

September 1998

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

In Search of God
at Earlham

Some Thoughts
on Forgiving

Lessons in Prayer
from a Holocaust
Victim

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Among Friends

I Once Was Blind

Friends often speak of the Light as if it were an object, rather than a quality or force. What happens if we step back from our habitual religious use of the word and approach it afresh as a metaphor? Rather than looking at the Light itself or describing our experience of it, we might find that we are once again challenged by what the Light reveals to us.

It is in this spirit that I want to share a gift that was given to me at this year's Gathering of Friends General Conference. One day a new friend, Heidi Read of Boise, Idaho, invited me to dream about what five manuscripts I'd like to find on my desk when I arrived home. This invitation was a real challenge. Once I accepted, Heidi gave the further gift of writing down my answers. Here are the three that I came up with while standing in the dinner line at University of Wisconsin, River Falls:

• Are you captive to the spirit of the age? If so, what are the implications of this captivity, and how does it show itself in your daily life, your ordinary household?

• As a Quaker parent, are you any different than any other upper-middle-class highly-educated American parent?

• If we're really so interested in diversity, why do we ignore the [fill in the blank] in our meeting/community/culture?

I've come up with two more since my return:

• What relevance does Quaker history have to my spiritual life? (or, Who were Elias Hicks, Caroline Stephen, Samuel Bownas, etc., and why should I care?)

• If we are seekers after Truth, why do we disagree? (Define "we," "seekers," and "Truth" as widely or narrowly as you wish.)

I don't mean simply to be provocative (or offensive). Beyond the generalizations or limitations of my questions, my point is that I'd be happy to get manuscripts that illumine the truth of our situation. What is it that we see, or see differently, when we are in the presence of God? How are we empowered or energized by God? Is there anything about us that a stranger can identify as a reflection of the Light?

I see, albeit dimly, joy, passion, transformation pulsing just below the surface of daily life, aching for release. I see the radical unsatisfactoriness of life lived without an awareness of God. I catch glimmers of what transformed lives look like in the example of the lives of those around me. Somehow I want my transformed life and your transformed lives to go beyond basking in the Light, beyond a religious society that does good and also does well, to a forthright, informed, insightful—*inspired* even—critique of our communities.

Many are familiar with the King James translation of Proverbs 29:18, that without vision, the people perish. The New Revised Standard Version puts it: "Where there is no prophecy, the people cast off restraint, but happy are those who keep the law." Do Friends have a prophetic word, for lack of which our communities are falling into disorder? Can we express the law God has written on our hearts in language for today? What evidence is there that the true Light that enlightens everyone is shining into the recesses of our hearts?

I want to read about it—and in FRIENDS JOURNAL!

Kenneth Sutton

Next month in Friends Journal:

Friends General Conference Gathering report
The Place of Jesus in Our Faith
A Spiritual Connection with Iraq

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Features

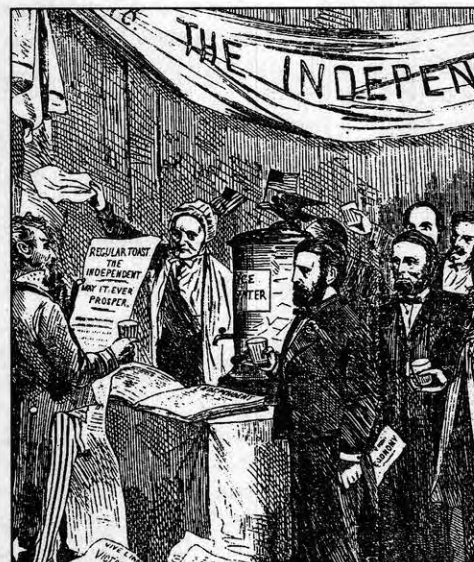
- 6 Some Thoughts on Forgiving**
Mariellen O. Gilpin
Forgiving is a process we must learn and relearn.
- 8 A Spiritual Journey:
In Search of God at Earlham**
Jerry Woolpy
A Quaker college provides a friendly environment for exploring faith.
- 12 Reposing in God:
Lessons in Prayer from a Holocaust Victim**
Peri Phillips McQuay
The diaries of Etty Hillesum, a Dutch Jew, offer wisdom bought at great price.
- 14 Lucretia Mott: Ambivalent Press Hero**
Andrea D'Asaro
The Quaker minister was a controversial figure in the media of her day.
- 16 Covered Meetings**
Marshall Massey
The poetry of our peculiar language describes experiences shared over centuries.
- 18 Anatomy of a Leading: Leaving**
Connie McPeak
While learning and experience continue, leadings include transitions and endings.

Departments

- 2 Among Friends**
4 Forum
5 Viewpoint
20 Parents' Corner
22 Religious Education
26 Reports and Epistles
28 News
29 Bulletin Board
30 Books
33 Milestones
37 Classified

Poetry

- 11 Light Years**
James T. Dooley Riemermann



Friends Historical Library, Swarthmore College

Cover photo by Barbara Benton

An 1869 cartoonist's view of
Lucretia Mott: no shrinking violet

Forum

Assisted suicide

I appreciate Thomas Gates' thoughtful and reasoned review of the assisted suicide issue (*FJ* June). He has stimulated me to write on two points.

He mentions the possibility of approval now evolving and expanding to include numerous types of people other than those with a clear mind and high levels of suffering who request the help. I understand that in a functioning democracy such evolution takes place only as society in general wants it to take place. Perhaps the concept of continuing revelation can provide a framework for thinking about this future.

He uses the phrase, "the act [of assisted suicide] still has the quality of seeking to preempt God." For years I have wondered about the logic that says it is OK to preempt God in every possible way as long as the objective is to prolong life, but it is not OK when the objective is to shorten life.

John Foster
Amherst, Mass.

Your June issue is admirable and nutritious at the same time that it is Friendly and satisfying. Bravo! I write particularly about Thomas Gates' article "Euthanasia and Assisted Suicide." The care and clarity of thought that he gives to this encyclopedic treatment is so full of informative detail that the precise and graceful simplicity of the language becomes a gift to the reader.

I hope many of us will keep the article handy for reference and inspiration for F/friendly conversations, as well as for reminders of this detail or that strategy for action. There is much consciousness-raising to be done. Liberal Quaker U.S.ers have not given much respect to death and dying.

Thanks.

Ben Norris
Philadelphia, Pa.

Perhaps the best answer to Thomas Gates' one-sided article on euthanasia can be found in the description of the suicide by Percy Bridgeman, Nobel prize winning physicist, as described in *How We Die* by Sherwin B. Nuland. Percy shot himself at age 79, in the final stages of cancer, leaving a suicide note that said in part, "It is not decent for society to make a man do this to himself. Probably, this is the last day I will be able to do it myself."

I am convinced that many people who



Käthe Kollwitz

openly kill themselves, and many others who stage an accidental death by pretending to loose control of a car, would not do so, if they knew that at a later stage of helplessness they could have access to physician-assisted suicide. Simply knowing that they could choose death might be the incentive for them to continue living as long as possible.

Edward J. Stevens
Lake Elmo, Minn.

Käthe Kollwitz

Thank you for continuing to disseminate the powerful art of Käthe Kollwitz (latest was the June cover and pages 9 and 12). Many of Kollwitz's models were her husband's poverty-stricken patients in the Berlin of the 1920s. She also experienced firsthand the horrors of war, losing her son Peter to World War I and her grandson Peter to World War II.

Beverly England Williams
Wilkes-Barre, Pa.

Feelings just are

Patricia Loring's point that unity is false when viewpoints are withheld ("Being Gathered" *FJ* May) seems so evident it feels as if I should have known it all along. But I didn't, and I'm grateful to our clerk who read an excerpt from the article at the beginning of Middlebury's meeting for business. As soon as I got home, I read the whole article. Thank you, Patricia and FRIENDS JOURNAL.

However, I think Patricia Loring's use of the pejorative term "negative feelings" undermines her intent and exemplifies one of the reasons that people withhold and deny, fearing just such judgments. An internalized version of that judgment helped me isolate for 40 years.

During some serious psychic retooling about 13 years ago, I learned to think of the matter this way: Feelings are neither negative nor positive; they just are. It's the consequence of, what I do with, my feelings, that has negative or positive results.

Looked at this way, I can accept and share my feelings openly and accept, and work with, others who feel differently.

Don Peabody
Bristol, Vt.

Abortion

The statements made about abortion in the May FRIENDS JOURNAL seem to agree that a human being exists at conception, which is assumed to be when the egg is fertilized. We respectfully disagree. There is no "moment" of conception. Conception is not complete until the fertilized egg is implanted in the uterus, which generally occurs about ten days to two weeks after ovulation. Up to 50 percent of fertilized eggs do not implant, and in those cases it is not possible to speak of conception.

Those who believe that a human being exists just after sexual intercourse when sperm meets egg and therefore oppose abortion are in effect opposing contraception such as the I.U.D. and "morning after pills." In effect they are saying that every act of intercourse is a contract for pregnancy, a position long held by the Vatican. However, many if not most people who engage in sexual intercourse do not do so in order to produce a pregnancy and should be able to counteract a failed contraceptive or the failure to use a contraceptive when one was not available.

There is another problem inherent in some of the published articles. That is the confusion of science with theological assumptions about what is a human being. Charles Gardner, who did his doctoral research on the genetic control of brain development at the University of Michigan Medical School's Department of Anatomy and Cell Biology, says: "The 'biological' argument that a human being is created at fertilization . . . comes as a surprise to most embryologists . . . for it contradicts all that they have learned in the past few decades."

Gardner, whose article "Is an Embryo a Person" appeared in *The Nation* Nov. 13, 1989, further stated: "The information required to make an eye or a finger does not exist in the fertilized egg. It exists in the positions and interactions of cells and molecules that will be formed at a later time."

"Such research and discoveries lead to the conclusion that it is a developmental process taking about nine months that produces a human being. Therefore, the idea that a human exists at conception is a

Law of the Sea

Now that the United States Senate has ratified the Chemical Warfare Treaty, some knowledgeable observers suggest the next great initiative of the State Department will be ratification of the Law of the Sea Treaty. The treaty already has been signed by President Clinton but awaits approval by the Senate. This is currently in the hands of Senator Jesse Helms of North Carolina in his position as chairman of the Foreign Relations Committee. Senator Helms has not been willing to bring the question of approval before his committee or to the Senate floor.

A number of Friends have been involved with the Law of the Sea Treaty negotiations for the past 16 years supplying basic factual information necessary for the various delegations to form a knowledgeable opinion on the questions being put to them. Many of these questions had never occurred to the authorities in these countries, and they were not familiar with the terminology or its implications. Friends supplied this information through the United States Committee for the Oceans and The Oceans Education Project. Of course Friends had a very different interest in the Law of the Sea Treaty than most of its other advocates. Friends were not interested merely in a treaty, which would tidy up bilateral and multilateral agreements between nations regarding particular ocean-related problems. Rather they envisioned the treaty as a unique opportunity to introduce the idea of the rule of law to a large portion of the earth.

Seventy percent of the earth's surface is water, and a good part of that area will come under the jurisdiction of the Law of the Sea Treaty. The treaty would simplify and standardize the rules for the use of the ocean. It would remove many conditions now existing that could lead to serious friction or even conflict. The treaty provides one uniform rule of the oceans of the

world rather than a patchwork quilt of bilateral and multilateral treaties that are difficult to administer because of overlapping jurisdiction. The treaty also provides a means for the settlement of disputes regarding the new treaty law by way of conciliation, arbitration, or adjudication.

International organizations are being created to implement these facilities under the treaty, but because the United States has not ratified the treaty, it is not entitled to representation at meetings to determine the administrative rules that will govern the various administrative and judicial organs under the treaty. Furthermore, a body of learned international lawyers suggest that the United States would not have the privilege of presenting its case before tribunal of the Law of the Sea Convention because it has not ratified the treaty.

Friends further believe that the Law of the Sea Treaty provided a unique opportunity for rehearsal and experiment in which all the nations of the world would participate in a process of learning how to live under the rule of law, and how to create institutions of world law by the consent of those to be governed. It is interesting to note that in the negotiations leading up to the treaty, all of the decisions were taken by consensus except for the final vote on the ratification of the entire treaty. It is also important to note the treaty is the result of compromise by many groups and individual nations.

Compromise has enabled the treaty to provide advantages to the participants that could not be obtained through bilateral or multilateral agreements.

If the Religious Society of Friends wants to have a role in this tremendous step towards world peace, now is the time to set up the necessary arrangements.

A. Barton Lewis
Wayne, Pa.

the woman would have died if no abortion were permitted of a third-term fetus strangled by an umbilical cord, or by some other fetal death in utero. Yet there are those who say "No abortion under any circumstances." Is that not legalism? Or does a fetus take priority over the life or health of an existing woman for some other reason?

It may be useful to recall that *Roe v. Wade* came because making abortion illegal had resulted in the kind of harm to women's health and the kind of subterfuge that degraded both women and the compassionate doctors who performed abortions. A return to that dark time is surely not to be encouraged.

Marjie C. Swomley and John M. Swomley
Kansas City, Mo.

Last Sunday a Friend handed me the May issue of FRIENDS JOURNAL, knowing I would be pleasantly surprised to see the topic of abortion on the cover. I label myself as a pro-life, feminist Friend and have come to find out that there are other Friends out there who would also describe themselves in the same manner. (I feel it necessary to mention this because I think the reader would like to know where I stand on the issue. It is not my intent here, however, to elaborate on my views or to make any attempt to convince someone to follow my beliefs.)

In 1994 I organized a special interest group at Philadelphia Yearly Meeting to search for common ground on the abortion issue. The experience was very uplifting. While I was the only pro-life Quaker present, it didn't stop us from having a wonderful experience, including listening, understanding, and caring, which culminated in a list of shared goals. I've also just returned from a national conference on Common Ground for Life and Choice that has re-energized me. My understanding is that Quakers have wrestled with the topic before and have put it on the shelf. Using what I learned at the Common Ground conference, I think maybe the problem was an attempt to go right for consensus, which means individuals ultimately are being asked to give up and/or change their values. This may never happen. In the meantime, what we as Quakers can do is take the topic off the shelf, dust it off, and begin dialog. This time around we could accomplish more if we work on building trust and understanding and ultimately seeking that common ground we surely

theological statement rather than a medical scientific fact."

Gardner concludes that "Fertilization, the injection of sperm DNA into the egg, is just one of the many small steps toward full human potential. It seems arbitrary to invest this biological event with any special moral significance. . . . It would be a great tragedy if, in ignorance of the process that is the embryo, state legislators pass laws restricting individual freedom of choice and press them upon people. The embryo

is not a child. It is not a baby. It is not yet a human being."

People who use the statement that "human life is sacred" seem to think that ends all controversy. Does this go back to include the sperm and the ovum as such?

Does sacredness of life mean that it is wrong for a parent to sacrifice his or her life for a child, or for a woman to sacrifice a fetus to save her life and the lives of existing children totally dependent upon her? We actually know of situations where

Continued on page 35

Some Thoughts on FORGIVING

My father was a compulsive gambler. On payday my mother drove me to the factory and sent me in to find my father and bring out a share of the paycheck. Sometimes I succeeded, and sometimes debts had eaten up the family's share. When he developed cancer, he had no medical insurance. I dropped out of college and went to work in a prison; every morning I put on my barn clothes to feed and water the cows and pigs; then I changed into my secretary clothes and went to my job typing inmates' statements of their crimes. My friends' fathers were paying for their college education, and I was helping to pay my profligate father's medical expenses. I was furious.

I didn't cry at my father's funeral, and the next day I went back to school, determined to make up for the time I had lost taking care of my parents. I was rigid with anger and unshed tears. Two weeks later, I was working past midnight to write a paper. I grew sleepy and lay down for a 20-minute nap. I dreamed that my father's spirit came to me as I lay there. He was suffering. I rolled off the bed and, still half-asleep, said out loud, "Daddy, I forgive you." I came out of my dream just enough to give my full waking consent to the words of healing. And I felt the weight of my anger drop away from me, never to trouble me again.

I had been saying, "I'm not going to forgive. What was done should not be forgiven. To forgive this wrong is to say it doesn't matter when it DOES matter." The load that was lifted off my spirit and body when I forgave my father is one reason I think it's important to let go of our anger and resentment. I am sure I will live longer and live healthier because I

forgave my father. Since that experience of forgiveness by grace 35 years ago, I have made strong efforts to forgive, not for my opponent's sake, but for my own. When Jesus told us to forgive seventy times seven, he was talking about our personal spiritual hygiene. The sooner I can shed my burden of anger and resentment, the better for me—not because God will reward me for being good, but because the spiritual laws of gravity will work themselves out with positive results for me.

THE IMPORTANCE OF CHALLENGING

Sometimes it's hard to forgive someone we have known for a long time. Then it helps to practice forgiving first on people we have known just a short time. This is one of the things I learned during the six years I spent in a self-help group for recovering mental patients. For four years I led the group. I learned a lot about recognizing maladjustments and challenging people to change. Challenging someone to change was something I did with fear and trembling: there was so much about the person's pain that I didn't know! And some of the people I challenged were bigger and meaner than I was. Yet challenge I must, or the health of the whole group would suffer. I tried always to challenge in the presence of God; I prayed sometimes for most of the week between meetings before speaking up, although sometimes my prayer was a simple, "Oh, help," before I began.

I learned to challenge by making a sandwich: two outer layers in which I told my honest appreciation for the person's good qualities, and an inner layer—the meat of the sandwich—in which I told the person the pattern of behavior I saw and the damage that the pattern was doing to the person him- or herself. I held the person in the Light as I tried to construct the sandwich in my mind, asking God to

show me the person's good qualities and to show me the person's pain that caused him to choose the damaging pattern.

When I finally spoke up, the sufferer often stormed out of the group, or at the very least was resistant—seldom did the person appreciate the challenge—and I learned to wait. The person often did not return to the group for a while, and I simply held the person in the Light. I stayed in touch by postcard: hello, how are you, this is what's going on in my life. I made no reference to my challenge and simply let the person think it over. Maybe he or she would decide to change. And if s/he did change, I welcomed the change and praised the person's efforts.

The fascinating thing to me, however, about challenging another in the presence of God was the effect on me. When I praised a person's good qualities and named the maladjusted behavior while holding the person in the Light, I myself experienced a deep love and compassion for the person.

The sufferer might or might not change; I was changed—empowered to love him or her as s/he was. I was enabled to see a God's-eye view of my suffering friend—a clear-eyed, more complete picture that included the person's pain, the lovely humanity, and the unlovely pattern, all at once.

When my friend aggravated me again, I would say again, "Oh, help," and the compassion never completely left me. I was changed, and I think that sometimes left my friend free to change too. God wanted my friend to heal him- or herself enough that God let me learn to balance my own anger and frustration with a supporting love and compassion and hope. As I practiced challenging with the members of my recovery group, it became easier over time to challenge in my closer relationships. The effort to speak out in the presence of God has helped me forgive, even when the person persists in the unhealthy behavior.

Mariellen O. Gilpin is part of a University of Illinois project that works to improve services for children with disabilities who are culturally and linguistically out of the mainstream. She is a member of Urbana-Champaign (Ill.) Meeting.

by Mariellen O. Gilpin

SOMETIMES FORGIVENESS
COMES IN AN INSTANT,
AN ACT OF GRACE.
SOMETIMES FORGIVENESS
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BECAUSE IT HEALS ME
PHYSICALLY AS WELL AS
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DON'T WAIT FOR AN APOLOGY

Learning to forgive in less deep-rooted relationships helps us develop forgiveness muscles. We need to exercise those muscles in the absence of any desire on our friend's part to make amends. That was what I learned on a recent Sunday.

I went into meeting for worship asking that a former friend apologize to me so that I could stop being angry with him. During meeting, I found myself remembering a time about six weeks after I went to work as a college student in a men's prison. I had been warned not to fraternize with prisoners. Usually the four women in the office walked over to the officers' mess to eat lunch, but one day there had been a freezing rain, and we phoned a request that prisoners bring our lunch to us. As we ate, I thought about the two young men in thin cotton coats who had brought lunch and were waiting to carry the dishes back through the sleet to the officers' mess. I took a paper towel, scrawled "Thanks!" on it

and drew four smiley faces. I propped the note against our dishes, and we left the lunch area. None of us thought anything about it. But later one of the prisoners smuggled a note in the lunch boxes to a woman in the office, and when he was caught, told about my note. The older women got in trouble. Someone asked me if I knew about the note, and I was struck by a kind of fear-amnesia. I denied any knowledge of the note I had written.

I sat in the silence of meeting for worship, recalling an event 35 years before, recalling that it had been a year after I left the prison before I came out of my fear-amnesia and remembered writing the note. I wondered in meeting why I was remembering that old lie. Was I supposed to share it in meeting? It seemed not. And then the Spirit moved: "Did you ever apologize to anyone for that old lie? Do you think now you understand the fear-amnesia that caused your old friend to lie to you? Do you suppose you can forgive him now?" And so I forgave that old wrong; if God could forgive my lie, then I could forgive my human friend's lie. It

was a powerful meeting for worship and a totally silent one.

The experience taught me the importance of humility. One of the mysteries about our being human is that we can conceive of perfection, but not attain it. Letting go of my desire for my friend to be perfect and acknowledging I wouldn't have done any better healed a relationship. I can't deliver perfection in my own behavior, so where did I get off expecting perfection of another person? It's essential to have a little humility. It's part of the God's-eye view.

There's something else about this story that fascinates me: God is usually subtle and silent. This is the most direct, most immediate, most pointed message from God I've ever received. I conclude that God thinks

it's very important for us humans to forgive each other the damage we do. I can love a God who has his/her priorities so right, a God who shares the God's-eye view of myself with me in an effort to help me be clear-eyed in my understanding and compassion for another.

Sometimes forgiveness comes in an instant, an act of grace, as in the healing of my relationship with my father. Sometimes it comes in less deep-rooted relationships first, as in the challenges to my support group friends, because sometimes we have to grow stronger, wiser, and more loving in other relationships first. Sometimes forgiveness must be a process, a progressive letting-go over time. But I need to forgive because it heals me physically as well as spiritually. I need always to challenge in the presence of God because of the sense of compassion and wider vision that results. I need to remember the importance of humility and the importance of not waiting for the other to change to do my forgiving.

Always, I need to remember that the work of forgiveness is something that God calls me to do. □

by Jerry Woolpy

The title, "In Search of God at Earlham" derives from a book by Ari Goldman, *In Search of God at Harvard*. Goldman is an Orthodox Jew who worked as a reporter for the *New York Times*. After 12 years, the *Times* gave him a sabbatical leave to study at Harvard Divinity School for a year. By studying Islam, Hinduism, Buddhism, and Christianity, he came to a better understanding of his Judaism. For me it has been the spiritual experience of the classroom, a developing sense of education in a Quaker context, and living and studying with Quakers that has helped me to discern what it means to be a Jew.

In preparation for this discussion of my spiritual journey at Earlham, during an exploration of the on-line database Dialog, I discovered that Jews and Quakers have a history in America that goes back at least to the 19th century. According to the *Philadelphia Daily News* (October 21, 1992) Warde Cresson was born in 1798 into a prominent Philadelphia Quaker family with both wealth and roots. Unfortunately Warde's father died while Warde was young, and the boy was sent to work on a farm, where he learned to love agriculture and became a farmer. Warde married, and he and his wife had six children.

Like some other Quakers and some Jews, Warde was a bit of a pest to his fellows. He was forever engaging them in theological arguments. Unsatisfied with the answers to many of his questions, Warde considered other faiths and utopian communities, including the Shakers. Two prominent Jews, Rabbi Isaac Lesser and Mordecai Noah, got Warde interested in the idea that Jews should return to the Holy Land fulfilling a biblical prophecy. In 1844, Secretary of State John Calhoun accepted Warde's bid to become consul to Jerusalem. His area of jurisdiction, proposed by the State Department, was "All the Holy Land," which was then part of the Syrian Pashalik that included Syria and the area that now includes Jordan and Israel.

Shortly after his confirmation Warde left for Jerusalem, carrying a white dove. He spent four years in Palestine, where he got himself circumcised in the process of converting to Judaism. He wrote to his wife that he saw angels during the circumcision. She

Jerry Woolpy, now retired, taught biology at Earlham College from 1967 to 1996. This article is based on a lecture given on May 23, 1996, and published in the Fall, 1996, Earlhamite.

In Search of God at Earlham

used this as well as his conversion to Judaism to organize the entire Cresson family in a lawsuit against Warder to gain control of his estate on the grounds of mental incompetence.

In a brief hearing by a sheriff's jury, while Warder was still in Palestine, Warder lost control of his money and property. John Calhoun withdrew Warder's appointment as consul to Jerusalem on reports from a Pennsylvania politician saying that "His mania is of the religious specie [and] this appointment is made a theme of ridicule by all who know him." In May of 1851, the case came to trial. The family lawyer took two days to make the case that Warder was insane, throwing in everything from the white dove he carried to Jerusalem to the angels he saw during his circumcision.

Warder hired a good lawyer, Horatio Hubbell, who insisted on a full lunacy hearing before a Philadelphia judge and jury. Hubbell called 73 witnesses arguing that Warder Cresson was an earnest inquirer after truth. They testified that Warder was a competent farmer and businessman who handled financial matters wisely. Finally, Hubbell argued "to dare to embrace Judaism was something beyond comprehension . . . [to Philadelphia Quakers, who he said are inclined] to stamp anyone as a lunatic who dares to believe in the sublime yet simple doctrines . . . of the venerable faith of Israel."

The jury found Warder sane. After the trial Warder returned to Palestine, where he started the first Jewish collective farm, an agricultural settlement called "God's Vineyard." His goal was nothing less than "the migration of all Jews as desire to settle in the land given by the Almighty in covenant to Abraham and his seed forever. . . ." By 1852, as a result of pamphlets distributed in Europe and America stating this aim, he was joined in "The Holy Land" by 200 Americans, at least 52 of whom were Jews, the rest being Protestants who believed in Zionism. "God's Vineyard" was successful in selling produce in markets in Hebron and Jericho, but it did not last.

Before he died in 1860 and was buried in the Jewish cemetery on the Mount of Olives, Warder Cresson changed his name to Michael Boaz Israel, married a Jewish woman who had been born in New York before moving to Jerusalem, and raised a second family of at least three children, one of whom went on to study in an

Orthodox Jewish seminary. The history of "God's Vineyard" is recorded in a book called *On the Soil of Israel* by Yaakov Morris (published by the Association of Americans and Canadians in Israel in 1965). It is part of a chapter entitled "First Attempts" about the many roads for a Jew to Zion.

I was glad I found this story, because it's funny and because it suggests a lot of interesting similarities and differences among Quakers and Jews, and finally because it shows how much more tolerant Indiana Quakers have become than their progenitors in Philadelphia were. At Earlham, despite my Warder Cresson-like tendencies to engage in persistent questioning, I experienced no lack of tolerance for my Judaism. And like Warder, a trip to "The Holy Land" made a profound impression on my faith and work.

My Dialog search revealed another interesting citation. It was a review of a book by Hans Dieter Betz called *A Commentary on the Sermon on the Mount*. The review, written by Garrett Paul, appeared in *The Christian Century*. Betz is Professor of New Testament at the University of Chicago. He claims the Sermon on the Mount was specifically addressed to Jewish followers of Jesus who were experienced in Torah and who saw Jesus as a master interpreter of Torah, but not as the Christ. He points out that the Sermon on the Mount contains no Christology and nothing about the doctrine of salvation. It assumes a Jewish division of society into the righteous and the unrighteous (not rich and poor). The Sermon enjoins God to fulfill God's obligations to humans. "Let your name be sanctified. Your kingdom come [on earth]. Your will be done [on earth] as it is in heaven [and as You promised]." Notice the petitioners are at their wits end and want God to do something about it. And they are comfortable enough with God to

tell God what to do. That's very Jewish. According to Betz the Sermon goes on to call for an ethic of perfection, a concept central to both Quakers and Jews. We share what Jews sometimes refer to as the "repair imperative" to fix things. Finally,

Betz says the Sermon calls us to imitate God by bestowing the benefits of God's creation continuously on the bad and the good and the righteous and the unrighteous, loving the enemy, refusing to retaliate, and following the Golden Rule—all Old Testament virtues.

I mention this article because it shows the continuity of ethics from Judaism to Christianity and Quakerism and helps me to see why I have been able to learn so much about Judaism in the midst of Quakers. I was born Jewish and have always maintained a Jewish identity. But from the time I left Chicago to come to Earlham in 1967 until 1988 I did not even darken the door of Temple Beth Boruk, which is right around the corner from the house where I lived for 29 years.

What marked a major change in my orientation as a secular Jew was a trip to Israel and the West Bank in 1988. I was so struck by the injustice that my Jewish brothers and sisters were visiting on their Palestinian captives that I felt the need to speak out against it.

Of course, being separated from all but an intuitive knowledge of Judaism, I was in a poor place to be critical. So I did the next best thing, I was critical anyway—because my Jewish instincts would not let me ignore the Palestinian suffering at the hands of Jews.

To become a more responsible critic, I began to read, and study, and even joined the temple, never missing a service, a prayer meeting, a board meeting, a dinner, or a discussion session. I began celebrating Shabbat every Friday night and reading the weekly Torah portion. Through all of

For me it has
been the
spiritual
experience of
the classroom,
a developing
sense of
education in a
Quaker context,
and living and
studying with
Quakers that
has helped me
to discern what
it means to be
a Jew.



this seeking I have repeatedly asked myself and others the question, "What does it mean to be Jewish?"

Now as it turns out, having studied Quakerism and lived with Quakers has helped me wrestle with this question. Like Warder Cresson, I have been seeking the truth—though it has been a lot easier for me because I didn't have to get circumcised to do it. For Quakers, truth seeking is done in congregation and with the assumption that the God within each person will emerge and the same truth will be obvious to everyone who keeps faith with the group process.

Jews also believe in congregation and in relationship among people and with God. But Jews seek the truth individually and their congregation includes all the Jews who have lived during the past 5,000 years. The point of departure in truth seeking is the Torah—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy—and then the Prophets and the Writings of the Old Testament, and the commentary of great rabbis who lived about 1,800 years ago.

God is central to Judaism. But there is no particular belief that must be accepted. You don't even have to believe in God to be Jewish—but it certainly helps. The concept of God has been reinterpreted through Jewish history. The God of Abraham, the God of Isaac, and the God of Jacob are each different. And each generation interprets God in its own way. What seems to be common to most interpretations is "God as a creator" who is held responsible for what has been created, and to whom we must account, and who is accountable to us. This God is not always awesome or mighty. This God is given to jealousy and has been known to resort to violence and even trickery.

You can talk to God. You can plead with God. But don't expect God to answer. Except in dreams, God has not joined the dialog with us for a few thousand years. And don't expect God to grant requests of any sort. While we believe our

lives are in God's hands, we know that it is our responsibility to make something of them. God the creator provided us with choice. Choice is God's most important gift. However, it will always be our prerogative to choose wrong and our responsibility to use all of our faculties, especially our imagination, to make the right choices.

In a book called *The Healer of Shattered Hearts: A Jewish View of God*, Rabbi David Wolpe says to believe in God is not to abandon one's mind or to compromise one's intellect. It's to extend the imagination to include a kind of "normal mysticism." "For God to be in history does

not mean that He directs it, but only that He gives it a nudge every now and then." Belief in God offers the possibility of a better world, whereas evaluating existence solely on the basis of the present state is unproductive and may result in accepting a negative consequence that doesn't have to happen. With God's inspiration we can see favorable possibilities and help to make them happen. The world is unlikely to improve without this sort of positive vision. It's a Godless mistake to assume that what is must be.

A "normal mystic" is a genius of potentiality. The Bible is filled with tales of those whose potentials were suddenly recognized: Abraham, Rebekah, Moses. Just as Michelangelo saw David coming out of a roughly hewn rock, God chose Abraham and Moses on the basis of subtle things.

The way Moses cared for his father-in-law's sheep is an example of the small kindnesses that can get people selected to do big jobs. As teachers we must be "normal mystics" spotting the potential of our students and guiding them to pursue it. We see their creativity and their will to improve the world, their magnificent David in the rock. We help them to hew away the roughness and realize their potential. (Incidentally, an "abnormal mystic" lives in isolation from the rough and tumble politics of worldliness. Jews, on

the other hand are encouraged to live in the world and to work within democratic frameworks for peace and justice.)

Jews believe ethical treatment begins with those closest to us and extends from there to community, country, and the world. A Jew ought not disregard the needs of family in favor of those of strangers. Doing good takes precedence over thinking proper thoughts. A Jew becomes righteous by effecting favorable change regardless of what her intentions might have been in bringing about the effect. We consider Oscar Schindler, depicted in the movie *Schindler's List*, to be a righteous gentile regardless of why he may have acted to save Jews from the Holocaust. Compared to Christians, Jews are less concerned with the motivation of the actor than the significance of the act. We honor Martin Luther King and John Kennedy for the good they did and may vote for Bill Clinton or Bob Dole for what we think they might accomplish without disqualifying any of them for what else they might have done that we do not approve. For Jews the person who gives her last \$5 to charity has not done as much good as the person with lots of money who gives \$500 to the same charity without experiencing any loss in finances. Not only is the impact on the charity of \$500 considerably more than the impact of \$5, but the smaller gift may have more unintended consequences on the giver and her family. In other words, the effect of the gift is what counts most for Jews and not the extent of sacrifice or selflessness of the giver. We have no saints or devils because we recognize that everyone is capable of choosing righteousness and effecting the world favorably. Being the chosen people is not a fate, it's a responsibility to make the right choices whenever opportunities are presented.

This desire to accomplish the most favorable changes is what inclines Jews to be forever studying and teaching. The rabbis long ago decided that study is more important than action because it can lead to even greater action through better understanding of the person who studies and eventually to the students of the person who studies. But study alone is worthless, because it does not make a difference in the world. A man came to his rabbi saying that he had gone through the Talmud three times. The rabbi replied, but has the Talmud gone through you?

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Jews do not ask for or countenance divine intervention in daily life. Living and interpreting existence is the responsibility of mortals. It is told that when Rabbi Eliezer and Rabbi Joshua were arguing about a particular interpretation of scripture, the heavens opened and a voice declared "Eliezer is right!" Rabbi Joshua answered the voice saying that the Torah is no longer in heaven. It has been given to humans, and now it is for them to decide how to interpret it. This story tells a lot about Jews and the lengths they go to in speaking truth to power. We don't yield easily in argument no matter who the opponent is. Though we are respectful of human scholarship and are obliged to take traditional interpretation into account, each Jew feels entitled, if not personally responsible, to determine meaning. In other words we read and study scripture and what our great rabbis have said about it, and then we are free to interpret it ourselves within the context of our experience. The Torah—Genesis, Exodus, Leviticus, Numbers, Deuteronomy—is read in its entirety once a year in weekly portions. The interpretation of these weekly readings is done anew in lay Torah study groups in synagogues throughout the world. Various interpretations, midrash, are published regularly and become grist for sermons and discussion.

Questioning is a central tenet of our religion. Each day when a Jewish child comes home from school her mother may say, "Rebekah, did you ask any good questions today?" This is because we think to improve the world we need new answers, and we aren't likely to get new answers unless we ask new questions.

The rabbis were not ascetics. One went so far as to assert that individuals will have to answer in the next world for all the pleasures they neglected to enjoy in this world. Rabbi Bunan once commented to a student that those who are intellectual often lose faith, those who are sociable often become overfond of physical pleasures, and those who are pious tend toward egotism. The perplexed student asked, "If each of these is bad, for what should one strive?" Bunan replied "To be all of these combined."

Like Quakers, Jews use silence to help focus, to wonder, and to listen.

We say God fills silence with an active force. But silence for Jews is usually not done in congregation. It's done alone and often at night. Rabbi David Wolpe says

We are best touched at night. The day seems harsh and real and rational, but night casts a sensitizing shade over us. There are certainties of night that can be shaken by nothing except the coming of the dawn. Faith is a night child. Darkness subdues the confident bluster of our day. Imagination loses its separateness. Dark returns us to an earlier time when our estimate of the world was not so confident.

For Jews all days begin with nights, and hopefully with dreams of a better future.

I have my experience at Earlham with wonderfully faithful students and with Quaker traditions to thank for helping me explore the roots of my character. These roots were seeded and nourished by my parents. But until recently I have not tried to understand them. The search raises important questions, the most important of which is, "Why are we here?" For me the answer has been found at Earlham, in Judaism, and with God. □

Light Years

—for Wolf

Science tells us the light
from a given star began its journey
too late. Your ashes, Grandfather,
already had fallen.

They say that star
already may have died, swallowing
every soul it ever warmed, and many
it never did. Souls such as ours
shivered for centuries
at the edge of the light, banished
from the inner circle of the fire
they built.

In faith you followed, a beggar
behind a caravan. Born in Poland, you moved on
to South Africa, Australia, Paris . . . wherever
the light led you. After 15 years in Vienna,
in 1939, they still called you "der Afrikaner."
At Dachau
you looked up, and the star you saw
was already history.
Too late.

I was watching the sky tonight, my world
so full of warm
and friendly neighbors, all winking
their reassurances. And you, Grandfather, saying
thine star is a jealous star,
and hungry as ever.

—James T. Dooley Riemermann

*James T. Dooley Riemermann is
a member of Twin Cities (Minn.)
Meeting.*

REPOSING IN GOD

Lessons in Prayer from a Holocaust Victim

by Peri Phillips McQuay

Teach me how to pray," I ask. "In this time of darkness, show me how to become ever closer to Spirit." More than anything, it is the diaries of Etty Hillesum that show me the way.

So little is known about her, this young Jewish woman from Amsterdam, who in 1941 and 1942 filled eight exercise books with her spiritual journey before she was transported to Auschwitz, where she died in November 1943. After her death, it took more than 30 years before a publisher for these journals could be found. And yet, within the first year and a half after publication, there were 14 reprints and 150,000 copies were sold. Subsequently, *An Interrupted Life: The Diaries of Etty Hillesum* has been published around the world.

Although her diaries are nearly the only source we have, they give us a vivid portrait of this 27-year-old girl-woman. Highly intelligent, she read and studied (Rilke and Tolstoy were important to her), and she taught Russian. Passionate and adventurous, she loved and recorded her friends and lovers. (In the very first entry of the excerpted diaries, she counted herself an accomplished lover, yet noted that although physical love "suited her to perfection," it remained "a mere trifle, set apart from what is truly essential.") Deep inside her, "something was still locked away." She complained of "spiritual constipation." Within the pages of her diaries is the story of the blossoming of an extraordinary faith.

In the diaries of the first year, Etty appears almost as an ordinary young woman, exploring love, unsure of herself and her potential, full of a "creative unease," almost a "sacred unease." Here, she is struggling not to be dominated by

bouts of ill health, or her fascination with her mentor, Julius Spier, or even the ever-increasing German menace towards the Jews. She grapples with distracting emotions: "At times I am nothing more or less than a miserable, frightened creature," with "so many inhibitions, so much fear of letting go."

However already, as a sunflower is drawn by the sun, she is seeking God. "Oh God, take me into Your great hands and turn me into Your instrument, let me write," she prays. She begins to find the courage to speak God's name without feeling ridiculous. Much of the time, she feels a longing to yield herself to God, but still is unable to do so.

It is only when the wholesale deportations of Dutch Jews begins in April 1942 that she moves towards what J.G. Gaarlandt describes in his introduction as her own religious rhythm, a "radical altruism." Eventually she will be able to integrate the two strands of faith that also are precious to the Quaker tradition, contemplation and action. But at first, as she anticipates the deportations, she says she feels as a widow had after the death of her husband: "God has moved me up into a more advanced class, the desks are still a little too big for me." She admits to days wracked by terror.

Hoping to ease conditions for her fellow Dutch Jews, Etty joined the Jewish Council (an organization formed at the instigation of the Germans to mediate between the Nazis and the Jews). From August 1942 until September 1943, she voluntarily lived in Westerbork camp, in the eastern Netherlands, and worked in the local hospital. In spite of flagging health, she continued to move between the camp and Amsterdam, bringing letters and messages from people in Westerbork and bringing medicines back. It was while she was tested in this crucible that Etty's diaries build to an intense and illuminating dialogue with the divine.

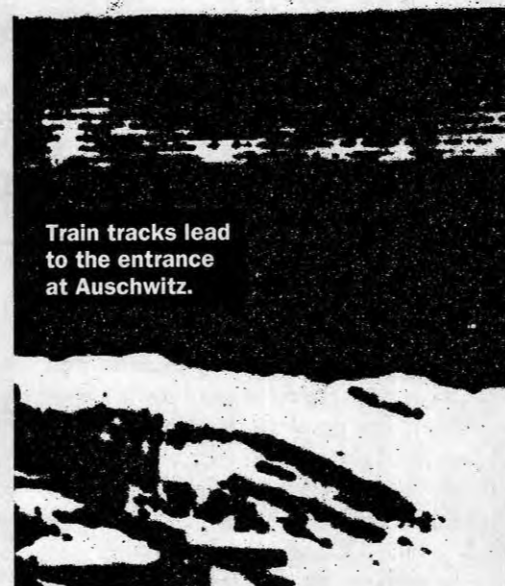
On November 10, 1941, she had written: "Mortal fear in every fibre. Complete collapse. Lack of self-confidence. Aversion. Panic," yet by July 10 of the following year she could say:

It is possible to suffer with dignity and without. I mean: most of us in the West don't understand the art of suffering and experience a thousand fears instead. We cease to be alive, being full of fear, bitterness, hatred, and despair. God knows, it's only too easy to understand why.

She now understands that:

We have to accept death as part of life, even the most horrible of deaths. And don't we live an entire life each one of our days, and does it really matter if we live a few days more or less? . . . I am with the hungry, with the ill-treated and the dying, every day, but I am also with the jasmine and with that piece of sky beyond my window; there is room for everything in a single life. For belief in God and for a miserable end.

She is only too well aware of the paradox of intense suffering coupled with meaningful, beautiful life:



Train tracks lead to the entrance at Auschwitz.

Peri Phillips McQuay is part of Thousand Islands (Ont.) Meeting and author of A Wing in the Door: Adventures with a Red-tailed Hawk. © 1997 Peri Phillips McQuay

Sometimes [I] bow my head under the great burden that weighs down on me, but even as I bow my head I also feel the need, almost mechanically, to fold my hands. And so I can sit for hours and know everything and bear everything and grow stronger in the bearing of it, and at the same time feel sure that life is beautiful and worth living and meaningful. Despite everything. But that does not mean I am always filled with joy and exaltation. I am often dog-tired after standing about in queues, but I know that this too is part of life and somewhere there is something inside me that will never desert me again.

Through grace, she begins to transcend her past self. She is able to write:

If one burdens the future with one's worries, it cannot grow organically. I am filled with confidence, not that I shall succeed in worldly things, but that even when things go badly for me I shall still find life good and worth living.

... With each minute that passes I shed more wishes and desires and attachments. There are moments when I can see right through life and the human heart, when I understand more and more and become calmer and calmer and am filled with a faith in God which has grown so quickly inside me that it frightened me at first but has now become inseparable from me. And now to work.

Just as Isaac Penington wrote:
"Give over thine own willing,
give over thine own running,
give over thine own desiring
to know or be anything,
and sink down to the
seed which God sows

in thy heart . . ." so too faith became integral (organic) for Etty. She accepted the wisdom of "reposing in oneself." "And that part of myself, the deepest and richest part in which I repose, is what I call 'God.'" Two days later she comes to understand that "Such words as 'God' and 'Death' and 'Suffering' and 'Eternity' are best forgotten. We have to become as simple and as wordless as the growing corn or the falling rain. We must just be."

Etty comes to understand that we must be able to bear God's mysteries. And to the central mystery of why God could allow the horror of the holocaust her answer is swift:

And God is not accountable to us for the senseless harm we cause one another. We are accountable to Him! I have already died a thousand deaths in a thousand concentration camps. I know about everything and am no longer appalled by the latest reports. In one way or another I know it all. And yet I find life beautiful and meaningful. From minute to minute.

At this time, having reached a profound understanding of God, and perhaps sensing that her life is building to its climax, she moves outwards to a loving service of others. She recognizes that she is not alone in her tiredness or sickness or fears. Rather she is "at one with millions of others from many centuries and it is all part of life." At last she can transcend herself

for the sake of others. "All the strength and love and faith in God which one possesses, and which have grown so miraculously in me of late, must be there for everyone who chances to cross one's path and who needs it."

According to remaining accounts, Etty's longing "to turn her life into one great prayer, [o]ne great peace" was granted. J. G. Gaarlandt writes that "Survivors from the camp have confirmed that Etty was a 'luminous' personality to the last." She spent her last days at Westerbork bearing witness. (As a writer, she wanted to be counted "the thinking heart of the barracks.") She also helped the sick and consoled the mothers and babies as best she could. She was fully aware that she and her people were being hunted to death. Watching her fellow Jews herded into the night trains to the death camps, she stared into hell itself. Nevertheless, she also could write: "My life has become an uninterrupted dialogue with You, oh God, one great dialogue."

On September 7, 1943, Etty, her parents, and her brother were removed from Westerbork camp and placed on the train to Auschwitz. Out of a window of that train she threw a postcard, which was found and sent by farmers: "We have left the camp singing."

I had feared to read *An Interrupted Life*; I had imagined the experience would be too painful. Instead, what I found was that Etty Hillesum's spiritual journey teaches that at the heart of darkness is radiance. □



Lucretia Mott: Ambivalent Press Hero

by Andrea D'Asaro

One of the first American women to receive widespread newspaper coverage, Lucretia Mott unwittingly yanked the image of women out of the drawing room and into the public eye. Unlike other leaders of her day, Mott wrote little more than letters forcing newspaper reporters to attend her abolitionist and feminist activities, molding the image of a thoroughly modern woman.

To many editors of her day, Quaker minister Mott was the symbol of radical reform, a "rampant, unsexed woman," as the *New York Herald* wrote. At the same time, her charismatic speeches elicited praise even from her detractors, who called her the "Black Man's Goddess" for her pivotal role in the abolitionist movement. This love-hate reaction from newspapers of her day followed her throughout her long life.

Creating a Paradoxical Newspaper Image

Women were excluded from the first Anti-Slavery Society Convention in Philadelphia in 1838, forcing Mott and other female abolitionists to form their own society. During Mott's speech at the Anti-Slavery Convention of American Women in Philadelphia, which she helped organize, a mob crowded around Pennsylvania Hall throwing stones, hooting, and threatening forcible entry. That May night in 1838, the proslavery mob of Southern medical students and Northern sympathizers burned the hall to the ground.

The *National Gazette* charged that the Philadelphia Fire Department ignored the inferno, yet a city official quoted in the *National Gazette* blamed women for the ruckus. "Instead of attending useless discussions, let them read at home." It was not uncommon for the press to blame Mott and her fellow abolitionists for stirring up mobs because of their radical

views. Proslavery gangs, however, were often excused for their violence.

Mott's status as a radical female abolitionist crossed the Atlantic as reporters in Great Britain and the United States covered the 1840 World's Convention in London, the first international antislavery meeting. By this time, the American Anti-Slavery Society had given women voting privileges. The society sent Mott and other women to the London meeting. Trouble began before Mott arrived, when the conservative British movement (in which women met separately) heard that the Pennsylvania delegation was all female. "So if any do come from America, they will have to encounter strong feelings against it," warned a British abolitionist, whose comments were printed in the *Emancipator* in 1840. In contrast, Richard Webb of Dublin praised Mott's eloquence and femininity at the convention in the *Dublin Weekly Herald*.

Although a delegate . . . to the convention, she was prevented from taking her place by a vote deciding that gentlemen only were summoned. We wish half the temper and fullness of mind, which distinguished Lucretia Mott, had been the gift of . . . the gentlemen who raised their voices. . . . She is a proof, that it is possible for a woman to widen her sphere without . . . neglecting the duties which appropriately devolve upon her at home.

But *The Herald*, Mott's worst detractor, stirred up trouble when she chaired a women's rights convention in 1853 in Manhattan. A mob, encouraged by the Tammany-run *Herald*, jeered at Mott and other speakers throughout the day. The *Herald* had proclaimed derisively in its headlines: "Speeches by . . . Bloomers. Strong-minded Women Are Getting Their Pluck Up." Lucretia kept order with self-possession. When the meeting was adjourned, rowdies began attacking the male speakers and shoving the women. "This man will see me through," Mott assured one of her supporters as she took

the arm of the gang's boss, Captain Rynders himself, according to a later *New York Times* article.

In contrast to the derogatory comments in the *Herald*, *The Delaware County Republican* described her, at the same event, as "The mastermind of the convention, a woman whose towering intellect and benevolent heart . . . have rendered her an object of admiration throughout the Christian world."

Mott's reputation consistently preceded her. Before a visit to Maysville, Kentucky, in 1853 the *Maysville Express* published a letter calling Mott "a foreign incendiary," "a female fanatic who would use the Court House for the profanation of her infernal doctrine." The author warned that Mott would spirit away local slaves, causing "heavy losses on the part of the slaveholders."

Bridging Work and Home Life

The press frequently scolded Mott for going outside the limited scope of the average 19th-century woman. The *New York Weekly Herald* criticized her in 1848 for "... the unseemly indelicate exhibition she has been lately making of herself before the world on the subject of slavery, the rights of women, and other old maidenish crochets."

The *Herald* both acclaimed and derided Mott as a prominent organizer of the Seneca Falls Woman's Rights Convention in 1848. A reporter called the event a "cauldron of agitation, which is now bubbling around us with such fury. . . . But we never dreamed that Lucretia Mott would exercise an influence that can not only control our own presidential election, but the whole governmental system through the world." Ironically, the reporter praised Mott as a "a more eligible candidate for the presidential chair than McLean or Van Buren." The *Herald* again chided Mott and her sister feminists when she led the National Women's Rights Conven-

Andrea D'Asaro writes on women's issues and lives in Elkins Park, Pennsylvania.

tion held in Syracuse in September 1852.

"We have seen a practical exhibition of the consequences that flow when a woman leaves her true sphere where she wields all her influence and comes into public," wrote a *Herald* reporter in 1852. "Some of the women are old maids, whose personal charms were never really attractive, some have been badly mated and are therefore down upon the whole of the opposite sex." Mott, happily married and the mother of six, ignored such criticism (if she ever read it) but paradoxically objected only when the press commented on her domestic and womanly skills.

In autumn of 1841, she spotted a recipe for corn pudding, a staple of her home of Nantucket, denigrated in the Philadelphia-based *United States Gazette*. She objected to the culinary comments and sent what she considered a better recipe to the editor, Joseph Chandler. She received a note of thanks that read, "I have learned that much which seemed repulsive, or at least of doubtful benefit in itself, has, when presented by Mrs. Mott, been found palatable and nutritious."

In another rare case, Mott challenged the press after her ladylike modesty had been compromised. When preaching for

more peaceful means to solve international disputes at New York Yearly Meeting in 1872, she complained to friends about a *New York Herald* reporter's description of her taking off her hat before she spoke—something she never did.

Suffering Rejection by Friends

Even among Friends, Mott's ardent abolitionism was criticized. Despite Friends' stated support of the antislavery movement, they were exhorted to "avoid all contention." Ministers, including Mott, who preached on the subject were disparaged in the Society and its publications. Mott became a pariah as she urged Quaker women to speak out in meetings and pushed Friends towards political activism. Hatred against her surged in the 1840s as her activism and fame increased. Conservative Quaker leader George White preached and wrote against her in a pamphlet, reminding Friends to stay away from such political activities. "Join not these associations . . . they are abominations in the sight of God," he said, referring to antislavery groups that Mott promoted, such as the American Anti-Slavery Society.

Mott fought back, castigating Quakers' tendency to "disparage all good work not done within the enclosure of one's own particular section" in the *National Slavery Standard* in 1841. Mott continued to love the Society despite "hating its reluctance to change," as biographer Margaret Bacon writes.

Far from managing her press image, Mott unwittingly encouraged newspapers to follow her radical abolitionist and feminist efforts by declining to write editorials or letters to the editor. She seldom read what the papers wrote about her and rarely commented on the tangle of praise and criticism she found.

In ignoring the dictates of her time, she changed the public image of women from homebody to reformer. Her ability to intertwine her roles as wife and mother with that of social revolutionary was modern, even by today's standards. Despite her reluctance at autobiography, Mott believed her work would live into the future. Indeed, her influence on Friends continues to be felt in the public (and often contradictory) media image of women today and in the Religious Society of Friends' social activism around the world. □



An 1869 *Harper's Weekly* cartoon shows a pantheon of famous and infamous activists at a party for *The Independent*, a radical abolitionist newspaper. Lucretia Mott is seen at the front; Elizabeth Cady Stanton follows.



Lucy Sikes

Covered Meetings

by Marshall Massey

What does it mean when we speak of a meeting as "covered"? A covered meeting is a Quaker meeting for worship in which one experiences the wings of the Holy Spirit, the "everlasting arms" of the Peace of God, outstretched over the group that is worshipping, embracing it and "covering" it. (You don't have to use such language to describe it if you don't want to. It's the reality, not the terminology, that we're interested in here.)

One may experience the "covering" as a presence in the midst of the group, or as a presence in one's own heart. One may experience it as a filledness, or a brightness, or a rain of sweetness, or a breathing, or just a clear normality. Whatever ministry occurs is likely to seem flawlessly fitting. The participants' own conditions are likely to seem extraordinarily united and interlinked. There is no doubt of God's manifest presence. One goes away not just mildly rested but spiritually remade, "ready to run and not walk."

Different people will experience the same event differently, because they are coming to it from different starting condi-

tions and are looking at it through different pairs of eyes. So my description, in the paragraph above, is not necessarily exactly the same as the description that other Friends might give.

Francis Howgill, an early Friend, writing in 1672, described the covered meetings he experienced at the birth of the Quaker movement in this way:

God out of his everlasting love did appear unto us, according to the desire of our hearts, who longed after him; . . . and God, out of his great love and great mercy, sent one unto us, a man of God, one of ten thousand, to instruct us in the way of God more perfectly; which testimony reached unto all our consciences and entered into the inmost part of our hearts, which drove us to a narrow search, and to a diligent inquisition concerning our state, through the Light of Christ Jesus.

The Lord of Heaven and earth we found to be near at hand, and as we waited upon him in pure silence, our minds out of all things, his heavenly presence appeared in our assemblies, when there was no language, tongue, nor speech from any creature.

The Kingdom of Heaven did gather us and catch us all, as in a net. . . .

We came to know a place to stand in and what to wait in; and the Lord appeared daily to us, to our astonishment, amazement, and great admiration, insomuch that we often said one unto another with great joy of heart: "What, is the Kingdom of God come to be with men? And will he take up his tabernacle among the sons of men, as he did of old? . . ."

We met together in the unity of the Spirit, and of the bond of peace, treading down under our feet all reasoning about religion.

And holy resolutions were kindled in our hearts as a fire which the Life kindled in us to serve the Lord while we had a being, and mightily did the Word of God grow amongst us, and the desires of many were after the Name of the Lord.

O happy day! O blessed day! the memorial of which can never pass out of my mind.

And thus the Lord, in short, did form us to be a people for his praise in our generation.

This passage gives us a picture of a covered meeting as something that everyone experiences together.

On the other hand, Thomas Story, another early Friend, experienced his first covered meeting, in 1691, in a very personal and private way:

We rode some miles together in profound silence, in which my mind enjoyed a gentle rest and consolation, from the divine and holy presence. And when we came to the meeting, being a little late, it was full gathered; and I went among the throng of the people on the forms, and sat still among them in that inward condition and mental retirement.

And though one of their ministers . . . began to speak to some points held by them, and declaim against some things held by others, and denied by them . . . yet I took not much notice of it. . . . My concern was much rather to know whether they were a people gathered under a sense of the enjoyment of the presence of God in their meetings; or, in other words, whether they worshipped the true and living God, in the life and nature of Christ, the Son of God, the true and only Saviour.

And the Lord answered my desire according to the integrity of my heart.

For, not long after I had sat down among

Marshall Massey, an attender or member of various Friends meetings for 28 years, was a cofounder of Friends Committee on Unity with Nature (FCUN). He currently facilitates training workshops on witness.

them, that heavenly and watery cloud overshadowing my mind brake into a sweet abounding shower of celestial rain, and the greatest part of the meeting was broken together, dissolved and comforted in the same divine and holy presence and influence of the true, holy, and heavenly Lord; which was divers times repeated before the meeting ended. . . .

And, as the many small springs and streams descending into a proper place and forming a river become more deep and weighty; even so thus meeting with a people gathered of the living God into a sense of the enjoyment of his divine and living presence, through that blessed and holy medium the Mind of Jesus Christ, the Son of God and Saviour of the world, I felt an increase of the same joy of the salvation of God.

The meeting being ended, the Peace of God . . . remained as a holy canopy over my mind in a silence out of the reach of all words; and where no idea but the Word himself can be conceived. But being invited, together with the ministering Friend, to the house of the ancient Widow Hall, I went willingly with them; but the sweet silence . . . still remaining, I had nothing to say to any of them till he was pleased to draw the curtain and veil his presence; and then I found my mind pure and in a well-bounded liberty of innocent conversation with them.

In such a case as this, the meeting might be experienced as covered by only one of the worshipers present.

Thus, covered meetings can really take a great many different forms.

Not every meeting is experienced as covered. And one does not always get to experience a covered meeting at the time when one is wanting it acutely. Covered meetings occur on God's schedule, not on ours.

All the same, covered meetings do happen, even today. I myself have experienced Christ walking into the room and sitting down amongst us. I have also experienced the group of gathered worshipers melting into light. And there was at least one time when such an experience genuinely turned my life around.

Most covered meetings are not dramatic to the outward eye. Those who (for reasons that I don't pretend to understand) have not been privileged to experience the covering themselves may not even realize that such an experience has just been given to others sitting nearby.

Covered meetings, however, are always arresting experiences for those who are privileged to experience them. And they're wonderfully welcome, too. □

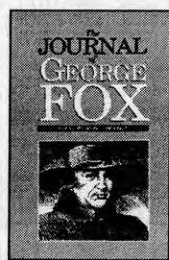
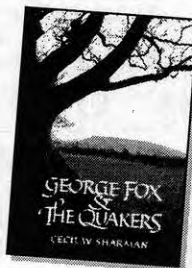
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Leaving

by Connie McPeak

MAY 1998

I have now been in Alaska a full year. I have experienced the glory of each season. My time at Hidden Hill is drawing to a close, and I'm finding it hard to articulate all that this year means and has meant to me. I hope that over time I will be able to find words to express some of what I feel.

Spring has come, and it is a time of high energy. Things have to happen in a hurry here because the growing season is so short, and it feels like all of nature is moving as fast as it can. We are approaching 20 hours of light a day. The bumble bees, which amazingly survive the Alaskan winter, are frantically collecting nectar from the blooming pussy willows. The leaves on the trees are coming out so the hills are a glowing, luminous, spring green. The migrating birds are back and fill the air with the sound of their calls and the whistle of their wings. On one of my walks I saw a dozen trumpeter swans rise up off the lake, circle three times and fly off to another lake nearby. To hear the wind in their wings and to see their white silhouettes against the hills was truly a moment of Grace.

This place, which has been so locked in ice and snow for so many months, is suddenly teeming with life all bent on getting somewhere and procreating. I find myself identifying with their restless spirits. I am having trouble sitting still as my time here winds down. There is a nervous energy in me as I try to prepare for the next leg of this adventure and take my leave of this wonderful community. My old friend fear keeps showing up whispering in my ear "Can I bear the sadness of leaving and the expressions of love? Will I have a job when

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

I get back? Will I have enough money? Can I get everything into my little car? Will I have car trouble on the Cassiar highway?" My only active prayer life is in response to the fear whispers. I pray Brother Lawrence's prayer "Lord, I cannot do this unless Thou enablest me," or simply "Help!"

I am looking forward to seeing how the gift of this year of prayer and contemplation, nature, and community colors my life back in Cleveland.



DEAR FAIRBANKS FRIENDS,

I am struggling to find the words to describe the immense gift this year with you has been. I am fully aware that this is just a stop in an ongoing continuum, and I will not fully understand all that this has meant and will mean for a long time to come. That of course is part of the gift. It is not finished and won't be for a very long time, but perhaps I can reflect a little on some of the cherished experiences and opportunities of this past year.

I have had the luxury of unencumbered time to pray and read and listen to nature and the "still small voice within." I have learned more about the rhythms of a contemplative life, the breathings in and breathings out.

I have been able to experience each season in all of its intensity. I have had the time to really drink in the changes, the growth into fullness of the plant life, the berries, the roses, fields of fireweed, mountain avens, forget-me-nots, beautiful mushrooms, and countless others. I have seen brown bear, musk oxen, dall sheep, wolves, foxes, rabbits, squirrels, voles, marmot, ptarmigan, grouse, boreal owls, jaegers, swans, cranes, eagles, moose, and caribou in their country. I have tried skiing in the White Mountains, skijored old-lady style in the pristine Angel Creek Valley, ridden in a dog sled through overflow, canoed the Upper Chena, camped in Denali and at Eagle Summit. I've been to Anchorage,

Wasilla, Homer, Kotzebue, Dead Horse, Coldfoot, Circle, Tanana, Juneau, and Haines. I've seen pasque flowers, sage, and juniper on the dry bluff overlooking the Tanana in Delta, and I've seen alpine flowers in the tundra at Eagle Summit. I have marveled at hoar frost and white sugar frosting on the trees, and I have discovered the utility of bunny boots when immersed in ice water. I have marveled at the Aurora Borealis and at the midnight sun. Through some part-time home nursing I have been able to meet people from many different subgroups within Fairbanks and North Pole. I have been challenged physically, have had to face surprising new fears and the oldies but goodies. I have lived immersed in the beauty of this country, and you have shared my delight.

This wealth of experience is more than I ever could have expected, and yet I have been given much, much more. The journey of the heart has been even richer. I have lived in a community of generous, gentle people who have invited me and included me and cared for me as I have made my way through new adventures. I have experienced incomparable generosity of spirit within Chena Ridge Meeting. Through the *Listening Spirituality* groups, the spiritual nurture groups, the Adult Education Committee, meetings for worship with attention to business, and too many individual opportunities to count, I have heard, shared, and celebrated the journeys of many of you. We have marveled together at the workings of the Spirit and have wrestled together with the hard questions and the times of alienation and doubt. You have spoken your yearnings and by the speaking have transformed them into prayer. You have listened to my yearnings as well. You have taught me much about community. The welcoming for little Ethan and Sarah and the bridal shower for Sharon come to mind as well as the two lovely weddings, Thanksgiving dinner, and Christmas Eve. At times when I have felt dry and alienated from the Spirit, worshiping with you has lifted me up. Your faithfulness has supported mine.

I have marveled at your care and nurture of the children amongst us. I have also learned some new things about the nature of Quakerism in relation to the individuals in the meeting that will be helpful as I return to Cleveland.

The most exciting and priceless gift of this year with you has been to be part of a meeting moving ever closer to the Quaker ideal. You are moving away from what Parker Palmer calls functional atheism into the belief that a spiritual approach to life, the use of prayer and deep listening, really works and indeed gives true meaning to our existence. Many of you are individually working on living Spirit-led lives. You are then bringing the leadings that come from this work to the meeting for discernment, support, and action. You ask about the real meaning and responsibility of taking a couple's marriage under the care of the meeting. You are asking about your corporate relationship to and with your children. You are questioning how as a meeting you may better support the leadings and gifts of individuals and are starting to look at the question of how you may care for and find the wisdom to provide loving eldering to each other, when needed. The new light and energy of the meeting in your response to the needs of the disenfranchised, the immorality of capital punishment, and the right use of your taxes in relation to the Peace Testimony, is, I believe, a response to individual spiritual work and the leadings that come from that. Living into John Woolman's example of how to be radical Christians becomes a real possibility. As you become more and more faithful, able to listen deeply, the challenge of living ever more into the truth of the Quaker testimonies becomes compelling and full of life. You have much to offer. Your growth and ongoing discovery is a much needed gift to the world. I have been blessed to be with you. This is the message I hope to take to other Quakers about Chena Ridge Meeting in Fairbanks, Alaska.

I thank the Holy Spirit and Chena Ridge Friends for the priceless gift I have been given this year. ☐



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Parents' Corner

A Fairy Tale for Meg

by Margo Harvey

Once upon a time there lived a young princess who had an insatiable curiosity. Her parents, the queen and king, were loving and wise. While she was still quite young, they taught her to use the resources of their vast library to find the answers to her many questions. The cleverest



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teachers in the realm came to teach her what they knew. She pursued her education diligently, learning that the answers to most questions could be found if she worked hard enough. But there was one question that tormented her and resisted solution. Over and over, she asked herself and those around her: what is the meaning of life? To this question, no one seemed to have a good answer.

At last the princess grew impatient. "I shall go on a quest," she decided, "to find the answer to this important question. A quest and a question are really the same thing, aren't they? Surely I shall find someone who can tell me the meaning of life."

Margo Harvey is a member of Langley Hill (Va.) Meeting. This story was written for her granddaughter's Bat Mitzvah.

So she bade her parents farewell and set out upon her journey. Far and wide she traveled across the kingdom. One day as she was passing through a great forest she came to a beautiful dark pond surrounded by immense trees. Near the edge of the pond, sunning himself on a half-submerged log, sat a handsome green frog with golden stripes down his back. "Good day," croaked the frog. "Take care where you step, please—there's a rare insectivorous flower right next to your foot. That flower and I share dinners."

"Oh, good day," cried the startled princess. "I'm so happy to meet a talking frog. Perhaps you can tell me the meaning of life."

"The meaning of my life, and yours too," said the frog, "is this fine pond, and the forest around it, and the whole beautiful earth we all live on. If our earth is ruined, life won't have any meaning at all."

"I am sure you are right," responded the princess, shifting her foot carefully. "And I promise you that I will do everything in my power to make sure the earth and the water and the air around us stay healthy and beautiful." And she walked on thoughtfully.

After some time the forest became thinner and in the distance the princess noticed, at the crest of a great hill, a building. She hurried toward it and found it to be a kind of temple, with tall supporting columns and a wealth of carved stone decoration on every side. Entering under its wide portal, she heard music. Light streamed through cunningly fashioned windows and fell in glowing color patterns on the floor. People were there, some appearing to study heavy volumes of law, others rapt in music and contemplation. So intent were they all upon what they were doing that the princess chose not to disturb anyone with her question. "These people aren't worried about the meaning of life," she thought to herself. "Surely I shall return to this place to take part in its peace and beauty and learning. But for now, I must pursue my quest."

So she journeyed onward, and presently she found herself wandering in a strange, smoky city. She soon noticed that all its inhabitants looked remarkably like wolves: gray-maned, yellow-eyed, swift of foot. Many snarled and snapped as they ran past each other. Whimpers of distress arose from shadowy corners. Uneasily she groped her way along until she came upon a female wolf standing guard over a pair of young cubs. "Oh, Mother Wolf," she cried, "help me.

Where am I? And how do I escape from this terrible city?"

"I am not your mother," replied the she-wolf. "I am a part of you, your obscure and broken sister. I am the world's need for pity and nurture. I am the part of you that hungers for justice. Are you searching for the meaning of life? It lies in serving your fellow creatures."

Our princess was stunned. "Truly I will come back to work with you and learn from you," she said at last. "But my quest has not ended yet."

Soberly she went on her way, and soon she found a road leading out of the city. A pair of iridescent black crows swooped raucously past her head. "Haw," cawed one of them, "lighten up, little sister. Life's a game. Enjoy yourself."

They were gone before she could respond, but to herself she said, "Well, there's that too. But that's not all." She grew heavy-hearted as she considered all the tasks that lay before her: to help save the earth, to pursue learning, to create beauty, to work for justice and mercy. "But," she sighed, "these tasks tell me *how* I must live, not *why*. What is the point of it all? *What is the meaning of life?*"

It was growing dark. Suddenly the princess spied a light in the distance. Drawing closer, she found a fire at the mouth of a cave. In front of the fire was a shadowy form, which she soon discovered was an old, old woman, robed in gray. "Welcome, dear Princess," came the old woman's soft voice. "I understand that you are searching for the meaning of life."

"Oh, yes!" cried the princess, hopeful once more. "Can you tell me what it is?"

"I can tell you many splendid stories that help us to understand life's meaning," the old woman replied, "stories much finer than the one we are in. But the heart of truth is a secret. It lies hidden in a brightness so intense that our mortal eyes cannot see what is there."

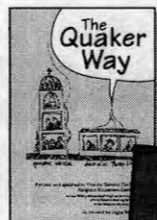
The princess pondered. "But if I put on very dark glasses, couldn't I see what's in the light?"

The old woman smiled. "Those dark glasses, Your Highness, are called cynicism and despair. They would indeed dim your vision, but you would be even less able to see where the light comes from."

"What must I do, then?" asked the princess in a whisper.

The old woman was still for a moment. Then she replied, "Our meaning is found in our seeking. Your question, dear child, is the answer." □

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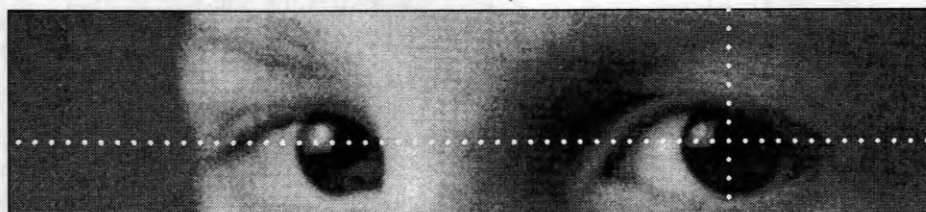


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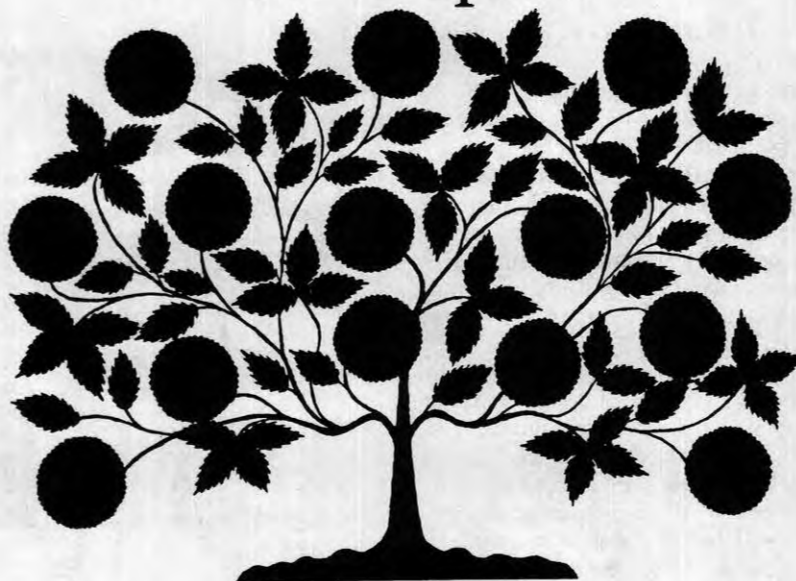
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Religious Education

Virtues as Fruits and Gifts of the Spirit



by Cecilia Shore and Jesse Garrison

We are writing as a mother and son team to describe the process and product of our reflections on virtues. These thoughts about the different aspects of virtues have been the focal point of our First-day School activities over approximately four months and have given rise to a set of queries. We certainly don't believe that this is a definitive list, but we have found these questions thought-provoking. We also want to share with you a description of the process so that, if you wish, you could conduct your own explorations into the nature and expression of virtues.

This plan began taking shape in the summer of 1996, when the theme of Ohio Valley Yearly Meeting was "Gifts of the Spirit." Much of our programming, for adults and children, focused on creativity and talents, the unique qualities through which each individual expresses and experiences the Divine. But as I reflected on this theme it came together with another line of thought and research. This other stream came from the idea that stories have great power for moral education. This point of view has been expressed in a number of recent books and articles (see bibliography below for some examples), but probably the best-known proponent is William Bennett, in his *A Book of Virtues*. I realized that virtues are gifts of the Spirit, too. It is almost always easier

to do the dishonorable thing—to keep the change when the cashier makes a mistake in our favor, to give up when the going gets rough, to lash out when someone frustrates us or treats us badly—and it is God who gives us the strength to act virtuously, to do the right thing. Something akin to this insight is expressed in Galatians 5:22, where Paul writes: "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. . . ."

I made a poster of the Shaker Tree of Life emblem, with room to write in the names of virtues on the (it happened to be 14) fruits and room around the edges to add queries on the virtues as we went along. I was extremely fortunate to find, in addition to the Bennett book, an annotated bibliography, *Literature-Based Moral Education*. This enabled me to select books that I thought would be of interest to 11-year-old Jesse, who was, throughout this time, the only regular attendee of First-day School. (We are grateful to Alex Jendrek and Erin Murray, occasional attendees, for their contributions and participation.) Consequently, although I did make an effort to include heroines, the list below may be biased toward male role models. Although Bennett includes many Bible stories in his collection, I chose to exclude them, since other units of study have our Biblical heritage as a focal point. Each week we read stories, discussed what these stories told us about the virtue under discussion, and wrote a query

Cecilia Shore and Jesse Garrison are members of Oxford (Ohio) Meeting.

that summarized the different aspects of this virtue that had been expressed by the stories. When we joined the adults, we gave a brief summary of our readings and presented the query.

Jesse enjoyed this unit a great deal. He liked the stories themselves and enjoyed drawing pictures of events in the stories as they were read. He liked seeing the poster that summarized the queries grow and seeing it on display. On the less positive side, he felt somewhat shy about reading the queries aloud to the adults after meeting for worship.

Our meeting has been very receptive to these queries. This in itself, I think, conveys an important message about Quaker beliefs and practice—we believe that anyone, even children, can be important sources of insight that will be taken seriously by the community.

The Queries

On Tolerance and Respect for Others: Do you respect others who are different? Do you seek patiently to help people understand each other and not keep it to yourself? Do you recognize that people can be anything, no matter what their race and sex? Do you remain steadfast even through insults about your race and sex? Do you try to get to know a person and not be prejudiced? Do you try not to be ashamed of friends that others might be prejudiced against?

On Work: Do you do what you can before you get help? Do you do quality work? In a group project, do you do the part you would be best at? Do you do your share to make the work go easier?

On Compassion and Unconditional Love: Do you give love freely and not hope for anything in return? If love is given to you, do you give it back? Do you show your love through more than just objects? Do you let love grow in your community? Do you try to care for others as they would care for you?

On Honesty and Truthfulness: Do you try hard to put things right, even if it's to your disadvantage? Do you have the courage to tell the truth? And the courage to believe the truth even if you don't want to hear it?

On Friendship: Do you trust friends? Do you keep your promises to your friends? Do you stick up for your friends and remember them? Do you get over disagreements with your friends?

On Self-discipline: Do you control your temper and act thoughtfully towards others? Do you try not to be greedy? Are you

content with what you have? Do you do things with good control?

On Respect for Nature: Do you treat other living beings as you would another one of your kind? Do you give back what you take from nature? Do you teach others about nature?

On Sharing: Do you share with everyone, even if they don't look as if they could do something for you? Do you share in a helpful way? Do you give what you have to others, even if you don't have very much for yourself?

On Diligence and Perseverance: Do you keep trying? Do you learn from your mistakes? Do you try new ways to reach your goal?

On Peaceable Living: Do you avoid overreacting? Are you friendly toward your enemies? Do you stand up for your rights and those of others? Do you show others your peaceful intentions? Do you show trust in others' ability to act sensibly or kindly? Do you show your beliefs politically?

On Responsibility: Do you take responsibility for your actions? Do you take care of things that need to be done? If somebody does something for you, do you do something for them? Do you treat others the way you'd like to be treated?

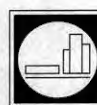
On Courage: Do you stick to your beliefs? Can you face an unpleasant situation without feeling sorry for yourself? Can you act in spite of danger?

On Loyalty: Do you stand by things that have stood by you? Do you choose the right thing to be loyal to? Do you honor your family and heritage without closing yourself to new experiences?

On Faith: Do you believe in what cannot be seen? Do you look toward the future and not just see what is present? Do you avoid just seeing bad things in the present but see good things coming from it? Do you take action based on what cannot be seen?

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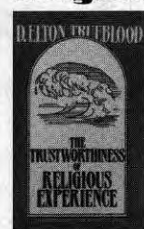
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I've listed below only the stories we actually used in constructing the above queries. Many other very good books and stories are available and suggested in the above resources. All stories listed below marked with an asterisk * are from Bennett's *The Book of Virtues*.

Self-control

Van Allsburg, Chris. *Two Bad Ants*.
Houghton Mifflin, 1988.

*The Goose That Laid the Golden Eggs.

*The King and His Hawk.

*The Magic Thread.

Compassion/Unconditional Love

Fox, Mem. *Koala Lou*. Harcourt, Brace,
Jovanovich, 1989.

Spinelli, Eileen. *Somebody Loves You, Mr.
Hatch*. Bradbury, 1991.

de Paola, T. *Now One Foot, Now the Other*,
Putnam, 1981.

Responsibility

Steig, W. *Brave Irene*. Farrar, Straus and
Giroux, 1986.

*The Bell of Atri

*King Alfred and the Cakes

Work

*Hercules and the Wagoner

*The Farmer and His Sons

*The Shoemaker and the Elves

*Dust under the Rug

Brewster, P. *Rabbit Inn*. Little, Brown,
1991.

Courage

*If

*Susan B. Anthony

*Excerpts from the end of the Scott
expedition

*Excerpts from *The Iron Horse*

*Excerpts from *Instant Hero*

Perseverance/Diligence

Provensen, A. and Provensen, M. *A Glorious
Flight Across the Channel with Louis
Bleriot*. Viking, 1983.

Burleigh, R. *Flight*. Philomel, 1991.

*The Story of Scarface

*The Crow and the Pitcher

Honesty/Truthfulness

*Honest Abe

*Matilda, Who Told Lies and Was Burned
to Death (This sounds really awful, but is
such a gross exaggeration as a cautionary
tale as to be funny to a middle-school-
aged child).

*The Good Bishop

*The Injustice of Mere Suspicion

Anderson, H. C. Retold and illustrated by
Westcott, N. B. *The Emperor's New
Clothes*. Little, Brown and Co, 1984.

Zemach, H. *The Judge*. Farrar, Straus and
Giroux, 1969.

Faith

Excerpts from Hebrews 11

Psalm 23

*We Understand So Little

*The Loom of Time

Hockett, B. "Thomas Lurting and the Pirates." In *More than Empty Dreams*. Barclay Press, 1988.

J. Woodson, *Martin Luther King and His Birthday*. Simon and Schuster, 1990.

Peaceable Living

Golenbach, P. (1990) *Teammates*. Gulliver/Harcourt, Brace, Jovanovich.

"The Missionary's Wife in China." In Brinton, M., McWhirter, M., and Schroeder, J. (Eds.) *Candles in the Dark*. Philadelphia Yearly Meeting, 1964.

Sachs, M. "I Was There." In Durell, A. and Sachs, M. (Eds.) *The Big Book for Peace*. Dutton Children's Books, 1990.

"Not Enemies, But Friends." In Brinton, M., McWhirter, M., and Schroeder, J. (Eds.) *Candles in the Dark*. Philadelphia Yearly Meeting, 1964.

Sharing

Fox, Mem. *Wilfrid Gordon Macdonald Partridge*. Kane/Miller, 1985.

*The Gift of the Magi

*The Legend of the Dipper

Williams, J. *Everyone Knows What a Dragon Looks Like*. Four Winds Press, 1976.

"The Second Mile." In Brinton, M., McWhirter, M., and Schroeder, J. (Eds.) *Candles in the Dark*. Philadelphia Yearly Meeting, 1964.

Respect for nature

Greene, C. *Jacques Cousteau*. 1990.

Fife, D. H. *The Empty Lot*. Little, Brown, 1991.

Excerpts from de Paola, T. *St. Francis of Assisi*.

Orr, K. *My Grandpa and the Sea*. Carolrhoda, 1990.

Tolerance/Interpersonal Respect

Excerpts about Cuban missile crisis from Stein, R. C. *The United Nations*. Children's Press, 1994.

Hoffman, M. *Amazing Grace*. Dial, 1991.

Wanous, S. *Sara's Secret*. Carolrhoda, 1995.

Loyalty

Levine, E. *I Hate English*. Scholastic, 1989.

*Yudithira at Heaven's Gate

*Barbara Frietche

Friendship

*The Bear and the Travelers

*Baucis and Philemon

*Damon and Pythias

*Little Girls Wiser than Men

Uchida, Y. *The Bracelet*. Philomel, 1993.

Polacco, P. *Pink and Say*. Philomel, 1994. □

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Reports and Epistles

Epistle from Britain Yearly Meeting 1998

To Friends Everywhere,
Loving greetings from Britain Yearly Meeting, gathered in London, May 22-25, 1998.

We have celebrated our return to Friends House, reopened after refurbishment and restored within its original generous structure.

In this renewed house we have a loving, welcoming Quaker space and base for our central work in the heart of London. We are grateful to be able to steward this resource, but are mindful of our good fortune when so many are homeless. As a people of God, we must clearly focus our concern, pain, and rage about homelessness into effective action, continuing the momentum we already have.

News came during our sessions of the results of the referendums about proposals for the transformation of political structures in Ireland. We are uplifted by this positive step towards peace made by the peoples of Northern Ireland and the Republic of Ireland and pray they will be sustained in their courageous venture.

Our sessions, including the under-19 program, have been linked by themes of discernment, trust, and unity. These themes have been with us in our consideration of housing and homelessness, money, issues of our constitution, and our central work.

We have been called to spiritual renewal. This can come in part by being willing to tell our stories and to listen to those of others, something which members of Young Friends General Meeting do so movingly and imaginatively in the Swarthmore Lecture: "Who Do We Think We Are? Young Friends' Commitment and Belonging." Our meetings and our witness spring from and in turn replenish the power and vigor of our individual and corporate spiritual life.

In our meetings, where we wait upon God, we seek under discernment the unity that can be found in our diversity. The decisions of our meetings are the decisions of all of us, and the work of our Society should be owned by us all. By belonging to a yearly meeting, we commit ourselves to contributing to its work, caring for its resources, and trusting the processes by which its business is carried forward. God's love flowing through us helps us one with another, listening and waiting, to find the way ahead.

We find it hard to address openly the questions surrounding our use of money, in our individual lives and in our meetings. We have been reminded of Jesus' advice to the rich young man (Mark 10:17-22). If we can challenge and encourage one another, in a spirit of trust and tenderness, to examine how

we use our money and other resources, we will find ways of more fruitful stewardship.

Enheartened by what we have heard and done together here, we return to our meetings to give new heart to other Friends. By growing together in the Life, we shall be better able to sustain our meetings and to harness our energies to work for peace, justice, and truth in the world.

—Helen Rowlands, clerk

Spring Regional Meeting in Brno, Czech Republic, May 28-31, 1998

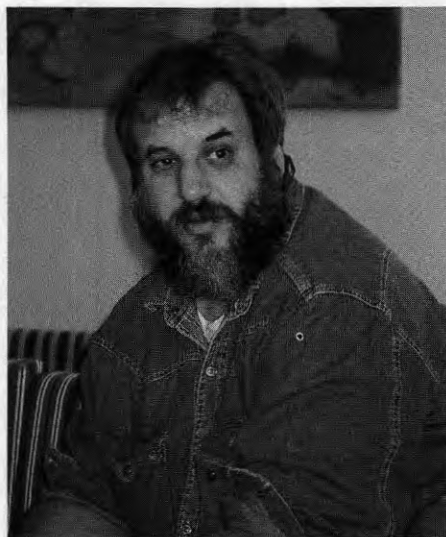
This year marked the third time this regional meeting for Friends from Central and Southeast Europe has taken place. For Friends who are spoilt by having a lively meeting, a lot of committees, and other Quaker contacts, it might have seemed to be just one more obligatory meeting to attend, but for those of us who are isolated, it was like a lifeline. There were about 30 Friends and attenders from Austria, Croatia, the Czech Republic, Hungary, Germany, Poland, Russia, and Ukraine, as well as visitors from Britain. We compared the present situation of our various meetings, discussed our problems, and gave each other advice and encouragement.

As it was a "meeting for learning," we were very interested to hear what Eva Pinthus had to tell us about the Quaker meeting for church affairs. Her talk, based largely on *Quaker Faith and Practice*, brought our thoughts together on the subject in an inspiring and challenging way. She reminded us that discipline must be the basis for our meetings for church affairs, and we should come with open, but not empty, minds. We should be prepared to wait and listen, in a spirit of sensibility to the different contributions, acknowledging that each one of us is given a share in the Light. We were reminded of George Fox's exhortation to the Friends of his time: "Keep your meetings in the Power of God. . . . Keep in the Power by which God Almighty may be felt among you, for the Power of the Lord will work through all, if . . . you follow it."

There was also a session on AVP (Alternatives to Violence Project) introduced by Diane Hendrick and Sheila Spielhofer of the Austrian Quaker group. In a silent group game in which the participants had to exchange disparate shapes to form squares of equal sizes, we learned a great deal about communication processes and how we react to certain situations. Diane and Sheila gave various examples of ways in which nonviolent methods have been tried successfully and showed that they are not only a moral but a viable alternative to the methods society often adopts in solving conflicts.

Charles Tauber at Spring Regional Meeting in Brno

I think I am right in saying that all of us were deeply moved by the account Charles Taubner, a Quaker doctor originally from New York, gave us of his work in Croatia. He has been working for the last three years with the various ethnic groups in this war-torn country. He makes contact with people wherever he can—in villages, in cafes—and makes it possible for groups to meet. He tries to help the people to overcome their psychotraumata; he says that almost everybody there is traumatized. Many thousands were in concentration camps, were raped or tortured. Most people have suffered the loss of at least one member of their families or have been driven from their homes. Many have lost their sense of identity, and need to be helped to be able to mourn. Everybody wants to go home . . . but "home" no longer exists. There are the victims of torture, but also the perpetrators. Both need help in returning to normality. There are terrible health problems—tuberculosis and stress-related diseases occur even in very young people. Alcohol is a problem too for great



Johanna Seindl

numbers of people who have neither families, homes, nor work. And what can Charles do to help? Only listen, try to feel people's pain, and show that he cares for them. He says the key is love and looking for that of God in each person.

We were all very concerned to help Charles in his overwhelmingly difficult work, and I think he felt encouraged by our concern and our offers to help. A young couple with expe-

rience of social work, at present teaching English in the Czech Republic, are seriously considering going to Croatia to help Charles in his project. A support group will send members to visit Croatia and will offer Charles and other workers hospitality when they need to recuperate. There were also suggestions for finding funds. Charles appealed for volunteers (minimum age 25) who could stay for at least a year. They would need to be prepared to learn the language and be trained in counseling skills.

Often when confronted with problems of this enormity, we feel helpless and hopeless. But somehow here we felt we could do something to show we were not indifferent to these people's sufferings; that we could support people like Charles who are actually carrying out the work of reconciliation to which we all subscribe.

In our evaluation session, great appreciation was expressed for the excellent organization and running of this meeting (Eugene Schart, Czech Republic, and Hamsa Eichler, Austria). We look forward to meeting again next year in Hungary.

—Irene Schuster

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News

Friends and other concerned citizens publicly witnessed before the National Rifle Association on June 5. The annual convention took place in Philadelphia where members elected Charlton Heston as the association's new president. The witness focused on gun violence among and against children. The protest was greeted in various ways by members of the NRA: mild amusement, ambivalence, and anger. Organized by several grassroots community organizations in the Philadelphia area, the various groups witnessed in different ways; rallying chants, a tolling bell, and silent presence.

Richard Moses, member of Central Philadelphia (Pa.) Meeting, received a PhD in English as he celebrated his 81st birthday. The former FRIENDS JOURNAL board member is the oldest student to receive a PhD from Temple University in Philadelphia. Moses earned his BA in English from Swarthmore College in 1940 and his MA from Temple University in 1988.

North Pacific Yearly Meeting approved a minute regarding the Aryan Nations. The yearly meeting took place near the site of an Aryan Nations march. The minute reads in part:

Friends feel anguish for the real hurt and harm to all people caused by any racially or religiously supremacist belief. We also struggle not to ostracize the members of the Aryan Nations—to do so would be to continue the cycle of hatred and violence. We deny bigotry and violence in all forms, whether directed at a country, a certain segment of the population, or followers of a particular religion. . . . We reject policies and philosophies that seek to divide society and demonize people, for separating us from each other is the root cause of violence. We believe there is far

more that unites us than divides us. . . . We pray that we all learn to listen to one another with love, with respect for the Divine within us all, and with compassion for the humanity we share.

The Foulke family celebrated its 300th anniversary in the United States during the July 4th weekend. Celebrating the arrival of Edward and Eleanor Foulke from Wales 300 years ago, the family holds such a reunion every 100 years. The gathering met at Foulkeways at Gwynned, a Quaker retirement community in Pennsylvania. Over 800 family members attended the reunion, coming from 38 states and five continents.

University (Wash.) Meeting has approved a minute on environmental concern. The minute states in part:

Friends share a sense of urgency about addressing environmental concerns. Some believe that there is that of God in all creation, while others affirm that everything is interconnected, and/or that we are in unity with nature. Therefore, we as humans must seek Divine assistance to heal the Earth and to discern the true bounty possible with the limits of our world.



Courtesy of Foulkeways

Above: Foulke family members Rose and Charles Satterthwait at the Foulke Family Reunion Picnic

Right: Quakers and others in Philadelphia protest gun violence during National Rifle Association meetings.



FJ staff photo

Bulletin Board

Upcoming Events

•Oct. 8-11—German Yearly Meeting

•October 28—Wilmington College's 1998 Westheimer Peace Symposium, "Global Justice: Our Struggle for Human Rights." Key-note speakers for the day-long event include Julian Bond, the new director of the NAACP, and Harry Wu, Chinese dissident and former political prisoner. The symposium is a free event but tickets are necessary. For more information and to obtain tickets contact Jean True, Pyle Center, Box 1177, Wilmington, OH 45177, phone (931) 328-6661, ext. 405.

•November 12-15—Friends Committee on National Legislation's 1998 annual meeting will take place at the Sheraton National Hotel in Arlington, Va. The meeting's theme is "Keeping the Faith: Spirit-led Activism in Public Policy." Arrangements and payment for accommodations must be made directly to the Sheraton National Hotel by calling (800) 468-9090. Reservations must be made by October 5.

(The annual *Calendar of Yearly Meetings*, which includes locations and contact information for yearly meetings and other gatherings, is available from FWCC, 1506 Race Street, Philadelphia, PA 19102.)

Resources

•*News from Peace House* is a quarterly publication of the Wilmington College Peace Resource Center. Subscription to this newsletter of peace education, resources, and opportunities is free, although an annual donation is greatly appreciated. Outside the U.S. a minimum donation of \$5 is required. For more information or to order contact Peace Resource Center, Wilmington College, Pyle Center, Box 1183, Wilmington, OH 45177; phone: (937) 382-5338; fax: (937) 382-7077; e-mail: prc@wilmington.edu; Web site: <http://www.wilmington.edu>.

•*Good Ground: Letting the Word Take Root*, a new Bible study series for adults, is available from Brethren Press and Faith and Life Press. "Good Ground" is a unique approach to Bible study," said one of the editors, "because it goes to the Scriptures for questions, not just answers. It is designed for active learners and invites participants to share their own ideas, perspectives, and stories." Many themes will be explored over the four-year cycle of *Good Ground*. The first units include exploring prayer, stories of hope from the Nativity, studies in Exodus, and stories of Abraham. To order or for more information contact Chris Scott at Faith and Life Press at (316) 283-5100 or Wendy McFadden of Brethren Press at (847) 742-5100.

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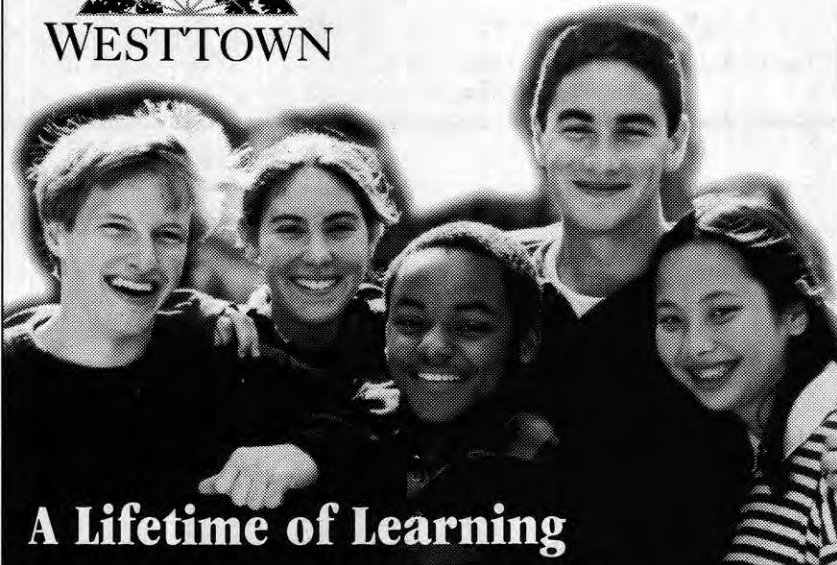
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Books

The Ecstatic Journey: The Transforming Power of Mystical Experience

By *Sophy Burnham*. Ballantine Books, New York, 1997. 323 pages. \$25/hardcover.

In *The Ecstatic Journey* Sophy Burnham, the bestselling author of *The Book of Angels*, tells how her life was radically, and in some ways wrenchingly, transformed by a spiritual journey that included a powerful mystical experience. She parallels the stages of her own journey with similar stories from the lives of noted holy people from religions around the world and from the lives of ordinary people. She makes it clear that many who have such experiences, including herself, are far from being saints or enlightened beings. She cites surveys done in the United States and England, in which 40 to 50 percent of respondents reported having had a mystical experience. In one survey, most said they had never revealed their experiences even to their closest friends, and none had shared them with their clergy. People who recount such experiences in our culture often meet suspicion, ridicule, or a psychiatric diagnosis. Sometimes they are even told their experiences have a demonic origin. Those who have been deeply affected by a mystical experience are usually hungry to learn about others who have experienced something similar, hungry to understand more about the meaning and purpose of their experience. This book was written to meet that need.

Burnham focuses not just on mystical experiences, which may last only fleeting moments, but on the ways people are transformed by them. She tells the story, for instance, of Bill Walton, who had been drinking two and three bottles of gin daily for years at the time he first surrendered to a Power greater than himself and prayed for help. The mystical experience that followed overwhelmed him with "a conviction of the Presence of God." From that point forward, he never took another drink of alcohol. Subsequently, with a friend, he founded Alcoholics Anonymous.

Burnham explains in detail that while the experiences themselves may be ecstatic, the transformations associated with them can be painful. For example, she became painfully sensitive to the destructive, deluded aspects of our culture and of herself. Many people suddenly or gradually leave behind one way of life for another after having a mystical experience. Burnham eventually left her marriage. Sometimes those who've had mystical experiences behave in ways that are judged crazy. To give examples of such behavior, Burnham cites not only James Naylor (whom she calls James Fletcher) but also George Fox. She warns of

the risks of the mystical journey and repeats the traditional caution that one needs a reliable guide. Sections of her book are devoted to describing forms of Buddhist meditation and Christian contemplation, and she encourages readers to create a regular time each day for such spiritual practice. She also identifies signs of a genuine mystical experience, relying on William James' *The Varieties of Religious Experience* to inform this and other sections of her book. Burnham concludes that the mystical journey eventually leads one back to daily life, often with an end to extraordinary experience. But one knows henceforth that God lives in all aspects of life, illuminating everything.

Burnham names several spiritual paths, describing her own as the path of "devotion—love and constant gratitude." Those on a similar path will find comfort and companionship in this book, with its many stories from diverse eras and religious traditions. Those drawn to the path of action and service, however, or seeking intellectual explanations, will find this book less satisfying. Burnham's journey, as she describes it, is a rather solitary one. Friends seeking to integrate the transformations brought by mystical experience into the context of spiritual community will find little guidance about that here.

—Marcelle Martin

Marcelle Martin, a member of Newtown Square (Pa.) Meeting, has led workshops for FGC and Pendle Hill on mystical experience among Friends.

With Her in Ourland: Sequel to Herland

By Charlotte Perkins Gilman, edited by Mary Jo Deegan and Michael R. Hill. Introduction by Mary Jo Deegan. Greenwood Press,

Westport, Conn., 1997. 216 pages. \$55/hardcover, \$15.95/paperback.

Charlotte Perkins Gilman (1860–1935) was regarded as one of the intellectual leaders of the women's movement in the United States. Her book *Women and Economics* (1898) made a telling argument for women's economic independence; her lectures on women's status were heard throughout the country. A self-taught pioneer sociologist, she was closely associated with Jane Addams of Hull House and was one of the founders of the Women's Peace Party.

A prolific writer, Gilman turned out several novels and short stories. *The Yellow Wall-Paper*, a novella, describes her own experience of a nervous breakdown. From 1909 to 1916 she wrote, edited, and published a monthly magazine, *The Forerunner*, dedicated to the position of women and the need for social reorganization. In this magazine she serialized a novel, *Herland*, describing a woman's utopia in which work and child rearing were shared and women reproduced by parthenogenesis. Republished in 1979, *Herland* was greeted by feminists with delight and ranked with the feminist science fiction of Marge Piercy, Ursula K. LeGuin, and our own Quaker Joan Slonczewski.

In *Herland*, Van is a male sociologist who discovers the utopia with two male companions and marries one of its young women, Ellador. In the sequel, *Ourland*, Van and Ellador return to the real world, visiting a Europe torn by World War I, the continents of Asia, and ending with a tour of the United States. Ellador is appalled at the squalor, rancor, prejudice, and ignorance abounding in this real world, and though she feels that three generations of proper childrearing would undo much of the damage, she decides she must return to *Herland* to have her own child. This

Quaker Quiptoquotes

by Adelbert Mason

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

UKRVOWH LVVFRUCH TZEY ROWVWV AVVO FM
LV...FTV DJZXV MU FTV LMHF HMPJ-HPAWPROC,
UZRFT KVHF MKROC, HFKVOCFTVOROC ZOW
DVZXVUPJ XMLLPORMO, RO UVVWROC PDMO
FTV AKVZW MU JRUV, FTZF R TZEY VEVK
YOMIO.

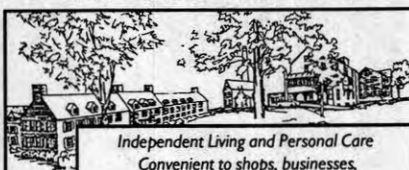
—Answer on page 34

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— Anne B. Shaw
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slender plot is a vehicle for the expression of Ellador's opinions on the problems besetting the world in general and the United States in particular, and what must be done to correct them.

Unfortunately, the book makes it clear once more that it is far easier to describe utopias than to chart a path to the establishment of one. Ellador is appalled by conditions she blames on patriarchy. On the other hand, she argues against the immigration of the European and Asian poor into the United States, deploring the "crowding injections of alien blood," blames prejudice against the Jews on their patriarchal attitudes and religion, approves of eugenics in "breeding," and asserts that the position of women, as well as that of other oppressed people, was due to their lack of self-assertion. Some of these attitudes, which fall harshly on the modern ear, were the common currency of many reformers and sociologists of the day. But others, such as Gilman's friend and colleague Jane Addams, were largely free of them, and it is disappointing to hear a foremost feminist arguing that the victims are responsible for their own oppression.

The important idea embedded in *Ourland* is that a private world of women is not enough and that men and women can work together to create the conditions of a utopia. This has always been the Quaker ideal. Although Ellador retreats to *Herland* to have her child, (a son!), she will return with other compatriots to help bring peace and order to the larger world, with Van as her helper. The editors feel that these ideas outweigh in importance Gilman's occasional expression of prejudice. Perhaps other readers will feel so as well.

Mary Jo Deegan, one of the editors, has written a long introduction, emphasizing Gilman's status as a feminist sociologist and her links to other sociologists of the day. Having written previously on Jane Addams as sociologist, Deegan dwells particularly on Gilman's relationship with Addams and Hull House. She also stresses the influence of sociologist Lester Ward on Gilman. Ward believed women were the dominant sex in terms of cultural and social evolution. All of this will be of interest primarily to scholars of sociology. The general reader will need to turn elsewhere for a coherent biography of Gilman's interesting and troubled life. Nevertheless, the volume under review is a book that modern-day feminists, pacifists, and other utopian thinkers will want to discuss and ponder.

—Margaret Hope Bacon

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



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Milestones

Marriages/Unions

Browne-Deming—*Evelyn Deming* and *William Browne*, on June 7, in Horsham, Pa. Evelyn's father, Vinton, is a member of Central Philadelphia (Pa.) Meeting.

Hansen-McPherson—*Karen McPherson* and *Elise Hanson*, on May 14, under the care of Princeton (N.J.) Meeting, of which both are members.

Hunt-Weiler—*Deborah Weiler* and *Loren Hunt*, on May 16, under the care of Rochester (Minn.) Meeting.

Deaths

Cresson—*Rebecca Shannon Cresson*, 87, on Feb. 1, in Medford, N.J. Rebecca grew up in New Jersey, Virginia, and Maryland, and studied at Barnard College in New York. She loved to write and found a job with the National Geographic Society. In 1935, when she was trying to decide between two possible marriage partners, Rebecca took a cruise to Haiti. One of the men saw her off in New York, and the other met her when she arrived in Haiti. Osborne Cresson was on the ship. She enjoyed their conversations and was impressed by his ideals of peace and tolerance, which she shared. They married and spent the next 60 years in loving partnership. In 1939, they joined Florida Avenue (D.C.) Meeting. They followed their ideals in work with the Experiment in International Living in Vermont, Consumers Cooperatives in New Jersey and New Mexico, and schools in Afghanistan, Iran, Arizona, and Philadelphia. Rebecca also worked as a volunteer for Bryn Mawr Hospital, on the board of the Philadelphia Youth Orchestra, transcribing Braille texts, knitting with women in a mental hospital, and doing psychological testing of children. At the age of 64, Rebecca moved to Monteverde, Costa Rica, where she learned Spanish and actively pursued all her various interests. She was a loving wife and mother for her own family and for many "adopted" young people who lived in her home over the years. Her love of writing led to the publication of articles in National Geographic and elsewhere and to a lifelong correspondence with over 200 friends. Rebecca was skilled in sewing, knitting, darning, tatting, embroidering, weaving, and spinning. She enjoyed traveling, reading, learning, dancing, gardening, keeping pets, and having a good laugh. Many people around the world carry on her ideals, her love of family, her craft skills, and her sympathy for others, which so successfully reached across social and cultural distinctions. Rebecca experienced the final peaceful transition in a life full of transitions with her usual grace. Eleven days before she died, just after learning the seriousness of her illness, she wrote about her remaining time: "May I spend it productively, in friendliness, cheerfully, and with dignity." She did. May we all learn to live according to those ideals. Rebecca is survived by two children, Wetherill and Osborne Jr.; and seven grandchildren and great-grandchildren.

Hollister—*John S. Hollister*, 83, on Feb. 2, in Newtown, Pa. Born in Trenton, N.J., Jack was educated at George School in Newtown, Pa., the University of Pennsylvania, and Wharton School of Business. With his brother, Charles, he traveled around the world in 1936, partly as a tourist and

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partly as a reporter for the *Trenton Times*. He reported from several far-flung locations, including the Munich Olympics and Gandhi's ashram in India. Jack met his future wife Hannah Thomas at George School, where they were both faculty members. They were married in 1941. A lifelong Quaker, Jack was a conscientious objector during World War II. After the war, he oversaw Quaker relief services in Germany. He returned to New York City, where he worked closely with James B. Conant on a landmark study of American education. In 1954, he took an executive position with Educational Testing Services in Princeton, N.J., where he worked until his retirement in 1979. Jack was active among Friends and devoted a great deal of energy to many social issues throughout his life. He was a member of the George School Committee for 30 years, of which he served 21 as chair. In 1977, he became president of the board of Pennswood Village, which he guided to the completion of its facility. Jack is survived by his wife, Hannah Thomas; two sons, John and Chip; a daughter, Molly; a brother, Charles; and five grandchildren.

Paullin—Ellen Isabel Payne Paullin, 82, on March 1, of multiple myeloma, in Newington, Conn. Born in Amherst, Mass., and raised in Manhattan, Kans., Ellen graduated from what is now Kansas State University in 1936. She was executive secretary of the YWCA at the University of Kansas—Lawrence from 1936 through 1939, when she married Theodore Paullin of the KU history department. In 1942 the family moved to Pennsylvania, where Ellen taught kindergarten at Media Friends School. In 1947 they came to Connecticut, where Theodore taught at Central Connecticut State University until 1978. In 1948 they moved to Newington. In 1952 Ellen was named by Gov. Chester Bowles to be the first woman commissioner of the Metropolitan District Commission, and in 1952, 1954, and 1956 she was the Democratic candidate for the General Assembly from Newington. She delivered Good Luck Margarine by bicycle as part of her campaign. From 1957 through 1959 the Paullins lived in Paris, France, while Theodore directed student seminars for the International Quaker Center. From 1961 through 1977 Ellen was on the administrative staff at Hartford College for Women, where she served as the director of public relations for the last five years. Long active among Friends, she served on the Executive Committee of the New England Region of the American Friends Service Committee, the Quaker United Nations Program Committee, and from 1970 through 1972 as clerk of Hartford Friends Meeting. She served on a national committee that edited *The Friends Hymnal*, *Songs of the Spirit*, and *Around the Friendly World*, a folk song book. Ellen loved writing from an early age. She wrote poetry, journals, children's books, travel diaries, and loving correspondence. She was a longtime member of the Hartford Writers Group, and is the author of four books for children: *This Little Boy Went to Kindergarten*, *Karen Is Three*, *No More Tonsils!*, and *Bonjour Philippine*. In 1980 she edited the diary of a pioneer Kansas woman, "Erta's Journal for the Year 1874," which was published in the quarterly of the Kansas State Historical Society. Her 1988 book, *Ted's Stroke: The Caregiver's Story*, shares the family's experiences

following her husband's stroke in 1982. In 1992 she edited "Free to Study," a diary kept between 1927 and 1930 by Theodore Paullin while at the Experimental College at the University of Wisconsin, which appeared in the *Wisconsin Magazine of History*. After a trip to Cuba in March 1993, she published a booklet, *Pictures from Cuba, Including Negatives and Positives*. Ellen embraced many passions with characteristic zeal: lovingly-maintained friendships, photography, travel, good writing, her creche collection, traditions, and especially her family. She was preceded in death by her husband, Ted. Ellen is survived by two daughters, Karen and Marcia; two sisters, Martha Howe and Nell Nutter; a brother, William; and three granddaughters, Kayden, Bryn, and Colleen.

Pinney—Philip E. Pinney, 74, on Dec. 1, 1997. Phil was born in St. Paul, Minn. A conscientious objector during World War II, he worked in Civilian Public Service camps in Trenton, North Dakota, and Great Smoky Mountains National Park in Tennessee. At the end of the war, he visited several intentional communities. After his parents' retirement, Phil and his family fulfilled a dream of working together in a family venture. In the early 1950s Phil and his brother Jim, together with their parents, moved to the San Juan Islands in Washington where they purchased and operated the Orcas Hotel. Here Phil met his wife-to-be, Sonya, when she passed through on her way to Victoria for a vacation. They were married in Portland, Ore., in 1955. A trip to California to visit his brother Ralph resulted in a four-year stay in the San Francisco Bay area. They began attending Palo Alto (Calif.) Meeting. Not wishing to settle permanently in the fast-growing area, they returned to Oregon in 1960 with their young family. There a temporary caretaking job on the Clackamas River enabled Phil to integrate his work and family life, something he deeply valued. He was an experienced gardener with a lifelong love and understanding of the green world for which he cared throughout his life. He and Sonya were involved with American Friends Service Committee and later with Multnomah (Oreg.) Meeting, which they attended for the first time on New Years Day, 1961. They remained active in the community of Friends from then on. Phil's last job, as a grounds keeper at Rose Villa Retirement Center, allowed him to combine his love of gardening with an appreciation for the lives of the residents. He was never too busy to be a friend, and he often anticipated needs and offered his assistance. Phil is appreciated and remembered among Friends for his quiet, practical way of helping, his active social concerns, and his peaceful and open manner of listening. He is survived by his wife, Sonya; four children, Heather, Eric, Lael, and Kerry; a brother, Ralph; and three grandchildren.

Answer to Quiptquote

Friends Meetings have indeed been to me . . . the place of the most soul-subduing, faith restoring, strengthening and peaceful communion, in feeding upon the bread of life, that I have ever known.

—Caroline Stephen (1834–1909)

share. Thank you to the authors and FRIENDS JOURNAL for acknowledging the conflict and for initiating dialog.

Barbara Reynolds
Absecon, N.J.

Cradle to grave?

I read the article "A Look at the Role of Overseers" (Life in the Meeting, June) with an increasing sense of dismay. I realized that Friends have now reached the height of the plan for the meeting to be all things to its members from birth to death.

In my 45 years of being an active member of a meeting, I have seen an increasing tendency in Friends to multiply by many times the amount of hours spent by committees. It is more serious when Friends do not use the old Query, "are Friends involved in business beyond their ability to manage?" when Overseers believe the meeting can meet the needs of all members for help in "addiction, mental illness, issues of personal safety" as the article says.

As an example, I can relate the learning experience of my meeting, when during a period when several Friends had terminal illnesses, there were weekly reports on the details of their medical condition, followed by moral pressure for all to minister to them and their caregivers. Some time after, we learned quietly from other members that they had a serious illness, but they did not wish to tell the whole meeting about it, and that they would ask those to whom they were close for support if they needed it. I think we learned that many Friends may have problems, and to lay those of others on them, especially at the meeting for worship, may be a burden at that time.

When I had breast cancer 14 years ago, I did the announcing of my condition and asked close Friends for support. I received much well meaning advice, from dear Friends, but the physician Friend I asked myself was humble about his important help. I am at times wryly grateful that my illness and other big crises did not occur in this era of support groups. I wonder how people have a chance to have their treatments, what with all the committees to attend. As an elder, I would like to be saved from the "mission to provide a wellness self-help group" in meeting for elders, as the article suggests. I and my peers do quite well among themselves.

At present I do not know how I might react if I was surrounded by Friends helping me to die a "good death," but I find that discussions of how Friends should

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Teacher in Ramallah Friends School and writing a textbook on conflict resolution.

Alex Kern

Philadelphia, Pennsylvania

Teacher at Moorestown Friends School representing Friends as a steward at the World Council of Churches in Zimbabwe. He's effectively committed to religious ecumenicity.

Deborah Shaw

Greenboro, North Carolina

Assistant Director of the Guilford College Friends Center overseeing the spiritual development of over 40 Quaker students. She'll travel to England and Scotland to "walk in the footsteps of early Quaker women ministers, dating to 1652."

Nancy Maeder

Ramallah, Palestine (Member of Woolson Meeting in Iowa)

Is Friend in Residence at the Ramallah Schools. Through teaching and action she will "encourage and support Friends' spiritual witness."

Susannah McCandless

S. Burlington, Vermont

This summer she'll bring two Monteverde-related campesinos to study Vermont's Intervals Farm. In conjunction with a Fulbright grant she'll spend nine months in Costa Rica studying sustainable agriculture and empowering landless farmers to buy land and to farm ecologically.

The Fund Trustees,* at their annual meeting May 2nd, selected the above Friends from a list of excellent nominees. Potential grantees are nominated by Friends in recognition of special leadership qualities and service projects.

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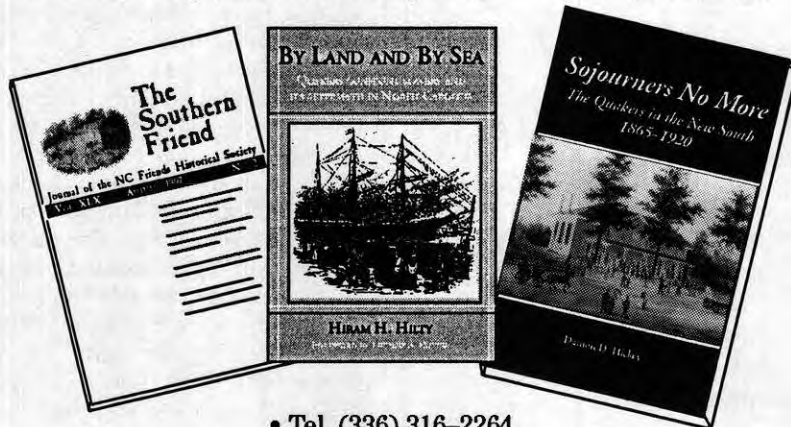
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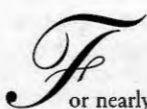


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do this do not speak to my condition. Friends also have an old and good Advice about planning for death: Friends "should put their affairs in order while they are still of sound mind."

Let us worship together, feeling the love we have for each other and simply and plainly showing it.

Georgana M. Foster
Amherst, Mass.

Security or faith?

Hurrah for John Kriebel's "True Simplicity" plea (Forum, May). My husband Joe and I have long felt a need for Friends to become more involved in lower-income housing. We searched Quaker retirement communities and found the most reasonable (and very nice) is Friends House at Sandy Spring, Md. Even so, it was more than we felt we could afford.

So we did the next best thing: We moved to Florida! We enjoy living at Indian Rocks Travel Park. Joe is about to celebrate his 80th; I just turned 76. If you keep yourself fit, it is indeed never too late to adopt a simple but active lifestyle. Because we both love music, we continue to sing in a choir. We are members of Clearwater (Fla.) Meeting, where Joe is treasurer. Our meeting is small but close knit. We have a wonderful sense of shared spirituality and commitment to God.

Betty Broadbent Carter
Largo, Fla.

I would like to echo the concerns of Bob Simkin (Forum, Feb.) and John Kriebel (Forum, May) about the shift within our Religious Society toward security in our old age rather than faith.

I am living temporarily in a Seventh Day Adventist faith community and lived for more than ten years at Pendle Hill. In the 1920s my grandfather, then in his 80s, would drive out to Boulder, Colo., from Wichita, Kans., and stay a week or two in the Seventh Day Adventist sanatorium there, before going on up to Estes Park for the summer.

My mother, who spent her last ten years in a Good Samaritan (Lutheran) facility, came here when she had some intestinal flare-up, which they couldn't treat at the Good Samaritan. She hated it. She told my brother on the East Coast, "These people don't sing *our* hymns. They don't eat *our* food!" That's true; they don't!

Like Quakers, Adventist communities operate independently. We have single young people, families, and staff just as we had at Pendle Hill. The monthly cost for

assisted living is less than any of the three "Quaker affiliated" centers listed recently as "Best Retirement Centers" in *New Choices* magazine (Nov. 1997). Even with "extensive contracts," the average entry fees for the Quaker centers ranged from \$55,317 to \$224,433, with monthly payments from \$1,048 to \$3,531.

During the 1950s, Wilfred Howarth and I lived in Yellow Springs, Ohio. Arthur Morgan, then in his 70s, wanted to be buried "simply," so asked for a Simple Burial Committee, which both Wilf and I joined. Every month we met to study state law, funeral practices, and to share concerns. Out of the committee came the *Manual on Simple Burial*, now called *Dealing with Death and Dying* in its 15th edition.

In 1953 our eldest son, Robin, was drowned while fishing with his dad. Both Wilf and I knew just what needed to be done and could operate on our Friends beliefs in spite of shock because of Arthur Morgan's good preparation.

Perhaps now aging Friends need to ask their meetings to counsel with them about their growing needs. Can we have a Care Committee? Could we start a small nursing home (as they did in Yellow Springs)? Do we have the money and interest to open a care center, like the one in Santa Rosa? After all, old age is the one minority group we'll all experience—if we're lucky!

Mary Barclay Howarth
Glen Haven, Colo.

The meetinghouse cats

In response to the urgent request of Pat Vorenberg for publications on the beauty and nobility of cats (Forum, April), the following item in re: *Felix amicus* is humbly submitted. There are some very smooth cats in our meetinghouse.

There have always been cats in the meetinghouse—different cats from time to time, to be sure, but always cats. The cats comfortably arrange themselves in the windowsills, around the pantry, up and down the stairs, under the benches, on the seat cushions, out of earshot, and near the heating vents. Many or few, cats are ubiquitous around the meetinghouse and from their advantages have an overview of what their Friends are up to.

From the cats' point of view, Friends are mostly up to a lot of coming and going. Naturally, Friends may come and go as they please, but the cats are really only interested in the Friends who come and stay, however long that may be. The cats are very well aware that, long time or

short, sooner or later, each and every Friend will one day just get up and walk out the door like it doesn't mean a thing.

Occasionally, one of the cats will proffer a hair ball in a meeting for business, but usually they remain aloof, after the manner of cats. The cats' hauteur is founded in their experience of sometimes delivering moribund or comatose mice to their Friends and being thereby deeply and profoundly misunderstood. The Friends think that these offerings are some kind of derelict present or misguided gift while the cats intend them as vital pedagogical tools. The Friends believe the cats are, in some inscrutable and icky way, trying to feed them while the cats are, in fact, trying to teach them to catch mice. One day a new Friend arrived at the meetinghouse. The cats languidly noted yet another unremarkable coming and idly speculated about the inevitable going. Old Friends greeted the new Friend warmly and then informed him about the cats.

"You'll find the cats here very reassuring," said a weighty Friend.

"Woolsey," said the new Friend. One of the cats opened one eye.

"Cardinal Woolsey?" said a crafty Friend.

"Woolsey boat hat," said the new Friend calmly as he sat down in the midst

of them. Now all the cats redirected their gaze.

"I don't quite understand you, if you know what I mean," said an earnest Friend.

"Ah," said the new Friend sincerely, "Appollo jars." At that, all the cats bestirred themselves and wandered over.

"If you're wondering about membership," said a well-seasoned Friend, "that decision is always laid over a month."

"Yap catharsis naturely querulous craters," said the new Friend pleasantly; and he withdrew from his pocket a small taupe-fabric mouse stuffed with an aromatic grown in his own garden. The cats began to purr softly and to caress themselves against the new Friend's ankles.

"And sometimes," said a concerned Friend, "sometimes, a committee is even laid down."

"Gingerly Ipswich catnaps groan Bess witch peels tomb mousse," said the new Friend with contentment; and one of the cats jumped up into his lap, curled onto her back and began to bat with her paw the little mouse suspended above her by a bit of yarn, which formed a tail.

Percheron Catsmeat
Baltimore, Md.

Calls to Ministry

In 1995 Central Philadelphia (Pa.) Meeting adopted guidelines for "Responding to Calls to Ministry." These guidelines have been picked up, used, and adapted by other meetings around the country. We are now preparing to revise our guidelines and would welcome comments and suggestions from meetings that have worked with them. Please send your comments to: "Responding to Calls to Ministry," CPM, 1515 Cherry Street, Philadelphia, PA 19102.

Patricia McBee
Philadelphia, Pa.

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

Classified

For information call (215) 563-8629.

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Accommodations

Comfortable Seattle Accommodations. University Meeting. Private bedroom, shared bathroom with shower, short walking distance to restaurants. Easy access to public transportation. Donations accepted. Reservations, (206) 632-9839.

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.

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.

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.

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.

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

Assistance Sought

Friends of Quang Ngai Province, Vietnam

Roger Marshall, Prosthetist/Orthotist and former war-time member of AFSC Quaker service in Vietnam, has been nominated Project Manager for building a Prosthetic/Orthotic Rehabilitation Center in Quang Ngai province, Vietnam. The war may have ended, but people are still losing limbs to mines planted years ago. Contributions for this greatly needed project or enquiries for more information should be addressed to:

Friendship Foundation Of American-Vietnamese, 1444 East Erie Avenue, Lorain, Ohio 44052, U.S.A. Telephone: (440) 288-4544. Fax: (440) 288-9306. E-mail: FFAVN@centuryinter.net.

Mexico volunteers: Looking for volunteers from long-term AFSC service projects in Mexico, 1960-66, for Mexico City reunion, March 5-7, 1999. Contact Carl Strock, 37 Tamarack Trail, Saratoga Springs, NY 12866; e-mail: cstroke@capital.net; telephone: (518) 587-9279.

Audio-Visual



Still Available: Videos by Claire Simon. **Of Lime, Stones, and Wood: Historic Quaker Meeting Houses in the New York Yearly Meeting Region.** Appr. 50 minutes V.H.S. \$35.

Who Are Quakers? 27 min. \$30.

Crones: Interviews with Elder Quaker Women. 20 minutes \$18.

By Mary R. Hopkins: **Woman and Her Symbols**, a series of 4 parts. Approx. 50 minutes each \$35 each, \$110 set. **Quaker Video, P.O. Box 292, Maplewood, NJ 07040.** Prices include postage. Website: <http://www.best.com/~reed/quakervideo.html>; e-mail: <Quavid@aol.com>.

Books and Publications

To receive the **British Quaker Socialist Newsletter**, please send \$1.00 for three issues to: Tom Todd, 3713 West Main, Kalamazoo, MI 49006-2842.

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.

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.

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, memoirs, 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>.

FGC Bookstore. Serving Friends and seekers worldwide with Quaker-related books, tracts, and curricula for all ages. Materials to meet needs and interests of individuals, religious educators, and meeting 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 Purchase

Wanted to buy: Westtown Sampler. Old books of Quaker interest. Grandfather clock. Please call or write: Earl Evens, 20761 Old Wire Road, Laurinburg, NC 28352. (910) 369-2803.

Opportunities

Consider a new Costa Rica Study Tour March 4-15, 1999. E-mail: jstuckey@sol.racsa.co.cr or Fax: 011 (506) 645-5528 or write: Sarah Stuckey de Araya, Apdo. 46-5655, Monteverde, Costa Rica, Central America.

Quaker House Ann Arbor seeks new member for six-person intentional community based on Friends principles. Two-year commitment. (734) 213-0506, quakerhouse@umich.edu, www.ic.org/qhau/

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/>

Travel to Tuscany and Provence

Taste of Tuscany & Friends in France trip programs offered each fall and spring. Learn about art, culture, and cuisine in small groups of 8-12 people with excellent accommodations, food, and expert guidance. Guests stay at historic villas in the country near Lucca and Avignon. Information contact: Mark Haskell, **Friends and Food International**, 1802 Lawrence Street, NE, Washington, DC 20018, USA. Tel/Fax (202) 529-3210, e-mail: MkHaskell@AOL.COM.

Lingua Programs and Tours

Guatemala: Study Spanish, educational tours, internships, volunteer work. Homestay. (512) 416-6991, info@casaxelaju.com, www.casaxelaju.com.

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.

Short Courses At Pendle Hill

Fall 1998

October 18-23: **Nature, Poetry, and the Sense of the Divine**, led by Judith Brown

October 25-30: **Entering the Gates of Jewish Spirituality**, led by Marcia Prager

November 8-13: **Circle Dance as Spiritual Exercise**, led by Elizabeth Cave

November 15-21: **The Fire and the Hammer: A Musical Presentation on the Life of George Fox**, led by John Sheldon

November 29-December 4: **Preparing the Way: An Advent Retreat**, led by Clare Keller

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

Upcoming At Pendle Hill

Fall Conferences:

Silent Retreat, Kathryn Damiano, October 9-11.
Mountaintops and Valleys of the Spiritual Life, Dan Snyder and Demaris Wehr, October 23-25.

Seeking and the Seed: The Spiritual Journeys of Isaac and Mary Penington, Doug Gwyn, November 13-15.

The Dead Sea Scrolls, Steven Davison, November 13-15.
Basic Quakerism, Elaine Craudernuff and Brian Drayton, November 20-22.

Sabbath Sense: A Spiritual Antidote for the Overworked, Donna Schaper, December 4-6.

New Year's Celebration, December 29-January 1. Sojourning or choice of: **Mask, Movement, and Puppetry**, Bill George; **Silent Retreat**, Nancy Bieber; **Friendship**, Mary Garman.

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

Consider a Costa Rica Study Tour January 28-February 8, 1999. Write Roy Joe or Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169, or call or Fax (937) 584-2900.

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

Personals

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

Concerned Singles

Concerned Singles Newsletter links compatible, socially conscious singles who care about peace, social justice, 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>.

Positions Vacant

Full-time staff position at **Friends House Moscow, Russia**, to work with continuing full-time native Russian staff person. The two staff persons will work jointly and be co-responsible to the Governing Board of FHM. Candidates must be conversationally fluent in Russian, have a strong background in Quakerism (including peace and social witness), have skills in program development and practical acquaintance with current conditions in the former Soviet Union. AVP training is preferred. Appointments will be made for one year with the possibility of extensions. Compensation includes modest salary, travel and housing allowance, and where appropriate, provision for insurance and benefits. More complete job description and application available from Julie Harlow, 1163 Auburn Drive, Davis, CA 95616 or e-mail jhmus@aol.com. Application deadline September 15, 1998, for job opening January 1, 1999.



Sidwell Friends School, a coed 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. Sidwell

Friends students and alumni represent many cultural, racial, religious, and economic backgrounds. The school's vigorous academic curriculum is supplemented by numerous offerings in the arts and athletics. A Chinese language and history program is shared with other area schools on a consortium basis. The curriculum includes community service requirements and opportunities for internships in Washington, D.C., and a student year abroad. Educational and extracurricular activities are enriched by the school's presence in the nation's capital. Send cover letter and resumes to Office of Personnel Services, Sidwell Friends School, 3825 Wisconsin Avenue, N.W., Washington, DC 20016.

Executive Director, Connecticut. Promoting Enduring Peace, a 50-year-old peace organization, seeks dynamic creative activist for executive directorship. International orientation and connections, computer and administrative skills, desirable. Speaking, writing, and program building talents are essential. Salary 40,000, benefits negotiable. For information contact Marcia Joondeph at 44 Caprice Drive, Stamford, CT 06902. Telephone: (203) 323-2956. E-mail: Joonde@aol.com. Fax (203) 327-9556.

Philadelphia Yearly Meeting (Quakers) seeks a full-time coordinator for our workcamp program in West Philadelphia. Person hired must be able (collaboratively) to design, implement, and oversee a community-related, educational service program. This position involves much weekend and evening work; demonstrated success in working with both high school and older persons; and experience in the African American community. Familiarity with the faith and practice of Quakers is required, and strong preference will be given to Quaker candidates. To obtain a job description call (800) 220-0796, ext. 7235, and leave your name and mailing address.

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 weavary, 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.

Quaker House of Fayetteville, North Carolina, seeks a Director to counsel military personnel who want a discharge, information about their rights, or who are AWOL. Serving the Southeastern U.S., the Director works with a nationwide organization of counselors as part of the GI Rights Network. The Director must have a commitment to Quaker faith and practice. The work involves frequent phone contact with service members, sometimes in crisis. An ideal candidate will have good organizational skills, a sense of humor, speak and write well, deal comfortably with a diverse range of Friends, be comfortable on a computer, and be able to live and work in a predominantly military area. Applicants need not be experienced military counselors, but will need to learn rapidly. The Director is responsible for daily operation of the office, written communication (including newsletter), representing Quaker House to the public, training and supervising volunteers, and supporting the life and growth of Fayetteville Friends Meeting. The Director may also pursue projects that support nonviolence and justice in ways compatible with personal leadings and Quaker testimonies.

House provided (which is also the office and meetinghouse), use of a car, utilities, insurance, and salary of \$12,000 (negotiable).

Fayetteville is adjacent to Fort Bragg Army Post (one of the largest in the world) and Pope Air Force Base. Since 1969 Quaker House has been a presence for peace in Fayetteville, supported by Friends Meetings and individual donations. Send letter of intent, resume, name, address, and phone of three references (one of which is to address the applicant's involvement in his/her meeting and Friends activities) to Search Committee, Quaker House, 223 Hillside Avenue, Fayetteville, NC 28301, or Quakrhse@foto.infi.net.

American Friends Service Committee Regional Director

We are seeking a Regional Director for the Middle Atlantic Region, based in Baltimore, Md. The Regional Director has primary responsibility for the management of the regional office and several remote locations in a five-state area—covers New York to West Virginia. The director is responsible for staff supervision, oversight of \$1 million budget, and implementation of board policies. Candidates should have at least four years management and staff supervision experience, experience in community organizing, program development, implementation, and oversight. We seek someone with a strong commitment to nonviolence. AFSC is an affirmative action and equal opportunity employer. Women, people of color, lesbian, gay, and bisexual people, and people with disabilities are encouraged to apply. To receive an application, please send resume and cover letter by October 2, 1998, to: Sandy Groberg, c/o AFSC, 4806 York Road, Baltimore, MD 21212, telephone: (410) 323-7200, fax: (410) 323-7292. Internet: afscmar@igc.apc.org.

Resident Friend—Orange Grove Monthly Meeting in Pasadena, Ca., is seeking a Friend to provide a Quaker presence on our property, assist with meeting activities, and have overall management of the property in exchange for on-site housing. This opportunity is for a period of two years, with starting date to be negotiated and renewal possible. Could be for one person or two individuals sharing a small apartment. If interested, call Ann Harwood at (213) 660-1771, or write to our clerk at 526 East Orange Grove Blvd., Pasadena, CA 91104, describing how such a move would fit in with your current life situation.

Rickerman Tree Service, a quality Quaker-owned business in the Brandywine Valley, seeks a reliable individual for year-round work. Candidates must be committed to highest industry standards of customer service, safety, and workmanship. Climbing and management experience desirable but not necessary, willing to train. Competitive compensation and opportunities for advancement. Fax resume to (610) 274-3005 or mail to: 119 Watson Mill Road, Landenberg, PA 19350.

Iowa Peace Network, a peace and justice organization affiliated with the Brethren, Mennonite, Quaker, and United Methodist churches, is seeking a full-time coordinator. Responsibilities include: publishing *DoveTail* newsletter, programming, networking, and administration/fund-raising. Salary range (based on experience): \$14,000-\$15,000 per year, plus a modest health stipend. E.O.E. Job-sharing couples are encouraged to apply. Direct inquiries to: Search Committee, Russ Leckband, 1916 Bear Creek Road, Earlham, IA 50072. Application deadline: August 31, 1998 or until position is filled.

Rentals & Retreats

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.

Rocky Mountain hideaway with great views of river valley from deck on three sides. Stone fireplace, sauna, whirlpool bath. Two baths, three-four bedrooms. 20 minutes from Estes Park on the edge of Roosevelt National Forest and near Rocky Mountain National Park. Stone and solar guest house also available at additional cost. \$700 per month plus utilities, September through May. Apply to: Mary Howarth, P.O. Box 92, Glen Haven, Colorado 80532 or call (970) 586-4738.

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.

East Mountain Retreat Center. Beautiful Berkshire mountain views, hiking trails. An interfaith facility for individuals and groups. \$30/day room and board. Trained spiritual guides available if desired at no extra cost. Closed Jan. 15-Mar. 15. 8 Lake Buel Road, Gt. Barrington, MA 01230. Phone-Fax: (413) 528-6617.

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.

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.

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.



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

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

Kendal communities and services reflect sound management, adherence to Quaker values, and respect for each individual.

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Communities under development:

Kendal at Lexington • Lexington, Va.

Kendal on Hudson • Sleepy Hollow, N.Y.

Independent living with residential services:

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Skilled nursing care; assisted living:

Barclay Friends • West Chester, Pa.

Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative

Kendal Corporation Internships

For information, call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348.

(610) 388-5581. e-mail: info@kcorp.kendal.org.

Schools

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

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

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 19395. (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.

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

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.

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

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.

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.

Services Offered

Downsizing and Relocation Consultant: You, too, can benefit from my 35+ years of professional evaluation and liquidation experience in both personal property and real estate. Call Jim Boswell, CAI, at (610) 692-2226. Retired auctioneer, appraiser, and broker.

Quaker Writers and Artists!

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

Grant Writer. Published researcher and poet, MA English. 20 years nonprofit management. (808) 988-8043, mcm@lava.net, MC Miller, POB 11782, Honolulu, HI 96828.

Marriage Certificates: Send for free samples of wedding certificates, invitations, artwork, ideas, tips, more! Gay and lesbian couples, non-Friends welcome. Write Jennifer Snowloff Designs, 67 Wool Street, San Francisco, CA 94110. Call (415) 920-9316. E-mail: snowloff@worldnet.att.com. Website: <http://home.att.net/~snowloff/>

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Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (336) 294-2095.

Friendly Financial Services. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 966-6127 or e-mail JMFS@AOL.com. (Securities offered by Washington Square Securities, 20 Washington Square South, Minneapolis, MN 55401.)



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Quaker students, or students whose parents are Quakers, may also apply for John M. George Scholarships. All students may apply for the \$2.5 million

in tuition aid that is given to boarding and day students based on economic need. Nearly 200 families are currently receiving aid.

To find out more about these programs and the educational advantages of attending this internationally-recognized, coed, Quaker boarding and day school, contact the George School Admission Office.

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