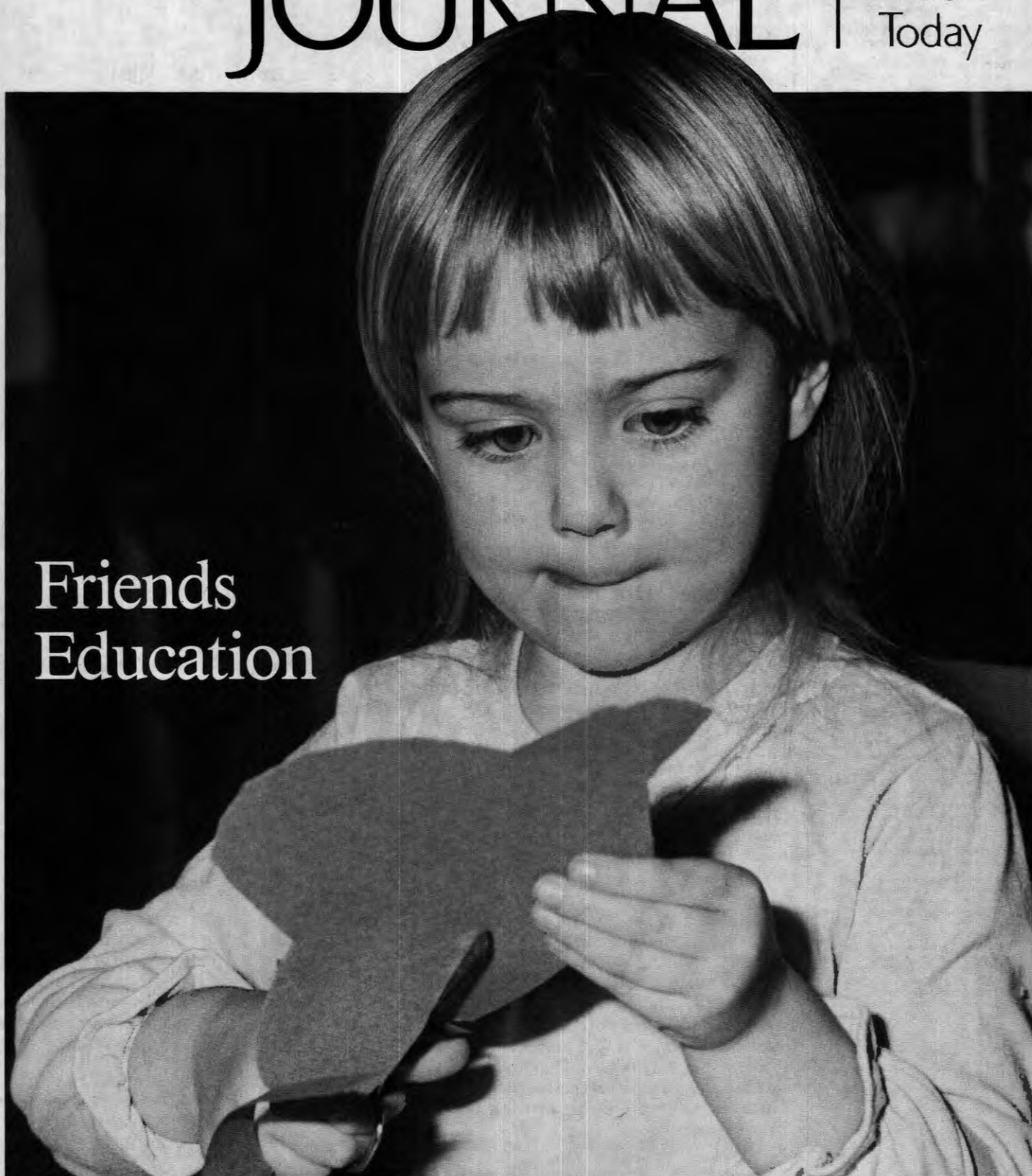


April 15, 1987

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

Friends
Education



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FRIENDS JOURNAL

April 15, 1987
Vol. 33, No. 7

Contents

Among Friends: Any Color Will Do

Vinton Deming2

New Eyes for Invisibles

Samuel D. Caldwell3

Kids for Peace Sarah Feyerherm6

In Partnership Linda Ingling8

More Than a Building

Frederic B. Withington10

Conflict Resolution Sandi Dittrich12

Poetry Ladee Hubbard, Jessica Cohen,

Meghan Lafferty, Julie Minder, and

Johari Funches-Penny13

Friends World College: Longitude 360°

C. Lloyd Bailey14

Friends Schools and the Law

Don Wells16

World of Friends Schools19

A Readers' Forum on Education24

Milestones 29 Classified30

Front cover photo courtesy of Media-Providence (Pa.) Friends School.

*Second-graders
learn sign language at
Germantown (Pa.)
Friends School as part
of a program with the
students of the
Pennsylvania School
for the Deaf.*



Among Friends: Any Color Will Do

Someone once said that "experience is a hard teacher; she tests first and teaches afterward." I wonder if they were talking about some of the schools I remember from my childhood.

The "test" in those years was to cope with the teachers who seemed determined to make me want to stop learning. Like my "advisor" in junior high school who kept pointing out how short I was and saying that I should have stayed another year in elementary school . . . or the macho gym teacher, too embarrassed to teach a health class to the boys, who kept telling us that sexual feelings were bad . . . or another "advisor" in high school who only liked sports and who made it hard for me to study music.

Thankfully there were, interspersed amidst those restless years of failed algebra quizzes and lost combination locks, a number of compassionate and loving adults. They were energetic and alive and personal and enthusiastic; and they helped me to keep growing and learning long

after I left their classrooms. They are still present in both public and private schools. They are like Mr. Barta in this story by Alexis Rotella (from *Ke Makamaka*, the newsletter of Friends in Honolulu):

"In first grade Mrs. Lohr said my purple teepee wasn't realistic enough, that purple was no color for a tent, that purple was a color for people who died, that my drawing wasn't good enough to hang with the others. I walked back to my seat counting the swish, swish of my corduroy trousers. Nightfall came to my purple tent in the middle of the afternoon.

"In second grade Mr. Barta said draw anything; he didn't care what. I left my paper blank and when he came around my desk my heart beat like a tom-tom. He touched my head with his big hand and in a soft voice said, 'the snowfall, how clean . . . and white . . . and beautiful.' "

Vinton Deming

April 15, 1987 FRIENDS JOURNAL

New Eyes For Invisibles

by Samuel D. Caldwell

What is "Quaker" about Quaker education? What are its distinctive attributes? What do teachers in Friends schools do in their classrooms and in interaction with students and one another that could reasonably be called "Quaker"?

A thoughtful answer to this question is one of the most pressing issues of our time for Quaker education. There are an increasing number of Friends who are struggling with the issue of how Quaker education can continue to be "Quaker" in any meaningful way, or even if it ought to be when the majority of our teachers are non-Friends, when all but a small percentage of our students are non-Friends, when some of our heads and most of our administrative and support staff are non-Friends, and when much of the world is highly suspicious of any religious emphasis in an educational setting. Understandably, many Friends fear that Quaker schools are on the way to becoming nominally Quaker as has happened to many other denominationally affiliated schools. Many persons in our non-Quaker constituency are genuinely interested in the distinctive qualities of Quaker education, but are often frustrated by the inability or unwillingness of Friends to say anything definite about these qualities.

The standard answers that are most often given in response to this question are almost always dismally inadequate. The following list is typical of responses commonly offered: 1) a belief in the inherent worth and dignity of every individual; 2) a high degree of personal caring; 3) trust in what people can become with love, respect, and a minimum of guidance; 4) a listening, compassionate, supportive environment; 5) a high social consciousness and humane attitudes; 6) an experience-based approach that emphasizes dia-

logue, contrasted with an authoritarian or dogmatic approach; 7) the use of consensus in decision-making; 8) an emphasis on traditional Quaker values, such as nonviolence and simplicity; and 9) the weekly meeting for worship.

This list reflects many fine traditional values, but there is little in it that differentiates a Quaker education from any other enlightened, progressive education. Although it might be argued that the items toward the end of the list are unique to Quakerism, this is deceptive. A single course on Quaker history in middle school, for instance, would hardly qualify as a distinguishing feature of Quaker education. One may as well say that a course in Islam makes an Islamic education. The effort to familiarize students with traditional Quaker values, such as nonviolence and simplicity, falls to the same sort of criticism. Often such efforts form a minor part of an extensive and diverse curriculum. When emptied of their religious content and background—necessary in a heterogeneous setting—these values scarcely represent anything uniquely Quaker.

Peace, non-violent resolution of differences, equality, simplicity, and truth are values that any enlightened, progressive education would espouse.

Furthermore, every experienced Friend recognizes that the secularized process of consensus differs substantially from the religious process, known as "sense of the meeting," by which Friends have historically done their business. The first seeks mutual agreement or accommodation; the second seeks to know the will of God within the context of meeting for worship. Even though consensus is an outgrowth of Quaker procedure, it is a part of many settings, both religious and secular, which are decidedly non-Quaker.

And what of the meeting for worship? It is true that the weekly meeting for worship is unique to Quaker education. But are we saying anything important about Quaker education if we make its sole distinguishing attribute a weekly observance? One might just as well make the weekly convocation at a liberal arts college the hallmark of its education. Though it may tell us something



Courtesy of Oakwood School

Samuel D. Caldwell is general secretary of Philadelphia Yearly Meeting. This article is adapted from a speech Sam gave to teachers and administrators on Friends School Day in October, 1980. His four children attend Friends schools.

about the school's basic values, it tells us little about what sort of education occurs within its walls.

These and similar responses to the question lack explanatory power. I believe it is right to insist that there is something distinctive about Quaker education, but its precise nature must be articulated.

Most of the preceding responses focus on *methods* of Quaker education, a few on its *content*, and none on its *aims*. In the main, the methods of Quaker education are not significantly different from those of any other enlightened, progressive education. With a few exceptions, the content of a Quaker education is not uniquely Quaker either. The answer to our question, therefore, must have something to do with the aims of Quaker education—a subject about which Friends are strangely silent.

Talk of aims is often looked upon with suspicion because it stirs up latent hostilities toward an old-fashioned, authoritarian era, which most of us are glad to have left behind. The question of aims must be frankly faced. Once upon a time, the unashamed aim of Quaker education was to produce faithful members of the Society of Friends. No doubt this served effectively to set it apart from other sorts of education, but this aim is no longer feasible or appropriate. It is a good thing that Quaker schools have abandoned this goal, but it is a shame that Friends have not succeeded in articulating a new one. This does not mean that Quaker education has been totally adrift. Quaker schools have continued to grow in both strength and reputation, suggesting that what has gone on within their walls has not been aimless. Like veteran artisans, we seem to know just how to perform our craft, but we can no longer explain how or why we do it.

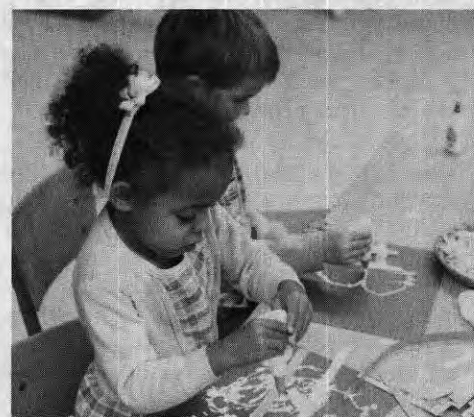
The great challenge, therefore, is to make the aims of Quaker education explicit in a way that will speak afresh to our time. I think we would not be far off if we put it something like this: The distinctive aim of Quaker education, above and beyond excellence in academic instruction, is to encourage, nurture, foster, or fashion people whose characters are influenced by the distinctive experience and perspective of the Religious Society of Friends. I did not say "converted by" or "convinced by," but "influenced by." The crucial insight

here is that Quaker education does not seek to inculcate a set of beliefs or doctrines. It seeks to nurture a particular sort of personhood. Granted, the beliefs one comes to hold—and the sort of person one becomes—are not easily separable.

What sort of personhood is this? It is, to borrow Rufus Jones's phrase, a person who has "eyes for invisibles"; a person who knows deep down that what we see, taste, touch, smell, and hear is not all there is in life; a person who, in an age of rampant materialism, has firsthand experience of the reality and importance of Spirit in life; a person rooted as much in the unseen as in the seen, as much in the spiritual as in the physical; a person who has a capacity for reverence, and who is as well equipped to worship as to work. This is a person who has learned that truth, beauty, goodness, and love are evidences of the transforming power of the Spirit among us; a person who regards all of life as potentially revelatory of the Spirit and everywhere imbued with meaning; a person who is optimistic about the capacity of love and good will to mend the affairs of humanity; a person who has begun to develop the courage to testify outwardly to what he or she knows inwardly; a person who has the courage to follow the inward argument where it leads.

Quaker education hopes its students will be inwardly reached and influenced in some lasting way. To abandon this hope would be to abandon the distinctive aim of Quaker education—what makes it what it is. Acceptance of such an aim has numerous practical implications for the conduct of education. It is

Stephen McDaniel/Friends School of Baltimore



part of the work of every teacher, committee member, and administrator in a Quaker school to translate this aim in the classroom and in school life.

The future of Quaker education depends on continued commitment to its distinctive aim. In an age when the only major educational alternatives seem to be sterile secularism or religious parochialism, Quaker education represents a unique combination of academic excellence and spiritual depth. Quaker education is and should be committed to this combination. Historically, it has been definite about this without being dogmatic. Herein lies its peculiar genius.

Consciously or unconsciously, Quaker education has always influenced its students to become persons of the sort I have described, and I am convinced that the world sorely needs what Quaker education is peculiarly suited to offer. That Quaker schools continue to be in a position to make a distinctive contribution to society at large is convincing testimony that there is something in it of enduring worth. □

Rosemary Ranck/Friends Select School



Courtesy of Friends Central School



Kathryn Abbe/Friends Academy

Kids for Peace

by Sarah Feyerherm

An old Japanese legend asserts that by folding 1,000 paper cranes out of simple origami squares, one will get what one wishes for. Fifteen children from Moorestown Friends School with a wish for world peace took faith in this legend and set out last spring to do whatever they could to make it come true.

This group of children, self-named "Kids for Peace," first started meeting last year to talk about their doubts and fears concerning the inability of nations to co-exist with each other peacefully. The group was drawn together not only out of apprehension but also because of a common vision. They all believed in the possibility of world peace.

Under the guidance of their lower school librarian, Miriam Feyerherm, Kids for Peace undertook a project suggested to them by Ploughshares, an international peace organization. In the project, groups were assigned the name of a world leader to whom they would make known their plea for world peace by sending 1,000 folded paper cranes.

Kids for Peace received the name of Erich Honecker, general secretary of the East German Socialist Party, and got straight to work. Meeting once a week during their lunchtime, the kids folded paper cranes, folding more and more until strings of the brightly colored birds hung from the library lights, carrying a message with their beauty that brought a smile to all who saw them.

The paper crane symbolizes more than simply "getting a wish." The children's story *Sadako and the Thousand Cranes* tells the true story of a Japanese schoolgirl who died from the aftereffects of the bomb dropped on Hiroshima. She began to fold the cranes

Sarah Feyerherm is a 1982 graduate of Moorestown Friends School. Currently she works for the Camden Courier Post.



in hopes of completing the task so that she might receive her wish: to live. When Sadako died before all 1,000 had been folded, her classmates finished the project. Consequently, the paper crane has taken on a larger, symbolic meaning. It has become a gentle reminder of the horror of nuclear war and offers hope for international peace.

And so Kids for Peace finished their own project, packing the cranes in a box headed for East Germany. When the package arrived it greeted Erich Honecker with the following note from the children: "We want you to do everything you can to prevent nuclear war and create World Peace."

Erich Honecker was touched by the gesture and shared the folded birds with

the children of his country. At a summer camp on Lake Werbellin, East German children celebrated the gift from 15 American students.

The next day as thousands of East Germans sat down to read their daily paper, they were greeted by a front-page story on the paper cranes that had come to their country as messengers of peace. Pictures of the vacationing East German children holding the garlands of multi-colored birds accompanied the article under a headline that told not of tragedy or disaster, but of friendship.

What the Kids for Peace had hoped and wished for was coming true, although none of them were aware of what was happening thousands of miles away. As these U.S. children were

celebrating their summer holiday, a bond of friendship was forming between two countries whose political ideologies often keep them apart.

When school resumed in the fall, a surprised Moorestown Friends headmaster, Gardiner Bridge, received an important phone call. It was from the East German press attaché, Frank Mader, who had instructions from Erich Honecker to personally deliver a message to the children at Moorestown Friends School. As perfect timing would have it, a tour group of young East German adults were to be in New York City on the same day and, through arrangements made by Honecker, were to make the two-hour bus ride to join the Moorestown festivities. Their presence would be particularly meaningful as they were the first such group to visit the United States since the partitioning of Germany following World War II.

Their visit would fall on September 16, the United Nations designated International Day of Peace. Kids for Peace agreed that the day could not have been celebrated in a more appropriate manner.

The East Germans were greeted on the morning of the 16th by a banner in front of the meetinghouse that read, "Willkommen Zu (Welcome To) Moorestown Friends." Their day at the school began with a ceremony in the meetinghouse, where Frank Mader would present Erich Honecker's message to Kids for Peace. The ceremony was simple: a welcome; the reading of a poem by Joanna Dreby, a founder of Kids for Peace; a song by the students; and the presentation of the letter writ-



Page 6: Lower School Kids for Peace display their paper cranes. Left: Four East German visitors sing outside the Moorestown Meetinghouse. Below: The visitors gather inside the meetinghouse.

ten by Erich Honecker, along with newspaper clippings and photographs of the East German children holding the paper cranes.

The concept of meeting for worship was then explained to the East Germans through a translator, and everyone settled into silence.

Out of the silence, a young boy rose to ask: "Why do we have wars? There's not really a reason to have them. Why can't we work hand in hand for peace?"

That question, believes the Kids for Peace faculty advisor, Miriam Feyerherm, demonstrates why children play such a vital part in the development of peaceful relations among countries. "Peace essentially begins within these kids," she said, "and in their way they can see peace around them every day, whether it is in a tree or a flower . . . Sure it's simplistic, but it's a vision, and one that they can retain as they grow in

sophistication. They actually feel that sense of peace, and it is so important to them."

An East German physician with the tour group, Konig Kerstin, responded to the first boy's expression of the senselessness of war during the meeting for worship. "This meeting makes a deep impression on me," she stated. "Some day I would like my children to meet you," she told the Kids for Peace, "and I hope that you will all be able to live together in a peaceful world."

Later in the day Konig Kerstin shared her musical talents with a primary class, singing and playing the piano with other members of her group. Several others from the tour group had brought their guitars and played a variety of German songs to several classes and later to anyone who wanted to listen as they sat outside the meetinghouse waiting for their bus to take them back to New York City.

Earlier, the East Germans had been treated to a lunch of barbecued chicken. They sat at tables among high school students and others who had worked to make the day special. Despite the language barrier, it was evident that friendly smiles and gestures were communicating what words could not.

It was, of course, that first friendly gesture that had brought all of these people together. The gesture was one of hope—hope for a peaceful world and for friendship that would reach across seas. When it became more than symbolic and developed into a reality, Kids for Peace realized what 1,000 squares of origami paper and a vision of peace could really do. □



In Partnership

by Linda Ingling

It's 6:40 a.m. Thursday—the fifth of our five-day intersession at Foxview Manor, a western Pennsylvania riding center for the handicapped. The boys are beginning to get up. I can hear them rustling about in the next room. With little but my nose showing, I brace myself for hopping out of my sleeping bag. Even in my mother's handsewn winter pajamas, I find the cold of the room to be . . . invigorating. Grabbing my kit, towel, and clothes, I head for the bathroom. As I dress, I'm sur-

Linda Ingling teaches chemistry and physics and is head of the science department at Sandy Spring Friends School. She is a member of Sandy Spring (Md.) Meeting.

prised how much warmth a light bulb can provide.

It's been a good week we've spent here together—myself, a teacher at Sandy Spring Friends School, and nine students. Our time at Foxview Manor is an “intersession” program, or time spent outside the classroom learning through experience. Projects are designed and supervised by teachers and focus on service-related experiences or studies outdoors or abroad.

My next stop this wintry morning is to wake up Julie, Sue, and Stephanie. With my dog Ellie at my heels, I head for the room where they are sleeping. They look like big worms scattered about the room. After considerable digging, I find Julie's head, and to ensure total consciousness, I stick my cold fingers on the back of her neck. Her squeaks and squeals bring Sue and Stephanie out of the depths of their sleeping bags. Back in the hall, my breath frosts in the chill as I patter down the stairs to retrieve my boots and mittens from the fellowship room, a gathering place where we talk and have our meals. There I find Alan fixing the fire. The grand old woodburning stove is the only source of heat in the room, and the stove will be glowing by the time we come in from morning chores.

Snow greets me as I open the back door. The temperature is a balmy 32 degrees, and being outside is a joy. Sam and Eduardo are already carrying water to the 11 horses in the carriage house, using five-gallon pickle buckets gleaned from a local fast-food restaurant. After watering, they hay the horses, clean the stalls, and add sawdust where needed. Finally, they give the horses oats and corn.

Julie and Sue are in the upper barn chipping ice out of the water bucket for the six horses under their care. Alan joins them later and cleans the upper barn stalls. Frozen water buckets and tubs are an ever-present problem in the winter. Frozen pipes are even worse. A newly laid water line makes watering the pasture horses simple, but when this freezes, it is back to hauling water 500 yards, under one electric fence, and over a brick wall to the horses.

Jil is feeding five of the outside horses. Jack and Stephanie are climbing over the stone wall to reach the horses in the more distant pastures.

Coming back to the carriage house, I



Photos by Mike Claypool

bump into Elmer, the stable manager, who usually does all this work alone. What takes the nine of us 45 minutes to do takes him at least three arduous hours. I make sure Elmer is coming in for a cup of coffee, I help Sam and Eduardo clean Sparkler's stall, and I head in for breakfast.

Sue deVeer is not only helping with the farm work, but also doing all the cooking. She and Jenny have breakfast ready. Mounds of steaming pancakes disappear along with juice, fruit, bread, peanut butter, and an assortment of cereals.

During breakfast, the work day is planned. The snow is worrying Dale, the owner and spiritual leader of Foxview. Today we are supposed to pick donated corn at a nearby farm, and Dale is concerned that we will get wet. After a short conference, he is overruled. We are picking corn, snow or no snow.

Piled in the van, we follow Dale over snowy back roads. On a steep hill outside Turkey City, the van slides sideways. Dale backs his truck down, chains our bumper to his, and pulls us up the hill. Without further mishap, we arrive at the eight-acre corn field. Because the motorized cornpicker can't pick the outer two rows of downed corn, we've been given this corn—all we have to do is pick it. Buckets in hand, we begin picking and shucking corn. By 1:12, cold, wet, and hungry, we've filled 18 100-pound feed bags. Just then, a flock of Canada geese flying north brings the promise of spring closer to mind amidst the snow and falling temperatures.

The clothes tree sprouts wet mittens, gloves, hats, and socks as we peel off our outer wear and relax in the fellowship room. Lunch comes with an announcement of a surprise to follow. At the end of the meal, Sue pulls a cake out of the closet. There in icing is Foxview, its barns, fences, and even a horse or two. The words say, "We loved having you." Elmer's wife, Donnie, who knew us only from her husband's entertaining stories, made the cake for us. I am touched by this kind gesture.

After consuming a good portion of the cake, the crowd heads out to do evening chores—a repeat of the morning routine. Donnie, Sue, and I sit around the stove, too tired to move.

This is our last day, and sitting here by the stove toasting my toes, I look



Scenes at Foxview Manor, a riding center for the handicapped. Below: Intersession participants gather.

back over this week. I'm amazed, humbled, and thankful for the work these young people have cheerfully done. Monday and Wednesday, four students traveled 15 miles with Dale, Elmer, and two local supporters with trucks to pick up nearly one thousand, 40-60 pound bales of hay. When they returned, we all pitched in to pack the hay into two barns. At the same time, the remaining members of the group cleaned the mud, grass, and gravel out of the brick-lined drainage ditch that runs three-tenths of a mile from near the carriage house to the entrance to Foxview. We worked on that ditch a good part of three days. The third day involved piling the heavy, wet mud into wheelbarrows, trundling it all the way down the road, and dumping in a turnaround. The four girls who took on this challenge made it an hilarious occasion by singing songs, making jokes, and having wheelbarrow races. I marvel at their high spirits.

My reverie is interrupted by the clatter of nine pairs of boots in the hall marking the return of the group from chores. Soon dinner is on the table, and we discuss the evening's schedule—

more work! Each person volunteers to clean a particular area of the mansion: the three bathrooms, the girls' rooms, the boys' rooms, the kitchen, etc. Finally we watch a film about another group of special young people who are the focus of Foxview—the handicapped. As a therapeutic riding center, Foxview's horseback riding lessons can be a gateway to freedom for the handicapped. Those who can't walk gain four sturdy legs; those who can't reach out to people can often bridge the gap through the horses. For those who always receive care, riding allows them the chance to take risks. Riding strengthens bodies and minds. Dale and Martha Livermore are the couple who, with a lot of faith, hope, good friends, and an enormous amount of work, started this dream. They fight to keep the dream alive despite frozen pipes, decrepit machinery, and a shortage of help and money.

What has made this intersession such a success is the warmth and love that Dale and Martha bestow on each individual and the enthusiasm, sensitivity, and good humor of the Sandy Spring students. □



More Than a Building

Friends Academy students and faculty arriving at school on the chilly morning of December 4, 1985, were shocked to see the blackened remains of the 260-year-old Matinecock Meetinghouse, which had burned during the night. An old wire connection on the side of the building, shaken by high winds the day before, seems to have been the cause. Volunteer firemen from three communities struggled valiantly but were able to save only a charred skeleton of heavy foot-thick beams and the covered front porch. The ancient stone foundation and some of the four-inch floor boards also were still in place.

The simple grey building was really a 30-by-52-foot room over which a bal-

by Frederic B. Withington

cony had been built, reached by a staircase at each end. The original sliding partitions, used in times past to divide the men's meeting for business from the women's hadn't been used in this century. This seemingly small meetinghouse, however, was able to seat more than 350 upper school students and faculty from Friends Academy each Fifth-day during the school year. Once each week for the 11 years the school has existed, students have walked down the brick path, across Duck Pond Road, and into what one student described as "the other world of this beautiful, simple, grey building" for Quaker meeting.

In recent times many of us had in our

more skeptical moments wondered if Friends Academy was still a "Quaker" school. We were soon to have some powerful and provoking answers as a result of the fire.

The hours and weeks after the fire were much more disturbing to many of us than we ever could have expected. The reactions of almost everyone, not only in the school community but in the neighboring area, were surprisingly strong and prolonged. The outpouring of concern was overwhelming. A neighbor wrote, "The meetinghouse had taken on a special meaning. It was a symbol of something that doesn't change." Hundreds of unsolicited letters arrived. As a result of a simple card requesting help, financial support from all quarters near and far poured in. It became apparent that the local community viewed the meetinghouse as a

A former clerk of Matinecock (N.Y.) Meeting, Frederic B. Withington has been headmaster of Friends Academy for the past 21 years.

representative symbol of their neighborhood, and its loss signaled a change that seemed foreboding.

The members of Matinecock Monthly Meeting were devastated. Some heard of the fire and arrived during the night. They stood watching with tears streaming down their cheeks while the firemen carried on their unsuccessful efforts. During the following days the key discussions focused on what was the "Quakerly way" to respond to the loss of the meetinghouse. Should it be rebuilt identically, or would a simple, modern, and much less expensive building be the right course of action? Someone commented that George Fox had no love for "steeple houses." Most of the members of the meeting found themselves agonizing over the concern that there was too much sentimental worship of an ancient building, added to practical considerations, such as saving badly needed money that could be used for more unselfish causes. Eventually the clear sense of the meeting was that the building should be restored as accurately as possible. This turned out to be an extremely popular decision with the general community and particularly with the students, many of whom had actually lobbied for an exact replication of the original building.

Modern Friends Academy has a student body of about 700, of whom only 18 are listed as Quakers. Only six of 87 faculty members are members of a meeting. Almost 20 percent of the students are minorities, about 35 percent come from Roman Catholic backgrounds, and 25 percent from Jewish backgrounds. It is estimated by one faculty member that 40 percent of the students and their families are not currently affiliated with a formal religious group.

Friends Academy administrators have said publicly on many occasions, and in admissions literature, that Quaker meeting is "the most important activity at Friends." On the other hand we have been aware of grumbling from some students about "required" meeting, and I know that many of us on the faculty from time to time have been troubled about how "successful" Quaker meeting actually was each year.

On the day after the fire, a number of upper school students approached the faculty individually and came to me as headmaster. They wanted to have a special Quaker meeting

that morning. Held in the school lunchroom, it was a powerful yet tender meeting. During the days that followed, the student reaction continued to be stronger than we had guessed it would be. As the strange black skeleton of the meetinghouse stood for months, school and community emotions continued to run deep. As the meetinghouse was being reconstructed, letters and contributions continued to come to us. An alumnus wrote, "There remains one solid truth and unarguable reality to life at Friends Academy: this is, of course, Thursday meeting. Life was inundated with the insecurity of college plans, young love, school problems and the like. When consistency and certainty loomed as impossible as young dreams, there was always meeting. Thursday at 11:55 a.m. there was an escape, a chance to dream, an opportunity to educate and be educated. It provided exquisite freedom. The silence was shared, to be sure, but infinitely personal." I remember this alumnus as a student who often complained about meeting.

More than one of the older students openly admitted they had not gone to meeting with a very good attitude, but they now told us how much they missed walking down the brick walk to the old meeting house each week. Younger children carried out fundraising walk-a-thons and cookie sales to raise money for the restoration. Several students gave dollar bills and assorted change raised delivering papers or babysitting.

"I feel really bad about the fire and losing the meetinghouse," wrote an eighth grader. "It was a place of peace and love. Please take this money which I earned myself raking leaves. I'd like it to be put toward rebuilding the meetinghouse so we can all be there together again."

We had to meet for a year in the seemingly cold and inhospitable new Performing Arts Center. Meeting was different, but rarely passed without some student or teacher giving a message about what the meetinghouse, and especially meeting itself, had meant to the school and to him or her personally. For a year many said the school was different, and yet everyone remarked how well meeting was working. The messages seemed more thoughtful and deeper. A faculty member wrote in the

student newspaper, "At Friends I've come to see that a community needs an occasion that everyone agrees to treat specially. Without it all interests are equal. Everyone is for himself. With it we form a community. Our silence in meeting promises we can trust each other. It announces that something is sacred, above individual exploitation, and that something is our life together."

At first many believed that the sadness at losing the meetinghouse was only because of the loss of a cherished object. A former teacher sent a brief letter saying, "I thought it would stand forever, as the Quaker testimonies. Both things need our continued attention, it seems." I personally began to feel that the loss of this special building, admittedly an important symbol, highlighted the centrality of something intangible and hard to describe that occurred through meeting for worship. A great teacher in ancient times said, "Do not lay up for yourselves treasures on earth, where moths and rust consume and where thieves break in and steal, but lay up for yourselves treasures in Heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will be your heart also" (Matt. 6:19-21). Here was a modern illustration that many of the students could understand. There was a great deal more to meeting than the physical building.

To all in the community, the 1725 meetinghouse symbolized the changeless in life, but as a student said in meeting, "When we lost the meetinghouse, I thought we lost meeting, but we will always have meeting at Friends Academy whether we have the building or not."

There is still a continual discussion about what kind of a Quaker school we are and a continual search for what is essentially "Quaker." It seems, however, that the fire has made us realize how much of a Quaker school we really are and confirmed the power of Quaker meeting at Friends Academy to educate us, young and old, believers and nonbelievers. Important as our beautiful meetinghouses are—both the original of 1725 and the newly restored building of 1986—it has been proven this past year that meeting itself at Friends Academy will continue to provide us with an anchor. □

Conflict Resolution

A PLACE IN THE CLASSROOM

by Sandi Dittrich

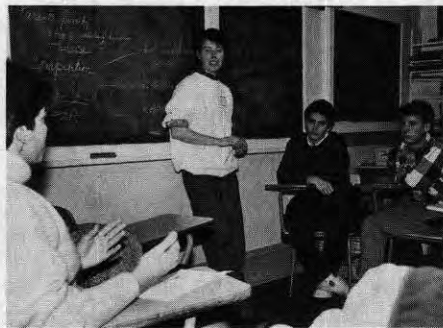
As an educator in conflict studies and problem-solving, I have discovered that children and young adults handle conflicts in a variety of adverse ways. They may fight or hurl verbal abuse at each other; they may become alienated from their peers and some adults in their lives; there are even occasions when best friends will completely dissolve a friendship because of a disagreement. School administrators and teachers, students and parents are grappling with ways to address the relational unrest that surrounds the school environment; we are all looking for ways to resolve problems and disputes more constructively. As a result of my work with young people, I am convinced of the need to introduce conflict education into our schools. This need is for public and Friends schools alike.

I have found that students are looking for ways to settle problems and differences without the use of violence. When I go into the classroom, I share ways that young people can solve problems themselves, and I encourage them to try these skills out—practice them—without always relying on adult authority.

I begin many school workshops by asking the students to list examples of conflicts they encounter in their daily lives. The students are never hard pressed to fill a blackboard. A lively discussion usually follows that explores whom we have conflicts with and what some common issues are. Next, we deal

with how these situations are usually handled. The answers are often expected ones, such as these responses from a workshop for high school students at Media/Providence Friends School: "getting angry; ignoring it; fighting; verbally harassing the other person; taking anger out on someone/something else; feeling guilty; talking with the person; playing head games; fantasizing."

Unfortunately, most of these methods provide little chance of resolving any problems. And when more positive methods are suggested, such as talking with



Sandi Dittrich (center) leads a workshop at Friends Central School.

the other person, students do not have the skills and techniques needed to feel confident in carrying them out. How do you confront someone you believe is talking behind your back? How do you come to fair agreements with your folks about the car, chores, curfew?

Many schools around the country have programs in conflict resolution and are teaching specific skills and techniques. These programs vary in focus and in grade levels. Some emphasize teaching students about affirmation and cooperation through the use of games and activities. Others train students to be peer mediators, to be able to help

fellow students resolve their disputes. Schools in California, North Carolina, and New York, for example, have implemented conflict resolution programs and report great success. Participants in the S.M.A.R.T. peer mediation program in New York City had the following comments:

"The student mediators have a better attitude about school and about themselves . . ." (principal)

"Being in these sessions and just learning about mediation will make you think: 'How can I prevent [myself] from . . . having a fight . . . ?'" (student mediator)

"As a result of the [program], I have seen that suspensions have been greatly reduced . . . Moreover, the morale of the student population and the staff has improved . . ." (principal)

Formal studies of school-based mediation programs also show a strong correlation to a decline in suspensions, truancy, and fighting. A study of a school program in upstate New York (Dutchess County) reports "a better atmosphere and less conflict in the school six months after the establishment of the program." In addition, "eighty percent of student disputants reported that if they had not gone to mediation they would have gotten into a fight" (*The New York Mediator*, Fall/Winter 1986). Parents have also noticed improved behavior and relationships at home.

If we hope our children will become peacemakers, we must provide them with skills for resolving conflicts. Conflict is a natural, inevitable, and potentially constructive ingredient in our lives. School is an ideal environment for students to explore new possibilities in conflict resolution. To equip them with creative, flexible responses to conflict situations is to equip them with the tools for peacemaking.

We need to acknowledge that our children—as children, and later as adults—will encounter and be part of disputes with friends, family, coworkers, neighbors, and others. As Quakers, we want our children to use nonviolent methods of interacting. We need to provide them with the skills and techniques that they can learn and practice now. Let us continue to take advantage of new knowledge and new skills, particularly when they point in the direction of peace and understanding. □

Sandi Dittrich has a master's degree in conflict management from George Mason University. She is staffperson for Friends Mediation Service, a program of Philadelphia Yearly Meeting.

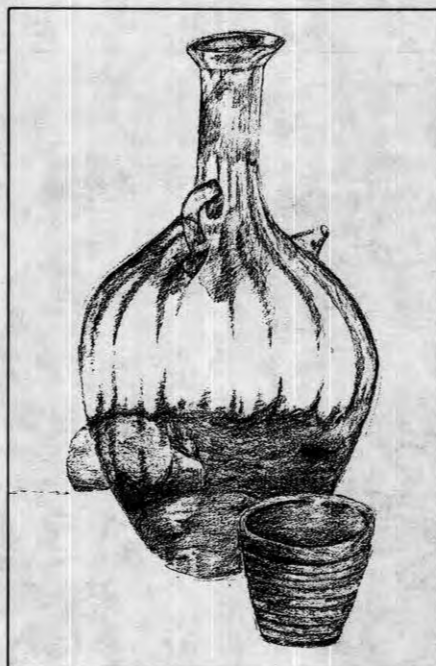
THE PIGEON

Wap — flapping down
metallic nails
Scratch the ground
with our oil slick-stained
necks,
This city belongs to the pigeons.
Petty paths to
petty crime —
I fought for this
and now it's mine —
We bury our young
in our smoggy breast
I won't confess.
But when the night
comes clumping down
and the black water
moves underground
and the sickled cloud
crosses the moody sky
Here is where I shed my
eye!
Tweet-tweeting
in the golden light
When I dream I dream
of flight —
I dream of stars
and green-stained trees
and tumble-blossomed
honeybees
and angel water
to fill my cup
but these things
don't amount to much.
Dawn breaks out
all scarlet red.
I feel the rain rest
on my head.
My savior is a crust
of bread.

— Ladee Hubbard



Nina Misantone, Westtown School



Sean Cavanaugh, Friends Seminary

INVASIONS

Happiness
Sadness
Madness
Gladness
Where do these come together
Where do they split apart
Why can't a smile stay forever
Why won't happiness last
with people together?
Why do the bad things try to
invade
one's
privacy?

— Johari Funches-Penny

AN UNFINISHED THOUGHT

Paint your emotions
Onto a patch
Of cloudless sky.

Glide a canoe paddle
Through liquid glass
And meditate.

— Jessica Cohen

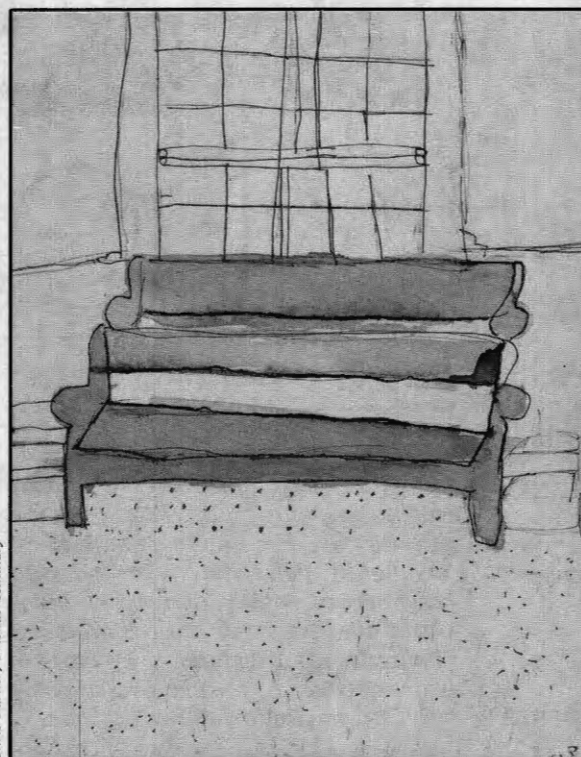
HAIKU

Rain in a cloud,
tumbling, twisting,
until it gets out.

— Meghan Lafferty

Silently snow falls.
Crystals falling from the sky.
Cotton angels dropped.

— Julie Minder



Chris Parker, Friends Seminary

Meghan Lafferty and Julie Minder are fifth-grade students at the Friends School in Mullica Hill, N.J. Ladee Hubbard, Jessica Cohen, and Johari Funches-Penny are students at Oakwood School, Poughkeepsie, N.Y.



Friends World College
graduation, 1986

Courtesy of Friends World College

LONGITUDE 360°

by C. Lloyd Bailey

Longitude 360° symbolizes a holistic world in which universal human priorities override national boundaries, ideological party lines, or cultural, religious and ethnic divisiveness. It is a world not torn apart but enriched and vitalized by its diversities, as a gene pool is strengthened by the blending of many strains. (Longitude 360°)

A dream for a better world for all was the motivating force behind the founding of Friends World College 20 years ago. Pursuing such a

C. Lloyd Bailey has had long associations with Friends, and has traveled widely abroad. In 1983, he and his wife, Mary Margaret Bailey, worked in Korea. He is a member of Scarsdale (N.Y.) Meeting and is chairman of the board of trustees of Friends World College.

world, though, requires more than idealism or even conventional wisdom. It demands a down-to-earth understanding of practical realities, the acquisition of knowledge, and the application of practical skills. Reaching for new approaches and new avenues of experiential learning is the stated intent of the college.

Twenty years ago, the college was planned to be international in scope, developing solutions to human problems that would unite people throughout the world in a community of caring. The college was to offer required courses with high standards, while encouraging students to debate and discover values. In this way, it was hoped students would grow in intellectual ability, moral and spiritual sensitivity, and the courage to act upon their convictions.

Today the college has a fully international character. The 20-member faculty includes citizens from ten countries; the student body of 400 is drawn from

30 nations and carries out field studies in more than 20 countries. The curriculum covers a spectrum of needs including preparation for careers in private enterprise and public service, physical and social sciences, fine arts, international development, and environmental protection. The school has pioneered integration of classroom teaching and practical experience in field projects.

Many signs point to a bright future for the college. A major building program is under way with no accumulated debt load. The college's endowment fund is continuing to rise, as is enrollment. The college has been accepted for accreditation by the Middle States Association of Schools and Colleges. But perhaps the voice of experience can best convey the impact possible on young lives as a result of the kind of education Friends World College can offer. These are the words of a senior student, Ann, as written in her senior

thesis, "Beneath the Veil":

Did I really walk into a society not speaking a word of the language and ask to live with the women? Did I really become involved in every sense of the word? Did everything work out well? Yes, of course.

My main objective was to learn to think as Bedouins do. I was accepted as part of a family; I had the responsibility of not diminishing the family honor by acting improperly. Yet I was never putting on an act. Even when I was not physically with them, my heart and mind were.

The process of acceptance took a long time, but the only hardship was the moment of goodbye.

Ann's field advisor states: "The great strength of Ann's work lies in the relationship she has established with the Bedouin women among whom she has lived. She has gained their trust and they have revealed to her the most intimate features of their lives. Ann's writings give a much better picture of the emotional life of the Bedouin than anything I know of in the literature, and on this topic she shows psychological insight and subtlety." The director of the Middle East/Israel Center says about Ann: "In the opinion of her field advisors, two anthropologists with degrees from Oxford who specialize in the Bedouin, there was no one in the world who knew half as much as she did about the real lives of the Bedouin women."

Then let us leap to another continent, Latin America, and hear another student's comments:

To be able to share such a wonderful experience (the Nicaraguan election) amongst a people who want only peace and freedom was something I'll never be able to forget. While in Nicaragua, not once was I abused for being an American, despite the friction between the two countries. It takes a lot of courage for a people to treat Americans with respect and trust, drawing a distinction between the government and the "pueblo."

That student's field advisor reports: "There is a marvelous symmetry to Pat's course of study in South America. In addition to mastering two languages, he became acutely sensitized to the problems of political persecution and oppression . . . My enthusiasm must be obvious; I consider Pat's education of the highest order."

There are now nearly 400 Friends World College alumni pursuing careers in many parts of the world. Why did

they enroll in the college? Among the reasons they list are: independent learning opportunities, the desire to live and work in another culture and to learn another language, the gaining of professional competence, and a broadened perspective of the world in which they live. Most believe that as a result of their experience they have a better understanding of the United States, and strong friendships with people in other countries. Most have also found fluency in another language to be helpful, and many continue to use this skill in their professional and personal lives. Graduates of the college have gone on to take advanced degrees in 70 outstanding colleges and universities in the United States and abroad.

As Friends World College begins its third decade, it is increasingly regarded as a respected and experienced member of the nontraditional educational community. While coming of age, it still remains experimental. Much has changed, but the vision remains, and much of that vision is still to be fulfilled. Dr. Harold Taylor, one of the founders, wrote the following about the college in the November 1964 issue of the *Saturday Review*:

The idea of a world college has an especially persuasive power. It suggests a college unlike any now in existence to which would come students from everywhere in the world: Communist and non-Communist, Western and Eastern, Jew and Arab, Christian and Moslem, colored and white, each of them different, each of them cherished because of the difference. They would be taught, by scholars from across the world, not nationalist histories and ideologies but the history and culture of man in the entire world.

The world is the campus of Friends World College. It instills in its students awareness of global social and human concerns involving women, minorities, the aged, the handicapped, and others neglected by societies around the world. The factory approach to education cannot provide the training and experience needed for the remainder of this and the next century. Our educational system must turn out creative people who possess the ability to comprehend the technological world and apply it to the benefit of all humanity, not just a limited few. Friends World College represents the needs of the future. □

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Friends Schools and the Law

by Don Wells

How do Friends schools creatively interact with the web of governmental laws and regulations and not get entrapped by it? That question is not a simple one to answer, and to simplify it I have broken down the domain of "the Law" into four "realms." I use the word *realm* because it conjures up images of mystical places directed by strange powers that can alter reality. Such is often the case, I find, in dealing with the law.

The first is the realm of the law and its ever-present regulations that relates to Friends schools as quasi-public institutions/corporations of business. The law pertains to employees, students, monies, properties, fiduciary responsibilities, vehicles, contracts, taxes, and insurance. This realm tends to rely on an implicit set of understandings, notions, or traditions, that are not very clear. Many of the regulations in this realm are, although many times burdensome, helpful in delineating our institutional structures and practices. I do not believe they undermine the integrity of our Friends testimonies. Rather, they enhance our ability to speak truth to power, to exercise consensus, to specify the realms of our caring nature. Perhaps the only losses occur in the time needed for documentation and the loss of some of our historic quaintness as Quakers.

Friends schools might deal best with this realm of the law by consulting attorneys, keeping abreast of the law, informing all members of the community about regulations such as reporting of child abuse, confidentiality between teacher and student, etc., and carefully documenting our proceedings. I would also suggest that we conduct our affairs

with great integrity, think and speak with great clarity, and succumb to litigation only as a last resort. It has been my experience that rushing into litigation frequently solves little more than the attorney's next Porsche payment.

In this realm we must not underestimate our power as citizens. A Friend speaking or writing out of concern to organizations and agencies such as the National Association of Independent Schools (NAIS), union leadership, state governments, governors, even insurance rate adjusters, is taken seriously. If one feels that she/he is being ignored, a visit in person can be powerful. My point here is that we bear a responsibility to respond to the laws and regulations that affect us. With surprising frequency we can affect their nature by our thoughtful action.

The second realm of law that Friends schools must reckon with is that which directly affects our educational practices and policies as school heads and educators, laws concerning standardized testing, certification of teachers, course distribution, number of school days, attendance reporting, the teaching of specific topics such as drug abuse, capitalism, human sexuality, etc. Most of this law comes as regulations from private organizations. Writers and enforcers of regulations are a strange and interesting breed. I would characterize them as a bevy of persons in doubleknit suits behind Kenmore desks with reams of computer printouts before them. They are, most of all, unaccustomed to people questioning them. It is imperative that we do so at times.

It is in this realm that I believe Friends schools have an opportunity and responsibility to witness. We can and must divine how our philosophies lead us to stand. Here again I believe we consistently underestimate the power we

Don Wells is the principal of Carolina Friends School, and is a member of Durham (N.C.) Meeting. His article is taken from his speech to Friends Council on Education, October 1986.

possess to influence the course of education in our time. Indeed, it is unsettling to hear people in our sister schools state that they wait for Friends schools to take the lead in educational issues, because that gives them hope to proceed.

We may also underestimate the weight Friends schools carry as issues go down to the wire. The state's last resort of enforcement is the closing of a school, but closing a Friends school is an act the state avoids whenever possible. Such a position enables us to seek compromises with lawmakers on many, many issues, if our positions are clear and in earnest. We would also, I suspect, be pleasantly surprised at the support we would receive from our Friends school community if we were to commit ourselves to an educational position at odds with regulations. I continually underestimate the commitment to Friends' principles that our school children's parents hold.

The third realm of law as it involves us is that of influencing impending legislation. With the flurry of issues at the state and national level, monitoring this realm poses problems for the individual school. It is here that various organizations such as NAIS can be of great help. Also, keeping up is aided by subscription to local, state, and national newsletters. Perhaps the most current are some published by conservative religious organizations. There is no one quite so rigorous as a conservative lobbyist!

Here again, Friends educators can be influential. Knowing local legislators, keeping in touch with them, persuading organizations with which we are affiliated to intervene are all effective techniques. Extensive lobbying by individual schools is simply too costly in time, money, and energy. However, it is markedly less expensive to attempt to influence legislation during its formation than to challenge it once enacted. Most legislators, in my experience, welcome an approach of calm, reasoned, and strategic counsel. We can afford that perspective and support.

There are also many tangential legislative issues on which we can exert influence, including such things as home schooling, bond issues, and library construction. There are times when our attempts to influence such issues might be politically unwise. At such times, however, talking about these matters

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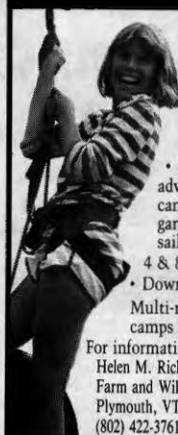


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with well-placed members of our school family affords us an opportunity to extend our influence. It also may well increase a parent's respect for the breadth of our concern. Never, in my experience, has a sharing of our perspectives as Friends harmed a parent's relationship with the school.

The fourth and final realm of the law as it affects Friends schools is the most problematic. It involves those areas of the law, which conflict with our conscience, including such issues as armaments, nuclear power, divestiture, sanctuary, the Selective Service, peace, and the needy. What is a Friends school to do with such issues? Friends schools should rarely, if ever, take positions on such issues. Rather, we must educate our clientele to think critically about each issue and to act accordingly. I am not entirely comfortable with such an answer, but I am more comfortable with it than with others that would lead Friends schools to take a singular position on any of these issues. The nature of a Friends school differs radically from many other Friends' organizations. This difference lies in our commitment to educate a widely diverse clientele. These issues differ from those in the other realms in that they are issues of public debate that do not directly involve our schools' operations. Rather, these issues are matters of public policy.

David Bourns, headmaster of George School, at a recent meeting of heads of Friends schools, raised the issue of whether Friends schools should publicly announce their commitment to children in the sanctuary movement. Although no consensus for action came from that meeting, the discussion will continue at our spring meeting. David Bourns wrote each of us detailing his experiences with this issue during the past month at George School, where no unity was found. He stated: "I find myself in the uncomfortable position of saying that independent schools, even Friends schools, should only reluctantly take formal institutional positions on issues which can be construed as political issues. It may be that schools must hold back their support for particular actions, as important as these might be, to maintain the opportunity for students under their care to discuss these issues."

William Bowen, a Princeton board member writing in the *Princeton Alumni Weekly* concerning his reticence sur-

rounding the university's divestiture, states: "There are positive contributions the university can make, but they are limited and neither dramatic nor immediate in their effects. This is not easy to accept, for any of us. What I see as the necessary restraints on institutional action imply, for me, that the burden of conscience rests all the more heavily on each of us as individuals." The transference of the responsibility from the institution to the individual is, of course, wholly consistent with the tradition of Friends.

The responsibilities on each of us in Friends schools to act publicly on matters in this realm of the law are great indeed. We might act as individuals, as a group of teachers, as a board of a Friends school, as a teacher and class. I think it most appropriate that we not run the risk of closing our minds or thwarting constantly revealed truth in our schools by taking institutional positions.

Consistent with this, I would urge that those involved with Friends schools engage in the process of lawmaking and interpreting. Two aspects of our "peculiar" mission as Friends schools are central to this plea. The first is that the public perceives Friends as a conservative group that only takes positions, that only speaks out when matters of conscience demand it. Our 300-plus years of history afford us credibility and a unique responsibility.

The second point is that speaking out, or taking positions on the law and its formation, requires homework, tact, timing, good counsel, and prayerful consideration. It also takes the courage of conviction. It requires the courage to speak truth—with a small "t"—to power. May those involved with Friends schools have the courage to enter the political process to afford it their unique and critically important perspective. If Friends do not display such courage, the precious testimonies of our Society through its educational efforts will slowly wither and die—a result that I see as tragic for our society. We must remember that we are not simply parts of good schools that happen to be run by Friends. Rather, Friends schools are, by nature of their existence, charged to seek the true and the good, and to answer that of God in the broader society. It is a very special opportunity, and a very precious responsibility! □

World of Friends Schools

Life Experience School Students Work on Peace

Giving terminally ill young people a chance to find inner peace through service to others is the purpose of Das Legacy Program at the Life Experience School in Sherborn, Mass. Individualized programs are designed for each student, involving such issues as famine relief in Africa, the homeless and hungry in the United States, the environment, animal rights, endangered species, and disarmament. The program was founded by Parimal Das, a former director of education for the United Nations Educational, Scientific, and Cultural Organization. Parimal Das had personal and professional contact with Gandhi, Nehru, and Mother Theresa in the 1930s and 1940s.

Classroom Grandmother at West Chester Friends

Children need listeners in their lives to comfort and affirm, to share pain and laughter, surprise and achievement. West Chester Friends School's third grade has such a listener: Teacher Hatti (Harriet Krutsky) is the classroom grandmother. Her table is sometimes a hive with a steady buzz; and sometimes it is a quiet place for a confidential chat concluding with a hug or a handshake. When Teacher Hatti moved to the Friends retirement home in West Chester, Pa., next to the school, she immediately directed some of her energies toward the children. Several times a week she walks along the path to the third grade classroom, ready to chuckle, advise, mull over a remark, shake her head in wonderment, or share a repertoire of stories.

TINA Sponsors World Constitution

Teaching in a Nuclear Age (TINA), a consortium of Philadelphia educators, offers an ongoing series of teacher training, lecture workshops, and classroom projects on global education, world order and cooperation, and understanding the Soviet Union. TINA is a Quaker outreach organization created five years ago by its director, Margaret Walker Lippincott, to identify and teach peacemaking skills in Philadelphia area schools and colleges. Sponsors and consultants include various Philadelphia Yearly Meeting com-

Courtesy of Friends Central School



Friends Central students package a box of school supplies for students in Nicaragua.

mittees, Educators for Social Responsibility, Global Education Motivators, the International Affairs Association of the University of Pennsylvania, and the Religious Education Division of the Archdiocese of Philadelphia.

As part of Philadelphia's Bicentennial celebration of the 1787 drafting of the U.S. Constitution, TINA is planning the drafting of a world constitution, emphasizing cooperation among the world's people. Students from a variety of schools are preparing to be delegates to this constitutional convention. All 250 students have also visited the United Nations.

William Penn Students Develop Corn Planter

Students in the mechanical power systems class at William Penn College in Oskaloosa, Iowa, have designed a corn planter for use in Third World countries. Their teacher, James Hoeksema, a former missionary and teacher in Kenya, helped two students develop the project. The technology is that used 30 years ago in Iowa. With the assistance of a nonprofit organization, "Self-Help," the planter will be tested this spring for eventual production in a factory in Kenya.

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A Friends Select student participates in community service.

Guilford College Celebrates 150 Years

For its 150th birthday, Guilford College in North Carolina has designed a smorgasbord of events and activities, reflecting the academic life of the college, its Quaker roots, the arts as a stimulus to human expression and growth, and enthusiasm for celebration as a gift shared with the community. Among the offerings are a visit of women executives of three major Friends organizations; lectures about the Society of Friends and the founding of the college; a talk, "Vision of Greatness," by D. Elton Trueblood; and four Friends gatherings in the summer: Friends United Meeting Triennial, a Quaker Young Adult Conference, North Carolina Yearly Meeting (Conservative), and North Carolina Yearly Meeting (FUM).

Founded as a Friends boarding school, Guilford became a college in 1837. The first coeducational school in the South, it now has 1,600 students from 30 states and many

foreign countries. In 1985 the college was included in *The Best Buys in College Education*, by Edward B. Fiske, the education editor of the *New York Times*.

Community Service Class at Mullica Hill

At Friends School in Mullica Hill, N.J., the high school community service course is the cornerstone of a school-wide program of service. The nine students taking this course receive academic credit for projects that include visiting the Woodstown Friends Home, writing to prisoners, running a food drive for four needy families in the township, tutoring individuals within the school, and planning a work day in Philadelphia. Middle and lower school students are also involved in projects such as gathering toys for the Youth Work Camp in Philadelphia and sponsoring a child in Latin America.

Courtesy of Friends Select School

Earlham College Offers Explore-A-College

Explore-A-College is Earlham College's two-week sampler of college life for high school students. Now in its sixth year, the program (this year from June 21 to July 3) introduces college-bound high schoolers to college level courses, skill-building seminars, social and recreational activities. Designed to imitate college life as closely as possible, Explore-A-College students live in campus dormitories and have a choice of four college-level courses—this year's include Exploring Human Behavior, Economic Botany, Writing for College, and Japan. Students have praised the program for teaching them time management skills, improving study habits, and providing them with an enriching time away from home with other students from many parts of the country.

Abington Sixth Graders Praise UNICEF

Sixth graders at Abington Friends School in Jenkintown, Pa., composed an essay, "Why Do Children Need Peace?" It was read by one of the students at Philadelphia's celebration of the International Year of Peace and the 40th anniversary of the United Nations Children's Fund (UNICEF). The essay concluded with these words:

"Children should be able to grow up free from worries about security. They need not to be afraid about losing their parents. They also need to feel that their home is a safe place to live. Children should not have to worry about being injured or killed. UNICEF can help give children peace. We can help, too, by contributing money and making commitments to peace."

Friends Select Students Examine City Architecture

The astonishing range of architecture within six blocks of Friends Select School's downtown Philadelphia building took on new interest for the seventh and eighth grade students this fall. In cooperation with the Foundation for Architecture, teachers set up a unit to help the students learn to see what they look at every day. Six groups of students were led on tours which included the art deco of the Suburban Station building, the row houses of nearby Mole Street, the classic styling of the old Insurance Company of North America building, the contrasts between Friends Center and the Race Street Meetinghouse on the same site, and the Victorian exuberance of the Pennsylvania Academy of Fine Arts and Philadelphia City Hall. Students also made maps of their



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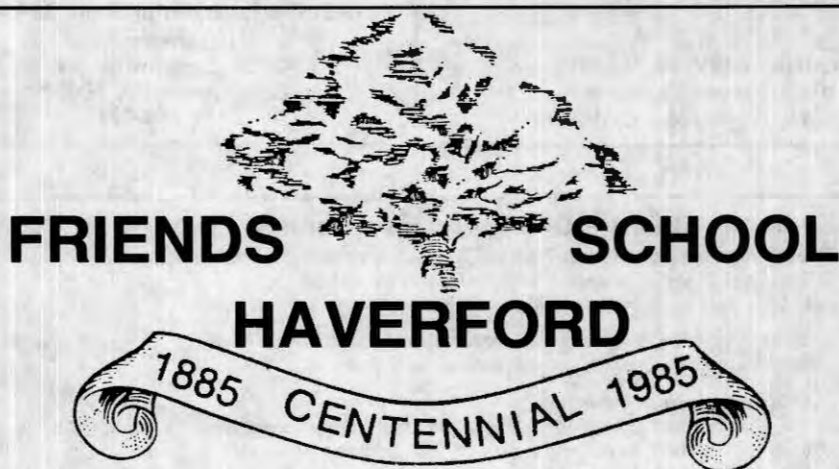
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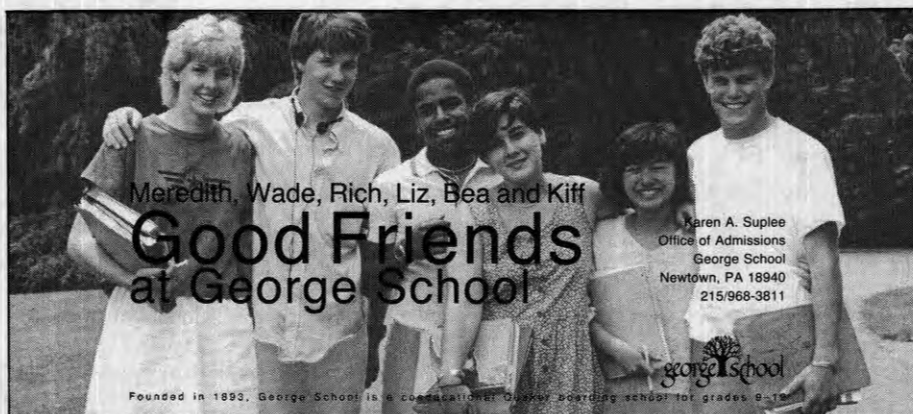
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routes to school, noting architecture and landmarks and drawing a picture of at least one building en route.

Then students explored the Basilica of Saints Peter and Paul, half a block away, and learned about ecclesiastical architecture. They studied the original plans of the Benjamin Franklin Parkway, which runs in front of the school, contrasting them with its current look. They did a simulation of how a city develops. They studied how the present Friends Select building evolved, from the original school building, which was razed, to the new complex with its high-rise office building.

Lansdowne Friends Honors Black Contributions

Lansdowne Friends School's January focus was the study of some of the unsung and almost unknown heroes in black history who have made significant achievements but who are seldom mentioned in history books. The month-long, all-school study was capped by the school's winter performance, "Celebration in Story and Song: Black Contributions to Our American Heritage." Students performed rhythmic chants, songs, skits, and games. One class composed and presented two hambone chants: one about Daniel Hale Williams, who performed the first human heart surgery in 1893, and one about Charles Drew, who first separated blood into plasma and red blood cells in 1940.

International Exchanges at Germantown, Buckingham

Four Germantown Friends School ninth graders spent February in Canada, and four others spent the month in Mexico as part of an exchange program. The students in Canada lived with host families in the suburbs of Montreal and attended classes at the College Charles Lemoyne. The students in Mexico lived with families in Tlaxcala and went to school there. In April, four Mexican and four Canadian students will spend the month at Germantown Friends School in Philadelphia as part of the exchange program.

Ten fifth graders and a teacher from Buckingham Friends School in Lahaska, Pa., spent November 1986 in the city of Toluca, Mexico. Arranged through the International School to School Exchange, the group was hosted by Toluca's Colegio Argos school. Students visited classes at Colegio Argos. They also made trips to the top of a volcano, the Teotihuacan pyramids, the botanical gardens, the zoo, and to an outdoor market. They learned to cope with a new language and different foods. In April, ten students

from Colegio Argos and their principal will be visiting Buckingham Friends School for the month.

Baltimore Friends Learn Trust and Rock Climbing

A five-week adventure class is a new offering of Friends School of Baltimore's Physical Education Department. Students

first learn about trust, teamwork, and being an integral part of a group. They must prove they are responsible and safety-minded before they are exposed to procedures and adventure skills. The program on campus involves trust games and rock climbing. Upon completion of the course, students have the opportunity to earn camp counselor certification in high and low ropes, rock climbing, canoeing and kayaking, mountain biking, camping, and sailboat instruction.

Peace Education Resource Center at PYM Library

The Henry J. Cadbury Library at Friends Center in Philadelphia houses a growing collection of materials on peace education, conflict resolution, nonviolence, prejudice, global education, the Soviet Union, and nuclear war and disarmament. The collection includes background reading for students and teachers; curriculum materials; picture books, junior novels, adult fiction, biographies for all ages; suggestions for action on issues; and a rental library of films, videotapes, and sound filmstrips. In addition, several groups in the Philadelphia area are available to visit classrooms or lead workshops. These groups include Educators for Social Responsibility Speakers Bureau, the Nonviolence and Children Committee, and Teaching in a Nuclear Age.

To borrow materials from Philadelphia Yearly Meeting's Henry J. Cadbury Library, write to the library at 1515 Cherry St., Philadelphia, PA 19102, or call (215) 241-7220.

Students from the Friends School of Baltimore learn climbing skills.

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A Reader's Forum on Education

In our February 1 issue, we asked readers to send their views about the best form of education for our children. The following is a sampling of the response.

Home schooling is my chosen profession. It is full-time, all-consuming, and long-term. Families who teach their children at home are treated with open hostility and harassed by disinterested officialdom. Yet, in spite of this, an increasing number of caring parents choose home schooling.

As a family we chose to provide schooling at home when we found our personal philosophy of life and education at variance with public orthodoxy. I do not wish my child to be coercively socialized with a doctrine of materialism and egocentrism. Instead, I want to provide him an education of spiritual and academic excellence, rooted in standards with a central ethical component.

*Phyllis M. Joyce
Benson, N.C.*

While a teacher, I was irritated that when Friends spoke of education they didn't mean public education. There was little or no support for me or other teachers who were trying to operate by Friends principles in an open rather than protected environment. My perception is that Quaker education can be very good and exciting, but Friends are interested in taking care of their own rather than in improving education.

*Paul Zorn
Wycombe, Pa.*

As a teacher, I support public schools. I believe the opportunity for me to serve humanity in many of its conditions is more abundant in public schools than in private schools. In addition, the application of Quaker principles of honesty, cooperation, and respect for all can be put into practice in public schools as well as in Quaker schools.

As a parent, I also support public schools. I believe that the combined forces of parents, students, and staff who are committed to public education have a positive effect on the quality of a district's public schools. In a district where many students attend private schools, public schools lose parent support, which makes them less effective.

If a child does not fit in the public system then I believe the child's needs must come first. It is there that the value of the private school makes itself apparent to me.

*Nancy A. Mellor
Coalinga, Calif.*

I am a supporter of both public and Friends' education and a cooperative relationship between them. My children have been a part of both public and private educational institutions, and none of the fine schools they have attended meet the needs of all young people. School and class size, academic and extracurricular offerings, school philosophy, values, and the composition of the school community—all help determine the institution's ability to seek, find, and assist the growth of "that of God" within each student. We need to accept that we have allowed our most precious resource, our children, to suffer from misplaced priorities—defense, economy, convenience, comfort, profit—and become leaders in finding better ways to help young people define and use their talents.

*Lee Cuninggim Neff
Seattle, Wash.*

We had no idea when we enrolled our nearly four-year-old son in an excellent Friends preschool that we were about to

become immersed in serious conflict between our values and those that would surround him in school.

After investigating other schools in our area and elsewhere and finding none that fit our ideals, we concluded that our only choice was not to send him to school. Now, after three years, we are convinced that home learning is *better* than school. We have watched our son explore and learn without a predetermined curriculum or formal instruction. He is mature and self-assured with people of all ages, and he seems more resourceful with free time than children who have time structured by their school. At home our child is free to grow without the pressures created by materialistic and competitive values.

One of the bonuses of education at home is waking up in the morning with plenty of time for snuggling, for listening to the songs of the birds, and for talking over the things that really matter.

*Janet Nagel
Durham, N.C.*

All Friends schools and colleges are in need of more Quaker teachers and staff. Where have all the young Friends gone?

How can we be assured that the traditions that make Quaker education vital are present in our schools? We can support Quaker education by sending our children to Friends schools, serving the school community, and knowing the history of Quaker education.

With a strong background of our testimonies and a commitment to them, we realize that all Quaker education is religious education. Our uniqueness is not found in fine buildings, or in test scores, or in the curriculum. It is found in the way we relate to one another, in our devotion to the person over and above the institution, in our belief in God that lives through us moment by moment. It's our daily quiet times in our schools and in our testimonies written on the hearts of each member of the school community and lived out quietly but deliberately.

*Louise Wilson
Virginia Beach, Va.*



Courtesy of Friends Elementary School, Silver Spring, Md.

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*Paul A. Lacey, Professor of English
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In Quaker Meeting we settle quietly for an hour, then somebody shakes hands to turn off the Inner Light. At our Friends school it was different. In the dining room we sat quietly for a few seconds, smelling the good smells from the kitchen. Then the headmaster rang a little bell and we began. That was a snappy Friends meeting. In memory after 75 years I smell that good smell. Inner Smell is alias for Inner Light.

It took a long time to realize what a good Quaker education we had. Now, when I think about that good smell that ended when the bell rang, I get to laughing.

But I wonder, is there maybe some way that Quaker education can be sped up to get the good smell and the laughter closer together? We shouldn't have to wait half a lifetime to see what a lot of fun can be got out of a short Quaker sentence.

Moses Bailey
Ellington, Conn.

I am a supporter of home school education for my children because I am concerned about their emotional well-being. Besides enabling them to learn at their individual rates, home schooling allows them to absorb the values that are important. They learn that there is God in everyone and that a person is to be perceived, not by what brand name is on his clothing, but by what he is as an individual. I do not want my children to be highly competitive overachievers. I want them to value simplicity in all areas of their lives.

Jane E. Wilson
Knoxville, Tenn.

In the long run, it is not a choice among public or private or home-grown schools. It is a choice between an education which prepares a child for life or one which dulls—or even maims—a child for life. I believe that Friends need to rise above the endless discussions about whether we should remain within public schools, send our children to Friends or private schools, or teach them at home; and instead, think about how we might transform the U.S. educational system so that all children will have a free and truly good education available to them.

Lisa Lofland Gould
Westerly, R.I.

Despite our guilt about abandoning the public school system, we started our children in a Catholic school. It seemed to offer better discipline and more academic challenge. It supported many of the religious values which we shared, and it had an atmosphere of personal caring for the children.

After a few years we began to see the limitations. Being a non-Catholic in a

Catholic school was uncomfortable. The atmosphere of caring dissolved when students were assigned a teacher of an authoritarian and parochial bent. The school population was homogeneous. The academic challenge was all right, but not outstanding. Tuition amounted to a large sum of money, and we questioned how well it was spent.

These problems prompted us to reconsider public school. It is available to all, regardless of position or privilege. It offers the opportunity to learn to deal with people from many different backgrounds. There are many extras such as music and sports. There are many dedicated individuals in the school. We made the switch and are now quite satisfied.

The presence of God can be experienced in all settings, not only where God is explicitly named. As long as we are active in our daughters' school experiences, we can help them find that presence and develop their values.

Janet Rutkowski
Binghamton, N.Y.

As a teacher in a Friends school, I have come to see that it is the individual child's personality, needs, and family situation which must determine the optimum education. A Quaker child's commitment to Quakerism may be strengthened, but an adolescent may be alienated by what appears to be an excess of Quakerism by attending a Friends school. A student may thrive in the smaller, more caring atmosphere of the Friends school, or may be more comfortable in a larger, more varied student body with a wider selection of courses, social contacts and sports opportunities.

I believe that a healthy mixture of Quaker and public school exposure is best. In my opinion, 12 or 13 years of Quaker education are too protective and too sheltering for the good of the average child. However, a measured dose of Friends education should be of benefit to all who can afford it. Assessment of the individual child's needs and how best to meet them are the critical factors.

Hilda B. Grauman
Elkins Park, Pa.

I am a supporter of a public school education for my son because I believe in "blooming where one is planted."

The biggest problem with public schools, as is the case with our society in general, is the need for loving concern. However, public school teachers are, in the main, the most loving people one could meet. They must be loving to continue against the odds of thirty-plus students who seldom receive all the love they need outside of school.

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prepare one to serve God, the public school education I received and my son is receiving serve as well as the private education my husband received.

Barbara Kay Harrison
Chestertown, Md.

The reason my wife and I sent our children to Germantown Friends School, and why we hope our first and only grandchild, Molly, five months old, will get enrolled soon, is that Friends schools try to make real in the lives of their students the advice of William Penn: "True Godliness does not turn men [and women] out of the world but enables them to live better in it and excites their endeavors to mend it."

Eric W. Johnson
Philadelphia, Pa.

We are a family in a community with private, parochial, and public schools. Our dissatisfaction with public and parochial schools forced us to rent an apartment 40 miles away where my wife and our daughters could stay and attend a Waldorf school. The Waldorf curriculum is based on knowledge of a child's development stages. Through arts and crafts, creative projects, games, and horticulture, the curriculum helps balance intellectual development with enhanced sensitivity. We were united as a family only on the weekends. The economic and social sacrifice was eminently worthwhile because "they learned with joy."

Henry N. Williams
Lancaster, Pa.

I cannot say that there is *one* best form of education for our children. There is as much variation among Friends schools as there is among public schools. I feel an obligation to support both public and Friends schools.

Our child received a quality education in public schools. Contact with children of the poor was not always pleasant but gave him a realistic picture of our society and helped him mature. At the same time, his participating in our monthly meeting and in First-day school, and perhaps also parental influence, led him to become a dedicated Friend.

We ruled out a nearby Friends school for reasons including the following:

1. The school was highly selective in admission, and appeared to admit only children who were obviously gifted, and we were unwilling to expose our child to being rejected. (Note: Our son, who would probably have been refused admission, has made the dean's list every semester in a fairly selective college).

2. Tuition was very high, and we felt we had to conserve funds for our child's college education.

O. Jean Brandes
Chevy Chase, Md.

Milestones

Births

Griesemer—*Skylar Paul Griesemer* on September 1, 1986, to Richard and Laurie McVickar Griesemer. Skylar, his parents, and his sister Kinsey Lin Griesemer attend Jacksonville (Fla.) Meeting.

Kennedy—*Thomas Joseph Kennedy* on February 25 to Thomas Corbin Kennedy and Eva Kauppinen Kennedy of Topeka, Kans. He is brother to Esther Kennedy. His maternal grandmother is Margaretha Kauppinen of Helsinki, Finland. His paternal grandparents are Thomas and Ruth Kennedy, members of Providence (Pa.) Meeting.

Pancoast—*Anna Kathryn Pancoast* on December 6, 1986, to Mary Kathryn and Taylor A. Pancoast. Her father is a member of Red Cedar (Mich.) and Fredonia (N.Y.) meetings. Her grandparents, Omar B. and Adelaide Pancoast, are members of Sandy Spring (Md.) Meeting.

Schultz—*Ruth Jeannette Schultz* on February 17, to Mark Schultz and Jeannette Raymond. The baby's mother is a member of Concord (Pa.) Meeting and an attender at Prospect Hill (Minn.) Meeting. Her maternal grandparents, Robert and Jessica Raymond, are also members of Concord Meeting.

Marriages

Pearson-Griffin—*Daniel John Griffin* and *Frances Ruth Pearson* on February 14 under the care of Hill Country (Tex.) Meeting. Frances Ruth is the daughter of Philip Holt Marvin, formerly of Moorestown (N.J.) Meeting, and of the late Florence Schreiber Marvin.

Asaro-McVickar—*Jamie Paul McVickar* and *Anita (Andi) Asaro* on September 27, 1986. Andi is an attender and Jamie is a member of Uwchlan (Pa.) Meeting.

Deaths

Crosman—*Aquila Hurford Crosman*, 89, on February 7 in Phoenix, Ariz. Hurford graduated from Earlham College and married Alice D. Forsythe. He worked 14 years for the American Friends Service Committee on the Self Help Housing Project. After retiring, he married Winifred A. Wildman, and they worked for Five Years Meeting in Kenya. Hurford served in many ways the meetings in Phoenix and Tuscon, Ariz.; Ann Arbor, Mich.; Media, Pa.; and Providence, R.I. He is survived by his wife, Winifred; three children, Hurford, Cophine, and Anne Hiltner; 11 grandchildren; and 7 great-grandchildren.

Edmundson—*Mary K. (Elliott) Edmundson*, 83, on December 26, 1986, in Hood River, Oreg. Born in Dublin, Ind., she moved to Oregon with her family as a child. Mary graduated from Pacific College (now George Fox College) and received

a graduate degree in social work from Smith College. She married William T. Edmundson in 1932. Mary Edmundson's community activities included Friends of the Hood River County Library, and she served as a director of the county school district board. She loved golfing, hiking, mountain climbing, skiing, and identifying flowers. For the last ten years Mary and her husband belonged to the Mountain View (Oreg.) Worship Group. Survivors include her husband, William T. Edmundson; a son, John; two daughters, Mildred Edmundson and Sara Wu; a brother Paul S. Elliott; five grandchildren; and two great-grandchildren.

Walton—*Sadie Goodman Walton*, 72, on January 28. Sadie met Harold Walton during a vacation trip to England, and they were married in 1938 under the care of Ithaca (N.Y.) Meeting and lived in Mt. Holly, N.J., and in Evanston, Ill., where Sadie became a member of the Religious Society of Friends. She earned a Ph.D. in political science at the University of Colorado and taught in Denver and Boulder, Colo. Then she became a travel agent and was professionally involved in travel the rest of her life. She went around the world twice, and spent extended periods in Peru, Venezuela, and France. She also led several Quaker pilgrimages, including tours to Costa Rica and to the George Fox country in England. At her death, she was clerk of the Boulder (Colo.) Meeting. Survivors include her husband, Harold Walton; two sisters, Beatrice Ruvn and Ruth Waskey; two sons, James Walton and Daniel Goodman Walton; a daughter, Elizabeth Caile; and three grandsons, William and Benjamin Lee Caile, and Daniel James Blaugrund.

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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.

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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.

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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.

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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.

The Philippine Revolution: A One-Year Retrospective (Special Issue, *Fellowship Magazine*). Jose Blanco, Hildegard Goss-Mayr, Niall O'Brien, and Richard Deats reflect on "the revolution that surprised the world." Send \$2: *Fellowship*, Box 271-F, Nyack, NY 10960.

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Outreach Ideabook. Bursting with more than 150 real-life experiences. Showing 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.

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.

Approximately 500 Quaker titles (mostly out of print) for sale now. Many rare and scarce titles. Catalog of this library available from the Book Bin, 351 N.W. Jackson St., Corvallis, OR 97330.

Wanted: Works of George Fox. Eight volume set, 1831 or 1975 reprint. Reply to Box C-794, Friends Journal.

The first six booklets in the War Tax Concerns series are available from the Friends Committee on War Tax Concerns. They are: "Resources for Study," "A Quaker History," "We Friends Here Assembled," "What Does the Bible Say?," "Options & Consequences," and "Spiritual Leading & Rational Decisions." All cost \$1.50 plus postage; ask about bulk rates. Contact FCWTC, P.O. Box 6441, Washington, DC 20009.

Communities

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. 39, St. Benedict Center, Box 5588, Madison, WI 53705.

Alternative lifestyles. Six rural communities invite visitors/members. Gentle cultures based on equality and cooperation. Write (\$2 appreciated): Federation of Egalitarian Communities, East Wind, Box FJ7, Tecumseh, MO 65760.

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.

Ponderosa Village is a live-in community based on self-responsibility, voluntary cooperation, land/home ownership, individual spiritual values. Great place to raise children! Self-reliant seminars in summer. 197-7 Golden Pine, Goldendale, WA 98620. (509) 773-3902.

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

New Foundation Seminars at Camp Neekauis, Ontario, Canada. June 26-30 on "Who Do They Say That I Am?" Details from Fritz Hertzberg, 966 Finch Ave., Ontario, Canada L1V 1J5.

For Sale

Mayan handmade cotton clothes, accessories, and unique gifts. Free color catalogue: One World Trading Co., P.O. Box 310, Dept. A4, Summertown TN 38483. (615) 964-2334.

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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.

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

Volunteer service positions for summer or 12 months beginning in September. Maintenance provided. Contact John Salzberg at William Penn House, 515 E. Capitol St., Washington, DC 20003. Telephone: (202) 543-5560.

Solo family practitioner is seeking another MD or DO generalist to share concern for widely scattered population of 4000 in impoverished area of NE Wisconsin. Contact Judith Hall, MD at P.O. Box 86, Laona, WI or (715) 674-3131 or (715) 369-1369 with inquiries or advice.

Couples: Live-in as house parents in therapeutic community. Provide care to patients and supervision of mental health workers. Excellent salary, 4 months vacation during the year. Wonderful opportunity for couples to work and have time off together. Contact Alexandria Schnarr, D.V.M.H.F. (215) 345-0444.

Center For Teaching Non-Violence seeks full-time staff with a minimum one-year commitment. Lodging and \$6,000/yr. We do public interest activism, research publishing on aggression, work against war toys, and operate the National Coalition on Television Violence (TV and film violence, war toys, sports violence, pornography, etc.). We are located three blocks from the Univ. of Illinois and Quaker Meeting. (217) 384-1920. Resume to Thomas Radecki, M.D., Box 2157, Champaign, IL 61820.

Resident caretakers for Wyck, historic Germantown house with garden. Compensation, specific duties negotiable. Call Philadelphia (215) 848-1690.

Olney Friends School is seeking a special individual who can combine house-parenting in the girls' dorm with quality cooking. Join our Friendly community as we strive to prepare 80 students for college and beyond. Contact Jim Beard, Headmaster, Barnesville, OH 43713. (614) 425-3655.

Plant Ecologist: 2-year position teaching biology in a program distinguished by high numbers of students who go on to obtain Ph.D.s, and serving many high-achieving, enthusiastic and socially-concerned non-majors. Courses include: Population and Community Ecology, Field Botany; intro team-taught courses on Genetics and Evolution, and on Biological Diversity. Possible opportunities to lead programs in Florida, the American Southwest, Kenya, and the Galapagos. Continuation to the second year is contingent upon satisfactory evaluation of first year performance. Earlham, a liberal arts college associated with the Religious Society of Friends (Quakers), is an AA/EEO employer and particularly encourages applications from women and ethnic minorities. Applications will be considered beginning April 1st. Apply: Jerry Woolpy, Earlham College, Richmond, IN 47374.

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.

Resident Caretakers 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.

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!" Year long 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.

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.

Head resident for William Penn House, a Quaker seminar/hospitality center on Capitol Hill. House provides public policy seminars and overnight accommodations to groups and individuals. Head resident responsible for day to day operation of house. Resident is provided room, board, and salary. Send letter and resume by May 1 to John Salzberg, Executive Director, William Penn House, 515 E. Capitol St., Washington, DC 20003.

Conflict response specialist sought. Philadelphia Yearly Meeting is looking for a conflict response specialist with Friends Mediation Service (formerly Friends Suburban Project). We have in mind a seasoned Friend with experience in conflict resolution who can provide leadership in training and in developing a Quaker response to local conflicts. This position is 4/5 to full-time, at (current) full-time range of \$13,304-\$24,640. If interested, contact Robert Dockhorn, Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia, PA 19102. (215) 241-7238. Deadline: April 30, 1987.

Data Base/Mailing Manager for Pendle Hill to manage, operate, and design additions to computer database and to be responsible for all bulk mailing operations. For more information and applications, call or write Paul Alexander, Business Manager, Pendle Hill, Wallingford, PA 19086. (215) 566-4507. Closing date for applications: June 1, 1987.

Development Assistant for Pendle Hill to provide fundraising support services for an educational development program including prospect research, preparation for field work, alumni relations, all clerical work related to gift receipt and acknowledgement, and other secretarial assistance to Director of Development. Candidates should have experience with the Society of Friends and with fundraising support services: computer, typing, and research skills. Applications will be received until May 1, 1987, or until position is filled. Address inquiries and applications to Margery Walker, Director, Pendle Hill, Wallingford, PA 19086. (215) 566-4507.

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 weaver, 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 Rhoda E. Mowry, clerk, 4 North Hill Rd., Harrisville, RI 02830. (401) 568-7849.

Christian community among homeless seeks members with commitment to mercy, justice. Concerns for housing, direct service, shelter, public advocacy and witness with poor. One to three-year commitments. Larry Pagnoni, Freedom House, P.O. Box 12144, Richmond, Va 23241. (804) 649-9791.

Friends General Conference is seeking a full-time development secretary to work in the Philadelphia office and travel among Friends throughout the affiliated yearly meetings. While experience in fund-raising, public relations, and promotion is desired, we are primarily interested in finding a dedicated (and organized!) FGC Friend who wants to work on a long-term basis with the on-going support of our programs. Please write for job description and salary information to Marty Walton, General Secretary, FGC, 1520-B Race St., Philadelphia, PA 19102. Applications should consist of resume, full description of activities among Friends, relevant experience, and a personal statement of your vision of what FGC can grow to be. Closing date: May 1.

Positions Wanted

We are a Quaker couple with two small children looking for a working/living environment that is consistent with our Friendly morals and ethics. We are open to having only one or both of us employed; or any other job-sharing arrangement. We are currently employed as the Property Manager and Conference Coordinator at a summer camp and conference facility. Our combined experience and skills include: children (our own, and teaching/activities on a volunteer basis), office/clerical, supervisory, writing, organizational, graphics, carpentry, light electrical and plumbing, and general maintenance. A Quaker camp, school, meeting, or conference/retreat center would be ideal; but we are extremely flexible and open to all possibilities. Please contact us through Friends Journal Box #M794.

Business Manager: Extensive experience in finance, budgeting, logistics, personnel, maintenance and general operations acquired in hospital, computer, banking and fast-food industries. Well-honed communicative, quantitative skills. Humanitarian team player (seek solutions, not scapegoats). Moving expenses my account. BA (Psych/Lit), MBA (Finance) in progress. Summitt Wilson, 1905 Gainsboro Rd., Rockville, MD 20851. Work: (703) 684-0330.

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.

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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 attenders, 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.

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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.

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.

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Mt. Kisco, New York summer rental. July and/or August: my spacious Victorian home, 4 bedrooms, 1 1/2 baths, wide porch, tree-shaded streets; walk to village, train, bus. \$1800 monthly. (914) 666-5761 evenings, weekends.

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Summer cottage 10 feet from large lake; woods screen off neighbors on all sides. Pine-paneled living room, kitchen, 2 bedrooms, stone fireplace, own dock, boat, sanded swimming area. Also separate "getaway" one-room cabin. Basic conveniences but not fancy; cottage appeals especially to those preferring seclusion to cheek-by-jowl sites. Cost: July/Aug., \$1,000/month, \$600/two weeks; June, Sept., Oct., \$500/month. Call (914) 478-0722. Write "Pebbles," 100 Euclid Ave., Hastings, NY 10706.

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Ocean front cabin near Milbridge, Maine. Isolated, wooded point, deepwater frontage, three rooms equipped for six except linens. No electricity. Propane for light, cooking and refrigeration. Well for water. \$175 per week. Dorothy K. Walker, 17330 Quaker Lane, Sandy Spring, MD 20860. (301) 774-3495.

Vacation Opportunities

Summer Couples Retreats for you and your partner. In beautiful natural settings. Weekends in Cape May, NJ; May 29-31, June 5-7, Oct. 2-4, Oct. 9-11. Week long: July 4-10, Oberlin, Ohio, July 20-24, Saranac Lake, NY. Brad Sheeks and Pat McBee, 3208 Hamilton St., Philadelphia, PA 19104. (215) 349-6959.

Study Trip to Northern Ireland on peace and conflict issues, Aug. 15-30, 1987. Includes contact with Quakers. Write: Center for Peace Learning, George Fox College, Newberg, OR 97132.

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.

Wanted

Wanted to rent, long term (preferably with option to buy): small area of open land, modest price, for somewhat organic to organic garden; also possibly birdhouses, plantings for birds, small greenhouse and/or aviary, small animals, suchlike (as suitable; negotiable); with room, shelter and/or permission backpack-camp. Would consider joint or co-op arrangement. Prefer central and eastern Maryland, other Midatlantic; other areas of interest. Am mature person, nonsmoker; respect Earth, love animals. Town/country; farm, residential, estate, churches, others. Let's see what we can work out! Please write: Garden, P.O. Box 322, Kensington, MD 20895.

"I'm going to start a new life at Meadowood. I've always been active and it will give me more independence and security to do what I want including making new friends, becoming active in my new community and traveling"

Mabel Hansen retired five years ago from William H. Rorer Company where she was an executive secretary and administrative assistant for nearly 20 years, but she continued to work. Mrs. Hansen worked because she always has been an active person, enjoyed the camaraderie of business and the rewards her work brought, including the opportunity to travel.

Now Mrs. Hansen is planning to start a new life in a new retirement community—Meadowood.

She chose Meadowood "because it helps a person to continue to be active and independent. I don't have to be concerned about the upkeep of a property, doing heavy laundry, or a lot of other things. That saves time and energy. And I'll use these to make new friends and become active in my new community." Meadowood's around-the-clock security also appeals to Mrs. Hansen, who was widowed more than 20 years ago. Plus the psychological security of knowing that Meadowood's life care program will meet virtually all of her health care needs which may arise without additional cost.

Mrs. Hansen began considering the life care community retirement concept about five years ago: "I discussed things with a financial

advisor, talked about it with my five children and looked into several communities before deciding on Meadowood. It's got everything I want. I like the openness of its location and it's still close enough to my family and lifelong friends in Ambler and Fort Washington. With five children and twelve grandchildren, it's good to know, too, that Meadowood guarantees that 90% of my entrance fee will be returned to me or to my family."

Meadowood is more than a non-denominational retirement community for active people. It's a special way of life bringing you the independence, security and comfort you deserve...all based on trust, caring, concern and confidence.

Meadowood is underway on 110 serene acres in historic Montgomery County, uncongested yet close to shopping, recreation and cultural activities. What's more, our one and two-story residences have 24-hour security and a full range of services, including fine dining and housekeeping. And our campus setting has bank and postal branches, hairdressing and barber shops and other conveniences. Meadowood's comprehensive life care programs include three levels of on-site health care which will meet most of your health



Mabel Hansen
Retired secretary.
Former teacher, homemaker.
Mother of five children.
Ambler

care needs at no extra cost.

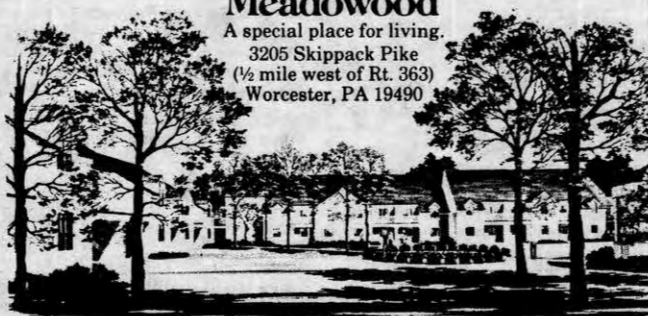
Moving into Meadowood is easy, too. A 10% deposit holds your residence reservation. The remainder isn't due until you're notified your residence is available for move in.

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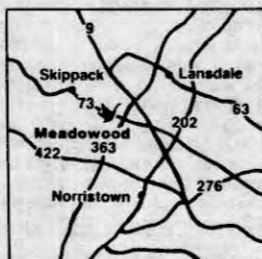
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We've missed you!

We've kept your name in our files, hoping you would renew your subscription to Friends Journal. We've been producing a wonderful magazine but it is our readers who provide us with a focus and a sense of purpose. Since we haven't heard from you in a while, we thought we'd send you a copy of the current issue with the hope that you may once again invite Friends Journal into your life. (If this is a duplicate copy, please accept our apologies and pass along the extra issue to a friend or leave it in your meeting house or other public place.)

And look what you've missed!



Friends Journal has consistently provided a lively forum for a wide variety of concerns with articles like these:

- Sanctuary: A Growing Network
- Creating a Nonviolent Society
- Visiting Soviet Christians
- Human Rights:
The Central Issue of Our Time
- The Challenge Facing Unprogrammed Meetings
- "Do Good" Development: Who Benefits?
- A New Look at Conscientious Objection
- Discovering Common Peace Priorities

And look what's coming!

Beginning with the October issue, Friends Journal will be publishing on a monthly basis and expanding from 32 to 40 pages. This will give us more time to plan each issue carefully and more room for a wider variety of materials and longer articles. And each month you'll find a unique collection of articles and reports on topics ranging from the spiritual self to global peace; from family interaction to international relations; from the meaning of life to the many different ways of life. Don't miss out! Invite Friends Journal back into your life.

