Among Friends

Working for Peace

Perhaps one of the most difficult dilemmas presented by our Quaker testimonies is the tension between seeking to address that of God in every person and those times when we feel clear that speaking Truth requires advocacy for justice in active confrontation with one constituency or another. One of the compelling challenges of Quakerism—not always realized—is to find the higher Truth that speaks to the condition of all parties concerned.

In “Dilemmas of Our Peace Testimony” (p. 11), Judith Reynolds Brown addresses some of these issues. She reminds us that peace and justice are inextricably bound together and that we must work for worldwide peace in community with others who share this aspiration. But she also recognizes that there is a place for confrontation and dialogue about differences. In the spirit of this latter insight, we offer you a collection of letters from the Forum (p. 4) received in response to our March issue, which focused on the Palestinian perspective in the current conflict in the Middle East. Judith Brown asks if it isn’t healthy “to air . . . reservations, deal with those tensions rather than complacently to leave them lying? Dialogue can bring out our differences, give life to our meetings, and tolerance to our hearts. We need it.” I hope that you will dialogue about the issues raised by our letter writers and share your thoughts with us.

This month we also touch on the work of two remarkable Friends whose lives were committed to the pursuit of peace, freedom, and social justice. Margery Post Abbott’s “Emily Greene Balch, Pioneering Peacemaker (1867–1961)” (p. 9) gives a wonderful profile of the first secretary/treasurer of Women’s International League for Peace and Freedom (WILPF), one of two women with Quaker connections to win the Nobel Peace Prize. It is interesting to note that a person of Balch’s stature in the peace movements of her day struggled deeply herself with the dilemmas presented by our Peace Testimony.

On page 25 a book review of Peacemaking in South Africa: A Life in Conflict Resolution by H.W. van der Merwe lifts up the life work of this South African sociologist whose 24 years as director of what is now the Centre for Conflict Resolution played a significant part in bridging the gap between the apartheid regime in South Africa and elements of the African National Congress in prison and exile. As Judith Brown points out (p. 11), van der Merwe believed that “peace and justice are complementary,” and his obituary (p. 36) tells us that he emphasized not only justice in his peacemaking work, but forgiveness as well.

On a separate note, I am delighted to announce that FRIENDS JOURNAL has just launched a new website at <www.friendsjournal.org>. We are pleased to offer sample articles from numerous issues and to give readers and interested seekers an opportunity to learn about us and about Quakerism. We’re also pleased to offer another means to contact us with questions, concerns, manuscripts, graphic art, subscription orders, and online pledges of gift support for those who prefer communicating through the Internet. We editors have begun to dream about useful features that we might add to this site. (Check out our online Readership Survey, for instance.) I’m also delighted to announce that Martin Kelley has joined us as our new web manager. Martin spent six years at New Society Publishers, working in the production and editorial departments. Since 1995 he has worked with Nonviolence Web, designing and hosting the websites of 15 peace and social justice organizations. For the past two years he has worked (and will continue to work) as webmaster for Friends General Conference. Martin will keep our site refreshed and will assist us in adding new features to it. I’d love to hear what you think of this new means of communication with you and to hear your suggestions for ways we might improve it or add new features to it.
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Cover art by Lucy Sikes
Thanks for Middle East coverage

I want to commend you for your series of articles on “Crisis in the Middle East” (F/J Mar.). As Quakers we recognize that justice is an essential prerequisite for peace. Israel has subjected the Palestinians to military occupation for 33 years since the UN Security Council called for its withdrawal from Palestine. Moreover, Israel has committed gross violations of international humanitarian and human rights law as described by Mary Ellen McNish and Jean Zaru. Can security for Israelis be based on these violations? While we do not condone the acts of terrorism committed by the Palestinians, we must recognize the frustrations they must feel by the repressive and prolonged nature of military occupation. How would we react if put under those circumstances? While as the editor suggests we must pray for those caught in this struggle, that is not enough. As Quakers, both individually and in our monthly and yearly meetings, it is my hope we shall appeal to our Congressmen and women, and our President and Secretary of State (1) to do everything we can to stop the immense physical, social, psychological, and economic harm that Israel (with multi-billion-dollar U.S. aid support) is inflicting upon the Palestinians, (2) to suspend the sale of U.S. weapons that are being used upon civilians and civilian property in violation of U.S. and international law, and (3) to support (not oppose as the U.S. has done recently) a UN peacekeeping mission in the Palestinian territories. The recent Department of State human rights report on Israel recognized these violations by Israel, but they are yet to have any meaningful implication for U.S. policy.

John P. Salzberg
Washington, D.C.

More balanced reporting please: where is the Israeli viewpoint?

I am disturbed by your articles on “Crisis in the Middle East,” in the March 2001 issue. When analyzing or approaching any conflict, one can either become an advocate for one side or recognize that both sides have valid points of view and try to be a mediator or facilitator for peace. With regard to the Palestinian-Israeli conflict, unfortunately Friends organizations in general, and AFSC in particular, have always taken the advocacy role.

When you have a series of articles on the subject, would it be asking too much for FRIENDS JOURNAL to run one article giving the pro-Israeli point of view?

Israel, with a population of 6 million, is surrounded by Arab neighbors, with a population of over 200 million, who would like to wipe them from the face of the earth. Israel is the only true democracy in the region. In many of these Arab countries, no Christian church or Jewish synagogue is tolerated.

While the Palestinian refugee situation is a problem, please remember two things: no Arab country wishes to welcome any of them, and in 1948 there were 800,000 Jews in the neighboring countries and now (2001) there are 8,000.

You do not mention that every Israeli crackdown is preceded by a Palestinian suicide bombing or terrorist attack. The Palestinian school curriculum emphasizes hate against Jews and does not even show Israel on the map of the region. Many of the Arab countries surrounding Israel practice terrible religious and gender discrimination. Iraq, Iran, Libya, and Syria are on the State Department list of nations that sponsor terrorists.

Please give more balance in reporting.

Bob First
Olympia, Wash.

Peace in Israel should not be from the barrel of a gun

Sincere gratitude is most certainly due to FRIENDS JOURNAL for giving U.S. Friends the privilege of reading and contemplating upon the four Palestinian-Israeli conflict articles written by Mary Ellen McNish, Jean Zaru, Colin and Kathy South, and Maia Carter. It is indeed refreshing to read factual and on-site reports on the plight of the Palestinians, absent the spin applied by the daily press and the wire services. The four articles strip naked the hypocrisy of U.S. foreign policy toward this situation.

When one looks back over the past five decades, the Palestinians are suffering a plight very similar to the Jews in prewar Europe, particularly in Germany. The role reversal however, puts the right-wing Israeli governments and the Israeli army in the position occupied by the Nazi Gestapo and S.S. at that time. The invasion of Lebanon by Sharon, shelling of a UN refugee camp in Lebanon, bulldozing of Palestinian homes and olive groves, dispossession of Palestinians from lands with optimum access to water aquifers, pogromization of Palestinians in the Gaza Strip and the settlements; the list is long indeed. The Israelis will have collected over $1 billion from Germany in reparations for the Holocaust when payments are complete, and recently with U.S. help have collected on both slave labor claims from German corporations and Swiss insurance and safekeeping claims, yet fob off the Palestinians’ claims for compensation by saying “that’s to be negotiated.”

U.S. hands are equally as bloody as the Israeli’s military on the deaths of Palestinians—who can forget seeing the TV image of U.S.-supplied Blackhawk helicopters rocketing Palestinian buildings in retaliation to youths with sling shots? The U.S. continues to supply billions each year to Israel in both military matériel and direct cash payments plus satellite intelligence, all under the fig leaf of helping “stabilization” and “peacemaking” in the Middle East.

Quakers and many others of faith and conviction protest each year at the U.S. Army’s “School of the Assassins” at Fort Benning, Georgia, and rightly so, where our neighbors to the south have their military trained in ways and means of repressing their own citizens. Are there similar protests over the Israeli brutalities to the Palestinians, for instance in protest of one uprising when over 500 Palestinian youths were killed? No, and not likely to be: the right-wing Zionist lobby is a well-oiled political machine firmly clamped on our senators and congressional representatives.

And yet, there is a strong peace faction in Israel, and it is to be hoped that U.S. foreign policy in the future may be vectored towards supporting those courageous women and men instead of the “terminator” types whose policy seems to be “peace” from the barrel of a gun. These human rights violations would not be tolerated elsewhere, nor condoned by the political leadership in this country.

Phillip Harley Smith
Pittsburgh, Pa.

Where is the Israeli perspective?

I am most disappointed with the March issue of FRIENDS JOURNAL. Once again it has presented a jaundiced view of the Middle East conflict, presenting two articles that are virulently pro-Palestinian and anti-Israeli. I believe that FRIENDS JOURNAL has a responsibility to present more than one side of such a provocative issue. Surely the editor could.
A shared memory of Ramallah

Thank you for your March issue with the cover stories on the crisis in the Middle East. I appreciated all the written accounts—especially that of Jean Zaru, who writes with both facts and fervor. Long ago, when Jean was my student at Friends Girls’ School, teachers and students went caroling on a starlit night in Ramallah. It breaks my heart to know that the Ramallah of my childhood has been deeply wounded by the reality of war and occupation.

May Mauoor Munn
Houston, Tex.

Why no Israeli photographs?

The touching photograph of two Palestinian women on the front cover of the Journal’s March 2001 issue illustrates only half the story. Why not give equal photographic billing to pensive Israeli women?

Irving Barnett
Sonia Blumenthal
Clinton Corners, N.Y.

Blood still cries out from the ground

I’ve “slept on it” a.k.a. prayed and sought guidance from God about it. I know I must at least write this letter whether it gets included in the Forum or not. The March 2001 issue of FRIENDS JOURNAL focuses on “Crisis in the Middle East.”

I too have made a group trip to the Holy Land—one sponsored by Pax World Fund in which I’d invested decades ago. I also fulfilled an obligation on my return to talk about it as many as would listen.

My Quaker roots go back to the 1640s when England was torn by religious upheaval and an ancestor left there for the New World on Long Island—where the natives helped out and celebrated at a Thanksgiving feast with the white men (and of course, women and children).

History as I know it did not start at the

Continued on p. 37

Viewpoint

Nonviolence: The Law of Love

Mention the Middle East, the Congo, or Northern Ireland, and eyes roll, shoulders rise, and expressions of helplessness take over as people contemplate what seem to be irreconcilable conflicts.

The talk begins and can go something like this:

“Well, it’s built into human beings to fight back when they’re attacked. Call it a takeover by the hunter-gatherer genes they carry. The code says they can’t survive if they don’t shoot down the tiger or the grizzly bear. When it comes to life on the streets, some people are so far out, so bubbling over with rage that a bullet is the only answer.”

“Maybe so, but aren’t there other ways to deal with out-of-control types?”

“What do you mean? Guys like Hitler or Stalin or Pontius Pilate deserved to die. If we’d gotten to them before they did all that damage, the world would be a different place.”

“People let them be in charge. Suppose the overlords tried giving a war and no one came. Citizens could begin to line up behind all kinds of passive resistance like sit-ins, boycotts, efforts to negotiate with those in charge. They could stand up and refuse to carry out orders.”

“They’d be shot, wouldn’t they?”

“What if there were too many to shoot down?”

“That doesn’t sound practical.”

“How practical is all-out death and destruction?”

This imagined conversation grows out of seeing the PBS program, “A Force More Powerful: A Century of Nonviolent Conflict” and a replay of the movie Gandhi. They both challenged the idea that humans are inherently aggressive and have no choice but to act on that instinct. To bear this out, there have been societies where the word “war” was not in the lexicon. In our time, Costa Rica gave up its standing army and urges other countries to do the same.

For ourselves, we can be sure that violence leads to more of the same. Whether it occurs in households, on the streets of cities and towns, or on the preplanned battlegrounds our leaders devise to ward off threats, it will build in intensity. No matter where it occurs, we need to understand that whoever is injured carries the trauma of that for life. Whoever inflicts the injury is acting out of fear that isn’t relieved by the violent act, but only gathers strength. Very soon, his or her world seems to grow more disobedient and chaotic in answer to a closing down of parts of the personality that provide a balanced view of every situation.

It’s said that the two primary emotions are fear and love. If people perceive that they are not taken seriously and if they’re deprived of material and emotional supports, they begin to feel like nonplayers in their particular surroundings. As time passes and their fates seem more and more out of their control, fear gives way to resentment and can change to anger so that measured, constructive responses to what is happening are lost in the shuffle.

Psychologists say that it’s harder for a child to be ignored than to be yelled at. To wonder if he even exists is a fearsome experience and can translate into behaviors that range from depression to all-out assault. If whole populations feel overlooked or taken advantage of, resignation can be countered by gathering rage that demands an outlet. People begin to abuse each other with words, lists, and guns.

Mahatma Gandhi said that violence springs from seven root causes:

Wealth without work.
Pleasure without conscience.
Knowledge without character.
Commerce without morality.
Science without humanity.
Worship without sacrifice.
Politics without principles.

All of these speak to a lack of regard, respect, and caring for one another even as these qualities provide the essence of love. To counter them calls for living lives that take others’ fates into account, that hear the drumbeat of sorrow and loss and can, at the same time, celebrate our commonalities and special gifts.

As this occurs, lethal outbursts would fade. In time, nonviolence would seem as natural a choice as a walk on the beach or hugging a needy child. This isn’t something that can be prescribed by others, a convenient pill to be swallowed when threats to our equilibrium arise. It’s an inner process, a lengthy prayer that can lead us toward fearless acceptance of the law of love.

Ready everyone?

Cynthia Fisk
Gloucester, Mass.
Years ago I heard our gifted Quaker economist-philosopher-poet Kenneth Boulding compare U.S. Quakers to hybrid corn. His interesting observation was that, just as highly productive hybrid corn can be created by cross-fertilizing two less productive strains, so has much of the leadership in U.S. Quakerism come from the cross-fertilization of theologically conservative, Bible-oriented, Christ-centered, programmed meetings of the Midwest, Far West, and South with the more traditional unprogrammed meetings of the eastern United States.

Among all the different strains in the cornfields of U.S. Quakerism, none can produce an entirely satisfactory crop by itself. The strengths of the evangelical, programmed, pastoral meetings are their ability to give the next generation a good solid preparation for life, with a stable family environment, often in a rural setting; a fairly thorough acquaintance with the Bible; and a sturdy set of values to live by. Their weakness is their tendency to lose sight of their distinctively Quaker heritage and become a kind of homogenized Protestant. The strengths of the liberal unprogrammed meetings are their intellectual vitality and their social concern; their weaknesses are their occasional lack of spiritual depth, their difficulty in holding their children within the Religious Society of Friends, and frequently—and most serious of all—their loss of contact with the Christian roots of Quakerism. The extremes in this religious spectrum tend at one end toward Billy Graham and fundamentalists, and at the other toward a type of Unitarian humanism that some wisecracker has called "the belief that there is at most one God!"

After growing up in a pastoral meeting in North Carolina and then spending more than half my life in various nonpastoral meetings, I have sympathy and appreciation for both, and a sense of distress that we no sooner make progress in healing old divisions in Quakerism than we find new ones appearing. My first acquaintance with an unprogrammed Friends meeting came in 1934, right after graduation from Guilford College in North Carolina. I spent a year working for an M.A. at Haverford College and went every Sunday with Douglas and Dorothy Steere to Radnor (Pa.) Meeting, which they were in process of resurrecting after many years, during which that fine old meetinghouse had stood empty. I remember coming home full of enthusiasm for this new experience and talking about it with my aunt Annie Edgerton Williams, who was a recorded minister and had spent seven years in India as the first Quaker missionary from North Carolina Yearly Meeting. She put my new enthusiasm into historical perspective with an account of her own rebellion against unprogrammed meetings in an effort to keep them from dying out entirely.

Even after this history lesson from my aunt it took me some time to realize that the most important thing in the Religious Society of Friends is neither the programmed, pastoral type of meeting, against which I had rebelled, nor the unprogrammed meeting based on silence, in which I have since felt so comfortable. Both of these forms of worship are nothing more than that—outward forms. They have value not in themselves but only to the extent of their usefulness in helping human beings discover spiritual reality.

Neither unprogrammed nor programmed worship should pose a threat to the other. In the same way, religion need not be threatened by science. Jesus said: "Ye shall know the truth, and the truth shall make you free" (John 8:32). When the Italian astronomer Galileo in 1632 refuted the old belief that the sun revolved around the earth and proved that the earth revolved around the sun, this filled the leaders of the Church with alarm. Galileo was arrested by the Inquisition, threatened with torture, forced to recant, and sentenced to prison. This controversy did not shake the followers of George Fox and Robert Barclay, because their religious convictions were rooted in vital personal experience. As Barclay said: "The scriptures ... are not to be considered the principal foundation of all truth and knowledge. . . . We know them only by the inward testimony of the Spirit ... The Spirit is the primary and principal rule of faith." I find it interesting to imagine how reassuring Barclay would be if he had been born in our time, when some of our fellow Christians are still as disturbed by what we know now of evolution as others were in the 1880s and 1890s because so many of them were lifeless. She said she was one of the young radicals who had helped to introduce such things as prepared sermons, music, and systematic Bible study into North Carolina Friends meetings in an effort to keep them from dying out entirely.

U.S. Quakers: Hybrid Corn?

by William Edgerton
the 17th century by the discovery that
the sun does not revolve around the
earth. I can imagine the 21st-century
Barclay expressing his awe before
God's creative power and meditat­
ing in wonder about the further,
spiritual evolution that God un­
doubtedly has in store for each
of us after the end of our physi­
cal existence on this earth. The
Quaker proceeds on faith
that beyond the physical re­
ality of the universe is a
greater reality that is spiri­
tual, and that all human
beings have the possibility
of growing spiritually and
knowing the will of God
through meditation and
prayer, which are a kind of
mystical equivalent to the
experimental methods of
the scientist.

This comparison with
science leads naturally to
what is distinctive in our
Quaker heritage. There are
three great sources of au­
thority in religion: the au­
thority of the group, the
authority of a sacred book,
and the authority of individual experi­
cence through direct communion with
God. In general, the Roman Catholic
Church and the Eastern Orthodox
Churches emphasize the authority of the
group. Islam and most branches of Protes­
tantism—especially such denominations
as the Baptists—emphasize the authority
of a sacred book. Quakerism emphasizes
the authority of direct religious experi­
ence, coming from “the true light, which
lighteth every man that cometh into the
world,” as we read in John 1:9. Of course,
it would be a serious oversimplification to
assume that these three kinds of authority
are separate pigeonholes, and that you
have to put all your faith into only one of
them. For most religious groups it is a
matter not of choosing between the three
but of relative emphasis of each of the
three.

There can be little
doubt, however, that
what gives Quaker­
ism its only real claim
to distinction is the
doctrine of the In­
er Light. If there is a spark of God in
every single human being on earth, the
implications of that are breathtaking. It
implies the equality of all races and na­
tionalities. It implies the equality of men
and women. It implies that God's revela­
tion to human beings has existed as long
as the human race has existed, and that it
is continuous and never­
ending. Under the guidance
of the Light Within, we dis­
cover new evidence of the
greatness of God in every­
things that history and sci­
ence reveal to us about
the universe. When the
astronomers' telescopes
show us that our earth is
only one tiny speck in a
universe so vast that the
light from some of the
more distant stars has
traveled 186,000 miles
every second for more
than 10 billion years in
order to reach our eyes,
and it had already trav­
eled more than half
of that distance be­
fore our earth was
even created four and
a half billion years ago,
we can joyfully pro­
claim with the Psalm­
ist: “The heavens de­
clare the glory of God
and the firmament
showeth his handi­
work.” Our Quaker
doctrine of the Inner
Light frees us from any
conflict between religion
and science. In fact, Quakerism
and science can be seen as parallel
ways of seeking truth.

With such a strong foundation in
finding multiple pathways towards
truth, as well as a reputation as peace­
makers, how is it that Quakerism has
become fractured from within? Today,
174 years after that first great split be­
tween the Orthodox and the Hicksites,
the lack of real understanding and even of
a common language between pastoral, pro­
grammed meetings and nonpastoral, un­
programmed meetings is serious enough
to justify embarrassment when we hear
praise about Quaker peacemaking from
outsiders who do not know us well enough.

Today the variety of beliefs and prac­
The Inner Light is the one thing that offers any hope of overcoming the divisions that separate us.

important for the health of the Religious Society of Friends as it is for the health of American politics.

Experienced Quaker farmers may be quick to point out that hybrid corn cannot reproduce itself. I think Kenneth Boulding might have answered that this is just the point. The greatest contribution all of us can make to the spiritual health and vigor of Quakerism is through vigorous and constant spiritual cross-fertilization among all the crops of Quakerism—Conservative, Evangelical Friends International, Friends United Meeting, and Friends General Conference. Here are a few Friends out of many who have done this: Clarence Pickert, who grew up in Midwestern Quakerism and was a Quaker pastor before he became the first executive secretary of American Friends Service Committee; Thomas Kelly, a Quaker farm boy from Ohio whose Testament of Devotion has a unique place in international Quaker literature; Leonard Kenworthy, whose roots were deep in Midwestern Quakerism and who lived most of his adult life in unprogrammed Eastern meetings while working through his writings to bridge the gaps of misunderstanding among Friends; Kara Newell, who grew up among Evangelical Quakers in Oregon, ably served for eight years as field secretary of Friends United Meeting, and then became executive secretary of American Friends Service Committee; and Cilde Grover, executive secretary of Friends World Committee for Consultation, Section of the Americas, who attended George Fox College in Oregon and Earlham School of Religion in Indiana and has her membership in Northwest Yearly Meeting, which is a part of Evangelical Friends International.

Thanks to the wisdom of our spiritual forbears we have in place right now the very organization we need to carry on this process: Friends World Committee for Consultation. Let us vigorously support it and make use of it.

The Secret Kiss

At the heart of the Universe is a secret around which the ebb and flow of all existence circles as a dog sniffing for a safe place to lie down.

In the heart of each one of us is the answer around which the ebb and flow of our lives circle as a hummingbird this nectared flower inside the kiss that melts secrets and answers into one.

—Dane Cervine

Dane Cervine lives in Santa Cruz, California, with his wife and two children.

June 2001 FRIENDS JOURNAL
Emily Greene Balch

PIONEERING PEACEMAKER
(1867–1961)

by Margery Post Abbott

Emily Greene Balch, along with her friend and inspiration, Jane Addams, was one of two women with Quaker connections to win the Nobel Peace Prize. Both were part of the large group of women who advocated for peace during the first half of the 20th century who formed Women’s International League for Peace and Freedom (WILPF), one of the most enduring peace organizations of our time. Balch’s life is an inspiring expression of the interconnections between economic justice and peace. She also offers us a glimpse of her struggle with her pacifist position in light of the Second World War.

Balch was not widely known in Quaker circles, as she joined London Yearly Meeting in midlife while she was living in Geneva. Raised in a well-off Boston family with Unitarian leanings, she had been introduced to Friends at Bryn Mawr College, where she was a member of its first graduating class. Much later, she realized her match with Quakerism during a period when she was working for WILPF and lobbying the newly formed League of Nations.

Balch was deeply inspired by the settlement house work of Jane Addams. Her resolve to base academic theory on first-hand knowledge led to her work with poor Italian children in Boston as she prepared a handbook on laws and institutions related to juvenile delinquency. She helped start Denison House in Boston in 1892 and became the first head worker at this early settlement house. In 1894 she joined the American Federation of Labor as secretary/treasurer of the newly created United States Women’s Peace Organization, then in 1895 travelled to the International Peace Conference in The Hague, which proposed recommendations advocating the forerunners of the League of Nations, the World Court, and international peacekeeping forces. Following the conference she participated in the delegations visiting numerous heads of state in Europe, advocating and seeking the practical commitments leading to a mediated end to the war.

Balch’s life saw no conflict between her teaching, working for peace, and working for social justice at home and abroad. When the United States entered the First World War Balch was not willing to compromise her pacifism in the face of a threat to her beloved teaching position at Wellesley. In fact, in 1917 and 1918, she took a leave of absence from teaching, aware that her pacifist position was an embarrassment to the college. When the Wellesley trustees became upset at her vocal pacifist position in 1918, she wrote to them: “I believe so deeply that the way of war is not the way of Christianity. I find it so impossible to reconcile war with the truths of Jesus’ teaching, that even now I am obliged to give up the happiness of a full and unquestioned cooperation where the responsibility of choice is mine.”

The consequence of this stance in the midst of the fervor generated by U.S. entry into the war was that her contract as chair of the Department of Economics and Sociology was not renewed by the Wellesley trustees.

During the course of the First World War, Balch joined Fellowship of Reconciliation as well as becoming one of the central figures in the international women’s peace movement. She was a delegate to the 1915 women’s international peace conference at The Hague, which proposed recommendations advocating the forerunners of the League of Nations, the World Court, and international peacekeeping forces. Following the conference she participated in the delegations visiting numerous heads of state in Europe, advocating and seeking the practical commitments leading to a mediated end to the war. On her return home, Balch, along with Jane Addams and others, met with President Wilson in the same cause. Many of the pointers the women stressed later became incorporated in Wilson’s famous Fourteen Points.

Her leave of absence from teaching during these years, followed by the loss of her teaching position, freed her for full-time dedication to peace work and allowed her to take the position of the first secretary/treasurer of the newly created WILPF in 1919. (Jane Addams was the first international president).

Through all her activities, Balch retained time for a rich inner life, family, and deep friendships. She filled portfolios with sketches and pastels and in 1941 published a book of her poems. Balch became a Friend within London Yearly Meeting in 1921 while she was working for WILPF in Geneva. Because of the
divisions among U.S. Friends, she could never bring herself to transfer her membership to the United States. She spoke of her decision to join Friends in this way:

A drawing toward the Society of Friends which I had felt for some years grew into a definite desire to become one of them. It was not alone their testimony against war, their creedless faith, nor their openness to suggestions for far-reaching social reform that attracted me, but the dynamic force of the active love through which their religion was expressing itself in multifarious ways, both during and after the war.

Her duties as secretary/treasurer for WILPF included setting the new organization on its feet and lobbying on its behalf before the newly created League of Nations. She also led important studies such as one in 1926, at the request of the women of Haiti, that resulted in the book Occupied Haiti, which documented conditions and contributed to the eventual withdrawal of U.S. troops from that country.

WILPF was largely Quaker-inspired and throughout its history has been led almost entirely by Quakers or women with strong Quaker connections such as Jane Addams. Among the procedures it established was the use of consensus, a method that allowed all voices to be heard and allowed them to hold together even under considerable differences of opinion.

Hitler brought Balch to the point of reconsidering the nature of her pacifism, something the personal threat posed by the Wellesley trustees could not do 20 years earlier. She, like many other Friends, wrestled with her response to what she called “the religion of violence” posed by Nazi Germany. She regarded the initial U.S. policy of neutrality as a failure to take an economic and moral stance against violence.

In a private letter to a friend before Pearl Harbor, she stated that:

[There are] 100 percent absolutist religious pacifists of whom I have never been one. I stop being nonresistant when it is a question of offering my neighbor’s cheek for the blow. . . . At the same time I thank God for the conscientious objects. . . . They fulfill a function which [Elton] Trueblood in his excellent article in the December Atlantic accepts as the sole justification of pacifism—that of “bearing witness.” . . . The question is how is peace, or any chance of peace, to be secured. The answer that I could make before Hitler is not the same. . . .

Balch thus sided with the European WILPF leaders rather than her fellow Americans who preferred an absolutist position on the issue of nonresistance and neutrality in the face of Nazi aggression.

Two years later, she described her anguish in another letter:

When the war broke out in its full fury in 1939, and especially when, after the disaster at Pearl Harbor, the USA became a belligerent, I went through a long and painful mental struggle, and never felt that I had reached a clear and consistent conclusion; “How can you reach inner unity,” I said, “when in your own mind an irresistible force has collided with an immovable obstacle?”

Despite her differences at times with WILPF’s public stance, and newspaper columns indicating her resignation, Balch and other dissenters remained active in the organization, a fact she attributed to the similarity of its business method to that of Friends and the place it left for individual conscience and respect for differing convictions within the organization. WILPF, with its strong Quaker leadership, was one of the very few peace organizations to survive the Second World War intact.

At the start of the Cold War in 1946, at the age of 79, Emily Balch addressed the first postwar conference of WILPF as the women sought to rebuild their work following the end of the armed conflict. The fresh memory of Hitler was all around them as they met in Luxembourg, and Balch offered this vision of hope:

Human nature seems to me like the Alps. The depths are profound, black as night and terrifying, but the heights are equally real, uplifted in the sunshine. It is not realistic to concentrate our attention on the recent revelations of the depths of evil to which human beings can descend. To do so leads to stumbling feet, weakness and discouragement. . . . We must draw a deep breath and fill ourselves with the fresh air of courage and confidence, of a sober goodness, a love which is universal and all-embracing without losing its vivid personal quality.
The history of the Quaker Peace Testimony is full of dilemmas and never a simple doctrine. Indeed, it seems to me that when the Religious Society of Friends asks of itself both the tolerance that derives from speaking to that of God in every person and the commitment that is necessary for a strong stand for peace, it thereby asks for dilemmas!

To reconsider some of the dilemmas our Peace Testimony has given us, I looked at Peter Brock’s book, The Quaker Peace Testimony 1660 to 1914. My meeting has also looked at peace issues stimulated by the book published in 1996 by the Pendle Hill Issues Program entitled A Continuing Journey: Papers from the Quaker Peace Roundtable.

My reading of Quaker history regarding the Peace Testimony both jolted and reassured me. Jolted in that I saw how much more our meeting could be doing for peace, regardless of how much we are committed as persons to the pacifist point of view. Reassured in that I learned that Quakers have seldom agreed and often struggled with how to make manifest our opposition to war and violence. I had heard that George Fox said to William Penn, “Wear thy sword as long as thou canst,” but I had not realized that William Penn had some difficulty convincing the king he was a loyal subject. This difficulty was bound to influence what William Penn allowed himself to do to continue to hold the reins of power. I found it particularly interesting that when Quakers had more political power than the Religious Society of Friends does at the moment, as in the latter 1700s in Pennsylvania and Rhode Island, they made a distinction between the “magistracy,” or what was required of those governing in legislatures as Quakers, and the more personal, pacifist stand that any individual Quaker might feel called to take. For example, when the king taxed Quaker legislatures to conduct war and they reluctantly paid that tax, they developed a euphemism for talking about it. They said the tax was “for the king’s (or queen’s) use.” However, the Quaker legislature’s payment of that tax did not alter the stance many individual Friends of the same body took to steadfastly oppose war and their own participation in war. In short, I was intrigued to see signs that Quakers in certain periods have been pragmatic as well as absolutist about their opposition to war.

I sense there are three broad areas we present-day Friends should consider as integral to our work for peace.

Peace in today’s world is inextricably bound with justice.

H. W. van der Merwe of South Africa said in FRIENDS JOURNAL (April 1997) that “peace and justice are complementary. You can’t have one without the other. Also, they are in tension with each other in the sense that peacemakers are trying to overlook injustice because they want peace at all costs. The prophet who is for justice is not a good peacemaker because he estranges the party that he attacks.” Van der Merwe felt peace and justice are unattainable—“you can strive towards them but you can never get there,” that none of us can ever keep a good balance between the two, that our personality and circumstances incline us toward the one or the other. This does not mean to me, however, that we should hesitate to work for both peace and justice. Does it not mean that we must decide where our personality and circumstances incline us and plunge in?

One of the despicable things about war and violent struggles of any nature is that they deny all chance for justice. Nuclear weapons and the United Nations have perhaps helped to keep the world out of the huge conflagrations we call world wars for a bit over 50 years now, but terrible, smaller wars and terrorism have
been almost steady problems since the end of World War II. The sense of injustice, wherever it occurs, breeds the seeds of war. It causes violence to lash out of human beings.

This means to me the obvious: we must be proactive, not merely reactive, when it comes to avoiding war. We need to promote the laws and enact the programs in the United States and abroad that are going to bring about the experience of equality and justice. We need to think about what restorative justice means in our prison and governmental systems.

We need to equip ourselves in our communities to be either confrontive in the face of injustice or to be mediators. If we decide to be resolvers of conflict we need to equip ourselves with the techniques and acquired temperaments to take the middle road that refuses to see “the devil” in either side of any conflict. To do this we have to know ourselves. Most of us have an innate desire to feel akin to the messiahs of this world, the resolvers. Instead, can we learn to keep our own manipulative power in check and let the Spirit take charge? Some of us these days steadily deal with violence in our workplace. Can we train ourselves to know how to be a constructive force for calm in the face of that violence? To live out the traditional Quaker volunteer spirit we may have to take a low-key position in programs that build justice and peace.

Deep ecology has made us aware that not just humans, but every creature, animate and inanimate—indeed the whole universe—is interconnected and in need of justice and equal consideration. To adopt this view of the world requires a radical version of our Testimony on Equality. And does not a determination to steward the world’s resources and bring about economic justice in the world require a radical version of our Testimony on Simplicity? This is a witness we can make in our daily living, and I see it as an integral part of our Peace Testimony.

We can join with the many groups now studying and planning to bring about the institutions and build the infrastructures needed for peace in the world.

The most obvious institution is the United Nations. But we can rejoice that the world is now peppered with peace academies, peace universities, and nongovernmental organizations whose most immediate aim is to bring about peace in the world. I was intrigued to learn that William Penn fashioned a peace plan for his day that included a parliament of Europe. We are not lone voices crying in the wilderness. We can be grateful to the Spirit of God working in the world that currently peace-building organizations have mushroomed.

As we recognize that political bodies have begun to enact international laws, lay sanctions on each other, and appoint peacekeeping forces, we are confronted with other dilemmas. How much and what kind of use of such restraints and force is in keeping with our Peace Testimony? Most of us accept police restraint in civil disorder to enforce our laws. How much is proper, how much is too much, and should we not be active in supporting the proper training of the users of restrictive force? Police forces need to know we support them, and we need them sorely, in restraining violence, but we also insist

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**Vietnam War Memory**

Once, at our Quaker boarding school, a local military man, retired, model citizen, agreed to come and share his point of view.

Standing alone before those Friends, outside our small society, with proper, warm civility he told the story of his life, his war,

then took spasms of anger aimed to take no prisoners, a reign of liberal scorn sharpened with Bible belting, other cheek napalm.

The man was bright enough. He could have had us by our bloody means. But someone somewhere must have taught him tact and manners, for he kept his peace.

—Janeal Turnbull Ravndall

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they do not overstep their legitimate actions. In today's world this is a dilemma that pinches us hard.

In opposition to our present governmental systems, certain confrontive and refusing actions may be required of us.

The first two areas above seem givens, even perhaps platitudes, in connection with our Peace Testimony and what it asks of us in the present day. This third area, where we are asked to be more negative and obstinate, may trip some of us up.

One cannot read Quaker history without being aware that countless Quakers have been principled and obdurate towers of resistance for religious reasons. What about draft resistance? Refusal to register? Do we pay taxes for war? Do we insist there be alternatives when the military recruits in our high schools? My reading made me glad I was not a Quaker in Civil War times. What stand did young men take on the northern side in the Civil War when they saw that to refuse conscription meant they refused to fight against slavery and for the preservation of the union? It may be a given that Quaker men and women resist governmental systems that accept war and promote injustice. But how? Can we be vitally committed to such a stand ourselves and still accepting of other Quakers who do not see it that way?

In our meetings, examining our negative stances may well bring out our differences. Is it not healthy though in our meeting communities to air those reservations, to deal with those tensions rather than complacently to leave them lying? Dialogue can bring out our differences, give life to our meetings, and tolerance to our hearts. We need it.

This analysis of the present requirements of our Peace Testimony is not intended to be exhaustive. Since none of us can work at everything, we must be tolerant of each other's choices. I have not even touched on what peace requires in our inner lives where the Spirit sweeps in on us. No one path we might choose is sure to bring peace. I know, however, that I need to ask myself which active aspect of our Religious Society's Peace Testimony fits my talents and interests—demands my commitment—and then I need to get cracking.

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We are now taking applications for two Woodbrooke Fellows.
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Closing date for applications 15 September 2001.
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Interested? For an application form please contact: Admissions, Woodbrooke, Quaker Study Centre, 1046 Bristol Road, Birmingham B29 6LJ, UK
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For informal discussion please contact: Doug Gwyn, Quaker Studies Tutor at Woodbrooke or e-mail Doug@woodbrooke.org.uk
Website: www.woodbrooke.org.uk
THE UNBOWED HEAD

by Ken Southwood

When they fight, animals of the same species often have an instinctive way of submitting and signaling obedience to others that prevents them from being killed or badly mauled. I used to enjoy seeing a half-grown pup chasing excitedly after other dogs on campus until the pup went too far and an older dog turned on it and snapped. The pup would yield, cower, and lie down on its back, flopping its legs helplessly. The older dog would stop and slowly turn away. Then the pup would get up and lope off, accepting its subordinate position. I once viewed a nature film sequence that showed a young and inexperienced cheetah stalking and pouncing on a pair of frolicking lion cubs who responded in this way two or three times, each time leaving the young cheetah confused and discouraged but leaving the lion cubs safe. The gesture of submission inhibits both parties from any further fighting and it maintains peace by clarifying the dominance hierarchy.

Human beings have very weak instincts, and we do not have that instinct-bound integrity. An aggressor does not refrain from massacre because of the victims' submissive behavior, and, if a victim should submit, the antagonist had better not turn away as the submitter might stab him or her in the back. We use our brains and emotions to govern what we do, but this leaves us with the Holocaust, ethnic cleansing, and the seecawing conflict between Tutsi and Hutu, as there is always tradition, memory, suspicion, and the fear of treachery and further attack or maneuver.

There is, nevertheless, a submissive human gesture with a deep psychological meaning and which humans have used and still use over all the world. This is the act of bowing, varying from the formality of the Japanese bow, through the kneeling bow to Queen Elizabeth when she knights one of her subjects by the touch of a sword's flat blade (such symbolism), to the full kneeling crouch with forehead to the ground of earlier times. A petitioner to the Sultan of Brunei addresses, verbally, not his person, but the dust beneath his feet. (And in Thailand 40 years ago I observed a railroad clerk prostrating himself before the stationmaster.) In bowing, those in earlier times must not only have placed themselves in the position of being unable to defend their necks from attack, but even of being unable to see what the other was doing. Bowing still induces a deep feeling of submission.

It is not surprising that bowing is used in religious obedience. In prayer the Muslim faithful kneel facing Mecca and bow low with forehead touched to the ground. Christians kneel upright with hands pressed together and head bowed. Buddhists have no Great God but bow in obeisance to Buddha, while Mahayana Buddhists have many minor gods to whom they bow. Hindus perform the namaste with hands lightly pressed together with varying depths of bowing.

The image of Quaker worship used for the cover of Geoffrey Hubbard's original Pelican paperback, Quaker by Conviction, shows a sculpture by Friend Peter Peri of a man sitting with knees crossed and hand to chin as if in deep thought. From earliest days Quakers rejected mere symbolism, insisting that ritual behavior and particular words, songs, buildings, days, places, or things had no special sacred quality, and that attention to them could give external appearance of spiritual submission without the necessary integrity. Moreover, God was not out there, in front of people, nor up there above them, nor in shrines or sculpted figures, nor approachable only by specially anointed intercessionary priests. The spirit of God was to be sought within each person by him or herself, and seen and felt by others when he or she acted upon that spirit. Just as each person sought God in himself or herself, he or she should seek that spirit in others, whatever the barriers of wealth or poverty.
virtue or vice, familiarity or strangeness, nationality, race, or sex. God was not to be found by any technique or physical position but simply by waiting in silence.

This produces the occasional peculiarity such as the statement by an Ann Arbor Friend many years ago that she was not part of the kingdom of God but of the republic of God, a statement received enthusiastically by those present. It can be confusing for new attenders at Quaker meetings when they are not taught how to seek the inner Spirit with special rites, techniques, mantras, or positions. They aren't even taught how to recognize the Spirit when they think they may have experienced it. They are left to sit upright in silence, like Peter Peri's sculpted figure, and to listen, both within themselves and to the words of others out of the silence. They may ask others about this process and receive a different answer each time, yet, perhaps they will be able to find a common thread; different routes to the same spirit of love and concern. Quakers do not kneel, or bow, but sit upright, looking not upwards nor downwards, but seeking a center that is both within and without.

The bowed head is still, for me, present in my upright waiting. It is implicit in the feeling of waiting. It is in humility, an acceptance of the will of God, of what is to be, a recognition of the vastness of the invisible creative energy behind all things, so much greater than I. It is in an absence of supplication, an acceptance of my own inability to determine what is best. It is in an acceptance that the world, with all its uncertainty and evil, may still mysteriously be, in the words of Voltaire’s Dr. Pangloss, “the best of all possible worlds,” a world in which decisions have real and vitally important consequences. It is in a phrase sometimes used by individual British Friends in meeting for business, “I hope so,” which was explained to me as indicating an acceptance that the will of God may differ from theirs but without entreaty to change it.

In meeting I bow, without bending my neck or knee, without beseeching, and with no words, in willing acceptance.

Quakers marry, late in life

Here, in the place of promises, as their juniors speak of faithfulness and trust, they sit
with amazed eyes and quick smiles, yet secure in joy as a boiled egg in its china cup.

Before now, each has known blissful days, known also the long nights when train signals spelled out seldom comfort.

Their presence in the place of vows says to the rest of us:
Look. We chewed our meat, all of it, even the gristle, and are hungry for more.
It is all worthwhile.
Reach in there, take hold of this life, pull it to you through pain, eat the honey with the comb.

—Joyce B. Adams

Joyce B. Adams lives in El Dorado, Arkansas.

FRIENDS JOURNAL June 2001
Being Silent
by Christopher L. King

Last Sunday was another of those meetings for worship. In the first 20 minutes when the children were present no baby cried, no toddler kicked the bench, no little voice whispered.

After the children left, quieter returned and there were no obvious coughs or hiccups. No stomachs growled, and no Friends made unexpected trips in and out.

Outside the meeting room the traffic was distant, airplanes only a low grumble, no leaf blowers, games of tag, or scolding mobs of crows.

As meeting neared its end no one snores — and no one spoke. We returned to the world with friendship and conviviality.

It had been one of those meetings for worship in which no one was moved to speak, but I would not have called it a silent meeting. For I did not feel that the worshipers were eager for the silence.

In the 1960s I attended Wilton (Conn.) Meeting from time to time with my grandparents, Clarence and Alice King. I remember the silence at those meetings being almost palpable, as though the air in the room had changed, the atmosphere somehow gaining weight. When someone spoke in that meeting, the sound was like a fish rising from a great depth and splashing into the air. The odd thing was that despite the beauty of the message, there seemed to be an eagerness in the congregation to get back into the silence again. I have had this experience a few times in subsequent years in a few meetings. On these occasions, even when the messages are frequent, they fall back into a deep pool of silence, which nourishes them and joins them in a whole. But these occasions seem to be increasingly rare.

I come to meeting eager for that experience and am frequently distracted, often by my own mind, which is so abuzz with the business of the world that it cannot seem to settle down into what Douglas Steere called "the presence of the Listener." Often I am disappointed with my fellow worshipers. For just as you can feel the true centering of a meeting and even a Divine presence in it, you can also feel a general distraction, a restlessness — feel us becoming peevish children who want to go out and play, or are eager for someone to entertain us with insight or profundity.

When I have questioned Friends about their similar experiences of worship they may acknowledge that they are often distracted by thoughts of work or family or the beautiful day waiting to be enjoyed. They may say that worship is always a struggle and that each comes to it in his or her own way. They may say something like, "It is up to each of us to get what we can out of it."

I can agree with this argument but I am not content with it. In fact, I would go a step further. I believe that many of us have lost the ability to find pleasure in silence, lost the eagerness for silent worship.

Think about your average day and the daily lives of your children and grandchildren. Many of us live in cities and even suburbs in which there is a constant din from the machinery of the city itself. Add radio alarms, yammering TV shows, constant commercials, "drive time" music and talk, and the general exterior and interior noise of highly programmed families.

We have cell phones, beepers, and pocket computers to keep us constantly connected. We rate our success on the number of things we can multitask. Our children try to do homework with two or three kinds of media humming. Even our vacations may be highly scheduled so as to "get our money's worth."

By now you may be saying, "Hey, that's not me. I lead a pretty simple life." But even the simplest Quakers I know these days seem to have minds buzzing with "have to's."

Then on Sunday morning there is that scramble to get to meeting to be silent for an hour, well, 50 minutes really, because maybe you arrive a little late, or really 40 minutes after the kids go to First-day school and we all settle down again. Then perhaps a couple of messages were kind of grating, so that leaves only about 30 minutes, and my mind wanders, trying to remember if I fed the fish, if I should shop on the way home, if I am ready for work tomorrow. Someone's hearing aid begins to squeal — and so it goes, as Kurt Vonnegut would say.

William Penn wrote in his Advice to His Children: "Love silence even in the mind; for thoughts are to that, as words are to the body. Troublesome ... True silence is the rest of the mind, and is to the spirit what sleep is to the body, nourishment and refreshment."

I fear that because of the nature of our current busy lifestyles we have lost the belief in Penn's statement. I seem to discern a fear of true silence. We are willing to be quiet for a bit, but with our shorter attention spans there is an impatience for that still, small voice to speak to us before we have to go to our next venue.

In this way we are losing Quaker worship, because one needs to prepare for worship. Rufus Jones writes "... the worshiper, if he is to enter into this great attainment, must cease his occupation with external affairs, his thoughts of house and farm and business, and center down into those deep levels of his being where he can feel the circulation of spiritual currents and join them in a whole."

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and have healing and refreshment and restoration and fortification flow in from beyond himself. This is not worship, but it is preparation for it.

I would guess that we all value the restoring power of that deep silence. I would also guess that many are afraid to go there. For it requires letting go of your control of your mind for at least that short period of worship each week, letting the words that you use to order your life fall away, trusting that they will be there on the other side of the silence, trusting that the Presence you find in the silence will safely guide you.

If we are to heed Rufus Jones, it also requires preparing for meeting: making a bit of effort to begin First Day with silence and a worshipful state of mind. You know the next step. How many different ways can you "turn off the noise" in your daily life the rest of the week? What kind of effort do you make to be together in silence as a family?

Don't be tricked. Of course switching off Saturday-morning cartoons and going for a silent walk in the woods is a balm. But it is your own mind that is the loudest appliance, especially the channel that keeps broadcasting that you must be in control. It takes some courage and effort to flip that switch and trust that the silence and the spiritual connection in it, not your daily planner or even some spiritual commercial, will inform your life.

In the past, perhaps in the context of a rural community where natural silence was the norm, it was simpler to answer yes to the Query "Is worship a daily part of your personal and family life?" It is revealing to rephrase the Query for today's lifestyle. "Do you feel it is important enough to take the time in your personal and family life to silence your mind and your body and open yourself to that pure, still waiting?"

If your answer is "I'm always too busy" or "I want to but I don't seem to get around to it," ask yourself what you do get around to and why it is more important than worship. Spend some time with this question on the way to work or school or the hardware store. Figure out why that might be a good time to turn off the top 40 or All Things Considered and dip into the silence for a bit.

This is where worship comes full circle. The Query about worship in meeting says "Is there a living silence in which you feel drawn together by the power of God in your midst?" Each Friend can develop a different habit of how he or she comes silently into that presence. Some may read Scripture and then lay the book aside. Some may offer a prayer and then let the prayer fall silent. Some may draw near to a palpable presence of Jesus. Some may be inspired by other spiritual or secular poets. Some may reach upward and inward for the Divine Spirit.

In my experience there is one common ingredient to all seekers, and that is the seeking itself, an eagerness to leave the noise of your own mind for a place where something greater and deeper than you holds sway. It is important for each person and the meeting as a whole to cultivate the eagerness for that inner silence. And when words or thoughts arise from that sacred place, it is easy to know whether they are appropriate to share. A wonderful revelation is that the intense, creative listening that we do in worship does not require spoken words to be a part of that ministry, but usually speaking is a smaller part of the meeting for worship than silence. Only a few contribute to the ministry of speaking but all can join in the ministry of silence.

That silent communion, which is our faith and practice, is what buoy us up all the rest of the week if we will believe in its power.
I was recently divorced from my husband, who is an active member of our meeting, as am I. It was a surprise to me when he asked to end our 12-year marriage, and a shock to learn that while I was happy in the relationship, he was not. The months that followed his revelation seemed like a nightmare, and I never would have survived them without the support of Friends who came and helped me pack and move, and even brought picnics to lighten those heavy days.

Divorce is a terrible grief to bear. It is death—without a memorial service, full of shame and remorse rather than a time to celebrate the beloved. Divorce means facing the fact that my own husband no longer wants me. It is the pain of asking the difficult questions of self: What is my part in this? What is wrong with me? It is a time of wrestling with God for the answers, for the meaning in the end of this sacred promise. It is a time of great vulnerability, anger, fear, and anguish.

It is a difficult challenge for the meeting to see the truth on both sides and respond in a caring way to both partners. Our meeting has done well with this, I believe. I would like to share some of my experiences, in the hope that it may be helpful to other meetings who are faced with the same situation. I offer this for individuals in meetings who wonder how to respond to the suffering of divorce.

Speak directly to the person of their sorrow and yours. I cannot emphasize enough how important this is. To have a Friend gently approach me, shake my hand, and say, “I’m sorry, Lynn,” means everything to me. In that moment of shared grief, I feel connected to myself, to the Friend, and the whole meeting. Some of the shame and sadness I feel is lifted. It is so simple, and yet so difficult, I know. One Friend shared with me she was worried that I would cry if she said anything to me, and in truth I have cried in meeting. However, when people avoid my pain I feel isolated. For other kinds of loss we have rituals of grief where people come purposely to express sympathy and where tears are expected. There is none of that in divorce. This makes it necessary that individual meeting members and attenders find some way to speak to the divorced person.

Be careful of assumptions. A grieving person is very emotionally changeable. Sometimes I can find peace, sometimes not. For Friends to assume and say anything such as “you must be so angry,” or “you must be enjoying your new apartment,” when that is not what I am experiencing, just increases my feelings of aloneness. A grieving person needs to be assured it is OK to feel whatever they feel. It is better to inquire, “how are you doing today,” rather than assume anything.

Be wary of spiritual platitudes. The worst I’ve heard are “everything happens for a reason,” “this must be for the better,” and “God’s plan is always perfect.” These things may be true, but stab deep in a grief-stricken heart. Actually, it is my experience that Friends tend more toward saying nothing, rather than preaching. But silence in this time of isolation feels as hurtful as pat explanations, though both are offered out of good intentions or awkwardness, I realize.

Invite divorced persons into your lives. Write them, call them, e-mail them, invite them over. All those actions performed by friends have been lifesavers for me. Often I
have been cheered by finding a note or a card in my mailbox. Sometimes I have been so overwhelmed with all the changes in my life that I haven't been able to respond to a phone call, but the message on my answering machine was a reminder that someone cared for me in this time of feeling so uncared about. One sweet family at meeting invited me on vacation with them. Even though I wasn't able to go, just being wanted meant so much. Invite newly divorced people to participate more in meeting activities. My meeting asked me if I would lead singing for the children before First-day school, and I can't tell you how wonderful it is to make a joyful noise with all those Light-filled young spirits. Having fun and playing and being included in the family life of the meeting is very healing.

Hold both partners in the Light. Know that they are each hurting, no matter who leaves whom. The prayers of Friends have truly sustained me. I had an experience of prayer I have never had before. It was on a day when I was in my worst state of darkness and despair, with no thought of God. I suddenly felt a strange sensation, as if the darkness was being removed by unseen hands. In this moment I knew that someone was praying for me and helping me to turn to the Light when I couldn't do it on my own. Never underestimate the power of your own prayer in the life of someone who is suffering. Prayer is something we can all do, at any time and under any circumstance. It is a beautiful gift from God to both the giver and receiver.

Praying, inviting, sharing, and being sensitive to the variety of emotions experienced during the painful loss of divorce is a ministry in which everyone in the meeting can participate. Doing so, you'll be helping the person out of the shame and isolation of their grief, to grieve in the Light. That is a great comfort!
Witness

Vigil No. 88
by John Andrew Gallery

It was a Sunday this past February, only the second time that I'd been at the vigil since early December, and the first time when I was feeling well enough to focus on being there. Nothing had changed in my absence. I saw the man on the bike I always saw ride by making a delivery, although it might have been another, on the same bike doing the same task. The Independence Mall visitor center under construction was now a skeleton of steel. If I inquired, I am sure I would find out that we were still dropping a few bombs every week on Iraq and more children had died as a result of economic sanctions. It seemed to me that nothing had changed.

Twice in the hour two young men yelled at us from a distance, somewhat angrily. I couldn't hear either clearly. The first said something about God and God's weakness; the second about our cause being worth as much as Jesus and that was nothing. Neither stopped—just rattled off their sentence without breaking stride. Perhaps I put my own reservations and uncertainties into their mouths. Jesus stood for peace and look what happened to him, was a phrase I thought of for the second man. For the first, the thought was more complicated: "If God believed in peace why would God let all this killing go on? What makes you think that God will listen to your prayers? Just take a look at the world."

A friend recently told me of a conversation she had with God. She asked why are people always getting killed in earthquakes and disasters? She knew she was also asking why tragedy happened to others and not to her. God's answer, she said, was very clear. God shrugged his shoulders (if he would have had shoulders and been a he), and said, "I don't know." That seemed like the right answer to her, for her understanding of God, and the right one to me too. So yes, this guy was right: praying to God is in some way pointless. I don't expect God to intervene no matter how fervent our prayers, so why then do I carry this message?

I've wondered about this a lot since. I'm coming to think that the act of prayer doesn't really have anything to do with God. It has to do with us. When I pray, not very frequently I will confess, I am basically asking God to help me change—to pray for peace

in the world is to ask God to help me be a peaceful person and to take action to promote peace. It isn't asking God to do me a favor and straighten everything out. And what I'm praying for and asking for when I ask other people to pray is for all of us to change. I guess I'm praying for all the others, hoping that they will look into their hearts and repent, change their ways from hate and killing to love and helping. And asking everyone else to pray for one another too. Because I imagine that if we were all on our knees sincerely in prayer for one another an hour a day every day it might change the way we lead the rest of our lives.
**Life in the Meeting**

**Friends as Healers**

Twenty Friends sit comfortably in a circle in the warming sunshine of Powell House retreat center. While some Friends gaze around the room, upward, or out the windows overlooking the snow-covered landscape, most have their eyes closed and are settling into the familiar silence and gathering of Spirit common to a Quaker meeting for worship. One thing, however, distinguishes this meeting from the usual worship: two empty chairs stand within the circle.

The sense of warmth and worship, the gathering of love and Spirit begins to settle more fully around the group. Shortly, a young woman rises from her seat on the couch and walks to the chair in the center of the circle and sits, with eyes closed, in quiet waiting. In a few moments, another woman steps in and gently lays hands upon her shoulders. They are soon joined by a man who comes and holds her hands. Time seems to suspend itself as the energy in the room becomes more vibrant and focused. The young woman's face responds to the love and care, and she begins to cry. Her body tenses and then relaxes. Another member joins those gathered in the center; he kneels and cradles her feet, while those surrounding continue to sit in silence and hold the now palpable energy.

After several minutes, first one and then the second and third Friend gently release their hands and step back. For a moment they stand in a small circle with arms outstretched around the woman while she continues to sit, the last tears slowly moving down her cheeks. One by one, they resume their seats among the wider circle, joined a moment later by the young woman, visibly changed.

A spiritual healing among Friends has occurred.

Over the next hour or so, several more people come to the inner chairs and Friends are drawn to step in and lay hands upon heads and hearts and, very quietly, powerful healing work is done. After this, names of loved ones are spoken into the center to be held in the Light of love and distant healing. The meeting closes with hands held around the circle, which abounds with gratitude and healing energy flowing through all.

Two such "worship for healing" meetings were held during the First Annual Gathering of Quaker Healers. Friends who practice a variety of healing work, both independently and within Quaker meetings, came together from Maryland, New York, Vermont, Massachusetts, and points between at Powell House, the retreat center of New York Yearly Meeting, over the weekend of February 22–25, 2001, to share our knowledge and experience.
Decision Making via Electronic Communication

In regards to our yearly meeting presence on the World Wide Web and our use of electronic communication, we have concluded that this medium cannot replace the sense of the meeting created in the personal face-to-face meeting in the presence of God. We believe there is a sharp distinction between sharing information over long-distance (electronic communication and telephone) and attempting to come to a decision that reflects the sense of the meeting.

In Faith and Practice, under the "Conduct of Business," we read:

Searching for the truth in a spirit of worship and waiting for a sense of the meeting to grow among all members are characteristics of the way Friends conduct their business. The meeting for business is not a body whose members engage in debate; rather business is raised and decisions are made in the same expectant waiting upon the Spirit as in the meeting for worship. In searching together for the will of God in matters before the meeting, Friends are seeking the Truth so that all may join in its affirmation. It is the responsibility of all members to participate in this search...

...The right conduct of business meetings, even in routine matters, is important to the spiritual life of all. Care must be taken that the enduring value of a spiritual community is not sacrificed to the immediate goal of action.

We believe that a true decision—reflecting the sense of the meeting—including all business decisions—can only be made in the presence of each other and God. Decisions that are arrived at only by electronic communication are not Minute-able. We believe there is an untapped, untrained, and unknown potential in this medium of communication, but that it is not yet well enough understood in a Quaker context to rely on it to reach our spiritually unifying decisions. We are not clear that this will be possible, although we do agree that we need to allow for the possibility. In addition, until all people have access to attending meetings/discussions via these other means of communication, we must continue to meet together, in the Spirit, to gather the sense of the meeting, in order to move forward.

—Draft statement prepared by New England Yearly Meeting Ad Hoc Web Committee, edited September 9, 2000, and sent by Permanent Board of NEYM to all of its monthly meetings for discussion and feedback.

From Mount Toby (Mass.) Meeting Newsletter, April 2001

June 2001 FRIENDS JOURNAL
Reports and Epistles

Friends Women International

Whenever I visit United Society of Friends Women International (USFWI) women around the world, I come away renewed, encouraged, and ready to keep working among Friends. This past December, four of us from the USFWI Executive Committee visited 12 annual USFWI meetings in Kenya. Margaret Stoltzfus (Iowa YM), Peggie Baxter (North Carolina YM), Winnie Enyart (Indiana YM), and I (New York YM) were blessed to be among many Quaker women— I would guess between 4,000 and 5,000 of them! The USFWIs varied in size from 180 to more than 2,000 in attendance. Rich and Sandy Davis, Friends United Meeting’s field staff at Friends Theological College in Kaimosi, opened FTC’s guest house to us and transported and escorted us over smooth, rough, and nonexistent roads from Vihiga YM to Nandi YM USFWIs. Sandy was a part of the USFWI meetings, but Rich enjoyed just being the driver.

The warm welcome and hospitality that the Apostle Peter talked about (1 Peter 4:9) was in ample evidence wherever we traveled. In Naivasha while we were attending Nairobi USFWI, we stayed in a teacher’s home and slept in her family’s beds. Wherever we went, we were always offered water to wash our hands before tea or a meal—a tradition that I find I look forward to experiencing. I received lots of smiles when my eyes would light up at the sight of ugali, the Kenyan staple made from ground maize. (The other three travelers did not share my delight!) We were given every comfort available. Our sisters in Christ went out of their way to make sure that we understood what was being said if it wasn’t in English.

I reveled in the singing. We heard songs that the early missionaries had taught in English, tunes we recognized with words in another language, and songs that are indigenous to East African Christians. I came away wondering how we in the U.S. can stand so still when expressing our love and joy in the Spirit. Christmas carols were sometimes sung, first in English and then in Kiswahili, or both at the same time. It was a mutual sharing in the Spirit and in openness to experiencing all that God had for each one of us, Kenyan USFWI or travelers from the States. The Spirit was in the midst of their gatherings, and we heard several gifted women pastors share messages that had been laid on their hearts.

We were members, one of another, and I felt that connection of Love and Light long after we left Nairobi on December 15.

—Ann Davidson, presiding clerk, USFWI

Reprinted from Spark, March 2001

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Guidelines for Writers

The articles that appear in FRIENDS JOURNAL are freely given: authors receive copies of the issue in which their article appears. Manuscripts submitted by non-Friends are welcome. We prefer articles written in a fresh, nonacademic style, using language that clearly includes both sexes. We appreciate receiving Quaker plain speech and dress until their manuscripts have been accepted. For more information contact Kenneth Sutton, Senior Editor.

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Books

Abby Hopper Gibbons: Prison Reformer and Social Activist

By Margaret Hope Bacon. SUNY Press, 2000. 217 pages. $19.95/
paperback.

Abigail Hopper Gibbons (1801-1893), abolitionist, Civil War nurse, prison reformer, wife, and mother of six children, was a pioneer in American reform and benevolent activities. The daughter of Quakers Sarah (a minister) and Isaac Tatem Hopper (a well-known philanthropist), Gibbons founded the world's first halfway house for discharged female prisoners, created the innovative New York Diet Kitchen to feed impoverished invalids, and lobbied for many improvements still in effect today, including separate correctional facilities for women.

Margaret Hope Bacon has written the first contemporary biography of this important 19th-century female activist. In her very readable account, Bacon skillfully interweaves intimate details from Gibbons's family correspondence with information illuminating the historical context. The author points to the Quaker heritage that influenced Abby Hopper Gibbons's lifelong efforts: the spiritual concern for social justice, the acceptance of a public role for women, and the organizational experience derived from women's business meetings. Although Gibbons resigned her membership in the Religious Society of Friends in 1842 when her father and husband were disowned for antislavery activities, she remained loyal to most Quaker ideals, retaining Quaker plain speech and dress until her death.

The trajectory of Gibbons's life provides a fascinating introduction to the burgeoning reform movements of the 19th century, revealing the ecumenical nature of abolitionism and prison reform that linked like-minded humanitarians in Philadelphia, Boston, and New York.

The book particularly details women's changing roles in social activism as new bonds were formed through female reform networks. Increasingly, 19th-century women moved from their household domain into the larger world on the basis of moral reform and charitable efforts for the "family of humanity."

This biography illustrates the extent to which Abby Hopper Gibbons's "calling" to assist the distressed initiated her into political lobbying, fundraising, and institution-building. Bacon offers new insight into Gibbons's complicated relationship to the women's rights movement. Although not an active suffragist, Gibbons maintained her friendships with abolitionist/feminist leaders such as Lucretia Mott and the Grimké sisters. Gibbons was an influential role model as an effective female lobbyist, organizer, and administrator who sought to improve conditions for women.

By reconstructing the life of Abby Hopper Gibbons, Bacon has redirected our attention to the valuable contributions of this remarkable individual, expanding our knowledge of women's history, Quaker history, African American history, and 19th-century reform.

As a friend summarized the lesson of Abby Hopper Gibbons's life: "We are to be up and doing, ready for what comes, rejoicing in the good, but cast down by nothing." Readers of this informative book will surely be inspired by Gibbons's dedicated example of translating principles into action.

—Rebecca Larson

Rebecca Larson is the author of Daughters of Light: Quaker Women Preaching and Prophesying in the Colonies and Abroad, 1700-1775.
Peacemaking in South Africa: A Life in Conflict Resolution


Sociologist H. W. van der Merwe, the Quaker founder and former director of the Centre for Intergroup Studies (now the Centre for Conflict Resolution) at University of Cape Town in South Africa, is not one of the famous names of the struggle against apartheid or the nonviolent resolution of the conflict. Yet it is plain from this memoir that, at several important points, the African National Congress (ANC) and the South African government trusted no one else as an intermediary. Van der Merwe set up the first meeting between both camps—breaking a deadlock that had lasted 24 years—and acted as unofficial go-between among a wide variety of conflicting political interests. As Nelson Mandela writes in the book’s introduction, “It is because South Africa had people like H. W. van der Merwe that we were able to enjoy a dramatic and peaceful transition to democracy, which serves as an inspiration to the world.”

It’s an amazing testimonial for a ninth-generation Afrikaner farm boy who believed well into his 20s in “the superiority of white people and the moral rightness of the apartheid policy.” But it is no more amazing than the life this man led.

Van der Merwe first ventured outside the confines of his local community in 1948 to work with a mission of the Dutch Reformed Church in what is now Zimbabwe. At 19, he was looking for an adventure in the bush and a way to serve God—and he wasn’t sure which he wanted more.

His first job was to supervise the farming activities of young black students at the mission’s school in Gutsu, then to oversee some 20 schools in the area. His task was not only to supervise the teachers, but to shoot game for food, and to settle disputes. He apparently did particularly well at the latter—those in the area eventually gave him the Chitangan name of “Muito Wongoze,” which means Maker of Peace.

It was a prophetic title. But it was not until he had a discussion with his brother Jacko, an academic some 20 years his senior, that the cognitive shift necessary for turning a racist into a proponent of social change occurred. The two were watching a sunset over the Langeberg when Jacko related a simple story about sharing a similar view with a woman on a ship. Jacko used the word vrou, a respectful term used to refer to a white woman.

New England Quaker Meetinghouses Past and Present

by Silas B. Weeks

180 pages, paper $18.50

Photos and histories of more than 110 Quaker Meetinghouses in Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island and Vermont reveal the faith and testimonies of the Quaker communities who worship there. Silas Weeks weaves delightful anecdotes through his notes about architectural style, location, cost, and significant Quaker family names.

The book also includes a list for each state of related Quaker burial grounds with directions. Appendices of meetinghouses by architectural style, historical and current maps, glossary, and index.

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but he applied it to a black woman, who was normally called a _meid_, a derogatory term in Afrikaner society. Van der Merwe corrected his brother, only to be gently corrected in turn.

As van der Merwe writes, "There was no more discussion on this topic but I believe this was, for me, the moment of truth. A new vision dawned on me. I saw a coloured woman as a woman, and not as a coloured. It was only later when I reflected on this experience that I realised what a great impact it had made on me—the profound realisation that a person was not defined by colour but by other shared human qualities. ... This insight affected not only my perception of relations between whites and blacks but also my relationship with Africa. Until then I was an Afrikaner, a white European. By identifying with black people as fellow countrymen I identified myself with the continent of Africa. An Afrikaner had become an African."

This heightened awareness followed van der Merwe as he and his wife traveled extensively throughout Europe, Canada, and the United States, where he attended his first Quaker meeting and finished his Ph.D. at UCLA. It came to fruition when the van der Merwes returned to South Africa in 1963. Marietjie became a renowned potter, and H.W. launched an academic career and became increasingly drawn into the black and white issues of his society, conflict resolution, and the Religious Society of Friends.

Aside from explaining how van der Merwe evolved into a Quaker who could draw black and white South Africans to the peace table, _Peacemaking in South Africa_ provides a highly readable history of the various political movements in South Africa during the '70s, '80s and '90s and chronicles both his peacemaking activities and those of the Religious Society of Friends.

It is not always comfortable reading. Van der Merwe was an independent thinker who challenged the South African government's policies, ANC's use of violence, and AFSC's belief in the '80s that justice took priority over peace. In justifying his opposition to AFSC's decision not to talk with the apartheid government, van der Merwe writes: "If Quakers could work with liberation forces who had resorted to a violent armed revolt, of which we could not approve but could understand, we should also be able to work with people of good will who operated within the apartheid system which we deplore."

Although the ability and determination to bring all sides together was clearly van der Merwe's gift, continual delays and roadblocks to his efforts were so formidable that it must have taken unusual strength not to give up or give in to frustration and anger. His experiences make me wonder: If mediation requires such rare gifts, how practical is its spread? Is mediation something that everyday people with average self-interest can achieve?

These are not abstract questions. Mediation is increasingly favored worldwide in conflict resolution, with the developing world as a major client. Are other major conflicts likely to succumb to mediation? Where law enforcement is weak, is it helpful for people to form their own structures for keeping order without violence? What if others could adopt van der Merwe's faith and surrender themselves to what depends, after all, not on individual merit but on the Spirit's working through individuals?

I don't know the answers to these questions, but this book, with its inside look at the behind-the-scenes meetings that allowed a peaceful transition of power to occur within a context of fear, hatred, and violence, have made the questions clear.

It has also made clear that although the Truth Commission's work was a major contribution to reconciliation in the old South Africa, it ultimately failed to address issues that today undermine the new South Africa. Crime, corruption, AIDS, poor education, the continuing gap between rich and poor, and the fact that members of parliament are responsible to the political parties that select them rather than to their constituents are all challenges with which the new South Africa must grapple. South Africa, writes van der Merwe, is a country "marked by ideologically confused, labour unrest, grass-roots alienation, and a hostile and apathetic civil service."

The fight for peace was merely a first step, van der Merwe concludes. The battle for a better society has just begun.

_Sarah Ruden, a member of Cape Western Meeting, is a journalist living in South Africa._
In Brief

Navigating the Living Waters of the Gospel of John: On Wading with Children and Swimming with Elephants

By Paul N. Anderson, Pendle Hill Pamphlet #352. Pendle Hill, 2000. 32 pages. $4/paperback. The rather obscure subtitle of this pamphlet refers to the very different ways that one may encounter the Book of John: as “a stream in which a child can wade and an elephant can swim.” The elephant’s stream is the difficult Gospel that has puzzled and intrigued theologians over the centuries; the child’s stream is the gently powerful Gospel that has moved and inspired generations of readers with its shining waters. Paul N. Anderson tells us that “whenever we start wading into the Fourth Gospel we eventually must start swimming, and vice versa,” and he wades and swims with us—“navigating the living waters”—of the text, introducing theories of its composition, and exploring key concepts like “belief” and “life” that flow through the chapters of the Fourth Gospel in unique ways. It is a good idea to read this pamphlet with the Book of John at hand, so that the many references can be pursued. Anderson emphasizes that “noticing how John says what it says provides the best place to begin,” and he encourages us to “test the waters” for ourselves.

—Kirsten Backstrom

Kirsten Backstrom, a writer, is a member of Multnomah Meeting in Portland, Oregon.

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(F.W. van der Merwe died of prostate cancer just a few months after the publication of his autobiography [See Milestones, p. 36]. Royalties from his book will go to the Quaker Friend, a fund promoting conciliation and the education of deprived children, and the Malherbe Fund for scholarships run by the South African Institute of Race Relations.)
**Spirituality and the Arts**

Clay, Myth and Fairy Tale  
**George Kokis**  
**July 15-19**

Gifts of Vision: A Retreat for Photographers & Other Artists  
**Danna Cornick**  
**July 15–20**

A Yoga Retreat  
**Bob Butera & Dawn Meban**  
**July 27–31**

Singing for Clay, Myth and Fairy Tale  
**David Roth**  
**August 1-5**

Writing for Life  
**Jan Phillips**  
**August 5-9**

Storytelling as a Sacred Art  
**Lynn Nelson**  
**August 10-14**

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**News**

Baltimore Yearly Meeting (BYM) has minced its concern for “the suffering of both the Israeli and Palestinian people in the complex conflict in the Middle East” and its abhorrence of “the violence that has victimized innocent civilians on both sides.” In addition to the open letter to Jean Zaru, clerk of Ramallah Meeting, that was printed in FRIENDS JOURNAL (March 2001), BYM cites a second letter from Zaru on the devastating effects of closures “not only between Israel, the West Bank, and Gaza, but also of blockades between Palestinian villages and cities”; a report from Rich Meyot of Christian Peacemaker Teams that “because four settlement compounds in Hebron house about 300 Israelis, about 30,000 Palestinians live under direct military control”; a report from Jim Marlack of AFSC who recently returned from the area that “new hotels in Bethlehem that were built for an expected increase in Christian tourists to mark the new millennium were, in fact, filled with Palestinians who had fled their homes because those homes are the targets of Israeli missiles”; and a report from the Christian Peacemaker Team in Beit Jala that “the windows of an apartment it had rented were shot out by the Israeli military even though no one suspected the Christian Peacemaker Team of committing any acts of violence. Damage to the apartment, however, was minor compared to that to neighboring homes that were reduced to rubble.” BYM “appeals to the U.S. president and the secretary of state to urge the government of Israel to change those discriminatory and unjust rules that have resulted in so many Palestinians losing their property, their freedom, and their safety in the land where they have lived for generations and to cease the imposition of closures and curfews; to urge the Palestinian and Israeli authorities to reach an agreement that will assure that Palestinians on the West Bank and Gaza decide for themselves the laws that will govern them and to agree to an international monitoring presence in the West Bank and Gaza; and to work with Congress to suspend the sale to Israel of attack helicopters, laser-guided missiles, and all other U.S. weapons that have resulted in the death or injury of Palestinians or damage to homes and other civilian property.”

A national grassroots coalition to end sanctions against Iraq is gaining strength. National Network to End the War Against Iraq has set up a chapter in Austin, Texas, and in cities across the U.S. For more information, contact Rahul Mahajan, the Austin Coalition head, at <rahul@tazo.ca> or (512) 477-5902, or for the national AFSC’s Campaign of Conscience, contact Peter Lems at cskabouwiraq

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Peaceworkers UK, a London-based nonprofit, is campaigning in Great Britain to establish a Civilian Peace Service to help train and deploy civilians dedicated to peaceful resolution of conflicts in the UK and across the world. The group, which has begun lobbying parliament, is being funded by the Joseph Rowntree Charitable Trust. For more information, visit the group’s website at <www.peaceworkers.fsnet.co.uk> or write Peaceworkers UK, 162 Holloway Road, London N7 8DD, UK.

A jury in Manchester Crown court, England, found two Quaker Trident ploughshares campaigners not guilty by a majority verdict on January 18 of a charge of conspiracy to commit criminal damage. On November 23, 2000, Sylvia Boyes, from Keighley, and Keith Wright, from Manchester, had planned to damage the Trident submarine Vengeance while in dock at Barrow, prior to sailing to the U.S. to pick up missiles. The two entered the water near the dock but were intercepted by security before reaching it. They viewed their action as a Quaker witness to peace. “The result shows that when ordinary people are told the facts about nuclear weapons they are willing to be led by their conscience on whether activists have the right to take nonviolent direct action when the government is refusing to act.” —The Friend, January 25, 2001

Ridgewood (N.J.) Meeting approved a minute calling for “an immediate moratorium on capital punishment” in New Jersey and the United States. Affirming the belief in the sanctity of human life, Our president to enact and adopt legislation to prevent the execution of any person, our state and federal elected officials and our fundamental opposition to violence. We believe that the death penalty is not a solution to the problem of violence. It is an irrevocable denial of our belief in the sanctity of human life. Our belief in the abolition of capital punishment arises as a natural outgrowth of our Peace Testimony and our fundamental opposition to violence in any form. Therefore we are strongly committed to the belief that the death penalty is wrong in any circumstance. . . . We call upon our state and federal elected officials and our president to enact and adopt legislation imposing an immediate moratorium on executions and working toward the eventual, complete abolition of the death penalty.” —Ridgewood Meeting newsletter

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**Upcoming Events**

- **June 7–10**—Southern Appalachian Yearly Meeting's annual gathering at Warren Wilson College in Swannanoa, N.C. Theme: "Teach Us to Be Whole: Gather Us, Heal Us, Lead Us." For information, e-mail <MBivic@home.com> or call Susan Carlyle at (828) 626-2572.

- **June 14–17**—Lake Erie Yearly Meeting [correction of dates given in this column in F/J May]

- **June 17–22**—Exploring Quaker Carolina Crossroads, sponsored by Friends Center at Guilford College. Contact <sterrell@guilford.edu> or (336) 316-2296.

- **June 30—July 7**—Friends General Conference Gathering, Blacksburg, Va. Theme: "Stillness: Surrounding, Sustaining, Strengthening." E-mail: <gathering@fgcquaker.org>.

- **July**—Embajadores Yearly Meeting (Guatemala); Alaska (Evangelical) Yearly Meeting

- **July 6–9**—Aotearoa/New Zealand Yearly Meeting

- **July 11–15**—North Carolina Yearly Meeting (Conservative)

- **July 17–22**—Philadelphia Yearly Meeting

- **July 19–23**—Wilmington Yearly Meeting

- **July 21–25**—Evangelical Friends Church, Eastern Region

- **July 21–27**—Northwest Yearly Meeting

- **July 22–28**—New York Yearly Meeting

- **July 25–28**—Mid-America Yearly Meeting

- **July 25–29**—Illinois Yearly Meeting

- **July 26–29**—Alaska Friends Conference

- **July 28–30**—Indiana Yearly Meeting

- **July 28–August 4**—Britain Yearly Meeting

- **July 30–August 4**—Pacific Yearly Meeting

- **July 30–August 5**—Baltimore Yearly Meeting

- **July 31–August 5**—Peacemaker Training Institute, Kirkbridge, Bangor, Pa., for ages 17–25, sponsored by Fellowship of Reconciliation. Contact (645) 358-4601.

- **July/August**—Arica Yearly Meeting (Mexico)

- **October 20**—"Quakerism in Transition," annual conference and general meeting of Quaker Studies Research Association, at Woodbrooke Quaker Study Centre, Birmingham, UK. Abstracts of proposed papers need to be sent by e-mail to <BenPD@compuserve.com> by June 30.

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

**Opportunities/Resources**

- A new e-mail group service has been set up to help meeting treasurers discuss ideas about finances. To join the free group, visit <http://groups.yahoo.com/group/QTreas> or e-mail QTreas-subscribe@yahooogroups.com. You need to provide your name; your yearly, quarterly, and monthly meeting; and what you do regarding finances for your meeting.—Friends Fiduciary Corporation Newsletter, February 2001

- The names and addresses of Quaker teachers, administrators, and school board members in public school systems across the world are being sought by Philadelphia Yearly Meeting's Public Education Working Group for an upcoming conference on education. For more information, e-mail <elkemi@pym.org> or call (800) 2200–PYM, ext. 7223. —Peace Piece (Haddonfield, N.J., Quarterly Meeting), March 2001

- Anyone interested in meetings among Quaker lawyers can contact Elizabeth Foley by e-mailing <elizabeth@pym.org> or calling (800) 2200–PYM, ext. 7115. —Peace Piece, March 2001.

- Philadelphia Center for Religion and Science (PCRS) has announced a Local Societies Initiative that provides three-year matching grants for $15,000 each, available to academic and other organizations interested in developing programs promoting the constructive engagement of science and religion. For information, go to: <http://www.pcrs.org/localsocieties>.—William Grassie, executive director, PCRS

- Philadelphia Yearly Meeting's newly established Peace and Concerns group, called Philapace, has set up a website and an e-mail group service. The website is <http://philapace.org>. Anyone interested can join the listserv there. For more information, contact Laurence Sigmond via e-mail at <laurence@pym.org> or call (215) 843-8747. —PYM News, March/April 2001
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Lloyd held various professional and voluntary positions in Quaker organizations, including in Geneva, Switzerland. In the 1950s, concerned about the dangers of an escalating Cold War, the couple directed a conference of diplomats from Russia and Eastern and Western Europe. In later years, they spent extended periods in both North and South Korea working on reunification projects. He served for 23 years as the chief U.S. fundraiser for UNICEF. After his retirement in 1982, Lloyd devoted the remainder of his life to teaching non-violence to prison inmates. As a volunteer workshop leader for Alternatives to Violence Program, he worked on conflict resolution with inmates at Sing Sing Prison in New York and Graterford in Pennsylvania. When he had heart surgery in 1999, he received dozens of cards and notes from prison inmates. He led his last workshop in December 2000. Lloyd was a member of Gwynedd (Pa.) Meeting. He is survived by his wife, Mary Margaret Binford; his father, Clarence Abrams; and his ex-wife, Terry Thiermann.

Deaths

Abrams—Duane Abrams, 63, on July 21, 1999, in Castro Valley, Calif. He was born on June 25, 1936, in a suburb of Detroit, Michigan. He joined the U.S. Army in the 1950s as a radio and communications specialist and a member of the military police. After leaving the Army, he married Terry Thompson. They moved to California, where Duane graduated from Sacramento State University and received a Master's in Public Health from University of California. The family grew, with three children, including an adopted daughter, Wendy, whose death at an early age caused great sorrow. Drawn to the Peace Testimony, the couple were active with AFSC in protesting the Vietnam War and providing draft counseling. They joined Berkeley Meeting in 1971. Duane performed with the Berkeley Folk Dancers and loved sailing and hiking. He worked as educational director of the Alameda County Cancer Society. He volunteered in the meeting’s nursery and First-day school. He also struggled periodically with bouts of depression and withdrawal. He will be remembered for his enthusiasm, warmth, and ready willingness to help others in need. He is survived by his sons, Mark and Dale Abrams, his partner, Jane Arezza; two sisters, Rosemary (Kay) Reed and Chris Dillon; his father, Clarence Abrams; his stepmother, Sandra Abrams; and his ex-wife, Terry Thiemann.

Bailey—C. Lloyd Bailey, 82, of pneumonia, on January 23, 2001 at Foulkeways at Gwynedd, Pennsylvania. He was born on March 20, 1918, in Tacoma, Ohio, where his parents owned a dairy farm. Lloyd’s family were members of Stillwater Meeting. He attended Olney Friends School in Barnesville and taught there for three years before becoming a conscientious objector. The first CO camp he was sent to was Buck Creek Camp in Marion, North Carolina. It was here, during Christmas vacation, that he met Mary Margaret Binford, a teacher at Westtown School who was the daughter of the camp directors. After Lloyd and Mary Margaret were engaged, he was granted permission to finish his alternative service at Byberry Mental Hospital in Philadelphia. They were married on June 20, 1944. After the war and the completion of his law degree at Temple University in 1947, Lloyd held various professional and voluntary positions in Quaker organizations, including in Geneva, Switzerland. In the 1950s, concerned about the dangers of an escalating Cold War, the couple directed a conference of diplomats from Russia and Eastern and Western Europe. In later years, they spent extended periods in both North and South Korea working on reunification projects. He served for 23 years as the chief U.S. fundraiser for UNICEF. After his retirement in 1982, Lloyd devoted the remainder of his life to teaching non-violence to prison inmates. As a volunteer workshop leader for Alternatives to Violence Program, he worked on conflict resolution with inmates at Sing Sing Prison in New York and Graterford in Pennsylvania. When he had heart surgery in 1999, he received dozens of cards and notes from prison inmates. He led his last workshop in December 2000. Lloyd was a member of Gwynedd (Pa.) Meeting. He is survived by his wife, Mary Margaret Bailey; four children, David L. Bailey, Thomas Raymond Bailey, Deborah Ann Bailey, and Bar...

Brown—Richard (Dick) Andrew Brown, 81, peacefully, on December 19, 1999, in Oakland, Calif., ten days after a diagnosis of lymphoma. Dick was born in Puyallup, Wash., on September 8, 1918, the older of two brothers. As a child he was interested in building, especially rafts and kayaks. At 18 he traveled alone in a homemade canoe to Alaska and, soon after, took solo bicycle trips to Mexico, the Southwest, and England. He began his association with Friends in objecting to war while at University of Washington during World War II. He became a conscientious objector, left a poorly organized Civilian Public Service Camp, served time in prison, and was paroled to hospital work in Berkeley, Calif. While in prison, isolated for some time, he was able to see only a small part of the sky through the bars of a small window. One day, when his spirits were especially low, he was watching the sky when a beautiful white bird flew overhead and hovered. In that moment Dick imagined that he was the bird, that he could see the earth and all nations, with all their conflicts and sufferings, and saw that they all shared the same purpose. Although Dick earned his living as a carpenter, his primary interest was in writing. He married and adopted two sons, one of Japanese-Chinese-Hawaiian heritage and one a Blackfoot Indian. The care of these boys became a focus of his life. When the family moved to Berkeley they attended Berkeley Meeting, and after the couple divorced, Dick became a member, especially devoted to the care of the meetinghouse. During the Civil Rights Movement he traveled to Mississippi to help rebuild burned churches; he later served in the Buildem’ Brigade in Nicaragua. Dick remarried in 1999. He is survived by his wife, Anne Maiden Brown; adopted sons Jason Brown and Zachary Runningwolf Brown; his ex-wife, Helen Brown; and a granddaughter, Xela Tennenbaum Brown.

Christenson—Paul Richard Christenson, 50, on November 18, 2000, at his home in Tabernacle, N.J., from cancer. The second of four children, Paul was born on April 7, 1950, in Kingsley, Iowa, and was raised on his family’s farm within the Church of the Brethren. Strongly influenced by the Brethren peace testimony, he became a conscientious objector at the age of 18 and served two years with Brethren Volunteer Service, working with Church World Service in the U.S. Afterwards he traveled around the country on a motorcycle. While attending a West Coast church conference he met Sharon Daly, and the couple were married in Riverton, N.J., on August 10, 1974. For ten years Paul farmed, served on the district board of the Church of the Brethren, and lobbied heavily for the Peace Tax Fund. He worked as a machinist with various companies and, beginning in 1991, with the U.S. Mint. There being no Church of the Brethren in the area, Paul attended Medford (N.J.) Meeting, where he was active in several committees, including Property and Peace and Social Concerns, before becoming a member in 2000. He also served as treasurer on the board of the Interfaith Hospitality Network. He is survived by his wife, Sharon Daly Christenson, and his son, Jason Christenson.

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Coats—Josephine Lenore Coats, 90, on October 23, 2000, in Santa Fe, N. Mex. Josephine was the second daughter of four children born to Virginia and Chance Hardy of Marion, Ind. She moved with ease among diverse groups of people and a wide range of activities. While an undergraduate at University of Wisconsin, she waited on tables and participated in modern dance and athletics. After marrying and having four children, she lived in Gary, Ind. There she was a founding member of League of Women Voters and a Girl Scout leader. Her commitments to New Deal policies and her advocacy for the passage of the Social Security Act led to her first social work job as a welfare case worker. She continued her career in social work at the State Mental Hospital in Westville, Ind., and while working there, earned her Master of Social Work degree from Indiana University. She was a founding member of North Side Meeting in Chicago, which often met in the living room of her apartment in Old Town. Here she harbored objectors to the Vietnam War as they made their way to Canada. She traveled around the world visiting friends World Committee projects. Following a heart attack at age 63, she retired from social work and moved to Gila, N. Mex., where she began a worship group in her home at the western edge of the Gila National Forest. The group eventually became Gila Meeting. She died while returning home after attending her grandson's wedding in the Traverse Bay, Mich., area. Josephine is survived by her sons James and William, seven grandchildren, and six great-grandchildren. She was predeceased by her sons Robert and Jonathan. Dunn—Stephen P. Dunn, 71, on June 4, 1999, at his home in Kensington, Calif. Born in Boston, Mass., on March 24, 1928, he struggled throughout his life with cerebral palsy. His parents enabled him to travel in Europe as a boy and young man. He was educated at Columbia College and Columbia University, where he received a Ph.D. in Anthropology in 1959. In 1956 he married Ethel Deikman, who also has cerebral palsy, an event they called the Great October Revolution since it was unusual then for disabled people to marry, and even more unusual for them to marry each other. His earliest publications were books of poetry, including Some Watercolor from Venice and The Recluse and Other Poems. Several of his scholarly publications, some of them with his father, L.C. Dunn, were devoted to Roman Jews. For 25 years Stephen was editor of Soviet Anthropology and Archaeology and Soviet Sociology, translation journals. A translator as well as editor of many books about Russia and the Soviets, he wrote four scholarly books: Cultural Processes in the Baltic Area under Soviet Rule, The Peasants of Central Russia (with Ethel Dunn), Kulturwandel im sowjetischen Dorf ("Cultural Change in the Soviet Village"; with Ethel Dunn), and The Fall and Rise of the Asiatic Mode of Production. He taught courses on the peoples of the USSR and comparative religion (which he especially enjoyed) in several academic institutions in the Bay Area and Monterey, Calif. Stephen attended Berkeley Meeting, where his contributions to meeting for worship, as well as his service on the Library and Finance Committee, were particularly valued. He is survived by his wife, Ethel Deikman Dunn; two nieces, Janet Wentworth and Jennifer Embreg; a nephew,
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Stephen N. Dunn; two grandnieces, Louise Dunn and Heather Ensminger; and a grandnephew, Andrew Wentworth.

Ewald—Esther Wood Ewald, 96, on January 26, 2001, in Barnesville, Ohio. Esther was born on August 18, 1904, in Allegheny, Pa. She graduated from Oberlin College, where she met her future husband, Victor Ewald. The couple lived and worked for many years in the Cincinnati, Ohio, area, where they opened their home to refugees from World War II and joined Friends. In the 1950s they moved to Columbus, where they both worked at the Midwest Regional Office of AFSC and were active in North Columbus (Ohio) Meeting as well as many social concerns groups including NAACP and the Columbus Council on Human Relations. They both subsequently worked for Columbus State Hospital. They moved to Delaware, Ohio, where they continued their community involvement and were active in Delaware Meeting. After retirement they moved to Media, Pa., where Esther commuted to Philadelphia to work for AFSC’s Material Aids Program and Credit Union. In the early 1970s they moved to the newly opened Friends House in Sandy Spring, Md. There they volunteered for a wide variety of interests. In 1987, Esther moved to Barnesville Health Care Center. She is survived by two sons, Jay and Peter Ewald; a daughter, Cleda Mort; nine grandchildren; and ten great-grandchildren.

Kemp—Ruth Hannah Brown Kemp, 82, on January 28, 2001, in West Columbia, S.C. She was born in Purcellville, Va., a seventh-generation Quaker and the daughter of Ralph B. and Gertrude Birdsell Brown of Goose Creek Meeting in Lincoln, Va. Ruth graduated from George School. On October 12, 1941, she married Walter E. Kemp Jr., of Baltimore, Md., and later they had three children, Andrew and two grandchildren, Andrew wentworth.

Lawton—M. Powell Lawton, 77, as a result of a brain tumor, on January 29, 2001, at the Quadrangle in Havertown, Pa. He was born on May 31, 1923, in Atlanta, Ga., to Sara Alston Lawton and Marimier Powell Lawton Sr. He was a behavioral psychologist, a senior research scientist, and director emeritus of the Polish Research Institute of Philadelphia Geriatric Center (PGC). He gained national attention in the early 1960s for his pioneering investigations into the psychological and social aspects of aging. He recognized the importance of designing living environments for the elderly, particularly those with Alzheimer’s
Disease. In 1964, he led the nation’s first symposium on Alzheimer’s Disease under the auspices of the Home for the Jewish Aged. His studies of the needs of Alzheimer’s patients and their caregivers have enhanced the quality of life of the elderly. His work influenced the design of Philadelphia Geriatric Center, and his research into how environmental factors affect the aged led PGC to develop the nation’s first nursing home specifically for the elderly with Alzheimer’s Disease. His work included the environmental psychology of later life, assessment of the aged, and caregiving stress. Much of his recent work involved the study of affect, or emotion, in later life and the quality of life of older people in declining health. This work has resulted in the development of geriatric assessment tools, including scales for interpreting nonverbal communication of nursing home residents with Alzheimer’s Disease or other dementias. An adjunct professor of human development at Pennsylvania State University and Professor of Psychiatry at Temple University School of Medicine, he held degrees from Haverford College and Columbia University. He was a member of Radnor (Pa.) Meeting. He is survived by his wife of 52 years, Fay Gardner Lawton; two daughters, Pamela Lawton and Jenny Grassl; a son, Thomas Lawton; and two grandchildren, Isabel and Leo Grassl.

Mann—Eleanor Mann, on January 30, 2001, in Broadmeade, in Cockeysville, Md. Born in Montclair, N.J., on February 18, 1919, to William H. and Marian Foltom Rath, Eleanor spent her childhood in New Jersey. In the fall of 1937 she entered Goucher College in Baltimore, where she was so taken by a lecture on Quakerism by one of her professors that she began to read about it and joined Montclair Meeting. In 1941, Eleanor graduated from Goucher with a degree in Chemistry. She worked at Johns Hopkins School of Medicine as a lab assistant in a project attempting to develop an anti-malarial drug. She met her future husband, W. Berkeley Mann, while auditioning for the Johns Hopkins Orchestra. They were married under the care of Montclair Meeting on August 8, 1942. The couple’s four children all graduated from Friends School of Baltimore. Eleanor was active in the Parents Auxiliary and later served as chair of the school’s Board of Trustees. Employed at the YWCA from 1969 to 1984, Eleanor was also active in the Central Maryland Ecumenical Council, directing the annual Christmas project for ten years that provided gifts to over 1,600 institutionalized youngsters across the state. Eleanor was a leader in the life of Stony Run Meeting, and at the time of her death she was, again, the presiding clerk. She is survived by her husband, W. Berkeley Mann; four children, W. Berkeley Mann Jr., Thomas N. Mann, Marian Mann Fletcher, and Frances Mann Rosenberg; three grandchildren, Sarah Louise Mann, Benjamin Berkeley Mann, and Thomas Anthony Fletcher; a brother, Paul Schubert Rath; and a sister, Janet Rath Childs.

van der Merwe—Hendrik Willem (H.W.) van der Merwe, 71, on March 5, 2001, after long-term radiation and radical surgery for cancer, at his home on the slopes of the Rivieronderend Mountains near Bonnievale, in the Western Cape of South Africa. He was born on June 24, 1929, on the van der Merwe family farm in Bonnievale. After trying his hand at farming, he felt called to mission work and became superintendent of the African schools of the Dutch Reformed Church in Southern Rhodesia, now Zimbabwe. On his return to South Africa at age 21, H.W. earned BA and MA degrees from University of Stellenbosch. He continued his studies in the U.S. at UCLA, where he graduated with a Ph.D. in Sociology in 1963. Then he returned to South Africa to take an academic post at Rhodes University. In 1968 he became the first director of the Abe Bailey Institute at the Centre for Intergroup Studies, now the Centre for Conflict Resolution. When he retired after 24 years in this capacity, University of Cape Town conferred on him the title of emeritus honorary professor. On retirement H.W. accepted a one-year fellowship at the U.S. Institute of Peace in Washington, D.C., to reflect on and record his life’s work, but this was cut short by ill health. A pioneer in peace studies in South Africa, H.W. published widely, including his two most recent books, Pursuing Justice and Peace in South Africa: A Half Century's Struggle (reviewed on p. 25) and Life in Conflict Resolution (reviewed on p. 25). H.W. played a significant part in bridging the gap between the apartheid regime and elements of the African National Congress in exile. He emphasized the need not only for justice but for forgiveness as well. The van der Merwes received Winnie Mandela as a guest in their home in Cape Town when she came to visit her husband in prison, and H.W. visited and befriended Nelson Mandela during his imprisonment and did much to help him find freedom. The founding president of the South African Association for Conflict Intervention, H.W. believed that lasting peace could not be achieved without justice. He served as president of the Association for Sociology in Southern Africa; as a member of the Council of the South African Institute of Race Relations, chairman of the Western Cape Region; and as a trustee of Cape of Good Hope Centre for Jungian Studies. He was active in Quaker Service Fund (Western Cape) for many years, and he had been a director of Kupugani, the nationwide, nonprofit organization that distributes nutritious food at cost to the needy. H.W. first made contact with Quakers during his stay in the U.S. In 1974 he left the Dutch Reformed Church and joined Cape Western Meeting. Membership in the Religious Society of Friends became a central point of his life. He served as clerk of his monthly meeting and of Southern African General Meeting for many years. He represented Southern African Quakers in missions to other countries and forged links with Quakers worldwide. He had two sons and a daughter, the children of his marriage to a distinguished potter, Marietjie, née Botha, who predeceased him in death in 1992. His present wife, Elsbeth Woody, a ceramic artist, supported him throughout his long illness. He is survived by her and by his two sons, Hugo and Hendrik van der Merwe; his daughter, Marielle O’Connor; and five grandchildren, Max, Jody, and Luke van der Merwe and Fintan and Katrina O’Connor.
end of World War II when a new state was created for the survivors of the Holocaust. Indeed anyone not a Jew should feel somewhat uneasy about the current situation. The new state that became "created" by the UN under Harry S. Truman’s presidency was actually, as the British troops pulled out, Israel. The old Ottoman empire that had lasted for 500 years was left in shambles by the Europeans who had carved it up into parts for their liking. Remember also the saying, "A land without people for a people without a land"? This happened to overlook a lot of residents! I also am remembering the Groucho Marx saying, "I wouldn’t want to join a country club that would accept for membership someone like me!"

We still "seek reconciliation for ourselves" and "despair in the effort...to help mediate it for others." Yes, too much blood still cries out from the ground.

Ruth Whitson Marsh
Houston, Tex.

Reflections on forgiveness after violent conflict

I was so glad to find in the March issue so much educational material about the situation in the Middle East.

The article by Mary Ellen McNish and the "Open Letter to Friends" by Jean Zaru, clerk of Ramallah Meeting, were very helpful to get a better understanding of the Middle East region.

It is important for Friends to be well informed about the lives of Friends and other Palestinians. Obviously, it is not enough to pray for them and to hold them in the Light. Our concern and compassion for them has to be followed by actions. For example, we can support AFSC’s important, yes, outstanding work, in different areas in the Middle East.

It was also good to see the letter by Colin and Kathy South, directors of the Friends School in Ramallah, and the Christmas newsletter from Maia Carter. These also help us to get a better feeling of the real atmosphere in the Middle East.

It seems to me that it is important to hold all who live in the Middle East in the Light and to pray for just peace in the region. But it is only for the victims of that tragic development over so many years, those who have suffered so much and are still suffering, to forgive the perpetrators.

It seems to me that my last sentence is not so easy to understand. I will give an example of what I mean: We all remember...
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Bias is dismaying

I am dismayed by the anti-Israeli bias of your March issue. Mary Ellen McNish’s article began with the acknowledgment of her awareness of concern about the AFSC’s bias. She repeatedly mentions how the Israelis harm the Palestinians, such as cordoning towns, restricting movement of workers to their jobs, demolishing homes, and military attacks. She then quotes some Israelis who criticize Israel. She presents the Palestinian position and calls it “clear.” She describes the position of the Israeli mayor and deputy minister as “unproductive and troubling.”

One wonders why she never criticizes the Palestinians for terrorist acts against Israeli Jews. Her one mention of it becomes a criticism of Israel! The rabbis she quotes “confessed” that “practically every moment is taken with fear that a child, loved one, or even oneself is about to be blown up.”

Then, she criticizes the media that “fans” the fear by publicity.

What a travesty of justice. Even her description of the AFSC’s programs displays clear bias. The Palestine Youth Program emphasizes “cultural preservation and heritage.” The AFSC Israel Program brings Arab and Jewish youth together to “jointly plan and implement programs.” Where is the effort in Gaza and Ramallah where the Palestine Youth Program has branches to reduce the anti-Jewish prejudice of the Palestinian youth?

Next in the issue, Jean Zaru, a Palestinian from Ramallah, writes of how her people were victimized without once indicating how Palestinians have harmed Israeli Jews.

The following article by Colin and Kathy South, “Difficult times in Ramallah” shows even more bias. They write of the barbaric murder of two Israelis by a Palestinian mob from the point of view of their students at Friends Schools there. They mention the
murder briefly, “their subsequent murder in the police station,” “the death of the Israeli soldiers,” as a side issue to their main point: how the students behaved calmly during the “riot” which so impressed them that it was “a wonderful God-given gift” that “brought tears to your eyes.” The students “wanted to demonstrate their indisputable loyalty to the Palestinian flag and nation, to demonstrate their frustration . . . at the loss of friends and family during the latest intifada,” to “stand up for retributive justice.”

Imagine this. A mob has just killed two Israeli men and cheered when one bloody body was tossed out of a window, and the Souths have tears in their eyes for the grief of the Palestinian people.

Finally, Maia Carter writes of Christmas in Ramallah filled with criticism of Israel’s actions there with not one mention of why the Israeli army acted the way it did, in other words, without mentioning Palestinian terrorism.

The writers and editors of these articles have not spoken truth to power.

Arthur Rifkin
Marshasset, N.Y.

Coverage appreciated

Thank you for your excellent articles on “Middle East crisis. It’s so good to get some mention first hand for a change. We really appreciate your efforts to tell the whole story.”

Beverly L. Lemax
Dublin, Pa.

Friends values must be reflected in public education

To discover in FRIENDS JOURNAL (Jan. 2001) that other Friends, specifically Marlene Santosy and Ayeshas Imani of Pennsylvania and Mary Ann Downey of Georgia, hold the same concerns as I have for many years was, for me, close to a revelation. Most Friends I have been associated with do have deep concerns about Friends schools and many are deeply involved with them. However, I have always felt somewhat “out on a limb” because of the feeling that if we care for our fellow humans in this country, we need to be concerned with our public schools.

Do Friends really need to educate the rich? Where is the challenge in this? Should we only be concerned with molding“leaders”? What about the everyday person who serves as the foundation of our society, who is involved in making all the things we use so readily, and who takes care of all the creature comforts we enjoy?

Should Friends not be involved in helping those who need help the most? Children from inner cities, from dysfunctional families surrounded by poverty, crime, and violence—these are the children we should be trying to reach. The students who get “thrown out” or are not accepted in a parochial or private school, and who are then forced on the public schools that cannot refuse any younger—but often cannot adequately service them—where are these, the most challenging, should be where our energies are directed.

Can we not form alliances with and give support to public schools, render assistance to improve school buildings, and procure better equipment to bring about before- and after-school programs, providing “safe haven” and educational support for those who need it, and beyond that, with help with the needs of each individual child to secure whatever medical, psychological, or social services are required?

Think of what could be accomplished. Are there Friends willing to take on what has to be a risky endeavor? Have Friends not taken on tasks throughout history that no one was prepared to do?

Meanwhile perhaps other Friends will respond to the articles mentioned above so that it will become known there are more of us out there with the same concerns.

Claire Koster
Clemmons, N.C.

Correction

I was delighted to see your cover stories on the war on drugs in November 2000 and a reference to our organization and my article in the Haverford College Alumni Magazine.

However, in your lead story, “Friends and the War on Drugs,” by Ray Bentzen, on page 8, despite his encouragement to Friends to contact us, both the e-mail address and telephone number published for us were incorrect. The e-mail address is <crcling@cipf.org>, the website is www.cipf.org, and the telephone number is (202) 312-2015.

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Taste of Tuscany and Friends in France trip programs offered each fall and spring. Learn about art, culture, and cuisine in small groups of 8-12 people with excellent accommodations, food, and expert guidance. Guests stay at historic villas in the country near Lucua and Avignon. Information contact: Mark Haskell, Friends and Food International, 1707 Taylor Street, NW, Washington, DC 20001, USA. Teyfax (202) 726-4616, e-mail: mthaskell@sol.com.

Quaker Books, Rare and out-of-print, journals, memoirs, histories, inspirational. Send for free catalog or specific wants. Vintage Books, 181 Hayden Rowe St., Hopkinson, MA 01746. E-mail us at <vintage@gis.net>.

For Sale
Peace Fleece yarns and bailing in 36 colors; hits, buttons, needles. Sample card $3.00. Yarn Shop on the Farm, 1250 Red Run Road, Stevens (Lanc. Co.), PA 17578, (717) 238-5960.

EQUIPMENT
Friends Centre Auckland Aotearoa New Zealand. Quaker couple sought as Resident Friends for one year from April 2002. Enquiries to Centre Clerk, 151 Mt Eden Rd, Auckland 3, Aotearoa New Zealand. Or e-mail to: <craftswom@unitec.ac.nz>.

Looking for a completely different way of life? Visit our secular, income-sharing eco-village—49 people living in a rustic, rural community. <www.twinoaiks.org>, <twinoaiks@ic.org>.

Consider a Costa Rica Study Tour. Take a 12-day trip to see the real Costa Rica. For information and a brochure call: (957) 888-6990 or (506) 456-5005, e-mail: <studytours@ucrcv.com> or write to Joe Stuckey, 11/600 Homebush Road, Sabina, NY 45162.

To consider mountain view retirement property, near a friend's place, visit consultants friends ofέéøré, 11/050 Forestview Drive, Douglas, AZ 85607.


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**Real Estate**


**Rentals & Retreats**

Maitland Cottage, Seabrook Lane, Sunsets, solitude. Sleeps 6+, 2BR, 26A. Good rates on our family retreat to considerate folks. Two weeks minimum June 10th-Aug 4th. K. Shepherd, 447 New Boston, Somerset, NJ 08873.


Two adjacent, fully equipped vacation homes on Chincoteague Island, VA. Sleep max 8 or 10 each. Walk to town, bike to Assateague Island National Seashore. Pets permitted. Off-season (before 6/1, after 9/3) $500/week; weekend/1 week: $700. (703) 448-8678 or cmw@farraday.net.

Balb Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course from four- bedroom, two-bathroom, beautifully furnished house with wraparound deck, two electric golf cars. 14 miles of beach: championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (510) 693-9186.


A Friendly Maui vacation on a Quaker family organic farm, 20 minutes to local beaches. New stone and cedar building with large octagonal room, skylight, ocean view, walk-in closet. Four bedrooms, one bath, full kitchen, organic vegetable garden, and hot tub. Bed and breakfast or bed and supper. $70 per day. Weekly and monthly rates available. Write or call Henntesa & Wm., Villas, 375 Kawelo Road, Haiku, HI 96708. Telephone: (808) 572-6025. Fax: 572-6048.

Cape May, N.J. Beach House—weekly rentals; weekend rentals in off-season. Sleeps 12+. Great for family reunions! Beach to close. Ocean view from wraparound porch. Call (718) 399-3561.

**Retirement Living**

Friends Homes, Inc., founded by North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options since 1968. Both Friends Homes at Guilford and Friends Homes West are fee-for-service, continuing care retirement communities that provide assisted living and skilled nursing care. Located in Greensboro, North Carolina, both communities are close to Guilford College and several Friends meetings. Enjoy the beauty of four seasons, as well as outstanding cultural, intellectual, and spiritual opportunities in an area where Quaker roots run deep. For information please call: (336) 292-9592 or write: Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27410. Friends Homes, Inc. and owners and operators contribute dedicated to the letter and spirit of Equal Housing Opportunity.

Friend Homes School: A school for children who learn differently. Small classes, age-appropriate curriculum, language-based learning differences. 16 East Main Street, Mooresville, NC 28117. (803) 655-5525.

Orchard Friends School: A school for children who learn differently. Small classes, language-based learning differences. 16 East Main Street, Mooresville, NC 28117. (803) 655-5525.

Friends School of Westbury: A school for children who learn differently. Small classes, language-based learning differences. 16 East Main Street, Mooresville, NC 28117. (803) 655-5525.

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Celo Valley Books: Personal attention to plot, characters, and book production (20 to 25,000 copies). Typing, editing, layout, final delivery. Free brochure. 348 Seven Mile Ridge Road, Burnsville, NC 28714.

We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experiences. We seek to obey the understandings of the Quaker Universalist Fellowship. Write: Friends Universalist Fellowship, 121 Watson St., Roxbury, MA 02119.

Clear Creek Design, 346 Seven Mile Ridge Road, Burnsville, NC 28714.

Sponsoring Free brochure. Free brochure. 346 Seven Mile Ridge Road, Burnsville, NC 28714.

Summer Camps

Opiepan Quaker Camp—residential—operated by Baltimore Yearly Meeting—near Winchester, Virginia—rooted in nature-exploring music, art, drama, dance, sports, wilderness fun and more. Our goal is to foster the kind of self-esteem that facilitates spiritual growth. Saturday, July 7—Saturday, August 4 (two or four weeks). Call Joie Riley for more information and space availability. (609) 888-8603.

Night Eagle Wilderness Adventures, in Vermont’s Green Mountains, is a unique, primitive camp designed to build a boy’s self-confidence and foster a better understanding of native peoples and their relationship with Earth. Activities tend to spring from the natural environment and teach boys to rely on their own iniquity. Through community living and group decision making, campers learn to live and play together in a spirit of cooperation rather than competition. For boys, ages 10-14. Two-, four-, and eight-week sessions available. We invite you to look at our website: www.nighteaglewilderness.com, or contact us for a full brochure. (802) 773-7866.

Marriage Certificates, announcements, invitations, etc. Do justice to your event with our calligraphy and award-winning graphics. (800) 765-0005.

HENRY FREEMAN ASSOCIATES

501 East Main Street
Centerville, IN 47328
Phone: 765-855-3405
E-mail: HFreemanAssoc@aol.com

Consulting services for educational institutions and community organizations. Fundraising, capital campaigns, planned giving. Recent clients include liberal arts colleges, seminaries, independent schools, social service agencies, Pendle Hill, FSGC, and many other friends organizations.

Bottswana

Gaborone: Phone (267) 347147 or fax 352888.

Canada

Halifax, Nova Scotia: (604) 461-0702 or 477-3669.

Ottawa—Worship and First-day school at 10:30 a.m.

Prince Edward Island: Worship group (617) 556-1427.

Toronto, ONTARIO—Worship and First-day school at 11 a.m. on loch Luray Road, (north of Cor. Bloor and Bedford). WOLFVILLE, NS—Sundays at 10:30 a.m. (902) 542-0558.

Costa Rica

Monteverde: 045-5207 or 045-5206.

San Jose—Unprogrammed meeting, 11 a.m. Sundays. Phone: 224-4376 or 223-8169.

Egypt

Cairo—First, third, and fifth Sundays at 7 p.m. Call Alan Swanson, 337-1201, or Ray Langsten, 357-6969 (days).

El Salvador

San Salvador—Unprogrammed meeting, Call Carmen Broz 284-4538.

France

Paris—Unprogrammed meeting for worship at 11 a.m. Sundays at Centre Quaker International, 14 Rue de Vaugirard, 75005 Paris. Entrance at 11 a.m. Phone: 01-45-45-7423. The Center has no sleeping accommodation.

Germany

Hamburg—Unprogrammed meeting 10:30 a.m., second and fourth Sundays. Winterburger Weg 98. Phone: 040-3371-0625.

Heidelberg—Unprogrammed meeting. First and third Sundays. Call Brian Tracy: 06223-1085.

Ghana

Accra—Unprogrammed meeting 10 a.m., Sundays. Phone: 030-376-8211.

Guatemala


India

India—Unprogrammed worship, 10 a.m. Sundays at National YWCA Office, 10 Parliament St., Tel.: 91-11-6960325.

Mexico

New Delhi—Unprogrammed worship, 10 a.m. Sundays at National YMCA Office, 10 Parliament St., Tel.: 91-11-6960325.

Nirgarauro

Managua—Unprogrammed worship, 10 a.m., Sundays, El Centro de los Amigos, APDO 5391, Managua, Nicaragua. Info: 613-821-2428 or 011-505-266-0984.

United States

Alabama

Auburn—Unprogrammed meeting, Sundays 9 a.m. Room 205, 120 N. Gay St., Auburn, AL 36803. Phone: (820) 382-0687.

Birmingham—Unprogrammed meeting. Sundays at 10:30 a.m. 4413 Fifth Ave. S., Birmingham, AL 35222. (205) 982-0570.

June 2001 FRIENDS JOURNAL
Durham- Unprogrammed meeting and First-day school 10:30 a.m. 400 Alexander Ave. Contact Karen Stewart, (919) 735-5650.

Fayetteville- Unprogrammed worship, 11 a.m. 223 Hills Ave. (910) 323-3912.

Greenboro- Meeting for unprogrammed worship, 11:00 a.m. First-day school 9:15 a.m. 1103 New Garden Rd. Worship 10:30 a.m. Call: (336) 294-2069 or 854-5155.

Greenwood- Newbern Friends Meeting. Meeting for worship: unprogrammed 9 a.m., semi-programmed 11 a.m. First-day school 9 a.m. Sunday at pastor pipet detailed, 401 New Garden Ave. 27410. (910) 293-5487.

Greenville- Unprogrammed worship and First-day school 10:30 a.m. 420 South Greenville Ave. Meeting for worship 10:30 a.m. Call: (252) 587-2571 or (252) 387-3911.

North Dakota

Bismarck- Faith and Practice, 8 a.m., and meeting for worship 9:30 a.m. 1818 E. Divide Ave. Contact Themt Kaliski at (701) 258-0689.

Fargo- Unprogrammed meeting, 10 a.m. Phone: (701) 282-2822.

Grand Forks- Meeting, 10:15 a.m. 1st Day school 10:30 a.m. 294-2095.

Brickyard- Unprogrammed meeting, 10 a.m. Phone: (701) 497-2306, 492-4336.

Toledo-Rima Buckman, (419) 867-7709.


Cincinnati- Community Meeting (United FUMC and FUMC), 3960 Witham Ave. 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4833. Frank Husk, clerk.

Cleveland- Meeting for worship and First-day school 11 a.m. 1061 Maima Dr. (216) 791-2202.

Columbus - Unprogrammed meeting 10:30 a.m. 1954 Indiana Ave.; (614) 291-2331 or (614) 487-8422.

Dayton- Meeting for FUMC. Unprogrammed worship and First-day school 10:15 a.m. 1915 Salem Ave., Rm. 236. Phone: (614) 937-4011.

Delaware- Unprogrammed meeting and First-day school 10 a.m. Meeting held in Andrew House, at the corner of W. Winter and N. Franklin Streets. Meets from September to May; for summer and 2nd Sundays, call: (740) 362-3691.

Granville- Unprogrammed meeting at 10 a.m. For information, call (740) 876-1070.

KENT- Meeting for worship and First-day school 10:30 a.m. UCM lounge, 1435 East Main Street. David Stwew. Phone: (330) 670-0053.

Mansfield- Friends meeting, 1st and third Sundays. (740) 756-4441 or 289-8353.

Marietta- Mid-Ohio Valley Friends unprogrammed worship and First-day school 10:30 a.m., Bethel Mills parlor, 4th and Putnam Sts. Phone: (740) 373-5268.

Oberlin- Unprogrammed worship and First-day school 10:30 a.m. 88 S. Professor. Midweek meeting, Thursday 4:15 p.m. Secretary 216, 444-4470. (614) 774-5005.

Oxford- Unprogrammed worship and First-day school 10 a.m. (513) 924-7426 or (513) 823-1061.

Waynefield- Meeting for worship 10:30 a.m., Every three months. First-day School 10 a.m. Phone: (330) 857-7276, 897-8939.

Wilmington- Unprogrammed Meeting (FUMC/FUMC), Kelly Center. Unprogrammed worship 10:15 a.m. (937) 382-0057.

Youngstown- Unprogrammed meeting and First-day school 10:45 a.m. SW corner of College and Pine Sts. (330) 345-8343 or (330) 345-9695.

Yellow Springs- Unprogrammed worship, FFC, 11 a.m. 110 North Raccoon, President St. (Artuch campus). Clerk: Richard Eastman, (937) 767-1511.

Ohio

Akron- Unprogrammed worship, 10:30 a.m. Discussion 9:30 a.m. 216 Myrtle Place, Akron, OH 44304, 370-0521.

Athens- 10 a.m., 22 Birge, Chauncey. (740) 797-4636.

Benton Greenfield Friends Meeting. Meeting for FUMC. Unprogrammed worship groups meet at:

Bluffton- Sally Weaver Sommer, clerk, (419) 338-3474.

Findlay- Joe Davis, (419) 422-7668.

Sidney- (937) 497-7328, 492-4336.

Toledo-Rima Buckman, (419) 877-7709.


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The Richard I. McKinney Social Action and Witness Scholarship

Pendle Hill will award seven internships for the 2001-2002 academic year to resident students working at least three days a week in a social justice organization or community service agency. Three internships will be designated for young adults, especially students and recent graduates. Three additional scholarships will be granted to seasoned and skilled activists, who will also serve as mentors to the young adults.

The seventh internship, named the Richard I. McKinney Social Action and Witness Scholarship, will be specifically designated for an African American young adult or seasoned activist.

- Interns will be expected to volunteer at least three days or 21 hours a week in a social justice or community service agency.

- Volunteer service may include community service work, local social justice program support and coordination, and direct action for local, national or international causes.

- All of the interns, along with other interested Pendle Hill residents, will meet together weekly for study and reflection on linking spirituality and social witness.

- Internships will provide support for tuition, room, board, health insurance, and local transportation costs.

Invest in the Future of The Religious Society of Friends

Pendle Hill wishes to thank all friends of Pendle Hill who have given to the Campaign for a New Century. For information on how you can make an investment, please contact:

Richard Barnes
Director of Development
Pendle Hill,
338 Plush Mill Road
Wallingford, PA 19086-6099
(800) 742-3150, ext. 132
E-mail contributions@pendlehill.org
www.pendlehill.org

In honor of Richard I. McKinney, an outstanding African American student in the first resident class at Pendle Hill during 1930-31, Pendle Hill will award a scholarship to an African-American interested in residing at Pendle Hill for one academic year while working in a social justice agency or community service organization at least three days per week.

After he graduated from Morehouse College, the American Friends Service Committee sponsored Richard McKinney's year at Pendle Hill upon his submission of an essay on "The Quaker Influence on American Democracy." During his year at Pendle Hill, he worked two days a week for AFSC. He was also one of the students in Henry Hodgkin's first class on Problems of International Relations and Industrial Society whose writings resulted in a published book, Seeing Ourselves Through Russia.

Richard McKinney went on to Andover Newton Seminary and received his Ph.D from Yale. He founded the philosophy department at Morgan State College. At age 90, he was still teaching a course in Christian ethics at Morgan relating the teachings of the Bible to "just" war, abortion, and homosexuality. He was a beloved and very well received guest speaker at Pendle Hill's 70th Anniversary in 2000.