

May 15, 1984

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



VIOLENT PLAY AND NONVIOLENT PEOPLE ♡ JUNIOR JOURNAL
THE GIANT WHO WAS MORE THAN A MATCH



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May 15, 1984

Vol. 30, No. 9

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Cover art by John D. Batten, from *More English Fairy Tales* (Dover Publications).

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FRIENDS JOURNAL (ISSN 0016-1322) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955). It is associated with the Religious Society of Friends. It is a member of Associated Church Press.

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*FRIENDS JOURNAL is published the first and fifteenth of each month (except January, June, July, August, and September, when it is published monthly) by Friends Publishing Corporation, 1501 Cherry St., Philadelphia, PA 19102. Telephone (215) 241-7277. Second-class postage paid at Philadelphia, PA, and at additional mailing offices.

*Subscription: United States and "possessions": one year \$12, two years \$23, three years \$34. Add \$4 per year for postage outside U.S. Foreign remittances should be in U.S. dollars or adjusted for currency differential. Single copies: \$1; samples sent on request.

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Postmaster: send address changes to FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102.

AMONG FRIENDS

A Way to Self-Examination and Growth

The book of *Faith and Practice* of Philadelphia Yearly Meeting describes the Queries as "a profile of the Quaker way of life and a reminder of the ideals Friends seek to attain." Most monthly meetings read the Queries regularly. In my meeting, as I suspect in many others, the Query for the month is read by the clerk during the period of worship that precedes our business meeting. I have found that having the Queries read during a period of worship helps me to ponder my inner responses at a deeper level.

I am told that in the late 17th century the Queries of London Yearly Meeting often asked for specific figures and statistics about their members: what Friends were imprisoned for their beliefs, who had died in prison, and what sufferings had been endured. Present-day Queries are of a different nature and can provide both individuals and meetings the opportunity for self-examination and growth.

This year, Marian and Nelson Fuson, Friends from Nashville, Tennessee, are serving as the resident couple at the Honolulu Quaker Center in Hawaii. The following thoughts on the Queries were written by Marian and appeared in the March issue of *Ke Makamaka*, the newsletter of Friends in Hawaii:

To me the Queries are questionings about our behavior that we put to ourselves as individuals and as members of our particular religious community. This is the group with which we feel safe in the areas of living that truly matter to us human beings.

We trust our meeting group to help guide us to know the true authority of our lives. We trust these individuals to help us act upon our best insights of how to live justly and lovingly and with humility. We trust the meeting to sense when our judgment is off-center and to alert us to that fact.

Our meeting reads and officially considers Queries once a month. However I, personally, increasingly need reminders more often than once a month if I am going to deal with these questionings down inside me where they affect my living. I've decided, therefore, to write out each month's Query on a card and post it where I'll see it daily. I will be interested to see if I find a need to change the way I live by the time the end of each month comes around. At the least, by then I will know more about myself as a Friend and about my understanding of that area of questioning we human beings pursue.

I appreciate Marian's sharing these thoughts. Perhaps others of us will find a spot on the front of the refrigerator or the bathroom mirror for one of the Queries each month. As the beauty of spring emerges, might I suggest this Query as a particularly appropriate one: "Are you concerned that human intervention in natural processes be responsibly used, with reverence for life and a sense of the splendor of God's continuing creation?" (Query 12, Baltimore Yearly Meeting *Faith and Practice*).

Vinton Deming



What Does the Lord Require of Us?

by John A. Sullivan

Micah's answer was deceptively simple: to do justly, to love mercy, and to walk humbly with our God. Yet that deceptively simple answer contains more than a lifetime's work, whether we think of our answer as individual or as community or as both.

Here I have another suggestion. Let us each take into worship on successive First-days, as many of them as it takes, such questions as these:

John A. Sullivan, a writer and journalist, is retired from the American Friends Service Committee. He and his wife, Nina, live on Vashon Island in Puget Sound and are members of University Meeting in Seattle, Wash. This article is excerpted from a speech he gave at Philadelphia Yearly Meeting, March 1982.

What is required of me and of my fellow Quakers in a time when black people and other minority groups are measurably deprived of or excluded from some or even most of the opportunities in U.S. society? What is required when the gap between rich and poor creates such shocking differences in our society? What is required when political programs make those differences even greater? What is required when native Americans, with whom Quakers have such a strong historic tie, are undergoing cultural disintegration, poverty, disease, and mistreatment?

What is required of us to do justly?

Or, what is required of me and of my fellow Quakers in a time when our city streets are scenes of violence and threat? What is required when homeless and poverty-stricken people, half insane and wandering, collect the wherewithal of

life from the trash and the leftovers of a society that shuns them? What is required when autocratic governments suppress the liberties and the freedoms of subject peoples? Or when authoritarian governments, supported and favored by our government, carry out or allow others to carry out programs of terror and slaughter against their own citizens? What is required when black Haitians and Spanish-speaking Salvadorians come desperately into our land, only to be herded into camps or heartlessly deported to the lands from which they fled in fright or despair?

What is required of us to love mercy?

Or, what is required of me and my fellow Quakers in a time when the right-wing electronic church mocks Christian values in the name of Christianity? What is required when we see our society wrestling over prayer in school or theories of creation? We Quakers have celebrated the 300th anniversary of Quakerism in the United States. Have we done so with pride for the deeds of people who went before us? Have we congratulated ourselves on still being here and still struggling to do good?

What is required of us to walk humbly with our God?

When we think about our Quaker history, do we recognize that Quakers made history because they were radical, because they frontally challenged the state and church authorities of their time, and because they dared to put themselves in jeopardy and indeed in prison where they then could speak with direct personal experience about what they found there? Quakerism was a radical Christian sect. We ask ourselves now: how radical are we today? and how Christian, not in the nominal but in the central sense?

These are questions that are not easy to face. Yet we know that the Religious Society of Friends, no matter how congenial we may find it, is not a congenial club and that to be a Friend is to accept a powerful challenge. The ways in which we meet that challenge may add richly to the contributions of Quakerism, or we may pass our time with little to mark our passing. Let us not be depressed by the size of the challenge. Let us instead be brought to a glowing illumination because we have the opportunity to increase the measure and the significance of love in our time. □



Violent Play and Nonviolent People

by Ron McDonald

When our son, Jonah, was two, he picked up a stick and said, "This is a gun." My wife, Susan, and I looked at one another with a common question: Where did he get *that* idea? One of us asked him, "What does a gun do?" He replied, "Well, you shoot it in the air and everybody runs." We laughed, realizing that his only exposure to guns so far had been at running races and track meets.

When he was four he began to play guns in a new way. He would point his finger at us and shoot. Now he knew what guns are really for, and quite often he would "shoot" us in anger. Yet in the two years since his first play with a gun we had censored his exposure to violence, inhumanity, and weapons. Of course it did not surprise us that he had learned what guns are often used for, but it was a surprise that he would pretend to use them violently towards us.

We had seen many children play out violence. Most of it seemed to have a deep sense of fear in it. It was superhero fights, *Star Wars* battles, cartoon madness. Is this scary stuff I've been seeing real? always seemed to be an implicit question in the play. The movies and television programs these children had seen were too realistic. They were not like a fairy tale taking place in a faraway land long, long ago. They seemed in the present to the children. Often I have been surprised at the reaction of a child to a statement like, "Do you know that Darth Vader isn't real? He's a make-believe character." "Oh," says many a child with a sigh of relief.

These are the children Stephen Joseph calls "children in fear" in his book of that title. Their play is a constant question fed by premature exposure to overly realistic television, movies, and other sources. Their parents may have protected them from real violence and danger, but the media have scared them as much as real violence would have. No

wonder they play as if violence threatens them everywhere and they have a genuinely frightened look on their faces. In the long run the way these children choose to cope with such fears is repression—repression which sets the stage for later violent tendencies.

In censoring Jonah's media exposure we were attempting to give him time to



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separate fact from fantasy. He would have plenty of time to be exposed to the media's view of the world, but he did not need that exposure when he was too young to understand it. We did not want him playing "Darth Vader" with fear in his eyes. We did not want to set him up for repressing his fears. Of course he could still have his nighttime fears and a child's normal wariness. But, we wondered, where did this shooting come from?

Changes had been taking place in Susan's and my thoughts too. I had begun training in psychotherapy and had had two experiences that made me think long and hard about training in nonviolence for children. One was in reading Bruno Bettelheim's book, *The Uses of Enchantment*. Bettelheim is very critical of the watering down of the original *Grimm's Fairy Tales*. He is particularly critical of how much violence has been deleted from modern versions of the tales. He argues that the utter justice in the giant's getting his head chopped off is important in helping a child control his or her own aggressive impulses. In identifying with the hero in a tale (which is clearly and unambiguously fantasy because of the "long, long ago in a far off land" motif) the child can assimilate the wish to be violent with a stronger identification with honor, goodness, and justice. In overcoming the giant's evil intentions by overpowering the giant, the child is learning to let his or her desire to live in community (where goodness and virtue are demanded) rule over those anti-social impulses we all have.

Bettelheim argues convincingly that the only psychologically sound route to peaceful demeanor is by *not* repressing violent wishes and desires. Repressing violent wishes and desires is not safe. In times of stress repressed feelings are often unleashed. I would say it this way: I am not a pacifist because I cannot be violent; I am a pacifist because I choose not to act upon my violent tendencies out of a sense of empathy for others.

The second experience which affected my thinking was simply hearing of an account of one therapist's work with a child. The therapist was in training and had done no work with children when his supervisor referred a child to him. He met a small boy and took him into a room arranged for play therapy. The

boy went to a play gun, picked it up, and pretended to shoot the therapist, who playfully feigned being shot to death. The therapist soon arose, and again the boy shot him, and again he fell "dead." This single scene continued over and over and over in each session. The therapist kept asking his supervisor whether this was doing any good, to which the reply would be, "We don't know yet, but keep doing it." Then one day about



John D. Batten/More English Fairy Tales

a month into therapy the mother came to see the supervisor and asked in amazement, "What's that therapist doing with my son? He's like a different child. He's so peaceful at home, doing so well in school, and getting along with his friends. This is great!"

Still, we were inclined to agree in part with the philosophy of David Zarembka (and his wife), who argues in "Gun Games" (*FJ* 3/15/83) that "the U.S. has an underlying cultural ethic that assumes killing another human being is acceptable" and that we would do well to adopt the Kamba cultural ethic of Kenya. They "do not think of killing others in argument, since that behavior has been forbidden since childhood."

When Jonah asked to be a knight in shining armor last Halloween, Susan made him a simple outfit. Then he asked us to buy him a play sword. To do so would not be an easy decision. We had agreed all along that he could make play weapons out of bristle blocks and such on his own but not to buy him realistic looking weapons.

But Jonah was in the throes of a personal struggle with evil. He was very scared of his fantasies. He hated stories

with evil creatures, yet he seemed compelled to look at the pictures of them even while protesting vehemently if anyone began to read the words describing the scene with the creatures in it. He would study all the pictures in the book *Snow White and the Seven Dwarfs* in silence; then when he reached the last two pages in which the wicked queen, seeing Snow White and the Prince, falls dead in rage, he would say, "Would you read this to me? I like this part." His continuing request for a sword somehow seemed very important and healthy.

So Susan decided to buy him a play sword. But before she went out the door she called me at work and said, "I'm not sure if it's right." I said, "Go ahead and buy it. Maybe he understands his need more than we do." She replied, "I think he might, too." So she bought him one.

As soon as he came home he put on his armor and began cutting heads off dragons and giants. This was the first time in his life he was not afraid of evil creatures! It seemed to us that this was very healthy. He was working out his fears. So we joined in. He would say, "Let's pretend you're afraid of a giant, and I'll be a Knight in Shining Armor in my castle." He would go into his room, and, true to medieval times, I would "call" him on the telephone and say, "Are you the Knight in Shining Armor?"

"Yes," he would reply on his toy phone.

"Listen," I would say frantically, "there's an evil giant in our backyard, and I don't know what to do!"

"Don't worry!" he would shout. "I have my sword!"

He would run out the door in his costume, slash the sword about, come back in, and say, "I slayed that giant. See his skin on my sword?" and he'd hold the sword for me to see. I would ask, "Weren't you scared?" He would reply, "No, I had my sword." Then we would do it again with another threatening creature—and again and again. What a change in him we were seeing!

On Halloween he told me, "Daddy, I'm nervous about tonight," but when I took him out trick or treating, whenever we saw a ghost or ghoul he would hold his sword out and say to me and his friend with us, "Don't worry, I have my sword." He loved the evening!

But were we training him in violence? Were we encouraging violence?

Violence is not powerful, problem-solving behavior. Rather it is *passive* behavior and rooted in a sense of impotence. Violence happens when one feels powerless, unable to find a solution, anxious and scared. Violence is a last resort, a fighting back. We fight when we do not see other alternatives. One may argue that some people honestly believe violence to be the most effective use of power, but this is a spurious argument when one notices the diligent training and tactics that violence-prone people put into their efforts. Brains *always* win over brawn unless the brain begins work too late or the brawn is using some brains too. Just ask Goliath.

In the new technique designed to help people "image a world without weapons," participants are taught to use their imagination powerfully in order to move the world closer to peace. Imaging is really what children do in imaginary play. They are preparing, rehearsing, for "real" problems. Children live in a world which appears to them overwhelmingly powerful, sometimes overwhelmingly restrictive and evil. A child feels impotent. Imaginary play in which evil forces are overcome by violence is the play of powerless people imagining themselves to be powerful. They are imaging power. In doing so they are actually gaining power. Each time they slay a giant they are a little more powerful. And there are fewer giants to slay. Slaying giants is a satiable endeavor. In the child's imaginary play it in itself does not provoke more violence. In fact, it creates the power necessary for peace.

Powerful people are necessary for peace. That is, people who feel powerful in and of themselves do not feel the need to resort to violence. But the child who imagines violence and plays as if violent with guns and swords and uniforms is not learning war. He or she is imaging personal power; he or she is feeling powerful. As play *emanating from the child's desire for personal power*, such play is the foundation for peace.

I have grown to disagree with David Zarembka on the means to nonviolent ends. Rather than discourage children's violent play I permit it. I still discourage and prohibit violent behavior, but not violent *play*.


What then do we do about children and play weapons? I used to think I would keep them away from my child. I changed because I now believe it is more appropriate that I be careful how my children are exposed to weapons. Does this exposure come from sources advocating reckless uses of weapons, from adults who do not feel powerful enough unless they have and use weapons, or does it come from the child's desires in response to feelings of weakness and impotency? I censor my child's viewing of television violence because it presents violence as an active, rational, adult, right alternative. Television invariably presents a hero overcoming evil violently for some helpless, impotent, good people. I abhor children's, or adults', identifying with the impotence of those good people. *They* might be impotent and helpless, but *we* are not! We are powerful enough to find nonviolent solutions. I will not censor all television violence from my child as he grows older, but I will actively teach that "the A-Team" is childish, powerless behavior, not adult, powerful behavior.

If the world were without weapons, would children need to play with guns and swords? I do not know, but I do believe that even in such a utopian world children would still need to play with violence like play fighting or wrestling, for the issue of power or impotence would still be present as would a strong, inherent impulse to destroy. Childhood is a time of powerlessness. Nonviolence is a result of a more courageous use of power. Allowing our children to play with weapons might not be necessary in that process—maybe wrestling and play fighting is enough—but what is necessary is that we try not to thwart imaginary aggressive and violent play, for such play images the power necessary for nonviolence and (if it is not repressed) releases a manageable impulse.

What is necessary is that we adults be models of power and peacefulness. When children are strong enough and intellectually developed enough to talk about the consequences of using real weapons, there will be plenty of time to teach alternatives to violence. If the play serves its purpose before our sensitive ears and truthful modeling of peacefulness, the older child will feel strong enough to choose peace. □

THE GIANT

A Fable by Aaron Piper

 Once in the land of Kanifloria there lived a man so wise that no one could say just how wise he was. He was also very old—so old that no one could remember his name; and in fact, he had forgotten it himself. So he was simply called the Wise One. The Wise One led a modest life, dwelling in a tiny cottage in a dense forest. Here he nourished himself on wild fruit and nuts, and spent long hours meditating deeply, or conversing with the trees and forest animals.

Though the Wise One's hermitage was secluded, it lay not too far from the Capital City of Kanifloria. And through another part of the forest ran the only road between the Capital City and the City of Trade. Of course, this was an important road, carrying many travelers and the carts of peddlers and wealthy merchants.

One morning, when the first cart driver from the Capital City had come halfway on his journey, he came upon a giant standing in the middle of the road. The giant barred the way and said, "You shall not pass without fighting me. Choose any weapon you like, and I will more than match you."

Well, this cart driver was no warrior. He hastily turned his cart around and fled back to the Capital City, warning all the other cart drivers and travelers he met coming along the road. And the same thing happened to the first cart driver from the City of Trade.

It was not long before the President of Kanifloria heard of this. He sent for his Council of Three and asked, "What is your advice in this matter?"

The First Councilor said, "We have a duty to protect the people and maintain their right to travel where they wish. Therefore, one of our warriors must battle the giant. Send the Master of Clubs." So the President called for the Master of Clubs to battle the giant.

Aaron Piper is a free-lance fabulist. When not on tour, he attends meeting in Capital City, Kanifloria.

WHO WAS MORE THAN A MATCH

The Master of Clubs set out walking the next morning, and in a few hours reached the place where the giant stood. The giant bellowed, "You shall not pass without fighting me. Choose any weapon you like, and I will more than match you."

The warrior called out, "I choose clubs," and lifted up the great oaken club he carried. But no sooner had he done so, than out of nowhere appeared a club in the giant's hands, longer and heavier than the warrior's own. Before the Master of Clubs could even shout again, there was no more left of him than a puddle on the road.

When the President heard of this, he was greatly disturbed, and again asked his Council, "What shall we do?"

This time the Second Councilor said, "This is a great insult to the people of Kanifloria and must not go unanswered. Send the Master of Swords." So the President called for the Master of Swords.

The Master of Swords set out the next morning and came to the place where the giant stood. The giant roared, "You shall not pass without fighting me. Choose any weapon you like, and I will more than match you."

The warrior shouted, "I choose

swords," and raised his blade of finest polished steel. But no sooner had he done so, than a sword longer and shinier and sharper appeared in the giant's hands. Within seconds, the Master of Swords lay in ribbons on the road.

Once more, the President was dismayed. Once more he asked his Council of Three, "What must we do to defeat this giant?"

The Third Councilor cleared his throat, and slowly began to speak. "Kanifloria now faces the gravest of challenges to its continuance and viability. We have no choice but to send our most powerful warrior. Send the Master of Fire." The President agreed.

So the next morning the Master of Fire set off along the road. When he came to the place where the giant stood, the giant howled, "You shall not pass without fighting me. Choose any weapon you like, and I will more than match you."

The most powerful warrior of Kanifloria cried out, "I choose fire." He began tossing lit torches at the giant, one after the other, almost faster than the eye could see. But as fast as the warrior could throw them, the giant caught them and threw them back even faster, burning brighter and hotter than before. Within moments, there was nothing but a pile of ashes where the Master of Fire had stood.

The President was now at his wits' end. He said to his Council, "I have listened to your advice and sent out all our finest warriors. Each one has been destroyed, and still the giant bars the way. Can you offer no better counsel?"

The President's wife, who was sitting with them, then spoke gently to her husband. "Why not send for the Wise One? Perhaps he can help."

The President said, "What could the Wise One do that our finest warriors could not?"

But since none of them had a better idea, he sent his Councilors to the cottage of the Wise One to speak with him. The Wise One listened quietly to their story. Then he said, "Return to the capital. I will see what can be done."

The next morning the Wise One set

*The giant barred the way and said,
"You shall not pass without
fighting me. Choose any
weapon you like, and I
will more than match you."*



off through the forest toward the road between the Capital City and the City of Trade. On the way he stopped at the home of a farmer and borrowed a cart, and a cow to pull it. Riding in this fashion, he reached the road and finally came to the place where the giant stood.

Again the giant roared, "You shall not pass without fighting me. Choose any weapon you like, and I will more than match you."

"Well!" said the Wise One. "I shall have to think on this!" So saying, he settled himself down to ponder. The giant too sat down to think. He thought even harder than the Wise One. But because the giant had nothing to think about, it did not do him much good. Besides, it was a very hot day, and the strain of thinking very hard about nothing only added to his discomfort.

After awhile, it came time for the cow to be milked. The Wise One took a pail from the cart, and crouched down beside the cow. When the pail was full, he dipped a cup into the milk, and took a long, deep drink. The giant looked on longingly.

"Could it be that you are thirsty?" said the Wise One.

The giant said, "I admit I am."

The Wise One filled the cup again with milk, and held it out to the giant. "Please accept this small gift from your humble friend," he said.

"Aha!" cried the giant, leaping up. "Now I see your trick! You seek to conquer me with kindness! But now I will more than match you!"

The giant rushed off and returned within seconds, his arms laden with food: fresh brown bread, figs, buttermilk, dates, olives, cheeses, cherries, everything that someone like the Wise One could have desired. All this he spread out before the Wise One.

"You see you cannot defeat me so easily!" the giant said.

"Yes, so I see!" said the Wise One, settling himself down to the sumptuous meal.

When the Wise One had eaten enough to satisfy his hunger, and a little more, he said to the giant, "I should like you to know something of me. Though I make no such claim for myself, others call me the Wise One. I live in this same forest, not far from the Capital City."

The giant bellowed, "Another of your tricks! Very well, you shall know even



With that, the giant picked up the Wise One, the cart, and the cow, and, holding them all in his arms, ran like the wind all the way to the City of Trade.

more of me than I know of you! I have no name, for I was born of the union of the wind and a curved mirror. And I have no power or skill but what my opponent chooses for me!"

"I thought as much," said the Wise One. "But now the sun is nearly down, and I must reach the City of Trade before dark. Before I leave you, may I offer you a ride to a place of rest?"

The giant shrieked. "Yet again you try to trick me! Will you never have done with it? But this time I will defeat you once and for all!"

With that, the giant picked up the Wise One, the cart, and the cow, and, holding them all in his arms, ran like the wind all the way to the City of Trade.

When they had reached the city gate, the giant set them down. "I hope you have now learned your lesson," he said.

"Oh, I have," said the Wise One. "And I thank you for it."

"No," screamed the giant, "thank you—VERY MUCH!" And the giant turned and ran back down the road, vanishing from sight within seconds.

Then the Wise One entered the city, where he explained to the people the nature of the giant, and how they should approach him. And from that day for as long as the giant lived—at least a hundred years—travelers between the two cities had only to bring themselves half the way, for the giant would carry them the rest. □

A Modern Quaker Peace Testimony?

by Agnes Sailer

The U.S. Catholic bishops have made history with their far reaching statement on nuclear war and disarmament. What about the Quakers? We have our celebrated Peace Testimony. How does it speak to us today? What impact is the Society of Friends making on the present situation?

Our Peace Testimony, drafted more than 300 years ago, states:

We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretense whatsoever; this is our testimony to the whole world. . . . The Spirit of Christ, by which we are guided, is not changeable, so as once to command us from a thing as evil, and again to move unto it; and we certainly know, and so testify to the world, that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, nor for the kingdoms of this world.

Do we believe this today? How does it apply?

Edward Arnett writes, "The concept of lasting security through military power has become obsolete" (*FJ* 2/1). How many people believe this? Do Friends? Does a nation have the right to defend itself with arms? Are some wars justified? How about revolutions?

The current provisional *Faith and Practice* of Baltimore Yearly Meeting reads, "The complexities of international relations, of terrorism, and of other aspects of violence and the denial of human rights in modern society make the practical application of the historic absolute pacifist position difficult, and many different individual responses need the sympathetic understanding and loving support of our meetings." This is a much less definite statement than that presented to Charles II in 1660, one which reflects our current perplexities. It seems to indicate that some Quakers believe there may be cases in which our testimony of nonviolence

may be invalid.

Jesus told us to love our enemies: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.'"

. . . But I say to you, love your enemies and pray for those who persecute you" (Matt. 5:38-44). There is no place for retaliation or enmity in his thinking. He did not condone violence in defense of his own person, but scolded his disciple for cutting off the ear of the official who came to arrest him. Would Jesus chide us for using violence against other persons, even in defense of ourselves, our church, or our nation?

George Fox was definitely a witness against violence. He "lived in the virtue of that life and power that took away the occasion of all wars." He refused to wear a sword and withstood many indignities without retaliating. Yet when William Penn said he didn't know how to give up wearing a sword, Fox told Penn to wear it as long as he was able. This seems to be an acceptance of various stages of thinking. So it is with us. We are not all at the same place. However, if we realize that pacifism is the embodiment of love in action and if we allow the Spirit to move through us,

**It is time to
face squarely
our historic
Peace Testimony.
Is it relevant for
today?**



Dan Hamilton/Leisen/theOtherSide

Agnes Sailer is a member of Sandy Spring (Md.) Meeting and of the Peace Committee of Baltimore Yearly Meeting.

perhaps we can come to some sort of unity on a modern peace testimony. We have moved from the era of personal weapons that concerned Fox and Penn. Nuclear weapons have magnified the problem to the point where survival of life on earth is at stake.

There are those who feel that working for such temporal concerns as world peace and disarmament is not of primary importance because it appears to be an activity concerned with physical survival rather than spiritual life with God. This position emanates from the thinking that the body is not of primary importance; that it is simply the temple of the spirit, so that what happens to the body is not our first concern. Therefore, they feel that our first concern should be with other people's spirits, and only secondarily with whether or not their bodies suffer or are killed as a result of violence, such as war.

However, Jesus' own life was a witness to his concern for people's physical health and welfare, as well as their spiritual condition. He readily assumed the role of healer of emotional and physical suffering and needs, and instructed his followers to do likewise. "Whatever you have done for the least of these my brothers, you have done for me" (Matt. 25:40).

Some of us maintain that it is not always clear what should be done in international relations, but in our personal interaction we say that we surely advocate nonviolence. But do we really? For instance, what would you do if held up on the street? If someone threatened a child with a knife? If a robber entered your home and threatened you with a gun? If you saw a police officer abusing a black teen-ager? If you were in a gathering where Russians were being condemned as warmongers? Situations like these call for an ingrained philosophy. Do we all have it worked out?

The Peace Committee of Baltimore Yearly Meeting is eager to promote widespread discussion of peace issues among Friends. We feel it is time to face squarely our historic Peace Testimony. Is it relevant for today? What do we actually believe? □

The Nonsense of the Meeting

by Howard R. Macy



Eileen B. Waring

Methodists and Baptists find Quaker business procedure quaint and intriguing, if impractical. Their skepticism enhances my (self-righteous?) delight in describing to them the "sense of the meeting" and seeking the will of Christ together as a way of doing church business. How much better to follow God's leading together than to depend on the raw power of majority rule! It is so creative, practical, and unifying. To soften the appearance of blind idealism I do add

Howard R. Macy is chairman of the Division of Religion and Philosophy at Friends University in Wichita, Kans. He is a member of Northridge Friends Church. Until recently, Howard wrote a column, "Let's Be Friends," which had been published in both Quaker Life and Evangelical Friend since 1980. This article, taken from two of his columns, originally appeared in Quaker Life (June 1980) and Evangelical Friend (March 1981).

that this Friends practice is not perfect. Like any other method this can be abused.

The conscience nags just a bit if I fail to confess that too often the sense of the meeting is overcome by the nonsense of the meeting.

The nonsense of the meeting wears many disguises, but behind any mask it will frustrate God's purposes. If Friends are to progress faithfully, they must expose nonsense for what it is and reject it.

One type of nonsense is religious dirty politics. At a recent Quaker gathering, for example, a novice accidentally overheard (at length) several "weighty Friends" planning a series of speeches which they intended to give in a pending business meeting. They went over in detail the content, sequence, and timing of these speeches so that during the meeting each Friend would appear to be speaking spontaneously under the Spirit's leading. In meeting they played out their charade.

Equally frustrating and damaging are persons who appear to agree with the decision of the monthly meeting but set out to undermine it almost immediately at the meeting's adjournment. Some of these folk should rejoice that the phone company charges a flat fee and not by the number of calls.

Experienced clerks could tell many stories of how Friends through dirty politics have tried to force their will on others instead of seeking with others the will of God.

The nonsense of the meeting is not always politics. Sometimes it is apathy. To neglect coming to know and to do God's will hinders us just as decisively, though more subtly, as actively ignoring it.

Friends everywhere commonly complain that too few persons attend meetings for business. They are right, of course. In many meetings a relatively small percentage of members makes most of the decisions. The majority's neglect of meeting for business robs the whole meeting of insight and energy it

could have were they to participate.

Another evidence of the nonsense of apathy is when Friends don't care enough to wrestle with hard issues decisively and patiently. Some Friends, for example, choose to vote when the meeting is clearly not in agreement rather than to work hard to arrive at a unified sense of the meeting. If they truly want to discern together God's leading, Friends know that times of sharp disagreement are the worst times to vote. True guidance requires working, waiting, and listening, not expediency or apathy.

Another common bit of nonsense is the practice of spending seemingly endless time on inconsequential matters, sometimes while ignoring important issues. For example, almost an entire business meeting was devoted to deciding where a mirror should be placed in the meetinghouse cloakroom. I've also heard about disputes over the color of the carpet or of the paint to be used in the meetinghouse.

Debates over a mirror and similar follies illustrate not only a warped perspective but also a lack of trust. The whole monthly meeting does not need to make every decision. On many matters the meeting should decide instead to trust appropriate individuals or groups to carry on its work.

Then there is the perennial criticism that Friends conduct their business too slowly. This is often true, though it would not be if Friends disciplined themselves more carefully in their business. Frankly, we may be too slow at times because we rush. Some hurry so much to speak that they fail to listen carefully to others. This leads to unnecessary repetition and quarrelsomeness. And it takes too much time. It is often more efficient to stop to listen than to rush to speak. We can be deliberate without being slow. Unfortunately, we often let nonsense bog us down.

* Those who talk endlessly to get their

Please don't show this to any outsiders. They might not understand that when we are faithful to God and to each other, the Quaker way of doing business is practical and powerful.

own way also obstruct the meeting. Such nonsensical behavior takes improper advantage of the meeting's proper concern not to run roughshod over minorities. It also betrays the common misunderstanding that unity in the meeting means unanimity. It does not. Sometimes the meeting must recognize that selfish, obstructionist behavior for what it is and move ahead.

In spite of persistent abuses, Friends often conduct their business in a wonderfully heartening manner. Once during a visit to Western Yearly Meeting I observed Friends (with their remarkable clerk, Dan Carter) work through some very difficult issues with patience and loving sensitivity. It made me glad again that Friends have chosen to conduct their business as they have.

Please don't show this article to any Methodists or Baptists. They might fail to understand that when we are faithful to God and to one another, the Quaker way of doing business is practical and powerful. Perhaps if we put aside the nonsense, the ideals would become reality. Then other Christians could see for themselves. And my conscience wouldn't nag.

Let's shun nonsense. Let's be Friends. □



Eileen B. Worling

Does the U.S. Want Disarmament? No!



Courtesy of Homer A. Jack

by Homer A. Jack

Since I am leaving the United Nations community after observing disarmament affairs for 24 years, perhaps I may be forgiven for commenting—with some dismay and even bitterness—on the voting pattern of the U.S. government on disarmament resolutions at the current 38th General Assembly.

The United States' attitude and actions in the First (or Disarmament) Committee have been shockingly negative. However, this assembly has not been the first time that the United States has displayed an obstructive attitude on disarmament resolutions.

The U.S. representatives, especially Ambassador Louis Fields, who press the no votes are nice, decent, personable men. (Only one woman was visible on the ample U.S. team.) Yet the widespread allegations that "the United States really does not want disarmament" appear true after watching the succession of red lights flashing on the electronic voting board from the U.S. chair (or button).

This past fall the First Committee sent to the plenary a record total of 62 disarmament resolutions. The number of disarmament resolutions adopted "without a vote" or unanimously this year was 17, or more than 25 percent.

Before his recent retirement to become pastor of the North Shore Unitarian Universalist Fellowship in Winnetka, Ill., Homer A. Jack was chairman of the NGO Committee of Disarmament at the United Nations and secretary-general of the World Conference on Religion and Peace. He is recipient of the 1984 Niwano Peace Prize. His article is reprinted from Disarmament Times, January 1984.

(In 1982, 18 resolutions or almost one-third were adopted by consensus.) 1982, 18 resolutions or almost one-third were adopted by consensus.)

On the 45 remaining resolutions, recorded votes were taken. The range of these resolutions was very wide. Some were "housekeeping"—keeping a disarmament organ alive, such as the Disarmament Commission. Many were substantive, including a few parallel resolutions on the same topic (the nuclear freeze or the test ban). A few were new and important, such as the one calling for the merging of the INF and START talks and expanding their scope.

How did the major as well as the smaller nations vote? A "pro-disarmament" nation such as Mexico voted for 42 resolutions out of 45. Sweden, which is not afraid to abstain on disarmament matters, voted for a total of 33 resolutions. The Soviet Union voted for 35.

How did the United States vote? In favor of only 9 out of 45, with 9 abstentions. It voted against 27 resolutions, including 7 on which it cast the only negative vote. (In 1982, the United States voted against 19 out of 40 resolutions. It cast the only negative vote on 5 resolutions.)

The United States in 1983 voted no on the resolution requesting the Committee on Disarmament (CD) at Geneva to "intensify its consideration" of preventing an arms race in outer space. It was the only member state to cast a negative vote.

The United States voted no on the resolution reaffirming the "special res-

possibilities of the nuclear-weapon states for nuclear disarmament, for undertaking measures to prevent nuclear war." Again, it was the only state to cast a negative vote.

The United States voted no on a resolution authorizing a modest U.N. study on stimulating the adoption of unilateral nuclear disarmament measures. Again, it was the only negative vote.

The United States voted no on a resolution urging the CD at Geneva to "intensify negotiations" on a comprehensive agreement on prohibiting the development of new types of weapons of mass destruction. Again, only the United States voted against.

The United States voted no on a resolution urging the CD to speed up the conclusion of a convention prohibiting the development and production of chemical weapons and the possible creation of chemical weapon-free zones. Again, only the United States voted negatively.

The United States voted no on a Swedish initiative for a two-year U.N. study on naval forces and naval arms systems. Again, the United States was alone in voting no.

The United States pressed the sole negative button on a resolution welcoming the Palme Commission report on disarmament and security issues, which requested the U.N. to carry out a comprehensive study of concepts of security.

Also, the United States and the United Kingdom cast the only negative votes on three resolutions, one of them

suggested by the nonaligned and independent members of the CD to improve that body's method of work.

This list does not include another 18 resolutions which the United States voted against, but with more company—often its NATO and "Western" allies, such as Japan and Israel. It also does not indicate that the United States announced it was not participating in the consensus vote on keeping alive the effort to make the Indian Ocean a zone of peace.

The United States voted against all three nuclear freeze resolutions. It did not vote in favor of any of the three resolutions to stop nuclear tests.

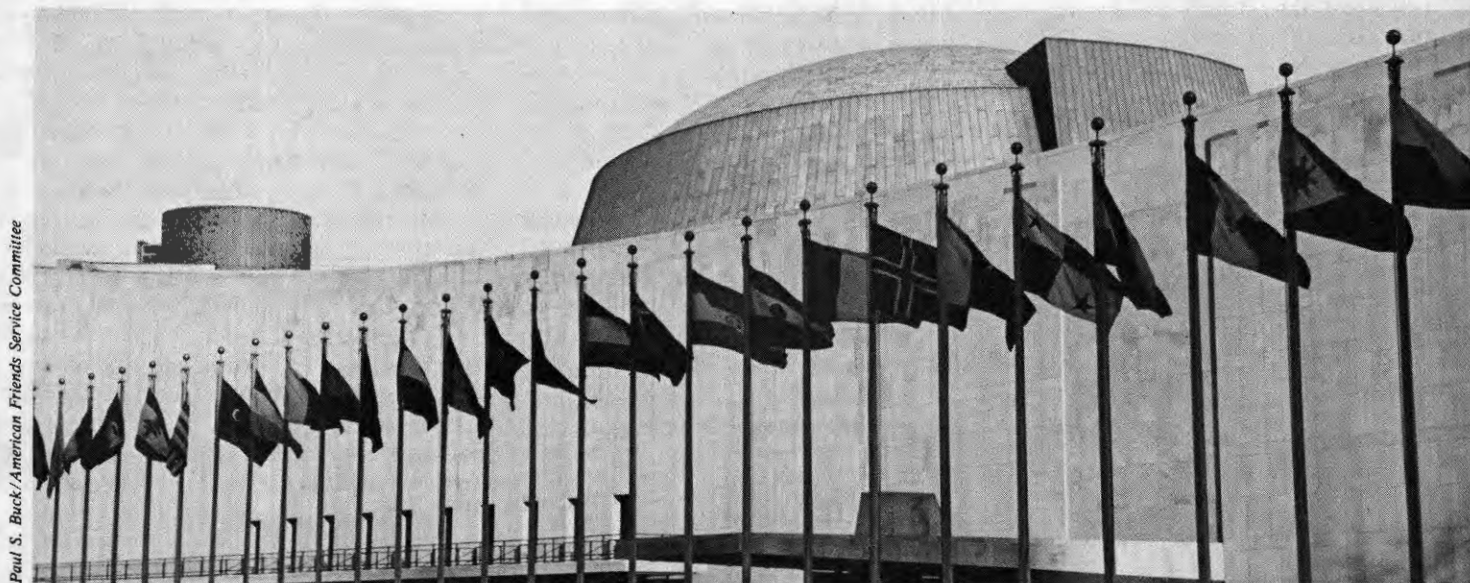
Of the 45 resolutions where there was division, the United States and the USSR voted identically only six times. (This may be progress, for in 1982 they voted the same only four times!)

This U.S. voting pattern displays a worrisome divergence between what the vast majority of the 158 nations of the world regard as necessary for genuine progress in disarmament negotiations and the consistently negative approach of the United States. This divergence constitutes a measure of the isolation of the United States and how the world regards the U.S. government's repeated self-serving claims that only Washington, and not Moscow, is really making serious and reasonable disarmament proposals. As a matter of fact, the United States once again has cosponsored a minimum of draft resolutions in the First Committee.

The United States generally excuses its negative votes in the U.N. by suggesting that it is "honest" and candid—implying that other nations (and the Soviet Union in particular) are dishonest. On a few resolutions, a pro-disarmament nation might have real reservations and abstain, or on occasion, vote negatively. But no other member state casts such a flurry of negative votes as the United States. The United States apparently holds in contempt the views of the world community.

If individuals exhibited the same behavior pattern the United States has demonstrated in the First Committee, psychiatrists would go beyond adjectives of "erratic" and "disturbed" and use terms such as "paranoid." In this context, Reagan, Adelman, and other decision-makers in Washington appear dangerous, even destructive to themselves and the whole world. Their pushing the red button in the U.N. against disarmament so easily gives rise to fears that the same administration might just as readily push the green button in the Pentagon for nuclear war.

Does the United States "want" disarmament or "believe in" disarmament? From the U.S. votes during the 38th session, the answer appears a resounding no. Thus there is little wonder that people are taking to the streets in Western Europe against U.S. disarmament positions. I expect that U.S. citizens will increasingly take to the streets and to the polls in 1984 to vote yes for disarmament. □



Paul S. Buck/American Friends Service Committee

We Need to Support UNESCO

by Jane S. Droutman

On December 28, 1983, U.S. Secretary of State George P. Schultz informed the director general of UNESCO (the United Nations Educational, Scientific, and Cultural Organization) that the United States intends to withdraw from that organization, effective December 31, 1984. On January 25 of this year, a discussion in the House of Lords showed that there was considerable sentiment in Britain for following the U.S. example.

Both nations would be fully within their rights, of course, were they to follow this action. Indeed, there is a precedent. Some 30 years ago, the Republic of South Africa withdrew from UNESCO, and it has remained outside the organization ever since.

It is questionable whether South Africa's withdrawal had any beneficial effects either on UNESCO or on South Africa itself. It is certain, however, that a U.S. and British pullout would have catastrophic consequences not only for UNESCO but for the entire U.N. system. The principle of universality once abandoned cannot easily be recovered, and those of us who are no longer young will remember that the ultimate reason for the collapse of the League of Nations was the failure of the major powers to take it seriously. The United States never joined it, Britain and France weaseled out of complying with its decisions, and Nazi Germany, Fascist Italy, and Soviet Russia withdrew from it. (In this connection, did anyone notice that President Reagan, in his "State of the Union" address to Congress, did not make a single reference to the United Nations, even in passing?)

But let us look at the reasons given for the United States' intention to withdraw from UNESCO. Secretary Schultz's letter to Director General Amadou Mahtar M'Bow merely noted somewhat nebulously that "trends in the policy, ideol-

ogical emphasis, budget and management of UNESCO were detracting from the organization's effectiveness." The letter added: "We feel that these trends have served the political purpose of member states rather than the international vocation of UNESCO."

The United States has, of course, not only the right but the duty to defend its point of view in UNESCO and other international organizations, and it is absolutely true that in recent years it has suffered increasingly bitter and insulting attacks on the part of many other countries at UNESCO meetings. It should be noted, however, that Director General M'Bow, himself a skilled negotiator, has established mechanisms whereby controversial resolutions, whether they come from East or West, North or South, are submitted to "drafting and negotiations" groups where consensus decisions can be worked out in private, avoiding much of the noisy confrontation.

This has worked so well, in fact, that Edmund P. Hennelly, chief of the U.S. delegation to the last General Conference, held in November 1983, called it "the least politicized and most constructive conference from the U.S. point of view in recent memory." His statement was made barely ten days before the announcement of the United States' intention to withdraw. Similarly Jean Girard, U.S. ambassador to UNESCO, stated: "We take pride in the work and many accomplishments on issues about which agreement has not always been easy. Most importantly, I believe—I hope—that we have laid the groundwork here for greater efficiency and effectiveness in UNESCO's programs."

As far as budget and management are concerned, there is most certainly waste and inefficiency in UNESCO, as there is in any large bureaucracy, and every effort must be made to correct this. Incidentally, one of the U.S. criticisms of the budget, the fact that so little money is devoted to the education of refugee children, was first voiced by the FWCC observers to the General Conference as long ago as 1978. It is difficult

to see, however, how U.S. withdrawal would help this situation, and it is worth noting that UNESCO has readily agreed to an inspection of its finances by the U.S. Government Accounting Office.

Friends World Committee for Consultation would deeply regret U.S. withdrawal from UNESCO, first of all because it would have disastrous effects for the whole U.N. system and for world peace, and because it would do nothing to correct the deficiencies the United States perceives in the organization. But U.S. withdrawal should also be opposed because of the damage it would do to the intellectual, scientific, and cultural community in the United States itself. In an article in the *New York Times* at the beginning of this year, A. K. Solomon, professor emeritus of biophysics at Harvard Medical School, outlined the damage which U.S. withdrawal from UNESCO could cause to American programs in such fields as the earth sciences, oceanography, and meteorology. Even basic science in the United States could be harmed, he added, since UNESCO provides about one-third of the funding for the International Council of Scientific Unions. Thus both the National Science Foundation and the American Association for the Advancement of Science have strongly recommended that the United States remain a member of UNESCO.

Many organizations have urged the United States not to withdraw. In 1982, the U.S. National Commission, which includes representatives of many nongovernmental organizations, conducted a critical assessment of U.S. participation in UNESCO and concluded by recommending that "the United States not only continue to remain a member of UNESCO but that the effectiveness of U.S. participation in the work of the organization be increased."

Whatever the arguments in favor of U.S. withdrawal from UNESCO, they are far outweighed by the arguments against it. Quakers in all countries should express their concern and help to prevent the destruction of this indispensable instrument of international cooperation. □

Jane S. Droutman (New York Yearly Meeting), along with Camille Lataste Dorolle (Switzerland Yearly Meeting) and Garry Fullerton (France Yearly Meeting), represents the Friends World Committee for Consultation at UNESCO.

Meaning and Memory in the Later Years

by Marilyn Bishop and Donald Brezine



Marilyn Bishop

Silence. What do the old people in nursing homes do with all their silence? Can we help to assure their silence is rich in meaning? Can we provide an opportunity for them to speak from their silence?

At Friends Care Center in Yellow Springs, Ohio, we set out to answer these questions by using a model presented at the University of Dayton, entitled "Religious Meaning Formation for Adults." The model focuses on helping people of mature years to discover the spiritual meaning in memories.

The process leads participants through four life reflections, beginning with self, expanding then to self and others, contracting again to self, and ending with seeking a life pattern etched by God.

We asked three residents of Friends Care Center to participate, and they agreed to talk about their experiences, participate in small-group discussion, stick to defined topics for reminiscing, and write down their memories.

Since many who live in nursing homes have severe physical limitations, people from the community were recruited to act as "personal secretaries" to write down the residents' memories. The director of the center served as facilitator. His role was to introduce and conclude each session, commenting as necessary to maintain momentum.

With participants, secretaries, and facilitator, the four sessions began. Each hour-and-a-half afternoon session included the following: a brief introduc-

tion by the facilitator, a period for each participant to develop his or her statement of meaning (assisted by a secretary), a time for each participant to share his or her statement, and the facilitator's closing statement.

"An Important Moment for Me" was the subject of the first search for meaning. The facilitator asked the participants to reflect on a special moment in their lives and state what it meant to them then and now.

Individual participants then spent time developing their own narratives. The secretaries listened, asked an occasional question, and condensed their notes to a readable version, such as this one told by Alice:

One of my most beautiful experiences was my first communion. I had a dress made by a friend of my aunt's. She was a professional dressmaker. The dress was white lace and satin; I also had a crown and veil with flowers. My older sister had given me an ivory prayer book and a pearl-beaded medal and scapular, all of which were in a white box.

I felt like I was in heaven, that I was an angel; like a bride walking down the aisle.

She shared what the memory means to her now: "I think of this first communion when I have some worries, and it consoles me. I pray to God. Maybe if the world were more religious, it wouldn't be in such a mess." The spiritual nature of her reflection emerged with her closing comment, "Whenever I see clouds, birds, rain, sun, I believe there must be someone higher."

The written memories of the other people were shared with all. The first session closed with comments like, "very interesting" and "better than

staring at a blank wall all afternoon" (this from a new resident of the center who confessed to feelings of loneliness).

At the next gathering a pattern of life meanings began to emerge. "A Time That Tried My Soul" was the subject. Participants were asked that these reflections be set in a period of national crisis, war, or hardship. The intent was to expand the memories to events outside their own personal anxieties and to determine how they survived those times.

La Berta, a former school teacher whose bright eyes and hand-knit sweaters of pastel yarn brought a special liveliness to the group, reminisced about World War I: "It was a hard time. I remember beautiful horses that had been used in the cavalry and had their flesh eaten by mustard gas. We went to friends to listen to the radio. We feared that the enemy would use mustard gas on us all."

Recalling her fear and anxiety at age ten, she remembered thinking that the world would come to an end. She described her family's response during the war:

Many soldiers in the States died with the flu. My father made caskets and my mother lined them with black material. Mother and Father were among the very few who helped with the dead. Most people either feared getting the flu or they were fighting the war. We were told to eat onions to prevent the flu. We ate onions fixed in every way possible. To this day I remember that period of time when I eat onions.

In closing, La Berta realized that this period "taught me that death was a part of living and this helps me now."

"When I Was Really Me" was the topic of the third session. The facilitator asked the group to describe "a thing I

Marilyn Bishop is project director of the Ministry with the Handicapped at the University of Dayton. Donald Brezine is the executive director of the Friends Care Center, Yellow Springs, Ohio.

did that was my kind of thing to do and my way to do it."

Dorsey, the only male in the group, had been relating memories of his years at Wilberforce University, a historic black college just a few miles from the Friends Care Center. His theme for every session was how his life had been influenced by professors, college benefactors, and national

figures. In his early years, his self-esteem had been enhanced by talking with the person for whom the university library was named. "It impressed me, knowing these old characters that were doing things worthwhile" was a comment from Dorsey during the first session.

For the "Time That Tried My Soul," Dorsey had reflected on the race confrontations of the 1960s. "I admired

Martin Luther King and I admired the address that he made in Washington, D.C." (the "I Have a Dream" speech). Therefore, it was no surprise that during the third session, Dorsey shared the satisfaction he derived from participation as a senior adult in group meetings of the Baptist Young People's Union. He said that those meetings "gave me the opportunity to interact with the young people in the way that the 'old philosophers' had done for me."

The final session was titled "My Saga—My Life as a Whole Story With a Pattern Set by God." The facilitator began the session with the post-Easter story of the appearance of Jesus to the disciples on the road to Emmaus (Luke 24:13-32). From this story, he commented on the uniqueness of each person, suggesting that "by the suffering of Jesus, each individual person was saved. Alice, La Berta, and Dorsey were each saved to be precisely who they are."

Following that biblical commentary, the memories from the first three sessions were read. At this point the strategy for the final session faltered, apparently through a lack of communication on what was expected. However, one of the secretaries rescued the situation by suggesting the life patterns for each resident: Alice's pattern of appreciation of the beautiful and the holy seemed to identify a life response; La Berta consistently demonstrated calmness and responsible action when confronted with tragic situations; Dorsey had lived a life inspired by values of his elders and had transferred those values to the new generation.

At the end of the session, the group discussed their satisfaction with the four sessions and offered suggestions for improving the next series. The residents offered to help form a new group and suggested potential members.

With the four sessions of "What I Mean Is," we sought a way to communicate with the spiritual silence of the residents. Those who joined this first endeavor have shared a quest for and discovery of meaning.

Alice, LaBerta, and Dorsey all will have plenty of silence in the days to come, but we hope that their silence will now be richer. We already sense that their silence is not quite so far away from us as it was. □

Anne Patterson



JUNIOR JOURNAL



Friendship

(Written after observing two trees)

The friends shading each other
Over the table, over the land
They seem to be talking,
these two friends
Whispering, I think.
What were they saying,
those two friends?
In the wind, they were talking
Those two friends of mine.

The friends shading each other
Over the sea, over the land.
They seem to be shouting now
Those two friends
What were they shouting?
Probably inviting each other to tea,
Those two friends of mine.

*Hannah Port, 5th grade
Westtown School*

Spring

Spring tears,
Sparkle in the unclouded sunlight.
A diamond mine.
Outside my window, the lilacs are
purple amethysts,
like the small stones in my locked
drawer,
glittering in the dark,
Futilely.
But harboring hope,
Like my hope for this new day.

*Alexine Fleck, 8th grade
Brooklyn Friends School*

A Rainbow

A rainbow has many colors: red, orange, yellow, green, blue, indigo, violet. But rainbows aren't just colors; under the colors there are dreams, fantasy, hopes, joys, fear, and love. Rainbows express beauty, farawayness, and other feelings inside. They have pots of gold at every end, but for some reason, you can never reach it.

*Naomi
Carolina Friends School*

The Dove

The cloud above looks like
a dove.
She's gliding along with the
wind.
So smoothly she goes up into
the night.
She says good-bye, and I say,
"Have a good flight."
I hear the wind follow her
making a whistling sound.

*Callie Henry, 5th grade
Westtown School*

poem coming alive

I can feel a poem coming alive
When I shake its hand;
Its eyes glare in mine as if
A genie were inside it;
The eyes come alive like
A blossom breaking out of its bud;
The soft handshake feels like
A flowing river and like a
Falling snowflake;
A poem has a comforting shake.

*Elizabeth Pelletreau
Sidwell Friends School*

A Capital Question

Question: What capital city is in the
middle of Czechoslovakia?
Clue: The name of the city has only
four letters.

(Answer below)

*Eric Wyatt
Orlando, Fla.*



Walk Cheerfully Over the World: A frieze to color in, 23" x 8 1/2" on a white card. Produced by the children of Cardiff Meeting, 43 Charles Street, Cardiff CF1 4EB, Wales, U.K.

A Time to Be Caged, and A Time to Be Free

I woke up with the sun in my face. Then I remembered I was not home. I was in the zoo. I looked up and the gate was open. I got up. I walked to the gate. The other bears were getting up, too. But then I ran to the gate. I was out! As I ran to the North Gate I heard people scream. I didn't care. I just wanted to get out of the zoo where I had lived for two days. "If I stay here one more day, I'll die," I said to myself. I was in the parking lot. I didn't know where to go. So I sat down and looked around. Then a man put me in a net. I knew I could not get away. "A time to be caged, and a time to be free," I said.

This time the gate was locked. I pushed it but gave up. I lay down thinking what I said before was true. But I didn't die. I just fell asleep. I again woke up but with rain in my

face this time. I went to the pond to get some fish to eat. But there were ducks in the pond. I asked one to move, but she just said, "I don't talk to bears!"

I said, "But you are!"

She yelled back, "Get away from me!"

So I did. But first I jumped on her. She screamed. I ran. A fish flew into the air, so I put it into my mouth. Then a first-grade class came and turned on my box. I ran to see them. I wanted to hear about home. But all it said was that there were 500 of us at home. Then the rain let the sun out. I sat under a tree and ate the fish. A man came and opened the gate. I ran. He did, too. I knew he didn't want to get in trouble for opening the gate. I didn't care. The ducks all yelled, "Run!"

I yelled back, "I am!"

But they didn't hear. They were yelling at the man.

Suddenly I was surrounded with ducks. People ran everywhere. I ran, but I didn't know where the North Gate was. I found the man had opened all the gates because I met foxes, birds, and many others. I had made it as many had. This time I had to jump over cars to get through half the parking lot. Some bears came with me. We jumped on one car that was moving. We were out! I jumped in the car window and called for the others to come with me. They came, one by one. I knew this: we were near home. I was sleepy so I soon fell asleep. I woke as the car stopped. We were home!

Debra Seltzer, 3rd grade
Westtown School



Barbara Tollefson Burdick, of Potsdam (N.Y.) Meeting, Canadian Yearly Meeting, wrote of a treasure hunt: "For our First-day school (small in number with a wide range of ages), I organized a scavenger hunt for commonplace objects that take on a special quality when thought of with a special purpose in mind. We divided into pairs and looked for the items on the list." Reprinted from Quaker Life, April 1983.

Looking for That of God: A Scavenger Hunt

1. Something you find in a place where it doesn't belong.
2. Something beautiful that God made.
3. Something beautiful that a person made.
4. Something that a blind person would enjoy.
5. Something that could be helpful.
6. Something soft and long.
7. Something hard and smooth.
8. Something that shows love.
9. Two things that seem very different, but really are a lot alike.
10. Something you can smell.
11. Something you can hear.
12. Something you can taste.
13. Something purple.
14. A plant that isn't green.
15. Something older than you are.
16. Something you found on the ground or floor.
17. A stone that isn't gray.
18. Something you found in a place that is higher than you are tall.
19. Something younger than you are.
20. Something that makes you think of God.

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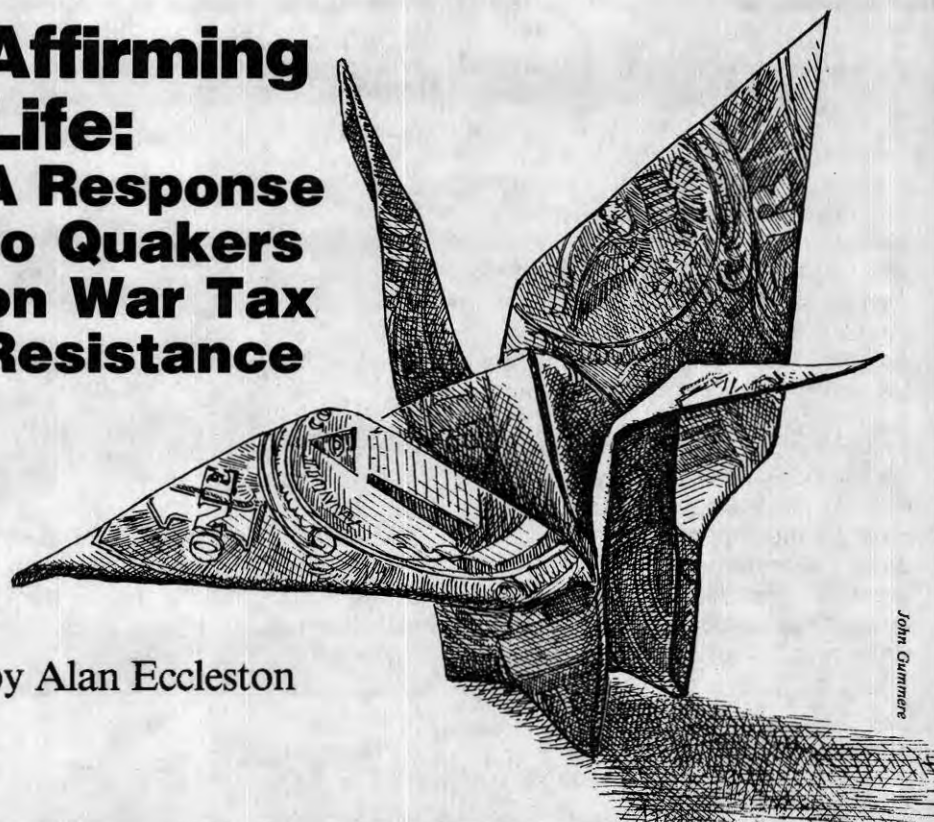


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Affirming Life: A Response to Quakers on War Tax Resistance



John Gummere

by Alan Eccleston

FORUM

It's a Thin Line

Kingdon W. Swayne's article on war taxes was a helpful discussion of a current issue which vexes Friends and many others. Whatever position a thoughtful person takes, a feeling of moral superiority is clearly out of place, as the article implies. Yet in practice, in my opinion, the line between a strong faith that what one is doing is morally right under the circumstances and a feeling of moral superiority for doing it is thin indeed, and perhaps particularly hard to draw when one's action may involve breaking the law.

As a rather recent tax refuser I'd like to comment on some of the "moral ambiguities" in "mainstream tax refusal."

This position, Kingdon Swayne says, "ends up putting more, not fewer, resources at the government's disposal." While the risk is there, this is not necessarily so. Some resisters have had the total amount, including interest and penalties, seized rather promptly, but others haven't had any money seized, even in two or three years. And even in the former case, the government's collection expenses certainly reduce the net proceeds, maybe below the original amount owed.

The calculation for the "military" portion of the tax is indeed arbitrary. I

see this not as a drawback but as an opportunity for the refuser to exercise his or her conscience in deciding which percentage of which budget figure to use. It no more disturbs me that refusers don't agree on a fixed percentage than that many taxpayers will decide to pay 100 percent—or 0 percent.

Tax refusers, states Kingdon Swayne, "deny that their case serves as a valid precedent for other religiously motivated dissenters from public policies." This points up a dilemma which is very difficult to resolve in a democracy: how the government should deal with and continue to respect a person's conscience when it leads to behavior that seems to the majority to threaten the smooth functioning or even the existence of the democracy. Is there any way fully to resolve this dilemma?

Roland Smith
Troy, N.Y.

Tax Resistance Is One Tactic

As a war tax resister I have been challenged to rethink my moral position by Kingdon Swayne in his recent article. Like many Friends I often neglect this rethinking which is so essential in preventing the self-righteousness about which Kingdon is concerned. It is especially easy to lose one's humility when making an unpopular witness.

Most tax resisters do not believe that their action is morally superior, and I find it disturbing that some Friends think

"Our Taxes and Peace," the March 1 issue of FRIENDS JOURNAL, unleashed a flood of responses to its three articles, "War Taxes, Community, and the Quaker Conscience" by Kingdon W. Swayne, "A Proposed Minute Concerning Participation in War and Preparation for War" by Robert F. Tatman, and "Quakers' Telephone Taxes for Peace" by Franklin Zahn. To continue the dialogue, we devote these six pages to reader response. —Ed.

Although Swayne, Tatman, and Zahn take differing and, in some measure, conflicting positions on the question of war tax resistance (FJ 3/1), I feel open to each of them. Is there an underlying unity, or is my reaction an attempt to smooth over differences in belief and the action that might flow from that belief?

Alan Eccleston, a member of Mt. Toby (Mass.) Meeting, is director of the Woolman Hill Conference Center and is an architect specializing in passive solar houses.

we do. The moral point is that war and the preparation for mass killing are wrong, and most Friends feel a moral obligation to oppose it. Tax resistance is merely one tactic consistent with this moral position.

There are, of course, a variety of other ways for Friends to express the peace message. Kingdon Swayne's effort to send delegates to the Democratic National Convention is probably more effective than my tax resistance. Other examples, such as Freeze Friday vigils and pouring blood on missile nose cones, may or may not be effective. But effectiveness is not the real measure of an individual's action. The real measure of my action is, "How consistent is this tactic with my moral position and my unique talents, fears, and biases?"

*Irving Hollingshead
Boyertown, Pa.*

Taking Clear Steps

Kingdon Swayne's article was valuable to me for two reasons. First, he identified several different approaches to military tax resistance and suggested their relative moral consistency. "Deliberate poverty" (thereby owing no federal income tax), when not primarily based on income from such sources as social security or tax-exempt bonds, comes out on top.

Second, he points out that his practice of owing as little tax as possible because

Each of us stands alone, unique among our peers, yet bonded to all others by that of God within. Our uniqueness means we have different gifts, different visions, and different roles to play. I know, experientially, that insofar as I have been able to truly open myself to the Spirit, my unique role has been revealed to me. And, I have witnessed this process in others.

Over nearly ten years of counseling individuals considering war tax resistance, I have seen a great deal of avoidance, usually out of fear. The avoidance may take the form of rationalization ("the government just gets more money in the end"), or it may take the form of theological justification ("render unto Caesar that which is Caesar's"). Or one may be too busy to address the question now ("I'll get to that when my life is less hectic").

Our willingness to fully open ourselves to the question *right now* and *stay open* to it is what I see as the key issue for all Friends. Perhaps it is here,
(Continued top of page 20)

"I think I give money away more wisely than does Uncle Sam" is not based on a clearly defined moral understanding. He uses the term "intuitive" to indicate what guides him. Although pragmatic in lieu of clearness, I believe his practice (which I also have followed) barely connects spiritual and earthly matters. (I believe all of us share this shortcoming to various degrees on virtually all matters of existence.)

Deliberate poverty seems to be the most appropriate and morally consistent personal expression of many good concerns. The relation to military taxation is obvious. Consider it also with respect to the right usage of the earth's resources, and more to the point, becoming Christ-like or Christ-centered.

As for me, I owe no federal income tax this year for the first time. Much of my income, however, is from tax-exempt bonds. Although I may have a long way to go before my house is in order, I do believe I become more open to the Inward Teacher as I take the steps I become clear on. My personal prayer is that I continue to grow toward that which takes away the occasion of all strife.

*Tor J. S. Bejnar
Barnesville, Ohio*

Called Upon to Act

I am no more able than Kingdon Swayne to present a "concise, coherent definition of the ultimate theological or

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where people stand open and vulnerable to the question, that I feel a sense of oneness, even though viewpoints may seem at odds.

The articles on war tax resistance raised questions about the inferred moral superiority of resisters, suggested a strong minute on resistance, and pointed to telephone tax resistance as an appropriate technique. Trying to examine moral superiority gets us into the spiritual quicksand of judgment and seems to be an unfortunate distraction.

Minutes on war tax resistance, some quite strong, have been recorded in my yearly meeting (New England) and others, but their impact seems much less significant than the continuous witness of those who, under a concern, constantly hold the question before us through their own loving commitment.

Knowledge of resistance techniques is essential, but I have found that examining the question of resistance by looking at techniques too frequently ends in confusion or withdrawal. The central issue, and therefore the starting point as

philosophical sources of our differences," but I can locate at least one. One great philosophical watershed in moral theory concerns the distinction between actions themselves and the consequences of action. The latter approach is concerned with results, with what is or is not actually accomplished (sometimes, to be sure, with whatever accomplishments were *intended*, but that point is not crucial here). And this latter approach seems to be the one Swayne takes, to judge by his use of terms such as "impact" and "goals."

The other approach says that sometimes we are called upon to act in certain ways, or refrain from acting, *regardless* of the consequences. Here one does not judge the morality of a choice by its results or its impact, but by something else. This approach is the one I prefer, and I believe it has ample precedent, both in the Bible and in Quaker history. The Ten Commandments and the Sermon on the Mount do not say, "Thou shalt *accomplish* such-and-such," but speak directly to actions and to attitudes. There were times when George Fox, John Woolman, and many others did what they believed they were called upon to do, whatever the results might be. It has been given to me, on occasion, to be clear that X is what I *must* do, even though I am quite unable to predict the likelihood of any given outcome.

The process of growing clear on a moral issue is not at all easy. I should

I see it, must be an intuitive, personal response to the question: What does God require of me? When one is clear about this, the "how" always takes care of itself. I have never known a person who has felt led to witness as a war tax resister who has not found a way, and the creativity of this part of the process can be amazing.

However, it is this very question that most surely raises fear within us, fear that may cause us to turn away. How do we address this fear? We must, first of all, acknowledge it. It is a fearsome thing to stand apart from society and declare we cannot go along with its laws. It is a fearsome thing to stand apart from meeting and say we each have a concern that requires us to act differently from those with whom we worship. It is a fearsome thing to prepare oneself to take on the economic and emotional risks associated with war tax resistance.

I agree with the authors of "Hope" (FJ 3/1) that working for peace is most effective when we work from joy. If a

like to point out that Swayne's concern with moral ambiguity applies to his own position as well. Very seldom indeed does one face a moral choice between what one sees as pure good and pure evil, for if one alternative is seen as purely evil, then it is not an option for us. The usual situation, rather, is that we face the problem of selecting the greater of two competing goods, or the lesser of two competing evils, where the choice is unavoidable. In the former case, we end up rejecting a genuine good, because it is the lesser; and in the latter, we end up accepting an evil, again because it is the lesser. Moral ambiguity infects a great many of our moral decisions, if not all of them. Speaking more specifically to Swayne's stance, I would simply raise the old question. "If you pray for peace, then why do you pay for war?"

Scott Crom
Beloit, Wis.

Moral-ier Than Thou

Kingdon W. Swayne's piece on war taxes argues tax refusal actions on the basis of perceptions by others that those who do (or do not do) certain things "are morally superior" to those who do not (or do). This is rather amazing.

Some Quakers are motivated especially towards striving to keep their own lives pure, simple, or consistent, and this inner spiritual state is the focus. Others note that it is quite impossible to exist outside

war tax witness is so fearsome how can it be done with joy?

My personal experience suggests that we feel most anxious when we are in a stage of determined avoidance, when, intuitively, we sense something stirring within us for which we believe we are not ready. All of our defenses are mobilized and we shut ourselves off from that inner stirring—but at a price!

Not everyone is called to be a war tax resister. I believe those who are called have no higher moral standing than those called to other forms of witness or those who wait in expectant readiness. No matter what witness to truth we are called to make, it is a fearsome thing. To open ourselves to the stirring within means we give up a measure of control over our lives. Here is the very root of fear, that loss of personal control, that sense of vulnerability. What our government, our society, our meeting might say or do is not nearly as frightening as the insecurity that rises as we contemplate something more profound moving through us.

We plod along with our feet of clay, our hearts beating faster, our doubts creating horrible fantasies. What happened to joy?

Joy is there in bud, ready. I have seen its flower burst forth time and again as people face the issue and really get in touch with their fear. Acknowledging fear to oneself and to kindred spirits seems to allow that stirring within to surface and be recognized. For some, a clearness committee helps; for others, personal meditation and deliberation release a readiness to witness in what seems almost a compulsive act ("I was filling out my tax form and I just couldn't complete it the way I intended"). There may be a single, emotional moment of recognition and decision, but more likely the experience will be diffuse. Something happens, the fog lifts, the air clears, our bodies seem lighter, we feel a oneness with the world and an inner optimism. There is a new flow of energy within us. The flower blooms. We know its joy, as do those around us. ☐

of some sort of economic and social system (the stock of comfortable caves with bubbling streams and fresh berries at the door being seriously depleted), and therefore, such an action as war tax refusal is part of a vastly complex involvement in responsible citizenship, the right ordering of our economic and social systems.

Both motivations may exist in the same person. But to concentrate on which person's actions, public or private, are "more moral" than someone else's usurps a judgment not given to mortals, and trivializes both the spiritual and political motivations of rational change in our lives.

Ben Norris
Brooklyn, N.Y.

Files Daily Tax Returns

Last year the Internal Revenue Service began using a special \$500 penalty against people who make protest claims on income tax returns. This "frivolous tax return" penalty is a significant and intolerable assault on the inalienable rights of freedom of speech and religion. It seems to me both a challenge and an opportunity for mass civil disobedience by people of conscience. The only act needed is to assert the rights of conscience on an income tax form.

As an experiment in showing the way, I have begun to file daily protest returns for each day of 1983. My net income from my work as a carpenter in 1983 will

be reported and distributed on 365 tax returns, at an average of about \$38 per day. Each return will be addressed to a different employee or office of IRS. A copy of the daily return will be sent each day to a different newspaper, magazine, public officeholder, or peace organization.

If the IRS imposes penalties for all of my returns, the total assessment may rise to more than \$180,000. I have already received notice of one penalty for \$500. Of course I don't intend to pay or allow collection.

I invite Friends to join with me in resisting war taxes and this penalty on the expression of conscience.

This is a good project for people like me, who feel able to protect their income and assets from seizure by IRS. Some others, whose assets are more vulnerable to collection, may participate by filing protest statements on tax return forms, in the names of some of the victims of U.S. militarism worldwide.

Karl Meyer
Chicago, Ill.

Income Tax Springs From Reform

The article on "The First U.S. Income Tax" (FJ 3/1) taken from the *Washington Post* is misleading at best. While it is true that the first income tax was instituted during the Civil War, the revival of the tax had no connection with war or military expenditures. It was actually a "progressive" reform with



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considerable bipartisan support, and any connection with the outbreak of World War I is wholly coincidental.

In 1894 Congress passed the Wilson-Gorman Act, which began as an attempt to lower this country's very high protectionist tariffs. Although special interests turned the bill into a travesty of tariff reform, it did institute a federal income tax once again. This was done to replace revenues lost when tariffs were lowered. In the eyes of most persons interested in reform, the income tax was the only good resulting from this act.

The following year the Supreme Court declared the income tax unconstitutional because, as a direct tax, it was not apportioned among the states on the basis of population. An 1881 Court decision had upheld the Civil War income tax, but the 1895 ruling was correct given the Constitution's clear language on the subject.

Advocates of the income tax then turned to the amendment process. Congress passed what became the 16th Amendment, permitting an income tax in 1909, and it was ratified by the states in early 1913.

With Wilson in the White House and the Democrats in control of Congress after March 1913, tariff reform efforts were renewed. The Underwood Tariff, or Underwood-Simmons Act, passed that year sharply lowered tariffs and, as in 1894, instituted an income tax to

maintain revenues at the existing peacetime level. The revived income tax was in no way a "war tax." No one, anywhere, knew World War I would break out in August 1914, and the United States did not enter the war until April 1917. It may not be untrue to say income tax was revived "just in time for World War I," but such a statement implies a totally invalid connection and is, in spirit, deceptive and distorting.

Income tax may make financing the military easier, but it similarly makes financing all aspects of federal activity equally easy. The problem with the income tax, if one exists, is not how the government raises money, but the manner in which that money is used. Use is determined by a series of political decisions, and fussing about the structure of our revenue raising system, even by implication, is rather pointless.

Vinton M. Prince, Jr.
Wilmington, Ohio

Counterbalance the Club

I have heard many Friends complain mournfully that their consciences troubled them sorely because their tax monies were being used to build nuclear weapons.

Let's examine for a moment the issue of conscience. Let's say I am walking

down a deserted, dimly lighted street in New York City. Suddenly, out of the shadows steps a thug with a club who says, "Gimme yer wallet!" I'm lame and can't run. Would anyone suggest that I reply, "My good man, I cannot in conscience give thee my wallet, knowing full well that thee would squander its contents on liquor, narcotics, prostitutes, horse racing, and other vices"? No, conscience doesn't have to enter into the equation; common sense will do, because we know our thug is going to get the money anyway.

Our dealings with the Internal Revenue Service are, in essence, of somewhat similar nature. The IRS is not the least interested in our pangs of conscience. And, like the hypothetical character who would waylay me on a deserted street, the IRS brandishes a large legal-financial club and is going to get our money anyway, despite any show of resistance. In this instance the blow will be a stiff penalty for noncompliance, plus 17 percent usurious interest.

Looked at pragmatically, tax resistance has the earmarks of a losing game, because one ends up contributing more funds for nukes and nerve gas and other deadly goodies for the military. Moreover, those penalties reduce the amount of money one could use for more humane and constructive purposes.

So much for pragmatism. Now what



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about alternatives to tax resistance? One possibility is the practice of "counter-balancing." Instead of taking a confrontational, adversarial stance toward the producers of nuclear weapons, an individual could strive to contribute as much toward good in the world as nuclear weapons contribute toward destructiveness.

The IRS allows—except in a few special instances (see your tax accountant)—deductions for charitable contributions up to 50 percent of adjusted gross income. Thus, through contributions one could reduce his or her tax liability legally and at the same time be contributing to good in the world.

It is important, however, not to make one's contributions in a tax-supported area. There's nothing government would like better than to dump the entire burden of social services on the private sector and have all those extra tax dollars for bombs.

G. M. Smith
Princeton, N.J.

No Way to Be Comfortable

War is an extension of police power. It is more concentrated, more mobilized, more totally involving, but it employs the same principles, operates under the same ground rules, and involves the same kinds of excesses as does police power. Both

use force and violence to protect property, i.e., kill people in order to maintain or enhance other people's ownership and enjoyment of material goods. The use of police power may be even less morally defensible than war because it is deliberate, pre-planned, cold-blooded, and because it is entirely mercenary—we hire other people to do our killing for us.

Robert Tatman directs his remarks with no word against hiring people to kill others in defense of our property. He advises us to examine ourselves, to be clear of all participation in and preparation for war, and to seek guidance to attain clearness (which means his position).

Franklin Zahn concentrates his attention on process, making life easy for telephone tax refusers, saving his moral judgment for a final sentence in which he queries whether he (we) should pay money voluntarily to kill others. Even within this more acceptable framework of moral assumption, he fails to address the subject of police power, and he runs into contradictions of his own making while directing our attention to the details of the process. A tax is not a voluntary contribution whether it be on telephone use or income, and telling us no one has ever been jailed for refusing the telephone tax puts us in the position of being tax evaders rather than protesters.

Kingdon Swayne mentions the police and locks on houses in a sentence that subverts his position—he calls them not evil. And he goes on to say what logically follows from that position—that the armed forces are not evil. He does not say this, but this position would force him to admit that the Bomb is not evil. This is tortured logic, and weakens his overall position.

But we must applaud, not complain, when Swayne raises the moral ambiguities involved in "mainstream tax refusal," i.e., withholding the "military" part of taxes with a suitable explanation of our position to the IRS. We are forced back to square one, where we recognize that paying taxes does support the war machine. The fact that not paying taxes also supports the war machine does not relieve us of our guilt. We live in a complex world in which there may be no way whatsoever to avoid discomfort and guilt. And this may be the way God wants it.

By our own admission of guilt and complicity we can labor with the oppressor, with the militarist, with the politician. We are not different from or better than they, except that we may be sharper critics of ourselves, and so more active because of our discomfort.

Robert R. Schutz
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REPORTS

QUF Meets to Explore and Share Universalist Concepts

The Quaker Universalist Fellowship held its second annual gathering at Stony Run Meeting in Baltimore on March 3. In the forenoon Robert McDicken spoke on "The Promises and Pitfalls of Quaker Universalism." Three promises he mentioned were the recognition of God in everyone, the learning of what it is to be human, and the understanding of the mythology of others. Among the risks he enumerated were those of becoming polytheistic, advocating another kind of fundamentalism, and losing identity. He emphasized the importance of spiritual depth, of a continuous search for understanding of human beliefs, of living what we believe, and of commitment to Quaker concerns.

In the afternoon a panel discussion explored personal experience with Quakerism from four different religious viewpoints (Hindu, Jewish, Christian, and Neo-Christian). This was followed by small discussion groups. The whole occasion was one of tender exploration and sharing of Universalist concepts and insights. Inquiries concerning the Quaker Universalist Fellowship may be directed to: Peter Rabenold, Box 75, St. Leonard, MD 20685.

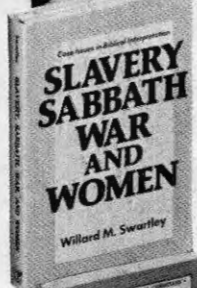
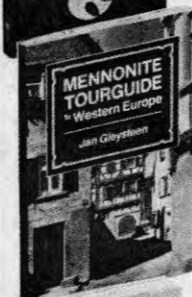
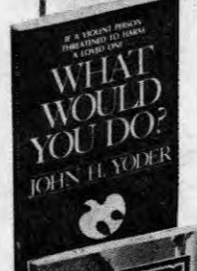
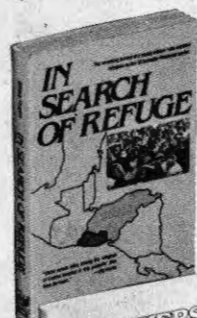
Peter Rabenold

War Taxes and Outreach Discussed at Philadelphia Yearly Meeting

The 304th annual sessions of Philadelphia Yearly Meeting took place March 27 through April 1. Unusually inclement weather made traveling difficult, but in the end more than 1,400 Friends attended, more than last year.

On weekday mornings there were worship-sharing groups, threshing sessions, and working and interest groups on various topics. The afternoons featured reports and concerns of yearly meeting committees. In the evening, more reports were heard or programs were presented on related organizations including the AFSC, FGC, Pendle Hill, and Friends Neighborhood Guild. Friday evening we had the pleasure of hearing the Singing City Choir perform Randall Thompson's "The Peaceable Kingdom," and then join in the worship.

Matters of greatest concern were scheduled for the weekend, so that as many as possible could be present. Much of Saturday was taken up with Friends' wrestlings with war tax concerns. The minute which finally resulted said, in part, that "Friends are uneasy in conscience that a substantial por-



tion of their tax dollars goes for military purposes"; that we "are ready to support a wide variety of approaches to war tax witness in accord with individual circumstances and leadings"; that "while Friends do not urge one another to undertake civil disobedience, Friends are ready to give strong support to members led to refuse payment of taxes for military purposes"; and that "most Friends strongly endorse passage of the World Peace Tax Fund legislation." The minute concluded, "We realize that we have no single or simple answer to the dilemma of praying for peace and paying for war. We ask for Divine Guidance as we proceed in struggling with the issue of taxes levied for war-related purposes." The issue will be considered again at the 1985 sessions.

Outreach was another matter of great concern. There are many signs of renewed vitality in Philadelphia Yearly Meeting: a number of meetings are attracting new and young members, there is a resurgence of interest in religious education for all ages (witness the success of the Quaker Studies Program), and attendance at yearly meeting sessions has been growing. Still, overall membership in Philadelphia Yearly Meeting has continued to decline. Monthly meetings have been asking for help with outreach for some time. A proposal for a five-year outreach program was presented, and was met with warm approval. It is designed to provide local meetings with the support and encouragement they have wanted. Preliminary research and preparation of outreach materials are to be accomplished by the 1985 sessions, when further steps will be recommended. While we do hope that our efforts will lead to a rise in membership, an outcome at least as desirable will be the growing ability of monthly meetings to share the Quaker message with their neighbors, regardless of whether they join.

A third concern was that for world government. Yearly meeting approved recommending to monthly meetings a number of queries



The Singing City Choir performed Randall Thompson's "The Peaceable Kingdom."

on world federal government as an institution for peacemaking and peacekeeping in the world community. A task group was liberated to develop educational materials for monthly meetings.

The theme of the children's program was "Give Us This Day Our Daily Bread," and many First-day schools had used a short curriculum on hunger in preparation for it. On Saturday evening children filled the facing benches and presented a program on the theme, telling of the activities of the day. Adults and children alike then adjourned to attractions which included a folk club (one performing group was called the George Fox Five), folk and square-dancing, movies, and a videotape on the lives of inmates in area prisons.

Asking Friends about yearly meeting is rather like asking blind people to describe an elephant. Some tended strictly to business, and saw the sessions in terms of decisions made or reports received. Others valued the non-business sessions—the worship-sharing and interest groups, or the supper-hour presentations. Some especially enjoyed the music, including the hymn singing on Sun-

day. Still others appreciated the chance to patronize the library and bookstore. Parents of young children were pleased at the splendid child-care arrangements. However, most would agree that one of the best aspects of Philadelphia Yearly Meeting is the chance to visit with a great many Friends not seen for the rest of the year, and greeted with joy at this season.

Elizabeth R. Balderston



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WORLD OF FRIENDS

Portland (Maine) Friends Meeting Peace and Social Concerns Committee has issued an "Urgent Appeal to Help Maine Families" by exhorting Maine voters to support the program that allows financial and medical aid to be available to intact families with children. Noting that the family is the backbone of our society and that financial difficulties are a contributing factor in most divorce cases, Bob Philbrook from Portland Meeting has urged voters to void the system whereby families must split up if they are to receive financial assistance and health insurance from the state of Maine.

The 300th anniversary celebration of Third Haven (Md.) Meeting begins with the release of Kenneth Carroll's *300 Years and More of Third Haven Quakerism*. Published by the Queen Anne Press, in Wye, Md., it is available in both hardcover and paperback. The book is profusely illustrated and should be a welcome addition to Quaker libraries.

The Nestlé Boycott has succeeded. On January 25, Nestlé agreed to the final four demands of the Infant Formula Action Committee (INFAC). Nestlé is no longer widely advertising infant formula and has ended all free samples. More than six years ago 20 people started the Nestlé boycott in protest of the misuse of infant formula in Third World countries; and millions of people joined them. The international practices of a large corporation were fundamentally changed. A Nestlé bar, anyone?

The War Resisters League's Training Program for Organizers will be held July 21-30, 1984, in Andover, N.J. The training session will cover politics and philosophy, issues, and mechanics and techniques of organizing. Limited to 20, the program invites those who will return to their community to continue (or begin) organizing for political and social change. Cost for food, housing, and materials for ten days is \$220. For more information write to War Resisters League, 339 Lafayette St., New York, NY 10012.

Unity Day 1984 is planned for July 21 by the Seneca Falls National Women's Center and Educational Institute. On that day, teas will be held all over the country at which women will raise funds for the Women's Center and sign an updated Declaration of Sentiments in memory of the 1848 Declaration of Senti-

ments, which marked the beginning of the American Women's Movement. Teas hold significant historic significance for women who often initiated changes over tea. For instance, Lucretia Mott and Elizabeth Cady Stanton planned the 1848 convention over cups of tea. The "tea party" in U.S. history also symbolizes a call for change.

For information about planning or attending a tea, write Seneca Falls National Women's Center and Educational Institute, Unity Day Committee, Box 132, Seneca Falls, NY 13148.

Church Women United has issued a call to Women of faith around the world to join them in a giant Witness for Peace as they convene their 1984 Ecumenical Assembly, July 19-23 at Purdue University in West Lafayette, Ind. The theme of the assembly will be "Come! Build a New Earth: Pieces to Peace."

This peace event is expected to attract some 5,000 participants. Peacemakers will come together from every state and more than 40 nations to share in a peace walk, peace vigil, prayer wall for peace, and the gathering and sewing together of the pieces of a peace ribbon in order to demonstrate their active commitment to world peace.

For more information, write Church Women United, 475 Riverside Drive, Room 812, New York, NY 10115.

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The Martin Luther King Center for Non-violence Training in Lausanne, Switzerland, is printing these paper bags "to show the absurdity of any preparation for nuclear conflict."



BOOKS

Partnering: A Guide to Co-Owning Anything From Heaven to Home Computers. By Lois Rosenthal. *Writer's Digest Books*, 9933 Alliance Rd., Cincinnati, OH 45242, 1983. 358 pages. \$16.95, \$12.95/paperback.

Consumer advocate Lois Rosenthal has written a honey of a book that should excite anyone who tries to "live lightly," needs to stretch their income, or simply wants the occasional use of a luxury or practical item. While the concept of partnering is as old as bartering or swapping, this bright, innovative book is the ultimate in how to team up with like-minded people to own or have use of items that would otherwise be impractical or financially impossible.

The print is easy to read, and the chapters logically arranged and well organized. It answered all the questions I could think of before reading the book, and quite a few that did not occur to me: The book covers topics from "How to Find the Right Partner for You" to "Work Sharing"; from "What to Do if You Can't Agree" to "How to Share a Designer Dress." There are sample leases, agreement forms, questions to ask, and concrete rules on everything from lawn mowers to airplanes; from houses to food processors.

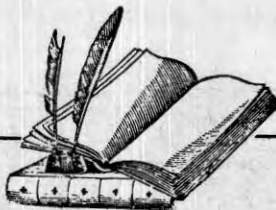
Rosenthal has common sense and uses it to good advantage. Her suggestions are based on a cooperative, supportive trust, rather than intimidation and hostility. There are interesting and believable working vignettes, and sample questionnaires that are amusing, insightful, and alone worth the price of the book. Addresses of organizations mentioned are given in the text—a plus for me, as I have a peevish distaste for having to search for this information. The price may seem steep, but find yourself some partners and buy it!

Patricia P. Rhodes

Suffrage and Religious Principle: Speeches and Writings of Olympia Brown. By Dana Greene, ed. Scarecrow Press, Inc., New Jersey, 1983. 192 pages. \$15.

For many of the pioneers of the women's rights movement in the 19th century, the cause they advocated was inseparable from the religious principles which motivated them. Quaker women participating in the drive for equal rights saw it as an expression of the long-held Quaker faith in "that of God in everyone." They were apt to include women's rights along with the abolition of slavery and of racial discrimination, and concern for American Indians and for poor workingwomen. Women from the more lib-

Poets & Reviewers



Margaret H. Bacon is assistant secretary for information of the American Friends Service Committee. Author of numerous books and articles, she is a member of Central Philadelphia (Pa.) Meeting. A student this year at Pendle Hill, Patricia Rhodes attends Framingham (Mass.) Meeting. She has been a teacher, administrator, and woodworker.

eral Protestant sects also shared a similar point of view.

Olympia Brown, a Universalist, is regarded by some historians as the first American woman to be ordained by her denomination. As a student at Antioch College in Yellow Springs, Ohio, in 1860 she had heard Antoinette Brown preach and decided that she too would enter the ministry. Antoinette had been ordained as a Congregational minister in South Butler, New York, in 1853, but because of some irregularities, her ordination did not meet all the requirements of the Congregational church. Olympia on the other hand was officially recognized by the Universalists when she was ordained in Malone, New York, in 1863. Although she ultimately devoted more of her energies to the suffrage movement than to the Universalist church, it was Universalist principles which motivated and sustained her.

"Universalism was not incidental to her life; it was central and all pervasive," Dana Greene writes in a biographical sketch introducing the book. "This peculiarly American religious tradition provided Brown the principles from which she interpreted her world and the goals toward which she marshaled her considerable energies and talents. It gave her a sense of self-worth, designated a lifework for her, sustained her through bitter and trying times, and helped her understand the meaning of American history."

Having attended her first women's rights demonstration in 1866, Olympia Brown was 85 when the 19th Amendment was passed. After a lifetime of devotion to the issue of suffrage she turned her attention to ending militarism and establishing peace. She believed that all the newly enfranchised women should join her in this crusade.

For the student of feminism, and its relation to religious belief, there is no better source than the sermons and speeches of the pioneers of women's rights. Dana Greene's collection of the speeches and sermons of Lucretia Mott is invaluable (Edwin Mellen Press, 1980). Now with the same careful collecting and editing, the thinking of Olympia Brown is made accessible to us all.

Margaret H. Bacon

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MILESTONES

Births

Kelkres—On March 12, *Lindsay Hope Kelkres* to Eileen and Gene Gordon Kelkres, members of Plymouth (Pa.) Monthly Meeting.

Reddy—*Charles Buell Reddy* to Donna B. Slawson

and William M. Reddy III on March 16. The baby's mother is a member of Durham (N.C.) Friends Meeting.

Schuder—*Joachim Sumner Schuder* on March 8 to Charles and Nina Schuder. The baby's father is a member of Byberry (Pa.) Meeting, and his grandfather, John Schuder, is a member of Columbia (Mo.) Meeting.

Deaths

Allen—*Mary J. Allen*, 89, on March 28 at the Greenleaf Extension in Moorestown, N.J.,

following a stroke. Mary was for many years clerk of Mt. Holly (N.J.) Meeting, where she was a beloved member. She volunteered for more than 40 years at a local hospital and was a member of the Order of the Eastern Star and the Vincentown Grange. She is survived by her son, Jack Allen; sister, Martha Evans; five grandchildren, and eight great-grandchildren.

Baker—On November 19, 1983, *Rachel Maddux Baker*, after a brief illness. She was an attender of Nashville (Tenn.) Friends Meeting. She wrote a number of novels under her birth name, Rachel Maddux. *The Orchard Children*, her latest book, is based on her experiences in moving to Tennessee from California, planting an orchard, raising goats, and caring for two needy children.

Bertholf—*Lois Comings Bertholf*, 86, on February 9 at Foulkeways, Gwynedd, Pa. She had been an editorial writer at the Metropolitan Museum, and a free-lance writer and poet. Long a member of Chestnut Hill (Pa.) Meeting, she generously supported Friends concerns.

Branson—*J. Howard Branson*, 89, on March 10, after a short illness. He was a birthright Friend and graduate of Westtown School. He attended Oberlin College until he was drafted in World War I, when he was sent to Camp Meade, Md., as a C.O. He was released to AFSC in late 1918 and then sent to Paris. He later became secretary of the Friends Social Order Committee and was involved in settling labor disputes. This led to his appointment as personnel director of Abbott's Dairies. After retirement, he collected materials for AFSC's Material Aids. He traveled widely, coaxing untold amounts of fabrics, yarn, buttons, and drugs out of manufacturers and wholesalers. He was also an AFSC photographer. He served his meeting, Philadelphia (Pa.) Monthly Meeting, in many capacities: delegate to Representative Meeting, trustee of Friends Select School, and member of many other committees. He is survived by his wife, Helen Cowdery; two daughters, Louise B. Hemmingsen and Margaret B. Dugan; four grandchildren; and two great-grandchildren.

Gemberling—A member of Woodstown (N.J.) Meeting, *Joseph R. Gemberling*, 61, on March 27. He was very active in his meeting and in civic and community affairs. He was the first president of the board of Friends Home at Woodstown. He owned a residential building company. He is survived by his wife, Dorothy; sons, Joseph, Jr., and Keith Gemberling; two brothers, Charles and Arthur Gemberling; and two grandsons.

Hobson—On February 18, *Richard Booth Hobson*, 33, after a valiant struggle with brain cancer. He taught learning disabled young people and promoted the professional rights and responsibilities of teachers through unionization. A member of Pima (Ariz.) Monthly Meeting, he is survived by his parents, Arthur and Arline Hobson; sister, Gracia Hobson; brothers, Arthur and Bill Hobson; and grandparents, Elizabeth and Russell Hobson and Gracia and Raymond Booth.

Johnson—*Alfred J. Johnson*, 91, of Medford Leas, Medford, N.J., on February 25. He was a member of Woodstown (N.J.) Meeting. A research chemist for E. I. du Pont, he belonged to a number of professional organizations. He was a lifelong photographer who photographed and documented an extensive collection of wildflowers of the New Jersey Pine Barrens. He is survived by his son, Robert Johnson; daughters, Bernice Johnson and Doris Allebach; brothers, Melvin and William Johnson; sisters, Jennie Birkeland and Ruth Brakken; and two grandsons.

Jump—*Margaret H. Jump*, 70, presiding clerk of North Pacific Yearly Meeting, on March 8, after a brief illness. Although she was a founder of Multnomah (Oreg.) Meeting, the only unpro-



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grammed Friends Meeting in Portland, Oreg., she worked sensitively over many years to strengthen the friendship between pastoral, evangelical, and unprogrammed Friends. Meg served on several committees and the national board of AFSC, and, as chairman of the Pacific Northwest AFSC Region. She also served as a committee member with the FWCC.

From 1953 to 1955, she and her husband, Ellis, co-directed AFSC's office at Darmstadt, Germany, for work with refugee services. This work in Germany followed nearly 20 years of teaching chemistry at schools such as Mount Holyoke College, Hollins College, the University of North Carolina, and Reed College. She participated in WILPF and several civic groups and tutored in the adult literacy program of Portland Community College. She is survived by her husband, Ellis Jump; son, Leyton Jump; daughters, Constance Jump and Janet Berleman; and two grandchildren.

Ornstein—George G. Ornstein, Jr., 57, on March 7. A lively person with a great sense of fun, George's message was, "Let's affirm one another while we're still here." He served Quakers in any way he could. Active in 57th Street (Ill.) Meeting, he served as clerk of Metropolitan General Meeting. After moving to the North Shore, he was active in Evanston (Ill.) Meeting. He is survived by his wife, Linda Newbaker, and children, Barbara-Claire, George, and Victoria Beth.

Purdy—Jeannette Hadley Purdy, 91, of Swarthmore, Pa., on April 9, at home. She was a charter member of Hartford (Conn.) Meeting and clerk for many years. She was also active in New England Yearly Meeting. During the 1960s, she was involved in the life of Earlham College, where her husband, Alexander Purdy, helped establish Earlham School of Religion. She is survived by her daughter, Adalyn P. Jones; sons, Thomas E. and Donald A. Purdy; ten grandchildren; and four great-grandchildren.

Satterthwaite—Geneva N. Satterthwaite, 89, on February 27. A lifelong Friend, she was born in Tecumseh, Mich. She was a teacher for many years in Ann Arbor, Mich., and belonged to Ann Arbor Meeting. She is survived by her brothers, Perry Hayden and Joseph Comfort Satterthwaite, and a number of nieces and nephews.

Smith—Russell E. Smith, 77, of Wycombe, Pa., and a member of Wrightstown (Pa.) Meeting, on March 23. He graduated from George School and Pennsylvania State University. A farmer and building inspector, he was active in local agricultural organizations. He is survived by his wife, Kathryn Garber Smith; daughters, Sylvia A. Hampton and Linda S. Greenwald; son, Benjamin Smith; brother, Arthur C. Smith; and nine grandchildren.

Ware—Willard Hadley Ware, 84, on April 8 at Friends Homes, Greensboro, N.C. While a student at William Penn College, he went to France for the AFSC to help in relief work after World War I. After graduation in 1921, he entered Yale Divinity School and later transferred to Harvard Business School. A successful businessman, he was active in civic affairs and in serving the Society of Friends. He was always interested in education for the young and missionary work, especially in Jamaica and Kenya, which he visited frequently as chairman of the Five Years Meeting (FUM) Mission Board. He was also very active in New England Yearly Meeting for many years.

Willard and his wife, Edith, sponsored a large number of refugees after World War II. They also financially helped many young men and women in college. He served long terms as trustee of William Penn College, Earlham School of Religion (which he helped establish), and several private Friends schools. Willard is survived by his wife, Edith Ware; and sister, Margaret Ware Barrett.

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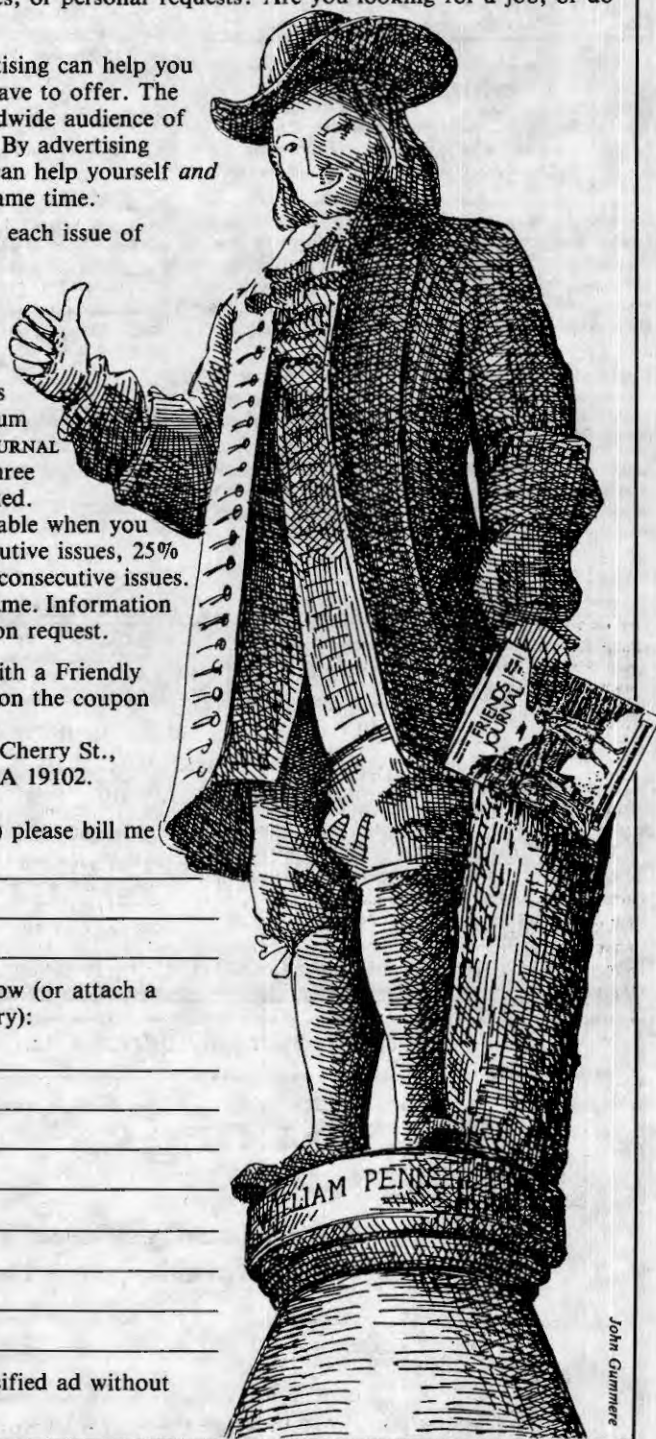
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Maine. Two 40-acre wilderness parcels on Flagstaff Lake each minimum 750-foot lake frontage. In shadow of Mt. Bigelow, just off Appalachian Trail. Three Quaker families in community. Special rates for Friends. T. S. Cadwallader, P.O. Box 381, Yardley, PA 19067.

Personal

Classical Music Lovers' Exchange—Nationwide link between unattached music lovers. Write CMLE, Box 31, Pelham, NY 10803.

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

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."

Young, black, Quaker, professional woman wishes to nurture the endearing camaraderie of other Quakers of vibrant color and those who are experiencing a psychic/cultural kinship with Third World people. Please write Debbie Evans, 1339-A E. Randolph Ct., Milwaukee, WI 53212.

Positions Vacant

Meetinghouse Resident—Mountain View Friends Meeting in Denver, Colorado, is looking for a person or a couple to live and work at the meetinghouse. Duties include light but extensive (about 15 hours per week) custodial duties. Also, responsible for answering phone inquiries and maintaining building use schedule. Small apartment plus small salary (somewhat negotiable). To apply send resume to: Robert Griswold, Trustee Committee, 1745 Cherry St., Denver, CO 80220.

Teachers and houseparents: small, friendly day/boarding school, grades K-8, seeks teachers and houseparent couple. Benefits: salary, room/board, group health. Inquiries: Greg Heath, Horizon's Edge School, Canterbury, NH 03224. (603) 783-4388.

Part-time Field Secretaries for Friends Committee on National Legislation. Interpret work and financial needs of FCNL to constituents on West Coast and in mid-continent U.S. Two needed by November 1. Send inquiries and suggestions to Wilton Hartzler, FCNL, 245 Second St. NE, Washington, DC 20002.

Housekeeper-companion for friend with memory difficulty. Must have driver's license. Moorestown, N.J., area. FJ Box W-776.

Position Wanted

Summer job. Male Earlham student, reliable, responsible, needs work June 1 to Aug. 31. Experience in maintenance and grounds work. References available from previous employers. Philadelphia area preferred. Andrew Spawn, Box E-1245, Earlham College, Richmond, IN 47374.

Retreat

Signal Knob Retreat Center. Practice a covenant lifestyle for a replenished earth. For more information contact J. D. Keister, Director, Rte. 2, Strasburg, VA 22657. Tel. (703) 465-8722.

Schools

Sandy Spring Friends School, Sandy Spring, Maryland 20860, 301-774-7455. 9th through 12th grade, day and boarding; 6th 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.

Seminar

New Foundation Fellowship Seminar, June 23-27, 1984, at Camp Neekaunis, Waubashene, Ontario, Canada. The theme of the seminar is "The Presence of Christ in My Life." There will be presentations by Douglas Gwyn, Patricia DeLancey, Herb Lape, and Arthur Berk. There will be opportunities for discussion and for worship. Further information and registration forms are available from Fritz Hertzberg, 966 Finch Ave., Pickering, Ontario, Canada L1V 1J5.

Services Offered

Residential builder. Fully experienced in design and construction of additions, garages, wood desks, saunas and spas, skylights, and greenhouses. Tim Peterson, Cuttalossa Rd., Lumberville, PA 18933. (215) 297-5482.

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Pastel portraits from snapshots. Often snapshots capture the character of the subject. Quaker artist. 12 x 16 matted \$40, framed \$55, plus postage. Wind Whispers, Box 93, Old River Rd., White River Jct., VT 05001.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Drive, Greensboro, NC 27410. (919) 294-2095.

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.

Summer Camps

Kingsley Pines Camp. Co-educational camp. Group living experience with supportive supervision. Quaker principles. Marlee Turner Coughlan and Patrick C. Coughlan, owners. RR 1, Plains Rd., Box 448F, Raymond, ME 04071. (207) 655-7181.

Camp Neekaunis

A Quaker camp on Sturgeon Bay, 80 miles north of Toronto, Ontario, Canada. Programs for children, families, singles, mothers, seniors. Adult rates average \$120.00 for 10 days. Reduced rates for children and for helpers: cooks, counselors, lifeguards, chorepersons. Opening for a "Resident Friend."

For brochure, write to Clerk, Neekaunis Committee, Friends House, 6 Lowther Avenue, Toronto, Ontario, Canada M5R 1C7, or phone Jim or Bobi Adamson, (416) 839-1560.

Summer Employment

Journey's End Farm Camp seeks counselors, responsible, caring, age 19 and up, for pre-teens. Need practical, farm-related skills including swimming, life-saving, woodshop, first aid, child care. Contact Curtises, Journey's End Farm, Newfoundland, PA 18445. (717) 689-2353.

Openings for college students, married couples, and teachers who wish to be general group counselors, activity instructors, or head counselor at private coed children's camp in Adirondack Mountains of New York State near Lake Placid. Employment June 20-Aug. 20. Quaker directors. See page 28. Write for further information and application. Regis Camp, 107 Robinhood Rd., White Plains, NY 10605. Telephone: (914) 997-7039.

Summer Rentals

Elkmont Guest House and Cottages. Home-cooked meals. Country living. Garden produce. Irene Harvey, RD #1, Box 168, Forksville, PA 18616. (717) 924-3655.

June 16-Sept. 3, 1984. House with two bedrooms, two baths in Awbury Arboretum, Germantown. Minutes from train and bus. Scattergood, (215) 844-7644.

Vacation in Vermont. Woods, neighboring mountains, swimming. Simple, secluded, running hot/cold water. No electricity. \$180-150 weekly. FJ Box D-775. (207) 942-7255.

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

DAMARISCOTTA LAKE Sunset Lodge

Rustic 1-, 2-, and 3-bedroom housekeeping cottages. Fishing-Swimming-Tennis-Badminton-Shuffleboard. Upper East Side Damariscotta Lake—Rates from \$200/wk. Canoes, Sailboats, Sailboards Available—Sorry, no pets.

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Box 969A, Jefferson, ME 04348
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Sublet. East Oak Lane (Philadelphia). Mid-June through August. Charming furnished apartment. Living room, dining room, bedroom, kitchen, bath. \$275/month, utilities included. Call (215) 424-5806 after 10 p.m.

Estes Park, Colorado. Rustic housekeeping cabins for rent at modest rates. Ideal family vacation; adjacent to Rocky Mountain National Park and recreation facilities. Inquiries to Michener, 4274 Redwood Place, Boulder, CO 80301. (303) 443-0812.

Spacious nine-room house, just one short block from best beach in Cape May, New Jersey, three blocks from mall. Furnished, including crib, washer, and dryer. Sleeps 14. Ocean view from every room! (202) 966-3645.

South Newfane/Marlboro, Vermont. 200-year-old farmhouse and barn surrounded by hayfields and stream. Four bedrooms—fully equipped. Music festival, Putney Friends Meeting, swimming, horseback riding, canoeing, sailing, tennis, and all summer enjoyments nearby. Minimum rental—two weeks—\$200 per week. Malcolm Smith, 65 Castle Heights Ave., Tarrytown, NY 10591.

Vacation



Outer Banks, Avon, NC 27914.
A vacation/weaving experience for Friends. Simple living, therapeutic activity, relaxation. Write for details.

Wanted

Quaker couple, visiting lecturer at Penn, seek housing for 1984-85 academic year. A furnished house or apartment in the Merion-Haverford-Radnor area preferred. Call collect (215) 668-8397.

Philadelphia-area housing for 1984-85 academic year. Haddonfield Friends' teacher/Philadelphia nurse seek apt./house-sitting position, or live-in possible with independent older person/couple (not private-duty nursing). Write Hammarstrom, Middlebury Center, PA 16935, or call: (215) 438-1224 (until 5/14), (609) 234-0514 (5/15-6/8), or (717) 376-5176 (summer).

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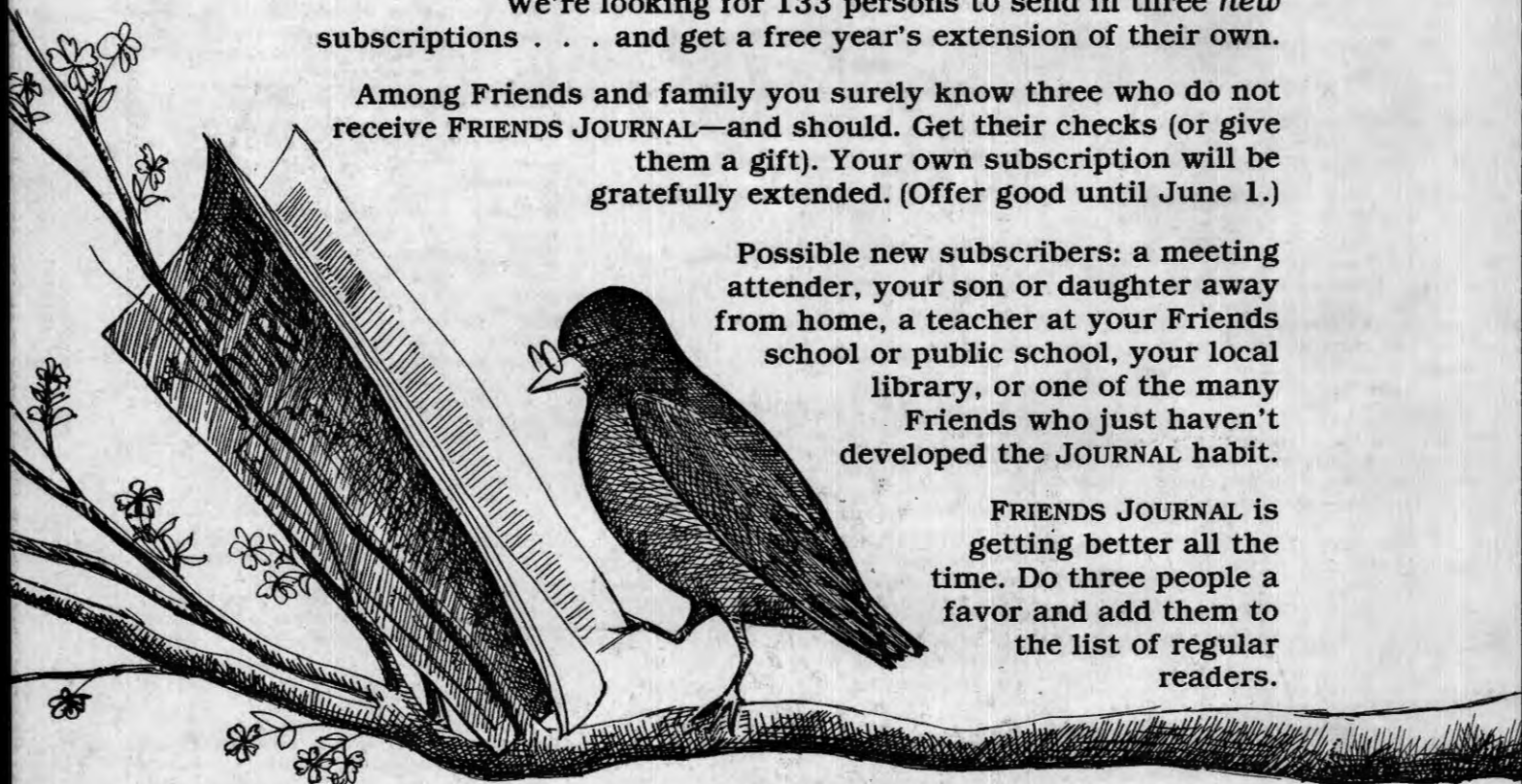
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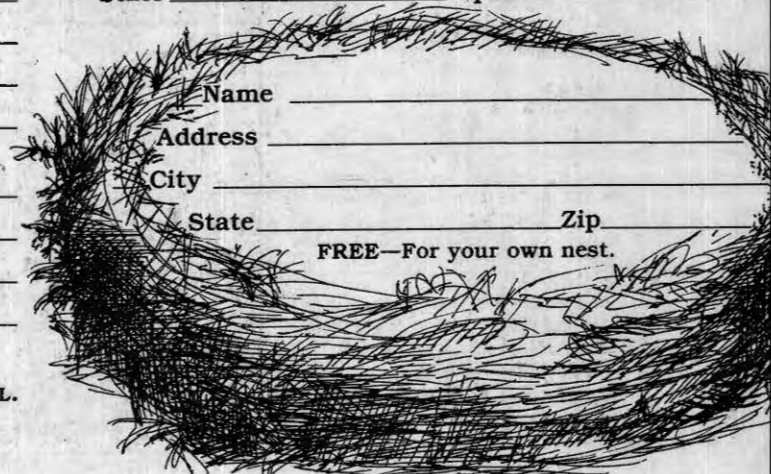
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