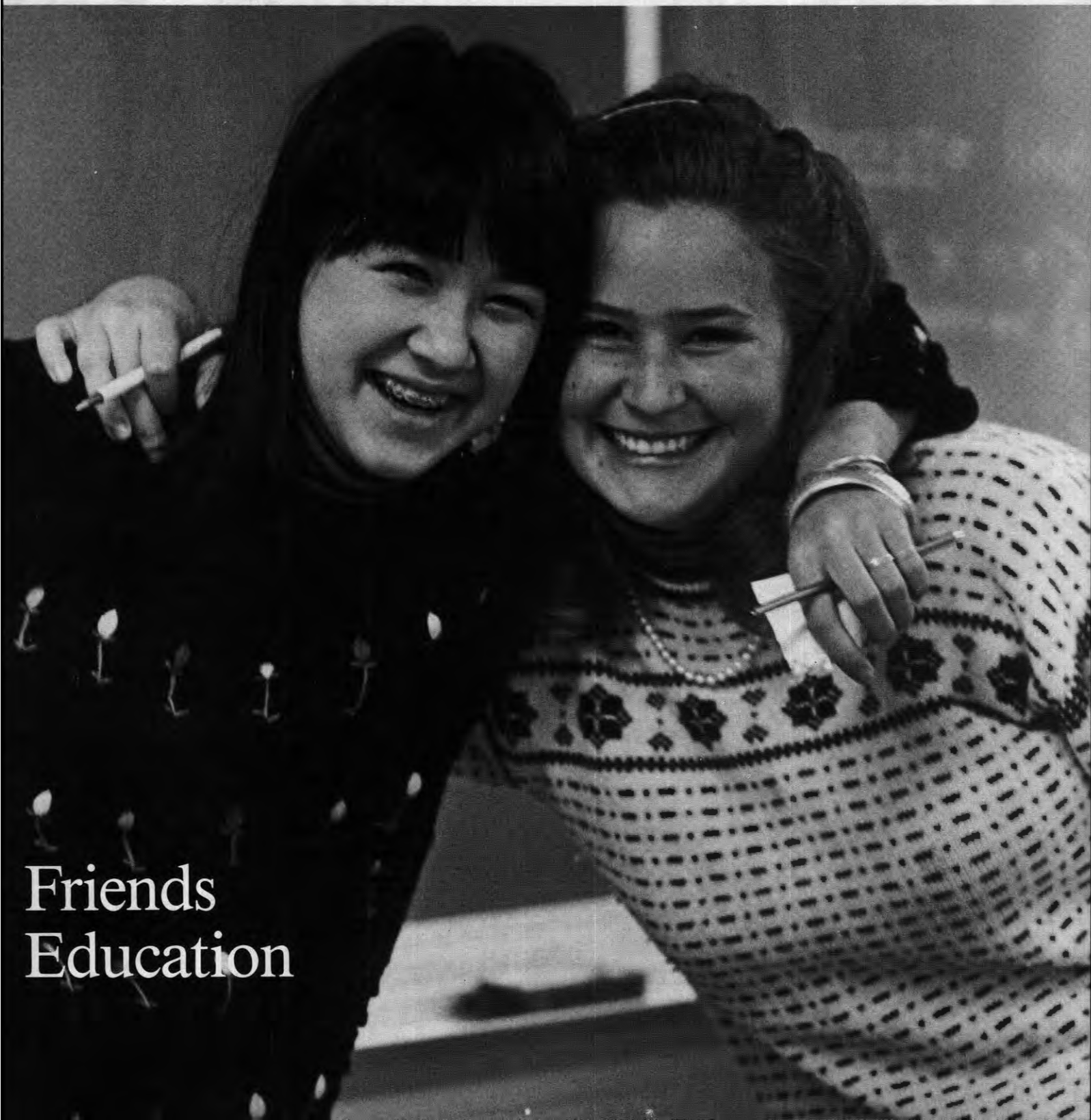


April 15, 1986

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Friends
Education

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Cover photo by Stephen McDaniel of students at Friends School of Baltimore (Md.).

Among Friends: A Different Kind of Witness

Just as we were going to press with this annual Friends education issue, an exciting event occurred—one that could open the way to important peace education opportunities in our country. *Witness to War*, the film about pacifist physician Charles Clements (see film review, *FJ* 10/1/85), won an Oscar for the Academy Awards category of best short documentary of the year. The film, made in cooperation with the American Friends Service Committee, was aired nationally on public television in April and is beginning to get the kind of attention it deserves.

On March 24, AFSC staff member David Goodman, the film's producer, and director Deborah Shaffer accepted the Oscar amidst the glamor and glitter of Hollywood's most famous and before millions of TV viewers. Accepting the award Deborah Shaffer said, "We would like to dedicate this award to the memory of Archbishop Oscar Romero, who was murdered six years ago today in El Salvador, and to all those who are keeping his spirit and dreams alive by working to prevent another Vietnam War in Central America."

It was that same week that the U.S. Navy was executing "gunboat diplomacy" off the coast of

Libya and the president was hosting contras at the White House. Amidst such dark rumblings for war, it was heartening to see a message of peace beamed internationally by commercial television. One can only hope that *Witness to War* will be viewed as widely as the Academy Awards. Perhaps Friends schools and meetings will take this opportunity to announce showings of the film. It is available for purchase or rental from First Run Features, 153 Waverly Pl., New York, NY 10014; (212) 243-0600.

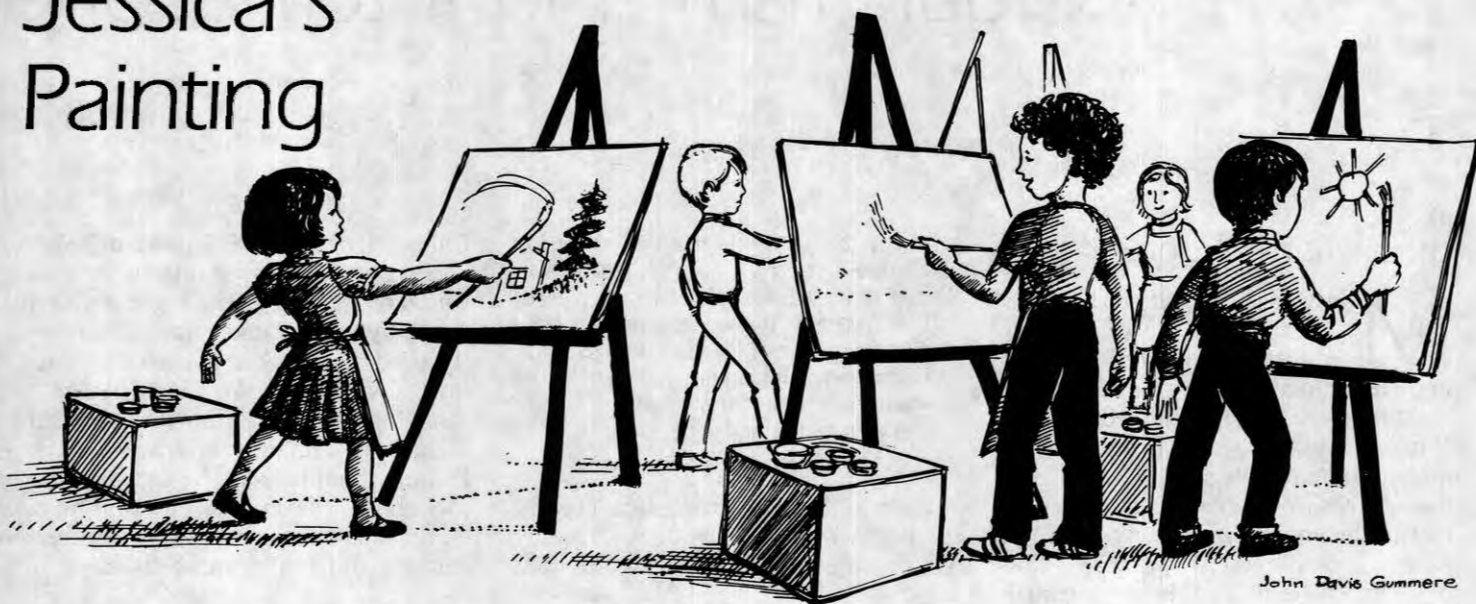
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We have had several staff changes this spring. Graphic artist John Gummere has taken a job at Temple University. We miss his very special presence on our staff but are pleased that he will continue to do free-lance assignments for us. Anamaria Rodriguez has joined us to oversee advertising and circulation, following the retirement of Carolyn Terrell. Carolyn's valued service will continue, for she has agreed to continue working in a part-time capacity.

Vinton Deming

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Jessica's Painting



by Althea Postlethwaite

Jessica certainly had a talent—painting! Whenever visitors walked by the easels set up in the garden, they exclaimed over Jessica's pictures. Or, as the pictures dried on the floor beside the indoor court of the meetinghouse, the clerk or cleaning women would ask me, "Who drew those trees?" (or seashore or children climbing trees). It was difficult to keep such praise in proportion. Then, to my amazement, a woman called and asked if her "art class might come and watch Jessica at work." I explained that Jessica was only four, that we didn't paint regularly because we only painted when the group wished to. I also spelled out my uneasiness with her enthusiasm for Jessica. She assured me that her group would not be too disappointed if they came some morning and we didn't paint at all, that they would be interested in all the children. They would come on Thursday at 10:30, whatever the class would be doing.

I felt guilty about arranging this without asking the children, but the interruption of telephone calls meant answers were not sufficiently considered. I decided not to tell the children, but to let

the visitors come—as frequently happened—seemingly unexpectedly. Promptly at 10:30 two Cadillacs pulled up outside the garden wall, and Gertie and Jeff, high up in the sea grape near the gate, were asked which child was Jessica. Jeff obligingly descended and took the group to the playhouse, where Jessica was preparing an imaginary lunch for her family. She was surprised at being singled out, reluctant to leave her playhouse family, and definitely resented being asked if she liked to paint. She brought the guests to me, announcing, "These people want me to paint for them, and I don't want to."

When asked if there was anything else in our school she would like to show them, Jessica decided she might "introduce them to the other kids and tell what everyone is good at." So introductions began: "Gertie is our gas station man—he fills up our tricycles and greases them; John grows the best green beans and can climb ropes the fastest; Cam can jump the farthest even though he's so little." And she wandered till they came upon Hildegard, setting up an easel and putting on a paint apron. The group stopped and watched the picture develop—a blue wash of sky, a stormy red sun, and tall black house. Jessica was so absorbed in Hildegard's creation that she asked if she might help finish it, and soon faraway hills were added, and a lake surrounded by willow trees. Fearful that Jessica's addition might be commented on, I encouraged Gertie, Scott, and Darrell to get easels

if they wished, for the visitors all liked to paint. Easels sprouted. The group of visitors broke apart and watched as more and more of the children took to painting.

I breathed a great sigh of thankfulness when Mrs. Stevenson came to thank me, and the children, for such a "pleasant morning at Friends School." However, her concluding sentence dispelled our peace. She nodded toward Jessica and said, "Because we like to paint too, we especially enjoyed yours, and hope maybe someday Jessica will visit us and paint for us again."

Furious, Jessica stepped up to Mrs. Stevenson and said, "No, I won't. We're all a little bit good at everything, and I told you John grew the best green beans and climbed ropes fastest, and Darrell knows all the butterflies, but nobody is that special, and I'm not that special at painting."

We didn't paint for a week or two. No one suggested it, and the irony of it puzzled me—a group of painters had brought our joy in making pictures to a halt. When Hildegard did suggest we get out our easels, Sally made the comment which healed the unhappy feelings for all of us. "Those ladies are probably very good at painting, but they're not very good at children."

Sonia, who was often self-appointed conscience of the group, quickly reproved Sally, "That's a put-down." Sally considered a moment, then announced very positively, "Well, they're not very good at children—yet." □

A member of Orchard Park (N.Y.) and Space Coast (Fla.) meetings, Althea Postlethwaite taught in the Friends School of Miami (Fla.) Meeting in 1975-76, where she adapted New York Yearly Meeting's Children's Creative Response to Conflict Program to her nursery class.

Quakerism and International

by Richard Wood

Much has been written about the contribution of Friends to education, but relatively little has been said about the role of Friends institutions in international education. While Friends have been among the most internationally sensitive of Christian groups, we have not consistently carried this concern into the work of our schools and colleges. My purpose in this brief article is to sketch the spiritual basis for Friends involvement in international education; then to describe the model for international education developed at Earlham College that builds on that basis; and finally to dream about a future in which every college graduate might be functionally bilingual and bicultural.

Friends have a strong spiritual basis for involvement in international education, for we are committed to the notion that we are called to respond to that of God in every person. That is not the same as the sentimental idea that everybody is basically good. Friends have always recognized the power of sin, the power of people to obscure that of God in them. The key word is *respond*, which denotes a calling to us, not an assumption about the goodness of people. We are to respond to that of God in another person, even when it is difficult or impossible to see it!

Parker Palmer, in *The Company of Strangers*, wrote eloquently about the importance of the stranger in Christian theology.

We gain a deeper understanding of our relation to the stranger when we remember that Jesus did not merely point to, but identified himself with the sick, the prisoner, the stranger: "Truly . . . as you

did it to one of the least of these my brethren, you did it unto me." If we can take that statement seriously, we can see how central is the stranger to the Christian conception of life. The stranger is not simply one who needs us. We need the stranger. We need the stranger if we are to know Christ and serve God, in truth and in love. (p. 65)

Even in the most evangelical periods of Friends history we have usually avoided the mistake of seeing the non-

Christian, or the Christian of a different persuasion, as simply one to be convinced or converted. The Light is greater than any of our understandings of it. We need the stranger, as Parker Palmer says, if we are to know Christ. We have something to learn from the stranger about our humanity and about God. Friends should always be aware of our socio-historical finitude, and thus humble in approaching those of different cultures and faiths, those strangers in



Richard Wood is president of Earlham College. He was professor of philosophy at Earlham for 14 years, from 1966 to 1980. During his tenure at Earlham, he spent two separate years as visiting associate professor at Waseda University in Tokyo. He is a member of Whittier (Calif.) First Friends Church.

Education

the deepest sense.

Thus a Friends approach to international education must always be deeply intercultural. Our thinking about intercultural education should not ignore the nation-state, or geopolitical realities, but neither should it be bound by them. We have much to learn from anthropology, which seeks to understand the stranger.

International/intercultural education, then, must above all be the cultivation of the empathetic imagination of our students. Our goal should be to enable them to identify with the stranger, to learn how to ask the right questions to enable an understanding of a person from a very different culture.

Closely related to this goal is the development of an increased self-awareness and with it increased cognitive and emotional distance from one's own culture or nation. Empathy with someone of different values forces reflection on one's own. In orienting students before they spend a year in Japan we continually stress the notion of our "cultural baggage," urging them to reflect on the assumptions about values that they carry with them wherever they go. One of the most interesting experiences I had in running programs during the late 1960s and early 1970s was witnessing the discovery of alienated black Americans, who had convinced themselves that they were not really American, that their reactions to Japanese culture were thoroughly American. This awareness in turn led them to a much more reflective sense of who they were and how they might change.

Self-discovery is not only linked with cultural awareness; it is a key ingredient in the development of character. Human beings are essentially self-determining. We determine ourselves through the choices we make—choices about what to know as well as choices about what to do. This self-determination is character, a concept too often neglected in philosophical and religious ethics. In an important essay, "Toward an Ethics of Character," Stanley Hauerwas defines



Margaret Lechner/Earlham College

Above: Africa Off-Campus program, 1984-85.

Page 4: Earlham student Eda Kaufman pounds mochi, a delicacy made from rice, at an elementary school in Japan.

it carefully:

Character is not a mere public appearance that leaves a more fundamental self hidden; it is the very reality of who we are as self-determining agents. Our character is not determined by our particular society, environment, or psychological traits; these become part of our character, to be sure, but only as they are received and interpreted in the descriptions which we embody in our intentional action. Our character is our deliberate disposition to use a certain range of reasons for our actions rather than others (such a range is usually what is meant by moral vision), for it is by having reasons and forming our actions accordingly that our character is at once revealed and molded. (*Vision and Virtue*, p. 59)

If, as Sam Caldwell argued persuasively in a speech given to the teachers of Friends schools in the Philadelphia Yearly Meeting area, "The chief aim of Quaker education is to encourage, nurture, foster, or fashion persons with characteristically Quaker attributes, persons who, whatever road they choose to

follow in life, are permanently influenced by the distinctive experience and perspective of the Religious Society of Friends," then Quaker education is fundamentally development of character of a special kind.

In that speech on Friends Schools Day 1980, Sam Caldwell suggested that the basic character that Friends education attempts to form is "a person who has Eyes for Invisibles (to borrow Rufus Jones's phrase); a person who knows deep down that what we see, taste, touch, smell, and hear is not all there is in life; a person who, in an age of rampant materialism, is no mere materialist, but who has firsthand experience of the reality and regnancy of Spirit in life."

It would be too much to claim that international/intercultural education alone could achieve this goal of Friends education. But it is not too much to claim that such a program could be designed to further the kind of character development I have outlined, to assist in developing "Eyes for Invisibles." If we take seriously the teaching of Jesus in the parable of the last judgment (Matt. 25:31-46), then we can expect to encounter the Christ in the stranger, so knowing how to encounter the stranger with understanding should help open us to the Light, to the Christ within.

Many early attempts at international education in the United States, such as the "junior year abroad," or "X University at Y," essentially transplanted U.S. education to overseas sites. Attempts to broaden international education in our colleges and universities still run up against the faculties' attitude that to earn credit the work done should be identical to what would have been done



Student portrait

C. Steven Kerr/Earlham College

at home. This attitude undermines the reasons for study abroad; to the extent that programs are designed to replicate the U.S. educational experience, they fail to be genuinely international and become something closer to extended tourism.

In the more than 20 years of operating the Japan program, it has been demonstrated that U.S. college students can become reasonably bilingual and bicultural in one year, even in a language and culture as difficult as Japanese. Students do learn the language, though naturally some become more proficient than others.

By having opportunities to combine disciplined language study with direct living and working encounters, with all the opportunities for error those entail, and then the opportunity to reflect on the errors, students are forced to consider both the reactions of Japanese to them and their own reactions to the Japanese. Increased cultural empathy and self-awareness grow at the same time, often in the pain and embarrassment of discovering errors.

It is no accident that the program has incorporated a rural work experience, in the face of some opposition from narrower academic colleagues. Too often we ignore the power of actual work in another culture as a learning experience. Work, combined with reflection on that work and the structures within which it takes place, is a key avenue into a culture. Too often we ignore the rural and urban differences in cultures, our own and others.

In more recent years, European programs at Earlham have adopted variations on this model, including training students in anthropological note-taking and requiring them to keep journals on their experiences.

Having every college graduate become functionally bilingual and bicultural is a dream that probably can become reality on few campuses, if any. I do not think it completely unrealistic, however. Earlham College's experience with the Japan program and others shows that students who have no aim of becoming area studies specialists can achieve this goal in a year or less.

Before going further, it is important to define "functionally bilingual and bicultural." Let me offer an operational definition: a person is functionally bilingual if she can carry on an extended

telephone conversation in her second language and read a newspaper with minimal use of a dictionary. It is almost heresy in U.S. higher education to put oral competence over written, but for cultural understanding, if one has to choose, the ability to communicate in speech is most important. A person is functionally bicultural if she can interpret accurately the behavior of a person from the other culture to a person from her own, and vice versa. I would add that recognizing when she cannot do this is also an important element of being bicultural.

It might be possible for every graduate of a U.S. college to become functionally bilingual and bicultural if every major were designed with a "window" of at least one academic term for students to go abroad; if all students were required to do an intensive introductory language course before going, if they do not have the equivalent; if all intermediate language were taught in off-campus programs, eliminating the redundancy of offering intermediate language both on and off campus; if part of the commitment in going were the commitment to do an advanced course which combines further language study with cultural reflection immediately after return to the home campus; and if all programs abroad would build in the essential features outlined above.

These features, if the college has the resources to mount an extensive series of international education programs, would enable all students to become functionally bilingual and bicultural. (An important "if"—I recognize that international education is expensive. But I would argue that designed in this way it is no more expensive than many on-campus programs already in place at many of our better colleges.) At Earlham, more than 60 percent of all students already participate in some form of off-campus study, so with greater efficiency and improved resources, a goal of 100 percent in a few years is not wildly unrealistic.

Quaker colleges—and others who are genuinely concerned about educating morally sensitive leaders for the 21st century—need to take steps to bring to as many students as possible the kind of international education that will shape character. The world cannot afford for us to continue being a highly provincial people. □

Carving Elephants

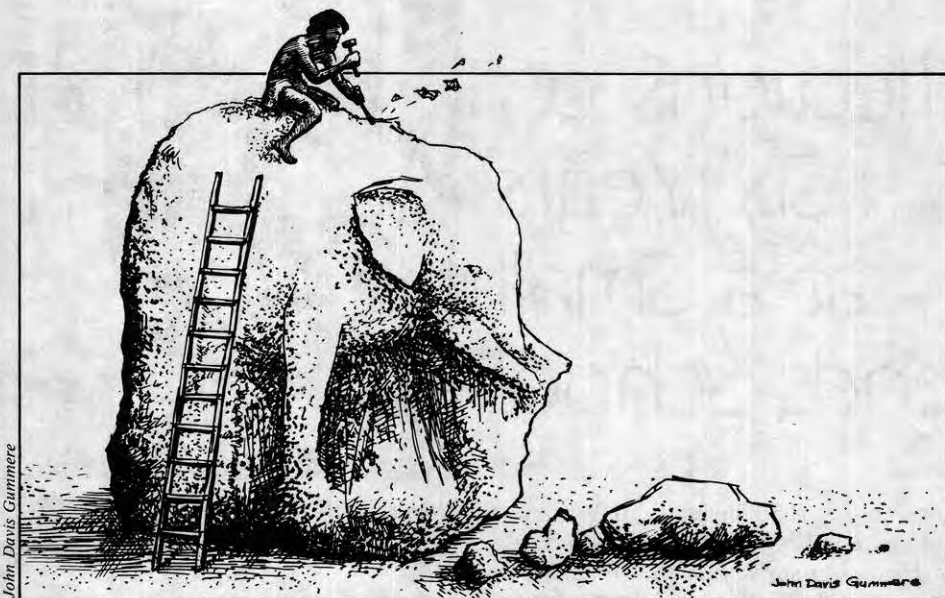
by Geery Howe

In ancient India lived a sculptor renowned for his life-sized statues of elephants. With trunks curled high, tusks thrust forward, thick legs trampling the earth, these carved beasts seemed to trumpet to the sky. One day, a king came to see these magnificent works and to commission statuary for his palace. Struck with wonder, he asked the sculptor, "What is the secret of your artistry?"

The sculptor quietly took his measure of the monarch and replied, "Great king, when with the aid of many men I quarry a gigantic piece of granite from the banks of the river, I have it set here in my courtyard. For a long time, I do nothing but observe this block of stone and study it from every angle. I focus all my concentration on this task and won't allow anything or anybody to disturb me. At first, I see nothing but a huge and shapeless rock sitting there, meaningless, indifferent to my purposes, utterly out of place. It seems faintly resentful at having been dragged from its cool place by the rushing waters. Then, slowly, very slowly, I begin to notice something in the substance of the rock. I feel a presentiment . . . an outline, scarcely discernible, shows itself to me, though others, I suspect, would perceive nothing. I watch with an open eye and a joyous, eager heart. The outline grows stronger. Oh, yes, I can see it! An elephant is stirring in there!

"Only then do I start to work. For days flowing into weeks I use my chisel and mallet, always clinging to my sense of that outline, which grows ever stronger. How the big fellow strains! How he yearns to be out! How he wants to live! It seems so clear now, for I know the one thing I must do: with an utter singleness of purpose, I must chip away every last bit of stone that is not elephant. What then remains will be, must be, elephant."

—God Makes the Rivers to Flow
by Eknath Easwaran



Often when I search for new insights into living, I come across stories like the one of the sculptor. I believe the story conveys some important truth, especially on the Friends' concept of centering. In particular, I think it offers insights into the development of deepened spiritual life in Friends education.

Recently, our school has been searching in worship and in community meetings for the basic truths of what constitutes Friends education. We have focused on two questions: How can we make Scattergood Friends School a more Friendly environment? What is the process of attuning to the inner Light?

The story of the sculptor offers insight into these complex questions. In simple terms, we do not need to bring our inner Light into existence; it is already present. The spiritual center always has been valued in Friends education. There is tremendous potential for this to be more fully recognized. This bright spark of truth can be found in the heart of every student, faculty, and administrator. We must recognize that the search for a way to improve our Friends schools is contained in the process of refocusing on the truth that each person is a being of Light in the process of emerging.

Many times, what we feel and experience during the school year is actually a reflection of our own inner processes. We need to remember that the problems

which arise do not negate the real potential of the loving and supportive learning environment characteristic of Friends schools. Our spiritual roots guide us in moving toward personal clarity and dealing with daily problems by inviting us to reflect the spirit of Love.

When we recognize the potential of the Quaker school experience, then we can begin the process of chipping away to reveal what is of the essence. The process of realizing this potential is not easy. The task is constantly before us throughout the school year.

The first step of attuning to the inner Light is to refrain from always centering our energy on problems. As teachers and learners, we need to redirect our focus from a problem- or crisis-centered learning environment to a spiritual-centered learning environment. By shifting the focus from "problem management" to spiritual discovery, we dive into the second key step of Friends education: the awareness that each person is a divine center.

As educators and learners, we must encourage one another to affirm and explore our unique gifts as children of God. The act of exploring the spiritual self is challenging and rewarding, for it is in this step that people discover their true inner selves and allow the greater spiritual journey to arise. What is essential to an authentic life lies within; Friends education should support students to search inward and grasp it. When we are most in touch with our inner source of guidance, we are able to act most effectively in the outer world. We want students and teachers in their daily lives "to reach out with total trust

and touch the God in all things" (Leo Buscaglia, *Personhood*, p. 121).

The third step in actualizing the potential of Friends education is the recognition of the continuing nature of the quest for clarity and balance in our interactions with one another. Honest and open communication is the foundation of Quaker classrooms and schools. Students and teachers who are willing to reach beyond the daily, superficial level of interactions open themselves to opportunities for deeper and more meaningful relationships. These relationships, across boundaries of age, race, sex, role, and physical or mental handicaps, have the potential of creating a positive and peaceful learning environment. As we relearn to listen to each other with patience, delight, and confidence, we will come to the recognition that "maturity is not a goal, but rather a process" (Buscaglia, p. 44).

To return to the analogy of the elephant sculpture, we must continually discern what in our curriculum, environment, and interactions will create quality learning, remembering to "chip away" at what is not consistent with the goal. We must learn to focus our attention on the idea that each of us possesses unlimited energy and talents. We know that we are surrounded by infinite reserves of spiritual energy and love. Each of us needs to be free to develop our inner strengths and resources and to tap into our divine centers. The recognition of our strengths and flexibility will empower teachers and students to richer sharing and spiritual discoveries. Nevertheless, the process requires care and discernment.

We must learn to *focus*. Our success or failure in facilitating a productive and healthy school experience is determined by our concentration on our goal. Although we may be unable to control what goes on around us, we can try to control our own perceptions and strive to make our own responses honest, loving, and creative.

Theodore Roszak summarizes the idea best: "Our task is to become what we are." Friends schools are excellent learning environments. Let us slowly and purposefully take our chisels and mallets to the task of chipping away at what is not elephant. What remains will be wholistic learning and growth in a spiritual atmosphere.

"An elephant is stirring in there!" □

History teacher and director of buildings and grounds at Scattergood Friends School, Geery Howe is a sojourning member of West Branch (Iowa) Meeting (Conservative). He has a B.A. in history from Earlham College.

Reflections on Six Years at a Small Friends School

by Gregory Smith

This is the second fall that I haven't participated in the orientation backpack trip at John Woolman School or shared in the difficult birthing pains of a new micro-community. It was a crazy way to live. We'd just get used to sharing our lives with 90 people, then 30 of them would leave, to be replaced by a whole new set of unknowns three months later. There was no way to become totally secure in comfortable, complacent patterns. Instead, we had to become more comfortable with change and unpredictability, and this required vigilance and effort. Maybe it was this constant assault on stability, and the learning that arose from it, that made the years at Woolman so rich.

This unpredictability and risky nature of small Friends schools is what makes them unique and at the same time vulnerable. It's what well-intentioned boards, administrators, and faculties too often wish to eliminate in the interest of making life easier for everyone involved. My contention is that learning happens best when life isn't so easy—when people are forced to draw on their deepest resources—and that small Friends schools provide an unusual environment where this happens for both students and staff, an environment that is worth preserving.

More than anything else, schools like John Woolman provide an opportunity for people to work and live together as human beings. It could be argued that all schools provide this, but my experi-

ence now at the University of Wisconsin and last year at a small day school in Honolulu shows me that it doesn't happen in the same way. I wasn't fragmented at Woolman; in the other settings I am. At Woolman I was English teacher, choir director, ditch digger, father, husband, friend, disciplinarian, committee member. This is not to say that my classes at Wisconsin are not human, but only one part of me shows up. At Woolman, things seemed more whole—scarier at times—but remarkably fulfilling in terms of the interpersonal sharing that could take place because we were required to wear so many hats. The kind of specialization that happens in larger institutions had not happened there, and we were able to see one another from many angles. That a student in my English class who couldn't spell was extraordinarily competent at taking a blade to the school road did make a difference. We could draw on strengths in one area to build confidence about dealing with weak-



Oakwood honor student Jessie Washington ('86) helps a young friend at a local Headstart center as part of a community service experience.

nesses in another. And this was natural, not forced; this was just the way we dealt with things from day to day since we knew one another as more than teachers and students. Our roles became transparent: we played them for an hour or two, but then could let them go.

This was also true of the roles associated with age. Friendships formed with little regard for years. How often can we say this happens in other schools or even in society as a whole? This cross-pollination of experience and enthusiasm has rich potential for any community, but it's too rarely nurtured. It was nurtured at Woolman, and the depth of meaning that comes from genuine caring touched many of us. Sensitive outsiders coming into the school could pick up on this lively, living, human energy. It was a haven.

But it wasn't easy. Teaching and working were a constant challenge. I've

Students sing at Arthur Morgan School, which has been closely connected with Friends for years and is presently considering official Friends school status.



Gregory Smith taught English and music for six years at the John Woolman School. An attendee at Madison (Wis.) Meeting, he is now pursuing a Ph.D. in the Educational Policy Studies Department at the University of Wisconsin.

never put in so many hours a day so consistently; I've never had to deal with such human crises; I've never been responsible for the health of a community in the way I was there. Small Friends schools demand a lifestyle commitment of the people who work in them. There's little time left for anything other than students and the school and one's family. If you're lucky and persistent and patient, the energy you put out starts coming back in the pleasure of classes that run themselves or the trust of those around you. But even with this, vacations came as a necessity.

The conflicts that arose often touched us to the quick and forced us to release cherished opinions, as groups moved to a consensus that demanded compromise

or relinquishment. None of this was simple. Consensus was often the resolution of discordant progressions—but the music was rich, like those incredible chords in the second movement of Mozart's Jupiter Symphony. The process of reaching agreement pulled at our guts, but the tension in its own way was sweet, and what we carried with us was an awareness of what we'd lived and grown through, of the music we had shared together.

That kind of sharing is often lost in larger institutions, where our lives and our selves are divided into hierarchies and categories just to get the work done. The work is generally accomplished, but the joy of doing it in fellowship doesn't flow as liberally, if it flows at all. The

driven rhythm of efficient bureaucratization tends to sound more like an internal combustion engine than Mozart. The potential of communal delight is forgotten.

The engine is the dominant sound of our civilization, and resisting its imperatives is not easy. Friends sometimes look at their small schools and see academic slackness, seemingly relaxed attitudes toward drugs and sex, communal experiments that are out of date, the improper application of the consensual model of the monthly meeting. What is overlooked is the risky process of bringing community, simplicity, peaceable living, internalized discipline, equality, and respect for the individual into being. For children brought up in a society whose orientation is so different, making the adjustment to such a radically different culture is fraught with resistance, uncertainty, and then for many, slow growth. What is so important about small Friends schools is that when they work well—holding fast to the principles upon which they were created—the learning goes so deep. But it's a risky and not always visible process, and it demands faith and support on the part of the larger Quaker community, particularly those members who are on the boards of these schools.

In a period when schools such as John Woolman, Scattergood, Olney, and the Meeting School seem more and more like an exotic luxury, my hope is that Friends will see them as cuttings from the early growth of Quakerism, cuttings that if nourished will continue to transmit that religious and cultural revival originally nurtured by George Fox. If they don't, the schools, like Argenta in British Columbia, may close or—accepting the graft of a more traditional prep school model—come to thrive in the manner of the larger Friends schools, which are excellent in their own right, but which tend to embody the values of society as a whole rather than the Society of Friends.

Nourishing small Friends schools will require at least two things: supporting the schools with money and energy, and more intimately, entrusting our children to them. My hope is that this earlier vision will not be lost. For this to happen, our children must experience its meaning as well as read about it. Small Friends schools provide a place where this can happen. □

A student builds a canoe during "practical skills training" at Oakwood School.



Oakwood School



Three of the author's philosophy students in his classroom

Three Rivers

by Doug Price

Last week I took a call from an out-of-state lawyer with a friendly interest in our school. She asked: "What is your purpose as a school? What does your Charter say? What is your *raison d'être*?"

Perhaps because of the pressure of time and distance, I took a chance on formulating an answer, although these are questions we debate fruitfully every day. A school is a growing, changing thing.

"We believe in the empowerment of young people," I began. "We create a nurturing atmosphere in which young people grow to believe in themselves and

in their ability to do anything they set their minds to, and we provide them with the tools to do it." She was properly impressed.

Three important rivers of thought have contributed to our present ocean of beliefs, each an important way of thinking about the world and about education.

From Georgi Lozanov, the Bulgarian psychiatrist, we have learned that learning can be light, enjoyable, easy, and fun. It requires only the proper setting and a teacher trained in the Method, which includes the creation of comfortable surroundings and the playing of music as an aid to learning.

From Re-Evaluation Counseling we have learned that it is important to look on human beings as being, *in potentium*, full of zest for life, inherently creative, naturally loving, and highly intelligent. These faculties lie somewhat dormant and underused in us all. We actually practice the belief that focused listening is one of the great learning and healing arts, and that by carefully listening to each other, we can draw out the inherent power and intelligence that is there.

From Quakerism we know that there is a "moving Spirit" within each of us, that we have an inner Light which can be consulted and which will illuminate

our beliefs and our decisions. We are clear that because there is "that of God" within each of us, killing and war are unconscionable. We know the power of quiet. We understand that decisions reached through laboring to achieve a "sense of the meeting" are better, that these decisions do not leave behind a disgruntled minority. And from Quakerism we understand that honesty—unfailing, uncompromising honesty in every situation—leads to lives that are authentic and therefore powerful.

As in the confluence of all rivers, the coming together of these three rivers of our beliefs is not accomplished without turbulence. While fundamentally compatible, the currents of these beliefs differ in nuance and emphasis. Therefore our articulation of them requires a willingness always to examine, to test by sharing, and to grow through open consultation with our inner selves and with the beliefs and perceptions of others. Continued growth and change allow for an ever-present creative tension which is the wellspring of our energy and our good will.

We believe that love is so powerful that it can accomplish anything. And it is to this image of fearless growth that we have committed ourselves and our school. □

Headmaster of Thornton Friends School in Silver Spring, Md., and former dean of boys at Sandy Spring Friends School, Doug Price plays soccer and was varsity coach at the University of Hawaii. He is a member of Sandy Spring (Md.) Meeting.

A Missionary Approach to the Study of Peace

by Laurie Fenlason

Most academic disciplines in a liberal arts curriculum are fairly self-evident; put simply, to study biology is to examine cells and organisms; to study economics is to analyze the functioning of markets and monetary systems; to study history is to trace the development of ideas, cultures, and institutions.

But what is it to study peace?

The study of peace is a significant and growing pursuit on U.S. college and university campuses today, both as an academic discipline and as an extracurricular program designed to raise public consciousness of peace-related matters. Peace studies addresses such issues as injustice, poverty, hunger, ecological deterioration, the dangers of nuclear war, and the connection of war to other systems of exploitation, such as racism and sexism. Academically it can encompass such diverse disciplines as political science, economics, history, and religious studies—all within a framework of traditional courses for credit, noncredit courses, symposia, lectures, workshops, public forums, internships, and fieldwork.

More than 300 campuses nationwide offer one or more peace-related courses; some institutions, including several Quaker colleges, offer undergraduate degrees in peace studies, while others, like Haverford, Swarthmore, and Bryn Mawr colleges, are currently proposing joint concentrations in peace studies to accompany or complement an undergraduate major.

Peace studies, while decidedly prominent, is not new. The first peace studies program was organized at Manchester College in Manchester, Indiana, in 1948, seemingly in response to post-World War II peacemaking efforts.

The development and implementation

Laurie Fenlason is a Dana Intern in Bryn Mawr College's Office of Public Information. A junior majoring in English, she plans to work in public relations or communications after graduation.

of a peace studies program is an ongoing process. While anti-war and anti-draft activism in the 1960s led to an upsurge of peace education activity and the establishment of peace studies as an academic discipline, it is, ironically, this spirit of activism and inquiry that is often found lacking in many of today's college and university peace studies programs, subsumed by research and insular intellectual debate. Recognizing the crucial need for a balance of academic and active, firsthand peace studies opportunities, the benefactors of the Peace Studies Program at Bryn Mawr College endowed a threefold program that is at once traditional and highly unique—peace studies in the classroom, peace internships beyond the campus, peace missions abroad.

The Peace Studies Program at Bryn Mawr, established in conjunction with nearby Haverford College, provides peace-related courses on such subjects as "World Order," "Nuclear Weapons," and "The Middle East and Central America: Peace or War?" The 1985 fall semester featured two courses on arms control and U.S. legislation, taught by John Anderson, 1980 Independent contender for the U.S. presidency.

The program's funds have been used for many projects, including films for peace-related courses, a panel discussion entitled "Peaceful Direction in the '80s," and transportation for students to the National Students Conference on Voter Registration. Peace studies funds also helped send two Bryn Mawr students to the Greenham Common Women's Peace Camp in Newbury, England, to join in their protest on the anniversary of the NATO decision to deploy new U.S. nuclear weapons in Europe.

Another dimension of the Bryn Mawr Peace Studies Program is the Jean Sovatkin Picker Internship, through which a Bryn Mawr undergraduate may apply to work during the summer with a person or group involved in a broad range of peace-related activities.

As the first Picker Intern, Eleanor

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Bell ('86) of Seattle, Washington, worked with the Philadelphia-Leningrad Sister Cities Project, a citizens' initiative to develop friendly relationships with the Soviets on a local level through a better understanding of shared values, common goals, and a commitment to peace. As administrative assistant to the project's steering committee, Eleanor coordinated workshops on U.S.-Soviet relations for Sister City representatives, organized a formal telephone membership drive, and did research on the people of Leningrad for a publicity slide show.

Quite apart from the satisfaction of contributing to the growth of the fledg-

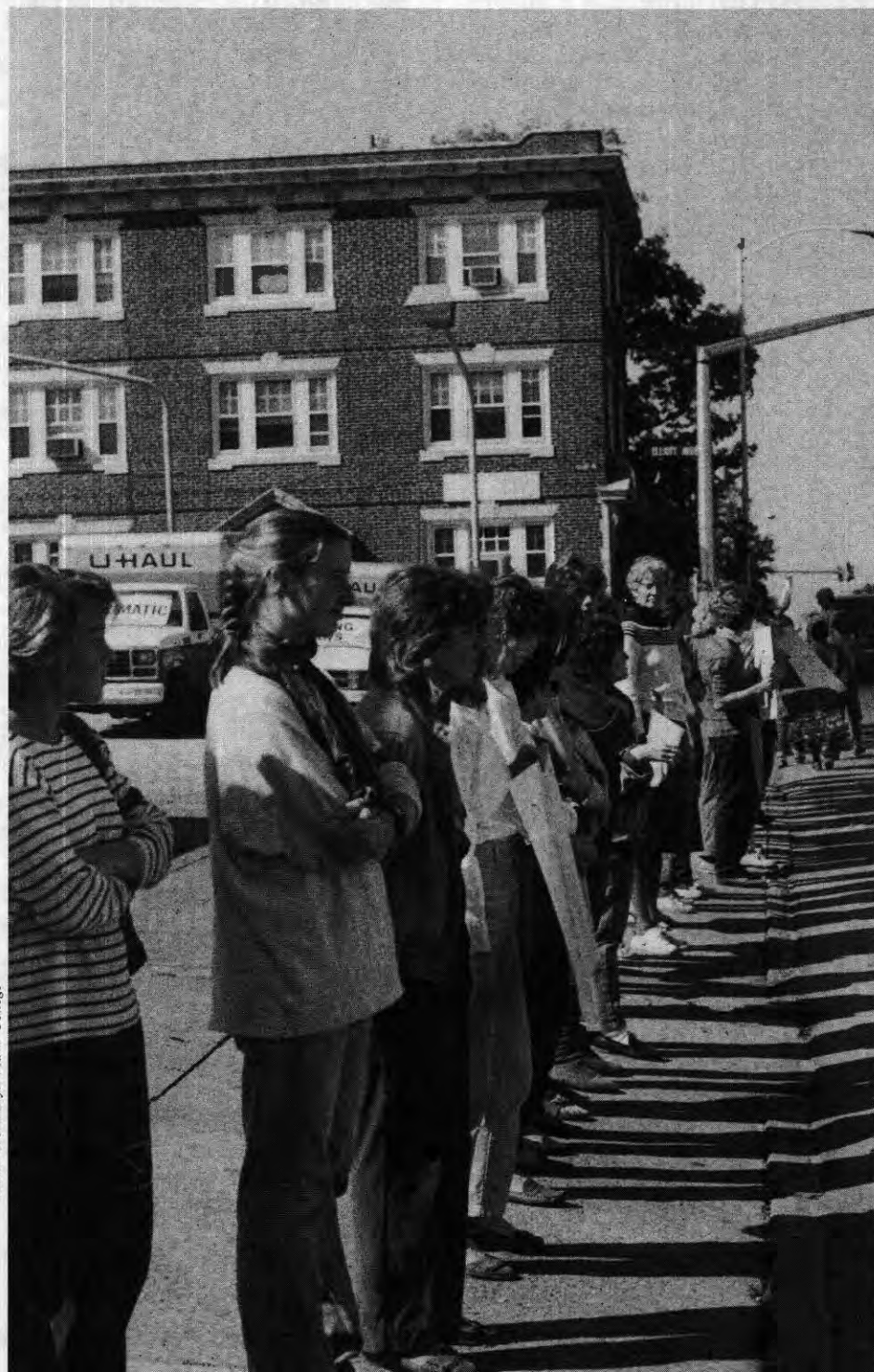
ling organization, Eleanor cites the internship as a major factor in the development of her own awareness of the political process as a means toward effecting peace. "When I was younger," she explains, "I knew my opinions and voiced them frequently, but I rarely acted on them or participated in the political process. Now, when I look back on the summer, I am amazed at the volume of tasks which I accomplished. I feel more confident of my abilities and, as a result, I am more willing to participate."

The 1985 Picker Intern, senior Anne J. Mamary of Binghamton, New York,

spent her summer at the national office of the Women's International League for Peace and Freedom as an editorial assistant for a special 70th anniversary issue of WILPF's national publication, *Peace and Freedom*. Anne also researched a pamphlet explaining U.S. involvement in Central America and worked on a comprehensive test ban petition drive which culminated in an action in remembrance of the 40th anniversary of the bombing of Hiroshima and Nagasaki.

To describe the Bryn Mawr Picker Intern as a "one woman peace mission" is accurate and appropriate, for the concept of "mission" is central to Bryn Mawr's Peace Studies Program. Generous additional funding from the program's original benefactors has enabled the college to sponsor three successful three-week fact-finding missions, the first in January 1984 to London, Ottawa, and Bonn, three capitals particularly vociferous about U.S. foreign policy, and the second to Nicaragua and Costa Rica in January 1985. A third mission traveled to South Africa in January 1986 to speak with government, industry, labor, and education representatives concerning the South African government's policy of apartheid.

The missionaries (usually four) are carefully selected Bryn Mawr and Haverford graduate and undergraduate students, accompanied by a member of the Bryn Mawr faculty and a representative from the administration or the board of trustees. Fact-finding begins with a carefully researched list of contacts within the city or country's government, political parties, and various popular, religious, and cultural organizations. Often more important, however, is the opportunity for firsthand observation of the economy, living conditions, political climate, and popular sentiment, through which the missionaries attempt to formulate an accurate and unbiased assessment of the impact of U.S. foreign policy in that region. Sara Hamlen ('87), a student on the mission to London, Ottawa, and Bonn, recounts the powerful impact of firsthand fact-finding during the mission's visit to Greenham Common Women's Peace Camp: "For a long time the coal smoke from the camp hung on my coat. We arrived on an average Saturday, when nothing special was planned, and we talked to five or ten women as they gathered



Susan Scott/Bryn Mawr College



Left: John Anderson, 1980 U.S. presidential candidate, speaks with two seniors who served as teaching assistants for his 1985 course on arms control.

Page 12: Bryn Mawr students join with students from other schools in a moment of silence, protesting U.S. policies in South Africa, fall 1985.

around the campfire for breakfast."

She continues, "I talked especially with Sarah, whose baby son, Jay, was born at Greenham and is now about eight months old. Later, as we were riding back to London in the coach, Sarah explained that she had come to Greenham to have Jay because she wanted to ensure a future for her child. In a world where so many things can go wrong and can harm a child, Sarah decided to tackle her fear of nuclear holocaust and take direct action by coming to Greenham."

Like their predecessors, the missionaries to Nicaragua and Costa Rica met with government and opposition leaders, religious figures, newspaper reporters, political party representatives, and members of international and relief organizations. In search of information on such topics as press censorship, the economy, the status of women and minorities, and the relationship between the Catholic church and the government, the group met with Nicaraguan civic officials and economic aides and with representatives of the nation's newspapers—*Barricada*, representing the views of the Sandinista government, and *La Prensa*, representing the views of the contras. They were invited to attend the inauguration of Nicaragua's popularly elected president Daniel Ortega.

Between appointments, however, fact-finding in Nicaragua and Costa Rica remained a matter of personal observation and day-to-day interaction with the people, a significant aspect of peace education unique to the concept of the missions. Fact-finding in Nicaragua and Costa Rica was often more a matter of what was absent, missing, or *not seen* than what was actually observed. Hotel accommodations in Nicaragua for the missionaries offered no light bulbs, no paper napkins, no toilet paper, little soap, often no towels. Irritating incon-

veniences for travelers, these shortages represent the effects of the U.S. boycott and provide constant reminders of the fact that for Nicaraguan citizens there is serious rationing of basic foods and often no access to items sometimes available to visitors and tourists.

Patti Hershey ('85) observed upon the group's arrival in Costa Rica: "A noticeable difference between Nicaragua and Costa Rica was the absence of young people, especially on the streets of Nicaragua. This became obvious to me on our first day in Costa Rica. We saw a group of Costa Rican teen-agers playing soccer in a park. At that point I realized that this was the first time I had seen a group of young men together since the beginning of our mission. Many young Nicaraguan men are members of the military and are in training or are fighting the contras along the Honduran border."

Upon returning from the missions, members present their findings in a series of articles, reports, and open forum discussions on both the Bryn Mawr and Haverford campuses to educate the two-college community at large, to give students the opportunity to ask questions, and to heighten awareness of the actual impact of U.S. foreign policy abroad.

The peace missions will continue to provide an important focus for the Bryn Mawr Peace Studies Program. According to Peace studies administrator Margaret Holley, possible destinations under consideration for future missions include cities or regions within the United States, "maybe even in Philadelphia, in our own backyard."

"All of the problems of peace," she explains, "do not happen outside our borders. The roots of peace and the roots of social justice, which have to underlie peace, are here in our own society and in ourselves." □

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This is a Poem for the Mother

This is a poem for the Mother
who has cradled us all in the
womb of her soul.

My mother was always there when I,
the small child,
stubbed my toe or scraped my knee.
And when the heartless world
did not understand and appreciate
my wondrous discoveries,
and my vulnerable, believing mind was
crushed
by the unfair adult indifference,
she would listen,
and accept,
though not understanding.

The Mother protects, holds me warm.
The security flowing from her
overabundant womb
buoys me even now, in my older days,
although sometimes She is only an idea,
a spark in my mind
of something that should be.

As a child, she was my maker,
the foundation laid from the moment of my
creation.

An extension of my mother —
When she was cold, I wore the sweater.
When she was scared, I got held.
In giving to me she gave to herself,
for I was the mirror of her good teachings.
Her love never stopped, even when she was
angry with me,
because she could not stay angry for long.

In the mind of a child, the minutes are
years,
but they pass quickly
by the time it takes to forget them.

And now I am a different child,
and the Mother is my shepherd.
The Yearning, the craving I feel inside
is washed by the coolness of Her touch,
like a mother's hand
on her child's forehead.

—Cathy Price
Sandy Spring Friends School

The Thin Line



Lively-lively-grinning-gums-skipping-hopping-friendly-money-just-
Keep-on-running-running-running-talk-numbers-and-facts-
Gray matter

Now

Gravel

Flamboyant-social-thinrichwhite-contact-lenses-split-level-
ranch-money put it into CDs,

Stocks
are out
this year

and

Lively-lively-feminine-epitomy-raquetball-only-in-the
Right

outfit,

Mind you! and green-green-green-green-
don't-look-behind-your-mirrors-shoulder

and

Just-keep-on-going-faster-faster-faster-reputation-hair-do-make-
up-shoes-just-keep-your-ear-to-the-earth-for
money-money

money-money and

hop-hop-faster-faster-don't-stop-flashing-your

Pearlies, thank you

Skip-run-don't-say-anything-Wrong-but-just-keep-on-going
faster

faster-keep-those nihilistic juices-flowing-

just-be-confident

you're

sane

Lively-lively-grinning-gums-skipping-hopping-friendly-money-just-
keep-on-running-running-running-talking-numbers-and-facts-
What the hell are we afraid of, Anyway? Just-keep-on-running-
faster, faster

keep on running

Faster. Faster.

—Helen Rough

9th grade, Oakwood Friends School

Aren't We Better Off Now?

If you use your imagination
The Peking man leers from the shadows
Along with his Neanderthal buddies
Reminding us that the 500,000 year
leap
to digital watches
doesn't make saintliness any easier.

—Noah Potter

8th grade, Westtown School

Rubbings

I wander through the grass on this Sunday,
And look at all the stones beneath my feet.
"Come here," Dad says, and I wander over his way.
It's summer, and I swelter in the heat.
"Look here," he says, and I look toward the stone.
"Jacob Janney, 1819," I read.
"A relative," he says. "Down to the bone."
"Oh?" I ask, and blow dandelion seed.
There are many of my relatives here,
Though I don't even know it, until my
Father shows me the others lying near.
"We've been here awhile," he says with a sigh.
We make a rubbing of his name and dates,
There's no epitaph; that is too ornate.

—Thomas Taylor
10th grade, Sandy Spring Friends School



Bonnie Acker/CPF

Youth

He stands shouting—Amandla on his lips.
In his eyes lie the deep-ploughed fields of anger, revenge;
Every taut sinew spells it out—rage!
Eyes burning, throat choking, the thick smog of oppression
infuriates.
In this face lies death, rage, revenge;
In this face lies the future;
In this face lies a new country;
In this face lies—deeply hidden—forgiveness.
Why shoot it?

—Jonathon Rosenthal
age 16, Capetown, South Africa

Moonlight in My Eyes

Moonlight in my eyes
caught and held—
fragmented by my eyelashes
and spilling down my face
Sharply contrasted to the
darkened landscape
and the darker trees
upholding the roof of night.

—Ariel Paff
John Woolman School

Space Shuttle

Was it a blinding light
then darkness?
Realization, a deep breath
then a scream?
Laughter turned to tears
An apple for the teacher to dust.
Not heroes of the day,
but courageous.
Not gods,
but revered.

—Kristin Berkvist
8th grade, Brooklyn Friends School

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Removing the Fences

Drawn by a first-grader/Germantown Friends School



by Teresa A. Maebori

Wiping tears from my eyes as the song concluded, I too wondered, "How Could This Happen?" We were in the midst of a rehearsal for a musical involving 20 Germantown Friends School third-fourth

Teresa A. Maebori teaches third-fourth grade at Germantown Friends School. She received a B.A. from the University of Washington and an M.A.T. from Antioch College/Putney. A member of the Japanese-American Citizens League, Teresa was also a teacher for the Peace Corps in Micronesia. Her article first appeared in GFS's Studies in Education, fall 1985.

graders and 20 cerebral palsied students from the Home of the Merciful Savior. As we sang the lyrics, acted out the words, and then joined hands to show our unity and affection for one another, the lump in my throat grew. We were all reacting to the moment in the play when two farmers are told that they must split up, forget their cooperation, and move away. They sing about their feelings and wonder aloud, "How Could This Happen?" But for us there were many more hidden thoughts and feelings climaxing in this song, and it was hard not to let our emotions show. We struggled to fight back our tears while many in the audience dabbed at their eyes.

Why did this exchange between Germantown Friends School (GFS) and the Home of the Merciful Savior take place?

It happened because during a sharing assembly we had had in the GFS Lower School, one class had shared an improvised skit in which children who were spastic and mentally retarded were mimicked and ridiculed. As I had watched, I had been dismayed at the laughter from the audience and angry that children who were different had been mocked.

I had hurried back to the classroom and asked my third-fourth grade students what their reaction to the assembly had been. Johanna had raised her hand and related that the skit about the children who were different had bothered her.

As the discussion progressed, Laurie added that sometimes she and her father went to a hospital near their home and read to sick children. Thinking that this

was a good idea, I had suggested that perhaps we needed to understand the handicapped better. Perhaps we had ridiculed because we were so isolated from children with physical handicaps that we didn't know them as people with feelings and dignity. I had asked the children if they would be willing to meet and get to know some handicapped children if I could arrange an exchange. Voices chimed yes and heads nodded. That's how it happened.

One could sense our nervousness and fear as we walked up to the front door of the Home of the Merciful Savior (HMS), a home in West Philadelphia for children with cerebral palsy. The GFS students were subdued and quiet. No one ran to the door, no one yelled, no one went off exploring. Randall whispered to Daniel that he had butterflies in his stomach. Daniel countered that his butterflies felt more like tigers fighting inside. Part of our fear was our not knowing what to expect. We had discussed cerebral palsy, but no one had told us what to say when we came face to face with our cerebral palsied partners. None of us had any experience and most of us were anxious. Some wondered, "Can I catch cerebral palsy? Will I hurt them if I touch them? How does one speak to someone who cannot speak? Can they understand? How do you move a wheelchair? Will they like me?" Our anxiety lessened as we entered the home. Sunlight filtered in through the windows, lighting the halls and rooms. Indeed, this was a real home, and from the sounds we could hear it was a happy, caring place.

Phyllis DuPuis, HMS recreational director and a former GFS parent, welcomed us and took us to the recreation room. When we entered we saw a few students slumped in their wheelchairs, searching us with their eyes. Yes, they were different. The HMS children sat

motionless. Many of them were thin and could not hold up their heads. An occasional arm or leg moved involuntarily. No one ran up to greet us. It was hard not to stare and feel uncomfortable. But quickly we introduced ourselves to those in the room and divided up to find other students in their classrooms.

In the recreation room, partners were assigned, and the GFS students began sharing projects they had designed. Soon children were gluing, directing hands to where pieces could be placed, or sprinkling glitter on paper stars. Instead of using their hands, some HMS students used headsticks. With studied patience an HMS student guided a glue-stick with his head onto a piece of paper and soon the spot was sprinkled with glitter. As I wandered from pair to pair, I saw each child making an attempt to interact with his or her partner. Some GFS students were at a loss. Their partners could not hold scissors, could not speak, could not sit up straight. Gradually, after watching some of their classmates, each found a way to work with a partner.

Meanwhile, the children who had visited the classrooms came back amazed. They had discovered that some HMS students were learning the same multiplication facts that they were. Some were doing division that they couldn't. Many GFS students became fascinated by the language boards, which were attached to some wheelchairs and which contained pictures, numbers, and symbols that the HMS children use for communicating ideas.

Once the activities began and most of the children were interacting, I could hear the GFS children talking and encouraging their partners to finish. Similarly, the smiles they received from their HMS partners encouraged and excited the GFSers. Reading Larry's eyes and following them to the language board, Casey found out that Larry loved to eat at McDonald's, too. Luke saw that Minny grinned when the 76ers were mentioned. There were giggles from one corner as several children teased each other. The tension had broken and understanding had begun. As we left and good-byes echoed in the hall, Ari and Michael asked, "When can we come back?" I knew then that the butterflies had gone and we needed to learn more.

During our next exchange we did a



Teresa Macbort

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physical activity. We enjoyed our second visit but something was missing. Little did we know that at the home sentiment was being expressed by the staff that the exchange was too one-sided. GFS was giving but not necessarily understanding what the capabilities of the HMS students were.

As Andrea Green, the HMS musical therapist, listened to the staff discussion, she had an idea for a musical play that would use the talents of both groups to achieve understanding. She saw the metaphor of two farms separated by a fence. The children would portray animals on separate farms who persuade the farmers to take the fence down, and in the process of working together the farmers become friends. This was a perfect vehicle for doing a joint project with equal input from both groups. Yet I wondered how much the cerebral palsied children would be able to do if some could not speak and some could not walk. I was soon to learn how much they could contribute.

Andrea began composing music for the play and creating parts for the HMS and GFS students. The intelligence, talents, and dignity of the HMS students began to emerge. We were spellbound as Zach from HMS sang an emotional rendition of "Good Friends." His voice rang clear and true as he swayed and clapped to the words and music. Everyone was proud of Zach, but the HMS students, of course, were especially proud of his performance. The music in the play had power. We found ourselves singing the songs day and night.

Other HMS students began to impress us. Vincent amazed us with his ability to program a snake on the computer and make it dance. Pam had great appeal playing a pig, using gestures and facial expressions to accompany the words to the music. Many other HMS students who did not have speech participated by moving in their wheelchairs to the beat of the music and laughing out loud to the music and movement as their GFS partners wheeled them around the stage. No longer did I wonder what they would be able to do or how much it would mean to them.

As we rehearsed we got to know one another better. We even practiced on Saturdays without the strictures of school schedules. Parents became involved as they transported their children

in carpools on Saturdays and as they listened to their children talk about their evolving friendships.

Gradually the awkwardness and anxiety of our first meeting were only a memory. Several children played basketball after our rehearsals. Others quietly talked with their partners, concentrating on their eyes to see what messages could be communicated by the numbers and symbols on the language board. Several were curious about their partners' rooms and went down the hall to see their stuffed animals or their wall posters of Michael Jackson and Julius Erving. Leaving was always hard. With the bus waiting to take us back to GFS, we hurriedly said our good-byes, hearing a few cries and feeling tugs on our arms as we left.

When the day arrived for the play to be performed at GFS, we nervously waited to get an audience reaction. We clapped, sang, and tapped the last chord of the finale and were met with thunderous applause. We felt tremendous pride in performing the play. The HMS students were exhilarated by the applause and the bravos they heard and felt. Several in the audience stood and gave us a standing ovation. I could see a teacher in the audience sitting speechless, pondering what he had just seen. Letters from schoolmates flowed in the next day. For example, one fifth grader wrote:

Dear Maeboris,

Your play was the most beautiful, moving play that I have ever seen. At GFS or anywhere else. I mean that too. Everyone around me was crying their eyes out, teachers and students alike.

To me, the fence on either side of the farm symbolized the barrier of discomfiture that separates ordinary people from different people. When it was taken away, I felt a kind of exhilaration that words cannot express . . .

We were overwhelmed. The GFS students at this point had come to view the exchange as an enjoyable time with their friends. The accolades seemed too lavish. It was now uncomfortable to receive praise for what had occurred so naturally between people. The HMS students were their friends, and their handicaps no longer interfered with a natural liking and loving between people. We had

come a long way since that assembly at the beginning of the year. As Jill commented, "I used to call people 'retard' if they couldn't do something. But that word has more meaning to me now and I can never use it again to make fun."

We continue to work on more musical

exchanges between GFS and HMS, trying to build better communication and understanding but also trying to have fun. No longer do we ask, "How Could This Happen?" Our paramount question now is: "When will we see our HMS friends again?" □

Two Students in the Storage Room

You are there—as I enter—
In the wheelchairs
In the storage room—your study room—
At the college.

But you are there!
Tho bound to your chair,
Tho slow and stuttered in your speech,
Tho made to crimp the metal pencil with twisted wrist,
You are there!

Tutoring each other—busy!
Finished with your focus on your selves,
Meshed by mind and spirit
Into focus on the task—math!

In the tilts of your heads,
In the tones of your voices,
The light of learning
Is seen by me—as I enter—
And one of you nods to my presence.

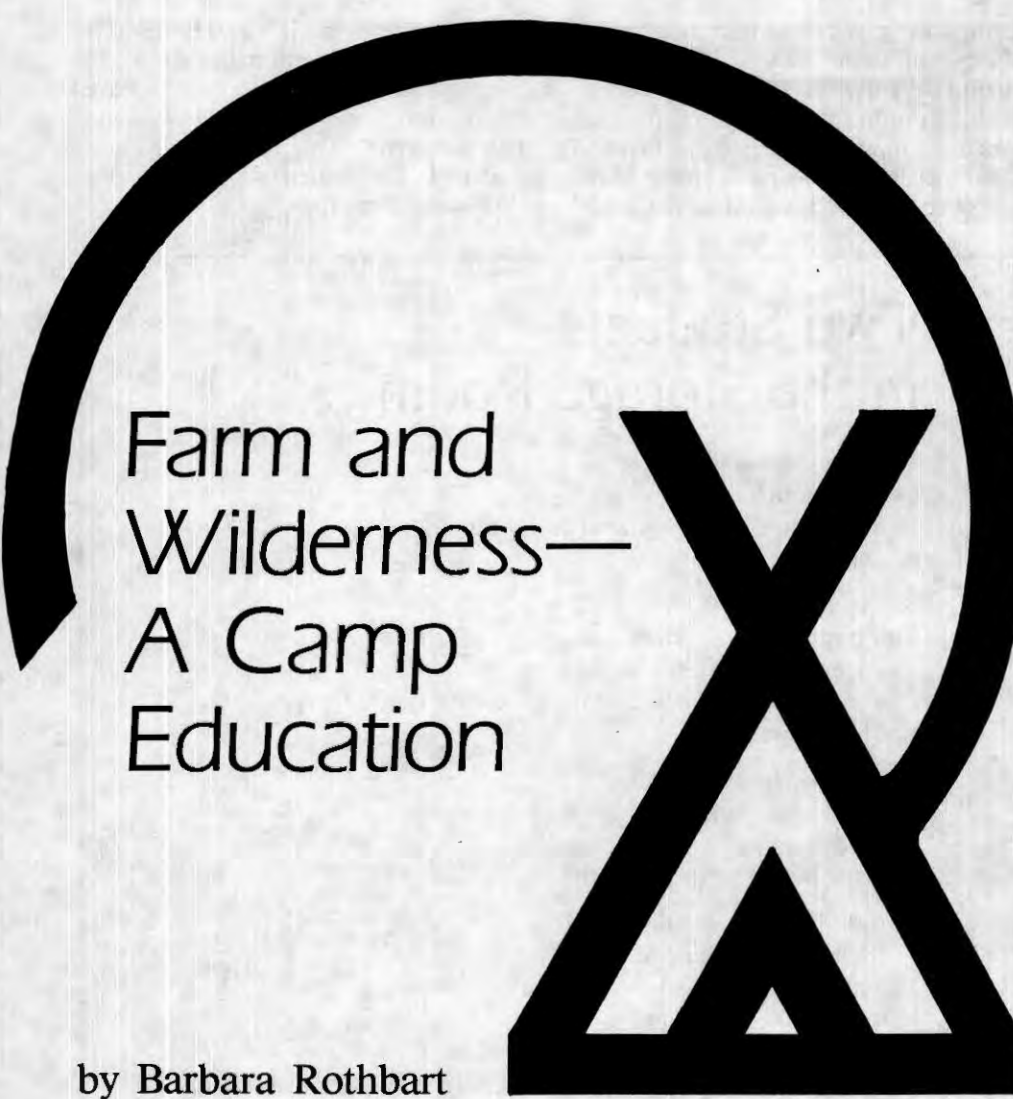
I quicken to subtle response
That says I SEE you—
fine and forthright
full of focus on equations.

One of you,
The tutor today of the two of you,
You say when I say, "I want to get some books,"
You say, "Go right ahead."

I take my books
And take with me, too,
The lingering mood
Lured into me
By the two of you
Tucked away
In the storage room—your study room—
At the college.

—Joy Bell Conrad-Rice

*A member of University (Wash.) Meeting, Joy Belle Conrad-Rice
was a member of the Friendly Woman magazine collective.*



Farm and Wilderness— A Camp Education

by Barbara Rothbart

Five years ago we began to look for a camp where our oldest son, then nine, could spend summers in an environment of security, joy, and learning. We had some very specific requirements in mind. We wanted a place in which our son could develop independence and greater self-esteem in a challenging but safe environment; in which a mature, sensitive staff was concerned with providing the optimum situation for each child; in which there was a multi-ethnic, multi-racial community; in which he could learn new skills and interests. Most important, we were looking for a camp that would emphasize the

values of simplicity, self-reliance, honesty, and respect for all people.

We were fortunate to be introduced to the Farm and Wilderness Camps. Founded by Ken and Susan Webb in 1939, these camps are run by the Quaker nonprofit Farm and Wilderness Foundation. Its seven camps share a beautiful and rugged 3,000-acre area of Vermont wilderness. There are boys, girls, and coed camps for ages 9 through 17. There is also a day camp for younger children, a family camp for everyone, and an outdoor education program.

Few young children today have the opportunity to do purposeful and necessary work, and to experience the pride and self-esteem that is the result of such work. They seldom have the opportunity to practice the cooperation and respect for others that is a necessary result of successful group living. A rev-

erence for life and a respect for the differences between people can be fostered by a good camp in a natural environment. Best of all, this learning takes place joyously!

Farm and Wilderness Camps do all they can to insure and add to each child's self-esteem. The outdoor program, with its many challenging trips, is especially geared toward this end. Each child first learns the outdoor skills necessary to make the trips a success. The youngest children learn basic hiking, fire building, and survival skills before their first overnight. The oldest campers who have demonstrated readiness for such a challenge may spend several days in the woods with nothing but some snare line or fishhooks, a knife, and their own skills.

Unlike some camps where a trip may be ended because of rain or some other problem, Farm and Wilderness campers learn to deal with a situation and cooperatively work out a solution. My oldest son told me this story of a week-long hike. Late one rainy afternoon the group had finished dinner and was settled in a small trail shelter when a group from another camp arrived, soaked, hungry, and not prepared to camp in the rain. The Farm and Wilderness campers offered them the shelter and pitched tarps nearby, where they slept warm and dry. The next morning they helped the late-arrivers in the shelter start a fire in the continuing drizzle before they set off for the day's hike. The other campers, wet and miserable, were discussing an early return to their camp.

What do children carry back with them from such different experiences? When the child is well prepared, there is a joy in meeting challenges and a sense of satisfaction that adds spice to a trip. The returning child is different in stature from the one who set out. This child has the self-confidence that he or she can meet challenges head-on and deal with them successfully.

As its name implies, the "farm" aspect of the camps is also important. All animals are cared for and loved, the cows are milked, the butter is churned, and the extensive gardens, which provide much of the wonderful fresh food that's served, are lovingly tended. These mostly middle-class children, who have seldom had to provide for themselves, feel a tremendous pride in growing their own food.

Barbara Rothbart, her husband, and their three boys attend Ann Arbor (Mich.) Meeting. They are long-time members of Friends Lake Community. Barbara is a sculptor who has taught at various colleges, including the University of Michigan.

All aspects of farming are available to those who are interested. Rabbits are fun to cuddle. When the animals escape from a pen, they also provide the young engineer and carpenter with an opportunity for creative problem solving. Chickens are raised, fed, slaughtered, and cleaned by the campers for a big feast. An older group may work at haying to provide food for the animals. The staff teaches the safe use of tools and keeps enthusiasm high, but the work and the ideas come from the children, who learn about ecological interrelationships and learn to live in cooperation rather than in competition with nature.

Construction and craft skills are another major camp activity. From the craft barn and projects area comes an outpouring of weaving, pottery, and wood items. That first summer my son wrote, "When you come to pick me up will there be room in the car for my boat?" Little did we expect a six-foot craft, lovingly built of carefully smoothed and shaped branches lashed together and covered with sewn canvas, complete with handcrafted oars and oarlocks. Of course we brought it home and have enjoyed using it in our local lake.

We've learned that six feet isn't large for a Farm and Wilderness project. Every summer there are large and small construction jobs, such as cabins, bridges, and even a sauna by the lake.

In all of the construction and farming activities, no line is drawn between work and play. In the afternoons when children may choose between a wide variety of games, crafts, waterfront and other activities, many campers choose to return to the challenge of that morning's work, perhaps finishing a fence to keep wild animals out of the garden, or a footbridge over a ravine.

One of the most important learning experiences at Farm and Wilderness is the practice gained, through group living, in getting along with other people. In a multi-age community where everyone's thoughts are considered important, children can learn the true meaning of cooperation and of understanding and respecting different viewpoints. Ideas come from everyone, staff and campers alike; problems are discussed and solutions are found. The children have an opportunity to learn a peaceful and caring way of resolving differences that they can use at home, in school, and in their future lives. □



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William Penn's Schoolmaster

by G. Stott

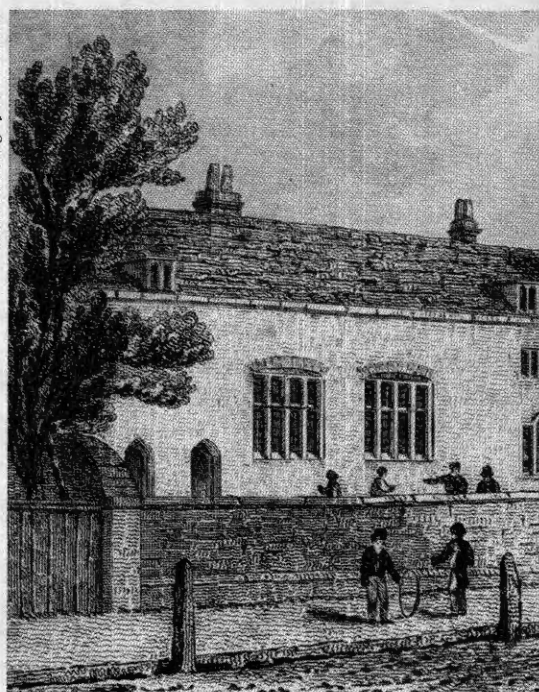
John Aubrey's account of William Penn in his *Brief Lives*, written in 1697, ends with these words: "His schoolmaster was not of his persuasion."

So far as I know, no one in recent years has known anything of this schoolmaster, not even his name, so an account of how he was discovered may be interesting.

Chigwell School, which Penn attended, had been founded (or refounded) in 1629 by Samuel Harsnett, an archbishop of York who had once been vicar of the village church. He drew up with great care the regulations for the two schools that occupied the same building, the secondary or Latin school (which Penn attended) and the primary or English school. These regulations take up more than 600 lines of neat handwriting and were written on the first pages of a leather book with brass hasps that was to be the first Minute Book. In it were recorded, not always with regularity, the appointments of governors and schoolmasters and other important decisions.

G. Stott is an Englishman and an Anglican. He has taught classics at Chigwell, Eton, and other English schools; also English and French in a school in central Africa. He was headmaster of three schools in Pakistan.

From a drawing by J. C. Buckler

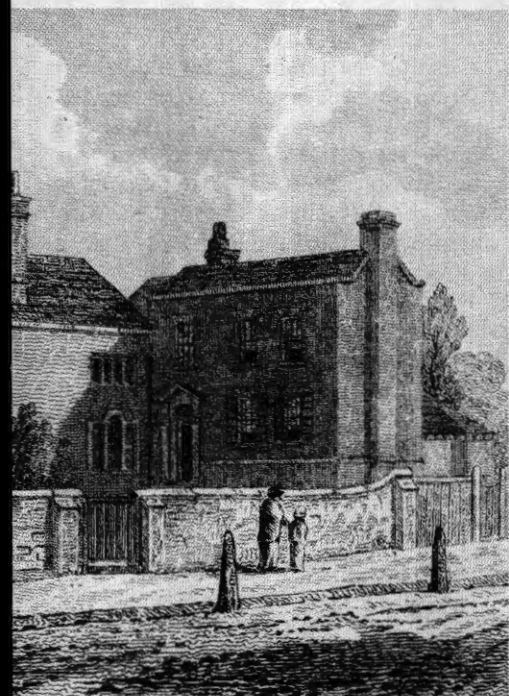


This precious volume disappeared from the school around 1876 and eventually was offered for sale by a well-known bookseller in Leicester. It was bought by a doctor, and when he died it appeared to have been lost.

As a schoolmaster at Chigwell School, I became deeply interested in the school's history and set out to try to recover this missing Minute Book. After various inquiries and the lapse of more than a year I traced the owner, the wife of a British judge at Kampala, Uganda.

I was due to leave Chigwell in December 1952 for a post abroad, and the woman who owned the book was due to visit England in December. Time was running out and contact was difficult, but eventually the book was found in a London solicitor's office near Buckingham Palace. For many years it had lain in a cardboard box on top of a cupboard and had escaped all the risks of the wartime bombing of London. I bought it, presented it to the school, and took away photostats of every page to study at leisure in Pakistan.

But how does all this affect William Penn? This Minute Book records the appointment in 1638 and the resignation in 1659 of the schoolmaster who taught William Penn, a man named Edward Cotton. William Penn was definitely his



Grammar school at Chigwell, Essex.

pupil in 1655; he may have been at school for a time both before and after 1655.

Who was this Edward Cotton and where did he come from? By the school regulations the schoolmaster must be a university graduate; in England then there were only two universities, Oxford and Cambridge. I therefore consulted the dozen or so volumes of the *Alumni Oxonienses* and the *Alumni Cantabrigienses*. I found there was an Edward Cotton who graduated from University College, Oxford. In the Chigwell Minute Book is Edward Cotton's signature; in the archives of St. John's College is a document also with an Edward Cotton's signature. Could these belong to the same man? I went up to Cambridge and compared them; the handwriting was identical.

So I had now found out something about him. This led to more. Edward Cotton was born at Shrewsbury in 1615, went to Shrewsbury Grammar School (the school which previously Sir Philip Sidney had attended and which later Charles Darwin was to attend), won a scholarship to Oxford, and on graduation was appointed Latin master (headmaster) of Chigwell. In 1658 he applied to be enrolled at St. John's College, Cambridge, a strange thing to do for one who had graduated 20 years



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before at Oxford. The reason was that the second mastership at his old school at Shrewsbury was about to become vacant; he wanted to go there, but the school regulations required that its schoolmasters must have been members of St. John's College, Cambridge, with which Shrewsbury School had a close connection.

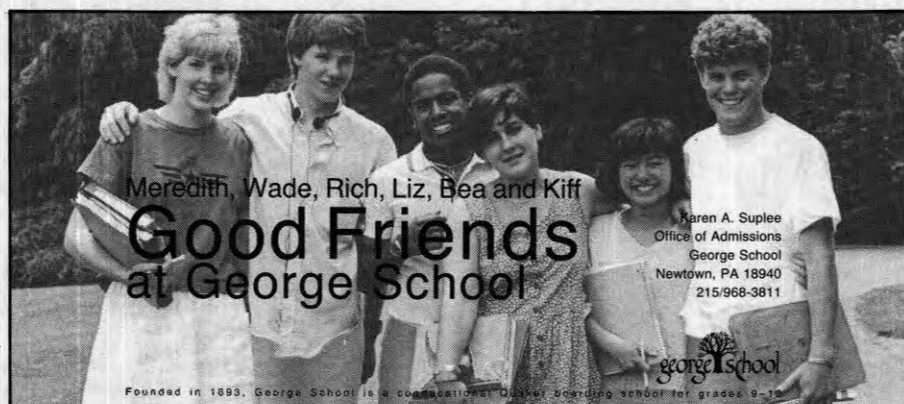
So Edward Cotton left Chigwell for Shrewsbury; he died in 1668. In the schoolhouse at Shrewsbury hangs a portrait of him. He looks sad; no wonder, for his first wife had died childless, as had his second. His third wife, whom he married in Chigwell, bore him six children, all of whom died young. When John Aubrey wrote that Edward Cotton was unsympathetic to Penn's religious views did he refer to the early days of the vision, or to Penn's later life when he was a Quaker? Almost certainly he was referring to the early days.

There is doubt whether Penn was a day pupil or whether he was a boarder at the school, living with Edward Cotton, whose house was at one end of the school building. If the latter, he may well have had his vision in one of the bedrooms, above a room now called "the Lobby."

The subjects that William Penn learned were Greek and Latin, the latter with special emphasis on Cicero and Terence. He would also be instructed in the catechism in the Anglican *Book of Common Prayer*. He would have attended the village church every Sunday; the boys would have walked in a column, two by two, following their schoolmaster and carrying their prayer books. They sat in a special gallery which had been built for them. Those who were capable had to take notes on the sermon. In Penn's time the minister was a Puritan, John Hampson; the rector, a high churchman, had been expelled by an order of Parliament; this was during the civil war.

The names of several boys who may have been Penn's contemporaries have come to light; none appears to have risen to any eminence.

The school is now very much larger than in Penn's time. The old school brick building, however, remains hardly changed. I frequently, and at one time daily, taught in the very schoolroom where Penn sat, and taught Latin and Greek, the subjects that Penn studied. To realize this was a great inspiration. □



Founded in 1893, George School is a nonsectarian Quaker boarding school for grades 9-12.

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Communication and Caring at William Penn Charter

William Penn Charter School's course, "Communication and the Art of Caring," combines classroom psychology and urban sociology with fieldwork in Philadelphia's hospitals, mental institutions, homes for the elderly, soup kitchens, and streets. The classrooms of the Philadelphia, Pa., school are expanded to include the city with its poor and homeless. Students read about these problems, role-play in the classroom the very problems and personalities they encounter in the streets, and attend lectures and discussions on the psychology of personality. After their fieldwork, they write verbatim reports on their experience. Here is one reflection on this service-learning experience, by Scott McKinsey, a senior:

I remember entering the Unitarian home (for the elderly) with one thought in mind. The previous day in class, the teacher had given me an assignment: to seek out a person who was not talking to me and stay with that person, no matter what, for ten minutes.

I entered a room with an old lady living in it. "Hi, I'm from Penn Charter." "What?"

"Hi, my name is Scott. I'm here to visit with you."

"Where's the nurse?"

"I don't know."

"What are you doing here? Get her."

After a rough start, the next few minutes were very special to me. There was complete silence; I didn't speak, nor did she. We looked at each other every once in awhile. I had thoughts of leaving, but I stayed. I guess she finally realized that I cared because she started to speak to me in a completely new tone.

"What's your name?"

"My name is Scott."

"Are you here to visit me?"

"Yea, I just wanted to talk with you for a while, if you don't mind."

"Nobody ever visits me. I'm lonely. I—I—I—Oh, I'm so mixed up. I don't know what I want to say."

"That's all right. I understand you."

"Come here." She grabbed my hand and started feeling it. "You're so nice to come here."

"That's all right."

Then she started crying. They were obviously tears of joy. I started to get a little misty myself because I felt so happy. Then the nurse came in and said it was time for a bath.

"Good-bye," I said. "I'll see you next week." I will never forget that experience.

Elderhostel and Pennswood Meet at George School

George School will host its first Elderhostel this summer. Following the Elderhostel model, the Newtown, Pa., school will offer a week-long residential program for students aged 55 or older. From June 15-21, students will stay in the George School dormitories and may attend three courses, which will each meet every day, Monday through Friday. Course offerings include "An Introduction to Chinese Civilization," "Sound, Music, and Light: The Physics of Waves in Everyday Experience," and "Taking Charge: Holistic Approaches to Health." A unique feature of George School's Elderhostel will be its integration of Pennswood retirement home's resources and residents. Participants will have dinner at Pennswood every evening and will be welcome to join in Pennswood's evening activities.

For more information and to register, write Elderhostel, 80 Boylston St., Suite 400, Boston, MA 02116.

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Students and Alumni Write History of Friends Select

Friends Select School initiated an ambitious five-year history project in September 1985. With the help of a \$31,000 grant from the Dietrich Foundation, the school will begin to research and record its role in the 300-year history of Friends education in Philadelphia. Students will play a major role in the documentation. This summer a four-week seminar will be offered for a select group of upper school students and alumni. Participants will work with primary research documents such as school and city archives; research and write articles on Friends Select's history; tape interviews with students, alumni, faculty, trustees, and friends of the school; and analyze photographs. The course will stress the techniques of interviewing and videotape production, and interviews will be recorded both in writing and on videotape. The project will culminate in 1989—the 300th anniversary of the establishment of the first Quaker school in Philadelphia—with a book on the history of Friends Select School, a display of archival materials, a videotaped documentary on the school, and an oral history of the student interviews published as a collection.

Earlham School of Religion Expands Peace Studies

The Earlham School of Religion (ESR) in Richmond, Ind., has expanded its faculty to include a full-time person to coordinate the Peace and Justice Studies Program. Peace studies is a growing field at the undergraduate level, but few seminaries have degree programs. The ESR offers an M.A. with an emphasis in peace and justice, and has also "infused" peace and justice themes into other basic areas of the curriculum. Violence and nonviolence are part of biblical study; issues

of liberation are taught in theology courses; understanding of the historic peace churches and the Quaker Peace Testimony are part of the church history curriculum; and on-site work is available through field education projects. The ESR is unique among seminaries in coordinating its program with the undergraduate Peace and Global Studies Program at Earlham College, which provides opportunities to study conflict resolution.

Media-Providence Students Enjoyed Service Projects

Students at Media-Providence Friends School in Media, Pa., are speaking out about their lively learning and growing experiences in community service projects. Each student spends two hours a week on service projects for at least one term. Michele Bednar volunteered at the School in Rose Valley: "I was a teacher's aide in a mixed first and second grade class. . . . The activities ranged from supervising a free play time to working with the kids on reading. The students had a journal and a creative writing book. . . . Not only did the students learn from these activities, but I also grew a great deal."

Andrew Kearney worked in the slide library of the Philadelphia Museum of Art: "At first I was reluctant to go all the way to town for just a few hours each week. But I am glad I did. The museum has a huge collection of slides [which] need constant maintenance. . . . The work was fun. . . . I learned so much about the things that are needed to make a museum run, and, sadly, about how much the museum is in need of good volunteers."

While the projects undertaken by individuals are valuable for them and for the institutions, teachers feel that there is a special quality to those experiences which enables all students to work together as a community for another community.



Friends Select School



Baltimore Friends School Establishes Russian Center

The Friends School of Baltimore has been teaching Russian to its high school students for 30 years. The Russian program includes the annual Claire Walker Russian film festival, study trips to the USSR, Spoken Olympiads, and the "Russian Packet." In 1985, the school consolidated these programs in the Center of Russian Language and Culture, funded with a Geraldine R. Dodge Foundation grant.

During the current school year, 12.8 percent of the student body—44 students—are taking Russian language classes. More than 6,500 persons in the Baltimore-Washington area have seen a series of films produced in the Soviet Union and sponsored by the Friends School of Baltimore. This is the only annual Russian film festival in the United States. Students run the festival—9th to 12th graders share all the tasks of organizing this event each year. Money raised by the film festival supports Russian study trips by students and faculty. Spoken Olympiads contests draw dozens of students every year in Baltimore. The "Russian Packet" provides teachers of Russian across the United States with enrichment materials and study aids developed at the Friends School of Baltimore.

Center for Peace Learning Established at GFC

The primary focus of the recently dedicated Center for Peace Learning at George Fox College in Newberg, Oreg., will be international, but conflict resolution methods in other areas will be examined in order to find effective models for reconciliation. Housed on campus, the center has ties to the college's academic program but has its own

operating budget. The center will provide courses, seminars, workshops, retreats, and study-work trips, both for college credit and on a noncredit basis. Some of the first year's offerings include a mini-term on conflict resolution, an Elderhostel session on peace and conflict resolution, an exhibit of the National Peace Quilt, a production of a new musical drama on peace issues, and courses on "War and Conscience in American History" and "Peace and War."



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Friends Council on Education Helps Schools

The Philadelphia-based Friends Council on Education is a coordinating service and a source of nurture for Quaker nursery, elementary, and secondary schools in the United States and Canada. Although its ties with Friends colleges are limited, it is closely associated with the Friends Association for Higher Education. Among the 74 Friends schools its services are some of the oldest in North America, with traditions that have played a major part in the Quaker heritage of the Western world. The council's services include:

- A referral service for Friends and graduates of Friends schools and colleges for teaching positions in Friends schools, and conversely, a resource for Friends schools seeking qualified teachers and administrators. In the past eight years the council has helped to place 237 people in 43 Friends schools.

- Programs, workshops, and seminars for personal and professional enrichment of teachers and administrators with special concern for Friends witness in education.

- Special consultants and Friends who visit schools to help foster professional and religious growth among the faculty, staff, and administration, and also to assist school heads and trustees in solving particular

problems.

- Planning assistance for Friends groups considering starting new schools.

- Annual financial grants to assist schools in developing special programs or purchasing equipment and materials.

- Financial grants to help Friends schools teachers and administrators attend Friends-sponsored religious and professional conferences.

- Scholarship grants, provided on a rotating basis, to day and boarding schools.

- A limited film library for the use of Friends schools and meetings.

- An information and resource center for non-Quakers and groups seeking background and insight about the Quaker educational movement.

- Pamphlets and a newsletter about different aspects of Friends education.

Friends Seminary Celebrates 200 Years

Celebrations of Friends Seminary's 200th year will be held throughout 1986, with a special Bicentennial Weekend April 25-27. Mayor Koch of New York City will proclaim April 26 Friends Seminary 200th Anniversary Day.



Conflict Resolution at State College Friends School

Teachers at State College Friends School in State College, Pa., actively help students to "respond creatively and in a reconciling way to any conflict they experience" (Query 11, Philadelphia Yearly Meeting *Faith and Practice*, p. 193), in school and out of school. These skills are taught by example. For instance, persons in books or real life who are acting as peacemakers are pointed out to the children; the teachers try to serve as role models in peacemaking skills by acknowledging conflict openly and talking honestly about their feelings. Teachers involve the children as part of the problem-solving process whenever conflicts arise in the life of the school. The children take turns listening and talking. After each child has had the opportunity to talk and be heard, the teacher tries to clarify and define the problem. Then the children discuss solutions until one is acceptable to all. The process takes anywhere from five minutes to half an hour. The children feel some ownership of the solution because they have been part of the process. They learn that they don't have to give up everything they want in order to end the conflict, and that the best solutions give everyone something of what they want. Most important, the children learn that they can solve problems peacefully.



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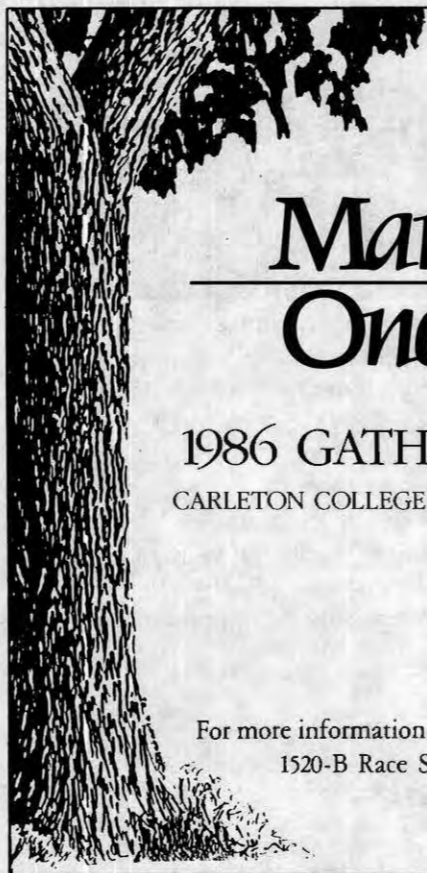
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Creative Writing Emphasized at Sandy Spring

Several students came to English teacher Kathy Lauder at Sandy Spring Friends School in Sandy Spring, Md., in November 1984 to ask her for a course in creative writing. The teacher spent a hectic weekend looking through her files to find creative writing projects and came up with a book by Gabriele Lusser Rico, *Writing the Natural Way* (J.P. Tarcher, 1983). The exercises in the book lead students through a sequence of pre-writing and writing activities that reawaken creative powers. The course was a huge success. Students began to write with greater unity, coherence, effectiveness of presentation, and creativity. An example of this new quality of writing is student Cathy Price's poem on page 14.

Plymouth Meeting Students Work in Soup Kitchen

Each month, four students and a teacher from Plymouth Meeting Friends School's fourth grade help in the soup kitchen operated by Trinity Lutheran Church in Norristown, Pa. This service project helps students understand the needs of people around them and learn to respond to those different from themselves. The children are responding positively to helping others. "I had fun on this service project," writes Jesse Terry, "because it allowed me to help other people. Helping there made me feel good because poor people had their fill of food." Plymouth Meeting Friends School is in Plymouth Meeting, Pa.

Wilmington College Goes to Jail

Fall 1985 marked the tenth year that Wilmington College has offered a full-time academic program, Project Talents, at the Lebanon Correctional Institution. As of December 1985, 534 prisoner-students had received degrees. Wilmington College, in Wilmington, Ohio, began offering courses at the Lebanon Correctional Institution in the early 1970s, and has also been offering a degree program off-campus to correctional officers. In addition, in 1982 the college began a full-time course of study in criminal justice on its main campus. This pre-service education enables students to mix with their professional classmates who are working at the Lebanon Correctional Institution or in nearby police departments. The course also provides students with internships in police and security work, in other correctional institutions, and in the legal system, as well as with possibilities for research. The college now enjoys one of the most unique relationships in the United States with a correctional

institution. Graduates from the Criminal Justice program are becoming the leaders in the Ohio correctional system, and fewer of the released prisoners with college degrees returned to prison than those with high school certificates or dropouts, and college-educated parolees had an easier time obtaining employment than the other two groups.

Friends' Central Students Volunteer for the Needy

In January all 257 students in Philadelphia-based Friends' Central School Upper School (grades 9-12) departed from their regular curriculum to participate in a special "Community Service Mini-Course." Organized by the Upper School Service Committee, the three-day mini-course offered numerous opportunities for "hands-on" experience with 34 volunteer agencies throughout the

Philadelphia area, including Care Pavilion for the elderly, Booth Maternity Center, Mercy Hospice, the Red Cross, and Church of the Advocate Soup Kitchen. In addition, each student participated in two on-campus workshops led by outside agencies. The 13 workshops included "Issues in Militarism and Draft Registration," "Friends Work-camps and Urban Issues," and "Deaf Awareness." Highlighting the mini-course was Diane Allen, Philadelphia KYW-TV anchorwoman, who addressed students on the plight of Philadelphia's homeless. An active member of Moorestown (N.J.) Meeting, Diane Allen applauded Friends' Central's efforts to aid the homeless. The 30-member Upper School Service Committee collected, sorted, and delivered more than 75 boxes of clothing for Philadelphia's homeless during the mini-course.

Quaker Schools Listed Among Best in America

Swarthmore, Haverford, and Earlham colleges are listed among the top liberal arts colleges in the nation by *U.S. News and World Report* (11/24/85). Listed second is Swarthmore College in Swarthmore, Pa., whose ratio of fewer than ten students to every faculty member opens up extraordinary opportunities for intellectual collaboration. Swarthmore also ranks fourth among 1,500 colleges in the United States according to the percentage of bachelor's degree recipients who then earn doctorates. Haverford College in Haverford, Pa., ranks sixth in that category, and fifth in the list of selective schools that emphasize liberal arts, of which it is also the smallest, with an enrollment of 1,082. Earlham College in Richmond, Ind., is listed under "noteworthy," or in 13th place.

Another Friends college, Guilford, is included with 221 colleges and universities by Edward B. Fiske, education editor for the *New York Times*, in his book *The Best Buys in College Education*. Fiske points out the relatively low cost of an education at the Greensboro, N.C., college, and pays tribute to "a wide variety of good choices for major fields of study at the college."

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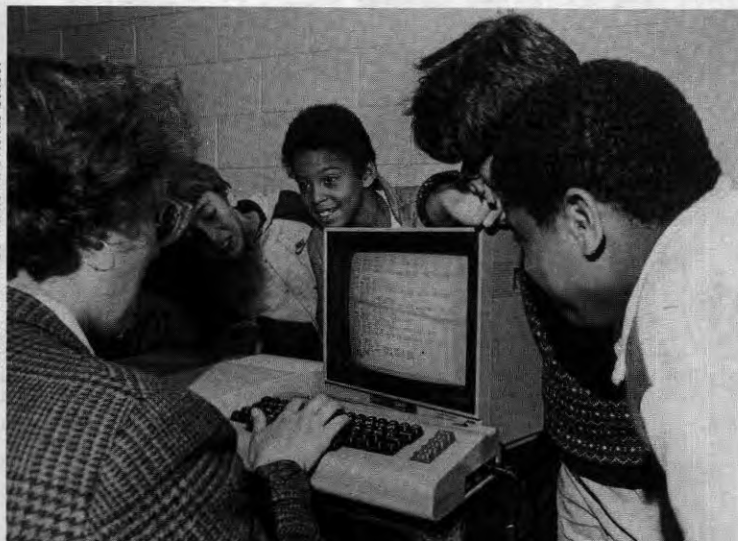
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Books in Brief

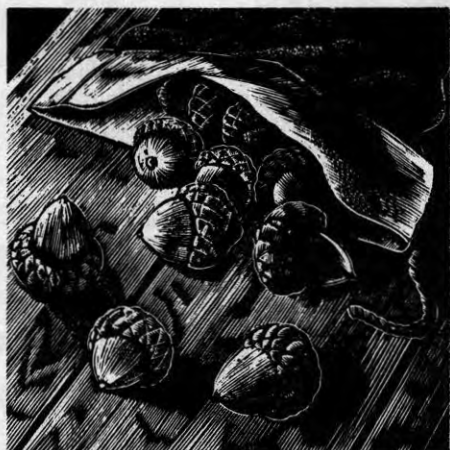
Working for Peace:

A Handbook of Practical Psychology and Other Tools. Edited by Neill Wollman. Impact Publishers, P.O. Box 1904, San Luis Obispo, CA 93406, 1985. 270 pages. \$9.95/paperback. There's a lot of good, useful psychology here which can help those wanting to work actively for peace to confront their spoken and unspoken fears. The author suggests ways to face these fears constructively in order to get on with the task of peace-making. Sections on the psychology of building confidence, coalitions, and peace within oneself; using conflict constructively and preparing for nonviolent confrontations; and ways of changing attitudes and using arts, music, and humor for peace work may be helpful to peace activists.

Selma 1965:

The March That Changed the South. By Charles E. Fager. Beacon Press, Boston, 1985. 257 pages. \$10.95/paperback. Chuck Fager provides a detailed description of the civil rights movement under the Southern Christian Leadership Council with Martin Luther King, Jr., at its head. The narrative is a catalogue of the politics of nonviolence and violence, primarily in Selma of the mid-60s, culminating in the march to Montgomery. The quoted dialogue of the participants themselves reveals the currents of thought, feelings, and history which led to the events of 1965

in Selma. The book concludes with Fager's postscript analyzing present-day Selma and the changes which have taken place following the freedom marches.



© 1985 by Michael McCurdy, from The Man Who Planted Trees

The Man Who Planted Trees

By Jean Giono. Illustrated by Michael McCurdy. Chelsea Green, P.O. Box 283, Chelsea, VT 05038, 1985. 52 pages. \$13.50. Hailed as a great French writer and an ardent pacifist, Jean Giono (1895-1970) wrote this "ecological fable" in 1953 about an old Provençal peasant who, in total anonymity, steadfastly plants a hundred acorns each day and over the years regenerates a ravaged landscape. This simple, lovely tale has inspired reforestation efforts worldwide.

Milestones

Births

Hoskins—Nicholas Isaac Woodman Hoskins on February 28 to Scott and Susan Woodman Hoskins. Both parents are members of Newtown (Pa.) Meeting.

Marriages

Gilpin-Swain—Thomas Swain and Ann Gilpin on February 14 at Media (Pa.) Meeting under the care of Media and Lansdowne (Pa.) meetings. Tom is a member of Media and Ann is a member of Lansdowne. They will live at Tanguy Homesteads, Glen Mills, Pa.

Somarrriba-Siceloff—John Siceloff and Ada Somarrriba on March 1 at Monteverde (Costa Rica) Meeting. John and Ada attend the San Jose (Costa Rica) Worship Group, and John is a member of Palo Alto (Calif.) Meeting. John's parents are members of Atlanta (Ga.) Meeting.

Deaths

Hortenstine—Virgie Bernhardt Hortenstine, 73, on September 24, 1985, in Cincinnati, Ohio. A member of Community Meeting in Cincinnati, Virgie devoted her life to working for her beliefs. She was jailed four times in the South while

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participating in civil rights efforts. She was probably best known for starting the Fayette-Haywood County Work Camps in Tennessee in the 1960s for blacks who had been threatened with eviction from their homes or burned out for registering to vote. In 1961, she was a coordinating committee member of Operation Freedom, which raised funds to repay loans that Tennessee sharecroppers had taken to plant cotton. Virgie published a monthly newsletter on civil rights from the 1960s until her death. She also wrote a children's book, *Keo the Otter*, and her poetry was published in *Cosmopolitan*, *Christian Century*, and the *JOURNAL*. Her quiet strength in living and following her beliefs fortified her through her final illness of cancer. She was proof to those who knew her that one can truly live as "a lily of the field." She is survived by two daughters, Robin Katz and Wendy Green.

Kleiss—Charlotte Kleiss, 87, on December 13, 1985, at Friends Home in Greensboro, N.C., after an active life and several careers. Charlotte was born into a prosperous Austrian family; she studied nursing and by the end of World War I found her skills desperately needed during the influenza epidemic. Then she became a social worker in Frankfurt, Germany. When Hitler annexed Austria in 1938, she knew that freedom was more important to her than job security, so she came to the United States, where she returned to nursing. Later she taught third grade, then became a school librarian. After retirement, Charlotte became a psychiatric social worker in Des Moines, Iowa. During her second retirement in Fayetteville, N.C., she started a VISTA literacy

program. Charlotte was a member of Ann Arbor (Mich.) Meeting and was active in Des Moines and Fayetteville meetings. She is survived by a daughter, Lee Kleiss; two granddaughters; and one great-granddaughter.

Satterthwaite—Helen W. Satterthwaite, 86, on February 9 in Philadelphia. For many years an active and valued member of Frankford (Pa.) Meeting, Helen served as overseer and clerk of the finance committee, as a member of the Frankford Friends School committee, and as treasurer of the school. She was a science teacher for 25 years at Friends Select School, and for ten years at Frankford Friends School. Helen served for many years on the Philadelphia Yearly Meeting Education and Nominating committees. She was an active, participant in Friendly Crafters. Her contagious enthusiasm made Helen beloved by all who knew her. The children in the meeting will long remember her for the hand-knit mittens she made for them each year. Her slide shows and talks of her trips were popular at Friends schools, and her latest talk and pictures of the Antarctic were in great demand, especially her pictures of penguins. Helen is survived by three sons, Norman, Richard, and Clifford; four grandchildren; one great-grandchild; and a sister.

Sein—Suzanne Fehr Sein, 78, on March 5 in Mexico City, Mexico. A former member of Paris (France) Meeting, Suzanne was for many years a member of Mexico City Meeting. Associated with the American Friends Service Committee's work in Mexico since 1939, she assisted her husband, Heberto Sein, with typing and translating. Her other AFSC service included Peace Education with

Special Groups, the School Affiliation Service Program, and other special programs, all in Mexico. From 1977 to 1981 Suzanne was a staff member of the Pacific Southwest Region of the AFSC—Mexico Visitation and Exchange Programs. Born in France, Suzanne met Heberto Sein at the AFSC center in Paris. She is survived by a daughter, Magali Zepeda; and a son, Heberto, Jr.

Shakespeare—Philip Chandler Shakespeare, Jr., 77, on February 3. Born in Philadelphia, Philip studied art and photography at Temple University. He was a photographer and lithographer, swimmer and championship fencer. Philip transferred his membership to Clearwater (Fla.) Meeting in 1983 from Cambridge (Mass.) Meeting. Members and attenders of Clearwater Meeting knew and loved him as a vital, enthusiastic, and compassionate friend and friend of many. He is survived by his wife, Ruth; a daughter, Marianne; and a son, Philip III.

Tomlinson—Cornelia Turner Tomlinson, 90, on February 8 in St. Petersburg, Fla. Born in Chicago, she graduated from the Leland Powers School of the Theater in Boston, where she was known as the class comedienne. Cornelia married William Pyle Tomlinson in 1917 and lived in Swarthmore, Pa., for nearly 50 years. Both were active in Swarthmore Meeting, where Cornelia established the Visiting Committee. She was genuinely interested in people. During her last 12 years she was a member of St. Petersburg (Fla.) Meeting, which she attended until September 1985. She is survived by a son, John Willard Tomlinson; a daughter, Marjorie Reynard; a grandson, David Reynard; and a great-granddaughter, Heather.

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

Positions Vacant

New England Yearly Meeting invites applications from Friends for the position of Field Secretary to commence September 1, 1986. This full-time position includes field support for 85 local meetings and worship groups and 8 quarterly meetings and the logistics/arrangements for the annual yearly meeting sessions. Salary range \$17,000-20,000. For further information and application packet contact the New England Yearly Meeting office, 901 Pleasant St., Worcester, MA 01602; telephone (617) 754-6760; application deadline June 1, 1986. New England Yearly Meeting is an equal opportunity employer.

Position Open: Admissions counselor; full-time beginning July 1, 1986. Send letter of application and resume to Robert deVeer, Dean of Admissions, Earlham College, Richmond, IN 47374. Earlham is an Affirmative Action, Equal Opportunity Employer and especially encourages applications from minorities, women, and Quakers.

Earlham COLLEGE

Statewide interfaith action network in Upper Midwest addressing nuclear arms race, Central America, native American issues, farm crisis, and low-income issues for past seven years seeks new executive director. We value professionalism. Salary in the range of \$12-15,000. Position open mid-summer, application deadline May 15. Send resume to: SD Peace and Justice Center, Box 405, Watertown, SD 57201.

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.

Housekeeper/cook openings at Pendle Hill: full-time and summer positions available. Inquire: Mary Wood, Pendle Hill, Wallingford, PA 19086. (215) 566-4507.

U.S. History: assistant professor with special interest in 19th century; tenure track position to begin fall 1986. Ph.D. or ABD, and commitment to teaching excellence required. With other historians, one-half of teaching load is in first-year, interdisciplinary humanities program emphasizing reading, writing, discussion of great books. Must be willing to work with Conner Prairie, Earlham's living history museum of 1836 Indiana, in developing educational programs for college students. Desirable for candidates to identify with the college mission. Review process will begin March 28; selection will be made after April 23. Send letter of application, vita, and placement file, including names of three references who can testify to candidate's teaching ability, to Alice Almond Shrock, Professor and Chair, History Department, Earlham College, Richmond, IN 47374. Earlham is a Quaker liberal arts college, and as an affirmative action/equal opportunity employer welcomes applications from Quakers, women, and racial minorities.

Situation available for a friendly couple to serve as resident hosts for San Francisco Friends Meeting. Contact: Clerk, Property & Finance Committee, Friends Meeting, 2160 Lake Street, San Francisco, CA 94121.

William Penn House is accepting applications for positions as office assistant and hospitality intern. Positions are for 12 months beginning in August or September 1986. William Penn House is a Quaker seminar and hospitality center. For more information contact John Salzberg, William Penn House, 515 E. Capitol St. SE, Washington, DC 20003.

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.

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.

Conflict Resolution/Mediation Specialist for Friends Suburban Project. Office location: Concordville, Pa. Work will focus on mediation programs in Philadelphia-area secondary schools. Experience in training, conflict resolution, and program development required. To start approximately July 1. To receive job description, call (215) 459-4770 or 241-7238.



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.

Schools

Sandy Spring Friends School, Sandy Spring, Maryland 20860, (301) 774-7455. 9th through 12th grade, day and boarding; 6th through 8th grades day only. Small academic classes, arts, twice weekly meeting for worship, sports, service projects, intercession projects. Individual approach, challenging supportive atmosphere. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."



Pacific Oaks College, Children's School & Extension

Situated in the foothills of Pasadena, this small college is centrally located to all areas of Southern California. We offer B.A. and M.A. degrees in Human Development with emphasis in Clinical Child Development; Teaching Credentials; Special Education; Day Care; Infants & Toddlers; Marriage, Family & Child Counseling; and Multi-Cultural Studies. Admission by life experience available. Extension and Outreach Clusters throughout California, Oregon, and Washington. Pacific Oaks College, 5 Westmoreland Pl., Pasadena, CA 91103. (818) 795-9161.

Quaker School at Horsham, 318 Meetinghouse Road, Horsham, PA 19044. (215) 674-2875. A friendly, caring environment where children with learning disabilities can grow in skills and self-esteem. Small classes. Grades one through six.

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

Services Offered

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

Counseling-psychotherapy for individuals, couples, and families in the privacy of the home. Visiting Home Therapists Association. (215) 543-7525.

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

Need Typesetting? FRIENDS JOURNAL's typesetting service can give your newsletters, brochures, pamphlets, manuscripts, etc. a clear, clean, professional format that is easily read. We provide fast, friendly typesetting service at reasonable rates. Call Joy Martin at (215) 241-7116.

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

Summer Camps

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.

Summer Rentals

South Newfane/Marlboro, Vermont. 200-year-old farmhouse and barn surrounded by hayfields and stream. Four bedrooms—fully equipped. Music festival, Putney Friends Meeting, swimming, horseback riding, canoeing, sailing, tennis, and all summer enjoyments nearby. Minimum rental—two weeks, \$225 per week. Malcolm Smith, 65 Castle Heights Ave., Tarrytown, NY 10591.

Downeast Maine: Small cabin on shore, near wildlife preserve. Fully equipped. Sleeps two adults, three small children. Simple, secluded, beautiful setting. \$160 a week plus utilities. Two week rentals. June–September (215) 649-7037. 223 Buck La., Haverford, PA 19041.

Shelter Island: Furnished, 3 bedrooms, 2 baths, living, dining, electric kitchen with dishwasher, washer, dryer, study, 4 skylights, screened porch and deck. Ground floor ramped for disabled. Water view. Overlooks Friends meeting site. Friends meeting group/s, family/ies ideal. Memorial Day to Labor. \$8M. (516) 747-6092, evenings, weekends, or 6 Butler Place, Garden City, NY 11530-4603.

New Hampshire: Farmhouse, two bedrooms plus, furnished, quiet location; hiking, swimming, canoeing; near North Conway shops and restaurants. \$150/week. Donald Smith, 115 William St., East Williston, NY 11596. (516) 742-3699.

Prince Edward Island, Canada—quiet, comfortable seaside cottage; private beach, warm swimming, excellent birding and fishing, completely equipped. Reasonable. (215) 566-5432.

Vacation in Wales in our cozy, ancient (but modernized) fieldstone cottage, in a green and pleasant Berwyn valley, near Llanrhadr Ym Mochant, with its famous waterfall. Caretakers Alice and Davy-John Lloyd will make you as welcome as rich relations. Nearby historic meeting. Remote and private, but just four hours from London. \$125 weekly, spring and autumn; \$150 weekly, summer. Car rental possible. V.H. Lane, 7 High St., Katonah, NY 10536. (914) 232-4846.

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Two Maine island vacation homes for rent. Fourteen-acre peninsula on Vinalhaven with view of Isle Au Haut Bay. Eight- and five-bedroom houses, fully equipped. \$650 per week. Phone (215) 843-4034.



Outer Banks, Avon, NC 27914. (919) 995-4348. Bed and breakfast and/or weaving instruction.

Adirondacks. Housekeeping cabins on natural, living lake. Swim, boat, fish, hike, bike, play, study. (215) 922-8975 or write Dreby, Cranberry Lake, NY 12927.

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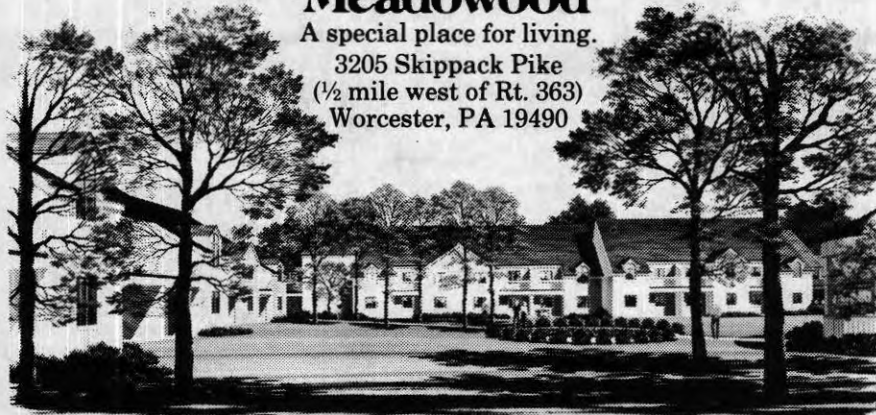
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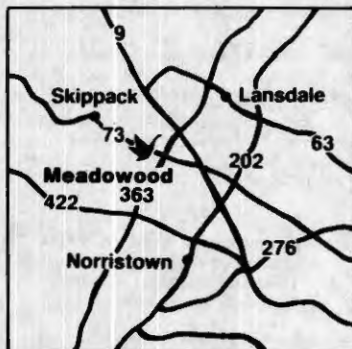
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