

OUTRAGE OF THE MONTH: THE "STEALTH" B-2 BOMBER. COST TO YOU: \$520 MILLION APIECE (PROBABLY MORE). THE PENTAGON WANTS 132 OF THEM; WITH EDUCATION, HEALTH, HOUSING CUTS, WE CAN'T AFFORD IT! WRITE CONGRESS!

# A Friendly Letter

Issue Number Ninety-Three

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First Month, 1989

Dear Friend,

Since these columns have from time to time included criticism of the American Friends Service Committee, it is appropriate that we pause to give AFSC some credit where it is long overdue. Where? Listen:

*We appeal to the Palestinian Arabs to accept the fact that the state of Israel has come into being....We feel that the Palestinians have a right to self-determination and should claim that right. The introduction of such a new factor could help to break the present stalemate."*

That's from *Search For Peace in the Middle East*, a 1970 AFSC working paper. When published, it brought down intense criticism on AFSC from hard-line pro-Israel critics. But the prophetic character of much of its text still rings true, and never more so than today, as the world begins to catch up with it. Nor was this the only AFSC exercise in prophetic witness regarding the Middle East. Consider these statements, from 1981:

*We believe that to conclude a just peace which provides for the security of all nations, the basic provisions of U.N. Security Council Resolution 242 should be carried out....Palestinian recognition of Israel and its right to a secure and peaceful existence within the pre-1967 borders must be unequivocally given. All parties must renounce terrorism....*

*The PLO leadership has often talked of recognition as the "trump card" to be held onto until negotiations are nearly complete. The step of recognition need not be viewed as the final step but may be more effectively used to initiate serious peace negotiations....The U.S. has an additional important role to play in bringing all parties into the peace process. It should, therefore, become involved in direct dialogue with the PLO.*

These quotes are from *A Compassionate Peace*, an AFSC book on the Middle East. I am told that work is underway on a revised edition of *A Compassionate Peace*; the authors have my sympathy, as much of their work has doubtless been made obsolete by the heady events of the past few weeks. Keeping up could become, happily, more difficult if the openings created by the PLO's acceptance of Israel and the U.S. decision to begin dialogue with the PLO are fully exploited.

AFSC's former comments, though, offer a fine demonstration of what a Quaker perspective can offer when it comes into the public arena in a well-informed, balanced, discerning and courageous manner—even if, as it largely was then, it is a voice crying in the wilderness. Nor does it now present only opportunities for I-told-you-sos; there is counsel in these texts that is still of present import. For example:

*Just as Israel insists on its right to determine its national leadership, realism dictates that Israel will have to negotiate agreements with the leadership that the Palestinians and Arab states recognize—The PLO. All present evidence indicates that the Israeli government is deeply reluctant to consider proposals of this sort. Therefore, we believe that Israelis, American Jews, and others who care about Israel's democratic traditions, its Jewish character, and its responsible role in the world of nations must undertake vigorous action to bring about a change in Israeli government policies concerning the Palestinian problem.*

Amen to that.

Yours in the Light,

*Chuck Fager*  
Chuck Fager



Most of us have heard of Jim Corbett, the Arizona Friend who quietly set out to help refugees from El Salvador get safely past the U.S. border in 1981, and thereby catalyzed the sanctuary movement. His "evasion services," as he calls them, have been shown on national television, featured in *People* magazine, profiled in dozens of articles, and outlined in a federal conspiracy indictment (which, ironically, the feds were unable to prove in court.)

Corbett's continuing work with sanctuary makes an exciting and uplifting story. It is the focal point of one recent book, *Convictions of The Heart*, by Miriam Davidson (University of Arizona Press), and a major part of another, *Sanctuary*, by Ann Crittenden (Weidenfeld & Nicholson). While very different, each of these books tells their story well.

#### SANCTUARY AS SPIRITUAL JOURNEY

There is another side of this saga, however, that these books touch on only briefly, and which the mass media have missed entirely. That is the story of sanctuary as a spiritual journey for Jim Corbett. This has had its own drama; but beyond that, it has yielded something very rare among modern unprogrammed Friends, namely a coherent Quaker theology. Our general theological illiteracy does us no credit, and that makes Jim Corbett's thought worth recognizing.

By theology I mean a rethinking of the roots, meaning and form of our faith in the light of present circumstances, a rethinking which leads to a restatement of this faith. Such restatements can be of purely individual, almost private significance, or they can become the pivots around which the direction of a whole faith community can turn. Robert Barclay's *Apology*, though more than 300 years old, is one such theological statement, the fullest and most influential in Quaker

history. While wishing to avoid exaggeration, I believe that Jim Corbett's Quaker theology could deepen the understanding of Quakerism for many Friends, and deserves our careful attention.

Although Quakerism in this century has produced few theologians, Jim Corbett arrived at this unexpected role rather well equipped, on three scores: He was, first of all, a brilliant student of philosophy at Colgate and Harvard. Second, he came to Quakerism by genuine "convincement": after a period of deep, almost suicidal despair in the early 1960s, he had what others would call a conversion, a life-changing experience of transcendent love, which he felt fit best into a Quaker context. Finally, much of his life has been lived in and around the desert.

#### THE FLOWER OF THE DESERT

It's not easy to explain the theological significance of this latter factor, but historically the desert has been the spawning ground of profound religious insight: Abraham, Moses, John the Baptist, Jesus, all were shaped by the desert; as, for that matter, was Mohammed. George Fox, in his early years of spiritual travail, wandered over England as if it were a desert; as the *Journal* puts it, "I fasted much, walked abroad in solitary places many days, and often took my Bible, and sat in hollow trees and lonesome places till night came on; and frequently in the night walked mournfully about by myself..."

Unfortunately, Jim Corbett has not yet produced a single compact statement of this theology for Friends to read and consider. Or maybe the problem is that he has written too many; indeed, a 180-page collection of his sanctuary papers, large single-spaced typed sheets, titled *Borders and Crossings*, is available from the Tucson refugee support group, 739 E. Fifth St., Tucson AZ 85719. (The price is

a donation of \$50 to Pima Friends Meeting's refugee service programs at the same address; or if you are already involved in sanctuary, you can get it at cost, \$17.50 for photocopies or \$6.00 for computer disks.) This collection, which is arranged chronologically, covers many topics, and the nuggets we are after take searching and sifting.

I had suspected that Corbett was not just an activist but a theologian since hearing him at Friends General Conference in 1986. But it was in reading these papers, and particularly Miriam Davidson's book (she is also a Friend), that it became clear just how deeply he had reflected on the religious meaning of his sanctuary work.

#### NOT YOUR USUAL QUAKER JARGON

This awareness came in bits and pieces, as did his own reflections. He wrote in 1984 that "my meeting with the refugees and my discovery of the church have been simultaneous and intertwined." He also frequently uses such terms as the Way of the Cross and crucifixion, Covenant, the Bible, the prophetic faith, and serving the Kingdom.

These are unusual terms to be coming from the pen of a western unprogrammed Quaker in the 1980s, particularly one who admits that when he became a Friend he knew more about Buddhism and Taoism than Christianity. It is even more unusual considering that Jim Corbett repeatedly refers to himself as an "unbeliever" who considers life after death a chimera and "any conceivable God to be an idol." Still, as he explains them, all these items hang together; in fact, he makes them seem entirely consistent with each other, and with Quakerism.

To get at Corbett's theology, let's start with the Bible; as he put it in a 1982 talk, "If you want to understand the awakening now taking place in Latin America



...the Bible is one of the books you will need to study." There are several reasons for this: One is that biblical terminology and images are common currency in the region; then too, there are many parallels between biblical stories (such as the Exodus and the suffering of the prophets) and current hemispheric events.

But most important, Corbett now believes, the Bible is the book which made sense of the experiences he had with the refugees; it gave what he calls "depth meaning" to his discovery of "the church" that he met among them. This is very close to Robert Barclay's classical Quaker view of the Bible as a mirror in which we can see reflections of God's work in earlier times.

#### FINDING THE CHURCH IN A CHURCH

Here's an example of this: One day early in his work Corbett went into a Catholic church in Nogales, to await the arrival of a refugee who was coming through the border fence at a place he had showed her. Corbett had rarely been inside Catholic churches, regarding their large crucifixes as displays of "a morbid obsession with the agonies of the Cross," which he "dismissed...as a medieval aberration." He had picked it because he guessed it would be open and mainly deserted in the daytime, which it was.

While he waited, he thought about the many gruesome atrocity stories he had heard from refugees, stories confirmed by his travels into Mexico and Guatemala. Many were so horrible that he is unable even now to talk about them, except directly with refugees.

Amid these gloomy reflections, his attention was caught by a series of pictures on the wall called the Stations of the Cross, a Catholic ritual drawn from the Gospel accounts of Jesus' crucifixion. And this time, he says, "as I struggled to cope emotionally with having become a peripheral witness to the crucifixion of the Salvadoran

people, a sense grew that the Cross opens a way beyond breakdown—as revelatory depth meaning....This is ...meaning one discovers only in meeting those who share it....It is also the kind of meaning that binds the generations and diverse cultures into one people and that is accessible to children and the unsophisticated....But it doesn't end there," he concluded. "In the midst of this agony, underlying defeat, is fulfillment and renewal—neither a noble fiction nor the rhetoric of consolation, but the lived reality of the Kingdom of Love."

#### SOME PEOPLE BECOME A PEOPLE

In sum, waiting in that non-descript border church, Corbett had an epiphany, a revelation, of which the biblical source of the story was an integral part. And part of what he saw was that those with whom he was working in his refugee witness were forming themselves into a community, "a people of peoples" as he put it, who despite their widely diverse religious traditions, were responding to a common sense of calling and presence.

The model for this process also comes from the Bible, in the molding of the heterogeneous Hebrew tribes into Israel at Sinai by their response to the divine calling mediated by Moses. Such a committed community, cutting across lines of culture, denomination and philosophy, is what constitutes "the church," Corbett concluded.

Furthermore, his explorations in the Bible, especially the Hebrew Scriptures (the Old Testament in exclusivist Christian parlance) began to make plain to him that as reflected there, particularly in the prophets and the Book of Job, the experience and community of the church was one which could incorporate "unbelievers" like himself without compromise.

That's because the biblical faith, as embodied in the first three commandments brought down from Sinai by Moses, put opposition

to idolatry at the top of the list; and in the Book of Job, the smooth theologizing of Job's friends is relentlessly debunked, showing that idols include not only statues or golden calves, but concepts of God—dogmas and theologies—as well.

Corbett illustrates this conviction of biblical anti-theologizing by citing the prophet Isaiah, through whom God declares, "I am the Lord, and there is no other.... I form the light, and create darkness: I make peace and create evil: I the Lord do all these things." (Isaiah 45:5-7) This is in stark contrast to many other passages, where God is spoken of as all-Good. Such biblical demythologizing of the Bible itself, Corbett says, reaches its capstone in the Book of Job, where the notion that God must be only the source of good is completely undermined. In a modern parallel, Corbett notes a report that some rabbis in Auschwitz put God on trial for injustice and pronounced a guilty verdict.

#### THEISM, ATHEISM, OR UNBELIEF

What are we left with then? Not with atheism, Corbett says, but without much formal theism either; this is, instead, the basis of biblical "unbelief": "With Job, trust that there is no other touches the fundamental mystery....Job and the Auschwitz rabbis uncover a dimension of the spiritual that is identified with the adversary, the righteous pride that challenges even God, if need be, in order to be true to the divine light in oneself. It is more likely to be idols that must be challenged—one's nation, work, neighbors, church, or party; but challenging an idol that is worshipped by our community requires the same spiritual strength that it takes to challenge God."

This was a process Corbett understood; it was much of the basis of his own self-identification as an "unbeliever." And it had a lot to do with his attraction



to the Society of Friends, with our attempts at radical simplification of the business of religion, stripping away all the outward paraphernalia on which new forms of idolatry can hang as on hooks, and our emphasis on letting our lives preach through faithful response to leadings rather than concern with dogma or ritual. He cites with Quakerly approval Psalm 62:1: "My soul waits in silence for God only," and the rabbinical comment that Silence is "the worship least likely to make an idol...silence is the height of all praises of God."

## TWO KINDS OF FAITH

To sum up: Corbett saw in the sanctuary movement a new manifestation of authentic religion, which takes form in communities that respond to the leadings of an unimaginable but real presence which theologians typically call God. These communities make up the true, "catholic" church, cutting across lines of dogma, denomination and culture. They also dramatize the distinction between two kinds of faith which Corbett learned from the Jewish writer Martin Buber.

As Corbett expressed it, "There is a faith that is primarily belief. This kind of faith calls for definitive doctrines from which guiding objectives and priorities can be derived. And there is a faith that is primarily trust. This kind of faith expects to be guided by a unifying presence that enlivens each moment, breaks all borders, gathers us into communion with one another, and addresses us in all we meet." Communities built on the second kind of faith are fully open, even to "unbelievers," those whose spiritual experience doesn't fit into conventional theological categories, provided they are responsive to the calling to community and witness.

The mission of this invisible "church" is, in Corbett's terms, the "hallowing of the earth." To hallow means to make holy; and the holiness we are called on to

manifest is capsulized by the prophet Micah(6:8): *"He has showed thee, O man, what is good; and what does the Lord require of thee, but to do justice, love mercy, and walk humbly with thy God?"* In the gospels this task is described in Matthew 25 when Jesus tells of the separation of the sheep from the goats at the last judgment: the division is made not on the basis of belief or denomination, but according to whether a person has fed, clothed, housed and defended *"the least of these, my brethren."* (Matt. 25:40) For faith communities in the borderlands of the American Southwest today, this task comes most tellingly in the form of the refugees fleeing the horror of war in Central America.

Within the sanctuary movement, Jim Corbett's distinctive perspective on the shape and mission of the church has had a number of very concrete implications, some of them quite controversial. Let's look at three overlapping disputes, over the organization of the movement, its relation to political objectives, and the issue of violence.

## ABSTRACTIONS WITH IMPLICATIONS

Over the past several years, as sanctuary has spread and taken root among American churches of many denominations, there has been a running controversy among its activists over how the movement should be structured. On one side are what could be called the organizers, mainly professional activists who have pushed for the creation of a National Sanctuary Movement, with a central committee elected by regions to set priorities, take positions, raise funds, generate publicity and mass support, and provide spokespeople for dealing with the media.

On the other side are those who could be called networkers, who have fought centralization every step of the way; and Jim Corbett is the most dogged networker of them all. He has raised many practical objections to the organizers'

plans: it makes an easier target for federal repression; it is an artificial order imposed on what is already a viable informal network of active groups; and it would make the movement more vulnerable to internal factional politics.

But I suspect that behind his objections one also hears the voice of a Quaker raising the concern of not outrunning our Guide, staying close to the concrete situations from which arise the leadings which are the true source of the movement's activities. At one point Corbett declared that were some national sanctuary directorate set up, he wished to be the first heretic "excommunicated" by it. He has largely won this battle.

This structural concern, moreover, relates to the second, regarding political stance. Corbett has spoken out forcefully and repeatedly against U.S. government policy in Central America; but he has also consistently opposed the efforts of the organizers to turn the sanctuary movement into an instrument of political opposition. Here too there are practical arguments—there's only so much one can handle, political posturing undermines the credibility of the movement as a religious undertaking, and so forth.

## IS POLITICS AN AMERICAN IDOL?

Yet here again, the ultimate objections are theological: "The contrast between our view from the border," he writes, and the view that would convert the network of sanctuary communities into a movement defined by its objectives is rooted in the difference between two kinds of faith rather than a distinction between apolitical humanitarian activities and political anti-intervention activities." It is belief (in this case in the "correct" politics) versus trust in the communities and their leadings. On the basis of these leadings, Corbett and the Tucson sanctuary



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2. GEOFF KAISER ON CHARTING THE COURSE OF QUAKER HISTORY. How and why did all those Quaker separations take place? What is "Beanite" Quakerism, and why is it an important factor in the future of Friends? Geoff Kaiser talks about the insights into Quaker history and prospects he gained from preparing an incredibly detailed chart of our contentious past. Approx 60 minutes.

3. READINGS FROM GEORGE FOX AND A GUIDE TO TRUE PEACE. If you have trouble finding time for spiritual reflection and religious reading, this tape may help. On it Chuck Fager reads excerpts from a favorite Quaker devotional book from the nineteenth century, A Guide to True Peace, along with early Journal entries and epistles by George Fox, telling of his years of spiritual seeking and struggle. Approx 50 minutes.

4. NATHANIEL HAWTHORNE'S THE GENTLE BOY. One of the first published masterpieces by the great American novelist. The Gentle Boy is a tale drawn for the dark days of the persecution of Quakers in Massachusetts by the Puritan authorities. This haunting tale of fanaticism, faith and suffering was first published in 1832. Also included are two poems by John Greenleaf Whittier describing other incidents from the same period. Approx 90 minutes.

5. JACK POWELSON ON FACING SOCIAL REVOLUTION. Quaker economist Jack Powelson talks about the experiences and ideas behind his widely-discussed book, Facing Social Revolution, which describes how his own professional and spiritual pilgrimage intertwined, and led him to challenge the conventional wisdom on international development among many Friends. Approx 60 minutes.

6. JOHN PUNSHON ON QUAKERISM TODAY AND TOMORROW. John Punshon is Tutor in Quaker Studies at the Woodbrooke Center of London Yearly Meeting. He is the author of Portrait In Grey, a brief history of Quakerism, and Encounter With Silence, an account of his spiritual journey within the Society of Friends. In this 1987 interview, he reflects on the prospects and problems of Quakerism both in Britain and the U. S. He also discusses the expanding encounter of Quakerism with other faiths such as Islam, and the challenge of defining a Quaker identity for our time. Approx. 60 minutes.

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## TWO NEW BOOKS AND A NEW TAPE ON SANCTUARY

With the following books were recently reviewed favorably in the *New York Times*, and I found both of them very enjoyable, enlightening, and quite different.

**SANCTUARY: AMERICAN LAW AND CONSCIENCE IN COLLISION**, by Ann  
 Hittenden. Formerly a reporter for *The New York Times* and  
 director of the Center for Investigative Journalism, Ann  
 Hittenden covered the tumultuous trial of Jim Corbett and  
 her sanctuary workers, and then did extensive interviews  
 with participants on all sides of the case, to prepare a  
 vividly-written, comprehensive account of the first phase of  
 this movement. Published by Weidenfeld & Nicholson, 410  
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ONVICTIONS OF THE HEART: JIM CORBETT AND THE SANCTUARY  
MOVEMENT, by Miriam Davidson. Davidson is a young reporter  
and a Friend. Her account of the sanctuary movement and  
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group has not sought out only "politically correct" refugees, but has dealt with those most in need, regardless of ideology (including both those who were death squad members as well as those who are death squad victims); moreover, it operates among political structures of varying sorts, without making ultimate judgments about them, but calling each to do justice and make peace. Corbett is careful to add that there is room in the movement for, say, political opposition to American policy; yet the movement, the church, is not a political enterprise. To him, the distinction is crucial, because he considers such a stance to be "far more radical" than Marxism.

The controversy over politicization has at times become quite intense, with Corbett's position being denounced as applying "apolitical humanitarian band-aids" by some organizers. But he has held his ground, and by and large the movement remains free of ties to any particular political perspective. (There is, he points out, an irony here, because while a Quaker has spoken out most vigorously against the politicizing of sanctuary, the most intense pressures for this politicization, he says, have come from some offices of the American Friends Service Committee.)

#### NONVIOLENCE, NOT NEUTRALITY

These two struggles in turn relate to the third, over whether the movement should condone the use of violence (or, as its partisans call it, counterviolence) by rebels against an oppressive status quo in places like Central America. This is a perspective associated with some liberation theologians, and with advocates of the Sandinista revolution in Nicaragua and the rebels in El Salvador. And here once more, Corbett is resolute in his dissent. "The nonviolent covenant community's insurgency against established oppression is in no sense a neutral position between collaboration and revolution," he insists. "Rather, it

contrasts with the faith in violence that is shown by both collaborators and revolutionaries."

He points here to a distinction between *societies* and *organizations*. A society is a group that has come together around certain ways of doing things, such as silent worship, nonviolence, or providing shelter and other human rights for refugees. An organization, by contrast, is built around achieving *objectives*, such as toppling the government of El Salvador. Revolutionary organizations face constant temptations to violate the human rights of some people (say, by killing them) to achieve its objectives, so be it. But a society loses its reason for being if it does such things.

Similarly with sanctuary: Corbett contends that it exists as a society within the church to offer concrete assistance to refugees and to advocate for their human rights, both in the U.S. and in Central America, against whatever forces threaten them. To employ or condone violence, on any side, would be to lose its reason for being and turn into something else.

#### THE SOCIETY OF SHEEP, OR GOATS

Important as these controversies are, however, I don't want to get stuck on them. They illustrate that Jim Corbett's Quaker theology has practical implications, both internally within the sanctuary movement, and by extension among Friends generally, and outside it.

This practicality is but one of its virtues. It also relates Quakerism to both its roots in biblical and church history, while at the same time retaining openness to "unbelievers"; it is realistic in its appraisal of current conditions, while standing firm on such traditional Quaker characteristics as decentralization in structures, avoidance of partisanship and rejection of violence as both religious imperatives and as a basis for practical action.

The main drawbacks of this theological statement are two: one was alluded to earlier, that he has expressed it mainly in bits and pieces in his many (almost all still unpublished) writings; the other is that his writing style is usually dense, complex, heavily allusive, and sometimes downright opaque. (After hearing him speak, he reports, one Friend told him his talk was like "eating dehydrated soup.") I hope he will produce a fuller, clearer statement for us.

It is only occasionally, as in a letter written in July, 1981, not long after his epiphany in the Nogales Catholic church, that he burst into something as concrete as verse, after concluding:

"And so this unregenerate Quaker looks for sanctuary in a church, huddles among fugitives as the patrols pass, and bends to the Stations of the Cross."

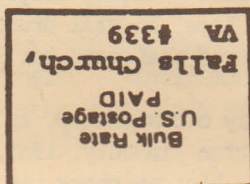
#### A POEM FOR SANCTUARY

*"Give me then, my share of pain,  
survivor's grief and unnamed  
ills,  
the slow decay that yet may maim  
and torture years before it  
kills.  
Burn us with their mark of Cain,  
the outlaw brand the powers  
despise,  
and freeze us with the misfit shame  
that touches ice in knowing  
eyes.  
Bind us with the pauper's chain,  
here where life and health are  
sold  
by those who play the money game  
and fashion god of Mammon's  
gold.  
And let our senses be clear and  
sane,  
unnumbed by drugs or pious lies  
unpoisoned by the urge to blame,  
undrained into self-pity's sighs  
Let it be that this, our fate,  
reveals the working of Your  
grace,  
that we can bear the hurt and hate,  
to grow love's realm, in this  
pain's place."*



INSIDE: QUAKER OF THE YEAR--  
A THEOLOGIAN FOR SANCTUARY,  
AND FOR FRIENDS

Address Correction Requested



From: Chuck Fager, A Friendly Letter  
P.O. Box 1361  
Baileys Crossroads, VA 22041

### THIS MONTH IN QUAKER HISTORY

Early in First Month, 1676, a New England Friend known to us only by the initials E.W. wrote a letter to a British Quaker, about the bloody Indian war which was then spreading across the region. The Wampanoags, under their chief Metacomet, or King Philip, had been raiding outlying villages since the previous summer, seemingly with impunity. Survivors of the raids and other panicked settlers were flocking to the heavily-defended towns seeking protection.

Given the temper of the times, the war was seen by all the whites as divine punishment for sin; but just what the sins were was hotly disputed. The Puritan preachers made up a list of public iniquities, among which was "suffering the Quakers to live among them" by letting up on the intense persecutions which in 1660 and 1661 had led to the execution of four Friends on Boston Common. But many common people, Friend E.W. wrote with satisfaction, were sure that "the great cause of God's sore displeasure against them is the guilt of innocent blood," Quaker blood.

And E.W. had decided to reinforce this sentiment by a bold symbolic action. He and another Friend sneaked onto Boston Common under cover of darkness, and erected a large makeshift tombstone over the graves of the last two Quaker martyrs, Marmaduke Stevenson and William Robinson. On it they wrote, in big, accusing letters:

"Although our martyred bodies  
in dust here silent lies,  
our religious souls forever live  
Our blood still vengeance cries."

The Puritan fathers quickly ordered the ghoulish billboard torn down, but not before hundreds of people had crowded around it, copying the inscription and murmuring frightened agreement that this was the source of the judgment being wreaked on the colonies by the Indian uprising. "Notwithstanding the rage of the enemy," E.W. concluded, "it hath provided very good services, and to the torment of the blood guilty, and it ariseth in the hearts of the people afresh."

### QUAKER CHUCKLE

There was once an Indiana Friend named Jones, a farmer, most of whose neighbors were Presbyterians. These spiritual children of John Calvin were strong adherents of the doctrine of predestination, which asserts that God arbitrarily predestines people, some to salvation and most others to perdition. George Fox and other early Friends had often denounced this notion.

One of these farmers knew something of this old controversy, and liked to tweak his Quaker

neighbor about it. One day, driving his wagon to a country crossroad, he saw the Friend riding toward him on his horse. "Friend Jones," he called out, "Do you realize that almighty God, before the foundation of the world, must have predestined us to meet at this very spot today?"

At that, the Quaker jerked on the reins, wheeled the horse around in a single motion and galloped away, shouting back over his shoulder, "Then I won't do it!"