

March 15, 1986

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

**Let us
stand
in the face
of Mystery,
and give
thanks.**



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Among Friends: Getting It All Straight

When I came among Friends I was impressed with the orderliness of it all. Everything seemed so well organized. Clear agendas were prepared, meeting for worship ended promptly with a firm handshake, and covered dish suppers were a marvel of good planning.

The hardest thing for me to grasp was the language. It took me a long time to understand such words and phrases as "way opening," "sense of the meeting," "Quaker midnight," "queries," and "advices." Fortunately, the *Friend* and the Albuquerque (N.Mex.) Meeting newsletter have recently published this list, "Categories of Membership." May it serve as a useful guide to new attenders and confused Friends.

Quakers: those who accept and adopt the whole package.

Qualmers: those deterred by some recognized qualm or reservation.

Quirkers: those with some reservation understood only by themselves.

Quaverers: those not quite at the point of joining.

Quiverers: those in a continuous state of indecision.

Quoters: those who creep in to withdraw and are themselves withdrawn.

Questers: those perhaps only at a staging post in the long search.

Quirers: those seeking to understand Quakerism.

Quizzers: those just wanting information about it ("enquirers").

Quibblers: quirers probably happier in some other Christian body.

Quitters: those who have had enough of us, and say so.

Quagmires: those stuck in the mud, inactive but staying put.

Quorums: those most often found on committees.

Quaffers: those addicted to tea and coffee after meetings.

Quillers: those whose names appear most frequently in the *Friend*.

Here are two of my own:

Queuers: those patient enough to wait for bathrooms during breaks at yearly meeting.

Quicksteppers: those who are not.

Vinton Deming

March 15, 1986 FRIENDS JOURNAL

Rolling Away the Stones

by Harper G. Brown

Harper G. Brown, a beloved member of Monterey Peninsula (Calif.) Meeting, wrote this message almost 40 years ago—in a voice that assumed that it was 40 years later and that he was dead. According to Leonard Epstein, a friend of Harper's who belonged to the same meeting, Harper—who always took care of everything in advance—died in March 1985, almost 40 years after he wrote these words. They appeared in Monterey Peninsula's newsletter in the month he died.—Ed.

Harper Brown, a beautiful Friend . . . gave us an image, almost 40 years ago now, that has remained powerful to us. Each of us, he said, dies within ourselves many times—of fear, of despair, of loss of hope—and we retreat into our caves and pile up stones at the door. Each of us knows what those particular stones are, but it was Harper Brown's thought that our big job in life is to learn to roll away those stones, one by one, so that what he called "the finest manifestation of the Spirit" may come forth triumphant. "Each day, each moment, is an opportunity for resurrection," he said, "and the strength we use, mental and physical, to roll away the stones or hindrances that keep the radiant Spirit entombed is God claiming his own." Harper wasn't very much concerned about just what individual Friends might mean by the word *God* because to him it was interchangeable with the word *love*, and he staunchly maintained that neither God nor Love were dead or even infirm. God—Love—"will appear through all who roll away their own stones, letting that which is love give hope and joy and understanding and friendship to each person's weeping world."

And this is what we think about each Easter time—that if we can just identify and roll away our own personal stones, perhaps—just perhaps—we can really reach out to others to bring hope and joy into our own and others' "weeping world." And this, we think, is probably our special part in the Resurrection. □

A Reflection on the Meaning of Easter

by Henry V. Cobb

Easter has traditionally been the focal celebration of Christian belief and practice. The doctrines, symbols, and rituals surrounding the crucifixion of Jesus and his resurrection as the Christ have been elaborate and complex. As with so many aspects of Christianity, the crystalization of belief into dogma, of symbol into idol, of metaphor into reality has obscured essential spiritual meanings in the life and death of Jesus of Nazareth.

The Quaker testimony on simplicity and directness suggests that we should search beneath all the encrustations of dogma, ritual, and institutional tradition for an essential core of meaning, based on the Quaker belief in the primacy of the indwelling Spirit, that of God in all persons. Three themes have been most prominent in the traditional Easter message: resurrection, redemption, and atonement. What does reflection on these concepts of Easter tell us? What follows represents some positions to which I have come in my own quest for understanding.

I find resurrection manifest in all of life, in the whole universe as we know it. There is not only the one resurrection of Christ, which most of Christianity has traditionally believed. Rather, resurrection is a divine principle which flows through all things. Death, passing away, the tragedy of loss are never the final answer. Every day passes into night, every summer into winter, every party ends, everything loved and cherished

suffers change and eventual loss. But just as surely, every night passes to a new dawn, every winter anticipates a coming of spring when the birds sing again, every day has its new values, grief gives way to healing hope, and new loves arise out of old losses. The resurgence of the Spirit through its changing manifestations is the mark of the presence of God in all things.

But, says traditional Christianity, the resurrection of Jesus is a special miracle signifying and guaranteeing eternal life to all who believe in him as the everliving Christ. How difficult it is for us to conceive of a world that does not have our identity at the center of it! We have known no other. We develop a vested interest in our own existence and dread the finality of death. It is hard for us to accept the possibility of nonexistence, which, nevertheless, continues to haunt us. Do we not feel a deep need to survive our personal deaths, somehow? Could God be an all-good Creator and allow human souls, which we believe to be the most precious creation, to be utterly lost in death? These deep questions give rise to many images, metaphors, and beliefs to satisfy our need to find a divine meaning in our own existence. Where do we find the core, the simple essence in the understanding of resurrection in personally satisfying terms?

This is a question to which Friends may come to many different answers. For me, the essence seems not to lie in the persistence of my consciousness as an individual personality or soul. I sense an unQuakerly arrogance in asserting that "I" must survive to all eternity! I find the essence, rather, in the profound miracle of my having existed at all as a part of the total scheme of things. From this point of view, my life has meaning in the persistence not of a subjective identity but of the objective fruits of my life on this earth. Can we not satisfy our need for self-esteem in the knowledge

that we will be held in the light of loving memory by those who are dear to us? Yet more: even beyond the deepest wells of memory our lives will be everlastingly present in all that follows us in time. For me, the risen Christ of Christian tradition is a metaphor symbolizing the wonderful fact that individual life participates in the totality of all life through all time. Our "immortality" lies in the fact that our deeds, good or bad, live after us. Indeed, our very "presence" in the world, for however brief a time, is an enduring significant fact. As the resurrection of Jesus signifies the enduring divine effect of his having lived among us, so our lives have an enduring reality in the world in which we have lived, illuminated for us by the example of his life and teachings.

My life, however, has not been all good. In the words of the *Book of Common Prayer*, "I have done those things I ought not to have done, and I have left undone those things I ought to have done, and there is no health in me." We suffer the pangs of guilt and long for a cleansing of our spirit. The traditional message of Easter is that Christ died for our sins, so that we, through repentance and belief in him, gain forgiveness. Through all the conflicting doctrines of sin and salvation in the history of Christianity, what is the simple essence that Quakers can find most meaningful?

Is it not that we experience "that of God" within us as a saving grace? We are not condemned by our wrongdoings and shortcomings to a perpetual alienation of the Spirit. The Spirit of God within us responds to our awareness of guilt, and our repentance leads us into the light of redemption. This, to me, is the profound meaning of the metaphor of forgiveness through the death of Jesus on the Cross. In my life with others on this earth I can be forgiven and I can learn to forgive, for "under-

A member of Chapel Hill (N.C.) Meeting, Henry V. Cobb is a retired professor of philosophy and psychology. He has written a book and numerous articles, and his hobbies include woodworking and gardening.



neath are the everlasting arms." This, for me, is the essence of God's redeeming love.

The death of Jesus on the Cross is traditionally seen not only as redemption but as an atonement for our sins, an expiation and reconciliation whereby we become "at one" with God. Traditional interpretations of atonement seem to me to fall short of the essence. In placing sole emphasis on individual absolution and reconciliation between the individual soul and God, they ignore the collective nature of most of the evil in the world. Are we "saved" from expiating the sins which we, individually, have committed because the innocent Son of God suffered and died for us? Does not this belief have the effect of relieving us of any further responsibili-

ty for past wrongdoing once we have been "reborn" or have gone through the prescribed rituals of cleansing?

Forgiveness through the Light of God within does not, I feel, wipe out the enduring effects of our wrongdoing in the lives of others and on the world in general. It does not, in itself, heal our alienation from others or expunge the effects of our crimes. Our wrongdoings are the source of grief, strife, contention, and tragedy for others, such that our "immortality" in the whole scheme of things and in the wells of memory of those who have known or heard of us may be an immortality of the bad as well as of the good in our lives. Hindus believe that we must expiate our karma, both good and bad, through successive lives, but we have direct evidence only of this one lifetime in which to achieve atonement.

How, then, can it be done?

In my early years, I had a little plaque on my wall which read: "I shall pass this way but once. Any good, therefore, that I may do or kindness show, let me do it now, let me not defer or neglect it, for I shall not pass this way again." I wish I had followed this counsel more closely, for there is much in my life for which I must seek atonement.

We can never undo the *fact* of what we have done or neglected to do. Nevertheless, through the divine grace within us, our subsequent actions can go far to mitigate the harmful effects, and through the forgiveness of others we can become reconciled with others whom we have harmed. We can, indeed, "overcome evil with good" in atonement for our personal wrongs.

It is not only the evils inherent in our own individual actions, however, for which we have a continuing responsibility. The basis of Quaker social concern is that we share collectively for the evils in the world. Atonement must, therefore, be a collective process shared through "that of God" within each of us. Indeed, the effect of our individual "redemption" is to increase awareness of our collective responsibility for the expiation of our collective sins. The burden of all the massive social evils of war, poverty, exploitation, injustice, and inhumanity falls upon all of us. Atonement is thus in its literal meaning of "becoming one," a universal process of the Spirit, manifesting itself in a continual search for ways of peace and conciliation, a striving through the divine within to reconcile our differences, to minister to one another and to create the peaceable kingdom.

Thus, the meaning of Easter contains an essential message encompassing resurrection, redemption, and atonement through the love that is God, manifested in the life and death of Jesus of Nazareth. □

POETRY

Hegira

After the early years
of thinking you were
in some other place
and that I would some day
be there with you,
I left the path that seemed
to point in your direction.
Deliberately turning my back
then struggling, twisting
staying far away
from where and what I thought
you were.

Now I look and realize
that the sacred path has been
everywhere I've journeyed
And that you, my friend
weren't waiting
in any particular spot. You
were my traveling companion.

—Kaye Caroline

New to Meeting

It scares me . . . this silence.
My heels click across the wooden floor
and the snap of the screen door
as it springs back into place
makes me wince as I settle on a bench.

It calms me . . . this silence.
My thoughts, so terribly loud,
begin to quiet down, and the ticking
of the clock seems a lovely, soothing sound
that caresses my jangled, weary nerves.

It lifts me . . . this silence.
Worry peels in pieces from my frame
and, freed from fear, my mind expands
until all the emptied space inside
is filled with a flood of inner peace.

It enters me . . . this silence.
The still, sweet air of Love rebounds
with the Sound within the sound
and the Light within the light
that tells my seeker's soul "I am HOME."

—Carol Roth

In Meditation

I shut out the world
to silence the "I" that has
usurped my strength.
Before I concede,
I play a game of tag
until
subdued, I bow to spirit.
Distant harmony begins
to mingle and dissolve
my fragments.
We merge, balance,
opening to Oneness.

—Judith Settle

Grace in Prayer

Grace in prayer
bids us accept
what we want
in the form
of what God
knows we need.

At the Feet of Love

Like Martha,
reason is troubled
and complains
of many things;
like Mary,
faith sits silent
and listens
at the feet of Love.

Incoming Tide

When the living water
of the Holy Spirit
flows through our being,
all philosophies
seem as castles of sand
built too near the surf
of an incoming tide.

—Edward A. Gloeggler



LORD OF THE

by William P.H. Stevens, Jr.

The most distinctive feature and also the most radical feature of Quakerism is our conviction that God can be experienced as a living Presence within our own lives. We do not have to rely on the secondhand knowledge of priests or preachers or college professors or even Scripture, though, of course, Scripture and other people can be immensely helpful in our spiritual journey. The same Spirit which animated Moses and the prophets, Jesus and his disciples, and the apostle Paul can animate us. When the Spirit of the Lord is upon us, we have not simply knowledge about God but a personal acquaintance with God.

Quakerism begins with an experience of God and not with a set of dogmas or theories. There is a vast difference between having an intellectual theory about God and having a personal relationship with God. Another way to state this is to say that Quakerism is more a *method* of belief than a *system* of beliefs.

The important questions in religion have always been about the nature of truth—how we know what is true. The usual Christian answer is that it is handed down from the past through Scripture and church dogmas. For Friends, truth is received through the Light of Christ within, through the Spirit of God within. This is a matter of method, the method of Truth finding. Howard Brinton writes:

Quakerism is primarily a method, just as science is primarily a method. Quakerism includes also a certain body of beliefs, as does science, but in both cases these beliefs are accepted because they have

been arrived at by . . . using the proper method. They can be modified by further use of the same method by which they were arrived at in the first place. The scientific method is directed toward the outer world. . . . Quaker method deals with what can neither be measured nor weighed. It is directed to the inner life. (*Friends for 300 Years*, p. xiii)

This Quaker understanding of the Spirit of God as the primary source of religious Truth implies a very revolutionary understanding of the place of

**EVEN NOW
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REVEALED TO
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TO LISTEN.**

Scripture. Most Christians, at least Protestant Christians, would say that the prime source of truth is the Bible. For Quakers, it is the Spirit of God, the original inspiration of the Scriptures, who is the prime source of religious Truth. For most Christians, the Bible is seen as containing the fullness of God's revelation to humankind. Nothing further is needed. Revelation has already happened. It is closed. God spoke to Peter and Paul, but you need not expect

God to speak to you. You begin all truth affirmation by saying "the Bible says."

George Fox challenged this static understanding of God's acts of self-disclosure. He certainly accepted Scripture as inspired by God and he knew the Bible better than any of us. But his experience of God's Holy Spirit convinced him that revelation is a continuing activity of God. Even now God is being revealed to those who are willing to listen. Revelation is not simply deposited in a body of literature. It is a living reality.

Speaking of early Friends, Elbert Russell in *The History of Quakerism* writes:

Friends regard God's manifestation in human life as a continuous stream of influence, inspiring the prophets and apostles, the writers of the Bible and becoming manifest supremely and without measure in Jesus Christ; and present with all men in all ages as the guide, teacher and redeemer of men, if and as they receive him.

The early Friends regarded the Bible as the record of men inspired by the Spirit of Christ; but they did not regard revelation as either ended with the Bible or confined to it. Nor did they believe men should be content with a secondhand knowledge of the gospel of Christ, even though acquired through the Bible. The Bible. The Bible should be used as men use a guide book—to help them find and experience for themselves the truths recorded in it. The Bible was not a substitute for the personal knowledge of God. (pp. 53-54)

This understanding of the Spirit of God, the Light of Christ as the primary source of religious truth and Scripture as secondary, really makes Friends the least orthodox among mainline Christians. Indeed, some have suggested that Quakers represent a third form of Christianity. For Catholics, the final religious authority is the church, an institution. Protestants rejected the church as the final authority (because of the corruption they found in it) and instead set up the Bible as the final authority in mat-

Pastor of Greensboro (N.C.) Meeting since 1972, Bill (William Penn Haney) Stevens, Jr., has built a 15-bedroom home-retreat center with his own hands. His article, which first appeared in the May 1984 issue of Quaker Life, is condensed from a talk he gave at the 1983 sessions of North Carolina Yearly Meeting.

SCRIPTURES

ters of faith and conduct. For Friends, the Spirit of God who gave forth Scripture and who still is at work in the world is the final authority.

For Friends, this final authority is encountered within the individual. For Friends, Scripture is not the ultimate religious authority because it is only the

FOR FRIENDS,
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product of the inspiration of the Spirit of God. The Spirit, who is the source, is the ultimate authority, not the product.

All this is not to deny, however, the value of so-called "secondary sources." These may indeed be channels through which the Spirit of God comes to us and transforms our lives. Further, the Bible is an important means of testing religious truth. Down through the ages, some people have claimed some very strange ideas in the name of God, but if they are contrary to the Spirit of God revealed in the Bible, they must be looked upon with great suspicion. Fox could declare the Bible to be a secondary

source because he knew it so well and was so thoroughly immersed in it. I am afraid that we too often want to take a short cut around that kind of discipline.

We need to realize that the Spirit of God comes to us in many ways: through inward attentiveness, through worship, through Scripture, through the witness of other human beings, through theological treatises and devotional writings, through art and music and poetry, and through the insights of modern psychology.

I, myself, this past year, have found the book *Feeling Good, The New Mood Therapy* by David Burns to be extremely helpful. This is not a religious book, but it contains insights not unlike Christ's in the Beatitudes where happiness is seen as rooted not in external conditions (such as poverty, hunger, persecution, bereavement) but in our inner response to these things.

According to David Burns, "Cognitive Therapy is a fast-acting approach to handling emotional upsets such as de-

pression and anxiety. It is called Cognitive Therapy because you are trained to change the way you interpret and look at things when you feel upset, so as to feel better and act more productively." Many of my friends to whom I have recommended this book over the past year have found it very helpful. I believe that liberation from all constraining conditions (political, economic, and psychological) is the work of the Spirit of God (see Luke 4:18). David Burns's book is an aspect of this work, dealing with one of the largest prisons holding people captive in our day: depression.

The Spirit of the Lord comes to us in many ways. We must be careful not to misunderstand early Friends at this point. For them, because Christ can be known directly, many of the things other Christians considered necessary became nonessential: rituals, creeds, outward sacraments, priests, and even hymns. Worship became primarily a matter of inward attentiveness, not a matter of the outward observance of rituals and ceremonies. Early Friends knew that these outward forms can be empty, secondhand religion based on the experience of others rather than on direct acquaintance with Christ.

But this is not to deny that these outward expressions may be helpful. They may lead to a direct encounter with the Living Christ. They may be a channel through which the Spirit of God comes to us. We do not live in a vacuum. We live in a world of sight and sound, words and thoughts and relationships, and it is through these that we encounter God.

The basic insight of early Friends, it seems to me, is the realization that the Spirit of God is too dynamic to be confined to any ritual, creed, or book, or to any single method of communication. The Spirit of God is at work in our world just as actively and forcefully as in biblical times. And the Spirit of God chooses many channels for communication, if we have eyes to see and ears to hear. □

THE SPIRIT OF
GOD IS AT
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BIBLICAL TIMES.



On Communion

by Arthur Berk

Sometimes we Quakers tend to demean communion—that is, the celebration of the Last Supper—in a scornful manner. This tragedy results from our lack of knowledge of George Fox's writings on the subject, not to mention our misconception of Luke's narrative expostulating Jesus' sharing of the bread and wine.

There are, as a matter of fact, two types of formal celebration of the Eucharist. Protestants generally celebrate communion in remembrance of the Last Supper. In their effort to remember Jesus, they share the bread and

wine as they visualize him and his disciples who participated in that meal.

Catholics, though, feel that when they celebrate the Eucharist, Jesus himself is present in the bread and the wine. They believe that the bread represents the Body of Christ.

Early Friends believed that communion was a shadow of a more meaningful relationship with our Lord, Jesus Christ. In other words, George Fox and the Valiant 60 did not object to Christians participating in communion until the day of Pentecost. On that day, according to Acts, Jesus sent his Spirit of love and power into our hearts. Since God and Christ are with us intimately every day—that is, if our consciences are open to the Holy Spirit—it has become unnecessary for us to celebrate any particular day or event outwardly—and this includes communion.

Besides, as George Fox expostulates in his doctrinals, Jesus was not only with his trusted disciples at that particular Passover supper but with Judas, who had betrayed him. Because of this salient fact, the solemnity of the occasion was somewhat marred.

The last meal Jesus shared with his Apostles—Judas was not present, needless to say—was after the Resurrection. According to the Gospel of John, Jesus ate meat and bread with the disciples as he was offering spiritual peace to those who obey God.

Even today, as the book of Revelation affirms, Jesus is present whenever we sincerely invite him to our dinners. If we pray for his Presence, Christ, in his Holy Spirit, will come while we are feeding ourselves or at any other occasion. With Jesus' appearance, we do celebrate communion. □

A member of Manasquan (N.J.) Meeting, Arthur Berk was for many years active on New York Yearly Meeting committees and is much involved with the New Foundation Fellowship. His article first appeared in the Morningside Meeting Newsletter.

Living Lives of Peace and Justice

by Jeanie Holt

The Fellowship of Reconciliation often says, "There is no way to peace, Peace is the way." The same can be said of justice.

First, let's look at this slogan grammatically. We know that nouns are words that name a thing or a place and that verbs are words that symbolize action or a state of being. Somehow our language really goofed when peace and justice became nouns: there is no way to peace; there is no way to justice: justice and peace are not destinations.

In English, *peace* is obviously a noun and the suggestion that it should not be one is somewhat simplistic. But there are important psychological implications of our use of peace as a destination, as an end point, as a "psychological noun."

In the original biblical languages and concepts, peace and justice are actions and states of being. The *Catholic Biblical Encyclopedia* explains, "The Hebrew idea of justice approaches our notion of holiness, piety, and righteousness. . . . This justice, as the basis of human conduct, must embrace all *activity*." Matthew Fox, in his book *A Spirituality Named Compassion*, goes on to explain that in Hebrew, the word *zedakah* embraces the concepts that we translate as charity, mercy, justice, and righteousness—all these are parts of righteous living!

Let's think for a minute about the implications of peace as a noun. Peace has often meant winning a war; it is a trophy which is won by force; in our days it is a trophy which is held by force. But peace isn't a trophy to be gained by force; peace is a state of relationship between groups or nations.

Think about that trophy idea. What do we do when we have won a trophy? We put it on the shelf and forget about it; we work for the next trophy. I've

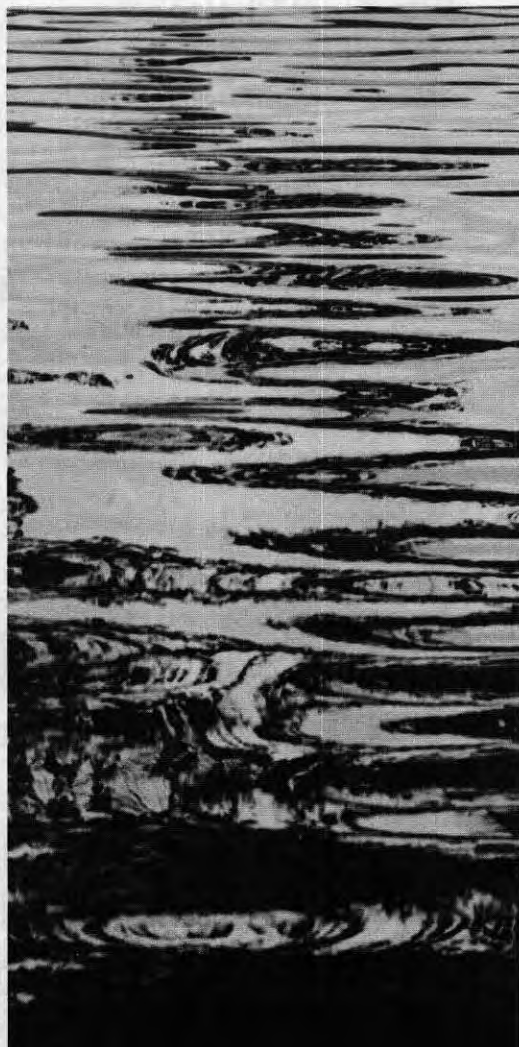
sometimes tried to discuss with people their vision of this trophy, of a world without war. Their first ideas are that it will be a world without violent conflict, then a world without conflict. That idea quickly leads them to envision a world without disagreements. If there are no disagreements then there must be a world with no differences. That world of no differences is a world of sameness, and that is boring. Suddenly, a peaceful world is boring. Peace, the noun, is a trophy we don't even want!

But peace isn't an end in itself. Peace isn't a world without conflicts or dif-

ferences. Peace is resolving conflicts and respecting differences. Peace is a way of living and relating.

There are similar implications for *justice* as a noun. Many people think of economic justice as some *thing* to be bought or earned. In our courts of law and in our minds, justice is often a synonym for *punishment*. (When you have time to think about justice and peace as "psychological nouns," I'm sure you will find many more implications than the ones I have mentioned.)

I am convinced that there is no way to peace as a destination; there is no way to



**Let justice
flow like a
stream, and
righteousness
like a river
that never
goes dry.
—Amos 5:24**

A member of Granville (Ohio) Meeting, Jeanie Holt divides her time between community volunteer leadership, a small business, and co-parenting five boys.

Christopher Beyerly

obtain justice as a thing. Peace and justice are the way. But the way to what?

The Bible is clear on this point. Living lives of peace and justice is the way to fellowship with God! Living peace and justice is answering God's call in our lives. Micah says, "What does God require of you but to do justice, and to love kindness, and to walk humbly with your God?"

Jesus suggests that "if you are offering your gift [to God] at the altar, and there remember that your neighbor has something against you, leave your gift there before the altar and go; first be reconciled to your neighbor, and then come and offer your gift [to God]" (Matt. 5:23-24). Jesus and the prophets had found that there was no way to walk in humble fellowship with God while living lives of injustice and unpeacefulness.

Isaiah expands these ideas with eloquence:

Remove the chains of oppression and the yoke of injustice, and let the oppressed go free. Share your food with the hungry and open your homes to the homeless poor. Give clothes to those who have nothing to wear. . . .

Then my favor will shine on you like the morning sun, and your wounds will be quickly healed, I will always be with you; my presence will protect you. . . . When you pray, I will answer you. When you call to me, I will respond.

If you put an end to oppression, to every gesture of contempt, and to every evil word; if you give food to the hungry and satisfy those who are in need, then the darkness around you will turn to the brightness of noon. I will always guide you. . . . You will be like a garden that has plenty of water, like a spring of water that never goes dry. (Isaiah 58:6-11)

Why am I involved in peace and justice? Because, above all other reasons, and above all else in my life, I want intimacy with God. I want the darkness around us to turn to the brightness of noon. I want to feel like a garden that has plenty of water. God promises that the reward for living peace and justice is this constant Presence in our lives. Amos says, "Let justice flow like a stream, and righteousness like a river that never goes dry." Let us join together in living that flowing river of justice and peace. There is no way to peace. There is no way to justice. Justice and peace are the way: to live, to answer God's call in our lives, and to walk in humble fellowship with God. □

Nuke Components on Our Doorstep

by Jean Shelton

I design what they make in there."

The stranger who had parked his car and walked over to talk to Martina Linnehan was referring to the neutron generators made by the Pinellas General Electric plant at Largo, Florida, for the U.S. Department of Energy—in other words, the triggering devices needed to set off hydrogen bombs. With a nuclear physicist stopping to exchange

ideas, this was indeed an unusual Friday afternoon for those holding vigil.

The posters—"Good People, Bad Product," "H-bomb Parts Made Here Courtesy of G.E.," "Peace in the World or the World in Pieces," "Love Your Enemies"—often provoked reactions from passing motorists. Sometimes there were honks or friendly waves or thumbs up, but at times the thumbs down, obscene gestures, and shouts of "go home," "go to hell," "go back to Russia" predominated.

Every Friday afternoon for three years, in rain or wind, heat or cold, members of Immanuel House, a religious community opposed to nuclear

A member of St. Petersburg (Fla.) Meeting, Jean Shelton has been among those holding vigil at the Pinellas General Electric plant at Largo. She is a retired elementary school teacher.





Steve Podrutz

weapons, and others sympathetic to their ideals have been standing outside the gates of the G.E. plant in silent protest. On special occasions, such as remembrance of the day the atomic bomb was dropped on Hiroshima, people from the American Friends Service Committee, Pax Christi, and other peace-minded associations can be counted on to enlarge the group of demonstrators to 40 or 50.

What effect have demonstrations and vigils had upon General Electric and the populace? Very little, it would seem. The Pinellas plant has been producing nuclear components since it was built in 1956, and it has continued to grow. The last expansion took place in 1982 after President Reagan requested 17,000 new nuclear weapons within a six-year period.

Largely because of the protesters, the residents of the county, at least some of them, are aware of what is being manufactured in their midst—devices crucial to nuclear warheads, such as those fitted onto Cruise missiles. Without the neutron generators there would be no explosion since they are needed to start the

chain reaction. If a war comes, General Electric will have its logo on every bomb that makes another Hiroshima or Nagasaki of an enemy town or city.

Although the physicist who talked to Martina doesn't like to make weapons, he feels he must. They're necessary to keep the Russians in check, he believes. Living and working in another state, he had noticed the people holding vigil on previous trips to the G.E. plant and had wanted to stop and talk. In his opinion more effective things could be done than standing with protest signs. Interestingly, one possibility he mentioned was for U.S. people to make contact with individuals in the Soviet Union, and develop long-term relationships that would be steadfast through changing administrations.

Martina informed the physicist that there is an area organization which tries to do that, the Gulf Coast Association for American-Soviet Friendship.

During the course of the conversation the physicist who designs neutron generators told Martina that peace groups mistakenly thought that more weapons were being manufactured than was ac-

tually the case. He reminded her that old bombs have to be reworked, renovated.

What was he trying to tell her? That the United States doesn't have 25,000–26,000 nuclear weapons as indicated by data from the Pentagon and private sources? What if there are only 20,000 or 10,000 or even 500? Should that be a reason for the demonstrators to stop protesting?

So the weapons making goes on and on, year after year, without end. The friendly nuclear physicist will continue designing neutron generators and other instruments of war. The G. E. workers, dressed in their white surgical suits, will continue whatever it is they do to assemble the triggering devices inside the plant's "clean room" which is 100 times cleaner than an operating room. The deadly plutonium and tritium will continue to be trucked to the plant from Ohio and South Carolina, and those holding vigil will continue to stand outside the G.E. gates in protest, hoping, always hoping, for an awakening in human hearts that could lead the world in a new direction. □

Nonviolence Behind Bars

The virtues of mercy, nonviolence, love and truth can be truly tested only when pitted against ruthlessness, violence, hate and untruth.

Mohandas Gandhi

by Robert Hillegass

Finding it impossible to deny our personal responsibility for addressing the roots of violence and the threat of nuclear extinction, members of Boston's Ailanthus: A Nonviolent Witness for Peace began, in 1979, a weekly presence at Draper Laboratory in Cambridge, Massachusetts. (Draper designs the "brains" of such first-strike weapons as the Cruise, MX, and Trident II missiles, and now "Star Wars" technology.) We go there not to point our fingers at the bomb makers but to ask the workers to reconsider the implications of their work and to testify that there is another, nonviolent way to resolve the world's problems—by trusting in God's reconciling power.

Well aware of our own complicity in the arms race, we go to Draper in a spirit of hope, humility, and reconciliation. Conscious that we are all victims of a violent society, we believe that if the witness succeeds, it will succeed in liberating all of us together. Above all, we hope to witness that only the transforming power of love, working in individual lives, can free us from enslavement to the Bomb and ultimate extinction. Disarmament begins—literally—within each of us.

For these prayer vigils—sometimes accompanied by signs, leaflets, and life-giving symbols or actions—members of the group are periodically arrested for "trespass," put on trial, and sent to prison. (It is there that we find the human "fallout": the alcoholics and the

addicts, and all those who, for want of needed human services, run afoul of the law. Thus the "Bombudget" kills daily without an explosion ever taking place.) Prison then becomes an extension of the nonviolent witness, a place where we can seek to find solidarity with the victims. While there, Ailanthus members try to maintain a caring, calming presence, with compassionate concern for the injustices suffered by the poor and the powerless.

Last March, as a result of one of these nonviolent actions, I spent 15 days in a

state correctional institution in Billerica, Massachusetts, along with fellow Ailanthus members Jack Seery and Tom Farley. We spent most of our time there in a crate-like "dormitory" with 20 double-decker iron beds among a young, "juiced-up" population whose frustration and animal energy seemed always about to erupt into violence. While there I kept a log, hoping it might serve as a useful orientation for friends who were contemplating doing time in jail, as well as a way of staying focused and centered. The excerpts that follow are adapted from the log entries.



The Bird/LNS

A former English teacher at George School and a textbook editor, Robert Hillegass is currently a househusband, peace activist, and sometime editor/writer. He is a member of Wellesley (Mass.) Meeting and an avid rose fancier.

Billerica shares with prisons everywhere the Kafkaesque qualities of unpredictability and inscrutability, mixed with petty harassment. This can lead to a low-grade state of anxiety or simply a sense of absurdity. For example, no one here—including the office—claims to know where to get Ping-Pong balls for the rec room. I offered to glue the paddles back together if they would provide the glue: my offer was met with a bemused smile. More spookily, last night first two, then all three, of the phones suddenly went dead. Were they out of order? Was it a punishment? For what? Or was it just capricious harassment? (What if you needed to reach your lawyers, or if you were being discharged the next day and needed to call for a car to come get you?) But you know better than to ask, just as you wouldn't ask why they refused to accept the address book my wife brought for me while allowing Jack and Tom to bring theirs in with them. The essence of imprisonment is loss of personal control over your activities, and it takes many forms here. Without your own center and inner life, you grow robotic, your life controlled by the seemingly random actions of invisible bureaucrats. *With* a center, and a curious eye, however, everything becomes food for meditation on humanity and its institutions. Writing provides a further focus in which everything can be assimilated and transcended—everything, in my case, except a breakfast of two perfectly good fried eggs served on an ice-cold metal tray.

Here, as in the outside world, power controls by separating the oppressed and then wearing down individual egos to zero. Thus, no voluntary groups exist here for purposes of recreation (no team sports, for example) or service of any kind that might create a sense of community. And the futility of assigned work leads people to avoid it if possible, at the expense of others. At the same time, your sense of self is assaulted by such indignities as strip searches after visits.

The resulting alienation creates the climate for scapegoating. Anyone with a physical weakness or personal vulnerability becomes a potential victim. Only a healthy sense of self keeps you safe and intact. The chief target here now is "Bobby," a slightly pudgy 25-year-old who injured his knee playing baseball in the yard. But he had a reputation for be-



ing a whiner, and this time he made the mistake of playing for sympathy for the knee—so gets abuse instead. After two weeks the infirmary has finally decided to x-ray his badly swollen knee.

But how do you deal with relationships inside if you are not "one of them"? And can you promote non-violence in an environment where it could easily be taken for weakness? I suppose it depends on such variables as your physical size, personality, and social skills. I knew from the start that I couldn't come on strong or quickly with nonviolence—I would have to have some feel for the other person's history, values, and expectations. I try to be civil and respectful to all and, when an opening occurs, do a *small* kindness (as a feeler, to gauge the response).

My first day in the dorm I made the mistake of swinging off the side of my upper-tier bunk and my leg almost clipped the man below. A burly man with a black, stubby beard, he shot up fast, and a little menacingly, with a four-letter expletive. I apologized, and nothing more passed between us that day. The next day he caught a splinter of steel in his eye while grinding a putty knife and came back from the doctor's with a bandaged eye. The following morning, while he was still at breakfast, I made his bed—a little risky, I thought, but worth a try. When he saw it, his face softened, but he couldn't quite bring himself to thank me. Instead, the next day I found him with a coat hanger wire, strapping a little set of wooden shelves (used for storing belongings) to the foot of the bed. It was a "stairs" to make it easy for me to climb in and out of bed. I don't know which of us was more pleased, but we have an easy, bantering

relationship now. If I were here longer, it might lead to mutual confidences of a deeper sort.

As Jack Seery reminds me, the most radical act anyone can commit here is an act of kindness. It undermines the entire system. I don't mean to imply that such acts are necessarily rare here, only that they must come from free and unbroken spirits who are willing to go against the tide.

It is an old truism that if you treat people like animals, they will behave like animals. This is borne out here not only in the intentional filth clogging the floors and other surfaces, but in the animal-like word-sounds and mindless laughter that take the place of vespers after lights out.

But these men have their reciprocals in the guards. Nobody becomes a guard unless she or he is willing to control and dominate others and, if necessary, to apply violent force. And at some level the men and the guards understand each other. They tend to come from the same background, have the same expectations, and speak the same language. There is even a kind of quiet camaraderie among some of them. The relationship is symbiotic—they need each other to function—and the guards, no less than the inmates, are serving time.

A somewhat similar dynamic, I think, explains the ability of the national government to pursue a foreign policy based on the threat of nuclear genocide. In exchange for an illusory security and a system that doles out material goods (to the fortunate), we give up our right to life and liberty, and acquiesce in the "protection" of the Bomb. We tolerate the violence and the corrosive injustice in order to preserve "the system" which enslaves us—and our leaders play to the worst in us. Thus we create the societal prison that is the mirror image of the penal institution.

The "powers and principalities" that control our government and economic institutions rule by our permission because, in truth, they are the projection of our spirits. (Otherwise they would have no legitimacy or power.) To challenge the powers, then, it is first necessary to "discern" them, as Paul says. But, in the light of our contemporary psychological knowledge, this means to confront them in ourselves, to recognize our own powers—for good as well as

evil. But to challenge the powers, either within ourselves or as embodied in institutions, is to make ourselves terribly vulnerable with respect to our property, our "position," our comfort, and our physical security. Are we prepared to put ourselves at risk? "No risk, no change," cries Phil Berrigan, a prophet in the nuclear wilderness, and his truth moves at many levels.

Fifteen days is too short a time to draw conclusions but not, one would suppose, to ask questions. An easy conclusion would be that Billerica *corrects* no one; a harder question is whether it will change *me*. Another easy conclusion might be that I made my point against an evil, and was willing to pay a price to do it. A harder question is whether in some real sense I didn't deserve to be here.

I've been thinking of going home today, of separating myself from the oppression of this room in "death's other kingdom." But I have an intimation that separation is the 20th century's besetting sin. The separation of human beings into groups, classes, and nations, and the resultant alienation of person from person everywhere, is clearly the precondition for the nuclear arms race. More locally, the separation of suburbia from the ghetto permits poverty and hunger to grind on unchecked. Separation enables us to deny responsibility and mask the fact of our essential identity with the victims. The same applies to our jails and prisons.

The separation is eroded as I weigh my complicity in the culture that makes the weapons and the prisons. The weapons are needed to protect the economic empire that is sustained by our inflated standard of living. Recognizing my identity with the victims depends on my ability to see myself in *them*—two different rolls of the cosmic dice. I begin to reconsider the Veda's teaching that "thy neighbor is in truth thy very self, and what separates thee from him is mere illusion."

Will Billerica succeed in changing me? A brief immersion is not a certain baptism. Will my departure be a separation, or will it lead to a closer engagement with an oppressed humanity? (Only so can I hope to change Billerica.) There is nothing assured about the outcome. After all, I was only there on a short-term loan. □

Of Life, Death

by Avis Crowe

The space shuttle exploded and the nation was brought face to face with Mystery.

One commentator and TV critic spoke of how automatically we turn to television at times of crisis—how it binds us with one another and in some way helps soothe us. I know what she meant; for I didn't have a TV and felt intensely frustrated. I relied on the radio, for which I was grateful. I, too, needed to link up with the rest of the nation. I wanted to know what had happened; I needed to have company in my waiting.

As the day dragged on, with scant hard fact, the need for instant answers and explanations was maddeningly thwarted. We met the seven astronauts, came to know their humanity, their personalities; we heard over and over again the countdown and "picture perfect" liftoff. We were taken repeatedly through the horrific explosion that turned thrill and celebration into stunned grief. We heard interviews with NASA personnel, with former astronauts, with senators. We waited for the president and were relieved to learn he had postponed his scheduled State of the Union address. We listened to resolutions from the House and Senate, and were glad to know they planned to adjourn and to know that U.S. flags were ordered to fly at half-mast throughout the world. We listened to commentators reflect on the meaning of it all.

Finally, a NASA spokesperson made an appearance and said—virtually nothing. Immediately someone raised the thought of a news blackout. We can't stand not knowing. We wanted the

question *how* to be answered. Now. And then the president came on and spoke briefly but eloquently to the nation.

As the first shock wore off, and as the media coverage went on and on and on, my own reflections began to spring up, often in the form of questions that seemed in sharp contrast to what I was hearing.

Why should the foremost question being asked be how such a thing could happen? To even pose such a question seems evidence of an appalling hubris that suggests we believe ourselves to be totally in control. It suggests that we have placed such reliance on technology that we have fooled ourselves into thinking it's fail-safe . . . that we are immune from disaster. It seems to me in this dreadful accident we are being loudly reminded that no technology is without the possibility of error or accident. It seems to me this also has something to say to us about the madness of the nuclear arms race, nuclear power, nuclear waste. For the rhetoric always suggests that nothing can possibly go wrong. How arrogant we have become.

Writer and commentator Archibald MacLeish got closest to the heart of it for me when he told us that we've forgotten the element of hazard, that from the beginning of time, exploration and discovery have been hazardous, with lives risked and lost. Somewhere along the way we seem to think we've conquered even hazard.

And while I understand the words about heroes and the nature of the space program and the fact that the seven crew members were pioneers in pushing back frontiers, I still can't help but puzzle: why a national week of mourning for them? Why governmental resolutions and the tribute of flags at half-mast for these particular seven?

Why not for the countless victims of assault and family violence? Why not for the police officers and firefighters

Avis Crowe teaches journal writing at Pendle Hill. Her most recent JOURNAL article appeared in the April 1, 1985, issue. She has worked in television and was a member of the Koinonia Community in Georgia.

Hazards, and Heroes

who daily risk their lives on the job and for the many who are killed? Why not for the thousands of children who die of malnutrition and abuse and neglect while billions of dollars are fed into the space program? Why not a time of national mourning for them? Why not for the thousands who get on planes and trains and into cars and who never make it home? How does the nation mourn their passing?

One of the most moving things I heard through all the reportage was a poem written and read by an 11-year-old girl who had watched the disaster happen. The poem was a tribute to Christa

McAuliffe, who was the first "ordinary person" to head for space and who had captured the attention and affection of everyone. In the poem was a line about Christa going to catch a star . . . and I thought, *Yes!* That's what we need to understand and learn. Of course we must mourn the terrible human loss; but we must also rejoice and be thankful for the example of these people. For they—particularly Christa, because she was "one of us"—*did* teach us something: that life is to be lived fully, exuberantly, daringly. That one must always go out to catch the stars, even if there may be no coming home.

These seven people were supreme examples of what we speak of so glibly as living in the here and now. They may have had anxieties; they surely knew there were risks. But they could live with, and in spite of, them; they were willing to live boldly and in pursuit of dreams. Perhaps *that* is why they are heroes.

We need to let go of the need to know all the answers. We need to understand that death—sometimes untimely and violent death—is part of life. So it has ever been, and will be. Let us stand in the face of Mystery, and give thanks. □

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THE SEA IS SO GREAT, AND MY BOAT IS SO SMALL.

Removing Invisible Walls



A workshop at Holiday Projects West

by Judith C. Wisch

In Northern Ireland as in Israel there are two communities living side by side, separated by deep-rooted fears and institutionalized structures that have built invisible but very real walls between them.

In Israel, the Jewish majority feels threatened, with good cause, by the Arab lands around them. In Northern Ireland, the Protestant majority feels threatened by the Catholics, who have the support of their coreligionists to the south.

Organizations in both countries are trying to break down the walls. On a dusty hill 30 miles from Jerusalem, there is a School for Peace in the village of Neve Shalom (Oasis of Peace), where I taught for four years. Each year more than 2,000 Jewish and Arab youths come together for workshops and

Judith C. Wisch worked with Holiday Projects West in summer 1984. She is now project director for ethnic understanding for the United Communities of S.E. Philadelphia and a facilitator of the Human Relations Desegregation project of Fellowship Farm. Judith is also on the board of American Friends of Neve Shalom.

seminars designed to reach beyond the fears, stereotypes, and prejudices that each one has grown up with.

Neve Shalom has developed effective techniques for intercultural conflict resolution. These techniques are employed in a four-day intensive workshop. The overall goal is to encourage mutual trust, respect, and understanding between the two groups and thus develop an attitude of tolerance and peaceful coexistence. Neve Shalom's working assumption is that the separation between the two communities—Jews and Arabs live separately and go to different schools—and their inability to meet one another and talk openly and honestly contribute to the continuation of the conflicts.

Neve Shalom's counterpart in Northern Ireland is Holiday Projects West, which runs mixed camps for Catholic and Protestant youth. Having heard about Neve Shalom from a British Broadcasting Corporation program, Holiday Projects West invited two Jews and two Arabs from Neve Shalom's educational staff to come to Northern Ireland to share their skills and knowl-

edge of intercultural conflicts. I was one of the two Jewish teachers.

I was surprised to discover that Catholics and Protestants are much more similar than Jews and Arabs: they speak the same language with the same accent, look the same, dress the same, eat the same foods, dance to the same music. Yet despite these similarities, Catholics and Protestants in Northern Ireland are as far apart as Jews and Arabs in Israel. They live in different neighborhoods, attend different schools, frequent different discos, read different newspapers, vacation in different spots. Both sides stay away from one another, and when they do meet, they dare not talk about the conflict. They smile and pretend.

In the community, in the schools, and in Holiday Projects West itself there seemed to be an accepted notion that talking about the conflict and the "troubles" would create undesired anxiety in the young people. When a politically tinted issue arose during a mixed summer camp, quite often it was "swept under the rug," as one youth leader put it, with the comment, "It is better not to bring that up in mixed company; it may cause problems and hurt feelings." People began to believe that "across the line" friendships can exist only as long as the differences are ignored.

Enter Neve Shalom teachers with the chutzpah to say that talking about personal views and fears of the conflict is exactly the way to begin to reconcile dif-

Londonderry



Courtesy of Judith C. Wisch



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At Neve Shalom

ferences and bring the two sides closer.

During a workshop participants move through levels of personal sharing, cultural sharing, dealing with stereotypes and identity issues, and sharing the joy and pain of what it is like to be a Catholic or Protestant (Jew or Arab). Only in the latter stages when enough trust and listening skills have been developed in the group do we deal with the most difficult questions.

Hank is a handsome, cooperative, and friendly 15-year-old Protestant; I liked Hank. He made friends quickly with the Catholics in the group. He spent a great deal of his time during the six days of the conflict resolution workshop with Sean, a Catholic boy of similar traits. Neither Hank nor Sean had ever had a friend from "the other side." Hank and Sean had a confrontation.

During the question-and-answer exercise Sean asked Hank: "If the IRA came to you and said 'We will stop the killing if you'll agree to change the name of the city from Londonderry to Derry' would you do it?" Hank answered, "No"; he wouldn't change the name of the city to stop the killing. (L'Derry, Hank and Sean's hometown, is the only city in Northern Ireland with a Catholic majority. The Catholic-controlled city council wants to change the name of the city from the Protestant-identified "Londonderry" to "Derry." Protestants are strongly opposed.) Hank was then asked if he would change the name of the city to save the lives of the people in the group. "I live by my principles," he answered. "No, I wouldn't change the name of the city."

For an hour we talked about principles: the principle of pride, the principle of "no surrender," and the principle of saving a human life. We went around to each person in the group and asked the same question as was asked of Hank. Everyone else, Catholic and Protestant, said they would change the name of the

city to save lives. Then Hank spoke. He said he had changed his mind. He realized he had been brought up on fear-based principles. Hank let down his invisible brick wall. He cried and cried, receiving affirmation from everyone in the group for his openness and courage to change.

I recalled a similar incident in a small group I was leading at Neve Shalom. During the question-and-answer exercise on the third day of the workshop one Jewish boy posed this question to the Arabs in the group: "Say it is 20 years from now and there exists a Palestinian state next to Israel. And say there is a war between Israel and Palestine, we are both soldiers, and we meet on the battlefield. What would you do?" I remember three responses. The first was "I would kill you"; the second was "I would take you prisoner, hide you, and release you when the war was over"; and the third was "I would put down my gun, hug you, and cry."

Two months of running workshops and training local youth leaders did not bring peace to the Emerald Isle. On the other hand, Northern Ireland was different when we left. A process of reconciliation that works with Jews and Arabs in Israel worked in Northern Ireland. Neve Shalom's methods and techniques began to crack the walls of bitterness and fear that separate Catholic from Protestant.

Ann: "Before, I thought Catholics were all very bitter and that I couldn't get along with them. Now I realize that Catholics are just human beings the same as myself and there are good and bad sections of that community, the same as in my own."

Sean: "I thought I would be meeting some bitter people and not getting on well with them. I found out it was not really bitterness but their own point of view."

Craig: "I've learned to respect other people's views even though I do not agree, and that some people can be bitter but that doesn't mean they are bad."

Some people may say our work is only a drop in the bucket. They may be right, but in a world thirsting for peace, a drop in the bucket can feel like a flood. □

For more information, write *American Friends of Neve Shalom*, 225 W. 34th St., Rm. 918, New York, NY 10122, or call (212) 724-4864.

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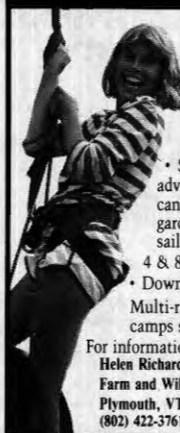


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Right: Work campers
in a meeting;
Below: David Richie
at work



Photos courtesy of David S. Richie



Work Camps in Finland

by David S. Richie

David S. Richie is perhaps best known among Friends for his weekend work camps in Philadelphia. He has also participated and led work camps in Europe and Africa, as well as in other parts of the United States. He was a member of one of the first work camps held in Finland after World War II. In the intervening years David has returned to Finland again and again to be a work camp member, and led the 1957 work camp.

Ever since the American Friends Service Committee started international work camps in Lapland in 1946 and 1947 and helped to organize KVT (Kansanvälinen Vapaaehtoinen Työleirijärjestö, the International Voluntary Workcamp Organization), a constantly changing group of experienced Finnish work campers has continued to organize some of the best work camps in the world.

It has been my joy to participate in six of these work camps in July and August 1985, as well as a similar number in 1984. My purpose has been whenever possible to interpret KVT's Quaker "roots" (see "A Remembrance—Esko Saari" FJ 2/15) and the practice of daily meditation, and I found a warm response.

Some camps continue to help northern Finnish farmers with their haying, clearing land of stones, cutting and collecting firewood, and the like, as in earlier years, but frequently local young people are participating as campers along with the foreign volunteers. Other camps have been invited to live

and work with handicapped persons. In summer 1985 two camps had a Third World orientation. One was devoted to collecting and packing clothing for Namibian refugees in Zambia, and another repaired and boxed used tools that had been collected from all over Finland for shipment to Nicaragua as an expression of the deep Europe-wide humanitarian concern to save the threatened Nicaraguan people and their mixed economy from domination by either superpower.

My final camp was helping to restore the sadly and badly burned Päsila Peace Station near Helsinki. Dozens of volunteers, including myself, had helped prepare this beautiful historic wooden railroad station for moving the year before to become a center for all the peace organizations. This it shall yet become!

In each camp there were fine volunteers from Poland, Czechoslovakia, and Hungary as well as from six or more countries of Western Europe, but none from the United States. English was the basic camp language. Each camp had a veteran Finnish camper as coordinator to organize the work and housekeeping, but each evening after supper in most camps an evaluation and planning session was held with changing leadership and with every camper encouraged to suggest items for the agenda—a very democratic and effective procedure.

To explore the very limited possibility of participating next summer, a U.S. volunteer should write promptly to Service Civil International (SCI-USA, with which KVT is affiliated), P.O. Box 3333, New York, NY 10185. □

World of Friends

On Tax Day—April 15—the War Tax Concerns Support Committee of Philadelphia Yearly Meeting will sponsor a demonstration on a theme that relates to sanctuary and war taxes: war tax resistance can help to stop the threat of nuclear annihilation and provide sanctuary for our children, our world, our consciences, and the homeless everywhere. A refugee in sanctuary will be among the speakers at the event, which will start at 11:30 a.m. at the Federal Building, 6th and Arch Sts., Philadelphia. A key part of the demonstration will be the collection of refused tax monies, which will then be used to support local life-affirming work. For more information or to make a contribution, write the WTCSC, 1515 Cherry St., Philadelphia, PA 19102, or call (215) 241-7238.

The Gilbert Cope Memorial Scholarship for study at Pendle Hill is being offered to members of New York Yearly Meeting. Supported by the yearly meeting's Right Sharing of World Resources Committee, the scholarship provides for one term's study of the right sharing of world resources at Pendle Hill and related facilities. Friends should have monthly meeting support for their applications. Inquiries may be sent to Admissions Secretary, Pendle Hill, Wallingford, PA 19086.

"Reach Out and Hurt No One: How to Choose a Long Distance Company and Witness for Peace" is the title of the research John Beer, a member of Newark (Del.) Meeting, conducted on telephone companies involved with military contracts. The right choices are not AT&T, GTE Sprint, ITT-Long Distance Service, MCI Dial "1," SBS Skyline, U.S. Telecom, or Western Union Long Distance SVCS. The right choice, for those Friends wishing to separate themselves from dealing with companies involved with military contracts, is one of these three: Allnet Dial 1 Service, ATX—"Easy Access" Long Distance, or RCI CORP, a Rochester telephone company. For more information, write John J. Beer, 308 Apple Rd., Newark, DE 19711.

The National War Tax Resistance Coordinating Committee is gathering information for a national press release and media outreach. If your group is planning a demonstration, vigil, civil disobedience, or other event around April 15, please send date, time, location, type of action, sponsoring group, contact person, and phone number before April 1 to NWTRCC, POB 2236, E. Patchogue, NY 11772, or call (516) 654-8227.

The 1986 Calendar of Yearly Meetings, published by the World Office of the Friends World Committee for Consultation as a service to the Society of Friends, is available by request. The calendar lists yearly meeting dates, locations, and corresponding clerks. It also provides an easy reference listing of Friends centers and offices. To receive a free calendar, write to the FWCC, Section of the Americas, 1506 Race St., Philadelphia, PA 19102-1498.

New El Salvador Today (NEST) is offering U.S. citizens and others the opportunity to put their money where their faith and words are by pledging their day's pay of March 20 to help the communities in El Salvador hardest hit by Salvadorian military attacks. Funds raised will reconstruct the schools, clinics, homes, and farmland destroyed in U.S.-supported bombing raids and ground invasions. March 20, called "Work-a-Day," last year raised over \$40,000 in direct humanitarian aid for El Salvador. Write for more information, or mail your donation to NEST, P.O. Box 4762, Berkeley, CA 94704.

The Mississippi Peace Cruise, the U.S. counterpart of the Volga Peace Cruises in the Soviet Union (*FJ* 2/1/85), is being organized by Promoting Enduring Peace—in association with the Fellowship of Reconciliation and other U.S. peace groups—and the Soviet Peace Committee. Using a restored paddle wheel steamboat such as Mark Twain used to pilot, peace advocates from both East and West are planning to ride together down a major part of the Mississippi River. The cruise will depart from St. Paul, Minn., July 26 and will arrive in St. Louis, Mo., August 2. For more information, write USSR Reconciliation Program, FOR, Box 271, Nyack, NY 10960.

Quaker Volunteer Witness is one way Friends can follow Christ's leading in service. In Des Moines, Iowa, a new unit will run a children's drop-in center, offering tutoring and material assistance in an inner-city neighborhood. In Chicago the volunteers work with the youth advocacy group of the Fellowship of Friends in the Cabrini-Green district. In Wilmington, Ohio, the unit offers support for the elderly served by the Quaker apartments, together with other programs for the community's poor and disabled. Southwest of Indianapolis, a QVW program for latch-key children seeks a director and an assistant. For more information, Friends may write Ben Richmond, QVW, 101 Quaker Hill Dr., Richmond, IN 47374.

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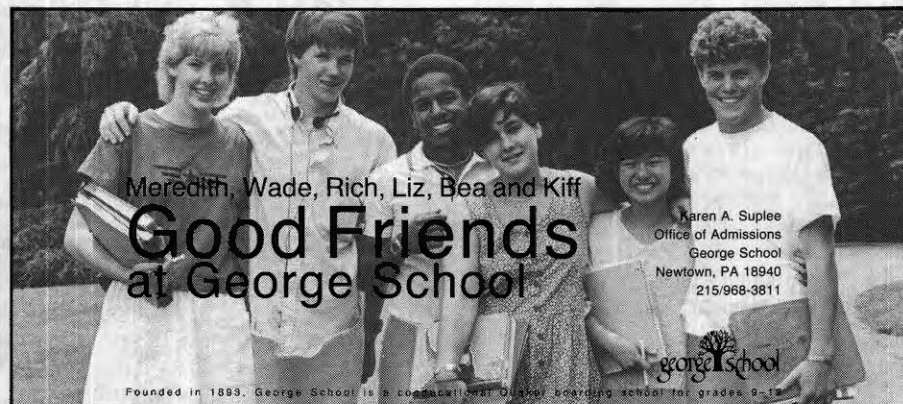
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The 120,000 Japanese-Americans interned during World War II can take heart: in Seattle, Wash., federal judge Donald Vorhees has overturned the conviction of Gordon Hirabayashi ("Why Revive the Japanese-American Wartime Cases?" *FJ* 8/1-15/85). Gordon, a member of Edmonton (Canada) Meeting and emeritus professor of sociology at the University of Alberta, was a college student in Seattle at the beginning of World War II. When the order came for all Japanese-Americans to report to an internment camp, Gordon refused. Instead, he went with his attorney to the FBI, where he argued that his civil liberties had been violated. He was convicted of violating the resettlement order and sentenced to three months in jail. He has spent the intervening 44 years trying to clear his name. Judge Vorhees ruled that the Justice Department made an "error of the most fundamental character," and overturned the conviction. Congratulations, Gordon!

The Convention Against Torture, adopted by the U.N. General Assembly in 1984, is binding only on countries which ratify it. The United States has not yet ratified the convention. The Quaker Office at the United Nations (QUNO) urges Friends to press their governments to ratify. For more information, write Cynthia Obadia, QUNO, 777 U.N. Plaza, New York, NY 10017.

Use Quakers to advertise beer? "For the Movers and the Quakers" is an advertising slogan Friends may have seen in various national magazines. The slogan appears with a picture of a beer bottle next to a freshly poured glass of foaming beer—imported and alcohol free, of course!



Jean Price Norman

"Everywhere Friendliness was in evidence," writes Robert K. Johnson of the Alliance (Ohio) First Friends Church about his visits to ten yearly meetings in 1985. Alliance First Friends Church is a member of Evangelical Friends Church, Eastern Region. He noted that Friends in the yearly meetings he visited—Southeastern, Southern Appalachian, Nebraska, Rocky Mountain, Intermountain, Lake Erie, North Carolina, Wilmington, Ohio Valley, and Baltimore—expressed the desire that more Friends from the Evangelical Friends Alliance might attend their yearly meeting sessions to develop a better spirit of knowledge and unity among Friends.

Forum

Unity and Noncooperation

I found Anne Friend's "A New Look at Conscientious Objection" (FJ 11/1/85) *not* to be a new perspective. Throughout history there have been Friends who believe in total or partial resistance/non-cooperation, Friends who work for legal alternatives to participation in war, and Friends who do not take either position. Anne Friend's position is that of noncooperation.

I do not buy Anne Friend's all or nothing argument for noncooperation. Just as Friends recognize the value of a diversity of people, the diversity of approaches to achieving peace or abolishing war must be respected. The all or nothing argument is judgmental and will only be counterproductive to unity within meeting communities.

At the heart of the issue is for us not to be divisive of the different ways individual Friends work for peace, whether it is through prayer, participation in marches, or total noncooperation. Friends, we must do all that we can to end war, as each of us is able. Each individual effort will contribute to our ultimate goal of ending all wars.

Patti-Ann Bossert
San Jose, Calif.

Benson & Seeger: Sparks

Thanks for printing the Benson and Seeger talks (FJ 1/1-15). I think that Lewis Benson, in his article "A Vision of Hope for All Friends," regrets Friends' acceptance of diversity, and so it is puzzling to read: "... many Quakers who are persuaded that ... it is possible to have an ideological unity. ...". Who are these many? Have we ever had ideological unity in the Society or in Christianity? Barclay found Friends worship beyond argumentation; there must have been some among Friends.

Friends have reached decisions in the Spirit, in meetings for business, without requiring the Spirit to be named. Haven't Friends sought not ideological but spiritual unity, which is authentic and unmistakable when it settles upon us in a gathered meeting? It is the Light, not a doctrine, "... which gathers your Hearts together up to the Lord and lets you see that you are written in one another's Heart."

I have been in worship a number of times when the Spirit was *there*. It gave us a powerful feeling of love for each other, as though we were seeing people as Jesus saw them, with the eyes of God.

This seems to be exactly what early Friends experienced.

I believe the gospel writers and the early church needed to present Jesus as an immortal and divine person. His personality comes right through the Messiah-myth and seems to be with us today if we let it. But Jesus can be seen as pointing us to God, not to himself; as forbidding his disciples to call him the Anointed, and as directing them to his Guide, their Guide, and our Guide—the living God.

William Kriebel
North Easton, Mass.

My deep gratitude to Daniel Seeger for his inspiring article "Unity and Diversity in Our Spiritual Family." His "song" is so full of spiritual insight, love, and truth that I was moved to tears. Each paragraph expressed a message or thought that I had experienced but had not been able to put into words.

Iris C. Ingram
Nokomis, Fla.

Thanks for printing Lewis Benson's article. Truly the message he brings to us is our hope.

It is also encouraging to see this message in the JOURNAL. Jesus Christ lives and can be experienced in our lives.

Louise Wilson
Virginia Beach, Va.

I was highly distressed by Daniel Seeger's talk at New York Yearly Meeting and no less so by reading it again in the JOURNAL. Dan Seeger is obviously a sensitive person with an above-average discerning ability. Many of his statements about "the spiritual life," doctrine, and evangelism are true. But the source of my distress is the question: Could a person in the last extremity of spiritual and emotional despair draw any lasting hope or comfort from these words? If I am at this last extremity, do I have the luxury to waste time in mere speculation about the "nature of the spiritual life"? The very extremity of my despair conclusively illustrates the fact that I cannot, from my own efforts, know God. Does this then mean that the very nature of God is that he is unknown and unknowable? If so, then why live? Why live in darkness and despair when you could die and be done with it?

Our human nature is such that we absolutely cannot know God without his help. As Isaac Penington writes: "Thou wilt see thou canst do nothing to recover his presence again; nay, thou canst not so much as wait for him, or breathe after him, without his help" (*The Light Within and Selected Writings*, p. 20). But with God's help, the words of the Psalmist are revealed as literally true: "O taste and see that the Lord is good." My experience of tasting and seeing that the Lord is good, and holy, and sovereign is a



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universal experience attested to by
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the Apostles, Fox, Penington, and many
more. Did these people reach
"conclusions" about the nature of the
spiritual life by a sort of amiable group
speculation or meditation on the
unknowability of God? No, they woke to
the fact that they were in the hands of
the Living God, and could not abide the
day of his coming, until he brought
healing, and enabled them to obey.

What a hurtful thing it is to be told
that the most we can ever know of God
is that he is unknowable. What an
unbearably cruel blow this is to the
thirsting spirit!

Rebecca Lange
Oshkosh, Wis.

Meeting and State

Is it appropriate for people to make
partisan political statements during a
Friends meeting for worship? Should a
Friends business meeting request and
accept thousands of county tax dollars to
make improvements in or buy furnishings
for a meetinghouse? What kinds of
working relationships should a Friends
meeting have with local, state, and
federal government agencies? How do
Friends today interpret the principle of
the separation of church and state?

These questions have been asked and
answered at a Friends meeting which I
have regularly attended in the
Washington, D.C., metropolitan area.
However, I would like to know other
Friends' opinions about these very important
issues. Will readers please share their
views?

Larry C. Seeley
Silver Spring, Md.

Singing in Meeting

Leonard Kenworthy's letter on Friends
and music (*FJ* 2/1) prompts me to add
some notes about practices of Adelphi
(Md.) Meeting. I note that a number of
the founders of Adelphi had been
members of the laid down Irving Street
(D.C.) Meeting, which Leonard
Kenworthy noted had songbooks on the
benches and occasionally sang together in
meetings for worship.

I don't know if the practice carried
over from Irving Street from the
beginning or started later, but this
practice has been a part of Adelphi for
as long as I have been around it. More
recently, we have instituted a period of
singing for the 20-30 minutes
preceding meeting for worship (not
connected with the First-day school).
Group singing during the meeting became
less frequent after the period of singing
was instituted, but still occurs sometimes.

Bill Samuel
Landover Hills, Md.



PENDLE HILL

Weekend Events • Spring 1986

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IN SILENCE Avis Vermilye, leader |
| April 25-27 | THERAPEUTIC TOUCH
Djuna Wendruff & Peggy Fuhs, leaders |
| May 2-4 | THE GARDEN AND THE TABLE Sara Rivers,
Barbara Vasaturo, & Gwen Robinson, leaders |
| May 9-11 | FRIENDLY CLOWNING Elizabeth House, leader |
| May 23-25 | THE RICH CULTURE OF AFRICA
Trish Swift, leader |

Weekend Programs begin in late afternoon on Friday and close after the
mid-day meal on Sunday. For more information, write or telephone:
Peter Crysedale, Pendle Hill, Wallingford, PA 19086, (215) 566-4507.

Thousands of Prayers

People in the little town of Lompoc, Calif., are among the most endangered humans in the United States. Not only does the town straddle the San Andreas earthquake fault, but it is surrounded by property of the Vandenberg Air Force Base. The base is a Class I toxic waste disposal site as well as a test site for MX and Minuteman III missiles.

Business in Lompoc is booming. New hotels and restaurants are being built on fields where flowers formerly were cultivated for seed. These facilities will serve tourists expected to flock to the area for a space shuttle launch in March 1986. Vandenberg, they say, will become the Cape Canaveral of the West. Chamber of Commerce billboards already proclaim the area around Lompoc as "Missile and Space Country." And at the base, visitors are welcomed with a huge Orwellian sign declaring "Peace is Our Profession."

On Sunday afternoon of October 27, 1985, I joined some other members of Santa Cruz Meeting for a silent Quaker prayer vigil at Vandenberg. We stood in a circle at the corner of the county road leading into the main gate of the base. We were out of the way of both pedestrian and motor traffic. One person carried a sign identifying us as affiliated with the Religious Society of Friends; there were no other signs. Yet as we neared the end of our silence, we were taken into custody by the military police, who searched, photographed, and questioned us before handing out "ban and bar" letters threatening six months' imprisonment if we should return to the base. Those who elected not to stay until the end of the service were not detained or given a letter.

The letters received by the rest of us were signed by base commander Colonel Rickell D. Knoll. They stated that we were "interfering with the mission of the U. S. Air Force" and that our presence was "inimical to the maintenance of good order and discipline."

Now, if a few silent prayers can interfere with the mission of the U. S. Air Force, one wonders what thousands of prayers might do. Is silent prayer a force that has been overlooked by the Pentagon in its search for efficient weapons? We know that President Reagan values it in the public schools. Why then is it banned and barred from an air force base? If we can believe that peace is the profession of the Air Force, then it's easy enough to imagine summit meetings to curtail the power of prayer, and flowers growing again on the fields near Lompoc.

Margaret Reynolds
Santa Cruz, Calif.



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Books

Seeds of Peace: A Catalogue of Quotes

Compiled by Jeanne Larson and Madge Micheels-Cyrus. Illustrated by Kathy Fox. *Waging Peace*, P.O. Box 383, Hayward, WI 54843, 1985. 393 pages. \$10.50 packaged, \$13.50 with binder.

Words, like seeds, have power. There are over 1,400 seeds of peace—quotations on war, peace, nonviolence, and images of a peaceful world—in this collection prepared for peace activists who write speeches, articles, sermons, and newsletters.

The authors, Jeanne Larson and Madge Micheels-Cyrus, are staff members of *Waging Peace*, which provides resources such as speakers, literature, and organizing skills for peace and social justice programs in northern Wisconsin. Madge Micheels-Cyrus was formerly a peace secretary for the American Friends Service Committee Minnesota office and later became program director for its successor, Friends for a Non-Violent World. Jeanne Larson was active in the freeze movement.

The user who wishes to find a quote for a specific purpose is aided by the book's 29 chapter headings and by a complete index. The loose-leaf notebook in which the catalogue is housed contains extra pages so people can add their own quotes.

The authors struggled with how to handle quotations from the Bible and such revered pacifists as A. J. Muste which included sexist language. They decided to place an asterisk beside any quote in which they determined gender had been used in a sexist way. That sexist language is now a problem

they see as evidence that basic cultural changes do take place. "If our attitudes toward language can change, why not our attitudes about war and peace?" they ask.

Just leafing through the quotes is empowering. Quotations from a chapter entitled "Encouragement for Peace Workers" give the reader a lift for the day. The quotations are gleaned from such diverse sources as Greek philosophers, American Indians, politicians, children, generals, scientists, spiritual leaders, peace leaders, and ordinary people. And one can only admire the creativity in the quotes from bumper stickers, buttons, T-shirts, and graffiti, which compress complex issues into pithy statements.

The sowers of the seeds of peace will be those who use this catalogue to enrich their speeches and writings. It is a gold mine for peacemakers and should have a place in the libraries of Friends meetings and peace organizations.

Grace Gibas

Living in the Light: Some Quaker Pioneers of the 20th Century, Vol. II—In the Wider World

Edited by Leonard S. Kenworthy. *Friends General Conference and Quaker Publications*, Box 726, Kennett Square, PA 19348, 1985. 273 pages. \$9/paperback.

This is the second of a two-volume series of biographical sketches of well-known Friends organized by an American Quaker prominent in his own right who, alas, does not figure in the work. The first volume dealt with Friends in the Americas. Attention is now given to those elsewhere in an increasingly smaller world.

The book is in the same form as its predecessor. There obviously has to be an editorial decision about whom to include and, as before, there is an impressive list of names.

Two of the most charismatic of 20th-century Quakers appear prominently—Pierre Ceresole and Ham Sok Hon, a nationalist and internationalist with the same inspiration. Ham Sok Hon, farmer, teacher, journalist, prophet, nonviolent advocate of Korean independence, was brought up a Christian, spent several periods in jail, and did not become a member of the Society of Friends till comparatively late in his very long life. Similarly, Pierre Ceresole, after world travel and the beginnings of Service Civil International and the work camps movement, ultimately settled comfortably among Friends as if nothing could have been more natural.

Among the best-known British names on the list are two scientists—Arthur Eddington

and Kathleen Lonsdale. The latter, whose spiritual writings are still very much in print, was one of the first two women to be elected Fellow of the Royal Society, serving as president of the British Association for the Advancement of Science, and a Quaker "Dame." Her commonsense faith and trenchant comments have been an inspiration to many, and the biographical essay from Leonard Kenworthy provides an exciting panorama of her life, her activities, and the spirit in her. The other Friend, faithful in attendance at meeting but more eminent outside the Society than within it, was Arthur Eddington, brought excitingly to life in both his astronomical work and his personal interests. Pilots have a personal log of flights made; the great astronomer kept just such a log to record his bike rides between 1898 and 1944, and the year he became senior wrangler he traveled 2,669 miles on two wheels.

Names more troublesome for English-speaking tongues are Emilia Fogelklou Norlind and Thomas Lung'aho. Both were educators. Thomas was a birthright Kenyan Friend who became a distinguished teacher and clerk of East Africa Yearly Meeting, and who carried considerable responsibility for developing higher education in Kenya after independence. Emilia was a Swedish Friend who reacted against the rigidity she encountered in her native Lutheranism. Many of her writings touch or are concerned with Quaker themes, and have much that is original to say. It is our loss that so few have been translated into English.

We have pen portraits of Margaret Watts of Australia, Fred Haslam of Canada, Inazo Nitobe, and Sigrid Lund, and others. One cannot criticize the omissions, for what is there is obviously right. However, we could all compile our own list of names for inclusion. Mine would include Ernest Bader or Victor Bewley, Corder Catchpool, David Wills, Kenneth Barnes, and Eric Baker. Like its predecessor it is a series of personal stories and on that account it is noteworthy and stimulating.

John Punshon

John Punshon's review first appeared in the January 10, 1986, issue of the Friend.

Poets and Reviewers

Grace Gibas, a member of Minneapolis (Minn.) Meeting, wrote an article for the JOURNAL's March 1, 1985, issue. Edward Gloeggler, a retired New York school psychologist, last had a poem in the JOURNAL's Feb. 15, 1983, issue. John Punshon, a tutor at Woodbrooke, spent most of 1984 visiting yearly meetings in the United States. He wrote *Portrait in Grey*. A new attender at Mickleton (N.J.) Meeting, Carol Roth is a published poet. An Episcopalian who began to write at age 50, Judith Settle has published poetry, fiction, and nonfiction. Clerk of Almira (N.Y.) Meeting, Kaye Caroline is a published poet.

March 15, 1986 FRIENDS JOURNAL



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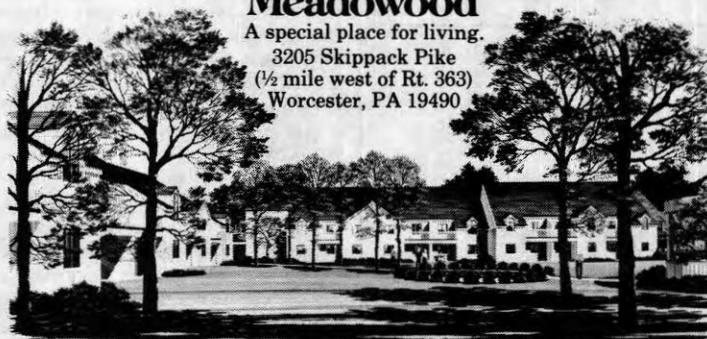


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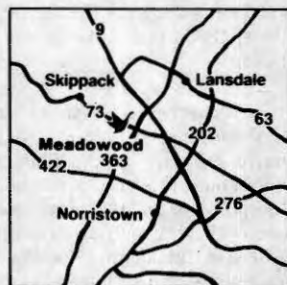
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Milestones

Births

Daly—*Sean Nathaniel Daly* on November 9, 1985, in Greenbrae, Calif. His parents are Christopher Daly and Claudia Eberly Grow Daly. Claudia is a member of Radnor (Pa.) Meeting.

Judson-Rea—*Elizabeth Dean Judson-Rea* on November 29, 1985, to Stephanie Dean Judson and Cleveland Dodge Rea, Jr. Her mother is a member and her father is an attender of Central Philadelphia (Pa.) Meeting. Her older sister is Julia Dodge Judson-Rea.

Marsden—*Benjamin Hickman Marsden* on January 26 to William John Marsden, Jr., and Ellen Jones Marsden of London Grove (Pa.) Meeting. Benjamin is the grandson of G. Pownall and Margaret Brosius Jones of New Garden (Pa.) Meeting. He is the great-grandson of Gordon P. and Katherine Y. Jones, also of New Garden Meeting, and of Mahlon G. and Dorothy N. Brosius of London Grove Meeting.

Re—*Sylvia Liisa Re* on January 6 to Marguerite and Tom Re. Her mother and her grandmother, Andrea Anderson, are members of Downers Grove (Ill.) Meeting.

Rockey—*William Lloyd Rocky* on November 12, 1985, to Joseph Nichols Rocky and Jane Burton Rocky. His mother and maternal grandmother, Emma Burton Cadbury, are members of Lake

Forest (Ill.) Meeting. T. Lloyd Cadbury, his step-grandfather, is a member of Moorestown (N.J.) Meeting.

Marriages

Robertson-Nicholson—*Thomas Carter Nicholson* and *Gay Louise Robertson* on December 21, 1985, at Germantown (Pa.) Meeting, where Thomas and his parents, Christopher and Helen Nicholson, are members. Gay is a member of Olympia (Wash.) Meeting.

Smith-Hillerbrand—*Eric Hillerbrand* and *Jenny Smith* on May 25, 1985, in Iowa City, Iowa. Jenny, the daughter of Margaret and Roland Smith, is a member of Albany (N.Y.) Meeting.

Deaths

Brinton—*Elizabeth C. Brinton*, 83, on December 14, 1985, at Crosslands, Kennett Square, Pa. She was the daughter of William H. and Ella Thomas Brinton. A birthright member of Sadsbury (Pa.) Meeting, she served on various meeting committees and was clerk for many years. When the old Sadsbury Meetinghouse, built in 1749, was restored in 1970, she was instrumental in making the project possible by careful husbandry of funds. At the time of her death she was the treasurer and active trustee of Sadsbury Meeting. Her strong and steadfast presence will be missed. She is survived by a sister, Frances C. Brinton.

Carey—*Howard L. Carey*, 93, on October 30, 1985, in North Plainfield, N.J. A life-long member of the Society of Friends, Howard worked in France with the American Friends Service Committee during World War I. He worked hard for

the reunification of Quakers in New York, and was active in Friends United Meeting and Friends General Conference. His life-long efforts for peace and his quiet Christian life will be missed by Brooklyn (N.Y.) Meeting, of which he was a member. Survivors include a daughter and two sons.

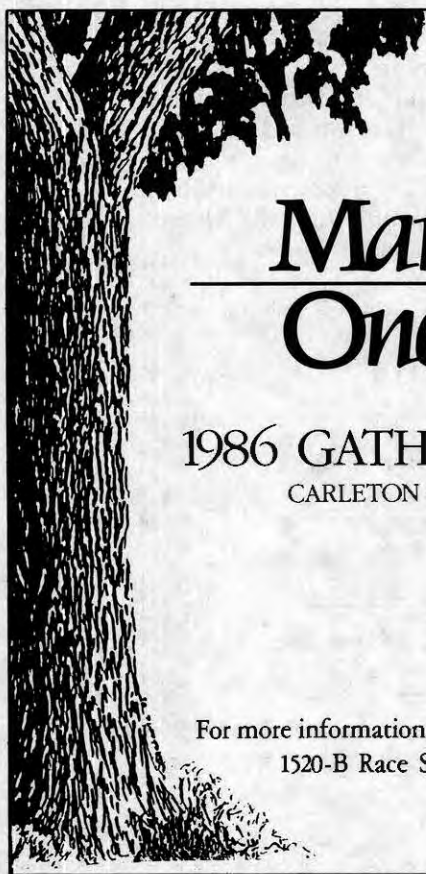
Easby—*Mary Hoskins Easby*, 87, on January 1 in Philadelphia, after 27 months of infirmity. Born in Media, Pa., of Friends' ancestry, she attended Friends Central School, Vassar College, and the University of Pittsburgh. Postgraduate study included an internship in Pittsburgh and work in Vienna and at the Massachusetts General Hospital. She was for 35 years chief of the Cardiac Clinic at the Woman's Hospital of Philadelphia, associate cardiologist at Graduate Hospital, on the staffs of Presbyterian and Pennsylvania hospitals, and a long-time president of the Philadelphia Heart Association. A member of Burlington (Vt.) Meeting, Mary was a woman firm in her own views, a valuable counselor, and a generous hostess.

Jackson—*Charles T. Jackson*, 87, on November 20, 1985. For many years a beloved member of Flushing (N.Y.) Meeting, he was equally involved with the spiritual state of the meeting and the physical soundness of the meetinghouse. He was untiring in the cause of peace; he stood in vigils at Fort Detrick, Md.; participated in marches in Washington, D.C.; and worked for the AFSC, the FOR, and other peace organizations. He is survived by his wife, Evelyn; a son and a daughter; and four grandchildren.

Martz—*Barbara Ellis Martz*, 28, on December 4, 1985, in Manchester, Mass., resisting an unknown assailant. A birthright Friend and member of Cambridge (Mass.) Meeting, Barbara grew up in a close, loving, outdoors-oriented family that sailed and skied together. She majored in photography at Goddard College and practiced her art professionally in San Francisco. Barbara was an excellent skier and enjoyed wilderness exploration and mountain climbing. Recently she traveled with the Women's Trek in the Wilderness to Nepal, where she nurtured a growing interest in Tibetan and Buddhist cultures. Tibetan friends are making prayer flags for her to be flown near the high mountains in Nepal. Barbara's ashes were taken in a sailboat on San Francisco Bay and there scattered by her family. Survivors are her mother, Elsa N. Martz; her father, William Martz; a brother, David; and a sister, Nancy.

Parry—*Virginia Lee (Gould) Parry*, 57, on January 3 in Hilton Head, S.C. A member of Westfield (N.J.) Meeting, she was particularly active in its First-day school. She is survived by her husband, Howard; two sons, Todd Steven and Howard III; a daughter, Eleanor P. Mikula; two brothers, David and Robert; and 13 nieces and nephews.

Platt—*Edith Stratton Platt*, 97, on January 4 at Foulkeways in Gwynedd, Pa. A graduate of Westtown School and Wellesley College, Edith was executive secretary of the Philadelphia Yearly Meeting Young Friends Committee. Her marriage to Joseph Platt in 1921 was one of the first Orthodox-Hicksite marriages since the separation. They lived in China until 1924. Back in the United States, both were instrumental in the founding of Pendle Hill in 1930. From 1946-1964 they lived at the Kirkridge retreat center in Bangor, Pa., where Joseph was resident secretary. For many years active members of Media (Pa.) Meeting, both Joseph and Edith continued their Quaker concerns



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as members of Gwynedd Meeting. Edith is survived by a son, David S. Platt.

Sinclair—*J. Kennedy Sinclair*, 87, on January 10 at Medford Leas, N.J. A member of Medford (N.J.) Meeting, he had been a member of Montclair (N.J.) Meeting. He was active in the concerns of the meeting, especially in ministry and oversight, outreach, and education. He served on more than a dozen Friends General Conference committees between 1939 and 1971, and as vice chairman and treasurer. J. Kennedy Sinclair was the husband of S. Louise Andrews, and is survived by his wife, Isabelle G. Mutschler Sinclair; two sons, Harry A. and James K., Jr.; a stepson, Louis Mutschler; two grandsons, Peter E. and Bruce K.; two granddaughters, Sheridan Forbes and Amanda Albano; and three stepgrandchildren.

Tyler—*John Alexander Tyler*, 77, on January 9. A member of Monterey Peninsula (Calif.) Meeting, Jack—as he was known to his friends—enjoyed all meeting activities, but was especially active in the fundraising Harvest Festival held each September. The sale of his dozens of homemade jars of pear chutney helped support the Friends Committee on National Legislation. Survivors include his wife, Mary; two daughters, Evelyn Yancura and Caroline Peterson; a son, John; and four grandchildren.

Milestones announcements should be brief, be no more than a year old, and include Quaker activities and affiliations. Unless items submitted are type-written or printed legibly, the JOURNAL will not be responsible for any errors that may occur.

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Devon, England: Totnes Meeting offers B & B in Friends' homes or self-catering hostel-type accommodation in meetinghouse. Small historic town near sea and Dartmoor. Contact Jill Hopkins, Oaklands, Rew Road, Ashburton, Devon.

Powell House. Old Chatham, N.Y., near Albany in Columbia County. Reservations necessary. RD 1, Box 160, Old Chatham, NY 12136. (518) 794-8811. Programs available.

Washington D.C. Accommodations for sojourners/seminar groups. Capitol Hill location. Reservations advisable. William Penn House, 515 E. Capitol St. SE, Washington, DC 20003. Telephone: (202) 543-5560.

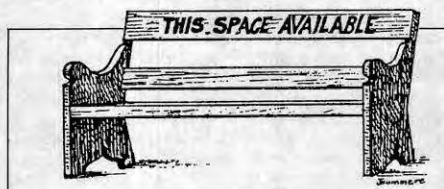
Washington, D.C. Bed and breakfast in Friendly home. Convenient location. Children welcome. Reservations. Monthly residence also available. (202) 265-4144 eves. and weekends.

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London? Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone 01-636-4718.

Southeast Florida, Lake Worth. Comfortable, quiet atmosphere. Walk, bike, trolley to ocean, restaurants, village, meeting. (305) 582-4027, 582-1848 (messages).

Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations. Directors, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends meeting, Sundays 11 a.m. Phone: 705-0521.



Books and Publications

Centennial History of Friends School, Haverford by Miriam Jones Brown, Principal Emerita. 128 pages with photographs. Send \$10 plus \$1.50 handling to: Friends School, Haverford, 851 Buck Lane, Haverford, PA 19041.

Books—Quaker spiritual classics, history, biography, and current Quaker experience published by Friends United Press, 101-A Quaker Hill Dr., Richmond, IN 47374. Write for free catalogue.

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Communities

Working or studying in Boston this summer or next academic year? Live near Boston Common in Quaker-sponsored community. \$350/month room and board. Send for application by April 1 for summer residency; June 1 for fall. Beacon Hill Friends House, 6 Chestnut St., Boston, MA 02108. (617) 227-9118.

Interested in living in a Quaker community while studying or working in Manhattan? Penington Friends House, in the Gramercy Park area, is adjacent to the 15th St. Meeting and AFSC offices, and only 15 minutes from downtown or midtown Manhattan. Recently renovated and undergoing spiritual revitalization, PFH is based on mutual responsibility, trust, and Friendly values. We are now accepting applications for residency. Please inquire at (212) 673-1730, or write Cathi Belcher, 215 E. 15th St., New York, NY 10003.

For Sale

For sale or trade, two-bedroom condominium, beamed front room, fireplace. \$50,000. Desire a comparable home located within 1-2 hours of D.C. in a meeting community. What can you offer? C. H. Moore, 2718 Galisteo Court, Santa Fe, NM 87505.

From the silence of the Zen temple, peaceful music of shakuhachi meditation. Master shakuhachi (bamboo flute) musician Tokuyama's profound cassette recording from traditional masterworks collection offers peaceful, harmonious feeling during study, work, travel, exercise, relaxation. \$9.95 postpaid, free brochure. MasterPeace, Box 1461F, Chico, CA 95927.

Angora hats, mittens, scarves. Quaker family harvests rabbit wool harmlessly. Natural colors, homespun, hand-knit. Vantine Angora Products, Penobscot, ME 04476.

Cape Breton Island farmhouse, barn and 25 acres. Located in Mabou Mines, Nova Scotia. Walk to quiet beaches. \$40,000. S. Brehm, P.O. Box 164, New Providence, PA 17560. (717) 786-4589.

Land, from \$450 per acre. State scenic wild river, bottomland, pasture, woodland. Secluded, beautiful—rare find. Friends worship group nearby. Own school possible. H. Black, Rte. 14, Box 159, Cookeville, TN 38501. (615) 268-9889.

Handwoven Guatemalan fabric, 100% cotton. Large selection of contemporary and traditional designs. \$5/yard, less for bulk orders. Samples, \$3 (refundable). La Paloma, Box 7824-FJ, Missoula, MT 59807. Partial profits aid Central American refugees.

Bamboo flutes, kalimbas, drums, tapes. 2 stamps: Box 273 Mountainview, HI 96771.

Housing Available

Available immediately: Furnished, two-bedroom, well-insulated, all electric modern home next to Federal Highway and Paullina Meetinghouse in northwest Iowa for someone interested in sojourning in rural community with unprogrammed worship at its center. Contact: Owen Crosbie, clerk, Rte. 1, Paullina, IA 51046, (712) 448-3601; or Beth Wilson, Hodgkin House Committee, Rte. 2, Paullina, IA 51046. Telephone: (712) 448-2215.

Opportunities

Summer School on the Study of Religion in the Soviet Union, July 28-August 2, 1986, at Purdue University, West Lafayette, Indiana. Sponsored by the John T. Conner Center for US/USSR Reconciliation in cooperation with the National Council of Churches Committee on US/USSR Church Relations. For more information, write the Conner Center, 320 North St., West Lafayette, IN 47906.

Friendly Woman, a journal for exchange of ideas, feelings, and experiences by and among Quaker women, is seeking a new home. The current volunteer group publishing in Atlanta will send information packet and free sample copies to any interested group. We cannot consider offers to publish FW after June 15 and will decide the new location by July 10, 1986. Write: *Friendly Woman*, c/o Quaker House, 1384 Fairview Rd. NE, Atlanta, GA 30306, attention: Margaret Horsley. (404) 875-3495.

Corona De Paz. Two weeks of formal Spanish instruction, sharing recreation, work, and meals with participants from Mexico and the U.S. and with people of the village of Corona, N.Mex. Your choice of modern or rustic accommodations. June 22-July 5, 1986. Mary and Jim Dudley, 2628 Granada SW, Albuquerque, NM 87105.

Personal

Ca esas ldo. La kato regardas la muso. La muso regardas la fromago. La taso esas sur la tablo. Me drinkas teo de la taso. Me sidas ye la tablo. Me skribas letro. To learn ldo, please write Tom Todd, 3709 West Main, Kalamazoo, MI 49007.

Single Booklovers gets cultured, single, widowed, or divorced persons acquainted. Nationwide. Run by Friends. Established 1970. Write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

Concerned Singles Newsletter links compatible peace-oriented singles, all areas. Sample: \$1. Box 7737-F, Berkeley, CA 94707.

Positions Vacant

Full Service Bookkeeper with automatic data-processing experience needed by Friends Guild Rehabilitation Program Incorporated, 1221 Fairmount Ave., Philadelphia, PA 19123. Familiarity with housing and rental units helpful. Write to Nancy Sennott at above address or call (215) 232-1323.

Friends Music Camp needs staff person to teach trombone, coach band and/or ensembles. FMC, P.O. Box 427, Yellow Springs, OH 45387 (513) 767-1311.

Teachers and houseparents. Small, friendly, independent elementary day and boarding school seeks teachers and married couple houseparents to begin work in September. Wonderful work environment. Resume and inquiries to: Greg Heath, Horizon's Edge School, Shaker Road, Canterbury, NH 03224.

Arthur Morgan School seeks new staff members in math, English, science, social studies, maintenance, and house-parenting for a junior high boarding/day school in the Black Mountains of North Carolina. Students and staff live simply and cooperatively. Send resume to: Pauline Epzold, 1901 Hannah Branch Rd., Burnsville, NC 28714. (704) 675-4262.

New England Yearly Meeting invites applications from Friends for the position of Field Secretary. This full-time position includes field support for 85 local meetings and worship groups and quarterly meetings, and the logistics—arrangements for the annual yearly meeting sessions. For further information contact the New England Yearly Meeting Office, 901 Pleasant St., Worcester, MA 01602. An equal opportunity employer.

Staff Needed—New England Yearly Meeting Friends Camp (location South China, Maine) seeks qualified counselors in pottery, crafts, and music. Also nurse or E.M.T. Write Susan Morris, Director, P.O. Box 84, E. Vassalboro, ME 04935, or call (207) 923-3975.

Wanted: Director for Powell House Conference Center. We are seeking a Quaker couple or individual to provide spiritual and administrative leadership at Powell House Conference and Retreat Center, in New York Yearly Meeting. Experience in program development and business management desirable. Please submit resumes and applications to: Gay Berger, 18 Chestnut Dr., Hastings-on-Hudson, NY 10706.

Woolman Hill Quaker Conference Center, Deerfield, Mass., seeks experienced Director to organize, schedule, and coordinate conferences and work camps, and perform related administrative responsibilities commencing July 1986. Salary negotiable. Located in pastoral setting near Amherst in historic Pioneer Valley. The center also seeks person or couple (retirees acceptable) for part-time caretaking and hosting in exchange for rent-free housing. For further information, write to Gordon Bowles, clerk, Box 356, Monterey, MA 01245.

Powell House: Summer Maintenance Assistant. Help with general maintenance services with primary responsibility for grounds care. Maintenance skills or aptitude desirable, experience with tractor helpful, ability to work on own essential. Position available May 1-Aug. 31. Modest salary with room and board provided. Contact Ted Dillon, Maintenance Manager. **Temporary Cook/Housekeeper.** Exciting opportunity to provide meals and maintain a comfortable house for a Quaker conference center. Cooking for both adult and youth groups, ranging in number from 10 to 50 or more. Only experienced need apply. Position to replace permanent staff on leave of absence. Position available June 1-Oct. 15. Salary and housing allowance plus health benefits. Contact Dan Whitley, Director, Powell House, RD 1, Box 160, Old Chatham, NY 12136. (518) 794-8811.

Stony Run Friends Meeting is seeking applicants for a full-time position as executive secretary. For job description and information write to: Search Committee, Stony Run Friends Meeting, 5116 N. Charles St., Baltimore, MD 21210. (301) 435-3773.



FRIENDS ACADEMY

A Quaker-affiliated, co-educational country day school including over 690 students in grades pre-kindergarten through 12. A strong selected student body, made diverse by our cosmopolitan community and a generous scholarship program, is nurtured by a full- and part-time faculty of 75. Friends Academy, which is over 100 years old, seeks to provide demanding, somewhat traditional but lively, college preparatory, academic, athletic, and activities program within a friendly, supportive atmosphere. Each year we usually seek one or more top-rate beginner or experienced and versatile teachers who are strong in the classroom and competent and willing to coach boys' and girls' team sports. We seek teachers who can command the respect and affection of young people and colleagues. Write to Frederic B. Withington, Headmaster, Friends Academy, Locust Valley, NY 11560.

English Department—two single-year assistant professor openings, fall 1986; one definite, one contingent on leave replacement, PhD or ABD required. Teach six courses over three terms; half time in first-year humanities program, emphasize reading, writing, history and other disciplines. Speciality in 17th-century and minority literature strongly preferred and creative writing experience would be helpful. Send a letter of application, vita, and names of three references who can testify to candidate's teaching ability by March 30, to Paul A. Lacey, convenor, English Department, Earlham College, Richmond, IN 47374. Earlham College is a Quaker liberal arts college and an affirmative action/equal opportunity employer.

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Schools

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Thinking of moving to Bucks Co., Pa? Call Howard Lunin at WEICHERT CO. REALTORS. For information, (215) 345-7171. Member Doylestown Meeting.

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New, 1986, at Friends Music Camp (formerly called Friends Music Institute): Age range extended to include ages 10, 11. Write FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Horsepower Adventures—Small, family-oriented, non-competitive central Pennsylvania summer camp. Coed, 4 or 8 weeks, grades 6 through 10. Riding, water-skiing, rock-climbing, wind-surfing, caving, rafting, overnight camping—great summer. Call or write for brochure, Pam or Biff Houldin, RD 2, Box 356 B, Huntingdon, PA 16652. (814) 667-2497.

New England Yearly Meeting Friends Camp, South China, Maine. Small coed residential Quaker camp. Creative program, community worship held in Rufus Jones's Old Pond Meeting House. Write for brochure. Susan Morris, Director, P.O. Box 84, E. Vassalboro, ME 04935 or call (207) 923-3975.

Journey's End Farm Camp is a farm devoted to children for eight weeks each summer. Cows, calves, burros, chicks to care for. Gardening, swimming, fishing, nature, ceramics, shop. A wholesome, supervised program centered in the life of a Quaker farm family. For 35 boys and girls, 7-12 years. Ralph and Marie Curtis, Box 136, Newfoundland, PA 18445. (717) 689-2353.

Meet new friends and grow musically at Friends Music Camp, ages 10-18, July 1986. FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

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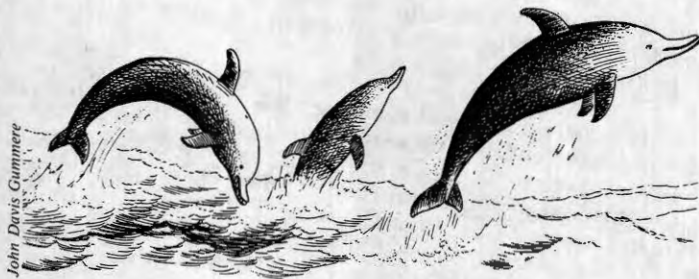
Maine coast cabin, isolated wooded point, deepwater frontage. Three rooms equipped except linens. No electricity, no running water. Propane for light, cooking, refrigeration. June-October. \$200 per week. Dorothy K. Walker, 17330 Quaker La., Sandy Spring, MD 20860. (301) 774-3495.



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January 31, 1986

Dear Friends,

I'd like to call your attention to a special documentary film that will be shown nationwide by PBS on April 1, 1986 at 10:00 p.m. I refer to Witness to War, produced in cooperation with the American Friends Service Committee, which features the spiritual odyssey of Dr. Charles Clements from transport pilot in Vietnam to pacifist physician in the mountains of El Salvador.

Charlie Clements is a personal friend, and one of the most courageous and sensitive young men I've known. The film is superbly done; it has already won several international prizes and has been nominated for an Academy Award. Indeed, when I reviewed it again a few weeks ago, I was reinforced in my opinion that it is among the top two or three documentaries that I have ever seen.

Of particular interest to Friends is the portrayal of Charlie Clements' struggle with his own awakening conscience as he observes the human suffering caused in Vietnam by the Air Force of which he is a part. We follow him through his refusal to fly any more missions, see the retaliation of the authorities, and finally go with him to his jungle clinic in El Salvador, where he and his campesino patients must often seek shelter from bombs dropped from the same planes he used to fly in Vietnam.

All of us who as Friends are committed to nonviolence need to ponder the message of Witness to War. Charlie maintains his own commitment, but his experience and that of the poor villagers he serves dramatize the painful dilemma that a pacifist faces in a society convulsed by mindless violence. Seeing Witness to War reinforced my own personal commitment to nonviolence, but it also underlined the importance of humbleness in speaking of that commitment, for the film makes clear that proclaiming oneself a pacifist in peaceful free America is much easier than living as a pacifist where fire and destruction and terror are being showered on one's children.

I urge Friends everywhere to view Witness to War on April 1st and invite others to join you. You will find this film a moving experience.

Sincerely yours,

Stephen G. Cary, Chairperson
AFSC Board of Directors

P.S. Please check your local listings for possible schedule changes.