Sharing Our Light with the World

The Marriage of True Minds:
An Interview with Elizabeth and George Watson

How Can I Keep from Singing?
Among Friends

Discovering Family

I often smile when I recall taking a “temporary, part-time” job here more than 20 years ago. It was the autumn of 1976. The hoopla of the summer’s Bicentennial celebration was over. I was living in a politically active communal house in Philadelphia, the single parent of a six-year-old daughter. I needed to find a part-time job and was open to trying something new. One of my housemates told me about a job opening at a typesetting at FRIENDS JOURNAL.

Typesetting, I thought, not quite my thing. I recalled that unit in grade school where we’d tried to place pieces of type in a row with the right kinds of spaces between words, then produce a personal message to take home to our parents. At my interview at the JOURNAL, however, the editor, Jim Lenhart, described a very different sort of job. The JOURNAL, he said, had just purchased “state of the art” equipment. Since the office was small, there would be opportunity for me to learn about lots of other things too.

Within a few months, I had mastered the use of “Gutie” (our affectionate name for the typesetting machine—short for “Gutenberg”), and I’d been introduced to further tasks in the office as well: learning to strip-in corrections and do paste-up on a light table, becoming familiar with editors’ symbols for mark-ups and corrections, sending out books to reviewers. There were writing opportunities as well, something I dearly loved. That winter I went with a peace delegation to Northern Ireland, took photos, and wrote a feature for the magazine; the following year I went “on assignment” to Atlanta for a convocation and march to oppose the death penalty, then worked with the editors to produce a special issue on capital punishment. (The bus trip to Atlanta was more than an eventful one; I should confess; on the way down and back I sat next to Michele Mucci, a young social worker from New York—and two years later we were married.) There were Board-related assignments as well. When Jim Lenhart resigned as editor in 1977, I served on the Search Committee to choose his successor, Ruth Kilpack; in 1981 I worked on the committee that selected Olcott Sanders.

In all these years I’ve seen many staff come and go, many issues of the magazine sent to the printer, Board meetings planned, columns edited and written. Since 1983 I have had the privilege to serve as editor-manager, the most rewarding experience of my life. As I put final touches to this column I reflect on the unique extended family of which I have been a part. In these years, staff members’ marriages have been celebrated, children welcomed (two of them my own), and deep friendships made. I have cherished spontaneously eating together, celebrating our birthdays, hearing about vacations, giving and receiving hugs. There has been sadness as well. Four of my colleagues died while working here, and we took time to mourn their passing and to celebrate their lives.

As with family, there comes a time when one must “leave home” and move on to other things. At the annual January/February retreat of the JOURNAL’s Board of Managers I submitted a letter announcing my intended retirement in January 1999. The Board has set in motion a process for selecting the next editor-manager. A Search Committee has been appointed, and an ad will appear in our May issue.

It’s too soon to say good-bye. I’ll save that for another day in another year. But I want our readers to know that an exciting period lies ahead, when new leadership will come forward to take the JOURNAL into a new century. Someone reading these words, I believe, will be that person, and what a special opportunity it will be.

Vinton Deming

Next month in Friends Journal:
The Steps to Peacemaking: Forgiveness Is not Enough
Walking into the New Millennium: Keeping and Discarding Bible as Ministry

March 1998 Friends Journal
Features

7 Sharing Our Light with the World
Anthony Manousos
Liberal, unprogrammed Friends have something worth sharing.

9 Fox Bones
Robert Griswold
George Fox's epistles benefit from a more poetic reading.

10 How Can I Keep from Singing?
Martha E. Mangelsdorf
Joy, love, the refreshment of God—these experiences change our lives.

12 The Marriage of True Minds:
An Interview with Elizabeth and George Watson
Linda Coffin
Sixty years of partnership enrich the lives of many.

19 Anatomy of a Leading:
Connie McPeak
A spiritual journey becomes literal.

Departments

2 Among Friends
4 Forum
21 Life in the Meeting
23 FCNL Notes
25 Reports and Epistles
29 News
30 Bulletin Board
31 Books
33 Milestones
35 Classified

Poetry

19 Unrequited Lover
Christine Kelly
Wild Geese
Patricia G. Rourke

Cover art by Julie Lonneman

The 1997 Index is available upon request. Please send a self-addressed business-size or larger envelope to FJ Index, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835.
Interesting books

With such interesting books recommended and so little overlap in the recommendations (FJ Nov. 1997), I wonder that Friends are ever in the same place with one another. And I want to add to the variety with three more suggestions.

There were no biographies recommended. One that should be is Bayard Rustin, The Trouble I've Seen, by Jervis Anderson. Bayard arguably had a greater role in events that shaped the United States in the second half of the century than any other Friend. There is much to learn from his extraordinary blend of intellect and spirit, and much to ponder about his eventual alienation from Friends.

My other recommendations arise from a concern to find tools for rebutting the pugnacity (fighting spirit) prevalent in nearly all corners of our culture. The Evolution of Cooperation, by Robert Axelrod (New York, Basic Books, 1984) describes a round-robin computer tournament in which the successful strategy never won a match (never beat another strategy). Success without winning—exactly what is needed to counter the Vince Lombardi ideology that winning is the only thing.

The other book is Getting to Yes: negotiating agreement without giving in, by Roger Fisher and William Ury (Boston, Houghton Mifflin, 1981/96). This practical handbook, with its detailed suggestions for paying attention to the needs and interests of others, is a wonderfully refreshing antidote to the legendary pugnacity of law and business.

Newton Garver
East Concord, N.Y.

As I read the editor's piece on his addiction to books (Among Friends, Nov. 1997) I played with writing a letter confessing my own addiction, but it did not jell. My big problem is used book sales where the price is such that the limit is how many you can carry.

Irv Hollingshead
Boyertown, Pa.

Minnesota's Mulford

Mulford Sibley, who was easily Minnesota's best-known Quaker, may not have ever achieved elective office, but his impact on all of us has been far greater than he might ever have imagined.

For years, I've found myself asking myself, "Would Mulford do this?" If not, then I don't do whatever it is. I was surprised to find out that others have been doing the same thing.

Mulford was probably the most moral and most mature person who ever lived in Minnesota. I'm going to push to have a statue of him made for the University of Minnesota mall.

Harold Dorland
W. Saint Paul, Minn.

Fast for peace

In 1972 the World Conference on Religion and Peace (WCRP), an international, interreligious organization, held its second assembly in Louvain, Belgium. When the delegates from Bangladesh (Hindus, Buddhists, Muslims, and Christians) were asked to give their report, we heard a heart-rending testimony of the immense tragedy their people had recently suffered because of disastrous floods in their homeland.

Upon returning to Japan, members of WCRP-Japan decided to begin what they called a "Donate One Meal Campaign." They asked their constituencies to set aside each month one day of prayer for peace, to fast during that day at one mealtime, and to give the sum of money not used for food to a fund that was created to help people around the world who live in most difficult circumstances. (The first money raised went to aid the Bangladesh flood victims.) I remember a day in 1976, when I worked at UNICEF in New York, being called to the executive director's office to witness the presentation of a $2 million check by WCRP-Japan to UNICEF for its work in the developing world.

In 1975, Rushe Kosei-Kai (RKK), a Buddhist organization member of WCRP-Japan, asked its followers to skip a meal three times a month to help people around the world who need foreign aid to be able to survive. Ever since, RKK families have kept this fast three times a month. During those times, the family sits around an empty table with a small box that holds the "food money," and parents discuss with their hungry children the importance of sharing briefly the suffering of starving people and to pray for peace and for better living conditions for those now living in misery. The food money saved is given to the RKK Fund for Peace, which has supported not only the work of UNICEF but has also given large amounts of money to a variety of relief agencies.

I wonder whether there are Friends who would like to take a similar path and practice active compassion regularly and more fully as these Japanese Buddhists do. Just imagine what we could do if we were to give the money we would collect to programs in dire need of support to carry out important, humanitarian work. This might be a good way to commemorate the 50th anniversary of AFSC and British Friends receiving the Nobel Peace Prize.

Ingeborg Jack
Swarthmore, Pa.

Hearing loss

I commend the JOURNAL for publishing Barbara Luette-Stahlman's helpful article "Friends with Hearing Loss" (FJ November 1997). Every one of her suggestions is helpful. However, there is one area the did not touch upon—namely, the Loop Listening Systems. They are very popular among English Friends and in California. Both the Claremont Meeting and Orange Grove Meeting have installed them with great success.

The Loop Systems utilize electromagnetic transmissions and are designed for individuals wearing hearing aids equipped with a "T" or "MT" switch found on most behind-the-ear hearing aids or on hand-held wands. How does it work? The system picks up the sound from a microphone and feeds it to the amplifier. The amplifier passes the sound to a loop or wire around the listening area which in turn transmits the sound inductively to the hearing aid. The volume can be adjusted to one's own level without affecting other people.

Both the California meetings use the Sarbec Loop system manufactured in England. The cost was about $350. In the United States, the LS and S Group, Inc., P.O. Box 673, Northbrook, IL 60065, telephone (800) 468-4789, offers four loop systems varying in price from a $295 portable unit to a $1,695 superloop that can serve areas that seat up to 200 people.

March 1998 FRIENDS JOURNAL
If you have questions or would like additional assistance, please contact me directly at 1678 Casitas Ave., Pasadena, CA 91103-1223, telephone (626) 798-9706, FAX (626) 793-9401.

Robert S. Vogel
Pasadena, Calif.

What Friends relationship?

The William Martin and Herbert Hallman letter (Forum Jan.) responding to EF's coverage of Woodmere at Jacaranda leaves me with a number of questions, of which I'll pose one. The letter states: "We secured status as a religious organization as our application indicated we were planning to establish a new and separate meeting at Woodmere." What relationship does this new and separate meeting have, or is it expected to have, with Sarasota Meeting, with the quarterly or regional meeting, or with Southeastern Yearly Meeting? Ordinarily, one or more established Friends bodies are invited to assume initial care of new meetings until they are ready to join the larger body as a monthly meeting. Without such a relationship, and one that can be articulated fairly clearly, the relationship the new meeting bears to the Religious Society of Friends would seem to remain a matter in question. Martin and Hallman's letter suggests a clear understanding of relationships in terms of Florida law, but seems not to answer the same questions in terms of Friends faith and practice. I'd like to hear more before I understand the discussion of Woodmere's standing among Friends to have been concluded.

Steven W. Ross
Long Branch, N.J.

Friends and service

I was so glad to read Gilbert White's article about "Quaker Volunteer Service for the Future" (EF Jan.). I too have regretted the absence of workcamps and other programs providing opportunities, especially for young people, to volunteer their time and energy in all kinds of service projects.

When I was a staff person for American Friends Service Committee programs on race relations 40 years ago, there were many such opportunities. As a staff person working in a controversial field and later as a fundraiser, I had occasions to meet and work with individuals, both Quaker and non-Quaker. When I asked them how they became interested in AFSC work, many times individuals would tell me about having been in workcamps years ago or that their children or grandchildren had that experience. They invariably felt it had made a lasting impression on their lives so they wished to continue to support the work.

I watched with concern the gradual shift in emphasis in the AFSC from dedicated volunteers to a highly professional staff and the elimination of service-type work. Even though AFSC has evolved into a far-flung organization with 80 percent of its staff non-Quakers, it certainly does a lot of important work. And the fact that it attracts so much money for its work surely must mean many contributors still have faith in its work.

As a fundraiser, I often used to be told that "I trust the Quakers to use my money wisely," and I always felt a heavy responsibility to be sure that trust was justified.

I hope very much the Burlington Conference can find ways to encourage the revival of various kinds of service projects for volunteers.

Thelma W. Babbit
Hancock, N.H.

I would like to add my voice in support of Gilbert White's plea for more opportunities for young Friends, especially to participate in AFSC service projects. I trust that Gilbert is aware of how much he and other Friends such as Douglas Steere influenced me and other Haverford College students in the '50s to get involved in volunteer efforts. Their quiet strength and life examples meant a great deal to us.

As a high school student at Moorestown Friends School, I was deeply affected by the experience of weekend workcamps under the guidance of David Richie. I will never forget the experience of helping to hang paper in a small home in Philadelphia; nor the session in Family Court where men and women arrested the previous night were arraigned; nor my first exposure to an African American church.

Do Friends remember the Institutional Service Unit summer projects? These allowed me to spend summers working in a mental hospital as a psychiatric aide and in a state school for boys in Columbus, Ohio. Through these experiences we learned something about the dignity of the individual. Such work may not have led to real social change but it certainly planted the seed to a lifelong commitment to helping the disadvantaged here and abroad. I too wonder if such programs could be started again for young Friends.

Christian Hansen
New Hope, Pa.

Our own home

Unprogrammed Friends first began meeting in homes around the Willamette Valley, Oreg., some 50 years ago, holding monthly business meetings at the YMCA in Salem. On Feb. 22, 1948, these Friends were formally recognized as Willamette Valley Monthly Meeting and began to meet at the YWCA, which continued as Friends' primary location all these years. As numbers grew, separate groups began to form: Eugene became a monthly meeting in 1956; Salem followed in 1962, leaving Corvallis, which then became a monthly meeting. Willamette Valley Monthly Meeting became Willamette Quarterly Meeting, now part of North Pacific Yearly Meeting.

An early focus of Willamette Valley Friends was war relief and opposition to universal military training. Several in the meeting were involved in AFSC volunteer projects in the United States, Europe, and Mexico. Friends were also active in opposing the death penalty and the loyalty oath.

Salem Meeting found the YWCA a convenient and reasonable accommodation, across the street from the Capitol building and Willamette University. Starting with 16 members in 1962, there has been a steady growth, and an increasing number of families have become active. The group has organized peace vigils, prepared bread and soup meals for the hungry, helped support refugee families, opposed JROTC in local

An AFSC Institutional Service Unit volunteer works with patients at a mental hospital in Las Vegas, summer 1955.
schools, and participated in other forms of witness to their faith up to the present day.

Friends sometimes thought about the advantages of having their own space. Interest in finding a place was tempered by George Fox's warnings about steeple houses, and a certain appreciation for the simplicity and economy of not owning property. As the meeting got larger and the children's program expanded, interest in finding a place grew stronger. When the local Unitarian-Universalist congregation approached the meeting in 1996, saying they would be very pleased to have Friends take over their space after they moved to a new facility, the meeting was receptive. An amicable agreement was concluded. On November 2, 1997, both groups met together for worship. After a brief ceremony of welcome and farewell, the Unitarians formed a procession to drive to their spacious new building, and Friends settled into the usual worship of quiet waiting. The large, airy meeting room felt so right, and we knew we were blessed to have found our own home. Two kitchens, office space, and numerous rooms downstairs for children's programs make it a very suitable facility for our needs.

We have been mindful of the serious financial commitment involved, as well as the amount of extra time and energy required with ownership. Everyone has made an effort to contribute as much as possible. We realize, however, that we will need further support. We invite other Friends to join us, as they feel led, in this exciting new venture. Contributions would be greatly appreciated in any amount and may be sent to Salem Friends Meeting, 490 19th St. NE, Salem, OR 97301. We worship at 10 a.m. on Sundays and welcome anyone traveling in this area.

Richard and Rose Lewis
for Salem (Oreg.) Meeting

Life and death

My mother died of pancreatic cancer three years ago, and although I would not wish that illness on anyone, she handled it in a way that made me not fear it the way it is feared in Judy Brown's letter (Forum Jan.). First of all, she was very glad there was no surgery, chemotherapy, or other debilitating treatment recommended for her, since she was going to fight them on this. She knew it was terminal but felt she had done what she wanted to do with her life and did not need to prolong things by trying treatments that might have given her more time, but at a great cost. She let her closest friends and relatives know her diagnosis and asked for them to help her "go down this road with laughter." People came to see her and sent her all manner of funny things to read and look at. Her meeting, Wrightstown (Pa.), assigned her an overseer, who was very supportive.

I realized, although I was devastated to be losing her, that I had time to say good-bye and to spend special moments with her. We took her to the zoo because she wanted to see the white lion cubs. She did not have to spend time in a hospital except for initial testing and to put in a stent for her gall bladder duct. She absolutely hated hospitals, even though she had been a nurse! She was fortunate enough to be in a Quaker life care community (Pennwood, Swarthmore, Pa.), where she got the most loving care that could be given. Although I knew she had some pain, including bad dreams, Pennwood staff worked with her so that she had what she needed, including liquid morphine. She was of sound mind until very close to the end, when she was more groggy than anything else. They even gave her pain medication when she was in her final coma, so that she would not have bad dreams, they said. She lived for about five months after her diagnosis.

My mother certainly had the means to end her life sooner, since she had bottles of liquid morphine, but she chose not to do that. I would have understood if she had made that choice. She was not afraid to ask for support from those around her. She also had made sure she was living at Pennwood, where she was encouraged to decide ahead of time how she wanted to be cared for. She handled her illness with great dignity and grace, a gift to all of us who knew and loved her.

Lynne H. Pierson
Swarthmore, Pa.

The death and dying issues raised in the JOURNAL are very real to me. I am facing them every time I get ill, and as I appear to be permanently disabled, unless spiritually healed, I have to live like this. I am isolated, very lonely, subject to infections, struggling for breath more than I should be due to chemical sensitivities and occupational asthma. I am weaker than most people, frailer, and subject to the barrage of chemicals in our polluted world from drug store to apartment.

I find myself agreeing with the writer who says the sacredness of life should make us unwilling to take any life including our own. I also agree that a dependent elder should not be speeded off because he or she does not want to be a burden to anyone.

Who has taught us to despise our weak, fragile selves and to be ready to be cast off? I don't buy it.

I cannot help what may happen to my body if it fails. But I am in no mood to be rushed any more than I want mechanically assisted life.

Patricia L. Quigg
Pawcatuck, Conn.

A tail to see

It was a wonderful picture of Henry Cadbury in the Nov. 1997 issue. Has anyone pointed out that he's in a tail coat, not a tuxedo as noted? A tuxedo would have been much too casual for that Nobel ceremony!

Dyck Vermilye
Albuquerque, N.Mex.

Support of activist

I appreciated reading the news item of Jack Ross's release from the Kamloops, B.C., jail (FF Jan.). A recent letter from Jack to Kurt De Boer, editor of Earthlight, gives more details. An attempt to overthrow the injunction under which he and others had been arrested resulted in the judge in the Supreme Court issuing a strong rebuke to the Ministry of Forests for withholding information in the original application for an injunction. Jack now faces a trial in February 1998.

The Spiritual Nurturance Committee of the Friends Committee on Unity with Nature (FCUN) wrote an insightful and powerful letter to the court. Jack may choose to use its reasoning in his defense.

Bill Bliss
Chelsea, Mich.

Correction

The photos on page 15 of the January issue were taken by Robert L. Wixom.

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.
What is the good news that we have to share as Friends? And how do we share it?" are questions asked by Bob Vogel, the 1996 Brinton Visitor for Pacific Yearly Meeting.

What great questions I thought. Yet how often do we really reflect on their implications? Many unprogrammed Friends feel an aversion to anything that smacks of evangelism and proselytizing. Someone once joked that Friends have an Eleventh Commandment, "Thou shalt not proselytize." Bob Vogel told the story of a woman who asked if you had to be invited to come to a Quaker meeting. She evidently thought that the Religious Society of Friends was a private club!

We should of course avoid proselytizing if by this word we mean "pressuring others into joining us or accepting our viewpoint." But if the practice of Quakerism has brought us any joy or peace of mind, if it has helped us or the community in any way, we would be remiss not to share this "good news" with others. After all, if we had taken a medicine that cured us of a serious illness, we would feel morally responsible to share it with others. The same should be true of whatever has helped to cure our spiritual ills.

Before we can share the Quaker prescription for spiritual and societal health, we must recognize what the good news of Quakerism is. Each of us would probably have a different list, but here are some of the things that I find most healing about Quakerism:

1. Our deep and abiding commitment to peace and justice. Quakers have always played an important peacemaking role, particularly during times of conflict and war. Now that the Cold War has ended, many Friends feel adrift. Yet it is clear that the peacemaking skills of Friends are needed now more than ever—if not on the international front, right here in our backyards. I am very encouraged that Friends are going into prisons and into our racially troubled neighborhoods to teach nonviolent conflict resolution techniques. Such skills are desperately needed if we are to move from a culture of war to a culture of peace.

2. Our tradition of toleration and diversity. "Good news" implies a story, some kind of narrative that makes sense of our experience and suggests a direction for our lives and for our culture. Right now we are in the midst of what many call a culture war. This war has been going on for at least as long as this country has existed. Those who are coming to power right now have a powerful story to tell, a story based on the experience of Puritans who came to this continent to escape the ensnaring power of government (particularly a government dominated by an alien, totalitarian philosophy, which is how Puritans viewed Catholicism). These Puritans wanted to create a theocratic society free from the taint of sin and heresy—a society where everyone worshipped God in the theologically correct way. In order to convince themselves that they were truly pure, Puritans had to persecute those who were impure. Native Americans, women, and "heretics," like the Quakers, were oppressed and killed in the name of religious purity. Puritans believed in and practiced what has been called the politics of paranoia. Their descendants haven't changed much.

Fortunately, this isn't the whole story of the founding of the United States. In Pennsylvania, a very different kind of social experiment was being tried. People came to this Quaker colony in the spirit of toleration, to build a society based on the idea that each person has a divine spark worthy of respect.

Sad to say, the Quaker story has often been repressed by the dominant culture. I grew up in Princeton, New Jersey, which was founded by Quakers but which was "taken over" by the Presbyterians after the American Revolution. During my education, I was told all about the Presbyterians and how they started Princeton University. I was assigned Perry Miller's book The Puritans in my honors class, where we talked a lot about Jonathan Edwards and other noteworthy Presbyterians. As far as I can recall, the Quakers were never mentioned. It was not until I returned to my native town in my late 30s that I discovered Princeton's repressed Quaker past.

I think U.S. history as a whole suffers from a similar distortion. The importance of our Quaker heritage has been underplayed because the Puritans "won" the American Revolution. Most Quakers did not take sides in this struggle, and they tended to stay out of mainstream politics. As a result, Quakers became politically marginalized.
The spiritual descendants of the Puritans believe, or pretend, that progressivism is an alien import to the United States. But the plain truth is that the Constitution was signed not in Boston (the Puritan stronghold), but in Philadelphia, the city of progressive religious and political thought. Remember that in Colonial times, Philadelphia was the equivalent of what San Francisco is today—a hotbed of freethinkers and dissidents.

This is the story that we, as Friends, have to share. America was not founded simply by dogmatic, paranoid, wicth-burning Puritans. It was also founded by progressive, tolerant Friends who valued diversity, who encouraged new ways of thinking, and who sympathized with the underdog. This is the country that I love and honor when I sing "America the Beautiful."

The freedom to think for oneself and to find one's own path to Truth. This freedom has an extraordinary appeal. You can explore any religious path, or even have doubts about God, and find a home in the Quaker community. No one will push or pressure you to believe anything that you aren't comfortable believing. This is excellent news for people who are sick and tired of being told what to think and what to believe.

Our society makes an idol of "freedom" and at the same time pushes us to become stimulation addicts. There is perhaps no greater indication of the "sickness" of our society than the fact that most teens (and many adults) can't stand to be silent for more than a few minutes. This is pretty amazing when you think about it. Why is it so hard for us to be alone with our own thoughts? Why do many people find it excruciatingly boring to be silent? It's pretty obvious that we live in a society that has a vested interest in trying to make us addicts. I'm talking not just about crack dealers, I'm also talking about television advertisers, movie makers, rock musicians, politicians, and even many religious leaders. These purveyors of addictive illusions constantly bombard us with messages telling us that we are no good unless we buy a certain brand of cigarettes, wear certain clothes, smell in a certain way, or sit outside in the woods, paint a picture, or even shoot baskets, and suddenly feel a wonderful sense of peace.

A religious practice that enables us to experience the Truth directly, free from the ego's and society's compulsions. The beauty of silent worship is that it gives us a chance to be alone with ourselves and to realize whatever we are thinking or feeling is okay. Even boredom or sadness is okay. It's all part of the flow of life. It comes and it goes. In the midst of all this passing confusion and garbage, there is something special within us—an inner Light that never goes out. It's called by many names—consciousness, the divine spark, the mind of God. But it doesn't have to be called anything. It just is. And it's a miracle.

When you get to the point that you can relax and be comfortable with that of God within yourself, when you can sit back and look at your own mind and its workings with a sense of calm, and when you can listen for that of God in other people, you are truly free. Free to be yourself, free to love yourself, and free to love others truly and deeply. You realize that life is a gift freely given from a source beyond our knowledge and understanding. In this state, you can appreciate everything around you for what it is. Your mind is clear, your heart is open, and you can be yourself, your real self.

If you cultivate this state of mind, you can work at maximum efficiency without resorting to caffeine or other stimulants. You feel joyous and free, in harmony with the power that runs the universe. Your work and attitude toward life naturally improve.
Christ is the Light of the World and lighteth everyone that cometh into the world. This Light is within you. This Light will show you all Righteousness and unrighteousness, it will show you how you have spent your time, And how you have acted, All you have hurt, all your mean and selfish thoughts, all your vain words, Which is your condition, living apart from Delight. In that Light wait, That you may receive Power and Strength To stand against what the Light makes manifest. Here is the first step to true Peace... wait in the Light.

This Light is present with you in all the workplaces And in all the actions of your daily life, And in your conscience. It will check you and reprove you for speaking or acting selfishly Or with a mean spirit. Here is your Teacher... within. Therefore wait within to know the mysteries opened within you. For Faith by personal experience is the gift of God to you, And comes by hearing the Word preached in your heart... within.

The Light is within which shines in your darkness, But your darkness cannot comprehend it. Christ, the Way, the Truth, and the Life is within, and his working is within, And the sure Word of prophecy is within, And the Day to dawn and the Day Star to arise is within, And the Law and the Covenant is within, And the Seed of God is within, and all the promise is to the seed of God within. The Light of God's Glory is within, The heavenly Treasure is within, The Unction is within, The Bread of Life is within, And the spiritual communion is within, not in the flesh but in the Spirit.

The Cross is within that crucifies the fearful self... the enemy of the soul. The Sword of the Spirit and spiritual Armor that shields and defends your soul Is not in a Book outside of you, but within in the Spirit. The Book declareth of them, But the Sword and Armor are within in the Power of God. Wait in the Light that discovers the error and the lie in you, And in the Light that raises up a daily Cross to crucify the selfish will, That would rule you with fear, and lust and resentment. This Light will set a Watch over you, over your thoughts and actions. A Power will arise within to deliver you from temptations, A Power to work out the selfish part from the center of your being.

Therefore, all you that love the Light within you, stand still in it, Out of all your own thoughts, your self-justifications, the devotion given to self, Out of what self would have you imagine you need. Wait. Wait for the true Power and Strength, Joy and Comfort to your souls, Which no man can give, but God alone does give it freely To all that wait in the Light... and obey.

All you who love the Light and obey it will be led out of darkness, Will be led away from the corrupt deeds of self into the Light of Life, Into the Way of Peace, And into the Life and Power of Truth. This Light, if you love and obey it, will lead you from your will-worship, And the lifeless, deceitful customs of the world that surrounds you. It will teach you to worship God in Spirit and in Truth, And you will know what it is to be ordained in the open and authentic Life And in the Spirit's Mystery.

This is a personal and poetic transcription of the teaching of George Fox from letter Number 23, 51 A in The Annual Catalogue of Fox's Papers of The Swarthmore Manuscripts and is taken from T. Canby Jones' collection of the pastoral letters of George Fox, The Power of the Lord is Over All (1989, Friends United Press), p. 474. I have tried to keep to Fox's language but have freely inserted new wording that speaks to my condition where I thought newer or more personal words were needed. Reading Fox may cause us to forget that he was a powerful speaker. There is a natural cadence in Fox's writing that must have come from his constant speaking. It is my hope that my transcription will make that cadence plain; bringing out the power of Fox's voice to speak today to our condition. Fox is always better read aloud. I recommend that Fox Bones be read aloud even when reading to oneself.
How Can I Keep from Singing?

by Martha E. Mangelsdorf

I was in a bad mood. In a few minutes, I had to leave my home to volunteer at a weekend retreat for New England Yearly Meeting's Junior High age group. Yet all I felt was exhaustion and crankiness after a week of work. At that moment, I wanted to do my laundry and rest, not sleep on the floor with dozens of adolescents. How, I complained to God, am I supposed to do this? I don't have enough love in my life to give this way. I need more love if indeed you want me to do this.

It took less than an hour for God to show me an answer to my complaint. By that time, I was at our meetinghouse, where the retreat was to take place. The retreat leader was having car trouble, so instead of attending a pre-retreat staff meeting, I had time to kill. I idly passed the book cart, where our meeting displays Quaker books for sale. That's where I saw my answer.

It was a small collection of selected epistles of George Fox, entitled No More But My Love, after an expression Fox used to close a few of his letters to Friends. As I picked up the book and began to read, I felt the sweet spirit begin to move. You see, George Fox has been part of my life a long time; ever since I was taught as a small child, Fox has been a friend of mine. Yet I had never read these letters, and they spoke to me, with their direct messages to Friends about living the life of the Spirit. I felt addressed by my old friend; into my loneliness of the moment, God had sent a companion in the life of God, one whose words spoke to my heart and soul. God had given me the love I asked for.

During the retreat—as I snatched chances to read snippets of the epistles in any spare moments, whether in the bathroom or before curling up in my sleeping bag—I felt lifted up and carried by God's love, expressed in the messages of my old friend George Fox, as alive as the day he first wrote them. I was still tired, but I was no more redundant and cranky; I had joy in my heart. With that joy, I saw my companions on the retreat anew. As I watched the kids perform an improv drama game, I could delight in them, in the remarkable people they already are, and in the even more remarkable people I can see them becoming. God had given me what I needed for the task at hand.

Sometimes it's hard to say how grateful we are; it sounds corny or unrealistic. But I'm here to tell you that there's a song that runs through my life, and the story of George Fox and the Junior Highers is just one small verse. It's a song about God, and in particular it's about the way God has worked in my life through my people the Quakers, living and dead. Now, God works through lots of non-Quaker people in my life, too. In fact, I have been blessed with a rather wonderful assortment of messengers who teach me new things about God. They range from an Orthodox Jewish friend (who shares with me pieces of wisdom from her tradition) to Pentecostal fundamentalists (who have taught me much about joy, Jesus, and the use of biblical language) to lesbian feminists (who first helped me realize I could call God "She"). Even for all their messages, however, I give special thanks for my religious tradition, a tradition broad enough and open-minded enough that it has enabled me to hear God in all these other voices and not be blocked by narrow, restrictive theology. I give special thanks for all the people who, when I was a child, taught me that truth and justice and all people were important and that what a child thought mattered. And I give thanks for all the people in my meeting and yearly meeting community who, in my adult life, have helped me, held me in the Light, taught me, and cared for me.

I have a feeling I've had this song in my heart for a while, although for many years I wasn't listening. Certainly I can remember, in an early outbreak of evangelical fervor, bursting into a rendition of the "George Fox" song to a classmate as we swung on the swings on the playground during kindergarten recess. (It was a slightly awkward moment, as I recall; I think I picked up pretty quickly that not everyone in public school shared my interest of the time in things Quaker.) Like my friend George Fox in that song, I've done a little swimming in the ocean.

—extracts from "George Fox," a song by Sydney Carter
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of darkness; I know what it is to feel “tempted almost to despair,” as Fox did in the very first years of his spiritual journey. But, like George, I can say “Oh, the everlasting love of God to my soul when I was in great distress! When my troubles and torments were great, then was his love exceeding great.”

In the mid-17th century, George ultimately found the answer to that spiritual distress in a voice that said, “There is one, even Christ Jesus, that can speak to thy condition.” For me, in the late 20th century, Jesus is just part of the answer, although a very big part. God speaks to my condition not just through one Son, but through many of God’s very beloved sons and daughters, living and dead. I love the Bible, because it is a record of a people’s understanding of God, as flawed and incomplete as such understanding always is. But I believe that God is always waiting for us all to write new chapters, to recognize old errors and learn new truths.

While George Fox was blessed to live in a time and place in which ordinary people were just beginning to read the Bible on their own, we are blessed to live in a time and place in which ordinary people are just beginning to see the beauty of each other’s religions. More that that, we are blessed with a religious tradition—liberal Quakerism—that supports that knowledge, that recognizes that the movement of the Spirit is ongoing, rather than locked into a narrow creed. We also have been blessed to be part of Jesus’ tradition—and we have the opportunity to know him in our lives as teacher and friend.

For all these things, I give thanks: for the love I knew as a child from my Quaker community, for the love I know now, for the beauty of our religious tradition, for the movement of God in my life, for Jesus, for George Fox—and for the Junior Highers. I give thanks for the song that was in my heart on the kindergarten playground, and I give thanks for the song that is there now, with all its new verses. Where God is, there is so much for which to be grateful. The best way I can put it is to quote another song: “How can I keep from singing?” I can’t. For that too, I am grateful.

**WILD GEESE**

*by Patricia G. Rourke*

Last night
the geese flew silently
with the moon on their wings,
lovely in silver light
with no need for sound.

This morning
their wings are edged
with gold and rose of sunrise.
They fly pointed
toward some inner journey.

On the water
they all land at once
gracefully gliding into
their place in life today
wildly contemplative.

Holy teachers,
I think I know your song.
It is about love
being a journey,
not a resting place.

Christine Kelly lives in Bettendorf, Iowa.

Patricia Rourke is a clinical psychologist in Monroe, Michigan.
THE MARRIAGE OF TRUE MINDS

An Interview with Elizabeth and George Watson

by Linda Coffin

Many JOURNAL readers may know Elizabeth and George Watson through their public speaking and workshop leadership. Others will remember their time with Friends World College. Yet others (though fewer) may remember their years in Chicago or Civilian Public Service. Through over 60 years of marriage, Elizabeth and George have been faithful helpmates. In the Spring of 1997, Linda Coffin spoke with them about their lives together. (Some readers may be helped by first looking at the chronology on page 16.)

Tell me how you met.
George: We grew up across the street from each other. In college we met on a blind date neither of us would have gone on if we'd known it was the other.
Elizabeth: Yeah. What was romantic about George Watson, whom I'd known all my life?
George: Like dating my sister, for heaven's sake! [laughter]

Elizabeth: When I arrived [in Chicago], Ernest Burgess was embarking on a study of marriage and was looking for 5,000 engaged couples. He had a theory that the more alike your background was, the greater your chances for success in marriage. I volunteered us, and when George would be up visiting, we would have interviews, and pages and pages of stuff to fill out. Burgess was asked to determine which couple had the highest score on points of similarity and therefore the greatest chance of success in marriage. [He] called us up and said, "You are it!"

George: We were interviewed for [a two-page spread in the paper], with a 4-inch-high pink headline saying, "They Passed the Kiss-and-Tell Test."

Elizabeth: So, if we get into a hopeless argument, one of us can always diffuse it by saying, "Look, we've got to stay together. We can't let Burgess down." [laughter]

Linda: How did you come to be at Association House?
Elizabeth: At the University of Illinois, Urbana-Champaign, she was at Chicago Theological Seminary, with 100 men and 10 women, and all the men had to get married to get jobs. I kept the Illinois Central Railroad in business making trips to Chicago to look after my "interest" there, and I regard it as one of my greatest achievements that at the end of the year she married me instead of one of those prospective ministers.

Linda Coffin is a member of Minneapolis (Minn.) Meeting.

Elizabeth: When I arrived [in Chicago], Ernest Burgess was embarking on a study of marriage and was looking for 5,000 engaged couples. He had a theory that the more alike your background was, the greater your chances for success in marriage. I volunteered us, and when George would be up visiting, we would have interviews, and pages and pages of stuff to fill out. Burgess was asked to determine which couple had the highest score on points of similarity and therefore the greatest chance of success in marriage. [He] called us up and said, "You are it!"

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Linda: How did you come to be at Association House?

Elizabeth: When George lost his fellowship, [someone suggested a settlement house] "Ask if there is an opening for a staff worker, because this will give you your living and a roof over your heads, as well as a little income." So we went to Association House, and I think every place we've lived since has resembled a settlement house.

George: We would ultimately rather have a big house and fill it up with other people—kind of like being in community service.

Elizabeth: We seem to be blessed this}

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way. Things happen to us that turn out to be . . .
George: . . . better than what we’re disappointed at not getting!
Linda: Then you got your first teaching job, George?
George: Yes, at Southern Illinois University in Carbondale. The mores of the community were Deep South. I had a very good experience on the faculty, but Elizabeth had a terrible time because the town was totally unsympathetic to our values.
Elizabeth: There was absolutely nothing for the kids to do. So George and I decided we would have open house for the students. Well, I got a call from the dean of women . . .
George: . . . a kind of desiccated Southern belle.
Elizabeth: “Oh, Mrs. Watson, it’s so nice of you to have open house, but you know you can’t have the black students at the same time. You’re going to have to run two open houses.” I drew myself up over the telephone to my five-feet height, and I said, “Dean So-and-So, that is contrary to my religion.” Well, the black students were afraid to come.
George: We were invited to be chaperones at their dance—the segregated dance. We got out on the floor and danced—with each other. The University guard came and tapped me on the shoulder and said, “You are not allowed to dance on the same floor with the black students.”
Linda: Even if you weren’t dancing with one of them?
Elizabeth: Well, that had been the next step in our minds, you know! Our daughter Sara was born there in 1940. I did not want to raise my daughter where we were going to be bumping against hostility to our values at every turn.
George: So we went back to Chicago. Basically, we didn’t know how to be effective radicals on race relations in a southern community.
Elizabeth: When George was drafted as a CO in 1945, with no pay and no dependents’ allotments, we had three children under school age. Our friend at the settlement house said, “I’m having a hard time hiring staff during the war; you and the children just come back here.” Association House offered me a live-in job and we had a home, which was an incredible gift! I never had much money. But we had a comfortable place to live, we had three meals a day. The children went into the day nursery, and there was free medical care.
It was a difficult time, but I absolutely loved my job. I was making use of abilities that had lain dormant while I’d been a full-time mother. I knew then that I was a much better mother for working and being involved in something other than domestic problems, and that from then on I would work.
George: [COs] were supposed to go to camps and receive bare maintenance, with no provision for families. That’s why [Elizabeth] had to earn her way, because there was no income. One redeeming factor was that after three months in a camp, I was given what I regarded as the best job in Civilian Public Service. Working for the National Service Board for Religious Objectors, I designed the system by which men were discharged from CPS. [The military] had a very elaborate discharge system involving points, but the Armed Services Committee said, “A point system is too good for those yellow-bellies.” So I had to devise something that worked like a point system, but wasn’t a point system!
Meanwhile, Elizabeth had been sending me clippings about this exciting new college being started in Chicago. [After CPS], I was at Roosevelt University for 26 years and found it a most satisfying place to be. It was intended to be based entirely on human equality. The Board of Trustees had black members, labor leaders, and women, very exceptional in those days. They hired distinguished Jewish refugee scholars, [and] outstanding women and black academics who could have, in a fair competition, drawn the prestigious institutions. One of the ways it paid off to be egalitarian was that we got better faculty than we could afford! People predicted that a university without quotas would become all black, but in fact the student population reflected the general population of Chicago: 20–25 percent black. The application for entrance did not ask about race, which
It was a very radical thing at that time.

It was really very rewarding to see [our students] coming up from a background where nobody in the family had ever gone to college, and where there was real poverty and discrimination, [going on to] careers, doing graduate work, and becoming eminent citizens. A real feeling that we were making a difference. Our students included Harold Washington, the first black mayor of Chicago, who gave me a lot of credit for the success of his career. Also Charles Hamilton, co-author of Black Power, who taught at Lincoln, Roosevelt, and Columbia, and James Forman, one of the leaders of SNCC (the Student Nonviolent Coordinating Committee).

Linda: During those years, you lived in a large Frank Lloyd Wright house. How did that happen?

Elizabeth: The Hyde Park-Kenwood neighborhood was changing racially, so the owner of the Isidor Heller House wanted out. . . .

George: And we wanted in. . . .

Elizabeth: We made a very low offer, which was accepted, and we lived there for 25 years. My parents and many, many students lived with us there throughout that time.

Linda: While George worked at Roosevelt, what did you do?

Elizabeth: I worked for three years in the AFSC regional office. It was funny—I was going out one night and the doorbell rang and here were some people from the [American Friends] Service Committee. Assuming they wanted to talk to George, I ushered them in and said, "George, here is So-and-So," and off I went. Well, they had come to talk to me, to offer me a job, and here I just went off and left them!

George arranged his teaching schedule around three days a week, teaching from early morning until 10 o'clock at night at Roosevelt. . . .

George: One of the advantages of being department chair!

Elizabeth: . . . and he was home Tuesdays and Thursdays. Tuesdays and Thursdays I went in to the Service Committee office, and I was gone most of the weekends, traveling [for the AFSC].

George: We had the house and children covered by this alternating-day process.

Elizabeth: So the kids were not neglected. There was somebody home to give them lunch every day and to be there when they got home.

Linda: They probably got to see their father more than a lot of kids in their generation.

George: That's true, yeah. I could always mark papers and prepare for classes at home.

Linda: And after the Service Committee job?

Elizabeth: Race relations had become my big concern in college, when I had a friend who was black. [I asked] myself when I went into a restaurant, "If Evelyn were with me, could she eat here?" If the answer was no, then I couldn't either. When we were looking for a place to live, "If Evelyn wanted to live in this neighborhood, could she?" And if the answer was no, then I didn't feel that we could either.

The University of Chicago business office had blanketed that whole area with restrictive covenants, so that the property could not be sold or leased to people of color. But, in 1948, the Supreme Court ruled that this was unconstitutional. Our meeting sent out a letter, saying, "This is a moment when we can act to create an interracial community. Would you join us?" We organized block by block. It started out as a volunteer organization, [then] there were grants and I went onto the staff of the Hyde Park-Kenwood Community Conference.

That was a job I absolutely loved. We were incredibly successful. It's still an interracial area with high standards. We were trying to have an open community where people could buy housing and live without reference to their color. That is what I look on as my contribution to Chicago.

Linda: When did you get started on your writing career?

Elizabeth: Well, in 1970, I was sitting in
meeting one morning, and I felt myself getting sicker and sicker. I had pneumonia.

George: Medicare had just been instituted, and the hospitals were flooded. Our doctor had great difficulty getting her a bed. We finally loaded her into our Volkswagen bus, drove her to the hospital, and pounded on the counter until they agreed to give her a chest x-ray.

Elizabeth: My life hung in the balance for a while. During that time, our first grandson was born. I lay there thinking, “If I die now, this grandchild is never going to know anything of my spiritual journey.” So I promised myself and my God that if I recovered I would begin to write, in order to leave a record of where I have been spiritually. In a sense I write for myself. The doctor said, “You’re going to have to get out of Chicago [because of air pollution].” So we opened ourselves to what might come, and what came was Friends World College.

Linda: As I talk with you, it seems that Elizabeth is more introspective and introverted, while George is more extroverted and “group-focused.”

Elizabeth: “Introvert” is not the word to describe me. I began preaching when I was in junior high, and I preached all through high school and college.

George: Elizabeth functions on a very personal level. I tend to be more abstract in my thoughts and my approach. I’m much more comfortable with structured situations where I know what I’m supposed to do. In every organization I have worked in, I gravitate toward the governance of the organization. By interest and experience, I tend to become executive and board member, rather than carrying out direct program. I think this is temperamental.

Elizabeth: I have, much more than George, a need for periods of solitude. This is partly to keep in touch with God and to be sure that I am doing what God wants me to do. But when I have that sense of being called by God to take a stand on something, there isn’t any stage fright in me.

George: She’s very courageous on matters of principle. Now she [needs solitude]. I don’t. I have always found a lot of solitude in reading. But it wasn’t to get away from people—it was because I wanted to read! My religious experiences have generally been group experiences, workcamps, a gathered meeting for worship, working through terrible problems and finding a deep closeness among the group. So that’s, again, different roles for us. We follow parallel paths and support one another. We have very similar approaches to the Quaker form of community. The chief business officer was the second one, and the third one was a student, usually a senior, chosen by the worldwide Friends World College community on the basis of consensus, taking a leave of absence and serving as a full-time ombudsperson and dean of students. The student voice was very important because the students were the only ones who had been through this kind of education, and they could say to George, “George, that idea isn’t going to work out in Kenya.”

George: At every one of the regional centers there was a student executive as well. [This] was the Quaker organization I’ve been involved with that ran on Quaker principles more fully than anything else I’ve known. This was very much a community-building kind of experience as well. Talk about participatory democracy! About as far as you can go! Although it has now merged with Long Island University, the Friends World College program is being carried on successfully without change in the new setting.

Linda: You celebrated your 60th anniversary this summer. That’s remarkable. Why do you think your marriage has lasted this long?
Elizabeth: In 1937, [you] expected that you were making a lifetime commitment and that if there were problems, you worked them out. There had been a general optimistic feeling that we could solve the

George, Sara, Elke Wölker, and Elizabeth. Elke and her sisters, childhood German penpals of the Watson daughters, joined the family in 1962 when their parents died.

Timeline

Childhood/Adolescence
George and Elizabeth grew up in Lakewood, Ohio. Their parents came from rural poverty and were teachers. Both fathers were school administrators. Their families were close friends. Elizabeth became an expert on Gandhi and gave literally hundreds of speeches about him during high school and college. George was interested in politics and became an active Socialist.

College and Graduate School
Both went to Miami University. George was chair of the mock presidential convention in 1936. Elizabeth was co-chair of the Armistice Day demonstration against war. They joined the Fellowship of Reconciliation. George went to the University of Illinois for his master's degree, and Elizabeth went to Chicago Theological Seminary.

Marriage & Early Years Together (1937–1941)
They were married in 1937 and joined 57th Street Meeting. In 1938 George lost his fellowship at the University of Chicago. They moved to Association House, a settlement house where Elizabeth could support them while George finished his Ph.D. in political science. In 1939, George became an instructor at Southern Illinois University in Carbondale. Their daughter Sara was born there in 1940. They moved back to Chicago in 1941.

Wartime (1941–1946)
From 1941 to 1945, George worked for the Federation of Tax Administrators. Jean and John were born in 1943. George was drafted in 1945 and worked for the National Service Board for Religious Objectors in Washington, D.C. Elizabeth and the children moved back to Association House until George got out of CPS in February 1946.

Chicago (1946–1972)
They lived in the Isidor Heller House (a 15-room house designed by Frank Lloyd Wright in 1897) for 24 years. A number of students lived with them for shorter or longer periods, and Elizabeth’s parents occupied the third-floor apartment. Carol was born in 1949. In 1962, Elke, Heide, and Silke Wolker of Lübeck, Germany, joined the family after the death of their parents. They had been penpals of the Watson daughters.

At Roosevelt University, George was first chair of the political science department, then dean of students, then creator of a graduate program in public administration, and finally dean of the College of Arts and Sciences. Elizabeth worked with the AFSC regional office, then with the Hyde Park-Kenwood Community Conference.

In 1964, the family was in an accident on the way home from John's wedding, and Sara was killed. In 1964, Elizabeth became assistant to the dean of the School of Social Service Administration at the University of Chicago and in 1967 went to work for the Friends meeting. In 1970, Elizabeth barely survived pneumonia. Their first grandchild was born that same year.

Friends World College (1972–1980)
George was Moderator of the Presidential Council at Friends World College, and Elizabeth was curator of the Walt Whitman Birthplace. They went to many Quaker conferences in 1967–1968, often combined with personal travel, travel in the ministry, or visits to Friends World College programs and students. Elizabeth’s book Guests of My Life was published in 1979.

They retired to this planned Quaker community in Massachusetts. In 1983–84 George and Elizabeth were fellows at Woodbrooke College, Birmingham, England. In 1988, they were observers at the FWCC Triennial in Japan and traveled extensively throughout India, a journey recounted in the book they co-authored, Pilgrimage to India.

Minneapolis (1991-present)
They currently live in a condominium for seniors, near their daughter Carol and many close friends. They have joined the Minneapolis Friends Meeting. Elizabeth’s book Wisdom’s Daughters was published in 1997.

world’s problems, but along comes Hiroshima. The evil was no longer just over there in Hitler and Mussolini, it was in us! I don’t think people who grew up after Hiroshima ever had the basic optimism and sense of permanence that those of us who grew up before had. George: It seems to me that what has cemented our marriage, more than anything else, is that each of us put the other first. So the major decisions of our lives tended to be where one of us gave up something because of the needs of the other. The first example of this was when I lost my fellowship and Elizabeth worked to support me while I completed
my dissertation. Southern Illinois University was a wonderful place to get my apprenticeship in teaching, but we [left] because Elizabeth was unhappy. All the way through, our decisions have been made, not on the basis of one of us being more important than the other, but of who had the greatest need.

Elizabeth: We also have the great joy of having a common background in which each of us saw events from a different angle. My memories of it are different from George's.

George: And we can fill in the details differently.

Linda: How has feminism affected your relationship?

Elizabeth: Well, it affected me profoundly because I always lived in the shadow of George's brain and wished I had been given a logical, orderly brain like George has.

George: She was literally brainwashed. [laughter]

Elizabeth: Feminism made me aware that my ways of doing things, my intuition, my hunches, my sudden leaps, were a perfectly normal way of functioning. I came into a new self-confidence with feminism. The National Council of Churches set up a commission on Women in Ministry in 1974, and this was where I met some of the women who are now big names in feminist theology. So I was plunged into feminist theology. Wow! What excitement at what was going on there!

George: "You, Neighbor God" [Elizabeth's lecture at Illinois Yearly Meeting in 1971] was really the thing that launched your career as a public Friend.

Elizabeth: I got a letter in the mail from Jim Lenhart, the editor of FRIENDS JOURNAL. And he said, "Dear Elizabeth Watson, Yesterday I had never heard of you, and now you are one of the most important people in my life." [hearty laughter] "Someone has given me your pamphlet from Illinois Yearly Meeting. I want to open the pages of FRIENDS JOURNAL to you; I want you to write for us..." and so on.

George: In the end, Jim edited [Elizabeth's book] Guests of My Life and published it. My comment about feminism is quite different. I had no problem at all with gender equality. I had a strong mother, and my parents made decisions jointly. I had no sense of domination in the
family I grew up in.

Elizabeth: I say to people that I would have married George to get the mother-in-law. She was a wonderful person, someone who was very, very dear to me.

George: I feel the same way about Elizabeth's father. The problems I had with feminism were of unlearning the culture—like some of the language issues. But the principle, I think, was never a problem for me. I got some real help from my daughters, who wouldn't let me get away with joking about things! Of course, I always thought Elizabeth's concern about her brain and mine was sheer nonsense! I have always looked up to her as at least an equal, and as my superior in many things, when she was mooning around about not being as bright as I was.

Linda: I am intrigued by how you maintain a private life in spite of being very public people. For instance, in the case of Sara's death, that became a very public thing. And yet, it was also a very private thing for you.

Elizabeth: [She] had a Quaker leadership grant to travel among Friends in the Eastern Zone. Oh, I stewed about my daughter going off alone in her little car behind the Iron Curtain, and then she was killed on a journey [to our son John's wedding] that none of us ever questioned!

Linda: Do you often find that, because people know so much about your public life, they want to know more about you privately than you wish they did?

Elizabeth: You know, I'm not comfortable being a mentor. But I have a lot of people whom I carry, people who have had cancer, people who have lost children. I get a letter in response to Guests of

George and Elizabeth in 1983

My Life from someone who pours out, "My daughter was killed at such-and-such an age, and your book has been so helpful . . . ." [sigh, long pause] I can't just let a letter like that go; I have to answer it. Part of my ministry is to try to reach out to people who have been wounded in the same ways I have been wounded. So now it is quite a collection of people. And my desk is piled high with unanswered mail.

Linda: It seems to me as though that's something you do enjoy doing, but that maybe it overwhelms you every now and then?

Elizabeth: It overwhelms. I haven't got time to answer all the letters that keep piling up.

Linda: You're both in your 80s now and are having some health problems [including George's increasing blindness].

George: Well, I was always someone who worked very well when I had a secretary to dictate to.

Elizabeth: And I made it clear to him . . . . [pauses and laughs heartily]

Linda: That you were not going to be that one.

George: That was something we agreed to, although it was a great deprivation for me. I've always been an inaccurate typist. Word processors have helped because I can correct mistakes easily. But now I'm learning how to overcome my blindness by typing everything.

Linda: I suppose, with your vision problem, being able to type is an advantage over handwriting.

George: Oh, yes. Very much so. But with the vision thing, proofreading is more difficult. I depend on Elizabeth more now.

Elizabeth: Ever since that first serious illness, [I have had] a sense of living on borrowed time. After cancer surgery in 1984, I was told that I might have five more years. Well, I've passed the twelfth anniversary. I feel strongly that I haven't time to waste, that I've got to keep doing things. I've got more books stacked up in my head that I want to get down. In a sense, each day is a gift. I feel that if I once gave up—ohhh!

George: Yeah, we are not hallowing our diminishments, we're fighting them!

Elizabeth: And we have our diminish-

ments, heaven knows! But Verdi wrote his best operas when he was around 90, George Bernard Shaw was writing plays beyond 90, well . . . My work is getting better. I feel a freedom to speak my mind, because what's there to lose? I feel that God has called me into ever-widening spheres of thought and action.

George: On my approach to aging, I don't have Elizabeth's sense of calling that there are jobs that I've got to get done. But I want to keep on going because I enjoy life very much. I want to be around to help Elizabeth keep going, because without either of us the other would have a harder time.

Elizabeth: I've certainly made a commitment to myself that I want to live as long as George does, because with his eye problems there are many things I can do to make life easier for him. Like buttoning his shirt! [laughter] [She was buttoning his shirt when I arrived for the interview.]

George: I feel I have an important continuing contribution to make. I think I'm one of the best clerks in the Religious Society of Friends in the United States. There is a very important educational job to be done helping more people learn how to do these things well, and [keeping] the processes of Quaker organizations as close as we can to our Quaker beliefs. I think this is an area where the Religious Society of Friends has failed substantially. Friends have set up institutions and accepted the conventional hierarchical structure as the norm, although it is flatly contrary to what we believe. I do have a calling in this sense. I feel that I have a contribution to make, as long as I'm able to keep going.

This interview was conducted in four different sessions at George and Elizabeth's apartment. They had their own comfortable overstuffed chair with piles of reading materials nearby. Classical music played softly in the background. On the walls were a woodcut of Gandhi and a painting of the Frank Lloyd Wright house where the Watsons lived. When I arrived the first time, George was "reading" a book on tape, and Elizabeth was concerned about editing the manuscript of her new book. The phone rang often while I was there. These are clearly busy, contented lives, and it was a privilege to be invited in for a closer look.
May was a glorious time to travel to Fairbanks for my year as Friend in Residence. I was accompanied by Marty Grundy, a member of my meeting; we were sponsored by the FGC Religious Education Committee as we visited small, isolated meetings. We started out on May 3, 1997, and slowly made our way across the country.

The rolling hills and dairy farms of Wisconsin were beautiful after the flat, plain country of western Ohio and Indiana. North Dakota has a stark, unadorned openness that I found compelling. When we entered Montana, the country became dramatic in a less subtle way. Suddenly we were surrounded by white-topped mountains and huge open spaces: really what I have always thought of as the “West.”

The mountains, snow-topped, reminded us that winter was just past, but the flowers celebrated the beginning of a new season of growth. It was good to be alive!

Eastern Washington was a surprise. It is full of huge wheat fields, all irrigated by giant insect-looking machines. The country is really desert, prickly pear cactus and all. There is even a petrified ginkgo forest. When we arrived in Bellingham, however, the Washington I expected showed itself. One day we walked in rainforest down to the seashore. We found purple starfish and little red/green crabs and the wonderful sea air. The next day we went up into the Cascades and walked in snow fields in the shadow of huge craggy mountains and rushing mountain streams.

On May 16 we boarded the ferry Columbia for a nearly three-day voyage up the Inside Passage to Juneau and on to Haines. The Inside Passage is awesome. The water is almost all protected, so it is as calm as a mill pond. On either side are mountains and wilderness.

While in Juneau, we went to the Mendenhall Glacier. It is next to the city, and it is a sight to behold. Like the mountains, its presence is undeniable. In Haines we stayed in a cabin looking out over snow-covered mountains, the fjord, and a full moon. Our drive from Haines to Fairbanks was again full of nature’s splendor. When we passed the Wrangell and St. Elias mountains, we were in the interior of Alaska. It is full of rolling hills and funny little spruce forests, birch forests, and muskeg, a swampy, scrubby country full of berries, bear, and moose.

We ran out of words to express our astonishment and delight with the beauty we encountered. I wish everyone could walk in our footsteps and experience the vast beauty our Mother Earth has to offer. I feel deeply blessed to have had this opportunity. We arrived in Fairbanks on May 22. I was glad to be home.

Along the way we visited Friends and meetings. We experienced warm hospitality, genuine interest in the question of leadings, and people committed to living up to their Quaker values. There were some God-centered moments with Friends and times when opportunities were missed. Sometimes we didn’t pick up on something said and saw it only later; sometimes Friends didn’t know quite what to do with us. All in all, it was a rich experience. We were in the presence of great generosity of spirit.

Even after arriving in Fairbanks, the awesome, overwhelming beauty of nature has continued to have an impact. While visiting Denali National Park, there was
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March 1998 Friends Journal
Mom! Dad! I'm on a committee!

Beginning with these words, a delighted nine-year-old told her parents that she would help plan the next month's Junior Meeting for Worship. Instituted by the First-day School Committee of Pittsburgh (Pa.) Meeting in September 1995, the junior meeting was one of several innovations and experiments designed to respond to the meeting's expressed goals for its children.

These goals were as follows: Community, integrating the children into the larger meeting in meaningful ways; Silent Worship, helping the children understand and contribute to the silence of meeting; and Quaker Identity, the incorporation of Quaker history, traditions, and values into the First-day school program.

With regard to the goal of community, a junior meeting for worship, including music, Quaker testimonies, a story or drama related to the children's version of the Queries of the month, intervals of silence, and worship sharing took place on the fourth First Day of each month to give the children direct experience of meeting life. After the first one, children from the intermediate and junior high/high school classes were invited to help plan some of the activities. Co-clerks were selected for the first half of the year on the basis of three criteria identified by the children: being organized; having a loud voice; and being able to read. Two other youngsters served as clerks for the second half of the year. The clerks regularly reported on First-day school activities at the monthly meetings for business. Children's meetings for business also were held for a while, but proved not to be of long-term interest.

After several years during which the children shared the first 15 minutes of meeting with their families, at this time the children were encouraged to join the adults at the end of the hour. For the little ones, this meant coming downstairs just in time to sit in their parents' laps to listen to the introductions of newcomers and weekly announcements; for the older children, it meant actually joining in the last 10 or 15 minutes of worship. Once a month a youngster read the children's version of the monthly Queries instead of the adult version. Children also made announcements regarding various service projects for which they needed adult support.

As for the goal of silent worship,
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the First-day School Committee incorporated several short periods of silence into the junior meeting. The organizers also preceded such meetings with centering activities appropriate to different grade levels and asked teachers to include centering exercises at the end of all their class sessions before taking the children downstairs to meeting for worship. Having them enter towards the end rather than the beginning of meeting gave them the opportunity to experience the greater centeredness of the meeting itself and to begin to participate on the same level. As the year progressed, many adults commented on the children's increasing ability to sit in silent worship without noticeable discomfort.

With regard to the goal of Quaker identity, a story related to Quaker history and/or values was featured in the junior meetings during that first year. In 1996-97 a new three-year curriculum was introduced. The first year (1996-97) focused on Quaker testimonies and how they relate to our daily lives. The second year (1997-98) emphasizes Quaker history, with a "Quaker Hero" of the month and a culminating activity as part of the junior meeting. The third year (1998-99) will look at Quakers vis-à-vis the Bible and other religious literature, in ways appropriate to the ages of the children. The Friends General Conference Bookstore and staff have proved a valuable resource for curriculum ideas and materials.

During the first year of innovations, the First-day School Committee checked with the rest of the meeting on several occasions to make sure its programs continued to reflect the agreed meeting goals. In December a worship-sharing session elicited many favorable comments along with some reservations and suggestions for future activities. A discussion in May 1996 spoke to future curriculum plans as well as programs-to-date. The committee took all comments very seriously and tried to incorporate them into its planning.

During the second year, the curriculum, which examined the Testimonies in concert with Pittsburgh Meeting's monthly Queries, was supplemented by a regular parents' handout. On the front page these sheets featured the children's version of the Queries; a small calendar highlighting meeting children's birthdays and the anniversaries of famous historical Quakers; and a suggestion for relating Quakerism to home life under the heading "Friendly Food for Thought." On the reverse was a list of books and stories related to the month's theme.

By the end of the 1996-97 year, the committee had noted an ongoing tension between one group of Friends that wanted meeting children to be familiar with Quaker values and history and another that preferred First Day to be a time of play with minimal educational content. Attendance was sometimes sporadic, making continuity of instruction difficult, despite many dedicated teachers and teaching assistants. The committee provided an opportunity for the meeting to address these issues at a July session, at which time the decision to make First-day school a learning experience as well as an opportunity for fellowship was confirmed. Parents who could not bring their children every week asked the committee to specify the more important times when their children should attend. Others requested handouts to assist parents in covering some of the material that their children would miss. Despite the frustration of teachers who could not count on regular attendance at their classes, the committee reaffirmed the principle that all children were welcome at First-day school whenever it was possible for them to be there.

In September 1997, instead of a monthly handout, the committee produced a yearlong calendar, ending in August 1998. Full-page calendars with children's and famous Quakers' birthdays duly noted were large enough for families to add their own commitments. Each facing page covered the month's Queries; brief identifications of that month's historical Quakers; and a drawing and quotation related to the "Quaker Hero of the Month." These were bound and distributed to parents and teachers, with additional copies made available to other Friends for a small charge. Copies were also sent to families who were no longer attending meeting with a notation that they were missed.

Ongoing First-day school service projects include collecting money for UNICEF on Halloween; knitting or purchasing warm outerwear for a "Mitten Tree" at Christmas; and cleaning out desks at the end of the school year to provide pencils, pens, and other goods for needy schools in developing countries. A Halloween party and square dance, cosponsored by the Oversight Committee; a holiday play near Christmas; and a family picnic in early summer also help bring adults and children together.

Pittsburgh Meeting's experiments with First-day school continue to be refined, with additional ideas considered all the time. While the process is never complete, we have made noticeable progress toward meeting the stated goals of Community, Silent Worship, and Quaker Identity. At the very least, our children are now beginning to find answers, based on their discussions of the Testimonies and their explorations of the lives of famous Quakers, to the question of what it means to be a Quaker today.

March 1998 FRIENDS JOURNAL
A New Kind of Superpower
by Bridget Moix

On Dec. 3-4, 1997, 122 nations signed the “Convention on the Prohibition of the Use, Stockpiling, Production, and Transfer of Anti-Personnel Mines and on their Destruction.” Serving as a representative of the Friends Committee on National Legislation (FCNL) at the treaty signing conference in Ottawa was, without a doubt, the most exhilarating experience of my life.

Delegates representing nongovernmental organizations (NGOs) from around the world joined government officials in Canada’s December chill to celebrate the culmination of intensive, internationally coordinated work. They also shared the warmth of what Jody Williams, coordinator of the International Campaign to Ban Landmines (ICBL) and co-recipient of the Nobel Peace Prize, called “a new kind of superpower.” For the Ottawa Treaty is evidence of what can be accomplished through a process of open cooperation and visionary leadership.

In April 1996, frustrated with the lack of movement in the UN’s Conference on Disarmament, a handful of governments agreed to sit down and discuss the possibility of an outright ban on anti-personnel landmines. They needed a quiet place to meet where the discussion could be open and forthright without the flash of press cameras or the scribbling of journalists. So, at the invitation of David Atwood and the Quaker United Nations Office in Geneva, government officials gathered over soup and bread around a table set and served by Friends in Quaker House. I doubt even those who shared that simple meal imagined the world would come so far so fast.

By December 1997, governments had drafted, negotiated, and signed a treaty outlawing anti-personnel landmines. Such speed was unimaginable before Canadian Foreign Minister Lloyd Axworthy dared to suggest countries develop a treaty outside traditional negotiating fora. His leadership paved the way for small and medium-sized powers to play a stronger role than in past international treaty negotiations. In October 1996, when Canada called for countries to complete and sign an international treaty banning anti-personnel landmines in only a year’s time, the U.S. government and other large powers seemed nonchalant. But the international community, notably smaller states and those countries most affected by landmines, took up the challenge. When the United States finally entered treaty negotiations last September, it sought exemptions that would have dramatically weakened the convention. The leaders of smaller nations, however, refused to give in. Last December, when foreign ministers from around the world lined up to sign the Ottawa Treaty, the U.S. government delegates could only sit on the sidelines, their leader yet unwilling to join the historic moment.

On the first day of the conference, Joe Volk, FCNL’s Executive Secretary, and I bumped into one of those U.S. government officials who was participating as an observer. He adamantly insists the United States should not give up all its mines. “Joe, we should find some time to talk . . . Do you have a minute?”

At their invitation, I joined the informal, off-the-record chat. The cordial manner in which clearly oppositional arguments were presented, acknowledged, and then respectfully countered was a lesson straight from Quaker Lobbying 101. The United States didn’t sign the treaty that day, but the following afternoon the same government representative sought Joe out to labor with him some more, and the conversation continues here in Washington.

Open dialogue with our government is what FCNL’s work is all about, but the landmines campaign has brought such interaction to a new level internationally. Over the course of the Ottawa conference, government officials and NGO representatives alike repeated words like “partnership,” “mutual cooperation,” and “cooperative consultation,” referring to the unprecedented coordination and interaction of government and nongovernment players. Organizations engaged in work in places like Cambodia, Angola, and Afghanistan brought their experiences and their expertise straight to the negotiating table. Unlike the largely closed proceedings of traditional treaty negotiations, governments welcomed NGOs into the Ottawa process, seeking their advice and expertise.

The Ottawa process has succeeded in translating a humanitarian call to action into a political reality. The coordinated international grassroots campaign of the ICBL, which relied heavily on new technology like e-mail and the internet, managed not only to raise public education to incredible heights and to win the Nobel Peace Prize, but also to
transform a military/security issue into a humanitarian concern with strong and effective political will backing it. The Ottawa Treaty has set a standard that nations cannot ignore. The world can no longer look at anti-personnel landmines as just another weapon in the arsenal. Their effects on individuals and communities have become vivid testimony to an epidemic that has wreaked havoc across the globe.

The United States’ continued refusal to sign the treaty cannot be justified based on purely military arguments that remove the issue from the political and humanitarian reality. To its credit, the United States has begun to address the humanitarian crisis of landmines by initiating an effort to raise $1 billion for demining and to clear the earth of all mines currently in the ground by 2010. No doubt the realization of such a proposal would contribute greatly to alleviating the landmines crisis. But it will not serve as a substitute for signing and ratifying the treaty swiftly nor excuse the United States’ lack of leadership and continued use of landmines. Clearing the ground behind you while continuing to plant new mines in the path ahead does not effectively or ethically contribute to the real solution. The people of the world, the victims and survivors of landmines, and 122 nations have spoken.

On the final day of the government signing, members of this new “superpower” gathered in the Notre Dame Cathedral Basilica for spiritual reflection and renewal from a much higher power still. We prayed, we chanted, we rejoiced in dance. As the celebration came to an end, young women in brightly colored gowns circulated through the pews to light the candles we all held. I looked around the darkened church and smiled at the quiet scene that closed our gathering, with each person radiating their own light to create a picture of utter peace. Drifting out of the church, we left our candles at the door, carrying our message and our Light back into the night. The next morning, the nongovernmental actors in this partnership movement would regroup to examine the past few days, plan the next steps, and prepare for the mountain of work ahead.

The single military, economic, and political superpower of the world stands outside the landmines treaty—despite a mandate from the international community, clear congressional leadership, and an overwhelming public outcry. The successful implementation and universalization of the treaty, as well as the removal of already emplaced landmines, remain urgent tasks for the international community. So why am I convinced, now more than ever, that the tide is turning?

Slowly and steadily, congressional and public pressure will continue nudging the administration along. Led by the valiant efforts of Senators Patrick Leahy (VT) and Chuck Hagel (NE) and Representatives Lane Evans (IL) and Jack Quinn (NY), with the support and guidance of the U.S. Campaign to Ban Landmines, the United States is moving steadily toward signing the Ottawa Treaty. The work of FCNL and its constituents will not cease. Returning to Washington, I was greeted immediately with phone calls from Friends asking for the latest update on what they could be doing to get the United States on board. Our work is far from over, but I pursue it now with a fuller sense of the global community that works with us, with a clearer vision of what a “superpower” really is.

For updates on the landmines issue and how you can help move the U.S. toward the Ottawa Treaty, please contact FCNL, 245 Second St., NE, Washington, DC 20008; phone (202) 547-6008; fax (202) 547-6019; e-mail <fcnl@fcnl.org>; Web page <http://www.fcnl.org/pub/FCNL>.
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Canadian Yearly Meeting

Greetings to Friends everywhere from the 164th yearly meeting of the Religious Society of Friends in Canada, our 42nd as a united meeting. We came together with the theme of “Caring for Each Other.” We met at Cedar Glen Conference Centre, Bolton, Ontario, August 16-23, 1997. Members came from 21 of our 22 meetings across the country, and we were joined by Friends from yearly meetings outside of Canada.

Although diminished attendance gave some cause for concern, it enabled us to share more deeply and to build a close community early in the week. This was particularly brought out in a memorial service for two members who died tragically during the past year. There was also a shared concern for our Friend, Jack Ross, who was held in detention in connection with his witness against logging practices in British Columbia.

The bond that continues to draw Friends to yearly meeting from across Canada’s 4,000 miles (6,000 Km) leads us, in the face of restructuring, to remain as one yearly meeting. At the same time, we realize that the key to the future stability of the wider Quaker fellowship lies in the vitality of monthly meetings. We are grateful for the tremendous gifts of service from devoted Friends and recognize the necessity of developing new leadership among us.

We arrived at yearly meeting in anticipation of major structural change. Although aware of some underlying anxiety, we move forward with hope and trust in leadings of the Spirit to guide us in this transition. In the spirit of early Friends, we are challenged to renew our faith commitment for a new era.

Hearing epistles from meetings around the world, we recognize common needs and concerns. We all experience fragile political structures, economic adversity, and potential ecological disaster. Tony McQuill explored these topics in this year’s thought provoking Sunderland P. Gardner lecture, “Balance is Beautiful: ecology, economy, politics, and sex; where has the Spirit led?” in which he challenged us to reevaluate our priorities in the market-dominated society. He reminded us that “we share a deep biological unity with our friends, with strangers, with our enemies, and with the rest of creation. As we learn to live in the truth of a Living Faith we will recognize that our challenge is not to save the earth but to save ourselves. And that the only way to do that is to live in dynamic harmony with each other and the rest of the life on this planet.”

Chuck Fager, who led the morning Bible study, approached the theme “Caring for Each Other” from the perspective of “peoplehood,” or the realization of being a
"called community" in the traditions of Israel, the early Christian church, and the Religious Society of Friends. The breakdown of surrounding social structures and values calls us to witness to new ways of supporting one another in faith and love.

The building of such a community was also reflected in the active presence of Young Friends, whose theme for the week was "Creating a Just Society." They also experimented with balance and cooperation in programmed activities and in group gymnastics. We all have gifts to share as we work together with trust in setting and accomplishing our goals for the future.

There were many other opportunities for Friends to come together to nurture community and personal spiritual growth. We gathered in small worship-sharing and special interest groups, and we all joined in a stimulating workshop on economic justice led by Canadian Friends Service Committee.

During this week, as we met on a hill top, surrounded by green wooded valleys, the changing sky enveloped us with the beauty of sunset and moonrise. As rain clouds were whirled and parted by the wind, we shared George Fox's vision of the ocean of light above the ocean of darkness.

Let us go forward in faith.

—Betty Polster, Gale Wills, co-clerks

Death Penalty Concerns
September 26–28, 1997
Greetings to all Friends everywhere,

We are a group of some 50 Friends drawn together from several yearly meetings, unattached meetings, and scattered Quakers who have gathered in northeastern Kansas for the Missouri Valley Friends Conference. We are a relatively informal group of Friends, attendees, visitors, and representatives of national Quaker organizations who meet annually. This year, and for the last 25 years, we have met at Camp Chihowa, several miles outside Lawrence, Kansas.

Lynn Lamberty of Kansas City, Kansas, former lawyer and recently ordained Methodist minister, spoke about the people he had worked with on death row and the effect of the death penalty on their families and the families of their victims. He told us of actions that people could take to be effective in opposing the death penalty. A particularly alarming situation arises from the pressure in Iowa to initiate death penalty legislation there this year.

In addition, Friends everywhere need to understand just how much the death penalty costs taxpayers because of legal expenses. The Coalitions to Abolish the Death Penalty hold regular meetings about how others
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Friends also heard Pat Garcia, a mother of a murdered Kansas City, Mo., man. Pat shared her belief that death should not be advocated as an answer to death, that murderers should be forgiven, and her leading to work on larger societal issues as a means to prevention of violence in the United States. Pat challenged us to look at ways to deal positively with children, as well as to recognize the internal anger experienced by many of today's youth.

In recognition of the importance of the concern to abolish the death penalty, Missouri Valley Friends Conference unites in its support of the 1994 statement of the FCNL that states, in part, that "We seek the abolition of the death penalty because it denies the sacredness of human life and violates our belief in the human capacity for change."

Friends also enjoyed walks in the autumn countryside, fellowship, good food, thoughtful worship sharing, a strategic talk by Kathy Guthrie on grassroots support in alliance with FCNL, and the famous old fashioned Saturday night talent show. A good weekend was had by all.

—B. Luetke-Stahlman, secretary

Missouri Valley Friends Conference

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News

Thomas Hicks' portrait of Edward Hicks returns to Bucks County, Pa. The rare painting (shown at right) is on exhibit at the James A. Michener Art Museum in Doylestown, Pa. Half of the funds to purchase the portrait were raised by community residents, many of whom are members of Newtown (Pa.) Meeting. Thomas Hicks, the younger cousin of renowned primitive painter Edward Hicks, painted three portraits of the elder Hicks while he was apprenticed in Edward's Newtown sign painting shop. The other portraits, in the collections of the Abby Aldrich Rockefeller Folk Art Center, Williamsburg, Va., and the National Portrait Gallery, Washington, D.C., are in the current exhibit in Pennsylvania. Thomas went on to become one of the 19th century's most celebrated portrait painters, capturing the likenesses of such notables as Abraham Lincoln, Harriet Beecher Stowe, Henry Wadsworth Longfellow, Charles Dickens, and Washington Irving. Edward Hicks, a founding member of Newtown Meeting, is depicted in this portrait at work on one of the many versions of his Peaceable Kingdom. A devout Quaker, Edward believed that images of himself were a form of self-aggrandizement, and allowed these portraits only because they were painted by Thomas.

Marian Binford Sanders received the Earlham College Sesquicentennial Alumni Peacemaker Award for lifetime achievement in peacemaking at a ceremony held on October 26, 1997, at Earlham College in Richmond, Ind. The award, part of the college's 150th anniversary celebration and rededication as a peace college, was presented to Marian and her late husband, Edwin Alan Sanders, for "55 years of shared struggle for human justice, for an end to war, for inter-national and multicultural understanding, and for broad service in the Society of Friends." In making the presentation, Anthony Bing, Earlham's director of Peace and Global Studies, said of Marian and Ed, "Their lifelong service to humanity in general and the Society of Friends in particular is unparalleled among the graduates of this college." Ed and Marian, he continued, "proved, in more than 50 years of shared peace activism, that peacemaking is not the matter of a single moment, but the commitment of a lifetime." Members of the Earlham class of 1938, Marian and Ed married in 1939. In 1942 Ed was sentenced to prison for a year for his refusal to register for the draft. While he was in prison and later in a Civilian Public Service camp, Marian taught at Pacific College, a Quaker college in Oregon; helped Jewish refugees find jobs in the Midwest; housed conscripts of the CPS camp; and worked with the American Friends Service Committee to protect the property of Japanese Americans who had been sent to concentration camps. The couple traveled extensively for the AFSC, most notably in 1965 to live in Kenya where they helped the Ministry of Education of the newly independent Kenyan government train teachers for a new education system. In 1974 Ed and Marian moved to the Philadelphia area where Ed served as the executive secretary at Pendle Hill and Marian served as principal of Lansdowne Friends School.

Pacific Yearly Meeting adopted a minute on healthcare reform at its August 1997 gathering: "Recognizing that poverty and economic inequality in the United States are widespread and growing, and that 42 million Americans are without health insurance, Pacific Yearly Meeting supports healthcare reform. While the immediate beneficiaries of healthcare reform would be, and should be, the poor, the uninsured, and the under-insured, we believe that the long-term solution to problems in the healthcare system is universal and comprehensive healthcare. Therefore, Pacific Yearly Meeting urges our member meetings to work toward its implementation." For more information contact Ken Larson, Friends Committee on Legislation and Quaker Values.

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Friends Journal March 1998
Opportunities
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Resources
• The Associated Committee of Friends on Indian Affairs has a new video showing the history of Friends work among Native Americans. The video includes information on the Mowa Chocow Center in Alabama, the Kickapoo Friends Center in Oklahoma, the Mesquakie Indian Center in Iowa, and several Friends outreach programs in Oklahoma. For information or a speaker, contact Ken Evans, AFCA executive secretary, 44 Wilson Drive, Carmel, IN 46032, (317) 846-3304 or (317) 846-4086.

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Bulletin Board

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• The Fellowship of Quakers in the Arts was established to "nurture and showcase the arts, theatrical, visual, musical, and performing arts within the Religious Society of Friends, for purposes of Quaker expression, ministry, witness and outreach." For more information about FQA membership and to obtain a copy of its newsletter, "Type and Shadow," contact the Fellowship of Quakers in the Arts, P.O. Box 58565, Philadelphia, PA 19102; e-mail: qfa@quaker.org.

• Canadian Friends Service Committee and its quarterly newsletter, Quaker Concern, are now accessible through the Internet. The CFSC site is located at: http://www.web.net/~cfsc. Quaker Concern can be found at: http://frcnet. calgary.ab.ca/quaker/concern.html.

• Quaker Forum and its journal aim to examine, passionately, critically, and in depth, contemporary Quakerism, its principles and the problems associated with them. Quaker Forum Journal exists for its readers, who are also its writers. If you would like to write an article, instructions for authors are included in the first issue, available from Quaker Forum, 3 Meadarrach, Tarbert PA29 6YW, Scotland, U.K. Please enclose a large, addressed envelope with your request. An international postal coupon for $1 would be appreciated.

Upcoming Events
• March 4-8—Alaska Yearly Meeting, in Kiana. Contact: Roland T. Booth Sr., P.O. Box 687, Kotzebue, AK 99752
• March 24-27—El Salvador Yearly Meeting, in San Salvador. Contact: Cruz Alberto Landeverde, Calle Roosevelt Poniente #60, Colonia Las Flores, Soyagapan, San Salvador, El Salvador
• March 26-29—Philadelphia Yearly Meeting, in Philadelphia. Contact: Thomas Jeavons, 1515 Cherry Street, Philadelphia, PA 19102-1479
• March 30—April 3—Honduras Yearly Meeting, in San Marcos. Contact: Filliberto Ruiz, Apartado 235, Santa Rosa Copan, Honduras
• April—India Bundelkhand Yearly Meeting, in Chhatapur. Contact: I. William, Bundelkhand Mathi, Mitra Samaj, Chhatapur, MP 471001, India
• April—Bolivia. Amigos Central Yearly Meeting, Contact: Crispin Curz, Casilla 7802-Calle Sbte. Penaloza 413, Zona Villa Victoria, La Paz, Bolivia
• April 9-12—South Central Yearly Meeting, in Brucerville, Tex. Contact: Glenna Balch, SCYM, 1206 Kinney Ave. Austin, TX 78704
• April 8-12—Southern Yearly Meeting, in Leesburg, Fla. Contact: Nadine Hoover, 1822 Medart Dr., Tallahassee, FL 32303

All Friends Day, an annual event within Northern Yearly Meeting, will be hosted this year by Minneapolis (Minn.) Meeting and will take place April 24-26, Johan Maurer, General Secretary of Friends United Meeting, will be the guest speaker. Minneapolis Friends are offering hospitality to those coming from out of the area. Minneapolis Meeting is located at 4401 York Ave. South, Minneapolis. For program information call (612) 926-6159 or e-mail helrich@frcnet.mps.mn.us.

• Rufus Jones and the Revitalization of Quaker Mystical Experience" is a day-long event sponsored by New York Quarterly Meeting on May 23 at Fifteenth Street (N.Y.) Meeting. One of the speakers invited to the event is Steve Cary, a former student of Rufus Jones who later succeeded him as chair of the AFSC. For more information contact Jim Morgan at (212) 353-9107 or e-mail: morganj@is3.nyu.edu.
Captain Paul Cuffe’s Logs and Letters, 1808–1817: A Black Quaker’s “Voice from within the Veil.”


Although the Religious Society of Friends took leadership in the abolition of slavery, it was very slow to admit black members. Not until 1796 did Philadelphia Yearly Meeting resolve to make race no barrier to membership. Even then so much discrimination was practiced, covert or otherwise, that only a handful of committed blacks persevered in obtaining and continuing in membership.

It took courage to be a black Friend in those days (as perhaps it still does today) and it may be no accident that two of the best-known early black Friends were sea captains: David Mapps of Egg Harbor, New Jersey, and Paul Cuffe of Westport, Massachusetts. Born the son of a manumitted slave from Ghana and his Wampanoag wife from Martha’s Vineyard, Paul Cuffe joined Westport Meeting in 1808 and came in time to take a prominent role not only in New England Yearly Meeting but in international Quakerism, visiting Friends up and down the East Coast and in England.

Paul Cuffe became a mariner at age fourteen, shipping aboard a whaler. During the Revolutionary War, when Martha’s Vineyard and Nantucket were cut off by the British blockade and their inhabitants nearly starved to death, Cuffe and his brother sailed a small boat over open water to bring food and other supplies to the beleaguered islanders. When one boat was captured by pirates he built another. In 1780, at 21, he joined a protest by local blacks against being taxed without representation.

At the end of the war he married and began to prosper, building ships in Westport in the Acquasket River and fitting them out for coastal trade and whaling. He manned his ships with black sailors, many of them connected to him by marriage, and astonished many ports into which he sailed. In 1807 he sailed to Russia, Sweden, and Denmark, and in 1810 he made the first of two voyages to Sierra Leone, then a British colony, where he hoped to establish a small colony of African Americans as a means of discouraging the native peoples from cooperating with the slave trade. A number of prominent British Friends, including William Allen, were interested in this effort, and Cuffe sailed from Africa to England and back again after obtaining a license to trade with Allen’s help.

By the time he returned to the United States the war of 1812 had begun, and his vessel was seized and impounded. He hastened to Washington, D.C., where he talked with President James Madison himself (addressing him as “thee”) and spoke with Congressmen. In Philadelphia and New York, he met with prominent blacks, including James Forten, the wealthy black sailmaker, interesting them in his scheme for Africa. He was also concerned with the establishment of schools for African Americans, and corresponded widely on this subject. He made a second voyage to Sierra Leone in 1816, taking a number of settlers, but had little cooperation with the British government in establishing trade.

By the time of Cuffe’s death in 1817, the American Colonization Society had been formed. This largely white group professed an interest in bringing the benefits of white civilization and of Christianity to Africans, but African Americans became suspicious that their real motive was to rid the country of free blacks, and therefore discourage slaves from yearning for freedom. Many prominent African Americans, including James Forten, turned against colonization, and it became a cornerstone of the Garrisonian anti-slavery crusade. Cuffe’s idea fell into disfavor, only to be brought forward again many times by others, including Marcus Garvey.

The story of Paul Cuffe has been told before, but never in his own words. Visiting New Bedford in 1943, Henry Cadbury came across Cuffe’s log books in the New Bedford Free Library and spent several hours reading them, leaving with the hope that he might revisit them someday. Now thanks to Rosalind Wiggins, former curator of the records of New England Yearly Meeting, we can read these fascinating books ourselves and see how Cuffe interposed nautical observations with accounts of his meetings with Friends and copies of his letters. A self-taught man, Cuffe used his own phonetic spelling to which the reader becomes accustomed. The transcriptions are occasionally tedious, but one becomes acquainted with the man, his scrupulous attention to detail, his devotion to his family, his race, and his religion, and his courage. This book will be useful to scholars and of special interest to Quakers who want to understand Cuffe in a Quaker context. Friends will ponder how the Society could ignore the contribution of such a man and continue for

FRIENDS JOURNAL March 1998
so many years to practice discrimination in its meetings and its schools.

—Margaret Hope Bacon

Margaret Hope Bacon, a member of Central Philadelphia (Pa.) Meeting, worked for the AFSC for 22 years. She has written 11 books on Quaker history/biology, and is currently writing about African American Quakers.

Front Porch Tales


There are times when new, brilliant Quaker writers appear among us. Philip Gulley is one of these. His first book, entitled Front Porch Tales, should be read by everyone. I believe we are seeing a Quaker Garrison Keillor in our midst. This is a small volume, but it is filled with humor, tears, and a faith in the human condition. Once you begin turning the pages you won't be able to put it down.

Philip is pastor of the Irvington Friends Meeting in Indianapolis, Indiana. Each of these 40 or more essays are divided into subjects including "Folks I have known," "Hearth and Heath," and finally, "Observations." Sit a while on the front porch with Philip and in his loquacious style learn about the people who have had an effect on his life. Listen and smile as he explains how to be a husband and a father. Every one of his stories will touch an experience you have had in your own life.

That is what makes these essays so real and wonderful; they, in their unique way, speak to our condition, and we immediately relate to them. He ends his essay on Family Values:

"If you want to teach peace, model forgiveness. If you want to teach abstinence from drugs, empty your liquor cabinet. If you want to teach integrity, keep your word. If you want to teach thrift, practice simplicity. If you want to teach sexual purity, don't cheat on your spouse. If you want to teach mercy, be merciful. And take your children to church—a good healthy church where love and compassion are not only preached, but practiced. Family values, they're free, but they cost even more than boats."

Go out and get a copy and then wait, because there are more Philip Gulley books on the way.

—George Rubin

George Rubin is a member of Manhasset (N.Y.) Meeting. A former clerk of NYYM, he currently serves as clerk of the NYYM personnel committee, on the corporation of the AFSC, and on the FWCC executive committee.

Books by Quaker Authors

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Bridging the Class Divide and Other Lessons for Grassroots Organizing

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Milestones

Births/Adoptions


Hatch—Malcolm Hatch, on June 22, 1997, to Patricia Crosby and Clifford Hatch, of Mt. Toby (Mass.) Meeting.


Remsberg—Rebecca Elizabeth Remsberg, on July 14, 1997, to Virginia Russell Remsberg and Edwin H. Remsberg of Little Falls (Md.) Meeting.

Marriages/Unions


Nixon—David Nixon and Carol Coan, on August 16, 1997, under the care of Mt. Toby (Mass.) Meeting.


Lundblad-McIver—Lucy McIver and Karen Lundblad, on August 23, 1997, under the care of Eugene (Oreg.) Meeting.

Deaths

Forbush—Bliss Forbush Jr., on Feb. 29, 1996, of severe injuries due to a fall. Bliss was born in Philadelphia. In 1921, his family moved to Baltimore where his father had accepted the position of Executive Secretary of Baltimore Yearly Meeting of Friends, Park Avenue. One of seven children, he was brought up in a three-generation household with his five sisters and brother. The Forbush family was closely associated with their meeting and with Friends School, and frequently hosted traveling Friends from all over the world. Bliss graduated from Friends School in 1940. He matriculated to Oberlin College, where he met Lois Dansbach, who later became his wife. His college studies were interrupted by World War II, with a tour of duty in the 733rd Engineer Depot Company serving in Europe, followed by an assignment in the Philippines. He then completed his studies for his bachelor’s and master’s degrees at the University of Pittsburgh. Bliss and Lois were married on Dec. 21, 1942, while they were still students. This began a 53-year partnership that created a home where their large, extended family often enjoyed their gracious hospitality. Their son, Bliss Forbush III, was born in 1945, and their daughter, Wendy Jean Forbush, in 1947. Bliss started his career as an assistant manager in the lumber business in Duquesne, Pa. His strong calling to teach brought him and his family to Baltimore Friends School in 1950. Renewing his strong ties to the meeting, he and Lois became very active in the life of the meeting, serving in many capacities. Bliss became a premier teacher during his 36 years at Friends School in 1950. Renewing his strong ties to the meeting, he and Lois became very active in the life of the meeting, serving in many capacities.

Friends in the Carolinas

J. Floyd Moore

1997

48 pp.

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This revised edition of Friends in the Carolinas by J. Floyd Moore provides a succinct overview that shows clearly who Carolina Quakers are and what they have done. Moore’s lasting gift creates for Carolina Quakers—indeed for Friends everywhere—a sense of pride in their past and an awareness of their present contributions as a community of faith. It helps Friends begin the task of shaping a future worthy of their history.

Friends in the Carolinas had its origins as the 1963 Annual Quaker Lecture at High Point Monthly Meeting of Friends. By 1971 it had been printed three times. For this fourth version, at the request of the author, a committee was formed to bring the work up to date. This highly readable little book, which includes a time line of Carolina Quakers, covers important events from 1665 through 1997.

Order from distributors or from the publishers:

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Friends School—he was inspired, challenging, admired, demanding, thoughtful, and patient. He taught general science, chemistry, physics, and math. His dedication as a teacher went far beyond academics. His students knew he cared about them; he embodied the commitment and values central to the School and the Religious Society of Friends. His unending enthusiasm for learning throughout his lifetime made him a voracious reader. Those who knew him best recognized him as a philosopher, scientist, mathematician, historian, writer, and genealogist. Camping trips with the young family took them to most of the 48 contiguous states. Travel both here and abroad sometimes included the search for genealogical information. Over several decades, he and Lois acquired a large and exceptionally fine collection of Sandwich glass. He practiced his spoken German with a special group. His favorite hobby and passion was his garden. Truly a labor of love, he created a landscape of unsurpassed beauty, with hundreds of azaleas, primroses, spring bulbs, and roses—in the spring especially—a glorious sight to be remembered forever. He was an unassuming person of keen intellect, great curiosity, and right questioning, with a great sense of humor.

Hamilton—James A. Hamilton, 71, on June 8, 1997, at his home. Jim served the Philadelphia Yearly Meeting both faithfully and capably for nearly thirty years. He always lived to the fullest in the world God gives us. Jim said he “had more work to do here,” and wanted to “die with my boots on.” He was at the Workcamp Center, what he called “my church home,” on the day of his passing. He had also spent part of the day visiting people, soaking up more information for his seemingly boundless mind. James has gone on to be with God and his dear wife Doris and daughter Lora. He is survived by three sons; Charles, David, and Dexter; and three grandchildren, James, Benjamina, and Doris.

Hunt—Trudie Hunt, 80, on Aug. 8, 1997, in Santa Rosa, Calif. Trudie was born Gertrude Cousens in Portland, Maine. She graduated from Wellesley College with a degree in art history, and from Columbia University with a degree in library science. Her first professional work included both fields as she served as Art Reference Librarian at the New York Public Library. She continued to work as a librarian in many settings as she did good works in the world. Trudie met Tom Hunt while a student at Columbia University. Their marriage in 1939 began a partnership that lasted until Tom’s death in 1996. They worked for the American Friends Service Committee in Seattle, Wash., and Wichita, Kan., and served with the Quaker Child Feeding Program in Ludwigshafen, Germany, in 1946-47. There followed a number of years spent focused on Sierra Club work and activities in Southern California. They led many mountain climbing trips for the Sierra Club, as well as study trips for the AFSC. They became members of the Mexico City Friends Meeting and established a worship group in Guatemala in the early ‘70s. It was while she was a librarian at the Universidad Del Valle in Guatemala that they began the work for which both Tom and Trudie are remembered among Friends around the world. The Guatemala Friends Student Scholarship/Loan Program, begun in the early ‘70s, was the work that absorbed much of their energy and considerable
Betty then began her 20-year career with the Los Angeles Unified School District, where she was a much beloved child psychologist specializing in testing both gifted and disabled children. In 1996 Betty and John moved to the Morningside Retirement Community in Fullerota. She is survived by her husband; two sons, John and Mark Jr.; her sister, Margaret (Peg) Goodrich McBane; four grandchildren; and two great-grandsons.

Stewart—Elizabeth J. (B.J.) Stewart, 69, on April 23, 1997, in Tucson, Ariz. Born in Galveston, Tex., B.J.’s spiritual search had two aims to discover and use her own particular talents and to find a concept of God that would not insult her intelligence. Pima (Ariz.) Friends frequently heard her refer to God as “The Summit.” A Protestant Sunday school attendant as a child, she later sampled many churches. She converted to Catholicism and studied to become a nun, later dropping out at the end of her novitiate because she felt the order of her choice discouraged intellectual curiosity. Arriving in Tucson in the early 1980s, she worked with the Sanctuary movement and there learned about Friends. Her strongest meeting involvement was in a midweek discussion group, where her enthusiasm for language often gave rise to discussion and to accompanying historical and Biblical information, thereby opening new worlds to others. B.J. was generous in offering her computer skills to Friends, especially in the Sanctuary movement. At one time she considered a career in music, then turned to writing verse. She also wrote fiction for children. In middle age she married Benjamin Stewart, a gifted actor, whose talent and outlook complemented her own. B.J. is survived by her husband; her daughter, Diana Denton; two granddaughters, Lara and Thea Denton; her mother, Elizabeth Ann Jones; a brother, William Jones; and a sister, Carol Carrie.

Sullivan—Ralph Edward Sullivan, 48, on Sept. 6, 1997, in Phoenix, Ariz. An attender of Phoenix Meeting, Ralph will be remembered for his quiet strength, wisdom, and humor as he sought to live his life with integrity in the light of the spirit. Ralph touched our lives through environmental work and as he worked to “create our future through our children.” He had a vision to “save a stream” and did so through his steady work at the Hassayampa River Project. Ralph participated in founding the Desert Foothills Landtrust. He has passed these visions on to the children who people the life of his five-year-old daughter, Samantha Yvonne Leopold Sullivan. Ralph’s fine qualities of kindness, gentleness, tolerance, common sense, and spirit-centered capacity for great love will live on through all of those whose lives he has touched. Ralph’s work will also live on through the work of his wife, Jamie Leopold, and all Friends as we bring to the light the “meaning of work, improving oneself in a personal way, helping people in need, making changes of a positive value for a better society, creating and enhancing beauty.”

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Community Service and Leadership Development Interns, Ages 18-24: Work at Pendle Hill and at volunteer placement sites, worship and reflect together, participate in workshops and consult with experienced Friends, develop your leadership skills, build your own community—and have a lot of fun doing it. Cost: $500 per week. Applications due in April. E-mail: pendlehill@wwa.com.

Pre-Seminary Summer Program: June 17-August 17. This six-week program offers leadership training and support for those thinking about entering a seminary. Places available for admission. E-mail: pre-seminary@wwa.com.

Monteverde Studies of the Arts, Monteverde, Costa Rica: "Where Craft and Culture Meet." Participate in workshops led by internationally recognized and respected artists led by Quakers in 2001. Attend Quaker meetings. Take classes in ceramics, painting and drawing, textile arts, stained glass, jewelry, basketry, woodwork, dance, photography, leatherwork, storytelling, cooking, etc. Personality and social skills. Work in studios with artists and experience the same inspirational surroundings of the rainforest. All art is residents of this multicultural community where North Americans and Costa Ricans live together with shared values and traditions. E-mail: workshop@monteverde.com.

Position Vacant
Pendle Hill seeks a resident student for the fall semester. E-mail: pendlehill@wwa.com.

Concerned Singles
Concerned Singles Newsletter links compatible, spiritually-conscious singles who share peace, social justice, racism, gender equity, environment, Nationwide. All ages. Since 1984. Free sample: Box 444-F, Fenix, PA 19028-0044. Tel: (610) 338-8047. E-mail: v@girldotnet.net.

Concerned Singles Newsletter links compatible, spiritually-conscious singles who share peace, social justice, racism, gender equity, environment, Nationwide. All ages. Since 1984. Free sample: Box 444-F, Fenix, PA 19028-0044. Tel: (610) 338-8047. E-mail: v@girldotnet.net.

Single Booklovers, a national group, has been getting together for booklovers since 1970. Please write Box 117, Gradyville, PA 19039, or call (610) 351-5049.

Position Sought
California Quaker seeks position as Adult or New Mother Aide. Thorough knowledge of Quaker topics, including the General Yearly Meeting and the Quaker Mental Health Group. Experience working with children and teens. Excellent skills in Quaker education. Salary negotiable. Please write Jane M. Sheehan, 5200 Market Street, Sacramento, CA 95819.
Arthur Morgan School. A small junior high boarding school seeks three houseparents for 1998-99 school year. Positions also include teaching responsibilities (mathematics, fine arts, academic electives, athletics, and activities). The applicant must be a member of the Religious Society of Friends (Quakers). For more information, contact Daniel Blatman, Morgan School, Uxbridge, MA 01549; or call (978) 582-8536.


Wilmingtone College Faculty Positions—Fall 1998-99 Wilmingtone College invites applications for several full- time positions that are available with full academic year. Founded in 1870 by the Religious Society of Friends (Quakers), Wilmingtone College is an independent, coeducational institution with a broad liberal arts and academic career-oriented focus. Wilmingtone, Ohio, is located within an hour's drive of Cincinnati, Dayton, and Columbus. Currently there are approximately 2,000 students enrolled. Positions available are:

- Criminal Justice: Assistant Professor of Criminal Justice. Ph.D. in Criminal Justice preferred. Related course work in sociology or political science helpful. The successful applicant should have a broad understanding of the criminal justice system and an interest in community, social work, and the ability to work closely with undergraduates.

- Agriculture: Assistant Professor, Agriculture Ph.D. in Agriculture preferred. Previous teaching experience in a liberal arts setting helpful. An interest in student recruitment, and the ability to work closely with undergraduates.

- English: Assistant Professor of English. Tenure-track position. Ph.D. in English preferred. The successful applicant should have expertise in world literature, British literature, and also the ability to teach linguistics, early British literature, and other general education courses. Experience and interest in English as a second language helpful. The ability to work closely with undergraduates and the ability to teach in a liberal arts setting preferred.

- History: Assistant Professor of History. Tenure-track position. The successful applicant should have expertise in world history, British literature, and also the ability to teach linguistics, early British literature, and other general education courses. Experience and interest in English as a second language helpful. The ability to work closely with undergraduates and the ability to teach in a liberal arts setting preferred.

- Mathematics: Assistant Professor of Mathematics. Tenure-track position. Ph.D. or equivalent in mathematics required. Experience teaching courses in a liberal arts setting helpful. The ability to work closely with undergraduates and the ability to teach in a liberal arts setting preferred.

- Music: Assistant Professor of Music. Doctoral degree in music composition and pedagogy required. Experience teaching courses in a liberal arts setting helpful. The ability to work closely with undergraduates and the ability to teach in a liberal arts setting preferred.

- Philosophy: Assistant Professor of Philosophy. Ph.D. or equivalent required. Experience teaching courses in a liberal arts setting helpful. The ability to work closely with undergraduates and the ability to teach in a liberal arts setting preferred.

For information contact: The Office of Academic Affairs, 5373 Ave. E., St. Cloud, MN 56303; (320) 253-5579.

Friends Camp needs talented counselors who can teach crafts, pottery, drama, sports, cooking, and so much more. All need an E.M.T. or Nurse, C.S. certified, first aid, and mental health. Staff house include house parents and working in the kitchen, garage, barn, and gardens of 500-acre farm in footloths of the Blue Ridge Mountains. Must be 21, able to commit one year. Receive room, board, medical benefits, and $150 per month. Write: Recruiting, Insmihi Village, 5506 Walnut Level Road, Crozet, VA 22932.

SUMMIT Monthly Meeting (NYYM, FGC), an unprogrammed, spirit-centered meeting in Chatham, N.J., seeks an energetic adult with a passion for leading in the meeting. Send: Secretary, Chatham Friends, 122 Fairview Rd., Chatham, NJ 07928. Alternatively, you may send e-mail to mail@chathamfrend.org or call (908) 889-1873.

Co-Resident Managers of Davis House. We seek two mature persons with established relationship capable of living together. The position requires residency in Washington, D.C. with a very diverse international clientele. Davis house operates as part of the AFSC Washington Office. Co-Resident Managers (development) will be a close, closely-cooperating staff group and assist with AFSC delegations and events. Requirements: sensitivity to varied cultures, small group skills, grounding in Community, quakerly, and social change. Joint salary plus housing, benefits. Deadline: March 13. Contact: James Mastick, AFSC, 1822 Red Street, Washington, D.C. 20009.

Real Estate

Cozy summer cottage for sale. Quiet woods, Hunterton County, NJ. 30-acre cooperative, swimming pond. 70 minutes from N.Y.C.Philadelphia. $35,000. (908) 832-7044.

Rentals & Retreats


Gaspey, Quebec: Four bedrooms, panoramic St. Lawrence waterfront, July through September, quaint French village life, fishing, water fishing, hiking, excursions. Wow! $400/week. Min. 1 month; 5005, Leonardow, MD 20650, email: tschade@y.net.

Prince Edward Island, Canada. Follow the blue herons to clear, blue berries, picking fresh sea food, warm swimming, and privacy. Rarely available. Rarely seen 1 1/2 bedroom from new bay front. Three bedroom cottage. 1/12 baths. $600 per week. Available late June through early August. Contact James Fox, 89 Fairbairns Street, Dartmouth, NS. B3K 1C5, Canada or (call) 962-4915.


Office Space Rent Available

Approximately 800 sq. ft. office space available in our Center City Philadelphia condominium. Close to public transportation, facing Philadelphia Convention Center. Handicap accessible, use of full kitchen, friendly neighbors, $15 per sq. ft. Space can be divided to suit your needs. Rent includes heat, a/c, and parking. Call: Friends Journal Office (215) 669-1777.


Beautiful Vacation House. Maryland Eastern Shore. Air conditioned, 2 bedrooms, 1.5 baths, loft, deck, near beach, gas grill, access to the beach, swimming in the bay. Write or call Herrington, 3732 Greenway Drive, Crozet, VA 22932. (413) 572-2106.

Bald Head Island, N.C. Panoramic view of ocean, lagoon, golf and golf course from four-bedroom, two-bathroom, beautifully furnished house on a private ground deck, two-vehicle parking. 13 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildlife. No cars on island. Peaceful, friendly. Rental by day or week. (251) 699-9186.

A Friendly Maual vacation on a Quaker family organic farm. 20 minutes to local beaches. New stone and cedar building with large octagonal room, skylight, ocean view, western red cedar, pine, friendly family, vegetable garden, and hot tub. Bed and breakfast or bed and supper. $70 per day. Weekly and monthly rates available. Write or call Herrington & Vic, 3732 Greenway Drive, Crozet, VA 22932. (413) 572-2106. Fax: 572-6048.

Retirement Living

Fowkele Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women over 55. Single, double, and triple units from back to front. Interrelationship with the principle of simplicity, diversity, equality, mutual respect, understanding, and personal involvement. Site includes a multi-purpose building, library, auditorium, woodshop, computer lab. Entry fees $3,000-$4,146/month; monthly fees $1,372-$2,522. For more information contact the Portland Friends Retirement Office, 5th floor, 471 New Street, Portland, Oregon 97202. (503) 221-3912.
Friends Homes, Inc., founded by the North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options since 1868. Both Friends Homes at Guilford and Friends Homes West are communities of close to Guilford College and several Quaker meetings. Enjoy the beauty of four seasons, as well as outstanding cultural, intellectual, and spiritual opportunities, as you advocate for Quaker values and ways of thinking and living.

For information please call (910) 292-9552 or write: Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27407. Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity.

Schools

Sandy Spring Friends School. Five- or seven-day boarding option for grades 9-12. Day school pre-K through 12. College preparation and AP courses. Strong arts and academic programs, visual and performing arts, and team athletic programs. Coed, approximately 450 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values, 18620 Norwood Road, Sandy Spring, MD 20860. (301) 774-4554, ext. 158.

Westbury Friends School—Safe, nurturing Quaker environment for 100 children, nursery-grade 6, on beautiful 17-acre campus. Coed; all-day, half-day, and summer programs. Music, art, computers, Spanish, and gym. Extended-day, vacation-holiday, and summer programs. Half- and full-day nursery programs. 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, personal approach to learning. Service projects; board. day. 13075 Woolman Lane, Nevada City, CA 95959. (510) 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.

Westtown School: Under the care of Philadelphia Yearly Meeting, 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) 399-7500.

The Quaker School at Horseshoe Valley is a century-old, comprehensive and middle school for students with learning differences. Small classes, qualified staff, Philadelphia, Bucks, and Montgomery Counties. 318 Meeting House Road, Horseshoe Valley, PA 19044. (215) 674-2875.

Come visit Olney Friends School on your cross-country travels. Sit in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse. Olney is college preparation built around Quaker values and practices. Challenging academics, offering a unique and confident. 61833 Sandy Ridge Road, Barnesville, OH 43713. (314) 425-3655.

Junior high boarding school for grades 7,8, 9. Small academic classes, outdoor experiences, community service, consensus decision making, daily work projects in a small, caring, community environment. Arthur Morgan School, 5540 Morgan Road, Burnsville, NC 28714. (704) 675-4282.

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 approach, conflict resolution, Spanish, after-school care, summer programs. 110 North Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

United Friends School: Coed—kindergarten–8; emphasizing integrated, developmentally appropriate curriculum, including whole language, challenging small classes, art. serving space. 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 all-risk program for five-year-olds available. This school also offers an extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Lyndale Road, Havertown, PA 19083. (610) 448-1144.

Services Offered

HENRY FREEMAN ASSOCIATES

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Consulting Services for educational institutions and non-profit organizations. Fundraising. Capital campaigns. Please give. Recent clients include liberal arts colleges, seminaries, independent schools, social service agencies, Friends Journal, and many other Friends organizations.

Marriage Certificates: Send for free samples of wedding invitations, announcements, invitations, etc. Beautiful cards, programs, cloths, and table arrangements for weddings. Marriage certificates and additional services. Please provide name, address, and phone number. Write or call 20 Chestnut Street, Arch St., Philadelphia, PA 19106. (215) 594-7747.

Marriage Certificates. First time and renewal. Bibles, first communion gifts, etc. Write or call 20 Chestnut Street, Arch St., Philadelphia, PA 19106. (215) 594-7747.

Adirondacks—housekeeping cabins on quiet, unspoiled lake—fully equipped—June through September—(508) 261-3689 or write Dreyer, Cranberry Lake, NY 12927.


Cayo Coco, Cuba. Unusual package tour. 120-foot sailing yacht with own beach and miles of beachland and woodland trails. $700/week. June-July. (802) 273-7085. E-mail: dnr1@cornell.edu.

“Sure, Friends run great programs for seniors . . .

but I can’t afford any of them! Even if I could, their waiting lists are so long I doubt I could get in.”

With these assumptions, some Friends don’t even consider the wide range of Quaker facilities and other programs in the Mid-Atlantic region that attract people from around the country.

They should!

Let’s look at some facts:

✓ Many Quaker programs have options with surprisingly affordable entry fees and monthly charges. Some have no entry fees at all!
✓ A number have taken extraordinary measures to remain accessible to people of limited resources. Some even provide subsidized housing.
✓ Some Friends programs use endowments and other resources to provide financial assistance on a case-by-case basis. They place a high priority on attracting Friends.
✓ A number of the Quaker nursing homes are certified for reimbursement through Medicaid and Medicare. Inpatient and outpatient services in Quaker hospitals also are covered by Medicare and Medicaid—as well as most managed care programs.
✓ While some residential programs have long waiting lists, the longest tend to be for the largest living units. Smaller units are often readily available. And there is rarely a wait for home-based services.
✓ Residents in all of our programs come from different economic, professional, religious, and racial backgrounds.

So don’t disqualify yourself or a loved one from the residential and home-based programs that have earned Friends such a fine reputation for quality services.

Write or call Friends Services for the Aging for our free copy of Guide to Quaker Services for the Aging. Or try out our new web site at www.libertynet.org/fsainfo.

FRIENDS SERVICES FOR THE AGING

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