

March 1999

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FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

James Turrell: Spirit and Light

Friends on Feminism

Miracle in North Philadelphia

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



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Art. Spiritual Growth Seasons (Spring)

Among Friends

Minding the Light

Once, while worshipping at Pendle Hill many years ago, my eyes strayed to a window and settled on a large, clear glass bottle someone had artfully placed on the windowsill. My vision was captured by that spare but aesthetically beautiful arrangement and the quality of the light coming from behind, around, and through the bottle. I cannot remember the vocal ministry from that day, but still recall the effect upon my spirit of that luminous window and glass bottle. I frequently find myself buoyed by encounters with visual beauty, whether naturally occurring, such as sunsets or mountains, or beautiful art or objects crafted from human imagination. For me there is a kind of language, a form of communication, in these encounters that runs beneath spoken language and cognition—a language that speaks directly to the heart and soul and that brings me into direct communion with the Creator.

Although I have not had the opportunity to encounter the actual creations of Quaker artist James Turrell, whose work is featured on our cover this month and in the article on page six, I am struck by the profound simplicity and power of his insight that the “important thing is the content of one’s experience in response to the light.” Turrell works with light in an intriguing variety of ways, and I am particularly moved by the description author May Mansoor Munn gives of her experience in *Space That Sees*, a Turrell construction at the Israel Museum in West Jerusalem. There she felt a sense of peace and renewed hope that surpassed the daily frustrations and tensions she experienced when she visited that strife-torn land of her birth.

The theme of light weaves its way through several parts of this issue. On page 20, Sue Glover, a member of Switzerland Yearly Meeting, describes a method for opening oneself to the Light that she has found to be deeply transformational. She and other Friends from Britain and Europe, led by British Friend Rex Ambler, have embarked on an experiment to recover the spiritual experience of early Friends, using some of George Fox’s clearest writings as a technical guide of sorts for developing this method.

I am struck by the flood of light coming through the thicket of brambles pictured in a “before” photograph of Philadelphia’s Fair Hill Burial Ground. Quaker efforts to redeem that four-and-one-half acre site in a decaying neighborhood in North Philadelphia are described by Margaret Hope Bacon on page 16. Begun as an effort to restore the location of Lucretia Mott’s grave, the project has provided an opportunity for positive interaction with neighborhood residents over a number of years. It’s also prompted sober reflection by Signe Wilkinson, on page 18, on the limitations of simplistic approaches to solving deep-seated social ills, and a reminder that peacemaking and peace keeping are complex processes, without easy answers.

March is a season of rebirth in Philadelphia. Spring opens crocuses and daffodils, and in the courtyard of the Arch Street Meetinghouse the magnolia trees begin to bloom. As spring begins its promptings where you are, I hope this issue will bring light and nourishment to your spirit.

Susan Corson-Finnerty

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Clerking: A Semi-Serious Look
Living Our Quaker Values at Work
Membership: Joining a Sect or a Church?

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Quaker artist James Turrell's work, Meeting, an installation at the Institute of the Contemporary Arts' P.S. 1 Museum in Long Island City, N.Y.
Photo courtesy of Barbara Gladstone

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Quakers rediscover the Fair Hill Burial Ground (see page 16).

Signe Wilkinson

Forum

A better way

Jack Powelson's article "Emweakening and the Moral Economy" (*FJ* Dec. 1998) seems to be a utopian apologetic for increased privatization of world resources and global concentration of wealth and power by dominant elites. Those "emweakened" are not the current beneficiaries of capitalism, but those trapped in monopolistic world price and wage markets and ecologically fragile regions. The essay is cast in Quakerese terminology and offers a Friendly spin to legitimate the New World Order's ascendancy over popular democracies, organized labor, and civil governance structured to ensure social stability and equitable distribution of the fruits of technological labor.

Powelson asks in a rhetorical quandary, "Who decides what is good and what is bad?" The answer is found by searching the Mind of Christ disclosed in the New Testament community. "There is One even Christ Jesus who can speak to thy [economic] condition." He ignores or dismisses the primary economic model delineated in the Book of Acts, which is fundamentally communitarian. Moreover, he neglects the distinctive critiques based on the Bible's Messianic ethics presented by George Fox's contemporary Friends such as Lilburne, Bellars, and Winstanley, as well as those who challenged the institution of all the world economies at that time—chattel slavery. In his economic utopia and superficial historiography, perhaps he has outrun the Guide—Jesus and the Messianic community. The Bible may be a better investment than the *Moral Economy*, even with a 20 percent Quaker discount off the University of Michigan Press price of \$32.50.

I prefer Jesus, James, and Fox's associates to Milton Friedman, Al Greenspan, and Quakers who have spent more time in their counting houses than in their meetinghouses. Of course they will consider Friend Powelson's Quakerly reprise of freemarketry an indispensable bargain to share with their peers in global cyberspace. The New World Order's alternative to the Messiah's Kingdom of Heaven has major moral deficits that utopian theorists cannot facetiously discount. We must travel the More Excellent Way.

Carl Davidson
Marshall, Mich.

Ruth Smiley and I have read the *FRIENDS JOURNAL* for December with much interest. It was a real pleasure to learn about Jack Powelson's concerns and recent activities. I

have asked him to send me more details about "Emweakening and the Moral Economy."

We are no longer able to attend a Friends meeting, but we do have a Sunday morning "meditation" together here in our apartment at the Forest at Duke. With continuing thanks to you.

Keith Smiley
Durham, N.C.

Gender equity

Looking forward to the 21st century, Robert Hillegass explains that gross domestic product does not measure human well-being and Jack Powelson shows that governments cannot save us (*FJ* Dec. 1998). Both appear to understand that human life will continue to be messy, both good and bad. Within such 21st-century strictures we are asked to apply a sustainability formula, "improving the quality of human life while living within the carrying capacity of the earth's ecosystems."

We can know that the amount of ecosystems services available worldwide per human being in the 21st century will be less than today, perhaps about like the per capita resources available in India during the 20th century. Given our first impressions of unpleasant life in India we should feel depressed. On the other hand, for those who will look, there is a candle hidden under the Indian bushel—an Indian state with well-being-measurements equal to Europe and below replacement family sizes within a population of Indians larger than Canada.

Kerala state is a hopeful and realistic scenario—what humans may do for themselves in the 21st century. Explaining why Kerala has achieved high well-being and low fertility while the rest of India has not requires no showing of economic growth: Kerala has none. And the Kerala state government is only a little less impotent than the governments of other Indian states. The fundamental difference between Kerala and India as a whole is the gender equity in Kerala and the lack of gender equity in India. Surely gender equity is within the "moral economy" and the "power of Love" advised by Powelson and Hillegass.

Those controlling wealth in the world may note that the efficiency of gender equity does not appear as a necessary condition for high well-being measurements provided that unlimited ecosystem services are available for human exploitation. Others may note that on God's Earth ecosystem services are finite.

Will Alexander
Santa Rosa, Calif.

Viewpoint

Sustainable Development, Yes—But How?

In supporting a call to adopt sustainable development as a Quaker testimony, Robert Hillegass pointed out (*FJ* Dec. 1998) the drastic changes this would entail. But how, I ask, shall we get the spiritual power to make such changes, which the Earth so desperately needs from its inhabitants? I have a suggestion for generating and maintaining that power.

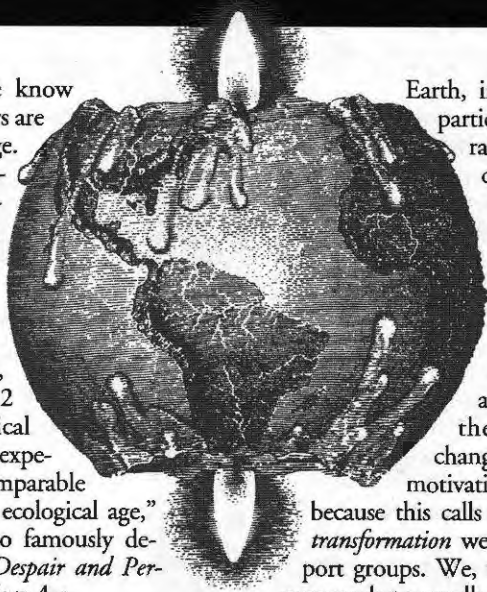
Friend Hillegass admits that "dethroning the Gross National Product," converting to renewable energy sources, replacing the material-cornucopia binge with a reuse, repair, recycle practice will be far from easy. Can we really expect our rich and overconsuming society to start subsidizing clean technologies for poor countries so they can produce more, while we produce less, "stuff"?

My proposal in response to Hillegass consists of these phases: 1) Changing the economy by setting an example of 2) some Friends living our testimony of simplicity in a thorough way, whether or not a testimony of sustainability is adopted officially, and 3) gaining the spiritual power to be radically faithful to our simplicity testimony by 4) an adaptation of the support-group way, the 12-Step way, which in our times has shown redeeming spiritual power.

Do simple living and spiritual growth reinforce each other? Can a method that liberates alcoholics and overeaters liberate overconsumers and overpopulators? Can recovery from drug addiction model recovery from pesticide addiction? Can we Earth abusers learn from recovering wife abusers? Can soul care be integrated with Earth care?

On technology

Chuck Hosking's interesting article, "Is Technology Our New God?" (*FJ* Nov. 1998) said, "I've yet to find a religious society . . . so convinced of the compelling truth of simplicity . . . that its members would actually embody in their daily lives the



THE HOPE. We know that many Earth abusers are still in the denial stage. There is a powerful backlash against the environmental and ecofeminist movement. And some of us who understand the predicament of life on Earth, and perceive our share in causing it, are in the first of the "12 Steps" in the ecological context. That is, we are experiencing something comparable to the "despair in the ecological age," which Joanna Macy so famously described in her book, *Despair and Personal Power in the Nuclear Age*.

I suggest that we move to the Second Step—the hope of turning ourselves around by mutual honesty and group support for lower-impact, happier living. The hope is for recovery from abusing the Earth, into caring for and restoring it, through mutually cultivated self-transformation. This Second Step, like the first and others, will be both similar to and different from the steps of Alcoholics Anonymous. Analyzing these similarities and differences is not necessary here, nor does it really matter whether we need 12 or some other number of steps. I can envision various groups exploring and trying various devices.

In other ages monasteries evolved to provide a separate space for disciplined pursuit of spiritual goals. Various intentional communities emerged in the 19th and 20th centuries to model certain social ideals and reforms. For us busy urbanized postmoderns, the support group may be more feasible.

"He restores my soul; he leads me in the paths of righteousness." Today, could such leading be through the worshiping support group? Could it restore the Earth, as well as our souls? Friends have an organization called Friends Committee on Unity with Nature, which is not adequately catching on or growing among us. Subscriptions to *BeFriending Creation* are not in the thousands, but a few hundred. Maybe some different, more powerful approach is called for. Robert Hillegass is right, I think; reversing the exploitation of the

Earth, in which most of us participate in several parameters, requires big changes in our industrial practices, economic policies, and lifestyles. Neither rich countries nor poor, multinational corporations nor enough individuals, are yet ready to make the necessary, deep changes in policies, habits, motivations, and fulfillments, because this calls for the kind of *self-transformation* we see in 12-Step support groups. We, too, need to learn to pursue what we really want. Does Earthcare require soul care? Does sustainable development require sustainable spiritual power?

Such self-transformation has been shown to be possible. It is happening in thousands of recovery groups daily. Surely this contemporary social invention can be adapted to the goals of the Earth restoration movement and be an effective means of making the needed changes. Should not we who are serious about sustainability and Earth restoration and also spiritual growth experiment with the support group method of self-transformation for achieving our goals? How might it be done?

THE PRACTICE. At regular meetings of three, four, or five trusted persons, commitments would be made to each other to do specific things before the next meeting, at which time members will want to be questioned by each other about their attempts to realize self-chosen tasks or new behaviors. At first these may be easy, even familiar, but the point is to help each other progress beyond the steps we have already taken to ever more significant new activities for restoring ourselves and the Earth.

We agree, within the group, that the reporting and questioning are not to be competitive or judgmental, but supportive, objective, honest, and specific. A caring atmosphere will make posturing and defensiveness unlikely. "Carol, how did it go last week? Were you able to reduce your waste of hot water and

paper, as you told us you were going to try?" "Carl, did you keep your new schedule of spiritual reading and prayer?"

Lists of Earthcare practices are given and explained in various books recently published. One possibility is the Earthcare Checklist, *Walking Gently on the Earth* (available from FCUN, 179 N. Prospect St., Burlington, VT 05401-1607).

The groups would probably include in their meetings meditation or prayer together, as well as reporting to each other and questioning each other. Centering and motivation would be the benefits of integrating practical with "spiritual" activities. Between meeting times, each member has his or her own set of specifics.

Centeredness and strength might be especially needed for more difficult tasks like trying to change the environmentally harmful practices of a corporation. Such activities, along with political actions, might be undertaken by the group only after considerable prior progress in personal habits of Earthcare and prayer, and perhaps a corresponding degree of self-transformation. I won't rule out, however, the possibility that some persons might grow in the reverse order of these steps.

Any three to five persons wanting to explore and experiment might consider adopting their own "steps." An exemplary source for material, political aspects of Earthcare might be *The Green Lifestyle Handbook*, by Jeremy Rifkin.

Is sustainable development as worthy an enterprise as physical fitness? Can we be as deliberate about Earthcare as about health? Are not body care, soul care, and Earthcare but aspects, along with peace and justice, of the same blessed integrated life we long for? Do you know any less serious approach likely to save Earth from our wasting, overconsuming, overdeveloping, and overpopulating society? Might such little groups eventually be imitated worldwide because of their effectiveness and the deep satisfaction they offer?

Jack Phillips
Minneapolis, Minn.

values professed."

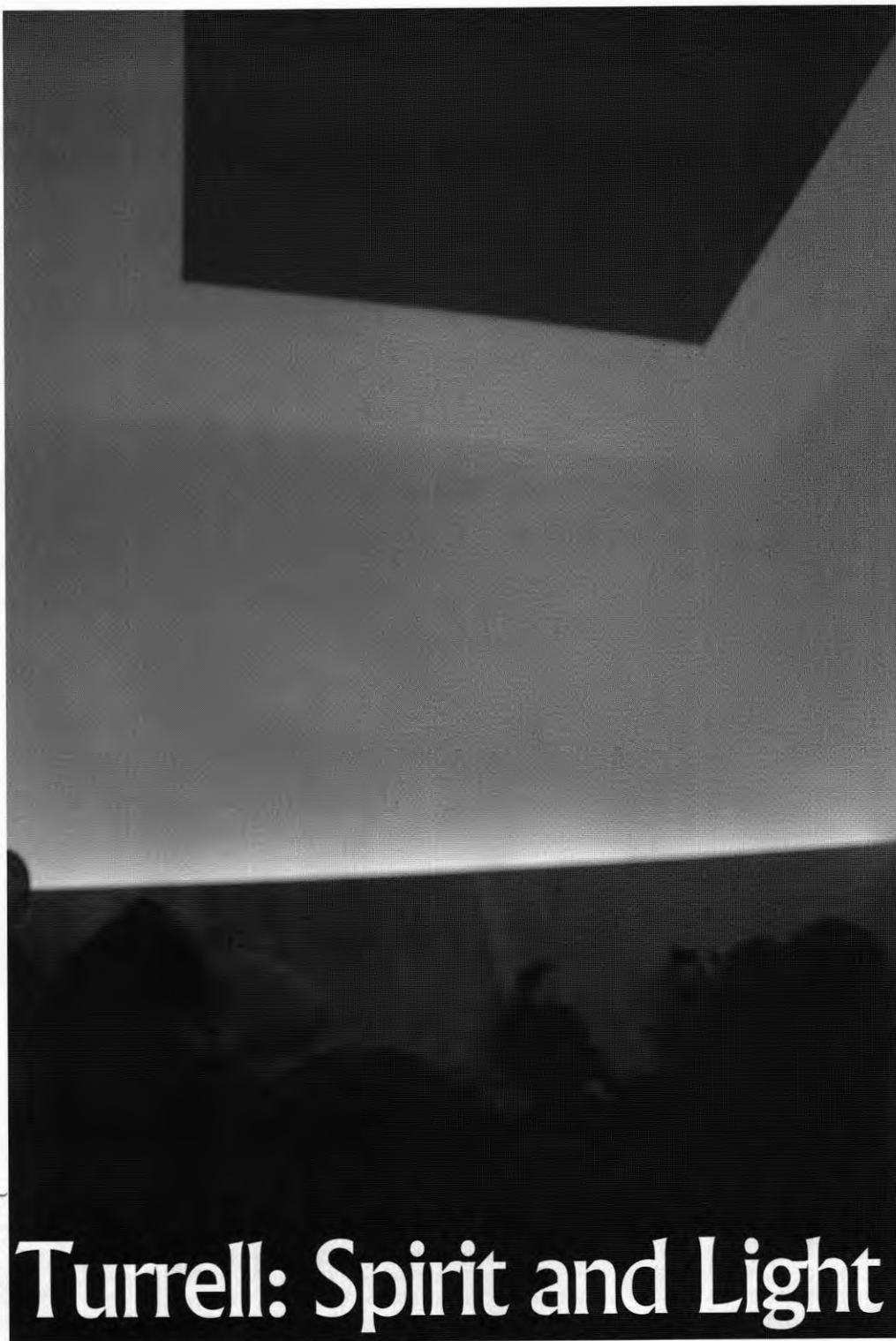
What about the Amish? They live without automobiles, TV, radio, power tools, electricity, or other modern conveniences we take for granted. However, having visited Pennsylvania's Amish in Lancaster County, I can say that Hosking's image of an ideal society is primitive even

compared to them. After all, the Amish use modern inventions such as flashlights, inline skates, scooters, gas-powered refrigerators, gas lanterns, flush toilets, and compressed-air tools. Contrary to popular belief, some own telephones (not in their houses, but at their barns) and use buses and trains when necessary.

I disagree with Hosking's statements that bicycles are "less consistent with our values than using a horse," and horses "could be made available to every global citizen who wanted one." For most people, horses are a luxury available only to the rich, while

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Visitors to James
Turrell's *Meeting*,
in Long Island City,
New York, watch the
sky darken at twilight
through an opening
in the ceiling.



#19
Art, Personalities,
Simplicity,
Spiritual
growth

James Turrell: Spirit and Light

by May Mansoor Munn

As plain people, old-time Friends considered the arts "self-intoxicating and untruthful, encouraging 'vain imaginings,' and distracting us both from 'attending to the pure Life'"

Born in Jerusalem, May Mansoor Munn was once a member of Ramallah Meeting. She is now a member of Live Oak Meeting in Houston, Texas, as well as Fellowship of Quakers in the Arts.

and from doing God's work.

"As an artist, you seek to separate yourself to become inner directed," says James Turrell, whose art is expressed in the medium of light. "Yet as a Quaker artist you also experience a conflict between the exclusive idea of 'self' and the Quaker concept of inclusivity." He adds, "When you go to meeting, you leave a little bit of yourself at the door."

Before he went to sleep at night, as a young boy James would cover his night light with blue tape, then, in that state between wakefulness and dreams, would stare up at the ceiling. Out of that darkness would emerge subtle modulations of color and light.

Night Light is the name he gave to a dark space in his recent exhibition at the Contemporary Arts Museum in Houston. "This is my favorite piece," he says, although some visitors have expressed preference for the blue or the red or the white "panels." Those who view the dark piece are required to "submit" to the seemingly total darkness and wait, their vision adjusting. "If you do stay," he says, "the Emperor's clothes become visible."

"I always knew I wanted to work with light," he says.

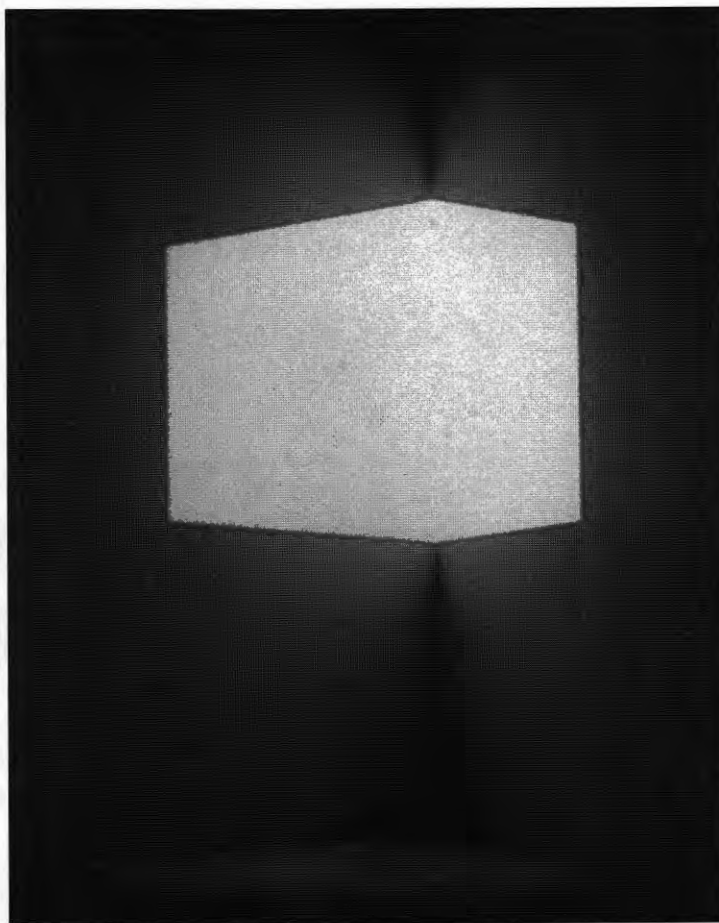
Light as art was the one medium acceptable to Turrell's conservative Quaker family in Pasadena, California, where he grew up. His dad, an aeronautical engineer and pilot, died when James was only nine years old. Both his feisty Quaker grandmother, and in lesser part his mother, were part of the tradition of women activists who rallied with the Christian Temperance Union against "demon rum." Although his mother, a physician, never practiced her profession, she taught and was also active as a volunteer in the Peace Corps in Africa.

"But it was my Quaker grandmother, Frances Hodgeson, who raised me," he says. Together they went to Villa Street Meeting in Pasadena where she would tell her young grandson, "Go inside to greet the Light."

Their monthly meeting, which belonged to the Iowa Conservative Yearly Meeting, seceded at one point, because, according to Turrell, the yearly meeting was not conservative enough. "We often had three-hour-long meetings," he recalls. "Our elders, both male and female, were recorded Friends ministers who preached to us at length. But we also had the unprogrammed, silent part of worship."

From age six to twelve, James spent summers at his cousin Dan's house in an intentional Quaker farming community near Tracy, California. There he did chores and marveled at his cousin's ability to express his ideas through drawing cartoons.

Turrell later worked for the American



James Turrell used projected light to create *Afrum-Proto*, now in the Whitney Museum of American Art.

Courtesy of Barbara Gladstone

International, Art, Spiritual Growth

Crossing Boundaries: Getting There

So you're going to Ramallah?" Quaker artist James Turrell's bearded face expanded into a smile. "Then please go see my work, *Space That Sees*, at the Israel Museum in West Jerusalem."

Although Ramallah lies only ten miles north of Jerusalem it remains worlds apart. And despite my past connections to West Jerusalem the city has become foreign territory to me now. "Please go," Turrell said, despite my trepidation. "It will give you an idea of the 'skyspace' I'm planning for your new meetinghouse in Houston."

With less than two weeks in Ramallah to visit family and friends, time began to run out. Besides, Rosh Hashanah and Yom Kippur limited the hours the museum stayed open. And, since none of the car owners I met in Ramallah would risk driving to West Jerusalem, I'd have to find my own way.



Mary Mansoor Munn

Entrance to James Turrell's *Space That Sees*, in West Jerusalem

Two days before my flight back to Texas, my 22-year-old niece Rana agreed to come with me on my adventure. Together we would take a "service" taxi that carried six to eight

(Continued on page 8)

Friends Service Committee, and in the early 1960s, instead of the military draft he chose alternative service. He served with the Civil Air Transport as a pilot in Asia, helping to deliver much needed food supplies and evacuating Tibetan refugees out of harm's way. From 1966-67, he served time in prison for his activism against the Vietnam War. "I questioned authority until authority answered back," he says. The memory of that prison experience remains especially painful.

He studied perceptual psychology—the "process of seeing"—at Pomona College and later attended the University of California at Irvine, where he studied art theory and history. He completed his graduate work at Claremont Graduate School.

Although Quaker meeting provided the idea of the Inner Light, Turrell's experience as a pilot allowed him to explore outer light in many of its phenomena in the vast open spaces of the sky. His goal as an artist was to make light physically manifest using his "canvas" of "space and walls as containers of light."

"In this culture, we have used light to

Ben Thorne



A model of James Turrell's *Sky Space*, currently being built in the Live Oak (Tex.) meetinghouse

tant thing is the content of one's *experience* in response to the light. How it affects *me*, rather than the building."

Turrell's art has "no object, no image, no focus." He seeks to create "a pleasurable plumbing of vision, a clarity that clears out the dust." He adds, "The price of admission is to enter the work and look at what is there."

The Quaker influence on his work has to do with "simplicity and plainness being virtues . . . the notion of not making graven images."

For the last several years, Turrell's home meeting has been the unprogrammed meeting in Flagstaff, Arizona, where he goes inside "to greet the Light." Turrell hopes that, through his work, "the light without reminds us of the Light Within." □

(Continued from page 7)

passengers from Ramallah across political boundaries and checkpoints to East Jerusalem.

As Rana had no travel permit, I worried about her being stopped at the Israeli checkpoint and turned back. Luckily this time, the soldier who did stop our taxi at the checkpoint waved us through.

From East Jerusalem, we walked across what once was No Man's Land to a West Jerusalem Israeli bus depot. The bus took us along narrow, bustling old Jaffa road, where once signs were in English, Arabic, and Hebrew. Now Hebrew was the language of choice. We were careful not to speak Arabic (our own language of choice) on the bus, commenting or asking questions only in English.

Not far from the Central bus station, we boarded another bus that took us down a modern highway, past the Knesset, and finally dropped us at the Israel Museum.

We made it! I gave in to a heady sense of elation. As Rana and I strolled

across graveled pathways looking for clues, we came across a modest sign in English and Hebrew with Turrell's name, pointing to a large cement block or cube, jutting out of earth. We walked around the formidable block that stood much higher than our heads, looking for openings.

Nothing.

Half-hidden in a cedar bush, another sign pointed towards a circular path edged with densely clustered rosemary. As we wound our way down that path, we discovered a passageway built into a mound of stone bulging out of the hillside like a rough-hewn pyramid. Below us in the distance stood the newer buildings and apartments of West Jerusalem. And somewhere in that city of my birth, two Israeli families now lived in our Katamon home.

The scent of rosemary trailed after us as we walked through the doorway into a large room of Space and Light. Inside, we stood in awe, looking up and out, our eyes, and our spirits, adjusting.

A large square opening in the ceiling revealed wisps of clouds in a sky as deeply blue as a Texas sky. Swallows flew overhead. Light and shadow clung to the

walls and the built-in stone bench around the periphery of this unexpected meetinghouse. As I sat in silence on the bench, I tried to absorb the reality of this magical place that words couldn't fully define.

As the afternoon wore on, the color of the sky would change and deepen. The patterns of light clinging to walls and corners would wear their coats of many colors and dance their stately dance around the room.

This, then, was the meaning of the large cube protruding from pebbled earth—the cube with no openings, except one. Our eyes, our human bodies, bound to earth, could not see from a swallow's view—or the perspective of God's eyes.

In this place of Spirit and Light I am no longer the "other," the biblical Hagar shut out from her birthplace, her home. I still belong to this Jerusalem that refuses to be owned by governments and politicians. Here, on the Hill of Tranquillity, as I experience Turrell's *Space That Sees*, hope thrives, life renews itself, and love pulls me toward its Center. □

A LETTER TO A JUDGE

#20

by Gordon Browne

After years as military tax refusers, during which we experienced the usual seizures of assets by the Internal Revenue Service, Edith Browne and I felt that the 1993 passage of the Restoration of Religious Freedom Act might provide us some relief. Past court decisions had made clear that exemptions from such taxes on the grounds of conscientious objection to participation in war or in preparation for war would be denied. The new act, however, suggested that we might be exempted from the interest and penalties routinely added to whatever the IRS claimed we owed. We filed for refunds, therefore, for the interest and penalties for the years 1993-95, and, when the refunds were denied, brought suit in Federal District Court in Vermont for their recovery.

Though we had filed our case independently of any others, we soon learned that Priscilla Adams in Pennsylvania and Rosa Packard in New York, both, like us, Quakers, had filed similar suits in their areas. In responding to the three suits, the attorneys for the IRS linked them, responding, for example, to our suit by alleging to the court that we had followed a practice in our tax refusal which was Rosa Packard's method, not ours. The government moved for dismissal without a hearing, and our case was dismissed, as Priscilla Adams' case had been earlier in Tax Court and as Rosa Packard's was subsequently in District Court. Feeling that we had not been heard, we have filed an appeal.

A relative novice in legal proceedings, I was struck by the fact that the legitimate requirement of objectivity in dealing with legal matters risks the depersonalization of the search for justice, which is, after all, about human beings, both as individuals and in community. With our case decided in Vermont (the Appeals Court is in New York), I felt a strong need to write to our Vermont judge as a person. I did so but have received no response. For those who might be interested, I offer below what my letter said. I omit the judge's name and address, lest some generous Friends be tempted to write to him on our behalf. I did not write with the purpose of applying political pressure but to try to establish a personal link. □

*Gordon Browne is a member of Plainfield (Vt.) Meeting and former clerk of New England Yearly Meeting.
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25-VI-98

(Name), Judge
U.S. District Court for the District of Vermont

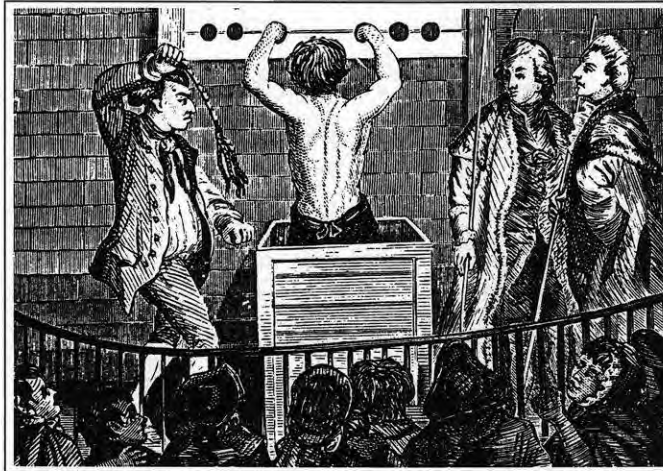
Dear (Name):

Edith Browne and I are not familiar with legal practices, our present case asking the refund of penalties and interest charged by the Internal Revenue Service being the first case we have ever been involved in. It is my understanding, however, that having accepted the government's motion to dismiss our petition, you are no longer involved in the case, and it will not be improper for me to write to you about it.

Naturally, we were disappointed with your decision and are appealing it to another court, in part because we felt the decision distorted what we have done and said and partly because we feel certain that it was the intention of the authors of the First Amendment to the Constitution and of the recent Restoration of Religious Freedom Act to make room in our national community for views such as ours. That certainty is a source of great pride to us. We know that there are many places in the world where a claim such as ours not only would have no status but might place the

claimants themselves in danger. We have been in such places for varying lengths of time: in Greece under the fascist colonels; in Turkey when it was under martial law because of terrorist bombings; in Colombia when it was under martial law because of assassinations of members of the judiciary; in South Africa under apartheid, where even to visit our coreligionists in Soweto without government permission made us and our friends liable to arrest. We are grateful for the individual freedoms we citizens of the United States enjoy.

To us, one of the most important of these is freedom of conscience, provided for in the "exercise" section of the First Amendment. The founders of our nation knew about its need from painful experience in the religious wars and persecutions that were so often a curse in Europe. Further, they had seen the effort to import such ills to the New World. Four members of our own religious denomination, Quakers, were hanged on Boston Common and 14 more were waiting in prison for such treatment when Charles II ordered the Puritan authorities to end such executions. That did not prevent, however, their continuing to exile Quakers and others who held differing religious views from



Quakers and other "heretics" commonly endured public whippings in mid-eighteenth-century London.

theirs or, in the case of many Quakers, to whip them out of the colony at the tail of a cart, or to bore hot irons through the tongues of those who had tried to preach in public, or to cut off their ears. All of those things were done to Quakers in the Massachusetts Bay Colony. That history is not pretty, but it made our forebears sensitive to the rights of conscience.

For more than 30 years, Edith and I, seeking to fulfill both our civic responsibilities and our understanding of God's will for us, have paid our full tax, sending that part intended for the Department of Defense to life-affirming and life-supporting organizations. We cannot in conscience pay for war or its preparation. During that long period, the IRS has seized our assets to pay that part we sent elsewhere and imposed, in addition, interest and penalties. This has meant that we actually paid some of our taxes twice, once to life-supporting organizations and again to the IRS when our funds were seized. We knew no way out of this situation, except to suffer it. When the Restoration of Religious Freedom Act was passed we thought that, at last, we might be spared those penalties and that interest, which, to us, seemed to be saying, in denial of our finest American traditions of religious freedom, "Every conscience has its price. How much is yours?"

In your opinion, you suggested, as Patrick Leahy has in correspondence with me when I have sought his help in providing legislative relief, that consideration of matters of conscience in regard to taxes would result in chaos. We are not aware of chaos resulting from the legislative provisions for conscientious objectors to conscription of their bodies. Wise legislators seemed to us to provide for conscientious objectors to conscription of their resources through the Restoration of Religious Freedom Act. And if it is chaos we fear, what chaos is worse than that resulting from war?

I did not write this letter intending to argue our case, though I guess, perhaps, I have. I really do mean to leave that to the lawyers. Rather, I wrote to ask who will defend liberty of conscience if individuals like us and the courts do not. There are always those among us who would impose their religious views on everyone else if they could, just as there are those who would insist that religion provides no legitimate exceptions in consideration of public policy. It has been the genius of our system to try to provide a balance between those extremes that infringes on the freedoms of no one.

I enclose two [several] pages from the *Book of Faith and Practice of New England Yearly Meeting of Friends*. It is the volume that describes the experience of Friends and the

"I Did It From Principle"

During the American War of Independence, the Quaker whaling community on the island of Nantucket suffered from both sides for their neutrality. William Rotch (1734-1828), one of their leaders, had in a disused warehouse a consignment of bayonets which had been taken from muskets which he had accepted twelve years earlier in payment of a debt, and sold as hunting pieces. In 1776 the bayonets were demanded from him by the Americans:

The time was now come to endeavor to support our Testimony against War, or abandon it, as this very instrument was a severe test. I could not hesitate which to choose, and therefore denied the applicant. My reason for not furnishing them was demanded, to which I readily answered, "As this instrument is purposely made and used for the destruction of mankind, I can put no weapon into a man's hand to destroy another, that I cannot use myself in the same way." The person left me much dissatisfied. Others came, and received the same denial. It made a great noise in the Country, and my life was threatened. I would gladly have beaten them into "pruning hooks," but I took an early opportunity of throwing them into the sea.

A short time after I was called before a Committee appointed by the Court then held at Watertown near Boston, and questioned amongst other things respecting my bayonets.

I gave a full account of my proceedings, and closed it with saying, "I sunk them in the bottom of the sea, I did it from principle, I have ever been glad that I had done it, and if I am wrong I am to be pitied." The chairman of the Committee Major Hawley (a worthy character) then addressed the Committee, and said "I believe Mr. Rotch has given us a candid account, and every man has a right to act consistently with his religious principle, but I am sorry that we could not have the bayonets, for we want them very much." The Major was desirous of knowing more of our principles on which I informed him as far as he enquired. One of the Committee in a pert manner observed "then your principles are passive Obedience and non-resistance." I replied, "No, my friend, our principles are active Obedience or passive suffering."

—William Rotch: *Memorandum written in the 80th year of his age*, 1814. *New England Yearly Meeting Faith and Practice*, pp. 184-185

practices arising from those experiences to which most Friends subscribe. I hope you will find them interesting and informative. I particularly call your attention to the story of William Rotch of Nantucket. Like him, if we are in error, we are to be pitied, but, also, like him, we can do no other than we are.

Cordially,
Gordon M. Browne Jr.

FRIENDS ON FEMINISM

by Maria L. Gargiulo

Personalities Women Spiritual Growth

My mother tried to take my brother and me to Catholic Mass on Sunday mornings when we were children. Before long, a pattern was established: At 9 a.m., we would huffily announce that we would not be going to church. At 10:45, I would be in the back seat of the car on the way to Mass, scowling and antagonizing my brother when my mother wasn't looking. By 11:30, I would have refused to acknowledge the constant standing up and sitting down throughout the ritual and would be drawing on an offering envelope, my mother sitting between my brother and me so we wouldn't hit each other. During the car ride home, I would prattle on about how "I was never going to Mass ever again because it was boring and I didn't care about it."

One could say I was always a little strong-willed.

Feminism, then, perhaps came naturally to me as I grew older. With finding that sense of affirmation came the sense that one had to reject mainstream institutions in order to preserve what fragile network of feminism existed. As a young woman, I did not feel that spirituality was safe to me or to my politics; it was always suspect.

Over the course of a college semester off-campus in Philadelphia, I became exposed to Quakerism through my internship at FRIENDS JOURNAL. Admittedly, I was impressed from the first by the "institutionalization" among Friends of many progressive ideas and social justice issues. Of course, I was most intrigued with what I saw as a rich social history, including an

assumption that there should be equity between men and women, and the willingness to see gender roles as a construct rather than biological inheritance. Of course, on the subject of spirituality, I was still detached.

But what I could not ignore was that along with their obvious intellect and passion, the Quaker women and men I encountered were not only committed to their beliefs, and even fierce, but largely seemed to possess an amazing serenity that I had never felt. In fact, it almost contradicted my "angry young woman" persona. When it came time for me to plan an article of my own, feminism and Friends were of course at the forefront of my mind. How did they work so well together? Or did they? And how was it that ideas about gender constructs did not seem to be threatened, and perhaps were even affirmed, by a religious community?

Rather than necessarily answer all of my questions, I've tried to facilitate a discussion around them. Through a series of interviews, I hoped not to pinpoint "The Voice" of Quakerism but to explore a spectrum of ideas and interpretations within the community.

"Do you consider yourself a feminist?"

Without missing a beat, theologian Elizabeth Watson fires her reply across the phone lines from Minneapolis as if she was expecting the question: "I think I was born a feminist."

Brought up in the Methodist Church at a time when women still could not be ordained as ministers, Watson followed her sense of calling in life by attending the Chicago Theological Congregational Seminary—now the

United Church of Christ—which did not have a problem ordaining women. (The Methodist Church did make the shift to ordaining women in 1954, "long after I needed it," she notes.) "I had this sense of calling even though many people tried to talk me out of it and say, 'Oh, go into religious education!' I came into the Society of Friends and I lost the chip on my shoulder. I didn't have to battle for recognition as a woman; it was there. . . . I was accepted for who I was; I never was made to feel I was anything less than a whole person in meeting."

Watson speaks thoughtfully but no less assuredly of the day when she and George, her husband (whom, she adds, is also a feminist), found "the place where we belonged."

"We came to 57th Street Meeting at the University of Chicago where no one was at the head of the meeting. We came in to silence, a deeper silence than I had ever experienced before." Four people spoke that day, each building on what others had said before. "I was shaken to the core of my being. Nobody human had planned that worship. It grew out of the group. I knew then that I could not go on in the professional ministry, that worship in the group was so much better, so much deeper and more satisfying."

Many of the women who spoke with me expressed this sense of finding meaning more satisfying for them, as women, than what they had previously experienced in other religious institutions. Ahavia Lavana, a member of Philadelphia Yearly Meeting, has long identified as a radical feminist and first found herself among Friends as a result of her activism against the Vietnam War. "I started studying Quaker faith and practice and was very, very drawn to meeting. . . . Part of the reason I was attracted to Quakerism was that in an Orthodox Jewish background we had to sit [separated from the men]. My father . . . told us . . . women had no spirituality. Their job was



Elizabeth Watson

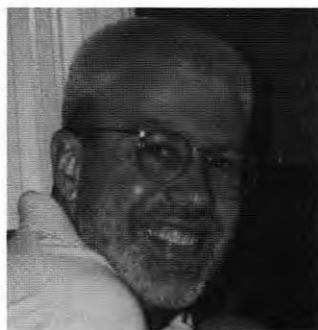
Maria Gargiulo is a student at Whitman College in Walla Walla, Washington.

to keep a kosher home and raise children. I didn't question it; I would never have done things against my parents' wishes in a religious context. But there was no place for me. I was very happy to find spiritual Quakerism. This was before things like the Reconstructionist Jewish movement."

"What does radical feminism entail for you?" I asked Lavana. "Some of it is goddess worship. Some is being strong, delightful, wonderful, being a woman loving women. I'm functioning less on prejudice regarding men and women than I used to."

Becky Phipps of Lake Erie Yearly Meeting also expresses a sense of having evolved in her feminism. "I am a lesbian feminist and was at one time a radical lesbian separatist. Feminism is based on the empowerment of all peoples. It is a personal and political belief system which does not assign or claim privilege based on gender (or ideally, class, race, age, and ability). Within the feminist movement, at its best, I have participated in the celebration of the multiplicity of creation. I was a separatist years ago, however, because I did not believe that women would ever experience gender equity in mainstream society, so I separated myself from social contact with men. It was both an angry, reactive stance and very affirming of my nonconventional identity. I 'grew up' psychologically and politically during my years as a radical queer. After several years, however, I felt that my choices had become self-limiting and that the smallness of my lesbian feminist community had, in effect, fostered within me a ghetto-type mentality. By the same token, however, I felt strong in my sense of self and that these women were my family—encouraging me to go seeking. I decided I wanted a proactive life and spirituality. And I wanted to be part of an open faith community."

Historian Elise Boulding also identifies as a feminist, noting, "It took me a long time to use that word because I'm part of an older generation," while the stridency of many younger women turned her off. Not only, she explained, did her eventual adoption of the term grow as a result of her Quaker beliefs, but also from the egalitarian culture of Norway, her native country.



David Watt

ferent experience than boys growing up. . . . The division of labor, of women doing families and men doing work [outside the home], was never a complete division of labor because women have always had to do nondomestic work in all societies. But whatever else they've had to do, they've also been the homemakers. That's sensitized them to the subtler nuances of conflict and difference. And they're taught from generation to generation to listen and to nurture and to help resolve difference. That is not genetic; it is socialization. One of my strongest feminist principles is that men must [also] raise children, [in order] to learn to listen and become more sensitive to interpersonal needs and conflicts."

Ben Norris of Philadelphia shares Boulding's emphasis on men's roles within and outside of feminism. "Some men are active feminists. One of the branches of men's liberation has been led by men who are motivated by their activism in supporting women and are strongly feminist in their social convictions."

He sees an inconsistency, however, in U.S. culture's movements toward rethinking gender roles. "There is public awareness that the conventions of what was feminine [were] very abusive and very diminishing. [That same kind of awareness] has not happened for men to examine what it costs to be a good man. Everyone knows that 'little boys are made of snips and snails and puppy dog tails.' Men need to reclaim their birthright of being loving, sensitive people, which the culture, in its stereotype, denies. . . . A great grief in men who have worked

"Feminism means a commitment to making the role of women complete and full in society, complete and full in partnership with men. That's the political angle; the cultural angle is that women's responsibilities have led them to be much more sensitive to human needs. They have a dif-



Becky Phipps

deeply on liberation is when they realize their love—my God-given right to be a loving, caring person—has been denied."

Like Norris, David H. Watt, also of Philadelphia, also seemed to assert a sense of the value of feminism for men. "Feminists assume, I think, that there is no a priori reason to think that it is natural for humanity to be defined by men's experiences and perspectives. They also assume that patriarchal social relations are not 'natural' but rather constructed." Watt himself seems to concur: "Men are not born. They are created. Being a Friend frees me from having to try to fashion myself into a man."

While Boulding speaks of an initial reluctance to identify with feminism because of the harsh qualities that many associated with the movement, Watt adds, "There are certainly lots of different ways of being a feminist. It sometimes seems to me that we Friends have drawn too much from liberal feminisms and not enough from radical feminisms."

The statement seems very relevant in the ongoing Quaker discourse on the role feminism has. Writer Margaret Hope Bacon explained in an interview, "Quakerism grew out of Christianity. . . . It grew up in an era when there were a lot of new, small, experimental groups, and they were throwing off authority. Along with that came a belief in the equality of women, and Quakers carried it further than other groups and institutionalized it." Bacon notes, though, "The Society of Friends has had many progressive ideas but also those of their day. A lot of people said, 'We don't need [feminism]; it's too angry, it's not Quakerly. . . .' There was a lot of highly gendered language in our meeting and when we objected to it, we were considered strident."

It makes sense, then, that there are Friends who question the label "feminist," sometimes refuting it. Sue Carnell of Baltimore Yearly Meeting asks a valid question: "I strongly support equality; does that mean I am a feminist?"

"[I] haven't understood what the word meant," Elizabeth Marsh of Lewisburg (Pa.) Meeting explains. "I had always

been in fairly egalitarian situations [growing up], so [I] thought it was normal to speak up. . . . After a while, I noticed that other women didn't. Now I do really appreciate being in a community where women are respected for their gifts and where one's abilities are used into old age."

"I don't particularly think about the category of 'feminist,' and whether or not I am one," Marty Grundy of Lake Erie Yearly Meeting reflects. Significantly, she recounts, "I joke that my Quaker parents did not raise me to be a woman, but to be a person. I tend to see myself as a person, rather than as a special category of 'woman.'"

Judith Brown, poetry editor for FRIENDS JOURNAL and member of North Pacific Yearly Meeting, asserts, "I do not consider myself a feminist although I am surely aware of the issues which feminists emphasize and for the most part agree with them. Angry women in the beginnings of the movement, however, turned me off. Feminism means a commitment to making sure [that] in all walks of life worldwide, women are treated equally. Because my orientation is pretty much global and I have known many women whom U.S. feminists would feel are dominated and oppressed, who do not feel themselves to be oppressed, I don't give first priority to my feminist leadings. . . . I see them as sometimes separating men and women."

"In Friends circles, I don't feel it's necessary to emphasize feminism because I feel women are treated quite equally in Friends meetings. [They] are full of strong, effective, active women who are able to make their voices and their efforts heard and implemented," she adds.

Some expressed the idea that self-identifying as feminist necessitated action. "To me, feminist means activist, and I'm not that, but I am a non-traditionalist," says Sandy Moyer of Germantown (Pa.) Meeting.

Daniel P. Hewitt adds, "I do not consider myself to be much of a feminist. I do think men and women should be treated equally in all possible ways. I feel it is

particularly important for men and women to have equal opportunities to work, live, and develop. I haven't done much for this cause, outside of my personal contacts with people and in trying to bring up my three children to hold these values."

I was encouraged by Hewitt's conscious decision to raise his children to believe in the tenets of equity. I thought it was interesting that he separated this from activism in his response to me. My sense is that instilling these values in people from a

young age is one of the most effective means of achieving a community and larger society in which all members thrive.

Like Hewitt, Ahavia Lavana has also always worked to raise her three children, Ron, Hunter, and Shante, as feminists. Her son Hunter "was very much an activist in

Philadelphia and in the Quaker world." Her voice breaks a little as she mentions her sense of a bond with Mary, the mother of Jesus: "We're both mothers of sons, and we both had really nice sons who tried to do nice things for the world." Hunter passed away seven years ago, of AIDS-related causes, but he clearly gained his passion from his mother, who helped found Women Against Rape of Montgomery County (now Victim Service Counseling) and chairs an organization called CALM, Custody Action for Lesbian Mothers. "Those activities are definitely spiritually based," she says. "For me, a lot of the purely political activities ended up in anger, hurt, and frustration, and dealing on a spiritual level is much more helpful to me . . . [trying to see] the Light and the spirit in everyone."

Margaret Hope Bacon's activism manifested itself through the voice she gave women as a result of her writings. "For years and years, I didn't know what to do with [my writing]. When I started

writing my first few books about Quakers, I felt like I was doing the right thing, and when I wrote about Quaker women, I had a real sense of finding what the Quakers call my leading or my role in life. . . . I never wrote anything I didn't believe in."

Raised in the Greenwich Village area of Manhattan, Bacon was raised agnostic but was influenced by one of her teachers at her progressive school, a woman who was feminist, lesbian, Socialist, and also Quaker. "I got a lot of feminism in my early education," she reflects. "I started out with a radical consciousness-raising from an early age."

She began working for American Friends Service Committee in the late 1960s. "That's where my feminism got reawakened," she smiles. A group of fe-



Judith Brown



Marty Grundy



Ahavia Lavana and daughter Shante

male secretaries there were making "very reasonable demands" that weren't being met. Knowing that she was in the process of writing a book about a Quaker woman, they asked her to write its foreword about Quaker attitudes toward women. Apparently, it was not well-received.

"I was really surprised and upset about how much negative attitude this piece on gender provoked at the AFSC," she recounts. The struggle took a while. But she adds, "By 1972 there was a strong women's coalition [there]," organized largely by Barbara Moffatt, Faye Honey Knopp, and Charlotte Meacham. "AFSC had some money to send people to China and at that point there were still more men executives than women, but they insisted

that I go, which I was very grateful for."

Bacon went on to help organize Women's Way, a coalition of agencies serving and raising money for women in Philadelphia, and did much speaking and writing for feminist issues, becoming, as she says, "a full-fledged feminist." She also noticed this movement among many other women. "I got a lot of letters when I wrote *Mothers of Feminism*," she remembers. "And I could see women changing."

In talking about activism, Elizabeth Watson adds, "I am married to a political scientist, so my politics and my faith do interact. George and I are committed to nonviolence, sharing the world's resources, [and] to justice as essential in the world." She speaks very earnestly about how critical that nonviolence is to her sense of faith, citing Gandhi as a major influence in her life. "I finally had to give up my literal call to the Christian ministry because I came to believe that what God had to say to our time was poured into and through Gandhi. And therefore I am not a Christian, I'm a universalist, so coming into the Society of Friends, I found other people who felt the same way I did about Gandhi."

I was surprised to hear Friends—for many of those I interviewed said the same—express that they did not consider themselves Christians. I have always regarded Christianity as threatening to my feminism. Because of the Christian-affiliated roots of Quakerism, I had never questioned the idea that all that I had been hearing was in the context of Christianity, and that word had very explicit connotations for me. I felt that this needed to be addressed. One of my major (and carefully phrased) questions to those I interviewed was, "How much of a role does Christianity play in your Quakerism? Being aware of the oppressive influence that some Christian churches have had on women, what is the value of Christianity?" Responses ranged from those who did not identify with Christianity to those who tended to be Christocentric.

Watson continues, "Western civilization has lived through somewhere beyond 5,000 years of patriarchy. It goes way, way back. This is 5,000 years where

men's habits, points of view, and domination patterns have prevailed, and women have been second-class citizens." She describes a kind of archetypal, masculine paradigm: "think[ing] hierarchically to win; the important thing is to get to the top."

"A lot of these attitudes come right out of the Bible. It's all right there, and the status of women is right there in the third chapter of Genesis. I think the two most destructive people in the history of Western civilization have been the apostle Paul and Augustine, who formulated the necessity for women to take on the guilt for the human race as a result of what Eve supposedly did. I think it is imperative that we get a female point of view out there. And in many ways, the only church that I know of that does this, as a part of its rationale for being, is the Society of Friends."

"I am utterly devoted to Jesus. I think the Christian church has terribly misused his ideas, failed to heed his teachings, and so it would be very difficult for me to speak of myself as a Christian though this has nothing to do with my feelings about Jesus. I have drawn spiritual strength and intellectual stimulation from all people—Muslims, Buddhists, Jains, Sikhs. I cannot be a Christian person as long as Christianity feels it is the only one true religion."

"Christianity and Quakerism are not monolithic—happily," replies Beckey Phipps.

"There are many streams of Christianity, just as there are many in any faith tradition. I used to lump all Christians in with Pat Robertson . . . and Jesse Helms. But there are many other Christians whom I know personally whose lives express love and compassion, not hatefulness and hypocrisy."

Elise Boulding contributes, "I've been a student of the role of various faith traditions, and every faith has a holy war tradition and holy war teachings which are patriarchal and oppressive to women. But they also have holy peace teachings which are very egalitarian and where men and women are brothers and sisters. Quakerism is one of those strong holy peace traditions in Christianity."



Elise Boulding

"George Fox's experience of the Inward Christ—'There is one Christ Jesus who can speak to thy condition'—this is acknowledged by every faith. The holy war traditions forget it; the holy peace traditions keep that alive and strong."

Margaret Bacon sees Christianity as an institution that at one time was more inclusive. She adds, "I consider myself a Christian. [We know that] the Gospels have been rewritten many times. In the Gnostic and discarded Gospels, there is much more about women around Jesus. I'm a universalist in that I can accept that God has spoken to people in all cultures. I grew up in the Christian tradition, and I think if Jesus was properly understood, he would have been regarded as supporting the equality of women."

Ellen Hodge of Western Yearly Meeting also refers to the person of Christ: "The value of Christianity is that, at its root, it means following the living Christ. I don't want to imply that I've resolved all my questions about the person of Christ—I haven't. But I do know enough from my own experience as well as from study that Jesus is trustworthy, and that his ministry is love, truth, justice. So if Christianity is defined as following Christ in loving, living, and speaking truth, and expecting and doing justice, then Christianity fully supports feminism."

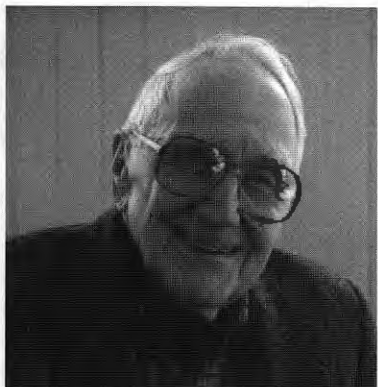
"My understanding of what God wants from me is to become the person God had in mind when God created me, that is, to come fully into God's image of me. I don't see how I could be much more feminist than that."

Deborah Fisch of Iowa Yearly Meeting observes, "The church is as frail as the society it exists in. We interpret Scriptures and teachings through our own limited vision; we have eyes but do not see, ears but do not hear. The Truth can only reveal to us what we are ready to see and if we look at it with the limited vision of our society, we see only parts of it."

KD Olive of West Knoxville Meeting adds, "The value of Christianity is limited, as is knowledge of Scriptures, if one is not in the Light. If one has experienced the holiness of the Spirit, and is truly known to God through Jesus Christ, then one cannot possibly oppress women. This goes against Christian integrity."

Elizabeth Watson tells me a story. "When we were part of the small meetings in Long Island and New England,

we sat in a circle. To look at people's faces would have been too much of a violation of privacy, but when I was trying to settle down, I looked at their feet. Some of their shoes would be quite worn down, some quite dressy. Before long, I knew each of those sets of feet, and I knew those people and their journeys. I held each one of them in my heart and lifted them up to God. Now we belong to a big meeting and I can't look at everyone's feet, but I sometimes find myself sending out my love to them all; they are so dear. I love them so much. This is truly a beloved community."



Barbara Benton

Ben Norris

Ben Norris laughed merrily on the morning I called him for an interview. He was one of my first interviews, and in retrospect, I think he knew better than I did what a great undertaking this article would be when he told me, "If you have a dozen Friends, you'll have 15 opinions." More seriously, he added, "I think the feminist movement would have to be regarded by history as the major social movement of the 20th century—the implications are so great." I've come to understand that the implications are also great spiritually. And for the first time, for me, that has become a very thought-provoking and encouraging reality. □

Not being a Friend, I expected to write this article and series of interviews objectively. It has translated into something more personal and perhaps more indicative of a personal evolution over a four-month period. My sense is that Friends tend to recognize, affirm, and perpetuate feminist thought on an almost elementary level, given the belief in a universal Inner Light. The process of becoming familiar with Quakerism and its members has been intriguing and encouraging. Thanks to all who allowed me to see by their Light.

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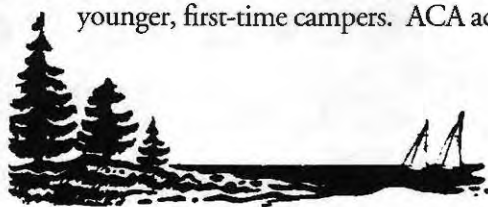
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Miracle in North Philadelphia

by Margaret Hope Bacon

On land once given to the Religious Society of Friends by George Fox sits the Fair Hill Burial Ground in North Philadelphia. Only a few years ago it appeared abandoned, a tangle of weeds, discarded tires, trash, and garbage, surrounded by a gap-toothed fence and gutted sidewalks, a menace to an already decaying neighborhood. On its northeast corner drug dealers gathered like flies, while their clients used the burial ground to shoot up. Neighborhood children were kept indoors to avoid the flying bullets of gang warfare.

Today, the burial ground has been returned to its former state of serenity and beauty, the drug dealers are gone, the sidewalks have been restored, and funds are being raised to replace the stolen sections of the fence. Neighbors and children from a nearby school work with Quaker volunteers from all over to plant flowers. Tourists can again visit the historic area with impunity. The United States Park Service has recently placed the burial ground on the National Register of Historic Places.

The change seems miraculous, and perhaps it is. But behind it lies the indomitable spirit of a woman who was buried here over 100 years ago. Lucretia Coffin Mott spent a long lifetime fighting for better conditions for blacks, women, Native Americans, and the working classes. When it was suggested in the 1980s that her grave be moved downtown to a better neighborhood, those tuned in to her spirit knew she would bristle at the mere idea. Instead, it seemed clear that she would want her admirers to do something about the Fair Hill neighborhood itself. And although it seemed like an effort doomed to failure, a small group met to consider what they could possibly do.

The first step was to buy back the burial ground, which had been sold to a local minister. Selling the burial ground

had seemed in the early 1980s the right action, as Friends had long since moved away from the neighborhood, and the minister was using the meetinghouse as a church. There had been a misunderstanding about the maintenance of the burial ground however, and it had begun to slide into decay. *LIFE Magazine* wrote an article about North Philadelphia in which it described the burial ground as a site for drug dealing, rape, and satanic rites, a menace to the neighborhood, and the *Philadelphia Inquirer* picked up the story. A few neighbors decided to band together and come to Friends Center at 15th and Cherry Streets to ask if something could not be done. This initiative, coming at the same time as the ques-



tion of moving the Mott grave, galvanized the small group of interested Friends to action.

A Fair Hill Burial Ground Corporation was formed under Philadelphia Quarterly Meeting, made up of represen-



tatives from all the meetings of the quarter, and funds were solicited from those meetings and various Quaker foundations to repurchase the burial ground. Negotiation with the owner resulted in the transfer of ownership back into Quaker hands in the spring of 1993.

Then began a cleanup process without precedent. Three times a year, in April, July, and October, Friends have gathered from far and near to help restore the burial ground. Some meetings choose one cleanup a year as a meeting event and bring many volunteers to help. Friends schools have also sent squadrons armed with rakes and shovels. A busload from New Garden Friends School in North Carolina put in a day of hard work. Swarthmore College has sent volunteers.

At first, volunteers picked up—with great care—buckets full of hypodermic needles. There were also dumpsters full of trash, including an abandoned and rusted car. Because the grave stones are small, neighbors had thought it was a pet cemetery and had contributed a few dead

Photos courtesy of Mary Anne Hunter

Margaret Hope Bacon, a member of Central Philadelphia (Pa.) Meeting, is the author of ten books on Quaker history and biography. She is at work with research on African American Friends.



Before, during, and after: Volunteers transform the Fairhill Burial Ground from a tangled jungle to an orderly resting place.

dogs and cats to the trash piles. Weeds and weed trees had grown up and had to be cut down; existing trees were pruned. While volunteers worked on one side of the fence, the drug dealers still plied their trade on the other. Sometimes shots rang out, and the volunteers wondered if they were risking their lives.

But slowly, the miracle began to happen. Former drug addicts in a local recovery program were engaged to keep the trash down from week to week. A teacher from the Julia de Burgos Middle School became interested and brought a class working on environmental issues to help with the cleanup and planting. Later they decided to plant a tree farm and to act out a play in which James and Lucretia Mott come back from heaven to confront the president and demand an end to the drug trade. The Philadelphia district attorney became one of the volunteers. The Mural Arts Program painted a neighboring wall with a picture of Mott and of others who had participated in the antislavery campaign, as well as Barbara Moffett of the AFSC who published Martin Luther King's Let-



ter from a Birmingham Jail.

Neighbors were consulted in the planning of the restoration. While they would like to see the day when the neighborhood can use the gardens for special events,

their primary concern was that the Fair Hill Burial Ground be restored to its former state of beauty. Meanwhile a group of neighbors took heart and organized a garden and playground for the children on nearby Hutchinson Street. The miracle was made up of a number of small acts of courage and devotion, by those determined to see what love can do.

While the spirit of Lucretia Mott has been the guiding force in the restoration of the Burial Ground, there have been many others to inspire the volunteers, going back over 300 years. William Penn himself gave George Fox the land in the "liberties" where Fair Hill Burial Ground now sits. Isaac Norris went to the meeting that once was held there. Revolutionary soldiers were cared for in the meetinghouse, long since torn down, to the south of the burial ground.

In 1843, when the present burial ground was laid out to accommodate the Hicksite meetings in the city, many Friends were concerned to rid the nation of slavery. The radicals among them formed a network around James and Lucretia Mott, who were friends and colleagues of William Lloyd Garrison. James Mott was also a chief fundraiser for the new burial ground. As a result some members of the Garrisonian Pennsylvania Anti-Slavery Society were buried at Fair Hill cemetery. Among them are Sarah Pugh and Abigail Kimber, school teachers who accompanied Lucretia Mott to London to attend the World Anti-Slavery Convention in 1840. Excluded because of their gender, they supported Lucretia Mott and the young wife of a delegate, Elizabeth Cady Stanton, when they agreed to return to the United States to work for women's rights.

Other activists buried at Fair Hill include Edward M. Davis, the Motts' son-in-law, who gave his farm for the training of the first all-black U. S. army regiment, and Robert Purvis, an African American who founded the first underground railroad in the Philadelphia area. Not a Friend, though a friend of Friends, Purvis was married first to Harriet Forten, daughter of the famous James Forten, sailmaker. He probably bought a family lot at Fair Hill because of his friendship with the Morts. Harriet was also an activist, serving with the interracial Philadelphia Female Anti-Slavery Society. She along with a



Photos courtesy of Mary Anne Hunter

Badland's Blues

by Signe Wilkinson

Community, Stewardship, Pe
* 23

Quakers don't have a clue what living in the city of brotherly love's most dangerous zip code is like. Thirty some murders a year. Gunfire every night. Drugs everywhere. While working on the Fair Hill Burial Ground has brought many satisfactions over the years, it has also brought realizations about how little Friends culture has to say to residents of our violent inner-cities. In particular it makes one rethink calcified views about peace, public safety, and police.

At our project, we have had our brushes with the gun-laden society of the surrounding streets, which are nicknamed "the badlands." A bus that had carried Guilford College volunteers was broken into, thieves have stolen many sections of our historic fence, and at one of our clean-ups a Penn Charter School teacher dressed up as William Penn had to break off his historic monologue as everyone dove for cover when a nearby drug deal gone bad erupted into a car chase and gunfire. Of course, the black and Hispanic residents of the blocks surrounding the burial ground suffer similar acts of random unkindness every day.

Instead of imagining what life amidst such violence might be like, we pretend to know. We manage, as a

Signe Wilkinson is a member of Chestnut Hill (Pa.) Meeting and sits on the Fair Hill Burial Ground Corporation board. These views are her own observations.

result, to miss the point. This dawned on me at one of our clean-ups when, with drug dealers lining the outside fence, a well-intentioned Quaker volunteer from the suburbs came up to a Philadelphia City councilman who was working with us for the morning and thanked him for his vote in support of a civilian review board of oversight for the Philadelphia police.

What a suburban Quaker wanted was a civilian review board. What our Fair Hill neighbors had actually wanted was the National Guard.

If society wasn't going to give them police or military protection, several neighbors suggested that we just give them the weapons and they could take out the "bad guys." As to what we could do to make our own property safer, neighbors' suggestions ranged from electrifying the fence to building guard towers on the corners and manning them with submachine guns. While they wanted respect from the police and if asked wouldn't be opposed to a civilian review board, mostly they wanted more *policing* from the police. They weren't getting it. A police review board was a nice luxury but it certainly wasn't going to do anything to stem the tide of violence. After the review board was passed, the violence continued to escalate.

Essentially, society had said to this neighborhood that the residents were so unimportant that they didn't deserve the most basic service governments are organized to provide: public safety. Quakers had long since abandoned Fair Hill but so

had Quakerism. Our cheerful platitudes about peace meant nothing at the corner of Ninth and Indiana. Or, perhaps they might have, but no one from any Quaker organization was out standing among the well-armed young men on that desperate stretch telling the dealers that peace was the way.

Finally, someone did intervene. Last fall, the Philadelphia police, under the supervision of a new chief from New York City, set up an intermittent roadblock on the northeast corner of our burial ground. The consistent presence of civilization has cut the violence and given the neighbors respite from the pushers who, until recently, lined the entire north side of the burial ground fence. While the police continue making arrests, their simple presence has wrecked the open-air drug market that had flourished on the site. The number of dealers selling such fine concoctions as "Holocaust" a hundred yards from Lucretia Mott's grave has dwindled. Some go elsewhere, but in other cities that have tried similar tactics, there is an overall decrease in dealers. Police have also gotten to know and work with the neighbors they once just cruised by.

Unless we decide to support the decriminalization of drugs (preferably starting in a neighborhood where Quakers actually live), Friends need to reconsider what has become a knee-jerk rejection of police. In this instance, they *are* the peace-keepers. The police aren't looking only to make arrests, they are looking to decrease

Left: Students from Julia de Burgos Middle School perform a play imagining James and Lucretia Mott's return to the neighborhood.

daughter and a daughter-in-law as well as Robert Purvis's mother are buried at Fair Hill. They are one of very few African American families to be buried in a Quaker burial ground during the 19th century.

Thomas and Mary Ann McClintock, active in antislavery, began their work in Philadelphia, moved to Waterloo, New York, and returned to Philadelphia in later

crime by their very presence. As the murder rate goes down (and it has by half in New York City), the number of victims goes down and so too does the number of murderers. That means fewer people in jail and on death row. It also means that children can get to school more safely and perhaps have a shot at surviving childhood. The same effect might well have been achieved by a round-the-clock presence of concerned Friends walking the streets. But we weren't there.

When our little band of volunteers first started to clean up the burial ground, we did a survey of what neighbors wanted. Top on every list was getting rid of drug dealers. A strong second was cleaning up the neighborhood. A variety of special programs were a distant third. We Quakers have succeeded in cleaning up our four-and-a-half acres. We knew we wouldn't be able to do it alone and we were right. We have worked productively with neighborhood ministers, residents, recovering drug addicts, and educators. But if we are to be honest, we should recognize that our efforts will succeed only if Fair Hill becomes a safe neighborhood where people earning their living from something other than drugs want to live. For that, we will have to be more open and flexible in our thinking about police and who we need to work with to give peace a chance. □

years. While at Waterloo, Mary Ann McClintock was one of five women present at the famous tea party where the Seneca Falls Convention of 1848 for Woman's Rights was organized, and the next day she hosted a second meeting at her house where the Declaration of Women's Rights was written.

Both James Mott and Robert Purvis were also members of the Pennsylvania Abolition Society. So was Henry Laing, who served as treasurer for that organization for many years. A school established for former slaves near Charleston, South Carolina, was named for him. Daniel Neall, also an Abolition Society member, was chair of the group that built Pennsylvania Hall in 1838 as a gathering place for abolitionists, only to see it burned down by an angry proslavery mob. Anna Jeanes kept the liberal tradition alive by funding schools for freedmen and founding the Jeanes Fund to help rural black schools in the South enrich their curriculum.

The burial ground also has many ties to Quaker schools and colleges. Edward Parrish, first president of Swarthmore College, is buried at Fair Hill. So is Anna Mott Hopper, Lucretia Mott's daughter and a member of Swarthmore's board of managers. Altogether, 11 members of the early corporation, 4 teachers, and 21 students

from the early years joined Edward Parrish at Fair Hill. Friends Aaron B. Ivins, principal of Friends Central School 1855-1883; and Lydia Gillingham, principal of the girl's department 1853-1875, are among faculty buried there.

These voices from the past are joined by the many men and women, boys and girls of the present who have given time, energy, and resources to bring the burial ground back to a state of beauty and serenity that makes it an asset, rather than a deficit, to the people of the neighborhood. Some day, a neighbor predicted, it will be like the Betsy Ross house, an attraction bringing tourists and resources to the neighborhood.

Lucretia Mott might scoff at being compared to Betsy Ross. But she would be pleased that her presence is making a positive difference in a neighborhood's redevelopment. And she would not consider the change a miracle. Hadn't she started with a mere handful to launch the antislavery movement? With four other women to launch the woman's rights movement? "Though they [the reformers] may be few in number and weak in force," she once said at Race Street Meeting, quoting First Corinthians "it may be said again, 'I have chosen the weak things to confound the strong and the wise.'" Faith like that can move mountains. □

A celebration to mark the placement of the Fair Hill Burial Ground on the National Register of Historic Places of the U.S. Park Service will be held on Saturday, April 10, at 11 a.m. at the burial ground.

Present will be city officials, council members, representatives of the National Park Service, of Pennsylvania NOW, Women's Way, the Pennsylvania Abolition Society, Women's Community Revitalization Project, Awbury Arboretum, local civic associations, neighbors, members of many Friends meetings, and descendants of those buried at Fair Hill, especially of Lucretia Mott and Mary Ann McClintock, two pioneers of the women's rights movement of the 19th century.

The burial ground won its place on the National Register because of its antiquity and because of the large number of reformers buried there.



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Theological Reflection, Friends Testimonies

Experimenting with Light

by Sue Glover

Having searched for the answer to my spirit's needs in a variety of churches, I eventually joined Friends in 1976, at the tender age of 23. In those early days I was enthusiastic, but not entirely sure of what I had discovered. Those I worshipped with also didn't seem able to easily share the experience of whatever it was they had found. Involvement with Quakers on three continents has taken me on an interesting and adventurous path, but always with the companion feeling of seeking something intangible. I have become discouraged when it appeared that Quaker "talk" of truth hasn't matched the "walk" towards it. I was beginning to wonder whether meeting had become just a habit. Did it have real life or was it just an opportunity for a bit of peace and quiet? Was I really a Quaker? I even heard others saying similar things! More nagging questions came to mind. What was Jesus of Nazareth really saying and pointing towards? How can I untangle the metaphors of George Fox and understand him? If the message reached ordinary, unlearned men and women of their day, how could it escape me?

An invitation arrived from British Quaker Rex Ambler to a week of "experiment with Light." The decision to go came easily and clearly after a two-year correspondence that had enlightened and invigorated my spirit. The calling letter advised that all participants would be coming together "to stand in the Light that exposes and discloses . . . prepared to risk what the Light may reveal, to do our own work but also to participate in each other's experiment and to see how we might be led to share our understanding more widely. . . . We can expect that this work will be challenging and moving."

In the setting of the English Lake District, 26 Quakers from Britain and the European continent discovered the real meaning of those words. We were not

only to "stand in the Light," but were to be ripped open by it. It didn't blind us in its glare, but helped us to see ourselves, clearly. Fox's metaphors of the oceans of Darkness and Light were something we came to know, experimentally, as we resisted or accepted the truth that was revealed.

For some years Rex Ambler has been



uncovering just what Fox and the early Friends were saying and experiencing. He has put Fox's clearest and most profound writings together in *A Fox Anthology*. By pointing to a resource within people, Fox challenged everyone to find their own inner truth and to learn to trust it and live by it. Grounding their faith in everyday life, he encouraged people to act on what they saw in the Light. But there was a process to learn, for the Light had first of all to be discovered. By a discipline of waiting in silence, it had to be attended to and adhered to if its power was to be felt. Fox's advice that "the first step to peace is to stand still in the Light" suggests that there is a second step and possibly a third, as he goes on to say, "stand still in that which is pure, after ye see yourselves, and then mercy comes in. After thou seest thy

Sue Glover is a member of Switzerland Yearly Meeting.

thoughts, and the temptations, do not think, submit; and then power comes in."

Through his extensive research Rex has discovered definite steps of a process that Fox recommended, almost, it seems, in the manner of a scientific experiment. If people did as he urged, they would discover the validity of what he and other Friends were saying and know the truth "experimentally." By following the process himself and trying it with others, Rex has developed workshops on the "experiment"; as a result, "Light groups" are springing up and enriching the life of meetings in Britain as well as beginning to spill into some in continental Europe. Besides this he has unlocked many of Fox's key words, like "truth," "life," "power," "light," and "seed," to reveal not only a process for the individual but a mirroring process for the group or meeting and one of interaction with the world.

This process of discovering the truth has been developed into a 40-minute meditation. It takes one through six focusing steps (highlighted below in *italics*), with stillness in between for full reflection. Early Friends' life situation is adapted to our modern one, as we seem to find it hard to overcome our need to act and not feel guilty about taking time to sit in silence.

One begins by *relaxing body and mind*. Notice the thoughts and images that come, then let them go. Try to stop thinking and become wholly receptive. In this receptive, yet detached, state *let the real concerns of your life—or the people in your life—emerge*. Ask yourself the question, "What is really going on in my life?" but do not try to answer intellectually. Let the answer come gradually. Stay detached—cool—from the problem. Look at it from the outside, as it were. Now, *focus on one issue* that presents itself. Try to get a sense of this thing as a whole. Don't get caught up in the feelings around it or really involved with the problem again. Let the Light bring out the response. When the answer or image comes, look at what it feels like. Then, ask yourself, "*Why is it like that?*" Be patient. Resist the temptation to answer immediately. Wait in the Light. The answer will come, and it might be surprisingly simple. If necessary, keep asking

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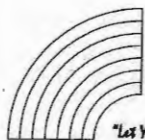
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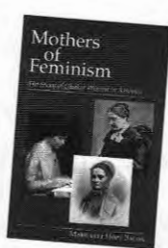
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gentle questions to search out the truth. When the answer comes, *welcome it*. It might be painful or difficult to believe with the conscious mind, but if it is the truth—the direct reality of our lives before God—you will recognize it immediately. Trust the Light. Submit to it. It will begin to heal you and show you new possibilities. Finally, *consider how you need to act*. No “pros and cons” will be needed. The Light will be leading you to the truth of your next step. You will feel different.

The very simplicity and originality came back to me in this experiment with Light. By following the process of letting the Light reveal the truth and thus connecting to that of God which lets one see oneself, as outlined by Fox, I was both challenged and embraced. I knew for myself the answers to very direct questions that I had avoided asking. Yet although I experienced a sense of liberation, there came also the certainty that there was more work to be done. I need to practice discernment, test it out, and thus come towards living the potential of the real me in the world.

It does work. This I can say for sure. It might work differently at different times, but *something* happens, some transformation takes place. We might have to struggle with the defences of the self against truth, but we need to make that experiment. Almost 20 years ago I had the experience of knowing that God truly loved me, warts and all. Now, by waiting in the Light, I have been faced with a very direct question: “Do you love me?” It came over and over again. In the end my response was, “Yes, Lord, I do love you.” That, of course, has a whole lifetime of implications, and I don’t know yet how I can live up to it or what will be asked of me. What I have learned is to trust and obey.

But what prevents us? The letters page of our various Quaker publications reveal that we cannot even agree on basic matters anymore. We don’t seem to trust our business method, quibbling with decisions taken if we weren’t present. Our post-modern situation has made us skeptical of truth and has constructed one of theory, limited by language, culture, and our ego-centered selves, to provide a picture of reality. We split into whether we are Christ-

centered, universalists, humanists, liberal, pastoral, whatever. Our ways of dealing with one another are often harsh and unloving. My impression is that we seem to have become slaves to our own human limitations and intellects.

Many Friends are distanced by Fox’s language. Yet its very usefulness is that it is not exclusive. It actually breaks through our constructed Christ-centered vs. universalist and other barriers. His metaphors recover the experience for us because no language can really get hold of it. Jesus used parables to ground it in the everyday. Likewise, we are enabled to see the truth by insight into our own real and concrete

situations. Once we have access to it we can meet others in worship. Unlike us, corporate meetings for worship were not the first thrust for early Friends. Perhaps we expect too much of worship if we haven’t done this necessary, preliminary work?

The truth, as early Friends well understood it and I am just beginning to, is something quite immediate. It is essentially about our recognition and acceptance of reality as we experience it for ourselves. It is

always an existential truth, one that only “I” can know by responding in the appropriate way to my own experience. It frees us and makes us whole. It cannot be taught by anyone else or formed into a doctrine. With honesty and humility we can accept it and embrace it. Early Friends knew how to get to it. They practiced and lived it. They pointed others in the direction of it.

How can the truth be maintained? By sharing and testing our discernments with one another in our meetings; by transcending our limited viewpoints, our language and culture, our human tendency to think that the Light is infallible. Testing with time, we will know if we have really grasped the truth or only the half of it. Our collective task is to live through the process of finding our truth in the experience of life itself and then to bear witness—testify—in our lives to the truth we have discovered.

In the Light we can stand in unity. It is not an easy option. It might rip us open to that of God that dwells within us. Are we ready for it? □

*We came
together “to
stand in the
light that
exposes and
discloses . . .
prepared to risk
what the light
may reveal.”*

Life in the Meeting

Dealing Wisely with Death

by Ernest Morgan

A letter from Mary Howarth (Forum, Sept. 1998) told of a committee formed in Yellow Springs (Ohio) Meeting by my father, Arthur Morgan, to deal wisely with death. That brings up an interesting story.

My father had always taken a dim view of conventional funerals. He felt they were extravagant and ostentatious and did not serve the social and emotional needs of the survivors as well as they might. Accordingly, in 1948 he organized a committee in Yellow Springs Meeting. For five years this committee corresponded with people all over the country, at the same time exploring state laws.

The committee found that most members of the meeting opted for cremation or medical school donation rather than for burial. They then made connections with a crematory that was willing to accept cases without going through a funeral director. Then, invoking a clause in the Ohio law that said that "nothing in the law shall be interpreted as preventing a religious organization from caring for its own dead," they proceeded to eliminate funeral directors entirely from their plans.

The committee printed appropriate forms and built plywood boxes. I still remember when they planned those boxes. Dad simply fetched a yardstick and measured himself! They visited each hospital and board of health in three nearby cities to explain the legality of what the committee projected. Families signing up with the committee were instructed to carefully clear their plans in advance with other branches of their families to avoid misunderstandings.

Finally, when everything was in order and ready to function, my father resigned as chairman to devote his attention to other things. Then the meeting appointed me chairman in his place. I had taken no part in the activities, and in fact had not been interested. At the same time I had no intention of ducking out on responsibility in the meeting. After all, I reasoned, I am a grown man and can probably handle a dead body as well as the next fellow!

During the five years that the committee did its basic work no one died, but as soon as

I became chairman they started dying! The plans had been well laid and things went smoothly. Furthermore, what I had anticipated as a disagreeable chore turned out to be a meaningful privilege.

I well remember the first death that occurred in our meeting. The committee quietly came forward with comfort and assistance. It brought in meals, helped with childcare, took charge of the body, handled the paper work, and planned a memorial service. Visiting relatives were given hospitality. The whole thing was handled beautifully. The modest cost of cremation was the only expense.

Then a new development occurred. Our little committee suddenly got national publicity. Inquiries started to pour in. "Tell us about your Burial Committee and how it works."

"Gosh," I thought. "I can't answer all this mail. I'll just mimeograph a few sheets to send out." Then it occurred to me that, whereas a Burial Committee might be suitable to a cohesive rural group, for an urban situation a memorial society, which involves cooperation with funeral directors, was probably a more realistic approach to funeral reform. I decided to include information about memorial societies—even a listing of them.

Then another event transpired. Lucy, my stepmother, wished to leave her body to a medical school. She was a thrifty old Quaker—"I don't want my body wasted!"—and she asked me to visit a medical school to make arrangements. I did so and learned that there was a shortage of bodies. I had stumbled onto another need and decided to include information about body bequeathal.

To make a long story short, my few mimeographed sheets grew into a 64-page booklet, *A Manual of Simple Burial*.

Again, as happened so often in my life, circumstances beyond my control came into play to shape my ideas and activities. In 1963 the Co-op League of the USA called an international meeting of memorial societies in order to federate them. Because of my little book I was called to give a keynote talk at that meeting. Then I found myself serving on the Board of the Continental Association of Funeral and Memorial Societies and editing its news bulletin.

I soon realized that effective funeral reform calls for death education, so after the first few editions my booklet became *A Manual of Death Education and Simple Burial*.



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5350 Knox Street
Philadelphia, PA 19144

Ernest Morgan is currently corresponding secretary of Celo Community in North Carolina. His book Dealing Creatively with Death is available from most Quaker bookstores.

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As 36 years passed, 13 editions appeared and a quarter of a million copies were sold. It got very hard to hold the size down to 64 pages, so I finally let it grow into a full-fledged book, with a new name, *Dealing Creatively With Death—A Manual of Death Education and Simple Burial*. And I've just edited the 14th edition. A huge job.

Arthur Morgan's concern for funeral reform in our Friends meeting 50 years ago has borne generous fruit. □

A "Living Will"

Some of my friends have signed "Living Wills," asking that at time of terminal illness they not be kept alive by extreme measures. I wish to be a little more specific.

I want to have some control over my own death. In the event of *any* illness I want to know whether any given treatment is for recovery or life support, or whether it is for comfort. And I want to be free to accept or decline any specific treatment. In the event of my incapacity to make such decisions, because of unconsciousness or other condition, for more than 24 hours, that circumstance shall constitute a decision against treatment directed toward recovery or life support.

When death does come I want to go as gracefully and comfortably as possible and not be held back by well-meaning medics and family.

Date _____


Signed _____

We accept and support _____

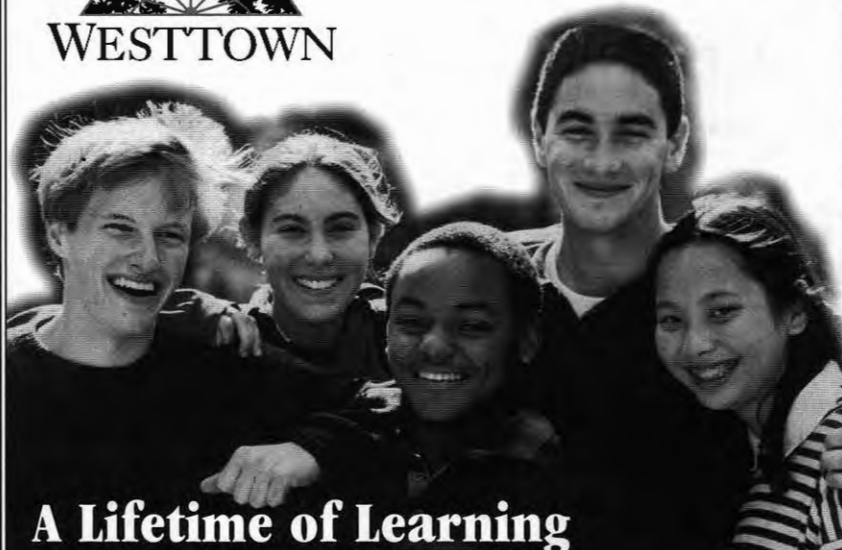
_____ 's

perspective:

Meetings are encouraged to reproduce the sample intent form on the following page. When assembling forms for your use, please be certain to consult local laws pertaining to burial and living wills.



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Registration of Intent of Simple Burial

FRIENDS MEETING

Name _____ Date Filled Out _____
Address _____ Dates Reviewed _____
County _____ S.S.No. _____
Date of Birth _____ Place _____
Father's Name _____
Mother's Maiden Name _____

I desire that, if circumstances permit at the time of my death, the _____ Meeting of Friends shall carry out the arrangements set forth below.

Date _____ Signature _____
Witness _____ Witness _____

- ☐ I wish my body buried by the meeting.
☐ I wish my body buried elsewhere.
☐ I wish my organs donated.
☐ I wish my body given to a medical school.
☐ I wish my eyes given to an eye-bank.
☐ I wish my body cremated.

2. _____

Tel.: _____

3. _____

Tel.: _____

(Attach details and bequeathal forms)

Disposal of Remains: Check which of the following dispositions of ashes you request:

- ☐ Left at crematory for disposal there.
☐ Delivered to one of the following:

Do you expect full understanding and cooperation on the part of the above individuals? _____

A member of the Burial Committee will discuss with you the circumstances requiring any qualified answer.

Endorsements: We understand and are in accord with the intent indicated above.

Name _____ Date _____

Name _____ Date _____

Name _____ Date _____

(3 members of immediate family—next of kin)

(Names and addresses in order of preference)

Form of Memorial Service: Unless otherwise specified, the usual practice would be a memorial meeting for worship after the disposal of the body and with no expenditure for flowers. There will be no public viewing of the body. Please indicate any specific requests:

Next of Kin: The following information is necessary to clear the meeting's actions immediately on death of participant. List next of kin in order of precedence:

(Name and Permanent Address)

1. _____

Tel.: _____

Following to be signed after death of registrant:

I authorize the Burial Committee of the _____ Friends Meeting to carry out the program indicated above.

Signature: _____

Date: _____

Two Witnesses:

Legislative Priorities during the 106th Congress

The Friends Committee on National Legislation works to bring spiritual values to bear on public policy decisions. In an economic environment that has widened the gap between rich and poor and in a political atmosphere that has become increasingly partisan, we challenge ourselves to bring a witness of love to those we encounter in our political work. During the 106th Congress, we will work to focus dialog and cooperation on the important issues facing our country. We hope that this dialog will help restore greater trust and involvement in government. We will work to promote Quaker values of mutual respect, integrity, and a spirit of cooperation.

FCNL has selected the following priorities to work on during the 106th Congress:

- Promote global security through arms control and disarmament initiatives, such as the Comprehensive Test Ban Treaty, the Code of Conduct on Arms Transfers, a ban on landmines, and environmentally-responsible destruction of weapons.
- Resume full payment of United Nations

dues and fulfill past obligations.

- Shift budget priorities away from military spending and toward meeting human needs.
- Reduce the disparity between rich and poor through such measures as adequate health care, progressive taxation, educational opportunities, an increase in the minimum wage, and assistance for the most vulnerable of society.

FCNL will continue Friends' long-standing work for the rights of conscience, criminal justice reform, and the abolition of the death penalty. FCNL will maintain its historic commitment to Native American advocacy.

FCNL staff will work on these issues based on legislative opportunity, specific expertise and readings, and time available. FCNL staff and Policy Committee have the flexibility, within the Statement of Legislative Policy, to respond to crises and important legislative opportunities.

The General Committee calls upon its members, other Friends, and like-minded people to work on these issues. In addition to the issues that FCNL has the resources to

address, many other deeply held concerns will continue to receive attention from individual Friends, monthly meetings and churches, yearly meetings, and other Quaker organizations.

As we work to find solutions to complex problems, Friends seek divine guidance and ask for renewed strength and hope.

For more information, contact FCNL at: 245 Second Street, NE, Washington, D.C. 20002. Telephone: (202) 547-6000; Legislative Action Message: (202) 547-4343; Fax: (202) 547-6019. Web page: <<http://www.fcnl.org>>; e-mail: <fcnl@fcnl.org>.

Reprinted from *Washington Newsletter*, January 1999, published by Friends Committee on National Legislation

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The Upper School Director has overall responsibility for the curriculum and guidance, faculty support, supervision, and evaluation, and student and parent programs for the division. The Director is afforded a high degree of autonomy while functioning as part of an administrative team to build a unified PS-12 school. Reporting directly to the Head of School, the Upper School Director is supported by an Assistant Director, a full-time college counselor, Department Chairs, Grade Deans, and an Athletic Director.

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Phone: 401-683-3523 • Fax: 401-683-6120 • E-mail: edi@wsii.com

News

The Nebraska Supreme Court stayed the execution of Randy Reeves on Tuesday, January 12, two days before he was scheduled to die in the state's electric chair. Reeves, sentenced to death for the murders of Janet Mesner and Victoria Lamm (See News, Jan.) is the adopted son of members of Central City (Neb.) Meeting.

According to the *Omaha World-Herald*, the court said it stayed the execution in order to hear the arguments in an appeal filed on Monday by Reeves' attorney. The appeal claims that Reeves' execution would violate a new equal-protection clause in the state constitution, that the state's death penalty laws discriminate against nonwhites, and that electrocution is unconstitutional cruel and unusual punishment.

The Nebraska Parole Board, which interviewed Randy Reeves and members of the victims' families, voted unanimously to recommend a clemency hearing. The board cited errors in the presentence report and the opposition to the death penalty by members of the victims' families.

The Nebraska Board of Pardons unanimously rejected a last minute plea for clemency on Monday, January 11. Reeves supporters interrupted the Pardons Board meeting with their pleas. Governor Mike Johanns said he saw no basis to grant clemency. The supreme court's stay came only a few hours after the state Attorney General's Office filed arguments for the execution to go on as scheduled.

Just before the stay was announced Reeves' attorney filed a new appeal on behalf of Gus and Audrey Lamm, the husband and daughter of Victoria. That appeal states that they were denied the right to address the State Board of Pardons meeting on Monday, in violation of a constitutional clause guaranteeing rights for crime victims.

The Omaha Indian Tribe filed a court brief saying the state was partly to blame for Reeves' crimes because he suffered emotional damage when the state took him from his birth family at the age of three. Reeves' birth name was Randolph Blackbird.

While Victoria Lamm's father and brother support the death penalty, her daughter and husband have fought tirelessly for a commuted sentence. Along with other Reeves supporters, the Lamms laid about 2,000 pink flowers on the doorsteps of the Governor's Mansion on Tuesday.

According to the *Lincoln Journal Star*, Gus and Audrey Lamm met Reeves on the evening of Friday, January 15. Before their visit the Lamms read a letter from Reeves, telling them he expects neither pity nor forgiveness and that all he could do was tell them of his shame and sorrow. "To meet him just compounded the injustice of it all," said Audrey Lamm. Gus

Lamm and Reeves talked for 45 minutes on wide-ranging issues such as spirituality, philosophy, music, reading, and growing up.

It could take several months for the Nebraska Supreme Court to consider legal arguments on the appeal. The court could then either set a new date for the execution or commute the sentence to life in prison. Paula Hutchinson, Reeves' attorney, said that while Native Americans and African Americans make up 4 percent of the state's prison population they are 30 percent of those sentenced to death. Hutchinson also said she was appalled at the governor's unwillingness to hear testimony from the victims' families.

Tax resister Priscilla Lippincott Adams of Haddonfield (N.J.) Meeting faced the Federal Court of Appeals on January 14. Her case against the IRS for penalizing her for her religious objections to paying the military through taxes was dismissed in March 1998 (See News, June 1998). The court had the choice of hearing oral arguments or making a decision based on the written briefs. In a positive turn, the judges heard oral arguments. Adams said her lawyer, Peter Goldberger, passionately presented her case, "just like a lawyer on T.V." The three judges will now make a decision, a process that could take anywhere from six weeks to six months.

Dan Seeger, executive secretary of Pendle Hill, announced his plans to retire in September 2000. Seeger, who has directed the Quaker study center for eight years, hopes to continue serving Friends in an informal capacity when retired. He would like to collaborate with others who are interested in two areas: exploring how Friends' religious testimonies and experience can be made available to the wider community as people struggle to find a spiritual basis for the emerging global culture; and seeking to bring Friends' testimonies to bear on issues of social ethics that economic trends and structures raise.

When asked about Pendle Hill's role in the next century, Seeger said the center serves two purposes: to be a place where people can gather to nurture individual spiritual growth; and to be a place where Friends can explore together the question, "What does the Lord require of us as a people?" Pendle Hill cannot itself provide the answer to the question, but it can be a place where a spirit of prayer, of open dialog, and of intellectual integrity uphold a discernment process that will benefit Friends and the wider community.

Pendle Hill will invite applications for the position of director beginning July 1999. For information on the application procedure contact Pendle Hill, Box SC-A, 338 Plush Mill Rd., Wallingford, PA 19086.

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FRIENDS JOURNAL

Bulletin Board

Upcoming Events

- April 1-2—El Salvador Yearly Meeting
 - April 1-4—South Central Yearly Meeting
 - April—Easter Week—Honduras Yearly Meeting
 - April 7-May 13—“A Quaker Ministry to Persons with AIDS Volunteer Training,” a ten-session experiential course preparing volunteers to do direct service using a Quaker spirituality with persons isolated and ill with AIDS. Training begins a one-year program of service and is open to those able to make a commitment of four hours weekly. Sponsored by Philadelphia Yearly Meeting AIDS Working Group, the training takes place at Friends Center, 1515 Cherry St., Philadelphia, PA 19102. Applications and interviews being scheduled beginning March 1. No fee charged. Contact Carolyn Schodt at (215) 241-7238.
 - April 8-11—Ireland Yearly Meeting
 - April 30-May 3—Britain Yearly Meeting
 - July 14-18—“Arthur Morgan’s Educational Ideas at the Millennium” is the topic of a conference for educators. This event is an opportunity to reflect anew on Arthur Morgan’s question, “What is education for?” The participants will provide a response, to be published after the conference. Participants will focus on their varied experience as educators: what has worked for us, what things would we change, which of Arthur Morgan’s ideas are still relevant to our experience? For more information and a registration form, contact Joyce Johnson, Registrar, Arthur Morgan Conference, Arthur Morgan School, 1901 Hannah Branch Rd., Burnsville, NC 28714.
- (The annual *Calendar of Yearly Meetings*, which includes locations and contact information for yearly meetings and other gatherings, is available from FWCC, 1506 Race St., Philadelphia, PA 19102.)
- ### Opportunities
- The Council for a Parliament of the World’s Religions (CPWR) invites proposals from all persons, groups, and organizations wishing to make one or more presentations at the 1999 Parliament of the World’s Religions, to be held in Cape Town, South Africa, December 1-8, 1999. Types of programs that will be considered include: lectures, seminars, panel discussions, academic papers, demonstrations, training sessions, and musical and dramatic performances. Most programs will be 45 minutes in length. Appropriate topics for programs include but are not limited to: the exploration of particular religious traditions or spiritual paths; interreligious dialog and

cooperation; religion, spirituality, and the critical issues confronting the world at the new millennium; and spiritual practice. For more information on the parliament and its 1999 themes, contact CPWR, P.O. Box 1630, Chicago, IL 60690-1630; phone (312) 629-2990; or e-mail <99info@cpwr.org>.

•The 1999 Barbara Mandigo Kelly Peace Poetry Award is sponsored by the Nuclear Age Peace Foundation and has been created to "encourage poets to explore and illuminate positive visions of peace and the human spirit." The contest is open to adults and youth aged 12 and under and 13 to 18. The prize for winning the youth entry is \$250.00 and \$500.00 for adults. Entries are due July 1, 1999. For more information contact Nuclear Age Peace Foundation, 1187 Coast Village Rd., Suite 123, Santa Barbara, CA 93108; phone (805) 965-3443; fax (805) 568-0466; e-mail <wagingpeace@napf.org>.

•Stories about individual acts of heroism in the interest of peace are being sought for the television documentary "The Wounded Dove: The Quest for Peace in the 20th Century," scheduled for broadcast in the U.S. and Canada before the year 2000. Ideas as well as information concerning the existence and availability of visual support material is also welcomed. For more information contact Cheshmak Farhoumand, 33 Bingham St., Richmond Hill, Ontario L4C 8Y7, Canada; e-mail <cheshmak@yorku.ca>.

•The Quaker Council for European Affairs (QCEA) invites applications for its annual Study Tour. The tour will include visits to the institutions of the European Union in Brussels and the headquarters of NATO. The Study Tour also will offer an opportunity to meet representatives of different European NGOs as well as to discuss the work of QCEA and to find out how awareness of Quaker concerns are kept alive in these institutions. For more information contact Simon Leonard, Study Tour Coordinator, Quaker Council for European Affairs, Square Ambiorix, B-1000, Brussels; e-mail <quakers@agoronet.be>.

Resources

•Volunteers for Peace's 1999 *International Workcamp Directory*, listing over 1,200 opportunities for meaningful travel throughout Western and Eastern Europe, Russia, Africa, Asia, Australasia, and Latin America, is available for \$15. Workcamps for all ages; short-term community projects in 70 countries; two-three week programs are \$195 including room and board. Contact VFP International Workcamps, 43 Tiffany Rd., Belmont, VT 05730; phone (802) 259-2759; e-mail <vfp@vfp.org>; website <www.vfp.org>.

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The articles that appear in FRIENDS JOURNAL are freely given; authors receive copies of the issue in which their article appears. Manuscripts submitted by non-Friends are welcome. We prefer articles written in a fresh, nonacademic style, using language that clearly includes both sexes. We appreciate receiving Quaker-related humor.

- ❖ maximum 8-10 double-spaced, typewritten pages (2,500 words)
- ❖ include references for all quotations
- ❖ author's name and address should appear on the manuscript
- ❖ enclose a self-addressed, stamped envelope for return of manuscript

Submissions are acknowledged immediately; however, writers may wait several months to hear whether their manuscripts have been accepted.

For more information contact
Kenneth Sutton, Senior Editor.

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Books

Peculiar Power: A Quaker Woman Preacher in Eighteenth-Century America

By *Cristine Levenduski*. *Smithsonian Institution Press, Washington, D.C., 1996.*
171 pages. \$34.95/hardcover.

Peculiar Power is about Elizabeth Sampson Sullivan Ashbridge, who lived 1713-1755. Born in Cheshire, England, she became alienated from her father and lived for several years with relatives in Dublin, Ireland, who were Quakers. In 1732 she came to New York as an indentured servant and eventually she married a school teacher named Sullivan. After living in New England they moved near Burlington, New Jersey.

Elizabeth had been concerned about her religious state since childhood. She disliked Quakers, but soon after her marriage she began to attend meetings. Her husband, often cruel, tried to discourage her interest in Quakers, but this gradually changed. Sullivan, while drunk, enlisted with the British army in 1740 and was transported to Cuba where the British were fighting the Spanish. Evidently influenced by Quakerism, Sullivan refused to fight. Consequently he was severely beaten and died of injuries. Elizabeth made a living by teaching school and doing needlework. She paid off her husband's debts, though not legally obliged to do this. Meanwhile she joined Friends and became a recognized minister.

Most of the foregoing is related in Elizabeth's autobiography. She became widely known among Quakers as a minister and in 1746 married Aaron Ashbridge, a prosperous member of Goshen (Pa.) Meeting.

For the following seven years she was a prosperous woman as well as a prominent minister. In 1753 Elizabeth felt a divine leading to visit Friends in Great Britain and Ireland. Goshen Meeting approved, as did her husband though very reluctant to part with her. She traveled widely in England and Ireland and preached, but in Ireland she sickened and died after more than a year of illness.

Peculiar Power's author is an English professor at Emory University. Elizabeth's autobiography is frequently cited, with much repetition and many direct quotations. The author is a feminist, and one purpose of the book is to show that 18th-century women could and did attain prominence. Levenduski has read widely and usually very perceptively about Friends. Chapters include: the Religious Society of Friends; Quaker women preachers; a comparison of Elizabeth Ashbridge and John Woolman; and 19th-century novelists who were influenced by Quakerism (including

Harriet Beecher Stowe and Louisa May Alcott).

Probably a concise but inclusive summary of the autobiography at the beginning would have avoided some of the repetition. The topical organization shows avoidance (dislike?) of historicism. Despite the author's extensive study as shown by the bibliography, there are lacunae in her knowledge of Quakerism. The marginality of 18th-century Quakers is over-emphasized. In the discussion of 17th-century Quakers in the American colonies Pennsylvania is not mentioned. Documentation is troublesome: sometimes with numerical references in the text to notes in the back, sometimes in parentheses in the text, and sometimes lacking for important statements.

Despite these shortcomings the book should be widely read by Friends.

—Ralph H. Pickett

Ralph H. Pickett taught history at the University of Bridgeport in Connecticut. Now retired, he lives in Lima, Pa.

Radical Presence: Teaching as Contemplative Practice

By Mary Rose O'Reilley; Heinemann-Boynton/Cook. Portsmouth, N.H., 1998. 50 pages. \$12/paperback.

What a delight to read *Radical Presence: Teaching as Contemplative Practice*, at once so refreshingly immediate and yet far-reaching in its implications. Mary Rose O'Reilley is an English teacher at St. Thomas University in St. Paul, Minnesota, and part of Twin Cities Meeting. In this book she speaks volumes about what might seem to be challenges in the life of a teacher but, in its full expression, are also intimations of the mysteries that each of us contains within. Through glimpses of the struggles and classroom situations that any teacher will find oh-so-familiar, Mary Rose explores mindfulness and attentiveness—actually being present within the moment. Her Buddhist, Quaker, and Catholic disciplines merge gracefully and with good humor into many variations of her penetrating question: "What are you doing here?"

A key part of radical presence is creating a space for the unexpected to happen. By keeping silent and truly listening, a teacher allows for the nourishment of the inner life—the source of growth, learning, and creativity. It is not techniques of teaching that are detailed or encouraged in the book, for contemplative practice can hardly be called a technique. Rather, it is a way of being, of learning how to move, even if uncomfortably at first, between the analytical and intuitive aspects of life.

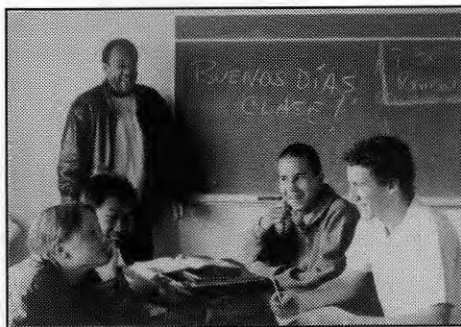
There are many things that appeal to me about *Radical Presence*. The stories and wisdom



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within are relevant not only to teachers but to anyone. In fact, as a guide to what is really important in life, this book succeeds where many others threaten to drown the reader with words. Mary Rose has a direct and natural style of writing, her light touch easy to read and not in the least academic, for all its profundity. I feel honored to have been invited into the personal dilemmas of such a gifted teacher and already know to whom I want to give this book as a present. In the words of Parker Palmer, who wrote the foreword, "Read this book with your mind descended into your heart, and it will draw you, as it drew me, into a silent and reflective space where we can practice listening, being present, receiving others, and being truthful—the secrets at the heart of teaching, and living, well."

—Marty Walton

Marty Walton is a member of Bellingham (Wash.) Meeting and author (with Jan Greene) of the recently published handbook from Friends General Conference *Fostering Vital Friends Meetings*.

Against the Death Penalty

By Gardner C. Hanks. Herald Press, Scottsdale, Pa., 1997. 208 pages. \$11.99/paperback.

Anyone with an interest in capital punishment should own this surprisingly reasonable handbook of facts, arguments, and statistics. It is a well-balanced presentation of the complexities and ambiguities involved. It appeals to those who have not decided where they stand, or had a gut feeling that it was wrong, but could not say convincingly why.

Hanks' concise and comprehensive treatment of these emotional issues is highly readable. It is done, too, with sensitivity for the feelings of the families of both victims and those executed for murder.

The Mennonite author writes out of deep personal concern arising from his faith in "an executed Lord," as well as his experience as

spiritual adviser to inmates on Idaho's death row and their families. His work convinced him that the death penalty is opposed to everything "the God I love and worship stands for." For him, a matter of principle became "an issue with human faces behind it."

"Frustrated by the lack of a concise information resource," Hanks decided to bring together widely scattered and hard-to-find data—the arguments, pertinent statistics, anecdotes, and quotations, the kinds of things needed to back any intelligent opposition—whether written or vocal.

There are three chapters on the religious reasons for opposing the death penalty. Most of the information, however, addresses those for whom secular arguments are the most effective. To facilitate quick access to arguments and facts, the chapters are brief—usually six pages or less—and they focus on specific questions: the history of opposition; the "deterrence" theory; repeat offenders; the needs of victims' families; racial discrimination; executing the mentally retarded; the poor; innocent people. Chapters 13 and 14 deal with fiscal and social costs. Chapter 15 deals with the "Cruel and Unusual Punishment" clause of the U.S. Constitution. Its application by the courts has been broadened gradually, but has not yet been used to bar capital punishment.

There are five appendixes: major court cases since 1972; statements by 15 religious denominations including Unitarian and Jewish (for Quakers, FCNL and FUM); international statements from the OAS to the UN and the Congress on Non-Governmental Organizations; quotations; a 1-page directory of national death-penalty abolitionist groups.

Keep this invaluable reference close at hand!

—Dean Freiday

Dean Freiday, a member of Manasquan (N.J.) Meeting, is the editor of Barclay's Apology in Modern English and author of *Speaking As a Friend*.

Quaker Quiptoquotes

by Adelbert Mason

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

LNDVPDZJD PF RKD FBNODJRPLZ LA RKD FLBT
RL RKD TMQ LA RKD FCPEPR; QKPJK FBNODJRPLZ
ATLQDRK AELG, MZV PF FREDZHRKDZDV NX,
TLID.

—Answer on page 35

Milestones

Deaths

Burger—Robert S. Burger, 84, on July 5, 1998, in West Chester, Pa. Born in Bronx, N.Y., Bob served as a staff sergeant in the U.S. Army during WWII. He graduated from City College of New York and earned a master's degree in journalism from the University of Minnesota. At various times he worked as a journalist, college professor, semiprofessional baseball player, musician, songwriter, and radio announcer. He worked for several newspapers, including the St. Paul (Minn.) *Pioneer Press* and *Post Dispatch* and the Louisville (Ky.) *Courier Journal*. He developed the Burger Writing Course in 1958, teaching business executives and professionals clear and concise writing. In 1969 his book, *How to Write So People Can Understand You*, was published. Pulitzer Prize-winning humorist Dave Barry, once employed by Bob Burger, called him "brilliant." Bob participated in the civil rights and antiwar movements of the 1950s, '60s, and '70s and remained involved in human rights causes. He was a member of Concord (Pa.) Meeting. He is survived by his wife of 51 years, Elisabeth; four sons, Robert Jr., Grant, William, and James; and 12 grandchildren.

Maier—Margaret Waterman Maier, 86, on June 25, 1998, in Bryn Mawr, Pa., after a short respiratory illness. Educated at University of California at Berkeley and at Columbia University Teachers' College, she taught first grade at Potomac School in Washington, D.C., and later at Punahou School in Honolulu, Hawaii. During her time in Hawaii, she witnessed the bombing of Pearl Harbor. There she also met her husband, William Morris Maier of Bryn Mawr, who, with other members of the Religious Society of Friends, succeeded in preventing the internment of American citizens of Japanese origin living in Hawaii after the United States entered WWII. Margaret was active on the boards of many local organizations, including the Lighthouse and Friends School Haverford. Despite progressive paralysis from a rare neurologic illness, she and her late husband traveled extensively and maintained enduring friendships with a large number of people from many countries. The Maiers frequently welcomed guests from their travels and their connections with local colleges and charitable organizations to their home in Bryn Mawr. Her cheerfulness and sense of humor were an inspiration both to new visitors and to longtime friends. Margaret is survived by two sons, Anthony Morris Maier and James Hollingsworth Maier; and by three grandchildren.

McIntyre—John Joseph McIntyre Jr., 68, on Aug. 14, 1998, in Shady Grove, Md. Born in Glenrock, Wyo., he served in the U.S. Navy during the Korean War and was stationed in California. He graduated from the University of Wyoming in 1955 with a major in psychology and sociology. He was assistant director of the Wesley Foundation at the university, initiating a program for married Methodist students. In 1958 he was awarded a degree in sacred theology from Boston University and was ordained a United Methodist minister. After serving a year as director of the Wesley Foundation at Arizona State University, he spent the next six years as chaplain with the Methodist-affiliated Robinson School in San Juan, Puerto Rico. In 1966 he received a master's degree in counseling from Atlanta University. He joined the Montgomery County School system in 1967. He started as a counselor at Sherwood High School, and he held human relations work-

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shops throughout the school system. He served Farquhar Middle School as a counselor and then assistant principal. He then worked at John F. Kennedy and Walter Johnson High Schools, Key Middle School, Einstein High School, Wood Middle School, and Poolesville High School. He served as chairman of the Martin Luther King Commemorative Committee in the county school system and was awarded a plaque of recognition for his service in 1987. From 1989 to 1993 he was campus minister at Wilmington College, a Quaker college in Ohio, where he taught philosophy, psychology, and creative nonviolence with the Wilmington College Prison Education Program. He was active in the Religious Society of Friends and was a member of Sandy Spring (Md.) Meeting and served on the board of Sandy Spring Friends School. A resident of Gaithersburg, Md., he participated in the formation of the Gaithersburg-Germantown Friends Worship Group, now known as Seneca Valley Worship Group. He was a member of the Alternatives to Violence Project (AVP) National Board. As an AVP trainer he taught conflict resolution skills to prisoners in the Maryland prison system and for several years he coordinated the weekly visits of Sandy Spring Friends to hold meetings for worship with prisoners. Active in Baltimore Yearly Meeting, he served as clerk of Representative Meeting and participated in the yearly meeting's Counseling Service and Criminal and Restorative Justice Committee. He represented Baltimore Yearly Meeting at Friends United Meeting and Friends General Conference. He is survived by his wife Nancy Currence McIntyre; two daughters, Jana McIntyre and Joi Wojda; two sons, Jon and Jay; a sister, Ruth Miller; two brothers, Dee and John; and three grandchildren.

Neuhauser—*Virginia I. Neuhauser*, 74, on July 19, 1998, at her home in Lancaster, Pa. She was born in 1924 to missionary parents, who were serving with the Methodist Mission Board in Nanking, China. She graduated from Shanghai American School in 1941, then continued her education in the United States. In 1945 she graduated magna cum laude from the University of California at Berkeley with a degree in biochemistry. She then worked in research at the University of Pennsylvania Hospital before her marriage to Robert G. Neuhauser. After her children were out of high school, she worked as a reading tutor at a local school district. She also did research for the University of Miami on the genetic basis of mental illness. This work received international recognition. Ginny not only sought excellence in her work and academic life but also in her service to others. Twice a member of organizations that received the Nobel Peace Prize, in the years of her participation, she is firmly believed by Friends to have been, with her diligence, a contributing factor. In 1947, the year AFSC received the Nobel Peace Prize, she served in a workcamp in rural Mexico. Thirty years later, in 1974, Ginny was coordinator for Lancaster UNICEF "Trick or Treat" program when that organization received the Nobel Peace Prize. As mother to three daughters and a son she considered her children to be her finest achievements. She chaired the Girl Scout cookie program for several years. In the 1960s, she coordinated the local chapter of American Youth Exchange, bringing Latin American youth to study in Lancaster County schools, and sending local students to Latin America. Ginny was an inspiration to others in the

way she encouraged children to explore the world. This sense of adventure, along with a conviction in the equality of all people, led her into many enriching involvements and experiences. She participated in David Richie's weekend workcamps while living in Philadelphia before she was married and later codirected with her husband similar workcamps sponsored by Lancaster Meeting. She and her husband Bob acted as hosts and transporters of Central American refugees seeking asylum in Canada via the Overground Railroad. She and Bob worked with the Freedoms Committee and Fair Housing and Opportunity programs to help desegregate and provide housing opportunities for minorities in Lancaster. She was a strong supporter of Amnesty International, Lincara, Bridge of Hope, and the Metropolitan Congregation of Lancaster. As members for over 18 years of SERVAS, an organization for international travel and friendship, she and her husband hosted families from abroad and were guests of families in Europe and New Zealand. Adventures involving her family included many backpacking trips in the High Sierras and traveling extensively over the U.S. as copilot with her pilot husband. Ginny's involvement with Contact, a crisis hotline, was a hallmark of her remarkable ability to reach out to others. She was honored as Volunteer of the Year after over 13 years as a volunteer in that organization. As a member of her meeting, she was known for her loving service to others within the Religious Society of Friends, the local community, and beyond. She served for a time as clerk and is remembered for her presence in the nursery, as keeper of the scrapbook, meeting recorder, and newsletter editor for many years. She had little interest in possessions, but a keen love of nature that she shared with others. Many remember her phone calls inviting them to a moonlight excursion on the Susquehanna River and a cook-out on the rocks. In her final years Ginny triumphed over many assaults on her body, which her physician described as the endurance of Job, and maintained an active, caring interest in others to the end.

Sargent—*Louise Alexandria Anderson Sargent*, 93, on June 23, 1998, at her home in The Quadrangle, a retirement community in Haverford, Pa. Louise was born in Chicago, Ill. She graduated from the Red Wing, Minn., high school and the University of Chicago, where she was a member of Phi Beta Kappa. She also received a master's degree from the University of Chicago. After teaching at Connecticut College in New London, Louise married Ralph M. Sargent in 1929. Ralph and Louise spent several years in England before Ralph taught English literature in Minnesota, Illinois, and at Haverford College in Pennsylvania. Louise was an avid hiker and conservationist, especially in the mountains of North Carolina where she and Ralph maintained a home in Highlands. She spent childhood summers there where the Andersons had a home until 1921. Both Sargents were active in support of the Highlands Biological Station and the Hudson Library, where Louise was president of the board of trustees. Ralph died in 1985. Louise was active with her support of the Haverford (Pa.) Meeting, established the Ralph M. Sargent Memorial Scholarship Fund at the Highlands Biological Station, and donated generously for preservation projects of the Highlands Land Trust. She is survived by her daughter, Lydia Sargent Macauley; her son, Hugh Alexander Anderson Sargent; five grandchildren; and five great-grandchildren.

Taylor—Hubert Richie Taylor, 82, on July 13, 1998, of cancer in Abington, Pa. Born in Philadelphia into a Quaker family, Hubert Taylor attended Germantown Friends School and graduated from Westtown School in 1934. He graduated from Haverford College in 1938 and received a law degree from Temple University. Hubert was a conscientious objector during WWII and served three and a half years in Civilian Public Service as a road builder in New Hampshire, an attendant in the men's violent ward of the Williamsburg, Va., State Mental Hospital, and a smoke jumper in Montana. He was a member of the Pennsylvania Bar Association and served on the boards of Cheltenham Federal Savings and Loan, Hillside Cemetery, and William Penn Charter School. He was a financial supporter of many organizations including Tamanend Park, Walnut Street Theater, Philadelphia Zoo, and Emily's List. He was an active alumnus of Haverford College, serving as class correspondent, fundraiser, and admissions recruiter. With his wife, Dorothy, he moved in 1954 to Bryn Gweled Homesteads, an intentional community in Southampton, Pa., formed to allow people of different races and religions to live together cooperatively. He was a lifelong member of Cheltenham (Pa.) Meeting that his parents founded, and recently joined Southampton (Pa.) Meeting. Hubert Taylor was preceded in death by his wife, Dorothy Plaisted Taylor; and a son, Geoffrey. He is survived by two daughters, Elizabeth and Daphne; two sisters, Anne Bronner and Margery Thompson; and three grandchildren, Peter, Samuel, and Maxwell Taylor.

Van Meter—Cornelia Woolman Buzby Carter Van Meter, 92, on July 20, 1998, in Germantown, Pa. Born in Woodstown, N.J., Cornelia was a birthright Friend and was still a member of Woodstown at her passing. She was a descendent of a brother of John Woolman. Cornelia graduated from West Chester State Teachers College and taught in Auburn, N.J. She married Ralph Carter of Mickleton (N.J.) Meeting with whom she traveled to Brazil and Holland. After Ralph's early death, Cornelia taught at Woodstown Elementary School for eight years, then married Howard Van Meter. She was preceded in death by her husband and by a son, Elmer Carter. Cornelia is survived by a daughter, Edythe Carter Garrett; a brother, Maxwell; four sisters, Ella, Marguerite, Helen, and Emily; five grandchildren; and four great-grandchildren.

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Answer to Quitoquote

[Obedience] is the subjection of the soul to the law of the Spirit; which subjection floweth from, and is strengthened by, love.

—Isaac Penington (1616–1679)

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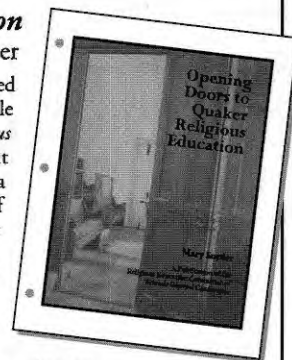
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Forum, continued from page 5

bicycles are relatively cheap. Not only are horses themselves expensive, but they require land, fences, stables, oats, veterinary care, saddles, bridles, horseshoes, etc. Horses use more resources than bicycles (whose only "fuel" is the human body), and pollute more. In the late 19th century, someone predicted that if population trends continued, New York City would be ten feet deep in horse manure by the mid-20th century. It's true that there are countries where people can't afford bicycles, but one alternative is the type of scooter used by Amish children.

I think Hosking also has a romanticized view of cities before flush toilets and automobiles. City residents emptied their chamber pots into the gutter, spreading disease, and the streets were full of horse manure.

David L. Harten
Avenel, N.J.

Action vs. acceptance

While respecting Sienke Martin's objections (Forum Jan.) that concentration camp victim Etty Hillesum not only accepted but assisted the German persecution of Jews in Holland, I see Hillesum's position differently. First and foremost, the diaries provide a record of a spiritual journey taken under the worst of conditions. Unfortunately, the limited published journal excerpts do not give us a full picture of Etty's motives in choosing to work for the Jewish Council. According to J.G. Gaarlandt, council members served under the illusion that it could save Jews from the worst of the Nazi actions against them. This certainly would be in keeping with Etty's intentions.

On the surface, it is easy to wonder why Etty did not fight evil by resistance. However, as I search the text yet again, I am more convinced than ever that, whether or not we might have made other choices, the decisions Etty reached, after profound soul-searching and prayer, and held to, in spite of great personal suffering, even unto death, were highly ethical.

It would appear that Etty believed that, at least in the short run, Nazi persecution was inevitable. Such being the case, although she was urged by friends to hide, as the Frank family did, she elected to try to mitigate circumstances for other Jews and eventually chose to accompany Jews to Westerbork. Although she knew her own days were numbered, she chose to spend her remaining time sharing fully in the suffering of others. In Westerbork she saw her chance to help

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The entrance to the death camp at Auschwitz

others in every humble way she could. But, most importantly, she considered herself to be "the thinking heart of the barracks," someone who could pray without ceasing for her fellow Jews while experiencing fully what they experienced and could express some of their anguish, perhaps for posterity.

Almost incredibly, she several times mentions that she eschews violence against even the Nazis and that her heart is open even to these most formidable oppressors. Could this be why she did not actively resist? Surely, her beliefs force us to reflect further on our own convictions of the place of action vs. acceptance in our own lives and the limits each of us places on forgiveness.

Peri Phillips McQuay
Westport, Ont.

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New book about our country and the Constitution. Read about our wonderful heritage. Free Literature. Bob Wallace, Aladdin Publishing, P.O. Box 820925, Fort Worth, Texas 76182. Visit our website at www.aladdinpublishing.com.

Read Without Apology by Chuck Fager. Assertive, upbeat liberal Quaker theology for today. Historian Larry Ingles 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.

Transitions Abroad Magazine—Thousands of overseas volunteer opportunities, jobs, responsible travel bargains! Called "the magazine for travel information" by *The Christian Science Monitor* and "the best resource around" by Rick Steves of PBS. \$24.95/year. (800) 293-0373.

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

You're in good company with Friends United Press authors—including Douglas Steere, Howard Thurman, Daisy Newman, John Punshon, Tom Mullen, Doug Gwyn, Louise Wilson, Wil Cooper, T. Canby Jones, D. Elton Trueblood—and, of course, George Fox, John Woolman, and William Penn. Inspiration, humor, fiction, and history that takes you to the roots of Quaker beginnings, belief, and beyond. Write 101-A Quaker Hill Drive, Richmond, IN 47374 for a free catalog or call (800) 537-8839. www.fum.org.

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>.



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 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.

Consider a Costa Rica Study Tour. August 3-14, 1999, or January 27-February 7, 2000. E-mail: <jstuckey@sol.racsa.co.cr> Fax: 011 (506) 645-5528 or write: Sarah Stuckey, Apdo. 46-5655, Monteverde, Costa Rica, Central America. Or call or fax Roy Joe or Ruth Stuckey. Telephone/Fax: (937) 584-2900.

Upcoming Events at Pendle Hill
Sex, Religion, and Art in John Updike's Literary Vision, led by James Yerkes. March 5-7.
Speaking from the Heart: Sermons, Stories, Scripture, Speeches, and Devotions, led by Tom Mullen. March 7-12.
Hidden from Our Eyes: Discovering New Light in Palm Sunday and Easter, led by Bill Kreidler and Jan Hoffman. March 26-28.
Pacifist Witness for Quakers and Mennonites, led by Rebecca Kratz Mays and John Ruth, with Quakers Dean Freiday and Ann Riggs, and invited Mennonites. April 9-11.
Reading Scripture with Early Friends, led by Michael Birkel. April 9-11.
A Jewish Mystical Sampler, led by Marcia Prager. April 18-23.
The Poetry of William Butler Yeats, led by Eugenia Friedman. April 25-30.
Finding the Trail of Light and Life in Quaker Philadelphia, led by David Bills. May 2-7.
For more information, call (610) 566-4507 or (800) 742-3150 ext. 137.

Youth Camp, Ages 15-18: Explore Quaker spirituality and values through discussions, worship, and service projects including a workcamp in Philadelphia. Have fun with craft projects in our studio, recreation trips off-campus, community-building games, and evening bonfire. July 11-18. For details contact Youth Coordinator, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086, (610) 566-4507 or (800) 742-3150, X 129.

Scotland Tour and Northern England. July 20-August 7. Highlands and Islands. Iona, Edinburgh and the Tattoo, Lindsfarne, and much more. Details: Predestination Tours, Telephone: (606) 573-9771. Fax: (606) 573-2311.

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

Travel to Tuscany and Provence
Taste of Tuscany and 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**, 1707 Taylor Street, NW, Washington, DC 20011, USA. Tel/Fax (202) 726-4616, e-mail: Mkhaskell@AOL.COM.

Walk Cheerfully Across The World!
Explore Britain's history with an expert Quaker guide. Castles, cathedrals, stately homes, prehistoric and Roman Britain, Quaker sites. Travel byways as well as highways. Unhurried itineraries allow time to explore antique shops and stop for tea. Maximum of six on each tour ensures a high degree of individual attention. Price per person per week of \$1290 includes B&B accommodation in a characterful hotel, all travel within the UK, expert guided tours, and all entry fees. Special exclusive package available for couples. Full details from Binney's Castle and Cathedral Tours, 12 Nursery Gardens, Tring, HP23 5HZ, England. Tel/fax: 011 44 1442 828444; e-mail: bccours@nursery-gardens.demon.co.uk or see http://www.castle-cathedral.com.

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/ghaa/.

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

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

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>.

Owner of large Wisconsin country home needs help. Will exchange private room for cleaning / tending fire. Quiet, peaceful, no smokers / drugs. (608) 525-8948.

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

Positions Vacant

ARC Retreat Center near Minneapolis, Minn.—emphasizing peace, justice, prayer, simplicity—seeks adult volunteers and staff for one year or longer commitments beginning summer 1999 to join a resident ecumenical community that provides hospitality for guests seeking retreat and renewal. For information contact ARC, 1680 - 373rd Avenue NE, Stanchfield, MN 55080; (612) 689-3540.

Earlham College. Teaching, Art Department. Two full-time, tenure-track positions. Studio Art (painting, drawing focus) and Art History (2/3 teaching, 1/3 curating college's art collection). Begin August 1999. Positions require commitment to excellence in teaching and to goals of liberal arts education. Earlham College is a Quaker educational institution committed to building a vigorous academic community reflecting the gender and racial diversity of society at large. We welcome applications from women, members of racial or ethnic minority groups, and from those sympathetic to Quaker values. For detailed position descriptions, please write to Michael Thiedeman, Art Department Convenor, P.O. Drawer 53, Earlham College, Richmond, IN 47374-4095, or call Lynn Knight, Fine Arts Office, Earlham College, ph. (765) 983-1410. Review of applications began December 18 and will continue until positions are filled.

Friends School of Atlanta
Head of School for pre-Kindergarten through 8th grade for fall 1999. Requires expertise in Quaker education, fundraising, developmental education, outreach in diverse community, faculty leadership, and school administration. Deadline March 1 or until position filled. Send educational philosophy plus resume to Head Search Committee, Friends School of Atlanta, 121 Sams Street, Decatur, GA 30030, Fax: (404) 373-4145.

Intern Position-AFSC Washington Office. Starting September 1, 1999, this full-time, paid, nine-month position is usually filled by a recent college graduate. The Intern will assist in varied program and interpretation tasks arising from AFSC work on peace and social justice issues and also with Davis House, an international guest house. **Applications close March 22.** Full description and application from: AFSC, 1822 R Street, N.W., Washington, D.C. 20009.

Need Counselors, Cook, and Counselor/Lifeguards (18+) for Quaker-led farm camp near the Poconos. Help children (aged 7-12) with gardening, animal chores, nature awareness, arts & crafts, woodworking, pottery, etc. Teach skills you have to offer. Homegrown foods, woods, streams, fields, pastures. Join us for a cooperative, fun summer—family style. Carl and Kristin Curtis, Journey's End Farm Camp, RR #1, Box 136, Newfoundland, PA 18445. (570) 689-3911.

Summer Employment
Staff Needed. Quaker owned/directed camp since 1946. Located in one of the most spectacular areas of the U.S., in Adirondacks near Lake Placid, N.Y. Positions available for cabin and specialty counselors as well as some department head and administrative positions. Good salaries and accommodations. Single or married, children of staff warmly welcomed. See our ad on page 15. Call Mike or Christine at (609) 688-0368.

Arthur Morgan School. A small junior high boarding school seeks Houseparents, Teachers, and Maintenance Coordinator for 1999-2000 school year. Positions also include a mix of other responsibilities: teaching (academics and/or electives, music, art, etc.), leading work projects and outdoor trips, maintenance, gardening, and cooking. Intimate community of staff and students; staff-run by consensus. Simple living; beautiful mountain setting. Contact or send resume with cover letter to: John Logue or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.

Executive Director Friends Home, Inc., Ohio

We are seeking an Executive Director to lead our organization. Our mission is to provide services to the aging and chronically ill; our vision is to grow to meet the changing needs of society.

The ideal candidate is an ethical, values-driven individual with strong leadership, communications, and organizational skills. This person has a background in the health or human services field, should possess solid financial skills, and be touched with entrepreneurial spirit. Experience in fundraising is a plus.

Candidates, please submit your resume, with salary requirements, to: **Search Committee, Friends Home, Inc., P.O. Box 232, Waynesville, OH 45068.**
An Equal Opportunity Employer

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

Seeking pastoral leadership: vibrant, suburban meeting, Valley Mills Friends, Indianapolis, Indiana. Contact: Bill Downall, 5411 White Willow Court, Indianapolis, IN 46254, (317) 328-1150, info@downallconsulting.com.

Volunteer Internship at Ben Lomond Quaker Center, a retreat and conference center near Santa Cruz, Calif. Residential, one year beginning August. Great opportunity to grow spiritually and work in all areas of this Quaker nonprofit. Mountains, redwoods, housing, stipend, and benefits provided. Application deadline April 1: call (831) 336-8333. e-mail: qcenter@cruzio.com for information.



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, 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.

Real Estate

For Sale

Cinnaminson, N.J. 20 minutes from downtown Philadelphia. 3 bedrooms—2 1/2 baths—2 fireplaces—Beamed dining room—Beamed cathedral ceiling living room—Family room—Den—Home Office. Lovely landscaping on 190-square-foot lot. Call for appointment: (609) 786-1824.

Rentals & Retreats

Cape May, N.J. Beach House—Weekly rentals; Weekend rentals in Off-Season. Sleeps 12+. Great for family reunions! Block from beach. Close to mall. Ocean views from wrap-around porch. Call: (718) 398-3561.

Maine Coast. Comfortable waterfront house on Westport Island, near Wiscasset. Deck, rocky point, views, privacy. Weekly: June \$350, July \$600, August \$700. (617) 696-6353.

Prince Edward Island, Canada. Seaside cottage on private point. Warm swimming, excellent birding and bicycling. Completely equipped. Regain contact with the natural world. \$450 / week. Available late June and July. (610) 399-0432.

Vermont Cabin Rental. Lake Ninevah, two bedrooms, woods, peace, quiet and among Friends. Near Farm & Wilderness camps. Weekly-\$425. Call: (973) 627-3930.

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.

Nantucket, four bedrooms, two baths, near beach and Hummock Pond. Washer, dryer, dishwasher, deck. Available June, July, and August, two weeks minimum. Nonsmokers. (978) 462-9449 evenings.

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.

Quaker-based, rural, high desert community rents to winter visitors and prospective members. Write Friends Southwest Center, Rt. 1, Box 170 #6, McNeal, AZ 85617.

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 \$45,150-\$154,150; monthly fees \$1,297-\$2,623. 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 fee-for-service 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 Friends 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: (336) 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.

Continuing care retirement communities:

Kendal at Longwood; Crosslands • Kennett Square, Pa.
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Communities under development:

Kendal at Lexington • Lexington, Va.
Kendal at Hudson • Sleepy Hollow, N.Y.

Independent living with residential services:

Coniston and Carmel • Kennett Square, Pa.

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

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. (530) 273-3183.

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

United World College schools, located in nine countries around the world, are committed to the ideals of peace, justice, international understanding and cooperation. U.S. students apply while they are in either 10th or 11th grade for this two-year pre-university program of International Baccalaureate studies, community service, outdoor programs, and global issues. The Davis Scholars program will award full scholarships to all 50 U.S. students selected annually for the United World College schools. Application deadline February 10. UWC Admissions; The United World College, Rm. 115; P.O. Box 248; Montezuma, NM 87731. Telephone: (505) 454-4201. Web: www.uwc.org.

Westbury Friends School—Nurturing Quaker environment for 150 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes and highly qualified teachers. Music, art, computers, Spanish, French, gym. Extended-day, vacation-holiday, 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. (740) 425-3655.

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. (828) 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.

Services Offered

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/>

Quaker Writers and Artists!

Join the Fellowship of Quakers in the Arts. FOA'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. FOA, P.O. Box 58565, Philadelphia, PA 19102. E-mail: fqa@quaker.org. Our Web Page: <http://www.quaker.org/fqa>.

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



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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.)

Summer Camps



Endless Summer Baseball Camp

Endless Mountains, Montrose, Pa.

• Boys & Girls 8-14; Overnight & Day Campers
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• David Culp, director, member of the Society of Friends, former Kansas University Varsity player, and coach at Abington Friends High School and Phillies Camp. For brochure contact David Culp: (215) 248-9361/Fax (215) 248-3589. 7000 Crittenden Street, Philadelphia, PA 19119. E-mail: BerryCulp@msn.com. Our Web Page: <http://endlessmountains.bhcom1.com>.

Friends Music Camp—exciting, challenging Quaker-sponsored program for ages 10-18—invites your inquiries. Why do so many Friends Music Campers return year after year? Music, musical theatre, friendships, canoe trip, soccer, Quaker community. FMC, PO Box 427, Yellow Springs, OH 45387. (937) 767-1311 or (937) 767-1818.



Camp Woodbrooke, Wisconsin. Make friends,

experience community, develop skills, and learn about the environment. Quaker Leadership. Ages 7-12, 36 boys and girls, two- and three-week sessions. www.campwoodbrooke.com; ajlang@mhtc.net. Brochure: (847) 295-5705.

Summer Rentals

Adirondacks—housekeeping cabins on quiet, unspoiled lake—fireplaces—fully equipped—June thru September—(609) 654-3659 or write Dreby, Cranberry Lake, NY 12927.

S.W. New Hampshire. Fish from your private dock on stocked, peaceful Laurel Lake in Fitzwilliam. Cottage on lake, two bedrooms, two screened porches, fully equipped. \$500 per week—June–September. E-mail: DFWild@compuser.com or call Elizabeth Wildman (805) 494-9533.

Prince Edward Island (Canada): Seaside cottage. Three bedrooms, two baths, large deck. three acres. \$600 per week. Call: (902) 422-8280.

"I don't want to retire to a place where everyone is the same."

What are Quaker programs for the aging doing about diversity?"

Quaker organizations serving the aging have always welcomed diversity—and many now celebrate resident and client communities that are rich in their representation of religions, cultural backgrounds, and nationalities.

Yet when it comes to racial diversity, many of our programs have faced big hurdles:

- ❖ The histories of most of our organizations provide few models for serving racially diverse populations. But we are learning from those models that do exist.
- ❖ Economic barriers have prevented many people of color from using our services. While seeking to expand options for all people of modest means, we also understand that there are people of all races who can afford the services they want and need.
- ❖ The enduring tradition of family members taking care of elders in many communities of color has meant that our services have not been relevant to many. Yet we know that this pattern is changing.

Clearly, new initiatives are needed—and are beginning. Quaker service providers affiliated with Friends Services for the Aging are taking practical steps to make their services more widely known and available. These initiatives include:

- ❖ *Building relationships with diverse organizations in our surrounding communities.*
- ❖ *Training our staff in the skills of attracting and honoring diversity.*
- ❖ *Developing new public relations, advertising, consumer education strategies.*

Join us as we continue our journey in learning, changing, and building community! Help us spread the word that Quaker retirement and senior service programs welcome diversity. Write for your free copy of the *Guide for Quaker Services for the Aging*.

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