A gull on the beach stands
Poised and pointed to sea,
Then, drawn by beckoning waves,
Steps stiffly out 'til water and the sky
Fill all his world, and he floats;
Lost and found in the curve of a wave,
Caressed by water's passioned loving,
Breast to breast, and home at last.

I, like gull, trust water's wildness
And lean to sea.
Surf sounds pull at me, wave tendrils lap
My steady pacing feet.
Then launching forth with faith-buoyed bones,
I stretch myself upon the sea,
To toss among some random foam
Or lightly rock, in Love's embrace,
'Til floating deep within Love's heart
I rest at last, and am at home.

—Nancy L. Bieber
Among Friends

Thanks for the Help of Our Friends

Last year about this time I brought you news of the appointment of five new volunteer editors for FRIENDS JOURNAL. We are tremendously pleased with their efforts on our behalf and also are delighted with the assistance of other volunteers not mentioned then. In all, 12 individuals volunteer regular assistance to us. Given that we have only five full-time and four part-time staff members, it’s easy to see that our volunteers make a significant contribution to this good work!

Judith Brown, a Quaker poet and teacher who lives on Bainbridge Island, Wash., has been selecting poetry for our pages for the past five years and writing responsive letters to the many poets who submit their work to us. Bob Sutton, a member of Plymouth (Pa.) Meeting and former Board member, and Ruth Peterson, a member of Abington (Pa.) Meeting and present Board member, both appear faithfully each month to help us with collating and stuffing our renewal mailings. These little “mailing parties” are a day of cheerful visiting with these dear Friends, as hands busily work to prepare the letters sent to subscribers.

Last year we purchased a new computer program on which to keep our subscriber records, and our staff has been hard at work this year to convert our data. Greatly helping us to keep two parallel systems going until the old database can be dropped has been the steady support of Carrie Glasby, whose wonderful computer skills landed her a new position utilizing the same software, and Ellen Wright. Among other talents, Ellen is a professional singer, and we have enjoyed hearing about the concerts in which she has performed this year.

Friendly letters from Marjorie Schier of Levittown, Pa., popped up in my mailbox from time to time, pointing out typographical or spelling errors she’d come across in our pages. When she graciously offered to proofread our copy, we were delighted to accept! Marjorie has quite an eye for detail, and the JOURNAL is the better for her close attention. Lisa Rand, our newest volunteer, first encountered the JOURNAL by exchanging reading material with co-workers in her previous position at the World Policy Institute. New to Philadelphia, she comes to our offices to help with copyediting and proofreading after putting in a regular workday at the University of Pennsylvania’s Annenberg Public Policy Center.

Our three new editors, Julie Gochenour, Robert Marks, and Cam McWhirter (from meetings in Virginia, North Carolina, and Michigan respectively), are all professional journalists whose instincts for the noteworthy and succinct summation skills have added much to the news sections of our pages. An unexpected and welcome bonus in their association with us has been their submission of wonderful article ideas and material. Christine Rusch, a resident of South Carolina and member of Chapel Hill (N.C.) Meeting, has brought her skill as a writer and her professional dramatist’s sensitivity to human endeavor to her preparation of our Milestones department. This section of the JOURNAL—to which many readers turn first—continues to provide inspiration as well as information in the recounting of lives well lived. Ellen Michaud, an attendant at South Starksboro (Vt.) Meeting, has done a marvelous job with our book reviews department. Editor-at-large for Prevention magazine, Ellen has told us she thoroughly enjoys her work on FRIENDS JOURNAL book reviews. We’ve been very pleased with her skillful matching of books to reviewers and are seeking another volunteer to work with her in procuring review books.

To each of these talented and generous individuals we give our hearty thanks for jobs very well done! Whenever I consider the contribution of any of them—or of our hard-working Board of Trustees—volunteers all, I continue to marvel at the remarkable gift the FRIENDS JOURNAL is from caring individuals to so many others.

Suzan Olson, Administrator
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_Cover photo by Barbara Benton  
Poet Nancy L. Bieber lives in Lancaster, Pa._
Let's bring an end to capital punishment

For close to 50 years I, and others, have been pushing abolition of the death penalty—but fruitlessly, without results.

Is this because we have tended to emphasize the noble spiritual reasons for abolition, but ignored the practical reasons most people find more compelling? Do we forget that Jesus commands us not only to be as peaceful—serene—as the high-flying dove but also as wise—practical—as the down-to-earth serpent that actively darts this way and that, seeking and finding each little opening?

What are these practical reasons we tend to ignore? Capital punishment above all is impractical because it is irreparable. The states that have abolished it tend to be those where we know we have committed the gross injustice of killing the wrong person.

It costs more. Capital trials with the defendant “fighting to the death,” take longer and cost more—much more—than the alternative of life imprisonment. Also, keeping people for long periods on death row is not only cruel and often unfair, it is also expensive. Figures show, too, that capital punishment does not deter. The death penalty may even attract the suicidal.

Only as long as we keep the death verdict will we still need the troubling verdict of “not guilty by reason of insanity.” Should we not ask legislators today to call for twofold abolition: repeal both the death penalty and the insanity plea? Might not twofold abolition persuade the percentage of the public that still needs to be persuaded?

Why don’t we publish pamphlets that present both the religious and practical reasons for abolition? Finally, why don’t we ask sympathetic legal scholars and students to write model abolition laws to present to legislators?

Betty Stone
Greensboro, N.C.

Do our needs in meeting for worship conflict?

One of the survey questions often asked of members and attenders of a Friends meeting is “What brings you back to the meeting for worship on a regular basis?” Some reply that they are seeking escape from the chaotic material world in which we live. Others are seeking the spiritual truths that will enable them to relate to the chaotic world around them.

Each might be a valid answer at some stage of growth for individuals, but they are hard to reconcile in the same worship session.

Doris K. Baker
Bridgewater, Va.

Many paths up the mountain

I am frequently told, “There are many paths up the mountain.” I’m a Quaker. I believe in the universality of saving grace. If I didn’t believe that, I couldn’t begin to call myself a Quaker at all!

So let’s say that, yes, there is a mountain and, yes, there are many paths up it from many starting places. And upon those paths there are many people. Some of them are delighted with their path and are spending their time mapping every feature of its length. Others have decided that the view is nice from a particular point on the path and have settled down to enjoy it. Some have decided that they have no strength to climb any farther. Others are resolutely marching—downwards! A few others stand in the way and refuse to let anyone climb any farther.

If that is not enough, there are others who set off at a tangent to their path, going round and round the mountain, or spiraling downwards. Others run from path to path, crying delightedly at what they find on each, but getting no farther upwards. Others stick their noses in one or many maps, thinking that is where the mountain really is. Others are, understandably, sitting and weeping in utter bewilderment!

But some—tragically few, as it happens—have their eyes fixed upon the summit, and upon the One who sits there, below which there is no proper object of worship, nor true authority, nor power. Because their eyes are single, they walk steadily upwards, drawn by the One. They look neither to the left, nor to the right, and stop for nothing, except perhaps to offer a hand or a word of encouragement to someone who is struggling. They cannot be blocked by those who stand in the way, but step around them or move them with a plain word of rebuke.

And what is most remarkable is that the closer they come to the summit, where the One sits, the closer they draw to each other, the closer their paths come, and the fewer and fewer are the distinguishing features of the “many” paths, until they know—at last—unity in the One. Only in the One.

So do not make a creed or an idol out of “many paths”! Keep your eyes upon the One.

Paul Thompson
Scone, Scotland, UK

Belief in God is key

There have been a few times in my life when I have followed Socrates’s saying, “The unexamined life is not worth living.” On one such occasion in the 1960s I reread Faith and Practice and saw I was not living the Quaker life. I left the Religious Society of Friends and became a Unitarian Universalist. About 20 years later, I found a book on near-death experience that convinced me of a loving God and an afterlife. I then read many other accounts of the spiritual world. I needed to come back to my mystical roots in Quakerism and rejoined Friends.

In January 1990, I was one of several Friends who answered Jenny in Friends Journal. Jenny aspired to be a Quaker. In my discussion I covered the gamut of Friends, I thought. I even went so far as to say there were probably some atheists among us, but they must get something out of Quakerism if they come to meeting for worship.

I suspect that any atheists in the Religious Society of Friends at that time came in under the “don’t ask, don’t tell” idea. Now I have re-examined my thinking on that point. The atheists now call themselves “Secular Humanists,” but they still don’t believe in God. To them, everything can be explained in physical or psychological terms. They deny the existence of a Supreme Being or any spiritual world.

Since returning to Quakerism, I have had some first-hand experiences of God. I was an agnostic. Now I know there is a living, loving God with whom we can communicate. This is why we come to meeting for worship, isn’t it? One can find evidence of a real and living and interactive God in the journals of many of our earlier Friends as well as in the writings of non-Quaker mystics.

It appears that Friends are about to destroy the very concept of a living God and continuing revelation as a basis of our belief.

I have re-examined my thinking on “secular humanism” (atheism) and now see that it does not belong within the Religious Society of Friends. Whenever we admit a secular humanist we are telling the world with our action, “You don’t need to believe in God to be a Quaker.” I hope Friends will give this serious thought before opening our membership to anyone regardless of beliefs.

John A. Kriebel
Mt. Holly, N.J.

August 2000 FRIENDS JOURNAL
One view of peacemaking

I've long thought our acts of nonviolence need to be personalized. I've publicly protested many times and in many ways, until I realized I was protesting against abstractions: the government, war, and atomic bombs. I believe it's very important to free others and ourselves from the fear of expressing unpopular opinions by expressing them publicly, and to let the public know there are different options in solving conflicts. But more and more I've come to believe that peacemaking must be personalized by peaceful actions—actions not against, but the nurturing actions of including both sides in the solution, and listening to both.

Our U.S. pattern is to rush to rescue, fight, or do both while knowing only the condition of one side—all too often a side favorable to our idea of democracy and a "good" economy. Even in the peace movement, we take sides without knowing both.

My dream is that we will one day have an international reconciliation team that will rush to wherever there is a conflict that threatens war, listen to the suffering and grievances of both sides, broadcast this information, and return home to deliberate before any action is taken by either our diplomats or the military. This is a way to become better informed and possibly wiser in dealing with the harsh questions that assail us. We cannot rush to peace—nor hope to have a viable solution unless we know where each side is "coming from."

My basis for believing in the personalization of peacemaking is because my long study of the causes of violence leads me to believe they spring mainly from the unhealed wounds people and our society inflict upon one another. We all suffer from personalization of peacemaking is because our text and to include their sources within the text. It is generally not our policy to publish footnoted articles. —Eds.

FGC timeline corrections

The timeline (pp. 10-16 FJ May) should include these presiding clerks:

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<th>Year</th>
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<tr>
<td>1949</td>
<td>George A. Walton</td>
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<tr>
<td>1955</td>
<td>Clarence E. Pickett</td>
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<td>1959</td>
<td>Barrett Hollister</td>
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<tr>
<td>1969</td>
<td>C. Lloyd Bailey</td>
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<td>1975</td>
<td>Stephen Angell</td>
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<td>1981</td>
<td>Dorothea Morse</td>
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<tr>
<td>1984</td>
<td>George Webb</td>
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<tr>
<td>1990</td>
<td>Elizabeth Muench</td>
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We regret any omissions of persons serving FGC and any errors in chronology. FGC's archives are in the process of being organized and cataloged. Records are not always complete or orderly. Anyone wishing to help with the process of archiving is invited to contact the FGC office at (215) 563-1700. The FGC Centennial Committee will be hosting a “workcamp” at Friends Historical Library in Swarthmore, Pa., from August 14-18 to help cull and sort 40 recently acquired boxes of FGC records. Anyone interested in helping should contact Deborah Haines at (703) 706-8176 or <edhrh@gateway.net>.

Barbara Hirschkowitz
FGC Publications Coordinator

Time to be clear is now

The May 2000 issue of the Journal was exceptional in its wonderful coverage of the June General Conference. In many ways, I equally valued David Newman’s letter (Forum) questioning “What would John Woolman do?” and the Viewpoint from the Black Mountain Grace of the Quaker UN Office in Geneva.

As a former international student, Peace Corps volunteer, employee of Japanese firms...
in the U.S., and now a salesperson for U.S. firms in Japan and Korea, I was a bit disturbed about the well-intended, yet somewhat oversimplified definition of issues within the article by David Morse, "The Message of Seattle" (FJ March). Having been active in the anti-Vietnam war movement, I well remember the rhetoric about evil multinational corporations (MNCs)—especially by those who had never worked in international commerce. Now in addition to the MNCs, we have a new bogeyman, the WTO.

Indeed, harm is often done by the large organizations—but I dare say large organizations also include governments, NGOs, and churches. All of these can be dangerous, even if having different intentions. Corporations and their associations are primarily in place to make profits, and in the process they often do things that in the long term are damaging. However, other large organizations where strategies are made by committees as well as by managers—governments, churches, etc.—also have much of which to be ashamed. At the same time, within all large organizations there are people who are essentially moral, with long-term concerns for their communities and the environment. Many of these people grew up during the 1960s and '70s and now are taking over the reins of power of international firms.

This leads me to David Newman’s letter. Associating with people who are willing to speak truth to power in a meaningful way requires first truly doing one’s homework as suggested by Brower Grace’s “Viewpoint” article. Often it means doing the same thing for the long haul inside organizations—as opposed to brief antagonistic and unfriendly outside demonstrations. Demonstrations, of course, can have a meaningful role, but when we choose to demonstrate we really should choose our allies and messages carefully if we are to be considered relevant to the long-term discussion and opportunities to influence change. Otherwise we may be rightfully dismissed as “fuzzy-minded do-gooders.” Given the gravity of the legitimate issues identified within the WTO protests, we do not have the time and luxury to misunderstand, nor to be misunderstood.

Tom Coyner
Tokyo, Japan

Response to hate crimes

During the summer of 1999, northern California was shocked by several hate crimes allegedly carried out by two brothers from our community. A prominent gay couple was murdered in Redding, and three synagogues were firebombed in the Sacramento area. The accused older brother has been quoted as saying that God told him to take these actions.

After these events, plus an attack on a Jewish center in Los Angeles, our local Jewish temple was warned by the FBI and local police that they should consider putting a fence around their property. This suggested action was viewed with dismay by many. As an alternative it was decided that there be a “Gan Rafael Sh’laymah” (Healing Garden) planted. In November, large decorative boulders were placed along the road and members of many religious groups gathered to plant the garden.

At the dedication of the garden in May, a number of religious and civic leaders spoke. Our meeting provided a Peace Pole that proclaims in English, Hebrew, Spanish, and Hmong, “May Peace Prevail on Earth.” The local Church of Latter Day Saints provided a plaque that announces: “We, the religious communities of Shasta County, have placed our hands together so that no one will doubt an offense against this place or its worshippers is an offense against us all.”

Phyllis Jane
Redding, Calif.

A new mode of activism

This is to share my discovery of a way to keep in continuous touch with my legislators with a minimum of time and effort.

Jim Harris, a Quaker from San Jose (Calif.) Meeting and founder of the Progressive Secretary, has a team of knowledgeable volunteers to write letters regarding current legislation. One of their favorite sources is FCNL. Thus far, every letter sent me fits with my own concerns for peace and justice. I just follow two simple steps: read the letter, then place an “X” on the “Send” line and return it to Jim. He then forwards them to the legislators concerned.

Since I signed onto the Progressive Secretary last September, about three to five letters a week regarding legislation have been sent out (to my state legislators, the president, cabinet secretaries, heads of state, etc.) in my name—a phenomenal fear when I consider I barely could get out one letter and/or a telephone call a month because of the time and energy it took to prepare. Now, thanks to Jim Harris, the Progressive Secretary, I am free of the guilt of "not doing."

If you would like to enroll, there is no charge. Go to the website and follow directions. The more people involved, the more voices the politicians are hearing from.

As of the end of May, over 2,700 have enrolled just by word of mouth. Enroll at <http://www.progressivesecretary.org> or contact Jim Harris at <jim@ProgressiveSecretary.org>. After you see how it works, invite others to join. Spread the word!

Marcia Mason
Burlington, Vt.

Check your listing for accuracy

Please check your meeting’s listing in the directory in the back of FRIENDS JOURNAL! Be sure the names, telephone numbers, addresses, and times are accurate and that the contact person listed is available to answer the telephone.

During the past few months, I have tried to attend meetings in two different communities while I was traveling. In one case, the telephone number printed in the directory was incorrect, and there was no other way to contact the meeting. In the other community, no one answered repeated calls to either of two telephone numbers, and there was no answering machine or voicemail to leave a message. This is very frustrating and, ultimately, disappointing.

Judy Wiegand
Dania Beach, Fla.

Is there a Quaker “Peace Cake” recipe?

Recently, I had forwarded to me a question, and then a request for a recipe, from a friend in the United Kingdom. Is there a Quaker Peace Cake? And if so, what is its recipe? If any Friend knows of such, please let me know, and I shall forward the information back to the inquirer.

Sally Rickerman
121 Watson Mill Road
Landenberg, PA 19350
<sshhrr@earthlink.net>

FRIENDS JOURNAL welcomes Forum contributions. Please try to be brief so we may include as many as possible. Limit letters to 300 words, Viewpoint to 1,000 words. Addresses are omitted to maintain the author’s privacy; those wishing to correspond directly with authors may send letters to FRIENDS JOURNAL, to be forwarded. Authors’ names are not to be used for personal or organizational solicitation. —Eds.
"I don't have the time." "I can't, I'm too busy." "I just can't get everything done." We say and hear comments like these all the time. But what is it that we really don't have time for? We spend time developing our bodies and minds, but I propose that we need more time developing our souls. We need Soul Time: time with our deeper selves, learning, growing; time outside of time, so our pace and aspirations are continually weighed against the priorities of that other time. And then we realize that all our achievements, no matter how prestigious, are nothing in that other time.

So what is Soul Time? You know it when you have it. Sometimes it's meeting for worship. I struggle to find it consistently. Sometimes I can get there through meditation, other times it's watching a fire, gardening, or sewing by hand. Playing with kids is another path. I have about an hour every morning that is mine—the time when I'm writing this—that I try to make Soul Time. I read, write, and meditate. And then through the rest of the day I try to slip in brief pauses to refresh the soul.

Benefits of Soul Time

There's a story of Martin Luther that he said when he had the most to do he had to pray for four hours a day to get everything done. The Dalai Lama, in The Art of Happiness, writes that his regular morning prayers take four hours, and he rises at 4:30 A.M. to fit them into his day. One of the clearest benefits of this much Soul Time is that you end up in a state where you're very calm but full of energy.

We've all known times when we calmly accomplished more than we thought we could—days when we just seemed to breeze through tasks. Now there's research reported in "Beyond the Good, the Bad, and the Ugly," by Stephen Kiesling in Spirituality and Health, Fall 1999, that documents the productivity of states of calm energy. Undergraduate subjects did their best studying by far in states of calm energy. Robert Thayer, who has studied moods for the last 15 years, has identified two states, energy and tension, which he sees as the foundation underlying our moods. We all feel some combination of tension and energy. Calm energy is the most productive state for studying, tense energy is next, followed by calm tiredness, and then tense tiredness. Thayer also found that meditation or prayer (Soul Time) reduces tension and helps to turn tense energy into calm energy or tense tiredness into calm tiredness.

Another benefit of Soul Time is that priorities are restructured. We evaluate our activities for their service to our souls, and unnecessary activities can be dropped. John Woolman struggled to keep his activities limited in order to develop his relationship with God. "The increase of business became my burden, for though my natural inclination was towards merchandise, yet I believed Truth required me to live more free from outward cumber." We need to say no to good activities that are not right for us. Like John Woolman, we must use the yardstick of what Truth requires of us as we plan our daily schedules. What activities are we engaged in that are weighing us down with "outward cumber"?

Making Soul Time

One of the keys to having enough of anything is believing that you have enough. And this is true also of time. Have faith that the combination of an increase in productivity and a decrease in unnecessary activities will give you as much Soul Time as you need. And if you watch, there are opportunities for Soul Time everywhere. Thich Nhat Hanh has written extensively on integrating Soul Time into our daily lives with ideas such as seeing the Buddha's eyes in the tail lights of cars in front of you on the road. Every time I remember I take a couple of deep breaths as I say "Light—I breathe in, Love—I breathe out." You can make Soul Time any time. If your mind is free to wander, let it wander to God.

Debbie Humphries is a member of Charleston (W.Va.) Meeting, sojourning at Hartford (Conn.) Meeting.
Angle of Approach

The eagle breasting forward through the gale,
Its pinions angled neatly to produce
A swift momentum from the writhing wind—

The silent Indian with his tilted blade
Generating power in the swirl
Of tortuous water threatening his craft—

The sailing ship with canvas slanted toward
The burly breeze which buffets and delays,
Zig zagging toward its port in slower ways—

As these, the soul who navigates the flow
Of life's on-surging current comes to know
The tilt and slant and angle of the ways
Best suited to his passage through the days—
Learns to derive direction from defeat.

—Dorothy Walker

Dorothy Walker lives in Sandy Spring, Md.

Composting

The thing is,
I'm composting now
and I don't know
if
or when
or even what
and you
keep asking me
all these questions,
wanting answers,
now
and all I can find
to say
is that
I'm composting now
and I just don't know
don't know,
don't know....

—Michael S. Glaser

Michael S. Glaser lives
in St. Mary's City,
Md.

There Is a Word

There is a word
in the English language
that holds seeds, seeds
if planted in each child,
by parents,
and tended faithfully,
each year, would yield
a harvest of such magnitude
that Mother Earth
would pause in her revolutions,
in acknowledgment, if REVERENCE,
for all living forms,
clasped your hands, each morning,
upon rising.

—J.L. Kubicek

J.L. Kubicek lives in Lake Crystal,
Minn.
On Prayer for Others—and Ourselves

I noticed something not long ago that surprised me: Vocal intercessory prayer is experiencing a major revival among liberal unprogrammed meetings! Friends may not recognize it as such. The language varies from meeting to meeting, but often runs something like the following: "Please hold my friend Jane in the Light; she's going through a really hard time with her youngest child." Or, "My father is going into surgery on Thursday morning for his prostate cancer; I ask you to hold him in your hearts during his surgery."

This language has a bit of a New Age ring to it. In my view, however, the same deep process is at work whether the speaker is asking others to pray for someone explicitly or asking them to hold her/him "up to the Light." After all, what is this "Light" we are holding the person up to if not God?

Some meetings provide a special time for this kind of request or information sharing following meeting for worship. It may be called "twilight meeting" or "joys and sorrows." Sometimes such requests are made during meeting for worship itself. They may enter in between introductions and announcements. Other meetings set aside a completely different time for sharing this kind of request, such as a prayer group or healing circle.

All this praying for others started me reflecting on what it actually means to bring up another person's needs to God. If you think about it, mentioning someone's needs to God involves some deep paradoxes. The first paradox of intercessory prayer involves what theologians call "omniscience." If you believe (as I do) that God knows all about us, including all of our needs, even better than we do, why should we need to tell God about our own or someone else's special needs?

The second basic paradox of intercessory prayer involves the equality of God's regard for all of her/his children. Since we assume that God loves all of humanity (perhaps even all of Creation) equally, it seems wrong that God would direct more healing or caring energy towards one person than others just because one—or

Peter Blood-Patterson is a member of Middletown Meeting (Concord QM/Philadelphia YM). He recently returned from seven weeks of music ministry in New Zealand to be laid off from his hospital administrator's job and is trying to put himself in God's hands to discover what comes next.

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by Peter Blood-Patterson
even many—people are praying for that individual.

A great puzzle that many of us struggle with is whether God can, in fact, rescue individual humans from death, despair, illness, or suffering. Because we believe God’s concern and love for us are without limit, we presume that God longs for each of us to be happy and healthy, to live long and as far as possible free from unnecessary pain. Nonetheless, there may be fundamental reasons why God either might not choose or might not be able to rescue individuals from suffering or death. This is something that both theologians and simple people of faith have been wrestling with for centuries. The reasons why God might not heal someone do not seem likely to include either lack of knowledge of the problem or a shortage of supportive friends and family praying for the person in need!

Some people avoid needing to wrestle with these questions about the nature of God because they focus on another important benefit of prayer. This involves the good that flows towards those being prayed for from sensing the love and caring in the hearts of those who are praying for them. Certainly we know that people heal more easily and flourish emotionally by any direct outward means that others praying for them even when they do not know by any direct outward means that others are doing this. My own family has extraordinary stories of hearts knit together across distance that are hard to explain, such as people who knew the moment that a loved one was dying at a great distance. As real and important as such indirect benefits of prayer are, I personally am unwilling to leave God entirely out of the prayer process.

Another important reason why many of us pray is because we have been asked to do so: Jesus, Paul, Francis of Assisi, George Fox, and many other great spiritual leaders have enjoined us to pray for one another. But again, this cannot be the entire answer. It is important for most of us to understand the deeper reasons why we are doing something, even if we feel great trust in those who have asked us to do it. And so I am brought back to the original question: Why am I praying to the God who is at the heart of my universe, and what am I hoping will happen as a result?

Perhaps what we are asking for in prayer is not for God to do anything different at all. God is already doing God’s part in loving the person in need and sending her/him healing energy, reassurance, and hope. Perhaps what we are asking for instead is change in the heart of the person being prayed for, to enable her/him to embrace and receive the love and healing already flowing from God. In some cases this may involve being able to face suffering or death if that turns out to be the ultimate outcome. We are praying for a transformation in the overall situation to enable the prayed-for loved one to open up her/his heart toward God and toward the universe without fear and anxiety.

But when we pray we also are inviting a change to happen in ourselves. I learned this final reason for praying for each other from my limited understanding of Al-Anon, the network of support groups for family members of alcoholics. People often discover that they have been trying for years to “rescue” a family member from her/his addiction. They sometimes find ending their codependency with their loved one’s addiction a very difficult, though critical, step. This can lead finally to reaching the point where they are ready and able to turn their loved one struggling with addiction over to God. When we pray for someone else we are asking God to work in that person’s heart for healing and change rather than trying to take on the responsibility for change ourselves.

So when we pray, we express our longing for God to work change in our own lives and hearts as much as in the life of the person we’re praying for. We are asking for the capacity to let go of our own anxiety, fear, or sense that we are responsible for our loved one. We are asking our community of faith to join us in placing the entire situation at God’s feet: bringing about a graceful willingness both in ourselves and in the person in need to lean on God and let go of fear or whatever may be blocking God’s powerful love from touching all who are involved.

Quaker worship is
Thinking about
That walk through a dark forest
Where you happened on a clearing,
The sunlight streaming down, 
And recognized it was made 
By a big tree falling over.

—Christopher B. Fowler
Christopher B. Fowler is a member of Frederick (Md.) Meeting.

Spring
I walked the rutted road
to the brook today
and saw again my trees
greeting each
as members of a cast of players
in allotted space on stage.
Each declaring itself
singular and separate
for a few short days
before
all comlingling,
they become the thick, dense woods
on the road to the brook.

—Sylvia Diamond
Sylvia Diamond lives in New York, N.Y.
Guests in a Tangible Universe
The butterfly leaf on the yellow-winging elm,
the pigmy green lemons on the stems,
the blue ceiling circling above the sky,
the sun-reds drenching bloodblind clouds,
Are,
and act, doubtlessly, amen, without doubts.
They know their positions, peace, behests—
These, among God's several severalshading guests.
—Abbott Small
Abbott Small lives in Hartford, Conn.

The Storm
Those towering oaks outside my window,
Now violently savaged by wind and rain,
Stand like women demented by grief.
Hair in wild disarray
Arms thrust forward in supplication,
They shed showers of leaves
I turn away unable to be a witness to their torment.
—Sylvia Diamond
Sylvia Diamond lives in New York, N.Y.

Cat on the Way
The cat
who sat
at the edge of the wood
was white and black
and it seemed that she could
conduct all her business there.
Come to think of it,
other than sit and be,
what purpose had a cat in her lair?
Her point was to quit the endless round,
to dream every dream and hear every sound
her immediate universe had to share,
know exactly the yin yang space she would fill
and be still
—Sue Spirit
Sue Spirit attends Wooster (Ohio) Meeting.
At the first Friends General Conference in Chautauqua, New York, in 1900, a small but dynamic New York Quaker woman addressed the assembly. Mariana Wright Chapman was president of both the New York State Society for Women's Suffrage and the Women's Suffrage Association of Brooklyn and had belonged to the National Woman's Suffrage Association since 1894.

"We have in our country certain national and state documents beginning with the formula 'We the people of the United States,' or 'We the people of the State of New York, do enact as follows,' etc. Now who are the people of the United States?" she asked, beginning a speech that called for Friends to back suffrage for women. "Women are fundamentally peaceful," she argued, "and will introduce into national life the strongest peace force in the human family."

Mariana Chapman was not alone in her commitment to women's suffrage at this gathering. In several of the yearly meetings that had gathered at Chautauqua, individual women were already active in the movement and many Quaker men also supported the cause. As a result of this upswelling of interest, the conference agreed to establish a new department under the Union for Philanthropic Labor, which they first called "Women in Government," but later renamed "Equal Rights for Women," with Mariana Chapman as first superintendent.

The seven Hicksite yearly meetings that gathered at Chautauqua had a historical interest in women's rights. Lucretia Mott, a member of Philadelphia Yearly Meeting, had been the pioneer of the movement and had called the Seneca Falls Convention for the Rights of Women in 1848 with Elizabeth Cady Stanton. Mary Ann McClintock, a member of Genesee Yearly Meeting, had been one of the organizers of the convention, as well as Jane Hunt and Mott's sister, Martha Coffin Wright. In 1851, Susan B. Anthony, a member of Rochester (N.Y.) Meeting, joined the movement. This early leadership had inspired a second generation of Quaker women to be active in the suffrage movement in the latter years of the 19th century.

"The Society of Friends always has held advanced views on the woman question and was for a long time the only religious body which gave women equal rights with men in the church," Mariana Chapman had said in her talk at Chautauqua. "Women of this sect were naturally leaders in the great movement for the emancipation of women educationally, professionally, and politically. Lucretia Mott stepped forth almost alone at first, but soon Susan B. Anthony and Lucy Stone (both of Quaker ancestry) stood by her side, powerful in vision to see and will to do, and dedicated to their great task."

Soon after the Chautauqua Conference, New York Friends organized the State Friends Equal Rights Association with annual dues to meet necessary expenses. This group decided to affiliate itself with the National Woman Suffrage Association and sent five delegates to the annual convention of that group in 1901. It held teas and gave talks on suffrage, often at Friends Seminary in New York City, and urged its members to be active whenever a bill pertaining to suffrage was to be presented in Albany. After New York State finally accepted women's suffrage in 1917 it decided to continue to agitate until a federal amendment was passed.

In December 1902, Mariana Chapman spoke to a group of suffrage-minded women at Race Street Meeting in Philadelphia, where a branch of the new Friends Equal Rights Association was formed, with Susan Janney as chair. This group rapidly acquired 200 members and worked to form equal rights committees in all quarterly meetings while holding regular public forums with qualified speakers. The women soon found, however, that most of their members were already affiliated with state and national suffrage associations, to which they paid dues, so they decided in 1905 to become an enrolled, rather than dues-paying, organization and to put their efforts into persuading members of all monthly meetings to join local suffrage organizations.

In 1906, the Equal Rights Association of Philadelphia Yearly Meeting held a large meeting at Race Street Meetinghouse at which Anna Howard Shaw, president of the National Suffrage Association, spoke, followed by Dean Elizabeth Powell Bond of Swarthmore College. Also speaking at the gathering was Lucretia Longshore Blackenburg, president of the Pennsylvania Suffrage Association and wife of a reform mayor of Philadelphia.

One of the purposes of the Equal Rights Association was to persuade the various yearly meetings to go on record in support of woman suffrage. Philadelphia Yearly Meeting (Hicksite) was the first to do so, passing a minute in 1914 that read:

In view of the fact that the Society of Friends by reason of its inheritance and present organization gives evidence of the advantage which results to the home, the meeting and the community through a full recognition of the dignity of woman and her right to complete development, the Philadelphia Yearly Meeting of the Religious Society of Friends records its endorsement of equal suffrage, as a principle of justice to woman and an opportunity for more effective service. The Yearly Meeting recommends that monthly meetings be watchful for opportunities to influence equal suffrage legisla-

Susan B. Anthony (left) and Elizabeth Cady Stanton

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tion, and encourages its members to an active interest in the accomplishment of this reform.

In 1902, during Baltimore Yearly Meeting, 110 members were enrolled as members of Friends Equal Rights Association, under the presidency of Elizabeth Passmore. Like the New York group, the Baltimore Quakers affiliated directly with the National American Woman Suffrage Association and sent a delegation each year to the NAWSA convention. In 1906 the national convention was held in Baltimore, and Susan B. Anthony made her farewell speech, saying “Failure is impossible.” Following her death, a memorial service was held for her in the home of a member of the Baltimore Friends Equal Rights Association.

The Baltimore wing of the new association worked hard at distributing literature to its members. In 1915 it was successful in persuading the yearly meeting to go on record supporting suffrage, as Philadelphia Yearly Meeting had done the year before, using similar wording. The smaller yearly meetings—Indiana, Illinois, Ohio, and Genesee—also developed Equal Rights departments, although they were stretched thin in keeping up membership. Indiana Yearly Meeting established a department in 1902, under the direction of Mary Ann Roberts, but noted in 1904 that “the cause seemed rather unpopular at present.” In 1907, however, the group became interested in working for suffrage in nearby Ohio. In 1917, Indiana Yearly Meeting noted that the issue of woman suffrage was overshadowed by war and spoke of its concern that liquor interests were backing a referendum designed to prevent women voting in the presidential elections. In 1918, Genesee Yearly Meeting noted the passage of the suffrage amendment for New York State and recorded that it had sent cards to all its New York State members urging them to vote for suffrage.

At the various yearly meetings, work on suffrage was reported on, along with a whole list of other concerns under the aegis of Philanthropic Labor: temperance and narcotics, social purity, work among women and children, work among African Americans, work with Native Americans, peace, work to improve the quality of the public press, work to prevent cruelty to animals. It was a tall order for a relatively small number of Friends to undertake. Since many of their members interested in suffrage were already at work in city, state, or national organizations, Friends had some difficulty recruiting workers for their committees on suffrage. Nevertheless, they managed to keep the concern before the body of their yearly meetings for many years.

At the biennial conferences of FGC, the Equal Rights Association held business meetings in an effort to coordinate the work of all Friends Equal Rights Committees, and it arranged for a speaker to present the case for woman suffrage to the entire gathering. In 1914, when the meeting was held in Saratoga Springs, N.Y., the group arranged for Carrie Chapman Catt, president of the International Woman Suffrage Alliance, to speak to the whole body. “It seems to me like carrying coals to Newcastle to bring the doctrine of equal rights to a Society of Friends,” she said. The superintendent of the Equal Rights Association herself often spoke at the gathering, most frequently Mary Bentley Thomas of Baltimore, a passionate and effective advocate for equal rights.

Although Mariana Chapman organized the group, she was forced to resign soon after because of ill health, and died in 1907. She was followed by Lucy Sutton of Quaker Roots Run Deep.

Since the mid-1700s Quakers have been moving to North Carolina. Before you make a retirement decision, plan to visit Greensboro, North Carolina and find out why so many Quakers have settled here. You will find Friends Homes, Inc. owns and manages two outstanding continuing care retirement communities. You will enjoy the beauty of four changing seasons with temperate winters, and a stimulating quality of life in an active Quaker community. The area is home to several Quaker meetings as well as one of the nation’s most well respected Quaker institutions, Guilford College. Call (336) 292-9952 for more information or to arrange a visit to Friends Homes.
Baltimore, then Mary Bentley Thomas of Ednor, Maryland, served a number of years. Ellen H. E. Price, a member of Swarthmore (Pa.) Meeting was next, followed by Anne Webb Janney of Baltimore. These women always attended the national conventions of the National American Woman's Suffrage Association as delegates and maintained a liaison between the Quaker group and the national body.

It is hard to measure the impact of this Quaker group on the suffrage movement, but the willingness of leaders of NAWSA to speak at gatherings, their praise of the Quaker work, and the fact that the Friends group was included in *History of Woman Suffrage* indicates it was considerable. In 1911, Effie L. D. McAfee, a member of the New York branch, was sent to the International Congress of Women held in Stockholm, Sweden, a precursor of Women's International League for Peace and Freedom. Here the delegates honored her, speaking of the long history of Quaker involvement in women's rights. In 1916, when the national organization debated its support for the war effort, the Quaker delegates were able to express their pacifist views.

But probably the greatest effectiveness of the association was to be found on the individual lives touched by its influence. In the early days of the organization a young woman, still in her teens, attended an Equal Rights meeting with her mother at a Friend's home in Moorestown, N.J. She was Alice Paul, soon to become a student at Swarthmore College. After graduating from Swarthmore, studying social work in New York City, and obtaining a Master's degree from the University of Pennsylvania, Alice spent a year in England, including a term as a student at Woodbrooke College in Birmingham, a center for Quaker studies. Here she met Christabel Pankhurst and was converted to militant means to obtain suffrage. She joined the British suffragette movement and was jailed for throwing a brick through a window.

When she returned to the United States in January 1910 after almost three years abroad, her reputation as a militant suffragette had preceded her. Newspaper accounts of her participation in semi-violent confrontations had sounded very strange to Quaker Moorestown. In February, the Young Friends Association held a meeting at which she was invited to speak. She explained that most of the violence was launched by the British government against the women, and that the violence was entirely against property. "In a London prison this quotation is carved on the prison walls: 'Resistance to tyranny is obedience to God,' and this is the spirit which upholds the women of England," she said.

Friends did not unite with this speech, and Alice Paul began from that moment to move away from Quaker circles (although she kept Friends Intelligencer supplied with articles on suffrage and maintained her membership in Moorestown (N.J.) Meeting all her life, dying at the Quaker-run Greenleaf). Moving to Washington, she organized a new militant suffrage group, the Congressional Union, which later became the National Woman's Party and which was dedicated to working for votes for women using forceful but nonviolent methods. By conducting colorful but entirely peaceful demonstrations that nevertheless led to their arrest and by refusing to eat or to be force-fed while in prison, Alice Paul and her colleagues kept the matter of suffrage before the U.S. public and the president during wartime and were finally rewarded when the suffrage amendment was passed in 1918 and ratified in 1920. Later, Alice Paul wrote and had introduced into Congress the Equal Rights Amendment, which is still to be ratified.

One cannot claim that attending the meetings of the Friends Equal Rights Association was behind Alice Paul's conversion to work on behalf of women's rights, but it certainly helped. Probably many others were influenced by this group and expressed their concern in quieter but still effective ways.

Interviewed by a *Newsweek* reporter shortly before she died, Alice Paul spoke of her Quaker heritage:

"Women are still voiceless. We have to wait until complete equality becomes a reality. I grew up in a Quaker family and the Quakers believe in the equality of the sexes. It is hard to grow up in such a family and never hear about anything else. When you put your hand to the plow, you can't put it down until you reach the end of the row."
In June 1994 FRIENDS JOURNAL published my article "Challenging a Creeping Military Presence." The subject was ROTC. Among the guidelines offered in it was this: "Be prepared for a huge backlash when the arguments are made public. There will be a barrage of letters to the editor," etc.

This was written, of course, before the Internet and e-mail revolution turned the communications process upside down, and before the U.S. Congress quashed virtually all opposition to military science by passing legislation to withdraw federal funding from universities that refused to house ROTC on their campuses. The funding to be withdrawn involved not only Defense Department contracts, but all financial aid for students.

Fast-forward to September 1999: U.S. News and World Report published their annual edition of "Best Colleges in the United States." A subsequent issue devoted to financial aid played up the ROTC scholarship in the most glowing terms. In reaction to this biased report, I fired off the following angry letter to the editor of U.S. News and World Report, October 4, 1999:

How disturbed I was to see your article in the September 6 issue about ROTC scholarships as a means of providing funds for a college education. The education associated with ROTC is a contradiction to the academic freedom enjoyed at university campuses; military training on college campuses, in fact, makes a mockery of education. Far from taking a global view of learning, ROTC encourages narrow patriotism and a philosophy of any means (killing people and polluting environments) to the end. The institutionalized mistreatment of gays and lesbians in the military and sexual harassment of women are par for the course.

Before I had even seen the published letter, irate phone calls were coming in from bewildered yet outraged callers from all branches of the military.

The first week I received around 50 e-mail letters, ordinary letters, and phone calls. On the seventh day, the letters dwindled to two. After answering the most sincere and thoughtful letters I resumed my usual routines.

Then on Monday of the following week, I arrived at work to find 77 e-mail messages on the screen. The next day over 100; then over 150. Among the subject headings were:

- Do you know Jane Fonda?
- Shame on you!
- Ignorant Professor
- Traitor
- ROTC
- Did you write this?
- Commie bitch

No sooner had I read one message than another would pop up on the screen. Most of the letters were lengthy and addressed to long lists of military personnel in addition to selected administrators and colleagues at my university. Typically, correspondents forwarded my original letter from U.S. News and World Report, which now contained a lengthy rebuttal by an army captain. Many of the writers urged the readers to "write her and tell her what you think of her views on the military." One letter added: "Warning: she is a pacifist."

All this attention is a reflection of the revolution in communication, a revolution that can inform hundreds or thousands of people instantaneously of a happening and forward messages everywhere all at once. In this case, specialized Internet news groups such as <www.sci.military.naval>, <www.soc.veterans>, <www.alt.military>, and <www.FreeRepublic.com> presented my letter with various unQuaker replies. As one writer confirmed, "By now your e-mail address is all over every military establishment this side of heaven itself." I hope all these e-mails jam up your computer," said another.

Over 2,000 e-mails later (the peak in one day was over 150) I can now analyze.
some of the basic themes. First, what stands out is the rage: venom poured forth in message after message from those who live a harsh life toward one who clearly does not. For example: I am called a “menace to the young”; “a disgrace to an already disgraceful profession (social work)”; “a radical feminist”; “a lesbian who belongs on an island with others of her kind”; “a comrade of Hanoi Jane”; “a holdover from the ’60s—were you a flower child?”

Sample comments sent to my university dean and president are: “I can’t believe you allow a socialist to teach at your university.” “Send her packing.” “In case you are unaware of what the professor is up to, here is a copy of her letter.”

Sarcasm was frequent, as in “I can’t wait to get back to work harassing women and polluting the environment.” As were disclaimers: “We are the true social workers.” “We endure incredible hardships so that you can voice your idiotic opinions.”

Whereas the military officers often spoke of me in the third person to their friends, army wives and parents of servicemen and -women tended to be more direct. Instructions to me were to: “Get your head out of the sand!” “Resign at once and take the first plane to some communist country.” “Come down from your ivory tower and see the real world.” “Join up or shut up.” “Fall down on your hands and knees and thank the men and women in the military for the freedoms you seem so willing to abuse.”

Looking back over these reams of angry accusation, re-reading them or really reading them, I am able to get a sense of something that goes beyond the bravado, namecalling, and stilted military rhetoric. I am able to grasp their suffering and even feel from their point of view, their bitterness against an unexpected outside attack, an attack by a civilian no less, and one who enjoys a life of relative ease. What does it mean, I wonder, to live a regimented life in isolation from family and friends? And to be at the constant beck and call of barking officials in uniform?

No longer can I disregard their stories, stories of risky missions and heroism and grief. Many such personal narratives are punctuated by pleas of “Don’t delete”; or “Hear my story.” Getting beyond the insults, then, I do hear their stories and in so doing enter a different landscape, far from the sanctuary of my academic office. I learn, for example, of the disabled veteran who can’t sleep because of nightmares of war. And from one distressed army wife, I am informed of economic hardships. “Do you know my husband is paid so little,” she writes, “that we qualify for food stamps?” Another woman, a doctor whose children went through Berkeley on ROTC scholarships, confides at the end of her letter, “You see, their father was a marine who was killed in Vietnam.”

Even many of the sarcastic but revealing comments from infantrymen contain overtones of suffering. “I hope you sleep well tonight,” writes one father. “I too would like to sleep at home with my wife. We have a baby on the way but I am being shipped thousands of miles away.” Finally, there are a number of men who write of the lives they save, those of Serbs and Albanians in the Kosovo conflict.

We are good people living hard lives: this is their theme. “We risk our lives so that you can have the academic freedom to attack your military protectors.” Resentment of civilians and especially academics “in the ivory tower” is another theme echoed throughout the communications.

To those who have shared a part of their lives with me I send personal responses geared toward the realities they face. “I am not trying to attack people in the military,” I might say, “only the military industrial complex itself and its impact on the university. There are many good people in the military, and you sound like one of them. I am a Quaker myself and against war.” Judging by follow-up correspondence, Quakers receive a measure of respect in military circles. “Oh, I just wanted to know where you were coming from,” commented one writer. “I respect your religious views; recall my original message,” said another. Among the most well-meaning responses, I have received invitations from public relations departments and other authorities for tours of West Point, the Air Force Academy in Colorado, and even a submarine voyage.

The most moving telephone call (admittedly, most of these calls were far from moving) came from a gay ex-army captain who had been forced to choose between his career and his lover. Talking to me marked a turning point in his life, he said. He went from despondent to agreeing to check out a career in social work in the course of his call.

The most compelling story came in the form of a confession from a Department of Defense employee, formerly an enlisted man:

I served in the Army for four years to include the Gulf War. I have been a witness and culprit to the wanton destruction of the environment. The cost of repairs, some of which are irreversible, ranges in the millions of dollars not to mention the intangible consequences such as how the locals tend to view the American military in their little village (e.g., Somalia).

Your letter which is being circulated around the DoD along with a copy of the rebuttal of some foolish young officer is being used to further lionize the role of the military in today’s global environment and our invaluable service to our nation’s mission. I understand that you were not questioning the moral fabric of those who serve. Keep the faith!

Military Attitude

My father-in-law in Navy whites, my husband in Air Force blues, sat at the long trestle table discussing war tactics. I poured steaming liquid from the silver coffee pot into thin porcelain cups.

It was all very civilized: the discussion of battles won, the valor of men, the duty to God and country, the excitement over new weapons. Acts of heroism grew large, hovered over the table.

My protests came from a burgeoning belly, anguish that lives could be played as part of this game. My insides turmoil over toast and marmalade. But then, back then, women, especially young expectant mothers, were to be seen not heard.

We were in the service of our country. Our opinions did not count. Silence bought family union. Anger grows with age.

—Joanne S. Scott

Joanne S. Scott lives in Chestertown, Md.

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The Cipherer

Bartimus ran a counting house, hard by a wharf in Nantucket. He'd made seven voyages, the Sandwich Isles and the gales around Cape Horn, then taken his lay to craft this godly life. When the springing breeze whipped whitecaps across the blue blue bay, he would pray for God's touch. Awakened by the daybreak babble of his infant daughter, he asked for a sign. And after lung fever took his wife, while cemetery elms danced on the wind, he went back to his desk, marooned by God, to do his sums.

—Benj Thomas

Benj Thomas is a member of Bethesda (Md.) Meeting.

A Young Adult Friends Gathering
Growing Closer to God and Each Other
Michael Van Hoy & Eileen Flanagan • Sept. 2–4

All Friends age 18 to 40 are invited: Come enjoy yourself and each other laughing, deepening our way to richer relationships, praying, singing, seeking, grubbing and doing yard work. We'll try to have a deep thought or three, and talk relationships with Eileen, who writes about them, and Michael, who claims to be the happiest married man there is. See you there!

Other early autumn events
Dialogues with Jesus from Gospel of John • Sept. 29–Oct. 1
Inquirers Weekend: Basic Quakerism • Oct. 6–8
Mindfulness Practice for Educators • Oct. 13–15

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A Missed Funeral

For Alison DesForges

Once many years ago, I left for home on Route 45 out of Lewisburg, Pennsylvania.

It was early Saturday morning in October, the sun rising in the blue sky, the well kept farms ripe with the labor of the year, the old Dutch barns and farmhouses from a picture book, the distant mountains close to heaven,

Alone in the car on a newly paved road.

Suddenly, directly in front of my left wheel was a patch of blood, guts, and fur of some unrecognizable creature, who, but yesterday, had been tending to life with family, friends, or alone, who, when crossing the road, had been smattered by the lights of a killer car.

Should I swerve?

There was no danger of hitting an oncoming vehicle.

Should I keep going straight and re-run over the mash of bright red and brown?

Many thoughts can pass in a few split seconds, but not time enough for a well-considered decision.

I did not swerve.

By the moment the rear tire had run over the mash, I regretted.

Sure, no one saw that I did not swerve—except me—and God.

Sure, this was not a pet to be buried with ceremony in the back yard.

Sure, I could not have brought the small creature back to life.

Yet, I had, so to speak, missed the funeral.

I had not shown my respect for the being that had been scurrying about on his or her life’s work but a few short hours ago.

As the years go by I reflect on that missed opportunity. In the great affairs of the world and cosmos, even in the material world off Route 45 this petty decision makes no perceptible difference. But it does.

—David Zarembka

David Zarembka lives in Gaithersburg, Md.

When Alison DesForges was investigating the 1994 genocide in Rwanda, she drove up a grassy road to a church where a massacre had occurred. As she got out of the car, she stepped on the remains of a small child, flattened by numerous unsuspecting vehicles.
Leaving the Shadow Behind

What is the shape of grief, the shadow cast on a wall, never moving? Or moving only as our light moves, giving a different perspective, yet always there?

This is how we speak at memorial services—seeing the shadow from different parts of the room, all seeing the shadow—but differently.

After we leave the shadow will dissolve into light.

—John Kriebel

John Kriebel lives in Mt. Holly, N.J.

Shadow and Substance

My shadow does not age, the silhouette at seventy much the same as three. Intimation of eternity, suggestive of stability. What then is the substance of shadow? Surely it cannot be me.

—Jonas Mather

Jonas Mather lives in Levittown, Pa.

Death

Death is only death when love comes; After said night, there is a following.

—Brian McKenney

Brian McKenney lives in Whittier, Calif.

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For at least ten years, I took meeting for worship for granted; I was young and healthy, and I dropped in to meeting if I wasn’t doing something else. When suddenly diagnosed in 1993 with a devastating illness that has made me mostly bed-bound, my attitude changed radically. Suddenly meeting for worship in the presence of others became precious.

Corporate worship differs vastly from worshiping alone. There is a tremendous power in our bearing witness to each other’s sufferings, joys, courage, and revelations. In a gathered meeting a synchronicity often evolves that results in an astonishing feeling of a group being led together. When we wait together, we somehow become more open to spiritual knowledge.

I only go to meeting a few times a year since losing my health, but how much more I appreciate and treasure each short hour of worshiping together. How sad I feel when people are so casual about what time they arrive; if only they could see, without suffering a catastrophe, how much this hour gives us.

Because one in four of us will experience a lengthy mobility impairment from illness or injury, and we all (if we’re lucky) will age, the question of access to corporate worship touches all Friends. I wish to suggest a few ways to preserve the vital corporate worship experience for homebound, hospitalised, or otherwise physically challenged Friends:

1. The responsibility for noticing absence lies with the meeting, but homebound Friends need to ask their meeting for home worship if possible. I try to avoid making people guess whether phone calls about worship would be welcome or not.

2. People attending meetings should try to notice absence as much as presence at worship. Call or drop a note asking the absent Friend what she or he needs in order to worship. If attending at the meetinghouse is a possibility, it may be a ride, a wheelchair push, help with a few steps, or an armchair or microphone in the meeting room.

3. Those of us who cannot get out might love to have one or two people come to us to worship together. If we are quite debilitated, one person for a short worship session will be wonderfully sufficient; a group can be overwhelming.

4. In a pinch, especially when there is a memorial meeting for worship that I cannot attend, I will settle in for worship at home at the same time the corporate worship is scheduled. This does indeed create a connection from afar.

5. Another remedy, especially good for snowy First Days when I know several of us will be home, is to hold meeting for worship on the telephone with another Friend. You have to experience a gathered meeting of two over the phone to know that it really can happen!

The desire of the homebound for corporate worship may burn just as strongly as that of anyone who physically arrives each First Day at the meetinghouse.
Southeastern Yearly Meeting

Southeastern Yearly Meeting met for our 38th annual sessions from April 19 to 23, 2000, at United Methodist Life Enrichment Center on the shores of beautiful Lake Griffin in Leesburg, Florida. While we enjoyed watching the ospreys, egrets, and many other beautiful birds at this naturally alive area, we also observed a warning to keep our children away from the mating and aggressive alligators on the lake shore. We were dismayed to learn that many alligators are dying, perhaps from toxic algae blooming in the lake.

Our theme was “Peace,” and each of us found a way to celebrate the theme. Our elementary-school-age Friends constructed a peace walk to which everyone was invited. We particularly enjoyed their idea of a “peace station” where you can fill up with peace when you run out. Our middle-school teens participated in “Help Increase the Peace” workshops, facilitated by Peter May of the Southeastern Regional Office of AFSC. Our high school teens explored “Creativity in Resolving Conflict” with hands-on activities.

The adult consideration of “Peace” was led by Joe Volk, our Walton lecturer, who is also executive secretary of Friends Committee on National Legislation. In our early workshops, Joe challenged us with the question: “What can we do today that will make a difference 100 years from now?” Many Friends took Joe’s question to heart. We are not at this time certain quite where the Spirit is leading us on this, but one thing that we will be examining is the proper use of the yearly meeting’s unrestricted invested funds. In the lecture later in the yearly meeting, Joe inspired us with his account of his spiritual journey.

We heard reports on our yearly meeting project in Nicaragua, Pro-Nica, which is supported by Friends around the world. Vital programs sponsored by Pro-Nica provide help for women in childbirth, assistance for street kids, and ceramic water filters for a supply of safe drinking water. Libraries supported by Pro-Nica furnish a safe-haven, as well as a place for study for children who live in dangerous neighborhoods. The Amigos Construction and Community Development Corporation, also a project of the yearly meeting, has encouraged meetings in our hurricane-prone area to establish a disaster response plan and to consider how we may participate in the development of a Quaker disaster response project.

Our Cuban Quaker Project has provided Alternative to Violence Project training for Cuban Friends, as well as needed funds for the rebuilding of meetinghouses. We are keenly anticipating sending Southeastern Yearly Meeting Friends to participate in Cuban Friends’ celebration of 100 years of Quaker presence in Cuba this November.

One of our members, Daniel Vaughan of DeLand Worship Group, spoke of his spiritual leading to offer himself as a candidate for the U.S. House of Representatives. We heard the concern of Winter Park Meeting that we request that our governor, Jeb Bush of the state of Florida, declare a moratorium on capital punishment, as has the governor of Illinois.

We continue work on our Faith and Practice, approving a new section on “Death, Dying, and Bereavement,” and having a threshold session on the section on “Friends Meeting for Business.”

Through the entire yearly meeting, we felt a deep and precious sense of Spirit-filled community. Perhaps our sessions can best be summed up by a sentence from our Spiritual State of the Yearly Meeting Report: “All of Southeastern Yearly Meeting is grateful to be a part of such a wide spiritual community that transcends our physical distance from each other and helps us to live led by the Spirit through the ever-present transforming power of the Love of God, Christ, the Inner Light, Goodness.”

—Stephen W. Angell, clerk
University of Washington is creating a Gordon Hirabayashi Professorship for the Advancement of Citizenship, to be awarded to a faculty member "whose work most captures the spirit of Dr. Hirabayashi's vision and commitment to civil liberties." This endowment will be matched with $250,000 by the State of Washington Distinguished Professorship Trust Fund, provided that donors pledge at least $250,000 to the fund by September 1, 2000. Gordon Hirabayashi, a student at University of Washington when the United States government ordered Japanese Americans to report to internment camps during World War II, was certain that his constitutional rights as a U.S. citizen were being denied and refused to comply with executive orders, for which he was imprisoned. Forty years later his conviction was overturned. A pacifist, he became interested in Quakers, and in 1941 he joined University Meeting in Seattle. He felt great spiritual and personal support from Friends while in jail. After nine months there, Clarence Picketts and Homer Morris of AFSC helped arrange for Gordon to leave prison on bail to work in a relocation position in Spokane, out of the restricted coastal area, where, while waiting for hearings on his Supreme Court appeal, he was able to help relocate other Japanese Americans out of internment camps. For information about the fund, contact University of Washington Foundation at (206) 616-2464.

A statue of Peace Pilgrim will be dedicated at United Nations University for Peace in Costa Rica on November 19, 2000. The suggestion for placing a statue of her there, next to that of Mahatma Gandhi, was made several years ago by Robert Muller, former Assistant Secretary-General of the UN and chancellor emeritus of the UN University for Peace. Peace Pilgrim, who died in 1981, began walking as a peace witness in 1953 at age 46, crossing the United States many times and logging more than 25,000 miles. She received no financial support, kept no money, and depended from day to day on food and bed provided by people who encountered her in her pilgrimage. She talked with whoever would listen to her message to "Overcome evil with good, falsehood with truth, hatred with love." A newsletter, Friends of Peace Pilgrim, is available for information call (909) 927-7678; visit the website www.peacepilgrim.com, or e-mail <peacepilgrim@znet.com>.

More Friends continue to witness against the death penalty. In Missouri, John and Reva Griffith, parents of a son who was murdered, testified before the Missouri Senate Civil and Criminal Jurisprudence Committee in support of a bill calling for a moratorium on the death penalty in the state. "We are two Missouri citizens who have experienced the murder of a son and trial, conviction, and execution of the man charged with that murder. And after living through that nightmare we want you to know that we agree with those who claim that the present system is seriously flawed. We believe that it is time for true political leaders to put aside the usual rhetoric of 'being tough on crime' and declare a moratorium on executions," John Griffith said. -Penn Valley Meeting newsletter

Montana Gathering of Friends was one of the cosponsoring organizations of a two-day program, "The Death Penalty in the 21st Century: A Community Dialogue," held recently in Lewistown, Mont. The program included talks, a panel discussion, and small group discussions on the history of the death penalty, the role of capital punishment in American culture, and the death penalty in the 21st century. -Montana Association of Churches
Upcoming Events

• August 31—September 3—24th annual Quaker Lesbian Conference, at the Dominican Retreat House, a conference center outside Philadelphia. With a theme of "Come to the Well—Filling Up and Spilling Over," the weekend will offer silent worship, worship sharing, singing, workshops, meals, and fun activities. This is a conference for Quaker women, or women who are familiar with Friends, who are lesbian, bisexual, or moving toward these identities. Registration closes on August 24. Call (215) 990-5203 or (732) 873-8835, or e-mail <QLConf@aol.com>.

• September 1-4—North Carolina Yearly Meeting (FUM)

• October 20-21—The Ministry of Writing: An Annual Colloquium, at Earlham School of Religion, Richmond, Ind. Donna Jo Napoli, children's book writer, is the featured speaker; workshop leaders include C. Michael Curtis, senior editor of Atlantic Monthly; Barbara Mays, editor and publisher of Friends United Press; David Yount, religion columnist for Scripps Howard, and several others. For information contact J. Brent Bill, (800) 432-1377, e-mail <billbr@earlham.edu>.

(The annual Calendar of Yearly Meetings is available from FWCC, 1506 Race St., Philadelphia, PA 19102.)

Opportunities

• The Indian Committee of Philadelphia Yearly Meeting is looking for new members. The committee aids Native American projects and has worked since 1795 to improve relations between Friends and Native Americans. Anyone interested should contact Lois Kuter, 169 Greenwood Avenue, #B-4, Jenkintown, PA 19046, call (215) 886-6361, or e-mail <kuter@cymer.net>. —Peace Piece, Haddonfield (N.J.) Quarterly Meeting

Resources

• Earlham College Library and its Friends Collection and Archives have created an obituary index of The American Friend, the predecessor of Quaker Life that was published from 1894 to 1960, on the Web at <http://www.earlham.edu/~libr/quaker/obituaries/main.htm>. The American Friend was an organ of Gurneyite Quakers, published in Philadelphia, and then the communication piece for Five Years Meeting from 1912 to 1960, published in Richmond, Ind. There are approximately 13,000 entries in the index.—Thomas Kirk, Earlham College Librarian
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**Books**

The Clouded Quaker Star: James Nayler 1618-1660


In reading The Clouded Quaker Star, I was struck by the thought that there are several James Naylers, that is, several ways to see Nayler’s life and meaning for Friends. For example, there is the little-known theologian, whose descriptions of the Quaker experience are powerful and challenging, both in how they articulate core Quaker insights and in how they speak with a unique voice of individual experience of the Spirit of Christ at work.

Then there is Nayler the suffering servant, who represents a more subtle, complex, and sacrificial figure than George “stiff as a tree and pure as a bell” Fox. And there is Nayler the warning, the Lucifer figure, beloved and brilliant at first, whose extravagances led Friends (especially Fox) to balance group discernment against individual inspiration.

Massey’s dramatization of James Nayler’s life will present his story to an audience wider than that reached by Bittle’s or Damrosch’s biographies, and I encourage Friends who know Nayler largely through his “dying words” or the Boulding sonnets to read this book appreciatively. It is important, however, to remember, as Massey says in her concluding section, that it provides only a starting place for the exploration of a large continent. It might be said that her book introduces us to only one Nayler (the suffering servant), but leaves the reader wanting to know more about the others.

What The Clouded Quaker Star gives us is a compact narrative of the main documented features of Nayler’s life. His pre-Quaker phase as a member of Cromwell’s New Model Army is little known and yet was probably the period in which a major part of his spiritual formation took place. As with other founders of the Quaker movement, the Parliamen­tarian hopes for the establishment of a Godly realm provided an exhilarating and prophetic vision, which was dashed by the realities of power politics in England’s very earthly commonwealth. Seeking souls like Nayler’s were left still famished for the real enactment of Word of the Lord and stung by “the experience of defeat,” as Christopher Hill wrote.

When George Fox encountered Nayler and pulled him into a fellowship of other stones rolling down the same hill, God was already working in James, stirring his life. James began to feel the call to go out from his family, to do God’s will, and one day he just left the house with no farewells—a stark story, which even contemporaries found extraordinary.

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**Ad Interpretation**

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**August 2000 FRIENDS JOURNAL**
In the early Quaker movement, Nayler was one of Fox's brethren, of similar age, and with more kinds of outward experience feeding his inner life. Given George's masterful personality, James and others ceded many kinds of leadership to him in time (and Friends know how many kinds of leadership there can be), but not all.

The complexity of the lives brought together showed up in the relationships among the Publishers of Truth. The tension that destroyed the Fox-Nayler friendship was fed by some sense of competition, and perhaps something more. For no one could see what was to come out of the gathering of Children of the Light—and what was this treasure that they had found? The naming, exploration, and boundaries of it were a preoccupation of all the early preachers, and Fox more than most was concerned for the survival of the movement as an outward fellowship: this one, founded on rock, had to survive in witnessing to all those founded on the many kinds of sand found in the world.

So much was at stake!

It has been conjectured that Nayler's gifts and eminence became grounds for envy and competition between him and other early leaders, though the tension apparently was greatest with Fox. James's intensity, his identification of suffering as essential to redemption, and his great personal appeal as counselor as well as controversialist added to his popular stature. Aside from any considerations of rivalry, Fox's concern might have been: was James setting or discovering the direction the movement was to take?

The question was answered by Nayler's fall, which the burdens of the day, but also Nayler's own failures of discernment, hastened in truly tragic fashion. During much of 1655–6, James was a focal point for the London campaign of the Publishers of Truth: preaching, counseling, and writing at a ferocious pace, often with little help and little break. Letters from the time give intimations of the strain that was building in James, noticeable and disturbing to his colleagues (including George Fox and Margaret Fell, whose epistolary contact with James was frequent—keeping a close eye on him, it seems). The sense of pressure and inward poverty that arose during this time of great labor was exacerbated in James's case by the fact that he was ascetic in many of his practices and like others used fasts as penance and spiritual nourishment.

Extended fasting, overwork, and a kind of exaltation in the success of the great London mission can perhaps explain in some measure James's susceptibility to the adulation given him by a small, predominantly female group of enthusiasts. It was common in those days for grateful souls to address their spiritual
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Heroes in rather extravagant language, but James at the time had not the presence of mind nor discernment to see the praise and ecstasy aimed at him as a vicar or even a kind of avatar of the living Christ reach dangerous levels and have spiritually deluding effects on his followers and himself. Here the sense of rivalry or resentment with Fox played an important role, because (as he himself later wrote), James was unable to see that some of the warnings and rebukes he received from George and others were well-founded: "...so letting go that little of the true Light which I had yet remaining in myself. I gave up myself wholly to be led by others, whose work was then wholly to divide me from the Children of Light; which was done, though much was done by diverse of them to prevent it and in ... tender love many labored to have stayed me with them."

In the fall of 1656, in a sorry recollection of Jesus’ entry into Jerusalem, James was led through the gates of Bristol, with his little band of followers calling “Holy, Holy, Holy, Lord God of Hosts” and all the rest. James was arrested and, in an irregular process, eventually tried and convicted as a blasphemer by Parliament itself. James was publicly humiliated, tortured, and incarcerated for the rest of the decade. The Quaker movement was scandalized in every sense of the word.

Critics could point to Nayler as proof that Friends and Ranters were kindred extravagant spirits at bottom, and a danger to the souls and peace of the kingdom. Leaders among Friends were brought to see how their spirituality could be deceived and derailed by too great a trust that inward movements were all Christ’s doing, and much of the system of corporate discernment and Quaker caution dates from Friends’ attempts to absorb the lessons of “Nayler’s fall.” We are still living with the aftereffects.

It is easy to cast Nayler as the suffering lamb against the authoritarian Fox, and in fact George does not come across credibly in the Nayler episode; his rebukes were often rough and sometimes brutally arrogant. As Massey emphasizes, Fox with Fell and others closest to him rarely speak of Nayler after this, and every reader of the record suspects a lasting grudge. There was also, perhaps, a lasting regret on George’s part, and a desire to respond constructively, as Emilia Fogelklou argues in her pamphlet *The Atonement of George Fox.*

The documentary record is infuriatingly thin on the relationship between James and George, and similarly there is really little evidence about Nayler’s relationships with anyone else, including his wife, Anne. The most documentation we have is of Nayler’s ministry in print and of his fall. It is very tempting...
to fill in the gaps, but the gaps of evidence remain to tease and invite the scholar and the poet to speculation.

Massey’s book will introduce readers to some aspects of Nayler’s personality and story, but three areas are worth mentioning in which the reader must read with caution or seek information elsewhere. First, as previous biographers did, Massey builds a story within a story about the relationship between Nayler and his wife. There are a few incidents and letters to build on, but given the differences in language from the 1600s to our day, it must be said that Massey’s sympathetic assumption of a tender if difficult relationship seems unwarranted by the facts. The same information might lend itself to quite a different reading, as has been suggested for example in Leo Damrosch’s book *The Sorrows of the Quaker Jesus* (the best available scholarly treatment of Nayler).

This leads to the second area for caution, which is Massey’s reading of the Fox-Nayler relationship. This is a mesmerizing topic and demands imaginative treatment, but again, the reader new to this subject should know that there is as much silence in the record as positive evidence. So Massey’s portrayal is effective and quite possible, but we can’t know what George thought, what James was really like in person, and what body language and fleeting words passed among the Publishers of Truth as they met and worked together, building up the web of relationship that bound them.

Finally, Massey’s book is basically silent on Nayler’s theology. For a brief but pivotal period, Nayler was perhaps the most effective Quaker controversialist and preacher, and his writings provide an important window into the experience of life with the Spirit as it felt, and seemed to mean, in those critical years of birth.

So we still lack the “Quaker biography” of Nayler that will take into account the scholarly work on the man and the period and yet will tell the story with attention to its meaning and implications for us as people of the Spirit—brothers and sisters of Nayler as well as of Fox, Fell, and Penn.

Nevertheless, I trust that *The Clouded Quaker Star*, movingly and sensitively told, will draw readers to seek the depths in early Quakerism that lie mostly unexplored, in Nayler and others (even Fox). These depths hold much instruction for us today as we seek to live our own lives in the Spirit.

—Brian Drayton

Brian Drayton, a member of Weare Meeting in Heniker, New Hampshire, is an ecologist working in science education and a recorded minister in New England Yearly Meeting.

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Friends Journal August 2000
Wilbert Johnson - Williams-Denise Johnson-Williams was a delegate for AFSC at a conference in the week of 1999, which he met his wife, Nina Caves-Rawley-Christopher Rawley, on April 22, 1911, in Snow Camp, Alamance County, North Carolina, to John and Ila (Newlin) Braxton. The Braxton farm was deeded to William "the Planter" Braxton in 1761 by the Earl of Granville and is the oldest North Carolina land grant still owned by the original family. Educated at Eli Whitney High School in Snow Camp, Wilbert received a Bachelor's Degree from Guilford College in 1932; a Master's Degree from Haverford College in 1933; undertook postgraduate work in physics from 1942 to 1944; and received an Honorary Ph.D. from Haverford in 1976. While a student at Guilford College, he was the N.C. State Association of Colleges tennis singles champion in 1931-32. He continued to play tennis until 1951, when he was 80. Wilbert began his career as a Quaker educator at Friends Boys School in Ramallah, Palestine, in 1935, where he met his wife, Nina (Piper) Braxton. He then taught mathematics and science at Olney Friends School, Barnesville, Ohio, from 1936 to 1942, and returned as principal from 1944 to 1947. He taught physics at Stanford University from 1942 to 1944 while researching x-rays and working toward a Ph.D. In 1947 Wilbert accepted a job teaching physics and chemistry at William Penn Charter School in Philadelphia, where he served as headmaster from 1967 until his retirement in 1976. During his 29 years at Penn Charter, he developed a style for dealing with students and faculty members that a visiting accreditation committee lauded as "calm but effective leadership, quiet enthusiasm, and spirited conviction." In 1957-58, Wilbert worked as director of the foreign exchange program of AFSC. During these Cold War years, he was a delegate for AFSC at a conference in the USSR entitled "Peaceful Uses of Atomic Energy." Wilbert and his wife Nina also influenced many children and youths through Quaker summer camps they directed from 1940 until 1962. These included some of the first AFSC workcamps, Camp Otis, Camp Dark Waters, and a Quaker Youth Pilgrimage in England. Following retirement, Wilbert and Nina became members of the Foulkeways retirement community in Gwynedd, Pa. Wilbert's publications include "This I Remember" (1979); "William Braxton, Planter, and His Descendants" (1999); "A Glimpse of Farm Life in a..."
Quaker Community” in Southern Friend: Journal of the N.C. Friends Historical Society (1993); and “Absolute X-Ray Intensity of Alpha Line of Copper” in Physics Review, Stanford University (1944). He was a member of Gwynedd (Pa.) Meeting, AFSC; Rotary Club of Philadelphia International Friendship Committee; Upper Gwynedd Township School Board; and Country Day Schools Headmasters’ Association. Wilbert was predeceased by his brother, Howard T. Braxton, and his sister, Evelyn Cox. He is survived by his wife of 61 years, Nina P. Braxton; sons Lowell P. Braxton and John W. Braxton; daughters Nancy E. Braxton and Jane Braxton; eight grandchildren; and two great-grandsons.

Darlington—Mary Louise Dallett Darlington, 98, on May 1, 2000, at Barclay Friends, in West Chester, Pa. Born in Cheyney, Westtown Township, Pa., Louise (as she was known) was the daughter of the late Alfred Sr. and Agdele Baily Dallett. After graduating from West Chester High School in 1919 and from Goucher College in Baltimore, with an A.B. in English in 1923, Louise taught junior high school in Chambersburg, Pa., and in Glenridge, N.J., until her marriage in 1929 to David S. Darlington. After living in Denver, Colo., from 1942 to 1950, she moved to Cheyney and worked as a teacher in Kennett Square. Later, she taught fourth grade at Westtown Thornbury until her retirement in 1970. Louise was a member of Chestnut Street Meeting in West Chester, West Chester Meeting, and Midddown Preparative Meeting, where she served as clerk from 1955 to 1995. She was a member of the West Chester Bird Club, Chester County Historical Society, Friends Historical Society, Retired Seniors Volunteer Program, YWCA, NRTA, Wilmington Coucher Club, a Girl Scout leader, a 4-H Club leader, and a United Way volunteer teaching English as a second language. She is survived by daughters Dorothy D. Troutman, Mayland D. Crosson, and Martha D. Russell; 12 grandchildren; and 13 great-grandchildren. She was predeceased by her husband David and daughter Catherine Kiburn.

Reber—Elwood Franklin Reber, 91, on December 9, 1999, at his residence in Denton, Tex. He was born on June 24, 1919, to Aquilla and Irene Reber in Reading, Pa., where he grew up and worked until he left for Berea College, Berea, Ky., in September 1946. He earned an A.B. in Chemistry from Berea in 1948, a M.N.S. in Nutrition from Cornell University, and M.S. and Ph.D. degrees in Chemistry from Oklahoma State University. He married Alta Mae Davis on December 18, 1942, in Danforth Chapel at Berea College. Elwood taught at several universities during his career, including University of Illinois, University of Massachusetts, and Purdue University. In 1961-62 he was a Fulbright Fellow at the College of Agriculture and Veterinary Medicine in Denmark. In 1974 he came to Texas Woman’s University, Denton, Tex., as Dean of the College of Nutrition, Textiles, and Human Development, and Director of TWU Research Institute, where he continued until his retirement in 1987. During his career he also served as a consultant/visiting lecturer in Kenya, Turkey, France, England, and Korea. Elwood joined the Religious Society of Friends while a graduate student at Cornell University.
A leading for nonviolence, he requested conscientious objector classification from his draft board in 1944 and was assigned to work in Civilian Public Service camps during World War II. He strongly supported AFS's effort to promote peace and became interested in its efforts to relieve world hunger. In his research he focused on irradiation of foods and grains, aiming toward a positive impact of this method of food preservation on world hunger. He was involved with the World Health Organization and was especially pleased to be a mentor to many foreign students whose goal was to go back to their countries and practice the knowledge they had learned under his direction. He served as clerk of Urbana/Champaign (Ill.) Meeting, treasurer of Dallas (Tex.) Meeting, and on numerous committees in Mt. Toby Meeting in Leverett, Mass. He was a representative to a Friends World Committee meeting in Kenya, and at various times he was a representative to AFS and FCNL. Elwood is survived by his wife, Alta Mae; three daughters, Rebecca Erte, Margaret Beth Reber, and Ruth Reber; and three grandchildren, Dierdra, Joshua, and Elanna Bai.

Riley—David H. Riley, 50, in Pristina, Kosovo, on January 20, 2000, suddenly, of apparently natural causes. David was born on October 21, 1949, in West Chester, Pa., and grew up in Birmingham Meeting. He attended Westtown School from 4th to 12th grade, and graduated from Kalamazoo College (Mich.). At the time of his death, he was serving the United Nations High Commissioner for Refugees and was the top officer overseeing assistance. Always willing to be sent to the most dangerous areas, he had worked in Somalia, Pakistan, Ethiopia, Mali, and Bosnia and, in the words of UNHCR Special Envoy Dennis McNamara, was "an exceptional human being, much loved and respected by his colleagues." He was survived by his parents, Dorothy and Lyman Riley, of Kendal, Kennett Square, Pa.; his wife, Radhi, and 12-year-old son Kieron; brother Brian Riley and Jonathan Riley; and a sister, Patricia Thomas.

Riley—Lyman W. Riley, 82, in Kendal, Kennett Square, Pa., on February 3, 2000. Born in North Olmsted, Ohio, on May 15, 1918, he was the son of Frances Strickler and Walter H. Riley, a Congregational minister. He met his future wife, Dorothy M. Hayes, at Oberlin College, where they were both students. He was a conscientious objector in World War II and attended 57th Street Meeting in Chicago even as he was studying at the seminary to become a Congregational minister. After seminary training he held the position of minister in a Congregational Church before joining the Religious Society of Friends in 1949. For four years he was a librarian for Friends Historical Library at Swarthmore College, and then he served 22 years as librarian in charge of Special Collections at University of Pennsylvania. He was much interested in Quaker history and for several years was editor of Quaker History. Lyman was a member of Kendal Meeting. In addition to his wife of 57 years, he is survived by two sons, Jonathan B. Riley and Brian W. Riley; a daughter, Patricia L. Thomas; a brother, Wallace Riley; and five grandchildren. His third son, David, died two weeks previously.

U.S.-backed Economic Sanctions Against Iraq are killing thousands of children every month. Friends, we must speak for the children. Letters, postcards, e-mails, phone calls, and faxes to our Congress and our President can help get sanctions lifted so that children may live!

—Marjorie Schier, Fall Friend Meeting, Fallston, Pa.
Roche—Robert P. Roche, 72, in Wynnewood, Pennsylvania, on March 13, 2000, after a seven-month battle with cancer. A member of Haverford Meeting for more than 50 years, he was born in 1927 in Garden City, N.Y., and at the age of 15 started at Haverford College, where he was captain of the baseball and sailing teams and taught soccer at Friends School Haverford. He earned a Bachelor’s in English from Haverford in 1947. It was there that he met Priscilla Comfort Longstreth; Robert and Priscilla were married on April 17, 1948, at Haverford Meeting. In the following year Robert earned a Master’s in English from the University of Pennsylvania. The couple became active in the life of the meeting and helped organize a large group of young parents whose combined ages could not exceed 80. They held dances, covered dish suppers, and other family events. Many of their children attended Friends School Haverford, and it was always of great importance to Bob to support the positive relationship between the meeting and the school. He served as president of the PTA and was always active in the Spring Fair, Field Day, and Parents’ Workshop. He believed that Friends School Haverford was the single most important outreach tool that the meeting had, an asset to be nurtured, cherished, and celebrated. In 1950 he joined the John F. Rich Co. of Philadelphia as an associate, helping institutions solicit funds. In 1959 he went to the University of Pennsylvania as director of capital campaigns, and in 1968 he left it for Barnes and Roche, the international fundraising consulting firm he co-founded, based in Rosemont. A fundraising consultant for schools, hospitals, and museums, Robert was active in many organizations and received numerous service awards for his contributions. He logged thousands of miles as chairman of his company. Rather than raising funds, the firm counseled clients and social-service organizations in the United States and abroad about the mechanics of fundraising. Clients included his alma mater, Haverford College, and Colgate University, MIT, Princeton University, American University in Beirut, Bryn Mawr Hospital, and the Arizona Sonora Desert Museum. He served actively as chairman emeritus of the company until his death. For many years Robert served on the board of Haverford College and as the board's secretary, helping to guide the institution and its leaders through the challenges of the 1960s, '70s, and '80s. He was also active as a board member of the Lower Merion Conservancy. He helped the Narberth Ambulance with its building campaign, and served his community for more than 25 years as a volunteer fireman with the Merion Fire Company. When at home, he seldom missed a fire, thanks to an alarm installed inside his home. Friends and visitors were warned never to park in the Roche driveway, as the alarm might sound at any time—even during Thanksgiving dinner. He retired from the fire company in 1980 but continued to assist in fundraising. He also served as wise counsel to Friends School Haverford in its fundraising activities. Robert will be missed for his integrity, kindness, good sense, and deep compassion. He is survived by his wife, Priscilla; a son, Robert P. Jr.; daughters Elizabeth Roche Craighead and Barbara Roche Wille; and six grandchildren: Conor, David, and Nick Wille; and Meghan, Robert, and Stephen Roche.

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**FRIENDS JOURNAL**
Accommodations

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Coming to London? Friendly B&B just a block from the historic meetinghouse of the Quakers at London University. A central location for all tourist activities. Ideal for those traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1, 01222. Telephone: +44 (0207) 362-4718, Fax: +44 (0207) 362-5116.

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An oasis of calm in the heart of London? Yes, at the Quaker International Centre, where short-, medium-, and long-term accommodation is available as well as conference facilities. Excellent homemade food. For further information contact telephone: +44 (0207) 393-3722, or write to: 1 Byng Place, London WC1E 7H.

Coming to DC? Stay with Friends on Capitol Hill. William Penn House, a Quaker Seminar and Hospitality Center in beautiful historic building located five blocks east of the U.S. Capitol. Convenient to Union Station for train and Metrotro connections. Shared accommodations including continental breakfasts for groups, individuals. 515 East Capitol Street, SE, Washington, DC 20003. E-mail: <dpennhouse@quemgmt.org>. Telephone: +1 (202) 543-5560. Fax: (202) 543-8314.

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Books and Publications


Free Online Adult Religious Education Materials. Tasteful at various meetings. Emphasis on reading tradition and the Quaker way as a form of prayer sharing setting. Take our online Quaker attitudes survey. Web address is <http://home.at.net/~carywebber>.

Friendship Woman publishes essays, poetry, short fiction, and art by Quaker women. The next issue is on “Ethnic and Cultural Diversity,” deadline: August 15, 2000. To submit or subscribe contact Dept FJ, 1106 Cardwell Lane, Nashville, TN 37229 or write, <friendship@lucy.nc>. To order a subscription, contact the GFC Quaker Bookstore, 383-3722, or write to: 1 Byng Place, Nashville, TN 37229.

As We Opened: A History of the Atlanta Friends Meeting, McLean Friends Meeting, details leadership of John Yungblut with Martin Ing, 1975. 226 pp., $20.00 from AFM, 701 West Howard Avenue, Decatur, GA 30030.

Quaker Books. Rare and out-of-print, journals, memoirs, histories, inspirational. Send for catalog or specific titles. Virginia Quaker Bookshop, 14 Hydes Rave St, Hopkinson, MA 01748. Or visit our Web page at: <http://www.abebooks.com/home/HAINES>.

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Opportunities

Selected Pendle Hill Conferences: September and October

Consider a Costa Rica Study Tour. Jan. 25-Feb. 5, 2001. See the real Costa Rica! E-mail: <stuckey@jst.racsa.co.cr>. Write: Susan Stuckey, The Arizona, Montevideo, Costa Rica. Phone or fax: +506 645-5065.

Join the Friends Journal family! Friends Journal occasionally needs graphic design/ production help. Must be comfortable working in InDesign and Photoshop on a Mac and available to work in our office. Layout and typography experience, as well as familiarity with the Journal, is desirable. Great workplace. Send resumes and work samples to FRIENDS JOURNAL, attention Barbara Brown, 1216 Arched Street, PA, Philadelphia, PA 19107-2835.

To consider affordable retirement property near an established Friends meeting in the beautiful southeastern Arizona high desert, visit the website <arizonafriends.com>, or write to Rick Shughart, The Arizona Friends Community, 6567 North San Luis Obispo Drive, Douglas, AZ 85607.

August 2000 FRIENDS JOURNAL

Quaker Writers and Artists! Join the Fellowship of Quakers in the arts. FQA's goal is "to nurture and show forth the art, literary, visual, musical, and performing arts within the Religious Society of Friends, for purposes of Quaker expression, ministry, witness, and outreach. To this end, we will offer spiritual, practical, and financial support as way opens." Help build an international network of creative support and collaboration. Membership: $250.00. FQA, P.O. Box 1503, Philadelphia, PA 19102. E-mail: fqa@fqa.org. <http://www.quaker.org/fga>.

Monteverde Studies of the Arts, Monteverde, Costa Rica: "What Craft and Culture Meet." Participate in weeklong classes in a community founded by Quakers in 1951. Attend Quaker meeting. Take classes in ceramics, painting and drawing, textiles, stained glass, jewelry, basketry, woodwork, dance, photography, leatherwork, painting and drawing, veterinary medicine, and storytelling; cooking; also personality studies. Work in studies of your teachers and share in the same inspirationalلومينغس of the town. Residents are members of this multicultural community where North Americans and Costa Ricans live in seamless continuity. Brochure: (800) 370-3331, <www.mvstudios.com>. P.O. Box 766-F, Narberth, PA 19072.

Quaker House Ann Arbor has periodic openings for six- person intergenerational community based on Friends principles. (734) 763-7425, <quakerhouse@umich.edu>. <www.ic.org/ghaa>.

Travel to Tuscany and Provence
Taste of Tuscany and Friends in France programs offer each fall an all-inclusive experience: wine tastings, cooking, and cuisine in small groups of 8-12 people with excellent accommodations, food, and expert guidance. Guests stay at historic inns in the heart of Tuscany. For information: Mark Haskell, Friends and Food International, 1707 Taylor Street, N.W., Washington, D.C. 20001, USA. Tel/fax: (202) 736-4616, e-mail: <MarkHaskell@kendal.org>.

Seeking quiet? Healing? Deeper prayer? Study time? Individual retreat facilities. $30/day room, board, and guidance if desired. Hiking trails, Faith-based and interfaith. East Mountain Retreat Center, Loie Rose, Director (UCC minister and Ignatian spiritual director). Contact: John J. Landis, Executive Director, 212 Sixth Street, rear, State College, PA 16801, U.S.A. Contact: (540) 452-6717. E-mail: <www.eastretreat.org>.

Brocante, Country, Guest House. Relax in tranquil historic setting, enjoy panoramic views, log fires, imaginative rooms, full board. Contact: Brenda Taylor, Ponden House,Stanbury, Keighley, West Yorkshire BD22 9HR. U.K. Telephone: (01535) 635 673. E-mail: <picket@pickets.co.uk>.

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Director of Computing Services

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WEST LAFAYETTE-Unprogrammed worship at 10 a.m. on Sunday at 176 E. Stedum Ave., West Lafayette.

Iowa

AMES-Worship 10 a.m. Sun.; call (515) 252-2763 for place.

DES MOINES-Meeting for worship 10 a.m., discussion 11:00 a.m., Methodist Church, 4211 Grand Ave. 274-4717.

DUBUQUE—Worship 10:15 a.m., Sun.; unprogrammed. Summer schedule varies. Call (319) 556-3885 or (319) 558-8653.

JOHNSTON-City—Unprogrammed meeting for worship at 10 a.m. 311 N. Linn St. Call 351-2234.

WEST BRANCH-(HA) Unprogrammed worship at 10 a.m., 2nd Sunday worship includes business; other weekly discussions. Call (515) 378-0701.

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KANSAS

LAWRENCE-(HA) Oread Friends Meeting, 1146 Oregon. Phone: (785) 843-6442.

Kentucky


Discussion. Call (508) 877-4483.

SHREVEPORT—Unprogrammed. Phone: (903) 547-8526. <WWW.tulane.edu/~quakers>.

10 a.m. At 26 Benvenue Hall, 126 Benvenue Ave., Lexington, KY 40505.

JOHNSTON-City—Unprogrammed meeting for worship at 10 a.m. 311 N. Linn St. Call 351-2234.

Texas

DARLINGTON—Deer Creek Meeting. Worship 9:30 a.m., discussion and childcare. Phone: (410) 771-4583.

SALISBURY—Unprogrammed.

NEW ENGLAND FRIENDS HOME, 86 Turkey Hill Road, Northfield, MA 01342. (413) 774-3431.


10 a.m. at 26 Benvenue Hall, 126 Benvenue Ave., Lexington, KY 40505.

KALAMAZOO—Meeting for worship and First-day school first and third Sundays. (906) 299-0560 or 482-8872.

LAWRENCE—(HA) Oread Friends Meeting, 1146 Oregon. Phone: (785) 843-6442.

LINCOLN—Unprogrammed worship each First Day, 3rd Sunday, 64th Street and First-day school 10:30 a.m., Fair Street. (508) 754-3887. ATE. 28A. (508) 398-3773.


10 a.m. Mt. Hebron Meeting House, 126 Benvenue Ave., Lexington, KY 40505.

SUMMER: Each Sunday, 10:30 a.m. Meetinghouse, 5 Cadbury Road. Phone: (617) 876-6883.

10 a.m. First-day school. Year round. Call (207) 636-4149, or 754-3887.

WATERBORO—Unprogrammed worship, First-day school 10:00 a.m., Fair Street, 10:30 a.m. Frost School. Phone: (207) 636-4149, or 754-3887.

10 a.m. At 26 Benvenue Hall, 126 Benvenue Ave., Lexington, KY 40505.

228-0136.

10 a.m., discussion 9:30; childcare. Smith College, 10 Main Street, Northampton, MA 01060. (413) 585-1283 or 585-1284.

10 a.m. morning and First-day school 11:00 a.m., Fair Street. (508) 754-3887.

LARGO—Unprogrammed worship each First Day, 3rd Sunday, 64th Street and First-day school 10:30 a.m., Fair Street. (508) 754-3887.

EDINBURGH—Worship and First-day school first and third Sundays. (906) 299-0560 or 482-8872.

BOSTON—Worship 10:30 a.m. AMERiC BUILDING, 1086 Boylston Street, Boston, MA 02108. (617) 876-6883.

WEST FALMOUTH—Meeting for worship 10:30 a.m., 419 Edgemoor Avenue, Lexington, KY 40505.

10 a.m., discussion 9:30; childcare. Smith College, 10 Main Street, Northampton, MA 01060. (413) 585-1283 or 585-1284.

10 a.m. At 26 Benvenue Hall, 126 Benvenue Ave., Lexington, KY 40505.

SUMMER: Each Sunday, 10:30 a.m. Meetinghouse, 5 Cadbury Road. Phone: (617) 876-6883.

WATERBORO—Unprogrammed worship, First-day school 10:00 a.m., Fair Street, 10:30 a.m. Frost School. Phone: (207) 636-4149, or 754-3887.

BROOKFIELD—Unprogrammed worship and First-day school 10:30 a.m., 419 Edgemoor Avenue, Lexington, KY 40505.

KALAMAZOO—Meeting for worship and First-day school first and third Sundays. (906) 299-0560 or 482-8872.

LAWRENCE—(HA) Oread Friends Meeting, 1146 Oregon. Phone: (785) 843-6442.

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228-0136.

10 a.m., discussion 9:30; childcare. Smith College, 10 Main Street, Northampton, MA 01060. (413) 585-1283 or 585-1284.
RENO- Unprogrammed worship, for information call: 414-9400.

New Hampshire

CONCORD-Worship 10 a.m. Children welcomed and cared for. Memorial Day and 4th Day 9 a.m. on Francis St., North Congregational Church, 14 Copeland St. (603) 224-4749.

DOVER-Unprogrammed worship 10:30 a.m., 141 Central Ave. Childcare available. Contact: (603) 748-5180, or write: P.O. Box 98, Dover, NH 03820.

SONIC-Worship 2nd and 4th First Day, March through December at 10 a.m. Clerk: Shirley Leslie. Phone: (603) 332-5472.

HANOVER-Worship and first-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Sarah Putnam, (603) 643-4138.

KEENE-Worship group-unprogrammed 10:30 a.m. Children’s program, 615 State St., (603) 745-8036, or write 3 Davidston Rd., Keene, N.H. Call (603) 352-5255.

LANCASTER-Unprogrammed meeting at the Episcopal Rectory first and third weekly. Call: John Harker, (603) 780-7191.

MILLERSVILLE-Worship meeting for worship 10:30 a.m., 955 High St. (Mon.-Fri., 10:30 a.m.). Contact us at <WWW.nyym.org> or toll free 877-922-FRIENDS.

Mt. Kisco-Cropwell Monthly Meetinghouse Road, opposite Starwood. Worshl group 11 a.m. (914) 942-5251.

NEW PALTZ-Worship, first-day school, and childcare 10:30 a.m. 5 N. Main St. (914) 255-5791.

NEW YORK CITY: At 15 Rutherford Place (15th Street), Manhattan, (212) 988-5749. Meetinghouse: unprogrammed worship every First Day at 11 a.m. and 11 a.m.; programed worship at 10:30 a.m. on the first First Day of every month. Earl Hall, Columbia University: unprogrammed worship every First Day at 11 a.m. At 110 Schenecter St., Brooklyn: unprogrammed worship at 11 a.m. every First Day. Phyle, Rte. 13, (212) 777-8866. (Mon.-Fri., 9-5) about first-schools, monthly business meetings, and other information.

OLD CHATHAM-Worship for instruction 11 a.m. Powel Place, Rte. 13, (518) 736-4361.

ONEONTA-Butternuts Monthly Meeting, Worship 10:30 a.m. first Sunday, (518) 432-9395. Other Sundays: Cooperstown, 547-4540, Delaware, 826-5740, Norwich, 334-9433.

ORCHARD PARK-Worship and first-day school 11 a.m. East Orchard Union School, (716) 664-3749.

POPLAR RIDGE-Worship 10 a.m. (315) 364-5563.

POUGHKEEPSIE-Worship and Sunday school 10:30 a.m. First-day school 10:30 a.m. 1203 Kildonan Rd., White Plains, (914) 946-2235.

PURCHASE-Meeting for worship and first-day school 10:30 a.m. Purchase House, Rt 120 at Lake Meeting Station, telephone (914) 946-2235.

QUAKER MEETING-Worship 10 a.m. Easter to Thanksgiving, 177 Quaker Ave., (518) 744-4646.


ROCKLAND-Meeting for worship and first-day school 11 a.m. 80 Leber Rd., Blauvelt, (516) 735-4214.

Rye-Unprogrammed meeting for worship, 584 Milton Road, (914) 967-0539.

SARANAC LAKE-Meeting for worship and First School 11 a.m. 727 Madison Ave. Phone: 436-8812.

SARATOGA SPRINGS-Worship and First School 10 a.m. Phone: (518) 399-5013.

SCARCEFIELD-Meeting for worship, 11 a.m. year round; 10 a.m. in summer. Phone: (518) 472-6574.

SCHENECTADY-Meeting for worship and First Day school, 10 a.m. 930 Albany Ave., (518) 374-2136.

STATEN ISLAND-Meeting for worship Sundays at 11 a.m. Information: (718) 927-3543.

SYRACUSE-Worship 10:30 a.m. 821 Euclid Ave.

New Jersey

ATLANTIC CITY AREA-Worship 11 a.m., 57th St., Sun St. and Quaker Ave. between Center Grove Rd. and Sandwick Rd. (609) 626-2111.

CAPE MAY-Worship meetings mid-June through Sept., 4:30-4:45 p.m., north of first aid station. (609) 624-1165.

CRANBROOK-Worship Meetings, Rte. 130 at Riverton-Moorestown Rd. Meeting for worship 11 a.m., First-Day School 10 a.m.

CRIPPLES-Worship meeting 10:45 a.m. Old Market Pike, one mile west of Marlton.

CROSSWICKS-Meeting and First-day school 9:30 a.m., 300 Crosswicks Rd. (609) 285-3300.

DOVER-RAIN-Worship 11 a.m. 612 East Ave. Bay Ave. Welcome visitors (609) 987-3300.

EPPING-Unprogrammed. 10 a.m. on 1st and 3rd First Days. Friend, directly off Rte. 27. Clerk: Fritz Bell, (609) 855-2457.

GREEN-Worship for worship 10:30 a.m., Ye Greate St., Greenwich. (609) 451-8217.

HADDONFIELD-Worship 10 a.m.; First School follows, except Sunday. Babysitting provided during both worship and school. Friends Ave. and Lake St. Phone: 422-6422 or 422-5779.

MANASQUAN-Meeting 11 a.m., Rte. 35 at Manasquan Circle.

MARBURY-Worship 11 a.m. Meetinghouse.

MEDFORD-Worship 10 a.m. First-day school 10:30 a.m. Union St. Meetinghouse, (609) 952-8914 or info.

MCKLETON-Worship 10 a.m., First-day school 11 a.m. 711 Broad Ave. (609) 848-7449 or 835-0277.

MONTCLAIR-Meeting and First-day school 11 a.m., except July 8 and Aug. 10, 10 a.m. Park St. and Gorham Ave., Clinton, (609) 399-6781.

MORESTOWN-118 E. Main St. For meeting information call (609) 235-1961.

MOUNT HOLLY-Meeting for worship 10:30 a.m. High and Garden Sts. Visitors welcome. Call: (609) 261-7757.

MULLICA HILL-Meeting 9 a.m. First Day 9 a.m., July and Aug. 10 a.m. 109 Nichol Ave. at Hall St. (732) 846-8885.

NEW BRUNSWICK-Meeting and First-day school 10 a.m. Meeting only July and Aug., 9:30 a.m. 800 Park Ave. at Park Place. (732) 236-1318.

PLAINFIELD-Meeting for worship and First-day school 10 a.m., Wadsworth Ave. and Union St. 225 Watson Ave. at E. Third St. (732) 758-5737.

PRINCETON-Worship 9 a.m. and First-day school 11 a.m. 1st-4th Mon., 225 Quaker Rd. near Mercer St. (609) 737-7142.

QUAKERTOWN-Worship and First-day school 10 a.m. Box 500, Quakertown, PA 18951. Sunday school 10:30 a.m. 225 Quaker Rd. (215) 445-8485.

RANCO-STOWN-Meeting and First-day school 10 a.m.; meeting for worship 11 a.m. 137 Quaker Rd. (215) 445-8485.

RIDGEWOOD-Meeting for worship and First-day school 10:30 a.m. 520 Ridge Ave. (201) 445-8485.

SALEM-Meeting for worship 11 a.m. 9 a.m. July and Aug. Worship 10 a.m. East Broadway. Meetinghouse, 105 Main St. (609) 965-1819.

SEAVILLE-Meeting and First-day school 10 a.m., Main Shore Rd., Rte. 9, Seaville. (609) 624-1165.
Founded in 1930, Pendle Hill is preparing for a new century of service to the Religious Society of Friends and to the broader community of faith. There is a spiritual renewal and transformation that is taking place at Pendle Hill as it prepares to enter the next century. Our mission statement emphasized the need:

- to respond to the growing demand among Friends for preparation for service
- to provide continued support to Friends and others seeking divine guidance as they address the challenges of contemporary society.

A highlight of the Celebration was the opportunity to attend a workshop with former Pendle Hill teachers. Over three decades of outstanding teaching are shown in the adjoining photograph of Scott Crom (1960's), Bill Taber (1980's), and Eugenia Friedman (1970's). Rosalie Wilson, Mary Morrison, and Steve Stalonas also returned to give well attended workshops.

Paul Tinkerhess, Quaker songwriter and folksinger, gave an enthusiastic and warmly received fundraising concert for the benefit of the Young Adult Friends Leadership Development program. On another evening, Peter and Annie Blood-Patterson led the Pendle Hill community and guests in a Rise Up Singing Concert.

Judith Harvey, clerk of the Pendle Hill General Board introduced speakers and guests: Richard I. McKinney, a member of the Class of 1930, spoke of his experience working with teachers like Henry Hodgkin, Rufus Jones, Douglas Steere and Rabindranath Tagore; and Max Carter gave an address on the unique role of Pendle Hill in Quaker education. Janet Shepherd (not pictured) shared her story in illustrating the role of Pendle Hill in personal transformation and Paul Rasor (not pictured) gave a brief overview of the new Religion and Social Issues Forum.

[Image -1x1 to 599x793]