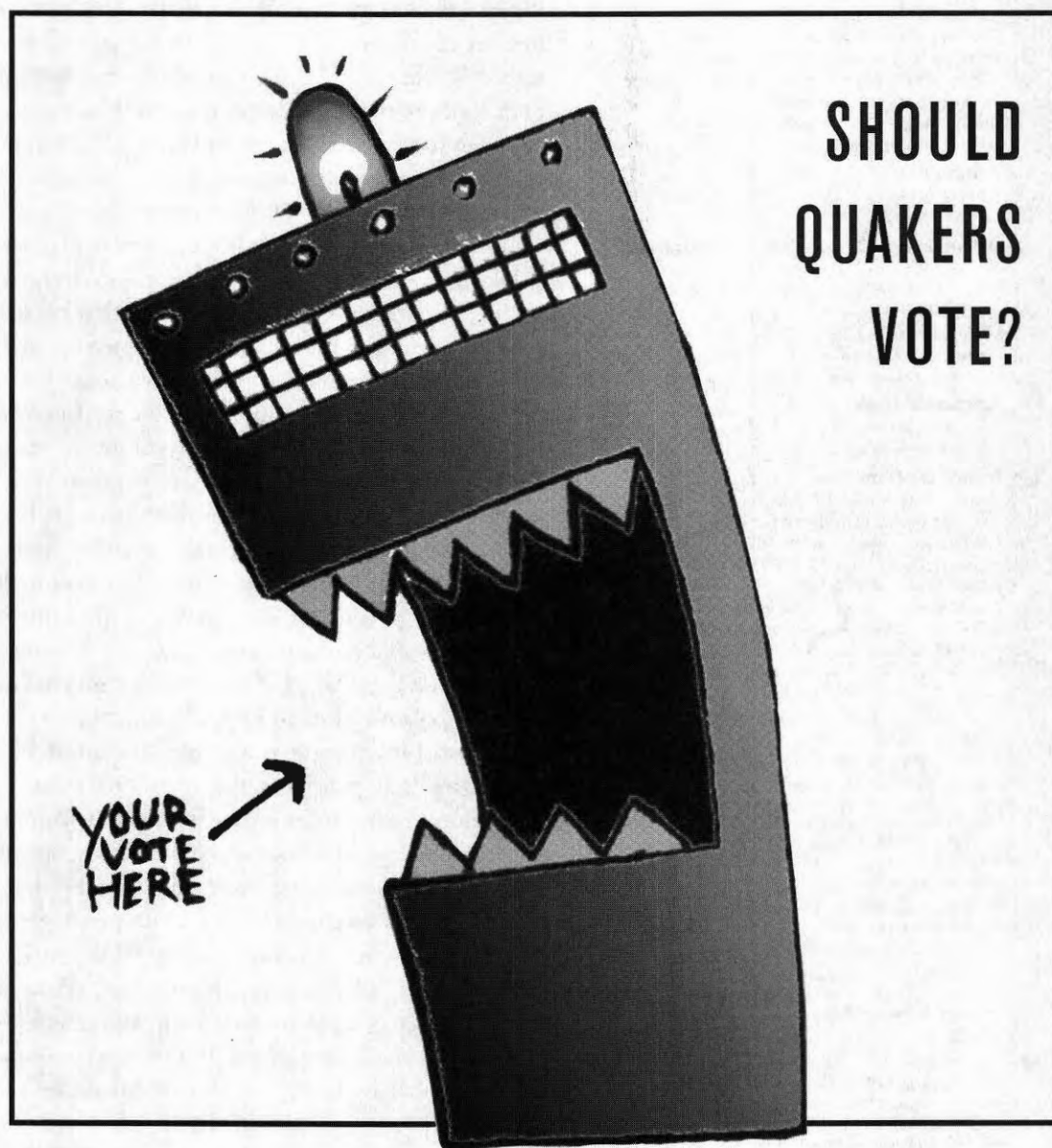


November 2004 • \$5

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



*Special Books Issue*  
*Global Partnerships*  
*No Easy Answers About God*

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



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**Among Friends**

# Staying the Course

This month brings us a very important Presidential election, one that will have tremendous impact on the future not just of our nation, but the entire world. Thanks to the Internet, modern communications technologies, and intercontinental transportation, we have the capacity to be more immediately aware of how interconnected and interdependent our world is. Choices made in the U.S. unquestionably have far-reaching effects. Unfortunately many in the U.S. seem unaware of this, and unaware of how our policies and choices can then rebound and negatively affect the U.S. The reasons for this cultural myopia are doubtless complex, but it seems to me that a deeply engrained isolationist attitude is part of the problem. Although the tragic events of September 11, 2001, provided the opportunity for us to wake up to the complexities, interdependencies, and needs of the global community in which we exist, U.S. policy since that time has been undertaken in a spirit of belligerent unilateralism. We are at greater peril as a result.

Like many Friends, I have been gravely concerned about the direction we've been heading. Deterioration of our relations with other nations and the steady erosion of civil liberties here in the U.S. have prompted me to engage in a level of political activism unusual for me. Connecting with others in my county and township through grassroots organizations that use the Internet to organize activist groups, I've worked raising money and awareness during the months leading into the upcoming election. Where I live, I've discovered that there is far more engagement by many people in the political process this year than there has been for a very long time.

These are good signs, which have felt encouraging, so I was surprised to learn in Tracy Moavero's "Getting Quakers Out to Vote in 2004" (p.6) that we Friends are not registered to vote nor likely to vote in much higher numbers than the general population—that is to say, between 50 and 70 percent. Well, Friends, this would be the year to do better! Even if one has not registered to vote, it is possible to help others get to the polls on Election Day. The outcome of this national election certainly will have far-reaching effects—our course of action in Iraq; the possible reinstatement of the military draft; policies regarding national security and the rights of U.S. citizens; international relations (including imminent encounters with Korea and Iran); environmental policies, such as the very strong potential for armed conflict over natural resources like water—to name just a few. Because of this, it might well be the purview of every meeting's Peace Committee to get voters to the polls.

Regardless of the outcome of Election Day, we have much work ahead of us. In the end, we are called to keep our sight fastened on that which is Eternal. Circumstances, personal and national, invariably will change and we may never know the outcome of our own efforts. But Love is the source and prime mover. If we stay centered in that awareness and let it be our guide, we will have stayed the course.

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Lee Garner



## Responses to "Happy Valley"

Thank you for publishing my article on our move into our retirement community ("Moving to Happy Valley," *FJ* July). I've had numerous responses—written, e-mail, oral—about its content and how it relates to people's own experiences, and from those not in retirement homes, amazement that the move takes such various kinds of energy and determination.

I commend you on this issue, especially the depth of the articles by Connie McPeak Green ("To Live Fully until Death: Lessons from the Dying") and Kirsten Backstrom ("To Live Deliberately").

It is an issue to keep and refer to often—thanks!

*Renee Crauder*  
State College, Pa.

## The essence of summer

Thanks so much for the August cover photo. It really speaks to my sense of summer. Ahh. I like it so much that I have cut it out and posted it above my desk. Perfect!

*Tom Hoopes*  
Philadelphia, Pa.

## Queries on economics

I'm troubled by the antagonistic tone of the discussion of economics in recent issues of the *JOURNAL*. As the daughter of an economist (who radically changed his views of the infallibility of his profession in the course of a lifetime) I am very aware that economic "facts" can be selected and amassed to support a wide range of points of view. Perhaps as Quakers we would do better to approach the subject of economics from a set of queries solidly based on our testimonies.

How good is our economic system at promoting equality? Simplicity? Peace? Community? Honesty and integrity? Stewardship? Where does it fall short? Since an economic system is created by human beings to meet human needs, how can we live into and support changes that will allow that system to do a better job for all of us?

*Pamela Haines*  
Philadelphia, Pa.

## Economists are not united

Reading Jack Powelson's Viewpoint (*FJ* Aug.), one would think that most economists are in agreement on their analysis of this country's economic system and future, both

national and global, and that he speaks for them. Yet a respectable number of economists are speaking out against the power of the supranational corporations that exert more and more control over national governments, thus destroying democracy.

I wish all Quakers would read "The Post-Corporate World" by David Korten which provides a clear explanation of the very real dangers that we, the "smart" species of the planet, face, and a new way to look at our past and, more importantly, possible future. Korten has already inspired many people to start putting principles of dynamic change into practice and there is now a magazine available (no advertising) called *YES*, a journal of positive futures. Korten has impeccable credentials, with a PhD from Stanford University Graduate School of Business, teaching faculty at Harvard University Graduate School of Business, and service with government organizations and NGOs in Central America and Asia. He is of particular importance to Quakers because his findings and theories are in accord with our Quaker democratic processes and principles.

Other economists have pointed out the dangers ahead if the present trajectory of domination by money, by the supranational corporations continues. Those of us who observe and experience the results of corporate domination in our own nation at the expense of democracy, equality, and our commonwealth, have a right and duty to call attention to this failing ideology of capitalism. Let's see if there isn't a better, more life-sustaining way for all of us human species to arrange ourselves to live in greater harmony on a small planet, the only one available to us.

*Carolyn Diem*  
Ann Arbor, Mich.

## Power for peace?

I am still reeling at the article, "Police Power for Peace" (*FJ* Aug.), which dismisses penal abolition as preposterous idealism, suggests that Quakers should promote the use of "nonlethal weapons," and looks forward to the development of a worldwide police force.

If penal abolition is a preposterous idea, then the Canadian Friends Service Committee's Quaker Committee on Jails and Justice is wrong in taking part in the creation of the International Conference on Penal Abolition, as a result of the 1981 adoption by Canadian Friends of a minute on the abolition of prisons <<http://cfsc.quaker.ca/pages/jails.html>>.

Immediate police intervention can be a lifeline to sufferers of domestic and sexual violence. Yet I cannot help but wonder how

much violence could be avoided if we did not live in a society that holds up weaponry, and the uniforms that justify their use, as symbols of authority and heroism for young men, or if our society did not spend its time prosecuting petty criminals while corporate criminals and war criminals remain in power. Armed military forces carrying out routine policing are common sights in countries around the world, including the United States. Most police forces now have paramilitary units, many of which are run by private contractors and as such are without accountability.

So-called less lethal weapons, including tasers and electroshock stun weapons, batons, pepper spray, tear gas, blunt projectiles, concussion grenades, and long-range acoustic devices, can become instruments of torture; Amnesty International reports at least nine U.S. taser deaths in 2003. These weapons can produce permanent injury and death when used on crowds, as on February 17, 2003, when 21 Chicago nightclub patrons were asphyxiated after security guards used pepper spray indoors and induced a panic.

I encourage fellow Friends who have experience with alternate models of security that do not involve the use of armed physical force to write to the Forum to share ideas.

*Susanna Thomas*  
Philadelphia, Pa.

## A caveat on the August issue

Thank you for your great work for peace. But now I have to stand up for the animals.

I always pass my peace publications to someone who, when they are through with them, will do likewise—I call it "the rolling peace library." However, before passing the August issue on, I wrote over the poem "In Elmer's Barn" (*FJ* Aug., p. 18): "Poor deer, poor pig. They have a right to live and be free also. They suffer also."

In my childhood, at our country home, we had 15 acres of forest. Each hunting season, Papa would put up a sign: "No hunting." My daughter and her husband also have about 15 acres, and her husband even grows feed for the deer and their offspring, for they love to see them come and eat it. An artist and a photographer, my daughter took a beautiful photo of a deer and her fawn. Perhaps seeing that photo will move people's hearts not to kill and eat these fellow creatures.

Thank you for the article, "Hiroshima/Nagasaki Unresolved: A Present Danger" (*FJ* Aug.). I'm fasting (liquids only) on Hiroshima and Nagasaki days, as I have for years because of my great grief for the horrible thing the United States did on those days.



I guess I'm more of a Buddhist or a Jainist than a Quaker if Quakers think it's all right to kill and eat animals.

*Dorothy Scott Smith*  
Indian Harbour Beach, Fla.

## More wordplay, please

I am writing to urge you to include more articles similar to the Bird Word Find in the August issue. Such an item can be used by families with young children. I am also thinking outreach for small meetings such as the one I attend. We went through a period when all of our offspring were away at college, so we had no First-day school for children. Occasionally, a family would visit and we were not as well prepared as we should have been. It is asking a lot for someone to plan a lesson and be on call just in case, when the occasion is only going to arise once or twice a year. It is difficult to plan a real lesson when you never know the ages of the children who may attend.

Seasonal plans would require regular updates. I am pretty sure we may have lost families as potential members because the best we could do was impromptu childcare so the parents could attend meeting for worship.

However, the Bird Word Find could be used for just such an occasion. It could be adapted according to the age of the children. Older children could look up the verses and discuss them, thereby increasing their familiarity with the Bible. Younger children could perhaps go for a nature walk. Depending upon the children and the teacher, a craft could follow the word find. It could be as simple as drawing a favorite bird with crayons or a more elaborate creation using everyday craft items, such as fabric, yarn, etc. Obviously, if a family is going to attend regularly, the Religious Education Committee will need to plan regular classes. I think FRIENDS JOURNAL would be doing small meetings a real service by including such an item.

*Eileen Redden*  
Lincoln, Del.

## Unripe mangoes

I just finished reading your August 2004 issue. I always greatly enjoy your issues from cover to cover.

I was somewhat disturbed in reading "Is God Sleeping in Rwanda" by David Zarembka. In the middle of page 28 he mentions a young man picked all the green mangoes, and later mentioned students getting sick.

My wife, Margaret, a registered nurse, and I, an agriculturist, arrived in Angola in

1948 as lay missionaries under the United Methodist Church. We carried our first-born with us, and then the stork delivered us five more children, who are so proud of their African heritage. We retired in 1981, but returned for three months as volunteers in missions for six winters in Botswana, Zambia, Mozambique, and Angola. I have my MS in horticulture from Oregon State University, and in 1981 George Fox University chose me as their alumnus of the year.

When our children were small, they could hardly wait until the abundance of mangoes were nearly large enough to ripen. We used them to make tasty "applesauce," such a similarity in taste and texture. My wife even canned many jars of this delicious "applesauce," cooked of course.

Our big problem was the school boys throwing stones at the ripe mangoes, which was prohibited. But so often they picked green mangoes instead—and they went to waste.

*Lloyd O. Schaad*  
Portland, Oreg.

## Bring the process into the open, too

Ron McDonald ("Reflections on the Purpose of Marriage," *FJ* Sept.) says that marital problems should be taken "out of the counseling room and into the open world where we live and worship." I agree that we have been socialized to believe that everything about marriage is too private to share; as a result, we often have unrealistic expectations of our partners and ourselves. I would go further and suggest that the processes of learning to "love well and deeply"—the mundane issues and challenges and ways in which they can be addressed—should be brought into the open to help couples before they develop a problem that requires therapeutic intervention.

Friends General Conference's Quaker Couple Enrichment program was developed to address the concerns Ron McDonald describes, and it has helped hundreds of couples by relieving shame and guilt, providing tools for building mature loving relationships, and teaching a Quaker model of partnership based on mutual respect for each other. The program is open to committed couples regardless of gender orientation or marriage status. Many meetings have made Couple Enrichment a regular part of their pastoral care for couples. Those wanting more information can call Deborah Fisch, FGC Traveling Ministries Coordinator, at (800) 257-9492.

*Gretta Stone*  
Doylestown, Pa.

## Clearness, not judgment

While Ann Marshall and Ron McDonald certainly both raise valid points about raking marriage vows seriously, I find myself troubled by what seems to me an underemphasis on the reality of emotional abuse. (I am not speaking here about physical abuse, about which there can be no question: Get out!)

I know from personal experience and the experience of other family members and friends that genuine cruelty and destructiveness can exist in relationships, and they can be soul destroying, even when there is no physical violence involved. (I am speaking of all relationships, not just marriage.) If you have never been a victim of this kind of relationship, it is hard to realize just how hurtful, how destructive, it can be. (Often, too, such a relationship may look just fine to an outsider who does not see how the abuser behaves at home.)

Sometimes you really do need to get out of a bad situation—for your own sake or that of your children.

I also think that it is a mistake to assume that if you just take the right attitude or try hard enough you can change the other person. People choose how they will act, and some people choose to act out of malice, cruelty, selfishness, or a need to control. I know that this is usually a result of their own suffering. But I have come to feel that remaining can be an act of enabling, allowing the other person to ignore the consequences of his or her behavior. You can feel compassion for another, wish him or her well, and still refuse to remain in a relationship where you are mistreated.

My belief is that when Friends are struggling with the issues of a difficult marriage it is our job to support them in their effort to find clarity, rather than standing in judgment of a person who is (you can be sure of it) suffering.

*Lynda Goin*  
Las Cruces, N.Mex.

## The purpose of marriage

Some years ago I tried (unsuccessfully) to persuade the editor of FRIENDS JOURNAL to solicit an article on the purpose of marriage, so I was pleased to see Ron McDonald's article entitled "Reflections on the Purpose of Marriage" in the September issue. It's a worthy article, but it turns out that "purpose" refers to the purpose that individuals have in getting married. I am still looking for an article on what the social

*Continued on page 45*

# Getting Quakers Out to Vote in 2004

by Tracy Moavero

*Our House of Democracy is falling down. It's not too late to build it up again. We should not saddle our future generations with the problems of deferred maintenance on our House of Democracy. We owe it to our children and to generations beyond to exercise our responsibilities as citizens to take care of our democracy now.*

—Joe Volk, FCNL Executive Secretary

With the election nearing, we hear much talk about war, democracy, and freedom. As we seek peaceful ways to prevent war, model democracy, and exercise our freedom, we must not overlook voting. Many of us are so accustomed to elections that we perhaps forget that the ballot—imperfect as it may be—is a nonviolent alternative to other, more violent ways of settling political conflicts.

Free and fair elections are a key part of rebuilding nations after violent conflict and a prerequisite for avoiding it. They represent the triumph of democracy and the rule of law over the rule of force. They ensure the ability of citizens to hold elected leaders accountable.

Voting is so powerful that people in the United States and around the world have risked—and sometimes lost—their lives for the right to do it. Quakers have been part of the long struggle for uni-

Quakers have been part of the long struggle for universal suffrage and respect for voting rights. What would these Friends and other suffrage advocates say if they knew many of us do not vote?

colleague organizations have been finding, surprisingly, that voter registration rates among their members and supporters are not much higher than they are for the general population—somewhere between 50 and 70 percent. So we cannot assume that all Quakers, or all interested and active people, have registered to vote. And, of those people who are registered, undoubtedly there are many more who do not actually vote.

From Maine to Hawaii, Friends have taken up this challenge, registering Friends

versal suffrage and respect for voting rights. What would these Friends and other suffrage advocates say if they knew many of us do not vote? We cannot take this nonviolent democratic institution for granted.

At Friends Committee on National Legislation, we are in the midst of our nonpartisan VOTE 2004 campaign. We have been working with churches and meetings across the country to register voters and get them to the polls on Election Day, starting with Friends and then branching out to local communities.

Some Friends have asked why we are working to register Quakers. Many assume that all Friends are voters. FCNL's

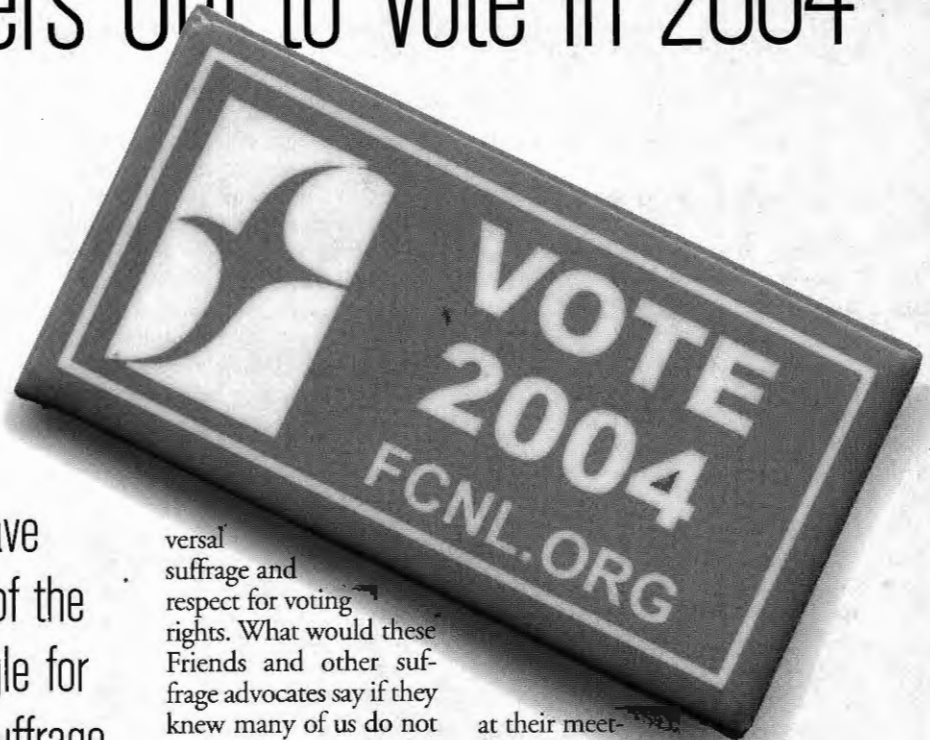
at their meetings and churches, as well as neighbors at grocery stores and county fairs. They have distributed VOTE 2004 stickers and buttons by the thousands. FCNL has been airing public service announcements on radio stations. Now we are preparing for the final Get Out the Vote efforts just before the election.

Through this process, we have had the opportunity to work with potential voters who are often overlooked or whose voices are undervalued. Friends have been registering immigrants to vote as new U.S. citizens, many of whom may be intimidated by the election process, particularly if their home country's elections had problems of fraud or violence. Young voters are being registered for the first time, providing an important opportunity for them to talk to experienced voters about why the process matters. Other Friends are working in minority communities where registration rates are low because of had experiences with unjust voting practices or pessimism about the democratic process.

Calls for this kind of involvement have a long history among Friends. In 1659, Edward Burrough wrote:

We are not for names, or men, nor titles of Government, nor are we for this party nor against the other . . . but we are for justice and mercy and truth and peace and true freedom,

*Tracy Moavero, national coordinator of VOTE 2004 for Friends Committee on National Legislation, has been a full-time peace and justice advocate for 11 years. She got her start in this work in the Brethren Volunteer Service, coordinated by the Church of the Brethren.*





that these may be exalted in our nation, and that goodness, righteousness, meekness, temperance, peace and unity with God, and with one another, that these things may abound.

Indeed, Friends testimonies provide a special perspective during elections. Quaker steadfastness and deep commitment can help counter the deep cynicism and disappointment many citizens have with the democratic process. At a time when our nation faces so many pressing questions, this election gives people of faith an opportunity to promote reflection, hope, and action for our nation's future.

Many people outside Quaker circles have joined in. Requests for information on voting have come from as far away as Morocco and Germany, where U.S. citizens living overseas want to vote for the first time.

A Dallas community organization called FCNL about their summer camp for kids in low income areas. Their summer campers, children from kindergarten to sixth grade, are out with teenaged counselors registering voters on the streets of Dallas. The kids have been distributing VOTE 2004 buttons and stickers as they rap and chant to get potential voters to stop and talk. Some adults respond positively and some do not, but the children are dedicated and keep on trying.

Those kids and the rest of us working to boost voting face quite a challenge. Continuing a decades-long trend, in the last presidential campaign only 51.3 percent of the voting age population cast ballots.

What is keeping people away from the polls? Many political commentators cite alienation from the election process. That may be the case, though a 1996 League of Women Voters survey found otherwise. Their research showed that it is not alienation that separates voters from nonvoters. Both groups demonstrate mistrust of the government.

Instead, potential voters are put off by a number of factors. For one, nonvoters

are less likely to see the impact of elections or government on their lives. As voting advocates, we need to demonstrate the many ways our lives are influenced by government, both positively and negatively, including health matters, job availability, road building, school funding, and whether or not our nation goes to war.

The survey also found that many nonvoters see little difference between the major parties. It can be easy for people to fall victim to loose rhetoric or hazy impressions fostered by sound-bite-oriented media or politicians. Making decisions about voting, or how to vote, should be based on information, not conjecture, about elected officials' actions, including how members of Congress vote. Resources like FCNL's annual Congressional Voting Record, its Legislative Action Message, and other materials, can help inform and motivate citizen action.

The League also found that those who vote think their vote makes a difference in an election's outcome. This issue has become even tougher with the problems in the 2000 presidential election. However, even with some problems, which are being addressed through legislation and citizen action, voting still works, and those of us who believe in it must talk with those who feel discouraged.

There is no shortage of close elections where a few or even one vote made a difference. If one more person in ten Cook County (Illinois) precincts had voted for Richard Nixon in 1960, John F. Kennedy would not have been elected president. Thomas Jefferson won the U.S. presidency over Aaron Burr when the election was thrown into the House of Representatives.

On the local level, it is easy to see how bread-and-butter issues are affected by even one vote. In 1989, a Lansing, Michigan School District proposition failed when the final recount produced a tie vote 5,147 for, and 5,147 against. The

school district had to reduce its budget by \$2.5 million.

The League of Women Voters also found that some people do not vote because they feel underinformed, or they feel intimidated by voting. These are cases where experienced voters can ease nervousness by explaining how simple the process is, and by educating potential voters about the assistance available at each polling station, or even by offering to accompany them on Election Day.

These cases also present an opportunity to encourage people to speak out through the ballot box, particularly those whose voices are not frequently heard. Unless they participate in the democratic process, their perspectives will not be reflected in laws that get made.

For voters who want to become better informed, the FCNL website has easy-to-use tools. Users put in their Zip Code to find out about federal and state-level races, candidates' positions, incumbent voting records, and logistical matters like how to find polling stations, which machines each state uses, and how to get an absentee ballot.

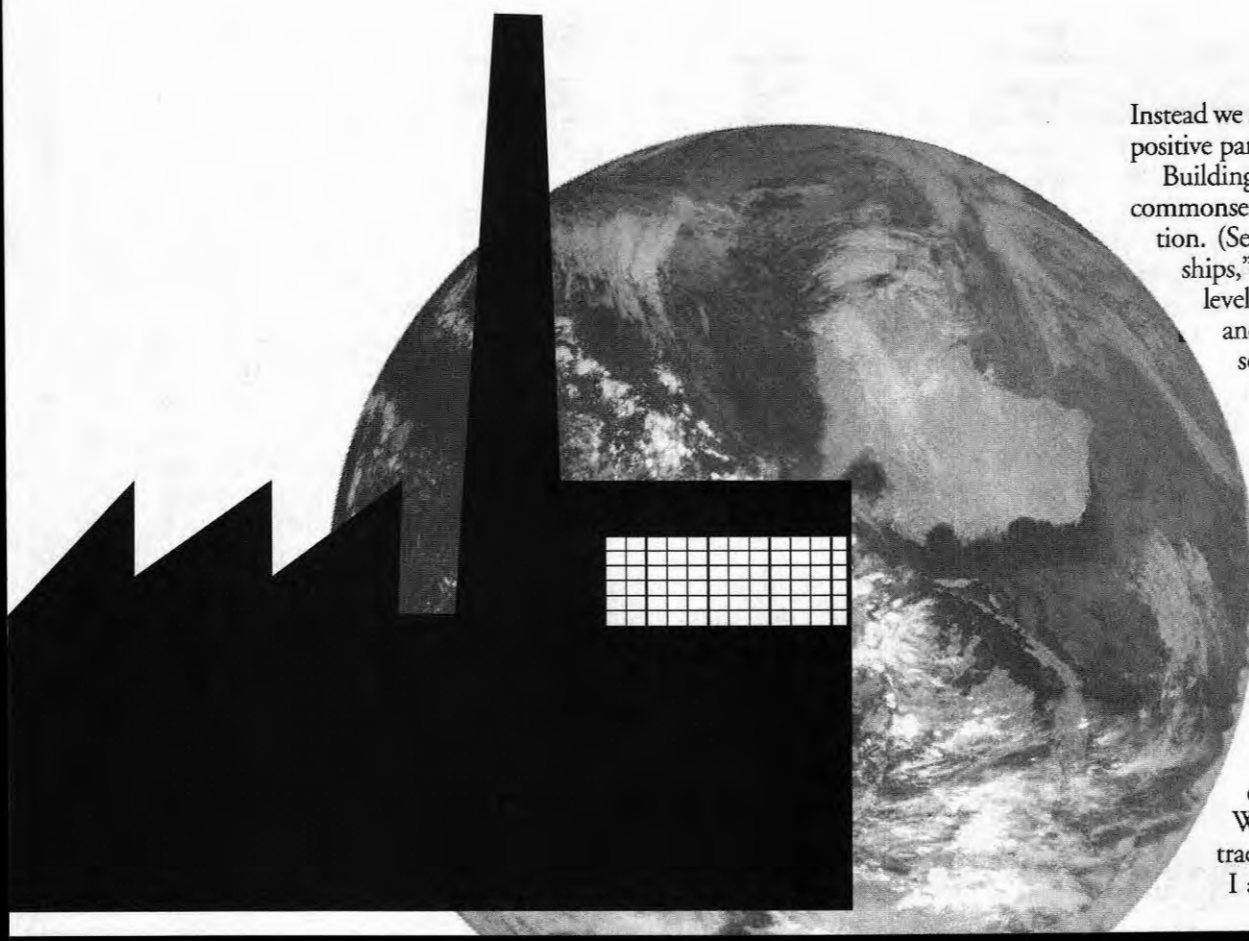
As the election nears, we need to get to the polls ourselves, but also encourage friends and neighbors to vote. In 2000, 76 percent of the voting population was registered, but only 67 percent of those people voted. So our work is not done once someone has registered.

Within our churches and meetings, we need to make sure that everyone knows how and where to vote. In our communities, we need to see if our neighbors need help on Election Day, like a ride to the polls or foreign language assistance. Do students know where to go and what identification may be required? Do the people you know feel sufficiently informed, or would they find some resource guidance from you helpful?

The League of Women Voters has found that people are far more likely to vote if they have had personal contact with someone who encouraged them to vote, whether it is a political candidate or party, a political advocacy organization, or simply a friend or neighbor. A quick round of phone calls, a letter to the editor, or a call to a radio call-in show can boost civic engagement. In the midst of all the electioneering sound bites and talk show analysis, voter-to-voter voices are particularly powerful. □

Quaker  
steadfastness  
and deep  
commitment can  
help counter the  
deep cynicism  
and  
disappointment  
many citizens  
have with the  
democratic  
process.





Instead we should be planting the seeds of positive partnerships.

Building partnerships is the clear and commonsense alternative to confrontation. (See "The Relevance of Partnerships," *FJ* May 2003.) On the local level, partnerships between labor and management can engender social and economic justice. One effective way to achieve this is through "SA8000," a demanding voluntary system of standards based on International Labor Organization conventions and the UN Universal Declaration of Human Rights and the Convention on Rights of the Child. Workers are paid a decent living wage, and are treated decently. On a global level, partnerships can help achieve world peace. We do not go to war with our trading partners.

I am not an apologist for inter-

## GLOBAL PARTNERSHIPS: OPENING THE WAY TOWARD ECONOMIC JUSTICE AND WORLD PEACE

by Lee B. Thomas Jr.

**O**n the streets of Seattle in 1999, protestors put the World Trade Organization in the spotlight and got tangled in violent confrontations with police. Tragically, many people were injured. I don't doubt that some of the protestors really wanted to change the system for the better. They just went about it in the wrong manner.

When I joined the Religious Society of Friends, soon after my horrible combat experiences in World War II, my Epis-

copalian mother gave me some sage advice: "Lee, do not be violent about your nonviolence."

Margaret L. Thomas was right in many important respects. Her advice applies to international business as well as to the Peace Testimony. For many years, I have been trying to get Quakers and Quaker organizations to see the positive side of international business. I have been urging them to quit being confrontational about it. I believe that demonstrations and boycotts are a kind of "nonviolent violence" that my mother was talking about.

national business, nor do I claim that it is perfect in any way. Yet, I believe that too little credit is given to companies that are making strong inroads promoting fair wages and good working conditions the world over. Confrontation on the streets of Seattle and elsewhere calls into question the moral integrity of all international business, and paints all companies with the same broad brush of negativity. That unfairly biases people against all business.

Yes, we have greedy and insensitive business people. The Enrons and WorldComs of the world have proven that beyond a shadow of a doubt. But the fact is that most business people know that if you run an ethical business, you're much more likely to run a successful business. That message has not been lost on the likes of Toys R Us, Avon, Chiquita, and Dole. They are the best known U.S. companies that are committed to getting all of

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*Lee B. Thomas Jr. is a founding member of Louisville (Ky.) Meeting, which celebrated its 50th anniversary in May 2004. He served as president and CEO of Vermont American Corporation, 1962-84 and chair of the board, 1984-89. He is currently chair of Universal Woods Inc. and executive in residence at Bellarmine University in Louisville. He served on the board of the Council on Economic Priorities in New York City for more than 30 years until 2000, and was chair at the time it negotiated the SA8000 universal workplace standards for global business in Geneva, Switzerland, in 1997. He also has served for many years on the Louisville Council on Foreign Relations.*

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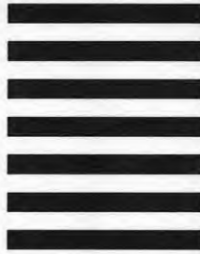
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their sources compliant with SA8000 as soon as is practical. Progress is a little better in Europe. This is not enough, but it is a good start.

SA8000 grew out of an international multi-stakeholder advisory board convened in 1996 by Social Accountability International. Businesses have gotten used to adhering to externally demanding standards because of the International Organization for Standardization (ISO) standards for product quality and environmental performance. SA8000 adopted that same guiding principle. SA8000 requires the following:

- No child labor (under age 15)
- No forced labor
- A safe and healthy work environment
- Freedom of association
- No discrimination based on gender, caste, race, etc.
- No corporal punishment or abuse
- No more than 48 hours per week with voluntary overtime of no more than 12 hours at premium pay; always one day off per week
- A living wage with a little for discretionary spending
- A management system to provide for continuous improvement

SA8000 does not require immediate compliance and wouldn't succeed if it did. But it does require a company to make continuous, meaningful progress toward the established standards. One extremely important standard is a living wage, which is calculated to ensure a worker can afford to pay for good nutrition (based on a diet of 2,200 calories per day). The standards also call for a worker to have the freedom to join a union. But in China unions are illegal. Gender discrimination is condemned under SA8000, but how quickly can it be a force for change in the Islamic world where such discrimination is widespread?

SA8000 does not provide a panacea for all of the injustices. But it is a growing movement and as of this writing 353 factories have been certified as compliant.

To be certified, a company must have a certification audit by an auditor judged to be independent by Social Accountability International. Most of us do not like to be subjected to demands and criticism. SA8000's certification process may make more than a few companies uncomfort-

able, if not downright defensive. But in the wake of Enron and other corporate scandals, there is a huge demand for transparency. That transparency runs across the board from financial reporting to disclosures on how business treats its employees. This is a healthy process for world business.

International business can decidedly be a force for world peace. Even though China is a ruthless dictatorship and has weapons of mass destruction, we are not at war with them. One compelling reason for this is that China is a substantial trading partner.

No one in good conscience could argue that sweatshops contribute to world peace. While I was its CEO, Vermont American Corporation refused to buy pliers from a sweatshop in what was then Nanking. In Nanking, I saw a factory that was absolutely deplorable. The dust in the grinding room was so thick that you could hardly see. Silicosis had been discovered at the turn of the 20th century, so the plant's operators should have known breathing this dust could cause terrible consequences for the workers. In fact, silicosis still kills thousands of people every year, according to a 2000 report from the World Health Organization. Nevertheless, the workers were breathing the silica dust in this grinding room. There were no safeguards employed there. This was not only unhealthful, it was appalling.

Also at that factory, I witnessed a woman holding a chisel and a man hitting the head of that chisel with a sledgehammer. She had no protection for her hands. How long would it be before he missed? I was outraged. Our company refused to be involved in the exploitation of workers. There is some business we just plain don't need.

Plant conditions in China today have improved somewhat. At my new company, Universal Woods, we buy jewelry boxes from a Chinese supplier. We were very careful to see that these Chinese workers were getting a living wage, had a safety program, and were not made to breathe unhealthy sawdust in the plant. In addition, the plant's largest customer, the Swedish company IKEA, has a full-time employee at that plant to make sure things are running smoothly and that people are treated decently. And the

**I AM NOT AN APOLOGIST  
FOR INTERNATIONAL  
BUSINESS, NOR DO I  
CLAIM THAT IT IS  
PERFECT IN ANY WAY.  
YET, I BELIEVE THAT TOO  
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TO COMPANIES THAT  
ARE MAKING STRONG  
INROADS PROMOTING  
FAIR WAGES AND GOOD  
WORKING CONDITIONS  
THE WORLD OVER.**

Swedish government, which seems to be a more positive force for ethical international business than most, is looking over IKEA's shoulder. It doesn't want to be associated with a sweatshop, and neither do we. In the absence of IKEA we'd have to pay for independent audits of this plant.

Universal Woods has only about 40 people, yet we are proving that size doesn't matter when it comes to building partnerships for economic justice and world peace. Our CEO is a Quaker, Paul Neumann, son of the late Nancy and Louis Neumann of Miami Meeting in Waynesville, Ohio. Paul and I have been business partners for more than 20 years. And although he is about 30 years my junior, he is one of my best mentors. He has a remarkable ability to develop partnerships that have helped us to build a significant worldwide distribution network for our little company.

International business must be done right. Fortunately, several forces are encouraging that. First, those of us that

*Continued on page 40*

# NO EASY ANSWERS ABOUT GOD

by Cathy Habschmidt

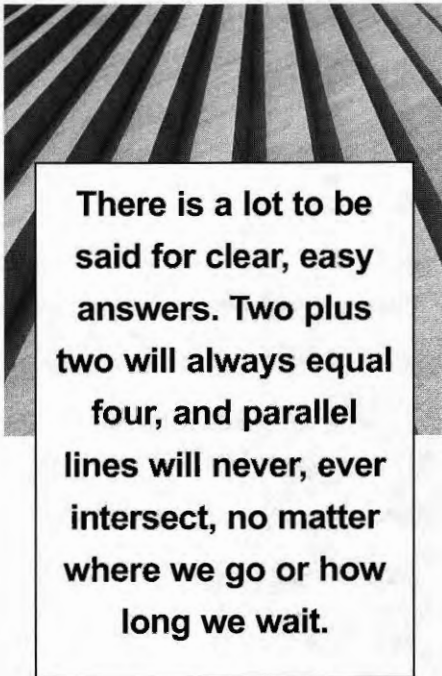
**W**hen I was in junior high school, I strongly preferred the kind of test questions that had easy answers: fill in the blank, true or false, even multiple choice. I knew these questions had one clear right answer, and if I had studied the relevant material for that particular subject, I could comfortably come up with the correct response.

Not so with short-answer or essay questions, especially the ones that asked me to make a judgment call, such as "Which side presented a stronger case, and why?" I was never sure exactly what the teacher wanted, so I could not be confident that my response was "right." The idea that there could be more than one right answer to a question had not yet penetrated my simplistic worldview. Everything was either right or wrong, period. (Is it any wonder that math was my favorite subject?)

There is a lot to be said for clear, easy answers. For one thing, we don't have to agonize over decisions if we have a simple understanding of right and wrong. For another, we don't have to worry about the evolution of ideas: right and wrong are objective, not subjective, so the answers are always the same. Two plus two will always equal four, and parallel lines will never, ever intersect, no matter where we go or how long we wait.

Our human desire for simple answers extends into our understanding of God and faith. We want to know what is real and true. We don't especially like ambiguity or complexity, even in our religious beliefs. Our rational minds struggle with paradoxes, when two seemingly conflicting realities are both true. We want there to be one right answer.

And I'm not just referring here to fundamentalist Christians. Sure, liberal Friends like me can criticize the simplistic nature of fundamentalist faith, and most



**There is a lot to be said for clear, easy answers. Two plus two will always equal four, and parallel lines will never, ever intersect, no matter where we go or how long we wait.**

of us reject it altogether. We don't find clear, easy answers in the Bible for all of life's difficult questions, as "they" do. We're not as certain who's going to heaven as "they" are, and we're not even sure if we believe in heaven. We perceive the desire of fundamentalists to know right from wrong unconditionally as childlike, and we think we are more mature and wise than that.

I suggest we think again.

Liberal Friends use a different set of guidelines, but, I think, are also tempted to settle for the easy answers. Fundamentalists rely primarily on their understanding of the Bible and, to a lesser extent, on church tradition. In the liberal branch of Quakerism the measuring sticks are personal experience and reason. If something fits within our experience or if it seems rational, we probably accept it as true. If it's outside our personal experience or doesn't mesh with our scientific understanding of reasoning, all too often we reject it as silly, improbable, or even impossible.

Take the resurrection of Jesus, for example. I suspect most liberal Quakers, if they believe in the resurrection at all, understand this to be a spiritual rather than a bodily resurrection. A dead person coming back to life certainly contradicts everything we know about biology, and I

haven't heard any contemporary Friends claiming personal experience with such an event. So we find it easy to say, no, Jesus did not literally come back to life. That's a simple answer, one we can live with comfortably.

But what if Jesus really was restored to physical life after he died? I'm not trying to convince you that this actually happened, but rather, to challenge you simply to reflect on that possibility. Set aside your rational understanding of the universe for a minute and just imagine this scenario, if you will. What would such an event mean for us?

For me, belief in the bodily resurrection of Jesus means that I believe God is not limited by the same rules that limit humans. God can even overrule the laws of nature, if God so chooses. That's certainly not logical. I've never experienced a dead person coming back to life. But I am not willing to say that bodily resurrection is impossible, because I don't know for a fact that God is limited by our human understanding of logic and reason. If God did indeed choose to restore Jesus to life after the horror of his cruel death, then I know that no matter how dark my days might seem, there is always hope because good will ultimately triumph over evil.

Am I comfortable saying I believe in the bodily resurrection of Jesus in today's scientific age? Most definitely not. Especially among well-educated folks such as I find in most of our liberal meetings, the laws of science and reason are held in very high esteem. I certainly can't explain how the resurrection could be true in light of what is understood about the human body, but I'm not inclined to settle for the easy answer just because it's convenient. I'm willing to live with the paradox of the unexplainable contradictions.

Our human desire for simple answers is nothing new. Jesus recognized this same problem among the people around him. The Pharisees criticized the disciples for harvesting grain and healing the sick on the Sabbath. The law clearly prohibited working on the holy day, and here were

*Cathy Habschmidt is a member of Clear Creek Meeting in Richmond, Ind., and serves as treasurer of Friends World Committee for Consultation, Section of the Americas.*



unambiguous violations. It should be an open and shut case. But Jesus said it's not that simple.

Jesus wanted to turn the world upside down and shake the foundations of the established order. Everything people thought they knew was now called into question. The last will be first and the first will be last (Matt. 20:16). How can something be first and last at the same time? Those who find their life will lose it, and those who lose their life for my sake will find it (Matt. 10:39). What does that really mean? We are called to be perfect, but God created us with imperfections—so how, then, can God expect us to be perfect?

When I study these words of Jesus, I find him teaching that paradox is, in fact, an integral part of the kingdom of God. We can no longer rely on our established ways of understanding the world. God's ways are better than ours, but up close they can seem mighty peculiar and even unnerving. Part of what we are called to do as we work toward establishing God's realm here on Earth is to give up our human desire to understand and be in control of everything. If we can learn to live with paradox, then we can learn to trust God more fully. If, on the other hand, we still need to lean on the crutch of easy answers, then our faith is not yet as strong as it could be.

In the world as we understand it, two plus two equals four and parallel lines do not intersect. But in "base three" arithmetic, two plus two equals eleven, and in non-Euclidean geometry, parallel lines can indeed intersect. Our human frame of reference is not the only one that's "real." If we cling too tightly to our way of understanding reality, we might miss God's reality.

When liberal Friends like me find contradictions between our own experience and religious tradition, or between reason and what we read in the Bible, we often are quick to dismiss tradition and the Bible as irrelevant. Are we really so different from the fundamentalists who choose to overlook personal experience and reason when faced with these same contradictions? Can we find a way to consider all potential sources of God's wisdom without discounting our personal experience and without abandoning reason? We just might discover, if we are willing to give up our desire for easy answers, that we find God among the paradoxes. □

## *A Leaf Apart*

We'd barely Meeting gathered  
when our faithful flower-bringer  
brought her weekly offering in  
to God and us.  
It was but a simple spray  
of yellow leaves.

As she placed the vase  
in the center on the floor,  
a single leaf broke from the rest.  
It fell  
and seemed from my bench view  
to keep a spirit balance with the branch.

Lying there  
it spoke to those with eyes to hear  
and told us of our ever need  
to go off by ourselves at times,  
to group our thoughts  
and strengths.

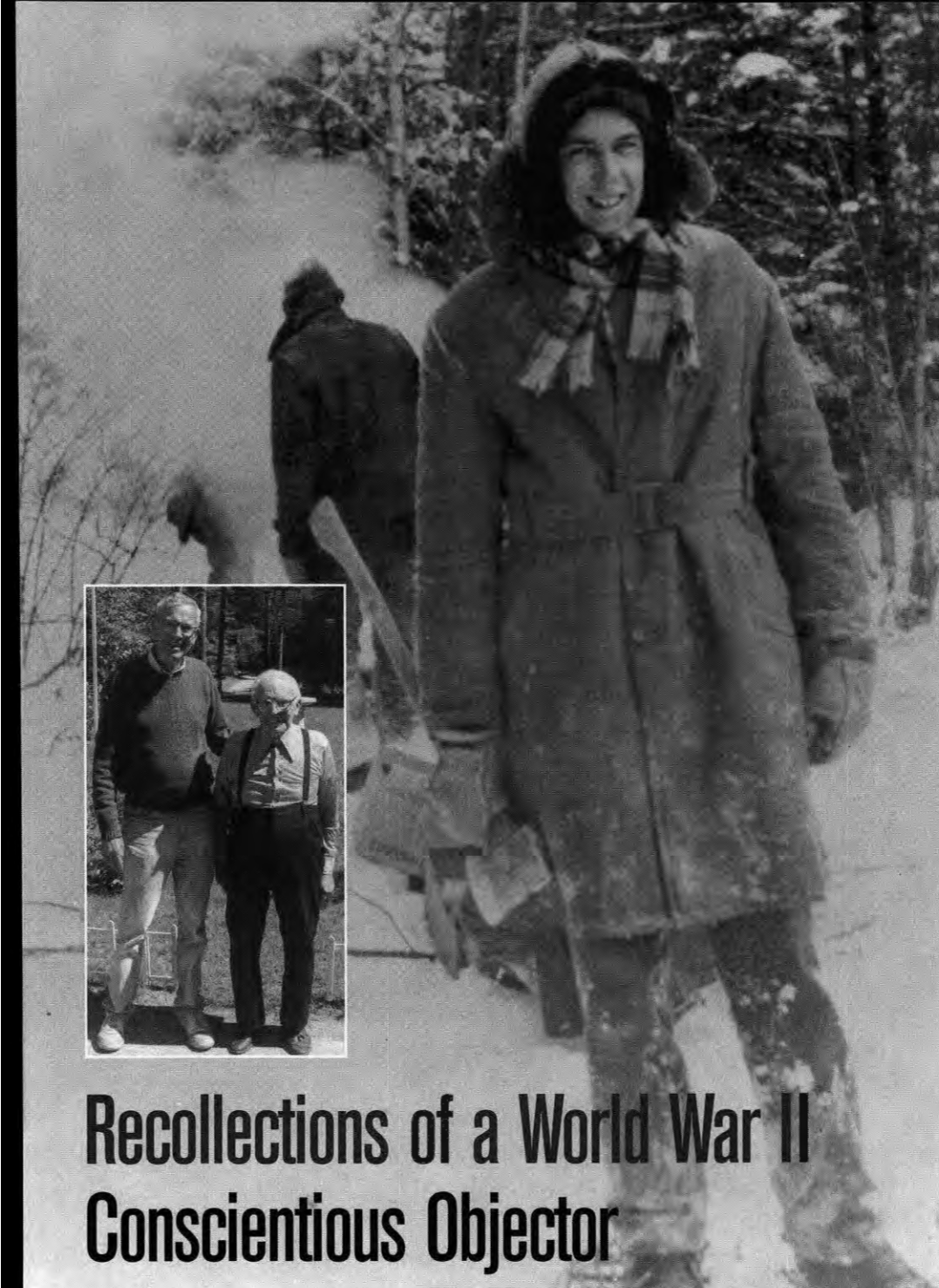
With yet another phrase  
it spoke of Friends no longer bound  
to stems of creed  
yet staying close enough  
to keep a spirit balance  
with the rest.

We'd barely Meeting gathered  
when with that leaf apart  
came  
our morning message.

*Robert Daubenspeck*

*Robert Daubenspeck lives in White River Junction, Vt.*






In the West Campton, New Hampshire, unit, CO Larry Miller cuts firewood to keep camp buildings warm during the winter.

Inset: A half century after being in a U.S. Forest Service camp, Larry Miller visits in Plymouth, New Hampshire, with the retired ranger who supervised him and other COs.

Mennonites in Russia made with the government, the World War I experience of U.S. Quakers, and the workcamp idea of Swiss Quaker Pierre Ceresol. When Russia established universal military conscription in the 1870s, Mennonites were allowed to create the Mennonite Forestry Service for their young men. Government district foresters supervised their work, and the Mennonite church housed them in camps. During World War I, American Friends Service Committee placed Quaker relief workers in France, directly helping the victims of war. And all through the 1920s and 1930s, hundreds of young people in the United States served voluntarily in workcamps at home and abroad, seeking to address the "seeds of war."

There was nothing in my growing up that pointed to, or prepared me for, the conscientious objector position I took in World War II. Quite to the contrary, I have a great-grandfather who was a general in the Civil War. My favorite uncle was the engineer and copilot of the U.S. Navy plane, the NC-4, that in 1919 made the historic first transatlantic flight. Then in the First World War, my father, having been turned down for officer training because of poor eyesight, welcomed being drafted as a private. With minimal basic training at Camp Upton on Long Island, in no time at all he shipped out to France and was promptly sent to the front. Later, wounded from mustard gas, he was hospitalized and then, through the interventions of a personal friend, became attached to General Pershing's headquarters.

Now, in the Second World War, he was wounded again, this time by my stand as a conscientious objector. He couldn't explain my CO position to his friends. He sought the advice of Bishop William Appleton Lawrence ("Appy," he called him) a Harvard classmate who had offici-



## Recollections of a World War II Conscientious Objector

by Larry Miller

**D**uring World War II, 12,000 men from as many as 200 religious groups received the conscientious objector classification, "4-E," under the Selective Service System, and served all over the United States in Civilian Public Service units administered by agencies of the

*Larry Miller, a member of Doylestown (Pa.) Meeting, is a former general secretary of Friends General Conference and has served on the staff of American Friends Service Committee in various capacities over several decades.*

three "historic peace churches"—the Brethren, Quakers, and Mennonites. In addition, there were 1,700 COs, some of them ministers who were exempt from the draft, who refused to cooperate with the conscription system and were imprisoned. There were 4,400 Jehovah's Witnesses who regarded themselves as ministers, and were imprisoned because they were denied the ministerial exemption.

The models for alternative service for conscientious objectors came from the late 19th century arrangement that

ated at my parents' wedding. But the bishop had become a staunch Christian pacifist, and, in a letter to my father, strongly defended my position.

It was typical of draft boards in World War II to turn down the request for CO status from those men who were not members of the historic peace churches. I had not yet joined Friends. As an Episcopalian I was in a weak position to exert my claim. Consequently, my request

## Over a half century later, what is clear to me is that my conscientious objection served as a prelude to a life of Quaker service.

to be classified 4-E was denied by the draft board. Thus began the long process of appeal, which brought FBI investigations into the lives of friends and relatives to determine my sincerity. After a year of investigation, and an appearance before the United States attorney in Dayton, Ohio, I was finally classified 4-E, and my file was transferred to a draft board in New York City, my place of residence.

In August 1942, I was ordered by Selective Service, at its expense, to travel to Plymouth, New Hampshire, the railhead for Civilian Public Service (CPS) camp No. 32 in nearby West Campton. A camp member, an artist from Boston, met me. He grabbed my two small suitcases and tossed them into the U.S. Forest Service pickup truck. I had been sent a list of the essential personal belongings I would need, and forewarned that I would have minimal space in the bunkhouse. Indeed, the floor space consisted of little more than the dimensions of a piece of 4x8 plywood, enough for a standard steel cot and a cupboard.

The camp was administered by the AFSC. The director was a Friend with a doctorate in Philosophy and Religion, and a keen interest in administering what was—for the United States—a pioneering way of enabling COs to serve in wartime. He, his wife, and two young children had separate living quarters. It was refreshing to have a family on our little campus.

With the exception of men assigned to kitchen, office, and building maintenance duties (some men much preferred these jobs), COs in Camp Campton worked for the U.S. Forest Service under its local personnel. We maintained National

Forest trails and roads, built or repaired fire towers, constructed massive picnic tables in the carpentry shop, and drove and serviced Forest Service vehicles. One man managed a camp vegetable farm.

My first work assignment related to the new fire tower under construction on Mt. Osceola and is recorded in my journal: "To carry to the summit a seven-foot-long iron pipe weighing 35 pounds. As we ascended, the views got progressively

finer, and the pipe progressively heavier."

I remember well my arrival at the summit. Near the top of Breadtray Ridge, with its views of Mt. Tecumseh and Mt. Sandwich to the south, the trail turns sharply right, and leads up to a level approach through summit spruces and on to the ledges and the fire tower. Exhausted, I stretched out in the sun on the dry moss beds that flanked the bare rocks, pleased that this raw recruit from Manhattan had successfully completed his first "work of national importance," as Selective Service generously described all CO assignments.

The idea of conscientious objectors voluntarily participating in human guinea pig experiments captured the interest of many men. During the wartime years

hundreds of COs served in frostbite, jaundice, life raft, starvation, and malaria experiments. Shortly after arriving in camp there was an opportunity for me to volunteer in the third of a series of experiments conducted by the Rockefeller Foundation and the National Research Council.

For three weeks, 30 of us lived in tents in a side camp, appropriately named "the Louse Camp" or "the Lyceum," serving as subjects for the testing of powders designed to eradicate lice from the body. Long underwear was issued to us; each set had a cloth patch with a hundred lice and eggs sewn into the pants at the small of the back. The lice were counted every other day by Foundation personnel. We were putting in a full day's work repairing a washed-out road.

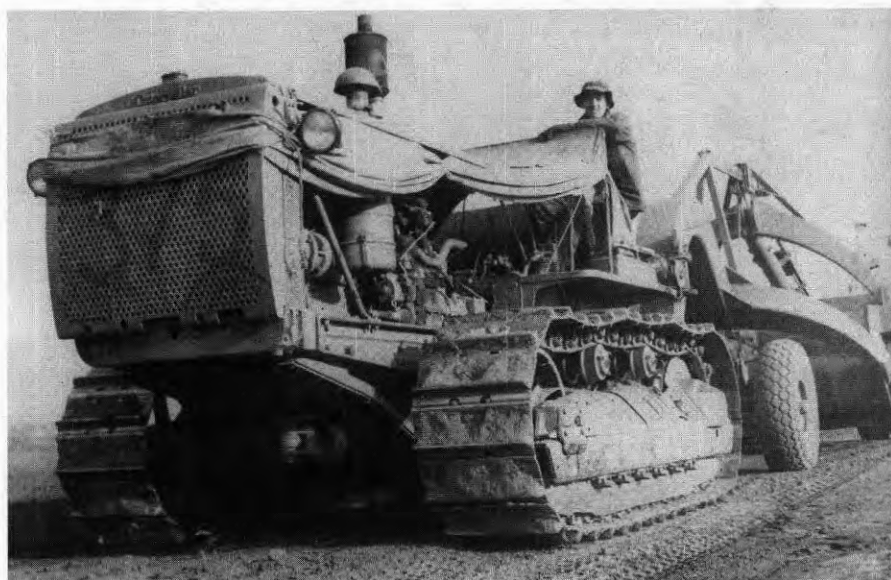
The testing was important, because the

*Continued on page 41*



Two Quaker COs attached to the Orlando, Florida, hookworm control project ready a privy for transport to the installation site.

At the Trenton, North Dakota, Civilian Public Service camp, Larry Miller operated a D-8 Caterpillar tractor and LeTourneau carryall.



*Photos courtesy of Larry Miller*





# Behind the Scenes at the GATHERING

by Liz Perch

**F**riends General Conference holds a Gathering of Friends every summer somewhere, on a college campus. Quakers of all sorts and ages come from across North America and elsewhere to attend a week of workshops, to worship



infamous one. The largest of the modern (that is, post-Cape May) Gatherings, its record temperatures and dramatic end-of-week flood are still the stuff of legend.

By the time the cloud-burst started on Monday evening just before Kevin Bales's plenary talk this year, most Gathering attenders had become accustomed to the pleasant weather and friendly university staff. But rain it did that evening. As we watched

Top and center photos: Frank Barch



Laurence Signond

indoors and outdoors in groups large and small, to play with other children, to hear from speakers, and to sing, dance, talk, create, browse in the bookstore or art gallery, and find unplanned moments of grace—and to eat! In July 2004, the Gathering was held at University of Massachusetts at Amherst, which had been the site of the Gathering once before, ten years prior.

As the 2004 Gathering prepared to go to UMass, there had been some trepidation. Many Friends recalled the ghosts of the 1994 Gathering there: the heat, the humidity, and the rainstorm that cooled—but swamped—the Campus Center, with water rushing in through the doors on the second/ground level, then cascading down the escalators to the auditorium! The 1994 Gathering was an

the water seep under the doors of the Lincoln Campus Center near the FGC Gathering Info Desk, a sense of déjà vu flooded our collective memories. Why had we come back?

After ten years of Gatherings mostly in the Midwest and the southeast (two in Michigan, two in Virginia, and one each in Ontario, Wisconsin, Illinois, western New York, and Johnstown, Pa.), it was time to go back to New England. And after four years of looking at campuses from Orono, Maine (in January, no less) to southern Connecticut, we determined UMass to be the only place that could meet most of the needs of the Gathering and was available the week of July 4. So we began to plan.

FGC staff and members of FGC's Long Range Conference Planning Committee's Site Selection subcommittee were repeatedly assured by University staff that a new drainage system at the Campus Center all but guaranteed there would be

*Liz Perch, Friends General Conference's conference coordinator, is a member of Central Philadelphia (Pa.) Meeting.*





again that weather, the most uncontrollable variable of any Gathering site, affects attendee satisfaction almost as much as food quality.

As an innovation this year, to tie in with the theme "Simple Lives, Radiant Faith," the Gathering Committee decided to offer a series of afternoon conversations, each with a different "radiant Friend." Choosing just ten Friends, who represented the diversity we strive for in the Religious Society of Friends, for the two slots each afternoon was a fun, if daunting, task. Initially planned for an intimate space for about 30 people, it quickly became clear that many more than that wanted to be a part of this rich sharing. Attendees heard the

*Rich Regen*

no repeat of the splash party of the previous decade. In fact, this year the seeping water never got more than a foot or two inside the building, and despite our fears, hip boots were not needed. Staff, committee members, and volunteers were able to share some laughter—and Tuesday

morning, we presented the UMass conference director with a personal floatation device, hastily customized for the occasion by a creative Junior Gathering staffer. The balance of the week saw occasional showers and still moderate summer temperatures. And we were reminded yet

stories of Quaker lives—how George Lakey and his team jumped overboard to get medical supplies into Hanoi, how Frances Crowe erected a tower in her backyard to broadcast San Francisco radio host Amy Goodman, how Juanita Nelson went to jail in her bathrobe, how Mark



*Lawrence Sigmund*

Helpsmeet got his name. And here is an approximate quotation from young adult Friend presenter Andrew Esser-Haines: "When I was 12, I wasn't interested in being a leader. I just complained about those in charge. When I was 13, I saw the

minute substitute program.

Evaluation responses revealed that along with disappointment and even anger about the cancellation of the Sweat Lodge (due to strenuous objections from a Massachusetts Native Tribal Council),



Laurence Sigmund



Laurence Sigmund

light and realized I couldn't just complain, so I got up there." Comments on the Gathering evaluations urged that we find a way to continue these less formal opportunities to hear from one another.

On Tuesday evening we learned that our Thursday night plenary speaker was unwell and would not be able to come to the Gathering. Brief panic ensued among the Gathering clerks and staff, who considered giving everyone a night off, knowing that Friends could fill the space with personal interactions. Then we hit upon "Spontaneous Radiance": attendees were given a second opportunity to offer interest groups. Contra dancing, folk dancing, and a movie were offered at an earlier time, to the delight of Friends who have never been night owls and thus not around for these post-9-P.M. activities. While many were understandably disappointed not to be able to hear Renita Weems, a significant number of Friends noted how much they enjoyed the last-



Rich Regen

there was sincere appreciation for the listening session held on Monday afternoon.

Many Friends may not realize all that goes on in the background to have a Gathering for 1,635 Quakers—this year ranging in age from eight months to 90 years. But many added their thanks on the evaluation forms and on cards and letters to the staff of four and the over 75 volunteer Gathering Committee mem-

bers. Add to that more than 300 work-grant participants who led workshops, coordinated events, and made Junior Gathering such a joy for children. Even as participants thanked them, these volunteers thanked us for the opportunity to serve.

While we were still holding final registration in the UMass auditorium, planning was already well underway for the upcoming 2005 Gathering at Virginia Tech in Blacksburg, Va. A Tech conference staffer attended the first three days of the Gathering, and was part of discussions with Friends for Lesbian, Gay, Bisexual, Transgender, and Queer Concerns about the impact of new Virginia laws. Later





Rich Regen

during the week, the fledgling 2006 Gathering Committee started organizing Friends for the first-ever Gathering west of the Rockies—to be held near Tacoma, Washington.

And my own highlight: my three-year-old nephew, Oscar, attended the Gathering for the first time. I highly recommend that all staff and key volunteers get their own toddler. Along with the obvious advantage of unlimited, extravagant hugs, one automatically gets to go to the front of the lunch line and may be forced to take an early evening break to give a bath. And some (close) Friends saw a very different side of the conference coordinator when they found that she is, quite literally, a pushover and, where certain little boys are concerned, can be walked all over. □



Laurence Sigmond



## Special Book Section

**A**s I carefully drive across the feisty Baldwin Creek and up the dirt road toward my meetinghouse high in Vermont's Green Mountains, the early morning frost sparkles across meadows stuffed with spiky milkweed, exuberant goldenrod, and gone-to-seed Queen Anne's lace. Trees line the road as it twists up the hill through the woods, and a rich, golden sun turns the swirling piles of leaves along the road into bits of maple fire. Swinging into the clearing in which our

meetinghouse sits, I turn off the engine and listen. Far off across the hills to the north, the faint buzz tells me that someone's chainsawing wood. To the east, a barking dog warns his neighbors of an approaching marauder—a fisher cat looking for voles, or perhaps, judging by the intensity of barks, a young black bear foraging for nuts.

But here there is no sound. As it has for nearly two centuries, the simple country meetinghouse sits in a profound stillness rich with a sense of Presence.

I close my eyes, invite the stillness to enter, embrace it fully, and accept its peace. Tomorrow

there will be another battle, another war, another election, another inauguration, and so on. But here, in my meetinghouse and in my heart, there is peace.

Let it be so in yours also. And, in the difficult days ahead, let your heart rise to meet the magnificent Spirit-led souls who have written these books, offered these reviews, and lived these lives.

There is much for which to be grateful.

—Ellen Michaud  
book review editor

### Broken We Kneel: Reflections on Faith and Citizenship

By Diana Butler Bass; foreword by Jim Wallis.  
Jossey-Bass, 2004. 144 pages. \$23.95/  
hardcover.

As the current presidential contest puts patriotism and piety in lockstep, the third anniversary of 9/11 is just past. Which is why I am grateful for Diana Butler Bass's little volume addressing a big issue—what does it mean to be a person of faith and a U.S. citizen today? Uncomfortably surrounded as we are by bumper stickers and posters that loudly proclaim "United We Stand," she suggests that the more appropriate stance should be "Broken We Kneel."

Her book calls us to humble prayer and action as people of faith. Not that that is easy; "It is tiring trying to be both a good Christian and a good citizen," she admits. She agrees with theologian Reinhold Niebuhr that a life of faithful citizenship "can proceed only for a 'broken spirit and a contrite heart.'"

This book is part personal essay and part memoir. We meet the author's family and people at her church. Her warm, accessible relating of her family life and personal struggles in the aftermath of 9/11 helps the reader reflect on the role of faith communities in these dangerous times—chapel or prophetic voice? Jesus, in Matthew, tells his followers, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Diana Butler Bass helps us wrestle with the question of what, in today's United States, is Caesar's and what is God's—and why we have so much trouble confusing the two.

*Broken We Kneel* is a reaffirmation that the Quaker testimonies of peace, equality, and speaking truth to power grow out of deep Christian faith and are not politically correct addenda for the 21st century.

This book also shows that we Friends are

not alone in standing in "loyal opposition" to powers and principalities. We are part of a larger faith community that, if faithful to the Gospel, will lead us to realize that our allegiance, ultimately, is to the realm of God not the realm of U.S. political life. We people of faith, the author points out, are strangers in a strange land—and her book calls us to be "faithful alien citizen[s]... To dream that the Christian story can make a difference in the world. To live a story of peace, reconciliation, love, and justice."

It's reassuring and refreshing to read this kind of religious writing in the midst of all the "God is on our side" political posturing. *Broken We Kneel* is an important book for Friends to read and discuss as we prepare for the polls this fall—and life in the United States afterwards.

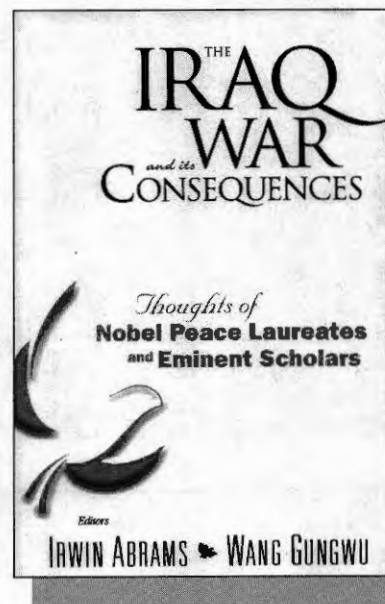
—Brent Bill

Brent Bill is executive vice president of the Indianapolis Center for Congregations, assistant book review editor of *FRIENDS JOURNAL*, and co-author of *40 Days and 40 Bytes: Making Computers Work for Your Congregation*.

### The Iraq War and Its Consequences: Thoughts of Nobel Peace Laureates and Eminent Scholars

Edited by Irwin Abrams and Wang Gungwu.  
World Scientific Publishing Co., 2003. 443  
pages. \$26/paperback.

A steady drumbeat to war in Iraq began to reverberate in the fall of 2002. Heeding neither serious concerns raised by many in the U.S. nor the absence of support from key allies, the Bush administration invaded Iraq in March 2003. The dramatic decision to go to war, galvanized by the inability of the U.S. to get a UN Security Council mandate, generated fundamental questions to be asked of the Bush administration from the very early stages.



One of the more evocative questions was: "Has the U.S. engaged in a preemptive war for the first time in its history?" Discussions and heated debates on the Iraq war have dominated policy circles in D.C., at the UN, and around the world. This war has grabbed the attention of millions in headlines, and prompted fiery discussions from universities to local coffee shops.

Perhaps the biggest oversight by the architects of this war was their underestimation of the events following the fall of Saddam Hussein's regime. U.S. military supremacy was never in question, but the removal of Saddam has led to a quagmire that could leave U.S. forces occupying Iraqi soil for years to come. The interim Iraqi government now has control over the daily administration of Iraq, yet there are obvious incongruities with restored Iraqi sovereignty. The most obvious of these is the lingering considerable presence of U.S. troops. Reticence by the international community, including the noticeable restraint by the UN, to significantly engage in Iraqi security and reconstruction issues has also contrib-

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uted to the uncertain future of the country.

Doubts over the reasons for war are joined by concerns over postwar problems. *The Iraq War and its Consequences: Thoughts of Nobel Peace Laureates and Eminent Scholars*, edited by Irwin Abrams and Wang Gungwu, corrals well-known thinkers on peace and international relations in an attempt to address the myriad questions posed in the public arena today.

As implied by the subtitle, this book does not endeavor to present an objective view of the war. Rather, the views expressed are couched in reflections of peace. Indeed the first essay is boldly titled "War is Anachronistic, an Outdated Model," and is written by one of the world's most renowned men of peace, Tenzin Gyarsso, the fourteenth Dalai Lama of Tibet.

This collection is broader than condemnation and is determined to explore a number of issues raised by the war in Iraq. Jose Ramos-Horta's "The Post-Cold War and the Unipolar World: Can the U.S. Lead?" begins with the assumption of U.S. hegemony and then attempts to reflect practically and somewhat sympathetically about the war's successes and failures. There are even submissions from those who offer unwavering support for the invasion, including David Trimble's "The United Nations Left Us No Option But To Act."

This collection will satisfy both the professional academic and the average reader curious about the impact of the war on daily life. Mahmood Mamdani's "Iraq: Collective Punishment in War and Peace" analyzes the U.S.'s geopolitical motives for the war, while Christian Dominice's review of the legal basis for the war in "Some Legal Aspects of the Military Operation in Iraq" is also appealing and informative for those who might work on this issue. Frederik Willem de Klerk's "American Leadership in a Globalised World: 9/11, Iraq and Beyond" and Bishop Gunnar Stalsett's powerful piece "A Sermon of Sorrow" are valuable for those looking for less analytical guidance from trusted persons.

From archeology to unilateralism, a reader can reference a plethora of issues and examine different aspects of the same war. Those looking for the longer view will enjoy Noam Chomsky's "Wars of Terror" or Richard Falk's "What Future for the UN Charter System of War Prevention: Reflections on the Iraq War." Those struck by the dramatic pictures of looting that occurred in Baghdad shortly after the fall of Saddam will find helpful background and resources in essays by Benjamin R. Foster and Lord Colin Renfrew of Kaimsthorpe. A provocative piece by Robin Lakoff, "War Talk" will intrigue every reader with its engaging examination of President George W. Bush's use of words and speech.

Irwin Abrams and Wang Gungwu might have been more discerning in their selection of essays for this book. There were but few Iraqi voices or even voices from the Middle East in this collection. These voices would lend an obvious inside view to the debate. Also, some essays seemed slightly out of place like Svetlana Broz's "Moral Courage and Civil Society: Lessons from Yugoslavia" or Peter Hansen's "Picking up the Pieces in Gaza." Although related to the subject, this relationship is at best tangential compared to the subjects of most of the other submissions. In an effort to tighten the focus on an already broad issue, it might have been more constructive to exclude essays with less specific ties to the war in Iraq.

At the close of her essay, Mary Ellen McNish, executive secretary of American Friends Service Committee, offers healing words: "We believe that the final victory belongs to Love and that the day of victory will come only when we commit ourselves to living in its Spirit. Love sees possibilities; Love knows that the way will open; Love awaits us at the journey's end."

The world will be dealing with the implications of the war in Iraq for the foreseeable future. Among the possible audience for this collection are those who participated in the mass peace movement that materialized and mobilized millions in protest even before the war began—a feat not even accomplished in the great antiwar protest era of Vietnam. For them and for others, the editors have put together an intriguing collection of important voices to offer comfort and insight for those seeking to understand what has happened in Iraq and its implications for the future.

—Jessica Huber

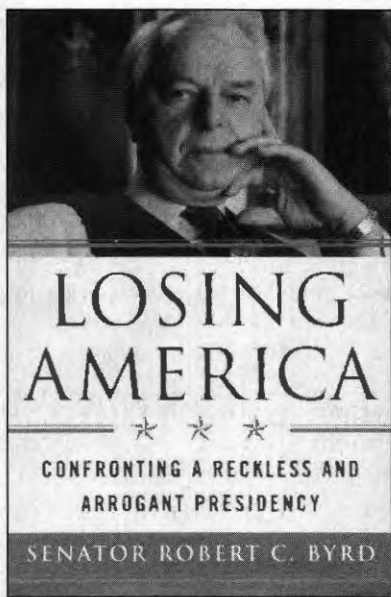
Jessica Huber is program coordinator of emerging conflicts and crises and head of the Quaker United Nations Office's Iraq program.

## Losing America: Confronting a Reckless and Arrogant Presidency

By Senator Robert C. Byrd. W.W. Norton,  
2004. 269 pages. \$21.95/hardcover.

*Losing America* is a powerful recounting and analysis of the George W. Bush administration's first three years. Robert Byrd's ultimate concern is not with lies or arrogance or fearmongering, though all play their part. His concern—his fear—is what he sees as the president's consistent effort to destroy the system of checks and balances by arrogating to himself powers that the Constitution assigns to the legislative branch.





Throughout the book, familiar events take on new depth as this consummate insider, a senator for 45 years, describes the details of the president's quest for power and the Senate's compliant responses—both of which Robert Byrd condemns. From time to time, his grasp of history emerges, taking us back to the Constitutional Convention, British law, the Magna Carta, even the Roman Senate—all in the service of underscoring his criticism of the politics that 9/11 summoned forth from the caves of the neoconservatives.

I was particularly struck by events surrounding homeland security. Despite broad acceptance, the administration blocked every effort of the Senate to obtain specific information. At a meeting of the congressional leadership with the president to discuss the matter, the author describes the president as "disorganized, unprepared, and rambling." As for homeland security, the president "had no idea what was in [this proposal], nor did he seem to care."

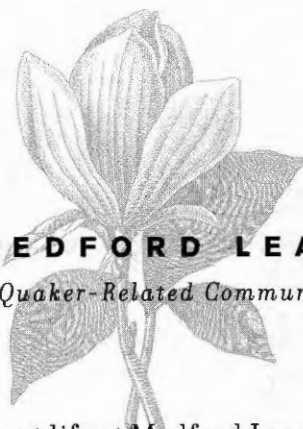
Once the Department of Homeland Security was created, the White House consistently blocked efforts, either through Congressional Republicans or threat of veto, to fund it adequately. Robert Byrd chronicles 11 times, from November 14, 2001, to September 17, 2003, when proposals within the Congress to increase funding were rejected. "Nobody can convince me," he concludes, "that this White House is serious about homeland security."

This book is a startling revelation of how fear—legitimate or manufactured—can be orchestrated to deceive and manipulate even at the highest levels. The antidote is members of Congress who are tough, independent, and principled. We need to elect them; we

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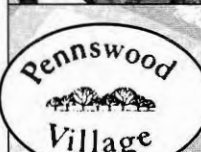
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need to congratulate them when they act appropriately; and we need to hound them when they knuckle under to pressures that have no place in honest political exchanges. As Friends, committed to truth and transparency, we can do no less.

For me, *Losing America* is the print counterpart to *Fahrenheit 9/11*. Despite Byrd's southern-gentleman demeanor, this is a frightening book, both for what it describes and for what it portends.

—Anthony Prete

*Anthony Prete is a member of Central Philadelphia (Pa.) Meeting.*

## We Felt Their Kindliness: An American Family's Afghan Odyssey 1949–1951

*Edited by Os Cresson. Haddonfield, N.J.: Emerald Pademelon Press, 2003. 253 pages. \$20/paperback.*

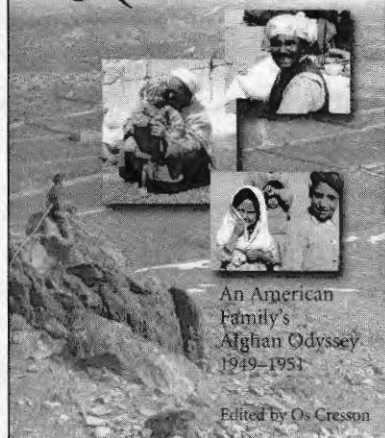
So much of the news coming out of Afghanistan is negative. In early August 2004, Doctors Without Borders withdrew after 24 years. Goal, a small Irish aid organization that worked with children, has left as well. Both of these organizations are blaming the foreign soldiers who carry arms and bring medical aid and treats for the children, confusing the villagers. And there is a resurgence in cultivation of opium poppies. This picture of danger for foreigners is very different from the one illustrated by Rebecca Cresson's edited diaries and letters in *We Felt Their Kindliness*. In 1947, Osborne and Rebecca Cresson decided to apply for a teaching job in Afghanistan announced in *Friends Intelligencer* (a predecessor of *FRIENDS JOURNAL*) to demonstrate their commitment to world peace.

Rebecca Cresson's descriptions begin with the material differences between living in the U.S. in the late 1940s where the majority of the U.S. population had reliable electricity and indoor plumbing, and in Afghanistan, where finding housing in Kabul with something approximating modern Western plumbing was difficult. I wondered how much the physical comforts of the Afghans have improved in the last half century. Was Rebecca describing a vanished world, or did the Soviet occupation and 22 years of interceding warfare impede change?

She writes about a visit to Bamian. I hadn't realized that it was possible to scale the great Buddhas, or that there were caves in and around them. I wondered if teahouses at the base of the Buddha were now as empty as the niches themselves.

The Cressons experienced the hospital-

## We Felt Their Kindliness:



ity of the Afghans, being invited to share meals with the families of some of his students. They also traveled around Afghanistan with a servant who helped bridge the cultures. In these excursions they shared meals and sometimes rooms with strangers and their families. Rebecca writes about the patience and understanding of the Afghans in the Cressons' determination to learn to communicate in Dari.

Os Cresson has lifted the veil of mystery of Afghanistan a bit with the publication of his parents' writings, showing that the Afghans' dreams of a just and peaceful society are no less than ours.

—Joy Pile

Joy Pile is co-clerk of South Starksboro (Vt.) Meeting, and a librarian at Middlebury College.

## The Intrepid Quaker: One Man's Quest for Peace. Memoirs, Speeches and Writings of Stephen G. Cary

Edited by Alison Anderson and Jack Coleman.  
Pendle Hill Publications, 2004. 337 pages.  
\$19.95/hardcover.

Anyone who spent time with Steve Cary experienced him as outgoing, passionate, full of fun (even mischievous), and willing to take risks. He was also a storyteller, a raconteur, and a keen observer of human foibles—including his own. These qualities are evident in his writing of *The Intrepid Quaker* and are kept sharp by the careful editing and compilation of the book by his friends and family after

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his death in July 2002.

He begins his story thus, "By the time I was four years old, I could make life miserable in the Cary household." Reared in a Quaker home by a mother whose strong personality Steve seems to have inherited, and a father who was steady, loving, and utterly devoted to family, to Quakerism, and to his marriage, he reflects that he received the "blessing of a set of astonishing parents."

He also gives much credit to his Quaker school tutors for exposing him to Quaker testimonies as arising directly from the teachings and life of Jesus. Reading the Biblical account of Jesus' last week, Steve Cary writes, "left me only two choices: to follow him in the path of peace or to abandon him in pursuit of war. There was no middle ground." He chose the path of peace, and much of his autobiography is an account of the varied and complex situations in which acting on his choice, while clear, was not always easy.

During his stint in Civilian Public Service (1942-45), he embraced pacifism for himself, saying he "became aware of" his obligation to work for peace throughout his life. He is clear that "Civilian Public Service turned out to be the finest training ground for pacifists ever devised." His story is candid, even blunt at times, about his successes, but also about personal failures and periods of discouragement.

This book includes frequent vignettes that are at once humorous and poignant. In post-WWII Europe, Cary had to travel from place to place on slow, overcrowded, and often airless trains. On one such trip, he sat on his backpack in the train's aisle just outside a restroom posted "out of order":

Hour after hour, passengers stepped on me and over me en route to the toilet, only to stumble away with what I assumed were choice Polish expletives. Eventually we rolled into Warsaw. I stirred aching limbs and was about to throw my pack out the window and jump out after it when a round-faced little peasant woman opened the restroom door, removed the sign, and prepared to unload several crates of cabbages and a supply of plucked chickens that she was bringing to market in space she had creatively requisitioned.

The reader of this book will face challenges. Especially apropos today is Steve Cary's assertion, "Humanitarian undertakings of all kinds and intelligence activities must, at all costs, be wholly divorced from each other."

Describing the conflict between the U.S. and Vietnam, he summarizes: "Our side had overwhelming power, modern weapons, and every kind of support service. Their side had nothing but motivation and commitment—

and turf that was theirs. But it would prove to be enough."

He implemented all of his international peace and service work under the auspices of American Friends Service Committee—as a staff person, committee and board member, volunteer, board chair, and spokesperson/representative. His book reflects his love of the organization's principles and practices as well as his various struggles, disagreements, and disappointments with AFSC at certain points in its history.

World affairs, however important to Steve Cary, stood side by side with his love and passion for Quaker education. In his view they are not unconnected; he sees education as the preparation ground for youth who will provide principled and compassionate witness and service to a world in need. As he reflected on how to go about providing leadership in Quaker education, he concluded that specific "qualities of character" needed to be nurtured: integrity, the capacity to listen and feel compassion, and an abiding faith with deep roots.

After leaving AFSC staff, when he joined Haverford College staff in 1969 as vice president for development, he said, "Haverford became my vocation, activism my avocation." He recounts the struggles of the college—the honor code, coeducation, recruitment of minorities, values issues, and the details of academic offerings. When Haverford's president resigned abruptly in 1977, the college's board asked him to be interim president for a year. After careful consideration, he accepted, knowing that during that year, he would have the authority and influence to move his vision for the college forward—no caretaker Stephen Cary! He says, "The year as Haverford's acting president may have been my happiest."

The last chapter of *The Intrepid Quaker* is thoughtful, reflective, poignant—and vintage Stephen Cary. It is an articulate, principled, and experienced call to nonviolence and the curing "of our own spirits"—to be peacemakers.

Seven pages of family pictures follow the last chapter and lead into the remaining third of the book—a collection of writings and speeches, the first of which is most recent—Cary's "Response to September Eleventh" from the March 2002 FRIENDS JOURNAL. These writings and speeches, carefully chosen although occasionally containing bits of repeated content, span the years of public witness and offer subtle insights into his thinking and passions at particular points in his life. Each piece is built on his Quaker base—pacifism, faith, nonviolence, education, values, and service. While it might be tempting to skip them, these pieces do, truly, round out the story.

November 2004 FRIENDS JOURNAL

The autobiography is itself more focused on activities and events, while the collected writings contain the reflections that inspire or arise from the actions.

Steve Cary's book is an interesting historical snapshot of the 20th century from a peacemaker's life view. His experiences abroad, especially those in Europe and Southeast Asia, give a uniquely Quaker perspective on international policy and one man's witness to his government, his faith community, and his fellow human beings abroad and at home.

No doubt, everyone who knew, worked with and admired Stephen Cary will want to read his autobiography. But I would urge them to press the book on their children, grandchildren, and friends as a challenging and thought-provoking handbook for people of conscience and faith in our times. For those of us who continue to struggle with what it means to be a Quaker and live up to our principles and practices in this new century, the writings of this 20th-century role model, known to many as "Mr. Quaker," will be inspiring.

—Kara Newell

*Kara Newell, a former executive secretary of AFSC, lives in Milwaukie, Oregon.*

## Picking Up the Pieces From Portugal to Palestine: Quaker Refugee Relief in World War II; A Memoir

*By Howard Wriggins. University Press of America, Inc. 239 pages. \$48.60/paperback.*

Much has been written about the "greatest generation" and its service in the military in World War II. But there is also an heroic story to be told of the men and women who, working with nongovernmental organizations, struggled to assist refugees from Hitler's Germany and other civilians brutalized by war.

Howard Wriggins worked with American Friends Service Committee from 1942 to 1949, with a short break to attend graduate school. His letters home, happily saved, have provided him with the materials to write an inspiring and moving story of these years of service and of the men and women who worked with him.

Starting in 1942 in Portugal, where Jewish refugees were crowding in while seeking escape from Nazi terrorism, Howard Wriggins then served in Algeria and Egypt, worked with refugees and helped to rebuild villages in Italy, headed the French Quaker agency *Secours Quaker* as it assisted homeless persons as well as prisoners, and helped to rebuild



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villages in war-devastated Normandy. His final tour of duty was in Palestine, where AFSC had been asked to provide elementary care to thousands of homeless refugees crowded into the Gaza Strip.

From the earliest days of work with Jewish refugees, AFSC staff and many others struggled to help them emigrate to the United States, only to come up against a wall of opposition from the U. S. State Department. It is still a little-known fact that the United States refused to accept even those German and other displaced persons who would have qualified under the normal quota. Only at the intervention of Eleanor Roosevelt, a close friend of AFSC's Clarence Pickett, did Franklin Roosevelt permit one thousand Jews to enter the United States, with the provision that they return to their native countries at the end of the war.

Other democracies were equally inhospitable to refugees. The result was that many thousands crowded into Palestine who might have happily settled elsewhere. The long Arab-Israeli struggle would have been averted if it had not been for U.S. intransigence.

Howard Wiggins makes this point repeatedly in his memoir. Ironically, his last tour of duty with AFSC was to work with the Palestinian refugees in the Gaza Strip, driven from their homes by the increasing violence in their erstwhile homeland.

In 1947, AFSC received the Nobel Peace Prize for its service during World War II. Many Quakers took this event as vindication for their long struggle to demonstrate that the way of love was a better way to solve human problems than the resort to armed struggle. Howard Wiggins, however, came to a different conclusion during his long years of service. A graduate of Germantown Friends School and an attender of Quaker meeting, he applied for and received conscientious objector status in 1941, and began training for overseas service at Pendle Hill. While working with an AFSC team in Lisbon, however, Howard began to feel that armed intervention was the only option to stop Hitler. He wondered if he should return to the United States and report his changed attitude to his draft board, but was encouraged by AFSC officials to continue the good work he had been doing. Thus, throughout the war, he was deeply committed to the work the Quakers and others were doing, but no longer considered himself a pacifist. At the end of the war he received a PhD from Yale in International Politics, and had a distinguished career teaching and working for the U.S. State Department, including a stint as ambassador to Sri Lanka.

Howard Wiggins brings to bear his skills as a teacher to the daunting task of



discussing all the nongovernmental organizations involved in refugee relief, as well as placing AFSC work in context. One can imagine this book being used as a text in a course on international relief work. Clearly written and well illustrated with many anecdotes, it can also be read by the general reader as an evocation of an aspect of the story of the "greatest generation" never told before. Howard Wriggins has done a splendid job.

—Margaret Bacon

*Margaret Bacon, a Quaker biographer, is a member of Central Philadelphia (Pa.) Meeting.*

## When the Rain Returns: Toward Justice and Reconciliation in Palestine and Israel

*Prepared by an International Quaker Working Party on Israel and Palestine. American Friends Service Committee, 2004. 326 pages. \$15/paperback.*

In the spring of 2002 American Friends Service Committee invited 14 Quakers to spend three weeks in the Middle East to see what Friends "might be called on to do" to help bring peace to the Holy Land, which has seen six regional wars and continual bloodshed in the past 60 years. A result of the trip is a 326-page book that mostly details the plight of Palestinians at the hands of the overwhelmingly powerful Israeli forces.

The book's array of information is painful to read, especially since it is accompanied by heartbreaking stories that describe Israel's overt discrimination and the effective imprisonment of the native Arab population in ever-shrinking slices of desert real estate. The final chapter, however, is a thoughtful analysis of conditions and steps that are needed for the Palestinians and Israelis to achieve a nonviolent solution to this quagmire.

And therein lies the book's contradiction. If we accept the Quaker team's stated goal—that peace is only possible in an atmosphere of trust between Jew and Arab—then it is hard to justify page after torturous page that describes Israel's reign of terror. That Israel has committed and continues to commit brutality is indisputable. But if the Quaker team felt that detailing horrors was necessary for readers' perspective, then I believe they should have mentioned Arab culpability in more than a few passing references. How can a sustained drumbeat that lists Israeli acts of violence while downplaying Palestinians' contribution create an atmosphere for Jew and Arab rap-



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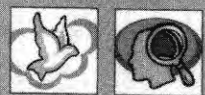
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prochement? If anything, the rat-a-tat-tat indictments of Israel can only inflame Arab anger and deepen Israel's bias against Quakers, who have long demonstrated sympathy for the Palestinians.

As if that contradiction were not enough, the body of the book tips the scales of impartiality by glancing over or omitting key historical facts that would otherwise provide a different perspective of the dispute. Only readers who are determined enough to brave the small print of the appendix will discover a brief but balanced and accurate historical backgrounder by one member of the team, Deborah J. Gerner, a professor of political science at University of Kansas. Only there do you learn that it was the United Nations, not Israel acting unilaterally, that partitioned land in Palestine for the creation of the State of Israel. Only there do you learn that the surrounding Arab states, acting in their own national interests, play a major role in denying statehood to the Palestinians. And only there do you learn that the moment the UN partition came into effect, an overwhelming force of Palestinians and their Arab allies, ignoring the opinion of the world community, instantly launched a military attack designed to throw the Jews into the sea.

Another omission is significant: nowhere does it mention that just 13 years after Israel repelled that attack, Arab allies prepared a massive offensive, which triggered Israel to launch what was to become the Six Day War. In that brief but decisive battle, Israel, rightly or wrongly, decided to expand its territory, not only to enlarge its dominion, but also to create geographic security buffers against an enemy that still vowed to destroy it. Unfortunately, that military victory and the perceived safety those buffers created, infected Israel with a hubris and a hunger to expand that continues to haunt any efforts to bring peace to that land.

The original wrong—if one feels a need to lay blame—should be leveled at Great Britain and the surrounding Arab nations, all of which, for political reasons, acted to sabotage Palestinians' hunger for statehood. And add to that blame list the United Nations, which in 1947 criminally ignored the rights of the Palestinians and casually sliced up much of their real estate, knowing full well that it was providing both the spark and the dry tinder for the fireball that was to follow.

Although the team's search for a peaceful settlement is heartfelt, it is, at best, naive. The team overlooks a basic truth of practical diplomacy, which is stated simply in an ancient Babylonian saying: Peace and justice cannot coexist. As painful as that adage is and as much as I would like to challenge it, it speaks a brutal truth about the Israeli-Palestinian

conflict: If both sides expect real justice—that is, an equitable solution to this deep and long-simmering conflict—then peace probably is unattainable. It is hard to imagine a way to correct 60 years of attack and counterattack, of stolen land, of stolen visions of independence and a stolen future. That is to say, there is no way to draft peace terms in which both sides get what is fair and equitable. The only equation for peace that I believe is possible requires both sides to grant such significant concessions that even the most impartial judge would agree that neither side has received true justice.

There are times, and this may be one of them, when peace is more valuable than justice. At its best, justice provides only personal satisfaction; but peace allows a future.

In my recent travels in the Middle East, where I, like the AFSC team, also spoke with many Israelis and Palestinians, I sensed that most ordinary citizens, matured by lives filled with fear, death, and devastation, have lost their innocence and recognize that peace comes at a high price; but it's a price they are now willing to pay because it may be the only alternative for a future that includes their children.

—Stanley Zarowin

*Stanley Zarowin, a member of North Meadow Circle of Friends in Indianapolis, is the author of "A Visit to Israel, a Quaker Jew Born in Palestine" (FJ Sept. 2003), which won an Associated Church Press award this year.*

## Evangelical Friends History: Birth, Growth and Organization

*A self-study course for PC and Mac by Jim Le Shana, Friends Center (Evangelical Friends Church Southwest), 2003. \$19.95/CD-ROM.*

I wanted to like this cyber-course for two reasons. One is that I grew up an Evangelical Friend and have a deep appreciation for that heritage. The other is that it came while I was working on a chapter about religious software for a new book on congregations and computers.

For the most part I do like it and recommend it. It is very Evangelical—but that's no surprise, since that word is in the title and the description on the back. Given that slant, it provides a fine introduction to Quaker history, faith, and practice.

Jim Le Shana, professor of Friends History at Friends Center (affiliated with Azusa Pacific University) and pastor of Rose Drive Friends Church, sets up the CD in 12 lessons, with an introduction and conclusion. The lessons provide solid instruction in Friends history, the testimonies, and theology. The presentations

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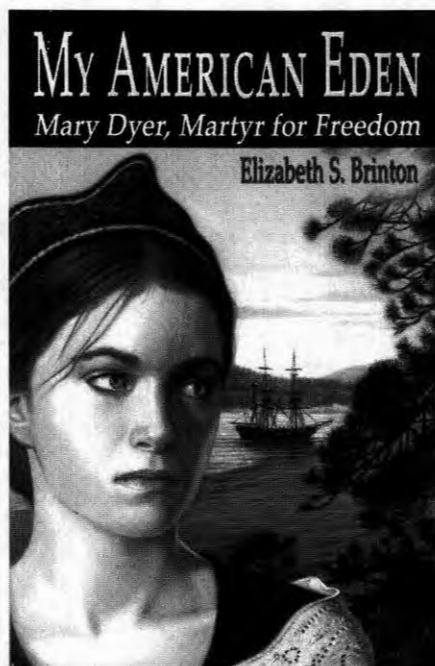
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are accurate and fair (Elias Hicks, no favorite of Evangelicals is not vilified, for example). The source documents and suggested readings cover the breadth of Quaker writing from George Fox to Chuck Fager and most everything in between, including Hugh Barbour and J. William Frost's *The Quakers* and Thomas Hamm's *The Transformation of American Quakerism*. It also provides links to Quaker sites like Friends General Conference, Friends United Meeting, and others. There are multimedia pieces, too, like Religion & Ethics Newsweekly's "Quaker Crossroads," which originally aired in 2001.

What I don't like is twofold. The first is that there are too few multimedia pieces. CD technology is a wonderful way to provide interactive learning. Far too much of *Evangelical Friends History: Birth, Growth and Organization* is text to read and scroll through. I think folks my age (baby boomers) may read it, but it misses a younger audience by not being interactive enough. There are way too many words and not enough pictures and sounds.

My second complaint is that the tone gets strident at times. To call Elbert Russell "a modernist" is a bit extreme—Jim Le Shana obviously never read Russell's reasons for getting young Friends involved in the "Christian Endeavor" youth movement of the early 20th century. And other Friends who are not firmly in the Evangelical (with a capital E) camp get similarly labeled. It makes me long for the days when a staunch Evangelical like J. Walter Malone and a more liberal Rufus M. Jones could correspond with mutual respect and love despite profound theological differences.

Both of these issues—more media and kinder tone—can be fixed in later versions (this is Version 1.1). That is one of the nice things about CDs—they are easily updated. But even as they are now I still recommend *Evangelical Friends History: Birth, Growth and Organization* for personal study, religious education classes (adult and youth), and as an introduction of Quakerism for folks who wonder about our Friendly ways.

—Brent Bill

## In Brief

### Members One of Another: The Dynamics of Membership in Quaker Meeting

By Thomas Gates. Pendle Hill Pamphlet #371, 2003. 40 pages. \$4/paperback.

This pamphlet is not an instruction manual for becoming a member of a Friends meeting, but an exploration of the significance of membership at a deeper level.

Thomas Gates reminds us that "however meaningful and symbolic the formal process of membership may be, it is a very small part of a much larger process, a process that . . . is life-long." He describes the journey to being "members of one another" in four stages: find-

ing the meeting to be a place where one feels acceptance and belonging, where the community reflects shared values, where transformation can take place, and where true obedience is possible. All of these stages are at least potentially reciprocal and mutual between the community and the individual, and may occur continuously as community and individuals evolve together.

The emphasis here is on committing ourselves to one another and to God, rather than on progressing systematically through any particular steps to accomplish membership. "We are like spokes on a wheel: as we draw closer to our center in God, we also draw closer to each other."

—Kirsten Backstrom

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

### Living the Peace Testimony: The Legacy of Howard and Anna Brinton

By Anthony Manousos. *Pendle Hill Pamphlet #372, 2004. 48 pages. \$4/paperback.*

What motivates the deeper work of peace-making? In the words of Anna Brinton, "These [missions] were in no sense career activities. . . . Even to assess prospects of success or failure plays no real part in the effort. The important factor is obedience to an inward requirement clearly felt, and agreed to by one's fellow members. With this impetus, ordinary men and women have undertaken extraordinary missions."

The manner in which Howard and Anna Brinton manifested the Peace Testimony through their own lives certainly exemplifies such "extraordinary missions" in practice. And Anthony Manousos has brought their legacy to us through this pamphlet—an insightful biography enriched by lucid (and often delightful) quotations from the writings of the Brintons themselves.

Anthony Manousos concentrates his attention on the areas of their lives that were the best expression of the Peace Testimony in particular, but through this lens we see how those lives gracefully expressed all of the testimonies at once. In their work for peace, the Brintons also practiced and modeled Integrity, Simplicity, Equality, Community—yet did so without being "too perfect," without losing other important qualities such as their ordinary humanity and sense of humor.

Anthony Manousos has captured such qualities to the extent that this is possible, and presented Howard and Anna Brinton to us with the care and honor they deserve.

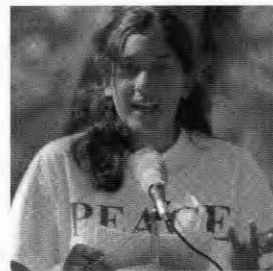
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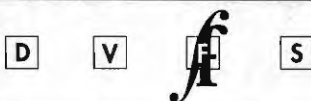
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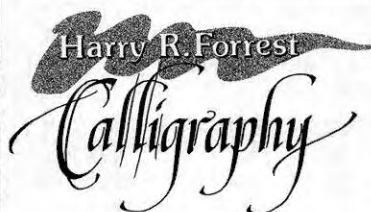
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## News

Northern Yearly Meeting, at its annual gathering May 28-31, 2004, at Lion's Camp, Rosolt, Wis., approved a minute reaffirming its commitment to Friends Peace Testimony in contemporary context. "We strive to live in a manner to take away the occasion of *all* war," the minute affirmed. "We reaffirm our traditional opposition to war and violence as instruments of national policy. We feel great sadness for the tragic, brutal events in Iraq, Afghanistan, and elsewhere being committed in our name. . . . We will continue to stand and work for peace and justice. We will continue to support those who for conscience' sake refuse to participate in the military. We support those who, for conscience' sake, refuse to pay taxes for war. We support those who are involved in nonviolent peacemaking," Northern Yearly Meeting declared. —*July/August 2004 newsletter of Twin Cities (Minn.) Meeting*

Palo Alto (Calif.) Meeting, on July 11, 2004, approved a minute on marriage that allows consideration for same-gender or mixed-gender couples requesting marriage in meeting. As recommended by the meeting's oversight committee, the minute affirms that Palo Alto Meeting "will accept requests for a clearness committee for marriage taken under the care of the meeting, or in the 'manner of Friends' from all couples. We will provide careful discernment and loving care for all couples seeking to marry in our meeting." In response to some concerns about the text of the minute, the meeting's oversight committee noted that *Faith and Practice* of Pacific Yearly Meeting advises that a marriage "under the care of the meeting" is one for which the meeting takes responsibility and to which it gives oversight for "as long as the marriage lasts and the couple are active participants in the life of the meeting." There is no such responsibility for a marriage in the manner of Friends, the oversight committee said. According to the committee, such a marriage might occur between two people who are not members or active attenders, but who find that the "Friends manner of marrying 'speaks to their condition.' In such cases, oversight can give guidance on appropriate procedures for a 'Quaker style wedding,' and offer the benefit of the clearness process, but the meeting and/or clerk would not be able to sign any legal document related to the marriage." The minute does commit the meeting to consider all requests for marriage, according to the oversight committee. "It was certainly our intention that the minute imply that requests from same gender couples would be given the same careful consideration, discernment, and loving care as has traditionally been given to requests from mixed gender couples," the committee affirmed. —*Palo Alto (Calif.) Meeting newsletter*

Olympia (Wash.) Meeting plans to contribute \$1,000 to support a new economic development project for the African Great Lakes Initiative. The purpose of the project is to provide small economic development loans or grants to help displaced families return to a normal life in Rwanda, Burundi, Uganda, and Kenya in East and Central Africa where the African Great Lakes Initiative is working. Last June, Olympia Meeting was a co-sponsor of a speaking tour by Adrian Niyengabo, a Burundian Friend. He has been working with Quaker-sponsored volunteers, under the care of Burundi Yearly Meeting, to help individuals and communities in need and to provide economic development assistance in the region. At its July meeting for business, Olympia Meeting approved contributing \$100 from its Right Share of World Resources fund as seed money for the African Great Lakes Initiative project. The remaining \$900 of the \$1,000 contribution is to be raised through special fundraising events. —*From Olympia (Wash.) Meeting newsletter*

South Berkshire (Mass.) Meeting, in a minute approved during a called session on August 9, 2004, expressed support for Friends in Canada who are aiding conscientious objectors from the United States in their appeal for refugee status in Canada. "We affirm our appreciation for the way that Canadian Friends Service Committee and monthly meetings in Canadian Yearly Meeting have responded with care and compassion to these circumstances," South Berkshire Meeting asserts. The minute quotes from "Advice on Peace and Reconciliation" in the New England Yearly Meeting *Faith and Practice*: "Friends are urged to support those who witness to their governments and take personal risks in the cause of peace, who choose not to participate in wars as soldiers nor to contribute to its preparedness with their taxes." Accordingly, "we call on other meetings to voice their support for the efforts of Canadian Friends on behalf of those following their consciences and witnessing for peace." —*South Berkshire (Mass.) Meeting newsletter*

An activist soldier-turned-conscientious-objector is appealing his imprisonment. Camilo Mejia grew up in Costa Rica and Nicaragua. In 1994, he and his family moved to Miami. He worked full-time at Burger King. He applied to the government for aid to attend college and was told he was earning too much. Army recruiters offered him a free education if he would enlist and do a tour of duty. He did three years, then became a reservist with the Florida National Guard. In December 2002, one semester away from graduation, he was called for active duty and went to Iraq.



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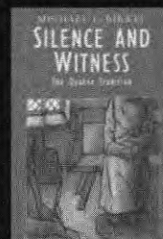
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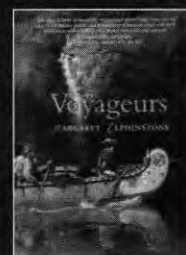
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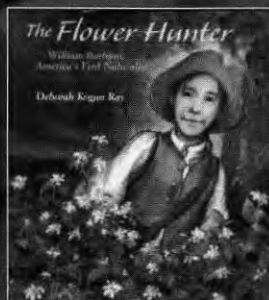
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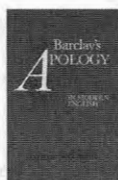


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by Robert Barclay, edited by Dean Freiday & Arthur O. Roberts

Robert Barclay (1648-1690) is most widely known for writing the *Apology for the True Christian Divinity*. But this was not his first important Quaker work. *A Catechism and Confession of Faith* was written in 1673, about seven years after his "convincement" of the truth, and when he was only 24 years old. Paul Anderson says: "... An excellent discussion resource and study guide for young people and adults alike seeking to be deepened in Quaker beliefs and perspectives ..." \$6.95

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For the first time he had to fire at another human being. In October 2003 he came home. While on leave he went into hiding. He completed a 55-page application for conscientious objector status. He held a press conference at the Peace Abbey in Massachusetts and then turned himself in to military authorities. He was restricted to Fort Stewart in Georgia and tried as a deserter in spite of his pleas for CO status. He was convicted and sentenced to one year in prison, demoted in rank, given a bad conduct discharge, and then was transferred to Fort Sill, Oklahoma. Amnesty International has named him a prisoner of conscience. His CO status hearing took place in June. The family has not yet heard any decision on the case. — *Rusty Tomlinson, facilitator for North Texas Justice and Peace, in Dallas Peace News, August/September 2004*

The West Midlands Peace Education project in the United Kingdom is celebrating its 18th birthday. "Conflict is part of our lives, and creative handling of conflict is vital in the way we learn to deal with changes in our world. Everyone should have the opportunity to learn these skills, which enable us to move toward peaceful resolution of conflict. ... We begin with the premise that children and young people can only learn effectively if they can get on with each other. Our workers are experienced in social work, medicine, or similar professions. The skills we teach are communication, collaboration, affirmation, cooperation, problem solving, anger management, conflict resolution, and mediation. We have packets of material that we leave with any school groups. Our website: <www.peacemakers.org.uk>. — *Alice Meager, West Midlands Peace Education, in The Friend, July 23, 2004*

This past winter, two U.S. soldiers went AWOL and sought refuge in Canada. Jeremy Hinzman's application for CO status was refused by the U.S. military. He was scheduled to go to Iraq. He came north with his family. Brandon Hughey did not know he could apply for CO status, he just came north before going to Iraq. Rachel Britt of the Quaker UN Office in Geneva and Friends representative to the UN on Human Rights said, "International human rights recognize that you can develop a conscientious objection to military service." Jeremy's refugee hearing was scheduled for October 20-22. The Canadian government has intervened in the case but has not taken a position. If Jeremy is successful in attaining CO status, this case could open the door for soldiers and COs globally. To obtain more information contact Canadian Friends Service Committee at <www.cfsc.quaker.ca> — *Jane Orian Smith, in Quaker Concern (CFSC), Summer 2004*



## Upcoming Events

•November 22—Sean Austin ("Sam the Hobbit"), author of *There and Back Again*; and December 1—Anita Desai, *The Zigzag Way*. Both events are part of the Joseph Fox Author Series at Friends Select School, Philadelphia, Pa., 7 P.M., open to the public. For information, see <[www.friends-select.org](http://www.friends-select.org)>.

•December—Aotearoa/New Zealand Yearly Meeting Summer Gathering

•December—Burundi Yearly Meeting

•December 13–19—Congo Yearly Meeting

•December 28–30—Philippine Evangelical Friends Church

•February 27, 2005—Friends School Day of Peace, in Philadelphia, Pa. Save the date.

## Opportunities

•Registration is open for Friends Council on Education workshops for teachers, administrators, and trustees in Quaker schools. Workshops include: Educators New to Quakerism; Clerking; Facilitating Quaker Decision Making in Friends schools; Mindfulness: Skills for Powerful Learning and Inner Peace; Quaker Education: Exploring Philosophy and Practice in Today's World; and Friends School Governance. Find all program information and online registration at <[www.friendscouncil.org](http://www.friendscouncil.org)>. Information will be posted soon for fall/winter meetings of peer networks of educators in Friends schools.

•The Lifers' Group, Inc., a prison-based (Massachusetts Correctional Institution-Norfolk), 501(c)(3), nonprofit, tax-exempt organization dedicated to educating in the areas of correctional planning and prison reform, is searching for professionals who have an interest or expertise in the area of restorative justice, to become partners with the Lifers' Group in creating a coalition for restorative justice. The primary goal will be to develop a 12-week pilot program for Victim/Offender Reconciliation/Mediation. The Lifers' Group offers itself as a training ground for teaching the principles of restorative justice and exploring new and innovative concepts in this important area. The Lifers' Group would like to schedule the first meeting with newly formed coalition members shortly after the New Year. For more information contact Lifers' Group, Inc., 2 Clark Street, P.O. Box 43, Norfolk, MA 02056-0043.

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## Milestones

### Births

**Moreno**—*Juliet Markland Moreno*, on March 1, 2004, to Amy and Carlos Moreno and sisters Emma and Elena, of Abington (Pa.) Meeting.

### Deaths

**Bliss**—*Isabel Needham Bliss*, 89, on June 24, 2004, at her home in Chelsea, Mich. Born in Ashburnham, Mass., on November 19, 1914, she was the youngest of six children. She graduated from Cushing Academy and received a bachelor's degree in Nursing from Skidmore College. After working as a registered nurse for a year, she went on to Shaufler College in Cleveland for an additional degree in social work. At Shaufler, a representative from AFSC came to speak and recruit volunteers for a summer program with the Student Peace Service. In this way, Isabel was introduced to Friends, among them a young scientist named Bill Bliss. She spent the summer of 1938 on a team working with communities on peace education activities around Beaver Falls, Pennsylvania. Returning to Cleveland, she began attending Cleveland Meeting and became a member in 1939. That December she was invited by AFSC to direct a colony of Spanish refugee children in Marseilles, France, and she set sail on New Year's Day 1940, to cope with the needs of 70 children in wartime France. In the fall of 1942 she went to Ecuador to serve as a nurse with the El Oro Technical Mission, and while there, she helped to establish the first nursing school in Quito. Isabel's next overseas assignment, with the United Nations Relief and Rehabilitation Administration, took her to Cairo, Egypt, working with Yugoslav refugees; then to Belgrade, Yugoslavia. In early September 1946, in Boston while contemplating a new assignment in China, she again met up with Bill Bliss. After a whirlwind courtship, they were married under the care of Cleveland Meeting on November 30, 1946. While raising three children, Isabel undertook draft counseling, speaking out against the Cold War and nuclear proliferation, heading the local PTA, working with the League of Women Voters, organizing a Russian-language study group, and writing letters to newspapers, congressmen, and presidents. In June 1968, with other Friends she participated in a civil disobedience worship circle in Washington, D. C. in support of the Poor People's Campaign. She was arrested, and spent a night in jail, after the confiscation of her crochet hook, considered a potential weapon. In the early 1970s she testified in a class action suit against realtors for racial discrimination in the Cleveland suburb where the family lived at the time. As her children grew, she returned to work as a nurse in the Cleveland area at the VA hospital, as a visiting school nurse, and at Cleveland Metropolitan Hospital. Isabel served Friends in many capacities as a member of the Cleveland and Ann Arbor (Mich.) meetings. In the 1970s she was clerk of Lake Erie Yearly Meeting. In 1979 she began a six-year term on the Policy Committee of FCNL. In 1988 she and Bill were among the founders of the Friends Committee on Unity with Nature, now known as Quaker Earthcare Witness. Isabel was first clerk and then general secretary. The couple also worked tirelessly with others to bring to fruition Michigan Friends Center at Friends Lake, a dream that had its beginnings during fam-

ily camping trips there in the 1960s, and was completed in 1995. She is survived by her husband of 57 years, Bill Bliss; daughter, Barbara Bliss; son, Roger Bliss; daughter, Penny Bliss; granddaughter, Dana Zeilinger; and grandson, Adam Fogel.

**Cahalan**—*Renna Lee Cahalan*, 90, on May 9, 2004, in Cincinnati, Ohio. She was born on August 28, 1913, on a family farm near Mt. Sterling, Ohio, to Mabel Virginia Tway and Edward M. Tway. The family moved to Delaware County, Ohio, north of Columbus, where they farmed until hard times forced them to move into the town of Delaware. Renna Lee (later known as just "Lee") graduated from Delaware High School in 1931. Despite family financial hardships, she graduated from Ohio Wesleyan University in 1935 with a major in English Literature and from Western (now Case Western) Reserve University in 1936 with a master's in Library Science. Lee worked as librarian from 1936 to 1938 at Kent State University, from 1939 to 1942 at Brush High School in Cleveland, in 1943 at the Army Medical Library in Cleveland, and during 1943-44 at the Naval Training Station in Bainbridge, Maryland, where she met William F. Cahalan, whom she married in 1944. She then worked at raising four children as the family moved, within Ohio, from Delaware to Miamisburg and then Cincinnati. When her youngest child was eight, in 1961, Lee was appointed director of the medical library and medical records at Rollman Psychiatric Institute in Cincinnati, serving in that position until her retirement in 1979. She was chairwoman of a statewide committee that wrote a medical records reference manual used throughout Ohio and also as a model in several other states. While Lee's marriage had begun, like so many others of her generation, in the midst of World War II, she and her husband became ardent peace advocates, first as members of the alternative Catholic Bea Community in Cincinnati and then, following their retirements, as attenders of Community Meeting in Cincinnati. She is survived by her husband; by her children and their spouses, William Lee Cahalan and Deborah Jordan (of Community Meeting), Robert F. and Margaret Cahalan (of Adelphi Meeting in Maryland), Kathleen J. Cahalan and Dennis Fausz (of Edgewood, Kentucky), and James M. Cahalan and Lea Masiello (of Friends Meeting at Indiana, Pennsylvania); by her grandchildren, Caroline Masiello, Joel and Gabriel Cahalan, Clare and Rose Masiello Cahalan, and Dylan Cahalan; and by her great-grandson, Owen Masiello Silberg.

**Carter**—*Esther Mae Carter*, 80, on July 17, 2004, in Indianapolis, Ind. She was born on October 3, 1923, in Russiaville, Ind., the daughter of Oakley and Delta (Smith) Carter. Esther graduated from Russiaville High School in 1941, and went on to earn a BA from Earlham College, a master's degree from University of Illinois, and her PhD from Indiana University. She was a high school teacher for nine years, a librarian for nine years, and, for 14 years, a professor of Library Science at Shippensburg State College in Pennsylvania, retiring in 1981. A member of the American Library Association, she liked to present her nieces and nephews with interesting educational books on their birthdays. She was a member of Plainfield (Ind.) Meeting. She served as president of the Residents' Council at Westside Nursing Home,

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where she especially enjoyed working crossword puzzles. Esther was predeceased by her parents and two brothers, Merle Carter (1979), and Paul Carter (2003). She is survived by two brothers and sisters-in-law, John and Phyllis Carter, and Everett Dale and Tish Carter; two sisters and brothers-in-law, Mary Frances and Lewis Taylor, and Gladys and Wilfred Fox; two sisters-in-law, Rheba Carter and Carolyn Carter; 19 nieces and nephews; several grandnieces and grandnephews; and a special caregiver, Brenda Branson.

Heiss—*Virginia Reichenbach Heiss*, 79, on May 23, 2004, in Indianapolis, Ind. Born on August 17, 1924, in Pendleton, Ind., she graduated from Purdue University and, in 1946, married Quaker historian and genealogist Willard C. Heiss. Active in a number of AFSC projects in the 1950s and 1960s, she spent most of her career working with the Indianapolis Housing Authority and the Indiana Civil Rights Commission. In 1959 she was among a group of Friends that broke away from Indianapolis First Friends Meeting to form Lanthorn Meeting (currently laid down), an unprogrammed group affiliated with what is now Ohio Valley Yearly Meeting. Virginia is remembered for her commitment to equality and justice, her wry humor, and her love of nature and animals. She was predeceased by her husband, Willard Heiss (1988). She is survived by her son, Stephen Heiss; three grandchildren; and four great-grandchildren.

Kaltenbach—*Ruth Elizabeth Stanton Kaltenbach*, 88, on January 2, 2004, in Reading, Mass., of Alzheimer's disease. She was born on July 14, 1915, on the campus of Westtown School in Pennsylvania, to Esther Sidney Fawcett Stanton and Elwood Dean Stanton, the school electrician and, later, its business manager. Ruth loved the Westtown campus and attended school there from first grade through high school. She graduated with honors in Mathematics in the first class of the College of Liberal Arts for Women at University of Pennsylvania, then worked for Pennsylvania as a public assistance caseworker. In 1941 she married John Edward Kaltenbach and settled on a farm in Chester County. She bore eight children between 1942 and 1959. She was a wonderful mother, cook, seamstress, gardener, and later a talented weaver. At a time when disabled children were seldom seen or even mentioned, Ruth and John included their son Andrew in all of their usual activities. The family lived later in Connecticut, New Hampshire, and again in Pennsylvania, with memberships in Middletown Meeting in Lima, Pa., Guilford (Conn.) Preparatory Meeting, Uwchlan Meeting in Downingtown, Pa., and, after the couple's 1983 retirement to Cushing, Maine, in Midcoast Meeting in nearby Damariscotta. After John's death, Ruth was active in Midcoast Meeting. She served on the board of the Coastal Workshop in Camden, Maine, which provides work and education for disabled adults. As she became ill, she was cared for in her home for five years by her daughter Patience's family, and then for another five years by the loving nurses at Daniel's House, where she was visited daily by her daughter Rachel, and often by family members and friends. Her ashes were scattered over the Maine coast she loved so much. She was predeceased by her husband, John Edward Kaltenbach, and by their son, Andrew Kaltenbach. She is survived by seven children, Faith Kaltenbach,

Mary Nordhaus, Bart Kaltenbach, Sarah Fairbank, Rachel Baumgartner, Mark Kaltenbach, and Patience Kaltenbach; 17 grandchildren; 7 great-grandchildren; and by her brother, Dean Stanton.

Schutt—*Walter Eugene Schutt*, 86, on May 12, 2004, in Wilmington, Ohio. Walter was born in Cleveland on July 27, 1917, to Earl and Elizabeth Eastman Schutt. He attended public schools in Cleveland, and Wilmington, Ohio, and in Long Beach, Calif. In 1939 he graduated from Miami University of Ohio. He served in World War II, first as lieutenant in the 8th Air Force, and navigator and bombardier on 30 air missions over France and Germany, receiving the Distinguished Flying Cross. In 1948 he joined Wilmington Meeting. In 1949 he received a JD from Cincinnati College of Law and became an attorney in Wilmington, where he earned a reputation for his wisdom and generosity, in both legal and personal matters. He was generous with his time as well, serving as Wilmington City Solicitor, president of the Clinton County Bar Association, and for various other civic and cultural organizations. In 1970, Walter purchased and settled into the Wilmington homestead his great-grandfather had built. He continued to serve several terms as clerk of Wilmington Meeting, as presiding clerk of Friends United Meeting and of FCNL, and as representative of Friends United Meeting to the National Council of Churches. Walter was predeceased in 2000 by his first wife, Dorothy Louise Gilbert Schutt. He is survived by his second wife, Jenny Schutt; two sons, Stephen David Schutt and wife Lori Grennon, and Robert Barclay and wife Amy (Slotten) Schutt; two daughters, Gretchen Schutt Trapp and husband Fred Goldstein, and Elizabeth Ann Schutt and husband Abel Lushiku; and seven grandchildren, Ben Goldstein, William Schutt, Edward Schutt, Mary Schutt, Khalilah Lushiku, Tom Schutt, and David Schutt.

Stabler—*George Miller Stabler*, 76, on July 3, 2004, in Virginia Beach, Va. He was born on March 28, 1928, in Ridley Park, Pa., to the late Laurence Janney Stabler and Sarah Marshall Stabler, and spent his childhood in Wallingford. He earned a BA in Sociology and History from Earlham College in 1950; an MA from University of Wisconsin, Madison, in 1953; and, after researching his dissertation in rural Cuba prior to Castro, a PhD from Michigan State University in 1958. He was a professor of Community Dynamics at Earlham; of Community Development at Southern Illinois University in East St. Louis; and the Jane Addams Professor of Sociology at Rockford College in Illinois, before becoming a professor of Sociology and Anthropology (now emeritus) at Old Dominion University in Virginia. A lifelong Quaker and recorded minister in Virginia, George worked for peace throughout his adult life. He served as clerk of Virginia Beach Meeting, on the National Board of AFSC, and on the Virginia State Board of Housing. He is survived by his wife of 53 years, Jeanne Johnson Stabler; a daughter, Sally Palmer Stabler and husband Carl White; a son, Robert Nordland Stabler and wife Kimberly Giese; a daughter, Patricia Janney Stabler and husband Thomas Evers; and a daughter, Rebecca Stabler Crank and husband Brian; seven grandchildren; two step-grandchildren; four siblings, Helen Stabler Grinstead, Laurence Janney Stabler, Thomas Moore Stabler, and James Brooke Stabler; and many nieces and nephews.



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### ***Walk Worthy of Your Calling*** ***Quakers and the Traveling Ministry***

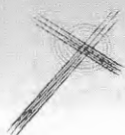
*Edited by Margery Post Abbott and Peggy Senger Parsons*

How is the historic practice of the traveling ministry present among Friends today? How can meetings recognize and support Friends who receive a call to traveling ministry? Twenty essays by an international selection of contemporary Friends in the public ministry tell stories of call, transformation, support and nurture in the traveling ministry. Editors Margery Post Abbott and Peggy Senger Parsons reflect on the traveling ministry today among Friends in light of its historic practice, and give guidance to meetings for support and nurture of public Friends. Includes a study guide.

### ***The Mood of Christmas & Other Celebrations***

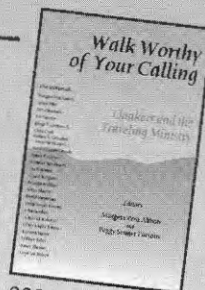
*By Howard Thurman*

These brief meditations incorporate the hope, celebration, love, compassion, and blessing of the Christmas season and encourage us to find them throughout the year.

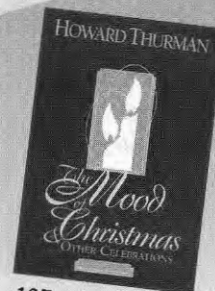


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## Partnerships *continued from page 9*

are top executives have consciences. Second, the ethical investing movement has grown to the point that it has an impact on corporate share prices. Third, there are a lot of concerned consumers. These consumers need a lot more education than they are getting before they are going to be an effective force.

The late Leon H. Sullivan, a Baptist minister in Philadelphia, proved that partnerships could be forged with international corporations. He was a board member of General Motors Corp. in the 1970s. In 1977, a group of 12 U.S. companies under Leon Sullivan's leadership formulated a code of corporate conduct to govern the operation of their South African subsidiaries. Known as the "Sullivan Principles," this code promoted racial equality in employment practices in South Africa and developed programs to improve the lives of black citizens of that formerly polarized society. By 1984, about 140 U.S. companies had endorsed the Sullivan Principles. Later, he supported the withdrawal of investments from South Africa until the apartheid system was eliminated.

Following are three queries:

1. As a consumer, are you careful to buy merchandise made under humane conditions?

2. Are you doing what you can to encourage companies to improve working conditions and other conditions of employment where they do business?

3. Are you careful not to stereotype all businesses, unions, or other organizations in the same negative way, realizing that each should stand on its own merits?

I urge Friends and Friends organizations to try to form partnerships with business people and businesses to make globalization work for peace. We should all want a more compassionate capitalism. But the only way to get it is through partnerships. And partnerships are the only way I can conceive that we stand a chance to reduce terrorism and to eliminate the motive for going to war.

Let's get the dialogue started! ☐



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deadly disease of typhus, carried by lice, was rampant in Europe at the time. One powder concocted by the Rockefeller Foundation, DDT, became particularly effective. I had the dubious honor of breeding the most lice before the doctors dusted the magic powder into my clothing and on my body. The results of the experiment were published in the American Journal of Hygiene. Participants were overjoyed to see that *Time* magazine picked up the story and ran an article entitled, "They Also Serve Who Stand and Scratch."

The long winter months severely tested the commitment of CPS men. While occasionally the Forest Service parceled out interesting assignments—such as bringing down unneeded equipment from fire towers on toboggans, or harvesting 400-pound cakes of ice from the Pemigewasset River for the camp ice house—we spent much of our time in the woods felling and cutting trees for firewood. In temperatures as low as ten degrees below zero, we worked in crews of three, with axes and long crosscut saws. The chain saw had not yet been invented. I personally thrived on the outdoor work. Other men greatly preferred indoor assignments. Some had to keep the wood stoves in the camp buildings going through the night.

Many men, regardless of their assignment, were bitter about the fact that the government, after drafting them through Selective Service, delegated administrative powers to agencies of the peace churches. They saw this as an unholy alliance. Tensions developed between men of differing views.

The hardships of CPS life were real, and unequal. Each man received \$2.50 per month for incidental expenses. Government agencies, such as the Forest Service, paid nothing to either the men or the AFSC for the work CPS men performed. The monthly stipend was not adequate for single men; for those who were married with children, it was grossly inadequate and unfair.

In the summer of 1943, I volunteered for another guinea pig experiment, this one in the main camp under the Harvard Fatigue Laboratory. The doctors and dietitians from the laboratory wished to monitor the effects upon working men of three different diets: a protein-rich diet, a protein-starved diet, and a diet totally lack-



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ing in Vitamin C. I became a participant in the Vitamin C experiment, with everything going in and out of my body in weight and quantity strictly recorded, and with frequent physical examinations and stress tests.

The final weeks of my first year in Civilian Public Service were demoralizing, largely because of the restriction placed upon all conscripted conscientious objectors by the Stearns Amendment to an appropriation bill that included funds for the Selective Service System. Stearns, a congressman from Alabama, had heard of the plan to train COs for relief and rehabilitation work abroad, and his carefully-worded rider completely prohibited COs from serving outside of the United States. I had been one of the men selected for such training.

With the closing of Camp Campton, in part so that men could be sent to California to fight forest fires, I was transferred, in the early autumn of 1943, to a new CPS unit in central Florida. Twenty-five COs served in this unit, also administered by AFSC. Our work was under the direction of the Orange County Health Department; our principal purpose, hookworm control. This involved building privies on a mass-production basis and installing them on the properties of families who had little or no sanitary facilities.

Mass production of the one-holers was made possible by using wooden forms for fabricating the two cement components—the slab floor of the house and the “riser” that supported the seat—and a template system for the wooden sections. Only four man-days were needed to complete an entire unit, including its installation. The concrete pieces, the various prefabricated wood sections, accessories, and tools were loaded onto a flatbed truck. Privies were installed throughout Orange County, with most installations in the poorer, “colored” sections.

In the spring of 1944, I volunteered for still another guinea pig project. Incongruously, the experiment was under the office of the Surgeon General of the United States Army, and its purpose was to study atypical pneumonia. For the experiment, a large, deluxe hotel—the Holly Inn, in Pinehurst, North Carolina—was requisitioned by the Army and made into a hospital. Each of two successive experiments

involved 50 conscientious objectors.

Upon arrival, I was ushered into a private room with bath. During the first few weeks the medical staff conducted examinations to determine that I had not brought any illness into my room. I spent my time studying to complete my final year of college. I could talk with other volunteers and family members on the house phone.

In the fourth week, volunteers were given throat sprays of either atypical pneumonia or a placebo. The volunteer did not know to which spray he had been subjected. However, it soon became obvious that I had been sprayed with pneumonia. I became very sick. Army doctors and nurses gave me every needed attention, but there was no medication for the type of pneumonia I had. I stayed isolated in my room 24 hours a day for the full 7 weeks of the experiment.

Following a period of convalescence at home, I traveled to a camp in northwest North Dakota, in the little village of Trenton, largely inhabited by Native Americans. The Great Northern Railroad’s “Empire Builder” had on its schedule a flag stop at Trenton. The camp, close to the banks of the Missouri River, was one of the most coveted assignments for men wishing to perform work of obvious national importance. Under the Farm Security Administration (FSA) and the Bureau of Reclamation, the overall goal of the project was to stabilize the agricultural economy in western North Dakota.

The Buford-Trenton project itself called for the irrigation of some 15,000 acres of semi-arid land. CPS men found that the Works Progress Administration (WPA) and the Civilian Conservation Corps (CCC) had preceded them, and had virtually completed the main canal and the pumping station at Buford. The tasks before us included completing lateral canals and farm ditches, leveling land to allow for a proper flow of water, and constructing building units planned for the farms. To accomplish these tasks, the Bureau of Reclamation trained CPS men to operate D-8 Caterpillar tractors and LeTourneau carryalls, and to build the farmhouses and outbuildings.

From late spring until early autumn, there were two work shifts in the field, one beginning at 4:00 a.m. and a second at

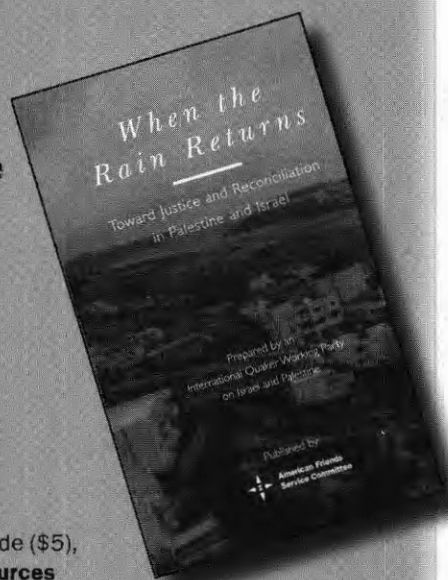
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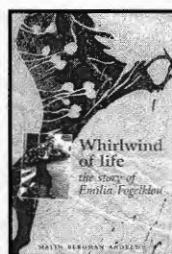


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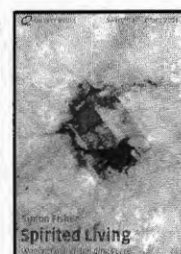
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noon. The night watchman woke me up at 3:00 a.m. to have breakfast and be transported to the field. As the light of day appeared, I started up an auxiliary gasoline motor on my tractor, similar to cranking up a lawnmower with a pull rope. This motor, when warmed up, was then used to start the huge diesel motor. I thrilled to see my "Car" fire up. The earth-moving machinery, attached to and pulled by the tractor, could pick up or lay down huge quantities of dirt. Measurements on surveyors' stakes indicated how many inches of dirt to scoop up or how much to spread out. I operated the carryall by twisting around to grab two handles, one that lowered and elevated the "bucket," and another that worked the baffle that disgorged the dirt.

Notwithstanding the national importance of the Trenton project, there was a draining of staying power and personal resources in the life of such an isolated camp. Winter winds blew through the old CCC barracks, heated only by lignite stoves. Temperatures of 25 degrees below zero were not uncommon. Summers were blisteringly hot.

As in all the camps and units, strict Selective Service regulations framed work hours, leaves, and furloughs. With the ending of the war on August 14, 1945, every man chafed for immediate discharge, but the government policy for discharging COs was the same gradual one as for men in the armed forces. Therefore, I served through most of a second winter in that barren corner of North Dakota, helping to close down camp operations as men were finally discharged or transferred to other units.

I was released from Civilian Public Service in February 1946. Free at last to join my fiancée in Philadelphia, I felt that I had stayed the course. What is now clear to me, over a half century later, is that my conscientious objection in World War II served as a prelude to a life of commitment to Quaker service and witness. Questions about war and peace were hammered out and brought into maturer form on the anvil of my experiences in Civilian Public Service. □



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purpose is of the *institution* of marriage. When we are searching for the proper place of marriage in our society, it is a timely question and I renew my request that you solicit such an article.

Kent E. Erickson  
Glen Mills, Pa.

Friends, we would be pleased to consider a submission on this topic. —Eds.

## Afghani women: a balanced view

In a Viewpoint in the September issue ("Face to face in Afghanistan: through a woman's eyes"), one reader commented that she wished she could hear the stories of Afghani women to learn how the U.S. invasion and occupation had changed their lives. I'm happy to say that you can learn about Afghani women's voices from the Revolutionary Association of Women of Afghanistan, online at <<http://www.rawa.org>>, which publishes recent English-language reports from Afghanistan at <<http://rawa.fancymarketing.net/recent2.htm>>.

Global Exchange publishes recent news from Afghanistan at <<http://www.globalexchange.org/countries/afghanistan/update.html>> and the Committee to Protect Journalists reports that independent media are springing up all over Afghanistan; see <<http://www.cpj.org/attacks03/asia03/afghan.html>>.

I hope this helps get a more balanced view of life in Afghanistan today!

Susanna Thomas  
Philadelphia, Pa.

## Not the only son

Anthony Prete's "Testing a Father's Faith" reaches to the core of our human and historical predicament. God speaks to Abraham, blessing him and his descendants for his brave faithfulness. Prete writes that Isaac "though an essential link in the chain, is a minor character whose presence mostly serves to ground the actions of others." The son, in turn, becomes the bearer of the God's promise.

As a woman, I find different truths leaping out of the pages of the Bible.

No matter how exalted the claim, I can't ignore the fact that Isaac was not Abraham's only son. The writer of the Bible was doing a pretzel dance to make it so, but it wasn't. Isaac was Sarah's only son. Abraham already had a son named Ishmael, whose mother was Hagar, an Egyptian slave. Until Isaac appeared, Abraham had acknowledged and

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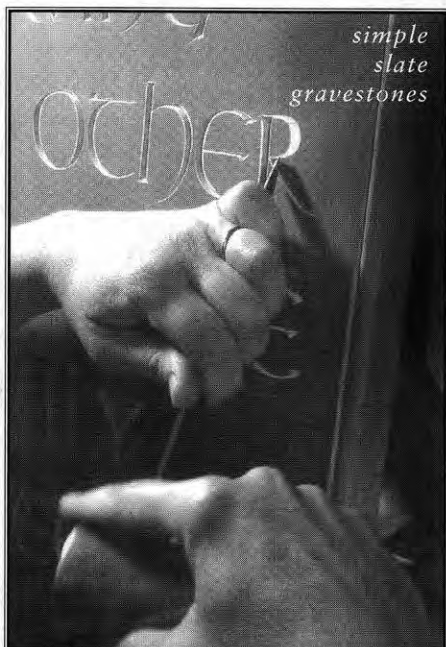


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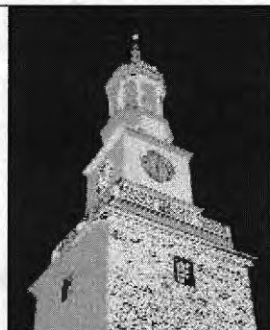
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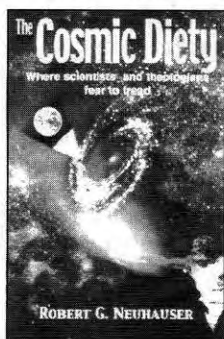


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loved Ishmael.

God and Abraham were creating new facts on the ground, ignoring the personhood of women, children, slaves, and the Egyptian other. This story is a founding myth and a blueprint for future generations. It places Abraham and his descendants in the middle as the chosen people of God, and it draws a cloak over the inconvenient others who fall outside the story. Henceforth, by divine decree, we will focus on the story as written.

This story frames the characters of God, Abraham and Isaac. They are the ones who will make history—especially Abraham. Our identity is to be derived from his individual and heroic struggle for surrender to God.

We have learned this too well.

Monotonously following the lesson of Abraham, we have framed our world to exclude significant actors. The U.S. Declaration of Independence declared that all men are created equal—understood to be all white, male property-holders, and excluding the majority of the population. Our forefathers looked across the North American continent and saw an empty wilderness waiting to be settled by industrious white farmers. You were not following the program if you pointed out that North America was already populated. Zionists saw Palestine as a land without people for a people without land, ignoring the lives of those who had lived there for centuries.

Narrow framing of rights and privileges is legion. It has caused suffering beyond belief—and brought riches and glory to the chosen.

Today Abraham might ask for a clearness committee to test his leading to sacrifice his son. The Friends on the committee would bring the realities of Sarah, Isaac, Hagar and Ishmael into their worship. They would pray for God's light to shine for everyone involved, not just Abraham. Women, children, Egyptians—all people—are God's beloved children. Joining together, we know that now, even if Abraham didn't.

We honor our fathers by our attention to their work, by taking it seriously, by expanding their vision. Making excuses for them and denying their fallibility is too costly. Nor should we blame our limitations on God.

Deborah Fink  
Ames, Iowa

### Sacrifice and maturity

Thanks for Anthony Prete's essay, "Testing a Father's Faith" (*FJ* Sept.), which interprets the story of Abraham and Isaac.

I have no quarrel with his presentation. Like so many other Christian-bred people, I

continue to be challenged by this unusually potent story of sacrifice.

In order to achieve maturity, we must sacrifice naiveté, illusion, egocenteredness, and other childish ways. This sacrifice is essential, whether to the individual psyche or to the collective society. None of us is entirely successful in making the sacrifice. Many of us have found the courage to try, however, and that, to me, is where the story of Abraham and Isaac hits home.

To the extent that I have made the sacrifice, I have been graced with mature powers: intellectual perspective, authentic humor, personal discernment and discipline, and genuine, active, and reliable love for the world. To the extent that I have held onto my childhood fantasies and self-deceptions, I have been inhibited from growing, and I have not been able to participate in the world as God would have me participate.

The irony of it all, in my experience, is that, as I have made the choice for maturity, the child within me has rejoiced! Accompanying maturity, it turns out, is a personal joy that can rightly be called "childlike." The inner child is in the service of the mature person.

With God's assistance, Abraham bravely chose to sacrifice Isaac, the symbol of his treasured immaturity. As he did, Isaac showed a willing complicity, and, in the end, maturity was gained.

*Paul Niebanck*  
Seattle, Wash.

## Isaac—and Jesus

As Anthony Prete writes, in his explication of the story of Abraham's shocking near sacrifice of Isaac ("Testing a Father's Faith," *FJ* Sept.), a thundering loose end is Isaac's participation, essentially passive in the story. A more important omission is Isaac's perspective. Every time in the past when I have heard this story pontificated upon in a sermon as an example of how we should obey what we understand to be God's calls, it recalls, for me, my youngest son's encounter with this story when he was about five years old. He was immediately shocked, wondering if I would even consider killing him. After considerable reassurance of my love, he chose to prefer my truth over the Bible story. Perhaps as a consequence, in spite of the many provocations children can offer, he has become a more patient father with his three children than I was with him. He once told me, "Dad, even though I often upset you and knew just when to stop, you never hit me." Even now, these many years later, he and I are as close as anyone could be.

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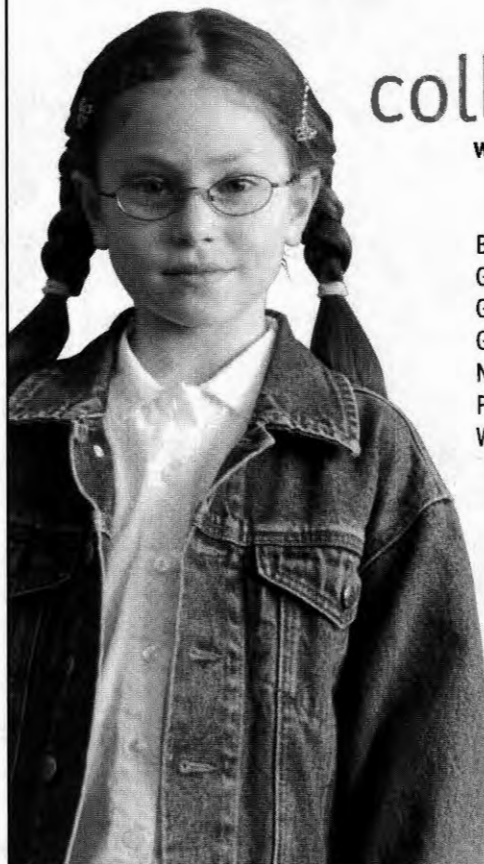
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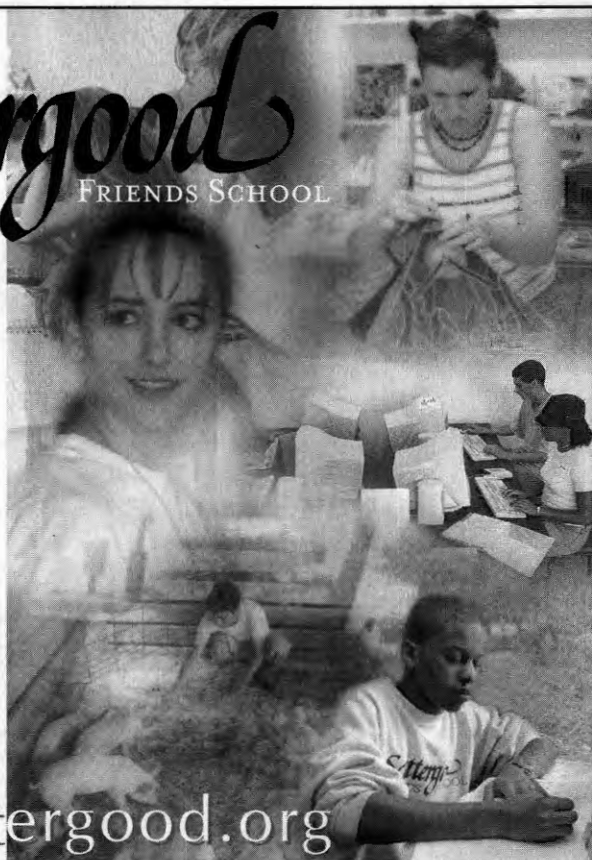
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acquaintance I was reminded that, in that far-off time, human sacrifice was not unknown, so the story's purpose was to vividly bring home the message that God abhors the practice.

For me, the importance of the story is not as an example of our love for God, but as a prefiguring of Jesus' offer to be the sacrifice, which he carries through, in effect by his example saying to us, "Are you willing to take up your Cross—whatever that is—and give your whole self for others?"

James Baker  
Lombard, Ill.

## What about the other half?

For thousands of years men like Anthony Prete have pondered the story of Abraham and the binding of Isaac ("Testing a Father's Faith" *FJ* Sept.). Equally, women like me have muttered, "I don't like Abraham, and I hate that story."

The problem lies in the text chosen for the pull quote: "God himself will provide the lamb for a burnt offering, my son." A male God may well applaud Abraham's cowardice in the earlier story in Genesis where he passes off Sarah as his sister to save his own skin in Egypt (Gen. 12:10-20). A male God may encourage Abraham to send his firstborn Ishmael off into the desert with his mother Hagar to die. (I'd call that murder.) This death wish for Isaac—after all Sarah's longing for a child, and doubtless a difficult birth, and countless sleepless nights while the child was teething, not to mention the hours of toilet training, binding up hurt knees, soothing feverish brows, worrying about social development that every mother knows—it has to be stopped! God our Mother weeps for such terror on the face of Isaac and all helpless women and children in *all* domestic violence.

In the News department of that same issue (p.38) was an obscure little piece: "According to Sisters in Spirit, aboriginal women in Canada are targets of hatred and violence based on their gender and their race. They continue to be objectified, disrespected, dishonored, ignored and killed, often with impunity." Sounds like Hagar to me. Please, if you want biblical commentary, try Lot's virgin daughters, or the unnamed concubine who was raped all night in the Book of Judges and no angel intervened on her behalf.

I am sick and tired of Abraham and his sacrifice. Abraham has power and he equates that with faith. It is rather like the present governor of California saying, "See, any immigrant can do what I have done, if they



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only have faith." Tell me an illegal Guatemalan woman cleaning the toilets at LAX airport can someday aspire to be governor, and I will rejoice in faith! I do know that when that same woman is raped or killed, the loving Mother God I know is outraged at our indifference.

Sacrifice, which women like Isaac's mother felt, and knew in their own bodies on the birthing stool, is something hard for the Abrahams of this world to fathom. I believe this story—which echoes the crucifixion of Jesus—is *not* about Abraham's faith, as much as about the unfathomable world where fathers do desire to kill their own children, *but God says "No."* Of the countless sermons I have heard on this divine comedy, not one has mentioned Isaac's mother. Reverend Lyn Brakeman in her delicious book, *Spiritual Lemons*, has a different take on the story: laughing Sarah is watching in the bushes with the "lamb." Perhaps. While I do not applaud Sarah's parenting, I can understand the motives of one who had been dishonored and humiliated so often that she longed to see the Patriarch brought down.

A "trickster God" I can believe, but the "inscrutable God" of Anthony Prete I do not love. Christ Jesus shows me a different "fear of the Lord, beginning of wisdom." Unpacking the text from a meager, hand-sown, thrift-shop-style bag is very different from the huge, heavy, expensive suitcase that requires a porter and a tip. When I get to heaven, I'll ask one of Abraham's maids to give me the real story. Meanwhile—could we please unpack one of the little known stories of the Bible where the other half of the human race are center stage?

Roberta Nobleman  
Dumont, N.J.

## Evolution of conscience?

Abraham to me symbolizes the evolution of conscience ("Testing a Father's Faith," *FJ* Sept.) together with the complexities of human interrelationships.

Having wanted a son that Abraham's wife, Sarah, could not bear, he did as Sarah had told him: go to Hagar (their Egyptian slave/servant). From that relationship sprang forth Ishmael, the firstborn to be sacrificed in due course. Sarah must have looked forward to that day as Ishmael was not her child, but Abraham was troubled by the need to kill the fulfillment of his long-held wish. And instead sacrificed a ram.

Upon his return to Sarah, Abraham lacked the courage to tell his wife that he could not follow through with the original

order and told Sarah that Yahweh had instructed him otherwise.

Is it not interesting that subsequently Sarah conceived Isaac for whom no danger of being sacrificed existed? At the same time Sarah, in her jealousy, had Abraham cast Hagar and her son Ishmael out into the desert.

Should we see in Abraham both a new height in human development of our conscience and at the same time a new low in cowardice by discarding, casting off the bothersome?

I endeavor to let conscience be my guide.

Thurston C. Hughes  
Basking Ridge, N.J.

## Remembering Herbert Hoover

In the first Forum letter of the September issue mention was made of Herbert Hoover. Several years ago a biography of Hoover by Richard N. Smith was published: *The Uncommon Man—The Triumph of Herbert Hoover*. This book is still available in paperback and should be in every meeting library.

Hoover's birthplace in West Branch, Iowa, where his library is located, describes the remarkable life he led, especially in his later years when he was called to duty after World War II in the relief efforts in Germany.

The exhibition of gratitude for his work is truly a triumph for a man who has been better known for the Depression that followed his presidency. His small treatise on fishing is another gem that Friends might want to obtain.

Friends who happen to be driving through Iowa should take time to visit the Hoover Library, just off I-80 in West Branch, Iowa, and include Scattergood School, a hostel for European refugees from 1939 to 1943.

Alice H. Brown  
Asheville, N.C.

## Correction

In the author credit for Jack Powelson's Viewpoint, "Economics by innuendo and error," in the August issue, we gave an incorrect URL for *The Quaker Economist*. It should read <tqe.quaker.org>. We regret the error. —Eds.

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**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 offering independent living, assisted living, and skilled nursing care. Located in Greensboro, North Carolina, both communities are close to Guilford College and several Friends meetings. Enjoy the beauty of four seasons, as well as outstanding cultural, intellectual, and spiritual opportunities in an area where Quaker roots run deep. For information please call: (336) 292-9952, or write: Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27410. Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity. <www.friends-homes.org>.

## Schools



### EARLEHAM SCHOOL of RELIGION

Attending to the "inner light" where the Spirit of God converses with the human heart is key to developing a ministry presence characterized by depth, vitality, and strength. *Spirituality & the Body*, and *Christian Discipleship & Living in the Spirit* offered Semester Two, January '05. Save March 5, '05 date for Spirituality Conference in Indiana. For study online or in campus format, contact Sue Axtell at <axtellsu@earleham.edu> or (800) 432-1377. Scholarship and Federal Student Aid loan possibilities.

**United Friends School:** coed; preschool-8; emphasizing integrated, developmentally appropriate curriculum, after school arts, sports, and music programs. Busing available. 1018 West Broad Street, Quakertown, PA 18951. (215) 538-1733. <www.unitedfriendsschool.org>.

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

**Junior high boarding school** for grades 7, 8, 9. Small academic classes, challenging outdoor experiences, community service, consensus decision making, daily work projects in a small, caring, community environment. **Arthur Morgan School**, 60 AMS Circle, Burnsville, NC 28714. (828) 675-4262. <info@arthurmorganschool.org>, <www.arthurmorganschool.org>.

**Sandy Spring Friends School.** Five- or seven-day boarding option for grades 9-12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 480 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 375. <www.ssfs.org>.

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

**Frankford Friends School:** coed, Pre-K to grade 8; serving center city, Northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small, nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

## Services Offered



**Senior Solutions:** Retired pastoral psychotherapist can provide assessment and treatment plans; facilitate relocation; respite/post hospital care/hospice; and travel companionship. Contact: Kay Bainbridge, M.A., (610) 296-5489.

**Writing, Editing, Research.** Skilled in manuscript editing, proofreading, and preparation of bibliographies and indexes. Special interest in historical research and human services topics. Quaker freelance writer/editor. Rebecca McBride, (518) 392-9718; <Rmcbride@taconic.net>; <www.rebeccamcbride.net>.



- Marriage Certificates
- Calligraphy
- Graphic Design
- Note Cards
- Illustration

Ahimsa Graphics, 24 Cavanaugh Ct., Saundertown, RI 02874. (401) 294-7769 or (888) 475-6219. <www.pennyjackim.calligraphicarts.org>.

### All Things Calligraphic

**Carol Gray, Calligrapher** (Quaker). Specializing in wedding certificates. Reasonable rates, timely turnarounds. Call or e-mail: (404) 296-0672 / <chezgray@mindspring.com>.

**Moving?** Maybe David Brown, a Quaker real estate broker, can help. Contact him at <davidbrown@mindspring.com>.

**Custom Marriage Certificates**, and other traditional or decorated documents. Various calligraphic styles and watercolor designs available. Over ten years' experience. Pam Bennett, P. O. Box 136, Uwchlan, PA 19480. (610) 458-4255. <prbcallig@netzero.com>.

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Purchase Quarterly Meeting (NYYM) maintains a peace tax escrow fund. Those interested in **tax witness** may wish to contact us through NYYM, 15 Rutherford Place, New York, NY 10003.

## Summer Camps



**Camp Woodbrooke, Wisconsin**  
Make friends, experience community, develop skills, and learn about the environment. Daily meeting. Quaker leadership. Ages 7-12, 34 boys and girls, 2-3 wks. Brochure (608) 647-8703. <www.campwoodbrooke.com>.

**Make friends, make music. FRIENDS MUSIC CAMP at Olney.** Grow musically in a caring Quaker community. Ages 10-18. Brochure, camp video: FMC, PO Box 427, Yellow Springs, OH 45387. (937) 767-1311. <musicfmc@yahoo.com>.

**Want FRIENDS MUSIC CAMP brochures/video**—free for your meeting or school? Contact FMC, PO Box 427, Yellow Springs, OH 45387; (937) 767-1311; <musicfmc@yahoo.com>.

### Journey's End Farm Camp

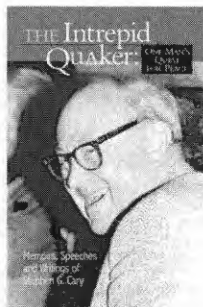
is a farm devoted to children for sessions of two or three weeks each summer. Farm animals, gardening, nature, ceramics, shop. Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7-12 years. Welcome all races. Apply early. Kristin Curtis, RR 1 Box 136, Newfoundland, PA 18445. Telephone: (570) 689-3911. Financial aid available.

## Summer Rentals

**Provence, France.** Beautiful secluded stone house, village near Avignon, 3 BR (sleeps 5-6), kitchen/dining room, spacious living room, modern bathroom. Terrace, courtyard, view of medieval castle. Separate second house sleeps 4. Both available year-round \$1,200-\$2,900/mo. <www.rent-in-provence.com>. Marc Simon, rue Oume, 30290 Saint Victor, France, <msimon@wanadoo.fr>; or J. Simon, 124 Bondcroft, Buffalo, NY 14226; (716) 836-8698.

# Gifts from Pendle Hill

## New this year from Pendle Hill Publications



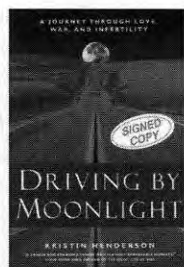
### **The Intrepid Quaker: One Man's Quest for Peace Memoirs, Speeches and Writings of Stephen G. Cary**

"This is a lively memoir by a man who lived his conscience on the front lines during a tumultuous slice of American history. . . a tough-minded, fun-loving Quaker who lived his life to its fullest—a book of inspiration, humor, and courage."

—Former U.S. Senator Eugene J. McCarthy

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## Popular books from our bookstore

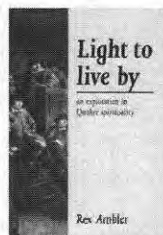


### **NEW**

### **Driving by Moonlight A Journey Through Love, War, and Infertility Kristin Henderson**

Henderson, a Quaker, drives across the country after 9/11, exploring her life and faith, while her Marine husband is in Afghanistan.

Seal Press, \$14.95



### **Light to Live By An Exploration in Quaker Spirituality Rex Ambler**

Ambler tells of his development and use of a personal practice of meditation which he discovered in early Friends.

Quaker Books, \$10.00



### **The Gift Poems by Hafiz, the Great Sufi Master Daniel Ladinsky, translator**

More than any other Persian poet, it is Hafiz who accesses the mystical, healing dimensions of poetry.

Penguin Books, \$15.00

## Gift subscriptions to the Pendle Hill Pamphlets

These small booklets are road maps to intellectual, religious, social and creative growth. A gift subscription will include a card announcing the gift, and six new pamphlets mailed bimonthly. The most recent pamphlets are:

### **Group Spiritual Nurture:**

*The Wisdom of Silent Listening*  
Daphne Clements (August 2004)

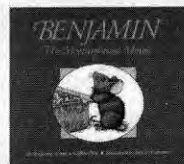
### **Mysticism Among Friends**

Margery Post Abbott (October 2004)

Ask us about upcoming pamphlets.

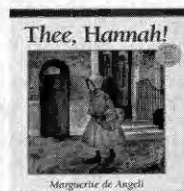
**Special offer:** \$12 for a new one-year subscription, available by calling the Bookstore or through our website, [www.pendlehill.org](http://www.pendlehill.org). Offer good until March 1, 2005. Or renew a one-year subscription for \$16.

## Children's Quaker Classics



### **Benjamin, the Meetinghouse Mouse Clifford Pfeil**

Benjamin helps teach children about the Quaker testimonies. *Friends Journal*, \$6.00



### **Thee, Hannah Marguerite de Angeli**

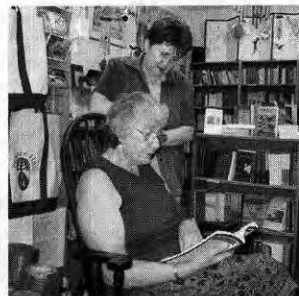
Nine-year old Hannah longed to be more like other girls, but came to appreciate her Quaker heritage when her family saved the life of a runaway slave. *Herald Press*, \$15.99



### **Thy Friend, Obadiah Brinton Turkle**

This is the last of Turkle's beloved Obadiah books still in print. *Puffin Books*, \$5.99

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