

Includes the JUNIOR JOURNAL

May 15, 1982

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



**What we will be tomorrow
depends upon what we imagine today.
Let us imagine peace.
And live each day in the acting out
of that potentiality.**



FRIENDS JOURNAL

May 15, 1982

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AMONG FRIENDS:

Getting Down to Business

I recently lamented the state of some Quaker meetings for worship. Happily, readers are beginning to send in names of livelier meetings which might serve as models for spiritual vigor. But as I read many meeting newsletters that come my way regularly, I find much unhappiness with meetings for business, especially the slim attendance.

A helpful statement of the problem was prepared by the overseers of Summit (NJ) Monthly Meeting. Does this sound familiar?

The meeting for business has tended to become a meeting of committee clerks, thus causing it to function as an executive committee rather than a committee of the whole. One reason for this seems to be lack of understanding of and appreciation for the responsibility of each member to attend. One result of this is the overburdening of a few while at the same time generating a sense of "power structure" of weighty Friends who make most of our meeting decisions.

Douglas Steere's article in this issue on the Quaker decision-making process may help your meeting to make better use of our traditional way of doing business.

Martin Buber once said to a Quaker, "You Friends believe that God speaks to you in the silence. I believe that God speaks in everything you do and in everything you say." I assume that includes meetings for business!

* * *

While speaking of business matters, let me recall that Friends are enjoined in their books of discipline to make their wills "in time of health and sound judgment" and "to dispose of their estates as dictated by proper stewardship." In the population at large seven out of ten persons do not have a will. Do Friends do any better? Some Friends who did better have left bequests to *Friends Journal*, thus strengthening the Quaker message and outreach for generations to come. Another form of financial planning is the interest-free loan, through which you let the *Journal* have the use of your money until you need it. May I send you details about bequests and loans?


* * *

Gutie (short for Gutenberg), our eight-year-old typesetting machine, has been succeeded by a marvelous new piece of equipment, whose family name is Compugraphic (just like Gutie's). But that cognomen is inadequate for moments of satisfaction or frustration when we want to address our computerized colleague more soulfully. Name suggestions are invited.

Olcutt Sanders

Call to Contemplation

by Francis Hall



The world is in dire need of contemplatives! True contemplatives are necessary to the successful waging of the Lamb's War, and if those who are concerned do not wage that war successfully, civilization may well be in its last century.

There is a spiritual atmosphere that encircles the earth, and that atmosphere is even more important than the physical atmosphere in which we live and move.

In using the word "spiritual" in this context I am not referring to the reality of the Holy Spirit but to the essential nature of humankind—the spirit of persons who were created in the image of God but who lost that likeness long ago. Thus, spirit is a mixture of good and evil, light and darkness, love and greed, gentleness and violence, and that mixture is in all of us in varying proportions. And, in a manner that we do not understand, it creates an atmosphere around us.

We also experience the opposite. Anger builds up in a community until it explodes in a riot, and the spirit of hate and frustration permeates the area and catches up more and more persons. The mobs race around, set fires, break into buildings and loot, and beat up on innocent persons and perhaps even kill them. The mobs are overwhelmed by the atmosphere of darkness and death. Such darkness rises up in community after community until it grips a nation, and then we have a Hitler Germany or a McCarthy America or a modern Iran. It then rises up from nation after nation, and the world itself is in the grip of its forces and moves toward destruction—the Third World War or

Francis Hall served as co-director of Powell House in New York during its first 13 years and later at Quaker Hill Conference Center, Richmond, IN. Until shortly before his death December 26, 1981, he was one of the ministry team at West Richmond (IN) Meeting. The article, intended for Friends Journal, was found among his papers.

a nuclear holocaust. Those forces are fear, hatred, greed, and the lust for violence, and they encircle the earth. They will destroy the earth unless George Fox's vision of the ocean of light and love overcoming the ocean of darkness and death becomes a reality. This is the call to the Lamb's War, and this is the call to contemplation.

We also hear this call to contemplation in another way which we consider before exploring the nature of the contemplative life. We have come from God, we belong to God, and we must return to God. This realization is based on the knowledge that we have been created in the image of God and in our created life we have true freedom. We have the freedom to choose to obey the way of the light and the freedom to choose the way of darkness, the way that is contrary to God. The story of the Garden of Eden is a symbolic picture of that gift and of the choice that was made. The choice was disobedience and brought a profound separation between humankind and God, a separation that is the source of the evil that came into the world and is threatening the world. Nonetheless, the image of God remains—buried, stained, cracked—yet alive and still the source of the goodness that moves us. Fox again and again called people to that life that will raise up the image of God in us and bring us into the state that humans were in before the fall. This is the return to God, this is the life of the spirit, this is the life of contemplation.

How justified we are to quote Augustine in describing the meaning of life, "O God, thou has made us for thyself alone, and our hearts are restless until they find their rest in thee." We are meant to return to God in freedom of choice and in the dedication of our lives, and there is a divine hunger in us that presses us ever onward. Rufus Jones put it well: there is a double search. God calls us

through the prophets and the saints, through Christ Jesus, and through holy visitations in our deep center. We hunger and seek for God because we are made in the divine image and discover again and again that there is no fulfillment of this hunger in the things of earth—not in wealth, in security, in job satisfaction, in a full stomach, in warm fellowship, even in the joy of a family of love. All of these meet needs, but deeper yet is a longing they cannot meet for they are finite and that hunger is for the infinite. Only God can fulfill that need. The wonder is, as *The Cloud of Unknowing* tells us, "God is sufficient to meet the needs of all the souls that ever were. This is the infinite marvelous miracle of love, the working of which will never end."

The life of contemplation is the highest or deepest way into that utter harmony with God that gives us the food and drink which alone mean that we shall never hunger and thirst again. Thus, contemplation is both the way for finding the ultimate goal of life and the way of becoming instruments of peace and channels of the Holy Spirit in transforming the spiritual atmosphere of earth from darkness and death to light and love.

What is contemplation? It is a gift of the grace of God and comes when the Spirit of God grasps our attention and infuses our beings so that we are wholly caught up in the sense of the presence of God. We are lifted out of ourselves and feel the peace, joy, and love of the Holy Spirit. It is no longer we who live but Christ or the Spirit that lives in us. We have died to our small egos and we live to God. Most of us know it for a moment or are caught by it in part, but when we experience it fully we are changed at our roots. We long for that to come which is perfect.

The life of contemplation is the intentional disciplining of ourselves so that we become ever more truly open to the gift of contemplation. We ready ourselves, we prepare ourselves, we clear the inner channels of ourselves, and the primary way of this preparation is the practice of interior prayer. This is the inturning prayer of silence. Early Friends were used by God to affect the history of the Western world in a powerful way because they found their way into that "pure silence." In such silence the pray-er is freed of all ideas, all concepts, all meditations, all words—and is simply and wholly present before God. It is a "naked intent of the soul," a "cloud of unknowing," an "alert passivity." It is that interior silence to which Fox referred with his words:

Be still and cool in thy own mind and spirit from thy own thoughts. . . . Be still awhile from thy own thoughts, searching, seeking, desires, and imaginations, and be stayed in the principle of God in thee, to stay thy mind upon God.

Into that silence there comes—perhaps quietly, perhaps overwhelmingly—the reality of the power of God. It is a transforming power, a power that can change the world,

the only power that truly can. When it fills persons or a group, they become the instruments of peace and the channels of the Holy Spirit, and their work in the world and their prayers of intercession for the world transform the world. It is no longer they who work but God who works through them. In this is the hope of the world.

God is calling for a new host of contemplatives so that God may enter into them and flow through them and save the world from the principalities and powers that threaten its destruction. Some who are moved by God in contemplative prayer will go out to be valiant for the truth and love in proclaiming the word and in the work of social action. Some will become intercessors for the healing of the nations. God uses such people to do the work of the Kingdom. God uses them as channels of peace, joy, and love and of the power that will bring a society of peace on earth.

We are called to a life of contemplation. □

For Fran Hall, With Love

"All goes onward and outward—nothing collapses; And to die is different from what any one supposed, and luckier."

Walt Whitman

It was entirely fitting
That you should slip suddenly out of our world
Between one breath and another.
For a space you dwelt here like a sojourning bird
Migrating from a distant country
Who carries with him an aura of otherness,
Of song-bursts and wing-colors strange to our
perceiving.

Wise yogi, devout monk, and Quaker prophet,
Gifted with fun and with the light touch
Of the pure in heart;
Child of the high plateau and wind-swept
immensities,
You could make your habitat in our urban deserts,
Wear the garb and stigma of prisoners,
A friend for all seasons and all conditions of the heart.

Now another dimension of Being has claimed you.
Hearing the far call of your life's dear companion,
Like a bird winging swiftly over a winter landscape
In triumphant joy
You soared onward and outward.

Winifred Rawlins

Some Dimensions Of the Quaker Decision-making Process

by Douglas V. Steere

I had as a friend an old Quaker scholar in Sweden, Emelia Fogelklou Norlind, who died almost a decade ago. She was a gifted historian of spirituality of a very eclectic sort. She wrote the best book on St. Birgitta of Sweden, a book that has been translated into several languages, so that she obviously knew intimately the medieval stance of the Roman Catholic church and hence its structures. She saw the reformation of the Christian churches in England in the 16th and 17th centuries as a defeudalization of the church, and in the church politics of the Presbyterians, the Congregationalists, the Baptists, and supremely in the Quakers, she saw this defeudalization of the clerical authoritarian structures and the rise of trust in lay people both being really implemented.

In George Fox's willingness in the 1660s to turn over to monthly meetings of ordinary Quaker farmers and artisans and tradesmen, who quite probably had little formal schooling, the decisions on which the very future of the Quaker movement might depend, she found a faith

both in their individual openness to divine guidance and in the assembled group being a special vehicle for this guidance. For her, this Quaker corporate decision-making process, which in Britain stood in this stream of defeudalization, was a spiritual mutation—a lurch forward that brought us into new territory. For the first time there were no clergy whatever to put their steadying hands on the ark!

Emilia Fogelklou Norlind had herself been melted down and tendered. She had had her own life reshaped by experiences kin to those that George Fox relates in his journal. She knew that these experiences were the source of Fox's contagious religious life and message. But her study of church history had taught her that there had been a long procession of Roman Catholic saints and mystics, some of whom had even produced religious orders in the church, but who, for all of their inward transformation, had never tampered in any serious way with the church's feudal authority pattern. In Fox she found a striking exception, a mystic who was both a special child of God and a child of his time but who was prepared to supply his revolutionary time with a radically fresh corporate vehicle to channel this inward experience.

For Emilia Fogelklou Norlind, Fox's first bold mutation was entrusting the corporate waiting silence of the meeting for worship to ordinary men and women unassisted by trained clergy or the guidance of liturgy. Only someone of supreme daring who had had a living experience could have entrusted such people to this Inward Guide to gather and reshape them. Isaac Penington later expressed the idea in his line, "There is that near you that will guide you. O wait for it and be sure that ye keep to it."

Fox's second daring mutation was the corporate meeting for business, which gave further evidence of his faith in the working of the Guide in the calm and deliberate



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A good clerk is a person who refuses to be hurried and can weary out dissent with a patience born of the confidence that there is a way through.

Meg Richardson/Friends General Conference



gathering of common people who were united and intent to find the right decision to enable them to cope with the problems they brought to it.

I hope that you will hold in your minds this frail web of the Quakers' presuppositions for the functioning of their corporate method of arriving at decisions. There is the faith in a Guide. There is the faith in a continuous revelation that is always open for fresh disclosures. And there is the respect and affection for each other that assumes each one's openness and each one's concern for the right clue to the resolution of the problem, a resolution that may with patience carry the group to a sense of clearness. This sense of clearness about a given resolution of the problem may come not from any predictable voice but may shape itself among them and finally be articulated in a satisfying written minute by the clerk of the meeting.

The Quaker meeting for business opens with an unhurried period of waiting silence. If the meeting is properly carried through, there emerges something of this mood of openness not to *my* wishes and *my* designs and *my* surface preferences but openness to the deeper levels where the Guide's bidding may have its way and where the problem may be resolved in quite a different way from whatever occurred to *me*.

At a Quaker meeting for business, the clerk usually has an agenda of matters that need to be settled and disposed of. Wise clerks have prepared with a good deal of care the proper order of this agenda. If early in the meeting some matter that is likely to receive swift approval is placed, a helpful rhythm of movement is created. Wise clerks have often found ways of thinning the agenda of quite trivial matters by referring them to meeting committees for scrutiny. Wise clerks also know that basic issues that require thorough threshing through should come early enough in the meeting, before the group is tired out, so

that there may be an avoiding of what has been referred to as "decision by exhaustion," which the democratic process in other contexts is often subject to. Often the issue has been previously sharpened and clarified by some committee or group who are specially concerned for it, and the clerk may call on their spokesperson for their formulation of the issues. More often the clerk himself or herself presents the problem to be faced. In doing this, genuine neutrality must be exercised, and the quality of the clerk is especially manifested by the capacity for keeping his or her own preliminary leanings on the issue truly out of the presentation. Someone said recently, "If the clerk is to point the mirror toward truth, he or she cannot try to be the source of light."

After the issue has been clearly laid before the meeting, anyone who feels drawn to share some comment on the issue or its resolution is free to do so, and the clerk of the meeting recognizes members in the order of their having indicated their concern to speak. A well-disciplined business meeting permits a space between members' speaking when the contents of what has been said can be considered. A wise clerk will make sure that the hesitant or completely silent Friends are called on for their views. To have participated, or even to have been called on to share when one has been silent, makes for an involvement in the issue and its outcome that is significant.

The business meeting is presided over by a clerk who has been chosen by the meeting for a term of office. His or her role is a delicate one and rather different from that of a chairperson who, with Robert's Rules of Order at his or her mental fingertips, handles motions and amendments from the floor, calls for divisions, counts votes, and announces the results.

The Quaker clerk is ideally chosen from among the most seasoned Friends in the meeting. He or she is a good

listener, has a clear mind that can handle issues, has the gift of preparing a written minute that can succinctly sum up the sense of the meeting, and is one who has faith in the presuppositions that were mentioned earlier: faith in the presence of a Guide; faith in the deep revelatory genius of such a meeting to arrive at a decision that may break new ground and yet may in fresh ways be in keeping with Friends' deepest testimonies; and faith in each of those present being potentially the vehicle of the fresh resolving insight. With all of this, a good clerk is a person who refuses to be hurried and can weary out dissension with a patience born of the confidence that there is a way through, although the group may have to return again and again to the issue before clearness comes and a proper decision is reached.

The clerk's role is a delicate one. Its delicacy shows itself in the way he or she listens not alone to what this person or this group of persons (if the group is initially divided on some issue) is saying, but to what they are meaning to say. I have written in another place of a Finn who once suggested to me that in every conversation between two persons there are at least six persons present: "What each person *says* are two; what each person *means to say* are two more; and what each person *understands the other to say* are two more!" A good clerk is an attentive listener, and he or she is seeking in the messages that are spoken to find a way of resolving the problem. Sometimes it will be a common note that has begun to emerge in the speaking in the meeting. Sometimes it will be a fresh formulation that after it has been considered and in small ways amended will bring the meeting to clarity. The clerk may formulate a minute and ask, "Is this what Friends, in the light of all that has been said here tonight, would feel comfortable with?" Someone might reply, "I would be happier if the qualifying phrase in this minute could be omitted." Or another may say, "I am not easy with our clerk's minute." Still others may express essential agreement.

No votes are taken in a proper Quaker meeting for business. It is the clerk's task within the plexus of this corporate exercise either to find a resolution with which the assembled Friends can largely agree or to follow the Quaker rule, "When in doubt, wait." In the latter case the minute might read: "Friends could not reach clarity on a resolution of the issue of this meeting, and it was agreed to postpone the matter until the following monthly meeting."

The book of discipline of London Yearly Meeting wisely counsels the clerk: "We cherish the tradition which excludes voting from our meetings, and trust that the clerks and Friends generally will observe the spirit of it, not permitting themselves to be influenced in their judgment either by mere numbers or by persistence." (sec. 353) The advice then goes on to counsel patience and a refusal to be hurried: "The clerks should be content to wait upon

God with the meeting as long as may be necessary for the emergence of a decision which clearly commends itself to the heart and mind of the meeting as the right one."

The Quaker business meeting is not a process that will commend itself to the driven ones who demand a swift decision. There is a Finnish proverb that says, "The God of Finland is never in a hurry." Neither are Friends who have been seasoned in this approach to reaching decisions. There is a story of a man who had been conducting a study of the longevity of members of different religious denominations. He told his friend about visiting a Quaker cemetery and of having been appalled at finding by the birth and death dates on the small headstones that these Quakers seemed to live longer than those of any other denomination he had come upon. His friend replies that he should not have been surprised at that if he knew anything about Quakers, for it always took them longer than anyone else to make up their minds about anything!

There are times when at a serious junction in the deliberation the clerk or some member of the meeting may call for a time of silence. At other times I have seen a business meeting settle into silence of itself. When the clerk calls it back to the issue, at times there has been a change of climate. Coming back for a major decision after a month's interval of waiting may also assist clarity. I said before that the clerk's role is a delicate one, but it is a role that is critically important to the successful operation of the process.

If the clerk's role in a Quaker business meeting is both delicate and essential, the mood and conduct of the members of the meeting is equally so. The temper, the trust in one another, and the openness in which they discuss the issue are critical factors in the meeting's ability to move toward clearness in a pending decision. In the section of the London Yearly Meeting discipline previously quoted, this matter is put most effectively:

As it is our hope that in our meetings the will of God shall prevail rather than the desires of men, we do not set great store by rhetoric or clever argument. The mere gaining of debating points is found to be unhelpful and alien. . . . Instead of rising hastily to reply to another, it is better to give them time for what has been said to make its own appeal, and to take its right place in the mind of the meeting.

We ought ever to be ready to give unhurried, weighty, and truly sympathetic consideration to proposals brought forward from whatever part of the meeting, believing that what is said rises from the depths of a Friend's experience, and is sincerely offered for the guidance of the meeting. . . . We should neither be hindered from making experiments by fear of undue caution, nor prompted by novel suggestions to ill-considered courses.

Another highly important issue in arriving at a decision and one that calls for a good deal of inner discipline and seasoning on the part of the members is the matter of what constitutes unanimity. If it were necessary for every member in the meeting to feel equally happy about the decision reached, we should be presuming to be settling matters in an angelic colony and not among flesh and blood members of a local Quaker meeting! From my point of view as a member of a meeting, the kind of unanimity that is referred to is a realization on my part that the matter has been carefully and patiently considered. I have had a chance at different stages of the process of arriving at this decision to make my point of view known to the group, to have it seriously considered and weighed. Even if the decision finally goes against what I initially proposed, I know that my contribution has helped to sift the issue, perhaps to temper it, and I may well have, as the matter has patiently taken its course, come to see it somewhat differently from the point at which I began. I might go so far as to agree with a French writer, deVigny, who said, "I am not always of my own opinion." I have also come to realize that the group as a whole finds the resolution that seems best to them. When this point comes, if I am a seasoned Friend, I no longer oppose it. I give it my *Nihil Obstat*, and I emerge from the meeting not as a member of a bitter minority who feels outflanked and rejected, but rather as one who has been through the process of the decision and is willing to abide by it even though my own accent would not have put it in this form.

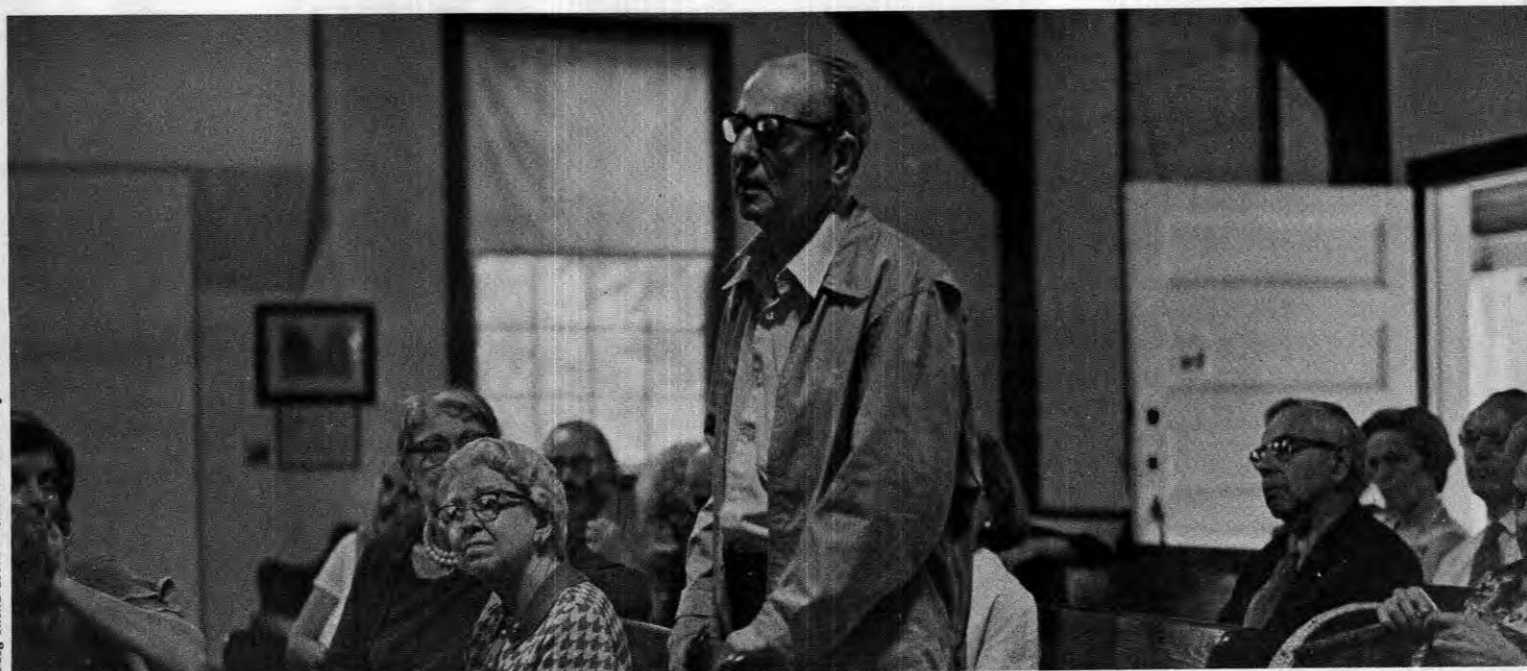
Without this kind of participative humility, the Quaker business meeting process is seriously hampered. I have seen a clerk in my own meeting tenderly defer to one member who felt strongly opposed to an action that the group was ready to accept, and after a matter of a few months' time this person was no longer unwilling for it to proceed.

The practice of this participative humility is a form of corporate therapy that often profoundly affects those who exercise it. Quakers who have experienced this kind of unanimity and have gone on growing within the decision can often look appreciatively at great and difficult political decisions in which those whose surface desire was rejected nevertheless have accepted the equity of the authority making the decision and have helped to make possible its being carried through. The Ohland Islands that had long been under Swedish sovereignty are a procession of islands across the Gulf of Bothnia almost like stepping stones from Sweden to Finland. After the First World War an international commission awarded these islands to Finland, and Sweden, which was by far the stronger power, accepted the decision. In the same way some years later Norway, who had an ancient and very well-founded historical claim to the vast territory of Greenland, accepted the World Court's final decision that awarded the custody of Greenland to Denmark.

Speaking of seasoned Friends, it is almost impossible to exaggerate the assistance that Friends in a business meeting can often give to the clerk in helping at critical junctures by rephrasing an issue, by suggesting alternatives not yet considered, by suggesting that perhaps we have reached a point where we could unite on a part of the issue, or in proposing that we have gone as far with a matter as we can perhaps go until another meeting of the group. We had one precious Friend, Bacon Evans, who felt it to be his task to assist the clerk by encouraging Friends to brevity in their comments. After a Friend had made a half-hour speech on temperance in a yearly meeting in Philadelphia, Bacon Evans rose and suggested that "if some Friends could use more temperance in their speaking, others would not have to practice total abstinence!" Occasionally some Friend may rise in vocal prayer in the midst of a difficult impasse in a meeting for business as old, bearded Barrow Cadbury once did at the Friends World Conference at Oxford in 1952 with his, "Oh Lord, help us. We're in a fix."

The question may be raised about the occupational diseases of such a Quaker form of decision-making quite apart from its slowness and its requirements on the tension-span of those present. An obvious one is the matter of whether some Friends' voices carry more weight than others in a Quaker business meeting and whether such an influential voice may not seriously qualify the effective right of less known Friends to differ with the weighty ones. I once heard of an old Quaker who had, late in his life, converted to the Episcopal church. On being asked why, at this stage of life, he should make such a change, he replied that he wanted, before he died, to belong to a church where the bishops were *visible*.

I think that I could testify after 50 years of experience as a convinced Friend that there are deeply respected members of the Society whose evidence of wisdom and spiritual and practical insight and whose tested concern for the affairs of the Society over the years have earned this right to be listened to with care. But whenever they over-use this right and begin to think of themselves as "invisible bishops," there is no group in which one can feel a swifter reaction in the other direction. There was a period when the emissaries of London Yearly Meeting may have felt a little of this "weighty Friend" status toward Norwegian Friends. An Indiana Friend who had traveled in the ministry in Norway was returning to America, and on the way home he rose to speak in a London meeting about his Norwegian experience. "Everywhere I went in Norway," he observed, "I found Norwegian Friends looking to London for their light." He continued, "I pointed them to a higher source." Happily we have enough weight-watchers in the Society of Friends to be a fairly effective antidote to this particular affliction. The wisest of these venerated Friends know inwardly the meaning of the 17th century Robert Herrick's lines, "Suffer thy legs



If the clerk's role in a Quaker business meeting is both delicate and essential, the mood and conduct of the members of the meeting is equally so.

but not thy tongue to walk. God the most wise is sparing with his talk."

While occupational diseases are being discussed, it may be right to mention that the Society of Friends has more than one species of C.O. There is in addition to those who reject military service the occasional Friend who is a Chronic Objector. This raises the issue of how the clerk deals with the chronic objector. I know of no easy solution. It is well to have in mind that this person, too, may on this occasion give some important slant to the issue that is before the group as well as to remember again that each person is worthy of respect. It may be well to remember that the Roman Catholic church in its canonization procedure even procures a devil's advocate! When it is clear to the clerk, however, that the issue has been thoroughly discussed and that all but the C.O. are satisfied with the decision arrived at, a seasoned clerk is

likely to express respect by asking whether the clerk may now record the C.O.'s objection in the minutes and proceed to accept the arrived-at decision.

A further query might be made of whether Friends may not have their minds so firmly made up in advance of the meeting for business that the exercise of reaching a decision may, instead of being a seeking for God's will on the matter, actually be little more than a rubber stamping of a predictable resolution of the issue on a generally shared surface agreement. Would they not be especially tempted in this direction if it disposes of the problem in a way that will not disturb their convenience or involve them in any form of painful change?

This is a very searching query. It points not only to an occupational disease of this Quaker form of reaching a decision but to the universal human frailty to resist change if it becomes evident that this change will be more personally painful and costly than they choose to be involved in. It must be confessed that Quakers in this respect are not immune from running for cover. But a time of silence in a meeting for business, just as in private personal prayer, has a way upon occasions of cutting like a blowtorch through even this heavy, steely encrustation and setting the captive guidance free to draw persons beyond their own immediate self-interest and into a decision they never under any circumstances intended to make!

Now I have opened the subject of the Quaker decision-making process and hinted at a few obstacles, but on the whole I have given a very positively-slanted picture of what may, at least, take place. The rest is in your hands to affirm, correct, refute, or supplement. □



Larry Miller

Peacemaking: A Daily Occupation

by Lora G. Koomanoff

The strict pacifist is the person who undertakes the responsibility to make peace. . . , and that commitment is to find the ingredients for the peaceful solution in any and every situation.

In Elise Boulding's definition, peace is a process—a responsiveness, an openness—a continual listening, learning, adapting—moving ever closer to the realization of a firmly-held image of the future in which people live together peaceably. And she suggests that we do not have peace because we have not adequately envisioned its actuality: what would it be like in the world, in our own community, in our personal lives? For, if Bertrand Russell was correct in maintaining that our desires to expand "are limited only by what imagination suggests as possible,"

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then we need scrutinize our visions to see what restrictions we have placed upon them and thereby our ability to achieve them.

In "Peacemaking," a workshop at the Friends General Conference gathering last year, a dozen people, diverse in age and experience but joined in seeking a deeper meaning in life, considered others' concepts of peace to determine how their own might be transfigured into an avenue of significance and internal commitment:

Spinoza: "Peace is not an absence of war, it is . . . a state of mind, a disposition . . ."

Margaret Mead: Peacekeeping—like housekeeping, is a series of repetitive, often menial tasks which must be continually accomplished so that we may "incorporate the need for peace into the expectations of children."

Ross Flanagan: "We are going to have to move beyond some of the more traditional ways in which we have

stood for peace and learn more of what it means to live at peace with ourselves, our families, neighbors, and nature."

All suggest that a uni-directional anti-military, "reaction-to" stance is no longer sufficient in meeting the challenge of the conflict and change which we experience daily in today's world.

Activists in protest movements, adventurers in communal living (whose former efforts seemed ineffectual, frustrating, and of negligible worth in retrospect), college students, housewives, and career professionals searched for another way to look at the world and their possible place in it. In the historical basis for nonviolent principles, in the development of a discipline called conflict resolution, in the celebration of life itself, we found one underlying factor: the force of love, love of others and of ourselves. With this spirit we may live openly, responsively, and in every encounter seek that creative spark which transforms each act into an occasion of uniqueness and growth. Affirmation, sharing, supportiveness—traits we all have but need to relearn—were practiced. We examined personal relationships and imminent difficulties in the light of sensitivity to another person's problems, another's need for a particular solution. We considered the role of facilitator in third-party intervention and in group processes, the assumption of trust and the necessity for taking risks, the skills of balance which contribute to living peaceably in a state of cooperation and conciliation.

And after a week of expansion arises the inevitable

question: How can we use this in a hostile environment? How can I translate what I have experienced in this quiet place into the wider world of speed and conflagration? And again, we turn to others, wiser than ourselves: Margaret Mead who speaks of "planful thinking," to appraise the current needs and possibilities in the everyday world of our own existence. Alvin Toffler, who counsels that the "key resource of the future... is... the force of our collective imaginations." And we see that we must find peaceful solutions in even the smallest confrontation. We see that each day presents many opportunities for demonstrating our commitment. Each of us must find our own way at whatever time in whatever place we are given. We note examples: of a psychiatrist who is teaching terminally ill children the joy of living, a scientist who has turned from making weapons of war to the study of peace, a politician who looks to the development of the whole person as an essential element in civic participation. We must look for points of agreement where differences are acknowledged and dissension is strong, replace enmity with cooperation, learn to communicate pain and confusion to establish a foundation for a real relationship.

We must look beyond what is, to envision what the possible might become. Elise Boulding's study of history has convinced her that "societies generate images of the possible and then draw their behavior from their images." What we will be tomorrow depends upon what we imagine today. Let us imagine peace. And live each day in the acting out of that potentiality. □

Who Am I?

I believe in the unique and wonderful actuality of people.
I love their bodies, their minds, their emotions, and their dreams.
Each one is connected to me by the earth,
 which we trample, wallow in, eat, and defile,
 and the sky, which sustains us, surrounds us, protects us,
 and occasionally throws undesirables at us.
We all reach in every way for love, understanding, cooperation, and peace.

In loving people, affirming them, seeking to know them,
 and urging them on toward the goal we all seek,
I am alive.

I believe in the positive and know there is a negative force
 which seeks to divide us all with hate and jealousy,
 murder and fear.

I go into each day wondering what will happen,
 listening carefully to the voice of calm within,
 hoping to be listening when directions are given.
Then I choose to listen also for other things and I am often lost,
 but each time I stop
I can find the calm and know there is a purpose.

Enid B. Zollweg

Many of us have experienced the Quaker problem of keeping spiritual concerns and social concerns in balance. Friends are known for their spiritual concerns and their tendency to give these a central place in their lives. They are also known for their social concerns and their tendency to act upon them. But for the individual, spiritual concerns do not necessarily lead to social concerns; and social concerns do not necessarily have a spiritual basis.

Social concerns and social action can have a moral or an ethical basis, but for a Quaker they are expected to be coupled with spiritual concerns and thus have a spiritual basis. Does this make any difference in the case of social action carried out by a group of persons? I have given some thought to this in the light of my own experience. In addition to activity with Quaker organizations, I have been active with non-Quaker organizations. I have served on governmental agencies in a rural area, in the suburbs, and at the state level. As board member and as officer, I have been close to the work of a number of organizations in Philadelphia working on good government, public charities, housing, city planning, and regional government cooperation. The persons involved in these activities were persons of great good will. Some were probably acting from a spiritual basis; probably a larger number were acting from a moral or ethical basis. Either way, I have a high regard for them as persons of high ideals and dedicated purpose.

It seems to me that there are a number of differences between the operation of such an organization and that of a Quaker organization:

1. Such an agency may conduct its affairs with a "Lady Bountiful" attitude, under which the person being served is seen as a person in need whom it is desirable to help, but not necessarily as a person of real inherent worth. A

Quietly Friends carry their concern to the White House.

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Maintaining A Quakerly Balance

by Henry Beerits

Quaker agency will see that person as a child of God.

2. A Quaker agency, unlike most other bodies, conducts its meetings on the basis of consensus. The resulting minute should be a synthesis of the different points of view, and at times a better solution evolves than was suggested by any of the viewpoints. A minority view is not left with the feeling that it has been overridden. This can be a wonderful instrument for bringing a group to unity.

3. Other groups may at times operate on the basis that "the end justifies the means," whereas for the Quaker agency the attainment of a desirable goal does not justify the use of dubious means. In the Quaker view, the character of the methods used is just as important as the character of the goal to be attained.

4. With a Quaker agency, unlike many others, social action need not be confined to situations where large results can be expected. Even if relatively few are helped, that is an important accomplishment and the action is deemed worthwhile.

5. With a Quaker agency, the undertaking of an activity

American Friends Service Committee



need not be based upon the likelihood of success. With another agency, the activity will not be undertaken unless it seems likely to succeed. But for Quakers, if the action seems right, it is undertaken, and the witness made, even though the prospects of success are negligible.

6. In seeking to accomplish change, the non-Quaker agency will seek to persuade or convince others by logic, while Quakers tend to appeal to the divine spirit within others. It is believed that by confronting them in the inner depths of their spirits, one can bring true conviction and response from them. John Woolman, in appealing to slave-owners to give slaves their freedom, did not emphasize the evils of slavery but instead appealed to the inner feelings of the slaveholder: did the person feel comfortable in owning slaves? And often the response was that the inner spirit was troubled.

7. Unlike many other agencies, a Quaker agency may bring meditation and prayer into its meetings, and this may produce a very different outcome in the action of the group. I remember an impressive example of this at a meeting of the board of the American Friends Service Committee. It was in 1948, at the time of the fighting which attended the creation of the State of Israel. There were about 250,000 Palestinian refugees in camps in the Gaza Strip, and the United Nations had undertaken responsibility for their care. The U.N. requested the Service Committee to take on the very difficult task of administering these camps, and at this board meeting there was to be a decision on whether or not to accept this assignment. The discussion all pointed toward declining the request: the Service Committee did not have the requisite experience; it did not have the facilities for carrying out such a tremendous undertaking; it was not realistic to think that it could handle this very difficult assignment. The chairperson then suggested that there be

a period of prayer and meditation before reaching a decision. There was a period of perhaps ten minutes of deep meditation, and then the matter was presented for decision and, contrary to previous discussion, it was readily decided that of course the request would be accepted. There was no hesitation or holding back, for all now were in agreement that this was the right step to take and, this being so, that the Service Committee could and would be equipped to handle it.

To an outside observer, it may seem strange that a religious movement with an emphasis upon mysticism should also have an emphasis upon social action, for they seem to be at odds with each other. But Quakers have found that either one alone is not sufficient for a well-rounded life, and many Quakers have combined powerful spiritual messages on Sundays with practical neighborhood service on weekdays.

Friends individually may encounter difficulty in finding enough time to develop their spiritual and social concerns, and this may require an adjustment in our busy schedules. If we are too busy to devote time to our spiritual and social concerns, we are too busy. There are various examples of Quakers who have intentionally curtailed the growth of their businesses in order that they would not encroach unduly upon time needed for spiritual and social concerns.

For the individual Quaker, difficulty may be experienced in shifting from meditation to social action and back to meditation. Friends differ in their temperaments, and while one will be inclined to an activist approach, another will be inclined to a meditative approach. The approach that is most natural may be given too much weight at the expense of the other approach, thus unbalancing the equation.

The meditative Friend may develop an inner peace, a poise and serenity that are a boon to those with whom he



Singing affinity groups face arrest at an anti-nuclear demonstration.
Eric A. Roth

or she comes in contact. This Friend may customarily feel reassured by the thought, as Robert Browning put it, that "God's in his heaven: all's right with the world." But this attitude can be carried too far, and there is the danger that this Friend may be stifling social concerns.

Activist Friends may likewise carry their social concerns to an extreme. Here is a Friend who seems to be incessantly involved in protests and demonstrations aimed at one problem or another. In his agitation, he has neglected to pay heed to the biblical injunction: "Be still, and know that I am God." (Ps 46:10) Here is another Friend who had become so seriously concerned about the dangers of nuclear power that she has become alarmed and fearful. In her apprehension, she has forgotten the vision of the prophet Isaiah: "Thou dost keep him in perfect peace, whose mind is stayed on Thee." (Isa 26:3)

Here is a Friend who in pursuit of his social concerns feels definite hostility toward military officers in the Pentagon or corporate officers of companies doing business in South Africa. In his antagonism, he has fallen short of George Fox's concept of seeing "that of God" in every person. Here is another Friend who has taken on more social action commitments than she can handle. She has agreed to serve on five committees when she can do justice to only two. She has overlooked the admonition of our Quaker poet, John Greenleaf Whittier, against a "feverish pace" in our activities. There is an apt statement by Thomas Kelly on this problem: "I wish I might emphasize how a life becomes simplified when dominated by faithfulness to a few concerns. Too many of us have too many irons in the fire. We get distracted by the intellectual

**If we are too busy
to devote time to our
spiritual and social
concerns, then we are
too busy.**

claim to our interest in a thousand and one good things, and before we know it we are pulled and hauled breathlessly along an over-burdened program of committees and good undertakings. I am persuaded that this fevered life of church workers is not wholesome."

The suggestion might be made that we let each Friend simply follow his or her own inclination: either stick to spiritual concerns and meditation if that is the inclination, or to social concerns and action if that is the inclination. But, as the above examples will illustrate, each side of the equation needs the other in order to achieve balance.

That the individual Friend may find it difficult to develop both the meditative and the activist side is no excuse. Quakers have been expected to make difficult

demands upon themselves and to strive toward the goal of moral perfection. Among early Friends, this was sometimes referred to as "the call to perfection." It was in contrast with the teachings of other denominations that a person is helpless and a sinner, and that everyone must expect to fall below Christian standards. George Fox and his followers made the call to Christian perfection a paramount point. The statement by Jesus, "Be ye therefore

**If in prayer we seek
to view a situation
as God would view it,
it should enhance
the quality of the action.**

perfect, even as your father which is in heaven is perfect," represents a goal to be striven for, even though we see it as unattainable. (Mat 5:48)

Each of us has possibilities within that have not been used. Students of human potential have concluded that under normal circumstances in the course of our lives we use only a small fraction of our potential. The meditator has possibilities of spiritual meditation that have not been expressed. Scientists have estimated that of the energy required in growing a field of wheat, 10 per cent represents the labor of the farmer in plowing the field and planting the seed, and 90 per cent represents the power of sunshine upon the field. Similarly, when we undertake to use our powers and rely upon the power of God available to us as the farmer relies upon the sunshine to supplement human efforts, we can achieve results far beyond what we might have thought possible.

The problem of maintaining the kind of balance we have been speaking of applies to Friends as a group. This balance is important in the work of a group engaged in social action. We live in two worlds concurrently—the spiritual world and the material world. They need not be seen as completely separated compartments. Periods of worship can be accompanied by a close realization of the material world; periods of action can be accompanied by a close realization of the spiritual world. It is helpful if a Quaker action group can shift easily between prayer and action. If in prayer we seek to view a situation as God would view it, and if this viewpoint can be carried over into consideration of social action, it should enhance the quality of the action.

For a monthly meeting, it may seem possible to become a balanced community by including those whose greater emphasis is on meditation and mysticism along with those whose greater emphasis is on social reform and activism—the group achieving a degree of unity in the common search and the effort to respond to the Inner Light. This concept

of balance has validity, but it seems to leave something lacking. If each member remains wrapped up in his or her special emphasis, the meeting may seem like an alliance of opposites. But if the meditators are moving toward social concerns and the activists are moving toward spiritual concerns, then the meeting can be an organic whole.

For the broad Society of Friends, one might suggest that we could let one portion of the membership emphasize spiritual concerns and the other portion emphasize social concerns, thereby achieving a balanced whole. But this seems clearly unsatisfactory in failing to achieve true balance in an integrated and organic whole. A statement by Rufus Jones is here in point:

So absorbed in work for human betterment were they, so consecrated to the task of remaking the world, that many who have studied the early Quakers have seen only this practical—or perhaps ideal—aspect of the movement, and have neglected the mystical feature of their religion. But both these aspects belong together as much as the concave and convex sides of a circle do. Mere social propaganda and bare philanthropic activity untouched by a vision of the penetrating, cooperating presence of God as the resident power of all permanent advance are thin and weak, and all mystical insights

which end in emotional thrills, vamping enthusiasms, and states of moveless ecstasy are blind and futile. This Quaker movement is significant, is worth studying, because it shows both strands woven into an organic whole.

For the Society of Friends to respond to the call of George Fox "to walk cheerfully over the world, answering that of God in everyone," we need to achieve this Quakerly balance. Throughout its history, the Society has often shown an imbalance. There have been times when the Society has been perceived, both from within and from without, as being "quietist," with a predominant emphasis upon spiritual concerns; and there have been other times when it has been perceived as "activist," with a predominant emphasis upon social concerns.

The Society is in essence a composite reflection of its individual members, and if the Society is to have balance, the individual members need to achieve balance.

It has been said that in ancient Greece the "Golden Age of Pericles" was such a very special time because it was a rare period in human history when intuition and intellect were in balance. Similarly, it is only when our spiritual concerns and our social concerns are in proper balance that we can have a "Golden Age of Quakerism."

□

Come Laughing- 4

by Paul Blanshard, Jr.

President Frank Aydelotte was enthusiastic about the \$100,000 gift he collected for Swarthmore College not long after he took office. He could hardly wait to tell his college board of managers.

When he did, the announcement was greeted by a prolonged silence.

At last a board member said quietly: "I see no reason why we should not accept the gift." (Poley)*

The pioneer spirit of migrating Friends (like my own pastor father) did reshape Quakerism in America—the Quaker feeling. He came back as a young Quaker leader in the ranching days of the West to speak at Philadelphia Yearly Meeting. He explained why they went to pastors.

"In the Eastern centers, the confusion of the market-place and noise in counting houses, silence is blessed on First-day. . . .

"But if there's been on a thousand-acre ranch all week and come to the meetinghouse for more silence—and up the street the Baptists and Methodists are having a revival—we can't hang on." (Charles Wells)

Lucretia Mott was worried by the theft of apples from her orchards; not because she begrudged the loss of the fruit. She was concerned for the souls of the robbers. . . .

She settled the matter by placing a large basket of apples outside her house. Next to it she left a poster.

At the top the poster said: "Thou shalt not steal." But at the bottom: "Help thyself." (Poley)*



A Friend was asked about the health of his wife. He explained: "I think I may safely say she is much as she sometimes is." (Poley)*

In 1916 at Westtown School where (William) Bacon Evans was teaching, dormitory boys were supposed to wear robes between rooms and showers.

Often, time pressed. One day a lad distinctly not in uniform rushed around a corner. He nearly collided with Master Bacon. Startled, he cried out: "Oh, Lord!"

"No," replied Evans, "just one of his humble servants." (Anna Cox Brinton)

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* from *Friendly Anecdotes* by Irvin and Ruth Verlenden Poley, © 1946, reprinted by permission of Harper & Row Publishers, Inc.

by Liane Ellison Norman

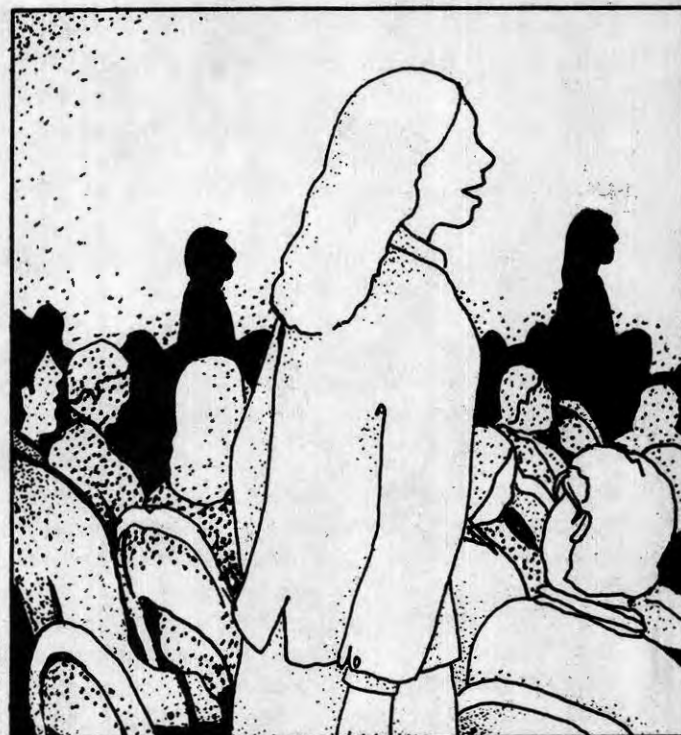
This year there was snow, a recent, fine, cold snow that sparkled in the frozen air and crunched underfoot. Once again the shareholders of Rockwell International gathered in the warm and carpeted Hilton Hotel in downtown Pittsburgh. Once again they found in the lobby a tasteful breakfast, provided as if by magic.

And outside, in the snow, there were demonstrators forming a soup line to suggest what happens when a nation's wealth goes into MX missiles, B-1 bombers, neutron bombs, space shuttles, and thermonuclear weapons: people go hungry and cold. Around the soup line and near the Hilton's entrances, there were banners and signs: "The poor starve, but Rockwell's weapons abound!" "Are we the breadbasket or the arms merchant of the world?" "When our country fails the poor, it fails Christ." It was so cold that the demonstrators' breath hung like crystal where they exhaled. But they were good-humored, going occasionally into the hotel lobby to warm up or to go to the bathroom, where one young woman heard someone in the next stall say, "It kind of makes you think, doesn't it? Those people freezing out there for a good cause, and us warm in here for a bad one." "Oh, I don't know," said her companion, "I don't think it's such a bad cause."

An hour before the meeting began, Rockwell's security was tight and nervous. Rockwell security, off-duty city police in plainclothes being paid by Rockwell, and uniformed city policemen scurried around and fidgeted in the lobby. Many were armed, according to two persons who strolled near Rockwell's registration desk. Last year there had been speakers, addressing a shareholder's resolution, and despite the chair's insistence that nuclear weapons policy was not a proper issue, they had also been insistent. And somehow, six people had carried in a concealed banner which they unfurled: "It's a sin to build nuclear weapons." The six had been hurried out. But this year the nervousness was palpable: Rockwell expected something.

The shareholders assembled as they had the year before, without fuss or conviviality. They were quiet, sober, as if they looked forward to the gray meeting to come. There would be a couple of shareholder's resolutions to give the appearance of participation in policy. There would be Mr. Gilbert's annual objections to the chairman's outrageous salary. These items were pleasing in their regularity and predictability. And there was the pleasant feeling of profitable association. Indeed, later on, the chairman reported that "Rockwell is in good position to make a lot of money in the long run." He was commenting on the blessings of the Reagan military budget, pre-eminent in which are MX missiles.

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Annie Patterson

The Rockwell International

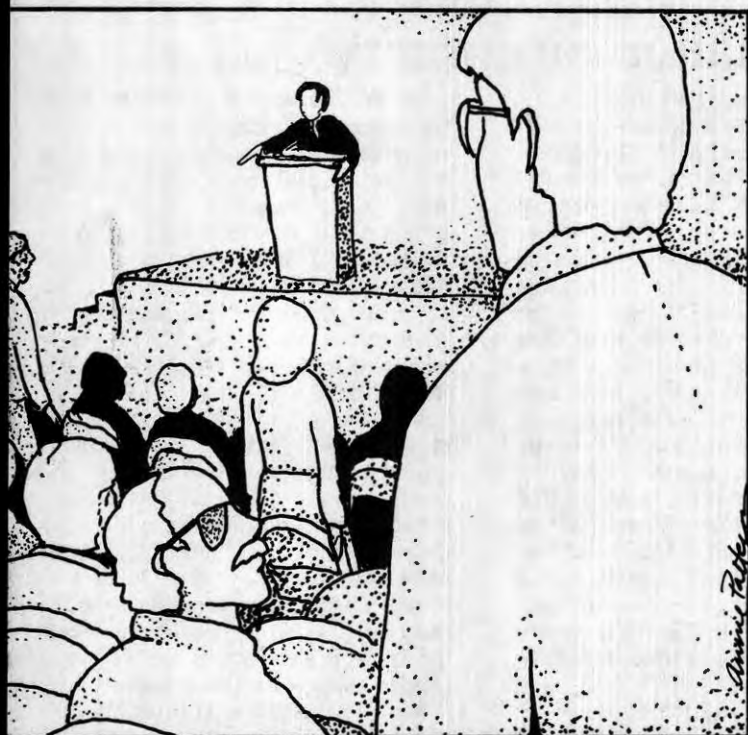
Five of us planned ahead of time to attend the meeting. I had a share. The others had proxies. Without acknowledging one another, we found seats away from the aisles so that we formed a rough circle.

The meeting began dryly with the introduction of the board of directors and officers. In the gigantic ballroom, everyone was diminished. Even the officers on the high podium seemed small and pale, bracketed by the huge screens on which the slick, larger-than-life annual report would later be shown. Behind the officers were photographs of Rockwell's achievements in weaponry—flat black-and-white pictures of the implements for destroying the planet. The Columbia space shuttle was the largest thing in the room. A styrofoam-white scale model sat to the side of the dais, a clumsy bat of a thing pointed to heaven.

At a slight lull in the proceedings, the five of us stood up. We began to chant the litany we had rehearsed in my living room:

Rain of fire on Hiroshima, God forgive.
B-1 bombers to be built, God forgive.
Children burning in the street, God forbid.
Jobless people, wasted lives, God forbid.
Someone waits to pull the switch, God be near.

It had been my task to start the chant, because I could find the pitch we had agreed on. I was terrified but got the first notes out and was joined by the others.



Shareholders' Meeting, 1982

Around me, people looked stunned. There was a silence from the stage. We got through the entire litany and began again.

The chair, Robert Anderson, asked us to stop. We kept chanting. Out in the lobby others began to chant along with us, and while you wouldn't have mistaken us for the Mormon Tabernacle Choir, it was a powerful sound. Astonishment gave way to embarrassment and murmuring. The chair tried again. Would we please stop so that business could go on. But we went through the litany again and began another round.

There was the sense of shifting in chairs, of dismay. The elderly couple near me, with whom I had exchanged pleasantries when I sat down, grumbled.

The chair tried to go on with business, as if nothing were happening, reading shareholders' resolutions, asking for comments. We kept up our chant, and to my surprise, drowned out the chair even with his microphone.

People grew angry. "Shut up!" they yelled. "Get 'em out of here. Get out!" The man near me yelled, "We can't hear what's going on! Can't you shut up?"

We chanted on serenely, though someone had raised the key by a fifth so that we no longer sang together.

The chair was applauded when he said, "Could we quiet down in this area just a touch? You're off key, I know, but could you sing lower?" And then, "My patience is coming to an end."

We had chanted our litany maybe six times, and then

two of us were pulled out of the crowd, handcuffed together, and led out. The policeman who approached another, a tall man, grabbed his arm and yanked him hard. But the final two of us were approached by kindly-looking gentlemen. "Will you come with me, please?" mine asked, in an almost courtly way, as if he wanted to dance. I said, "Certainly." Barely touching my elbow, as if he but escorted me at the senior prom, he led me to the lobby, down flight after flight of service stairs, and into the basement, where police milled around a paddy wagon.

"Keep 'em apart. Don't let 'em talk to one another," one policeman called out, but nothing was done. One man was patted down. My pocketbook was searched and the contents of a little pouch of toilet articles dumped out, and we were put into the paddy wagon.

In all there were 11. Six had been arrested in the lobby, having been asked to leave and having been arrested as they complied with the request. We went on with our chant in high spirits. We could call ourselves the A Cappella 11, someone suggested, or the Singing Shareholders. Someone else said that our real crime was not that we sang but the way we sang. (A friend who heard our chant on the radio told me that it sounded awful.)

As we were booked, one policeman wanted to know why we had done it. We opposed nuclear weapons, we explained, and Rockwell made them. "Well, I'm *for* nuclear war," he said. "Better put everyone out of their misery and then we won't have to worry any more."

We spent the day in a dirty, ugly, uncomfortable cell in the public safety building, the men on one side and the women on the other. In the adjoining cells there were a pale, young, scared-looking black woman who murmured that she was in for having stabbed someone, and a white girl who looked only about 14 or 15 who said she was in for prostitution. We eight were in one cell, where we sang and talked and joked and thought about food, for we were not given any.

We were arrested around 11 a.m. At 5 p.m. we were arraigned by a friendly magistrate. We were charged with disrupting a public meeting, defiant trespass, disorderly conduct, and conspiracy to commit all of these. We were released on our own recognizance.

Earlier that day, as we sat in the cell, one of the women arrested in the lobby explained herself very simply. "I came to Rockwell to pray," she said, "because I can't think of anything else to do." She expressed my feelings. It had felt like praying, standing there, five unarmed people able to stop business-as-usual—the business of conspiring to murder on a massive scale—with nothing more than our feeble voices. I felt the enormous power we have.

A week later two of the 11 were excused of all charges. The other nine were convicted of disorderly conduct, fined \$100, and ordered to pay court costs of \$26 each or spend 30 days in jail. Rockwell's business, it appeared, was *orderly* conduct. □

(For later developments, see page 23. Ed.)

JUNIOR JOURNAL



Victi Kurtz, Germantown Friends School

What Has Your Age Taught You?

The high school group at Lansdowne (PA) Friends Meeting answered the question, "What has your age taught you?" as they discussed simplicity. Among their thoughts:

I know that I can learn.
I have learned what makes me happy.
I have learned that I am not always happy.
I have learned to correct mistakes.
I have learned to give.
I know there's more to learn about receiving.
I've learned that I can hurt people.
It is O.K. to make mistakes.
It is O.K. to be right.
You can't be anyone else, so you might just as well be yourself.

—Linda Kidder

On Quaker Simplicity by Shelley Richards

Since the beginning of their history, Friends have valued simplicity as one of their most important beliefs. George Fox, the founder of Quakerism, was an ardent believer in its worth. He disliked what was then called "worldly pomp"—fancy clothes, jewels, the glittering palaces and mansions of the rich and wealthy. He taught that such things are wicked because they distract people from what is most important—God.

George Fox was also a passionate believer in the equality of all people, an idea far in advance of his time. For early Quakers, simplicity was a way of demonstrating their belief in the equality of all people. They wore simple clothes, they used "thee" and "thou," and they would not take off their hats even for the king. They kept their houses and their possessions simple. In this way they were sure they were not distracted from God and higher things.

Time went on and the Quakers acquired a reputation for their plain clothing, plain speech, and even plain style of building. And with these outward signs of simplicity, Friends kept their traditional faith in such things as the equality of all people, the ability of every individual to communicate with God, and staunch pacifism. Their sensible outlook and unchanging kindness even in the face of the most difficult situations slowly won them respect from many people.

In the 20th century the world underwent some drastic changes. Incredible improvements in technology changed the way we live, and the face of the earth as well. Society changed too in such a way so that it wasn't practical any more to live in the self-sufficient way that Quakers had traditionally done. The inevitable happened. Quakers began to change. In place of the old costume, they began to wear blue jeans. Many Quakers stopped using "thee" and "thou."

But have Quaker values really changed much? I don't think so. Underneath the outward changes, the old beliefs and convictions are still there. Pacifism and a dedication to nonviolence still characterize Quakers. Belief in the equality of individuals has led many Quakers to protest unfair living conditions. In the same way, belief that in every individual the Light is shining has led to strong Quaker support of human rights.

Sometimes it seems as if simplicity is the most underplayed modern Quaker value. The lifestyle of Friends is not frugal or plain, as it used to be. But the true meaning of simplicity, putting God first in life and not letting material things get in the way of that, is still important to us.

Shelley Richards is a 14-year-old Friend from Richmond, Indiana. She studied voice, piano, and flute at Friends Music Institute '81.

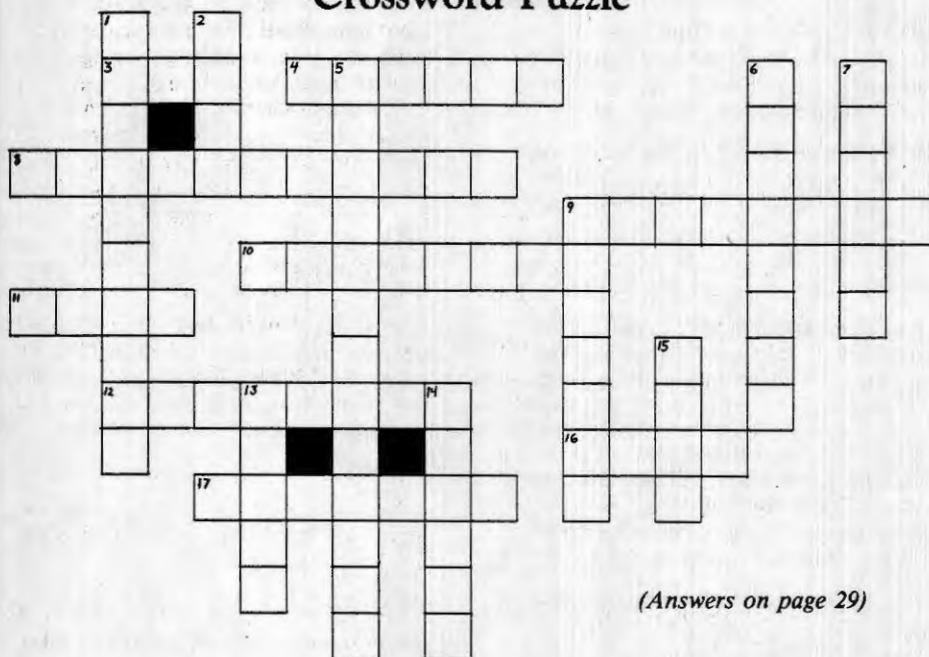
Letters to the President

On October 17, 30 children from the Children's Campaign for Nuclear Disarmament read aloud 2,832 letters addressed to President Reagan outside the White House fence. Although refused an audience with the President, the children received good press coverage. CCND will return to Washington June 19 with more letters, and participants are welcome. Young people are urged to write to the President demanding nuclear disarmament; send letters to CCND, Box 550, RD1, Plainfield, VT 05667.

Dear PRESIDENT REAGAN
Why are you letting
your people spend so much
money on bombs and
other such things?
You could be spending
it on many other
things like fixing up
the poor. But here you are
using it on ammunition! How
stupid! Our world was not
created for war, and should not
be used for war. If you must
be fired because of not saving the
world then be fired!

Much hope,
Nicia Horne

Levi Coffin and the Underground Railroad Crossword Puzzle



(Answers on page 29)

Levi Coffin Song by Kay Foux

(To the tune of "Davy Crockett")

CHORUS:

Oh, Levi, Levi Coffin,
The Underground Railroad man!

1. He helped 3000 slaves, you see,
To Canada where they'd be free.
If he'd been caught, he'd lose his land.
Black folks said, "He's a mighty brave man!"

CHORUS

2. There came a knocking at his door
one night—
Some fleeing slaves, just sick with fright.
"We've heard that Levi won't say no.
Please help us get to the next depot."

CHORUS

3. When Levi peeked out through his door,
He saw some catchers by his store.
While those catchers sneaked around,
Kate said, "Hush. Nobody make a sound!"

CHORUS

4. Then the slave catchers got pretty sore;
With hands on hips, they stared at his door.
"That Quaker helped those slaves disappear.
Seems like an underground railroad here!"

CHORUS

5. The Coffins moved to Cincinnati-I-A,
And fleeing slaves still came their way.
One desperate mother crossed the Ohio;
She jumped from one to the other ice floe!

CHORUS

6. One cold day came a knock at the door.
"Mr. Coffin, there's 28 more!
I don't know how you'll hide such a crowd—
There's even a baby that's crying out loud!"

CHORUS

7. "You're right, we really don't have room.
We'll have to move them along—and soon!
While we try to make a plan,
Kate, find food and blankets if you can."

CHORUS

8. Levi thought pretty hard, that's true,
But then he knew just what to do.
"We'll hire three buggies,
with shades down the side,
A funeral train where the slaves can hide!"

CHORUS

REPEAT VERSE 1

REPEAT CHORUS

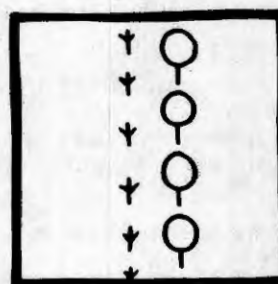
EXTRA CHORUS:

Oh, Katie, Katie Coffin,
his helper and a brave woman!

(Written for the children of Ohio Valley Yearly Meeting of Friends held at Earlham College, July 1981. Dedicated to all who helped restore and maintain the Levi Coffin home in Fountain City, Indiana, which the children enjoyed visiting. Verses 6 through 8 are based on an incident related in *The Reminiscences of Levi Coffin*. Material chosen for easy dramatization and singing. Verses can also be sung to the theme from "The Beverly Hillbillies.")

By the early 1800s many people felt that slavery was 15 down and should be ended. These people were called 5 down and many were Quakers. Levi Coffin was well known for his efforts to help 7 down escape 3 across of the South to free territory or north to the country of 4 across. Many slaves had heard they should follow the North 2 down to 9 down. A secret network of Quakers and others hid and cared for the 9 across slaves and helped them travel by night. They were so successful that the slave owners in the South started saying their slaves had escaped on an 8 across 12 across. The antislavery workers took up the railroad terminology; those who guided the slaves were called 1 down, and the houses where they were hidden were called 6 down. Contributors were called "stockholders," and Levi Coffin was called "President of the Underground Railroad." The secret system was most extensive in the states of 16 across, 17 across, and Illinois; Philadelphia was an eastern center. It is estimated that 75,000 slaves reached freedom on the Underground Railroad. They and those who helped them were in constant 14 down from slave hunters and those who enforced the Fugitive Slave Laws. Other Quaker abolitionists of the time were Benjamin 13 down, Lucretia 11 across, and John Greenleaf 10 across.

—Christine Snyder



Can you identify this drawing from the Farm and Wilderness Camps bulletin? (It is tracks made by a chicken wearing one snowshoe!) Why don't you try some puzzle drawings?

• **Make Peace** is the January 1982 "special issue" of YOUTH Magazine, "64 pages of stories, articles, hard facts, cartoons, Bible study, ideas, and resources—by, for, and about teenaged people involved in peace-making." 75¢ from YOUTH Magazine, 132 West 31st St., New York, NY 10001.

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4/1/82 "Thoughts During a Peace Vigil" by Neal S. Burdick, "The Easter Mystery" by Kenneth Webb, "Correcting Our Suppositions" by Charles R. Swank.

3/15/82 "Gentle Persuasion or Confrontation? The Methods of John Woolman" by Margaret Hope Bacon, "Right Brain in Meeting for Worship" by Dorothy Hopkirk Ackerman, "Churches in China" by Francis G. Brown.

3/1/82 "Crime Is a Peace Issue" by Robert Gross, Fay Honey Knopp, and Howard Zehr, "The Holy Experiment Has Just Begun" by Joe Adcock, "Changing Hearts as Well as Minds" by Thomas H. Jeavons.

2/15/82 "Meet One-Third of the World's Quakers" by Harold Smuck, "How Are Friends to Rise to the Future?" by Douglas Heath, "The High Cost of Living and Loving" by John Sullivan.

2/1/82 "Where Is the Terror of Nuclear War?" by Arthur Rifkin, "Meeting Response to Personal Need" by Peg Morton, "A Widening Path: A Widening Circle—AFSC and Affirmative Action" by John H. Michener and John Sullivan.

1981

12/15/81 "The Presence of Angels" by Pieter Byhouwer, "On a Peacemaker's Journey" by Robert Cory, "Confessions of a Closet Quaker" by Anne Morrisett Davidson.

12/1/81 "Trusting Divine Chaos: An Interview with Brinton Turkle—Author, Artist, Friend" by Shirley Ruth, "Eskimo Friends" by Carol Woolman Horner, "Misusing Our History: The Meaning of the New Right" by Carl Abbott.

11/15/81 "The Best Things in the Worst Times" by Roger Wilson, "A Friendly Notion of Discipline" by Thomas H. Jeavons, "World Food and World Hunger" by Florence Widutis and E. Raymond Wilson.

11/1/81 "Must Millions Starve?" by Florence Widutis and E. Raymond Wilson, "A Pastoral Visit to the Land of Apartheid" by James A. Fletcher.

10/15/81 "China: The Quaker Concern Continues" by Barbara Houghton, "The Best Kept Secret" by James M. Read, "Religion on the Right" by Joe Holland.

10/1/81 "Taize: Parable of Reconciliation in a Broken World" by Kenneth Henke, "The Adventures of an 'Open Housing' Landlord" by Thomas Blackburn, "Justice and Peace in the Mexico-U.S. Border Program" by Aurora Schmidt.

9/81 "Our Experiment in Home Education" by Kate Kerman, "On Seeing" by Polly Starr, "Military Might—Deterrence or Provocation?" by Phillips P. Moulton.

8/81 "The Peaceable Kingdom Is at Hand" by Susan Furry, "El Salvador and Quaker Credibility" by Jack Powelson, "What Some Quakers Have Seen and Said" by John Sullivan.

7/81 "On Being a Quaker in Northern Ireland" by Joyce Davison, "The Use of Silence" by Calvin Keene, "The Way Opening" by Barry Morley.

6/81 "Quakers, Nonviolence, and Third World Christians" by Carol Reilly Urner, "A National Peace Academy" by Edward F. Snyder, "Living Up To Molly" by Liane Ellison Norman.

5/15/81 "Let There Be Light" by Barry Morley, "Voyager's Mystical Universe" by Alan Crawford, "An Admiral Appeals for Nuclear Restraint" by Louis Mountbatten.

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4/1/81 "Clearness for Marriage" by Elizabeth Watson, "Wanted: A More Radicalizing Quaker Education" by Douglas H. Heath, "Riding the Overground Railway" by Roberta Bard Ruby.

3/15/81 "The Longest Ride" by Virgie Bernhardt Hortenstine, "How Important Is the Justice Testimony?" by Dwight Spann-Wilson, "Friends' Affluence and the Third World" by Jack Powelson.

3/1/81 "Beyond Security" by Ruth Morris, "Notes of a Prison Visitor" by John Burrowes, "Friends Outside" by Jean Michener Nicholson.

2/15/81 "Journal Entry From Bogota—July 8, 1980" by Mark Bradley, "Snakes & Snails & Puppy Dog Tails" by Joe Adcock, "The Influence of Poetry on Individual and Social Awareness" by Justin Vitiello.

1/1/81 "Dorothy Day on Pilgrimage" by Ruth Kilpack, "Christian Obedience in Revolutionary Times" by Richard MacMaster, "Case Denied" by Bill Durland.

1/81 "Keeping Our Eyes on the Prize" by Ross Flanagan, "Gnostics, Christians, and Quakers" by Carol Murphy, "The Image of the Radical Preacher" by Warren Sylvester Smith.

1980

12/15/80 "Here Am I! Send Me" by Rosalie Wahl, "The Right to Life" by Dorothy Hutchinson, "Last Call for Peacemaking" by William R. Huntington.

12/1/80 "Friends, John Woolman, and the Third World" by Carol Reilly Urner, "More Sail Than Ballast?" by David H. Scull, "Simplicity in Our Times" by Thomas H. Jeavons.

11/1/80 "Esther B. Rhoads, 1896-1979" by Sharlie Conroy Ushioda, "Sufi Poetry for Friends" by Francis E. Kazemek, "On Unity" by Chip Poston.

10/15/80 "An Interview With Asia Bennett" by Margaret Bacon, "On What Shall We Build Our Future?" by Natalie Shiras, "The Militarization of the Middle East" by Tom Roby.

10/1/80 "Friends and Registration for the Draft" by Ruth Kilpack, "From the Memoirs of a C.O. in World War I" by Wilbur W. Kamp, "A Few Good Men, An Interview With Maurice Parks" by Louise Harris.

9/80 "What Is Pendle Hill?" by Ruth Kilpack, "Happy Birthday, Pendle Hill!" by Astrid Kerbin, "Theology for Each of Us" by Shirley Dodson.

8/80 "Hiroshima in the Eye of the Media" by Rodney Barker, "A Call to Wage Peace" by Tom Boudreau, "Now the Draft Begins to Blow" by Betty Cole.

7/80 "Quakers and the Way of the Cross" by Parker J. Palmer, "Reflections on Iran" by Lynne Shivers, "Withdrawing Consent From the Pentagon" by Greg Moyer.

5/1/80 "Ask Not Good Fortune" by Elizabeth Watson, "Peacemaking and Compassionate Living" by Avis Crowe, "Images of God" by Judith Preuss-Bowman.

3/15/80 "Lucretia Mott: Holy Obedience and Human Survival" by Margaret Hope Bacon, "The Equal Rights Amendment in the 1980s" by Saralee Hamilton, "Been Down So Long" by Beth Taylor.

"3/1/80 "The Crystal" by Helen Stark, "Conservatives Aim to Capture the 1980 Elections" by E. Raymond Wilson, "Building a Dream" by Elwood Cronk.

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Why Civil Disobedience?

by Michael Mongeau

During the United Nations Second Special Session on Disarmament there will be the largest gathering of people to cry out against the arms race ever in the United States. Although SSDII goes from June 6 through July 9, individual involvement will center on June 11 through June 14. I encourage all to attend some part of the activities in New York during this time, but I ask Friends especially to consider participating in the nonviolent civil disobedience action on June 14.

On June 14 many affinity groups (10-15 people) will form human blockades at the five missions of the nations which manufacture nuclear weapons—Britain, France, China, the U.S., and USSR. Individually we will decide to act in small groups; through consensus these groups will decide how to respond to the day's events; and collectively our arrests will demonstrate one more occasion to take power away from war and its preparation. Daniel Ellsberg has said, "Wouldn't you go to jail if it would help end war?" Of course I would. However, I am far more motivated by the demands of the June 14 Civil Disobedience Campaign. In spite of the increased fear of nuclear war, regardless of the spiraling sales of con-

ventional arms, regardless of a return to the draft, regardless of the apparent disregard of diplomacy and mediation, I find the demands of June 14 something positive, while speaking directly to my condition:

Recognizing that the people of the world can no longer afford the luxury of endlessly discussing how or when to stop the arms race, we declare that disarmament must now go beyond talk to action. We demand that every country:

- disarm unilaterally, starting with nuclear weapons;
- stop proliferation of nuclear weapons by dismantling nuclear reactors;
- redirect resources from the military to meet human needs;
- not intervene militarily in the affairs of other countries;
- announce at the Special Session on Disarmament

—a significant step to be taken immediately towards disarmament;

—a plan to dismantle nuclear weapons and dispose of nuclear wastes.

I want people to discuss war preparation; I want the world to consider what

the arms race is doing to economic stability and development; I want people everywhere to become active in their own search for peace; but as a Quaker I feel moved to say firmly and unilaterally NO to war in any form. Nuclear disarmament must happen now, perhaps to save our world from annihilation, but certainly to create the climate where problems of peace and justice can be solved. As an individual I will continue to incorporate nonviolence into my way of life, while as a member of this nation I will try to help us disarm first. As an occupant of this Earth I must make the connections between the arms race and all forms of oppression.

So I encourage Friends to look at the arms race and its roots, while searching for our role in the elimination of war. I ask you to consider taking another individual step of personal commitment by joining me on June 14 in nonviolent civil disobedience.

For information: June 14th Civil Disobedience Campaign, 339 Lafayette Street, New York, NY 10012; (212) 777-4737.

Michael Mongeau is a member of Green Street (PA) Monthly Meeting and on the staff of Philadelphia Yearly Meeting Peace Committee.

SSDII Calendar of Events

JUNE 2-4: WOMEN OF THE WORLD IN ACTION FOR PEACE—Women from the U.S. and around the world will meet to discuss the concerns of women and to formulate women's demands for peace. (Women's International League for Peace and Freedom, 215-563-7110)

JUNE 5-7: THEATER FOR THE NEW CITY—A series of disarmament plays and theatrical productions.

JUNE 6: BREAD AND PUPPET PAGEANT AND THE INTERNATIONAL ORCHESTRA AND CHORUSES—A collaboration effort between musical and theatrical groups. Pageant/puppet show to the last movement of Beethoven's 9th Symphony. Cast of 450, songsheets provided.

JUNE 7: WELCOME RALLY FOR WORLD PEACE MARCHERS—All-day vigil at the U.N. the day the five different walks arrive in NYC. (International Liaison Office, Riverside Church, 490 Riverside Dr., New York, NY 10027; 212-749-3810)

JUNE 7-JULY 9: PLOWSHARES COF-

FEE HOUSE—Meeting place, speakers, programs, literature. (Fellowship of Reconciliation, Box 271, Nyack, NY 10960; 914-358-4601)

JUNE 8-10: REVERENCE FOR LIFE—A conference of religious leaders, congregation members, and religious activists coming together to share, worship, and strategize towards building a massive, international religious peace movement. (Reverence for Life Steering Committee, 45 E. 78th St., New York, NY; 212-858-6882)

JUNE 8-11: INTERNATIONAL PEACE ACTIVISTS CONFERENCE—Delegates from peace organizations around the world.

JUNE 11: INTERNATIONAL RELIGIOUS CONVOCATION—Inter-religious celebration bringing together spiritual leaders from around the world to pray with one voice for future generations. (Religious Task Force, 85 S. Oxford St., Brooklyn, NY 11217; 212-858-6882)

DATE TO BE SET: WITNESS FOR

SURVIVAL—Local religious events in the inner city community, led by local religious leaders with international delegates to link military spending and human needs.

JUNE 12: RALLY AND MARCH FOR DISARMAMENT—Central Park. (June 12th Rally Committee, 853 Broadway, Rm. 2109, New York, NY 10003; 212-460-8980)

JUNE 13: NONVIOLENCE TRAINING SESSIONS for civil disobedience participants. (June 14 CD Campaign, 339 Lafayette St., New York, NY 10012; 212-777-4737)

JUNE 13: INTERNATIONAL OPEN AIR GATHERING.

JUNE 14: BLOCKADE THE BOMBMAKERS—civil disobedience at the U.N. missions of the five nuclear nations (with emphasis on the U.S.). (CD Campaign address above)

JUNE 18, 25, & JULY 2, 9: VIGILS AT U.S. AND USSR MISSIONS in support of nuclear weapons freeze. (AFSC, 18 Rutherford Pl., New York, NY 10003)

WORLD OF FRIENDS

Freedom of conscience and equal rights for women are two of the significant guarantees in the new Canadian Constitution Act. Passed last December by the Canadian Parliament, this act now becomes law following approval by the British Parliament and proclamation by Elizabeth II, as Queen of Canada, in mid-April in Ottawa. With this event Canada achieves "patriation," ending the role of the British Parliament in amending the Canadian constitution.

Though various important issues are dealt with—including recognition of Canada's multicultural heritage and affirmation of the existing rights of the native people, Friends will welcome especially the inclusion of "freedom of conscience and religion," as the first of four fundamental freedoms. This statement, which does not make conscience dependent on religious affiliation, appears to be a step ahead of other national constitutions.

Until now, a Canadian conscriptee who was not a member of one of the historic peace churches (Friends, Hutterites, Mennonites, and Doukhobors) has had difficulty in getting C.O. status.

The Canadian Peace Tax Fund Committee intends to press the freedom of conscience a step further. "We can test freedom of conscience by assuming that [our legislators] mean we can divert our defense taxes from killing to peaceful uses, on conscientious grounds." The committee hopes that the government will amend the Income Tax Act and establish a Peace Tax Fund when they are amending other legislation to conform with the new Constitution Act.

The Evangelism Commission of the Evangelical Friends Alliance (EFA) reported 28 new churches or renewed projects among the four member yearly meetings in a recent meeting of the national Coordinating Council sessions in Oklahoma City.

The EFA consists of four North American yearly meetings with a total of 245 churches and a membership of 26,000. Three of the yearly meetings were once members of the Five Years Meeting of Friends in America.

EFA yearly meetings channel much of their relief work through the World Relief Commission and most recently have been involved in providing funds for relief in Poland.

EFA delegates also recently endorsed a letter to President Ronald Reagan, noting displeasure at plans to continue draft registration. The letter said, in part, "We abhor war as a means of settling disputes among nations."

A peaceful solution of the Falkland Islands crisis has been an active concern of the British Quaker Peace & Service (QPS). A letter to the Prime Minister supported substantial breathing-space during which the islanders could make personal choices about their future. The letter also welcomed the mediation of the U.S. and drew attention to the good offices of the United Nations. QPS plans a statement to the press to encourage public consideration of the implications of the stances taken by the parties in the dispute. "It was felt particularly important that the churches should play an active part in explaining alternatives to the present collision course," notes *The Friend* (London).

A first step toward developing Quaker land at Kerrville, TX, has been taken by the South Central Yearly Meeting (SCYM) with the purchase of used building materials.

In 1980 SCYM accepted a gift of ten acres of undeveloped land. Plans have been made to build an insulated building with adequate plumbing and heating for possible use as a home for the meeting if enough funds are collected, or as a peace study center, which might grow to resemble Pendle Hill.

Accompanying the gift of the land was a sum of several thousand dollars to be spent in developing the land. However, much more money is needed to make SCYM's dream a reality.

Those who are interested in contributing to SCYM's fundraising goal of \$10,000 may send checks to SCYM—The Land, and mail to Ruth Marsh, 1926 South Blvd. No. 5, Houston, TX 77098. If you are able to donate materials for the construction, write to Cliff Dermer, 24 Cindy Ct., Bursleson, TX 76328.

The Friends Association for Higher Education will hold its third annual conference June 25-29 at Earlham College, Richmond, Indiana. Among those slated

to address the gathering are keynote speaker, Ernest L. Boyer, president of the Carnegie Foundation for the Advancement of Teaching, and Quaker writer and educator, Elise Boulding.

The Association is forming an up-to-date and continuous roster of Quaker educators and is seeking names and addresses of Friends in higher education at Quaker colleges and other campuses.

For further information about the annual conference or names and addresses of college professors and administrators, write to Anne and Nate Shope, executive secretaries, 1209-A Nathan Hunt Road, Greensboro, NC 27410.

A nationwide poetry contest focused on the issues addressed by the United Nations Second Special Session on Disarmament is being sponsored by the Plowshare Coffee House, a project of the Fellowship of Reconciliation. Submissions will be accepted until June 10. They should be no longer than 50 lines and deal with the general themes of peace, justice, or human rights. Writers are encouraged to respond to the rising hope for peace represented by the international discussions to take place at the U.N. in June and July.

A panel of judges made up of activists and poets will weigh the entries according to their literary merit and suitability to the suggested themes. The Fellowship of Reconciliation will invite the winning poets to read their works on July 8 at the Plowshare Coffee House, in New York City.

Poets should send their submissions in triplicate to the FOR, Box 271, Nyack, NY 10960.

Following sentencing of the nine Rockwell defendants (see page 16), Judge Alan Penkower gave the protesters a month to decide whether they would pay their fines of \$100 plus costs or serve 30 days in jail. Two decided to appeal the case; the others agreed to accept the jail sentence. When informed of this decision, Judge Penkower, in an emotional statement, said that he had just read the three-part series on nuclear weapons appearing in the *New Yorker* ("Fate of the Earth" by Jonathan Schell) and could understand why the defendants had demonstrated at Rockwell. He had been moved as well, he said, by their personal statements made during the trial. He therefore reduced the sentences to one day in jail (already served), dropped the fines and court costs, and released all the defendants!



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LETTERS

Friends in Northern Kenya

I was extremely pleased to find the article "Meet One-Third of the World's Quakers" (as well as "Education for Global Survival") (FJ 2/15). As a Friends World College student I studied in Kenya from September 1979 to August 1980. My project examined the position and influence of Quakerism in western Kenya from its beginning in 1902 to 1980 and analyzed the problems/conflicts arising with the introduction of Christianity and within the yearly meeting itself. For several months I lived with Elisha Wakube, the general secretary of the Elgon Religious Society of Friends, and his family on their farm at Nzoia (outside of Kitale). I helped them with daily farm chores, the running of women's weekend seminars, and the raising of a building that was to serve as the office/showroom/meetinghouse/classroom of the Nzoia Community Development Centre. Later, I moved further south to Maragoli, where I taught part-time, participated in meetings for worship at Kaimosi, and generally observed activities and social relations there.

It is important to comment further on the nature of the conflict and split between the "northern" and "southern" Friends, as it appears to be more than just "growing pains" of a large body dealing with political and ecclesiastical independence and rapid social change. As early as 1935 northern Friends thought that the church missions had been spreading too thinly over an enormous area. Membership in the East African Yearly Meeting was continually growing, which intensified the need for closer administrative control over the meetings. Similarly, academic and spiritual stewardship were not reaching the northern Friends. There was dissatisfaction over the poor distribution of the monthly meetings and because none of the secondary schools in the Western Province were in the (northern) Bungoma or Busia districts. At the time there were only six secondary schools in the Western Province.

A second reason for the split was that grants, scholarships, and funds from the U.S. and elsewhere were concentrated and being enjoyed by those Friends in the southern areas. Establishment of a second yearly meeting, in the north, promised a more even allocation of funds and therefore opportunities.

Thirdly, it was difficult to travel from the north to Kaimosi for meetings and harambees. By having a

yearly meeting in the north it is claimed that the members would be more able to participate in church affairs, hence be stronger Christians.

Fourthly, northern Friends could no longer abide with the increasing moral laxity in a large number of EAYM Friends or with the political conflicts in the EAYM office. "They felt, for example, that it was not right for respectable Quaker businessmen to own bars, night clubs, beer halls, or lodgings." (Report of Elisha Wakube, 1973, personal copy)

The fifth reason for splitting from Kaimosi was cultural. Elisha maintains that the cultural background of Elgon Friends is "quite different from their southern counterparts in respect to customs, languages or dialects, trades, and interests. Very little or no work has been done with Elgon Friends in connection with literature and publications." (Report of E.W., 1973) The Bible has been translated into Ragoli (Kitabu Kitakatifu)—a language found in the southern areas—and the hymnbook was mostly composed of Ragoli songs with the exception of four songs which are in Swahili, Bukusu, and several dialects. Elisha writes, "More work should be done in Tasoni, Elgon Masai, Teso, Bunyala, Kabras, Lumasaba, and Bukusu. Attention should be focused on the development of a specific area, in this case the country lying south and east of Mt. Elgon. The church should know the moods, interests, needs, beliefs, traditions, customs, and the languages of the inhabitants of this particular region so that it may help them as it can. A mission can be more effective if it exerts its influence on one particular ethnic group which dwells in a particular geographic region." (Report of E.W., 1973)

The sixth area of conflict and reason for splitting was political. Positions of leadership in the EAYM signified power and prestige. New perspectives of advancement have made status become a focus of awareness, insecurity, and political conflict. Many Kenyans commented, "Men in the office have shown far more interest in developing their own economic and social status than they have in meeting the needs and desires of the people." Members in the office have become afraid to talk openly or criticize leadership and the use of power because they risk being thrown out of office. For example, Elisha Wakube was the assistant literature secretary at Kaimosi and an extremely knowledgeable theologian. He was asked to write a report on the life of the meeting and then was fired for allegedly having included his personal feelings in it. Elisha maintains, however, that they were not *his* feelings but rather the feelings representing the entire northern section

of Friends.

That the Kaimosi office was/is not open to constructive criticism (or is very slow to make decisions) discourages change, new ideas, and structural flexibility—all of which are essential to the stability/health of any organization. From what I observed, and from the comments of both southern and northern Friends, there has been little adaptation of existing structures to new problems and groups and a lack of assimilation to some extent of the various movements of protest. Hence, political eruptions in the form of "breakaway groups" has occurred, the largest of these being the Elgon Religious Society of Friends.

In 1953 the proposal for establishment of another yearly meeting was forwarded to the annual conference and was subsequently discussed at different meetings of the permanent board and at annual conferences. It was, however, later dropped due to the upcoming Friends World Committee for Consultation meeting at Kaimosi in 1962. Kaimosi Friends did not want a debate in action during the hosting of an international gathering. It is interesting that Hezekiah Wanyile Ngoya (presiding clerk) sent a letter to the planning committee of Elgon Friends in 1960 encouraging them to go ahead.

In 1963 the issue was again evaded because Kenyan Friends were preparing themselves to assume administrative responsibility of their churches; thoughts of division were seen as unhealthy and disruptive to the stability of the EAYM. In 1964 Elgon Friends were persuaded to keep quiet because the meeting was soon to receive assistance from American Friends.

The northern Friends were strongly of the opinion that Kaimosi would never truly consider their application for another yearly meeting. Therefore, they turned to civil authority and applied for the registration of their group as a society in the Republic of Kenya. On April 19, 1973, they were registered by the government as the Elgon Religious Society of Friends. The new members strongly believed that their society was much more in keeping with the times and was a product of the new free Kenya, unlike the EAYM whose members' attitudes and structure has never really changed. Meanwhile in the Kaimosi office, seven years after the "split" and registration of ERSF, there is much tension.

As American Friends, we play an indirect role in this conflict. In the past, our recognition of just one group of Friends has increased the tension between the north and south. It is our duty, especially when assisting financially or materially Kenyan Friends, to recognize the existence of two yearly meetings. Time

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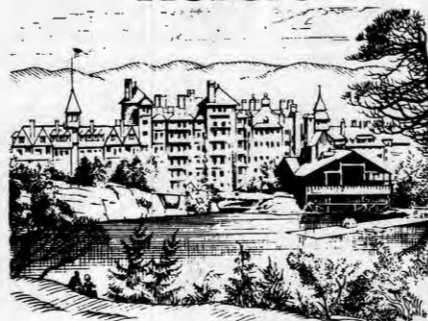
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spent with both groups revealed that they are not so much in spiritual or theological discord, but rather it is the existing politics which have inflamed the once straightforward desire and need for greater academic, spiritual, and administrative stewardship in the north. In fact, it seems an unnecessary distortion that Elgon Friends should be accorded by most the low status and minimal recognition of a "breakaway" group.

Elgon Friends are very staunch Quakers who are striving for improvement of facilities and resources like any other group. I was very impressed with the leadership and enthusiasm displayed at their spring youth camp and during weekend seminars (held at our farm in Nzoia) on health, nutrition, and low-cost appropriate farm development. They deserve recognition. It is a shame that their activities and aspirations are known by only a very small number of Friends abroad. I very much look forward to the time when we can equally address both groups/yearly meetings.

For anyone with a serious interest I can furnish a copy of my project paper (obtainable through my home address: 119 Old Orchard Road., Chestnut Hill, MA 02167). I would love to hear from readers directly at my New Guinea address, where I continue working for my degree in anthropology from Friends World College.

Sally Bruce Seddon
c/o ABMS, Tekin
Via Wewak, ESP
Papua, New Guinea

(Editor's Note: The Journal has received information that in recent months there has been movement toward a rearrangement within East Africa Yearly Meeting which would result in three recognized yearly meeting groups. A southern group has been registered, and efforts are being made to form a northern group, including Elgon Friends. The still continuing reorganization aims to provide greater regional autonomy without severing the ties that bind East African Friends to one another.)

More on Ohio Yearly Meeting

Possibly for reasons of space, you edited two important statements from my report on Ohio Yearly Meeting (FJ 12/15/81). One concerned Friends General Conference and the other the charismatic movement as they affect OYM.

In fairness, readers should know that though some Ohio Conservative Friends would welcome an affiliation

with FGC, others feel that affiliation with FGC would be a catastrophic mistake.

You printed the positive side of my assessment of the effect of the charismatic movement on OYM but omitted the negative comment: that the charismatic movement had not brought greater doctrinal clarity to OYM and in this I see a danger to that precious group of Friends.

Ruth M. Pitman
Philadelphia, PA

BOOKS

The Aquarian Conspiracy: Personal and Social Transformation in the 1980s by Marilyn Ferguson. J.P. Tarcher, Inc., Los Angeles, 1980. 448 pages. \$15/\$7.95 paperback

A pattern of social change may be hard to see when you are living in it. In *The Aquarian Conspiracy*, Marilyn Ferguson depicts changes taking place now in individuals and society that may be the beginning of a peaceful but radical transformation to a more humane future, if we can make it through without nuclear holocaust. She makes connections between recent developments that might not otherwise be seen as connected.

The author quotes M.C. Richards: "People are hungering and thirsting after experience that feels true to them on the inside, after so much hard work mapping the outer spaces of the physical world." This has led to the widespread interest in what Marilyn Ferguson calls "psychotechnologies": meditation in its many forms, yoga, T'ai Chi, psychosynthesis, running, biofeedback, and many, many more. These techniques can change consciousness, facilitate peak experiences, and, if one avoids various pitfalls, lead to encounter with the spirit and meaningful personal change—transformation.

The author assumes established religions are largely irrelevant to the current discovery of personal spirituality. A Quaker author would no doubt see this differently. I feel it does present Quakers with two challenging opportunities: to be open to learning from these other spiritual disciplines, and to reach out to some of those practicing them who might find a supportive community in Quakerism.

This rediscovery of mysticism in the new context of the global village with its rapid communications may be able to transform society in a way not possible before. Rather than institutional change

trying to alter people from the outside, Ferguson envisions transformed individuals transforming society from the inside out.

Don't look for one movement, she writes. Instead there are individuals with a sense of vocation, small groups, and fluid pragmatic organizations active on many fronts. There is an avoidance of hierarchical structures and personal power other than the servant leadership type. The emphasis is on process, not dogma.

Reading *The Aquarian Conspiracy* was a very meaningful experience, as it spells out in detail what I had only vaguely glimpsed. Numerous quotes and references and an appendix listing "new age" organizations and periodicals make it a useful steppingstone to further study and action.

Susan Merrill

A Princess in Berlin by Arthur Solmssen. Little, Brown & Company, Boston, 1980. 374 pages. \$12.95

The need for us to try to understand the complexities involved in the emergence of Nazi Germany and to convey this knowledge to our youth is an enormous one, as evidenced by the ignorance of that period by many students and by the appalling dismay and urgent questioning of those who watched "The Holocaust" series on television.

Now, Arthur R. G. Solmssen heightens our understanding of those times through his absorbing narrative based on historical events, and his believable array of characters, both fictional and real. As narrated by Peter Ellis, a Philadelphia Quaker, who served with an ambulance unit in France during WWI and who has been trying to come to grips with himself in Paris, we are swept into the vortex of

his experiences, precipitated by a chance encounter with the German officer whose life he saved at Verdun, and with whom he now renews a close friendship.

Ellis is obviously wrestling with inner contradictions involving his desires and passions, and attraction to danger and adventurism, and his knowledge that these will estrange him from his caring but staid and conservative Quaker family. He tosses all to the winds, however, when he goes to Berlin to paint and gets deeply enmeshed in the lives of Germans who are both pro- and anti-Nazi, with German Jews who feel themselves Christianized and fully assimilated into German life, and with bohemians and the radical left.

Solmssen vividly recreates the calamitous inflation that beset Germany and presents very credibly the dilemmas that an ambiguous identity posed for German Jewry. Ellis' somewhat vacuous state of being and familial estrangement make him especially vulnerable to assuming the identity of those he now considers his family. As we share with him the confusions and perplexities of this period of emerging Nazism, it is disconcerting to realize how easily one might have become implicated in contributing to its coming.

Peter Ellis emerges as a genuine character, but some Quakers might be startled to realize this. They would, however, recognize the oft-bemoaned fact in Quaker circles, as well as elsewhere, of children rebelling against their family's religion and way of life. Although a birthright Friend, Peter has clearly lapsed from his religion, breaking most of the Advices. In fact, the consistency of rule-breaking is so apparent that I suspect a slight tinge of enjoyment went into the creation of this all-too-human Friend who needs to find his direction in his own way and at his own pace.

Betty-Jean Seeger

Convictions: Political Prisoners—Their Stories, by Arthur Dobrin, Lyn Dobrin, and Thomas F. Liotti. Orbis Books, Maryknoll, NY, 1981. 100 pages. \$5.95

Nine cases of political oppression, involving 11 individuals, were selected for inclusion in this slim volume. Nine countries are involved, covering the political spectrum from right to left: Argentina, the Soviet Union, Rhodesia/Zimbabwe, Cambodia/Kampuchea, the United States, Poland, Uganda, the Philippines, and Chile.

These are brief and low-keyed accounts of what it means to be caught up in a web of surveillance and imprisonment for the "crime" of opposing the status quo. In most countries there is strenuous insistence that the government holds no political prisoners. Both the Soviet Union and the U.S., for instance, maintain the fiction that only persons convicted of violations of law are imprisoned. Technically this is correct, because laws can always be passed to make dissent a crime.

One of the most compelling stories is that of Martin Sostre, the revolutionary anarchist who spent nine years of a 31-to-40-year sentence in New York's Attica Prison on a trumped-up drug charge and was finally freed by the State of New York because of mounting national and international pressure. His experience illustrates some elements common to all these stories. Courage and

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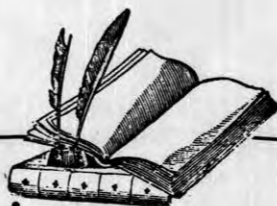
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Poets & Reviewers



Elizabeth Crom, a regular poetry contributor, is a member of Madison (WI) Meeting. Lenna Mae Gara is a writer and a member of Campus Meeting, Wilmington, OH. Damon D. Hickey is curator of Friends Historical Collection at Guilford College. Susan Merrill is a member of North Branch (PA) Meeting. Winifred Rawlins, a published poet, is a member of Providence (PA) Meeting. Betty-Jean Seeger is clerk of All Friends Regional Meeting of New York Yearly Meeting. Enid B. Zollweg is a member of Orono (ME) Friends Meeting.

resourcefulness characterize all the victims; all the governments exhibit varying degrees of paranoia in the face of opposition to their policies; and the greatest protection and hope for the victims of such paranoia is public knowledge and protest.

This book reveals much careful research. Each chapter begins with a brief historical overview of the country in question, which sets the stage for the narrative that follows. I sometimes wished for more details or a more thorough analysis of the issues involved, and there are a few instances in which more careful editing would have improved the narrative. Nevertheless, this is compelling reading and a valuable addition to the literature of dissent.

Lenna Mae Gara

Friends at Holly Spring: Meeting and Community by Seth B. Hinshaw. *North Carolina Friends Historical Society, P.O. Box 8502, Greensboro, NC 27419. 168 pages. \$6/paper*

If the Friends who left the relative peace and safety of southeastern Pennsylvania in the 1750s to journey south into North Carolina had known what they were getting into, they might have turned back, or gone straight to Ohio and Indiana. Not since the "Valiant 60" had proclaimed the Quaker message throughout Great Britain and New England, despite torture, beating, imprisonment, and hanging, did Friends suffer so much for their faith and witness.

For nearly 100 years Friends in the Carolina Piedmont lived amid a nearly constant state of hostility and civil war. The Regulator insurrection pitted Piedmont farmers against the royal governor

in the east and his greedy local agents, with the peaceful Friends caught in the middle of a political and violent conflict. Later the Revolutionary War erupted, largely fought between local Loyalists (with whom many Friends were sympathetic) and local revolutionaries. When the armies of General Greene and General Cornwallis invaded North Carolina and met in a series of bloody battles, many Quaker farms had already been plundered, and it was the impoverished Friends who were left to care for wounded, dying, and plague-ridden soldiers. In the decades that followed the Friends' opposition to slavery and their dangerous efforts to transport slaves to freedom earned them the continuing enmity of neighbors, who took the occasion of Civil War to punish them for their witness. Quakers were harassed, driven off their land, starved, drafted, and imprisoned. Remarkably, with northern Quaker assistance, many stayed and rebuilt strong meetings, schools, and farms.

Seth Hinshaw's book *Friends at Holly Spring* is the self-expression of one small meeting caught up in the swirling current of a turbulent history. Its author, who has long been active in national and international Quaker affairs, has deep roots in the meeting and community. His book is carefully researched, thorough, and well written. This is the first of a projected series of meeting histories commissioned by the North Carolina Friends Historical Society. It sets a high standard for the rest.

Damon D. Hickey

Books in Brief

• **Howard Thurman; The Mystic as Prophet**, by Luther E. Smith, Jr., University Press of America, Washington, DC, 1981. 191 pages. \$9.75/paperback. The book focuses on the thought of Thurman—his mysticism, his role as black religionist, his commitment to non-violence and community. The book draws upon Thurman's extensive writings and sermons and provides a glimpse into his prophetic style of ministry. Writes the author: "Thurman's life is exemplary of his convictions. One is aware that in him 'the word became flesh.' He is what he expounds." A fitting tribute to a man known widely among Friends and who died this past year.

Books reviewed in FRIENDS JOURNAL are generally available for loan from the Philadelphia Yearly Meeting Library and for purchase from the Friends Book Store—both at 15th and Cherry Streets, Philadelphia, PA 19102. Telephone the Library at (215) 241-7220 and the Book Store at (215) 241-7225.

Drucker—On February 26, *Kathe H. Drucker*, age 82, after a short illness. A resident of New York Yearly Meeting Friends Home, she was a long-time member and a tireless worker for Rahway and Plainfield (NJ) Monthly Meeting, as well as for several community groups.

Eaton—*Eleanor Eaton* on March 22 after a spirited struggle with terminal cancer. The Women's International League for Peace and Freedom claimed her energies from the mid-30s to 1940. In 1954 Eleanor joined the foreign service section of the American Friends Service committee and went to work in India until 1957. In 1962 she went to work in the community relations division of AFSC. Although she retired in 1976, Eleanor still worked with AFSC on behalf of the Mexico-U.S. Border Program, the death penalty, and other issues. She belonged to West Grove (PA) Meeting.

Forsythe—*James E. Forsythe*, 77, December 30, 1981. "JEF" attended Westtown School and Earlham College. In the 1930s he and his wife, Anne, became wardens of the Student Hostel in Geneva, Switzerland, where they touched the lives of many displaced persons from Nazi Germany. He taught English at Sidwell Friends School from 1944 until his retirement in 1970. For the past 12 years he and Anne have been valued members of the community at Friends House, Sandy Spring, MD.

Green—*Vera Mae Green*, 53, on January 16, after a long illness. Vera was associate professor of anthropology at Rutgers University, where she had taught since 1974, and a fellow of the Institute for Advanced Study, Princeton.

Vera attended William Penn College, and she later worked with Barrington Dunbar at Newberry Center in Chicago. In 1972-3 she did a study on "Blacks and Quakerism" for Friends General Conference. She was an important contributor to a 1979 session of Quaker sociologists on problems of peace in the Middle East. Vera was a former president of the Association of Black Anthropologists.

A member of 57th St. (IL) Friends Meeting, she was an attendee at New Brunswick (NJ).

Huggins—*Anne Iredell Huggins*, 59, on April 5 after a short illness. She was a member of Woodstown (NJ) Meeting and was active in PTA and Eastern Star. Surviving are her husband, William W.; sons, William J. and Robert W.; daughter, Janice A.; sister, Paula I. Hackett; and one granddaughter.

Jackson—*Vera Colson Jackson*, 97, on March 22. She was a member of Woodstown (NJ) Friends Meeting. Vera taught school until she retired in 1950. She is survived by a brother, Asa Colson, and two sisters, Helen Lawrence and Lillian Schaab.

Miller—*Bernice Amanda Miller* on March 4. Bernice served as executive director of International YWCA in Uruguay for many years. Bernice was a member of the Daytona Beach

(FL) Meeting. Earlier she had been affiliated with the Buenos Aires (Argentina) Meeting. Surviving are a sister, Vivian Davenport, and a brother, Melville H. Miller.

Neifert—*Mildred Turner Neifert* in Wichita, KS, December 23, 1981, at age 79. Mildred attended Quaker Academy in Central City, NE, and Nebraska Central College. In the 1930s she and her husband, Daniel A. Neifert, worked together as pastors in meetings in Nebraska and Kansas. From 1938 to 1951 the Neiferts were coordinators of the Southwest Wichita Community Center.

The Neiferts spent 20 years working among American Indians, first as project directors in an AFSC project among the Sioux in Pine Ridge, SD, and later working with the Hopi and Ute and Osage Indians.

Mildred is survived by her husband, Daniel A. Neifert; three children, James Turner, Ferner Elizabeth Vanek, and Daniel T. Neifert; seven grandchildren; and a sister, Ruby Chase.

Pearson—*Cecil E. Pearson*, a member of Buffalo (NY) Friends Meeting, on March 24, aged 83. He graduated from Pacific College (now George Fox College), Haverford College, Hartford Theological Seminary, and Boston University and then spent a year in France with AFSC after World War I. As a recorded minister, he served Quaker churches in New York and Massachusetts.

His wife, Mary Esther Pennington, died in 1976. He is survived by two daughters, Bertha May Nicholson and Esther Simon, seven grandchildren, and two great-grandchildren.

Priebe—*Frank K. Priebe*, 80, long-time member of Shrewsbury (NJ) Monthly Meeting, on March 29 in Fair Haven, NJ. Frank was a retired electronic engineer for Fort Monmouth, NJ.

Test—*Daniel D. Test, Jr.* on March 22 in Philadelphia, PA, aged 75. Dan was active most of his life in Friends schools—first as a student at Friends Select, Westtown School, and Haverford College, and later as a teacher at Westtown and William Penn Charter School. He became headmaster at Westtown in 1950 and held that position until he retired in 1968. For a time after that he was development director of Abington Friends School.

He was a vice president of *The Friend*, a predecessor of *Friends Journal*, and was later clerk of the *Journal's* board of managers.

Dan also served on several other boards of managers: Haverford College, Friends Select School, Media Friends School, and Youth Services, Inc. He was an advisor to the Young Friends of Philadelphia Yearly Meeting as well.

His wife, Mary Conard Test; daughters, Sarah Lawton and Rebecca C.; and two grandchildren survive him. Dan was a member of Fourth and Arch Streets (PA) Meeting.

Wilson—*Jane Hopper Wilson*, 91, long-time member of Shrewsbury (NJ) Meeting, on February 10. She was a retired head librarian of the Asbury Park Public Library.

Yaukey—*Jesse Baer Yaukey*, 84, September 23, 1981, at his home on Quaker Lane, Friends House, Sandy Spring, MD. Jesse was a founding member of the Bethesda (MD) Meeting and was an active member of the Bethesda community for 30 years before he and his wife, Grace, moved to Friends House in 1971. He served as treasurer of FCNL and was a committee member with the AFSC Middle Atlantic Region.

Jesse is survived by his wife, Grace S. Yaukey; children, Raymond S., David W., and Jean Matlack; sisters, Ann Hoar and Naomi Rightor; and eight grandchildren.

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Washington, DC. Bed and breakfast in Friendly home. Convenient location. Children welcome. Reservations. 202-223-2995 (days); 202-265-4144 (eves. & weekends).

University Friends Meeting, Friends Center, Seattle, WA. Call or write (206) 633-4608 or 632-7006. 4039 Ninth Ave., NE, Seattle, WA 98105.

Orlando, Florida. Stay at Southeastern Yearly Meeting Quaker Center at Cisney House, 847 Highland Ave., (32803). Rooms available for sojourners by reservation. Also, one-and-two-bedroom unfurnished apartments on year-round basis. Next to Orlando Friends Meeting. A Friendly intergenerational Quaker Community. Telephone: 305-422-8079.

Friends Village—Bucks Quarter retirement community. Apartments available. Half entrance fee returnable when vacated. Inquire 331 Lower Dolington Road, Newtown, PA 18940 or phone 215-968-9222.

Quaker meeting member has room for rent in Woodbury, NJ, limited kitchen use, non-smoker, no pets, \$150/mo. (609) 848-1834 after 5 p.m.

Books and Publications

Faith and Practice of a Christian Community: The Testimony of the Publishers of Truth. \$2 from Publishers of Truth, 1509 Bruce Road, Oreland, PA 19075.

Looking for a book? Free Search Service. Please write: Peter Sperling—Books, Dept. F, Box 300, Old Chelsea Station, New York, NY 10113-0300.

Bed and breakfast await you in the second annual *Homecomings Travel Directory* for Religious Liberals. Compatible hosts will provide safe, friendly, economical accommodations in lieu of expensive, impersonal hotels. Send \$8.95 and religious affiliation for directory and personal travel card to: Ann Thorpe, *Homecomings*, Box 1545F, New Milford, CT 06776.

Summer reading. Etta's Journal for the Year 1874. A Kansas girl writes of her physical handicap, her courtship, her deep religious faith. Photographs and additional biographical information. Edited and published by Ellen Paullin, 45 Camp Avenue, Newington, CT 08111. \$5.50 postpaid, \$4.50 libraries or quantities over four.

Disarmament is the most important problem facing humanity today. The quality of life—in fact life itself—hangs in the balance. For a complimentary booklet *Disarmament in Attitude and Action*, write World Goodwill, Dept. J, 866 United Nations Plaza #566, New York, NY 100017-1888.

World Peace. Send for the World Goodwill Newsletter *Between War and Peace*, promoting the idea of peace through the use of goodwill and right human relations. World Goodwill, Dept. J, 866 United Nations Plaza, New York, NY 100017-1888.

Unity, Sharing, Peace, Plenty—the sequence for establishing a new economic order. Send for the World Goodwill Newsletter, *Formulating the Economics of Intelligent Love*. World Goodwill, Dept. J, 866 United Nations Plaza, New York, NY 10017-1888.

For Rent

Elkmont Guest House. Endless Mts., Sullivan Co., PA Country living. Home-cooked meals family style. Garden produce. Cottages for families. May to December. Irene Harvey, Forksville, PA, R 1, Box 71, 18616. 717-924-3655.

Enjoy the White Mountains in a cabin with electricity, running water, fireplace, swimming, hiking. Lucille Koenig, Thornton, PA 19373. 215-459-0742.

Cottages in Vermont. Woods, neighboring mountains, swimming. Simple, secluded, running hot/cold water. No electricity. \$100-\$150 per couple. \$10 or \$15 each additional person. June-October. Friends Journal Box D-763.

Downeast Maine. Small cabin on shore, near wildlife preserve. Fully equipped kitchen, shower. Sleep 2 adults, 3 small children. Simple, secluded, beautiful setting. \$125 week plus utilities, minimum 2 week rental. June-Aug. 223 Buck Lane, Haverford, PA 19041. 215-649-7037.

For Sale

Used Compuwriter II typesetting machine for sale by *Friends Journal*. Includes 23 film strips (8 type faces), width plugs, spare parts kit, operator's manual, and compukwik 2-bath processor. Asking \$3,000. Contact FJ.

Personal

Single Booklovers gets cultured, single, widowed or divorced persons acquainted. Nationwide. Established 1970. Write Box AE, Swarthmore, PA 19081 or call 215-566-2132.

Family four visiting San Francisco June 20-July 17. Will house sit, pay rent. Tony Umile, 247 Pratt, Longmont CO 80501. 303-772-6961.

Martell's offers you friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving lunch daily. Saturday and Sunday brunch. American-Continental cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 83rd St., New York City. 212-861-6110. "Peace."

Positions Vacant

Teacher. Seeking elementary teacher with classroom experience for Quaker school. Send resume to Personnel Committee, State College Friends School, 611 E. Prospect Ave., State College, PA 16801.

Full-time Director. Southeastern YM Quaker Center, at Cisney House, Orlando, FL to develop and coordinate programs and to manage 12-unit apartment house, starting May/June, 1982. Applicant should be a Friend. Offers 2-bedroom unfurnished apartment, including utilities; salary negotiable. Send applications to Viola E. Purvis, 847 Highland Ave., Orlando, FL 32803. 305-422-8079.

Assistant Director. New England Friends Home, Hingham, MA. Family style home for 13 elderly residents. Live-in position; salary, major medical insurance. Send resume and three references to Search Committee c/o Mary Eavenson, 30 Pheasant Hill Road, Schuette, MA 02066. 617-545-8956 or 749-3556.

Director sought by William Penn House, a Quaker seminar and hospitality center on Capitol Hill in Washington, DC. Opportunity for individual with commitment to Quaker testimonies and concerns to develop and manage a diverse program of adult and youth education activities devoted to interchange between political Washington and the wider community of Friends. Requires administrative and communications skills, experience in domestic and international issues, ability to engage in energetic outreach to Washington political/governmental circles and to Friends organizations, willingness to lead fundraising. Position available July 1. Salary negotiable, housing optional. Send resume, including salary objective and names of references, to Peter Clausen, 3278A Aberfoyle Pl. NW, Washington, DC 20015.

Director of Alumni Affairs position available at Friends Select School. Responsibilities include working with and for alumni; improving communications, monitoring programs and activities, overseeing alumni publications, and improving alumni financial support. College graduate, familiar with Friends' education, with experience in working with volunteers preferred. Good interpersonal and communications skills a must. Please send resume to Barbara Schwartz, Friends Select School, 17th & the Parkway, Philadelphia, PA 19103 by May 28.

The Meeting School community is seeking a Clerk/Director. We are a small, family-oriented Quaker boarding school. Applicants should be Quaker or have strong identification with Quakers and should have a background in education and experience in administration. We would expect spouse also to be a fully involved staff member. Send letters of inquiry to: Search Committee, The Meeting School, Rindge, NH 03461.

Canadian Yearly Meeting (CYM) has started a search for a General Secretary to begin service in 1983. The applicant should be a Friend with good organizing and office skills. Will represent CYM through contact with regional, monthly, and certain Friends' meetings outside Canada. Responsibilities include administering CYM office in Toronto—serving Yearly Meeting and liaison with standing committees. Desirable to have some knowledge of CYM but not essential. Important to want to give service to Quakers through Canadian Yearly Meeting. Salary range starting at \$20,000 commensurate with experience. Approximate starting date June 1, 1983. Necessary to have Canadian citizen or landed immigrant (approved legal residence) status. Inquiries, suggestions, contact: Donald Laitin, R.R. #5, Mono Mills, Orangeville, Ontario L9W 2Z2, Telephone 519-941-1645.

Houseparent/teacher. Small, friendly elementary day and boarding school in rural New Hampshire needs married couple to provide caring home-like environment for ten children, teach part time. Benefits: room, board, liberal vacation, group health, \$5,260 each. Inquiries: Greg Heath, Horizon's Edge School, Canterbury, NH 03224.

Winthrop Center Friends Meeting looking for a pastor for a rural community of 4,000 in close proximity to Augusta, Maine, starting at applicant's convenience. Job description on request. Rachel Bryant, RFD #2, Box 9280, Winthrop, ME 04364.

Olney Friends School announces an opening for assistant head, 1982-83. Can be male or female. Should have successful dean's experience. Call Morris Kirk, executive director, Olney Friends School, Barnesville, OH 43713. Phone: (614) 425-3655.

Development: Research Associate Earlham College, a distinguished liberal arts institution, seeks to appoint a development associate responsible for prospect research, building a records system, and participating in planning strategy for major gifts solicitation. Interpersonal, organizational and communication skills are essential. This is a new position open July 1. Send letter and resume to Richard B. Lancaster, Vice President for Development, Box 3, Earlham College, Richmond, IN 47374. Earlham College is an AA/EOE.

Small rural Quaker boarding high school seeks teachers of math, English, French, Spanish. Includes houseparenting. Married couples preferred, single persons considered. Contact Storrs Olds, The Meeting School, Thomas Road, Rindge, NH 03461. 603-899-3366.

Alumni Relations: Associate Director Earlham College, a distinguished liberal arts institution, seeks an energetic person to work with the Director of Alumni Relations in designing and implementing all programs relating to Earlham's alumni. This includes organizing and supporting alumni clubs, off-campus gatherings of alumni, the annual fund, planning on-campus events such as Homecoming, Alumni Day, and reunions and working with the Alumni Council. This is a new position, open July 1. Send letter and resume to Marilyn H. Rugen, Director of Alumni Relations, Box 3, Earlham College, Richmond, IN 47374. Earlham College is an AA/EOE.

Positions Wanted

Music teacher with public school and college experience available for employment in September 1982. Excellent credentials with BM and MM. Edmund Moore, 4811 Chestnut Avenue, Pennsauken, NJ 08109.

Experienced Romance languages—Ph.D. will teach H.S./College Latin. Successful method—for no stipend—only room and board. Call eves. (215) 732-1797.

Schools

Sandy Spring Friends School, Sandy Spring, Maryland 20860, 301-774-7455. 9th through 12th grade, day and boarding; 8th through 8th grades day only. Small academic classes, arts, twice weekly meeting for worship, sports, service projects, intersession projects. Individual approach, challenging supportive atmosphere. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

The Meeting School, a challenge to creative living and learning. A Quaker high school which encourages individual growth through strong academics and an equally demanding emphasis on community cooperation. Students live in faculty homes. Art and farm programs. Co-ed, boarding, grades 9-12 and post grad, college prep. Founded in 1957. Rindge, NH 03461. 603-899-3366.

Scattergood School, West Branch, IA 52358. Co-educational Quaker 4-year college-preparatory boarding school with simple lifestyle. Faculty and students of many nationalities, races, and faiths share all daily work and farm chores. Small personal caring community promotes individual growth.

Services Offered

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Road, Philadelphia, PA 19115. 464-2207.

Calligraphy. Beautifully lettered invitations, marriage certificates, greeting cards, poetry, favorite quotes, signs, posters. Fees negotiable. Sabrina Sigal Falls, 4101 Pine, Philadelphia, 19104. 215-662-1888.

Summer Activities

Scholarships still available for Friends Music Institute's 4 week summer camp for 12-17 year olds. Write or phone FMI, PO Box 427, Yellow Springs, OH 45387. 513-767-1311.

Seeking summer alternatives? Scattergood Work Camp! Farm, maintenance, garden work in a caring community. Participants must be 15 or older; families are invited. For more information, write Geery Howe, c/o Scattergood School Summer Work Camp, Scattergood School, West Branch, Iowa, 52358. 319-643-5636.

Travel

A grassroots summer: 12 boys and girls ages 11-15, explore French Canada, canoe Maine rivers, gain outdoor skills, self-esteem, life long friendships through participation in adventurous, close-knit group, July 1982. Grassroots Educational Expeditions, Freedom, ME 04941. 207-342-5422.

Wanted

Help in reviving farm (prospective Friends-oriented community) in exchange for acreage. Blue Ridge area, near Washington. Rt. 1, Box 180A, Round Hill, VA 22141.

Exchange home, car, in Denver. Two weeks, Autumn. Similar arrangement in another locale. Details negotiable. VanZants, 401 Humboldt, 80218. 303-744-1129.

Friends to support and participate in El Centro de Paz, a binational network recognizing that Latin America begins in eleven "border states" of the U.S. and Mexico. Our programs advance peace through community: village development, conferences, visitations, bilinguality. Write El Centro de Paz, Friends Meeting, 727 West Harrison, Claremont, CA 91711.

Small ecumenical retreat community invites inquiries about short or long-term participation. ARC Retreat Community, RR 2, Box 354, Stanchfield, MN 55080. 612-689-3540.

Room rental wanted—Bryn Mawr. Convenient to station. Monday-Thursday nights. Single professional woman. Box 74, Salisbury, CT 06068.

Quaker Action Community/Appalachia (QUACA). Seeking Friends to work in rural Appalachia and live on 40-acre land trust. Immediate need is for family physician interested in health education for nearby community clinic. QUACA, Route 2, Box 121B, Hindman, KY 41822. 606-785-3376.

NIGHT FLIGHT

In the harsh daylight
my thoughts circle like bats
above trees—
eerie and endless—
finding no comfort
no place to settle down.
But when night folds around me—
a familiar quilt—
the circling stops, the answers echo
in my ears
from a distant source.
Crickets creak above the wind.
The cat steps softly over my feet
and curls to purr herself to sleep.
The night invites me
and a theatre of dream opens worlds
I have no courage for in daylight.

Hiroshima orphan and escaping Jew,
I become more than I am
and wake up many.
In my dreams the plane crashes
and I do not die.
In the daylight I die many times
in disappointment and fear—
a small thing hurled from hand to hand.
If I could take the night's dark strength
with me when I wake
I'd wind the stars around my throat
wear streaks of moonlight in my hair
and nothing not anyone not even you
could make me wish for more.

Elizabeth Crom

