adequate for this new era. The new paradigm is always getting closer—though it never quite seems to arrive. Why?

One of Roof's most helpful insights into contemporary seeking is to point out that the religious right is also populated and energized by seekers. Yes, religious conservatives also take the '60s as their reference point. That was a time when families began to tear apart, when churches began to empty, when the sexual revolution began. We do not have to be religious conservatives to acknowledge that these upheavals have been destructive as well as creative. Our various liberations have come at a price. Every new liberation is also a new form of alienation. Freedom—at least as our culture defines it—estranges us. Society is more divided, confused, and violent than it has ever been.

So the utopian vision of the religious right is not the emergence of a new paradigm but the reconstruction of the old one. The millions who have become born-again Christians and Jews over the

past 25 years are mostly Boomers seeking shelter from the corrosion of mass culture, seeking a safe, wholesome place to raise families and rebuild communities.

Well, maybe they never did catch sight of that new paradigm coming just around the corner. But we sell the religious right short if we do not recognize that they are seekers too. We may seek in different directions, in different ways, with different hopes and fears. But we do have parallel understandings that American culture is in trouble. We don't agree what the trouble is. Some say we've gone too far. Others say we haven't gone far enough.

In view of our common seeking condition, it becomes clear that the "culture wars" of the '80s and '90s, between con-

servatives and progressive of all types, are a continuing struggle over the meaning and legacy of the '60s. Every new battle over racial issues, women's roles, gay and lesbian rights, sex education, or militarization is another aftershock of the '60s.

I have been surprised to discover that the Seekers of England in the 1640s moved in two directions similar to what I have just described. A number of people at the time recognized two basic types of Seekers. The classic type still operated within a Protestant worldview. They hoped for the recovery of a pure New Testament faith and practice. Their agenda was the Reformation call for "primitive Christianity revived." But they saw that all the Protestant reformations had failed. Beholding

Early Friends proclaimed that a living seed, a sort of "genetic code" of truth behind those Seeker hopes, survived. Not only had it survived; it was rising to new life, wherever earnest Seekers gathered to stand still, to "wait upon the Lord."

the failure of human *inventions* to reconstruct the true church, they awaited divine *intervention*, a new revelation brought by new apostles. How would these new apostles be recognized? Well, they would perform miracles like those of the first apostles in the Book of Acts. Their signs and wonders would make the authenticity of their revelation obvious to all. These "Type A Seekers," we might call them, were in some respects hyper-Puritans, conservatives driven by intense idealism to radical conclusions.

A second type of Seeker also thrived. John Saltmarsh, one of their proponents, described their position clearly. He argued that God does not take us backward in history. If the early church was cor-

rupted so quickly after its beginning, there was no point in repeating that exercise. God will take us forward. He prophesied an emerging new age of the Spirit. This new dispensation was much like what we today would call a new paradigm. Saltmarsh and others felt they had already tasted of this new age and new form of church, especially in their meetings for worship. They met to "wait upon the Lord," to feel God unfold this new paradigm, this "spiritual Christianity," as they called it. Isaac Penington, who later became a leading Quaker, wrote in much the same vein in his Seeker years.

These "Type B Seekers," let us say, were still strongly Christian. Yet some themes in their writings seem to foreshadow the liberal Enlightenment. These were protoliberals. They saw themselves leaving behind the dead forms and hypocrisies of traditional Christendom, evolving into a more rarefied mysticism. They were optimists. They saw themselves stepping onto an historic escalator of progressive revelation, each new age, each new dispensation of the Spirit, becoming brighter and clearer. They were social reformers. They envisioned the new dispensation improving the human condition through rational analysis and democratic politics.

During the English Civil War, both

The important thing to note is that neither type of Seeker was a *happy* seeker. They called themselves "Mourners after Sion," "Sion's Travellers" (as in "travail"), and other names suggesting that they were not out there following their bliss. They hoped for nothing less than the kingdom of God on earth—a private utopia would not do.

However, quite a number of Seekers of both types became Quakers, starting in 1652. The new Quaker movement answered the hopes of both groups, but in surprising ways. Friends claimed to possess the same spiritual power the prophets and apostles had. They claimed to renew the church in its original simplicity. Their worship, ministry, and church government recaptured the prophetic spirituality of early Christianity. But this was not simply a throwback to New Testament times. Friends announced something radically new. They proclaimed nothing less than the *return of Christ by the Spirit, the Light shining in each person*. Christ was no longer captive in credal sound bites or sacramental wafers but moving at large in all people, to gather, teach, and lead a new people. This was not to be simply a new denomination: this was the vanguard of a new human society, transforming all relations from the inside out and from the grassroots up. I have tried to describe the

types of Seekers were filled with hope. It seemed that England was moving toward religious freedom and democratic government. But as the Commonwealth faltered and conservative retrenchment began by 1650, the same Seekers began to despair. The new apostles had not shown up for the Type A Seekers, and the escalator of history had stalled for Type B Seekers. During the 1650s, some Type A's joined the Fifth Monarchist movement and tried to take over the government, first by coalition politics, then by violent insurrection. Some Type B's abandoned religious hope altogether and became skeptics. Over time, some became Deists and renounced the idea that God was active in human events.

apocalyptic and revolutionary dimensions of early Quaker witness in two books, *Apocalypse of the Word* and *The Covenant Crucified*.

In terms of spirituality, early Friends came closer to the deep mysticism of Type B Seekers. But the Quaker sense of being a peculiar people with a prophetic mission gravitated toward the Type A position. Early Friends rejected speculations upon new dispensations, new paradigms just around the corner. Such notions kept the mind searching in the outward mode, looking here and there for the latest thing. The Light that was in each person was the same Light that had shone in every age. The point was to *stand still* and deal with what the Light revealed then and there.

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Seekers of both varieties felt they had moved into something profoundly new when they were convinced in the power of the Light. What changed? I believe the fundamental shift from Seeker to Quaker was a shift from lateral seeking, here and there, to what Francis Howgill (a Seeker leader convinced in 1652) called the "narrow search." *Stand still*, Fox counseled Seekers time and again. Sarah Blackborough wrote to Seekers, exhorting them to come out of the many things and know the one necessary thing.

To summarize, then, the beautiful flower of Seeker hope faded, withered, and died by the 1650s. But early Friends proclaimed that a living seed, a sort of "genetic code" of truth behind those Seeker hopes, survived. Not only had it survived; it was rising to new life, wherever earnest Seekers gathered to stand still, to "wait upon the Lord," to feel the Light of Christ shine in their hearts. That Light broke open the hard heart, allowing God's seed to come forth, a new creation, a new kind of human being, a new way of being human.

We can recognize Seeker A and Seeker B positions among Friends today. Since the '60s, many Type A's have become neo-evangelical. Neo-evangelicalism has intensified Christian identity and has been a polarizing factor in Friends United Meeting, for example. Meanwhile, some Type B's continue to seek and work for the new paradigm through feminist spiritualities, multicultural politics, environmental action, new physics, etc.

Somewhere along the way, seeking became a steady-state proposition. Some Friends maintain that it would be a mistake to find in any definitive sense. I think the ideal of permanent seeking has evolved as a result of the failure of our liberal ideal of progress. If we can no longer be confident of human *progress*, we can at least pay better attention to the human *process*. We can perfect techniques of meditation, conflict resolution, decision-making. Let's focus on the means and the ends will take care of themselves. Ben Pink Dandelion, Quaker Studies Tutor at Woodbrooke, suggests that "process Quakerism" may represent a new, third seeking position, a Type C. When the means become the end, process is all. This is the path of permanent, happy seeking.

Process Quakerism has been a creative development among Friends. But in a technological age where processes define

products, sometimes with dangerous and unexpected outcomes, it is important for us to keep our eyes fixed on some transcendent horizon, no matter how utopian and unattainable it may seem. The term "Quaker faith and practice" suggests that there is a Quaker faith *content* as well as a way of practicing it. Similarly, we do not have to choose between seeking and finding. Finding redirects seeking, just as continued seeking reframes past findings.

Over the years, I have been a fellow-traveler along these various trajectories of Quaker seeking. I have deepened my Christian commitment with evangelical Friends; I have broadened my horizons with liberal Friends; I have been processed with process Friends! I have learned from all and with all—but I am *still* not a happy seeker.

During the '90s, our different seeker quests have continued to diverge and antagonize one another. This pattern is clear in the wider culture and among Friends in particular. I believe seeking has become increasingly preoccupied with the business of "shadowboxing." We look at each other across the "great divide" of culture and of Quakerism, and we project caricatures of one another. In many cases, we project our own unexamined inner shadows, vague "bogey-man" images of fear and loathing: "those fundamentalists," "those universalists," "those feminists," "those homophobes." The longer we project shadowy caricatures of one another, the longer we refuse to engage in honest dialogue, the more we become caricatures of ourselves: laughable at best; potentially dangerous to ourselves and others.

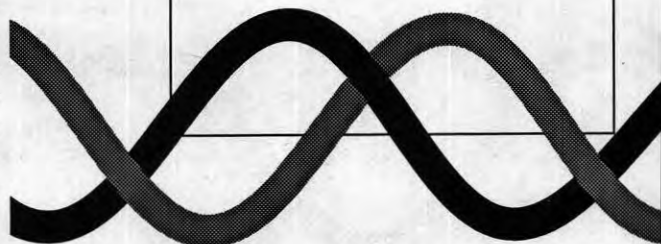
Over time, without our noticing very clearly, seeking has floundered and deadened in the '90s. Of course, there are still significant movements and individuals making important personal breakthroughs. But when we look across the culture in general and the Quaker scene in particular, we can see a twilight, a deepening gloom, a subtle decay. We have depleted ourselves with endless lateral seeking here and there. We have opened ourselves to new light from some directions but hardened our hearts to light from some other quarters. Our *seeking after* is equally *running from*. Over time, we have withdrawn into safe, sullen enclaves of subculture. Slowly, I have recognized this

pattern in myself. That has helped me see it more broadly among us as well.

We are captive peoples. Most of us are not especially oppressed. But we are captives—captivated by a system that serves most of us rather well in material terms. Enslaved by consumption, isolated from one another, fearful and suspicious, we struggle for solid footing, for a place to stand to resist the forces that daily carry us further into captivity. Seeking and running to and fro, every new place ends up more like the old places.

The Seekers of the 1650s felt an acute sense of captivity. The stories of Seekers who became Friends in those days are full of the language of captivity. They had

For the seed to rise in this generation, I believe it must re-engage our diverging paths of seeking, captivity and bewilderment. Every seed or egg combines two different strands of genetic code. At times, new combinations produce startling new varieties.



learned from the Exodus story of liberation. It was when the children of Israel groaned in their captive misery that God heard and responded. Early Quaker conviction stories are full of the language of groaning, sighing, crying out to the Lord. Early Quaker meetings experienced waves of groaning, sighing, and trembling among the participants. Do we groan in our captivity? Or are we still in denial, happy seekers?

I do not deny that many among us have struggled and gained a degree of liberation. There have been personal liberations from oppressions based upon gender, sexual orientation, or race. There have been personal liberations from the captivities of addiction, destructive relationships, etc. These have been hard-

fought and transforming. When we sang "We Shall Overcome" in the '60s, most of us Boomers did not realize just how hard the struggle would be or how much we would have to overcome ourselves.

In a number of ways, we have struggled out of Egypt, out of the most patent forms of American cultural captivity. We have wandered long and languished in a trackless wilderness. Rootlessness, aimlessness, loneliness, cynicism, rage: these bewildered conditions have worn many of us down. Like the alienated Israelites that left Egypt, my generation may live and die in this wilderness. But when one is lost in a wilderness, there comes a point where it does no good to continue wandering. *Sometimes the only way out is to stand still, cry for help, and let ourselves be found.*

Somewhere along the line, a beautiful flower has faded. For some seekers, it was the full flower of post-war U.S. religion and culture, the '50s and early '60s. For others, it was the opening bud of the counterculture, the "flower power" of the latter '60s and early '70s. In different ways, we grieve for something lost. In different ways, we blame one another for the fading of the flower. It is easy to become so obsessed with the faded flower that we do not recognize the seed that has slowly come to maturity within it.

the human heart, still lies within the faded flower of our youthful hopes and dreams.

That promise, that seed, stands forever. I know, because it is still alive in me, in spite of everything! Yes, the flower has faded—I've gone bald, I'm getting gray, and I've slowed down a bit. Yes, the grass withers—I've seen many cherished dreams die. Dreams for my own life, dreams for the world, dreams for the Religious Society of Friends—come and gone. I know that many of those dreams were naive, wishful, but the deep truth that encoded those dreams in me still lives. In fact, that seed has been slowly maturing in us through these long years of hope and disappointment. The time has come for it to rise.

For the seed to rise in this generation, I believe it must re-engage our diverging paths of seeking. By themselves, our conflicting agendas will never move beyond captivity and bewilderment. Observe how in nature, every seed or egg combines two different strands of genetic code. The strands combine and intertwine in a double helix of oppositions that encode new life out of the old. Over the course of most generations, the new life will simply reproduce the old, with minor variations. But at times, new combinations produce startling new varieties. I believe we are

The prophet Isaiah belonged to a demoralized Jewish community that had spent decades captive in Babylon. He writes, "A voice says, 'Cry out!' And I said, 'What shall I cry?' All people are grass, their constancy is like the flower of the field. The grass withers, the flower fades, when the breath of the Lord blows upon it; surely the people are grass. [Yes,] The grass withers, the flower fades; but the word of our God will stand forever" (Isa. 40:6-8). That word, the living word that lodges within each of us, is like a seed. It can lie dormant for many years, in dry conditions, under hard-baked soil. But when the conditions are right, the same seed can awaken and rise with gentle yet irrepressible strength. That seed of God, that deep-encoded hope lodged in

living in such times, like those that produced Quakerism.

In his day, Isaac Penington was a world-class Seeker. His powerful intellect had roamed far and wide in the 1640s and '50s. Yet his many insights only led him further into twilight. Despite many brilliant departures, he had not arrived. When he finally broke through as a Quaker, he experienced God's presence within as a seed. He writes, "some may desire to know what I have at last met with? I answer, I have met with the seed. Understand that word, and thou wilt be satisfied and inquire no further." He urges Seekers: "sink down to the seed which God sows in the heart, and let that grow in thee, and be in thee, and breathe in thee, and act in thee."

Sinking down to the seed amounts to

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what George Fox called standing still in the Light. Both Fox and Penington used seed and light metaphors extensively. We all have some experience of what they call seed and light. We all have some experience of sinking down, of standing still. I have found that reading and listening deeply to their spiritual counsel helps me be more faithful in my walk with God. Other spiritual teachers and traditions can help us, but we also do well to listen more closely to the depth of our own tradition.

The special challenge for us as seekers

today is not merely to stand still in our safe cultural enclaves. The challenge is to stand still for one another, stand still next to that "other" that disturbs us. The challenge is to sink down to the unexamined shadow that the disturbing "other" represents: the fundamentalist or the universalist, the witch or the Friends pastor. The one we are running from is the messenger. The message is already within us.

My past year at Woodbrooke, the Quaker study center in Birmingham, England, was filled with many important

experiences. At the end of the term, I had a conversation with a man from Tanzania. He told me he was impressed with what he had learned of Quakers. I shrugged and said sheepishly that we have some problems. But he replied that Quaker ways had made a difference to the Responding to Conflict group, especially at their closing session. They wanted to end with some kind of spiritual affirmation, but the tensions across religious boundaries were an obstacle. They ended up resorting to Quaker silent worship. That created the space for a powerful experience none of them could have planned. I was again humbled to relearn a basic lesson of Quakerism from a newcomer. We Friends are outstanding at creating spaces where different groups can meet and make peace together—you know, those groups that "have problems." Are we willing to step into that space ourselves?

This is the space where seeking comes to a standstill, no longer running from what we fear, no longer chasing after a past golden age or a future one. Rather, it is standing still next to our shadow-opposite. Here the light comes not through the self we own, but through the shadow we fear and loathe. This is the place of dread, where the flesh fries in its desperation to bolt, where the mind loses its tenacious grasp, where the heart melts, where the seed rises to freedom. This is the end of the world, the new creation.

I have run to and fro more than 20 years among Friends, sometimes running away from one version of Quakerism as much as running toward another. Like many forms of seeking, it has been a faithful errand, a creative process, up to a point. It has also been erratic and self-defeating at times. I am weary of it. Slowly, I am learning to stand still. The peace that I find and the strength that comes, contrary to all expectation, are sublime. I know that many of you have found and are finding that place to stand still. Can we stand still together? □

NOVEMBER WITH ATTENTION TO BUSINESS

The sky is cold and gray,
Ground cold and wet.

I sit with Friends in silence.

Then clerk with spade digs in,
And turns up clods of heavy clay
Which sit,
Unyielding,
Solid;

Not like the soil of spring,
Which crumbled loose and warm,
Smelling of growth and promise.

"Don't disturb us"
Say roots and worms of Meeting,
Small and invisible creatures of the soil.

We're tired.
We want to rest,
To freeze,
To sleep beneath blankets of snow,

To move slowly towards rot and decay. . .

Until our time comes.

Then, at a touch of warmth or light,
Seeds we never noticed being planted
Will spring to life and grow

Nourished by this hard clay.

—Kathleen Plunkett-Black



Barbara Benton

*Kathleen Plunkett-Black
lives on Ostensible Farm
in Arkansaw, Wisconsin.*

"... the Quakers ..." 1947

by Jack Sutters

The Nobel Committee of the Norwegian Parliament has awarded this year's Peace Prize to the Quakers, represented by their two great relief organizations. . . . Fifty years ago, Gunnar Jahn, chairman of the Nobel Committee, thus announced that the Nobel Peace Prize had been awarded jointly to the Friends Service Council (FSC) in London and the American Friends Service Committee (AFSC) in Philadelphia. Over the years, certain mythologies, legends, and misconceptions have accumulated around the prize. This anniversary offers an appropriate occasion to mention them along with some facts regarding the award.

In his paper, "The Quaker Peace Testimony and the Nobel Peace Prize," Irwin Abrams pointed out that the Religious Society of Friends was considered for the prize as early as 1912 and again in the 1920s after the large food relief program in Germany. The work of both Quaker service bodies, carried out cooperatively in many parts of Europe—particularly Germany—had attracted much attention following World War I, as did the activities of the FSC and AFSC on behalf of those persecuted by the Nazis and in Spain during the civil war. As a result, Quakers were on a short list to receive the prize several times in the late 1930s.

Following World War II, the Nobel Committee once again raised the possibility of offering the prize to Friends, although the dilemma of what Friends entity could be awarded the prize had to be solved. While only one yearly meeting existed in Britain, there were more than 20 in the United States. The solution seemed to be a joint award

to the two service bodies, which represented, and were supported by, most of these yearly meetings. Once this was worked out, the Nobel Committee asked the FSC and AFSC to provide information about their work.

Private channels indicated that Friends were likely to be awarded the prize, but British Friends were hesitant, questioning whether they could "accept nomination for a prize for work undertaken under

religious concern." Friends in the United States, on the other hand, felt no such hesitation and even went so far as to ask Eleanor Roosevelt and Herbert Hoover to write to Oslo about the nomination! They were able to convince their British counterparts to overcome their reluctance, and following the announcement of the award, a representative from each service body was chosen to travel to Oslo to receive the Peace Prize.

Henry Cadbury, chairman of the AFSC Board, was selected to represent the Service Committee. Realizing that he did not possess the required formal attire in which

he would be expected to appear for the presentation ceremony, Henry paid a visit to the AFSC Clothing Section—or Material Aids as it is called now. At that time, the AFSC had collected tuxedos in an effort to outfit the Budapest Symphony Orchestra, which was planning a concert in London. Having located a suit of proper dimensions, and with the appropriate attire in his luggage, Henry Cadbury proceeded to Oslo to receive the prize in the presence of King Haakon of Norway. This coat legend is a true one. It seems, however, to have been elaborated on by means of other stories, such as the famous jacket finding its way onto the back of a

Henry Cadbury in the borrowed tuxedo he wore to accept the Nobel Peace Prize

**Inset:
The prize medal**

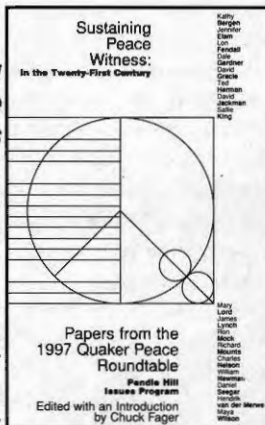


Jack Sutters is archivist for the American Friends Service Committee.

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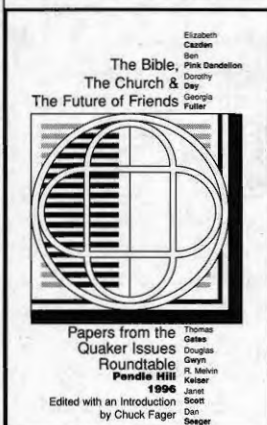
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head waiter somewhere in Europe.

At the award ceremony held in Oslo on December 10, 1947, Gunnar Jahn, chairman of the Nobel Committee, made the presentation speech in which he recounted many of the important events initiated by the Religious Society of Friends or in which Friends had been involved for more than 300 years. It was obvious the prize was not being awarded for any one particular effort, but rather for the accumulated efforts of the Society since its inception and the way in which Friends carried out their concerns: "It is not the extent of their work or its practical form which is most important in assessing the services rendered by the Quakers to people whom they have met. It is rather the spirit which animates their work." This is important because one of the lingering myths is that the prize was specifically awarded for the AFSC's work among refugees—in particular Jewish refugees—prior to and during the period of World War II.

A few other misconceptions persist. One is that the AFSC was the only recipient, which tends to puzzle the British. One of the most frequent historical questions addressed to the AFSC relates to the Nobel Peace Prize. On most occasions the answer is begun by calling attention to the fact it was a joint award to the AFSC and FSC.

Another misconception concerns what was done with the AFSC's share of the Peace Prize money. In 1947 the prize was worth slightly more than \$40,000, which was divided equally between the FSC and the AFSC. Clarence Pickett, who was then executive secretary of the AFSC, had made a speech at Yale University announcing that the Service Committee would use its share of the prize money to try to improve Soviet-American relations. A few days later, two representatives of a Soviet trading corporation presented themselves at the AFSC offices, indicating they had

come to receive the AFSC's gift! After the initial surprise had abated, an effort was made to determine what the Service Committee could do to help the Russian people. The trade representatives mentioned that tuberculosis was a serious health threat in the Soviet Union, and it might be successfully addressed by using streptomycin, a new drug developed and available in quantity in the United States. The AFSC decided to spend \$25,000 to purchase a substantial amount of streptomycin, which was sent as a gift to the Russian people. The money spent for this purchase came from a fund previously established at a time when there was hope of starting a relief project in the Ukraine. The bulk of the AFSC's Nobel Peace Prize money eventually was spent to make a film and publish Quaker proposals for peace between the Soviet Union and the United States.

As a Nobel laureate, the AFSC is entitled to make nominations each year to the Nobel Peace Committee. It is interesting to note that on three occasions the Peace Prize has been awarded to those whom the AFSC nominated: John Boyd Orr, chairman of the British National Peace Council; Dag Hammarskjöld, second secretary general of the United Nations; and Martin Luther King Jr., civil rights activist.

Still in the possession of the AFSC is the elaborate leather box that contained the award scroll; the scroll itself, which has been framed; and the gold medallion, which resides most of the time in a bank vault.

At the end of Gunnar Jahn's award speech, he quoted some lines of a poem of Arnulf Overland. It seems fitting to end these historical highlights of the Nobel Peace Prize award by repeating those lines:

The unarmed only
has inexhaustible sources.
Only the spirit can win.



Still at Work

Using the 50th anniversary of Friends receiving the Nobel Peace Prize, more than 60 Friends' and other schools in the United States and England, numerous monthly meetings, and a few other community groups and individuals are participating in *Peacemaking As A Way Of Life*, a project led by the head of the Moses Brown School in Providence, R.I., the Friends Council on Education, and the AFSC. The focus of the project is to nurture in students the concept that everyone can be a peacemaker. For more information, contact Karen Cromley, AFSC, 1501 Cherry Street, Philadelphia, PA 19102, telephone (215) 241-7057, e-mail kcromley@afsc.org.

Life in the Meeting

Friends with Hearing Loss

by Barbara Luetke-Stahlman

While there are relatively few congenitally deaf Friends, acquired hearing loss among Friends, as in the general population, is quite prevalent. This is especially true among older Friends who have lost some or all of their ability to hear. Friends who once could hear those moved to speak in meeting for worship or who were able to socialize, convene meetings, and assist with First-day school, now find that their inability to hear isolates them from the activities they once cherished. There are, however, many things that hearing Friends can do to assist those who cannot hear well. I hope the following suggestions will prove helpful in recognizing and dealing with these unique and often challenging needs.

For Large Group Sessions of More than a Dozen

1. When preparing registration materials, provide space to clarify if anyone has special needs. Provide a checklist of examples so those with hearing loss realize what accommodations are available. Communicate with Friends with hearing loss in writing to be sure that details as to both their needs and the provisions you are able to make are understood.

2. Provide a group FM system and a microphone for the main speaker(s) or performer(s). If you are unsure as to how to locate information about such equipment, contact your state department of education; a speech, audiology, or special education department in a college or university; or a school or private audiologist. This equipment will most likely need to be rented.

3. For those who use signed communication, provide certified interpreters. Oral interpreters also might be requested. These professionals need to be hired at least one month prior to the event. If you are unsure how to locate interpreters, contact the professionals listed above.

4. Create seating arrangements that ease visual communication (e.g., semicircle, horseshoe, etc.).

5. Monitor rooms to adjust for adequate lighting and to control glare. Friends with hearing loss should have sufficient lighting to make speech reading possible. If there is a bright light (e.g., window) behind a speaker, pull shades or rearrange seating so the bright light does not create a shadow on the face of the speaker(s).

6. Provide a section in front for those with hearing loss to sit with their friends and family. These chairs should be roped or taped off or labeled "for those with hearing loss." When individuals continue to move back and forth in front of those with hearing loss, it causes visual distraction; key words or phrases can be missed. To solve this problem, a hearing Friend (not the interpreter or person with hearing loss) should be assigned to monitor the section.

7. Provide as much graphic/visual support as possible. For example: use an overhead projector with the words to songs (as it is hard to read a handout of lyrics and look up to read speech simultaneously), an outline of a lecture, graphics that illustrate key points, a flip chart for spontaneous discussion, or other aids. Encourage speakers to point, use natural gestures, and provide a handout when they are asked to share.

8. Ask speakers to use a microphone, articulate clearly, and pause or repeat main ideas for emphasis. It is also helpful to rephrase or summarize important terms or messages.

9. Ask singers to face front, state the title of each song before they begin singing, and rehearse lyrics with the group before each song. Musicians might also consider using more bass on their instruments.

10. Ask presenters and singers to face front and keep their hair back from their face so as not to interfere with speech reading. If female, consider wearing lipstick (to aid speech reading) even if it is not typically your style. Men



A member of Penn Valley (Mo.) Meeting, Barbara Luetke-Stahlman has written extensively on issues related to deafness. Two of her books include a textbook on Deaf Education and Hannie, the story of a Quaker girl with two adopted, deaf sisters.



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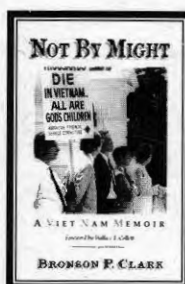


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with mustaches and beards should be aware that it is difficult to read lips that are obscured by facial hair.

11. Although some Friends might not be comfortable asking someone to take notes during meeting for worship, it is an option utilized by some meetings. You can ask Friends with hearing loss if they would like to be tapped if someone has started to speak so they can look at the speaker.

For Small Group Sessions of Less than a Dozen

1. The suggestions made above for large group sessions should be considered when appropriate for small group sessions. The convener or facilitator of the small group should be informed prior to the session that a Friend with hearing loss is in attendance and where that Friend is seated.

2. The convener should ask when participants are introduced for clarity of needs and then assist in having those needs met throughout the session. This might occur in several ways: ask every 15–30 minutes if everyone can hear, model the requested behaviors (for example, to stand while speaking), and reinforce participants who practice the requested behaviors. If a Friend is monitoring group process, the accommodation requested by the Friend with hearing loss should be included in any reported feedback.

3. The convener should ask each person making a contribution to stand before speaking so the person with hearing loss can identify the source of the message. The convener also might point to this person, making sure the eyes of the Friend with hearing loss are on that speaker before he or she begins.

4. The convener should request that people take turns speaking and not interrupt each other. Comments made as asides should be discouraged. When interruptions and informal comments are made, the Friend with hearing loss cannot keep his or her eyes on the lips of all the different people speaking. In addition, an interpreter can translate only one person's contribution at a time.

5. The convener should ask people to stay on topic and inform the Friend with hearing loss when the topic has shifted (for example, the facilitator could say, "We were talking about Pendle Hill, but Susan was just explaining Pendle Hill On the Road").

For Social Times

1. A quiet area for socializing should be provided in addition to the large group area so Friends with hearing loss are not forced to stand amidst loud noise or leave because they don't feel included.

2. It might be suggested to Friends with hearing loss that they stand with their back to

a corner so that hearing Friends do not pass behind them, making remarks that cannot be understood without speech reading.

For Junior Gathering or First-day School

1. The suggestions made above should be considered where appropriate.

2. Interpreters should be hired who have experience working with young children. Public schools are usually a good place to locate such talent.

3. Interpreters should be asked to (and paid to) attend all team meetings and treated as members of the team.

4. Eye-level communication should be considered. Adults should stoop or kneel to talk with children and youth who are deaf or hard of hearing so these young Friends are better able to speech read them.

5. Books on hearing loss, sign, and deaf culture should be read aloud to hearing children and youth during sessions together. One resource that carries many stories about deafness is the Gallaudet University Bookstore in Washington, D.C. (See Resources, below).

Resources

Your meeting or Quaker event may benefit from the information available from the following groups:

1. SHHH:
Self Help for the Hard of Hearing
7910 Woodmont, Suite 1200
Bethesda, MD 20814
(301) 557-2248 (voice)
(301) 567-2249 (TDD)
2. Gallaudet University Bookstore
7th and Florida NE
Washington, DC 20002
3. Your State Department of Education—ask about services for those who are deaf or hard of hearing.
4. Your State Commission for the Deaf and Hard of Hearing.
5. The National Association of the Deaf (and publishers of the *Broadcaster*)
814 Thayer Ave.
Silver Springs, MD 20910-4500
(301) 587-1788 (voice and TDD)

The above suggestions are provided in the hope that hearing Friends might better consider and problem-solve the unique needs of Friends with hearing loss. If you would like additional assistance, please contact the author directly:

B. Luetke-Stahlman, PhD
Director of Deaf Education
Department of Hearing and Speech
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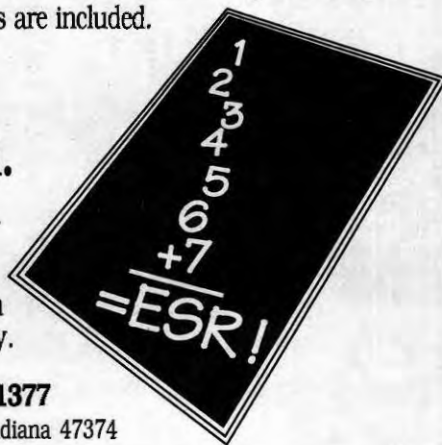
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Reports

Northern Yearly Meeting

Northern Yearly Meeting gathered for our 1997 session at River Falls, Wis., June 6-9. There were 291 of us present, including an estimated 70 young Friends.

As we gathered on the banks of the Kinnickinnic River, we were joy-filled by the deep connections found between new and old Friends. The weather presented the lessons we were to learn, combining sunshine and thunderstorms, both aspects of the beauty of spring.

Keynote speaker Elizabeth Watson invited us to a wider understanding of God. She challenged us to expand our vision of God to include all aspects of creation, light and dark, life and death, summer and winter. She encouraged us to see God as the universal binding force. As we worshiped, worked, and played together, we experienced this binding force of love.

As we entered into our community of love, we were able to drop the shields we maintained in the world. We seek to live without shields in order to embrace the totality of God. How we are in the world is more important than what we do. Our relationships here are the foundations for creating change.

Our theme, "Living Values, Changing Times," was carried out in a variety of workshops. Topics included: sustaining our connections with the Divine through nature, building agreement through Public Policy Consensus Councils, living sustainably, improving communication in families, demonstrating solar ovens designed by meetings or families, living our values in changing times, and exploring Quaker testimonies. Singing and dancing lifted our spirits in the late evenings. We delighted in a new practice of worship sharing in song before our final worship. A highlight for many was the Sunday evening "Bizarre Bazaar," a celebration of games and exercises led by young Friends.

There was enthusiasm for the 1998 Friends General Conference Gathering, which will be held within the region of Northern Yearly Meeting. A large committed group came together to carry on the work of preparation for this event. We looked at the facility at the University of Wisconsin at River Falls with new eyes and were pleased with what we saw. We look forward to hosting the 1998 Gathering. Because many of us are involved in planning the FGC Gathering, Northern Yearly Meeting was led to alter its regular practice of meeting in late spring and instead to hold a simplified yearly meeting session on Labor Day weekend in 1998.

We were drawn to the image of yearly meetings as a forest with large, established trees, younger saplings, perennials, and an-

nuals. Some plants have beautiful flowers and edible fruit. Others have prickles and thorns. And, there is poison ivy. We do not always see the value of the poison ivy and thorns, but as Elizabeth Watson admonished us, they belong. Every piece is important. The forest would not be what it is without all of these. As the forest is incomplete without its flowers, fruits, poison ivy, and thorns, so too would Northern Yearly Meeting be incomplete without each of us.

—Frank Wood and Mary Snyder,
co-clerks

Nebraska Yearly Meeting

Nebraska Yearly Meeting of Friends met in their 90th annual session Sixth Month 5–7, at the Friends Meetinghouse in Hominy, Oklahoma. We were blessed with the warm hospitality of Hominy Friends Meeting and a taste of Osage Indian culture.

Our keynote speaker was Gerald One Feather, member of the Lakota Tribe and a staff person for the American Friends Service Committee on the Pine Ridge Indian Reservation in South Dakota. He instructed us that the heart is where the Spirit lives, and the Spirit is the way you have to walk with other people. The challenge of working together is to find who you are walking with.

Our banquet speaker was George Kamwesa of Kenya, now on the staff of World Ministries of Friends United Meeting. He reminded us that Friends need a vision that sees beyond the immediate; a big picture of God. If our God is too small, our vision is too small.

Our sessions came alive hearing from staff and representatives of Friends agencies, as well as special interests such as the Friends of Jesus. The yearly meeting approved a more formal relationship with the Wichita Friends School in Kansas, including appointments to the board of trustees. Our sessions were greatly enriched with an active children's and youth program that is uniquely intercultural. The meetings were interspersed with epistles from around the world, worship experiences, and vocal and instrumental music.

Clerks reappointed were David Nagle, Presiding; Carol Mlynar, Asst. Presiding; Kay Mesner, Recording; and Cheryl Mesner, Asst. Recording. We adjourned to meet again Sixth Month, fourth day, 1998 at University Friends Church in Wichita, Kansas.

—Kay R. Mesner

Lake Erie Yearly Meeting

"Sampling the Powerful Roots of Quakerism" was the theme that animated Lake

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Erie Yearly Meeting as we gathered at Bluffton College in Ohio, Sixth Month 12-15.

Our plenary speaker, Lloyd Lee Wilson, spoke of the taproot, not only of our individual, familial, and national stories, but of all stories—the cosmic story of the eternally-developing relationship between God and creation. All other roots may perish, but the taproot remains to sustain us. Lloyd Lee Wilson used the story of Moses' encounter with God in the burning bush on Mt. Horeb to illustrate the ways in which God continues to deal with creation. As early Friends rediscovered, any ground can be holy ground, and God may communicate directly with anyone. God intervenes on behalf of the poor, the oppressed, and the powerless, and calls us to do the same. Our concern should not be with our own salvation, because God, not we, is the center of our story. Rather, we are called to intervene radically—to work to free the world of domination and hierarchy and to create new circles of community—to love one another without regard to an individual's worthiness.

In worship-sharing groups, we focused on our own meetings and on writings that have inspired us—powerful roots of our faith. The Bible and the scriptures of many faiths, the writings of Friends past and present, and other spiritual texts have given direction to life courses, provided sustenance in times of sorrow and need, furnished daily inspiration, and fed and nourished meetings in their spiritual quests.

Separate programs for children and youth followed the same overall theme, blending with the adult program on the final evening in intergenerational Bible skits.

In our meetings for worship with attention to business, we were led through the exercises of committee reports, nominations, finances, and other affairs of our religious society. We rejoiced to learn that Friends School in Detroit, Mich., is operating "in the black" for the first time in memory, and we received with thanks the report of Marty Grundy and Connie McPeak's travels in the ministry among Friends in the West and in Alaska. Our Peace Committee helped us to address issues of militarism and to begin to face the lack of racial diversity in our own meetings. Florence Kimball shared with us the work of Friends Committee on National Legislation.

This yearly meeting was an opportunity to reestablish contact with our roots in personal friendships, memories of yearly meetings past, the lives of our individual meetings, and inspired writings that sustain and nurture us. It also was an opportunity to establish anew our contact with the taproot that is always there, whether we acknowledge it or not.

—John Howell, clerk

Southern Appalachian Yearly Meeting and Association

At our yearly meeting, held Sixth Month 13-15, at Hiwassee College, Madisonville, Tenn., amid thunderstorms and dramatic skies in the beautifully green Tennessee mountains, we considered the theme, "Faith in Practice: Living Our Quaker Values." The centerpiece of the meeting was a panel discussion in which five Friends, including two Young Friends, touched us as they shared how they lived their Quaker values daily at home, school, and work.

Junior yearly meeting members participated in a Listening Project involving adult members of SAYMA. As adult scribes recorded, young Friends interviewed adult Friends to gather a living history of their experiences of their faith in action.

Several items occupied our attention during our business meetings. We welcomed two new monthly meetings: Tri-Cities (Tenn.) and Swannanoa Valley (N.C.). We approved some revisions to our *Guide to Our Faith and Practice*, while we could not reach unity on others. We will continue to discuss those revisions in the coming year. We moved forward in our commitment to the American Friends Service Committee by adding two alternate delegates to our representatives to the AFSC corporation. A minute of concern for healing was approved and sent to Oklahoma City (Okla.) Meeting as a testimony in opposition to the death penalty. Finally, we noted the rapid growth of our SAYMA young Friends (teens) program and approved a significant budget increase, as well as ongoing support and an oversight committee for them.

Outside of the business sessions, we enjoyed worship sharing, circle dancing with visiting Friend Elizabeth Cave of Westminster Meeting, Britain Yearly Meeting, singing together, and intergenerational fellowship. These activities were precious times of community.

This era is one of stormy issues. While we have not reached unity on every matter, we have tried to look to that of God in everyone and avoid the temptation of trying to force a premature unity. We leave rejoicing under blue skies and feeling a renewed commitment to living our Quaker values and to continuing discussion of our concerns.

—Beth Ensign, Barbara Esther,
Duncan Vinson, epistle committee

News of Friends

Courtesy of Foulkeways at Gwynedd



Residents Blanche and C. Edward Zimmerman at the 30th anniversary celebration of Foulkeways at Gwynedd

Foulkeways at Gwynedd celebrated its 30th anniversary on Sept. 13. Foulkeways, the first Quaker-affiliated retirement community, celebrated its anniversary with a gala picnic on its 97-acre grounds. More than 1,000 people attended the picnic. Foulkeways came to be when Charles O. Beaumont left his farm to Gwynedd (Pa.) Meeting as a memorial to his late wife, May Foulke Beaumont. Gwynedd Friends planned a community in which older people could live a good life in a secure and dignified manner. Douglas A. Tweddale, executive director of the retirement facility, said, "This anniversary holds a lot of meaning for us. Not only because we have been pioneers who helped develop and execute the revolutionary continuing care concept, but also because we have managed to keep up with the changing times and offer services appropriate to each era. There is a lot to celebrate!"

Mt. Toby (Mass.) Meeting has approved a statement on gay and lesbian concerns. Approved on July 10, the statement is intended primarily for the general public in response to a given situation and can be used by individuals or committees. The statement reads: "In response to (a given situation), Mt. Toby Meeting . . . makes the following statement: From our earliest history in the 17th century, Quakers have affirmed that of God in everyone. We have experienced God speaking directly to and through all people. Sexual orientation is not a bar to hearing God's voice. We affirm that all of us have equal access to spiritual leadings and the capacity to act in faithfulness to them. However, in the larger world, gay and lesbian people face great obstacles to acting on such leadings. We of the Mt. Toby Meeting . . . try to support each other in living faithfully. We pledge to continue educating ourselves on issues that affect gay and lesbian people and to actively work in society and our meeting to bring about change so that all individuals and families can openly lead lives of integrity and faithfulness."



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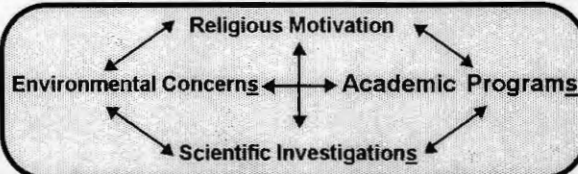
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• "Wege zur Versöhnung: Ways to Reconciliation." Austrians will commemorate the 50th Anniversary of the Nobel Peace Prize award to the Friends Service Council and the American Friends Service Committee with an exhibition to take place from November 24 to December 12. Organized by the Museum für Gesellschaft Wirtschaft in cooperation with Friends in Austria, the exhibition will be in the Bank für Arbeit und Wirtschaft. For more information contact Irene Schuster, Burgerstraße 45, A-4060 Leonding, Austria; phone and fax +43-732-79 75 86.

• The Friends World Committee for Consultation (FWCC) Calendar of Yearly Meetings is now on the World Wide Web at <http://cpcug.org/user/wsamuel/cym.html>. This online version contains updates and changes since the printed version went to press.

• Proposals for papers on any aspect of Quaker History are invited for the 12th biennial meeting of the Conference of Quaker Historians and Archivists. The meeting will take place at Stony Run (Md.) Meeting in Baltimore, June 19–21, 1998. Send a one-page abstract to John W. Oliver, History Department, Malone College, Canton, OH 44709. Deadline is Dec. 31.

• The Interfaith Sexual Trauma Institute (ISTI) is planning a national conference for June, 1998. The theme is "After Awareness: Preventing Abuse by Creating Healthy Communities." The ISTI board invites victims, offenders, advocates, lawyers, trainers, clinicians, researchers, educators, writers, and leaders from all faith traditions to submit proposals for presentations on Clergy Misconduct and on Creating Healthy Communities of Faith. For more information or to submit a proposal, contact Roman Paur, Executive Director, Interfaith Sexual Trauma Institute, Collegeville, MN 56321; voice, (320) 363-3994; fax, (320) 363-3954; e-mail, isti@csbsju.edu; home page, <http://www.osb.org/isti/>.

• The Awakening the Giant Writing Awards, sponsored by the Amy Foundation, will be awarded to writers who have challenged and equipped the Christian church to disciple the nation in articles published between January 1 and December 31, 1997. For more information, write to The Amy Foundation, P.O. Box 16091, Lansing, MI 48901, or call (517) 323-6233.

• "Acting Strategically: Whites Working on Racism, Part II," to be held on Nov. 22–23, in Philadelphia, Pa., is a workshop designed to help participants develop strategies and action plans for anti-racism work in our



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selves, our families, work places, and other institutions. This workshop will be repeated January 31–February 1, 1998. For information contact Matt Guynn, Coordinator, Training for Change, 4719 Springfield Ave., Philadelphia, PA 19143-3514; voice, (215) 729-7458; fax, (215) 729-1910; e-mail, peacelearn@igc.org.

Calendar

NOVEMBER

Early November—General Conference of Friends in India. Contact: Kamala Kanswar, PO Bishrampur via Simga, District Raipur, MP 493101, India.

Early November—Mid-India Yearly Meeting. Contact: c/o Arvind Swan, G-3/114, 1100 Quarters, Bhopal, MP 462 016, India.

5–9—Amigos de Santidad. Contact: Edgar Madrid Morales, Apartado 5, 20901 Chiquimula, Guatemala.

6–9—Friends Committee on National Legislation Annual Meeting, at the Sheraton National Hotel, Arlington, Va.

8—“Corporate Conscience and War Taxes,” sponsored by the National War Tax Resistance Coordinating Committee (NWTGCC) in conjunction with the War Tax Concerns Support Committee of Philadelphia Yearly Meeting, at Moorestown (N.J.) Meeting. For information call the NWTGCC at 1 (800) 269-7464.

8–9—Japan Yearly Meeting. Contact: Japan Yearly Meeting, 8-19 Mita 4-chome, Minato-ku, Tokyo 108, Japan.

10—Annual Meeting of the Friends Historical Association at Arch Street Meeting House, 4th and Arch Streets, Philadelphia. Speaker David McFadden, professor of History at Fairfield University, will speak on “Quakers in Soviet Russia: Service, Presence, or Politics?” Reservations are required for dinner. For information call (610) 896-1161 or e-mail fhahaverford.edu.

11–14—Iglesia Evangélica Nacional Amigos (Guatemala). Contact: Rodimiro Ramos, Apartado Postal No. 8, Chiquimula.

13–16—Envisioning a World Without Violence: Organizing the Religious Community Against the Death Penalty National Conference. National 4H Center, Chevy Chase, Md. For information call the American Friends Service Committee, (215) 241-7124.

14–16—Annual Silent Retreat, Ben Lomond Quaker Center, Box 686, Ben Lomond, CA 95005, (408) 336-8333.

DECEMBER

25—Pemba, Tanzania, Yearly Meeting. Contact: Emmanuel Yohana, P.O. Box 100, Chake Chake, Pemba, Tanzania.

27–Jan 1, 1998—Year End Retreat, Ben Lomond Quaker Center, Box 686, Ben Lomond, CA 95005, (408) 336-8333.

Dec. 27–Jan. 1, 1998—YouthQuake, Lake Kigaloosa, near Asheville, N.C.

Quakers & Nazis

Inner Light in Outer Darkness • Hans A. Schmitt

“Schmitt . . . a recipient of Quaker benevolence, presents a comprehensive study of the response of the American, British, and German Quakers to Nazism. . . This important volume belongs in any collection on peace movements, World War II, and the like.”

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“There is no comparable published book or even a major article on the Quaker response to the rise of Nazi Germany. *Quakers and Nazis* is thoroughly researched and clearly written. The result is a book to read, savor, and enjoy.”

—J. William Frost,

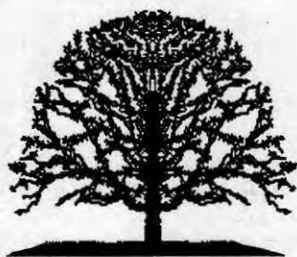
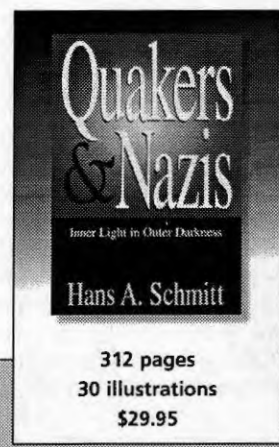
author of *The Quaker Family in Colonial America: A Portrait of the Society of Friends*



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Re-Membering and Re-Imagining

Edited by Nancy J. Berneking and Pamela Carter Joern. Pilgrim Press, Cleveland, Ohio, 1995. 264 pages. \$15.95/paperback.

Most Quakers probably know little about the Re-Imagining Conference, a global theological colloquium held in Minneapolis, Minn., in November 1993. Planned and carried out by a group of mainline Protestant church women to promote the World Council of Churches' Ecumenical Decade: Churches in Solidarity with Women, the event brought together clergy and lay people from 49 states and 27 countries to "do theological work born out of a women's perspective." While the conference itself was revelatory for many and upsetting to a few, it was the huge effort of conservative factions within some denominations to denounce what had occurred that gave this event much fame and notoriety among mainline Protestants.

This volume is a collection of 95 articles, reflections, letters, poetry, and artwork of-

fered by planners and participants as a candid, often worshipful look at what occurred in Minneapolis and the aftershocks that followed. This volume chronicles the worldwide growth of Christian women's understanding of themselves as ministers of faith and speaks clearly about how that understanding has helped many go deeper in their spiritual lives.

Several aspects of Re-Imagining made it unique. From the beginning it was an attempt to have an inclusive group of people (clergy, non-clergy, men, women) create theology experientially as opposed to academically. Much of the conference took place in the context of worship. This atmosphere allowed for unusual sharing, such as a spontaneous call for lesbians, mostly closeted within the church, to make themselves known. People left with a new sense of themselves as powerful, theology-making members of a global Christian community and the human spiritual community beyond.

Such moments of opening inevitably make some fearful. Some of this book's authors talk of being uncomfortable, afraid, or needing to

leave before the conference was over. The fear extended to conservative elements within several of the denominations and their powerful reactions led to the forced resignation of several conference participants from ministry in local churches and denominational offices. Though some misinformation was certainly spread by the conservatives, the articles in this book tend to confirm their fears that the conference changed the church. Helen Betenbaugh, in her essay "A Vessel Full of History," says:

I believe the church can never be the same again after Minneapolis in 1993—and must never be the same again. Formerly scattered questions have been raised in one place on the record: named, not whispered in rituals or discussed quietly in safe places. With burning intellect and blazing passions, with love for justice and the energy of feminist community touched by the Holy, a new model had been set forth. And I discovered that I can use that model in my own life.

The model Betenbaugh celebrates is very

As Volunteers We Can Change Lives

Five years ago I was 64, newly retired and wondering what to do with the rest of my life. I like children and thought there might be a way to help more of them toward rewarding lives and away from learning problems, welfare dependencies, or jail time. As it turned out, children have changed *my* life, providing the enthusiasm and sense of purpose I used to get from inventing new anticancer agents as a research chemist with a pharmaceutical company.

Since 1992 I've volunteered about 12 hours a week for remedial reading, tutoring one child at a time at a grade school and also in an after-school program at a Martin Luther King Center. I recommend it as something to do that is easy and fun. It also feels good to know that a child's reading ability will be essential to almost everything done in school and in much of later life. As a bonus I get to know all kinds of kids and to see a lot of picture books such as Dr. Seuss and Berenstain Bear stories, fascinating things about whales, dinosaurs, and ants, and "Goosebump" mysteries.

Chad Murdock is a member of Rockland (N.Y.) Meeting.

Sometimes there is an exciting moment when I realize that a child has reached a "take-off" point, where a faltering, perhaps reluctant reader gets some feeling of fluency, fun, discovery, and power and is *eager* to read. One memorable evening I was leaving the King Center in the fading light and could hardly believe my eyes when I saw one of my students intently reading a book as she went down the sidewalk with her mother. When I first saw her about six months earlier she was starting first grade for the second time, couldn't really read at all, and seemed afraid to try. Within a few weeks, however, she started to get the hang of it and progressed with a remarkable speed.

Early on I learned that it doesn't pay to push a lot of rules about phonics. Kids get enough of that in their classes. What does get results is simply finding good stories suited to each child. Then I give encouragement, patience, honest praise, and only as much gentle help as is necessary to understand and enjoy the story, thus helping mental blocks and fears to fall away. I try to build rapport, trust, and self esteem.

The process works best with second- and third-graders. With each child I take turns reading aloud for about half an hour. The kids already know their ABC's. After that it

seems that much of the skill in reading and understanding is learned similarly to the human miracle of learning to talk: we just continue to listen, watch, and do it.

Taxpayers can't afford school systems providing anywhere near enough one-on-one tutoring by paid staff. So volunteers can provide an especially valuable service. At my grade school I've been fortunate to work with an excellent remedial reading teacher who selects the most likely students for me, schedules them, has a lot of good books I can borrow, and is good at answering questions.

There are some reading volunteers in many school districts, but school authorities would like to have many more. Volunteering opportunities for as little as two hours a week are coordinated through the Retired and Senior Volunteers Program (R.S.V.P. in local phone books or via (800) 424-8867).

Three cheers to the parents, grandparents, other relatives, and friends who simply started on their own to read with kids at home or volunteered at the nearest school!

—Chad Murdock



Residents shared farm work and learned English at the Scattergood Hostel in Iowa during World War II.

consistent with Quakerism. It is one of an inclusive, diverse religious community in which all are ministers with the power to help others come closer to God. Friends should read this book to know more about the openings occurring among mainline Christians that are leading them closer to us and can lead us all toward a more inclusive, experiential, universal faith.

—Liz Yeats

Liz Yeats is a member of Green Street (Pa.) Meeting and serves as Religious Education and Publications Coordinator for Friends General Conference.

Out of Hitler's Reach: The Scattergood Hostel for European Refugees 1939-43

By Michael Luick-Thrams. Self published, 15118 Lark Ave., Mason City, IA 50401, 1996. 321 pages. \$15/paperback.

This book is a history of the four years during World War II when a total of 185 mostly urban professional European refugees (the hostel called them "guests") came to West Branch, Iowa, to essentially change their identities to become U.S. citizens.

In the program, sponsored by the American Friends Service Committee and both Iowa Yearly Meetings, the guests learned about U.S. history and government, as well as how to drive a car—because even then, that was a survival skill in this country. They had classes and individual tutoring in English, and their children attended school in West Branch. There were weekly seminars on U.S. authors and field trips to other parts of Iowa.

City folks did farm work at Scattergood, and everyone shared the manual labor and housekeeping chores. This required some adjustment on their part; many probably had had domestic help in their previous lives.

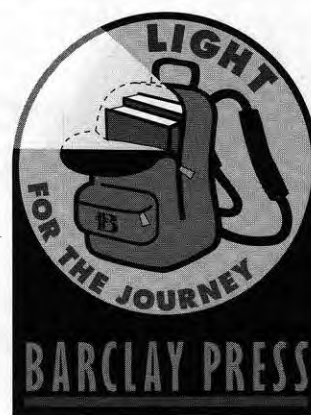


There were birthday parties, picnics, swimming in nearby quarries, speakers from the University of Iowa, games, group sports, and group singing. They also produced plays and skits. Staff and guests shared joys and sorrows. Farewell parties were held as each individual or family left the hostel to move where a job had been found for them.

The hostel closed in March 1943, after the flow of refugees to this country came to an end. Scattergood was available for use as a hostel because it had closed as a boarding school during the Great Depression. It opened again several years later.

The program was conducted by the AFSC Philadelphia office; there was no regional office in Iowa at that time. The names of Jay Newlin and Roy Clappitt appear as volunteers or committee members at Scattergood and give me the impression that the regional office must have been started in Des Moines at least partly as a result of the Scattergood refugee program.

Michael Luick-Thrams was in Hamburg, Germany, when he had the idea of doing the research on the hostel for a PhD dissertation. Michael was a member of Ames (Iowa) Meeting while he was a high school student in Clear Lake, Iowa. He traveled to Philadelphia to do research in the AFSC archives and visited many of the children of refugee families in widely scattered places. The book contains photos from the guests, as well as



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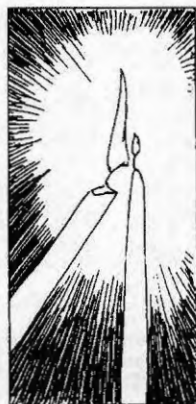
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from the AFSC archives, and excerpts from their letters. Other sources include copies of the *Scattergood Monthly News Bulletin* from those days and letters the guests wrote after they were placed in jobs.

I might add that the footnotes—in the smallest type I've ever seen—are just as interesting as the text, because they give more information about individuals. I even recommend reading the appendix for the same reason.

—Sherry Hutchison
(Reprint From The Friendly Line)

Sherry Hutchison is a member of Des Moines Valley (Iowa) Meeting and is active in Iowa Yearly Meeting (Conservative) Peace and Social Concerns Committee.

Letting the Light Shine: A Quaker Guide to Using the Media

By Simon Risley. *Quaker Home Service*, London, 1996. 57 pages. £3.50/paperback.

Letting the Light Shine is a helpful media guide for both the media novice and the seasoned communicator. Simon Risley has spent his life in advertising and public relations, first in secular advertising agencies and more recently as the director of fundraising and public relations for a London-based charity. He has been a Quaker since 1983.

The British perspective of the short manual only underscores the universal truths of working with the media. Risley organizes his guide under two broad categories of media work—public relations and advertising. His “checklists of do’s and don’ts” make the guide a helpful resource for organizing media efforts.

It is critical, says Risley, that persons doing media relations follow the rules of the trade. For example, learning the basics of what a news release looks like and to whom and when to send it are essential to getting your message heard. Risley emphasizes preparation—getting acquainted with the media in your community, building ongoing relationships with journalists, and learning how best to get information to them (mail, fax, e-mail, etc.)—for effective communications.

Risley outlines the peculiarities of each media form (newspapers, radio, etc.), as well as the traits they share. He points to the importance of finding the local angle to a national story, and he encourages Quakers to take control of media interviews. Persons facing a media interview should be prepared, use questions as a springboard to make the points that are important to you, and never say anything you wouldn’t be comfortable seeing in print.

Risley focuses the second part of his guide on advertising, encouraging persons working in this area to make sure they know their aims and objectives. Advertising offers users the opportunity to say what they want, though a cost is attached to that privilege. Effective advertising demands understanding who your audience is, speaking in terms they understand, and choosing the right medium to reach them.

Perhaps Risley gives his most important advice in his closing summary—communicators should always plan ahead, keep their message simple, and evaluate and learn from what they've done.

In an increasingly mediated world, Risley's advice to Quakers to communicate with clarity and simplicity feels amazingly fresh.

—Ron Byler

Ron Byler is a former media relations director for the American Friends Service Committee. Prior to his work with AFSC, he held various communications posts for the Mennonites.

Grassroots and Nonprofit Leadership: A Guide for Organizations in Changing Times

By Berit Lakey, George Lakey, Rod Napier, and Janice Robinson. New Society Publishers, Gabriola Island, B.C., 1995. 216 pages. \$16.95/paperback.

It has been reported that there are over one million not-for-profit and community organizations in the United States alone, and that number is increasing. The growing in-

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fluence of nonprofit organizations upon society, coupled with the need for enlightened leadership and management practices within these organizations, has challenged many of us to think about how we can better serve one another. In so doing, a deeper understanding is emerging around how we may best approach our work within nonprofit and community organizations.

Grassroots and Nonprofit Leadership is a

helpful guide for the many people who are involved with nonprofit organizations, both Quaker and nonQuaker. It offers a good mix of organizational theory, practical applications, and many superb insights provided by exemplary trustees, staff members, and volunteers.

Written for anyone interested in the management and leadership of nonprofit institutions, major sections of this book focus upon the underlying dynamics of social movements, the creation of organizational structures within social change groups, exemplary management approaches for team-oriented organizations, and learning to deal with both organizational and individual challenges through renewal.

While the authors offer many great ideas into the nature of strengthening nonprofits, some of the best insights emerge through the many sidebar comments from staff, trustees, volunteers, and others that are sprinkled throughout the book. Many of these voices offer keen observations on the importance of building healthier, more holistic organizations.

A closing chapter, "Pacing Yourself for the Journey," offers many good insights and helpful tips on avoiding burnout through overwork—a frequent trap for many who work within cause-oriented nonprofits. "Overwork often has the effect of reinforcing low self-esteem," comment the authors. "When we choose to work too long, we are in effect

Quaker Quiptoquotes

by Adelbert Mason

The following is an encoded quote from a famous Friend. The letters have been transposed for your puzzling pleasure.

SI JAOKC IMO'T TOKH ZMPOTOPUOCKJ

SI CAUAMO BZACEMFO;.... SI POHZTO

SI QEPSAFAQESO AM SDES YDAFD IMO'T

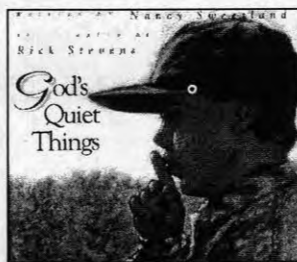
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Answer on page 43

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telling ourselves we aren't worthy unless we do that. We also leave family members, friends, and lovers feeling undervalued and unappreciated."

—Larry C. Spears

Larry C. Spears is a member of FRIENDS JOURNAL's board of managers. He is executive director of the Greenleaf Center for Servant-Leadership and editor of Reflections on Leadership.

Common Fire: Lives of Commitment in a Complex World

By *Laurent A. Parks Daloz, Cheryl H. Keen, James P. Keen, and Sharon Daloz Parks*, Beacon Press, Boston, Mass., 1996. 273 pages. \$25/hardcover, \$15/paperback.

These four Quaker authors sought out and intensively interviewed more than 100 people who had maintained, in their words, "long-term commitments to work on behalf of the common good." They found community organizers, civil rights activists, workers in relief agencies, teachers in inner cities, and volunteers—more than 100 altogether. The object was to find out what kinds of families, schools, childhood experiences, social insights, and religious motivations produced such people and kept them active and confident in the absence of any strong general cultural support.

The resulting book—a thoroughly Quaker document—includes extensive quotations from the interviews and major narrative sections about some of the interviewees, all accompanied by thoughtful reflections on the meaning of the authors' findings. The writing style is so graceful and uniform that it's hard to believe that four different authors worked on this.

Not surprisingly, most of the conclusions of the study are speculative. Those 100 interviews represent unique individuals, each with their own story and personality. Finding a pattern in those stories is very like responding to a Rorschach test and depends on the mind-set of the interpreter. Moreover that same mind-set was at work in the choice of the subjects to be interviewed, so there are very few surprises. The book is more a celebration of the people studied than it is a certain guide to producing more people like them. I happen to applaud the authors' conclusions, but mostly because those conclusions are so consistent with my own Quaker beliefs.

The one observation that they found most surprising was the importance to their subjects of having had the experience of working constructively in another culture: to me a strong argument for the value of the interna-



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tional program of the Friends World College in its heyday, and even for the work-study program first brought to Antioch College by Quaker engineer Arthur Morgan. (I was glad to see that the Keens are now both on the faculty at Antioch.)

Finally, while early Friends surely shaped the clear vision of the common good that the authors of this book used as their first criterion for choosing the people they interviewed, this is a book of our time.

—Paul Mangelsdorf

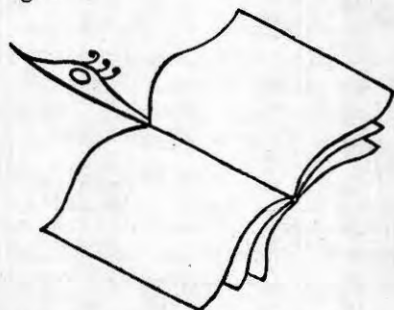
Paul Mangelsdorf, an emeritus physics professor at Swarthmore College, is a member of Sandwich (Mass.) Meeting, sojourning at Swarthmore (Pa.) Meeting.

None Were So Clear: Prophetic Quaker Faith and the Ministry of Lewis Benson

Edited by Terry Wallace. New Foundation, Camp Hill, Pa., 1996. 181 pages. \$14.95/ paperback, \$25/hardcover.

This book, "for seekers and for those seeking greater faithfulness," is an important book to be read by those interested in renewal among Friends, spiritual growth, and in discerning and carrying out ministry. The reader can learn of the experience of early Friends that "Christ has come to teach His people Himself" through some of the writings of Lewis Benson and those led to work with him in reclaiming the experience of early Friends in the New Foundation movement.

Benson, one of the leading George Fox scholars in modern times, was self-taught and his scholarship was informed by faith. His life was committed to bringing others to reclaim the message of George Fox, who was "calling people to have an experience of a personal encounter with Christ who is alive and who is teaching his people the righteousness of God and giving them the power to obey." Fox knew the living presence of Christ "as a revealer and enabler who teaches us what is right and gives us the power to do the right."



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There are four parts to the book. The first contains beautiful testimonies of several Friends who worked closely with Lewis and how they came to a deeper experience of faith through his influence. They also reflect on the importance of his work in the renewal of modern Quakerism. The second part contains unpublished or previously obscurely published Benson writings that testify to the transforming work of Christ in one's life and in that of the meeting community. These include writings on George Fox's experience and understanding of Christ, the future of Quakerism, the New Foundation movement, the gospel ministry, and the basis of the testimonies. The third section contains biographical and autobiographical accounts of his life and spiritual journey. The fourth section contains appendices that include information about the Lewis Benson Papers in the Quaker Collection at Haverford College and an annotated bibliography of his published works.

There is much here to inspire and challenge modern Friends.

—Virginia Schurman

Virginia Schurman is a member of Gunpowder (Md.) Meeting.

Without Apology: The Heroes, the Heritage and the Hope of Liberal Quakerism

*By Chuck Fager. Kimo Press, Media, Pa.
1996. \$8.95/paperback.*

This book says almost as much about liberal Quakerism in its style and editorial choices as it does in its content. *Without Apology* is not simply a book about liberal Quakerism, it is one that speaks to the reader as a liberal Quaker publication. As the front cover states, it is a theological treatise with jokes. It is self-confessedly optimistic and is eclectic in its choice of topics and sources. In keeping with modern liberal Quakerism, it is not systematic in its theology but rather its charting of beliefs lies incidental to its expression of values. It is data as much as description.

On the flyleaf we read the Elias Hicks quotation, "There are two kinds of people in the world; those who divide people into two kinds, and those who don't." In a sense liberals are both kinds of people. The liberal Quaker enterprise is notoriously inclusive to the point of often failing to see how such inclusivity excludes those who find it inappropriate or distressing. To say everyone is right excludes those who don't believe that.

Such a statement, however, also has to necessarily validate its own opposition. When this is recognized, liberals typically divide the world into two.

It is in avoiding the suicidal trap of extreme liberalism that Chuck Fager's book scores most highly. Chuck is an avowed liberal, proud even—certainly believing that his branch of Quakerism has much to offer and is particularly well equipped to meet "the key issues facing vital religious movements on the brink of the millennium." Chuck, however, breaks with other modern liberal commentators in clearly defining liberal Quakerism. He breaks, too, with many liberal Friends in placing that liberal Quakerism firmly within a broadly Christian tradition. This is Chuck's personal inspiration, and he is clear that it has been true for the tradition over 350 years.

From such a well-rooted stance (and there is a particularly good section outlining the ways in which liberal Quakerism is and isn't Christian) Chuck can look in both directions with an eye open for aberrations and apostasy. This is no new role for the man who used to edit *A Friendly Letter* and it is one his journalistic wit and lucidity equip him for well. Passages from *A Friendly Letter* are rehearsed again here, linked with the broader analysis this kind of book and its readers require. There are also moving portraits of liberal-Friends-to-be-proud-of.

This book is then a celebration and an apology in its classical meaning (albeit "without apology" in its modern day sense). It articulates all that Chuck sees as good about liberal Friends and their faith, and while this is sometimes, and awkwardly, at the expense of "the other," the book ends with realism rather than romanticism. Having spent the most part of the book building up a symphony of celebration, the final notes are not ones of triumph but of caution. There is the conclusion of the victor, but over the page, "a modest postscript" in which some of the hesitations less optimistic commentators such as myself trade in are outlined. Chuck is not naive enough to see that the prophets of doom are totally off their trolleys, even if his optimism outshines what may appear as our Eyore temperaments. At the end of four pages, he can take this self-criticism no more. "... enough is enough. Our foibles and follies do not discourage me. We still have reason enough to walk cheerfully over the earth, answering that of God in all as best we can." Those who read this book will most likely agree.

—Ben Pink Dandelion

Ben Pink Dandelion is Quaker Studies Tutor at Woodbrooke College and a member of Lewes Meeting, Britain Yearly Meeting.

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The Sorrows of the Quaker Jesus: James Nayler and the Puritan Crackdown on the Free Spirit

By Leo Damrosch, Harvard University Press,
Cambridge, Mass., 1996. xiv + 322 pages.
\$39.95/hardcover.

While the author says: "My own beliefs, I should state explicitly, are entirely secular; yet I am suspicious of historical scholarship that translates religious concepts into what they 'really' meant, I shall try to do justice to their original contexts."

In places, he does, and he is particularly good at ferreting out the scriptural bases for statements. Nonetheless, the book's whole perspective downgrades Quakers from "enthusiasts" (the perjorative labels used by Luther and Knox) to "antinomians"—in fact a "radical antinomianism" (defined as the "replacement of an external moral law by an internal spiritual one," but which in its extreme form holds "that a saved person was liberated from moral obligations of any kind"). He does say once that "Quakers firmly repudiated" this "extreme form." He does not, however, make that obvious in the 29 other applications of the term to Quakers.

If that doesn't convince you how irrelevant Quakerism really was or is, be ready to accept 20 uses of the word "sect," ("Sectary" was a term applied in the 17th and 18th centuries "especially to Protestant Nonconformists in England" and occasionally applied by modern writers to "those whose zeal for their own religious body is considered excessive") or "group" without the adjective "religious." The author's comment on someone else's work that "the facts are accurate but the presentation is tendentious" could well apply to his own study.

There are lukewarm editorial comments after nearly every positive evaluation of Quaker faith and practice. If you can still credit the author with something resembling objectivity, this book may be for you. It does take a careful fresh look at James Nayler: not just his "triumphal entry" into Bristol but how he saw himself; what his role among Friends had been; and the wide range of opinion that existed in the 10-day Parliamentary "trial" that charged him with blasphemy, not only regarding the significance of the Nayler affair, but whether Parliament even could legally try him.

The Quaker community distanced itself from the Bristol events and rapidly consigned Nayler to near oblivion. Even today he is little read, although he was a competent scholar and expositor who was a major figure

in the beginnings of London Quakerism, and to some extent he rivaled Fox as leader of the whole movement.

On the positive side, the book superbly analyzes the political context of the 1656 Parliamentary trial and gives a very clear picture of the "profoundly ambiguous terms of the entire inquiry." Nayler comes out pretty much a "saint" and "martyr" who suffered grievously and endured well the repeated lashings, the tongue boring, and red-hot-iron branding of the letter "B" for blasphemer on his forehead. The author also quoted in full "the Nayler Sonnet" incorporating his dying words, several years after the Bristol affair. These (although it is not mentioned) are in a small inspirational volume by the late Quaker economist, Kenneth Boulding.

According to the author, until Bristol, Friends were not even a religious community, but a "social egalitarianism" with a "doctrine of the free spirit," and an "ideology of absolute individualism." In their "bumbling peregrinations" and "disruptive deviants" who "interrupted" church services (a distortion of their practice of waiting until, in Fox's actual words, the preacher "had done his stuff" and the floor was legally open to anyone).

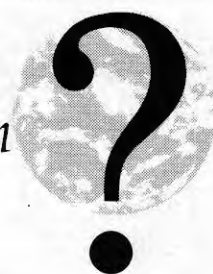
The Gospel Order that Fox instituted (as a direct result of the Nayler affair, according to the author) turned the "charismatic movement into an organized sect." "In effect the Quaker leaders had developed exactly the same kind of authoritarian ministry they had originally opposed" [sic]. The unique subordination of self will to the leadership of Christ "who has come to Teach his people himself," which is still the central focus of most business procedures in both pastoral and non-pastoral meetings, is not even mentioned.

On the positive side, again, there is a very good summary of Quaker beliefs, although it is said to include "a strong temptation to Gnostic dualism." The opposition to tithes is taken out of context and considered an "idée fixe" but is otherwise good. Nonetheless, "their movement directly challenged principles of collective order" and constituted "a drastic rejection of the whole conception of moral and social order."

—Dean Freiday

Dean Freiday, editor of Barclay's Apology in Modern English and author of Speaking As A Friend, has been a member of the Christian and Interfaith Relations Committee of FGC since 1958.

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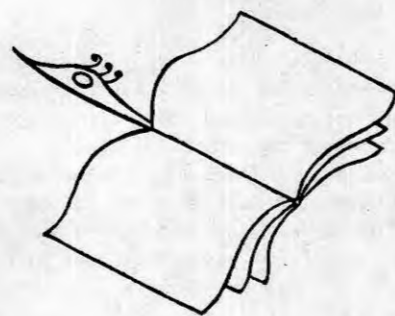
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The Silent Revolution—A Sociological Analysis of the Theology of Quakers

By Pink Dandelion. Edwin Mellen Press,
Lampeter, Wales, 1996. 417 pages. \$150/
hardcover.

Liberal Quakerism, by its title and allegiance, is likely to be strongly influenced by the general intellectual climate. It appeals to the thoughtful and educated, and its greatest modern growth areas are probably college and university campuses. We live in an age exercised by diversity of all kinds, and this book represents an attempt by an academic sociologist to come to terms with the variety of faith and practice among contemporary liberal Friends. Going well beyond hearsay and personal impressions, it merits very serious consideration as a picture of liberal Friends today.

The analysis put forward rests on certain terms. The author suggests as a starting point "Quaker Orthodoxy," the summary of a yearly meeting's self-understanding that it expresses periodically when it revises its Discipline. He suggests that the use of silence, the free ministry, continuing revelation, and the Quaker business method are the main components of contemporary liberal "orthodoxy," and this conclusion seems hard to fault.

He then argues that these elements support two distinct compartments in Quaker life: the noncredal belief system, in which there are few, if any, constraints on personal belief; and the behavioral creed, the practices of liberal Quakerism that are very carefully guarded against any kind of formal change. There is a fascinating passage illustrating how the standard arguments against credal statements, while being used to justify the noncredal belief system, are pointedly ignored as Friends refuse to countenance any questioning of their conventions of worship and gospel order. Hence the term "behavioral creed," and the implicit question as to whether there is a double standard here.

From this, a theory of the dynamics of liberal Quakerism emerges. The behavioral creed is the preoccupation of office bearers in the Society, like clerks, Ministry and Counsel, monthly and yearly meetings. It is an

essentially conservative function, preserving things as they are. Within the noncredal belief system, on the other hand, we see the forces of change at work in all kinds of unofficial ways. The result is that the statement of "orthodoxy" in the periodic reviews of the Disciplines is always out-of-date, and there is a free market in religious ideas that the Society is institutionally unequipped to influence. The diversity we all know seems to be the inevitable outcome of the dynamic the author describes.

This book is closely argued and possesses a great wealth of detail. It is impossible to do justice to the complexity and incisiveness of Ben Pink Dandelion's analysis or adequately to represent his conclusions. His account of "the culture of silence," for example, is particularly important. The book is equipped with numerous helpful tables and diagrams, and Friends can do for themselves the questionnaires that form the basis of the research. It is about Britain Yearly Meeting, however, and two questions arise: is the analysis sound, and if it is, can it be used to give a satisfactory account of Friends General Conference also?

I very much hope this book will have wide circulation in spite of its inevitably high price. It is one of the few, if any, resources we have that is based in research rather than opinion or speculation. The sociological concepts and terminology are highly illuminating and should give us a framework within which to orient our discussions with one another. I put the book down pondering whether faith and practice are as severable as we seem to have made them, and whether it is now time for some plain speaking among us. We could not do much better than to look into Ben Pink Dandelion's mirror and ask, "Is this us?"

—John Punshon

John Punshon, a British Friend sojourning in the United States, teaches Quaker Studies at Earlham School of Religion. He is a recorded minister of Indiana Yearly Meeting and author of several books on Quaker topics.

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Milestones

Births

Hurley—*Aidan Morgenthaur Hurley*, on July 11, to Lynelle Hurley Morgenthaur and Robert Morgenthaur Hurley, of Evanston (Ill.) Meeting.

Keller—*Zachary Coles Keller*, on Feb. 5, to Carie S. Keller and David H. Keller 3rd. David is a member of Wrightstown (Pa.) Meeting.

Marriages/Unions

Hines-Remmes—*Nicholas Remmes* and *Kate Hines*, on July 26, at Greensboro, N.C., under the joint care of Nick's meeting, Rich Square (N.C.), and Kate's meeting, Columbia (S.C.).

Lescoe-Collins—*Roger Collins* and *Betsey Lescoe*, on Aug. 9, under the care of Athens (Ga.) Meeting.

Warren-Cost—*David Williams Cost* and *Mary Elizabeth Coolidge Warren*, on July 26, in Santa Fe, N. Mex., under the care of Doylestown (Pa.) Meeting, of which Mary is a member.

Deaths

Aucoin-Unruhe—*Russell Aucoin-Unruhe*, 45, of melanoma, on April 2, in California. A native of Inglewood, Calif., Russell was a member of Santa Cruz (Calif.) Meeting. He graduated from Culver City High School in 1969 and attended Santa Monica Junior College and UC Los Angeles. He started "Chim-Chimney Sweep" of the San Lorenzo Valley and helped restore many homes after the 1989 Loma Prieta earthquake. He was a member of the Felton Business Association. Russell had a lifelong interest in promoting peace, protecting the environment, and was among the first male members of the Valley Women's Club of the San Lorenzo Valley, which is dedicated to the health and welfare of that community. He was a member of the Sierra Club, Friends of the River, and Save the San Lorenzo River organizations. He liked helping folks in various ways and also enjoyed contacts on the Quaker Internet. Russell met his wife, Ellen Aucoin, at the home of another Friend while they worked with an anti-nuclear campaign in 1979. They were married at Ben Lomond Quaker Center in 1983 under the care of Santa Cruz Meeting. Russell is survived by his wife; and two daughters, Jennifer Burbank and Adriana Aucoin-Unruhe.

Hernández—*Jorge Hernández*, 65, on March 7, in Mexico City. Born in Santiago Ixcuintla, Nayarit, he grew up with American Friends Service Committee volunteers working on a long-term UNESCO project nearby. As a result he was sent as a volunteer to El Salvador. On his return he continued his education in Mexico City. Active in the Mexico City Friends Meeting, he was founder of the Casa de los Amigos (Friends Center). He married Corinne Joseph in 1955, the first wedding in Casa de los Amigos. In 1977 he was founder and clerk of the Latin American Committee (COAL) of the FWCC Section of the Americas. He began translating many Quaker publications into Spanish when he was Friend in Residence at Pendle Hill. His final contribution was his translation of John Woolman's *Journal*, now in the process of publication. Jorge and Corinne began their married life co-directing a

shelter for street children in Mexico City with David and Skippy Pascoe. Later they directed the Casa de los Amigos guest house while Jorge studied for a degree in sociology at the National University. He then went to Harvard for graduate studies. On his return he became chief of staff for the governor of his native state and later regional director of the Historical and Anthropological Institute. Moving back to Mexico City, Jorge designed a bilingual program in the Department of Education for 54 different cultural groups. He then went to the National Indian Institute as a top administrator. At the time of his death he had returned to his first love, teaching, as a professor of bilingual education to Indian teachers. Jorge is survived by two sons, David and Daniel; two daughters, Lorna and Sarah; and two grandsons.

Maier—Margaret Elisabeth Maier, 76, on May 4 in California. A member of Orange Grove (Calif.) Meeting since 1972, and previously of Cambridge (Mass.) Meeting, Margaret was an exceptional teacher who spent a lifetime devoted to describing the wonders of the natural world to her pupils. Born in Frankfurt am Main, Germany, in 1921, the athletic and energetic Margaret lived a happy childhood until the Nazi Party came into power. Her family life was shattered, and further destroyed by the unexpected death of her mother and later the suicide of her father. Margaret fled the impending Holocaust with her aunt and uncle for an undeveloped Brazilian farm. There she worked as a nanny, beginning her lifelong commitment to children. After WWII, Margaret came to the U.S. to learn yet another language and culture. She attended college and received her MA in education from what is now Tufts University. In the 1950s Margaret moved to Pasadena, Calif. She taught at Pacific Oaks College, the Pasadena Public Schools, and for three decades in the South El Monte school district. Margaret was a teacher few forgot. Students from 40 years ago have tracked her down to send notes of appreciation. Animals, plants, and music were always present in her classroom. It was Margaret's respect for children that her students remember most. As a tribute to her teaching, a tree will be planted in her honor at Pacific Oaks Children's School. During the 1960s Margaret took a leave from teaching to serve in the Peace Corps as an English teacher in Tanganyika. She continued active in support of Peace Corps ideals as a board member. Two years ago her health failed, forcing her to give up her garden apartment, but the many trees and flowers she planted still thrive there.

Mitchell—Seth Aaron Mitchell, 19, on April 30, in a car accident in Doylestown, Pa. Known as Ari, he was completing his senior year at Central Bucks West High School. Ari was a person who encouraged others to believe in themselves. Having faced many personal challenges himself, Ari was instrumental in giving others the courage to choose life. Ari and his siblings were active in Doylestown (Pa.) Meeting and regular attenders of First-day school. Ari was a very active child, moving and thinking fast, as though he had a lifetime to fit into a short 19 years of life. Ari's intensity and ability to embrace life found expression as he became a gifted young artist and writer. He is survived by his mother, Helen Mitchell, and siblings, Laney and Reid.

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Send \$25 each to ConText, 5525 N. Via Entrada, Tucson, AZ 85718 (520) 299-2404.



For Teachers and Friends Interested in Outreach: Videos (V.H.S.) by Claire Simon.

Of Lime, Stones, and Wood: Historic Quaker Meeting Houses in the New York Yearly Meeting Region.

Exciting stories and beautiful pictures of three Friends' meetinghouses. Appr. 50 min. V.H.S. \$35.00

Who Are Quakers? Friends' worship, ministry, and decision-making explained. Easy to understand. 27 min. \$30.00.

Crones: Interviews with Elder Quaker Women. Wise Quaker women speak unselfconsciously about their lives. 20 mins. \$18.00.

Prices include postage. Allow 3 weeks for delivery.

Quaker Video, P.O. Box 292, Maplewood, NJ 07040.

Books and Publications

Beautiful Christmas Gifts by Alison Davis. *A Sense Of Wonder* (\$7.95) has become a little classic of spirituality for any age or stage of growth. Loved by Friends, it is short, easy, sensitive and offers lively techniques for becoming centered. *Beloved Companions* (\$12.95) gives you a letter for each week of the year to help keep you centered. Both available from Pendle Hill or FGC Bookstores or Little River Press, 1026 Pomfret Road, Hampton, CT 06247. (Add \$2 P&H).

Pastoral Care Newsletter: four issues per year, on topics of interest to Friends providing care of members: mental illness, membership, marriage, community building. For subscription information or a sample copy, send a stamped, self-addressed business envelope to: FRC/PYM-Dept. FJ, 1515 Cherry Street, Philadelphia, PA 19102.



A basic guide for safely growing your financial assets. It starts from scratch and introduces money and investing in simple language with clear examples. Offers socially responsible and friendly choices. Write: Janet Minshall, The Money Tree, 354 Arizona Ave., NE, Atlanta, GA 30307, or call (404) 377-6381 and leave your name, address, and zip. (Please spell out name, street, city, etc.) E-mail: friendllysystems@mindspring.com.

Holy Smoke and Mirrors: 216-page paperback describes the betrayal and retrieval of the teachings of Jesus. Flaws in early Christianity sidetracked the impact of the message until 20th-century martyrs Gandhi and M.L. King applied it to societal change. Send \$16.50 to Bartlett Mountain Enterprises, P.O. Box 19531, Asheville, NC 28815.

Read Without Apology by Chuck Fager. Assertive, upbeat liberal Quaker theology for today. Historian Larry Ingle calls it "an important addition to any Quaker library. I know of nothing else quite like it. . . ." 190 pages, \$11.70 postpaid. Orders: (800) 742-3150; or from Kimo Press, P.O. Box 82, Bellefonte, PA 16823.

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. Visit our Web page at: <http://www.abebbooks.com/home/HAINES>.

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.

Wine Or No Wine? Read Bernard Redmont's *Friendly Moderation: Temperance or Abstinence, Friends' Testimony against Alcohol Reexamined*. 13 pages. \$2 + postage from Pendle Hill Bookstore, (800) 742-3150.

Quaker Writers/Artists—Is your work among The Best of Friends? This anthology, sponsored by the Fellowship of Quakers in the Arts, will be published in Spring 1998. Categories: fiction, nonfiction, poetry, cartoons, line drawings; awards in each category. Deadline: January 31, 1998. To enter, first read the complete Guidelines. Send a SASE to Kimo Press, P.O. Box 82, Bellefonte, PA 16823. Or e-mail: fqa@quaker.org.

FGC 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, e-mail: <bookstore@fgc.quaker.org>.

Worship in Song: A Friends Hymnal, 335 songs, historical notes, indexes, durable hardcover. \$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.

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. Kittatinny Ave., Tucson, AZ 85737.

Opportunities

Consider investing in affordable retirement property in the Southern Arizona high desert. Write or telephone: Carolyn Huffman, 901 E. Belvedere Avenue, Baltimore, MD 21212. Telephone: (410) 323-1749.

Friends Center with unprogrammed Christian orientation on Olney campus offers personal retreats; also November retreat on Quaker Worship by Bill Taber; February marriage enrichment weekend by Joan and Rich Liversidge; May workshop on reviving local economies organized by Scott Savage, editor of *Plain*; June retreat on discerning call to vocal ministry by Virginia Schurman and Bill Taber. For information write Bill Taber, 61357 Sandy Ridge, Barnesville, OH 43713, telephone (614) 425-1248.

Italy: Exceptional opportunity for one or two musicians, artists, or writers. Share country home near Perugia with non-smoking, classical music-loving, semi-retired American professional couple. Bechstein upright piano available for practice. Extensive English library. Some Italian helpful but not necessary. International driver's license essential. email: jablonko@tin.it, or telephone: + 39-75-826187. Jablonko, Via della Ginestra, 12, 06069 Tuoro sul Trasimeno, (PG), Italy.

Short Courses At Pendle Hill

Quakers Through Time: Friends and the Second Coming/Ben Pink Dandelion. Nov. 30–Dec. 5.

European Literature and History: Where We Were; Where We Are/Tony Fitt. Dec. 7–12.

Gospel Order/Lloyd Lee Wilson. Jan. 18–23.

The Flame and the Spirit: Deepening Our Relationship with God So That Our Meetings Can Grow/Harvey Gillman. Feb. 8–13.

Upcoming Conferences At Pendle Hill

Spiritual Nurture of Our Meetings, for members of worship and ministry and overseers, Mickey Edgerton and Linda Chidsey, Nov. 14–16.

Basic Quakerism, Kenneth Sutton and Janice Domanik, Nov. 21–23.

Testament of Devotion: A Weekend of Spiritual Formation, Jan Wood, Dec. 5–7.

New Year's Gathering, Dec. 29–Jan. 1; 3 conference options:

Creations in Paper and Clay, Joyce Nagata;
Resolutions You'll Enjoy Keeping, Donna Schaper;
Silent Retreat, Meg Boyd Meyer.

Date Correction: Next Clerking workshop is Feb. 20–22, 1998.

Contact: Registrar, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150, x 142.

Consider a Costa Rican Study Tour. January 29–February 9, 1998, or February 26–March 9, 1998. Write Roy Joe or Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169, or call or fax (937) 584-2900.

Resident(s) wanted to share in the life of a vital 75+ member meeting. Located half an hour from the ocean and redwoods, and an hour north of San Francisco. Please address inquiries to: Resident Committee, Redwood Forest Friends Meeting, P.O. Box 1831, Santa Rosa, CA 95402.

Study Tour of Bolivia and Its Quakers April 15–May 2, 1998

An unforgettable opportunity to visit the High Andes to promote understanding between Friends in North America, the UK, and Bolivia. Approximate cost from Miami \$1,625. For information contact tour leaders: Ken and Pam Barratt, 12 Redcote Court, West Kirby L48 0RR, England. Fax: 011 44 151 6252001; Telephone: 011 44 151 6251788; e-mail: pambarratt@aol.com.

See Nicaragua at the Grass Roots! Tour with Pro-Nica, a service project of Southeastern Yearly Meeting, Jan. 15 to 25, 1998. Just \$400 pays all in-country costs. Info: 130 19th Avenue, S.E., St. Petersburg, FL 33705, (813) 821-2428.

Study Vacations for the Socially Concerned

Tour Guatemala with Quaker educator, Robert Hinshaw, in mid-February. Also, in '98 to Sweden/Finland in June, the Peruvian Amazon and Cuzco/Machu Picchu in August, and Nova Scotia in September. For travel with an anthropological focus, write Hinshaw Tours, 2696 West 160th Terrace, Stilwell, KS 66085. (913) 685-2808.

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

"Quaker Spiritual Friends for Prisoners Program" is an opportunity for an individual Friend to become a spiritual friend through writing to a prisoner with the interface of QSF. Does your ministry lie in encouraging your own and your friend's spiritual growth by corresponding? For more information about this program of Friends General Conference, write QSF-FGC, 1216 Arch Street 2B, Philadelphia, PA 19107.

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.

Personals

Concerned Singles

Concerned Singles Newsletter links compatible, socially conscious singles who care about peace, social justice, racism, gender equity, environment. Nationwide. All ages. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; or (413) 445-6309; or <http://www.concernedsingles.com>.

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.

Positions Sought

California Quaker seeks position as Adult or New Mother Aide. Drive, cook, light housekeeping, etc. Around San Jose Area. Call Jane Weck (408) 371-7012, gyt@worldnet.att.net

Positions Vacant

The **Fellowship of Reconciliation**, a national interfaith peace and justice organization, seeks an **Executive Director**. This staff position is responsible for general organizational leadership, management, program development, and implementing the priorities and policies set by the FOR's National Council. Commitment to faith-based nonviolence required. Salary up to \$35,600, excellent benefits. For application packet, contact Mary Williams, FOR, Box 271, Nyack, NY 10960; (914) 358-4601.

Enjoy rent-free living! **The Caretaker Gazette** publishes 500+ property caretaking jobs each year, worldwide. \$24/year. 1845 Deane-FR, Pullman, WA 99163-3509. (509) 332-0806.

Camp Woodbrooke is a small Quaker camp in Wisconsin with emphasis on community and the environment. Seeking staff for summer 1998. Counselors with knowledge about nature, woodworking, pottery, garden, canoeing, archery or campcraft. Jenny Lang (847) 295-5705 or email: alang@xnet.com or www.campchannel.com/campwoodbrooke.

Monteverde Friends School needs teachers for grades 1–12 to begin August 1998. MFS is an English-dominant, bilingual school with multi-graded classes in Costa Rica's rural mountains. While salaries are low, the experience is rich. Simple housing included. Please apply by January 31 to Jean Stuckey, Monteverde Friends School, Monteverde-5655, Puntarenas, Costa Rica. Tel./Fax: (506) 645-5302. email: jstuckey@sol.raccs.co.cr with copy to susalas@expreso.co.cr.

Haverford College Haverford, PA 19041

Haverford College seeks candidates for the following positions, beginning September 1998.

Anthropology

Tenure-track position, at the rank of assistant professor, in social/cultural anthropology with an area of specialization in sub-Saharan Africa. The appointee is expected to teach a broad range of courses at both introductory and advanced levels. Letter of application, C.V., writing sample, and names of three referees to Israel Burshatin, Kenan Professor of Spanish and Chair, Anthropology Search Committee, Haverford College, Haverford, PA 19041-1392. To ensure full consideration, materials must be received by **November 15**.

Chemistry

Tenure-track position, at the rank of assistant professor, in organic chemistry or biochemistry with research interests at the interface between chemistry and biology. Candidates must have a strong commitment to teaching and will be expected to establish a vigorous research program involving undergraduates. Postdoctoral experience is strongly preferred. Teaching responsibilities include, in rotation with other faculty members, the core courses in organic or general chemistry as well as advanced courses in the candidate's area of specialty. C.V., statement of research plans, brief statement of teaching philosophy, undergraduate and graduate transcripts, and arrange to have three letters of recommendation forwarded to Julio de Paula, Chair, Department of Chemistry, Haverford College, Haverford, PA 19041. To ensure full consideration, materials must be received by **November 3**.

Sociology

Tenure-track position, all areas of specialization considered. We prefer an appointment at the beginning assistant professor level, but for a candidate with outstanding qualifications an appointment might be made at the level of associate professor. Please send a letter describing your current and future research and teaching interests, a vitae, at least three letters of recommendation, and at least one publication and/or other written work to: Kathy McGee; Secretary, Ad Hoc Search Committee in Sociology; Haverford College, Haverford, PA 19041-1392. To ensure full consideration, materials must be received before **November 10**.

AA/EOE; to diversify its faculty and enrich its curriculum and the life of the College, Haverford encourages women and minority candidates to apply.

Service Community, Innisfree Village. Full-time volunteers needed for alternative life-sharing community with adults with mental disabilities. Duties include house parenting and working in the weavery, woodshop, bakery, kitchens, and gardens of 500-acre farm in foothills of the Blue Ridge Mountains. Must be 21, able to commit one year. Receive room, board, medical benefits, and \$160 per month. Write: Recruiting, Innisfree Village, 5505 Walnut Level Road, Crozet, VA 22932.

Real Estate

Cozy summer cottage for sale. Quiet woods, Hunterdon County, N.J., 20-acre cooperative, swimming pond. 70 minutes from N.Y.C., Philadelphia. \$35,000. (908) 832-7044.

Unique cottage—for sale—converted cider mill in Dorset, Vermont. 1.5 wooded acres on west branch of the Battenkill Trout Stream, a few miles from Stratton and Bromley ski areas on Rt. 30. Ideal location for writer, artist, small home business. Asking \$85,000. Might rent: (914) 967-0539.

Rentals & Retreats

Endless Mountains, Susquehanna County (Northeastern, Pa.). Charming, spacious four-bedroom farmhouse on 77 mountainous acres. Enjoy hiking trails along glacier carved hills, beautiful views of the Starrucca creek valley, 20 miles from Elk Mountain ski area. Weekends \$175, or weekly \$400. (215) 885-6346.

Beautiful Vacation House. Maryland Eastern Shore. Air-conditioned, 2 bedrooms, 1.5 baths, loft, deck. Near beach, golf course; peaceful, wooded; \$550/week. (410) 433-0605.

Country living in Italy: Vacation house on a wooded hillside between Perugia and Siena available to classical music-lovers and non-smokers. Extensive living/dining room, kitchen area, and one bathroom downstairs, three bedrooms (sleeps maximum 6 adults, 2 children) upstairs. Ideal artist's and writer's haven, retreat, or base for visiting Umbrian and Tuscan hilltowns. If interested call (718) 832-1577 or + 39-75-826187; e-mail: jablonko@tin.it; write Jablonko, Via della Ginestra, 12, 06069 Tuoro sul Trasimeno (PG), Italy.

Colorado Foothills Mountaintop getaway. Near Rocky Mountain National Park. Clean air, pure water, wild animals. Environmentally friendly home available Oct./Nov. 1997-Apr./May 1998. Three bedrooms, two baths, sauna. \$750 per month. P.O. Box 92, Glen Haven, CO 80532.

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

Philadelphia. Sunny room available in home friendly to bicyclers and Quakers. Share kitchen. Long/short-term rental. Near Penn and Drexel. Short trolley ride to Center City. \$80/week. (215) 387-7962.

Pocono Manor. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends, or by the week, May through October. Contact Jonathan Snipes: (215) 736-1856.

Retirement Living



Friends Homes, Inc., founded by the North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options since 1968. Both Friends Homes at Guilford and Friends Homes West are continuing care retirement communities offering independent living, assisted living, and skilled nursing care. Located in Greensboro, North Carolina, both communities are close to Guilford College and several Quaker meetings. Enjoy the beauty of four seasons, as well as outstanding cultural, intellectual, and spiritual opportunities in an area where Quaker roots run deep. For information please call: (910) 292-9952 or write: Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27410. *Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity.*

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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

Kendal at Longwood; Crosslands • Kennett Square, Pa.
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Independent living with residential services and access to health care:

Coniston and Cartmel • Kennett Square, Pa.

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

Barclay Friends • West Chester, Pa.

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

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

Schools

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

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

Frankford Friends School: coed, K-6, serving center city, northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

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

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

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

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.

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

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

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) 674-2675.

Services Offered

Editing and Proofreading: anything, from book-length manuscripts to occasional pieces, given thorough, painstaking, professional treatment at reasonable cost. Spend your time on something else while I get your work ready for the printer. Edward Sargent, 2147 Bainbridge Street, Philadelphia, PA 19146.

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

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

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

Friendly Financial Services. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 320-3020 or e-mail JMFS@AOL.com. (Securities offered by Washington Square Securities, 20 Washington Square South, Minneapolis, MN 55401.)



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Friends Helping Friends Grow. Investment certificates are available from Friends Extension Corporation. These investments promote the growth of Friends by providing low-cost loans to build new facilities or renovate existing facilities. For information contact Margaret Schmidt, 101 Quaker Hill Drive, Richmond, IN 47374. Telephone: (765) 962-7573.



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Join the Fellowship of Quakers in the Arts. FQA's goal: "To nurture and showcase the literary, visual, musical, and performing arts within the Religious Society of Friends, for purposes of Quaker expression, ministry, witness, and outreach. To these ends, we will offer spiritual, practical, and financial support as way opens." Help build an international network of creative support and celebration. Membership, \$15/year. FQA, P.O. Box 58565, Philadelphia, PA 19102. E-mail: fqa@quaker.org. Our Web Page: <http://www.quaker.org/fqa>.

Summer Camps

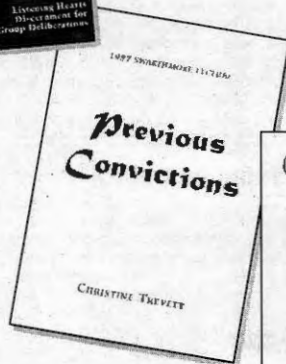
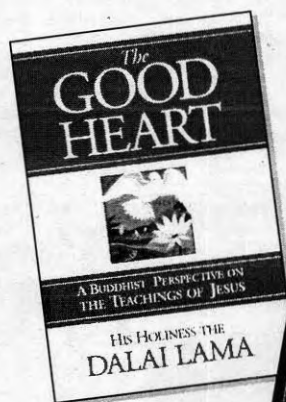
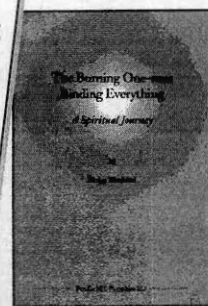
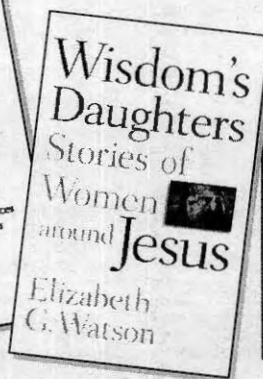
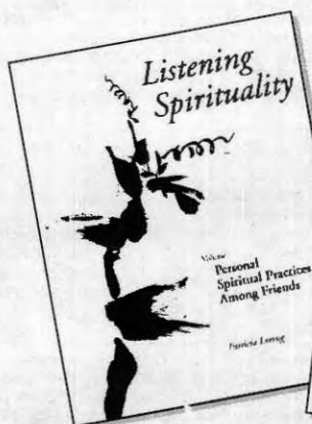
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is a farm devoted to children for sessions of two to eight weeks each summer. Farm animals, gardening, nature, ceramics, shop. Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7-12 years. Welcome all races. Apply in December-January. Carl & Kristin Curtis, Box 136, Newfoundland, PA 18445. Telephone: (717) 689-3911; 0604.

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