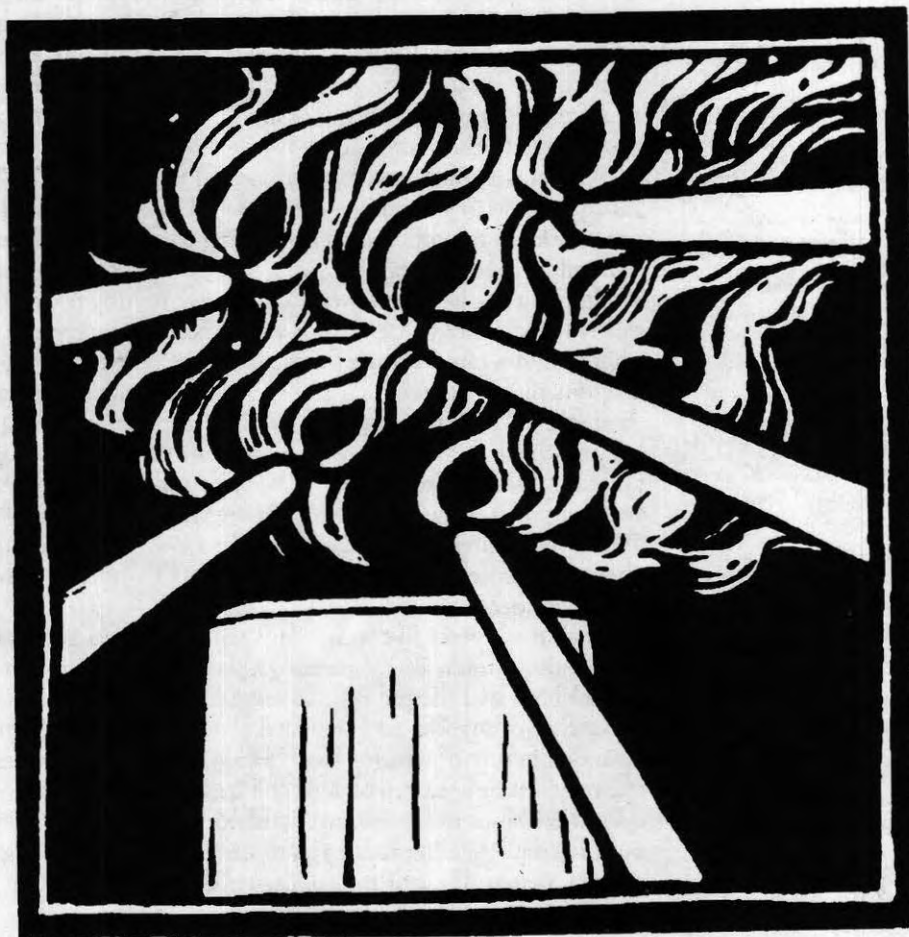


Marianne's Desk Copy.

March 1998

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Sharing Our Light with the World

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

How Can I Keep from Singing?



An
independent
magazine
serving the
Religious
Society of
Friends



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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 for a typesetter 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 other 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
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Bible as Ministry

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Cover art by Julie Lonneman



Lila Cornell

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.

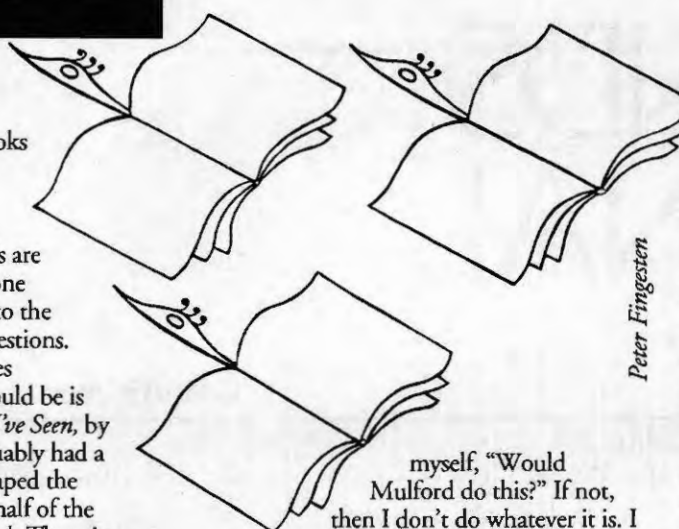
As I read the editor's piece on his addiction to books (Among Friends, Nov. 1997) I played with writing a letter confessing my own addiction, but it did not jell. My big problem is used book sales where the price is such that the limit is how many you can carry.

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



Peter Fingesten

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 Bangladeshi 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, Risho 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 Luetke-Stahlman's helpful article "Friends with Hearing Loss" (*FJ* November 1997). Every one of her suggestions is helpful. However, there is one area she 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 Sarabec 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.

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 *FJ*'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" (*FJ* 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. Babbitt
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

An AFSC Institutional Service Unit volunteer works with patients at a mental hospital in Las Vegas, summer 1955.

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



Ted Hetzel

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 (Pennswood Village), where she got the most loving care that could be given. Although I know she had some pain, including bad days, Pennswood 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 Pennswood, 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. Piersol
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 (FJ 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.

Sharing Our Light with the World

by Anthony Manousos

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

Anthony Manousos is the editor of Friends Bulletin. A member of Claremont (Calif.) Meeting, he lives in Whittier, Calif., and attends Whitleaf Meeting and Whittier First Friends Church.

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 suggest 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



Woodcuts by Joseph Levenson

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, witch-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."

3 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 a certain way, listen to a certain kind of music, or ascribe to a certain faith.

4 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 towards life naturally improve.



You don't have to be at a meeting for worship to experience this sense of peace in the midst of silence. You can sit outside in the woods, paint a picture, or even shoot baskets, and suddenly feel a wonderful sense of clearness.

Meeting for worship is simply a place where people come to cultivate this clearness of mind. But we must not allow the quiet of worship to lull us into dreamland. Dozing isn't the way to achieve inner peace. True clarity involves focusing on one's inner thoughts and on God with the same intensity that a good fisherman focuses on fish. You stay calm and attentive, waiting for that moment when "God is on the line." It may be a message that "speaks to your condition." It may be a thought that comes to you unexpectedly and helps you to see your life in a new way. Or it may simply be a sense of peacefulness and clarity. Whatever it is, you will know it when it happens. It's like hitting the note perfectly, or making a ball go swish through a basket. You feel a sense of joy and power. You experience the eternal YES!

This sense of clearness and peace is what has inspired Friends to become peacemakers. Peace isn't just "a good idea" or a political position; it's a way of experiencing life, and ultimately, a way of living.

There are two primary ways to achieve this state of at-one-ness with the universe. You can pray to a personal God; or you can sit still and let go of all your thoughts, your fears, your anxieties, and experience the Spirit within and around you. Both approaches bring us ultimately to the same place, but the second approach is commonly used by many Friends. Through years of practicing this approach, we have been given the strength and insight we need to bring a measure of healing and joy to ourselves and the world.

This is the primary ingredient in the "good medicine" that Friends have to share. This is the remedy that has transformed the lives of countless Friends, both young and old. This miracle drug should not be hidden in our medicine cabinets. It should be offered to anyone

who seeks and needs inner peace and joy. When we have been healed and revitalized by the Divine Physician, to paraphrase the old Quaker song, "How can we keep from sharing?" □

**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.

□

by
Robert
Griswold

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 thing? 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 the "George Fox" song 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

Martha E. Mangelsdorf is a member of Cambridge (Mass.) Meeting. She lives in the Jamaica Plain section of Boston.
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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 reluctant 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

*There's an ocean of darkness, and I drown in the night
Till I come through the darkness to the ocean of light,
For the light is forever, and the light it is free,
"And I walk in the glory of the light," said he.*

—excerpts from "George Fox," a song by Sydney Carter
©1964 Stainer & Bell, Ltd.



Violet Oakley

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 than 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. □

UNREQUITED LOVER

by Christine Kelly

Every day,
I walk by your house and bring you flowers . . .
sunsets, butterflies, the Big Dipper.

I hide,
just around the corner, planning
to catch your smile of surprise, and then
I AM! would rush right out
and grab you in my arms
and we'd laugh and talk and find
delight
in each other.

But I piped for you and you did not dance
I wailed and you did not mourn.
Yet all I ever wanted was to give you
my Kingdom.

Every day,
I walk by your house
and bring you flowers . . .

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.

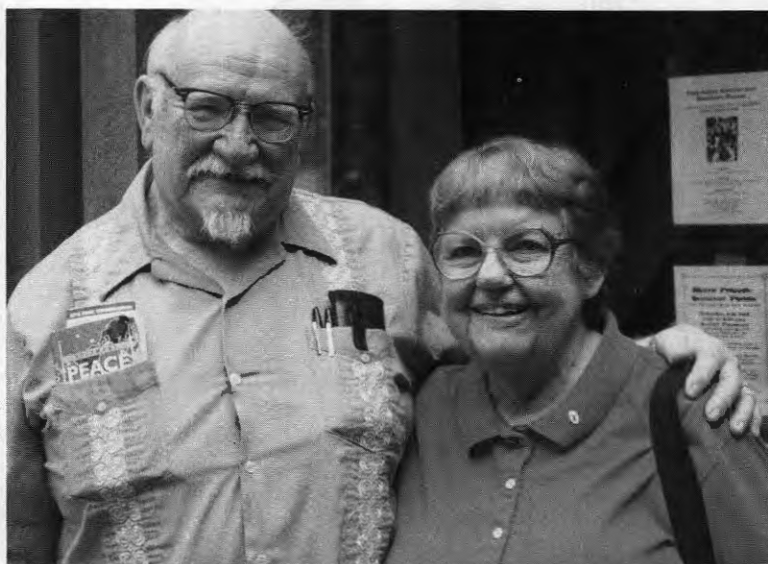
Holy teachers,
I think I know your song.
It is about love
being a journey,
not a resting place.

*Christine Kelly lives in
Bettendorf, Iowa.*

*Patricia Rourke is a clinical
psychologist in Monroe,
Michigan.*

THE MARRIAGE OF TRUE MINDS

Photos courtesy of the Watsons



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 helpmeets. 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: But this was the depression. George had paid a dollar for a dance and [his date couldn't go. A girl] came down the hall and said, "You gotta date tonight?" I asked her who it was, and she said, "I don't know, but they've got tickets to a dance." And I went down and there was good ol' George!

George: Not even good! What she remembers is that I blew peas at her with a bean shooter when we were young. [laughter] While I was getting my master's 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!"

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 find the Religious Society of Friends?

Elizabeth: The Methodist Church brought us up to believe that war was wrong, but comes the war with Hitler, the Methodist Church said, "Oh, this is a just war." George and I wanted to find a place that believed war was wrong even when there was a war. So we went to 57th Street Meeting and it was like coming home. [I love] to work out a service

of worship, where the scripture and the hymns and everything are going to lead up to my sermon. But, you know, nobody human had programmed that [meeting for worship]! It really made me question whether my call to the ministry was specifically and narrowly as a profession, or whether it was to a way of life that would embrace all my life. It opened up a larger concept of ministry.

George: The first Sunday we were there, we went right up to somebody after meeting and said, "How do we join?" They said, "Well, there's no need to be in any hurry . . . here's something you can read . . . won't you come home to dinner with us?" [laughter] Anything you want to quote about how happy we are to be Friends will not be overstated!

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-foot 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



Elizabeth and George Watson (right) on their wedding day, July 18, 1937, and (page 12) on their 60th anniversary, July 18, 1997

Let me not to the marriage of true minds
Admit impediments. Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove:
O, no! it is an ever-fixed mark,
That looks on tempests, and is never shaken;
It is the star to every wandering bark,
Whose worth's unknown, although his height be taken.
Love's not Time's fool, though rosy lips and cheeks
Within his bending sickle's compass come;
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom.
If this be error, and upon me prov'd,
I never writ, nor no man ever lov'd.

—William Shakespeare, Sonnet cxvi



Above: Avid crossword puzzle-workers George and Elizabeth in about 1943

Right: The family in 1949: (left to right, front) Sara, John, and Jean; (back) George, Elizabeth, and baby Carol

Page 15: The family in 1960: (front) Carol, Elizabeth, and George; (back) Jean, Sara, and John



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 Non-

violent 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 door-

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

bell 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

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 my grandchildren. . . . 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 mat-

ters 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 sel-



dom worked together on a project. We have each worked at our thing and supported one another in doing it.

Elizabeth: I think that is illustrated by our book on the pilgrimage to India, which we both wrote. But there's no way that we can compose something together. Our approaches are too different.

George: We can have one of us write it and then the other revise it. But we can't sit down together and work it out.

Linda: How do you find the solitude you need, Elizabeth?

Elizabeth: [In Chicago] the house was full. I had a desk in our bedroom; but I'm a night person, and I couldn't work at my desk because there was George, sleeping. [A medical student who lived with us] was part of the first sleep experiments at the University of Chicago, and he was the one who said to me, "You know, there are day people, and there are night people." Up until that time, I'd always thought there was something wrong with me because George would go to bed and he'd go right to sleep, but I was in high gear. Then George would get up at six o'clock and do his exercises, while I'd just crawl out of bed. Well, Russell gave me. . . .

George: . . . a name for what you've got!

Elizabeth: Yes. It was only after we left Chicago that I had space of my own.

George: I wanted to say that a central theme of our lives has been community. Different forms and structures, but it has always been community-building.

Linda: That's clear from the way you keep getting sidetracked onto stories of other people. [laughter]

George: We were both urban people, so we were concerned with the community

in the city. We experienced that in 57th Street Meeting. And then we had this year of living at Association House. When we had to leave Chicago because of Elizabeth's health, we found ourselves landing in a very different kind of community. [When] Friends World College students met one another anywhere in the world, there was instant rapport—it was a "portable" community!

Elizabeth: There was a plural presidency. George's title was "moderator of the presidential council." 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.



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

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 Wölker 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 1967-1988, 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.

Friends Community at North Easton (1980-1991)

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.

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." [heartly 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

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George and Elizabeth in 1983

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*

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 . . . ?

Elizabeth: That I was 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 each 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. □

Going

by Connie McPeak

JULY 1997

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

Connie McPeak, a member of Cleveland (Ohio) Meeting, is Friend in Residence at Chena Ridge Meeting in Fairbanks, Alaska. She has two grown children, and she is a hospice nurse.

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for me the clear sense of being a visitor in the homes of wild critters: grizzly bear sows and cubs, caribou, dall sheep, wolves, and hares. I felt privileged to be a guest. And then there is "the mountain." Mt. McKinley is 20,000 feet high, has its own weather system, and is usually shrouded in clouds. Charlie, the clerk of Fairbanks Meeting, says the mountain is like God: you know it's there even though you don't get a glimpse of it often. When you do see it, it takes your breath away and fills you with awe. Most of the time you simply live in the faith that it is there.

Hidden Hill Friends Center has five cabins and the meetinghouse. None of the residential cabins has a kitchen or plumbing. The fifth cabin has a full kitchen, shower, and washer and dryer. We share dinner, taking turns cooking and eating together in the main cabin. Behind my cabin is an area of muskeg, boggy spruce forest, with trails down to a pretty little lake with waterfowl. It's not an easy place to walk right now because of the mosquitoes and water, but it should be beautiful when winter comes.

Friends here have cared for me well. It is almost too busy at times. I am trying to maintain some personal spiritual disciplines of prayer, journaling, walking, and writing and to be available for the opportunities that present themselves. It seems that balance is always a challenge, even when there isn't an outside job. I am slowly moving into a more contemplative rhythm. There is more and more quiet space in me. The internal dialog is slowing down; I am trying to follow the little whispers that tell me what to do, where to go, how to be, now.

I am trying to spend as much time as I can in quiet expectant listening. There is opportunity for an intentional prayer life here in the community. I ask daily to be open to what God wants for me in the next 24 hours. Each day there has been at least one surprise encounter. These encounters have been times when I have felt clearly placed by God to be present to another. Each encounter has felt like an answer to my prayer for direction for that day. It is both encouraging and humbling to me to have this happening. There have been several times when someone has been in need of help, and I showed up to the surprise and delight of us both.

God has given me an extravagant gift, the gift of new surroundings, unencumbered time, and a grateful heart! ☐

Rethinking First-day School

by Rosemary K. Coffey

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 meet-

Rosemary K. Coffey has served Pittsburgh (Pa.) Meeting in many capacities, including convener of its First-day School Committee. She is also a member of the Executive Committee of FWCC, Section of the Americas, and tours with the Friendly FolkDancers.

Pittsburgh Meeting wanted its children to be able to answer the question: "What does it mean to be a Quaker?"

ing for worship; and *Quaker Identity*, the incorporation of Quaker history, traditions, and values into the First-day school program. In general, Pittsburgh Meeting wanted its children to be able to answer the question: "What does it mean to be a Quaker?"

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 several aspects of meeting life. After the first one, children from the intermediate and the junior high/high school classes were invited to help plan some of the activities. 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 often 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. □

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

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Bridget Moix is an attendee at Friends Meeting of Washington (D.C.), and serves as a legislative program assistant with the Friends Committee on National Legislation.

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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.

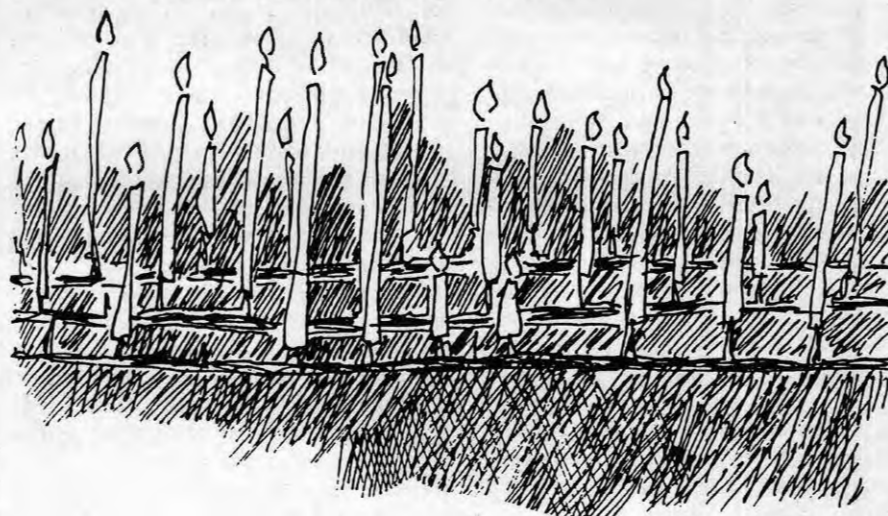
On the final day of the government signing, members of this new "superpower" gathered in the Notre Dame Cathedral Basilica for spiritual reflection and renewal from a much higher power still. We prayed, we chanted, we rejoiced in dance. As the celebration came to an end, young women in brightly colored 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 or 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 20009; phone (202) 547-6000; fax (202) 547-6019; e-mail <fcnl@fcnl.org>; Web page <<http://www.fcnl.org/publfcnl>>.



Jim Forest/Reconciliation International

Reports and Epistles

Peaceable Crucible: Quaker Revival in a Time of Turmoil

A diverse group of approximately 50 Friends from at least three yearly meetings gathered on May 30–June 1, 1997, at Mount Misery Retreat Center in Browns Mills, New Jersey, for the 1997 Northeast Regional Conference of the Friends World Committee for Consultation (FWCC).

Friends explored through music, worship, speakers, and discussions how a peaceable world is born from struggle. Featured speakers and workshop leaders were: Vanessa Juley, Associate Secretary of FWCC and member of Central Philadelphia (Pa.) Meeting, who shared her spiritual journey and her ministry of building community among Friends of color; Niyonu Spann, Durham (Maine) Meeting, who invited us to experience sound, vibration, and music as part of our inner and outer spiritual journeys; Jorge Arauz, Chestnut Hill (Pa.) Meeting, who shared his experience of simple living and nurturing community within the North Philadelphia neighborhood where he lives; Barty Scott, Central Philadelphia (Pa.) Meeting, who helped us explore the connections between the spirit and science; and Evangeline Lynn, Friends Meeting of Washington (D.C.), who shared Bible study and the ways that traditional religious structures and study of scriptures have aided in her own journey through suffering.

Saturday evening Jean Zaru of Ramallah Friends School spoke on "The Demands of Reconciliation." Her moving address reminded us of our place within the worldwide body of Friends and highlighted the difficulties and rewards of reconciliation under the most trying of circumstances.

We had the opportunity to engage in many intergenerational activities throughout the weekend. Older children attended the workshops along with adults, and they both gained from and added to the learning that took place there. A hay ride through the pine barrens followed by a bonfire and marshmallow roast were enjoyed by all on Saturday night.

On Sunday morning we came together for worship and time to process and share our experiences of the weekend. Our time together seemed to pass quickly, as new friendships were formed and old ties renewed. We look forward to gathering again as a region on the weekend of April 17–19, 1998, when we will be hosted by New England Yearly Meeting.

—Alison M. Lewis

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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 McQuail 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 northeast Kansas for the Missouri Valley Friends Conference. This is 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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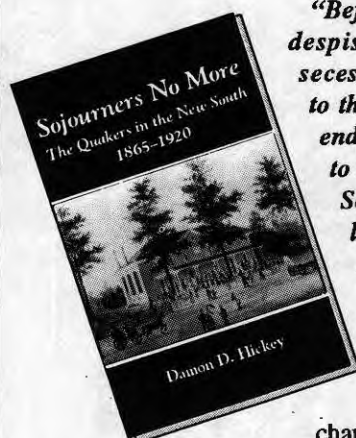
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can be influenced, write newsletters, help to coordinate some lobbying efforts, and organize vigils so people are confronted with the fact that a human being is killed.

Lynn also recommended that interested friends read the Friends Committee on National Legislation informational packet, "The Death Penalty." Writing prisoners (treating them with dignity), befriending lawyers (being present, being friendly, supportive, etc.), helping the families of the both the victims and the murderers, and in general being aware of ways that we can be sensitive to what people are going through, are all ways that we can actively work with this issue. Acknowledging that many people who kill are angry, we need to ask about that anger (e.g., where does it come from, how can it be heard, etc.). Meetings about anger can be organized in an attempt to break patterns. Attention to drug laws and programs is another avenue for Friends to act. Sometimes small things that each of us can do may have an impact on the possible occurrence of a future violent act. Treating a person with respect and dignity when they are not used to being treated humanely, can make a difference in curbing anger and violence.

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
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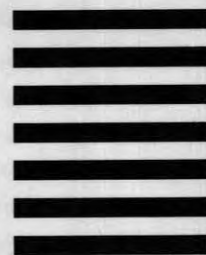
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News

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.

Courtesy of James A. Michener Art Museum



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 unites in support of the November 1996 policy statement on healthcare adopted by the Friends Committee on Legislation and urges our member meetings to work toward its implementation." For more information on FCL's policy statement on healthcare reform contact Ken Larson, Friends Committee on Legislation of California, 926 J Street, Room 707, Sacramento, CA 95814-2707; (916) 443-3734; e-mail: fclinfo@cwo.com; website: <http://www.webcom.peace/>

—Greg Kerber

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Bulletin Board

Opportunities

•The USA-Russia Ecumenical Workcamp is an opportunity for young people, 18 and older, to learn firsthand about the church and society in Russia and to strengthen ties between U.S. and Russian Christians. This workcamp is sponsored by the National Council of Churches' Church World Service and Witness-Europe Office. There are 25 openings to participants from the United States, who will work with young people recruited by the Youth Department of the Russian Orthodox Church on church renovation projects. Plans also include a tour of historical cities around Moscow. Group life will include worship, reflection, and sharing of concerns. The dates for the workcamp are July 26–August 15, 1998, and the cost is \$2,200 per person. A required orientation will be held from July 26–28 near New York City. Deadline for applications is May 31, 1998. For more information contact Curt Ankeny at Friends United Meeting, 101 Quaker Hill Dr., Richmond, IN 47374-1980; (765) 962-7573; fax: (765) 966-1293; e-mail: Cankeny@juno.com.

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 Choctaw 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, ACFA executive secretary, 44 Wilson Drive, Carmel, IN 46032, (317)846-3304 or (317)846-4086.

•The Fellowship of Quakers in the Arts was established to "nurture and showcase the literary, visual, musical, and performing arts within the Religious Society of Friends, for purposes of Quaker expression, ministry, witness and outreach." For more information about FQA membership and to obtain a copy of its newsletter, "Types and Shadows," contact the Fellowship of Quakers in the Arts, P.O. Box 58565, Philadelphia, PA 19102; e-mail: fqa@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://freenet.calgary.ab.ca/quaker/concern.html>.

•Quaker Forum and its *Journal* aim to examine, dispassionately, 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 Mealdarroch, 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, Soyapango, 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: Filiberto Rufz, Supt., Apartado 235, Santa Rosa Copán, Honduras

•April—India Bundelkhand Yearly Meeting, in Chhatapur. Contact: I. William, Bundelkhand Masihi, 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 Bruceville, Tex. Contact: Glenna Balch, SCYM, 1206 Kinny Ave. Austin, TX 78704

•April 8–12—Southeastern 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@freenet.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.nyy.edu.

Books

Captain Paul Cuffe's Logs and Letters, 1808-1817: A Black Quaker's "Voice from within the Veil."

Edited by Rosalind Cobb Wiggins. Howard University Press, Washington, D.C., 1996. 529 pages. \$34.95/hardcover.

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.

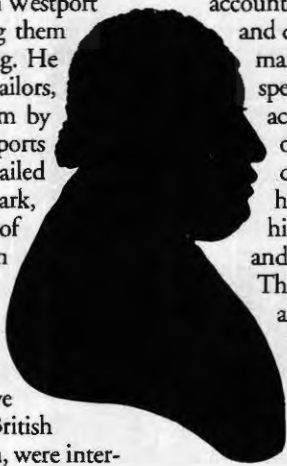
At the end of the war he married and began to prosper, building ships in Westport in the Acoaxet River and fitting them out for coastal trade and whaling. He manned his ships with black sailors, many of them connected to him by marriage, and astonished many ports into which he sailed. In 1807 he sailed 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 inter-

ested 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



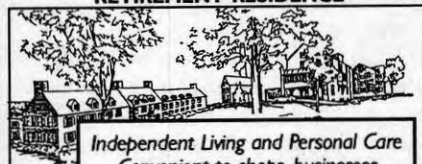
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—Margaret Hope Bacon

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/biography, and is currently writing about African American Quakers.

Front Porch Tales

By Philip Gulley. Questar Publishers, Inc., Sisters, Ore., 1997. 174 pages. \$12.99/ hardcover.

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.

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Books by Quaker Authors

Separation From the World for American Peace Churches: Asset or Handicap?

Jeanne Henriette Louis, ed. Sessions of York, York, England, 1997. 62 pages. £14/ paperback.

Bridging the Class Divide and Other Lessons for Grassroots Organizing

Linda Stout. Beacon Press, Boston, 1996. 192 pages. \$16/paperback.

Pilgrims in Hindu Holy Land

Geoffrey Waring Maw. Sessions of York, York, England, 1997. 165 pages. \$18/paperback.

Earlham College: A History, 1847-1997

Thomas D. Hamm. Indiana University Press, Indianapolis, 1997. 448 pages. \$35/ hardback.

The Evacuation Diary of Hatsuye Egami

Claire Gorfinkel, ed. Intentional Productions, Pasadena, Calif., 1996. 103 pages. \$12.95/ paperback.

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Milestones

Births/Adoptions

Grimm—*Elyssa Moriah Grimm*, July 25, 1997, to Bonnie and William Grimm of Friends Meeting of Washington (D.C.).

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

Marisol—*Grace Marisol*, adopted in February, 1997, by Christy and Andy Hoover of Carlisle (Pa.) Meeting. Grace was born on June 25, 1996.

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

Marriages/Unions

Armstrong-Kastens—*Will Kastens* and *Karen Armstrong*, on May 25, 1997, under the care of Cambridge (Mass.) Meeting.

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

Elkins-Fox—*Caroline Fox* and *Brent Elkins* on June 28, 1997. Brent is a member of Scarsdale (N.Y.) Meeting.

Kelley-Wolff—*D. Anne Wolff* and *Thomas David Kelley*, on June 6, 1997, under the care of Homewood (Md.) Meeting.

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

Deaths

Forbush—*Bliss Forbush Jr.*, 75, 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 Dambach, 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 in the Carolinas

J. Floyd Moore

1997

48 PP.

\$4.50

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.

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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, Benjamin, 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, Kans., 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

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talent for the past 25 years. Shortly after Tom's death, Trudie moved north to Friends House in Santa Rosa, Calif., and transferred her membership to Redwood Forest Meeting, which receives funds for the support of the scholarship/loan program. The program was designed to provide scholarships and loans to serve the needs of native peoples in training in technical and professional fields in their own country. The program, which started with one student, has since provided opportunities for higher education for over 400 Highland Mayans. There are currently over 100 students in the program. The work is carried on by members of the Guatemala Friends Meeting and a committee of the Redwood Forest (Calif.) Meeting. Trudie is survived by her son, Peter; and two granddaughters.

Bonnie Acker



Kuzuhara—*Kate Mieke Kuzuhara*, 83, on December 26, 1996, in Chicago, Ill. Born in northern California, Kate was trained as an artist and social worker. Her interment in the relocation camps created for Japanese Americans during WWII sensitized her to injustice in the world and served as the impetus for her continuing interest in the Religious Society of Friends. While in the camps she met her husband, Chiaki Kuzuhara. They were married in 1944 and moved to Chicago, where Chiaki assumed pastorship of the Lakeside Japanese Christian Church. Kate began attending Northside Friends Meeting in the late 1970s, after volunteering with the American Friends Service Committee. Many Northside Friends remember her messages, full of natural images; her gentle but sometimes pointed sense of humor; and her unflagging desire to lend a helping hand. She had a great appreciation for the deepening silence of the gathered meeting. Among her many commitments to the Northside faith community were her service on numerous committees, her liaison to Pro-Nica, her efforts on behalf of the Lakeview Shelter for the Homeless, and her participation in numerous discussion and study groups. Kate also worked on Northside's Archives Project, reading past minutes to familiarize herself with the individuals who made up the meeting. She is survived by her husband, Rev. Chiaki Kuzuhara.

Parker—*Elizabeth (Betty) Coale Parker*, 84, on September 29, 1997, of congestive heart failure in Fullerton, Calif. Born in Vincennes, Ind., Betty graduated from Westtown Friends School in Westtown, Pa., in 1931. She was a lifelong member of Westtown Meeting. She graduated from Earlham College in Richmond, Ind., in 1935. There she met her husband of 60 years, John W. Parker. Betty then taught at the Oakwood Friends School in Poughkeepsie, N.Y., before returning to Westtown where she began her married life and where her two children were born. While at Westtown, Betty and John operated summer camps for youth in New Jersey, Pennsylvania, and Maine. In 1951, Betty and her family moved to Arcadia, Calif., where she taught biology and chemistry at the Anokia School for girls until its closing in 1965.

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 Fullerton. She is survived by her husband; two sons, George and John Jr.; her sister, Margaret (Peg) Goodrich McBane; four grandsons; 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 tal-

ents 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 attendee 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 guided discussion to word derivations 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 met and 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 attendee 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, Jaimie 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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Quaker House, Managua, Nicaragua. Simple hospitality; shared kitchen. Reservations: 011-505-2-663216 (Spanish) or 011-505-2-660984 (English). For general information, call Pro-Nica (813) 821-2428.

Big Island Friends invite you into their homes for mutual Quaker sharing. Donations. 89-772 Hua Nui Road, Captain Cook, Hawaii 96704. (808) 328-8711, 325-7323, 322-3116.

Coming to London? Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for persons traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1B 5JJ. Telephone: (0171) 636-4718. Fax: (0171) 636-5516.

Pittsburgh—Well located. Affordable, third-floor (walk up) guest rooms with shared bath. Single or double occupancy. Kitchen available. Contact: House Manager, Friends Meetinghouse, 4836 Ellsworth Avenue, Pittsburgh, PA 15213. Telephone: (412) 683-2669.

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

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

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

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

Coming to DC? Stay with Friends on Capitol Hill. **William Penn House**, a Quaker Seminar and Hospitality Center in beautiful, historic townhouse, is located five blocks east of the U.S. Capitol. Convenient to Union Station for train and METRO connections. Shared accommodations including continental breakfast, for groups, individuals. 515 East Capitol Street, SE, Washington, DC 20003. E-mail: dirpennhouse@pennsnet.org. Telephone: (202) 543-5560 Fax: (202) 543-3814.

Assistance Sought

Seek publisher to print my 1980 all ages worldwide bible, *Coffer of Pearls*. Betty Stone, telephone: (910) 855-3511.

What would you think about a **National Peace Endowment Fund**? What would the main advantages and disadvantages be? Looking for comments, suggestions. Tom Todd, 3713 West Main, Kalamazoo, MI 49006-2842.

Audio-Visual



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

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

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

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

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

Prices include postage. Allow 3 weeks for delivery. Quaker Video, P.O. Box 292, Maplewood, NJ 07040.

Books and Publications

Worship in Song: A Friends Hymnal, 335 songs, historical notes, indexes, durable hardcover. \$20/copy (U.S. funds) plus shipping/handling. Softcover spiral copies at same price. Large print, softcover, no notes, \$25/copy. Call for quantity rates. Order FGC Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107 or call (800) 966-4556.

Two recent Quaker financial swindles cost victims over \$40 million! Get an exclusive, in-depth report by Chuck Fager on these shocking, unprecedented frauds, in a special encore issue of **A Friendly Letter**, his legendary investigative publication. \$6 postpaid. Call (800) 742-3150, or write: AFL, P.O. Box 82, Bellefonte, PA 16823.

Mediator's Newsletter—A monthly spirit-centered publication featuring articles, poetry, exercises, stories. \$10/year. Sacred Orchard, P.O. Box 298, Harriman, NY 10926. <sacredor@warwick.net>

Douglas Gwyn's new book, **Words in Time**, speaks prophetically and eloquently to current Quaker possibilities and tensions. A renowned scholar and writer, Douglas Gwyn has travelled and ministered widely among pastoral and unprogrammed Friends. \$7.95 (plus \$2.75 shipping). To order: call 1-800-742-3150, or write: Kimo Press, P.O. Box 82, Bellefonte, PA 16823.

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

Quaker Books. Rare and out-of-print, journals, memorials, histories, inspirational. Send for free catalog or specific wants. Vintage Books, 181 Hayden Rowe St., Hopkinton, MA 01748. Visit our Web page at: <http://www.abebooks.com/home/HAINES>.

Books—Quaker spiritual classics, history, biography, and current Quaker experience, published by Friends United Press, 101-A Quaker Hill Dr., Richmond, IN 47374. Write for free catalog.



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

For Sale



Quaker Gift Items for personal enjoyment, or leadership recognition, banquet decoration, favors, fund raisers, notes, special events. Write for brochure. Quaker Heritage Showcase, 10711 N. Kittitiny, Tucson, AZ 85737 or (800) 327-2446.

Opportunities

Scotland Tour: Highlands and Islands. Skye, Mull, Iona, Shetland, Orkney, Saint Andrews, Edinburgh. July 27-August 8. Predestination Tours. Telephone (606) 573-9771.

Internship in Long Term Care, offered by The Kendal Corporation to develop leadership in the field of serving older adults. Designed for graduate students who are interested in gerontology or geriatrics, the program provides 10-week internships in areas such as board development, finance, fund raising, grant writing, human resources, health care services, information services, marketing, nutrition services, public policy, and strategic planning.

This program is open to all qualified candidates. Minority students or members of the Religious Society of Friends are invited to apply. The Kendal Corporation will pay a stipend; students are responsible for living costs and transportation. Placements can take place throughout the year, and requirements of a particular school can be accommodated. Applications will be reviewed on March 1, July 1, and November 1.

Contact: Loraine Deisinger, The Kendal Corporation, P. O. Box 100, Kennett Square, PA 19348. (610) 388-5524. Fax: (610) 388-5589. E-mail: ldeis@kcorp.kendal.org.

Short Courses at Pendle Hill

April-May

April 12-17: **Finding Spirit and Light with Your Journal** led by Kendall Dudley.

April 19-24: **Praying With Julian and Teresa** led by Bill Kreidler.

May 3-8: **Compassionate Presence in Daily Life** led by Mary Orr.

May 24-29: **Understanding the Majority: The Phenomenon of Evangelical Quakerism** led by John Punshon.

May 31-June 5: **Living Our Faith: Becoming a People of God** led by Mickey Edgerton.

For details, see our Spring Bulletin, or call (800) 742-3150 for more information.

Upcoming Conferences At Pendle Hill

Spring: Creating and Binding Books of Inspiration, Jill Powers, March 27-29.

Mysticism Among Friends Today, Marcelle Martin, Pat McBee, Mike Resman, Bob Schmitt, April 24-26.

Quaker Worship and Spirituality, Liz Kamphausen, May 8-10.

Gerard Manley Hopkins, Eugenia Friedman, May 8-10.

Touch of Reverence: For Quaker Healers, John Calvi, May 15-17.

Transforming Ourselves: Conflict Resolution, (Level I AVP workshop), Steve Angell and Marilyn Williams, May 22-25.

Addictions and Dependencies: Working the Steps Among Friends, Jon Shafer and Pat McGuire, May 22-25.

Sibling Rivalry in the Bible, Elizabeth Watson, May 29-31.

Common Fire: Lives of Commitment, Cheryl and Jim Keen, May 29-31.

Summer: Quaker-Jewish Dialogue on Spiritual Authority, Marcia Prager and Rebecca Mays, June 26-28.

Inquirers' Weekend, leaders TBA, July 10-12.

Our Quaker Faith as Guide to Family Living (fun and learning for parents and children), Harriet Heath and Lynn Sinclair, July 12-17.

Painting As Meditation, Helen David Brancato, July 24-28.

Art of Clowning, Elizabeth McClung, July 24-28.

Clay, Color, and Word, M. C. Richards, July 29-Aug. 2.

Moving into Stillness: Tai Chi and Yoga Retreat, Betsy Chapman and Dorian Abel, July 29-Aug. 2.

Clay, Myth, and Fairy Tale, George Kokis, Aug. 7-11.

Sacred Images: Photography Retreat, Danna Cornick, August 7-11; with option of extending to August 14.

AVP Training, Level II, Aug. 7-11 and **Level III** (leader training), August 12-16, leaders TBA.

Ministry of Writing for Publication, Tom Mullen, August 12-16.

Papermaking and Stones: Metaphors for Transformation, Jill Powers and Glenn Mitchell, August 12-16.

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

Coming into Our Own A Short Course at Pendle Hill

May 10-15: Led by Allen and Margaret Hope Bacon, a week-long opportunity for discussion and sharing. Topics include:

- maintaining good health
- facing legal, financial, and housing decisions
- spiritual challenges in the retirement years

For more information call Pendle Hill at (800) 742-3150 or (610) 566-4507 ext. 137.

Cosponsored by Pendle Hill and Friends Services for the Aging.

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

Castle & Cathedral Tours

Guided tours of Britain's historical heritage

Castles—Cathedrals—Quaker sites—Stately homes—Pre-history. English Quaker offers guided historical tours. Maximum of 6 on each tour ensures high degree of individual attention. Itineraries responsive to your own interests. Travel byways as well as highways. Time to explore antique shops and stop for tea. Price per person per week of \$1130 includes B&B accommodation in a characterful hotel, all travel within the UK, expert guided tours, and all entry fees. Full details from David Binney, 12 Nursery Gardens, Tring, HP23 5HZ, England. Tel/fax: 011 44 1442 828444, e-mail: bccours@nursery-gardens.demon.co.uk.

Mexico City Volunteer Opportunities: one-week service-learning seminars, 3-12 month internships, positions managing Quaker center. Casa de los Amigos, Ignacio Mariscal 132, Mexico, DF 06030; (52-5) 705-0521; amigos@laneta.apc.org; <http://www.laneta.apc.org/amigos/>

Summer Youth Programs At Pendle Hill

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. 10-12 young adults. Some experience of Quakerism required. Most stipend, sliding scale. June 17-August 2.

Youthcamp, Ages 13-18: Explore Quaker spirituality and values through discussions, worship, and service projects including a weekend workshop in West Philadelphia. Have fun with craft projects in our studio, recreational trips off-campus, community-building games, and evening bonfires. July 5-12; rides may be available from FGC's gathering. For details contact Laura Sherman, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086, (610) 566-4507 or (800) 742-3150, x 129.

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

Monteverde Studios of the Arts, Monteverde, Costa Rica; "Where Craft and Culture Meet."

Participate in week-long classes in a community founded by Quakers in 1951. Attend Quaker meeting. Take classes in ceramics, painting and drawing, textiles, stained glass, jewelry, basketry, woodworking, dance, photography, leatherwork, storytelling, cooking; also personality studies. Work in studios of your teachers and share in the same inspirational luxuriant surroundings of the rainforest. All artists are residents of this multicultural community where North Americans and Costa Ricans live in seamless contiguity. Classes held June 15th, 1998-August 15th, 1998. Brochure: (800) 370-3331, www.mvstudios.com, P.O. Box 766-F, Narberth, PA 19072.

Personals

Maine Coast: Elder female seeks companion during Spring, Summer, and Fall. Fair sharing: food, lodging, boating, view, etc. Driving license important. For details call: Chouteau Chapin (Mt. time 7-9 a.m.) (602) 288-7784 or (207) 443-2100.

Concerned Singles

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

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

Positions Sought

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

Positions Vacant

Pastoral leadership sought for vibrant urban meeting. Parsonage and competitive salary. Resumes, inquiries to Search Committee, c/o Hodge, 4240 Cornelius, Indianapolis, IN 46208.

Arthur Morgan School. A small junior high boarding school seeks several houseparents for 1998-99 school year. Positions also include a mix of other responsibilities: teaching (academics and/or electives: music, art, etc.), leading work projects and outdoor trips, maintenance, gardening, and cooking. Intimate community of staff and students; staff-run by consensus. Simple living; beautiful mountain setting. Contact or send resume with cover letter to: Shan Overton or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (704) 675-4262.

Director of Peace Education Unit, Philadelphia, Pa. Senior management position with the American Friends Service Committee (AFSC), a Quaker organization that includes people of various faiths who are committed to social justice, peace, and humanitarian service. Within AFSC's structure of collaborative decision-making and cooperation, responsible for providing leadership for AFSC's peace education programs including program development, implementation, and evaluation; representing AFSC's peace education work to its diverse public; supervision of coordinators of peace education programs and Assistant Director, working with peace education oversight committees and AFSC colleagues on program outreach and education to further the work of AFSC; and the development and implementation of fund-raising strategies and proposals. **Requires:** Significant related senior-level experience in program management, staff supervision, and budgeting and financial reporting, including five years of supervisory experience; understanding of and commitment to the values and principles defining AFSC's work; demonstrated ability to write for publication and speak effectively before audiences. Letter of interest and resumes by Monday, March 23, 1998, to Clara Wright, AFSC-HR, 1501 Cherry Street, Philadelphia, PA 19102-1479. Fax: (215) 241-7247.

ARC Retreat Center near Minneapolis, Minn., emphasizing peace, justice, prayer, simplicity, seeks adult volunteers and staff for one-year or longer commitments beginning summer 1998 to join a resident ecumenical community that provides hospitality for guests seeking retreat and renewal. For information contact ARC, 1680 373rd Ave. NE, Stanchfield, MN 55080; (612) 689-3540.

Friends Camp needs talented counselors who can teach crafts, pottery, drama, sports, canoeing, and sailing. Also need an E.M.T. or Nurse, W.S.I., certified lifeguards, assistant cooks, and maintenance staff. Help us build a Quaker community, where you can put your faith into practice. Call or write: Susan F. Morris, Director, P.O. Box 84, E. Vassalboro, ME 04935; (207) 923-3975; e-mail: smorris@pivot.net.

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

Summit Monthly Meeting (NYM, FGC), an unprogrammed, spirit-centered meeting in Chatham, N.J., seeks an energetic adult with a Quaker background to teach on Sunday mornings in its active and growing First-day school. This individual would supplement the teaching done by members of the meeting and would work from a curriculum designed by the meeting's Religious Education Committee. There are opportunities to work with children from ages 4-13. This position requires creativity, a sense of humor and a genuine concern for the moral and religious development of Quaker children. Please send a letter containing your personal views on Quaker religious education and a salary requirement to: Search Committee, Religious Education, Summit Monthly Meeting, 158 Southern Blvd., Chatham, NJ 07928. Alternatively, you may send e-mail to mandala@rci.rutgers.edu or call (908) 889-1713.

Need Counselors, Cook, and Counselor/Lifeguards (18+) for Quaker-led farm camp near the Poconos. Help children (aged 7-12) with gardening, animal chores, nature awareness, arts & crafts, woodworking, pottery, etc. Teach skills you have to offer. Homegrown foods, woods, streams, fields, pastures. Join us for a cooperative, fun summer—family style. Carl & Kristin Curtis, Journey's End Farm Camp, RR #1, Box 136, Newfoundland, PA 18445. (717) 689-3911.

Job Openings at Friends General Conference: Religious Education Coordinator requires experience with First-day school curricula and programs, adult religious education, teacher training. **Publications Coordinator** requires skills in editing and publishing plus an understanding of the resource needs of Friends. **Traveling Ministries Coordinator** will manage a new program to help volunteers visit meetings to provide instruction, training, and general support; this will involve substantial travel by coordinator. All positions require considerable experience with Friends and working with Quaker communities. One or more of these positions may be part-time, and/or two may be combined into one position. Traveling Ministries Coordinator may be able to work from a non-Philadelphia area home. For job description, call (215) 561-1700 or e-mail Friends@fgc.quaker.org. To apply, send letter and resume to General Secretary, FGC; 1216 Arch Street, 2-B; Philadelphia, PA 19107 by 3/27/98.

Sidwell Friends School, a co-ed PreK-12 Quaker school located in Washington, D.C., invites qualified applicants for staff and faculty positions which may be applied for at any time. Members of the Society of Friends are particularly encouraged to apply. Should be familiar with Windows 95 and MS Office 95. Current vacancies, beginning in the fall of 1998, include: Upper School grades 9, 10, and 11 English, grades 9 and 10 Middle Eastern history, grades 9-12 mathematics. Middle School, grades 7 and 8 mathematics, fifth grade teacher. Lower School, grades PK-4, Resource Room teacher, learning disabilities. Send cover letter and resumes to Office of Personnel Services, Sidwell Friends School, 3825 Wisconsin Ave., N.W., Washington, D.C. 20016.

Wilmington College Faculty Positions—Fall 1998-99

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

Criminal Justice: Assistant Professor of Criminal Justice with the possibility of tenure-track. Ph.D. in Criminal Justice preferred. Related cognate fields in sociology or political science helpful. The successful applicant should have a broadly based background in criminal justice, a commitment to social justice, experience in student recruitment, and the ability to work closely with undergraduates.

Agriculture: Assistant Professor of Agriculture. Ph.D. in Agriculture preferred. Previous teaching experience in a liberal arts setting helpful. An interest in and commitment to global education is an asset, as is the ability to use college farms as an extension of class activities. The successful applicant should have a farm or applied background and be prepared to teach undergraduate agronomy courses in crop production, weed science, soils, soils conservation and fertility. Candidates should be able to integrate courses and laboratories into practical applications that are sustainable economically and environmentally.

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 be able to teach freshman composition, introductory literature, and other general education courses. Experience and interest in linguistics or secondary methods desirable. Preference will be given to candidates with demonstrated commitment to undergraduate education and the teaching of writing.

To apply, submit a detailed cover letter, resume, transcripts, and three letters of reference to: Director of Personnel, Pyle Center 1187, 251 Ludovic Street, Wilmington, OH 45177. Review of materials will begin immediately and continue until positions are filled.

Wilmington College is an Equal Opportunity Employer

Intern Position—AFSC Washington Office. Starting September 1, 1998, this full-time, paid, nine-month position is usually filled by a recent college graduate. The intern will assist in varied program and interpretation tasks arising from AFSC work on peace and social justice issues and also with Davis House, an international guest house. **Applications close March 20.** Full description and application form: AFSC-Davis House, 1822 R Street, N.W., Washington, D.C. 20009.

Michigan Friends Center (MFC-A) Conference and Retreat facility on 100 wooded acres is looking for a **Manager/Coordinator.** Ideal for retired couple, 15 miles from Ann Arbor and University of Michigan. MFC, Box 218, Chelsea, MI 48118. Telephone: (313) 475-1892. E-mail: SMoreho799@aol.com.

Summer Work Opportunities At Pendle Hill

Summer Youth Programs Co-Coordinator: Implement Community Service and Leadership Development Internship (ages 18-24, six weeks) and supervise leaders of Youth Camp (ages 13-18, one week). Foster a sense of community; lead discussions, field trips, community work projects; coordinate incoming resource people. June 3-August 9 (some flexibility in dates). Room, board, and salary.

Youth Camp Co-Leaders (3): Plan and lead weeklong service learning program in collaboration with PYM's Workcamp Program. Build community; lead games, discussions, field trips, work projects; plan fun activities. Camp dates: July 5-12. One advance planning weekend at Pendle Hill in May or early June. Room, board, and honorarium.

Community Service and Leadership Development Interns: Ages 18-24. Modest stipend. June 17-August 2. See program description under "Opportunities." Contact: Laura Sherman, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099, (610) 566-4507 or (800) 742-3150, x 129.

Co-Resident Managers of Davis House. We seek two mature persons with established relationship capable of running a year-round **Quaker Guest House** in **Washington, D.C.** with a very diverse international clientele. Davis House operates as part of the **AFSC Washington Office.** Co-Managers will join a small, closely-cooperating staff group and assist with AFSC delegations and events. Requires sensitivity to varied cultures, small group skills, grounding in Quaker values, resilience, and physical stamina. Joint salary plus housing, benefits. **Deadline: March 13.** Contact: James Matlack, AFSC, 1822 R Street, NW, Washington, D.C. 20009.

Real Estate

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

Rentals & Retreats

Belfast, Maine. Three bedrooms, two baths. Private, charming home on the Penobscott Bay. Large porch and lawn. \$800 weekly, Sat. to Sat. No pets. Call Jonathan Kriebel (203) 622-1953.

Gaspésie, Quebec: Four bedrooms, panoramic St. Lawrence waterfront, July through September, quaint French village life, fishing, whale watching, hiking, excursions. \$400/week. Mireille Schrader, P.O. Box 143, Leonardtown, MD 20650, email: bschrader@y.net.ye.

Prince Edward Island, Canada. Follow the blue herons to clear skies, berry picking, fresh sea food, warm swimming, and private picnics on miles of clean sand beaches. Splendid view from new bay front. Three bedroom cottage. 1 1/2 baths. \$600 per week. Available late June through early August. Contact James Fox, 89 Fairbanks Street, Dartmouth, NS, B3K 1C5, Canada or call (902) 469-4151.

Mid-Maine Clapboard Cottage. Distinctive family retreat in three acres of woodland, near Washington Pond. Sleeps 4-6. Sunroom, woodburning stove, washer, canoe. Half-hour drive to coast. \$350 pw. Curtis: (207) 845-2208.

Office Space Rental

Approximately 800 sq. ft. of office space available in our Center City Philadelphia condominium. Close to public transportation, facing Philadelphia Convention Center. Handicapped 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 electric. Call: Friends Journal (215) 563-8629, fax (215) 568-1377.

England: Two carefully restored 18th-century cottages for rent. Close to Lake District, Scottish Borders, and early Quaker landmarks. Friendly welcome. Jeanne and Stewart Males, Aglionby Farm, Skirwith, Penrith, Cumbria CA10 1RL, U.K. Telephone/Fax 01768 88763.

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

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

Bald Head Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wrap-around deck, two electric golf carts. 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (215) 699-9186.

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

Retirement Living

Foxdale Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Spacious ground-floor apartments and community amenities such as library, auditorium, woodshop, computer lab. Entry fees \$43,000-\$148,000; monthly fees \$1,372-\$2,522. Fees include medical care. 500 East Marylyn Avenue, Department F, State College, PA 16801-6269. Telephone: (800) 253-4951.

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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

Kendal at Longwood; Crosslands • Kennett Square, Pa.
Kendal at Hanover • Hanover, N.H.
Kendal at Oberlin • Oberlin, Ohio
Kendal at Ithaca • Ithaca, N.Y.

Independent living with residential services and access to health care:

Coniston and Carmel • Kennett Square, Pa.
Individualized skilled nursing care, respite care, Alzheimer's care, and personal care residences:
Barclay Friends • West Chester, Pa.

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



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

Schools

Sandy Spring Friends School. Five- or seven-day boarding option for grades 9-12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 480 students. 140-acres campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158.

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

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

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

Westtown School: Under the care of Philadelphia Yearly Meeting since 1799, Westtown seeks Quaker children for day (PreK-10) and boarding (9-12). Boarding is required in 11th and 12th grades. Significant Quaker presence among 600 students, 80 teachers. Challenging academics, arts, athletics, in a school where students from diverse racial, national, economic, and religious backgrounds come together to form a strong community of shared values. Financial assistance is available. Westtown, PA 19385. (610) 399-7900.

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

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

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

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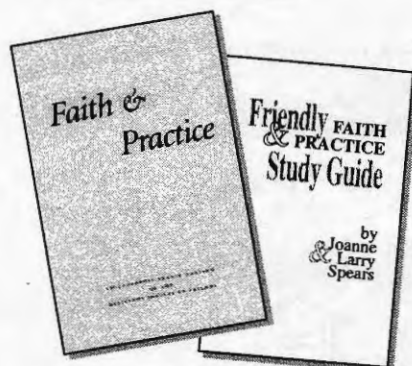
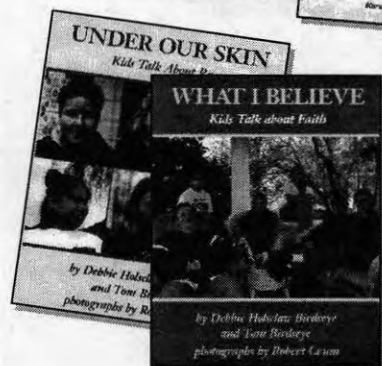
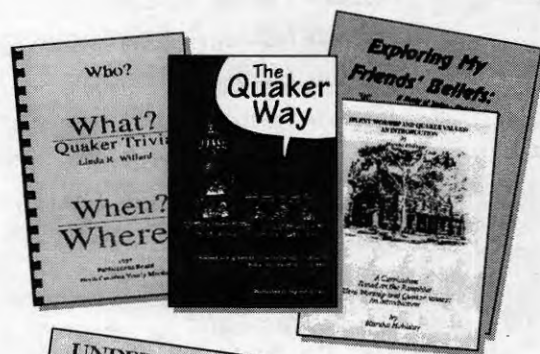
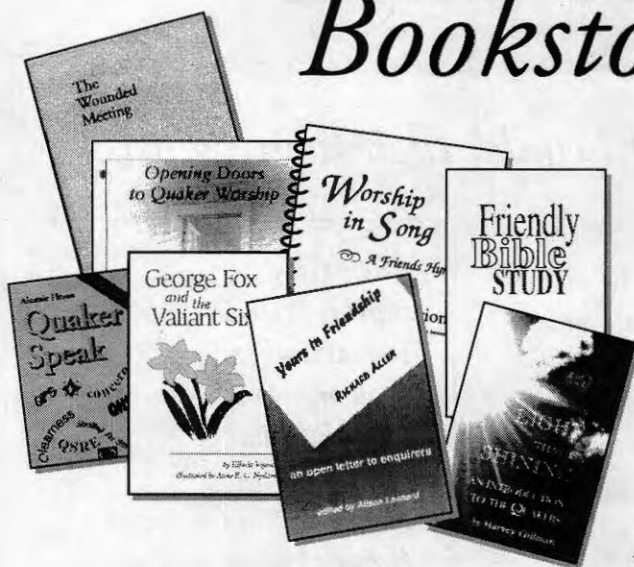


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