

March 15, 1987

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



*After Our War,
How Will Love Speak?*

Recalling the Quaker Message

User Friendly

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

STAFF

Vinton Deming, *Editor-Manager*
Melissa Kay Elliott, *Assistant Editor*
Renee C. Crauder, *Editorial Assistant*
Barbara Benton, *Art Director*
Dan Hamlett-Leisen, *Graphic Designer*
Anamaria Rodriguez, *Advertising and Circulation*
Carolyn Terrell and Mary Erkes, *Advertising and Circulation Assistants*

James Rice, *Typesetting Services*
Jeanne G. Beisel, *Secretarial Services*
James Neveil, *Bookkeeper*
Gina Dorcelly, *Student Intern*

VOLUNTEERS

Jane Burgess (*Index*);
Frank Bjornsgaard, Emily Conlon,
Larry McKenzie, Ellen Holmes
Patterson, and Amy Weber
(*Editorial Assistance*);

BOARD OF MANAGERS

1984-1987:
Frank Bjornsgaard
Judith Brown
Emily Conlon (*Assistant Clerk*)
Peter Fingesten
Mary Howarth
Marcia Pauslin
William D. Strong (*Treasurer*)
Thomas Swain
Allen Terrell
Mary Wood
1985-1988:
John Breasted
Teresa J. Engeman (*Secretary*)
Elizabeth B. Watson
1986-1989:
Jennie Allen
Dean Bratis
Helen Morgan Brooks
Mark Cary
Sol A. Jacobson
Leonard Kenworthy
Mary Mangelsdorf
Linell McCurry (*Clerk*)
Janet Norton
Elizabeth S. Williams

HONORARY MANAGERS

Eleanor Stabler Clarke
Mildred Binns Young

FORMER EDITORS

Olcutt Sanders
Susan Corson-Finnerty
Ruth Geibel Kilpack
James D. Lenhart
Alfred Stefferud
Frances Williams Brown
William Hubben

• FRIENDS JOURNAL is published the 1st and 15th of each month (except January, May, June, July, August, and September, when it is published monthly) by Friends Publishing Corporation, 1501 Cherry St., Philadelphia, PA 19102. (215) 241-7277. Second-class postage paid at Philadelphia, PA.

• Subscriptions: one year \$15, two years \$29, three years \$43. Add \$6 per year for postage outside United States, its "possessions," Canada, and Mexico. Foreign remittances should be in U.S. dollars or adjusted for currency differential. Sample copies \$1 each; back issues \$2 each.

• Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL. Copyright © 1987 by Friends Publishing Corporation. Reprints of articles available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words. Available in microfilm from University Microfilms International.

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



FRIENDS JOURNAL

March 15, 1987
Vol. 33, No. 5

Contents

Among Friends: It Bears Repeating

Vinton Deming	2
User Friendly Charles R. Sides	3
Recalling the Quaker Message	
Ted Hoare	4
Quaker Worship: Rooted in the	
God of History Herb Lape	6
My Father's Blessing Stephen Finn	8
After Our War, How Will Love Speak?	
Nancy M. Cocks	10
Creating a Nonviolent Society	
Deb Sawyer	14
A World Awakening to Nonviolence	
Elizabeth Cattell	15
A Place for Varying Views	
Althea Postlethwaite	16
Consideration of a War Tax Witness ...	17



Reports	19
Friendly Words ..	28
World of Friends ..	21
Resources	28
Forum	22
Milestones	30
Books	25
Classified	30

Front cover art, *A London Quaker*, is from a 1711 print.

Among Friends: It Bears Repeating

Readers may recall my 12/15/86 column in which I hoped for opportunities to get better acquainted with our readers. Well, the response to my comments has been abundant and heartwarming. One Friend, Lea Moran of Cortland, Ohio, recounted an old family story. I share it in the hope that I will not offend the animal rights activists in our ranks:

Years and years ago
Pioneering in what would,
One day,
Be Western Ohio
Grandma and Grandpa
Sat down to dinner
With the door unlatched.

A bear walked in
Looking for a meal?
While Grandpa leaped up the loft ladder
Grandma grabbed the gun
And killed the bear.

Down the ladder
Came Grandpa
And he said,
"Well,

We took care of that bear,
Didn't we, Betsy?"

Still today
In my family
When undue credit
Is being taken,
Someone is sure to ask,
"Who shot the bear?"

I remember a custom when I was growing up. When seated at the dinner table we often shared stories with one another. Whenever we heard one that had been told many times before, we would quietly set a spoon on top of our water glass. A moment of good humor might occur when my father—whose stories were abundant, colorful, and humorous—discovered halfway through a tale that every glass at the table had a spoon on top. He would often stop and laugh until the tears ran down his face. And so would we all!

Is there "family folklore" that others might write up and send?

Vinton Deming

March 15, 1987 FRIENDS JOURNAL

User Friendly

by Charles R. Sides

I began looking for an IBM compatible that was also "user friendly," as they say. My second purchase came soon after in the form of a portable Corona. I rationalized that I could use it at home and still take it to the office when I needed it. In addition, the salesman assured me it would be entirely unaffected by my attire. That sold me. By now I could handle plugging plugs, formatting



disks, and general operation. It was time for some games.

My first game program was entitled "Sink the Ships." The concept of the game was to spot a ship on the open sea and fire several torpedoes. When the boat was hit, an emergency siren sounded and all hands leaped into life boats and were saved. This eased my conscience.

After reading the instructions carefully, I inserted the disk and booted the program. Soon my periscope was scanning the ocean for its first ship to destroy. Spotted! I aimed my weapon and prepared to fire. Suddenly a Red Cross ship sailed in front of my target. I withheld my fire and returned to the instruction manual. No mention of Red Cross intrusion. Rebooted, I searched again. Spotted! Again the Red Cross ship obstructed my shot.

Now perplexed, I dressed appropri-

ately and headed for the office with "Sink the Ships" in hand. My IBM leaped at the chance to boot, scoured the open sea, found the target, and unleashed its weapon. The siren wailed, the crew leaped, the ship sank. But the fun wasn't there. Where was the Red Cross ship?

Having lost interest in sinking ships, I purchased "Alien Attack." Surely my Corona would have no objections to shooting unknown blips from the sky before they conquered the earth. Wrong! As the aliens descended for their first presumed attack, I steadied my air missile and prepared to fire. Instead, the alien blips formed a message, "We come in peace." One program could have been a programmer's joke, but two make one wonder. I didn't have the courage to watch my IBM destroy these friendly dots.

The true test would be to use a program that already ran on the IBM and see its effect on the Corona. I chose the Home Accountant which neatly arranges my expenses and income in spreadsheet form. After booting the program I began to record my written checks. A major expense for the month of April is my reconciliation of the past year's taxes and the quarterly payment for the next year. When I entered the check number, it responded correctly and asked to whom it was paid. I entered IRS. Next question was the amount. I entered. At prompting to enter my message the Corona suddenly asked, "Do you know what portion of your taxes goes to the defense department?" "Have you contacted your congressperson concerning the World Peace Tax Fund?" "Have you considered withholding your taxes as a protest against the administration's military position?" Unable to answer in good conscience, I exited the program.

Was this "user Friendly" computer going to continue its assault on my conscience? I hadn't counted on that possibility. Maybe the three-piece suit and industry standard answers were the real escape. □

I bought an IBM computer. As an independent insurance agent I knew the companies that suggested an IBM had already researched the market and knew that the industry standard would revolve around the IBM logo. I carried an IBM PC with two floppy disks, an IBM DisplayWrite word processor, and an Okidata 93 printer into the office in their many cartons. A neighbor helped me assemble the parts, plug in the plugs, format the disks, back-up the programs, and call myself an operator. I simply watched in amazement as this creature took form.

Half in jest, my neighbor, a true IBM man, suggested that the computer would work best if I only used it when I wore a long-sleeved white shirt, a blue three-piece suit, and black shoes. Throwing caution to the wind, I approached it in knit pants and sweater. I had trouble formatting disks, saving letters on the word processor, and doing the most simple program in Basic. But the printer, bless its non-IBM heart, printed whatever appeared on the screen. Only occasionally did it go beyond the reasonable bounds of expectation when a 40-line letter used ten sheets of paper before I found the escape key.

After several days of fruitless pursuit, I conceded and showed up at the office in a three-piece blue suit, long-sleeved white shirt—in summer may I add—and black wing tips. Since the computer had no vocal program at this point, the only ridicule I received was from my secretary. Presto! Everything worked. After several months of this formality, however, I was ready to return to my customary informality. In fact, not only did I want to work in knit pants and sweater, but also in shorts and sneakers on Saturdays. Knowing my IBM would have none of this frivolity, I began to look for a second computer that would be IBM compatible without the attached stigma.

Charles R. Sides is a member of Lancaster (Pa.) Meeting, where he is on the Peace Committee. He is a former English teacher who now owns an insurance agency.



Recalling the Quaker Message

by Ted Hoare

Are Quakers of today still "Children of Light?" The phrase comes from John 12:36: "While ye have light, believe in the light, that ye may be the children of light."

The 17th century Quakers, who called themselves "Children of Light," were aware of the great difference that existed between their understanding of the Christian faith and the teaching of the church of their day. They likened their struggle against church and state to that of the New Testament Christians against the Pharisees and Roman political system. As publishers of truth, they felt called upon to speak out fearlessly.

Today, some Friends who wish to reject the Christian basis of the Society use a definition of Christianity that was never accepted by the early Quakers. What then were the principal tenets of their belief? In brief, they believed:

- that they could experience God for themselves. The Light/Seed/Inward Christ, which had its fullest expression in Jesus, was able to teach and guide.
- that they should test such leadings in community, for if all are "in the one light," then clarity is surest when we gather in unity.
- that should a concern be laid upon them by the Spirit, they had to be obedient to the leading.

Thus they followed the inward/outward journey, the mystical and prophetic arms of Quakerism which cannot be separated.

The book of discipline of London Yearly Meeting still states that the "chief condition" to be looked for in an applicant for membership is that he/she be "a humble learner in the school of Christ." In practice, however, this guideline is not always followed. The reality of the inward/outward journey may not be emphasized, and some join the Society because they support the peace testimony or some Quaker activity without recognizing that Quaker concerns spring from a spiritual base. This lack of focus leads to individualism and the loss of a sense of corporate relationship to God.

The effect of this is twofold. First, the breaking down of accountability to each

Ted Hoare is an Australian Friend who is currently living in England. He has studied at Earlham College and has traveled widely among Friends. His article is from a talk he gave last September at the annual Border Meeting of European Friends, held in the Netherlands.

other combined with our different bases of commitment have led to the loss of a clear message of Quaker faith. When asked what Quakerism is we tend to answer in negative terms: no ministers, no sacraments, no creed, no liturgy, etc. Although Quakers do not subscribe to a creed, our beliefs should lie within a range, or, as Hugh Doncaster wrote, "The time will come when anyone can believe anything and the Society of Friends will stand for nothing." The result is that the Quaker message is not expressed. We excuse ourselves from doing this with two phrases: "Quakers do not proselytize" and "Let your lives speak." Often our lives do speak in, say, peace witness or Amnesty International but they do not speak as Quakers.

Second is the loss of the meeting as community. The meeting becomes more peripheral than central to the lives of the members, and we come for what we can get out of it, such as recharging our batteries, rather than for what we can contribute. Perry Yoder has written:

One of the frustrations of working within a group results from the different levels of commitment that people have to the group and its objectives. Some people are members only because of commitment to one particular aspect of the total life of the group whilst some may make a more comprehensive commitment....Those who are most deeply committed often come to ask, "Why should I put myself out to do this or that, if I cannot count on others sharing the same level of commitment?" For this reason commitment tends to decline to the lowest common denominator and that, in turn, becomes the level of accountability.

The meeting often becomes the last place to which we will bring our personal troubles rather than the place where "all being in the one Light," we will find understanding and support. Lifestyles have changed, and members of a meeting are often more scattered than they were in earlier days. We need to rethink the ideas of the meeting being a community for our day, based upon mutual trust, in which the gifts of each individual are recognized and used.

We need, therefore, to develop more skills in recognizing people's gifts and in accepting what they can bring to a meeting. There is sometimes the feeling that everybody has a duty to participate in all aspects of a meeting. Gordon Cosby, of the Church of the Saviour in Washington, D.C., wrote: "In our ear-

ly years we assumed that a group of people gathered would be given a corporate mission. They never were." They resolved that problem as follows: When a member feels a concern, (in the Quaker sense of a task being laid upon her/him by God), she first tests it in community, seeking the will of God. The person then seeks others to gather round the call who are able to support it by bringing their individual talents to the group. So those who have different skills in say, planning, creating, managing, financing,

The first Quakers had personal experience of an inner power of God, the Inward Christ, which was available to all.

outreach, and so forth, as well as those who are able to support the group by prayer or by giving nurture to the practical needs of the group, come together. The new group begins with a clearly understood "outward journey" as well as a commitment to join in the "inward journey." They each make a commitment to the group, which is reviewed annually, and they each become accountable to the group for the exercise of their talent. The annual commitment is important, not only because people's circumstances change, but also because their gifts may develop in a new direction. There is also the possibility that the Spirit will call those who doubt that they have the gift but who, when they are faithful, will be led into it. Not all groups are "successful," but by coming into being they may well plant a seed for others to harvest elsewhere.

Is there a lesson for us here? Rufus Jones said in another context, "I pin my faith on quiet processes and small circles." Depending on the size of the meeting there might be one group who responds to a particular concern, another committed to the spiritual support of the

meeting, and another committed to the general business of the meeting and to holding it together. Perhaps this would be a workable idea for the larger meetings but impractical for the smaller ones. Historically many Quaker meetings have been small. The ideal size is one which is small enough to be a community but large enough for interaction. A meeting needs to be a supportive community to attract others. Prior to this the meeting needs to develop as a welcoming community based upon the inward/outward journey, following which its concern may be made known to others.

We tend to remember the second phase of Quaker history, which was quietist, and ignore the first phase, which was expansionist. Without proselytizing, we should be able to take the truths we have experienced to many others who would find the Quaker way helpful on their spiritual journey. But first we have to reclaim Quakerism as an alternative Christianity having a clear Universalist content, and we need to restate what early Friends called "Christian faith made new" in language appropriate to our own times.

We would sound ridiculous now if we called ourselves "Children of Light," but let us recapitulate what that term signified to the first Quakers: It was that they had personal experience of an inner power of God, the Inward Christ, which was available to all. They experienced that this Light could be trusted, finding its fullest expression in community; that the practice of the inward/outward journey brought the spiritual and the material life together, fulfilling Jesus' commandment "Be ye perfect (whole)." This experience was empowering, conferring hope and a sense of purpose. They realized that the Presence and the Power was love, and that its clearest expression came from the life and teaching of Jesus. Whereas the churches taught that we were "born in sin," Quakers emphasized the divine Light that is in all and of which more would be given, if lived up to.

"While ye have the Light, believe in the Light" is a message that is still relevant today. If we can accept and practice it, not only will we help individuals get their lives into perspective but we shall contribute to the development of a saner, more caring world, which, as successors to the "Children of Light," we must try to bring about. □

Quaker Worship Rooted in the God of

by Herb Lape

We live in a culture that encourages us to see ourselves as autonomous individuals standing outside of community and tradition, free to choose beliefs that will suit our individual quests for wholeness. Psychology sets before us the ideal of a self-actualized person who has left the distorting effect of family, religion, and culture behind to discover selfhood within. Consistent with these trends we hear much talk about spiritual growth and journeys as individual quests that are largely personal and free from the disciplines of historic tradition and church community. In short, we seem to live in a culture that is very distrustful of tradition in general and religious tradition in particular, regarding it as a force that corrupts the goal of individual wholeness and self-realization. What has been the impact of these cultural trends on our understanding of Quaker worship?

Not long ago I was involved in a discussion about how to strengthen meeting for worship. This particular discussion involved religion teachers at Quaker schools and was primarily concerned with strengthening meetings for worship where a majority of students and faculty are non-Quaker. The basic thrust of the discussion was similar to ones I have had among lifelong Friends. The participants in this discussion agreed that the traditional Quaker belief that the spirit of God can be depended upon to teach people directly without human intervention is inadequate. Even Quaker kids familiar with worship are not a whole lot better at using the silence than non-Quakers. Clearly some type of education or orientation to Quaker meeting is needed, but what kind? What would be the content of this education?

The suggestions that followed focused

on techniques that could be used to train individuals to make better use of the silence—breathing exercises, meditation techniques, and centering exercises with which we are all familiar. It has since occurred to me that much of our discussion communicated an understanding of Quaker worship reflecting our culture's preoccupation with individual self-actualization—Quaker worship as a place where an individual can escape the distractions of the world and look within to discover true selfhood. However, I believe that there is a historic content to Quaker worship that can be easily lost in a culture that sees silence as a technique of personal growth.

Most religious worship is heavy on historic content. Jewish worship is intimately tied to stories about the great acts of God in history to save the Jewish people. The high point of Catholic mass is re-enactment of Jesus' crucifixion and resurrection. In much Protestant worship, the minister's sermon is the central feature, and focuses on the story of the Gospel. Is there a content in Quaker worship as well which has been overlooked or forgotten in our fascination with psychological process?

It's easy to believe that with no apparent liturgy, ritual, or sermons, our worship and faith are devoid of historic content and are merely a process by which we come into communion with God. This attitude is reflected in the fact that many Friends see Quakerism as free from historic tradition and welcome Buddhists, Hindus, secular humanists, and even atheists into the fellowship of silent worship. But it is not true our worship is merely a technique for knowing God.

Early Friends had a keen sense of their place in time and history. As with all Christians, they believed Jesus Christ came to establish a new covenant, replacing the old law and cultic worship with direct rulership of God's spirit. Jesus himself announced this new covenant and new worship to the Samaritan

woman at the well when he said, "But the hour is coming, and now is when the true worshippers will worship the Father in spirit and truth, for such the Father seeks to worship him." Gone would be the temple worship based on ritual, sacrifice, and cultic observance in which only the high priest would be permitted to enter the holy of holies—the presence of the Lord—and then only once a year. According to the Letter to the Hebrews, Jesus became the once and final perfect sacrifice that ended the old and began the new spiritual worship. We are told in the Gospel of Matthew that the curtain separating the people from God's presence was torn in two at the death of Christ.

Along with Protestant reformers before them, Friends believed the simplicity of the spiritual worship Jesus inaugurated was soon lost, corrupted by humanity's weakness for form and ritual. This corruption, they believed, began with the establishment of Christianity as the official religion of the Roman Empire and continued through the Middle Ages. The early reformers believed such practices as the use of relics, charms, and veneration of saints made the Catholic mass an abomination of idolatry that re-established the Old Testament ritualistic worship that Jesus came to abolish. Therefore, in the 16th century, reformers such as Luther and Calvin sought to recover the simplicity of the Christian gospel and the spiritual worship it inaugurated.

In the 17th century, Quakers challenged these reformers with not going far enough. The sermons, which had become the center of their spiritual worship, were often dry, lifeless things patched together from biblical and religious writings that lacked any clear demonstration of spiritual life and power. The Quaker style of worship, waiting upon the Lord, was seen by early Friends as a recovery of the covenant of the early church. Friends who engaged in this worship were not escaping

A member of Matinecock (N.Y.) Meeting, Herb Lape is active on New York Yearly Meeting committees. He teaches history and religion at Friends Academy on Long Island, N.Y. His last JOURNAL appearance was in the 2/1/86 issue.

History



historic revelation but recovering its meaning and power in a prophetic and living way.

Quakers past and present have feared a ritualistic legalism that takes the form of religion but denies the power. Our history is full of stories of Quaker ministers reluctant to read the Bible before or during meeting for worship, fearing their ministry might arise from their own reading efforts rather than from the direct leadings of the Spirit. Our distrust of all traditional symbols and programmed ritual reflects our historic concern that we might be tempted to replace spiritual worship with empty rituals of our own making. What we have been less aware of is the danger that exists at the other end of the spectrum. In a culture that deifies the individual and downplays historic revelation, Quaker worship can easily lose its historic memory and become a worship of self.

Admittedly it is less troublesome to describe Quaker worship in Quaker

schools and meetings as a technique to commune with God, truth, or one's own true personhood. Quaker schools and meetings reflect our culture's exaltation of the individual and fear of historic religious tradition. In most meetings for worship, Quakerism rooted in historic revelation has been replaced by a personal sharing philosophy in which meeting is a place for individuals to work out their own salvation in silence.

Rufus Jones expressed this concern about a Quakerism cut from its historical roots when he wrote,

It (the Inner Light) is, of course, not a substitute for history—the slow verification of truth by historical process; nor is it a substitute for Scripture, the loftiest literary expression of religious experience. There is no “substitute” for either of those ways of divine revelation. No one who neglects the unfolding of the will and purpose of God in history and in Scripture can ever make up for this neglect by stressing his claim to be the recipient of private revelation. No one can break the

organic connection with the spiritual moments of the past, and confine himself to this thin channel of supplies, without suffering loss.

A Quaker worship that is understood only in terms of individualistic techniques of centering and meditation and is divorced from historic revelation weakens our organic connection to the past, our vision of the future, and our strength in the present.

In addition to educating meeting attenders in techniques for using the silence, we also need to offer them an understanding of historic revelation that gives meaning to our form of worship. To continue our present path unmoored from history is to leave us rootless in the present and susceptible to being blown away by the strongest societal wind that comes our way. In a culture in which therapists are becoming high priests of a new religion of individual autonomy, we need to remember that we worship not ourselves but the God of history who seeks to restore all things. □

As I stood in the Austin airport waiting for my father's flight to land, I shivered slightly. For several weeks I had been nervously anticipating this moment. It was the first time in the eight years since I graduated from college that either of my parents had visited me, although I had invited them on many occasions to do so. Also, I was concerned about my father's emotional state. For ten years he had struggled with manic-depressive illness

parents that I was gay. At the time, I was particularly afraid of how my dad would react. He had been raised a strict Catholic and was quite conservative in his beliefs. In spite of my fears, I also remember being very clear about making this disclosure. Since the time I had acknowledged my homosexuality to myself and my friends, I had slipped farther and farther away from my family. My trips home grew less and less frequent, and I always returned to college

knowing about my gayness didn't make him love me any less, and that his main concern was how unhappy I was likely to be because of prejudice against homosexuals. I was ecstatic that my fears had turned out to be so overblown. But what I hadn't anticipated was the awkwardness that persisted after my disclosure. I had harbored a fantasy that once the "cat was out of the bag" and I didn't have to lie anymore, my parents and I would be closer than ever. Instead, their actions seemed to say, "Now that we know, can't we all just ignore this?" I was surprised and hurt by this reaction, but soon realized that it was naive to think that a single conversation could heal a breach that had formed over time.

Once I was clear about this, the real healing began with my parents. I made more frequent visits home, called more often, and remembered birthdays and anniversaries. In short, I tried to show my parents that they were important to me. And they began to take more interest in me as well. When the news about AIDS began to appear, my mother tentatively asked about my health and whether I knew anyone with AIDS—it was the first time that she had initiated a conversation on a gay topic. When Jim and I decided to move in together, I told each of my parents about him. My father expressed real interest and said that he would like to meet Jim some day. However, when I suggested bringing him home for Christmas, my father mumbled something about not being sure if we had enough room in the house.

So, there were these advances—and hesitations. At the time of my father's visit I was very aware that neither of my parents had met Jim, although he and I had been living together for more than two years. This made me uneasy. I wanted the people I loved to know and like each other. For these reasons, I was quite moved by my father's request to visit, and I did not discourage him, although I was afraid for his health. As

MY FATHER'S BLESSING

by Stephen Finn

and lately had been in the hospital again. In fact, he was leaving the hospital, against his psychiatrist's recommendation, to come to Texas. Last, but not least, I was acutely aware that this would be the first time that either of my parents met Jim, my lover of three years.

Seven years earlier, before going away to graduate school, I had told my

depressed after the annual Christmas visits. I felt afraid to share my true self with my parents, and I was angry at them and me about this dishonesty. Also, I noticed that they seemed less interested in what was happening in my life. It finally dawned on me that I had nothing left to lose. If telling my parents about my sexuality alienated them, at least it would be swifter and cleaner than the estrangement that was already taking place.

As is so often true, the event of telling them was not as bad as the anticipation. Neither of my parents expressed surprise at my revelation. And my dad seemed very accepting—he told me that

Clerk of South Texas Quarterly Meeting and a member of Austin (Tex.) Meeting and of the Friends of Lesbian and Gay Concerns Group, Stephen Finn is a clinical psychologist and assistant professor of psychology at the University of Texas at Austin. His last JOURNAL article, "The Ministry of Naming," was in the 12/15/86 issue.

I waited in the airport I was worried about how he would react when he saw my life with Jim firsthand.

It's hard now to remember all the things that took place that week. In retrospect, one thing that strikes me is how old and physically frail my father had become. He found it difficult to walk even two blocks to the bus stop. There were also difficulties presented by his unstable moods. He was alternately elated and tearful, he slept only two or three hours a night the whole week, and anytime we went to a store my father seemed compelled to buy something. I began to grasp what my mother and siblings had been through with my father's mental illness.

Nevertheless, there were also some very good moments. One day my father and I had a wonderful talk over breakfast. I was able to tell him how important the Society of Friends had become in my life, and we talked at length about Catholicism. I discovered that he disagreed with the Pope about all kinds of things, including homosexuality and the ordination of women. Another day he came with me to the university and sat in on one of my lectures. Afterwards he told me how proud he was of me, and what an excellent teacher he thought I was.

I especially remember the last day of my father's visit. We spent the afternoon together doing some electrical repairs around our house—the house that Jim and I had bought only six months before. My father had been an excellent electrician when I was growing up. But back then, every time he tried to show me something we would end up in a fight. On this particular day we worked well together. He was gentle and clear as he instructed me and seemed touched that there was something he could teach me. I felt very receptive to his instruction and also sad that there were so many things I would probably never have the chance to learn from him. On the night before he left, we had

a special dinner. Jim surprised us with beef stew, my father's favorite, and we ate together under the dining room light with the newly installed dimmer switch. I don't remember ever feeling more comfortable with my father or ever seeing him more at peace. We lingered after dinner for a long time that night, as my father told stories of his life before he met my mother, when he was younger than Jim and I are now.

When I returned from taking my



Margaret Reynolds

father to the airport, I found a letter on my desk. In his fashion, he had written what he could not say directly:

Dear Jim and Stephen,

Thank you both for a great time. It was the best time I've ever had in 62 years...I am also glad for both of you; you seem to deal with things in a very adult, loving way—sharing cooking, cleaning, etc. with no problems—far better than most male-female pairings. The best to both of you, and thanks, Jim, for the stew and all your kindness. You are a wonderful son-in-law, really! I'm glad

I came for a little visit and I hope you both can visit us soon. Hope it's obvious—I'm now able to deal with "your way" in a more reasonable way. May God *continue* to shine his Light on you both and bring you peace in your life together.

Love, Dad

From what we can piece together now, when my dad returned home he promptly went to a lawyer and funeral director and put his affairs in order. A month later, he had a heart attack and a stroke and was hospitalized. Three months later, he had another heart attack and died. We wrote two letters and spoke once on the phone after his visit. I never saw him again after the day I put him on the plane.

I still have many feelings about my father's death. Some days, when driving around Austin, I see a restaurant where we stopped for a cup of coffee or a store where he bought a bunch of old books, and the sadness will wash over me again. During all my grief, however, my predominant feeling has been one of gratitude for the visit my father made to Texas. I know that many gay men do not find peace with their fathers about their sexuality, and must struggle to come to that acceptance alone. I am one of the lucky ones—I was given that full week with my father and was able to introduce him to my life with Jim. At times now, when Jim and I face struggles together, I feel God's hand, through my father's words, sustaining and blessing us.

Among the instructions my father left was a reading to be done at his memorial service. I was privileged to read it, and the closing words are with me often as I think of my father, and as Jim and I plan our Christmas visit to see my mother:

"There are in the end, three things that last: faith, hope, and love; and the greatest of these is love," (1Cor. 13:3). □



Courtesy of Laura Jackson

AFTER OUR WAR

The real enemy is ignorance. Not just ignorance but willful ignorance. Nothing that I have learned over the years is particularly mystical or mysterious. I haven't had to break into FBI files, or go down and pry information out of the CIA. It's all there, it's in your local library. It's in books, it's in the newspaper. It's in people like me walking around that you can talk to if you take the time to do it.

—W. D. Ehrhart, poet and Vietnam veteran, interviewed in *After Our War, How Will Love Speak?*

Two years ago, while working part-time at public radio station WHYY in Philadelphia, Laura Jackson came across a promotional copy of Lady Borton's book, *Sensing the Enemy* (Dial Press, 1984). Moved by Lady's reflection on her work with Vietnamese boat people, Laura conceived the idea of producing a videotape documentary centered around Lady's story. Over months of discussion, reading, fundraising, interviewing, filming, and editing, Laura's vision evolved to encompass not only Lady's voice but also those of seven other individuals who confronted the pain induced by their Vietnam War-related experiences. Thanks to the sponsorship of Wrightstown (Pa.) Meeting and financial support from Quaker funds and individuals, Laura's 28-minute piece *After Our War, How Will Love Speak?* is now ready for its scheduled airing on WHYY-TV in Philadelphia in the spring of 1987.

Lady Borton went to Vietnam's Quang Ngai province in 1969 with the American Friends Service Committee. There she spent two years doing rehabilitation work with civilian amputees who were victims of the war. During the ten years following her return to the United States, Lady was haunted by the suffering she had seen and by her sense of alienation from an affluent U.S. society which seemed to have put the

Nancy M. Cocks is currently on sabbatical as English Department head at George School. She is a member of Wrightstown (Pa.) Meeting.

HOW WILL LOVE SPEAK?

by Nancy M. Cocks

war behind it too easily. In 1980 she interrupted her simple life as a farmer and school bus driver in rural Ohio, and returned to Southeast Asia for six months as health administrator for a Vietnamese refugee camp on the Malaysian island of Pulau Bidong. In *Sensing the Enemy*, written shortly afterward, Lady described this experience and was finally able to articulate her own pain.

In talking with Lady during the initial planning of the documentary, Laura became intrigued by the ways in which the war's witnesses and participants had been able to heal themselves—to achieve, often out of a feeling of profound isolation, the personal catharsis which the United States as a nation has never publicly undergone. She discovered many, like Lady, had found this healing energy through the act of writing. Comments of the interviewees in *After Our War* suggest that in their writing and reflection they developed a sense of connectedness with others, including those considered the "enemy," and thereby felt a sense of spiritual healing.

Along with Lady Borton, those interviewed are writer-veteran W. D. (Bill) Ehrhart and Arthur Egendorf, veterans Jerry Geneseo and Timon Hagelin, jour-

nalists Wallace Terry and Kathleen Lawrence, and poet John Balaban, a professor of Southeast Asian linguistics who was a conscientious objector in Vietnam. The title of the documentary, *After Our War, How Will Love Speak?* is the final line from one of John Balaban's poems about the suffering he witnessed among war-injured Vietnamese.

Wrightstown Meeting formed a support committee to oversee the project and administer its \$31,000 budget. After viewing the "rough edit" of the film, WHYY-TV made its studios in Philadelphia available for final editing work. Laura enlisted the expertise of Ross Blanchard and Tim Healy, who had worked with her as the technical crew of her first documentary film, *Second Effort*. They agreed to do the filming at a reduced rate because of their faith in her work and because they welcomed the opportunity to be involved in a non-commercial, socially conscious venture. The three developed a close working relationship which fostered Ross's and Tim's sense of personal investment in the project. "They were teachers for me," says Laura, "and real members of the community that grew up around the taping of the piece."

Laura has coined the apt term "docu-poem" to describe the finished product. Unlike most documentaries, which are narrated by one voice using a script, in *After Our War* we hear only the voices of the interviewees themselves, often reading from their own work. "In editing this piece I was in the midst of a whole lot of chaos for a while," says Laura. "It felt like writing a poem—there were 50 ways I could put the pieces together. A number of the quotes could be stories of their own. But the documentary really tells one story in a number of different voices. Each voice tells something that was true for everyone else in the piece but maybe in a different way."

During the years after his return from Vietnam, Arthur Egendorf, now a psychologist and the author of *Healing from the War* (Harper and Row, 1985)

was an impassioned, "card-carrying" anti-war veteran. "I had the sense of prophecy about me," he says. "You know—I was against the war!" And journalist Wallace Terry was seeking a publisher for the manuscript of *Bloods: An Oral History of the Vietnam War by Black Veterans* (Random House, 1984). "I carried it to my publisher, [who] said, 'No dice. America is turned off on the war. This book is not commercially viable.' And I would hear the same thing from 120 publishers over a ten-year period." Both men felt alienated within a society which seemed to have turned its back on the war's tragic human toll.

Lady Borton reads from *Sensing the Enemy*: "When I returned from Quang Ngai in 1971, memories of Vietnamese hung around me like a shroud. Americans didn't want to hear about the war. ... Perhaps no one, not our Stateside friends or even our former teammates, knew the questions to ask. More likely, we didn't have the words to answer." Later, she explains in the interview, "I ended up settling here, in the hills of Ohio . . . It's a place where people are very much tied to the land and spend a

lot of time with their hands and their feet in the earth, and where we deal a great deal with water and with food and with each other. It's almost like a peasant quality that I also found in Vietnam, and I think for me it's created a kind of continuity."

In one of the documentary's most moving segments, Jerry Geneseo describes his struggle to come to terms with the death of his brother Red, a Green Beret who was killed in the early months of U.S. troop involvement in Vietnam. He explains that he had supported his brother's decision to go to Vietnam, but afterward was unable to identify the "noble cause" for which he had died. As his own sons neared the age of military service, Jerry feared "the whole horror show being repeated" in Central America. He joined a Witness for Peace delegation and realized that the civilian families he met in Nicaragua would be "the enemy" in the event of a U.S. invasion. "And I couldn't relate to that. It occurred to me that if Red and all the other young men and women who died in Vietnam died for anything, they had to have died for peace, or they died



Laura Jackson (left) and Jerry Geneseo

in vain. Because there was nothing else that could come out of their sacrifice that meant anything. And I suddenly felt for the first time in 15 years that I had filled a big hole in the middle of my chest."

Although *After Our War* was not conceived as a critique of current U.S. foreign policy, it implies that we must learn to think with a sense of human connectedness if we are to avoid another tragedy like that of Vietnam. And it suggests that people such as the subjects of this documentary can be our teachers. As his outrage at the war continued, Arthur Egendorf says, "I began to wonder what I could learn about war and its antidote by just studying what it takes to live a life."

The subjects interviewed in *After Our War* encourage its viewers to ask that same question. Of the finished documentary, film crew member Tim Healy reflected, "I hope it affects people the way it's affected me.... What's wonderful about working on Laura's projects is that you meet real people in real life situations—it changes the way you look at the world, and the way you look at your life. And you can't pay money for that."

Although the documentary speaks about healing, many who have seen it find that for them it rekindles painful feelings. Fran Bradley, assistant head-



Left: W.D. (Bill) Ehrhart with a Vietnamese girl, La Vang, January 1968.
Below: Arthur Egendorf at Bien Hoa Airbase, April 1969



Photos courtesy of Laura Jackson

Page 10: Lady Borton with two friends in Pulau Bidong



turing a taping, 1986

master and director of studies at George School, acknowledged this pain in his closing remarks at the documentary's fundraising premiere, held at George School on November 23. The piece, he said, "effectively touched the nerve that is still exposed for so many of us from that generation.... Underlying everything is the hidden rage that we haven't had the catharsis. We haven't collectively agreed on what it was that went wrong and seared it into our national conscience so it will never happen again.... We all want to live our lives without this sense of rage and obligation, but excellent endeavors like this one periodically reignite both."

Lady Borton commented after viewing the finished documentary, "Yes, it's painful—but it's not unbearably painful." Lady will return to Vietnam this spring to travel with a Vietnamese woman writer and collect stories about the lives of Vietnamese people for her next book. She says of her longing to return, "It's an itchiness. For me it comes in seasons." Working with victims of the war has created for Lady a bond with the Vietnamese people which will continue to be a major theme of her life.

The skill, experience, and sense of empowerment Laura has gained through this project have deepened her commitment to future projects on similar themes. Recently she began working as

director for a documentary on "The Children of War Tour" being produced by the Religious Task Force. The Children of War, currently on their second tour of the United States, are young people from areas of conflict around the world—from Vietnam to Central America, from Northern Ireland to the Middle East—who bear witness to the tragic consequences of war in their own lands.

In the meantime, despite budget limitations, Laura and Lady plan to work together on marketing strategies for *After Our War*. They and the crew hope it will air on public television stations around the country. They would also like it to be available for classroom use and other educational purposes. Philadelphia area residents should watch the WHYY Viewers' Guide for the date of its television premiere. The documentary will also be available for rental through the Philadelphia Yearly Meeting Library.

After Our War concludes with Arthur Egendorf's realization that in Saigon "some very stark, shattering news had come to me about being fundamentally related, and how that relation meant

more than anything I took myself to be—a soldier, an American, a man, anything else. But I didn't have any way to let that in and just live with that. I made it into a slogan or something to campaign about.... [But] that fundamental fact about being related isn't anything that fits into a category, it's not a slogan, . . . it just makes me human." The documentary offers its viewers both a painful recognition of the unfinished catharsis confronting us as a society and a vision of the potentially healing power in this acknowledgment that we are simply human and "fundamentally related."

Bill Ehrhart's poetry, Lady Borton's book, and Laura Jackson's video documentary, says Fran Bradley, "are all painful, but they rekindle our sense of what we are about as human beings." Concludes Fran, "After our war, how will love speak? Love will speak by writing the best plays, producing the best movies, electing the best candidates, and teaching the best lessons. Love will speak by our continued willingness to work with and to share the fates of those our government considers our enemy." □



Journalist Wallace Terry (center) with U.S. servicemen, Bien Hoa Airbase, 1969

Creating a Nonviolent Society

by Deb Sawyer

Violence to other people and to our earth is no longer necessarily localized. We could all be victims of the violence of a small number of people. While there have long been communities which have sought to be nonviolent, now—more than ever before—our society as a whole needs to become nonviolent.

To become a nonviolent society, a basic change we need to make is in the way we think. We need to stop dividing people, ideas, situations, countries, etc. into separate categories while failing to recognize their interconnectedness. We need to seek resolutions of conflict that result in all sides "winning" rather than in one side winning and the other losing. The changes needed are fundamental, and all of us need to reflect on how we might be contributing to a violent culture.

One of my struggles is to faithfully seek changes in our country's policies towards Central America. I want my actions to reflect a respect for all people and not deepen the divisions that already exist. At the same time I do not want to deny the anger I often feel at our government leaders who have encouraged and supported a policy I believe to be so wrong. One evening in September 1985, a contra leader, Adolfo Calero, came to Salt Lake City seeking support for contra efforts to overthrow the Nicaraguan government. Outside the auditorium where he spoke, a group of us demonstrated our opposition to the contra violence and to our government's support of the contras. I often have a hard time at demonstrations, and this one was especially difficult. One man

Deb Sawyer is an attendee of Salt Lake City (Utah) Meeting.

held a sign which read "Those who oppose the contras are pro-communist." A woman held a sign which said "The contras are not my brothers."

At the demonstration I met a good friend who does not try to win but to understand. Most likely some of those who came to support the contras by paying to hear Calero speak were also seeking to understand. While exceptions such as my friend were evident, I felt a commonality between the two groups. Both were dividing people into opposing sides. Both claimed that their side was right, and the other wrong. Both felt a need to confront.

The tendency to divide people and ideas into conflicting groups was again evident among Friends of Salt Lake (Utah) Meeting who held a threshing session the following night. At this meeting we discussed sanctuary and what our meeting's involvement should be. One participant said there are two ways to approach a problem—the way of the heart, or the way of the intellect. He said one can do things out of political interest or out of humanitarian concern. The paradox is that the purer the act—the more devoid of politics—the more effective the act will be.

I was reminded of a discussion after meeting for worship at Mountain View (Colo.) Meeting in early 1983. Vincent Harding spoke of the whites who helped the blacks with the underground railroad in the 19th century. Someone asked him how to choose the most effective course of action. His reply went something like, "I don't think Harriet Tubman worried much about effectiveness. We are not called to be effective—we are called to be faithful."

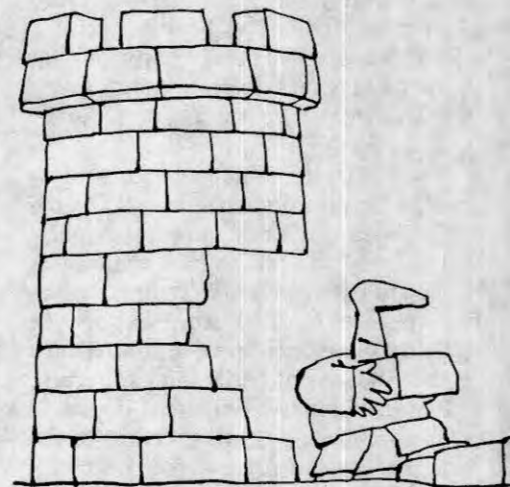
Faithfulness and effectiveness.

Humanitarian and political. These are not really separate divisions. Humanitarian concerns can lead to political action. And surely the path God wants us to choose to effectiveness is faithfulness.

The problem of false dichotomies has appeared in science as well as in the realms of social and moral concerns. One of the great debates of science involved a false dichotomy: whether light is a wave or a particle. Today light is known to be both a particle and a wave, two characteristics that were once considered incompatible.

Yet it can appear that some divisions are real. What about good and evil? While they are opposites, good and evil are not unrelated. Alice Miller in *For Their Own Good* writes of cruelty in childhood and the roots of violence. Part of this book deals with Adolf Hitler and his childhood. Adolf's father beat and humiliated him, and his mother failed to respond to his needs. The more I read of the child and man, Adolf, the more sorrow I felt. As a child Adolf was not allowed to express anger or hate, so the anger and hate were pushed underground only to find displaced targets later.

I can't think of anyone more deserving of the title of evil than Adolf Hitler. But, as I read Miller's book, I found myself wishing I could find the child Adolf and hold him. To let him cry tears of sorrow, tears of anger, tears from the



pain of being hurt and humiliated; to let him know that he could be accepted. God, Adolf, and I could accept him with all his hate, and in the accepting the hate would go. It wouldn't torment him any longer. And slowly he would discover that he could love.

But, instead of the child Adolf, I have Adolfo Calero to wonder about. Maybe if someone were to write a book about his childhood, I'd feel compassion for him instead of anger. Yet, within him there is still that of God. And it is to that of God that I need to try to speak.

I don't want to go to another demonstration against the contras. If Adolfo Calero returns to Salt Lake City, I hope we can organize a memorial service for all the Nicaraguans, including contras, who have been killed. A few of us could pass out fliers to those going to hear Calero speak explaining what we were doing. I hope we would be able to focus on feeling God's love and guidance.

We can create a nonviolent society. It will mean changing the way we think; it will mean changing the way we raise children; it will involve changes in our economic system; it will mean changes in the way we resolve conflicts. And all of the changes will be interrelated.

Possibly the changes will be too little and too late. I trust our legacy will not be one of greater destruction and our efforts will be remembered as another link in the continuing quest for faithfulness. □

A World Awakening to Nonviolence

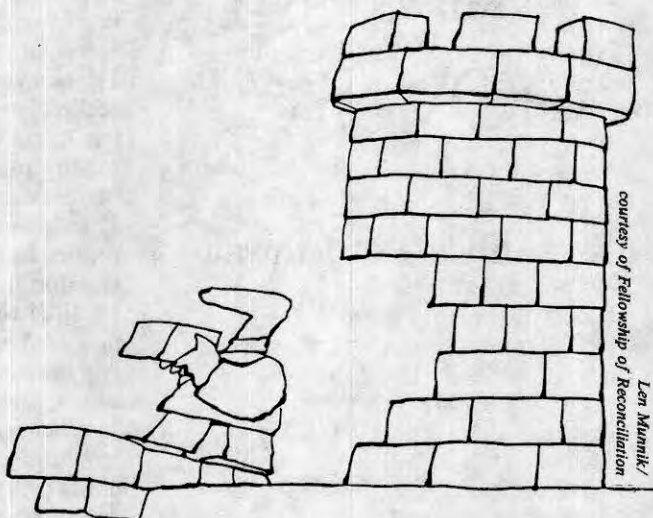
by Elizabeth Cattell

It is said that war begins within the human mind—and so, of course, does peace. Jains, followers of an ancient religious sect in India, have believed in nonviolence toward all living beings for more than 2,500 years. Members of the three Peace Churches—Quakers, Mennonites, and Brethren—have opposed war for more than 300 years. However, in my generation alone there have been two world wars, and it is said more than 125 wars have occurred since World War II. Throughout the centuries the belief that power comes from the

barrel of a gun has been shared by most heads of state and most of the world's population. In the nuclear age, military power threatens humanity with extinction, yet nations continue to stockpile nuclear bombs. It is a promising sign that nonviolence is emerging from one of the two Super Powers. In his recent visit to India, Mikhail Gorbachev walked with Rajiv Gandhi, to the memorial of Mahatma Gandhi. And Rajiv Gandhi called Mikhail Gorbachev a "crusader for peace."

In his proposal, "Nuclear Disarmament by the Year 2000" (Jan. 15, 1986), Mikhail Gorbachev stated, "Humanity is at a crucial state...it is time to abandon the thinking of the Stone Age, when the chief concern was to have a bigger

A retired psychoanalyst, Elizabeth Cattell has represented the International Fellowship of Reconciliation at the United Nations. She is a member of 15th Street (N.Y.) Meeting and has been active on its Peace Committee.



courtesy of Fellowship of Reconciliation
Len Mannik

stick, or a heavier stone." And, "The Soviet Union is prepared to engage in wide-ranging cooperation with all those who stand in positions of reason, good will, and an awareness of responsibility for assuring the human race a future without wars or weapons."

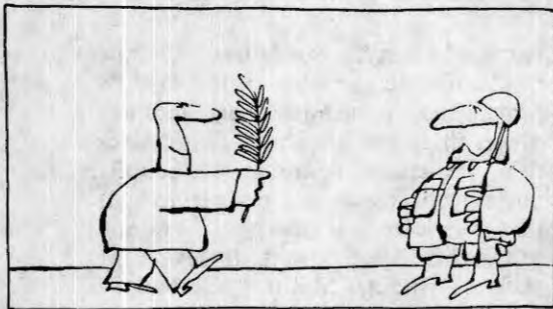
Mahatma Gandhi said that the force born of truth and nonviolence can be "the greatest force that mankind has been endowed with." He called nonviolence a science and inferred that its

laboratory was the whole of life. As Einstein said:

A human being is part of the whole, called by us the "universe," a part limited to time and space. He experiences himself, his thoughts and feelings, as something separate from the rest—a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison

by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.

Rather than just taking action against nuclear armament, the most effective contribution we can make to human survival might be to increase the use of non-violent approaches—whether in building relations with the Soviets by encouraging mediation, negotiation, mutual aid, collaboration, or conciliatory behavior. □



A Place For Varying Views

by Althea Postlethwaite

This is such a completely subjective thought, one hesitates to write it down, to share it—and yet...my mail urges me to take a stand against all nuclear development if I wish to live; death will result from destruction of environmental balance; my food supply may end as a result of a worldwide monetary collapse. The TV gives details of mistakes made by my government, my medical advisors, my lawyers. The media, neighbors, Friends seem to be wholeheartedly *against* individuals or groups.

I try to assess where I stand. The Bible tells me to "love your enemies," "love beareth all things...endureth all things," "love never faileth." I meditate on George Fox's counsel "to answer that of God in everyone." Moral Rearmament advises that my judgments be based on "not who is wrong but what is wrong."

Yet my mail, the media, and some Friends voice something akin to a hate feeling for President Reagan. My Baptist minister grandfather would advise me to pray for Ronald Reagan. My experience as a teacher would suggest that I find something in him to support or praise, and good will grow. My political standpoint must ask, why set someone up (like tenpins) and then knock him down? Yet if I say this to my activist friends (and Friends), they answer, "I didn't vote for Reagan." But why is that justification for a belligerent attitude?

I understand, even practice, non-conformity. I redirect the defense part of my income tax to the U.N.—and feel

satisfied when I make friends or have a dialogue with the IRS district director, or prosecuting attorney—if it comes to a hearing or trial. How constantly Gandhi seems to have had the conviction of his opponents as his primary goal. And when negotiations didn't go forward, he might fast, he certainly would pray—and, discussion of goals for the freedom of 300 million people of India would frequently follow.

Is this a put-down of Friends who are led to protest vigorously and urge me to do likewise? Perhaps their way is the only way, but what of *my* leadings? Then I reread a few verses of Whittier's "Eternal Goodness" and find comfort—and hope that all varying views may have a place, a reason for being part of the infinite plan.

*O Friends! with whom my feet have trod
The quiet aisles of prayer,
Glad witness to your zeal for God
And love of man I bear.*

*I trace your lines of argument;
Your logic linked and strong
And weigh as one who dreads dissent,
And fears a doubt as wrong.*

*But still my human hands are weak
To hold your iron creeds:
Against the words ye bid me speak
My heart within me pleads.*

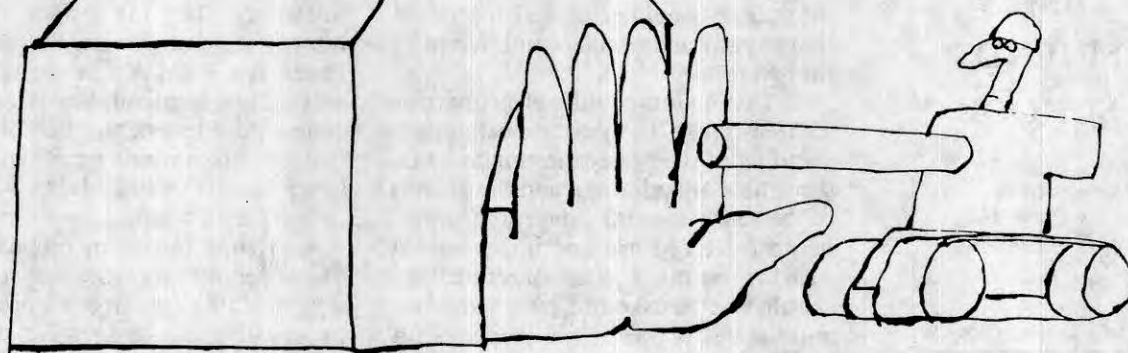
*Who fathoms the Eternal Thought?
Who talks of scheme and plan?
The Lord is God! He needeth not
The poor device of man.*

*I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.* □

Retired from social work and teaching, Althea Postlethwaite has given workshops on Children's Creative Response to Conflict. She is a member of both Orchard Park (N.Y.) and Space Coast (Fla.) meetings.

WAR TAX

Consideration of a Witness by New England Yearly Meeting



New England Yearly Meeting, through various minutes, has declared that refusal to pay all or part of one's income tax is an appropriate way to refuse to participate in war making, for those who feel led to engage in such a witness. A number of members of the yearly meeting who have felt so called have been offered guidance and support through the Peace and Social Concerns Committee, the Committee on Sufferings, and the NEYM War Tax Alternatives Fund.

War tax resistance is usually an individual witness rising out of the Peace Testimony. However, if one of our members who wishes to make this witness is also an employee of the yearly meeting, some additional considerations come into play. The question presently facing us was raised by the Personnel Committee: Should NEYM refuse to act as the federal government's agent in collecting—by withholding and paying over to the IRS—taxes of an employee who refuses on the basis of conscience to pay war taxes?

The problem is not new. Action has already been taken by other organizations, including Philadelphia Yearly Meeting, London Yearly Meeting, American Friends Service Committee, and the General Conference Mennonite

Church. Each of these organizations has wrestled with it for a number of years, and after careful consideration, each refused to withhold taxes. Nobody yet knows the full consequences of any of these decisions. There are difficult questions involving individual conscience on both sides.

We note some of the concerns and reasoning of the Meeting for Sufferings of London Yearly Meeting in taking this step. Some Friends saw the Society as having become a little too comfortable in its peace testimony and saw in this witness a gesture to all peace loving people. It was noted that since Quakers are people who put principles into practice, the yearly meeting as an employer of conscientious objectors should assist them in their witness. On the other hand, concerns were raised that should a witness be made, there would be criticism that "it was neither logical to juggle with the mathematics of tax monies, nor moral to opt out of the give and take of a democratic society." Another observation was that Friends "from John Woolman to draft resisters had been careful to place no one but themselves at risk," whereas this refusal to withhold would place the yearly meeting itself at risk.

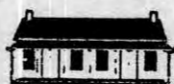
In a letter to the Board of Inland

Revenue (9/28/82), the clerk of the Meeting for Sufferings of London Yearly Meeting noted, "The name Meeting for Sufferings derives from the 17th century when Friends met to give support to those of their members who suffered in diverse ways for conscience's sake and that at various times the Society of Friends corporately has recognized a religious obligation to stand with individuals whose commitment of conscience may not currently be recognized by the laws of this country."

In deciding this question for ourselves as a yearly meeting, there is a case for joining the witness as an employer by refusing to withhold income tax money or refusing to forward withheld money to the IRS; and there is a case for continuing to withhold and to forward money to the IRS as required by law.

The Case for Continuing to Withhold as Required by Law

1. The United States has one of the most effective tax systems in the world. Its success rests on the voluntary compliance of U.S. citizens. Undermining this system by noncompliance with the



**Scattergood
Friends School**
Established 1890

High School with a Difference

We offer solid academic preparation for college, training in good work habits, fun, supportive community life, creative and performing arts. Boarding students only, grades 9-12.

Rte. 1, Box 32
West Branch, Iowa 52358
(319) 643-5636



**OLNEY
FRIENDS
SCHOOL**

Call or write:
Barnesville,
Ohio 43713
614-425-3655

- Quaker
- Boarding
- Grades 9-12
- College Prep.

EDUCATING THE
WHOLE PERSON

Olney welcomes students from all racial and religious backgrounds.

Expand your horizons at Mohonk.

For comfort and hospitality in an unspoiled natural setting, come to Mohonk, in the heart of the Shawangunk Mountains. Our lake, cliffs and miles of mountain trails are perfect for activities like golf, tennis, swimming, riding, hiking and old-fashioned carriage rides. Skating and cross-country skiing, too. Hearty meals. And special theme programs that let you learn while enjoying the peaceful surroundings. We're not artificial, just down-to-earth.

Here's what's happening at Mohonk:

Language Immersion
April 3-5
Stress Management
April 3-5
Tune In To Life
April 10-12

**Mohonk
MOUNTAIN HOUSE**
In the Hudson River Valley

New Paltz,
N.Y. 12561

(212) 233-2244
(914) 255-1000



law does great harm to the system.

2. Refusing to pay withheld taxes to the government would put us in opposition to the Internal Revenue System. Our real dispute, however, is with the Department of Defense. Consequently, this effort misdirects our energy and our witness away from that portion of governmental power which we would choose to oppose.

3. Failing to pay all of the tax money would not directly reduce the war making budget. By legal process, the IRS would almost certainly collect the money plus penalties. Even if it did not, the military would get its full appropriation anyway and would be unaffected by the witness.

4. This action could well jeopardize some assets of the yearly meeting, the standing of the yearly meeting as a tax-deductible organization, and the officers of the yearly meeting. Since some members of NEYM are not in agreement with the war tax objection position, they should not be asked to put themselves and the yearly meeting in jeopardy for a cause in which they do not believe.

5. The yearly meeting is supporting and should continue to support individual war tax witness actions. If the yearly meeting does not join the witness as employer, its employees will not be placed in any worse position than Quakers employed elsewhere.

6. A number of members of the yearly meeting feel required by their consciences to pay all the taxes which they owe to the federal government. A decision by the yearly meeting to refuse to pay employees' withheld taxes would violate the consciences of these Friends.

The Case for Joining the Witness as Employer

1. We live in a world where there are in excess of 15 million deaths a year by starvation (41,000 a day) while \$660 billion goes to military expenditures. It is estimated that just \$60 billion, or less than 10 percent of all military expenditures, would eliminate starvation on this planet. Purchasing weapons of war not only increases the likelihood of killing, it causes thousands of deaths each day by depriving people of the sustenance needed for their survival. As a religious organization in a country that is one of

the leaders in the arms race, we have a clear responsibility to address this issue. Joining a witness as employer gives the yearly meeting an opportunity to take concrete action as a religious body on this critical problem.

2. Taking this position is not a threat to the voluntary tax system, since it is an open and honest witness, and tends to encourage others to be open and honest in their dealings with the IRS. It is the creeping tendency to be dishonest in declaring one's financial situation that threatens to undercut our tax system.

3. If this witness is viewed as a threat to the voluntary tax system, there is a remedy at hand—passage of the World Peace Tax Fund Act in the U.S. Congress. New England Yearly Meeting's action would work towards passage of that act, which would benefit individuals in the Society of Friends, as well as our country as a whole.

4. Friends' testimony on peace is one of our central experiences of truth. The weight of this issue in our world calls us to act with clarity and resolve, regardless of risk and possible complications. The fact that the tax may be collected does not diminish the value of this conscientious objection to war.

5. Taking this action as a yearly meeting gives us an opportunity to define the differences between our beliefs and those of the U.S. culture in general. This could then strengthen the resolve in individual Friends to speak out and take action in regard to our war making society.

6. Other Quaker organizations have already begun this witness, and our standing with them adds our testimony to theirs. This amplifies the message to the world of Friends regarding war and peace, and at the same time will contribute to the unification of Friends.

We urge all Friends to weigh these considerations prayerfully and to seek clarity on how the yearly meeting should respond if one of its employees requests that it support him or her by refusing to pay withheld taxes to the government.

Cushman Anthony
Elizabeth Boardman
Alan Eccleston
Finley Perry
George Watson

*War Tax Concerns Committee,
New England Yearly Meeting*

Reports

Canadian Friends Study Renewal, Cost Decisions

Following a silent retreat, the 153rd Yearly Meeting of Friends in Canada was held August 10-17, 1986, in Rothesay, New Brunswick. Our continued seeking now includes Friends designated to travel in the ministry under concern for the spiritual renewal of the peace testimony. We are mindful that we are but few among many seekers, and that we share in our human responsibility to know inwardly and witness outwardly the sacredness of life and love.

Together in our yearly meeting, we all—children, young Friends, adults without families, parents and grandparents—listened and usually heard one another in study, worship and interest group sharing, business, and celebration. The depth of our gatheredness was strained by concerns about right ordering of human and financial resources. Travel over this vast land is costly when our group numbers less than a thousand active Friends. The value of keeping ties renewed through personal gatherings was once again weighed against the priorities of other values that are also costly to support. Growth in numbers of new members and new meetings is a source of joy, and visits from Friends, including George and Elizabeth Watson this year, add to our vitality.

We know that we are much blessed in our peaceful community and our well-being, and we turn our feelings of gratitude and friendship outwardly to touch others. And to you, dear Friends, we renew our greetings.

Dick Preston

Friends Medical Society Meets

The Friends Medical Society (FMS), an organization of Quaker physicians and other health workers, held its 37th annual meeting on November 2, 1986, at Friends Center in Philadelphia, Pennsylvania.

The Friends Medical Society was founded in 1950, in response to problems arising out of amendments to the Selective Service Act of 1948, which provided for a special "doctor's draft" including doctors, veterinarians, optometrists, pharmacists, and others in the health care fields. While there has been little need for current action on the doctor's draft, the FMS continues to keep a watchful

eye on governmental activity in this area, and stands ready to take appropriate action should problems develop.

One project which has been an enduring concern of the FMS is the support, financial and otherwise, of the work of a public health nurse in India. The meeting approved continuation of this support. Prevention of nuclear war is another ongoing concern, but since so many of us are members of other organizations which are active in this field, such as Physicians for Social Responsibility and the American Friends Service Committee, no specific action was taken this year, beyond expression of our position.

A FMS member survey in the past year showed that health care in the United States and in the Third World, and consideration of our ethical responsibilities as health care workers, were problems that involved many who responded. Other areas where service seems to be needed are prison health, abortion problems, care of the impaired, and population control. To respond to these concerns, the FMS is developing interim regional meetings, and newsletters to the membership.

The FMS is prepared to help bring together the organizations doing charitable service in health care, and the doctors and other health care workers seeking such service. Health professionals who are interested in joining the Friends Medical Society, or in obtaining more information about its activities, may write to Deborah Vaughan, secretary, at 125 W. Walnut Lane, Philadelphia, PA 19144.

Samuel B. Burgess

Long Distance Networks Stretch Australian Friends

About 300 members and attenders, some travelling as far as 3,000 miles, came to Hobart, Australia, for yearly meeting on Jan. 3-10. Several questions exercised Friends: attenders now represent three-sevenths of total members and attenders. How can they be encouraged to seek the commitment of membership? In view of the importance of children to the life of the Society, how can Friends promote participation by children and young people in their meetings? Yearly meeting was a wonderful demonstration of such participation.

The 23rd Backhouse Lecture, delivered by Carol and Dougald McLean, offered three symbols: the mushroom cloud; the Chinese symbol for crisis, which links danger with opportunity for change; and an outer-space photograph of planet Earth, where we are being challenged to build our chosen future.

Statements were released to press and government, one urging Australia to support New Zealand in its stand against visits by

U.S. nuclear-armed warships, and another expressing alarm at recent proposals to actively promote Australian export of arms.

Quakers themselves are involved in peace-making in a variety of ways. Three young peace workers have been appointed. Canberra Friends have carried out a successful series of seminars bringing together diplomats, government personnel, and Quakers to consider the situation in Indochina and Australia's responsibilities there.

Quaker Service (Council) Australia, now to be known as Q.S.A., feels it has a special role for service in Indochina, where its major projects are located and where it works in cooperation with the American Friends Service Committee. With the approach of Australia's Bicentennial Year in 1988, Quakers are concerned about continuing injustice in denying land rights to Australians ousted by the events which will be celebrated. In 1987, however, we can wholeheartedly celebrate 100-year anniversaries for the Friends School of Australia and the publication, *The Australian Friend*. Both have contributed immensely to the development of Australian Quakerism.

There were clear signs at this yearly meeting of stirrings of life and growth. There is a marked increase in attenders taking an active interest in the work of the Society. New worship groups, often in isolated areas, are springing up. These present a challenge to Australian Friends to develop ways of linking, networking, and supporting each other to overcome isolation, "joining with others in our common search for that sense of belonging to one another within the circle of God's Love," as our Backhouse lecturers have said.

William Oats

Quaker Employers Review War Tax Concerns

Thirty-five people from 21 Friends organizations met at Pendle Hill on December 2-4, 1986, to discuss their responsibilities when employees are conscientious objectors to the payment of war taxes. Wallace Collett, clerk of the Friends Committee on War Tax Concerns which organized the conference, noted that this may be the first time so many Quaker organizations have come together to deal with the issue of how individual conscience flows into our corporate organizations.

In a talk formed by images of "Stones and the Builder" drawn from 1 Peter 2, Kara Cole, Administrative Secretary of Friends United Meeting, noted that Scripture shows how the lonely and isolated find themselves formed into a community which is the temple of God. The issues for the conference revolved around choices, risk, and obedience, as they relate to appropriate use of our taxes. Kara

Sharing God's Love Through Acts of Service

Brethren Volunteer Service seeks persons willing to act on their commitments and values. It challenges individuals to offer themselves, their time, and their talents to work in peacemaking, advocating justice, and serving basic human needs. It's a work that is both difficult and demanding, rewarding and joyful.

For more information and a listing of over 200 service opportunities contact Karen Shallenberger, BVS Recruitment, 1451 Dundee Ave., Elgin, IL 60120 or call 800-323-8039.

Advocating Justice • Peacemaking • Serving Basic Human Needs



BLACKLISTED NEWS

foreword by
William M.
Kunstler

THE SECRET HISTORY
OF THE '70s

733 PAGES! ORDER NOW!

\$13.95 to: Bleecker Publishing
5 E. Long Street, #312, Dept. FJ
Columbus, Ohio 43215

SEND DEALER INQUIRIES TO:
THE DISTRIBUTORS

702 S. MICHIGAN, SOUTH BEND, IND 46618

WOODS COURT

**Now available—New one-bedroom
apartments for senior citizens**



contact:

Robert Smith, Administrator

Friends Home at Woodstown

Woodstown, NJ 08098 Telephone (609) 769-1500

pointed out that when we choose Jesus, we choose to be with one who was alone in prayer, who was misunderstood, who was the living stone rejected by people. However, we also find that we become living stones. Not only can we find the temple in one another, we also find one another in the temple. This image set the tone for the remainder of the conference, as participants sought ways to allow our institutions to be incarnated as communities under the influence of religious concern.

Representatives from the FRIENDS JOURNAL, the Friends World Committee for Consultation, Friends United Meeting, London Yearly Meeting, the American Friends Service Committee, Philadelphia Yearly Meeting, and other Quaker organizations and groups were able to share firsthand experience with ways Quaker employers have responded to staff members' conscientious objection to payment of war taxes. A panel of three lawyers presented a particularly helpful analysis of the legal situation. These materials and some queries and advices that emerged from small group discussions will be revised and made available by the Friends Committee on War Tax Concerns.

While participants struggled with complex technical issues associated with war tax resistance, there seemed to be agreement that Quaker institutions have a corporate responsibility to assist their employees in responding as openly and honestly as possible. Employers were admonished to develop policies to clarify the situation for the employees. Employees and employers were urged to work together to avoid any form of tax evasion. Employers need to develop policies so that their employees are not put in the position of having to commit fraud to gain control of income that would be subject to withholding. Employees need to practice full disclosure of their actual tax liability and redirect refused taxes to constructive programs. Individuals were urged to seek clearness with their faith community (monthly meeting or church) before engaging in this witness.

A letter received from Marion Franz, Executive Director of the National Campaign for a Peace Tax Fund, told Friends of the importance of *corporate* witness on war taxes. She finds that most Congressional staffers—who are rarely asked to consider rights of individual conscience—sit up and take notice when informed that the issue is not just of concern to some individuals, but that organizations have begun to take stands in cooperation with their employees. Bob Hull, of the Mennonite General Conference, reported that New Call to Peacemaking has tentative plans to hold a conference on war tax concerns for Mennonite, Brethren, and Quaker employers in the fall of 1987.

Ben Richmond

World of Friends

Santa Cruz (Calif.) Meeting recently sent this letter to the International Court of Justice: Your Honor, we are members and attenders of the Santa Cruz Monthly Meeting of the Religious Society of Friends; most people know us as "Quakers." Also, we are responsible citizens of the United States and the World.

We are writing this letter in response to the decision of the International Court of Justice on June 27, 1986, in the matter of the Republic of Nicaragua *versus* the United States.

We want to support the cause of international justice and to uphold our integrity and honor by paying promptly our share of the damages which Nicaragua has been awarded.

According to our information, Nicaragua is asking for \$370,200,000. With a population in the U.S. of 250 million people, this amounts to \$1.48 per person. Accordingly, we enclose a \$254.56 check, collected on behalf of our meeting. Please forward to the government of Nicaragua.

"To Listen, To Minister, To Witness" is the theme of the 1987 Friends General Conference at Oberlin College (Oberlin, Ohio), July 4-11. Speakers include Jan Hoffman, clerk of New England Yearly Meeting, who will deliver the keynote address on the conference theme; Marshall Massey, noted environmentalist, who will speak on "Defending the Peaceable Kingdom"; John McCutcheon will be back with his folk music; Marty Walton, FGC general secretary, and Charles Clements, author of *Witness to War*, will address the group. The Henry Cadbury Event, sponsored by FRIENDS JOURNAL, will present Ed Stivender—storyteller, mime, banjo player. The program includes workshops, interest groups, films, meeting for worship, worship sharing, and more. The Junior Gathering for youngsters from infancy through high school age will have its own program, "Sing and Rejoice." Information about travel and housing arrangements will be sent out in the spring *FGC Quarterly*. For more information, write Ken Miller, Friends General Conference, 1520-B Race Street, Philadelphia, PA 19102, or call (215) 241-7270.

The Women of Summer is a documentary film which tells the story of the Bryn Mawr Summer School for Women Workers. This unique school was founded by Bryn Mawr President M. Carey Thomas in 1921 and was financed by well-known capitalists such as Rockefeller, Pew, du Pont, and Carnegie. The school lasted until 1938, when the unions had come into their own and money was

scarce. Bryn Mawr alumna and co-producer Rita Heller has put together the story of the school and how each summer a hundred working women, mostly from textile mills, came to listen to lectures given by Eleanor Roosevelt, Margaret Sanger, and W. E. B. Du Bois, among others, and to study philosophy, English, economics, drama, and astronomy. The school had lasting effects on many of these women: ten percent went on to become middle-class professionals, while still others went on to active careers in labor unions, community service, and the government. The film is available from Film Makers Library, 133 E. 58th, New York, NY 10022; (212) 355-6545. Film rentals cost \$85 plus \$10 shipping and handling; no videos are available for rent.

Witnesses for Change: Quaker Women 1650-1987 is the title of a symposium to be held at Haverford College in Haverford, Pa., April 6. The participants will address this question: What can Quaker women and their programs for action tell us about women's encounters with modern systems of gender and contemporary society? Among the participants will be Margaret Hope Bacon, Mary Naples Dunn, Nancy Hewitt, Elisabeth Potts Brown, Jean Soderlund, Carol Hoffecker, Barbara Miller Solomon, Patricia Bonomi, and Phyllis Mack. Mildred Olmstead will be a guest at the reception. For more information, call Betty Davis at (215) 896-1016 or 1017.

Two meetings, half a world apart, celebrate 50th anniversaries in 1987. Cambridge Friends Meeting outside Boston is planning a celebration October 10 and 11 to mark its establishment as an independent monthly meeting in 1937 and the building of their meetinghouse in Longfellow Park that same year. Honolulu Friends Meeting in Hawaii will hold a celebration on March 21 to celebrate the founding of their meeting in 1937 and the 30th anniversary of the purchase of their meetinghouse in 1957.

A vow of nonviolence for one year is Pax Christi USA's invitation to U.S. Catholics "to signify a total break with violence in the nuclear age." Pax Christi USA initiated the vow, whose message is in the mold of the historic peace church tradition: "Recognizing the violence in my own heart, yet trusting in the goodness and mercy of God . . . I vow to carry out in my life the love and example of Jesus by striving for peace within myself and seeking to be a peacemaker

in my daily life; by accepting suffering rather than afflicting it; by refusing to retaliate in the face of provocation and violence; by persevering in nonviolence of tongue and heart; by living conscientiously and simply so that I do not deprive others of the means to live; by actively resisting evil and working nonviolently to abolish war and the causes of war from my own heart and from the face of the earth. . . ." For a complete copy of the vow or more information, write Pax Christi USA, 348 E. 10th St., Erie, PA 16503.

"A Basic Primer on 'Star Wars' For The Legitimately Confused," a booklet for those who believe technical explanations of the Strategic Defense Initiative are difficult to understand, has been produced by Women Strike for Peace. The pamphlet, a concise, useful resource for groups, comes with a "Stop Star Wars" peace proxy and costs \$.25 each for 1-14 copies. The price per copy is lower if larger quantities are ordered. For further information, write Pat Gross, National Secretary, Women Strike for Peace, 145 S. 13th Street, Rm 706, Philadelphia, PA 19107.

A pilgrimage for peace—traversing the state of Massachusetts in 14 days—is Cambridge (Mass.) Meeting's way of publicizing their concern about Nicaragua and U.S. policies there. The walk is called Via Crucis (the Way of the Cross) Pilgrimage of Peace in Central America—Lent 1987. The walk will offer participants an opportunity to meditate on Jesus' passion in a spirit of penitence, acknowledging complicity in U.S. policies in Central America, and remembering the suffering of the people of that region. The walk will begin April 4 in Pittsfield and arrive in Boston on Good Friday, April 17, passing through 26 towns. A small core of walkers will go the whole distance. Others will join for varying lengths of time. The group will be hosted by local congregations. This Via Crucis is patterned after one led in Lent 1986 by Miguel d'Escoto, a priest and foreign minister of Nicaragua.

A pen pal is sought by G. Ashton Gboko of Liberia. He is 22 and works for the Ministry of Posts and Telecommunications. A high school graduate with computer training, G. Ashton has four sisters and three brothers. He grew up on his parents' farm and loves soccer and volleyball. His address is Ministry of Postal Affairs, Liberia, West Africa.

Ghanian student Joseph Tetteh, 19, of the Bible Believers Fellowship, is looking for a friend with whom to share his interests in reading, listening to Christian songs, and writing letters. Joseph's address is P.O. Box 8341, Tema, Ghana.

WILDERNESS CANOE TRIPS SINCE 1957



Enjoy a challenging summer of adventure in the wilderness of Maine and Quebec.

You will never forget the whitewater, the wildlife, the fishing, the friends, and the triumphs of a successful expedition.

- Young Men and Women 11-17
- 8, 6 & 4 week sessions
- Affordable tuition • ACA accredited
- Scholarships available

Claire & George Darrow, Rt. 68, Box 16-F
Cushing, ME 04563 • (207) 354-8128

Friends Select School

Small classes, strong academics in a supportive, caring environment emphasizing Quaker values. A dynamic setting for grades K-12 in the heart of Philadelphia.

17th and the Parkway,
Philadelphia
(215) 561-5900
Richard L. Mandel,
Headmaster
Stuart Land
Director of Admissions

Calligraphic Art

- MARRIAGE CERTIFICATES
- AWARDS • INSCRIPTIONS •
- BIRTH ANNOUNCEMENTS •
- GREETING CARD DESIGNS •
- INVITATIONS • SCROLLS •

Harry R Forrest
609-786-1824

FRIENDS' CENTRAL SCHOOL

Overbrook, Philadelphia, 19151

- A co-educational country day school on a 23-acre campus just outside of Philadelphia.
- Pre-primary (four-year-olds) through 12th grade.
- A Friends school established in 1845, Friends' Central emphasizes the pursuit of excellence in education through concern for the individual student.

Thomas A. Wood
Headmaster

Forum

Un-Friendly Approaches

"Boycott South Africa, not Nicaragua," "Ronald Reagan is the most evil man alive," "Ronald Reagan is the Great Satan"; all these statements have troubled me deeply. I felt that there was something singularly un-Friendly about them and yet I have heard these very sentiments from other Quakers. The letter from E. Erick Hoopes and Christina Rizzo Hoopes (FJ 10/15/86) spoke to me directly and clarified my feelings on this matter.

Every nation has either a past or present that is riddled with actions and events that go against that of God in every man or woman. But it is that piece of God we must search for in everyone among ourselves; as well as among our enemies.

The world is a phenomenally complex place. The decision to pursue the highest good in all aspects of our lives must be made, and good sought out, and evil decried wherever we find it, with faith in the Light and the utter commitment to peace. The Light is everywhere.

If our children do a wrong thing we tell them it is wrong and that it is a bad thing to do but that they are good and do not need to do that. As we live our personal lives, we should live our public ones.

How does one deal with evil? With good. I believe this to be the most important issue facing Friends today. The root of Quakerism is the search for the Light and our belief that it exists in all people.

Lisa Janicker
Bushwood, Md.

A Christian Window

I liked my friend Howard Bartram's article, "Dimensions of the Spirit" (FJ 12/1/86). He is truly an appreciator. I was left with the beautiful image of looking out of the window of my world into the light of the eternal and the unlimited. But, beautiful as this image is, I am afraid it is not very true for me. I am a pretty ordinary Quaker Christian, not a great mystic. I depend not upon my ability to see out of my window into the eternal, for that seems far removed from the grubby dilemmas of my own life and pretty unreachable.

Instead, I depend upon one who came through that window from that eternal realm to become a part of my ordinary world. I find him crying out in my own being, and I meet him in the longing of other people's lives. That stirring was

vested in history through the life of Jesus, who was lifted into the eternal but whose spirit continues to live in human communities.

Surely this incarnation can be found in many places, regardless of the faith, where ordinary people struggle to live faithful lives. Carol Urner often speaks of this in the lives of poor Third World women. The manifestations of the incarnation are marked, at least in my experience, not by great light, but by the smell of sweat, excrement, and blood.

And so I find myself looking in a different direction from the Universalist, not toward the universal but toward the particular, not toward the eternal but toward the historical. Maybe that accounts for the fact that Universalist tolerance breaks down from time to time, and when I speak or pray in liberal meetings I have been told many times that I did not speak to Friends' condition.

Pieter Byhouwer
Dana, Ind.

People Fuel Changes

When Right Sharing of World Resources was conceived (at the FWCC World Conference, Greensboro, NC, in 1967) those Friends present were keenly aware of the "Do Good" Development described by Laura Nell Obaugh Morris (FJ 1/1-15).

Most Third World development done by First World countries tragically misses the mark. Through Right Sharing, Friends may witness their belief in the desire and ability of all peoples to care for themselves. The RSWR program, which has a budget of less than \$100,000 a year, gives grants of \$5,000 or less to small development projects as seed money, money that says, "We believe in you." The grants are given for a maximum of five years. The projects fall into three categories: small, often cottage industry; social service; and direct credit. The heart of Right Sharing's program is its requirement that recipients create and lead their own projects.

Any Friends wishing to be a part of this exciting work may send a contribution earmarked for RSWR to Friends World Committee for Consultation, 1506 Race Street, Philadelphia, PA 19102. Donors will receive the Right Sharing newsletter with updates on the projects six times a year.

Jane Laessle
Clerk, RSWR
Philadelphia, Pa.

Private Aid Succeeds

I appreciated Laura Nell Obaugh Morris's discussion of "Do Good Development" (FJ 1/1-15). I agree that this country uses development to manipulate its foreign policy rather than to help aid recipients.

However, I don't share her faith in our government changing its policy so the poor in other countries would receive greater benefit from U.S. government aid. A more realistic and compassionate approach, ironically, would be to leave them alone and to end all foreign aid from the government. Besides being used for manipulative purposes, aid has encouraged Third World countries to focus on producing exports, rather than encouraging self-sufficiency. It has also been based on our values of technological solutions and centralized distribution, with insensitivity to local conditions.

Aid from our government must go to another government, which is why it doesn't always trickle down to where the needs are. On the other hand, aid from private organizations such as Oxfam, sometimes called "direct aid," is not bound by as many restrictions and can be a real people-to-people effort.

I would encourage Friends to support an end to our government's foreign aid program and to assist private aid organizations which operate within the values and cultures of the countries in which they work.

Larry Dansinger
Stillwater, Maine

All God's Children

Joan Anderson accuses People for Ethical Treatment of Animals of making false statements, but in nine column inches does not refute a single one of PETA's contentions (*FJ* 1/1-15).

PETA is not alone in calling attention to the horrendous plight of animals used for food. Overcrowding causes such stress that antibiotics are routinely included in feed, later to be ingested by those who eat meat, a matter now being addressed by the U.S. Dept. of Agriculture; mutilation to suppress the behavior induced by stress is similarly routine. Does anyone really think the term "cattle car" connotes comfort? Not even a 28-hour law mandates water and food for the unfortunate creatures being shipped by truck, and the fate of animals knocked down during transit defies description.

These are not unusual conditions, as Joan Anderson would have us believe. Rather, they are typical. Most meat and eggs in the U.S. are produced on factory farms. Does a visit to a slaughter house sound like a pleasant activity? Consider how it is for the terrified creatures smelling the blood and hearing the screams of their fellows. The U.S. Humane Slaughter Act is inadequate at best, and millions of animals are not covered by it at all.

If any of us are God's children, all of us are God's children. "As you do unto the least of these, my brothers, so do ye unto me." Alleviating the agony of billions of animals raised for food, laboratory animals, and fur-bearing



PENDLE HILL PAMPHLETS

Six essays to read and share each year.

#272—PRACTICING COMPASSION FOR THE STRANGER

by Nancy C. Alexander

Only by befriending the stranger within can we learn to love the stranger outside. Alexander helps us to identify these "strangers" and points us toward ways of living lovingly with them.

Please subscribe now: 1 yr. \$10 2 yrs. \$19 3 yrs. \$27 single issues \$2.50 (includes postage)

Name _____

Address _____

Pendle Hill Publications, Wallingford, PA 19086

LEGACY INTERNATIONAL YOUTH PROGRAM

ARTS • MUSIC
VIDEO • HAM RADIO
COMPUTER • SPORTS
ROPES COURSE • FRENCH
ECOLOGY • CULTURAL EVENTS
LEADERSHIP TRAINING • TRAVEL

JUNE 28 -
AUGUST 9

AGES 11-18

120 YOUTH
60 STAFF

SEMINARS IN
GLOBAL ISSUES
SENIORS AGES 15-18

OVER 25
NATIONALITIES

ACA
Accredited

**Adventure In
French Canada
Ages 14-18**

1141 N. Glebe Rd.
Arlington, VA 22201
(703) 522-1407



Oakwood

Oakwood helps to prepare young adults for college and beyond by teaching them to live and work with their hands, hearts, and minds. Come, take the risk of success. You'll discover that Oakwood is the place to achieve and excel.

Call now to arrange a visit:
Thomas J. Huff,
Admissions Director
(914) 462-4200
515 South Road
Poughkeepsie, NY 12601

A Friends Co-Educational Boarding and Day School Grades 9-12
Tuition reduction for Quaker families

REFLECT IN OUR POOL



and consider . . .

- quarterly interest payment to you and/or named beneficiary
- immediate income tax deduction based on age (suggested 40 years & up)
- professional financial management

and most important . . .

- you can significantly help Jeanes Hospital continue its mission of ensuring quality health care.

The Jeanes Hospital Pooled Income Fund (minimum investment—\$1,000).

For more information contact Ann L. Hosage, director of Development and Public Relations, Anna T. Jeanes Foundation, Benson East, 100 Old York Road, Suite 1210, Jenkintown, PA 19046, (215) 887-9960, or return this coupon:

Please send me more information on deferred gift possibilities at Jeanes.

Name _____
Address _____ Phone (____) _____
Age _____

WILLIAM PENN CHARTER SCHOOL

Est. 1689

Kindergarten

Through Twelfth Grade



Three Centuries of Quaker Education

Penn Charter's coeducational, preparatory environment stresses excellence in academics, arts and athletics. Penn Charter is committed to nurturing girls and boys of diversified economic and social backgrounds in an atmosphere designed to stimulate each student to work to his or her fullest potential.

Applications from Quaker students and teachers are invited.

Earl J. Ball III
Headmaster

3000 W. School House Lane
Philadelphia, PA 19144



Meredith, Wade, Rich, Liz, Bea and Kiff

**Good Friends
at George School**

Karen A. Suplee
Office of Admissions
George School
Newtown, PA 18940
215/968-3811

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

animals is a demand of conscience. I believe there will come a time when the entire world will look upon present treatment of animals the way many people now regard cannibalism, ritual murder, and the activities in the Coliseum in ancient Rome.

Beatrice Williams
New York, N.Y.

I remember during the Indochina War when pro-war spokesmen told the public that they had access to secret information that proved they were right and the peace movement was wrong. When courageous individuals released government secrets to the public, it supported the position of the peace movement. Defenders of animal abuse in research, factory farming, and the fur industry operate in secrecy and deny the public and representatives of animal welfare organizations access to their facilities. Then they claim that if the people only knew what they knew, they would support their work.

The truth is slowly and surely starting to emerge as Friends always hope it will. Once again, people of great courage are exposing the truth which the animal exploiters want to keep hidden. When People for the Ethical Treatment of Animals (PETA) accused the University of Pennsylvania's Head Injury Clinic of smashing in the heads of unanesthetized animals, officials at the clinic denied the charge. Videotapes of the research made by the researchers themselves clearly show the researchers bashing in the heads of struggling primates. When monkeys abused by an experimenter in Silver Spring, Maryland, were sent to the Delta Primate Center in Louisiana, PETA charged that Delta had a horrendous death rate for primates. Government officials denied these charges. PETA provided detailed documentation of its charges using data from federal government records.

PETA does not stand alone in condemning abuse of animals in experimentation, factory farming, or the fur industry. The Humane Society of the United States, the Fund for Animal Welfare, and the Society for the Prevention of Cruelty to Animals all condemn animal abuse in these settings. In fact, every major humane organization in this country condemns the abuse of animals.

Frank Branchini
Co-director,

Maryland Legislation for Animal Welfare
Silver Spring, Md.

She Agrees

I felt that Dorothy Samuel's letter (FJ 2/1) was excellent. Her point is well taken.

Ruth Weatherley
Bridgewater, Conn.

Books

Through Our Own Eyes

By Guy Brett, New Society Publishers, Philadelphia, Pa., 1987, 157 pages. \$14.95/paperback.

This book illustrates that creativity, the perennial flower of the human spirit, flourishes even under duress and adversity. The most outstanding examples are the significant contributions to psychology made by Bruno Bettelheim while he was an inmate in German concentration camps, and the sensitive poems and drawings made by children in the same tragic circumstances.

Guy Brett has collected so-called vernacular, folk, and primitive art from all over the world. His purpose is not purely aesthetic. He emphasizes the artwork's communicative value, because, to the simple folk who created it, the artwork served as a way to come to terms with the tragedies of life through objectifying and interpreting those experiences graphically.

With few exceptions the bulk of the illustrations have been selected for their political significance, revealing the author's leaning toward political socialism. The five generously illustrated chapters cover territory from South America, China, Japan, Africa, and Britain. There is great sincerity and feeling in these works, in spite of their generally halting execution. The subject matter deals mostly with protest. The most moving pictures are those created by survivors of Hiroshima. These, because of the extreme experiences from which they were derived, transcend the limitations of their creators.

Peter Fingesten

Hope in Hard Times: America's Peace Movement and the Reagan Era.

By Paul Rogat Loeb. Lexington Books, 125 Spring St., Lexington, MA 02173, 1987. 322 pages. \$10.95/paperback.

From apathy and despair toward hope and a sense of fulfillment, individuals are experiencing a spiritual journey in this age of threat of nuclear holocaust. The voices which speak in Paul Loeb's *Hope in Hard Times* are not those of politicians or of professional leaders

of peace organizations: "ordinary citizens" experience a call to invest their lives in a search for a safer world for future generations. Despite risks of ostracism and, in some cases, arrest, they act and in acting find support and inspiration.

Paul Loeb has spent time in communities where peacemaking seems to be breaking through apathy and cynicism; such as Californians committed to the nuclear freeze, people protesting at the gates of Honeywell, Boston-area teachers bringing nuclear policy discussion into the classroom, crews of boats seeking to block the passage of a Trident submarine, South Carolina church members uncovering radiation dangers. He constantly asks: what motivates people to persist, despite seeming failures, in their resistance to the power and momentum of the nuclear arms race?

This emphasis on the struggle of conscience of specific persons is the starting point for a probing discussion of the strengths and weaknesses of the peace movement. But the theme is indeed *hope*. The breaking of the curtain of silence, largely the achievement of unsung heroes and heroines, makes possible the recovery of the power to envision alternatives. The realization of common danger and common challenge—the growing sense of global interdependence—is creating opportunities for exchanges of ideas and formation of friendships across barriers.

As Philip Berrigan says, this book is "therapy for bewildered consciences, tired spirits, and jaded lives."

Robert Cory

The Sacred Fire: Christian Marriage Through the Ages.

By David and Vera Mace. Abington Press, Nashville, TN 37202, 1986. 288 pages. \$16.95.

What to do after 50 years of marriage? For David and Vera Mace, one thing has been to publish the kind of book they have wished for during their long and successful years of helping people have more satisfying marriage relationships.

The Sacred Fire is about the institution of marriage as it has been viewed and organized within Christian religion and culture. The book begins with the earliest Christian ideas as reflected in the New Testament. Then David and Vera Mace take the reader on a journey through the 200-year history of Christianity and its treatment of marriage to the present time. The last general section of the book addresses questions of the modern era: Christian marriages and parenthood, sexuality, and marriage as companionship. The book ends with a challenge to churches to support marital relationships, and con-



WESTTOWN SCHOOL

Westtown, PA 19395

(215) 399-0123

PK-10th Grade Day

9-12th Grade Boarding

"I think Westtown is special because the people are willing to share, willing to care, and willing to dare to be different. You can be your own person!"

Betsy Brown '86

**For Further Information
Please Contact:
Barry Coppock,
Director of Admissions**



EDUCATION FOR A SMALL PLANET

Your Campus The World
Global Issues Your Curriculum

Accredited B.A. Degree — "Visiting" Student Programs

U.S. • Costa Rica • England • Israel
Kenya • India • Japan • China

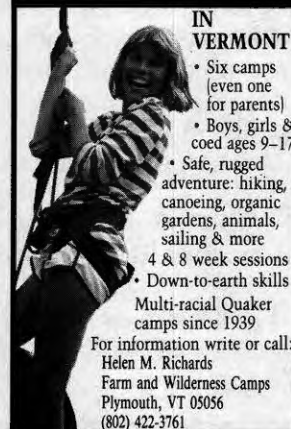
Language — Independent Study — Field Internships

FRIENDS WORLD COLLEGE

Box F, Huntington, NY 11743

Telephone: (516) 549-1102

Happiness is a FARM & WILDERNESS SUMMER CAMP



IN VERMONT

- Six camps (even one for parents)
- Boys, girls & coed ages 9-17

- Safe, rugged adventure: hiking, canoeing, organic gardens, animals, sailing & more
- 4 & 8 week sessions

- Down-to-earth skills
- Multi-racial Quaker camps since 1939

For information write or call:
Helen M. Richards
Farm and Wilderness Camps
Plymouth, VT 05056
(802) 422-3761

cludes with a quotation from which the book's title is drawn:

From the hallowed enclosure of the church the sacred fire of domestic love, kindled from the altar of divine love, shall be carried far and wide into the world of human life, and shall create everywhere the light and warmth of home.

This book is for readers who look to the Bible for understanding of the religious basis of marriage. In the Old Testament, there is a clear statement that marriage is important and valued for all people. Sex is a good gift from God. Proverbs asserts: "He who finds a wife finds a good thing and obtains favor from the Lord."

The New Testament is ambivalent about marriage. Early church members felt they were in the last days of waiting for the return of the risen Christ. In the face of that expectancy, family and marital relationships were irrelevant, with celibacy as a preferred choice. Jesus and his followers, except Peter, were not married.

On the positive side, there is much in the New Testament about healthy personal relationships. In our loving one another, we reflect the love of God. We are to be sensitive, considerate, and forgiving to each other. The New Testament contains sug-

gestions on how to be open and honest and how to deal with anger and conflict. All of these instructions can be applied to marital and family relations.

In the Middle Ages, there was an increasingly negative attitude toward marriage. A happy life in heaven became the primary goal of human life. Earthly life and its human concerns, such as being married, were seen as barriers to the spiritual life. Abelard, when he learned that Heloise was pregnant, offered to marry her. She advised against it ("She expatiated on the disgrace and inconvenience of matrimony for me and quoted the apostle Paul exhorting men to shun it...").

David and Vera Mace, in their survey of the Reformation and post-Reformation, bring to light a remarkable discovery: English and American Puritans had a very positive view of marriage. For them, marriage was a spiritual journey of equal companions. This positive and attractive view of marriage got lost in the Puritans' fall from favor. A survey of contemporary churches indicates a diverse view of marriage. The Catholic Church has unified doctrines but diverse practices concerning the rules of marriage, sex, and divorce. In other churches there is a wide range of doctrines and practices, some favoring the male-dominated marriage and others which are more democratic than hierarchical views.

The Maces summarize marriage enrichment programs offered by Catholic and Protestant churches. These are designed to help couples grow in their marriage relationships, learn to communicate more openly and freely with each other, and deal with anger and conflict more creatively.

The Maces have challenged the church to focus, not on the rules about marriage, sex, and divorce, but on the quality of the marital relationship. That is the sacred fire.

Bradley Sheeks

Books in Brief

Bodywise: Regaining Your Natural Flexibility and Vitality for Maximum Well-Being

By Joseph Heller and William A. Henkin. Jeremy P. Tarcher, Inc., Los Angeles, 1986. 260 pages. \$10.95/paperback. A new approach to mind-body fitness, *Bodywise* describes the technique called Hellerwork used to reduce stress, pain, and tension. The authors show how to stop doing damage to yourself and how to exercise more comfortably. It is a book for health professionals, athletes, and dancers, as well as for ordinary people who want to improve their fitness.

FACING SOCIAL REVOLUTION:

The Personal Journey of a Quaker Economist

by Jack Powelson; Foreword by Jim Corbett and Afterword by Kenneth Boulding

In 1973, Jack Powelson decided that his career as economic adviser to third-world governments conflicted with his values as a Quaker. He had consulted with Presidents, Ministers, and Governors of Central Banks, and he had worked for the International Monetary Fund and the Inter-American Development Bank. But he had also wandered through urban slums and farms in the outback of Asia, Africa, and Latin America, talking with people he met there. He watched a land invasion in Colombia, and he illegally helped its leader to escape from the military. He listened to radical university students in many countries and to black businesspeople, workers, and farmers in the homelands and townships of South Africa.

Puzzled and troubled, he turned to history to seek explanations for the massive chasm between rich and poor. This book tells of his two journeys--through the Third World and through history--in 131 readable pages, especially addressed to Friends and others of similar mind.

DAN SEEGER SAYS:

"Absorbing reading...a very valuable contribution to discussion among Friends."

BRINTON TURKLE SAYS:

"A bullseye. The target was certainly prejudices, and mine were hit square on."

Published jointly with the Social Order Committee of the Pacific Yearly Meeting of the Religious Society of Friends.

Order your copy, \$6.95 Postpaid, from Horizon Society Publications, 45 Bellevue Drive, Boulder CO 80302.

Free copy for discussion leaders who order five or more.

**Fidel and Religion:
Conversations With Frei Betto**

By Frei Betto. *Pathfinder Press/Pacific and Asia, Sydney, 1986. 268 pages. \$14.95/paperback.* This is the transcript of seven tape-recorded dialogues between the Marxist-Leninist head of a socialist state and a distinguished Dominican theologian, philosopher, and journalist, author of 12 books, and a leader in Brazil's "Church of the Poor." Topics include Fidel Castro's childhood and education in Cuba's best Jesuit schools, church-state relations in Latin America, integration of Christianity and non-atheist communism, love as a revolutionary requirement, "exporting the revolution," and Latin America's foreign debt.



A former political prisoner's artwork

Jimshoes in Vietnam

By James R. Klassen. *Herald Press, Scottsdale, PA 15683, 1986. 390 pages. \$14.95/paperback.* Sponsored by the Mennonite Central Committee, Jim Klassen spent several years working in Vietnam during and after U.S. involvement there. This is a story not of military and political events but of one man's service to and acceptance by the "little people." It also measures the impact of the military and political events on these faceless ones. The incidents he relates and the relationships they involve are detailed; his reactions are emotional. It is a picture of Vietnam through everyday eyes, a picture that seldom, if ever, appeared in the media.

The Critical Years: The Young Adult Search for a Faith to Live By

By Sharon Parks. *Harper and Row, San Francisco, 1986. 245 pages. \$15.95.* Meetings are often puzzled by the apparent defection of their young members of college age. Sharon Parks, a faculty member of Harvard Divinity School, examines at length the stages of dissolution and recomposition of faith which young adults often experience. She describes the influence of higher education, our culture, and the role of imagination in the journey toward a mature adult view of one's self and the world.

**Prophecy and Politics:
Militant Evangelists on the Road to Nuclear War**

By Grace Halsell. *Lawrence Hill, Westport, Conn., 1986. 210 pages. \$14.95.* This frightening and hard-to-believe book describes the beliefs of

fundamentalist TV evangelists such as Pat Robertson and Jerry Falwell who say that nuclear war is the Armageddon prophesied in the Bible which will bring on the second coming of Christ. It strongly suggests that 60 million Americans listen and believe this and that President Reagan has been and may still be one of them. The book also suggests an alliance between these evangelical fundamentalists and conservative Jews in Israel who now put their trust in arms and weapons. The book was written to alert readers to the dangers of this strange alliance and its political influence.

The Devil and Dr. Church

By F. Forrester Church. *Harper and Row, San Francisco, 1986. 93 pages. \$12.95.* Pastor of a Unitarian church in New York City and son of Senator Frank Church, the author has written a funny, *Screwtape Letters*-like book about the temptations the devil offers us all—generally in the guise of good.

The Hundred Percent Challenge

Edited by Charles Duryea Smith. *Seven Locks Press, 7425 MacArthur Blvd., P.O. Box 72, Cabin John, MD 20818, 1985. 256 pages. \$16.95, \$9.95/paperback.* The U.S. Institute of Peace was created by an October 1984 amendment to the Defense Authorization Act. It is not to be a policy-making body or a mediator. Rather, its functions are to research the roots of peace, educate and train in the methods of peace, and inform the public on the state of international peace. The seven essays that form the body of this book trace the development of the philosophy and the politics that led to the formation of the U.S. Institute of Peace and set the basis of its progress.

Choose Love

By Teddy Milne. *Pittenbrauch Press, Northampton, MA 01060, 1986. 203 pages. \$10.95/paperback.* Teddy Milne's starting point is familiar, one few will argue with: "... if we continue the way we are going, we will destroy ourselves." She develops the idea that we are all part of the whole, we are all one. In particular, the divisions between people, between nations, are artificial. And, if we made them, we can eliminate them. To do this we need a reversal of our methods and reactions: instead of reacting with fear, suspicion, and anger, we must be ruled by love—a conclusion many have reached in the past. However, Teddy Milne has a plan for achieving this state, something few others have offered.

Citizen Summitry: Keeping the Peace When It Matters Too Much to Be Left to Politicians

Edited by Don Carlson and Craig Comstock. *Jeremy P. Tarcher, Inc., Los Angeles, 1986. 396 pages. \$11.95/paperback.* Carlson and Comstock build this collection of essays upon the assumption that governments, by their very nature, will always fail to achieve true world peace. Therefore, where government summits have failed, we must develop peace ourselves with "citizen summitry." The book suggests two stages: the subjective, where we convince ourselves it can be done; and the objective, where we employ various means of outreach to accomplish it. This how-to-do-it is presented in essays by more than 30 authors.




Friends Music Camp

A four-week summer program for 10-18 year-olds emphasizing

Music - Quakerism Community

July 12 - August 9
at Barnesville, Ohio

Write: FMC, P.O. Box 427,
Yellow Springs, Ohio 45387
for brochure. Ph. 513-767-1311.



CALLIGRAPHY

Diane Amarotico
215-766-8797

Camp Woodbrooke


Richland Center, Wisconsin

Fun in a wilderness setting! A place to develop life skills in a caring community!

- Exploring and Campouts
- Swimming and Canoeing
- Nature and Pioneer Crafts
- Games and Sports

24 boys and girls
Age 7 through 12
2 or 3 weeks

Brochure: Jenny Lang
795 Beverly Place
Lake Forest, IL 60045
312-295-5705



Camp Onas

Ottsville, Pa.

A Quaker Camp for Boys and Girls 8-13



Sixty-Sixth Year of Camping
Complete Camp Program

Two-Week Sessions
First Session Starts June 28

Special Rates for Quakers
Camp Onas, Ottsville, PA 18942
(215) 847-5858

(Available for spring and fall weekend rentals)

Friendly Words

Conscientious tax resisters who are forthright in their dealings with the IRS are unlikely to face a criminal penalty, according to Peter Goldberger in **War Tax Concerns: Options and Consequences**. This booklet offers the layperson an overview of the IRS tax collection process for those who may be considering war tax resistance. This pamphlet is available for \$1.50 from FCWTC, P.O. Box 6441, Washington, DC 20009, or Friends World Committee for Consultation, 1506 Race Street, Philadelphia, PA 19041.

Tapes of five lectures on New Foundation topics given during 1985 by Lewis Benson are now available. Titles are **The Universal Character of Christianity**, **The Universal Gospel Preached by the Apostles**, **The Gospel Preached by John Wesley and Its Echoes in Modern Evangelical Christianity**, **The New Foundation Movement: Its Universal Gospel Message and Mission**, and a sixth tape which includes much of the discussion that followed these lectures. The tapes are available for \$12 postpaid from New Foundation Papers, P.O. Box 267, Kutztown, PA 19530.

David J. Bosch is an Afrikaner theologian. In **Reconciliation: A Christian Afrikaner Speaks**, he presents 12 theses on the biblical basis for reconciliation and its corollaries of repentance and forgiveness. The pamphlet is based on a speech given in September 1985 during the National Initiative for Reconciliation held in Natal, South Africa. It is available for \$1.50 from the Wider Quaker Fellowship, 1506 Race St., Philadelphia, PA 19102.

In celebration of its bicentennial, Friends Seminary in New York City has published **Children of Light: Friends Seminary, 1786-1986**. Friends School in New York—later called Friends Institute, and finally Friends Seminary—was founded during the American Revolution by Quakers who were determined "to equip Quaker children with the tools of their faith." A balanced history, *Children of Light* recounts those times when the Quaker spirit of the school was dim (in 1860, the school "became something like a finishing school") as well as the years when the school's trailblazing in education emerged from its renewal of Quaker vision. This handsome 231-page hardback book was written by Nancy Reid Gibbs, alumna of Friends Seminary. It is available for \$16.50 including postage from Friends Seminary, 222 E. 16th St., New York, NY 10003.

The Universalist is the newsletter/journal of the Quaker Universalist Group. Published quarterly, recent issues have included articles on the spiritual reach of the human mind, the meaning of Quakerism, and reflections on free will. A year's subscription is available for £5 (or U.S. equivalent) from Elsie Grimshaw, Oastside, Cudham, Sevenoaks, Kent. TN14 7QB, England.

The following publications are available from Quaker Home Service, Religious Society of Friends, Friends House, Euston Road, London NW1 2BJ. Prices are generally modest. Write for cost in U.S. dollars.

Credo, Joyce Neill's 16-page account of her growing relationship to God, reviews the concepts of prayer, sin, the transcendent Other, and salvation.



©David Barlow 1986/Zoe Goes to Meeting

Families considering taking a small child to meeting for worship for the first time will find help in **Zoe Goes to Meeting**, a 24-page pamphlet written by Juliet Batten and illustrated by David Barlow. The pictures will ring a bell of recognition with anyone who has tried to explain the Quaker way of worship to a youngster. This pamphlet provides an avenue for describing to a child what to expect.

The Nature and Variety of Concern is the 28-page report of a working party set up by the London Yearly Meeting Agenda Committee at request of Meeting for Sufferings. The report explores the traditional Quaker definition of "concern" as a God-given imperative, and the increasing modern use of the term.

"Words must be purified in a redemptive silence if they are to bear the message of peace," writes Pierre Lacout in **God is Silence**, a 19-page pamphlet.

Forging a New Link Group, by the Questabout Team and edited by Peter Fishpool, and **Makepeace Daly's Street Theatre** by Jack Shepherd are two 40-page Quaker Youth Handbooks. Peter Fishpool explains how teenagers can form a group—a link—that meets their needs and quests. Jack Shepherd gives ideas for street theater, with script examples. One such example is the shareholder of the Philistine Arms Company who complains to the chairman that even though the company has the Goliath contract, a kid throwing stones made the shares go down.

Quaker Peace and Service Nonviolence in Action series offers a new pamphlet, **Communities of Resistance**. In it, Roger Rawlinson reports on nonviolent struggles to safeguard health and environment by protesting nuclear and chemical pollution in Europe. The 57-page-pamphlet also relates how people in two areas of the Rhineland succeeded in saving their countryside through nonviolent means.

Resources

- **Taxes and Idolatry** is a 12-page booklet exploring the forgotten biblical witness in which taxation is seen as an affront to God. The booklet also contains a survey guide for available literature and questions for discussion. The booklet (item 2006) is available for \$1 from *The Other Side*, 300 W. Apsley St., Philadelphia, PA 19144.

- **The Association for Transarmament Studies** is a national organization for nonviolent civilian-based defense which keeps members informed of worldwide discussions and developments in defense policies. A quarterly newsletter is available for \$5 a year. An introductory packet on civilian-based defense, available for \$2.75, postage paid, includes the newsletter, Gene Sharp's Wallach Award pamphlet on the abolition of war, definitions, a resource list, and more. Write to A.T.S., 3636 Lafayette, Omaha, NE 68131.

- **Judaism—Christianity—Quakerism**, by C. Laurence Cushmore, Jr., is a history book designed for junior high students in Friends schools. The book traces these three religions from their origins to the present. For more information, write to C.L. Cushmore, Jr., A-112 Pennswood Village, Newtown, PA 18940.

- **Positive Images: A New Approach to Contraceptive Education**, by Peggy Brick and Carolyn Cooperman, tries to educate adolescents about contraceptives and how to control the future by making informed decisions. The workbook is available for \$15 plus \$2 postage and handling from Center for Family Life Education, Planned Parenthood of Bergen County, Inc., 575 Main St., Hackensack, NJ 07601.

- **Solving World Hunger: The U.S. Stake** is a comprehensive study by the Consortium for International Cooperation in Higher Education about

U.S. involvement in helping to eliminate world hunger. The handbook is available for \$7.95 from Seven Locks Press, 7425 MacArthur Blvd., P.O. Box 27, Cabin John, MD 20818.

• **The Global Debt Crisis: A Question of Justice**, by Carol Barton and Barbara Weaver, is a 45-page workbook including Bible studies, personal testimonies, worship suggestions, and possible solutions aimed at initiating discussion and action on the international debt problem—and how it affects the poor people in Africa, Asia, and Latin America. The workbook is available for \$3 from Interfaith Foundation, 110 Maryland Ave. NE, Suite 509, Washington, DC 20002.

• **Seeds** is a magazine for people who are willing to work to end hunger. *Seeds* research into hunger organizations and volunteer groups helps readers find out where to channel their money and time. To subscribe send \$12 for one year (or \$20 for two) to *Seeds*, 222 E. Lake Dr., Decatur, GA 30030.

• **Choice or Chance** is a 20-minute slide-tape presentation about registration, the draft, and military recruitment. It is designed to tell young adults what military recruitment advertisements really mean: what the promises are worth, whether the training is useful, and options available if the draft is reinstated. For rental or purchase information, write the Registration Draft Media Project, c/o the American Friends Service Committee, 2160 Lake St., San Francisco, CA 94121. Please specify English or Spanish version.

• **The Eleventh Commandment Newsletter** is directed to those who are concerned with ecology and the church—and what their responsibilities are to both. The newsletter is available free to anyone requesting to be on the mailing list. Write to The Eleventh Commandment Fellowship, P.O. Box 14667, San Francisco, CA 94114.

• **The Central Committee for Conscientious Objectors** has issued a pamphlet, *Register for the Draft . . . What If You Don't*, to try to help those young men who are considering not registering for the draft. It gives valuable information on what could happen and suggests referrals for problems that may arise. For a copy or further information, write to: CCCO, 2208 South St., Philadelphia, PA 19146.

Corrections: Mary Barclay Howarth ("Friendly Woe," *FJ* 2/1) was recording clerk of the Steering Committee of North Pacific Yearly Meeting. The photograph on page 3 of that issue was taken by Beth Binford of the American Friends Service Committee.

Poets and Reviewers

Peter Fingesten is the author of books and articles, chairman of the Art and Music Department at Pace University, and a member of 15th St. (N.Y.) Meeting. **Bradley Sheeks** is a member of Central Philadelphia (Pa.) Meeting. He and his wife lead couple enrichment retreats and workshops. A member of Friends Meeting of Washington (D.C.), **Robert Cory** is active in New Call for Peacemaking and the Friends Committee on War Tax Concerns.



Bringing Friends' Concerns
for Peace & Justice to
Congress Since 1943
Write, or call (202) 547-4343
for action suggestion tape.
FCNLO
FRIENDS COMMITTEE ON NATIONAL LEGISLATION
245 Second St. NE, Washington DC 20002

CREMATION

*Friends are reminded that the
Anna T. Jeanes Fund
will reimburse cremation costs.
(Applicable to members of
Philadelphia Yearly Meeting only.)*

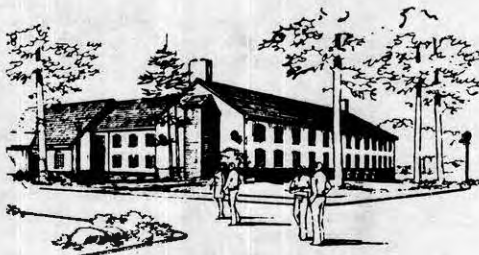
For information write or telephone

RICHARD F. BETTS
500-B Glen Echo Road
Philadelphia, PA 19119
(215) 247-3354

Life Care in Bucks County, Pa.

If you're 65 or older

- Twining Village is a lively, elegant residential life care retirement community featuring total health care, elegant dining, residential units complete with kitchens, lounge, library, heated pool and theatre accessible by enclosed walkways which will protect you from all weather.
- 24-hour security service and maid service are extras that make for carefree and pleasant living, all included in our monthly maintenance fee. These features give you the time to do things you have always wanted to do. Our private coach provides tours, shopping, banking and all the activities which you may desire. Located in beautiful Bucks County, Pennsylvania.
- Membership available on our priority list – refundable entrance fee program.
- Ask about our Assisted Living Program.



*Twining
Village*

For Information or Tour
Call Collect
(215) 322-6100
ext. 77

Groups Invited

**280 MIDDLE HOLLAND RD.
HOLLAND, PA**



EQUAL HOUSING
OPPORTUNITY

A NON-SECTARIAN LIFE CARE COMMUNITY UNDER
THE MANAGEMENT OF TWINING SERVICES CORP.

- ☐ Please Send Brochure
☐ Please Contact Me

- ☐ Please Arrange
Transportation

FJ

NAME _____

ADDRESS _____

CITY _____ STATE _____

ZIP _____ PHONE _____

Milestones

Births

Boyd—Deanna Meyer Boyd on November 21, 1986, to Margaret Boyd Meyer and Arthur Meyer Boyd. Her mother is a member of Stony Run (Md.) Meeting, and her father a member of Ann Arbor (Mich.) Meeting.

Milne Wallis—Maya Milne Wallis on January 4 to Timmon and Bridie Milne Wallis of Bradford, England. Maya is a new sister for Emily and is a granddaughter to Teddy Milne of Mt. Toby (Mass.) Meeting, and to Annette and Oscar Wallis of Leicester (England) Meeting, recently of Pendle Hill.

Reddy—Claire Bradford Reddy on December 20, 1986, to Donna Slawson and Bill Reddy. Her mother is a member of Durham (N.C.) Meeting, and her older brother, Charles Reddy, is a family member of Durham Meeting.

Marriages

Sturtevant-von Salis—Andrew Mead von Salis and Lynn Ruth Sturtevant on January 17 at Brooklyn (N.Y.) Meeting, where both are members.

Deaths

Bonner—Vera Rogers Bonner, 72, at Mercer Hospital, Trenton, N.J., on January 12. She was born in Palmyra, N.J., and was a birthright member of Westfield (N.J.) Meeting. Following her marriage to Kermit W. Bonner she transferred to Trenton Meeting where she served on the Finance Committee and on several other committees. Surviving are her husband, Kermit Bonner; her daughter, Diane Bonner Wilgus; two grandsons, Zachary and Adam Wilgus; and a sister, Mildred Ballinger.

Church—Peggy Pond Church, 82, in Sante Fe, N.M. A member of Santa Fe Meeting, Peggy Church had a long and loving association with New Mexico. She grew up on Parajito Plateau where her father built the Los Alamos Ranch School in 1917. She often roamed the nearby mesas and canyons on horseback. She wrote her first poem by the age of 11, and a short story in high school won a \$50 award from the *Atlantic Monthly* magazine. Peggy attended boarding schools and studied at Smith College for two years. In 1924 she married a teacher at her father's school, H. Fermor Spencer Church. In the following years, she raised a family and wrote poetry. *Foretaste* and *Familiar Journey* are her first two books of published poetry. Her book, *The House on Otowi Bridge*, tells about the changes in the sleepy town of Los Alamos in the early 1940s as the Manhat-

tan Project took over the Los Alamos Ranch School and their home. Fermor Church died in 1975. Peggy continued to write and publish poetry: *New and Selected Poems* in 1976; *The Ripened Fields*; *Fifteen Sonnets of a Marriage* in 1978, and in 1981, *A Rustle of Angels*. She received a Governor's Award for her contribution to art, and published her last book of poetry in 1984. Peggy Pond Church is survived by three sons, Theodore, Allen, and Hugh; a sister, Dorothy Benedict; seven grandchildren; and three great-grandchildren.

Jackson—Mabel Cox Jackson, 87, on April 25. A lifelong member of Kennett (Pa.) Meeting, she was a careful treasurer for many years. Her many other meeting activities included faithful attendance on various committees and enthusiastic administration of Mabel's Attic at the Quaker Fair. Mabel had a deep pride in the Cox family and its involvement in the community, and was equally proud of her immediate family and their accomplishments. She is survived by a daughter, Martha Ann Collin; and three grandsons.

Friends are encouraged to send their birth, adoption, marriage, celebration of commitment, death, and sufferings announcements to the JOURNAL for inclusion in Milestones. There is no charge. Milestones announcements should be brief, be no more than a year old, and include Quaker activities and affiliations.

Classified

Classified Rates

Minimum charge \$8. \$40 per word.
Classified/display ads are also available—\$25 for 1", \$45 for 2". Please send payment with order. (A FRIENDS JOURNAL box number counts as three words.) Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six.
Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.
Copy deadline: 35 days before publication.

Accommodations

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

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

Jamaica, West Indies: Come to "Woodhaven" in hills near Discovery Bay. Pleasant garden guest house, \$35 each for double room with two meals included. Heavenly weather, temperature 75-80. Can be met at airport by prior arrangement. Dorrett Wood, Box 111, Browns Town. (809) 975-2324.

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

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

New York City, Penington Friends House, 215 E. 15th St., New York, NY 10003. Friendly lodging at reasonable rates. Single and double occupancy, includes delicious breakfast and evening meal. A country inn in the heart of Manhattan. Call ahead for reservations: (212) 673-1730.

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

Casa Heberto Sein Friends Center. Reasonable dormitory accommodations. Reservations. Asociacion Sonorense de los Amigos, Felipe Salido 32, Hermosillo, Sonora, Mexico. Friends meeting, Sundays 11 a.m. Phone: (011-52-621) 7-01-42.

Vermont farmhouse bed and breakfast on working organic farm. Hike, bike, canoe, fish nearby. Redwing Farm, Rt. 1, Box 2654, Newfane, VT 05345, (802) 365-4656.

Books and Publications

Outreach Ideabook. Bursting with more than 150 real-life experiences. Shows how Meetings are reaching out to newcomers and enriching their spiritual community. This warm, delightfully readable collection is available from Friends Book Store, 156 N. 15th St., Philadelphia, PA 19102. \$14.95 + \$1.75 postage and handling. Pennsylvania residents add 6% sales tax if delivered in Pennsylvania.

Do You Read A Friendly Letter Every Month?

If not, maybe you should. Few Quaker publications have caused as much talk and controversy per page as *A Friendly Letter* since it first appeared in 1981. That's because it has brought a growing number of readers a unique series of searching, crisply written reports on today's key Quaker issues and events, in a convenient newsletter format. Many of these reports have been the first and some the only coverage of these important topics. A year's subscription (12 issues) is \$13.95; sample copies free from *A Friendly Letter*, P.O. Box 1361, Dept. FJ5, Falls Church, VA 22041.

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

Friends of Truth publications: *Faith and Practice of the Friends of Truth* (\$1); *On Correspondence Among Christians* (\$1.25). 16 Huber St., Glenside, PA 19038.

FJ Subscription • Gift • Address Change Form

Please enter a subscription to FRIENDS JOURNAL, payment for which is enclosed.

☐ One year \$15; ☐ Two years \$29; ☐ Three years \$43.

(Add \$6 a year for postage outside the U.S.)

☐ Enroll me as a FRIENDS JOURNAL Associate. My contribution of \$_____ is in addition to the subscription price and is tax deductible.

☐ Address change or correction:

(1) For your **old** address, send your address label from a recent issue of FRIENDS JOURNAL, or write the numbers from the top right of your address label here: _____

or give your name and old zip code here: _____

(2) Give your name and new address below. ☐ This is a gift subscription in my name for:

Name _____ Name _____

Address _____ Address _____

Zip _____ Zip _____

FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102

Communities

Woodbrooke—England. An adult residential Quaker Study Center with a lively international community set in the heart of England. A place for learning and spiritual refreshment. Your study program can be based on over 60 courses in a complex of colleges and on our excellent Quaker library. Inclusive cost \$1,020 a term. Contact June Ellis, Woodbrooke, 1046 Bristol Rd., Birmingham B29 6LJ, U.K. (0114421) 472-5171.

At a crossroads on the Journey? The new residential program at St. Benedict Center, Madison, invites people of all ages and backgrounds who seek spiritual growth, social change, or reflective time and space in a supportive, challenging "school of the spirit" to spend one, two, or three 10-week terms in community with us. For a catalog and full information, write: Parker J. Palmer, Dept. 38, St. Benedict Center, Box 5588, Madison, WI 53705.

Beacon Hill Friends House. Working or studying in Boston this summer or next academic year? Live in centrally located Quaker-sponsored community which is open to all racial, religious, and political backgrounds. You are especially encouraged to apply if working in peace and social concerns, wanting proximity to Quaker meeting and other seekers, or excited by challenge of living in community with diverse individuals. \$380 room and board. Send for application by April 1 for summer residency, June 1 for fall. Beacon Hill Friends House, 6 Chestnut St., Boston, MA 02108. (617) 227-9118.

Conferences

Woolman Hill Conference Center
Finding the Gifts in Conflict, Mar. 20-22
Phyllis Stine Schultz & Andrew Grannell
Money and Spirit, April 3-5
Mary Hillas & Barbara Potter
Nonviolence: Deepening the Roots, May 8-10
Dorothy Cotton of F.O.R.
Cost \$50. Send \$20 deposit to Woolman Hill,
Deerfield, MA 01342. (413) 774-3431 for info.

For Sale

Alaska Peace Quilt postcards, 50¢ each or 10 for \$4.50 plus postage. Benefits Alaska Performing Artists for Peace. J. Wallen, Box 8116, Port Alexander, AK 99836.

All seasons comfort in passive solar house in desert highlands. Low-cost maintenance. Solar-heated water and greenhouse. High-quality materials and workmanship. Welcoming Quaker community with land trust asks get-acquainted stay. \$55,000, low interest. Pictures and description on request. Campuzano, Friends SW Center, McNeal, AZ 85617.

Personal

Quaker, married, interracial couple with an adoption home study done by a licensed NY agency, seeks a legally freed, healthy, interracial infant for adoption. All replies kept confidential. Reply to Box B-793, Friends Journal.

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

Pennington Friends House will be celebrating its 90th year as a Quaker institution this May. We are interested in hearing from anyone who has fond memories, funny anecdotes, or other personal experiences they would like to share. Please contact Cathi at PFH, 215 E. 15th St., New York, NY 10003.

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

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

Positions Vacant

Resident Ceretakers needed for lively conference and hospitality center for activists from the USA and other countries. Fall '87. Current connections with many movement organizations. Part-time, flexible work schedules; can be integrated with other work situations. Write for details and application: The Crossing, 906 S. 49th St., Philadelphia, PA 19143.

Winthrop Center Friends (Winthrop, Maine) seeking pastor. Winthrop Center Friends Meeting looking for a pastor for a rural community of 5,000 near Augusta, Maine. Position available June 1, 1987. Send resume to Kaye Witham, Rte. 1, Box 3940, Winthrop, ME 04364.

Pendle Hill Cook and Housekeeper openings: full time and summer positions available beginning early June. Apply to Mary Wood, Head Resident, Pendle Hill, Wallingford, PA 19086. Phone: (215) 566-4507 by May 1, 1987.

"I want to serve others!" Yearlong opportunities in Quaker service (peace, inner city, Native American): Quaker Volunteer Witness, 101 Quaker Hill Dr., Richmond, IN 47374; (317) 962-7573.

Part-time Field Secretaries for Friends Committee on National Legislation. Interpret work and financial needs of FCNL to constituents in the Midwest (needed immediately) and the Northeast (needed September 1). Send inquiries or suggestions to David Boynton, FCNL, 245 Second St., NE, Washington, DC 20002.

Friend Needed to serve as Meeting House Resident in return for rent-free housing and small salary in pleasant surroundings two blocks from University of Denver. A detailed job description will be sent on request. Position is available approximately June 1st. Application may be sent to Jim Ray, 2520 S. Ivanhoe Place, Denver, CO 80222.

Friends Center Coordinator(s): Ann Arbor Friends Meeting. Full-time, live-in position for individual or couple. Summer 1987-89. Wide range of responsibilities, including support for meeting activities and sanctuary family. Spanish fluency desirable. For more information, write by April 1: Friends Center Committee, 1420 Hill St., Ann Arbor, MI 48104; or call (313) 761-7435.

Pendle Hill Maintenance openings: summer positions, primarily groundskeeping, available beginning early June. Apply to Warren Cadwallader-Staub, Head of Maintenance, Pendle Hill, Wallingford, PA 19086. Phone: (215) 566-4507 by May 1, 1987.

Editorial/Coordinators position available with Rural Southern Voice for Peace. Location: Appalachian land trust company. Write: RSVP, 1901 Hannah Branch Rd., Burnsville, NC 28714.

Summer Maintenance Assistant (May 1-Aug. 31): If you enjoy working outdoors in a beautiful environment, then this 4-month position at Powell House, a Quaker retreat and conference center in upstate New York, may be for you. The summer maintenance assistant will help with general maintenance, primarily grounds care. Maintenance skills or aptitude are desirable, experience with a tractor is helpful, ability to work independently is essential. The position includes salary, delicious meals, and residence in a simple but charming environment. Contact Susan Corson-Finnerty, Powell House, RD 1, Box 160, Old Chatham, NY 12136. (518) 794-8811.

Live-in Volunteers needed for community with mentally handicapped adults. Houseparenting responsibilities plus working in weavery, woodshop, garden, or bakery. Room/board, medical/dental expenses, \$130 month. One year commitment. Innisfree Village, Rt. 2, Box 506, Crozet, VA 22932. (804) 823-5400.

Wanted: Pastor. Small meeting in Rhode Island desires full-time pastor, beginning September 1987. Contact Rhode E. Mowry, clerk, 4 North Hill Rd., Harrisville, RI 02830. (401) 568-7849.

Head counselor, 28 plus, for small, co-ed private camp, summer '87. Camping leadership experience, and good administrative skills. Songleader. Write Sunapee Arts Camp, Box 177, Georges Mills, NH 03751.

Bucks Quarterly Meeting (P.Y.M.) invites applications from Friends for the position of coordinator. This full-time job includes the stimulation and organization of youth activities, planning and coordinating a two-day summer conference, editing, and the production of the quarter's newsletter. Presently the office is located on George School campus, Newtown, Pa. Position begins July 1, 1987. Salary, \$14,000 to \$18,000 depending on qualifications. Please send resume to Lew Dreisbach, Rte. 4, Box 471, Easton, PA 18042.

Schools

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. Coed, boarding, grades 9-12 and post grad, college prep. Founded in 1957. Rindge, NH 03461. (603) 899-3366.

Quaker School at Horsham, 318 Meetinghouse Rd., 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.

Services Offered

Frustrated by paper clutter? Office and household records organized for your special needs. Filing systems designed, work spaces planned, organizing solutions for moving or retirement. Horwitz Information Services, (215) 544-8376.

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

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

Family Relations Committee's Counseling Service (PYM) provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attendees, and employees of Friends organizations are eligible. Sliding fees. Further information or brochure—contact Arlene Kelly, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

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 (215) 241-7116.

Summer Camps

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

At Friends Music Camp: \$25 savings for applications in before April 30. For brochure and application blank: FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Summer Rentals

Mt. Kisco, New York summer rental. July and/or August: my spacious Victorian home, 4 bedrooms, 1½ baths, wide porch, tree-shaded streets; walk to village, train, bus. \$1800 monthly. (914) 666-5761 evenings, weekends.

Prince Edward Island, Canada. Secluded, comfortable seaside cottage; private beach, warm swimming, excellent birding and fishing; completely equipped, reasonable. (215) 399-0432.

Milbridge, Maine: summer house for rent. June 16-30. Pigeon Hill Bay. Ocean view, wonderful sunsets. Two bedrooms; sleeps 8. \$200/week. Cathryn Adamsky, 37 South St., Portsmouth, NH 03801. (603) 436-7284.

Wales. Ancient, comfortably furnished, rural fieldstone cottage in a green and pleasant Berwyn valley, amid sheep, castles. All necessities supplied. Remote, private, but 4 hours to London. Convenient to historic Dolobran Meeting. If wished, we'll help plan activities, car rental, etc. \$125-\$150 weekly, 4-5 guests. V.H. Lane, 7 High St., Katonah, NY 10536. (914) 232-4846.

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

Maine Haven: Spend peaceful, cool, summer weeks in central Maine. Three-bedroom home, fireplaces, beautiful mountain and lake views. \$200/week; available June through August. Write Robert Upton, Westtown School, Westtown, PA 19395. (215) 399-1864.

Heaven on Earth—Prince Edward Island. Secluded seaside, one-bedroom rustic cottage with boat, bikes and bucolic serenity. (201) 947-5647.

Vacation Opportunities

Shuttle, Spindle, Sound & Sea on the Outer Banks. Bed/breakfast and/or weaving instructions. Good rates. Box 89, Avon, NC 27915. (919) 995-4348.

Maine Island vacation rental: Mostly off-season openings. \$500/week negotiable. 8 bedrooms, 3 baths, fully equipped on 14 acre peninsula, Vinalhaven. Phone (215) 843-4034.

And Now, A Word From Our Circulation Department...

or, "Answers to the 3 Most Popular Inquiries"

1) How to Read Your Label

870601 14501 N

GEORGE FOX
1501 CHERRY ST
PHILADELPHIA, PA 19102

Your Name & Address: Very important information! Please let us know well in advance if any of this information is to change and the date on which such a change should take effect. Because labels are printed 4 to 6 weeks before the cover date of the magazine, it takes 6 to 8 weeks for a change of name or address to be reflected in the labels.

Expiration Date: This is the date your subscription actually expires; you will receive all issues **up to** this date. Thus, 870601 means the subscription **is expired** as of June 1, 1987, and the May issue is the last one that will be sent.

dBase Number: A number is assigned to each subscription as it is entered into the computer files. We can track down subscription problems much faster if you include this number when writing to us.

2) Why We Send 3 Renewal Notices

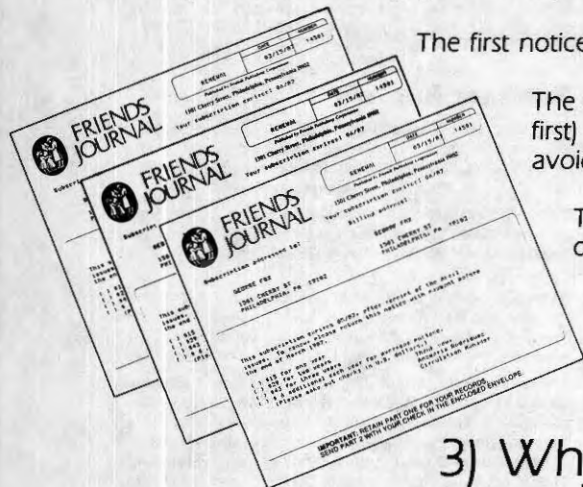
Our computer automatically generates up to three renewal notices as a subscription's expiration date approaches.

The first notice gives you approximately six weeks to renew without an interruption of service.

The second notice arrives a month later (if we have received no response from the first) as a reminder that the subscription should be renewed within two weeks to avoid any interruptions.

The third notice gives you one more chance to renew, missing only one month of the Journal (which you can order as a back copy).

We find this schedule of notices to be both effective and efficient in providing service to our subscribers. You can help us lower our use of paper and postage by responding quickly to the first notice.



3) Why We Cannot Start or Renew Subscriptions With Back Issues

The subscription price is based in part on the postage rates and office work involved. If you were to request that a subscription begin with the issue closest to your mother's birthday, which was two months ago, we would have to mail the back issues, pay a much higher postage rate, and make adjustments to our computer files when entering the subscription. We in the circulation department (and your mother) greatly appreciate your planning for special gift subscriptions. And we offer the coupon at right for ordering back issues.

Please send me back copies of the issues of Friends Journal listed below. I enclose \$2 for each issue ordered.

Issue Date

Name

Address

Friends Journal, 1501 Cherry Street, Philadelphia, PA 19102