

July 1991

# FRIENDS JOURNAL

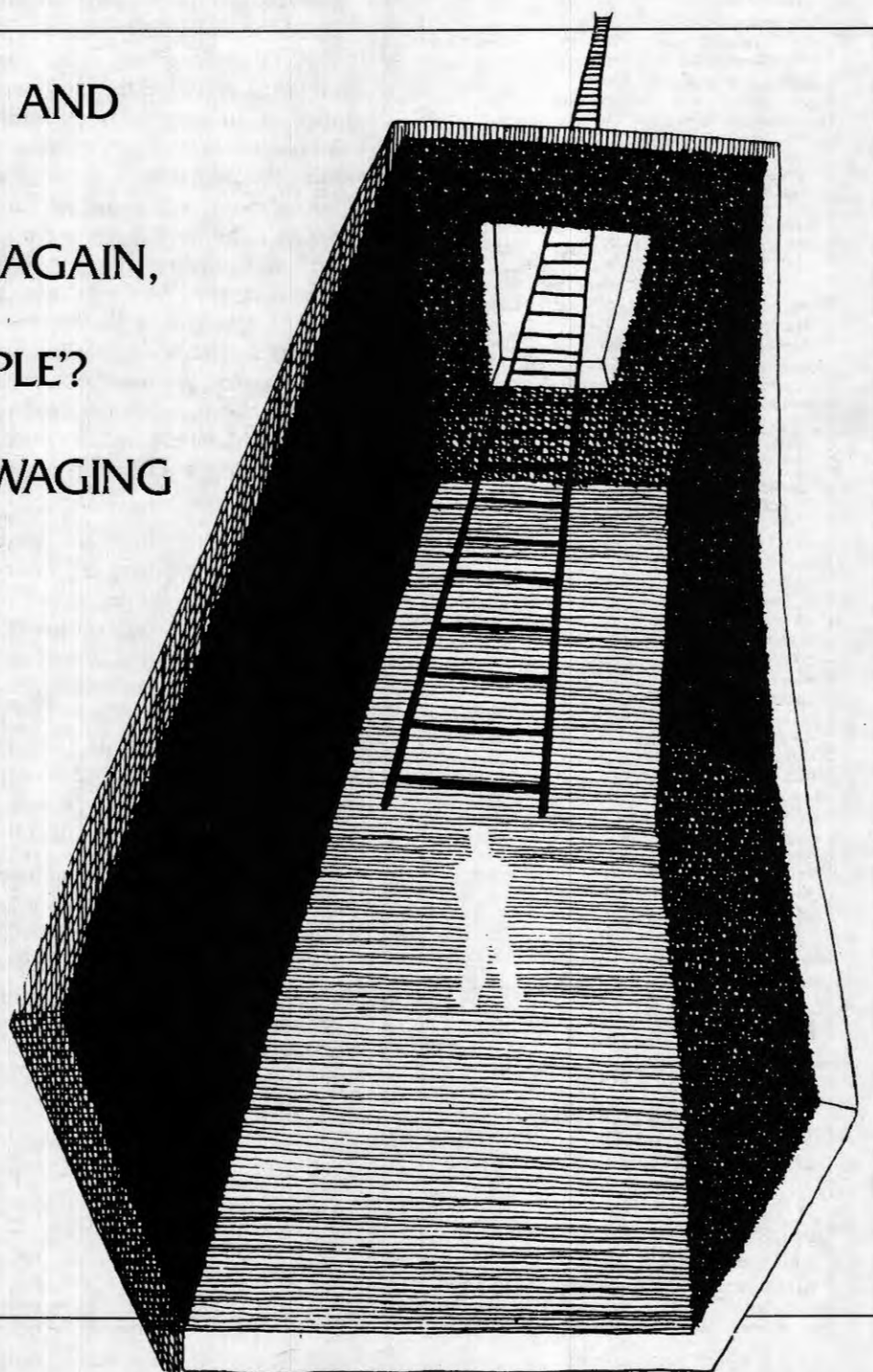
87%

Quaker  
Thought  
and  
Life  
Today

I WAS IN PRISON, AND  
YOU VISITED ME

IS IT TIME, ONCE AGAIN,  
TO BECOME  
A 'PECULIAR PEOPLE'?

SOUTH AFRICA: WAGING  
THE LAMB'S WAR



**Editor-Manager**

Vinton Deming

**Associate Editor**

Melissa Kay Elliott

**Art Director**

Barbara Benton

**Advertising Manager**

Catherine Frost

**Circulation and Promotion**

Nagendran Gnendran

**Typesetting Services**

James Rice and Voodoo Jordhamo

**Secretarial Services**

Jeanne G. Beisel

**Bookkeeper**

James Neveil

**Volunteers**

Jane Burgess, Burgess Ekman, Anders Hansen, Emily Conlon, Catherine McCulley, Becky Young

**Board of Managers**

1989-1992: Jennie Allen (*Secretary*), Richard Eldridge (*Assistant Clerk*), Bernard Haviland, Eric Larsen, Marcia Mason, Janet Norton, David Samuel, Carolyn Sprogell, Wilmer Tjossem, Alice Wiser

1990-1993: Clement Alexandre, Marguerite Clark, Peter Eccles, Leonard Kenworthy, Lee Neff, Mary Ellen Singsen

1991-1994: Frank Bjornsgaard, Emily Conlon, Nancy Cocks Culleton, Barbara Dinhofer, Dian Fatula, Sam Legg (*Clerk*), Parry Jones, Richard Moses (*Treasurer*), Harry Scott, Larry Spears

**Honorary Managers**

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

• FRIENDS JOURNAL is published monthly by Friends Publishing Corporation, 1501 Cherry St., Philadelphia, PA 19102-1497. Telephone (215) 241-7277. Accepted as second-class postage paid at Hanover, PA 17331.

• Subscriptions: one year \$18, two years \$34. Add \$6 per year for postage to countries outside the U.S., Canada, and Mexico. Individual copies \$2 each.

• Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

• Postmaster: send address changes to FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102-1497

• Copyright © 1991 by Friends Publishing Corporation. Reprints of articles available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words. Available in microfilm from University Microfilms International.

PRINTED ON RECYCLED PAPER

**Moving?****Let us update  
your subscription  
and address.**

Write or call:

FRIENDS JOURNAL, 1501 Cherry St.,  
 Philadelphia, PA 19102-1497  
 (215) 241-7277; FAX (215) 568-1377

**Among Friends**

# Asking the Hard Questions

Each month we receive a number of letters from prison inmates. Occasionally it's a request for a copy of our magazine, sometimes for a subscription. Often, too, we're asked to publish an ad under personals, something like "Sincere young man, lonely, wants to correspond with female [preferred age mentioned], all letters answered promptly. . . ." Such requests for "female pen pals" are not accepted, but we seek to respond to all letters and answer as many requests as possible.

Several things come through clearly in these bits of correspondence. First, and primary, we feel the loneliness and sense of isolation expressed by most prisoners. In many cases, we learn, individuals feel abandoned by family and friends; there is little personal contact with the outside world. The letters are often written very well and with great care. Many writers are curious about Quakerism, want to read more about Friends' beliefs, desire contact with local Friends and meetings. In such cases we may send an article or pamphlet, encourage someone we know to make a Friendly visit to the person, provide a JOURNAL subscription.

Just a year ago the *Washington Newsletter* of Friends Committee on National Legislation featured a particularly good article on our national prison system. It pointed out, for instance, that the U.S. rate of incarceration is the third highest in the world—surpassed only by the Soviet Union and South Africa. By the end of 1990, FCNL predicts, about a million people will be incarcerated in federal and state prisons and in local jails. Other sobering facts:

- Most individuals in federal prisons are there because of drug related offenses and property crimes—only 7 percent for violent crimes.
- Blacks serve 20 percent longer sentences than whites for similar offenses.
- The number of women being incarcerated is growing at a much faster rate than for men—a 20 percent increase between 1988 and 1989—and 70 percent of them are mothers. Sixty percent are African American, Latina, or Native American.
- The cost of new federal prison construction for five years is expected to exceed \$70 billion. This does not include the cost of maintaining prisoners in confinement, either. "A 30-year prison sentence is equivalent to a \$1 million investment in an individual," says the FCNL article.

Many Friends are active with prison work. When visiting Denver Meeting this spring I learned of Leanne Goodenow's tenacious work in the state prison of Colorado. For many years she involved Friends and others in prison visiting, starting new programs, and opening the minds of prison officials. Herb Ettel's article in our current issue pays tribute to Friends Bob and Kay Horton's valuable work with prisoners.

Federal prisoner Adam Starchild says it well in his article: "It is time to ask the hard questions . . . wherein we rely on imprisonment as virtually the only way we deal with crime."

*Vinton Deming*

# FRIENDS JOURNAL

July 1991  
Volume 37, No. 7

## Features

### 8 Time to Become a Peculiar People

Priscilla Berggren-Thomas

*Our role in the world is to share our experience of God.*

### 11 The Peace Testimony

Marnie Miller-Gutsell

*One Friend asks the hard questions about faith and accountability.*

### 13 Unitarians as friends

Mary Barclay Howarth

*Quakers and Unitarians form a bond of fellowship and worship in a corner of The Rockies.*

### 16 I Was in Prison and You Visited Me

Herb Ettel

*Bob and Kay Horton's prison ministry lives on in the lives it touches.*

### 19 Pucho

Mario DiBlasio

*A prisoner moves on to a place of hope.*

### 21 Make Victims the Focus of Law

Adam Starchild

*Is it time to change our focus to restitution?*

### 22 Nonsexist Language in New Bible Translations

Wallace Cayard

*There are now gender-inclusive ways to state old truths.*

### 24 Waging the Lamb's War

James Fletcher

*Soweto Friends stand solidly in a sea of troubles.*

### 27 Sri Lanka: Unresolved Conflict

Elizabeth Salter

*Cataclysmic events can obscure ongoing tragedies.*

Cover art by Lowell Naeve

## Departments

### 2 Among Friends

### 4 Forum

### 5 Viewpoint

### 30 Quaker Crostic

### 32 Reports

### 34 Witness

### 35 FCNL Notes

### 36 News of Friends

### 36 Nonsense of the Meeting

### 38 Bulletin Board/Calendar

### 40 Then and Now

### 42 Books

### 44 Resources

### 44 Milestones

### 46 Classified

## Poetry

### 7 Tribute

Helen Weaver Horn



## A Message in Meeting

One of my grandfathers, John Baird, was born in 1852, in Scotland. He came to this country in his late teens, became a cheesemaker in Herkimer County, N.Y., and married a school teacher, whose grandparents had lived through the American Revolution in the Mohawk valley as small children. I remember him letting me help him take the feathers off a chicken he had killed for dinner the next day. I remember watching him hitch up the buggy, and I have a picture of him with my cousin and me in that buggy. I remember my grandmother's hand on mine as she kept me from churning too fast, as I tried to help make butter.

This spring I drove from Maine to get to my son's home in West Chester, Pa., for my grandson's seventh birthday. The whole family went out to dinner. When we got back, the children and I were tired and went to bed pretty quickly.

The next morning, about 6:15 a.m., when he heard me moving, Joshua, a day over seven, came in and stood next to my bed. I pulled the covers back, and he climbed in with me, and we whispered together for a few minutes till the rest of the family started getting up.

If Joshua lives to be as old as I am now, he will be my age in 2058. My hands have held the hands of those whose lives will have spanned two centuries.

For some time the population of the world has been doubling every 30 to 35 years. In 200 years it will have doubled six times unless something happens to change that growth. That means that if Joshua has grandchildren, each of them will have as a fair share of the world's resources, just 1/64th as much as John Baird had when he was born. Wars like the one we just had, which destroy so much, will make the share even less.

It will be a very different world, and a very difficult one. Already, with only a little over five billion people, 40,000 children under the age of five die every day from hunger, thirst, and diseases related to malnutrition. When the population doubles twice more, how many will die?

Each person's share of air, water, and natural resources will be much less, and there will probably be few large mammals, and possibly very few trees, but the spirit of God will be just as great for each child then as it is now. Each person will have as much ability to love, truth will be the same, and there will be beauty enough for everyone. Of course, there will also be hate, ignorance, and

ugliness. But in worshipful living, God lets us know the difference.

Jesus taught us to love God, and to love others as much as we love ourselves. Not only will there be enough love, but lots more neighbors to share it with.

I pray for us that we live in the Spirit, which will preserve as much of the world as possible for our great-grandchildren. Let us be worthy of the life and love that God has given us.

*Charley Brown  
Wiscasset, Maine*



## Flower power

I was touched by Jessica Robie's letter (FJ April) so generously sent to a soldier calling him "brave" and "courageous." I would like to tell Jessica that I, too, prefer flowers to guns and am now particularly hopeful the Brady Bill (which establishes a waiting period for handgun purchases) will become law.

I feel that the JOURNAL needs to reach out to Friends and their friends whose paths and viewpoints may not agree always with our own. I am a birthright Friend, now a sometime contributor to Wider Quaker Fellowship and AFSC, who has lived for many years in the Washington, D.C., area. We have some dear "military" friends—one of whose sons we have just welcomed back from Desert Storm. He is as dear to us (we've known him since babyhood) as our own youngest son, his friend, who is not a soldier.

*Mary E.S. French  
Alexandria, Va.*

## Special experiences

Business meeting can seem to be a boring event which requires much sitting, much patience, and much petty hassling for very minimal results. Why bother if you don't really care who is hired to redo the roof, what time meeting starts in the summer, or how to get new hymn books?

But sometimes it is clear that meeting

for business provides an opportunity to practice the principles of nonviolent conflict resolution, to experience personal growth, to really get to know other Friends, to deepen one's spiritual life.

Sometimes in a meeting for business, quite marvelous resolutions happen, quite unexpected openings occur. Sometimes it feels as though "the Spirit is truly working among us."

For example, once the clerk of the Friends General Conference Central Committee introduced a matter that he knew to be very difficult for the gathered Friends. He was tense with anxiety himself, perhaps not free of a personal bias on the issue. The discussion got increasingly difficult when, pausing for a moment, he experienced something quite unexpected. He suddenly felt a kind of light flow over his body from head to foot. He relaxed into quite a different mood and was able to lead the meeting to a gentle resolution of the issue.

Later this man learned that just at the time of his amazing experience, three Friends had gone together into an adjoining chapel with the explicit intention of "holding him in the Light."

The Business Meeting Resource Group, which first met in Richmond, Ind., on April 12, invites you to share "testimonials" about rewarding experiences you have had in a Quaker meeting for business. We welcome the simple and the astonishing and everything in between. Write to Elizabeth Boardman, 3831 Army St., San Francisco, Calif., or call (415) 285-7841. We would like to hear from you by August 15.

*Elizabeth Boardman  
San Francisco, Calif.*

## Experiencing God

Just as each person is unique, so is each person's perception of God. When we are tempted to find fault with another's vision of God, it may be wise to consider whether we are respecting the other person's individuality. A significant and rewarding part of my own spiritual journey has been the search for the divine in my own life and experience.

My early training did not support concepts of God as creator, guiding intelligence, lawmaker, or ultimate rewarder and punisher, so I have not tended to seek a God in these roles. I am not insensitive to the many abuses human beings have perpetrated in the name of service of some God, often seen in one or more of these roles.

## Viewpoint

# A New World Vision

Yet it seems difficult to deny that some of the greatest good in the world has also been done in the name of service to God. In my own attempts to be good and do good, then, I have been grateful for whatever glimpses of divinity I have had.

It must have begun with the Quaker credo of "that of God in every person"; one of my earliest openings was a sudden understanding that "that of God" was not limited to people. I have found beauty, truth, and goodness in many places, and within all of this a sense of an interconnected element in all of these which I call divine. Love also partakes deeply of divinity. And there is more.

I find that when I seek to associate myself with people, things, actions, experiences, where I feel this divinity, and to promote them, I am moving forward on my own spiritual journey, becoming a better person myself, and often contributing to a better world. The more facets of divinity an experience combines, the more powerful it is; the more I work to combine and promote the divine in my own life, the greater my own awareness of God within myself, the greater my ability to do all good, and the less my inclination to do otherwise.

What is the nature of this divinity? I confess freely that it is purely experiential for me. I can't think of any way to define it beyond saying that I have repeatedly experienced a quality that I choose to call divine. Having said this, I would be hard put to deny or criticize others who have had other, perhaps quite different, experiences which they choose to call divine, or even Eric Johnson ("Why I Am an Atheist," *FJ* January) who, I believe, has experienced qualities, for example, of beauty, truth, or goodness much as I have, and found them worthwhile, but has done so either without seeking an underlying element common to all of them, or without choosing to name it God.

In my discussions with others, I try to be sensitive to their perceptions, experiences, and expressions of God. Yet I have never found reason to doubt that the basic divinity in each of us and in our experience is part of a greater unity, which I think can fairly be called God. It is a Light of which most of my glimpses have been fleeting. But there have been times when I have experienced it more steadily. One such time has been in the gathered Quaker meeting. There, without the interference of words (such as "God"), it has shone clear and bright.

*Turtle MacDermott  
Cookeville, Tenn.*

Your articles in the May issue on whether to go to war, and campus views have brought back memories for me. It is more than 45 years ago since I prepared to finish high school. The world never looked brighter—even with World War Two going on. It was the summer of 1943 and it seemed so right to immediately join the Air Force and be part of that exciting world out there—to find one's manhood in that thing called war.

In 1944, the winter in England was wet and cold. I was 19 years old and already I had been on 17 bombing missions over Germany. Military targets were becoming fewer, high saturation bombing was instituted to demoralize the German people. We decided as bomber crew not to participate in any more bombing missions that were not specifically military targets. I was faced for the first time with a personal act of disobedience to duty. I had personally made a moral judgment and taken my first step toward a personal pacifism. I did not understand it fully at the time, but for some unknown reason I felt I must take this stand.

Our next bombing mission was to Munich, and it was a military target. It was a clear, cold Sunday when we were shot down and crash landed outside the Bavarian town of Sonthofen. We were captured and were tied to trees to be shot when the German Alpine Corps arrived and stopped our execution. We were led back into the town, beaten by the townspeople as we walked to the city prison. From here began an odyssey of traveling across Germany, city to city, prison camp to prison camp. I was very sick, very tired, very scared, and I learned to sleep standing up. I relived my own life and death again and again. All of this mosaic became part of my very fiber. The death, the cold, the hunger, the war became part of my very being. I did not remember not being part of a war.

Out of this grew a conviction, a yearning for another way—pacifism. It had started in a Quonset hut in England as a moral position against a certain type of bombing. It became more defined when, as a prisoner of war, I was forced to live with those I had been sent to kill. I experienced the misery of war from both sides. I came out of this personal holocaust knowing I would never fight in war again. Human life is too precious. I had made a total commitment to pacifism. This is a personal story. I cannot teach morality; all I can do is share my experiences.

As we near the end of the 20th century, I believe we need to create a new vision of the world and its moral order—a Quaker message that raises the perception and value of human life above the standards currently set by most of the rest of society. Quaker men and women need to step out of conventional society to experiment and to search for a spiritual and social transformation making clear that learning to kill is not the answer. Friends must recognize that there is always the temptation to forget what making war is like.

I believe that the prophecy of Joel, so often repeated since his day, still rings with hope for those who believe in the eternal power of the spirit over the hearts of men and women: "and it shall come to pass afterward, that I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young people shall see visions."

*George Rubin*

*A member of Manhasset (N.Y.) Monthly Meeting, George Rubin is clerk of New York Yearly Meeting.*

## Considering membership

In response to Nick Triffin's Forum letter (*FJ* February), I am enclosing a recently updated copy of the charge of our Committee on Ministry and Oversight. As indicated, our committee requires that two of the six members be members of the Religious Society of Friends. I believe it is the sense of our meeting that by organizing in this way, we have both a connection to our roots and the freshness that new folks can

offer. In our meeting, regular attenders are considered to be members of the monthly meeting even though they are not members of the Religious Society of Friends. The decision about the composition of the Ministry and Oversight Committee, no doubt, reflects this broader policy.

*Judy Burris  
Lexington, Ky.*

*(continued on next page)*



## Sole Power

Congratulations to Skip Londos for asking "Where Are the Sidewalks?" (*FJ* February). I've been asking the same thing ever since I came to Connecticut. Where I grew up, we practically lived on the sidewalks. Everyone knew everyone else for blocks around (even though it was a big and otherwise rather hostile city), and the resultant sense of community was so strong that virtually all my boyhood friends are still friends whom I see regularly, despite being 20 years and 3,000 miles away. Here, people who have been neighbors for 20 years don't even know what each other look like. The sense of community is so long lost that several generations have no idea what it was like.

Merritt Clifton  
Monroe, Conn.

Reading Skip Londos's excellent article, which reflected so many of my own thoughts while walking in city and country, I again was reminded of the following thought:

In the last years of the 20th century if we were to follow the spirit of George Fox's injunction to "live in the virtue of that life and power which takes away the occasion for all wars," would we not try to get rid of the automobile's influence altogether? Are not using up oil and paying taxes for war analogous?

Jim Best  
Tucson, Ariz.

Since I sold my car three months ago I have discovered first-hand how hard it is to travel by bus and feet when you are 83 years old. As the cars whiz by I sense the drivers' annoyance or self-absorption. Waiting for a bus, I have counted how many one-driver cars there are. The ratio was five to one: five with one driver, one with more than one.

The call for more public transportation is clear, as well as more sidewalks for pedestrians. How do we get those one-drivers to want to change? Where is the

empathy with those who must depend on their own feet or the infrequent buses to get them to their jobs and back home? How much time and effort is required!

It all seems part of our dehumanization, machines taking place of people, self-isolation due to fear of the unknown, differences and mistrust of others. So we have less and less community, less sharing of ourselves and our lives.

Katharine A. Tatum  
Cherry Hill, N.J.

## Pristine polluters

Most everyone seems to agree membership can be a spiritual thing between the person and God, but when it turns into a list of people with committees deciding who is "holier than thou" and with birthright membership added to it. . . . Ha! Then there are those who think it serves as a barrier to help keep the "less holy than thou" from polluting the pristine Quaker atmosphere! Isn't it a wonder there is a bit of controversy?

Will people in the future be looking back and saying Quakers for centuries were progressing ahead of their times in some areas of life, but it took them much longer to progress with the philosophy of membership?

Alfred J. Geiger  
Jacksonville, Fla.

## Egg-timer meetings

Many Friends and meetings can undoubtedly identify with various aspects of Elizabeth Boardman's and Sam Cox's report to us about Friends' suffering within their own meetings (*FJ* January). It is to be hoped that the article will stimulate much reaching out for healing among Friends.

In the process of mending and healing, which we should always address but often find very difficult, an essential step is to

find ways for building bridges of communication and understanding. One method for doing so has been used by Friends in Las Cruces, N.M.—especially for mid-week meetings. To enable participants to listen in a supportive manner, each is given a three-minute egg timer and several chips. A chip represents one timer-run. The sand running serves both to reserve time for the more reticent and to limit the more verbal among us. No interruptions or questions should occur during timer meetings and one may use his/her time for silence as desired.

The respect one receives from the group (four to six people is best) contributes to confidence and empowerment, supporting us individually and collectively as we struggle with tough questions or situations that could divide us if this caring communication were not nurtured. We tend rather rapidly to appreciate our fragility as well as our strengths and to accept our uncertainties and rough edges. Knowing each other at these deeper levels forms a foundation we need in a spiritual community for the resolution of conflicts.

The May 1990 *JOURNAL* carried an article by Patience A. Schenck, "Keeping Close to that which is Pure," which described a similar method developed by the Annapolis (Md.) Meeting. Friends interested in exploring paths for interaction in our diversity in order to prevent the hurts that separate, would do well to re-read Schenck's article and/or inquire of Las Cruces Meeting about the "Timer Kits" that have been made available to Friends at Intermountain Yearly Meeting.

One timer-meeting participant writes, "The use of timers hones both listening and speaking skills. Growth in self-restraint and self-expression results. Since equal courtesy is accorded each speaker, heated subjects become manageable, and frustration is minimized. The Quaker goal of seeking light without heat is achieved."

Mary and Cecil Brown,  
Carolyn Doll,  
Jack and Ethel Haller  
Las Cruces, N.M.

**FRIENDS JOURNAL** welcomes contributions from readers. We reserve the right to edit all letters. Submissions to Forum should be no longer than 300 words. Submissions to Viewpoint should be limited to 1,000 words. Although we would like to print all contributions we receive, space is limited, and we urge Friends to be succinct.

# TRIBUTE

by Helen Weaver Horn  
for Douglas and Dorothy Steere

It's striking how  
we all have paid you tribute  
with preserves—  
clear garnet elderberry,  
purple grape,  
red raspberry speckled  
with golden seeds  
and tangy marmalade  
knobbed with citrus peel—  
each one an essence  
gathered in the sun, crushed,  
slivered, simmered down,  
stirred, tested.  
Concentrated flavor  
holding ruddy light  
for you to savour  
on your tongues,

as though the young  
sense how you've done  
this slow essential work  
inside yourselves  
for years—  
conserving hope,  
preserving gaiety,  
distilling tenderness—  
such rare bright essences  
you glow with  
when we meet.

*Helen Weaver Horn is a  
graduate student in  
community counseling at  
Ohio University and a  
member of Athens (Ohio)  
Meeting.*



Barbara Benton

# Is it time, once again, to become a PECULIAR PEOPLE?

The war in the Middle East created in Quakers a desperate need to re-evaluate our work for peace. Strengthening the connection between our faith and our works is now more important than ever. If we don't, we run the risk of slipping into a humanistic, rational, service-oriented approach to our role in the world. The call to work for peace is from God and cannot be reduced to simple, rational, humanistic service. The actual work we do may be the same whether our approach is rational and humanistic, or whether it is God-centered and prayerful, but the spirit of the work isn't. A new orientation to our call as "Children of the

*Priscilla L. Berggren-Thomas is a member of Blacksburg (Va.) Meeting.*



by Priscilla Berggren-Thomas

Light" is in order. The time to be a "peculiar people" is once again at hand.

We speak of our Quaker history as a peculiar people either in fondly reminiscent terms or with a certain sophisticated derision. From our involvement in the war in the Middle East, to social injustices, to environmental concerns, the world's problems demand our efforts to work for peace and justice. Returning to our role as a peculiar people does not have to mean withdrawing from the world and failing to do these acts of service. Rather, we need to ask ourselves not only what being a peculiar people has to offer modern-day Quakerism, but also what it may allow us to offer the rest of the world. Looking at present-day Amish, or Quakers of 100 to 300

years ago, the focus need not be on their separation from the rest of the world, but on their offering the world a new society based on a living relationship with God and one another.

In our war-torn world, as we struggle to work for peace, as we see the connection of all the injustices of the world, the power of Fox's testimony to his experience of God speaks to our need. "I told them I lived in the virtue of that life and power which takes away the occasion of all wars." Whether we speak of U.S. bombs falling on Iraqi citizens, or women world-wide being battered by their husbands, or homeless people cold and hungry on the streets of our cities, the desire to have power over others and the damage done by that desire is universal. The hunger for power cannot be overcome through correct politics or rational thought. We can only address these injustices by living in that life and power that George Fox knew and preached of.

As a peculiar people, we need the invigorating faith and message of George Fox, the acting and living on that faith of John Woolman, Lucretia Mott and many other Friends, and the sense of community and accountability that Friends have had for each other and unfortunately have lost. Our role in the world is to share with others our experience of God and offer the world a community-centered, plain lifestyle as an alternative to our present society. Such a role would not only ground us in God and the work God calls us to, but would offer us a new way of dealing with the world's problems: a vision of a new world for all people.

The call to share our faith or proselytize is fervent in these days. We cringe every time a fundamentalist evangelist speaks of the Good News and yet, ironically, we are called not just to work for peace, but to witness to the living Christ, the Inner Light, that calls us to that work. If we are working for a new world, a world where we live in right order, a peaceful world, we are calling for the spiritual transformation of all human beings. To invite others to "live in that life and power that takes away the occasions of all war," we must be willing to share our own faith, our own experience of God. How else can we expect others to understand the work we do and the very need we have to do it? As Thomas Kelly wrote, "But the value of Woolman and Fox and the Quakers of today for the world does not lie merely

in their outward deeds of service to suffering men, it lies in that call to all men to the practice of orienting their entire being in inward adoration about the springs of immediacy and ever fresh divine power within the secret silences of the soul."

Quakers shudder at the thought of proselytizing, but are we perhaps allowing others to define the terms of our call for us? Did Christ call us to "Go ye in to the world and preach the good news

**Being a  
peculiar people  
may allow us  
to offer the  
rest of the world  
a new society  
based on a  
living relationship  
with God and  
one another.**

to every creature" (Mark 16:15) in order to indoctrinate others into a belief system, to accept a creed, or was he calling us to joyfully tell others of a new way of living, an experience of God that can change our lives? Again from Thomas Kelly:

The Inner Light, the Inward Christ, is no mere doctrine, belonging peculiarly to a small religious fellowship, to be accepted or rejected as mere belief. It is the living center of reference for all Christian souls and Christian groups—yes, and of non-Christian groups as well—who seriously mean to dwell in the secret place of the most High.

The message isn't believe, but live; live with God. The resurrection isn't the

symbol of one human's rebirth, but the potential of all of us to die to ourselves and be reborn in God. We may turn away in horror from the terms *born again*, *salvation*, and *resurrection*, but isn't that what our own experiences of God are? Aren't we longing for God-centeredness, rather than self-centeredness? We may feel that Quakers don't proselytize, but isn't part of the peace testimony witnessing to our personal experience of God, to the spirit of Christ

**By plain  
and simple  
living, we can  
start removing  
ourselves from  
an oppressive  
economy and  
begin to build  
an alternative  
one.**

who brings us to an understanding of that of God in all people?

We are incredibly willing to discuss our political beliefs with others. We can discuss at length why war is wrong, why more money is needed for social causes, why we are against war taxes and for money for the homeless, single mothers, and AIDS research. And ironically, we can do that without ever using the word God. But, in the end, all our talks and actions for justice and peace come out of the fact that we have a personal experience of and relationship with God. The world's problems will ultimately only be solved by everyone experiencing that divine life and endeavoring to re-

spond to others out of the divine center. Our Salvation will come not through everyone believing the same creed or having the same statement of faith, but by everyone knowing God and acting and living out of God-centeredness. If I want others to experience God-centeredness, I've got to be willing to admit I have in fleeting moments experienced it and that I'd like my life to be made up of never-ending moments of being with God. Will the world think I'm a religious freak? Probably. But what's so bad about that?

A second part of living as a peculiar people is developing community-centeredness. This community-centeredness is not exclusive, but inclusive; it is not separating us from the world, but helping us have a positive impact on the world. Centered in our communities, we can begin building a new society and offering the world an alternative. The chance to build a new world is not just an opportunity of Quakers of science fiction novels or those of the Holy Experiment. Now is when we need to reclaim our role in this building process, not by patching the old world based on false values and "I-centeredness" but by offering a God-centered alternative.

In a recent article in *Atlantic Monthly*, Wendell Berry wrote:

Properly speaking, global thinking is not possible. Those who have "thought globally" (and among them the most successful have been imperial governments and multinational corporations) have done so by means of simplifications too extreme and oppressive to merit the name of thought. . . . Unless one is willing to be destructive on a very large scale, one cannot do something except locally in a small place.

The peaceful world we can start building can only be built locally. Wendell Berry goes on to say:

If we could think locally, we would do far better than we are doing now. The right local questions and answers will be the right global ones. The Amish question, "What will this do to our community?" tends toward the right answer for the world.

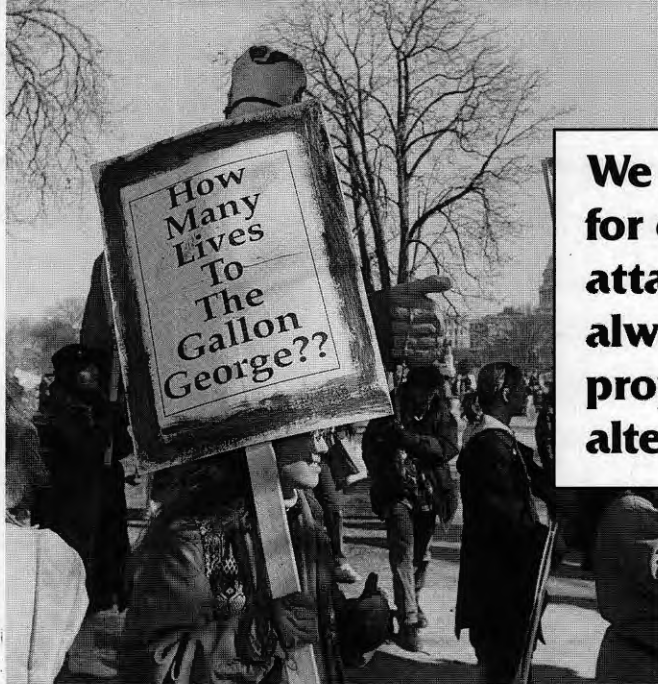
Promoting new ways of living and earning income, so people in our communities can be more self-reliant, more empowered, more nurturing to one another and their world, is the community-centeredness required of a peculiar people. Peaceful communities are made by creating local alternatives to the current economy. The lesson for us in Amish society isn't wrapped up in

beautiful quilts and an authoritarian faith; it is present in the economy of their community. To withdraw themselves from an exploitative economy requires that they produce products for their own needs and not be dependent on importing and exporting products to and from their communities. Amish communities thrive with locally owned buggy shops, harness shops, sawmills that buy and sell locally. The choice to choose or reject a technology is not just based on whether that technology will speed up life, but whether that technology is something they can produce themselves or whether purchasing that product will increase their dependence on an outside economy.

When we live at a more technological level, we are much more reliant on the exploitative violent system we are trying to replace. To start building a new economy and society, we need to ask ourselves the hard questions that come with plain living. What can we do without? A self-reliant community wouldn't bring many resources into the community or sell many out. Our produce would be grown here and eaten here. Our manufacturing would be done here from local resources and used here. Transportation and fuel concerns will require us to take a long hard look at our "needs" and lifestyles.

Plain living may mean changing what I consider necessities, trying to live more ecologically sound lives, or for some, even adopting a plain style of dress. We often smile at the quaintness of plain dress, but the opportunities it affords for reminding ourselves and others of the hope we have of living God-centered lives, can never be underestimated. By plain and simple living, we can start removing ourselves from an oppressive economy and begin to build an alternative one. Visualizing and working toward a plain way of living will help us achieve a peaceful world. As John Woolman wrote, "May we look upon our treasures, the furniture of our houses, and our garments in which we array ourselves, and try whether the seeds of war have nourishment in these our possessions, or not." As we work for self-reliant, peaceful, local communities, as we develop a plain lifestyle, as we speak to others about our experience of God, we will not only be able to take a stand against violence, war, and oppression, but we will have a vision of an alternative that we can invite others to help build. □

Terry Foss/AFSC



**We have a talent for criticism and attack; we are not always as good at proposing positive alternatives.**

## THE PEACE TESTIMONY

# Asking the Hard Questions

**W**hen I joined the Religious Society of Friends in 1985, the peace testimony was the only one I had a hard time dealing with. And after hearing the testimony discussed everywhere from North Carolina to Northern Ireland, I have often wondered about the clearness of other Friends as well. The recent ghastliness in the Persian Gulf has brought to the fore some of the things that still trouble me about the testimony and about the way Friends are witnessing to it in the last decade of the 20th century.

I must say first that I have always found, and find now, much dedicated and effective witness among us. Also, I feel it is important to continue stating the purest form of the testimony as a goal, a reminder that violence is never more than the most temporary solution to problems and that the nonviolent resolution of conflict is not only desirable but possible in the long run.

However, like other human beings, Friends must begin with the world as it is. We cannot hope to be effective peacemakers if we avoid answering the hard questions the world poses. Regrettably, I have all too often felt that John Galsworthy must have been speaking of cer-

*Marnie Miller-Gutsell, a member of Friendship Meeting, Greensboro, N.C., is currently a so-journer at Richmond (Va.) Meeting.*

by Marnie Miller-Gutsell

tain Friends when he wrote, "Idealism increases in direct proportion to one's distance from the problem." Friends can be rather smug and patronizing, assuming a "more enlightened than thou" attitude that seems either oblivious or indifferent to the doubt, pain, fear, and anger of those who disagree with us. Platitudes are not credible; the charge that we do not understand the situation may well be true.

This was brought home to me in the summer of 1988, when I worked in Belfast, Northern Ireland, with the Ulster Quaker Service Committee. One afternoon, after I had been there about three weeks, I sat down to read some of the U.S. produced peacemaking materials I had brought with me. An hour later, I tossed them aside and said to myself, "This is the silliest, most naive stuff I have ever read." We dare not assume that the advantages of nonviolence are obvious, especially to people driven by fear and ancient habits of vengeance. Answering that of God in others requires that we *listen* to them. "How can they not *see*!?" should be more than a rhetorical question. Peacemaking must address the *feelings* that drive the violence—the fears, the need for power and excitement. Otherwise, it will be

about as effective as the brickbats I saw an Irish boy throwing at an armored Land Rover.

Sloganeering is another way of ducking the hard questions. Slogans give a sense of community to the converted, and they provide a nice rhythm to march by. But they don't resolve doubts, much less change minds. Masquerading as self-evident truths, they calcify thought. Thus hard questions are avoided, and murky thinking on either side goes unchallenged.

Isolationism is yet another way to avoid unpleasant realities. In regard to the Gulf War, I heard Friends say we should confine ourselves to protecting U.S. policy and raising our children to be good, loving people who will not seek violent answers to conflictual issues. What sort of a Friendly answer is this? Fox gave his classic injunction—to answer that of God in everyone—to a group of Friends who were leaving for North America, thousands of miles away. How can we possibly say that faraway people and events require nothing from us? If we can't think of anything effective, let us admit that, rather than seeking refuge in a pseudo-moral pose of virtuously tending to our own backyard.

Another way to duck questions is the red herring. For example, on the Iraqi atrocities question, I heard Friends re-

spond, "What about U.S. atrocities?"—and, having successfully avoided Kuwait, we were off and running on Vietnam. Did we seriously believe the administration would hold its hand in the Gulf if we could get it to feel guilty about My Lai? Or would we rather engage in some *mea culpa* game of our own, which allows us to feel virtuous about pointing to "our" guilt (which we know is pretty remote from our own personal responsibility), but doesn't require serious engagement with atrocities in Kuwait?

I also heard this question answered with an *ad hominem* attack on George Bush. Bush is certainly a legitimate target for criticism, but that still did not address the atrocity question. Did we *have* an answer? Or did we rush to talk about My Lai or Bush's failings because we had nothing else to say to someone who thinks rape, torture, and murder should be swiftly stopped and punished by force?

This brings me to the hardest question that any pacifist ever has to answer: How are innocents to be protected? War has changed since the middle of the 17th century. We have an obligation to ask

if the classic pacifist arguments still have the same force. "Do not resist one who is evil" (Matt. 5:39) means one thing when the "one" is an ordinary man with a sword or a gun who can see you. What does it mean when he is a powerful fanatic leader inflamed with a megalomaniac vision that dismisses humanitarian concerns as weakness? Or what does it mean when the "one" is a blind finger on a button that can, in a matter of seconds, wipe out an entire city hundreds of miles away? Early Quakers wrote eloquently about accepting the Way of the Cross, but the Way of the Cross is self-sacrificial—chosen, not imposed. What, if anything, does it mean for innocent civilians who have made no choices but are being herded into Nazi death camps or are trapped in a city under a rain of Scud missiles? It is possible that Allied intervention in World War II saved hundreds of thousands of civilian lives: the "Fighting Quakers" thought so. Yet on several recent occasions when I have tried to discuss the issue with Friends,

the question seemed to disappear into irrelevancies, like water into sand. Pacifists must not evade the question of protecting the innocent, and I plead with Friends to take it seriously.

So much for ducking the hard questions. My second area of concern was framed for me by a Friend I met last summer. He was struggling to come to terms with a new realization: that he was in fact a very "oppositional" person. Many of us are, in fact. We have a talent for criticism and attack; we are not always as good at proposing positive alternatives. Any one of us can slide into an oppositional stance—it is almost natural when we are distressed or angry. But it disturbs me when Friends fall into the same us-and-them, black-and-white rhetoric we criticize in others. Some Friends claimed that this sort of attack on administration policy was our way of "supporting" the troops. But if this support consisted of little more than hostile rhetoric, why were we bewildered when it didn't sound like support to the man

**Slogans provide a nice rhythm to march by. But they don't resolve doubts, much less change minds.**



who had just been on the phone with his son in Saudi Arabia, hearing complaints that reports of peace marches were demoralizing? We rightly condemned the demonizing of Saddam Hussein, but I also heard some pretty good demonizing of George Bush. In fact, I have heard "Friendly" rhetoric that was so inflammatory and assaultive that I must question the peacefulness of the speakers. Worse yet, I have heard Friends deplore right-wing violence while excusing the same actions by the left as necessary. Is the notion of political correctness sometimes more enticing than our traditional even-handed condemnation of violence?

I have heard enough such irritating and frustrating responses that I am beginning to wonder if we take our own tradition seriously. It is easy to object. But are we being truly conscientious objectors? Thinking clearly, examining the peace testimony in the light of today's human situation? Being alert and responsive to the issues raised by the proponents of force, trying to understand what is really driving them? Or are we just plain objectors, nay-sayers who seem to prefer clinging to abstract principles while evading the realities of life in this age? If we are serious about taking away the occasions for war, we must leave smugness, evasions, and shouting matches and move toward dialogue. Might not such dialogue begin within our meetings, as we challenge ourselves and each other to answer the troubling questions? Without more honesty and self-awareness, our witness to peace may simply become irrelevant.

And may I suggest a model for a peacemaking stance: John Woolman. Once, while witnessing among the Native Americans during the French and Indian War, his party camped on the site of an abandoned war camp. Some of the larger trees had blazes covered with the painted histories of recent battles. Woolman's response to these was remarkable. Though he deplored the violence, the core of his response was an expression of deep sympathy for the warriors. In his mind's eye, he saw their suffering; they were weary, hurt, far from home. He recognized that they were driven men, of restless and unquiet minds. And therefore, he said, "the desire to cherish the spirit of love and peace among these people arose very fresh in me."

Can we too go among those who supported this war—or any war—not only to confront, but also to cherish? □

# Unitarians as friends

by Mary Barclay Howarth

**From a tiny beginning,  
the Estes Park worship group  
has blossomed into a verdant,  
thriving, perennial plant.**

In the late 1970s I met a Mennonite minister at a YMCA conference grounds who asked about our Quaker/Unitarian group in Estes Park, Colorado. When I explained that the group was made up of both members of the Religious Society of Friends and Unitarian-Universalists, he replied, "Isn't that a little like Communist-Moslems?"

Actually, in our case, it isn't.

There has been a great deal of discussion within Quaker circles about our relationship with Unitarians, particularly of the Unitarian/Universalist leaning. Mostly this has been from a theoretical or theological point of view. In our situation we were all friends who came together in the face of a surrounding hostile environment for fellowship and support. Our group has met regularly now for some 14 years. From a tiny beginning, it has blossomed into a verdant, thriving, perennial plant.

We live in a small, isolated, mountain community consisting largely of business people and retirees. The increasing number of the latter have added a broadening world outlook that was missing in the early '70s when our group started.

*Mary B. Howarth is a member of Media (Pa.) Meeting and a sojourner at University (Wash.) Meeting. She and her husband, Wilfred Howarth, spend much of their year living in a cabin in The Rockies near Estes Park, Colorado.*

At that time several of our single women friends grew concerned about what would happen to them in this isolated setting as they aged. They wanted to have some discussion of death and dying.

People in Estes Park have always wanted to maintain an image of a joyous, healthy recreational community. Climbing accidents are the only fatalities mentioned in the biweekly newspaper. Automobile crashes are never reported on the first page because they might deter tourists from visiting our village. Only recently in the '80s has the town established its own cemetery. Formerly, residents had to descend to the plains to be buried. Therefore, the number of people we could find to discuss death and dying was limited.

However, we bucked the tide, and for an entire winter about ten of us explored dying from legal, biological, and social angles. As the busy summer season approached, we broached the subject of continuing what had proved to be a very congenial group. Several people came from Unitarian backgrounds, but three of us, who were Friends, said we missed the corporate silence we experience in a meeting for worship. Circumstantially some of our friends were interested in exploring meditation for various reasons: one had a daughter who was doing Transcendental Meditation; another,

a practicing yogi, said she could keep still for half-an-hour; while a third was reading a New Age book that touted the value of meditation. Retrospectively, I think this was the crucial element in our joining forces. The Unitarians who stuck with the group were willing to try having a period of silence. We started with 45 minutes, but in subsequent years lowered it to half-an-hour of silent worship.

During the winters we meet in a centrally located home, but from Memorial Day to the first of October we meet every Sunday morning in the library on the grounds of the YMCA of the Rockies, a conference center. This makes it possible for us to accommodate a larger number of attenders and has proved a very effective form of outreach. Even some local members reluctant to meet in a private home, have started to attend during the summer.

Having been a student-staff member at the Y in my youth, I originally thought there might be college-age staff who would be interested in experiencing a silent meeting. I arranged with the chaplain to present our Sunday option during one of their "rap sessions." At the end of my presentation, the chaplain asked, "If some of our students come to your silent meeting, how do we know they won't be assaulted by the Devil?"

Of course I couldn't give him a guarantee, but assured him that in the 40-some years I had been attending, I wasn't aware that had ever happened.

**A** couple of their young theologians attended subsequently and asked some questions. There was one very faithful Sufi woman who found refuge with us one summer, but mostly our regular staff attenders have been older women who work in the gift shop or as housemother in the dorms. In the summer we also get a steady flow of vacationing Friends and Unitarians who see our announcements. We publish our availability throughout the Unitarian churches on the eastern slope of the Rockies and in FRIENDS JOURNAL. Once or twice a month we have a minister who visits, saying that he had always wanted to attend a Friends meeting but was never before free on Sunday morning.

In the YMCA setting, we begin with 15 minutes of introductions and a history of how the group formed. We find that this helps those who are unfamiliar with the silence know what to expect. We have half-an-hour of unprogrammed worship followed by an hour-and-a-half of discussion, led in rotation by the

members. Our discussions range from physics ("chaos" was one of last summer's topics), through politics, economics, English literature, and faith, to such esoteric topics as reincarnation and faith healing. We are not very strong on theology.

**O**ne Sunday a visiting Unitarian exclaimed as we broke the silence, "This is just what we Unitarians need! We never have space in which to integrate all the ideas that are thrust at us."

Not all responses are so enthusiastic. Some Friends find only half-an-hour's worship is too short. One Unitarian couple arrived late, after the introduction and during the silence. After looking at each other several times, they rose and left. I'm sure they were convinced it was the duller Unitarian Fellowship they had ever attended.

During the 14 years we have been meeting, we have had a few visiting Unitarian/Universalist ministers who have explained to us the intricacies of how that position developed from the Congregational church. Visiting Friends come in all shades of gray, giving us the

find that within both groups are many people who were raised in more traditional faiths. Usually within that church or temple there were customs and beliefs that felt hampering, hindering full growth and blossoming. As with one's family of origin, the child grows within the warmth and fellowship of the group into which she/he was born, but also finds the hypocrisy and constraints that chafe and bind. Many people speak of disappointments and hurts suffered in the process.

Recently a visitor suggested that perhaps one reason people nowadays seem hesitant to impose on themselves any spiritual discipline or make long-term commitments to a specific faith is that they fear it might lead to dogma. In our spiritual histories it is most often the dogma which has wounded; the warmth, caring, and love we found as children often made it difficult to break away.

My *Webster's Seventh New Collegiate Dictionary* defines dogma first as "Something held as an established opinion, esp. a definite authoritative tenet," but "a point of view put forth as authoritative without adequate grounds," is the third definition. This is the kind of "dogma" our group wrestles with, whether it be in the political, economic, or social sphere. "Question Authority" could certainly be a common tenet.

We have not been as stringent in examining the interface between all of the above and religion. Since I believe Quakerism doesn't separate the secular from the religious—for me all secular thinking and decisions are influenced by my religious beliefs—perhaps I tend to gloss over differences we might have in theology.

What happens during our silence? For those of us committed to a mystical vision, it is a time to commune with the Spirit. For our friends I can only report comments they have made and behaviours we have witnessed. One non-Unitarian said she wished more people would speak during the silence; she sits there trying to figure out what the others are thinking.

Others, who would claim to be agnostics believing that "any ultimate reality (as God) is unknown and probably unknowable," describe experiences they have communing with the natural beauty which surrounds us in Colorado in words I would only describe as "mystical"—direct communion with ultimate reality.

Within the third of our group who are

**We have become  
"family" in a way  
Friends Meetings  
often strive for  
and occasionally  
achieve. If Friends  
and Unitarians  
can do that for  
each other, it is a  
blessing in an  
often divisive  
world.**

opportunity to expose our Unitarians to the diversity of Quaker practice and belief.

Often as we trace our spiritual pilgrimages, which we do every Sunday in the summer when we introduce ourselves, we

neither Unitarians nor Quakers, there are those who have led discussions dealing with such spiritual matters as faith healing and reincarnation, both topics I find also being considered in my home meeting. These discussions elicit responses from individuals along the entire spectrum—from easy acceptance and interest, to repulsion—but the division finds both Unitarians and Quakers scattered without reference to denomination.

In contrast to the often divisive discussion time, the silence has proved to be a binding and cohesive force for those who have remained with our group. Some people came for a time and then drifted away. We have a core group of about 15-20. For those of us who are Friends, it has been fun to watch some of our verbal Unitarians becoming more comfortable with the silence. In the beginning one retired professor of English literature would bring his book, thumb through its pages, and wiggle until, as Wilfred Howarth says, "We would let him loose to talk!"

After more than 12 years, he now settles quietly into the silence without his book. Infrequently he shares beloved

poems, but usually saves them for discussions he leads, often dealing with the changing seasons or our mountain environment.

His wife, Rhoda, has had several physical setbacks in the intervening years. They both say that "old age is not for sissies!" Rhoda originally introduced herself as "The other half of the Harpers." Now she speaks up to introduce herself by name, telling something of her own journey from a Catholic girlhood, to a Unitarian Fellowship in Omaha, and now membership in our hybrid group. She still rarely comments during our discussions, but when she does it is with wit and humor.

With only the structure of an appointed meeting time, some silence, and some discussion, and a rotating leadership without committees or clerks, our little group has thrived. I'm sure none of us would claim to have the "apostolic authority," R. W. Tucker describes in "Structural Incongruities in Quaker Service." We are more like the Seekers George Fox found; we never claim to have found absolute Truth. So perhaps it is true that

"Satan has come among us," as Tucker claims, and our YMCA chaplain feared.

Truth has become totally subjective, discipline has collapsed, doctrine has dispersed; strange new notions of what meeting for worship is for flourish among us. Satan has come among us . . . and has taken from us that which was most central to us, that without which we are nothing.

But it doesn't feel that way to us. For us our fellowship and the friendships it has nurtured give meaning and purpose to our existence. Within our group people have found a spiritual home to which they commit themselves regularly each week. Perhaps this is because even now there are few liberal religious organizations in our small community. Our service work is tackled by individuals, depending on their unique callings and supported by whomever has the inclination and strength. We support and care for each other in times of trouble. We have become "family" in a way Friends Meetings often strive for and occasionally achieve. If Friends and Unitarians can do that for each other, it is a blessing in an often divisive world. □



*Friends and Unitarians  
in the Estes Park  
worship group.*

Mary B. Howarth



Prisoner Visitation and Support volunteers gather in Philadelphia, 1990.

## KAY AND BOB HORTON'S PRISON WITNESS

# I Was in Prison . . . and You Visited Me

by Herb Ettel

*The movement for peace and justice lost one of its most committed activists with the death of Robert Horton at age 90 on Jan. 27. Bob, with his wife Kay, devoted himself to support for conscientious objectors and prisoners, among other things. He was a Methodist minister, a staff member of the American Friends Service Committee, and founder of the Prisoner Visitation and Support program, based in Philadelphia, Pa. He was a member of Southampton (Pa.) Meeting, as is Kay, who survives him. The interviews on which this article is based took place shortly before his death. —Eds.*

**R**ecipe for Greatness: Turn Pain into Passion." These words are inscribed on the colorful medicine shield presented to Robert Horton at his 90th birthday party in November 1990. The shield is a Native American symbol of the earth, made of leather laced over a bent tree branch, trimmed with beads and feathers. It is an ancient and appropriate symbol for a religious man, a minister, who, with his wife Kay, devoted his long life to peace and to shielding and healing prisoners, spiritually and emotionally wounded by a society that condemns and forgets them.

"People are quick to point out horrible things prisoners have done," Bob

Horton said. "But people don't always stay horrible. People change. These are human beings with potential." He and Kay always believed in the Quaker tenet, "There's that of God in everyone."

"The cure for murderers is not the death penalty," Bob continued, with characteristic matter-of-factness. He told about a man who had missed the death penalty by ten minutes. Bob asked the man to speak at Southampton Meeting. The man is now a counselor in a home for boys and brought some of the boys with him. "Would it have been better if he'd been executed?" Bob asked.

This story illustrates the wit and wisdom Bob Horton acquired during his 90 years. Like Socrates, his views were often directed toward the young and idealistic, and not always appreciated by those

*Herb Ettel is a long-time activist and writer. He attends Central Philadelphia (Pa.) Meeting.*

holding more mainstream perspectives. The story was part of Bob's acceptance speech two years ago when he and Kay, now 82, were honored with a distinguished service award by Prisoner Visitation and Support (PVS). That's the national organization the Hortons founded in 1968 to provide friendship and assistance to federal and military prisoners who often have no other outside support.

PVS is sponsored by 33 national religious bodies and other social agencies. It maintains more than 125 volunteer visitors supporting inmates in 40 of the 60 federal and military prison facilities from California to Connecticut. "Our job is to let them know someone cares—that they are of worth to God and to people," said Bob, a retired Methodist minister, broad-shouldered and more than six feet tall.

"I visited one man who in 13 years had never had a visitor," he continued, adjusting his ball cap and glasses. That was at Marion, Illinois, the nation's most secure prison. "I talked to him through a glass window on a telephone."

Kay Horton, a slight, soft-spoken woman, recalled another federal prisoner, Johnny Peterson. "He asked if we would be his grandparents," she said. "So we wrote to him, 'Dear Grandson.' With someone like Johnny, you know it means a lot."

Kay read from one inmate's letter, "Bob and Kay, know that you are always in my thoughts." Bob added, "Others have gotten out and kept up with us." The Hortons opened their home to more than a dozen inmates who stayed with them temporarily after being released.

Bob loved to tell jokes and do magic tricks, according to Eric Corson, PVS general secretary. Once Bob was in a prison visiting room doing a trick that involved cutting a piece of string, then rejoining the ends in his mouth. When he pulled out his pocket knife, Bob recalled, "The guard roared like a Montana bull, 'You give me that knife—you ought to know better!'"

Eric said, "That shows the innocence Bob had—only *he* could do that without getting thrown out."

Eric tells another story about Bob performing a wedding ceremony for a prisoner and his fiancée at Lewisburg, Pennsylvania. Prison authorities denied use of the chapel, so it was held in the visiting room after visiting hours. "There were prisoners waiting to be searched,

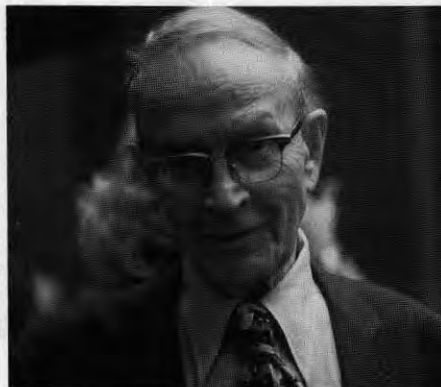
the television blaring, people chatting, and guards walking back and forth with dozens of keys jangling," according to Eric. Trying to marry amid such a cacophony upset not only Kenny, the inmate, who had come to expect such insensitivity, but even more so, his bride-to-be. "When she was about to complain to one guard, Bob called her back, calmed them down and kept the ceremony going. It was that kind of caring and wisdom that really showed the kind of person Bob was. He was a real people person."

Kenny is out now, working as a contractor for the state of North Carolina. But he still keeps in touch, as have many the Hortons befriended, sending letters and cards, especially at holiday times. Kenny even made their 50th wedding anniversary certificate in 1981, in exquisite calligraphy.

Despite advanced age, Kay and Bob Horton continued their ministry of correspondence, with their granddaughter Christy McGurty helping at their home three days a week as a secretary. "I'm really proud of them," she said. "They're good models who've broken the traditional mold—especially my grandmother. She's never said an unkind word about anybody."

The Hortons began visiting prisoners during World War II, when one of Bob's fellow ministers was imprisoned 2½ years for being a conscientious objector. Horton himself became a pacifist while pastor of Trinity Methodist Church in Rochester, New York, in the late 1930s. "I knew a little about peace when I went to Rochester," he once recalled, "but I hadn't gone far enough in my thinking. I hated like the dickens to have registered for the draft. I thought the unique exemption for ministers was one of the lowest things Selective Service ever did . . . they were closing the mouths of many ministers. Did they want us as public relations people?"

Bob Horton in 1988.



Lee Clark/PVS

But he refused to play that role. Instead he chaired the Rochester Fellowship of Reconciliation throughout the war, arranging public talks by such noted anti-war activists as Bayard Rustin, Muriel Lester, and A. J. Muste. "I



Holly Strahan/PVS

Kay Horton in 1988.

gave a peace sermon once a month," he recalled, "as my fellow Methodist minister, Henry Hitt Crane said, 'just to keep them in training.'"

The Hortons continued writing and visiting imprisoned objectors during the Korean and Vietnam conflicts, while expanding their prison ministry to inmates convicted of a wide range of crimes, including some on death row. In an unprecedented move, the federal justice department's Bureau of Prisons and the Pentagon gave the Hortons complete access to visit conscientious objectors in federal and military prisons.

Bob Horton was born Nov. 8, 1900, in the tiny community of Horn Brook, near Ulster, Pennsylvania. Six generations of Hortons had lived on that same farm. The house is still there. When Bob was a child, there was a blacksmith shop, a one-room school, a one-room church, and his father's grocery store. Bob raised rabbits, caught fish, gathered chestnuts, rode horses and sleds, and helped with chores on the two-acre farm. "My father and mother were in love with each other and with us," he said.

His father was known for his hard work and his kindness. "Nobody ever went away from my father's store with-

out a loaf of bread, a sack of flour, or something else. I've seen him take out a thick stack of grocery bills and just burn them. But he never stopped giving credit. He never turned anybody down, because he took the Bible literally."

Those values shaped young Horton's character and led him to complete a degree at Syracuse University and pursue the ministry at Garrett Biblical Institute, now Garrett-Evangelical Theological Seminary, in Evanston, Illinois. It was there he met Kay during his middle year and her last year of college.

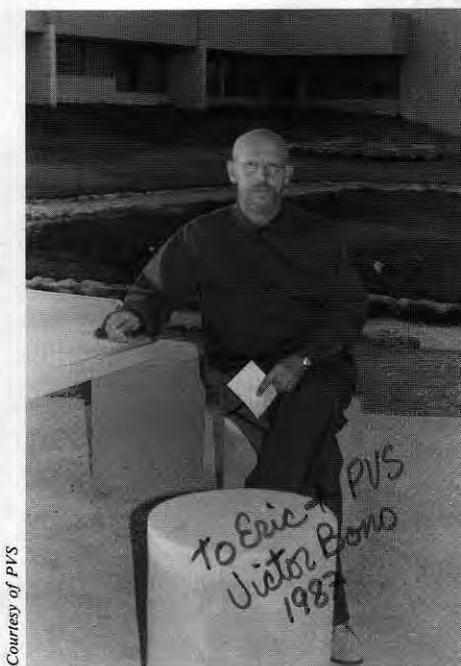
Katherine Allen Tower was born in 1908 and raised in Chicago's west-side. She was an only child and spent a good deal of her time playing with other young people and reading. Her family was active in the Austin Methodist Church, where her father was the head usher and treasurer. His business was brick manufacturing. Her mother managed the household and volunteered at the church, where Kay also helped and was active with its youth group.

After two years at the fundamentalist Christian college, Taylor University, in Upland, Indiana, Kay transferred to Northwestern University, where she completed her English degree Phi Beta Kappa in 1929. Bob and Kay met through friends and, after dating and engagement, were married on Aug. 18, 1931, at the Austin Methodist Church.

Bob had completed seminary in 1930, and had taken a church assignment with the Western New York Methodist Conference, where Kay joined him after they were married. The couple served nearly three decades with the conference, assigned to five different churches. Kay taught high school several years, but spent most of the time assisting Bob in administrative duties for their churches and raising their four children.

Bob quickly earned a reputation for being outspoken on social issues, as well as a successful fund raiser. When he transferred to Trinity Church in Rochester in 1937, it had a mortgage debt of \$34,000, with big interest payments. That became a personal challenge to Bob, and he went to work to reduce the debt. With his efforts, it took three years to pay it off, and the local bishop called it "a miracle of the area."

During the war, the government asked Strong-Memorial Hospital in Rochester to gather a group of conscientious objectors from Civilian Public Service camps to be human guinea pigs in medical experiments at its School of Medi-



*A long-term prisoner visited often by PVS expresses his thanks.*

cine. Some of the 21 volunteers attended Bob's church. Two sang in the choir. Bob was unofficial chaplain to the group, according to Robert Dick, a participant who is now a Unitarian-Universalist minister in Springfield, Vermont. "We all looked to him for spiritual guidance and practical help."

In one experiment researchers had a CO sit in a brewer's tank while they pumped out the air until he passed out, to test the altitude to which humans could fly without losing control. There were also experiments on hunger, diet, and cold tolerance, and one series that tested the effects of dehydration under desert conditions. In one experiment, according to Robert Dick, volunteers would ride a stationary bicycle for eight hours in a room heated to 124 degrees, losing 10 percent of their body weight. Several participants developed stomach ulcers and other ailments during or following those experiments as a result.

Bob Horton and seven surviving participants took part in the 46th anniversary reunion in 1989. He also attended the national "Celebration of Conscience" conference last August, marking the 50th anniversary of the establishment of rights for conscientious objectors in the United States. Before his death, Bob had collected his notes on conscientious objectors he had known and visited in prison into a book-length manuscript.

The Hortons went to work for the American Friends Service Committee (AFSC) in Philadelphia, after leaving New York in 1957. Kay joined the staff

of AFSC's personnel department, and Bob became assistant for peace education for AFSC's Mid-Atlantic region. His duties entailed visiting churches to arrange speakers and presentations, show films, and sell books and other outreach materials. "I was happy in the ministry, but I felt the need to promote peace was most crucial," he said. "As a good friend once told me, 'to see the need is to hear the call.'"

Bob retired from AFSC in 1968, and Kay retired in 1973. But that did not end their activism for peace and social justice. Upon their founding of Prisoner Visitation and Support in 1968, Bob took the lead in visiting inmates, while Kay largely handled the correspondence. Then in 1977, Bob suffered a debilitating heart attack that kept him from his normal activity for six months. Kay took his place with energy and determination. Marian Dockhorn, a longtime friend and neighbor who accompanied Kay on many visits during that period, tells of those days: "She organized the visits, making sure each prisoner got the full attention he needed." Marian admired Kay's courage in entering solitary confinement cells in maximum security prisons to visit men convicted of violent crimes. Often inmates were handcuffed, because guards feared they might harm this gentle, slightly built woman. "They were wrong," Marian said. "They wouldn't have hurt her. Kay was never afraid. Nobody's loved by more prisoners than Kay and Bob."

Even after his heart attack and at 90 years of age, Bob still had his hands in a lot of things, according to Eric Corson. "Bob did nothing halfway. He went all out." He even helped put together a county coalition against the death penalty, composed of various religious groups. In October 1990, he was given a rousing 90th birthday celebration by 50 participants from PVS's training workshop, followed two weeks later by a surprise party at the home of a neighbor, Kathy Sjogeren. More than 60 friends, children, grandchildren, and great-grandchildren attended.

However, the greatest tribute to Bob and Kay Horton's lifelong compassionate ministry may be the thick stack of mail that comes every day from the men and women whose lives the Hortons touched and changed. Bob said it best one day as he reached into their mailbox to pull out scores of letters. "It's beautiful mail! We get paid very highly for this work." □

# PUCHO

by Mario DiBlasio

**A**t 19, "Pucho" is a handsome, tall, dark-skinned Puerto Rican. Pucho never knew who his father was, he still does not. His mother is 33 years old. Pucho loves his mother with the strong instinct of his race and culture. You say anything disrespectful about his mother and Pucho will kill you with his bare hands. Raised on the streets. Fashioned with the survival skills of the cement jungle of the metropolitan area. Powerful muscles. Quick reflexes.

The story unfolds in the maximum security wing of an overcrowded county jail. The writer—a white middle-class man of 40, in prison for the first time—is awakening to crude social realities previously unsuspected in his life of comfort. Pucho—his "tough" act notwithstanding, caught up in events larger than life and trying desperately to hold on—comes often to his cell to talk. Pucho has a horrible load to discharge. Perhaps he sees in the older man the father he never knew.

Two years ago, at age 17, Pucho broke into an apartment in the projects to steal. He was surprised by the tenant, who returned unexpectedly: a woman with her four-year-old daughter.

The woman screamed. She knew Pucho. The blade found Pucho's hand in a flash, as if by magic. He lashed out, two, four, eight, ten times. Blood everywhere . . . but the screams would not stop. Twenty times . . . thirty times. . . .

"How many times did you stab her, Pucho?"

"I dunno. Until she was quiet. Until all was quiet."

After, you could hear only the sobs of the little child in a corner. Pucho looked, approached her, the blade ready in his hand, and then he left.

"Why didn't you kill the child, Pucho?"

"Oh . . . because she was too small to know anything or to identify me or

---

*Mario DiBlasio is a prisoner at Sing Sing Prison where he attends the Quaker worship group and is editor of the Quaker Sing Sing Newsletter.*



something. I just left. That's all."

"Why didn't you kill the child, Pucho?"

"Stop asking me that damned stupid question, man! You don't know the rules. You just dunno the rules, man."

"What rules, Pucho?"

"The rules that you kill the enemy, man. You crush the enemy. That's all. Why kill anyone else? Even animals know the rules. Where have you been, man?"

Pucho was picked up four days later on the description of that little child who knew him around the neighborhood. On the testimony of that little child—after almost two years in the county jail—Pucho was tried, convicted, and sentenced to 30 years to life. He is now awaiting his sentencing report to be transferred to the state prison.

"Why didn't you kill the child, Pucho?"

"Because. . . Because. . ." His eyes roll from wall to wall in the little cell. Afraid. Afraid that the corner of his eye, or the strange curve of his mouth, or the tremor of his hand, would betray the fact that he had been "soft"—that he could not find the bestial rage to kill that child, that he did not possess the callousness to perform that act, the callousness so familiar with generals and admirals and presidents when they send their platoons and fleets and bombers to vomit death and destruction on "the enemy" and everyone else in the area. No, Pucho, you don't have that callousness. You don't have what it takes to do that. You are not in that category. You only know the rules of your jungle. You are lucky, Pucho, you only got 30-to-life in a human court. If you only knew what awaits them—unless they repent.

A few days later, Pucho came into my cell. Most of the people had gone to the gym for recreation period.

"Man, pray for me, man. Pray for me."

"Sure, Pucho, sure. I'll pray for you." I took his hand. He jerked it away.

"Watcha doing, man? Are you a fag or something?"

"No, Pucho. I'm not a fag. I could be your father."

"If you were my father, man, you wouldn't last five minutes in the same gallery with me. I'd kill you, man."

That's how much Pucho longs for his father's love, but he doesn't know. I took his hand again gently. I placed my other hand on his shoulder and said

something like this: "Lord Jesus, Pucho asked me to pray to you about his situation. Pucho repents of what he has done." (Then I said, "You are sorry for what you did to that woman, Pucho, are you not?")

"Yeah, yeah, man. I'm sorry, man, very sorry.")

"Lord, Pucho believes that you gave your life for him and washed his sins away with your own blood."

("Do you believe that, Pucho?" I ask him.

"Yeah, yeah, man. I believe. I believe.")

"Lord Jesus, Pucho repents of his sins and puts his trust in you. Help him, Lord. I pray. Help him in this situation, that he may know you, and the glory of your name. Amen."

I did not see Pucho again for two weeks. Then he ran to my cell one day, excited and wild, with fire in his eyes. He had two sheets of blue paper in his hand.

"Look, man, look. What's it say here, man? Is this right? Is this right?"

I looked where his finger was. It said:

SENTENCE: 6 to 30 years.

NEXT PAROLE DATE: August 14, 1994.

He shook the papers. "What is this, man? What is this? What happened to the 30-to life?"

**I believe that  
in August 1994  
Pucho will go to  
the parole board  
with a college  
degree. I wonder  
what they will do  
to him then.**

"I don't know, Pucho. It might be a mistake. But I think it's a miracle—the miracle you asked for. It says there you got six years before you see the parole board, more or less. You understand, Pucho? The system never works, but this time an unseen hand *made it work!* You understand? Do you remember a few weeks ago when we discussed your education? You said you liked electronics. You need two years to get your high school diploma, and four years to get your bachelor's degree, and then you go see the board. Do you understand,

Pucho? You need six years in prison because prison is the only place where people like you can get a college degree. There is no place out there where you can do that, Pucho. Society has not provided it for people like you. You understand that, Pucho?"

I was so excited I didn't know whether I was saying it right. But Pucho understood, apparently.

"Yeah, man, yeah, I understand. I understand."

"What will you do now?"

"Electronics, man . . . computers. I love that. Yeah, man, that's what I'll do. Yeah."

"Do you promise that, Pucho? Do you promise that before God?"

"Yeah, yeah, man. I promise. I promise."

He gave me a bear hug that left me short of breath. I had never seen Pucho cry until that day.

It's been eight to nine months already. Pucho is in a state prison somewhere, preparing for his high school diploma. I know, I just know. I think he found his best friend: Jesus, the son of the living God. And I believe that in August 1994 Pucho will go to the parole board with a fresh B.S. degree, right off the press. I wonder what they will do to him then. I wonder.

How many "Puchos" are there? Many—tens of thousands. What are we doing for them? Little, so very little. Almost nothing. Prison is the place we have set aside for them. We will throw them a bowl of rice and a few food stamps when they are born. Then we will spend \$25,000 to \$40,000 a year to "correct"—them *after* they have committed the crime! How very strange and sad.

What a country this would be if we could only materialize the dream: the dream of a government of the people, by the people, for the people, where "all humans are created equal." In such a country the little "Puchos" born to the teenage addict and dropout in a drunken stupor in a back alley somewhere would have the same rights and privileges and opportunities at the start of life as the child of the politician and the person of wealth. Isn't that what governments are for? What else could "equal" mean!

One wonders why we cannot have such a government. One wonders where the malfunction is. It must be in the heart, because with our hands and brains we could do it in a minute. □

# Make Victims the Focus of Law

by Adam Starchild

**A**ll over the country prisons are full to overflowing. Most people seem to equate getting tough on crime with putting more people in prison for more infractions, but few people want to pay the price, either in higher taxes or in the inconvenience and potential danger involved in having a jail or prison near their homes or businesses.

It is time to ask hard questions about the situation that has evolved in the United States and much of the Western world, wherein we rely on imprisonment as virtually the only way we deal with crime. Such reliance leads to prison over-crowding, often does not serve justice, and almost always results in unsatisfactory treatment of the actual victim.

It is surprising to most people that early legal systems which form the foundation of Western law emphasized the need for offenders and their families to settle with victims and their families. Thus, Old Testament law, the Code of Hammurabi, Greek, Roman, and early Anglo-Saxon law all emphasized compensation and restitution directly to the victim of a crime.

The focus changed in England with the Norman Conquest. William the

*Adam Starchild is serving ten years for tax fraud at the federal prison in Sandstone, Minnesota. He is the author of numerous books and articles, primarily on business.*

© Joseph Trisch

Conqueror, as part of a political struggle to entrench his power, took more control over the process of handling crimes. His son, Henry I, consolidated his power by defining a crime not as an offense against a specific victim, but as an offense "against the king's peace." Thus criminal punishments were no longer viewed primarily as ways of restoring the victims of crime, but instead as means of redressing the "injury" to the king.

This concept allowed Henry to enrich his treasury by taking a portion of the compensation due a crime victim under the old Anglo-Saxon code. Over time, the amount confiscated from the victim increased, and eventually restitution was

seldom ordered—the defendant was simply fined.

Under such a system, the victim has no remedy. His only function is to serve as a witness. This statist theory persists. Criminal actions today are brought in the name of "the people" instead of the actual victim.

If we worried more about restoring the victim than the injured dignity of the state, we might find that justice requires less jail and more restitution. If we went a step further and were careful to define as crimes only actions in which a specific complaining victim can be identified, we would find our problems of prison over-crowding dissolving in the universal solvent of common sense. □



# Nonsexist Language in N

by Wallace Cayard

Since 1982 four new English translations of the Bible have been published, each significantly revising influential earlier editions. The New King James Version (NKJV) is much more readable than the King James Version (KJV), but made little progress in overcoming sexist language in passages concerning men and women. The New Jerusalem Bible (NJB) and the Revised English Bible (REB) are greatly improved versions, especially in using mostly nonsexist language. The New Revised Standard Version (NRSV) not only draws on scholarly study for a more accurate translation, but, in contrast to the Revised Standard Version (RSV), practically always uses nonsexist language regarding people.

Because the NRSV uses inclusive language more consistently than other English translations, it best communicates to Friends and others that biblical messages are for women as well as for men. It also teaches us various ways we can be inclusive in our speaking and writing. The translators of the NRSV believe that using masculine language when women are clearly included is not only sexist and insensitive, but incorrect.

Such language was not considered sexist or incorrect in 1952 when the RSV was published. However, by 1977 at least two national professional organizations had issued "Guidelines for Nonsexist Use of Language," that is, the National Council of Teachers of English

and the American Psychological Association. In 1980, guidelines for the NRSV translators were adopted that included a mandate to use nonsexist language as part of a goal of being more accurate and clear. While the translators were working on the NRSV, the NKJV was published in 1982, the NJB in 1985, and the REB in 1989. In 1990 the NRSV was published, giving us the only English Bible at present which has practically eliminated sexist language regarding people. Sexist language regarding God is still plentiful and may never be completely eliminated without violating the text. However, the future awaits a further depatriarchalizing of the Bible by reducing the unnecessary use of masculine pronouns in reference to God.

The extent to which each of these Bibles uses nonsexist language regarding people may be measured and compared by the percentage of cases where specific terms referring to men and women are translated inclusively. In about 700 cases the Hebrew *adam* and the Greek *anthropos* clearly refer to men and women, leaving about 180 cases referring to one or more males and about 200 references which are ambiguous. In the English versions mentioned, these 700 passages are translated into nonsexist language in the following percentages of cases: KJV 1 percent, NKJV 6 percent, RSV 9 percent, REB 68 percent, NJB 83 percent, NRSV 100 percent. These percentages of nonsexist translations of *adam* and *anthropos* are supported by similar percentages of nonsexist translations of other Hebrew and Greek words where they refer to men and women. Thus the NRSV is the most gender inclusive translation

and deserves to be the center of our attention.

Observing how passages concerning men and women written in the masculine, sexist language of the RSV have been changed to the inclusive, nonsexist language of the NRSV can be enlightening in several respects. In this process of noting changes, we will learn about influential revisions of an influential Bible translation, we will be able to appreciate more its messages in inclusive language, and we can acquire skills in ways to use nonsexist language when we speak and write. We will find that such nonsexist language is not only more accurate in being inclusive, but also provides more appropriate and varied shades of meaning lacking in traditional masculine terminology.

A basic way that the NRSV changes inclusive passages from the sexist language of the RSV to nonsexist language is to replace "man," "men," or "mankind" with an inclusive noun. The NRSV translates *adam* and *anthropos* in passages referring to men and women into nonsexist, inclusive nouns in about half of over 600 cases where the RSV uses sexist nouns. The inclusive nouns most frequently used by the NRSV are "person," "people," "human beings," "humankind," and "mortals."

Where the RSV uses "man" to refer to an individual human being, the NRSV most frequently uses "person," as in Proverbs 19:22, "What is desirable in a person is loyalty. . . ." When the RSV refers to a community of human

*Wallace Cayard is a member of Pittsburgh (Pa.) Meeting and is emeritus professor of philosophy and religion at West Liberty (W.Va.) State College.*

Blessed are the peacemakers,  
for they shall be called  
of God.

**children**

# New Bible Translations

## One does not live by bread alone.

beings it uses "men," and the NRSV most frequently uses "people." For example, the new version of Ezekiel 36:38 says, "... like the flock at Jerusalem during her appointed festivals, so shall the ruined towns be filled with flocks of people." The earlier version's reference to humans as a species as in "man and beast" is usually replaced by the plural expression, "human beings and animals." An example of this in the NRSV is seen in Ezekiel 36:11 where the prophet predicts that in a restored Israel God "will multiply human beings and animals."

"Mankind" in the RSV becomes "humankind" in the NRSV to indicate people in relation to God as providential and just. This is seen in the new version of Jeremiah 32:20, which records the prophet's statement that God "showed signs and wonders . . . among all humankind." Where the reference is to people as limited in relation to God as eternal, the RSV translations as "men" become "mortals" in the NRSV. An example is found in Luke 18:27 or the NRSV: "What is impossible for mortals is possible for God."

Another way that the NRSV changes inclusive passages from the sexist language of the RSV to nonsexist language is to replace "man" or "men" with an inclusive, indefinite pronoun. In about 30 percent of the cases where the RSV uses a masculine noun to translate *adam* or *anthropos* the NRSV uses an indefinite pronoun such as "one," "anyone," "everyone," or "others."

One advantage of changing "man" to an indefinite pronoun rather than to an inclusive noun is that it is often easier

to keep the translation singular. The singular indefinite pronoun most frequently used by the NRSV to replace "man" is another three-lettered word, "one." This pronoun is often used to state a general principle about human nature as in Deuteronomy 8:3 and Luke 4:4, "... one does not live by bread alone. . . ."

"Any man" in the RSV is sometimes replaced in the NRSV by "anyone," as in Job 32:21, "I will not . . . use flattery toward anyone." Similarly "every man" is sometimes replaced by "everyone," as in John 1:9, a passage often quoted by Quakers, "The true light, which enlightens everyone, was coming into the world."

The plural indefinite pronoun most frequently used by the NRSV to replace "men" is "others." This change is particularly noticeable in the Sermon on the Mount, where it occurs nine times. "Others" is an appropriate term to use when talking about human relations. An example would be Matthew 6:14, "... forgive others their trespasses. . . ."

A third way the NRSV changes sexist translations of *adam* and *anthropos* into inclusive language is to use "human" as an adjective. This occurs in 14 percent of the cases. Proverbs 20:27 of the RSV, "The spirit of man is the lamp of the LORD . . ." is changed in the NRSV to "The human spirit is the lamp of the LORD. . . ." Similarly Acts 5:29, "We must obey God rather than men" becomes "We must obey God rather than any human authority."

One other way the NRSV avoids sexist translations of *adam* and *anthropos* is not to translate these terms when they

are unnecessary to the meaning of a sentence, which happens in 7 percent of the cases. Proverbs 15:20 of the RSV, "... a foolish man despises his mother" is changed in the NRSV to "... the foolish despise their mothers." Likewise Acts 17:26, "And he made from one every nation of men to live on all the face of the earth . . ." is simplified to say, "From one ancestor he made all nations to inhabit the whole earth. . . ."

Along with *adam* and *anthropos* other Hebrew and Greek words can be correctly translated into masculine or inclusive terms, depending upon the context. Particularly interesting are RSV sexist translations of the Hebrew *ben* and the Greek *huios* to refer to "sons" where the NRSV has changed them to nonsexist terms.

When *ben* is combined with *adam* in the plural it is translated 24 times in the RSV as "sons of men." The NRSV translates these passages inclusively, often using "humankind." This is evident in Psalm 107 where the same refrain is repeated in verses 8, 15, 21, 31: "Let them thank the LORD for his steadfast love, for his wonderful works to humankind."

When *huios* is combined with *theos* in the plural it is translated six times as "sons of God" in the RSV and as "children of God" in the NRSV. The following examples of this change to nonsexist language in the NRSV should be especially appealing to Friends: Romans 8:14 says, "For all who are led by the Spirit of God are children of God." And Matthew 5:9 reads, "Blessed are the peacemakers, for they will be called children of God."

I believe that the examples given here of specific terminology and techniques involved in changing the sexist language of the RSV to the nonsexist language of the NRSV are representative and enlightening. I hope that these examples will encourage others to read and appreciate this new Bible translation and help them to be more sensitive in using nonsexist language. □

Photos by James Fletcher



# Waging the Lamb's War

by James Fletcher

I paid a pastoral visit in February to Friends in Soweto and Johannesburg, South Africa. At the same time I checked on the progress of the meetinghouse and community center being built in Soweto during the last ten years, with international contributions from Friends coordinated through Friends World Committee for Consultation. I also came bearing a special gift: a check for \$18,400 from my own Gwynedd (Pa.) Meeting, along with news that other contributions would soon be forthcoming to support construction of the main meeting room in the Soweto Quaker Center. Friends there currently meet in what will become the entry room

*James A. Fletcher is active in local and national Quaker organizations, including the South Africa Working Group and the Racial Concerns Committee of Philadelphia Yearly Meeting. He is a vice president of finance in Unisys Corporation. He has been involved in the building of Soweto Meeting and Community Center for the last ten years. Funds are still needed to continue the growth of the center. Contributions may be sent to FWCC, 1501 Cherry St., Phila., PA 19102, with checks made payable to "Soweto Quaker Center."*

of the completed center.

With security precautions very tight because of the war raging in the Persian Gulf, it was a difficult time to travel. Many of my friends thought it too risky and dangerous. Although I realized the potential dangers, in my heart I knew I had to bring the contribution and news personally to the Soweto Friends who had labored so long and lovingly to fulfill their dream.

I received a warm greeting from them when I arrived at Jan Smuts Airport. I rented a car, and they drove with me to Eddie and Sibongile Mvundlela's three-room house on Thibogang Street in Diepkloof, where I would stay. Diepkloof is one of 18 townships comprising Soweto, and it is about 20 miles outside of Johannesburg. The Soweto Quaker Center is a few hundred feet down and across the street from the Mvundlela's house.

I found South Africa clearly changed since my visit there two years ago. The atmosphere on this trip seemed much more tense, with more violence in the air

and many increased security measures. This time I had to pass my bags through metal detectors and pass personally through one when I entered a supermarket in Johannesburg. On my way out, security guards checked receipts against merchandise in hand. Sometimes people were searched, as police do in an arrest. Many homes in Johannesburg were walled and surrounded by guard dogs and security equipment. A number of them had signs warning that intruders would be shot on sight.

Some homes in Soweto were also walled, though many more had protective fences and locking gates. Some had guard dogs. All homes were soundly locked at night. There had been a sudden upsurge in car thefts recently. The thieves would not only brazenly take a driver's car keys and the car, even in broad daylight, but would shoot the driver afterward. Everybody in Soweto was talking about whatever was the latest incident. While I was there, a black Sowetan who worked in a local radio station drove to a convenience store with his wife and five-month-old child. After a few minutes in the store, he came out to find some suspicious-looking men around his car. He jumped inside and tried to drive away, but was shot dead.

There were many other such stories. Friends attributed much of this to the extremely high unemployment in Soweto—now higher than 60 percent—and to

the massive breakdown of community under the ravages of apartheid.

**S**oweto Friends were concerned about protecting me. Everyone cautioned me to keep all windows up and doors locked when driving, to avoid groups of people on street corners, and not to stop for stop signs or stop lights at night. When arriving at places in Soweto, people asked me to pull up close to doorways so the car door was aligned with the entry door to the building. At night, I was told to pull the car behind Eddie's house, next to the outhouse, where it could not be seen from the street. The entry gate to his yard was then locked with a large padlock. No one wanted to be walking on the streets at night.

A Soweto newspaper, *The Sowetan*, carried a front-page story about how AK47 attack rifles were plentiful throughout Soweto. One night I awoke to the sound of AK47 gunfire. I found out the next day a man had killed his girlfriend.

The Soweto youth were extremely politicized—it seemed even more than on my previous visit. I once passed a large gathering of what seemed to be thousands of young people, perhaps between the ages of eight to 16. They were listening to speakers from political groups. The event was called, "A Celebration of the Fallen Heroes," and commemorated those youth killed in the Soweto struggles with police and army in 1976 and 1986.

In the culture at large, dialogue was taking place between many groups. Nelson Mandela had recently met with Gatsha Buthelezi and was rumored to have met with some far-right advocates of an Afrikaner "homeland." It was quite a sight for me to see live interviews of Nelson Mandela on television—quite a change from two years ago.

There was a sense of hope for and anticipation of progressive change in the air, mixed with uncertainty about how everything would come out. There is massive yearning for freedom by the overwhelming black majority, and a rapidly growing impatience with the slow and inadequate pace of change. This is combined with a sense of great fear and caution on the part of the whites. It is a revolutionary situation. In the midst of all this, I sensed the heroic stature of Nelson Mandela, a leader of the first rank who is the glue holding together much of this combustible mixture, with diplomacy, tact, and charisma.

The tremendous backlog of unmet social and economic needs grows greater every day. This was typified by a squat-



ters camp I visited in Diepkloof that was new since I visited two years ago. Blacks are migrating into Soweto from rural areas at an increasing rate. Here in these "Mandelavilles," as they are called, thousands of people squeeze together in hastily built tin shacks with little water, sewer, and sanitation service.

**I**n the middle of all this, the Soweto Quaker Center is a special presence. Residents comment on how beautiful it is. Since I was there in 1989, Friends have added another small building with a modern and well-equipped kitchen, a small administrative office, and another classroom for the creche, or day-care center, which is the major community service provided by the center. The formerly dusty lot that surrounded the center is now covered with green grass



Pages 24 and 25: Children at the community center in Soweto.

for the children. A play yard that once had only a rusty old swing now has beautiful new play equipment: a sliding board, a see-saw, a jungle gym, and a two-way swing. The center even has a new FAX machine.

More importantly, the dynamic new principal of the creche, Grace Mboobo, leads an energetic young team of three teachers of three classes, divided by age. The children have an excellent program of educational instruction, as well as art, music, dance, and Bible study. Grace Mboobo aims to make the creche a model for all Soweto, and I believe she will. She is a strong believer in self-help and wants to make the creche entirely self-sufficient, which is difficult to manage on only the fees taken in for pupils.

Some parents drive many miles to bring their children here, because it has the best program, best teacher-pupil ratio, and lowest price of any of the eight creches serving the half-million residents of Diepkloof. About 20 percent of the students receive full scholarship assistance.

**A**t a meeting of the Parents Committee, I asked what the children say about the creche. One parent said, "They love it! My daughter says, 'Mum, I can't wait to go to school tomorrow!' I say, 'You mean, to the creche?' And she says, 'No, Mum, a creche is where they just go to sleep and wait to be picked up. This is school; we learn things there.' So I say, 'Tomorrow is Saturday, so you can't go, since the creche is only open Monday through Friday,' but then my daughter says, 'No, Mum, school is every day!'"

*Lunch being prepared in the community center kitchen.*



The Parents Committee is energetic and involved, overseeing operations of the creche on a monthly basis and providing a model of grassroots community involvement. Many people in the community are coming to know of Friends and seeing our message exemplified in a needed service. The group is now opening a Saturday school for older students and planning an evening school, as well. A number of community meetings are held in the center. After many trials and tribulations, Soweto Friends Meeting is growing and maturing as a community of faith with a growing sense of confidence in its abilities. The new co-clerks, Tebogo Moteane and Nomsa Segoe, work well together and are building the good order of the meeting.

The new kitchen in the center was made possible by a contribution of \$5,000 from my employer, Unisys Corporation, and by the bequest of Scarnell Lean, a recently deceased member of Transvaal Meeting in Johannesburg and a good friend of mine. We were arrested together in a group for protesting apartheid on a train ride from Pretoria in 1980. Even at 84, he used to visit Soweto Meeting regularly. When he died, he left half his estate to the center.

At the meeting for business of the Soweto Quaker Center Trust Fund Committee, I delivered my news about Gwynedd Meeting's contribution. This, together with money remaining from Scarnell Lean's bequest, will pay for most of the construction on the large meeting room. Other funding in progress should almost cover completion.

This additional space will allow room for more than 200 students in the creche, a sizable increase over the present 120.

**F**riends in Soweto Meeting, parents and creche staff, and community members expressed in many ways their thankfulness for the money we raised. Their deep gratitude moved me profoundly. I could only tell them we were all more thankful for the example they have given us, and that I was personally grateful for the new meaning they have given my life. I do believe we are all only instruments of a much greater Power in this work.

When it was time to leave, Soweto Friends took me to the airport. There, my dear friends Eddie Mvundlela and Martha Motloung, on behalf of Soweto Meeting, gave me a final gift: a new African name, Musa Na Nkululeho. In Zulu, that means "kindness or compassion, and freedom."

As I traveled home, images of the war in the Persian Gulf were everywhere. Again and again, I saw televised destruction of buildings in Iraq with "smart bombs." I thought of the Soweto Quaker Center, ten years in the building, and of how difficult it is to build anything good and how easy it seems to destroy. For the cost of just one Patriot Missile, we could build four or five new centers like the one in Soweto. As apartheid laws are falling and people are struggling toward a more non-racial, democratic, and just society, this center is needed now more than ever. There are many obstacles to justice in South Africa, and there is a long road ahead. But, the closer the country comes to political justice, the larger will loom needs for economic and social reconstruction at the grassroots level.

The Soweto Quaker Center is a small step in that right direction. Early Quakers had a vision of the Lamb's War, in which they were to resist evil with good. The Lamb's War is fought, not with carnal, but with spiritual weapons. I saw a vision of how it is being waged in South Africa in the Soweto Quaker Center. I remember how community people said the center was beautiful. I also remember how years ago, when I met with Bishop Tutu, he referred to a gift from some Soweto children—a tangled wooden cross, which he hung on his wall and called "The Cross of Soweto." Pointing to it, he said, "Only God can take an instrument of pain and torture and turn it into a thing of beauty." □

# SRI LANKA:



*A street scene in  
Colombo, Sri Lanka.*

Mary Link

## UNRESOLVED CONFLICT

by Elizabeth Salter

There are some sobering lessons to be learned from the Gulf War. From my desk at the Commission of the Churches on International Affairs of the World Council of Churches, I struggle daily to follow and interpret political developments in different parts of the world. And one lesson that strikes me forcibly is that great events obscure the ongoing, long-term tragedies being lived out elsewhere. Whatever happened to our concern over the bloody battles in Liberia? What about human rights in Central America? And have you heard recently about continuing conflict in Sri Lanka? If you search the "In Brief" columns of the quality newspapers, you might find an inch or two. Not much more. Saddam Hussein and the bitter consequences of his occupation of Kuwait have monopolized the media for a good many months.

But suffering in other parts of the world continues unabated. At the end of November, as part of a six-person pastoral team sent by the World Council of Churches, I traveled widely in Sri Lanka. We were invited by the Sri Lankan churches, to show our support by our presence and to see for ourselves the devastation and misery caused by the unending conflict. The problems besetting this beautiful, tragic island are complex: the struggle of the Tamil minority (mainly in the north and east) for self-determination, and the ruthless battle between government forces and the rival JVP (Janatha Vimukthi Peramuna, a political and violently Sinhala nationalist force) ending in more than 35,000 dead and disappeared, have meant that the island has known no real peace for many years. The conflicts have forced hundreds of thousands of Sri Lankan citizens, mostly Tamils, to seek refuge in India and elsewhere; in addition, as whole communities fear for their lives, more than a million people have fled their homes and crowded into refugee camps inside Sri Lanka.

Standing in the center of Jaffna, once a thriving, prosperous city, and now a mass of ruined buildings and rubble-filled streets, I was transported back in my mind to my childhood in England, during the Nazi bombing of London in the early 1940s. The sound of airplanes droning overhead, the rattle of machine

*Elizabeth Salter's article appeared in The Friend, April 5, 1991.*



*A barricade used by soldiers on a street in Colombo, 1989.*

**Along with our concern for peace in the Middle East, we must continue to plead the case of our sisters and brothers in Sri Lanka.**

gun fire from roving helicopters, and the scenes of utter devastation filled me with the same anguish I had experienced, night after night, in the cellar of our London home.

Now the people of Jaffna—those who are left, for 250,000 have fled the peninsula—are learning to live with the consequences of massive confrontation between the government and the fighting forces of the LTTE, or Tamil Tigers. There is no electricity, no firewood or gas for cooking, no matches, candles, or batteries; food and medicines are in desperately short supply. Kerosene costs ten times its normal price; cash is short, telephone lines were cut long ago; the only transport is by bicycle or on foot.

The three of us who made the long and hazardous journey by Red Cross truck north to Jaffna, skirting battle zones and traveling without lights because of the government-imposed curfew, were warmly welcomed by all those we met, particularly in the churches. "Tell the world of our plight," they pleaded. "Tell the government to stop the bombing and strafing; how can we believe they consider us equal citizens when they treat us this way?"

The LTTE are virtually in control of the whole of the north; even though not all the population support their aims and methods, there is no one else to whom they can turn for protection. When children are dying from snakebite because no antidotes are available, and in the hospital (recently reopened by the International Committee of the Red Cross) operations cannot be performed for lack of oxygen and painkillers, ordinary people look to those who are bearing arms to fight for their freedom. Even the most peace-loving people will resort at last to combat, faced with desperate situations.

We traveled, too, to the south of Sri Lanka. Here the horror of armed conflict is all but over, even though reportedly 100 people a week are still being killed or reported missing. The army and police appear to have won the battle against the JVP, but the cost in human suffering is horrendous. One day we were taken to some little village churches. Sitting in the pews were rows

of quiet, gentle women, many of them holding babies and small children. One by one they came forward to tell their stories: stories of murder, abduction and torture. One woman's son was taken away, shot by the army and buried—she has no access to the body. Another's husband, who was a government supporter, was hunted down by the JVP, brought to their home, and cut into pieces. She was left with an 11-month-old baby. Yet another young pregnant woman with four children told us how her husband, a fisherman, had been taken away by the police, because they suspected him of JVP connections. They broke his leg, hanged him by his thumbs, and beat him, trying to extract information. After the family had paid a large sum of money to a lawyer, he was released, but he can no longer walk or fish. Story after story, until we could hardly bear to hear the tales of suffering.

As we drove along the coast of southern Sri Lanka, past some of the most beautiful palm-fringed beaches in the world, it was impossible to reconcile the terrible stories of violence and terror with the seductive charm of that lovely scenery, and the warmth and hospitality of our hosts. In one village, a pastor traveling with us told us, "Just a few months ago, driving through the main street, you had to keep cleaning your windscreen. The army had strung the bodies of captured JVP suspects across the street, and the blood dripped down onto the cars." Now all appears calm; law and order have apparently been restored. But underneath the surface there is the paralyzing fear: can I really trust my neighbor? Is this fragile peace really going to hold? Do I and my family have any kind of future?

Christians in Sri Lanka are a tiny minority: Catholics are around 7 percent of the population, and Protestants a mere 1 percent. For the most part, theirs is a muted voice; they are active in relief and rehabilitation work. Courageous individuals speak up, through civil and human rights groups, on behalf of the oppressed. In theory, the churches should be providing the bridge between the majority Sinhalese and the minority Tamils, for they are the sole religious community that includes both among their members. But the ethnic divide is often, sadly, as marked within the churches as in the nation as a whole. The Church of South India, through the Jaffna diocese, is constant in upholding the cause of the beleaguered Tamils; the largely Sinhalese

congregations elsewhere see the problem as less clear cut, and the consequent mistrust and suspicion are deeply damaging to ecumenical relations.

But the problems are not all related to ethnicity—indeed, the team felt, as is stated in its preliminary report “that many of the basic issues had been ethnicized.”

“We perceive,” states the report, “the significant basic issues to be related to the transition from traditional to modern society, such as unabated high unemployment particularly among youth, increasing poverty in large sectors of society, and the breakdown of democratic political processes.”

A huge agenda, certainly—but how much longer must the Sri Lankan people suffer before peace and justice are restored? International pressure, focused and persistent, should be building up to persuade the warring parties to come to the conference table and seek once more long-term political answers to their problems. Friends have a long history of con-

cern for and involvement in Sri Lanka. We may not have found many solutions, but we have worked consistently with all sides, seeking to mediate and reconcile. The visit by the WCC team was in the same tradition, bringing, as one bishop wrote from Jaffna, “much strength and encouragement to a people who feared that the church and the world outside could not care to know of its travails.”

And at its Central Committee meeting on February 22, immediately after the Seventh Assembly, the WCC approved an appeal on behalf of Sri Lanka, addressed to the government and all those engaged in the conflicts, to bring to a halt all acts of violence, and to the WCC member churches to be constant in prayer and humanitarian aid.

Now we have to make sure that, along with our concern to seek a lasting peace in the Middle East, we continue, too, to plead the cause of our sisters and brothers in Sri Lanka, and to respond with prayer and action to their equal yearning for peace. ☐



Kamalani Wickramathilake/The Friend

Another face of Sri Lanka: contented inhabitants of the Department of National Zoological Gardens' elephant orphanage at Pinnawela, to the northeast of Colombo. The orphanage was set up to care for young elephants lost from their natural habitats for a number of reasons: some diseased or injured, others displaced by environmental changes due to development projects. Some of the elephants brought to Pinnawela when it was set up in 1975 are now old enough for breeding, one of the aims of the orphanage.

Elizabeth Salter adds: “I’ve seen the elephant orphanage and it’s great. But I wish that the orphan children being fitted with artificial limbs in Jaffna peninsula, and the orphan children whose fathers have been tortured to death in the south, received as much care and attention as the elephants. Unfortunately they have been orphaned because of political and military decisions, and it is the rightness of the cause that is more important to the protagonists than the unfortunate casualties of their decisions.” ☐



## PEACE PASSPORT

Our unofficial PASSPORT has a Code of Ethics for Tourists, a Personal Pledge of Peace, and an Environmental Commitment.

It lets others know you are committed to creating a just and peaceful world.

-----  
Please send me a peace Passport.  
I enclose \$8.95 per Passport.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

COUNTRY \_\_\_\_\_

PEOPLE OF THE PLANET EARTH™ PASSPORT  
P.O. Box 320695, Tampa, FL 33679-2695

## Calligraphic Art

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

*Harry R Forrest*  
609-786-1824

## THE HICKMAN OF CONCORD QUARTERLY MEETING



100 Year History

A Personal Care Home

- Reasonable Rates
- Not-for-profit
- Quaker Tradition

In Town Location convenient  
to Shops and Businesses

**(215) 696-1536**

West Chester, PA

# Quaker Crostic

X	1		Q	2	H	3	A	4	B	5		E	6	P	7	R	8	T	9		C	10	M	11		A	12	M	13	B	14	H	15	V	16		
E	17	E	18	M	19	W	20		G	21	V	22	U	23		D	24	R	25	L	26	J	27	M	28		S	29	R	30	B	31	L	32			
C	33	N	34	D	35	A	36	B	37	L	38	J	39		B	40	X	41	V	42	N	43	J	44	K	45	S	46	R	47		U	48	L	49		
M	50	E	51		J	52	V	53	M	54		X	55	A	56	N	57		N	58	K	59	E	60	B	61	C	62	A	63		M	64	K	65		
P	66	J	67	B	68	S	69	K	70	B	71	N	72	N	73		K	74	U	75		M	76	K	77	M	78		W	79	F	80	R	81			
T	82	B	83	L	84	B	85	N	86		K	87	U	88		M	89	P	90	P	91	V	92	D	93	X	94	T	95		T	96	E	97	P	98	
F	99	D	100	S	101	F	102		C	103	D	104	F	105		C	106	R	107	J	108	H	109		K	110	F	111	N	112	V	113			R	114	
U	115	F	116		R	117	W	118	D	119		N	120	N	121	W	122	C	123	B	124		M	125	V	126	Q	127		D	128	J	129	D	130		
H	131		P	132	R	133	D	134		D	135	D	136	R	137		N	138	W	139	J	140	D	141		V	142	S	143								
S	144	G	145	T	146	X	147	E	148		R	149	G	150	K	151		T	152	Q	153	G	154	D	155	X	156		J	157	L	158	V	159			
V	160	K	161		F	162	F	163	W	164	E	165		G	166	S	167	Q	168		R	169	V	170	K	171	C	172	H	173							

by Osborn Cresson

The letters of the WORDS defined by the CLUES given should be filled in the blanks over the numbered dashes and from there entered in the correspondingly numbered square of the blank puzzle. This will form a quotation when read from left to right, with the ends of words marked by black squares. The first letters of each of the words opposite the clues when read vertically will give the author and title of work for this quotation.

## CLUES

- A. Fiction book
- B. Go-getter  
(2 words)
- C. Not running
- D. Where Big Ben is  
(3 words)
- E. The \_\_\_\_\_ of God
- F. Golf chip from bunker  
(2 words)

## WORDS

- 63 56 4 36 12
- 5 31 14 71 68 40 124 61 37 83 85
- 33 10 172 106 62 103 123
- 119 104 24 141 130 35 128
- 155 100 135 134 136 93
- 165 60 17 18 51 97 6 148
- 102 163 80 99 162 111 116 105

G. Opposite of lies

166 154 145 21 150

H. Small bug

3 109 15 131 173

J. Unforgettable

140 108 52 129 39 67 157 27 44

K. A current global concern

59 70 45 74 171 161 77 87 151 65 110

L. We must protect \_\_\_\_\_

49 84 32 158 26 38

M. Let's celebrate  
(4 words)

19 125 64 89 13 11 50 54 28 76 78

N. The "light" of the world  
(2 words)

120 112 72 121 86 138 34 58 43 73 57

P. Feb. 29  
(2 words)

7 66 98 132 90 91

Q. Not away

2 153 127 168

R. Don't put it off (4 words)  
(4 words)

117 25 169 133 47 149 30 107

137 114 8 81

S. Essence of funny story  
(2 words)

29 167 101 144 143 69 46

T. Jesus \_\_\_\_\_ their feet

152 96 95 82 9 146

U. To enlighten

23 115 48 75 88

V. Can go no further  
(3 words)

42 92 113 126 159 142 170 160 22 53 16

W. Mumbo Jumbo

164 139 118 122 79 20

X. Around the outside

41 156 147 1 55 94

Answers on page 43



Subscribe to  
**A Friendly Letter.** Get  
ten exciting back issues—free!

Now, with a subscription to *A Friendly Letter*, you can have ten of its 100-plus searching, crisply written reports on key Quaker issues and events—a \$15 value—free. Pick from the back issue list sent with your first issue. Many of these reports have been the first—and some the only—coverage of these important topics. Few Quaker publications have caused as much talk and controversy per page as *A Friendly Letter* since it first appeared in 1981. Read it and see why. A year's subscription (12 issues) is \$17.95; sample copies free from *A Friendly Letter*, P.O. Box 1361, Dept. FJ-6, Falls Church, VA 22041.

Where diversity is a long-standing tradition  
Grades 9-12 Boarding/Day  
Quaker education in New York State since 1796

**Oakwood  
School**

Contact Brian Fry  
Director of Admissions  
Oakwood School  
515 South Road  
Poughkeepsie, NY 12601  
(914)462-4200



Bringing Friends' Concerns  
for Peace & Justice to  
Congress Since 1943

Write, or call (202)547-4343  
for action suggestion tape

**FCNLO**

FRIENDS COMMITTEE ON NATIONAL LEGISLATION  
245 Second St. NE Washington DC 20002

### CREMATION

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

For information write or telephone

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

**FRIENDS  
SELECT  
SCHOOL**



Pre-K thru 12th  
Day School

Small classes, strong  
academics in a  
supportive, caring  
environment  
emphasizing Quaker  
values.

\*After School Program  
\*Summer Day Camp

17th & the Parkway  
Philadelphia  
(215) 561-5900

## Reports

### Pastoral counselors deepen their purpose

The first national gathering of Quaker pastoral counselors and chaplains was held at Earlham School of Religion on Feb. 9-10. The organizers, Bill Ratliff, Loretta Gula, and David Garman, put together a mailing list of 60 Friends engaged in pastoral counseling and chaplaincy work in counseling centers, hospitals, nursing homes, and other settings. Twenty of us came together for the weekend to share questions and concerns and to get to know each other. We hope this will be the start of a regular annual gathering and will allow greater networking and mutual support for Friends involved in pastoral counseling and chaplaincy work.

During the weekend, we gathered in worship, shared Bible study, ate, and sang together, and told the stories of our individual journeys. A panel of presenters led us in heartfelt discussion about pastoral identity, professionalism, and the use of sacraments—engaging us as Friends involved in ecumenical pastoral work.

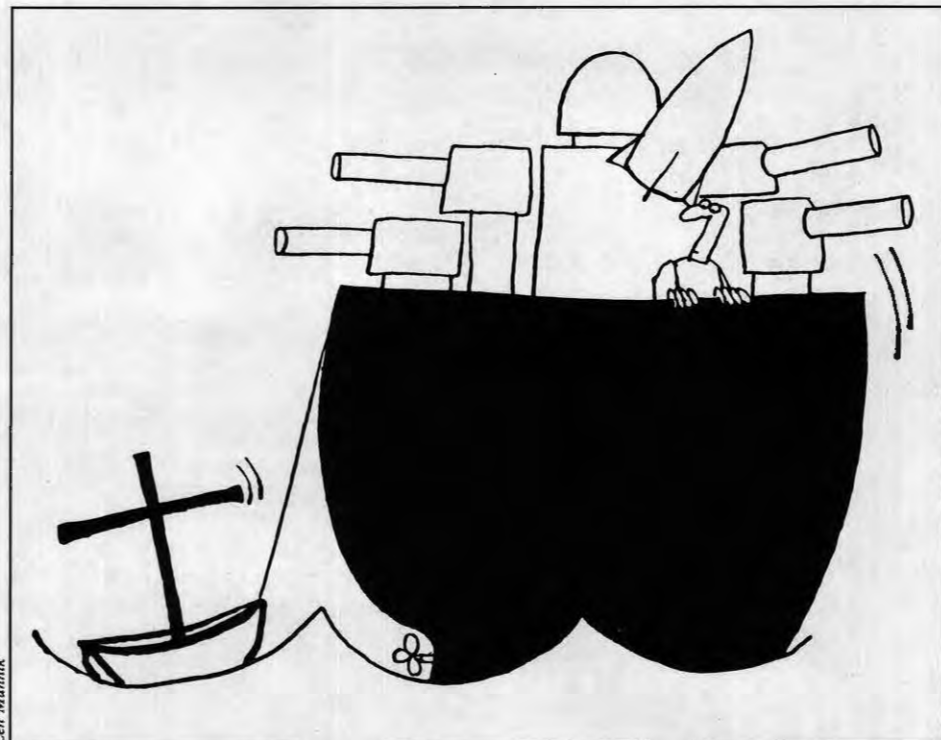
We discussed how our meetings support and endorse our ministries, often in powerful ways. The dialogue with our meetings is important, both for us as individuals and for our meetings, as we look at traditions of Quaker ministry, educate Friends about our work, and seek appropriate forms of endorsement and support. We also talked about the process of becoming recognized by our professional bodies. We feel that our Quaker spirituality, faith, and practice have unique contributions to make to our professional communities. Perhaps most importantly, through gathering together, we were able to find a new sense of identity as Quaker pastoral counselors and chaplains—part of a community of Friends who have felt called into this work. We had a sense of being gathered together to deepen our own work, identity, and purpose.

We hope other Friends working or training as pastoral counselors and chaplains will contact us and join us for future events. To be added to the mailing list, please write to Bill Ratliff, Earlham School of Religion, Richmond, IN 47374.

*Maureen Graham*

### WCC Assembly grapples with pacifist issues

The Gulf War, aboriginal rights, and non-Western, post-colonial theology were the issues that dominated the Seventh Assembly



of the World Council of Churches, held in Canberra, Australia, on Feb. 7-20.

The Gulf War was "neither holy nor just," proclaimed Paul Reeves to some 3,000 delegates, visitors, staff members, and advisors at the opening worship service. Reeves, who is the Anglican Communion's representative at the UN in New York and a former governor-general of New Zealand, placed the gulf issue firmly on the agenda of the assembly, which meets every seven years to choose the Central Committee of the WCC and determine its future directions.

The meeting's plans for the first weekend were changed at the last minute so delegates could join with Canberra townspeople in a march for peace. The demonstration ended at a giant worship tent with a service for justice, peace, and the integrity of creation, followed by an all-night vigil.

Halfway through the two-week conference, U.S. church leaders issued a call "for a halt to the fighting—a cease-fire—and a fresh effort to find a diplomatic solution."

Several public hearings were held for delegates, advisors, and visitors, and it soon became clear there was wide sentiment in favor of calling for an unconditional cease-fire. The main opposition to that sentiment came from Church of England delegates who, saddled with the Archbishop of Canterbury's declaration that the war was "justifiable," insisted on linking a cease-fire with an Iraqi announcement to withdraw.

In the course of the formal debate, it looked for a moment as if the assembly were going to make a determined step in the direction of a more pacifist position when it accepted an amendment calling on churches "to give up any theological or moral justification of the use of military power . . . and to become public advocates of a just peace." However, Church of England Bishop Barry Rogerson accused the assembly of tilting toward pacifism, and there appeared to be growing doubt about the amendment during the lunch break.

Upon returning, the delegates voted to reconsider. Following a short debate, the assembly voted by 366 to 160 to rescind the amendment. However, Church of England attempts to weaken the resolution failed, and the assembly approved the motion by a substantial majority, calling for an immediate cease-fire in the Gulf War, to be followed by the immediate, complete, and unconditional withdrawal of Iraqi troops from Kuwait.

The major controversy of the assembly involved the assembly theme: "Come, Holy Spirit—Renew the Whole Creation." To show how old traditions can be incorporated into contemporary Christian life, Asian feminist theologian Chung Myung-kyung in her keynote presentation drew on ancient traditions of Korean religion and her own understanding of the long history of struggle by Korean women. In front of a backdrop of Korean and aboriginal dancers, she read off

the names of many of history's martyred men and women. She called upon their restless spirits, seeing them as "icons," or windows on the Holy Spirit, that "wind of life" that leads us to make radical changes of direction in our theological perceptions to create a more just society.

Chung Myung-kyung spoke of the need for a post-colonial tradition of theology to discard many of the forms of thinking imported with the missionaries that prevent development of an authentically Korean understanding of the Gospel. Her presentation was preceded by a long speech written by Parnenios, Eastern Orthodox patriarch of Alexandria, and read in his absence by another priest. The contrast between the black-robed priest and the young, white-clad professor of theology from Seoul created a sharp image of two very different ways of looking at the Holy Spirit. Orthodox participants, especially, were deeply troubled, and reacted strongly. Orthodox church leaders and theologians accused her of syncretism, paganism, and even apostasy.

Chung Myung-kyung replied that when Europeans use their own cultural symbols, they call it Christian tradition, but when non-Europeans do the same thing, they call it syncretism.

"White Australia has a black history," was the stark message delegates were reminded of throughout the two weeks. As with many indigenous peoples, Australian aboriginal people have strong spiritual ties to their historical lands. The opening worship service began with a cleansing fire of gum tree leaves, followed by a traditional ritual with a "message stick" in which aborigines gave permission for assembly participants to enter the land.

In his sermon, Paul Reeves, himself a New Zealand Maori, referred to the spirituality of indigenous peoples across the world who cherish the land as their mother.

The land rights of Australian aboriginal people were a central theme of a plenary session that used multimedia techniques to show the sad and shameful history of black Australia's encounter with white Australians.

Aboriginal Bishop Arthur Malcolm described how he lost his culture and language by being raised in a mission community. However, he added, despite the church's negative influences, "I believe the church saved my own people from dying out." Although the session was full of pain, it ended on a note of hope as white Australians in the audience spontaneously came to the stage and asked to join the aborigines for the finales.

In its closing session, the assembly approved a public statement that supports the

self-determination and self-management of Australian aborigines, as well as "their right to determine sovereignty for themselves." It also called for Australian churches "to return land unjustly taken" from them.

Many Friends from New Zealand and Australia attended the meeting through the well-organized visitors' program. Three North American Friends attended as official delegates: Barbara Bazett, representing Canadian Yearly Meeting and Friends United Meeting; and Polly Edgar and Terry Coutret, representing Friends General Conference. David Thomas of Australia was a delegated representative of Friends World Committee for Consultation. Barbara Bazett was elected to the Central Committee of the World Council of Churches and will serve until the next assembly, some seven years hence.

Joel McLellan

## School of the Spirit: spiritual feast

The experience of all who attended the extended weekend with FRIENDS JOURNAL editor Vinton Deming was the epitome of what Quakers would hope for in the School of the Spirit, Mountain View (Colo.) Meeting's annual gathering for renewal.

It all began Friday evening, prefaced by a lyrical sing-along accompanied by guitar, with 60-some attenders grouped around the fireplace. Vinton led us through a disarming, immensely human depiction of his journey into the Quaker way. He spoke of his upbringing by caring parents who instilled, by example, the sense of integrity and the importance of building it into all of our lives, of his stint as an army medic in Germany in the late 1950s, and of his return to his hometown in Illinois. In nearby Chicago, he found his way into AFSC Project House, where he met a notable Quaker, Chris Cadbury, who introduced him to Quakerism. The outreach of Friends became very important to him,

moving him into the Society and the concept of God within. For a while he worked with culturally isolated children in Chicago. Eventually, he was called by Larry Scott, a bulwark of Philadelphia Yearly Meeting, to support a program for helping low income people in Chester, Pa. Because of his background in teaching English, and his interest in writing and publishing, he made the transition into working for FRIENDS JOURNAL, where he has been editor-manager for eight years.

The evening ended with participants sharing, one-on-one, their experiences of their journeys into Quakerism.

On Saturday morning, Vinton had participants divide into four groups to perform searches into "Meeting Our Lions"—finding the basis of community while wrestling with our differences. Each group was assigned a different topic, ranging from the touchy concern of keeping and renovating a meeting-house, to examining differences of opinion about demonstrations for or against war, to considering same-gender marriages.

On Sunday morning with the children, Vinton read a story by Vesta McCullough, "The Way of Friends." The story called forth some Friendly songs, with which we closed that session.

After meeting for worship and potluck, Vinton took us on a tour of meetings as a whole, with their common goals and concerns. Entitled "A View from the Crow's Nest," the discourse was based on his perspective of Quakerism from his work at FRIENDS JOURNAL. He sees four main concerns at this time: abortion; our respect for those who choose marital love for persons of the same gender; Friends' relationships with the American Friends Service Committee; and Christocentric/Universalist issues, which involve many Friends in continuing dialogue.

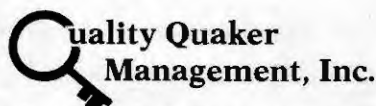
Jim Ray

*Reprinted with permission from Mountain View (Colo.) Meeting newsletter, April 1991 issue.*



John Davis Gummere

## RENTAL RETIREMENT COMMUNITIES



Independent & Catered Living  
—Transportation—  
—No Buy-In Fees—

**Friendly Center  
of Wilmington**  
290 Prairie Avenue  
Wilmington, OH 45177  
(513) 382-7938  
Studio, 1 & 2 Bdrm Apts  
Friends Meetinghouse near

**Raintree Square**  
2820 S. Memorial Drive  
New Castle, IN 47362  
(317) 521-3491  
Studio, 1 & 2 Bdrm Apts  
Friends Meetinghouse near

**Sanders Glen**  
334 S. Cherry Street  
Westfield, IN 46074  
(317) 867-0212  
1 & 2 Bdrm Apts; Patios  
2 Blks from Westfield Friends

**The Home Place**  
(6700 block Mooresville Rd)  
6734 Millside Drive, Box M  
Indianapolis, IN 46241  
(317) 856-3295  
1 & 2 Bdrm Apts; Garages  
Next to West Newton Friends

**Friendly Center  
of Tavares**  
1211 Caroline Street (East)  
Tavares, FL 32778  
(904) 343-6464  
1 & 2 Bdrm Apts; Patios

All apts have fully equipped kitchens  
and all except The Home Place have  
Common Dining Room and 24-hour  
Assisted Living available.

For more information, contact:  
Larry Barker - QQM, Inc.  
President (513) 382-7938  
Keith Kendall - Indiana  
Coordinator (317) 521-3491  
Leonard Hall - Florida  
Director (904) 343-6464

## Witness

# Friends College Kaimosi

by William Charland

**P**antallion Kwena remembers his first, vivid impression of the United States: "Very cold!" He arrived in Richmond, Indiana, in January to spend six months studying computer science at Earlham College and at IVY Tech, a local vocational school.

Kwena is chairman of the food technology department at Friends College Kaimosi, a technical training institute founded by Quakers in 1971. Today the college operates under joint sponsorship of the East African Yearly Meeting of Friends and the Republic of Kenya. One of 350 educational institutions founded by Quakers in Kenya, the college is an important resource for national development. The nation faces critical population pressures and training needs. Only one in ten secondary school graduates can be accommodated in Kenya's four national universities.

Local technical training institutions offer another avenue to education and an alternative to urban migration. Nairobi, Kenya's capital city and commercial center, currently is growing by eight percent a year. As a result, the Kenyan government is making every effort to promote economic growth and create new jobs at the grassroots level.

Friends and educators in Kenya and the United States have worked together during the past several years to strengthen the curriculum at Friends College. The school enrolls 300 students in three fields of study: accounting, secretarial studies, and food technology. In addition, it provides office support services to local businesses.

In 1989, Friends College received a donation of 15 computers from a biotechnology company in Boulder, Colorado. George Silver, director of computing services at Earlham College, traveled to Kaimosi to help install the new equipment and train faculty members in word processing and spreadsheet accounting.

That's when he met Pantallion Kwena. Today, Kwena is putting in long hours, studying

programming in Pascal with George Silver. At IVY Tech, he is studying Lotus 1, 2, and 3, database III, and MS-DOS.

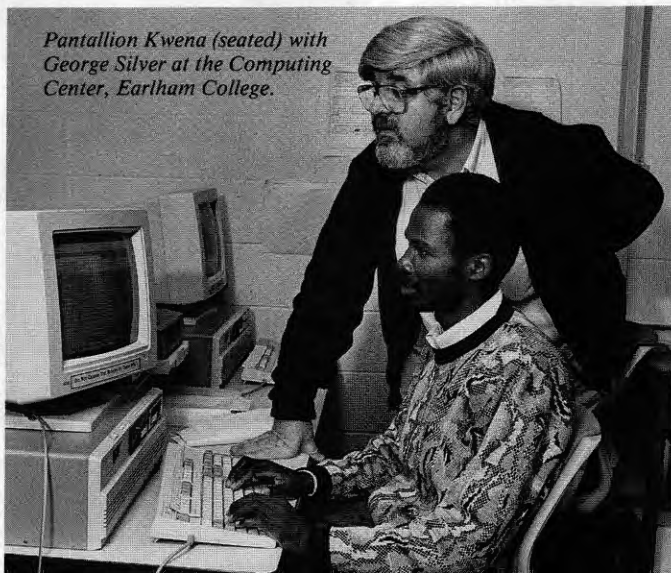
It's a challenging, but satisfying experience, he says. "Basically, I'm liking the place. I've enjoyed the people around. They're willing to help." Richard Wood, president of Earlham, arranged financing for the program of study. George Silver arranged for housing and winter clothes.

Meanwhile, Friends College Kaimosi continues to grow. The school recently graduated its first word processing class, in Word-Star. Last year, Kwena's food technology department received two ovens from the Japanese government. The college now is supplying all its own baked goods for the student body, and selling bread in the local community. The department previously received a large complex of canning equipment from the Ball Corporation in Muncie, Indiana. Kwena hopes to acquire several additional components for preserving pineapples, beans, tomatoes, and potatoes. The produce is abundant in Kaimosi, but scarce in other parts of East Africa.

The North American Committee for Friends College is seeking additional contributions to help the school develop its program. There is an immediate need for IBM-compatible computers, functional office equipment, and current texts in business subjects for the library. Next fall, the committee plans to sponsor a major fund-raising campaign to complete the college administration building.

To support the development effort, contact William Wagoner, North American Committee for Friends College, 101 Quaker Hill Drive, Richmond, IN 47374, telephone (317) 962-7573. □

Pantallion Kwena (seated) with George Silver at the Computing Center, Earlham College.



William Charland, a member of Mountain View (Colo.) Meeting, is a career columnist and consultant in Denver, Colorado.

Tom Strickland/Earlham College

## FCNL Notes

# A Year To Begin Again?



Ted Hertz

At the FCNL office, we regularly receive a variety of publications concerned with Native American issues. They come from different parts of the country (some from Central and South America), and relate to different Indian groups. Nevertheless, a lot have begun to focus attention on the meaning of 1992, the 500th anniversary of the voyage of Christopher Columbus. Networks and alliances of Native American peoples are organizing to give voice to a history which has mostly been ignored.

In 1984, Congress established the Christopher Columbus Quincentenary Jubilee Commission. The commission has coordinated the various programs and events planned for this commemoration, and has urged state and local governments to join in. At present, 40 states have commissions, and all 40 states are planning activities. Yet only one state commission includes a Native American, and only recently has a Native American been added to the national commission, though not as a voting member.

One of the activities endorsed by the commission is a scholarship program designed to "both honor the achievements of Columbus and encourage young people who *embody his spirit* and accomplishments to *carry forward his legacy into the next century*." (Emphasis added.)

### The Columbus Legacy...

Unfortunately, historical facts seem to contradict Columbus' popular image. After Columbus took up residence on the island of Hispaniola (now the Dominican Republic and Haiti), he established a devastating reign

of terror. Murder, torture, and enslavement of the native Arawaks was the norm. It is estimated that during the first two years of Columbus' occupation, fully half of the Arawak population was killed or had killed themselves. By 1540, the entire Arawak nation had vanished from the earth.

The pre-Columbian population of the area which is now the United States is estimated to have been more than five million. Following Columbus, other European adventurers, conquerors, and settlers pushed from coast to coast of this rich, already occupied country. By the end of the 19th century, the native population had plummeted to just 250,000. One can only wonder how history might have unfolded had the early encounters between Indians and Europeans been characterized by mutual respect, rather than conquest and exploitation.

### ...Still Continues

In contrast to the official celebrations being planned to commemorate the "discovery" of America, Indian groups are planning activities with different themes: resistance, survival, invasion, holocaust, and genocide. And these groups emphasize their continuing struggle to find acceptance as cultures and nations within this nation.

The legacy of the conqueror and exploiter is still strong in the U.S. spirit. As we share in the grief and the struggles of this hemisphere's native peoples, we must look to this nation's next 500 years. What legacy will we honor in 2492?

Steve Zehr

## DELAWARE VALLEY FRIENDS SCHOOL

a secondary school for students with unique learning needs.

The full college preparatory curriculum has intellectually challenging courses supported by explicit teaching of organizational skills. Teacher student ratio is 1 to 5. Fine arts as well as outdoor education are integral to the program.

For information call: (215) 526-9595  
On the campus of Harcum Junior College  
in Bryn Mawr, Pa.

Irene McHenry, Head



A coeducation boarding/day school for 24 students in 7th-9th grades. Students are involved in working, studying, hiking, caring, coping; learning and living in a small community in the Black Mtns. of North Carolina.

Arthur Morgan School  
1901 Hannah Branch Road  
Burnsville, NC 28714  
(704) 675-4262

## Expand your horizons at Mohonk.

For comfort and hospitality in an unspoiled natural setting, come to Mohonk, in the heart of the Shawangunk Mountains. Our lake, cliffs and miles of mountain trails are perfect for activities like golf, tennis, swimming, riding, hiking and old-fashioned carriage rides, too. Hearty meals. And special theme programs that let you learn while enjoying the peaceful surroundings. We're not artificial, just down-to-earth. In the Hudson River Valley, Exit 18, N.Y. State Thruway.

Here's what's happening at Mohonk:

Hudson Valley Heritage  
July 1-5

Festival of the Arts  
July 5 - August 8

**Mohonk**  
MOUNTAIN HOUSE

A National Historic Landmark

New Paltz,  
N.Y. 12561

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



# News of Friends

**Spiritual nurturing, the practice of helping others answer that of God in themselves,** will be the focus of The School of the Spirit, a new educational program in the Philadelphia, Pa., area. Years ago, in Quaker tradition, elders were considered the spiritual nurturers in meetings—quite a different role than today's definition of "eldering." Spiritual nurturers may be called on to listen, encourage, discern, interpret, teach, call to accountability, pray for, and love others. Core staff will be Sandra Cronk, who taught Quakerism and spiritual life studies for ten years at Pendle Hill; Kathryn Damiano, who teaches religion at Neuman College and leads retreats; and Frances Taber, a graduate of Shalem Institute's spiritual guidance program who teaches spiritual nurturing at Pendle Hill. Eleven visiting teachers from Quaker, Lutheran, Mennonite, Catholic, and Brethren persuasions will also offer their expertise. The program, which is sponsored by the Worship and Ministry Committee of Philadelphia Yearly Meeting, is open to anyone. It will run for ten months, beginning with a five-day residency on Aug. 28-Sept. 2. There will be weekend residencies once a month, ending with a five-day residency in June 1992. The location will be at San Damiano Retreat Center, Neuman College Campus, Aston, Pa. (15 miles southwest of Philadelphia). Tuition is \$2,950. For information, contact Kathryn Damiano, 450 Bancroft Rd., Moylan, PA 19063, or Sandra Cronk, 31 Evergreen Circle, Princeton, NJ 08540.

**Educating women in international studies and economics,** with cross-cultural experiences is the focus of Ovum Pacis, the Women's International Peace University. The university opened on May 26 in Burlington, Vt., and is dedicated to addressing the needs of women and expanding their options globally. Students will be trained to make social changes, especially in ways that will benefit women's lives elsewhere. Ovum Pacis, meaning "egg of peace," is the result of discussions held at the 1985 conference in Nairobi, Kenya, on the UN Decade for Women. At that time, women from less developed nations called on women from industrialized countries to "go home, get educated, and get your governments off our necks." The university, which is unaccredited intentionally to allow greater flexibility of program, will offer individual courses of study designed to involve students in first-hand learning, and developing practical skills. Full-time residency is not required. Women may pursue degrees while holding other positions. For information, write to Ovum Pacis, 391 So. Union St., Burlington, VT 05401, or call (802) 863-6595.



**A temporary legal reprieve for Salvadorans in the United States** is a mixed blessing, according to Angie Berryman, coordinator of the American Friends Service Committee's Human Rights Program. The Immigration Act of 1990 grants Temporary Protected Status to Salvadorans who have been in the United States since Sept. 19, 1990. Reprieve is for 18 months, followed by deportation, unless that term is extended by Congress or the U.S. Attorney General. Angie Berryman says, "By adopting [this], the U.S. government recognizes that Salvadorans are really refugees. We are happy for that." The possibility of massive deportations after 18 months may be mitigated by an agreement by the Immigration and Naturalization Service to reopen 150,000 cases of petitions for political asylum for Guatemalan and Salvadoran refugees.

**Legislative interns this year at Friends Committee on National Legislation** are Donna Ancypa from Oberlin (Ohio) Meeting, Alyssa Bennett from Ames (Iowa) Meeting, and Michael Brown from Chapel Hill (N.C.) Meeting. Donna's degree is in philosophy and French, and she looks forward to combining three of her interests while working at FCNL: community service, Quaker principles, and U.S. government. Alyssa graduated from The Meeting School in New Hampshire and recently graduated in American studies from the University of California at Santa Cruz. Michael graduated from Carolina Friends School and is completing a degree in peace studies at Colgate University. He will work on international affairs at FCNL, where interns are assigned to work with a lobbyist, focusing on a particular range of issues. Interns contribute to FCNL publications, visit congressional offices, monitor legislative developments, prepare a weekly legislative update, and provide other

administrative and research support to FCNL programs. The internship program is more than 20 years old.

**A call for amnesty for all who refused to bear arms** is the point of a message submitted to George Bush and signed by 16 national religious leaders. Among the signers were Dulany Bennett, chairperson of the American Friends Service Committee; Sara Wilson, presiding clerk of Friends United Meeting; and C. Douglas Hostetter, executive director of Fellowship of Reconciliation. The message called on those who are in charge of the armed forces to put an end to punishment, trials, and imprisonment of objectors. "We believe our nation and its leadership are capable of such healing acts. . . . We are convinced that we can all grow as a people in our respect and understanding for those whose consciences say no to killing and to

## Nonsense of the

### How-others-see-us Department:

Have you ever thought of meeting for worship as the "Best Antidote to MTV-era Sensory Glut?" That was the award given to Multnomah (Oreg.) Meeting by a weekly newspaper, *Willamette Week*, under its Best of Portland section. The newspaper went on to say, ". . . 50 to 100 people gather on the second floor of this storefront each Sunday for an hour of sensory underload. . . . Folks simply walk in, select one of the folding chairs arranged in a large circle on the blue carpet of this otherwise barren room, and start being—silent. What do these people do with 60 minutes of quiet? They look at their laps, watch one another, find interesting spots on the floor to study, close their eyes, sneeze, cough. They meditate, engage in self-analysis, pray, or otherwise think wholesome, spiritual thoughts. . . ." Later in the article, the word *worship* is used once. (from the Multnomah Meeting newsletter)

And on the other side of the country, another meeting's interaction with the outside world sounds like an echo from Portland. The clerk of "Beantown Molehill (Mass.) Meeting" reports she received a summons from the Boston Municipal Court. Incredible as it may seem, Beantown Molehill Meeting was named in a civil suit by the City of Boston. On successive Sundays, city agents took readings outside the meetinghouse to validate that between 11 a.m. and noon the noise level is lower than ten decibels. Represented by

war, but yes to life and to nonviolence." Signers also included leaders from the National Council of Churches, the Episcopal Church, the Southern Christian Leadership Conference, The Congress of National Black Churches, Church Women United, the Abyssinian Baptist Church, and others.

**The new mayor of Stockport, Great Britain,** is Tom Jackson, a member of Manchester Mount Street Meeting. Following the "mayor-making ceremony" on May 14, he and his wife, Maureen, attended a service at the Stockport parish church. On May 19, they attended an ecumenical service at Windlehurst Methodist Church. The last Quaker mayor of Stockport was Benjamin Bangs, who held office in 1721. It is recorded that in 1685 his bedding and other goods were carted away by two bailiffs for preaching in a meeting on a Sunday.

## Meeting

municipal counsel Dewey Cheatham, the city charged that "too much quiet will ruin our reputation. The citizens of Boston will not tolerate it! Unless the city does something to stop this here and now, people will think no noise is good noise!" In an accompanying letter, however, the good attorney stated his pleasure with the noise level achieved between 12:30 and 1:30 p.m. on a recent potluck Sunday. "This is a great improvement over previous Sundays," he wrote. "If this signals a trend, the administration may be willing to drop the charges." (from an irreverent, irregular version of meeting minutes by Patricia McKernon)

### How-we-see-ourselves Department:

In case you had any doubts that we're a peculiar people, here's a report from a Friend who attended an ecumenical gathering at which someone rushed in and shouted, "The building's on fire!"

The Baptist cried, "Where's the water?"

The Lutherans posted a notice on the door declaring fire was not justified.

The Congregationalists shouted, "Everybody for themselves!"

The Unitarians roasted marshmallows.

The Episcopalians formed a procession and marched out in grand style.

The Quakers quietly praised God for the blessings that fire brings.

(from the Guilford College Campus Ministry newsletter) ☐

## WOODS COURT

One bedroom apartments available for people age 60 and above. Applications to be put on waiting list are being accepted.



Robert L. Hawthorne, Administrator  
Friends Home at Woodstown

Woodstown, NJ 08098 Telephone (609) 769-1500

## WHAT KIND OF A WORLD DO YOU WANT?



Environmentally Sound? Peaceful?  
With Equal Opportunity?  
Concerned About World Development?  
Then Consider

## PAX WORLD FUND\*

A mutual fund that invests in companies:

- \_\_\_\_\_ exercising pollution control
- \_\_\_\_\_ producing life-supporting goods and services
- \_\_\_\_\_ not involved in weapons production
- \_\_\_\_\_ with fair employment practices
- \_\_\_\_\_ promoting some international development

Pax World is a no-load, diversified mutual fund designed for those who wish to develop income and to invest in life-supportive products and services. IRA and Keogh plans available. Minimum investment \$250.

\* Pax World Fund is the only mutual fund in the nation affiliated with a Foundation that, for eight years, has supported tree planting in areas of the deforested Third World.

This is not a solicitation in those states where the securities have not been qualified.

A prospectus containing more complete information about PAX WORLD FUND, including all charges and expenses, will be sent upon receipt of this coupon. Read it carefully before you invest. Send no money.

To: PAX WORLD FUND, INC.  
224 State Street  
Portsmouth, N.H. 03801

**1-800-767-1729**

- ☐ Regular Account
- ☐ Send IRA Packet
- ☐ Simplified Employer Pension Plan
- ☐ 403 (b) Pension Plan

Please send me a free prospectus and information on Pax World Fund.

Name

Address

City, Zip

Occupation

Telephone No. ☐ Day ☐ Evening

FJ20

## Bulletin Board

• Items for personal hygiene kits are needed for people in the Persian Gulf region and are being collected by the American Friends Service Committee's Material Aids Project. Each kit contains a small bath towel, bar of soap, toothbrush, comb, soap dish or plastic soap container, nail clippers, a tube of toothpaste, hair barrettes or elastics, and a fabric or mesh bag to hold the kit. All items should be new. Also needed are warm clothing for infants and small children, and cloth diapers. Contributions may be sent to Gulf Relief, AFSC Material Aids Program, 1515 Cherry St., Phila., PA 19102. For questions, call (215) 241-7041.

• Producing and distributing bookcovers that advocate world peace is the plan of the Peace Is Possible Bookcover Project. Those involved note that the U.S. military presents its finely tuned message to young people in many forms, including free, slick, fashionable book covers and pencils. The messages promise high-tech careers and world travel, in exchange for signing up and taking on the

values of the military. The proposed book cover shows a picture of the world with photos of outstanding young people from every corner. The phrase "Peace Is Possible" is inscribed in 11 languages. The bookcovers will eventually be distributed throughout the country, starting with middle schools and high schools in Vermont, where the project originates. The Peace and Social Concerns Committee of Burlington (Vt.) Meeting is organizing the project, and involving several Young Friends. Contributions are welcome. Checks may be made payable to Burlington Friends Meeting, with the notation "Bookcover Project," and sent to Burlington Friends Meeting, 179 N. Prospect St., Burlington, VT 05401.

• Swanbrook House, the headquarters of Ireland Yearly Meeting and Dublin Monthly Meeting, is being renovated, and approximately \$23,000 is needed to finish paying for the project. The building houses Quaker records dating from the mid-1600s. Five students live in residence at Swanbrook House,

and there are accommodations for guests. Contributions may be sent to the FWCC Quaker Aid Committee, P.O. Box 923, Oregon City, OR 97045, which is receiving donations on behalf of the Swanbrook Management Committee in Dublin.

• Quaker International Social Projects organizes volunteer projects, lasting one to three weeks, in Great Britain and Northern Ireland. The projects bring together people from many different backgrounds and nationalities to work on projects to improve quality of life. Work is both manual and social. Most projects do not require special skills, just enthusiasm and willingness to learn. Volunteers must be over 16 years of age. Those under 19 may be placed in a youth project. (The oldest volunteer was 73.) Projects have included teaching English to Bangladeshi women, working in a hospital with disabled children, decorating a community center in Wales, helping build a garden for Buddhist monks, and refurbishing tools to send to needy communities abroad. The publication describing the opportunities is *Projections and Opportunities Abroad*, available from Quaker International Social Projects, Friends House, London, telephone 017-387-3601, ext.255.

• A new curriculum focusing on hunger and human rights is available for elementary, middle school, and high school students. Called "Children Hungering for Justice," the material may be used in schools, meetings and churches, or community settings. It is made available by the Office on Global Education, National Council of the Churches of Christ. Cost is \$3.50 each for packets in each level, or a set of three for \$10, plus 15 percent for postage and handling. Checks may be made out to Church World Service and sent to that organization at P.O. Box 968, Elkhart, IN 46515-0968.

• Voting records on hunger-related issues indicate that both Republican and Democrat leaders failed to support any of the important anti-hunger measures in 1990, according to Bread for the World. Only two senators and 16 House members had perfect scores in hunger initiatives. The initiatives proposed were expansion of the food stamp program; increased funding for the Special Supplemental Food Program for Women, Infants, and Children (WIC); conversion of military expenditures to meet domestic priorities; directing a greater share of farm program benefits to smaller farms; and measures to reduce hunger and conflict in the Third World. Nine of 19 initiatives passed. For a copy of the 1990 voting record on hunger-related issues, send a self-addressed, stamped envelope to

### WILLIAM PENN CHARTER SCHOOL 302 Years of Quaker Education

Est. 1689  
Kindergarten through  
Twelfth Grade

Operated under Charter issued by William Penn. The William Penn Charter School is a Quaker college-preparatory school committed to nurturing in girls and boys the education of the mind, the quickening of the spirit, and the development of the body. Penn Charter stresses high standards in academics, the arts, and athletics.

Friends are encouraged to apply both as students and as teachers.

**Earl J. Ball III, Headmaster**  
3000 W. School House Lane, Philadelphia, PA 19144  
(215) 844-3460



## Subscribe to Friends Journal!

Please enter a subscription to Friends Journal, payment for which is enclosed.

☐ Enroll me as a Friends Journal Associate.  
My contribution of \$\_\_\_\_\_ is in addition to  
the subscription price and is tax-deductible.

My Name \_\_\_\_\_  
Address \_\_\_\_\_

☐ 1 year \$18    ☐ 2 years \$34

☐ This is a gift subscription in my name for:

Name \_\_\_\_\_  
Address \_\_\_\_\_

Send renewal notice ☐ to me. ☐ to recipient.

☐ \$6 per year for postage outside North America.

Friends Journal, 1501 Cherry Street, Philadelphia, PA 19102-1497

Bread for the World, 802 Rhode Island Ave., N.E., Wash., DC 20018

• How do you answer children's questions about war and violence? A pamphlet of ideas, "When Children Ask About War," is available from the Cooperative Disaster Child Care Program, which trains volunteers to comfort and care for young children in

traumatic disaster situations. The pamphlet offers practical ideas for responding to children's questions, pain, and confusion resulting from war-time deaths or separation from family members. The program is administered by the Church of the Brethren. Single or bulk copies are available from the Cooperative Disaster Child Care Program, New Windsor Service Center, Box 188, New Windsor, MD

21766, or by calling (301) 635-8734.

• Recordings of rap music voicing resistance to the Persian Gulf War, recorded by U.S. soldiers stationed in Germany, are available from Michael Marsh, War Resisters League, 339 Lafayette St., New York, NY 10012. Each tape costs \$5.

## Calendar

### JULY

**June 29-July 6**—Friends General Conference Annual Gathering, at Appalachian State University, Boone, N.C. Theme: "Growing in Radical Faith, Living the Questions, Seeking the Answers." Features speakers, worship-sharing, interest groups, music, fellowship, and spiritual searching together. For information, contact FGC, 1216 Arch St., No. 2B, Phila., PA 19107, telephone (215) 561-1700.

**June 30-July 6**—International Young Friends Gathering, to be held in Belgium, following the FWCC World Conference in The Netherlands on June 22-30.

**July 4-16**—Quaker United Nations Summer School in Geneva. For information, contact Katharine Lee Clark, resource secretary, International Young Quakers, 14 Walcott St., Maynard, MA 01754, telephone (508) 897-8822.

**10-14**—Wilmington Yearly Meeting, at Hiwassee College, Madisonville, Tenn. Contact Rudy Haag, Pyle Center, Box 1194, Wilmington, OH 45177, telephone (513) 382-2491.

**11-Aug. 7**—Young Friends workcamp in the Soviet Union, sponsored by Pacific Yearly Meeting's East-West Relations Committee and Volunteers for Peace. Cost: \$1,900. For information, contact Anthony Manousos, 1445 E. Ralston Ave., San Bernardino, CA 92404, telephone (714) 883-1310.

**11-14**—North Carolina (Conservative) Yearly Meeting, at Guilford College, Greensboro, N.C. Contact Ray Treadway, 1301 Alderman Dr., Greensboro, NC 27408, telephone (919) 855-5173.

**12-14**—"Families & Worship," a retreat at Woolman Hill, a Quaker center in Deerfield, Mass. Participants will share experiences, ideas, insights, and queries about how, with their children, they see God. Includes a children's program. Led by Allison Erikson and Henry Stokes. Cost: \$70. For information, call (413) 774-3431.

**13**—Norma and Mark Silliman, presenting slides and a talk about their experiences of working among Friends in rural Kenya for two years. Cherylin and Larry Holt-Larsen will also speak. To be held at Sacramento Friends Church, Sacramento, Calif., from 9 a.m. to 4:15 p.m. Brown-bag lunch. Child care provided. For information, contact Richard Bear, 464 S. 41st St., Springfield, OR 97478, telephone (503) 726-9058.

**16-24**—Fifth World Conference of Friends, this section to be held in Tela, Honduras, one of three locations at which Friends World Committee for Consultation will hold the 1991 world gathering.

**19-21**—Central Alaska, at Friends Retreat Center,

Wasilla, Alaska. Contact Kimberly McGee, 2428 Tulik, Anchorage, AK 99517, telephone (907) 243-1324.

**20-23**—Alternatives to Violence workshop, led by Steve Angell, at Paullina (Iowa) Meeting. Enrollment limited to 20. Pre-registration required. Contact Olive Wilson, R#2 Box 190, Primghar, IA 51245-9796, or telephone (712) 448-2760.

**20-26**—Northwest Yearly Meeting, at George Fox College, Newberg, Ore. Contact Mark Ankeny, 18480 N.E. Chehalem Drive, Newberg, OR 97132, telephone (503) 538-2122.

**21**—Gathering of Scattered Friends of South Dakota, North Dakota, Minnesota, Iowa, Nebraska, and Colorado, to be held at Paullina, Iowa. Steve Angell will describe the Alternatives to Violence Program.

**21-27**—New York Yearly Meeting, at Silver Bay Association, Silver Bay, New York. Contact Joseph Vlasak, 15 Rutherford Place, New York, NY 10003, telephone (212) 673-5750.

**22-28**—Baltimore Yearly Meeting, at Wilson College, Chambersburg, Pa. Contact Frank Massey, 17100 Quaker Lane, Sandy Spring, MD 20860, telephone (301) 774-7663.

**24-28**—Illinois Yearly Meeting, at IYM Meetinghouse, McNabb, Ill. Contact Paul Buckley, 2137 W. 110th St., Chicago, IL 60643, telephone (312) 445-2391.

**24-30**—International Young Friends Gathering in Honduras, following the FWCC World Conference in Honduras on July 16-24.

**25-Aug. 8**—Quaker Youth Theater, to be held in England.

**25-28**—North Pacific Yearly Meeting, at Western Montana State College, Dillon, Mont. Contact Carol Giantonio, 1520 Tyler, No. 5, Eugene, OR 97402, telephone (503) 344-0428.

**29-31**—"Christian Ministry in God's Violent World," a conference combining sociological approaches, theological interpretations, and practical applications. Speakers: John Yoder, Rosemary Ruether, Ismael Garcia, and others. Sponsored by Elmhurst College. Cost: \$213 for early registrations. Contact Paul P. Parker, Box 170, Elmhurst College, 190 Prospect Ave., Elmhurst, IL 60126-3296, telephone (708) 617-3559.

**30-Aug. 3**—Mid-America Yearly Meeting, at Friends University, Wichita, Kan. Contact Maurice Roberts, 2018 Maple, Wichita, KS 67213, telephone (316) 267-0391.

**31-Aug. 4**—Iowa (Conservative) Yearly Meeting, at Scattergood School, West Branch, Iowa. Write to Iowa (C) YM, RR.#6 Box 266, Decorah, IA 52101, or call (319) 382-3699.



### AUGUST

**3-6**—Indiana (Conservative) Yearly Meeting, at Earlham College, Richmond, Ind. Contact David Brock, 4715 N. Wheeling Ave., Muncie, IN 47304, telephone (317) 284-6900.

**3-7**—New England Yearly Meeting, at Hampshire College, Amherst, Mass. Contact Elizabeth Cazden, 118 Walnut St., Manchester, NH 03104, telephone (603) 668-3251.

**3-8**—Evangelical Friends Church, Eastern Region Yearly Meeting, at Malone College, Canton, Ohio. Contact John P. Williams, Jr., 1201 30th St., N.W., Canton, OH 44709, telephone (216) 493-1660.

**4-10**—Pacific Yearly Meeting, at Craig Hall Complex, Chico, Calif. Contact Jane W. Peers, 808 Melba Rd., Encinitas, CA 92024, telephone (619) 753-6146.

**7-10**—Iowa Yearly Meeting at William Penn College, Oskaloosa, Iowa. Contact Del Coppinger, Box 657, Oskaloosa, IA 52577, telephone (515) 673-9717.

**7-10**—North Carolina Yearly Meeting, at Guilford College, Greensboro, N.C. Contact Billy Britt, 5506 W. Friendly Ave., Greensboro, NC 27410, telephone (919) 292-6957.

**7-11**—Ohio Valley Yearly Meeting, at Wilmington College, Wilmington, Ohio. Contact Ellen Hodge, 4240 Cornelius Ave., Indianapolis, IN 46208, telephone (317) 923-8880.

**9-18**—Central Yearly Meeting, at Central Friends Camp, southeast of Muncie, Indiana. Contact Ollie McCune, Rt. #1, Box 226, Alexandria, IN 46001, telephone (317) 724-3587.

**11-18**—Canadian Yearly Meeting, at Pickering College, Newmarket, Ontario, Canada. Contact Anne Thomas, 91-A Fourth Ave., Ottawa, Ont. K1S 2L1, Canada, telephone (613) 235-8553.

**13-18**—Jamaica Yearly Meeting, at Happy Grove School, Seaside, Jamaica. Contact Kenneth Joseph, 11 Caledonia Ave., Kingston 5, Jamaica, West Indies.

**13-18**—Ohio (Conservative) Yearly Meeting, at Stillwater Meetinghouse, near Barnesville, Ohio. Contact Edward Kirk, 182 Bethesda St., Barnesville, OH 43713, telephone (614) 425-4109.

**14-23**—Fifth World Conference of Friends, this section to be held in Chevakali, Kenya. This is one of three locations at which Friends World Committee for Consultation will hold the 1991 world gathering.

**24-29**—International Young Friends Gathering 1991, in Kenya, following the FWCC World Conference in Chevakali, Kenya.

## Then and Now

# The Courage to Be Different

by Ralph E. Cook

There are many ways by which a person may arrive at a feeling of identification with the Religious Society of Friends. A major influence in my own early discovery of such an identity was the experience of yearly meeting.

My earliest memories of yearly meeting are impressions of a place—of soft filtered light in a grove of tall white pines, and of the white glare of sun on a wide sand beach; of a thick carpet of brown pine needles, and of hot loose sand and cool moist sand. There a child might search for immature pine cones amid the fallen needles, arrange them in



Left: Yearly meeting attendees at the beach. Rufus and Elizabeth Jones are in the foreground. Mary Hoxie Jones is behind right.

order of size, and perhaps imagine them, with their close-fitting green scales, to be rows of green parrots. He could wonder at the swings hung from pine limbs so high above the ground that surely no human being could ever have attached the ropes. How did they get there? He could find satisfaction as each year, with increasing height, it became easier to drink from the outdoor bubbler.

The place was Ocean Park, Maine. There the Ocean Park Association, an organization of American Baptists, cultivated and maintained an atmosphere of quiet decorum in marked contrast to the amusement park ambience of Old Orchard Beach, just a mile away. There the Yearly Meeting of Friends for New England held its annual sessions during the Great Depression and most of World War II.

It was an arrangement appropriate for the times. The traditional mid-June date for yearly meeting in New England fell just before the start of the association's own Chataqua-style summer program, so the association got a bit more revenue while Friends took advantage of off-season rates.

Meetings were held in three public buildings amid the pines. Two white frame structures, one of them with the pediment and columns of a classic temple, flanked a remarkable octagonal building called the Temple. There was a modest resort hotel, and sparsely furnished cottages were also for rent. A couple of families sharing a cottage and providing their own meals could attend yearly meeting inexpensively indeed.

One of my first distinct memories of yearly meeting is from a day when my mother and father had to be away from Ocean Park and were later than expected in returning. Unconcerned, I joined two neighbor families for a steamed clam supper, comfortable in the security of an impromptu extended family.

The cottages and public buildings alike were obviously intended for summer use, unfinished inside, with no provision for heat. Scheduling an event at that time of year in Maine means taking some risk with the weather. Most years were quite satisfactory, but a succession of cold rainy days in 1944, combined with a leak in the Temple roof over the clerks' table, made it easier to consider leaving Ocean Park and enhanced the anticipation of meeting the next year as part of a united yearly meeting, in a place that would be new for everyone.

Until that transition, afternoons on the beach were more than just a feature of yearly meeting; for the juniors they very nearly meant yearly meeting, and for some the temptation of Old Orchard was a big distraction. But of course there was more to the experience. Junior Yearly Meeting was the idea of the late Harold N. Tollefson, who directed

Adjacent: Junior yearly meeting clerks, 1943. Ralph Cook is on the right.

Top right: "The Temple" on the Ocean Park assembly grounds.



it for many years, commencing in 1930. He wrote the words for a Junior Yearly Meeting song of many stanzas, devised a distinctive emblem, and suffused the whole program with his own good humor.

Harold had various helpers during those years, a seemingly large number of whom were Jones girls. Getting these young ladies identified was something of a puzzle for a child; it seemed surprising to learn that they did not all come from the same family, nor even from the same meeting.

They told or read us stories from the Bible and about Quakers in various times, presided over a crafts room with enticing materials, and coached us in the conduct of a business meeting after the manner of Friends. Increasingly, I came to look on yearly meeting as the high point of the year. I became aware of a different order of reality there. It was frustrating to go back to neighborhood playmates with whom I could not share it.

The distinctiveness of yearly meeting came into sharper focus as the United States moved toward involvement in the wars with Germany and Japan. Attention of Friends shifted from concern for the refugees in Spain to urgent personal questions about one's own response to the demand to participate in the war effort. Military conscription began, and the government and entertainment industry collaborated in an unremitting barrage of war propaganda. More than ever before, yearly meeting seemed an oasis, imperfect to be sure, but a glimpse of what life could and ought to be.

The picture of Quakerism I gathered from instruction in Junior Yearly Meeting and from observing older Friends, was fragmentary and perhaps rather disjointed, but it built up a strong impression of a people who had cultivated a particular kind of courage, the courage to be different, and who had discovered a difference worthy of that courage. It was attractive. I wanted to be a part of it. I found my identity.

# WESTTOWN SCHOOL

Founded in 1799



Tradition  
with  
a  
History

The faces have  
changed  
but the  
Tradition  
lives on



Westtown is a Quaker day and boarding school, pre-k through grade 12

For more information, contact  
Henry Horne, director of admission  
Westtown School, Westtown, PA 19395  
215/399-0123

# Books

## Biodegradable Man

*Essays by Milton Mayer, edited by Leone Stein. The University of Georgia Press, Athens, Ga., 1990. 302 pages. \$24.95.*

With an irreverent humor always shaded by a sense of the fragility of human fate, Milton Mayer, a "Jewish Quaker," splendidly enlightened our literary and political scene for almost 60 years. In this provocative collection of essays, Milton Mayer (1908-1986) demonstrates that his "mixture of desperate topicality and desperate tenderness" speaks just as urgently to young people of our era as it did to his initial audience.

Milton Mayer led a vigorous life as "an unemployed newspaper man" who served with verve and distinction as a roving editor for *The Progressive*, as a co-founder of the Great Books Program at the University of Chicago, and as a lecturer at Chicago; the Max Planck Institute; Oxford; and the University of Paris.

"If I had any sense," he used to say, "I'd stay home and learn how to write." Yet, his journalism, his religious missions, and his longings took him to Switzerland and Italy, India and France, Dachau and Prague. Wherever he went, he followed Isaiah's advice, "learn to do good," because he believed there was no use stalling around and waiting for life to begin.

His personal strivings "to become a socialist, a pacifist, and a Christian" were never fulfilled to his own satisfaction. However, that search is at the core of these articles. "Pledge in Pomona" tells of his refusal to swear the oath of allegiance, as members of the Liberty Party badgered the audience into fearful submission. "A Man With a Country" recounts his lonely battle with the State Department about a pledge he was required to take saying he was not a communist. (He won. In 1964, the U.S. Supreme Court held that Section 6 of the McCarran Act was unconstitutional.) "Just Like the Gentiles" gently chides Israelis for betraying the Jewish tradition of justice, mercy, and humility in their dealings with Arabs. "The Tomb" describes his visit to a neighbor's atomic bomb shelter and demonstrates the hopelessness of escaping a planned or accidental holocaust.

Milton Mayer refused to kill and refused to pay others to do what he would not do himself. He recognized the futility of withholding his taxes from war expenditures, but argued that "the inevitability of any evil is not the point. The point is my subordination of it." Knowing that the government would ultimately force him to pay war taxes, Mayer defended his integrity: "If a robber ties me up and robs me, I have not become

a robber."

In his stubborn, unending effort to change the world, Milton Mayer may have thought he was a failure. Yet, in his obituary about his friend Robert Hutchins, the late president of the University of Chicago, Mayer etched an epitaph that fitted his own courageous life: "He didn't know that it is better to fail trying to do what he was trying to do than to succeed at anything else." □

*William McCord is a member of Middletown (Conn.) Meeting.*

## In Brief

### Stitched from the Soul: Slave Quilts from the Ante-Bellum South.

*By Gladys-Marie Fry. Dutton Studio Books in Association with the Museum of American Folk Art, New York, N.Y., 1990. 101 pages. \$18.95/paperback.* The talents of African-American slaves are brought to life in this detailed and beautifully photographed book. The author's conscientious research provides sample information for the serious historian, as well as the casual reader. A vivid image of the old South arises as the story of the slaves' role in textile, clothing, and quilt production is told. Black-and-white and color reproductions illustrate with perfect clarity the book's assertion that southern slave women were more skillful and creative than past historians have reported.



Metropolitan Museum of Art/Stitched from the Soul



C. Connell/The Global Ecology Handbook

### The Global Ecology Handbook

*By The Global Tomorrow Coalition. Beacon Press, Boston, Mass., 1990. 414 pages. \$16.95/paperback.* For those seriously committed to environmental activism, *The Global Ecology Handbook* is an indispensable resource. The Global Tomorrow Coalition is a national, nonprofit alliance of organizations and individuals committed to action today to form a more sustainable, equitable global tomorrow. This handbook is well-researched and clearly written and addresses many environmental issues from a global perspective. The strength is in its approach; not only are readers informed of global issues, they are also instructed on ways to minimize these problems by taking actions and making decisions. Emphasis is given to acting locally, simplifying lifestyles, and becoming informed and politically active. Excellent for educators, this book contains a massive bibliography, tables, graphs, and a listing of teaching aids at the end of each chapter. The message from this impressive manual is that we cannot do everything, but we must all do something.

### The Story of Your Life: Writing a Spiritual Autobiography.

*By Dan Wakefield. Beacon Press, Boston, Mass., 1990. 178 pages. \$12.95/paperback.* After documenting his recovery from alcohol and drug abuse in a previous book, Dan Wakefield began leading seminars in writing spiritual autobiography. He observed that when people write of memories (especially from childhood) while in a supportive group of peers and then share these memories by reading them aloud, a catharsis often occurs. Memories can be seen with adult objectivity and awareness, often leading the individual

to a deeper understanding of the past. The book is organized to guide readers through the exercises used in the seminars. Many of the excerpts from student's autobiographies convey the sense that life is not a game or a competition, but a process of being together.

### Christianity & the Super Powers

By Alan Geyer. Published by The Churches Center for Theology and Public Policy, 4500 Massachusetts Ave., N.W., Wash., DC 20016-5690. 1990. 238 pages. \$19.95. Alan Geyer, professor of theology at Wesley Seminary and until recently director of the Churches Center for Theology and Public Policy, was one of the drafters of the United Methodist Church's bishop's statement: "In Defense of Creation, The Nuclear Crisis, and a Just Peace." A student of United Nations efforts for disarmament, he has been an active participant in the global ecumenical movement. His trenchant and often pessimistic analyses of the death and suffering imposed by power struggles between the United States and the Soviet Union are balanced by his strong faith and his vision of a future of common security and global stewardship. His is a venture in the theology of peace. He gives a clear summary of the origins and growth of the Cold War, with its reliance on an ever-escalating balance of terror. His study of the moral strengths and weaknesses of each of the superpowers illuminates both the difficulties and the promise of reconciliation.

### Answers to Quaker Crostic

#### WORDS

- A. NOVEL
- B. EAGER BEAVER
- C. WALKING
- D. TOWER OF LONDON
- E. EMINENCE
- F. SAND SHOT
- G. TRUTH
- H. APHID
- J. MEMORABLE
- K. ENVIRONMENT
- L. NATURE
- M. THIS IS MY DAY
- N. JESUS CHRIST
- P. ODD DAY
- Q. HOME
- R. NOW IS THE TIME
- S. THE JOKE
- T. WASHED
- U. EDIFY
- V. LIMIT TO THAT
- W. VOODOO
- X. EDGING

### Fyfe & Miller FUNERAL SERVICE

7047 Germantown Ave.  
Philadelphia, PA 19119  
(215) 247-8700

James E. Fyfe Edward K. Miller

Simple earth burial  
and cremation service  
available at reasonable cost.



### FRIENDS CHILD CARE CENTER

Nurturing child care for infants, toddlers and pre-schoolers. A developmental program emphasizing Quaker values. Convenient Friends Center location.  
Margaret Guerra, Director  
1501 Cherry Street, Philadelphia, PA (215) 241-7011

## A feast for the spirit...



Is this *your* year  
for Pendle Hill?

### Seize the moment.

There are still openings for the '91-'92 academic year for one, two or three terms. Fall term begins Sept. 27.



Write or call  
Admissions  
Pendle Hill  
Wallingford, PA 19086  
(215) 566-4507



Newtown, PA 18940



Founded in 1893 by the Society of Friends, George School is a co-educational boarding and day school for students in grades 9 - 12.

The college preparatory curriculum emphasizes Friends values & includes:

- Courses on 4 levels of difficulty
- Advanced Placement (AP)
- English as a Second Language (ESL)
- Foreign study
- 13 interscholastic sports for boys & girls
- International Baccalaureate (IB)
- International workcamps
- Required community service
- Required full-year courses in the arts

For more information, please contact the Admissions Office: 215/968-3811

## Resources

• *Our George: The Early Years of George Fox, the Quaker, 1624-45*, is a booklet written by historian Joan Allen that reconstructs the boyhood years of George Fox. The book provides a picture of the local society and personalities that influenced George Fox's development. The booklet is part of the worldwide Quaker commemoration of his life during the tercentenary year of 1991. Copies are available for £1.70 each, plus shipping, from Bethany Enterprises, Moorwood Lane, Nuneaton, Warwickshire, England CV10 0QH.

• *Yes! Books & Videos* is a catalog specializing in materials to help people with personal development and inner growth. Some areas covered are creativity and intuition, leadership and excellence, and books and videos about our mother earth. Catalogs are available from *Yes! Books & Videos*, P.O. Box 10726, Arlington, VA 22210.

• The *Peace Taxpayers Newsletter* covers subjects of interest to war tax resisters and others concerned with the tax money that supports military efforts. A recent issue describes how some people in Virginia are redirecting their federal taxes toward their local government to finance a much-needed waste management system. The newsletter is available for no charge, although the group asks for donations to help cover postage. To get a subscription, write to Peace Taxpayers, P.O. Box 333, Nellysford, VA 22958.

• *New Thinking for California Agriculture: A Discussion Paper on Farm Worker and Family Farmer Relations* presents challenges, perspectives, recommendations, and values that could lead to reversal of the trend in California for small farmers to be pushed out of business. For a copy, send \$4 to the Rural Realignment Project, P.O. Box 9748, Berkeley, CA 94709.

• *Kids Who Have Made A Difference*, is a new pamphlet by Teddy Milne giving brief biographies of children such as Samantha Smith, who toured the USSR for peace, and Trevor Ferrell, the 11-year-old who gives blankets and hope to the homeless of Philadelphia. For information on this book and others to use with children, write to Pittenbruach Press, 15 Walnut St., P.O. Box 553, Northampton, MA 01060.

• *George Fox and the Bible*, compiled by Arthur Berk, with an introduction by Daniel Berrigan, examines Fox's use of Genesis, Job, the Psalms, the prophets, and the Gospels. This 73-page book quotes Fox's journal and doctrinals, asks study questions, and, with

a minimum of comment, allows Fox to speak for himself. Send \$5, plus \$1 postage, to George Fox Fund, P.O. Box 1101, Wingate, NC 28174.

• *Unitarian Prayers* is an issue of the *Unitarian Universalist Christian* devoted to classic prayers that have been edited using inclusive language. The booklet includes written prayers by James Martineau, Charles Edwards Parks, Vivian Pomeroy, Harry Murray Stokes, and an afterword and "warning" by James Freeman Clarke. To order, send \$7 to Unitarian Universalist Christian Fellowship, 110 Arlington St., Boston, MA 02116.

• *Shopping for a Better World*, a catalog of more than 1,800 products, rates companies for their response to the environment, animal testing, military contracts, investments in South Africa, and treatment of women and minorities. The 1990 edition is updated and expanded, and the publishers say many companies with poor ratings last year made efforts at improvements to meet consumer awareness. For the pocket-size edition, send \$5.95 to The Council on Economic Priorities, 30 Irving Place, New York, NY 10003, or call 1-800-822-6435.

• In *Gandhi's Seven Steps to Global Change*, Guy de Mallac applies Gandhi's strategy to current problems and suggests practical action. This handbook is useful for anyone involved or interested in social change. Copies are available from Ocean Tree Books, P.O. Box 1295, Santa Fe, NM 87504.



• A video celebrating cultural diversity is now available from Clergy and Laity Concerned. "We All Belong" tells how a beautiful mural was painted over a graffiti-covered wall by a group of young people who also discuss their concerns about discrimination and prejudice. Write to Clergy and Laity Concerned, 458 Blair Blvd., Eugene, OR 97402, or call (503) 485-1755.

## Milestones

### Births

**Powell**—*Kristina Elizabeth Powell*, on April 17, to Anna and Steve Powell. The baby's mother and grandparents, Otto and Margret Hofmann, are members of Austin (Tex.) Meeting.

### Deaths

**Crownfield**—*Frederic R. Crownfield*, 90, on Oct. 12, 1990, in Dobson, N.C. He was professor emeritus of religion at Guilford College. Born in Plainfield, New Jersey, he received his bachelor's degree from the College of the City of New York and his master's degree and doctorate from Harvard University. He taught until 1947 at the New Church Theological School of the Church of the New Jerusalem (Swedenborgian church) in Cambridge, Mass., where he joined the Religious Society of Friends. He then went to work at Guilford College, where he taught religion until 1971. He and his wife, Margaret E. Crownfield, became members of New Garden (N.C.) Meeting in 1948, and he became a recorded minister in North Carolina Yearly Meeting. He and Margaret were active in the college community and held seminars and meeting for worship in their home for students and others in the community. He wrote two books and many scholarly articles. Following his retirement from teaching, he served as chairman of a consortium of Guilford, Greensboro, and Bennett colleges. He was a resident of Friends Homes in Greensboro, N.C., from 1981 until just prior to his death. He is survived by two sons, David and William; six grandchildren; and four great-grandchildren.

**Hartsough**—*Ray Hartsough*, 79, a life-long worker for peace, died Jan. 23, at Friends House in Santa Rosa, Calif. After marrying Ruth Goodell in 1936 and graduating from Hartford Seminary in 1937, he served as a minister to Congregational churches in Ohio and Iowa until 1949. During World War II, his support for conscientious objectors made him less than popular with some of his parishioners. In 1949, at the invitation of the American Friends Service Committee, Ray worked nine months in Palestine and Israel distributing food, medicines, and tents to refugees. He worked in peace education with the AFSC for the next 25 years, serving in the Middle Atlantic Region, the Pacific Southwest Region, the Portland, Oreg., office, and in the national office. Ray organized peace caravans, family camps, and set up hundreds of speaking tours at churches, Friends meetings, and colleges across the country. In the early 1950s, he headed AFSC's efforts to oppose universal military training. In 1966-1967, he was extension secretary at Pendle Hill. He and Ruth became members of Gwynedd (Pa.) Meeting, and then, as they moved, transferred their memberships to Middletown (Pa.), Multnomah and Salem (Oreg.), and Redwood Forest (Calif.) meetings. From 1974 until his death, Ray struggled bravely against Parkinson's Disease, while continuing his peace work. In 1989, he was arrested with his son David at the Concord Naval Weapons Station for blocking a munitions train. Ray's love and concern for others lives on in the thousands of people he touched. He is survived by his wife, Ruth; two sons, David and Paul; and four grandchildren.

# Why the most skeptical people in America subscribe to The Nation.



*Our editorial philosophy.*

The Nation is older than General Motors and the USSR. We even predate sliced bread.

Yet, despite our advanced age, we have never settled for mere respectability.

Indeed, the longer we're around, the more we pride ourselves on disturbing the status quo.

A paradox?

Not to thousands of our readers still able to declare they are "radical," let



*Our history.*

alone liberal.

They prize the challenge we present forty-seven times a year.

The challenge to their assumptions. Their sense of what the news portends. And the disinformation that too

often masquerades as news.

We always do our very best to keep all our readers freshly provoked.

With regular contributions from such iconoclasts as Alexander Cockburn, Katha Pollitt, Christopher Hitchens, Molly Ivins, Gore Vidal, Calvin Trillin, and drawings from the likes of Edward Sorel (well, nobody else is like Mr. Sorel).



*Our taste in art.*

Why do the most skeptical people in America subscribe to The Nation?

Because they ask the toughest questions and demand the liveliest answers.

Prove it:

Subscribe for yourself.

**Our offer (for new subscribers only): Save \$24 off the single-copy price when you subscribe to 24 issues of The Nation—one-half year—for just \$18.**

☐ My payment is enclosed. ☐ Bill me later.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_

ZIP \_\_\_\_\_

Please mail to: PO Box 10791, Des Moines, IA 50340-0791

**The Nation.**

*Unconventional wisdom since 1865.*

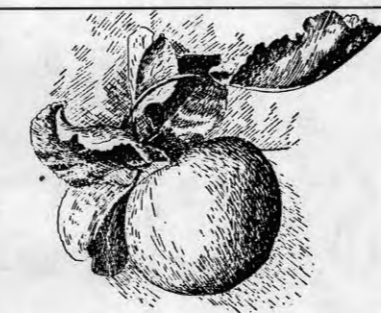
## Milestones *continued*

**Klaver**—*Thelma W. Klaver*, 89, on April 8, of kidney failure, at Kendal at Longwood, a retirement center near Kennett Square, Pa. She was a member of the Board of Managers of Pendle Hill and a member of the first Kendal Residents Association Board of Directors. Born in Toronto, Canada, she spent part of her life in Talleyville, Del. She graduated from Detroit Junior College and, in 1924, from the University of Michigan School of Education. She began teaching biology in 1924 in Detroit. In 1934 she moved to Wilmington, Del., with her husband, Martin A. Klaver. After World War II, she helped form the Delaware Committee on Government, which evolved into the League of Women Voters of Greater Wilmington. In 1951 the governor appointed her to the board of trustees of the former Kruse School for delinquent girls and later named her a distinguished citizen of Delaware for her service on the governor's advisory committee of the Board of Delaware State Hospital. She was chairwoman of the Delaware Youth Service Commission and on the board of the Prisoners Aid Society, which focused on the state's juvenile correction system. She served as president of the People's Settlement Association and was a board member of Community Action for Greater Wilmington, which undertook civic improvement projects in the 1960s. She taught in the Delaware Art Museum's handicrafts program, led rug-weaving seminars, and was a member of the Philadelphia Guild of Hand Weavers. She is survived by her husband, Martin A. Klaver; a son, Martin A. Klaver, Jr.; a daughter, Elsa K. Quakenbush; and two grandchildren.

**Rogers**—*Howard F. Rogers*, 75, on Jan. 11, in Oregon. Members of Multnomah (Oreg.) Meeting, he and his wife, Jane, were active in Mountain View Worship Group in The Dalles and Hood River, Oregon. He was born in Springfield, Mass., to Charles and Florence Rogers. While young, he moved with his family to Elgin, Ill., where he grew up. He moved to Oregon in the 1930s to study forestry at Oregon State University. He and Elizabeth Jane Rogers were married in 1938 in Phoenix, Ariz., and returned to Portland during World War II. In the early 1960s Howard returned to college to complete his bachelor's degree in forestry, with an emphasis in secondary education. He then earned a master's degree in library science from the University of Portland in 1966 and was delighted to be appointed librarian at Wahatonga High School in The Dalles in 1966, because he enjoyed working with people, and especially high school students. He had an incredible memory and an endless fascination for the world around him, and working as a high school librarian gave him a chance to put to use his talents as a "walking encyclopedia." When he retired in 1981, he remained active in pursuing his many interests. His greatest joy was being with his family; his next greatest desire was to be on a mountain stream fishing for trout. He was active in Northwest Steelheaders, and was a photographer and wood-carver. He had strong convictions about how the world should be and supported efforts to work for peace. He is survived by his wife, Jane Rogers; a daughter, Priscilla; two sons, Tom and Doug; seven grandchildren; and a brother, Douglas Lake Rogers.

**Snare**—*Carl David Snare*, 7, on May 2 when his bicycle was hit by a car and he never regained consciousness. He was a member of Bulls Head-Oswego (N.Y.) Meeting, where his mother, brother, and sister are members. He is survived by his parents, Karen and Jeffrey Snare; a brother, Eric Jeffrey Snare; and a sister, Katherine Snare. He is also survived by his maternal grandparents, Mark and Mary Shaw, who are members of State College (Pa.) Meeting, and his maternal great-grandmother, Marion Dearden, a member of Chestnut Hill (Pa.) Meeting.

**White**—*Alice Withers Winston White*, 90, on April 3, in Franklin, Va. A retired licensed practical nurse, she joined Bethel (Va.) Meeting after marrying Exum Newby White in 1920. She was beloved and active in the communities in which she lived. Highlights include the presidency of the Franklin Parent-Teachers Association, administration of funds from Baltimore Yearly Meeting for the help of African American girls in Della Hayden High School, and life membership in the South-



hampton Memorial Hospital Auxiliary. She also served on committees of Bethel Meeting, of Baltimore Yearly Meeting, and Friends United Meeting. She and her husband led the local Young Friends group, and she served on a yearly meeting committee helping Pendle Hill attract African American students, and on the FUM Board of Missions, with a special concern for the Ramallah Friends Schools in the West Bank. She is survived by three children, Sadie Taylor, Exum Newby White, Jr., and Julia Reynolds; 13 grandchildren; 19 great-grandchildren; four sisters; and two brothers.

## Classified

Place your ad today.

For information call (215) 241-7279.  
50¢ per word. Minimum charge is \$10.  
Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six.

Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

Copy deadline: 6 weeks before publication.

## Accommodations

**Chautauqua, N.Y.**—A summer festival of music, lectures, activities & sports. The Englewood B&B (716) 357-3300.

**Nicaragua Friends Center.** Refuge for socially concerned travelers. Apartado 5391, Managua, Nicaragua. Phone (011-505-2) 663216 or 660984.

**Costa Rica-Monte Verde.** Visit the rain forest near the Quaker Community. The new hotel, SAPO DORADO, welcomes you. Phone and Fax: (506) 61-29-52.

**The Berkshires, Massachusetts.** Baldwin Hill Farm Bed & Breakfast. Box 125, RD#3, Great Barrington, Mass. 01230. (413) 528-4092. Friends farm homestead in Berkshires on 450 acres. One mile from Route 71, two miles from Rte. 23, and 2½ miles from Rte. 7. Near all fall, winter, summer attractions and activities. Dining nearby. Marvelous views, pool, country breakfast.

**NYC—Greenwich Village Bed & Breakfast.** Walk to Fifteenth Street Meeting. 1-4 people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

**Greater Boston Hospitality.** A bed and breakfast reservation service offers modest to luxury homes, inns, and unhosted condominiums throughout the greater Boston area. Many include parking. Beacon Hill, Back Bay, Waterfront, South End, and suburbs. Breakfast included. Write: Greater Boston Hospitality, P.O. Box 1142, Brookline, MA 02146. Or call (617) 277-5430 (24 hours/day).

**Tidioute—Friendly Eagle B&B.** Peaceful oil rush town, N.W. Pa. Allegheny River, forest, chamber music; children welcome. Box 222, Tidioute, PA 16351. (814) 484-7130.

**Community Living** in Quaker-sponsored house of 20 interested in spiritual growth, peace, and social justice. All faiths welcome. Preference to applications completed by 7/1 for September openings, 11/1 for January. For application, information: Beacon Hill Friends House, 6 Chestnut

Street, Boston, MA 02108. Telephone: (617) 227-9118.

**Simple low-cost lodging** for individuals and groups. Seminar planning available. Quaker center on Capitol Hill. William Penn House, 515 E. Capitol St. SE, Washington, DC 20003. (202) 543-5560.

**London?** Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone: 071-636-4718.

**Washington, D.C.,** sojourners welcome in Friends' home in pleasant suburb nearby. By day, week, or month. For details call: (301) 270-5258.

**Looking for a creative living alternative** in New York City? Penington Friends House may be the place for you! We are looking for people of all ages who want to make a serious commitment to a community lifestyle based on Quaker principles. For information call (212) 673-1730. We also have overnight accommodations.

**Mexico City Friends Center.** Reasonable accommodations. Reservations recommended. Casa de los Amigos, Ignacio Mariscal 132, 06030 Mexico D.F. 705-0521.

**Casa Heberto Sein Friends Center.** Reasonable 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.

## Assistance Needed

**Civilian Public Service songs wanted** for upcoming CPS reunion. Please send information on existing collections or the words and music themselves. Received information will be shared. John and Ann Michener, 2616 Talbot Rd., Baltimore, MD 21216. (301) 664-2473.

**A wise investment.** Student loan needed due to ineligibility for Federal aid. Agreeable terms. Contact: Joe Volk, (202) 363-2747.

## Books and Publications

**Former psychiatric hospital patients are among the homeless** on all big city streets! Read how some caring folk handle this tragedy. Order *The Inward Vision* by Marcella I. Schmoeger from Libra Publishers, 3089 C Clairmont Drive, Suite 383, San Diego, CA 92117. (\$16.20 includes postage.) This is the story of two transitional centers serving more than 1,000 persons daily: Horizon House, Inc. and Tricounty Fountain Center, Inc.

### An Ideal Gift

For Weddings, Birthdays, Holidays, or Yourself. *Sonnets on Courtship, Marriage, and Family*, by Kenneth Boulding (second edition). Send \$11.50 to Peaceable Press, 4664 North Rob's Lane, Bloomington, IN 47401. (Price includes mailing cost.)

**Want an Alternative to the Peace Corps?** Just published—*The Peace Corps and More: 114 Ways to Work, Study, and Travel in the Third World*. \$8.50 ppd. Global Exchange, 2141 Mission Street #202-B, San Francisco, CA 94110.

**George Fox's volume Works (1831 edition)** are back in print—at a great price. New introductions by Douglas Gwyn and others. Library bound, acid-free paper. Priced at \$167.50 for 8 volumes. Sets may be ordered with \$40 deposit with balance due upon safe arrival. This set would be a wonderful, lasting gift for your favorite Meeting library. Prospectus available. Orders: George Fox Fund, Inc., c/o Douglas Garrett, 324 S. Atherton St., State College, PA 16801.

**Have a spiritual retreat in your own home** with the help of *One Day with God*, a new book by Karl Pruter. \$4.95. postpaid. Cathedral Books, Box 98, Highlandville, MO 65669.

**Let Jnana's lively, inventive novel, *Subway Hitchhikers***, be your colorful token to the American Underground. \$11.45 postpaid, Fifth Press, Box 1525, Santa Barbara, CA 93102. (800) 662-8351.

**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.

### For Sale

**House for sale.** Philadelphia—Historic Overbrook Farms. Slightly mixed neighborhood. Lovely home, stone/stucco, extensive mill work and large rooms. Six bedrooms and three full baths. Kitchen with dishwasher, microwave and beautiful cabinets. Security system. Wrap around front porch. Well maintained home with turn of the century charm. Call owner: (215) 878-8821.

**Leather Alternative.** Quality selection of leather-free wallets, bags, belts, shoes, and other accessories. Men's and women's styles. Avoid using animal skins. Free catalog. Aesop Unlimited, Dept. 903, Box 315, Cambridge, MA 02140.

**Free. Ten Bernoulli cartridges; 8", 10 MB.** Contact: Jim Rice, *Friends Journal*, 1501 Cherry Street., Philadelphia, PA 19102. (215) 241-7282.



**Crones: Interviews with Elder Quaker Women.** V.H.S. video by Claire Simon, \$18.50 postpaid. Also, the trilogy *Woman and Her Symbols*, \$135/set, \$50/each part. Postpaid. P.O. Box 292, Maplewood, NJ 07040.

### Opportunities

**Join small caring community** in Quaker meetinghouse turned dwelling. Spectacular view, near Birmingham (Pa.) Meeting, 50 min. from Philadelphia. One (\$200) or two (\$400) rooms with bath, utilities included, share kitchen. Non-smoker. Call Dorothy Carroll (Lenk): (215) 793-1363.

**Fifth Annual Quaker Peace Tour to the Soviet Union** and CSCE Human Rights Conference in Moscow. Pacific Yearly Meeting offers a unique opportunity to see Kiev, Moscow, Leningrad and Riga; meet the people in their homes, work with grassroots groups. August 28-September 17, 1991. Contact Julie Harlow, 1163 Auburn Drive, Davis, CA 95616; (916) 753-6826.

**Study Spanish in Guatemala.** Family living. CASA, Box 40148, Albuquerque, NM 87196. (505) 242-3194.

### Personals

**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 be-

tween unattached music lovers. 1 (800) 233-CMLS, Box 31, Pelham, NY 10803.

**Concerned Singles Newsletter** links compatible singles who care about peace, social justice, and the environment. National and international membership. All ages. Since 1984. Free sample: Box 555-F, Stockbridge, MA 01262.

### Positions Vacant

**National Fundraiser/Organizer** for Peace Brigades International—USA, a rapidly growing organization committed to putting nonviolence into practice in creative ways in areas of conflict, with active projects in Central America, Sri Lanka, and North America. Direct mail, telephone, major donor fundraising and volunteer coordination. D-base knowledge required. Salary: \$12,000-\$16,000 (based on need), plus health coverage. Location: Cambridge, Mass. Job begins: Summer or Fall, 1991. Time commitment: 2 years. To apply: send resume and cover letter to PBI, Box 1233, Harvard Sq. Sta., Cambridge, MA 02238. (617) 491-4226.

**The Meeting School seeks faculty.** Unique opportunity at The Meeting School to be of service at a Friends boarding high school in rural New Hampshire. Enjoy a family setting with teenagers where learning and living are integrated and Friends faith is practiced. We are seeking three faculty members to help in the following areas: math, biology, houseparenting, administration, secretarial skills, maintenance, music and arts. Experience in Quakerism, secondary teaching, and community living is desired. Explore with us. Openings available for the 1991-1992 school year. Contact Jacqueline Stillwell, The Meeting School, Thomas Road, Rindge, NH 03461. (603) 899-6216.

**Director:** Well established Vermont residential therapeutic community, set on 600 farm & woodland acres, of approximately 30 adults with emotional or mental illness, seeks director to lead caring, supportive and practical program. Should have diverse personal experiences, strong management and leadership skills. Responsibilities include overseeing staff, financial management, referrals, outreach, and maintaining direct personal involvement with residents. Competitive salary and benefit package. Please send resume to: Department F, P.O. Box 87, Rutland, VT 05701.

**Executive Secretary** for large unprogrammed meeting. Full-time position available July 1. Address inquiries to: Search Committee, Stony Run Friends Meeting, 5116 N. Charles St., Baltimore, MD 21210. (301) 435-3773. We do not discriminate on the basis of gender, disability, sexual orientation, or race.

**Winthrop Center Friends, Winthrop, Maine,** seeking pastor. Winthrop Center Friends Meeting looking for a pastor for a small community of 6,000 near Augusta, Maine. Send resume to Marie Perkins, Clerk, P.O. Box 246, East Winthrop, ME 04343.

### Rentals and Retreats

**Sea Space on Buzzard's Bay, Mass.** Beautiful farm, field, seaside home. Live-in with us. Learn and love sailing from experts. Special trips to islands. Brochure: (508) 994-3333.

**Guadalajara, Mexico.** Beautiful 3 bedroom house with garden & fruit trees in residential area; for rent during July/August. \$200/week. Fam. Echeverria, Av. Las Fuentes 134, Col. Las Fuentes, Guadalajara, Mexico 45070. Tel: (36) 48 01 84.

**New Hampshire:** farmhouse, two bedrooms plus, furnished, quiet location, hiking, swimming, canoeing; near North Conway shops and restaurants. \$200/week. Donald Smith, 115 William St., East Williston, NY 11596. (516) 742-3699.

### Retirement Living

**Newtown Friends Boarding Home** and its partner, Friends Village, offer rooms, suites, and apartments; a caring atmosphere and enriching activities at reasonable rates in a beautiful area of Bucks County. Call Director Lee Gourley at (215) 968-3346 or write Friends Boarding Home, 50 Congress Street, Newtown, PA 18940.

### Schools

**The Meeting School**, celebrates the transition from youth to adulthood by encouraging students to make decisions in their own lives in a Friends (Quaker) boarding high school in southern New Hampshire. We emphasize experiential education, striving for innovative and challenging academics while working with consensus and equality regard-

less of age. Teenagers live on campus in faculty homes. The school is based on simplicity, honesty, the peaceful resolution of conflict, the dignity of physical labor, mutual trust and respect, and care for the earth. Admissions: The Meeting School, Rindge, NH 03461. (603) 899-3366.

**A value-centered school** for learning disabled elementary students. Small, remedial classes; qualified staff serving Philadelphia and northern suburbs. The Quaker School at Horsham, 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

### Services Offered

**Typesetting by Friends Publishing Corporation.** Our organization offers you professional typesetting at friendly rates. We typeset books, manuscripts, newsletters, brochures, posters, ads, and every issue of *Friends Journal*. We also produce quality type via modem transmission. Call (215) 241-7282, or 241-7116 for more information.

**Investments you can feel good about!** Investment certificates currently earning 7½% interest are available from Friends Extension Corporation. These investments promote the growth of Friends by providing funds to build new meetinghouses and related facilities. We also help with needed renovations to existing buildings. We are Friends helping Friends grow! Affiliated with Friends United Meeting. For information, contact: Kathryn Williams, Administrator, Friends Extension Corporation, 101 Quaker Hill Drive, Richmond, IN 47374-1980. (317) 962-7573.

**Electrical Contractor.** Residential and commercial installation and repairs. (Phila. - suburbs.) Call Paul Teitman: 663-0279.

**Solar Architecture:** save the environment and energy. Your solar dream home designed by Robert Bennett, Architect & Engineer. Pennsylvania, New Jersey, Delaware. (215) 667-7365.

**Chiropractic Care:** Health is optimal physical, mental, social, and spiritual well being. The Inner Light of our spirit and the Innate Intelligence of our body are equally essential if health is to be attained. Offering chiropractic care with this concept in mind, Frank Lichtner DC, and staff: Southampton (Lower Bucks Co.), Pa. (215) 322-1880.

**Cadbury and Stevens Construction Company,** General Contractors specializing in residential renovations and restorations. (215) 664-2786.

**Quaker Universalist Fellowship** is a fellowship of seekers wishing to enrich and expand Friends' perspectives. We meet, publish, and correspond to share thoughts, insights, and information. We seek to follow the promptings of the Spirit. Inquiries welcome! Write QUF, Box 201 RD 1, Landenberg, PA 19350.

**Wedding Certificates,** birth testimonials, invitations, announcements, addressing, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Book early for spring weddings. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020, (215) 752-5554.

### Socially Responsible Investing

Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and business. Call: Sacha Millstone; Ferris, Baker Watts; member NYSE, SIPC. (202) 429-3632 in Washington, D.C. area, or (800) 227-0308.

**General Contractor.** Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115. (215) 464-2207.

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


**Family Relations Committee's Counseling Service (PYM)** provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular 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.



## FRIENDLY FACTS ABOUT RETIREMENT LIVING AT STAPELEY

### *What our residents and others say about us*

Retirement communities aren't for everyone. Nor are they all alike. But if you're pondering a retirement move, study your options and consider the advantages of living at Stapeley.

- 1.** Stapeley residents are happy that we offer continuing care. Whether they live independently, need a little assistance or skilled nursing care, Stapeley can serve them today and into the future.
  - 2.** Stapeley residents know they can rely on the health care that we offer, and area hospitals and doctors who treat our residents agree. Stapeley staff cares for residents with respect and affection with a regard for dignity, self-confidence and independence.
  - 3.** Stapeley residents appreciate our Friendly service, which is synonymous with our Quaker tradition. One of our residents summed it up this way: "I know that when I have needs, Stapeley will meet those needs."
  - 4.** Stapeley residents like the family atmosphere and nostalgic charm of Stapeley Hall, our turn-of-the century building. We've added traditional touches to Stapeley West, our bright, modern apartments and health care center.
  - 5.** Stapeley residents are pleased that we're experienced. We've offered a homelike atmosphere to retirees at this spot since 1904. Stapeley's reputation for excellence is built on that experience.
  - 6.** Stapeley residents like being in historic Germantown, a location which provides them with opportunities for cultural and recreational activities. Public transportation and the Stapeley van make libraries, stores and downtown Philadelphia easily accessible. Residents have created a prize-winning garden in our urban oasis.
-  Stapeley residents know that we're moderately priced. Retirement communities can be expensive. Stapeley is comparatively affordable.

Stapeley, the in-town Quaker alternative.

6300 Greene Street Philadelphia, PA 19144

Yes, I want to learn more about Stapeley.

Please send me more information so I can arrange for a tour.

Name \_\_\_\_\_

Address \_\_\_\_\_

Telephone \_\_\_\_\_



Return to: Carol Nemeroff  
Director of Admissions  
Stapeley in Germantown  
6300 Greene Street  
Philadelphia, PA 19144  
Or call: (215) 844-0700