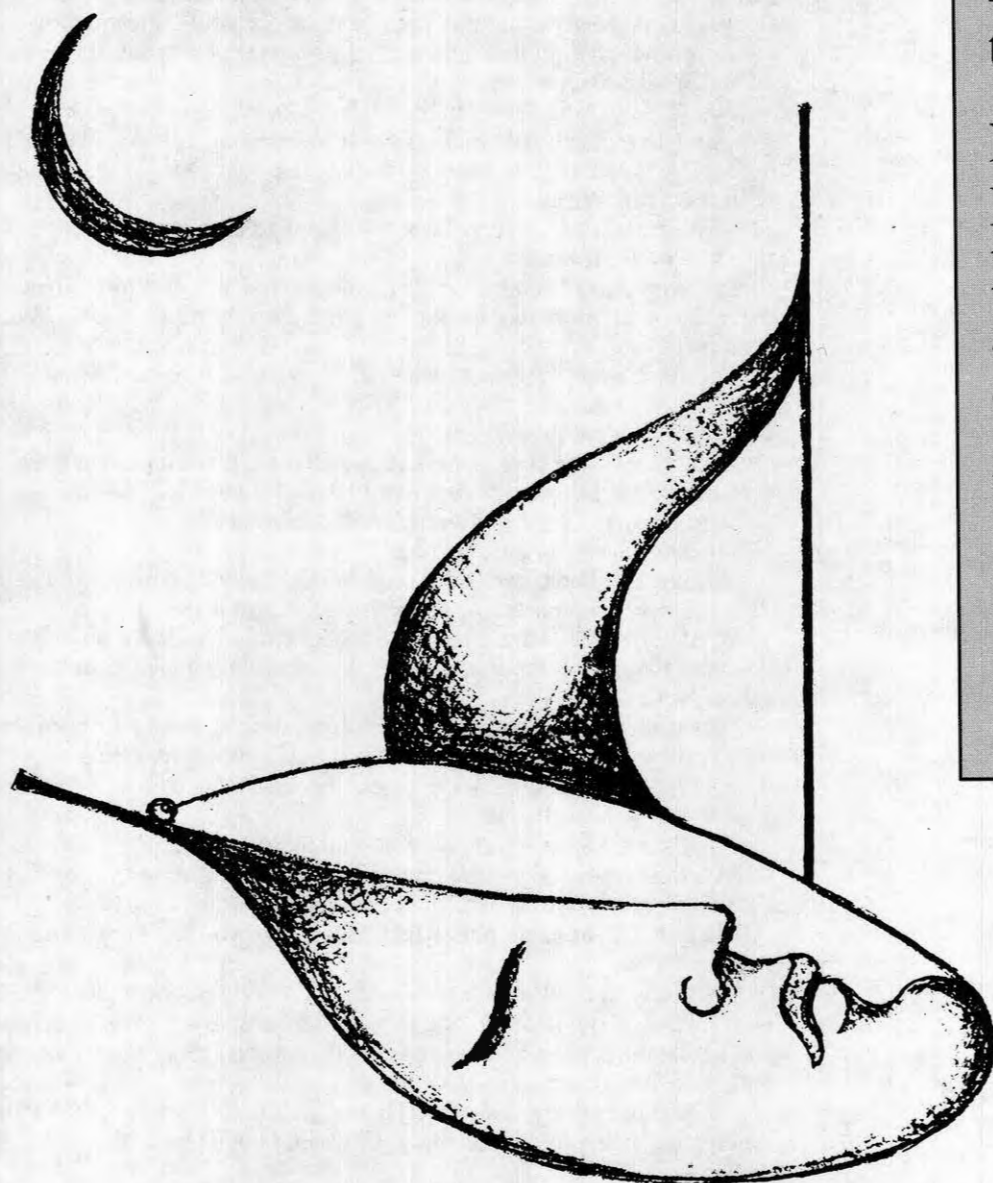


March 1993

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



A Summer
to Savour

Elderhostel:
New
Beginnings
and
Challenges

Liberating
Friends for
Volunteer
Service

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Among Friends

On the Line

Hello. Yes, he's speaking. Right, this is the editor of FRIENDS JOURNAL. How may I help you?

Well, we publish a monthly magazine and mail it out to about 9,500 subscribers.

Students? You bet, *lots* of young people read it. Some send us articles, too. The issue we're working on right now, for instance, has an article by a student from Earlham who. . .

What's *Earlham*? Oh, sorry, *Earlham College*. It's a Quaker school in Indiana. I assumed you knew about it. Just learning about Quakers? Great! Anyway, as I was saying, an Earlham student has written a really good article for our March issue about the Middle East. There are some other good things, too: a piece on summer opportunities for youth, information on Quaker camps, some international things. . . Last month, for instance, we had a piece about a Quaker visit to Cuba, and next. . .

What? Yes, *Cuba*. Yes. Uh huh. Well, I know, some people *don't* believe in traveling there, but most Quakers don't see it as unpatriotic. Who told you that?

Really? Well, maybe your dad will have a chance to go there some time and he'll see it differently.

Well, that's true. I'm sure he's just as busy as the rest of us and it's kind of hard to get away from work.

Say, why don't I send you a three-month trial subscription? Then if you like the magazine, you might like to take out a regular subscription. OK? Where shall we send it?

I'm sorry, *what's* the first name? Will you spell it please? *What's* the first letter? Oh, sorry, *C*. I thought you said *Z*! Yes, *C*. OK, I got it. Say, that's a nice name, very unusual. And the last name?

What's that? The first name's enough? Well, that's a little unusual, but it's fine with me. We'll just use the first name. And the address?

Send it where? Care of your school? Which one?

I'm sorry, how do you spell that?

Oh, *Sidwell*! Sure, I've heard of it. Wasn't it in the news or something the other day. . . a new headmaster, or an exchange program, or. . .

What's that? Oh, sure. I have the school's address. If we send the magazine with just your first name, though, are you sure you'll get it OK? *Sidwell's* a pretty big school, isn't it?

I see what you mean, there *is* something special about a Friends school, where they know everyone's first name. If you don't get the magazine in a week or so, though, let us know, OK? Well, listen, thanks for the call. Hope the rest of your school year goes well and. . .

What's that? Sure, I'll be *glad* to send them a copy. Say, maybe the one with the Cuba article would be a good one. Why don't you give me your folks' address and I'll mail them a copy. Where shall I send it?

Uh, huh. Uh, huh. Uh huh. Right. Got it. Did you say *Pennsylvania Avenue*? Right.

Oh, that's all right, I have trouble remembering my own zip code sometimes. Don't worry about it, I can look it up in the book. By the way, I don't think we've had a subscriber in *that* section of the city since a family named *Hoover* moved out—and that's been quite a while.

Oh, you're entirely welcome. Thanks for the call. And say, if you ever feel like sending us an article or something, Chelsea, I hope you will.

See ya.



Georgia Kay Peterson

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

Vinton Deming

FRIENDS JOURNAL

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Cover art: *The Dreamer and the Dream*,
by Peter Fingesten

Long shelf-life

We have available a set of issues of FRIENDS JOURNAL dating from 1961-present, almost complete. We'd be happy to give them (for the cost of postage) to the first person who requests them. You may write, or call if you wish: (413) 548-9263.

John and Georgana Foster
21 E. Leverett Rd.
Amherst, MA 01002

Assistance requested

To help me in my research, will JOURNAL readers aid me in two different but connected ways? First of all, I would like information on the names of Friends involved and the name of the organization which:

1) was begun by an individual Friend or Friends, groups of Friends in concert with others (non-Friends);

2) was never officially connected with any meeting as its meeting's program;

3) is today, either not at all or not strongly connected with their Quaker origins (i.e., OXFAM and Cecil Jackson-Cole); and

4) was established in the 20th Century.

The second area in which I need help is in obtaining the names of Friends who have been nationally honored for their contributions to society at large. Individuals who come to mind are Horace Alexander, who received the highest Indian civilian order for his service to that country; Elizabeth Gray Vining's being honored by Japan for her tutoring of the present emperor; or my father, David Hinshaw, who received the Order of the Lion from Finland for his part in recycling the interest on Finland's debt to the United States for food after WWI into scholarships and fellowships for Finns to study in this country.

Sally Rickerman
Box 201, RD 1
Landenberg, PA 19350

Highly recommended

Wishing on Daruma (Biddle Publishing Co., Brunswick, Maine, 1992) is a collection of letters from a Japanese boy to his U.S. pen pal that started 35 years ago and continues to this day. From the first letter, when 10-year-old Julie Biddle discovered with dismay that her new pen pal Kimiaki Tokumasu was a 14-year-old BOY, the relationship has grown and deepened beyond the letters of children into a grown-up friendship and commitment to world peace.

The book is well put together, entertaining, and illustrated with lively photos and drawings. I believe JOURNAL readers will enjoy it.

Elizabeth Koopman
94 Green St.
Augusta, Maine

Support for COs

I have received an encouraging letter from Senator Harkin on my request to him to include one line on the draft registration form for conscientious objectors to check. I told him that because of the omission of this line (option), some young people were refusing to register, that Earlham College and Goshen College (Mennonite) had special financial aid allotments for students who refused to register.

Perhaps JOURNAL readers face the same problem I do of a Quaker son nearing age 18. Perhaps Senator Harkin could be sent encouragement and facts from other concerned citizens.

Katherine van Wormer
610 Tremont
Cedar Fall, IA 50613

First Amendment rights

We have read with interest the article on the First Amendment/*Oregon v. Smith* decision (FCNL Notes, *FJ* Sept. 1992) and the AFSC note in the subsequent issue outlining reasons for their support of the Religious Freedom Act (HR 2797). We are impressed by the timeliness of these notes about the Supreme Court's effective removal (in the *Smith* decision) of the "balancing test" previously so useful in cases involving free exercise of worship and the exercise of religious principle. It seems certain this change has far-reaching implications. We feel we have already witnessed in our region a problem related to this change in federal law.

A concern has been brought, by an interested party, to the St. Lawrence Valley Meeting about the *Smith* decision and the consequences it may have among us. In 1991, following the *Smith* case, a family in an Old Order Amish community in our county was challenged over the right of parents to refuse extraordinary measures to prolong the life of their terminally ill infant (with profound biliary atresia, not deemed by a committee of attending specialist physicians to be a candidate for a liver transplant). After exercising their right to decide against a transplant, the parents were charged by the state's Department of Social Services with criminal child abuse for failure to provide minimum adequate care—to wit, a liver transplant (as urged by one other physician, a surgeon). Their case

was fully prosecuted and was to go to court, but was dismissed when the baby died at four months.

Though all possible steps were taken by the parents to assure the child's well-being short of the transplant, the state prosecuted anyway. An attack on First Amendment rights is what seems really at issue. Our concern is that there are other children in this community who may be defined as in some way at medical risk, whose parents may be charged with neglect because of the exercise of religious principles. We have reasonable cause to believe they have been singled out for persecution.

We support the passage of the Religious Freedom Act and are grateful for the JOURNAL's bringing it to our attention. Further, we prayerfully request any assistance other readers might be able to offer as we anticipate further state challenges to the Amish and others.

Lora Lunt and Richard Lunt, co-clerks,
St. Lawrence Valley Meeting
60 Bay St. Potsdam, NY 13676
(315) 268-9727

Friendly advice

I am a friend of the Friends and read with interest the Viewpoint in the September 1992 issue. I believe that the Quaker problems of "the denial of the right to be heard, the suppression of dissent, the refusal to acknowledge problems or face those that obviously exist" are a smaller mirrored version of what the larger U.S. society is going through. If Quakers can overcome these problems—preserve your "Quaker democracy"—perhaps you can help the wider community do the same.

Gwen Wheelock
12406 Winding Lane
Bowie, MD 20715

Thee did goof

I read, much startled, in the First Month issue, *News of Friends*: "Here are two tongue-in-cheek stories from the life of Jessamyn West, the Quaker author who wrote *I Take Thee, Serenity*. (!!!) Because over the years I have taken much pleasure, intellectual stimulation, and spiritual enlightenment from the Quaker writings of both Daisy Newman and Jessamyn West, I feel a concern that will not be squelched to point out that although Jessamyn did write *Friendly Persuasion*, she did *not* write *I Take Thee, Serenity*. That gentle gem bears on its title page: "by Daisy Newman"—a Friend who has given us many other books of Friendly nourishment and enlightenment.

I, another smaller and lesser Quaker author, am wondering: How many hundreds among the thousands of *FJ*'s faithful readers have joined me to protest? [Well, not all of them, but more than we can count. Glad our readers are paying such close attention and are at times better proofreaders than we are! —Eds.]

But that bibliographical boner—admittedly an irritating itch to me—cannot becloud the majesty, the mind-delight, and the soul nourishment of Lucretia Mott's 200th birthday celebration issue. Thank you, *FJ*, for giving us a Mott issue, and thank you, News of Friends, for drawing our attention again to two fine Quaker authors, Jessamyn West and Daisy Newman.

Marion Fuller Archer
P.O. Box 620462
Middleton, WI 53562-0462

Enjoy Scots hospitality

Glasgow, Scotland, Friends extend an invitation to any readers who may be traveling to Britain this summer to come and enjoy some traditional Scots hospitality in our new home.

Our meeting has been steadily growing for some time now and our old meetinghouse was just too small and dilapidated for our needs. So, in the pioneering spirit, we sold up and started looking for a new home. We found it in the unlikely premises of the social club of a regiment of the British Army and we've been busy refurbishing it for more peaceful purposes since then. (If this isn't a case of turning swords into ploughshares, it comes pretty close.)

There has been a lot of work involved in transforming this four-story Victorian building into a place where we can worship together, give our children the chance to be with their Friends, and serve the needs of our city center community. In many ways the demands of the work have brought us closer together as a meeting.

Everyone has taken part in the effort. Some Friends have opened up their family homes to people from all over the world, providing bed and breakfast to visitors to Glasgow in return for

contributions to the building fund. If you would like a Friendly bed for the night, please write to me and I will arrange it for you.

If you can't come and visit us, but would like to help, you may send a contribution (in U.S. dollars) to Paul Anderson, 4601 Blue Heron Ct., Newberg, OR 97132 (checks payable to Glasgow Meeting Building Fund).

Janey Andrews
16 Ashcroft Ave.
Lennoxton, Strathkelvin
G65 7EN, Scotland

More poetry, please

Thank you for publishing Helen Weaver Horn's poem, "From Brokenness" (*FJ* December 1992). Her few words speak volumes to all of us (everyone I know) who have one or more "broken places." I have seen myself Grace sprouting "from the dark heart of the cleft." Please publish less politics and history, and more poetry.

Dimitri Mihalas
1924 Blackthorn Dr.
Champaign, IL 61821

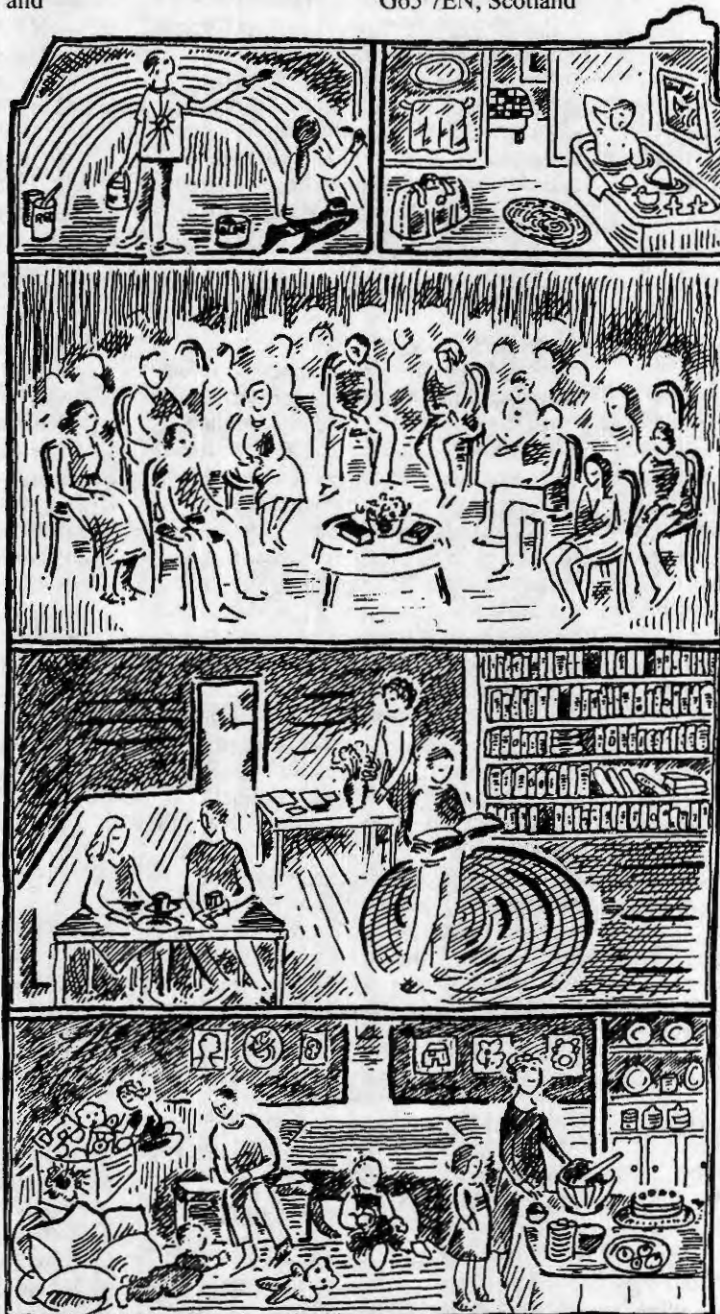
Defense cuts needed

In your coverage of politics this past year you have missed one important development: the citizens' campaign for deep cuts in the military budget.

In 11 western suburbs of Boston last spring, voters approved a 50 percent cut in the military budget over five years, with the savings going to domestic needs, economic conversion, and deficit reduction. The resolution even passed in a suburb with a big military contractor. The campaign made it easier for Congressman Chet Atkins to fully endorse a 50 percent military cut. A similar resolution was voted on in the November elections in western Massachusetts, in one state senatorial district and two (non-overlapping) state representative districts.

Reasons for the campaign's success include: first, it addresses the jobs issue head-on, promising to use some of the massive savings to help laid-off defense workers; and second, it's a multi-community effort, countering the helplessness and isolation activists so often feel.

The Pentagon's budget is far too big for the post-cold-war world. Major military cuts are not just a moral imperative; they make terrific economic, fiscal, social, and environmental sense. A 50 percent cut has been endorsed in a report by



Glasgow Friends replace the British Army (see letter at left).

the middle-of-the-road Brookings Institution. Yet so far, nearly all the politicians' proposals have been far more timid.

I urge activists and citizen groups of all kinds to push for halving the Pentagon budget over five years. For more information, contact Frances Crowe, Campaign for a Citizens' Budget, 3 Langworthy Rd., Northampton, MA 01060; phone, (413) 584-8975.

John MacDougall
15 Old Lowell Rd.
Westford, MA 01886

An invisible thread

Too infrequently I clear enough clutter that is my living in order to attend meeting. There God visited recently in the form of morning light and cooling air, and I had to smile at the beauty and the peace. This is my God.

This God is always there but mostly unknown. I recognized a natural peace long before I named it *God*. In the doubting '70s, I sometimes found myself on a rural porch surrounded by ancient hills swelling toward a silent sky and I did not ask, nor want to ask, for more. It's this feeling that prompts, I suspect, the desire for a simple life. For it's not by activity, status, and cash, or by organization, agendas, and striving that this peace comes, but by what appears to be coincidence. Somehow, on its own illogical terms, it gets connected this way: the less striving, the more peace.

I would like to fade, to fade into a fabric of peace, to be indistinguishable from it, to be an invisible thread. At high noon in the working day, this seems a naive and even absurd notion. For certain, most of the reality I live and sense laughs at it. But I am clinging to it like a frightened beggar awed by occasional generosity.

Mike Murray
1200 W. Hickory
Nevada, MO 64772

A little silence, please

Since moving to an area of Texas where there is no Friends meeting nearby, I have been attending churches. I've heard constant sermons about our sins and how I must accept Christ. He died for our sins, I am told, and the only way I can get to heaven is through Jesus.

I find all of this quite distasteful. It all seems so negative. Quakerism, on the other hand, is positive.

A few churches include a minute or two of silence; (almost they still have music in the background). Why don't more churches incorporate a silence—complete—after the

sermon so the congregation can think about it and remember the main points?

Ruth P. Kirk
21 Los Ebanos
Mercedes, TX 78570

Also prostitution?

Several months ago *Newsweek* ran an article entitled "Best Little Convent in Bogota," obviously a play on the book and movie, *Best Little Whorehouse in Texas*. The article spoke of a group of Catholic nuns who joined a group of prostitutes in a public strike against the closing of the houses of prostitution in Bogota. The compassionate nuns recognized that grinding poverty and desperation drove women to sell their bodies for sex, something society despises. They also acknowledged that prostitution in houses where the women had regular medical checkups was better than sex in the streets: the lesser of two evils. The Catholic church in its infinite wisdom opposed the strike, and no doubt put pressure on the nuns. But I was struck personally by the courage and compassion of these nuns, whose mission is to teach other skills to the prostitutes.

At the same time I read this, another thing happened here in San Jose. It started me to thinking about another kind of prostitution, whose name we dare not speak. As the 500th year of Columbus's "discovery" was being marked with a protest march of 1,200 people, dignitaries from Spain were celebrating a Mass of Thanksgiving at the National Cathedral. A military guard flanked the entrance. To indigenous people all over North and South America, this event signified five centuries of slavery, illiteracy, poverty, and pain.

To me, the military guard symbolized another kind of "prostitute." For being unquestioningly obedient, armed forces the world over proudly accept clothes, food, shelter, health benefits, education, and money. I ask, which sin is worse: women who sell their bodies to keep from starvation, or armed forces that go into another country and obediently slaughter thousands in the false name of patriotism?

Natalie O'Mara
Casa De Los Amigos
Apt. 1507 - 1000
San Jose, Costa Rica

Psychiatry's involvement

It may interest Friends to know that controversy over sexual choice rages within my professional community just as it does elsewhere. Following is my recent response to an article published in *Psychiatric News*

of the American Psychiatric Association:

The lead article (7/21/92) on Dr. Isay's complaint about discrimination by psychoanalytic institutes against homosexual candidates touches a personal frustration in me, something I run into every time that particular prejudice comes up.

It throws me back to the moment of a particularly powerful insight, when I realized that I—who by chance have not been significantly drawn toward sex with another man—will not tolerate being labeled "heterosexual." At the moment of that insight I was caught up in a storm of rage at the cultural brainwashing I had suffered, believing throughout my life up to that time that there was some sort of fixed gulf between "hetero-" and "homo-" and that I was on one side and not the other.

Complacent though I was in my liberal attitudes about tolerance and equality, I realized then that I had been losing a whole sweep of knowledge and insight by my subtle regard for various sexual orientations as "different." A terrible loss! And no different—I know from experience—from the loss one suffers from a regard for blacks or women or Confucians as in some irreducible way being "different."

I am sexual, not "heterosexual"; my partner happens to be a woman and I happen to be extraordinarily happy with her. I am keenly interested in human sexuality and grateful to the contributions made to my appreciation of it by beloved friends, whose various sexual orientations enrich our discussions. If those who dissect sexuality into this and into that can likewise recover from their constricting compartmentalizations, I can promise them great satisfaction and an immensely more peaceful outlook on the subject—and a more imaginative psychoanalytic grasp to boot!

Robert C. Murphy, M.D.
1300 Martin
Sheridan, WY 82801

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 1000 words. Although we would like to print all contributions we receive, space is limited, and we urge Friends to be succinct.

From Israel, With Love

EXCERPTS FROM LETTERS HOME

by Heather Morscheck

The author, a junior majoring in religion at Earlham College, spent three and a half months this fall on a study trip in the Middle East. The trip was part of the Great Lakes Jerusalem Program, which involves several colleges. Heather was one of 25 students led by Tony and June Bing, assisted by Joel Fischer. Tony is professor of English and director of the Peace and Global Studies Program at Earlham. June is in charge of the Girls' Club in Richmond, Indiana.

The following letters home are addressed to Heather's mother, father, and brother. Her parents, Peggy and Charles Morscheck, live in Ardmore, Pennsylvania. Peggy is coordinator of the Quaker Information Center at Friends Center in Philadelphia, and Charles is a professor of art history at Drexel University. Peter Morscheck, her brother, is a master comic book collector and a freshman at Haverford High School, where he plays in the band. —Eds.

Sept. 1, 1992

Dear Mom, Dad, and Peter,

Hello, dear family. . . . We arrived at the hotel this morning with just enough time to drop off my stuff, and then we all dashed for breakfast (consisting of olives, cheese, cucumbers, tomatoes, bread, yogurt, and the like).

My first glimpses of Israel show it to be a country drawn in colors of predominantly browns and yellows, with scatterings of green. The buildings in the New City seem to be all square and made of large cement blocks. . . . The Old City is like walking into another time and place. I love the narrow little streets and the considerably crowded stone houses, cobblestone streets, and the best people-watching possibilities around. The hotel is lovely. . . . It is a loud place. People, cars, animals, music, bells, and calls to prayer are all competing outside my window. It is 105 degrees out there. Ugh. I'll



Heather Morscheck

Dome of the Rock, a mosque in Jerusalem

enjoy it more as it becomes cooler.

I love you all very much. I'm excited.

Sept. 4, 1992

Hello, dear family,

How goes life in tree-and-grass-filled-with-occasional-rain Ardmore, Pa.? . . . Well, here it is day four. The weather is cruel and inhumane. A massive heat wave continues. It is between 100 to 110 degrees every day. . . . In just four days I have seen so many things that please the religion major in me. . . . In the afternoon of the first day, we totally left the walls of the Old City and hiked up the Mount of Olives. We saw the church built on the site where Jesus wept on his last trip into Jerusalem. Further down the mountain was the Church and Garden of Gethsemane. There are 3,000-year-old olive trees there that saw it all happen. That church is a huge, beautifully constructed, dark cathedral, . . . with marble columns, mosaic ceilings and floors, arched ceiling, beautiful altar, and eight huge stained-glass windows of varying shades of purple in the shape of a cross. A reverent place. One can't help but be impressed by the depth of faith, all faiths, that one sees here every day. . . .

Busy days. I buy lunch at a *falafel*

place at the bottom of my street. Only three shekels for a really good *falafel* sandwich. That and a drink cost me the equivalent of slightly less than two U.S. dollars. My sandals died today, so I'm off to buy new ones in the market—good quality for about 18 U.S. dollars. Good deal!

The classes I am taking currently are Zionism and Arabic. Both seem well-taught and fun.

There are lizards out there, Dad. My scanners are set on high. . . . I want you all to know that I love you very much . . . and think of you often as I proceed in my adventure. Take care of yourselves and the frogs, please.

Sept. 14, 1992

Dear Peter,

Hey, brother, how are you? . . . I'm writing to you from a hotel run by Carmelite nuns on the coast of the Mediterranean Sea, on vacation in the middle of our six-and-a-half-day geography tour. . . . However, I have seen and done so many wonderful things. This paper feels like an inadequate means of expression. Do you know what I mean?

Let me tell you that the Mediterranean is the best body of water it has ever

been my pleasure to experience. First of all, it's very warm, about 75 degrees. The waves are big, and there are no scary, crunchy things lurking on the bottom—just level sand. I highly recommend it as a place to visit in your future.

This whole tour has been really helpful for me in broadening my understanding and appreciation for the land. The soil and topography vary quite quickly. So far, I've seen desert, plains, oases, mountains, forests, rivers, lakes, steppes, and seas. Now I have a much better and deeper understanding about why people on both sides are so attached to this land. . . .

I've marked all the places we've gone and the routes we've taken, so Mom can rest easy. . . . Definitely my favorite part of this whole trip is that there are all different kinds of lizards scrambling about. [The] chameleons are pretty big, with eyes that move separately, a tail that can curl at the end, and two strong pinchers as claws. . . . I found some (about a million, actually) miniscule frogs at the murky cistern of Nimrod's Palace. . . . I've become known for my sharp eyes . . . because I'm always spotting the animals and neat things before everyone else. I tell them it's just because I've been well-trained by Dad and our long car trips.

There have been so many wonderful places that I have seen . . . , the ancient, biblical walls of Jericho . . . , the Jordan River where John the Baptist baptized people, including Jesus. Some people on the program jumped in fully clothed and baptized themselves. The Jordan River is neither chilly nor wide, as some song states. It is pretty warm, and thin in its width. . . .

So many wonderful things. The Sea of Galilee, where Jesus walked on water and calmed the storm. The village of Mary Magdalene's birth. The Church of the Annunciation, . . . a small, more traditional church called the Church of St. Joseph the Carpenter. I think I liked the smaller one better. Its quiet, reverent atmosphere was more my style than huge pillars and domes.

Everyone here has [diarrhea]. There is no delicate way to put it. We're all so used to being sick that our various ameobas, infections, and bacteria have become dinner table conversation: "So when was the last time anything solid came out of your body?"

"I haven't since I've been here, but now I have a urinary tract infection. Would you please pass the butter?" Etc....

Could you casually suggest [to the

folks] the idea of junk food care packages? I starve in the middle of the day, because there are usually seven hours between lunch and dinner. A body can only eat so much *falafel*. Plus, I just miss U.S. food.

Well, it's very late, and I'm worn out by the travel, illness, medication, and sun. . . . I love you, Pete. Take good care. Give Mom and Dad hugs for me.

Sept. 27, 1992

Dear Mom, Dad, and Peter,

Hello, my family. . . . At the moment, I'm feeling a bit shaken and out of sorts. As a group of seven of us were walking back to the Old City, one of the women in the group had her breast grabbed by a teen-age boy who was walking by. This comes on top of many other verbal and physical attacks that the women on the program have had to live with so far. This incident is particularly disheartening because it happened on the most busy street, in broad daylight when we were in a large group, all dressed modestly. Everything we have been told would help us failed in one way or another. I am one of the lucky ones. I have experienced few or no problems so far. But, to see what it does to people I respect—I don't know how I feel. I see myself as becoming potentially very angry every time I step out of the hotel. Carrying around the weight of all that mental armor wears a body out. So that's the update on the last half-hour.

Other than that, . . . I am writhing in the clutches of my Zionism test. I must finish the last part (essay question) tonight. Not as big a hurdle as I think it is, I'm sure.

We went as a group to visit the Dheisha

Protesters gather in Gaza.



Heather Morscheck

refugee camp in Bethlehem. That was a harsh reality check. It is a camp of 10,000 people in one square kilometer of space. There is only one entrance to the camp, which is one of those revolving doors with a metal stopper halfway, like they have at the Philadelphia Zoo. That was exactly my first impression: "These people are fenced in like animals in a cage." . . . I'm pooped, and tomorrow is a long day. . . . I'm doing really well; my health seems to improve each day. I send you all my love.

Oct. 29, 1992

Dear Mom, Dad, and Peter,

Hello, my good family! How goes life back on the Morscheck homestead? . . . Currently, I'm sick (again) and am staying in the house of a former program leader. The rest of my group is out picking olives in Arab villages. I did that for three-and-a-half days, until I came down with initial gastritis, which means my stomach is swollen with gas. It makes me nauseous and uncomfortable, but I'm already much improved, due to rest and medication. The mornings are when I feel sickest. Rather unpleasant stuff.

The Gaza experience was a hard one for me. We arrived right in the middle of a stand-off in front of the Red Cross, where women were holding a sit-in in solidarity with the political prisoners, who were on a hunger strike. Our bus pulled into the fray in time to see a line of soldiers and their jeeps advancing on women in traditional black, embroidered dresses. I watched soldiers shoot these women, just kneel down, aim, and fire. Mayhem broke loose. People ran around our bus and past it in attempts to get away from the soldiers. The women stood

their ground, throwing rocks. As our bus pulled out, we watched people hopping into doorways and over walls for protection. Hundreds of rocks flew from unseen places.

We parked on the next street in front of a school.

A boy brought out a concrete block and threw it on the ground. It shattered into throwing-size rocks. When the jeeps appeared on that street, everyone simply vanished. There was a boy, hidden by the gates of the schoolyard, who threw the rocks at the place where he estimated the jeeps would pass. However, our bus, with all of us in it, was directly opposite him. He hit the bus more often than the army cars. We all huddled on the floor, hoping to avoid rocks and glass, if anything were to break.

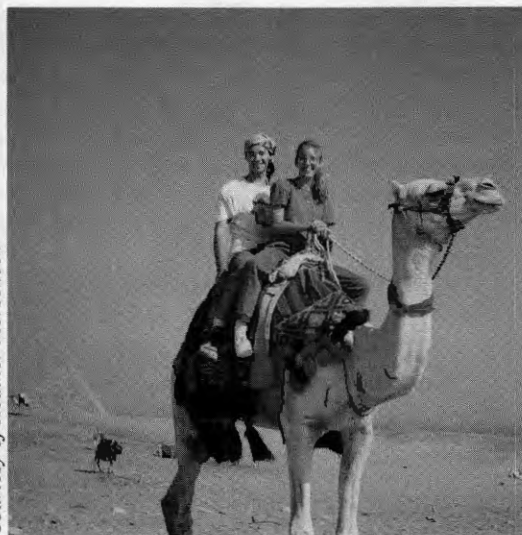
When that episode was over, we were escorted into the school for safety. Looking onto the next street, I could still see tires burning and rocks being thrown. Other people who had taken refuge within the walls wanted us to write down all we saw, how they were treated, what evils they live with under occupation, . . . to take that information home with us, write in our newspapers, let people know the reality of the conflict. They showed us a rubber bullet that had been fired into the schoolyard just that morning. Rubber, my backside! [It had] a thin coating of 17 percent rubber, which feels more like hard plastic over a marble-size, heavy steel ball. Those things are lethal. People said there are 100 such bullets in the bombs that the army throws into crowds, which explode every-which-way on contact, putting out eyes and such. There was a boy, younger than I, who lifted his shirt to show two scars the size and shapes of quarters, where bullets had ripped out his kidney. . . . "We want to live in peace," they said, "but how are we supposed to live under conditions like this?"

The bus pulled onto the street directly in front of a forming protest march. The marchers were carrying a huge, cloth banner and were chanting. Some of them held a large, homemade flag of Palestine, which is against the law in Israel. They surged past our bus toward the line of soldiers a block ahead. A little boy ran next to the marchers, waving an empty tear gas cannister on a stick. Then the most heartbreaking sight passed by the bus. A young boy, maybe ten, ran to the head of the march with a Palestinian flag on a stick, the flag billowing out behind

him. To my eyes, I already saw him as dead—a sacrifice running head-long into his slaughter. I felt like I was the mourning mother to this boy, who I felt sure would be badly hurt, if not killed. With that, our bus pulled out to safety. I was crying and shaking all over. I found out later that hundreds of people were hospitalized. I don't know how many died. But I saw it begin.

We spent that night at the UN Gaza beach club, a lovely place where you will be shot if you venture onto the beach at night. The next day there was confusion as to whether there was a total strike or a curfew. No one was around. We had the UN police escort our bus out. We left a day early, because the situation was so tense.

So a few days after the Gaza experience, a group of us took a 19-hour bus



Courtesy of Heather Morscheck

Heather (right) and Tom White on vacation in Egypt

ride to Cairo. There were massive delays at the Egyptian border. . . . The ride back from Luxor was hideous. It was 14 sleepless hours warding off roaches. Yuck. I adored Luxor, however. The land really, truly was Africa; no doubt about it. Simply gorgeous. I got to ride across the Nile to get to the Valley of the Kings and Queens. I just had such a good time. I was healthy throughout Egypt. My parasite had bitten the dust by then. . . .

On our four-day Zionism tour, we spent time in the Galilee area. We learned the history of the labor Zionists, visited a religious Zionist kibbutz, spent time talking with the Jewish high school kids in a development town, and had family visits with some immigrants in the area. I found I am attracted to certain aspects of kibbutz life. The high school kids were pretty

disturbing. They all want to join the army to kill the Arabs. I can understand how they have come to such paranoid hatred. Their town is constantly being shelled by Syria. It is their land that will be in danger if the Golan Heights are returned. They're scared. What an odd country this is.

I really enjoyed the people with whom I spoke. One was an older man who was originally from the United States. He came to settle in the occupied territories, because he believes in Zionist population of the land. The other person we spoke with was a Russian Jew immigrant. She was there to start a new life. I was fascinated by her and why she came. After coming back to Jerusalem, we took off to our Arab village stays. My village was Kharbata, which is very strictly Muslim. Abdul Kareem, the father of the family with whom I and my friend Aditi stayed, was a 40-year-old carpenter whose financial security was smashed by the limits put on him by the occupation. In his house was his wife, Fatmah, his mother, and their seven children. The parents had their own room, in which the two youngest also slept. Then there was an all-purpose room where there was no furniture, except a broken black-and-white TV. That was where we all ate, barefoot on the floor, with our hands from common trays.

Members of the extended family were always dropping by to check us out. The day began at 6 a.m., when we had tea, gathered ourselves, and said goodbye to the kids going to school. Then we helped Fatmah transport food, supplies, and infants to the field, where we spread tarps under a tree and began picking. Fatmah would make a fire in the field and prepare a HUGE breakfast. We would sit in the dirt and eat, then pick until lunch. . . . The work is actually quite satisfying, and the time passed by quickly. Lunch at about 1 p.m., then the kids came to help after school. They livened things up a bit. At about 5 p.m. Abdul Kareem came back from work to help. They were very nice people. They went out of their way to include us in their family, which was hard, considering Abdul had very little English, and we had very little Arabic. Fatmah is worked to death. She always got up earlier and went to bed later than the rest of the family.

On my third day, I suddenly couldn't eat very much. I felt pretty nauseous all day. By dinnertime I became desperate

that they understand I was sick and couldn't eat. They never understood. I got a lot of "Fatmah will be happy if you eat everything and get fat," and "Don't be scared; Allah will not let you get sick." I had to let them down by not eating, and I felt really terrible. That night, I was miserable, not sleeping much at all, going to the bathroom. I ended up crying to myself in my misery, fear, and confusion in the wee hours of the morning. Fatmah finally caught on that I was sick when I stumbled past her en route to the bathroom at four in the morning. At 5:30, Abdul came in to take me to the village doctor, . . . so we woke up this poor doctor, who examined me, gave me a horde of medicine and a shot in the butt to counteract my nausea. I was thrilled.

When we went to meet Tony Bing in Jerusalem that day, we discovered that everyone in that village from our program had to leave because the local youth had threatened our coordinator. They said we were Israeli spies. So Aditi went back to pick up our bags and tried to explain why we had to leave. Everyone else went to another village to finish up the week, and Tony, June, and I came to this lovely home outside of Jerusalem to get my body well. Today is my second full day here. I'm still not taking very much food, but I am markedly better. I believe that I will be fine by the time it comes to leave.

So that's where I am currently. I'm glad I'm here, but I'm eagerly looking forward to coming home. Being sick in a foreign place is just the pits, I guess. I'm missing you all. Sometimes being here is very hard. I'm not as enthusiastic as I was before vacation [in Egypt], which was so fantastic I really didn't want to come back to Israel. Now I'm struggling to find why I'm here and what I'm going to have to do to pull through the next month and a half.

Hurray, I just got off the phone with you. My spirits are much happier now, after having been able to speak with Mom. It's good to know that I have such a supportive family pulling for me back home. I can't wait to get home and give you all great big hugs. . . . Be well and safe.

Nov. 11, 1992

Dear Peter,

Hello, brother of mine. How are you? Rumor has it that you are thriving in high school?! I can't tell you how happy that makes me for you! . . .

I'm doing just fine. My gastritis cleared

up 100 percent. I have a nasty cold, but it feels like a holiday compared to how I felt with the gastritis. Tell Mom I'm eating like a horse. This is almost the end of my second week at Kibbutz Beit Haemek. It has been really nice for me here. The atmosphere is family-oriented. Everybody works from about 5:30 a.m. until 2 or 3 p.m. Lunch is the heavy, main meal of the day. I have worked in landscaping—weeding, toting around cut-down tree limbs, and ripping out saplings with my bare hands. I was sore for at least three days after that.

I worked four days in the communal dining hall, which was just *deadly* dull. It wasn't satisfying work for me. The rest of the days I worked out in the banana fields. That was great! It was good, solid work. . . . The kibbutz also has cows (dairy), chickens, avocados, and fruit. It is quite a nice little community. I don't think I'd want to live here, though. I'm more of a recluse. I wouldn't want to eat every meal every, every day in the big dining hall. I'd want more space, more alone time.

Winter is finally starting to set in, sort of. The days are warm and sunny, but the nights are frigidly cold. I have to sleep with two blankets and a sleeping bag. I'm really looking forward to the rains. I

haven't seen precipitation in two-and-a-half months—too long for a woman from the Philadelphia suburbs. You guys haven't had snow yet, have you? I miss the changing seasons.

I'm looking forward to returning to Jerusalem. It will be good to be able to settle in and unpack for a month. There will be a lot of homework and reading for me to catch up on, though. Just one more month to go before I come home. This program has given me a lot, but I'm ready to be done. . . . It is also a weird place for me here. There are things that are too disturbing, too science-fiction for me. For instance, the missiles that [are being fired at Israel from a neighboring country] are landing within five kilometers from me. Yesterday I heard two missiles land near the kibbutzim school, and all the kids got to go home. They were excited and happy, as if it were a snow day. I find that very strange to deal with. So I'm doing just fine, but I'm counting the days. . . . I miss you, Pete. . . . Give Momma a hug for me, please. Keep my frogs alive, too. Take care, sweet brother.

I love you,
Heather

Postscript, January 1993

Home for the holidays, Heather stopped by the *Friends Journal* office and spoke with Melissa Elliott, associate editor. Heather would be returning to her studies at Earlham College in a few days and was hoping to get a dormitory room for one person, so she would have more private time to work through her experiences in the Middle East.

Asked what her dominant impressions were, she hesitated thoughtfully. Then she said, "What was most disturbing was that both sides have truths, and there's no clear right or wrong. It's too intricate to sort out."

How will this experience change her life? She put another long pause between the question and her answer, saying that she needs to process this, but she's sure about a few things. "It hasn't made me an activist, but I'm much more aware of the situation. Anytime something from the Middle East is on the news, it's going to jump out at me."

It shocked her to see first-hand the United States' role in the situation. "The United States has picked an ally and now sticks by it blindly. I feel the U.S. public has been fed one side of the story, and not a very complete side, at that."

If the experience didn't make her an activist, it did make her even more interested in the field she was already studying: religion. "I'm interested in how religion dictates how people live." She would like to know more about the common threads of the three major religions that have their roots in the Middle East—Christianity, Islam, and Judaism, and how they relate to each other.

When asked whether she wants to go back to the Middle East someday, she twisted her feet around the legs of her chair, leaned forward in agitation, and exhaled sharply. "Hypothetically, yeah. But right now I'm going nowhere. I'm going to Indiana and stay there. When people ask me that question, I say, I'll go back there when people stop shooting at each other."

—MKE

Outreach, a Visible Option

by Harvey Gillman

The varieties of Quaker belief, the decline in membership of Friends, and outreach—the July 1992 issue of *FRIENDS JOURNAL* was a bumper issue for me. I must lay my cards down on the table. I am the outreach secretary of London Yearly Meeting, and the issues raised in these articles form the bread and butter (and the jam) of my life of working and worshipping.

London Yearly Meeting is very similar in many ways to yearly meetings in Friends General Conference. We have our quietist strains and our social activists, both of whom are suspicious, for different reasons, about too much advertising of the Religious Society of Friends. Actual membership is static rather than declining. Attendance, however, is booming, and in many places on Sunday morning there are more attenders than Friends at meeting. In some places the problem is not attracting inquirers, but finding seats for them and imparting the Quaker understanding of testimony and business methods. But other meetings are declining and dying, with a few faithful Friends maintaining a witness in an area where they are largely unknown and often ignored.

Some years ago we changed our name from Extension Committee to Outreach Committee. *Extension* seemed static, as though we simply wanted to build on more rooms without examining the structure of the old building. *Outreach* seemed more dynamic, stretching out the hand to other human beings and learning from their experiences. There are problems, however. Some Friends believe that outreach smacked too much of enthusiasm, and, heaven knows, enthusiasm can be a dangerous thing! After all, we are advised to live adventurously, but isn't too much adventure rather unQuakerly?

During the last few years, I have been developing the idea of the visible option. When people come to make choices in their lives, they can only choose from what they know. Many people come to

Harvey Gillman is an English Friend interested in counseling, psychology, spirituality—but mostly in people. He is author of A Minority of One, the Swarthmore Lecture of 1988. He will be giving a workshop on outreach at Pendle Hill on March 12-14. For information, call (215) 566-4507.



Sandy Bauer/Outreach Ideabook

Friends at a crossroads time in their lives. They do not have to follow the signpost; their options are rather limited. Our role in outreach, therefore, is to use what is available to point the way. The choice remains with the individual.

My job is twofold: to advertise nationally the existence of Friends to seekers, and to provide resources enabling local Friends to do their own outreach. We have a budget for national advertising of about £14,000. We are fortunate in Britain to have national newspapers, but in doing outreach we concentrate our advertising in more specific-interest publications, such as liberal and leftist, environmental, peace, and women's papers. We also have a good response from conservative papers. From these and specially designed outreach leaflets with send-away coupons, we receive more than 3,000 inquiries a year. We are about to begin a telephone inquiry service and possibly a subway advertising campaign. We no longer use an advertising agency, but negotiate directly and often get favorable rates from newspapers.

Each inquirer receives an introductory pack, consisting of 'A Light that Is Shining' (a book written for inquirers), a list of all the meetings in their region, a meet-a-Friend form for those who wish to meet someone before going to meeting, a free copy of *Quaker Monthly* with a reduced-rate subscription form, and the leaflet *Your First Time in a Quaker Meeting*. We also encourage inquirers, depending on where they live, to participate in nationally organized inquirers' gatherings. We can supply a video, exhi-

The problem in some meetings: to find enough seats and to impart to newcomers the Quaker understanding of testimony and business methods.

bitions, and leaflets for these gatherings. All inquirers are put on computer and coded according to the advertising source that prompted their inquiry. That way, we can send them information about any gatherings that are planned in their area.

To help local Friends, we publish our *Outreach Newsletter* once or twice a year, in which meetings share their good (and not so good) experiences in reaching out to their local community, as well as tips on how to advertise themselves. There is also an outreach manual, the idea for which came from Friends in Philadelphia, Pennsylvania.

But what are we advertising? Our current national advertisement says: "Quakers have no priests and no priesthood, but we do believe that there is that of God in everyone." It goes on to offer a free book. The book explains the diversity of belief in London Yearly Meeting, but, as we all share the same form of worship and structure, the task is not as complicated as it might seem.

In the material we send out and in the talks and conferences we arrange, we are offering the seeker the chance to explore with us the sacred space that lies within each of us. We try to show the diversity of views, and we encourage Friends who are speaking to be personal as well as knowledgeable. On my travels around the country, I am often asked whether Friends have to be Christian or pacifist or whatever. In answering, I try to discover what the inquirer means by the question and how that question is important in his or her own life. I come out as a Christian, albeit an unorthodox one, but try to ex-

plain what I mean by that. I am clear I could not impose my imagery of the sacred on anyone else. I am fortunate to be a linguist by training and so am well aware how easily we lay traps for each other in our use of language.

What we have to offer is something profound and liberating and somewhat fearful. We offer people the freedom to look into their very souls and explore what they find there in the companionship of fellow seekers and finders. For many who are escaping the rigid confines of other forms of spirituality, this is deeply liberating, because they see themselves as humans made in the image of God. It is also a fearful experience as they come to see that they themselves are responsible for their lives and cannot hide behind book or priest or dogma.

Quakerism is a naked form of spirituality. We meet with the Spirit, the Seed, the Light, the Inward Christ, however we

Jane Hasilow/ The Outreach Manual



describe it, as being with being. This is indeed fearful and explains perhaps why some inquirers are sympathetic but go elsewhere for their sustenance. That is not a failure on anyone's part. We have to be honest where we stand—and hon-

Yes, people often have rather strange misconceptions of us!

est also that we ourselves are often far from being patterns and examples. If we as Friends are able to show ourselves as vulnerable and limited but still facing the Light, then we will have most to say to our fellow seekers—and they to us. □

Letting Our Light Shine

by Fran McQuail

Advertising is often a highly controversial subject within a meeting, and that's understandable. We're all concerned about fiscal responsibility and value for our dollar. But I think it's more than that. I think a lot of us have trouble with the "sell yourself" concept. We're bothered by the flashy images in the print or television media that seem to piggy-back a product or a service on a "fun-times" message or with exaggerated claims.

I remember quite clearly being told by a public relations person in a seminar on marketing that there are only two things that motivate people to buy or, in our case, join: something to solve a problem they have or something that creates good feelings in them. To successfully market your product, you had to make your PR fit under one of those two umbrellas. And I have to admit that I think she is right. I think Quaker meeting for worship fits under both points:

From the Outreach Bulletin Board of Home Mission and Advancement of Canadian Yearly Meeting, this originally appeared in The Canadian Friend, March-April 1991.

1. Problem-solving. Being unsuccessful or unhappy with their search for God or lacking meaning in their lives is often a reason for people to join Quakers.

2. Good feelings. Joining a meeting for fellowship or working on a cause alleviates feelings of isolation or helplessness.

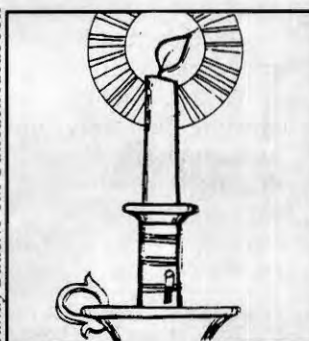
I don't think we have to join the ranks of sleazy advertising to let people know what Quakerism has to offer them and how they can get in touch with us. It's just letting our light shine out from under that bushel a little.

Now to the nuts and bolts of it. You can spend as much or little money on it as you like. My worship group has just worked up a print ad that we are placing as a paid ad in the local newspaper's coming events section. We are also going to make a page-size poster out of it and place it in free locations, such as laundromats, grocery stores, libraries, school staff rooms, university notice boards, and senior citizen centers. It is helpful to include a phone number for people to contact if they need a ride.

Here is a sample ad:

The common form of Quaker worship is an hour of silence. We find that in this silence there may be a real meeting of people one

Sandy Bauer/PYM Outreach Ideabook



with another, and of that of God within us. Any of those present may be moved to speak, or the meeting may find its strength in silent meditation. This strength prepares us to be active in this world, guided by our shared concerns for peace, tolerance, and social justice. If you would like information on the local Quaker meeting, please call. . . .

Some community newspapers have free community events listings, and most cable television networks have a community events bulletin board where a shortened version of the sample ad could be used. It is also helpful to mark the meeting place with permanent or temporary signs (if you are in a borrowed meeting place). A listing in the yellow pages or a bold listing in the white pages is also helpful to inquirers. People may look for us under several possibilities: Quakers, Religious Society of Friends, or Friends. □

A Friendly Camping Experience

by Susan Neiger Gould

There's a light that was shining when the world began, there's a light that is shining in the heart of a man." The words of the "George Fox Song" ring out often at Camp Onas, the Friends camp in Bucks County, Pa. Do the campers know who George Fox is? Some do, but most do not. The majority of campers are non-Friends, yet they are learning about the Light in themselves and in their campmates throughout their days together.

There are many ways the camp experience nurtures self-discovery and growth, and it is the camper who has to decide which activities to choose. Shall it be swimming, tree climbing, leprechaun house building, or feeding the animals? How about stretch, jog, and dip; arts and crafts; music appreciation; or circle of talk? For those who like sports, there's softball, archery, soccer, lacrosse, swimming and diving, basketball, football, and street hockey.

Campers soon learn that no one has to compete. The games are designed to stress friendly competition and cooperation. Young people are encouraged to have fun doing what they want to do.

A good camp counselor is a unique blend of parent, friend, teacher, and playmate. Counselors teach new skills, encourage campers to try new activities, and help them overcome obstacles. Support comes in many forms: helping a child to overcome fear of water and to learn to swim; assisting a shy child to find a place in the camp community and to gain confidence; introducing children to a nature center with rabbits, goats, donkey, pot-bellied pig, ducks, and chickens.

In keeping with Friends' emphasis on simplicity, Camp Onas is a basic, simple, no frills camp. Open fields, small paths through wooded areas, a pond, and hills make it feel right for campers to explore without the fear of getting lost. Campers readily feel that it is their place.

Living is simple and functional. Campers sleep in platform tents and pavilions open to the fresh air and become comfortable with the quiet and peace of summer nights.

Meals are served family style in a dining hall with open, screened windows.

There are no skateboard ramps, miniature golf courses, or paddle boats. The game room has nothing electronic. The most exciting thing the camp store sells is folding cups. But the kids have fun. Because they choose to have fun rather than being entertained, they realize more about what's inside them.

At the last meal of each session, "George Fox" is sung one last time. The words have taken on new meaning, for the campers have discovered more of the Light in themselves and have begun to see it more clearly in others. □



Courtesy of Camp Onas

SUMMER CAMPS

The following camps (reproduced from the 1992 FWCC Friends Directory) are run primarily by yearly and monthly meetings, as well as several which have been run by Friends families for years:

CALIFORNIA:

Quaker Meadow (Springville), 213-947-2883

COLORADO:

Quaker Ridge (Woodland), 312-944-4493

IDAHO:

Quaker Hill Conference (McCall), 208-634-2083

INDIANA:

Quaker Haven (Syracuse), 219-834-4193

IOWA:

Quaker Heights (Eldora), 515-858-5977
Youth Friends Camps (Oskaloosa), 515-673-9717

KANSAS:

Quaker Haven (Arkansas), 316-442-9690

MAINE:

Flying Moose Lodge (East Oreland) 207-923-3975

D-Arrow Wilderness (Grand Lake Stream), 207-725-4748

Friends Camp (China), 207-923-3975

MARYLAND:

Camp Catoctin (Thurmont), 301-774-7663

Camp Corsica (Centerville), 202-537-8133

Teen Adventure (Thurmont & Mid-Atlantic), 301-774-7663

NEW HAMPSHIRE:

Peace Camp Week and Sunapee Arts Camp (Georges Mills), 603-763-5111

NEW JERSEY:

Dark Waters (Medford), 609-654-8846

NEW YORK:

Regis-Apple Jack (Paul Smith's), 914-997-7039

NORTH CAROLINA:

Celo (Burnsville), 919-674-2321

Quaker Lake (Climax), 919-674-2321

OHIO:

Friends Music Camp (Barnesville), 513-767-7550

Quaker Knoll (Wilmington), 513-382-2491

OREGON:

Tilikum (Newberg), 503-538-2763

Twin Rocks Camp & Conference (Rockaway Beach), 503-355-2284

PENNSYLVANIA:

Stone Mountain Adventures

(Huntingdon), 814-667-2497

Journey's End Farm Camp (Newfoundland), 717-689-2353

Camp Onas (Ottsville), 215-847-5858

PUERTO RICO:

Eco-Action Puerto Rico (El Yunque), 814-667-2411

VERMONT:

Farm & Wilderness Camps (Plymouth), 802-422-3761

VIRGINIA:

Quaker Camp (Shiloh), 301-774-7663

WISCONSIN:

Woodbrooke (Richland Center), 312-295-5705

Susan Gould, from Levittown, Pa., is an elementary school teacher and parent. She currently is camp director at Camp Onas.

A Summer to Savour

by Timothy Drake

The following is just a sampling of the many great programs available to young Friends this summer. This listing provides several age groups with a variety of opportunities, all of which are Quaker-related and designed for learning as well as fun. If meeting the financial requirements of these programs is a problem, inquire about the availability of discounts and scholarships. Your local meeting is also a possible source of assistance. For more information on volunteer, service, and learning opportunities, Quaker summer camps, or other potentially transformational experiences, contact the Quaker Information Center, 1501 Cherry St., Phila., PA 19102, telephone: (215) 241-7024.

It's not too early to be thinking about what to do this summer, so here's to making it a great one that you will remember for years to come.

Mexico: Summer Community Service

Dates: end of June to third week in August

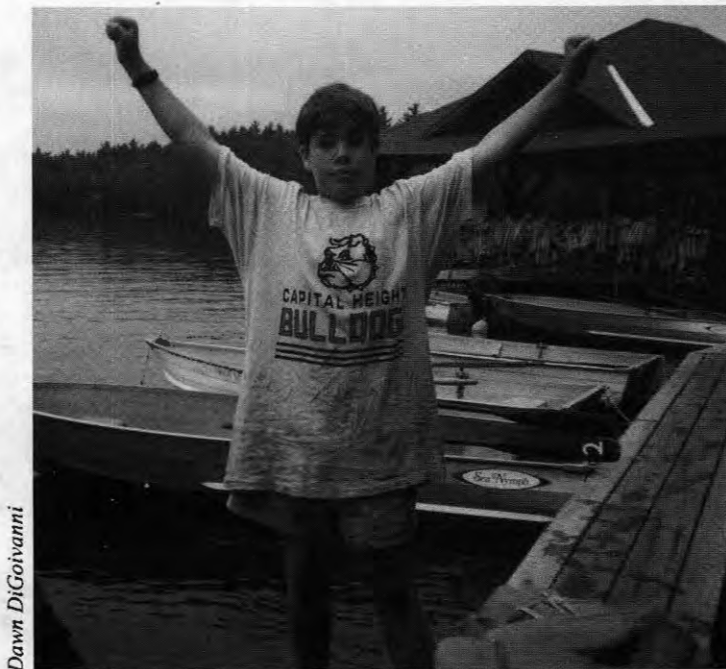
Application deadline: \$75 deposit due April 1

Cost: \$750, transportation and personal expenses are extra.

Ages: 18-26

Work projects bring together 30 volunteers, half of whom are from Latin America. Knowledge of Spanish, spoken at all times, and a willingness to adapt to community living in an isolated and rugged location are required. Each project develops from the initiative and skills of the participants, and the needs of the community. Past work has included construction and repair of buildings, roads, and irrigation systems, plus work with reforestation, gardening, health, and

Timothy Drake works as an editorial and production assistant for FRIENDS JOURNAL. His most recent responsibilities include guiding our transition into fully computerized publishing.



Dawn DiGianni

Celebrating summertime on a Powell House boating adventure

nutrition. Time is also devoted to family visits and working with children. Ample opportunities are provided for socializing and participating in local celebrations.

Write to Hilda Grauman, AFSC, 1501 Cherry St., Phila., PA 19102, or call (215) 241-7295.

National Quaker Youth Seminar: Washington, D.C.

Dates: May 2-4

Application deadline: April 26

Cost: \$40

Ages: Recommended for high school juniors and seniors, but open to all ages.

The topic for 1993's seminar will be "Sustainable Development." The program will address the challenges and complexities belonging to the related themes of population growth, consumption patterns, international aid programs, industry, and agriculture. Resources will include multi-media presentations and a heavy reliance on the knowledge and participation of attendees.

Write to National Quaker Youth Seminar, William Penn House, 515 East Capitol St., Wash., DC 20003, or call (202) 543-5560.

Powell House Youth Program: New York, Northeast Adventure

Dates: August 6-21

Application deadline: \$100 deposit due June 6

Cost: \$350, personal expenses are extra. Ages: junior and senior high school

This 16-day trip includes traveling, camping, hiking, canoeing, and exploring the great Northeast. It all begins at the Akwesasne Mohawk Indian Reservation, participating in the annual Freedom School Fair. Next comes hiking the high peak region of the Adirondack Mountains, canoeing in the St. Regis Lake area, and negotiating the Paul Smith College high ropes course. A visit to Montreal, Canada, before heading to Acadia National Park in Maine will conclude the journey.

Write to Powell House Youth Program, RD 1, Box 160, Old Chatham, NY 12136, or call (518) 794-8811.

Right: A workshop at the Young Friends of North America 1989 summer gathering



Leap About Time actors perform educational theater throughout England.

Quaker Youth Exchange

Application deadlines: March 15 for Europe; April 30 for North America; five months in advance for other locations
Cost: \$75 in North America; \$150 for visits abroad. Transportation and personal expenses are extra.
Ages: 12-22 years old

The tradition of Quaker intervisitation is strongly supported through this program which allows young Friends to live and learn in other Quaker homes throughout the world. The program's purpose is to strengthen Quaker bonds and lead participants to discover the "universality of Friends." QYE serves to network interested parties, so exact date and length of

stay depends upon a mutual agreement between host and visitor.

Write to Sally Rickerman, QYE, Box 201, RD 1, Landenberg, PA 19350.

Quaker Youth Theatre: England

Dates: July 17-31
Application deadline: first come/first served, until June 15
Cost: £260, transportation is extra.
Ages: 16-23 for performers, 16-and-over for production staff

The production will be *House of Parables*, a new mystery cycle examining the spiritual journey of the Religious Society of Friends through the 20th century. The project does not require auditions and will be performed during London's Residential Yearly Meeting.

Derry Theatre-Go-Round: Northern Ireland

Dates: August 9-29
Application deadline: June 15
Cost: transportation to Northern Ireland
Ages: 18 and over

Participants will work with the Community Circus Northwest of Londonderry, Northern Ireland. The production com-

pany will devise a show and cooperative playscheme on the theme of friendship to tour Catholic and Protestant housing estates and villages around Londonderry. Some performance or children's work experience is preferred.

Leap About Time: England

Dates: August 1-29
Application deadline: June 15
Cost: transportation to London
Ages: 18 and over

Participants will stay at the Leaveners Arts Base and devise a children's show to tour play schemes around north London. Some performance or children's work experience is preferred.

For more information on one or all three of these theater opportunities, contact: Leaveners Arts Base, 8 Lennox Road, Finsbury Park, London N4 3NW, telephone: 071 272 5630.

Young Friends of North America: Summer Gathering, Maine

Dates: August 15-22
Application deadline: Preregistration is recommended, but participants will be accepted up to the start of the Gathering.
Cost: \$135-150, depending on ability to pay. Scholarships are also available.
Ages: Open to all, though most are 18-35.

1993's Summer Gathering will address "Womyn and Men: Celebrating our Identities, Examining our Roles" at Friends Camp, South China, Maine. The theme will be explored through workshops, worship sharing, and special sessions. Tentative workshop topics include Communication between Men and Women, Spirituality and Sexuality, Gender and Justice, and Exploring a Gender-free View of God. YFNA gatherings draw Friends from a variety of Quaker backgrounds and include worship, worship with a concern for business, Bible study, sharing common concerns, furthering spiritual growth, making music, playing games, and otherwise celebrating life within a loving community.

Write to Nikki Coffey Tousley, YFNA, 4 Friends Way, St. James, NY 11780, or call (516) 862-6213. □



Liberating Friends for Volunteer Service

by Val Liveoak, for the Volunteer Service Support Committee of South Central Yearly Meeting

Voluntary service work has long been a part of Friends practice. Early Quakers visited prisons, financially assisted ministers who traveled under a recognized concern, and supported the families of imprisoned and

projects. These projects have not only expressed Friends testimonies to the wider world, they have formed the conscience and spirituality of Quakerism.

As a volunteer, I have experienced the power of interchanges among equals, even when the people involved are from different worlds. My own experiences with this include a wonderful study tour to Sri Lanka's Sarvodaya in 1983, travel to Nicaragua in 1984, and work in El Salvador from 1986-90. I am grateful for these opportunities to learn from others, and my work as a peace activist and community organizer has been formed by these and other opportunities. My spiritual development has greatly benefited as well. While I don't believe that poor people in the developing world or at home need Friends to work with them, I do believe that Friends (individually and corporately) need the experience of working with such people. How can we refine our testimony of equality within homogeneous meetings or communities? Where better to understand the peace testimony than in a country at war? And the two-thirds of the world that live with far fewer resources than we do can teach us much about simplicity and justice.

Based on these concerns, the committee of Friends Meeting of Austin that provided support for the work I did in El Salvador proposed in 1991 that our South Central Yearly Meeting (SCYM) undertake a Volunteer Service Support Committee (VSSC). The experience of these committees may help other Quaker Meetings begin supporting volunteer service programs.

Fundraising for the El Salvador project and for the VSSC has been almost entirely based on grassroots fundraising events. Friends Meeting of Austin, for example has held several simple meals where instead of the usual potluck dinner, a few Friends make rice or beans, and other Friends donate the cost of their dish, or more, to the project. Slide presentations about the volunteer's work



Bonnie Acker

traveling Friends. Pastoral Friends supported missionaries to Africa, the Caribbean, and Latin America. Quakers worked in schools for Native American children and the children of slaves. In this century, Friends have operated camps for conscientious objectors, done relief work with the victims of war and famine, and have participated in a wide variety of community and international service

*A regular contributor
to FRIENDS JOURNAL,
Val Liveoak is a member
of Friends Meeting of
Austin (Tex.).*

have been offered to meetings and other groups, and donations at these presentations have been quite generous. A newsletter was distributed by the support committee, and appeals in it also received a wide response. Sales of craft items from the countries served have paid for all of the traveling expenses of speaking tours. These fundraising techniques not only provided an adequate financial base for funding of the projects, they encouraged participation by individuals and meetings in the work in a very real way. This wider involvement is important, as it allows Friends who cannot actually volunteer to be a part of the work, and to share in its lessons. Both the yearly meeting and the monthly meetings that have become involved with volunteer projects have learned a lot about the countries volunteers have worked in, and have been able to feel a personal contact with the people there that is far greater than they receive through the news media.

Currently the VSSC has enough funds to help to send one volunteer on a short-term assignment such as a work camp or a few months with Peace Brigades or Witness for Peace. The funds are administered as a revolving loan, with the expectation that the volunteer will visit meetings and other groups and speak about her or his work, requesting donations, and thus repaying the loan. Appeals to the monthly meetings have also been made, and since it is the VSSC that makes the requests, the volunteer is spared some of the effort and embarrassment of a personal appeal.

We have found several volunteer placements through outreach work by committee members. Currently the VSSC has three positions it administers: a six-week term of teaching English at Jorge Fox College in Honduras; a year or more term with the Monteverde Institute's women's program in Costa Rica; and a position with a repatriated community in

El Salvador as a resource person for a day-care center. We have also supported a volunteer for a short term with Peace Brigades in El Salvador. Our outreach as far as both positions and volunteer recruitment is limited to the contacts made by individual members of the committee, and that is what has limited the committee's focus to Central America, but we also provide information to potential volunteers about other programs. Since we have very limited capacity to provide support for volunteers outside our region, we encourage our volunteers to work through other organizations that can provide orientation and follow-up where volunteers are posted. We also try to keep a library of information on study groups, workcamps, and other opportunities for exchange.

For more information about the VSSC, please contact VSSC, 3014 Washington Sq., Austin TX 78705. □

QUERIES FOR VOLUNTEER SERVICE

The Volunteer Service Support Committee has developed some queries to help potential volunteers prepare themselves for service. We suggest that the queries be considered as a part of a clearness committee process, and that for the volunteers seeking financial assistance or placement in one of the positions we administer, a report from the clearness committee be required. In addition, the VSSC urges clearness or support committees to maintain contact with the volunteer and assist with support in resettling or readjustment during the first six months after the service project ends.

Queries of a General Nature

1. What is the basis for your leading to do volunteer service?
2. What sort of service work have you done in the past?
3. What does it mean to help someone? What is the role of the helper? What is the role of the people being helped?
4. What do you expect to offer to a volunteer service project?
5. What do you expect to receive from a volunteer service project?

6. How have you reacted to:

- a. Working with a team or group of people
- b. Living and working in community
- c. Taking and giving criticism
- d. Living and working in very stressful situations
- e. Living with a lack of privacy and material amenities
- f. Dealing with cultural or personality differences

7. Describe an experience when you discovered a bias or prejudice within yourself and how you dealt with it.

Queries for the Specific Volunteer Project

1. What are the most difficult things you anticipate experiencing in the proposed volunteer project?
2. What is the basis for your leading to this specific position?
3. What do you expect to offer and receive in this placement?
4. What do you know about the people you would be serving, such as: their politics, economics, and living conditions; their culture and traditions; their spirituality; and the environment where they live?
5. Where have you received your information about the people you will

be serving?

6. Have you organized a clearness or support committee through your monthly meeting?

7. What resources will you have for support during the service project?

8. What will you need in the way of support from a clearness or support committee?

9. What support will you need from the VSSC? (Some examples are support with: fundraising, forwarding mail or money, organizing speaking engagements, mailing out newsletters, paying debts or maintaining other economic or family responsibilities, or planning for potential health problems.)

10. What plans do you have to obtain spiritual nurturing during the service project?

11. What plans have been made to evaluate your work both during and after the term of service?

12. What are your plans for communication about the service project, such as follow-up speaking engagements?

13. How do you plan to reimburse any loan made from the VSSC revolving loan plan? □

ELDERHOSTELS

New Beginnings and Challenges

by
Barbara and Bent Thygesen

The sun began to climb over the Sonoran Desert, and the welcome rays greeted a breakfast group of 30 individuals in the 60-and-older age group who were anticipating a week of fellowship, learning, and fun.

We were attending an Elderhostel in Tucson, Arizona, in the month of April, when many "Northerners" were escaping the cold winters at home and looking for expanding horizons of "mind, body, and spirit." Elderhostel is a nonprofit, educational organization offering reasonably priced, short-term academic programs hosted by a variety of educational institutions around the world. Their catalog states that, in 1975, Marty Knowlton, a social activist and educator, linked the European hosting concept with the residential emphasis of Scandinavian folk high schools, and thus created a new kind of learning for older adults. He called it *Elderhostel*, and a new movement in U.S. adult education began. Now there are 1,800 participating institutions with programs in every state in the country, as well as each Canadian province and more than 45 other countries.

The fact that many Friends are finding pleasure and harmony in similar values as participants is not surprising. Elderhostel encourages diversity and welcomes people of all races, colors, and religions. Hostel(ing) accommodations are simple, but comfortable. Visits to local Friends meetings and the enjoyment of Friendly outreach in the community are inviting possibilities. Relatives and friends living far apart have found a week of elderhosteling an ideal opportunity to renew connections while engaging in activities or enjoying their leisure. Sharing a wide variety of academic classes while taking advantage of the rich cultural, educational, and recreational life of the local area during extra-curricular activities can be stimulating and inspiring. There is certainly possibility for developing community in a week's time.

Bent and Barbara Thygesen live in Newberg, Oregon. Barbara is a member of Salem (Oreg.) Meeting. Bent is a traditional boat builder and retired anthropology instructor.

Photos courtesy of Tilikum Retreat Center



In our Elderhostel experience in Arizona, we partook of the local environment and history through classes sponsored by the University of Arizona. Through lectures and slide shows, we were introduced to the fascinating plants, animals, and birds of the Sonoran Desert, many of which we saw during our visit to the famous Arizona-Sonora Desert Museum. In the course of the week we met with some Tohono O'odam ("Desert People," formerly called "Papago"), who shared some of their culture, religion, history, and arts and crafts. Included in the curriculum was also a guided tour of historic sites of Tucson, dating back to the 1840s. The tour acquainted us with the architecture, homes, and lives of the people who lived there. At the University Flandrau Planetarium one evening, we were treated to a "heavenly show," and in our drawing class we practiced "drawing on the right



side of the brain." Typically, the classes are offered in a set of three with a multitude of offerings. Indeed, the catalog is a veritable wish book for the armchair traveler. The classes were generally conducted in an informal manner with plenty of opportunity for questions and participation.

In our association with other hostellers, we learned about some of their life

**Photos, pages 18 and 19:
Elderhostel participants enjoy
Tilikum Retreat Center.**

experiences, their home communities, and their rich variety of interests. At mealtime and evening functions, we enjoyed the camaraderie and good humor of the mix of people.

Because some locations and courses are very popular, applicants may not always get their first choice of classes. It is wise to apply soon after catalogs and listings are received. Many local libraries carry these catalogs.

Recently we have found that a new kind of Elderhostel experience has become available. In Elderhostel Service Programs, participants may be actively involved in physical work that can be said to be in the common good. The well-established, nonprofit organizations with which Elderhostel cooperates on these projects are Global Volunteers, Habitat for Humanity, and Oceanic Society Expeditions. [See addresses listed below.] Rebuilding a school, teaching English in a developing country, participating in an environmental research project, or constructing low-cost housing for the disadvantaged are opportunities awaiting volunteers.

We are aware of many Friends who are now in their retirement years with time to explore new places, ideas, and knowledge. A growing number are experienced and enthusiastic Elderhostelers who have found that later years can be a time for new beginnings and challenges. □

For further information about Elderhostel programs, contact Elderhostel Service Programs, 75 Federal St., Boston, MA 02110; (617) 426-7788.

For additional information on the three nonprofit service groups with which Elderhostel cooperates, contact:

•*Global Volunteers, 375 E. Little Canada Rd., St. Paul, MN 55117; (800) 487-1074.*

•*Habitat for Humanity, 121 Habitat St., Americus, GA 31709-3498; (912) 924-6935.*

•*Oceanic Expedition Society, Fort Mason Center, Building E, San Francisco, CA 94123; (800) 326-7491.*



A Friendly Place

"Growing older might not be so bad. At least we'll be able to attend Elderhostel!"

That comment came from Barb, our executive director's wife here at Tilikum Retreat Center, Newberg, Oregon. Tilikum, a retreat and outdoor ministry center owned by George Fox College, has hosted Elderhostels for 11 years, and each staff member agrees that until eligible to attend Elderhostels, the next best thing is hosting them.

Hostelers are a very special breed: life-long learners, curious, adaptable, open, and smiling. They're willing to try new things. They enjoy discussions with their professors and are gracious and cooperative with the staff. Whatever we give is returned to us with love.

Elderhostel participants are at ease with each other and with themselves. Friendships are quickly established. People who were strangers on Sunday afternoon in five short days leave each other exchanging hugs and addresses like long-lost family.

There are other reasons for being involved with Elderhostel. Philosophically, Elderhostel agrees with the Friends' understanding of the heal-

ing, restorative value of community. The program provides a setting for positive interaction, learning, and renewal.

Like other Elderhostel sites, we like to offer classes and experiences that make use of our unique surroundings and facilities. Thus, our 15-acre lake, herb gardens, barn, fruit trees, and restored one-room schoolhouse are often used to bring hands-on experience, or interest and setting to our courses.

We choose our professors with care. Though we like to introduce new courses, we hang on to classes that have been well-received. We want participants to have a good experience. Most of our instructors are chosen from our parent institution, George Fox College. Because of this, we are pleased to offer some classes each year in Quaker distinctives such as peacemaking and other biblically-based classes.

The name Tilikum is a Chinook Indian word meaning "friend" or "friendly place." Elderhostel is worthwhile in many ways, but what we remember most about Tilikum is the bond of caring and sharing, and the glow of new friendships.

Melva Lloyd

Hospitality, Quaker Style

USING THE FGC TRAVELERS' DIRECTORY

by Ruth Dahlke



The open door goes with the open heart. The guests you meet when you are listed by Friends General Conference in its *Directory for Traveling Friends* may give you some big surprises. They may not always be the people you would gravitate toward. Just like life, this, too, is uncertain. This experience is less ordinary than the safe and comfortable rut we often get into, which can eventually produce boredom. Open the door and boredom flies out!

When you list your home, you mention certain expectations, such as how many guests may come, how long they may stay, and how much advance notice you need, but people may want to test these limits. When guests call to arrange their visit, you may be unable to meet their requests. If so, you can usually mention someone else on the list they could call.

When the visit is arranged, you need to give good directions to your home. This is also the chance to clarify what lies ahead—what they're hoping for and what you're willing to do. They may be arriving by car, bus, train, plane, or bicycle. I've heard examples of each. Perhaps you will need to pick them up, if they're not driving. Our guests have all arrived by car and at fairly reasonable times of the day or evening. Two elderly women returning to their retirement community from Friends General Conference Gathering came a bit late (perhaps my directions were confusing). They mistakenly crossed the James River, found themselves downtown, but pluckily in-

quired and found their way back across the river and to our house. The next morning, we sat on the screened porch and had breakfast together, and I remember basking in their delight at our garden. It felt a bit like having dear relatives drop in.

You might wonder how to know people are legitimate when they call. Travelers using the travelers' list are supposed to carry a letter from the clerk of their meeting introducing them, and you should ask for this. Although my inquiries turned up the fact that this custom is observed and ignored by many, the FGC office recommends that it is important to be sure the guest has such a reference. It seems to me a very Quakerly custom, and I have enjoyed reading and contributing to the little notes jotted at the ends of letters when guests take their leave. These notes send greetings back to the guest's clerk and meeting.

Let's face it, Quakers are not rule-followers, and people who travel are likely to be unusually independent. I think of another one of our guests, a young man from Ireland who wanted to see something of the United States before returning to his own

country. Did he come at just the right time! We'd had a tree blow down, and the paths in the garden were obstructed. He gloried in sawing and chopping, and I gloried in fixing him some good meals after all his hard work. He reveled in feeling "at home" with us before going on to explore more unknown territory and to visit other friends. Our last Christmas card from him told of his starting work as an accountant in Ireland. I imagine that he thinks nostalgically at times of his physically vigorous vacation with us. The strangers you meet of another generation seem to give lie to the famous "generation gap."

One day a woman called to ask if she, another woman, and their three children could stay with us. I was able to say yes. They made our basement into a dormitory, where they were quite private and not under our feet at all. For some reason, the bouquet of fresh flowers they offered as they arrived touched me greatly. They must have had to think of many details to work out this trip, yet they took time to buy the flowers. I heard of another guest who presented a booklet she had recently published. When I was traveling, I left my hostess a copy of *Friendly Woman* with a poem of mine in it. Such exchanges have rare meaning. Other times people want to leave some money for the host or hostess to forward to FGC or some other Quaker organization. In any case, it beats paying big rent at a motel.

Quakers are known to be a peculiar people, and if you arrange to stay with a previously unknown family, you may find you're assigned to



Drawings by John Gummere

Ruth Dahlke is a member of Richmond (Va.) Meeting, a leader of creativity workshops for Friends General Conference Annual Gathering, and a writer.

an unfinished room where the family keeps bicycles, and . . . well, it can be quite unusual. It can widen your view of where it's okay to sleep! There will likely be compensations, though. Maybe if a tape has broken or gotten tangled up in the tape player in your car, your host will be able to fix it, as mine did. A musician, he had long, delicate fingers, which patiently removed all those screws and parts and set things right. With a little help from this Quaker friend, I was on my way again, with music!

If you're used to a quick shower in your own convenient little apartment, you may find it odd dealing with a huge, old-fashioned bathtub on feet, or using a toilet with an elevated water tank, flushed with a chain. One home where we were entertained had a composting toilet right inside the house—very neat and nice, but with no flushing at all.

One guest I heard about was unusual—arriving at the last minute, bearded, barefoot, and traveling South, where he hoped to form an ideal community. He wanted to have an audience invited in to hear him read about Deganawidah. (If you had entertained this guest, you would know Deganawidah was an Iroquois chief who had a plan to unite the five Iroquois nations into one.) Another unusual guest reportedly stayed two weeks and never bathed. Still others, through no fault of their own, were too tall for the bed, and their feet hung out. And the most unusual hostess on record is a “wonderfully insightful woman,” as my friend described her, “who was more inspirational and helpful to me spiritually than the program I went out of town to attend.”

One young guest of a Richmond family, who said he had never before spoken in meeting, pulled together some seemingly unrelated messages toward the end of worship one First Day, showing how in different ways the messages were all about love. Last Thanksgiving, another young man bicycling across the country admitted to his hostess in our area that he had prayed something special would happen for him on Thanksgiving. As 30 of us gathered for what we call “simple Thanksgiving” at our retreat center in the country, he joined with us in the worshipful silence. Toward the end he spoke of how God's presence was so vivid to him. So Thanksgiving was special for him and also for us.

Another bicycling couple who were touring the country stayed with Friends, I

was told, for several days and made the wonderful contribution of cooking all the meals. The host family loaned their truck, so the cyclists could shop for groceries. The hosts enjoyed coming home from work and sitting down to a fully prepared meal.

People travel for so many reasons. At times it's to look over the community where a new job is located. Staying with Friends who live there is a really good way to “get the scoop,” I'm told. Or if you are traveling as a tourist in major cities, there are Friends centers: in Washington, D.C.; San Francisco, California; Boston, Massachusetts; New York City; Honolulu, Hawaii; and other places. Often these centers have AFSC offices and serve other functions besides housing travelers, but they are, again, a great alternative to hotels and motels. As I inquired among my friends, I heard people say repeatedly, “I always felt very welcomed.”

Paths continue to cross. One of those two mothers with three children turned out to have a teen-age son who came to a workshop I led at the FGC Gathering one summer, and I reconnected with those folks. In another case, a mature host asked about a young guest's background while they did the dishes, stumbling onto the fact that the boy's father had been a friend of the host in early years. My most surprising path-crossing occurred at a Canadian home where we stayed on our way between the FGC Gathering and an Elderhostel in Toronto, Canada. Another wife staying at the same home asked me several questions and finally exclaimed in amazement, “Oh, were you Ruth Stone?” Yes, that was my maiden name, and we were both dance majors at the University of Wisconsin as young women. This rediscovered friend and her husband attended our 50th anniversary party, and we also drove over the mountain to visit them and attend their meeting.

Friends' hospitality doesn't last forever. When I called to ask about staying in one place, the son answered with the news that his mother, who had listed their home in the directory, had just died. In a way, I had blundered into the most poignant of moments, and felt a strong bond with that family, though I never went there—just had a telephone conversation and wrote a letter. At another place where we stayed, I became interested in their local newsletter and later sent them a copy of ours. That man was alone, his wife away for some extended time, and I think our visit was a welcome

break in his solitude.

Currently, I am taking some time off from opening the door to strangers. I have closed the door to spend more time writing. Perhaps we will list our home again at some point. Situations change; no one is obliged. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” (John 3:8)



Governor Who?

During the Democratic Convention last year I thought, “Whose opinion could I trust to ask about the governor of Arkansas?” So I opened my *FGC Directory for Traveling Friends* to “Arkansas” and dialed the first name listed. The person who answered gave me a very candid run-down on the man and his record in her state: He's not a pacifist; he's for the death penalty; he's not great on ecology. BUT, those issues he's good on, he's really good:

1. He's genuinely friendly.
2. As a white Baptist, he's able to communicate with black Baptists very well.
3. He's brought lots of jobs into the state.
4. Most concretely (from my own experience as a college teacher), every year for the past ten years students have been coming into college *better and better prepared*.

I thought Friends would like to hear this news, and I hope FGC will keep the travel directory going. It serves lots of purposes!

—Sally Campbell

On 'Healing Gender Hurts'

by Harriet Heath

The January issue of FRIENDS JOURNAL gives the reader much upon which to reflect about the roles of women and men. The entire issue is thought-provoking, as well as calling us to continue working to change relationships by addressing the hurts experienced by both men and women.

However, we will not address serious causes of those hurts—and we may inflict serious hurts on our children, unless we also deal honestly with their needs.

The crux of the situation was stated by Lynne Shivers in "The 16-foot Female Grizzly Bear":

... women are expected to nurture others before we are allowed to nurture ourselves. In one sense, this is as it should be, because women are

child-bearers. But, to the extent that *only* women are expected to nurture others before ourselves, it is a cruel and damaging oppression.

Of John Scardina ("Queries for Men"), I would ask why he included no query about the willingness to assume equal responsibility for nurturing the next generation. Most men in our culture have defined their role as providing materially for the family. Although this task is vital, have not men used their work outside the home—which leads to self-enhancement, authority, and power—as a means of escaping the ongoing tasks of everyday nurturing?

Instead of providing a query about men's roles in nurturing, John places the responsibility of men's lack of involvement with their children on women by asking men to fight against the "feminization of caring." Yes, some women may hold onto the nurturing role, but research on fathers shows them pretty much not present (*The Father's Role: Applied Perspectives*, by M. Lamb; published by John

Wiley & Sons, New York, N.Y., 1986). Feminization of caring is as much, if not more, due to men ignoring responsibilities as to women monopolizing them.

Instead, is this not the query that parents must answer: How shall we balance work and nurturance of each other, our children, and ourselves? It is a query for men *and* women.

Susan Hubbard's challenge to women to take a stand on being treated fairly exemplifies a major predicament mothers are in. Susan uses an example of a woman at a yearly meeting who was assuming all the responsibility for arranging child care, supervising the youngsters in the dining room, and watching them during the evening. The woman's husband was enjoying himself and participating fully in the gathering. Susan wondered what would have happened if the woman had acted as her husband did, he being confident the children were in capable hands.

This last phrase, "in capable hands," reveals the bind in which women find themselves. Let's look at another example in Susan's article. Later she describes a working couple who had agreed to share responsibility for making dinner, each to take three nights a week. The husband developed a pattern of calling at the last minute, saying he had to work, and leaving her to fill in. The article suggested that the wife's compliance enabled her husband to continue the pattern. But what if there were hungry children involved? Wouldn't the woman end up bailing out her husband, whether she wanted to or not, by providing for the children? Going back to the example of the couple at yearly meeting, we see that the husband could rely on the children being "in capable hands." What should women do if standing up for themselves means letting their children go hungry or uncared for?

Regardless of what women do, they get blamed. Later in her article, Susan discusses couples who arrive at agreements to right unfairness. She speaks of how it is not unusual for one or both parties to sabotage the new plan. She writes: "The one who was previously overburdened [the author assumes this to usually be the woman] needs to let go of some of the control she is used to, while allowing the other person to take more

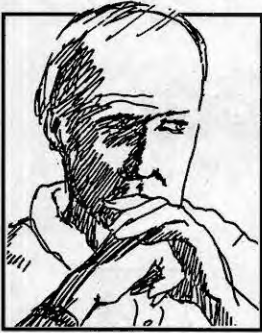
responsibility." But what if the other does not take the responsibility or interprets it differently? Could not some men be sabotaging an agreement by not heeding the needs of the children, accusing their wives of not giving up control, and knowing all along their wives will bail them out for the sake of the children?

In my work with parents, I frequently see this situation. Recently a woman asked to talk with me about her marriage and parenting. She and her husband had agreed when they planned to have a child that both would share in its care. However, a recent Sunday was typical of how the plan was working out. Her husband was to take care of their daughter, Lori, and early in the week he had talked to her about going ice skating. However, it turned out that there were several big football games on TV. Coming home from meeting, Lori talked with excitement about going skating. When she got home, she rushed around to get things out, while, at the same time, Earl turned on the TV. These were Lori's first skates; she'd been looking forward to going for some time. Earl told Lori she was acting tired and should have a nap before they went skating. Now Lori hadn't taken naps for two years, and she was terribly unhappy at the suggestion. She felt she was being punished. Earl told her that reaction showed how tired she was and she should go to her room and behave.

Mary felt that Earl saw Lori as tired because he wanted to watch TV, but she felt torn. At what point does the other parent step in? When is a child being damaged? And when is stepping in different from being unable to give up control?

It could be that in some cases accusing women of being unable to give up control is just another way of blaming women, when, in fact, men have been unwilling to look at child care issues. We know that in many cases of child abuse, the non-abusing parent has not intervened. The parent has given up control, as advised. Is this what we advocate?

In seeking fair treatment for all, the needs of all those involved must be considered. Usually women set the standards for child care, and if there is disagreement about needs or how to meet them, it must be discussed among those provid-



Narcissa Weatherbee

Harriet Heath is director of the Parent Center at Bryn Mawr College, a consultant to parents and schools, and a licensed psychologist. She is a Friend in the Philadelphia, Pa., area, and writes regularly for Parents Corner in FRIENDS JOURNAL.

ing the care. Each of us must decide when the welfare of a child is at stake, and that may mean bailing out a partner. The issues are not easy. At the same time that gender hurts must be healed, the needs of children cannot be ignored.

John Scardina Responds

I ndeed, what about the next generation? How do my "Queries for Men" (*FJ* Jan.) relate to the future of our people? Especially when not every man chooses to be a parent, how do we share equal responsibility? Do we forget the children when we attend to our own growth?

As a father, I was confronted with the needs of my daughter when I was 22 years of age, needs which went far beyond providing material support. As a man of 42, I am now beginning to learn of my own needs. Where was this knowledge, this concern for men's needs in 1973? Would I have benefited from vulnerable, open men who chose to be "gentle warriors" in fighting oppression and celebrating maleness? Clearly, I wish someone had spoken to me in the Voice found in my queries. Maybe I would have become a more present, a more whole parent much sooner in my life.

Keep up your work, Harriet, and I will keep up mine. Beware of thinking that all men would still wish to be "not present" if they had a better sense of themselves. I also can cite parents who, when experiencing difficulty, have chosen to move away from their children's needs, and in my casework these can be women as well as men.

May we all avoid casting gender judgments as we seek healing, for my experience tells me that both men and women with unfulfilled personal needs create unhealthy family relationships. Our struggles as men and women are many, and clearly I agree with you that our children should not bear the cost of healing gender hurt. Neither do I believe that only men need to change. May our dialogue continue to evolve.

Susan Hubbard Responds

H arriet Heath's focus on the needs of children is valid and important. Children should never be physically or emotionally neglected because their parents haven't resolved problems with each other.

In my article "Taking the Challenge Home," the couple I wrote about who planned to share making dinners were childless. If they had had kids and the husband had failed to come home on the night he was scheduled to cook, I would have regarded it as crucial for the woman to feed her children first and deal with her husband later. The children wouldn't have to be drawn into all her feelings. She needn't invent excuses for his behavior, trying to make it seem okay in the children's eyes, even if they were disappointed by his not coming home. She also needn't include a portion for him in the amount cooked.

There would be plenty of room between the extremes of demeaning the



Narcissa Weatherbee

other parent to the children or trying to justify unacceptable behavior, thereby making the situation comfortable and easy for the offending person. We are, of course, talking about a situation in which the husband's failure to come through is frequent, rather than an occasional slip.

Some men do indeed, as Harriet describes, sabotage an agreement by ignoring the needs of the children, accusing their wives of hanging on to control, and assuming their wives will bail them out for the sake of the children. This dynamic is aggravating to watch, and I wish it were less common.

My best suggestion is that the wife speak truth persistently to her husband, that she not accept his rationalizations or excuses, and be willing to face a period during which the conflict is obvious. She also need not go out of her way to make things easy or convenient for him.

I know this is painful and difficult and can even put the continuation of the marriage in jeopardy. But often people won't consider making a change they consider inconvenient to them unless they have something to lose. If a man knows that his family, particularly his wife, is bearing clear witness to his childish behavior, he may at first become angry. If his wife continues to maintain the same clear position, despite his anger, he may at some point become ashamed of the choices he is making and change his behavior.

The story Harriet tells about Earl and his daughter Lori is a perfect example of

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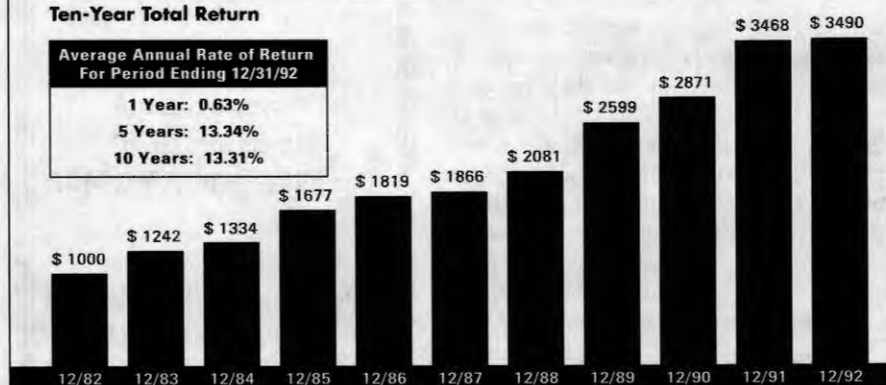
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an adult mistreating a child, sabotaging his agreement with his spouse, and rationalizing it to boot, thereby adding insult to injury. It would make sense for Mary to intervene to protect her daughter. This would involve holding Earl accountable for his selfish behavior and not allowing him to have a comfortable, enjoyable time watching television after he had made everyone else in the family miserable. This could mean insisting on a discussion with him right then, even though he would prefer to watch football. It could mean letting him know that he was damaging trust and affection in both the parent/child relationship and in the marriage. It could mean telling him that a man can't expect to behave this way to his family and then expect to receive warm treatment in return.

This discussion shouldn't take place in front of Lori. After such a discussion, if Earl did not change his position, Mary could consider taking Lori skating herself. Even though that decision would underline the differences between Lori's parents, it would also send the messages that parents can disagree and at least one parent can be counted on.

All of these difficult decisions within a family are scary, with no guarantees that things will come out as one might have wished. Such conflict belongs in the general category of "speaking truth to power." I put men in the "power" category, because they are usually bigger than women and children and have louder voices. This makes their anger seem more formidable.

What if none of this works, you might ask? What if Earl just screams and yells, and scares both Mary and Lori? What if he doesn't care how either his wife or daughter feels? What if this interaction is a typical one for this family? Every adult has to decide what he or she can live with. I've probably put up with some things you wouldn't, and you probably have put up with some things I wouldn't consider dealing with.

Mary would have to decide if Earl is a person she wants to continue to be married to. Earl would have to decide if he wants to live with a woman who expects him to keep his word. Lori is the only one who would have no choice about who her parents are. Later in life, she can decide how she feels about all this and whom she chooses to be close to. In the meantime, someone needs to take good care of her, regardless of whether her parents have worked out a fair and equitable arrangement. □

News of Friends

The following news briefs and anecdotes were gleaned from meeting newsletters, individuals, and Friends institutions. We're trying hard to get information about Friends from all over the country and all over the world. We appreciate hearing from those Friends, and we invite people to let us know what's happening in their corner of Quakerdom. —Eds.

Taking nonviolence training to the Utah State Prison is the project of Salt Lake City (Utah) Meeting's Peace and Social Concerns Committee. At the time of this writing, the first prison workshop was to be held in late January. The workshop is to be held under the auspices of Alternatives to Violence (AVP), a Quaker-based group experienced in training prisoners in nonviolence. AVP trainers will come from Denver, Colorado, to lead the workshop.

Friends World College lives on in the form of Friends World Program of Long Island University. It continues to provide education about the world through living experiences abroad. By carefully negotiated agreement, the program, students, and almost all of the faculty have been taken over intact by Long Island University in New York State. The program still includes independent projects for each student in two of seven regions abroad, accompanied by a tutorial system of faculty advising, journal-keeping, student participation in governance, and concern for nonviolent social change. Former members of the FWC Board are now on the Council of Overseers of FWC. The old Livingston campus of FWC is still owned by the Board of Trustees. When it is sold, the money will be used to establish an endowment for FWC. If the program closes, the endowment will revert to New York Yearly Meeting.

A minute opposing the death penalty was approved by Penn Valley (Mo.) Meeting, along with a generic letter to be sent to appropriate parties when an execution is scheduled. The minute reads:

Since the beginning of the Quaker movement in the mid-17th century, the Religious Society of Friends has affirmed "there is that of God in every person." In our best moments we Friends have tried to act in human affairs in the light of that insight. We affirm that, in a spiritual sense, the human family is one.

We believe that capital punishment brutalizes and does violence to our common humanity. Furthermore, we accept the sociological evidence that the practice of capital punishment has no deterrent effect on the murder rate. Indeed, there is evidence that the contrary may very well be true.

We are, therefore, unequivocally opposed

to the state's executing any of its citizens, regardless how heinous the crime.

Working as an education coordinator with the Lubicon Lake Cree Nation is Elaine Bishop, formerly of the Canadian Friends Service Committee in Toronto, Canada. Her two-year appointment began in summer 1992. The program is sponsored by Mennonite Central Committee. She is a member of Edmonton Meeting in Alberta, Canada.

The new publishers of *The Friendly Woman* are a coalition of Quaker women in Colorado. The theme for their first issue in spring 1993 will be "Coming Out, Discovering and Living Who We Are." The quarterly magazine is now published by the women of Eugene (Oreg.) Meeting. The magazine's new address will be P.O. Box 100838, Denver, CO 80250-0838.

The Quaker Tapestry is making its way through exhibits in the British Isles. It was recently exhibited in Waterford, Ireland, where hundreds of people saw the panels for the first time. The art gallery where the tapestry was displayed was formerly part of an old meetinghouse, where Quakers worshiped for at least two centuries. In April and May the tapestry will be exhibited in the Museum of Education in Glasgow, Scotland. This will complete the tapestry's showings in four Scottish cities. Each panel displays a scene

Sketch from the Quaker Tapestry



of importance in Quaker history, focusing on spiritual insights given to Friends during the last 300 years.

Atlanta Friends School, in its second year, has grown from 37 to 59 students, with the addition of a third grade. The curriculum features hands-on learning, teaching for individual skill levels, learning through discovery, and working cooperatively rather than competitively. Service projects last year included visits to a nursing home and a shelter for the homeless. In this Georgia community,

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this Friends school is a witness for diversity, with 34 percent of the student body from families of color, and 63 percent receiving some type of financial aid. Children of Friends make up 25 percent of the student body.

Questioning the religious implications of the United States' policy toward Cuba, Friends in Phoenix (Ariz.) Meeting drew up a statement of concern. It reads, in part: "We believe that the U.S. trade embargo against the people and government of Cuba is wrong. In our opinion, it goes against the best interests of both nations. It is also immoral. . . . The embargo attempts to bend Cuba to the will of the U.S. government through hunger and deprivation. The Gospel teaches us to love our neighbor as ourselves. There comes a time when unjust laws must be challenged, even at the risk of confrontation by the government. Now seems to be such a time."

Weapons come in various forms, some more concrete than others. Elizabeth Claggett-Borne, a member of Cambridge (Mass.) Meeting and trainer in the Alternatives to Violence Program, tells of a remarkable incident following the close of an AVP workshop:

As the workshop broke up, I was satisfied and tired. Then something totally unexpected happened. I and a few others were putting the meeting room back in order. A participant came to me, saying, "Here, I have something to give to you." She put the bandana she had been wearing in my hand. It was wrapped around something heavy. "I don't need it anymore. I just thought I'd give it to you to say thank you." She walked out the door as I unwrapped the bandana.

At first, I thought it was a harmonica, since I could see shining metal. But, no, she had given me her knife. A six-inch shining blade lay in my hand. I was stunned.

This woman's actions spoke louder than words ever could. She is an example of how we trust that transforming Power can forever change our lives. She gave up her weapon, her dependence on violence as security to save her life in a desperate situation.

I, too, have my weapons, although they're not made of metal. I don't point a knife at people, but I do use destructive tactics more often than I care to admit. Can I, like my friend with the bandana, practice giving these up? If so, I will more easily surrender to the magic of transforming Power.

(taken from the newsletter of Buffalo Friends Meeting in New York)

After studying the adults' meeting for worship, children at Purchase (N.Y.) Meeting set up their own meeting for worship. The oldest class of youngsters initiated it, deciding to invite all children in the meeting

over the age of three. The older children made the plans, and teachers of other ages prepared their groups the week before, so the younger children would know what to expect. Purchase Meeting has an old meetinghouse, which is used as a First-day school classroom, and it made a perfect place for the children to hold their meeting for worship.

Following several meetings, the children evaluated how it went and came up with these recommendations:

- The meeting should last about 15 minutes.
- The chairs should be in a circle, with small-sized chairs for younger children.
- Only one or perhaps two adults may be present. Preferably, adults should not speak during the worship session.
- The door should be closed when worship starts, and latecomers should go into the regular meeting for worship.
- The children should be responsible for the details, such as who will open and close meeting, whether someone should set a theme by reading a story or message, whether to have candles on a table in the center, and what song should be sung, if any.

George School recently received a grant of \$385,000 to enroll more students of color and to attract minority faculty members. The grant is from DeWitt Wallace-Reader's Digest Fund. It is also intended to foster diversity education at the school, financing speakers for Martin Luther King Day, collaborative programs with public schools, and workshops for the school's governing body. George School currently exceeds the national average in the percentage of students of color, in the percentage of international students, and in allocation of need-based financial aid.

Reclaiming a local pond from pollution is the earth-healing project chosen by Cambridge (Mass.) Friends in Unity with Nature (CFUN). This is in response to a 1991 call to action minuted by New England Friends in Unity with Nature, asking Friends "to strengthen and deepen our spiritual unity with nature." The two-acre pond is threatened by run-off from lawn fertilizer and silt infill. It provides habitat for black-crowned night herons, and other richly varied wildlife. CFUN is bringing together a number of interested organizations to help with the project, serving as catalyst for plans to secure the pond as wildlife habitat.

Unclaimed, outgrown, or cast-off clothing is being collected at the Junior Yearly Meeting Elementary Retreats of New England Yearly Meeting. Those involved in the retreats have been looking for service projects for the young people and realized

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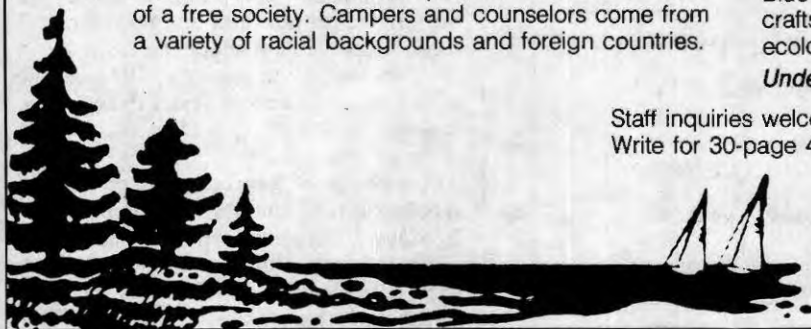
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that the unclaimed clothing from the retreats has been a much-appreciated gift to charitable organizations. Further inquiries uncovered a need for clean children's clothing at shelters for battered women. Now retreat participants and their parents will be encouraged to clean out their closets and drawers, check through the clothing for soil or tears, and bring the good pieces to each retreat.

Because of a strong Bible-based belief that homosexuality is unacceptable, Swansea (Mass.) Meeting has decided it can no longer participate in activities in its quarterly meeting or in New England Yearly Meeting. The minute stating this position says, "It is our belief that the Holy Bible is the profound law, and its restrictions on sexual behavior must be followed, regardless of modern psychology or other theories." The meeting has decided to "suspend all relationships until Quarterly and Yearly Meeting accept biblical standards." Twelve monthly meetings in New England Yearly Meeting have minuted support of same-sex commitments, and several other monthly meetings are considering the issue.

Stephen Collett and Andy Fraenkel were the special speakers at Guilford College's Religious Emphasis Week in late January. Stephen, director of the Quaker United Nations Office, specializes in questions of regional security, disarmament, and sustainable economic development. Andy is artistic director of the Theater of Understanding in New York City. A parent of a Guilford student, he talks about comparative religious studies, incorporating poetry, acting, and storytelling.

An alumnus of Oakwood Friends School, Hugo F. Sonnenschein, is the new president of the University of Chicago. Currently an economist and provost at Princeton University, he is a 1957 Oakwood graduate.

Overheard at Gwynedd (Pa.) Meeting: A four-year-old girl eagerly awaited the birth of a sibling, begging her mother to let her talk to the new baby alone. After checking the unusual request with her psychiatrist, the mother decided it was okay to go along with it. After the baby was born, the mother put the girl and her new little sister together in a room and set up a monitor. Then she heard her daughter say to the baby, "Remind me what it is like to be with God. I'm beginning to forget."

The director of Survive, an organization that works with families of murder victims, is Mary Riley, a Friend from Harrisburg (Pa.) Meeting. Survive is sponsored by Mennonite Central Committee, with chapters in various locations.

What does peacemaking mean to Brethren, Quaker, and Mennonite high school youth?

For 36 hours a youth consultation sponsored by New Call to Peacemaking took up this question. The group of seven young people came up with a list of action proposals, such as having a summer work camp, establishing a youth cabinet for New Call to Peacemaking, planning a national youth conference for Quaker, Mennonite, and Brethren young people, and providing youth leaders with samples of resources from the three denominations. The Steering Committee of New Call to Peacemaking, meeting after the youth consultation, took steps to implement many of the proposals. A detailed report may be obtained from New Call to Peacemaking, P.O. Box 500, Akron, PA 17501.

A timely debate reveals that one of the sharpest ongoing doctrinal controversies today among unprogrammed Friends involves skirmishes between the Punctualists and the Tardyites. Punctualists are named after Elias Punctual, an early Friends minister who is said to have arrived on time for worship every First Day in his adult life. Punctualists believe the authenticity of one's Quaker faith can be gauged by how close to the appointed hour one enters the meetinghouse.

Tardyites, by contrast, are followers of Joseph John Tardy, who was a long-time critic of Friend Punctual, but who is less well-known, because he rarely made it to meetings in time to get his views entered into the record. Tardyites' position, however, is that it is a sign of much grace for many people if they are able to get to meeting at all. The conflict between these two camps is ongoing and frequently flares into wrangles over proposals for locked doors and other drastic measures.

[This tongue-in-cheek commentary was written by Kenneth Sutton, of Central Philadelphia Meeting in Pennsylvania and has appeared in the Santa Cruz Meeting Newsletter in California.]



Working and worshipping together, 86 Friends gathered at Penn Center in October 1992, reopening a connection that goes back to the center's beginnings. Penn Center was founded in 1862 by the Pennsylvania Freedmen's Aid Association on St. Helena's Island, South Carolina, as a school to teach former slaves. It has since evolved into a conference center, which has hosted the Peace Corps and Southern Christian Leadership Conference. Quakers' most recent involvement in Penn Center goes back to Elizabeth and Courtney Siceloff's work in the 1950s and 1960s. The Friends who came in October comprised the largest gathering of Friends in South Carolina in 175 years. They came from meetings throughout South Carolina, North Carolina, and Georgia. They hammered picnic tables together, swept buildings, painted walls, raked grounds, and washed windows. The St. Helena community hosted a potluck and cultural presentation, featuring poetry, spirituals, and stories. Friends and people from the community joined in meeting for worship on Sunday morning. There are plans to organize another workcamp in spring 1993, emphasizing community participation and inviting Friends from other parts of the country. For information, call Harry and Rebecca Rogers, (803) 791-8441.

Gathering under the theme "Being a Quaker Today," German and Austrian Friends shared their ideals for their meetings and actual experiences at annual session in Westphalia, Germany. Also discussed was concern about implications of steps toward European unity. With conflict resolved between East and West factions, Friends' orientation in peace work has changed. Instead of the old rivalry, there are now belligerent national movements. Friends are deeply shaken by these, most notably the war in former Yugoslavia, racism in Germany, and the plight of increasing numbers of refugees seeking asylum in Germany. Many of these refugees flee not only political persecution, but bitter poverty. Friends struggle to find ways to live together and thankfully receive suggestions.

Speaking at the Richard Cary Lecture, Heinz Rohr of Frankfurt/Main discussed the meaning of being a Quaker today, ranging from mystical foundations of religions to the influence of Marx on "religious socialists."

As German Yearly Meeting reaches out to Friends in the rest of the world, its members express gratitude for epistles from Friends elsewhere. Some of these messages arouse joy and agreement, while others raise difficulties, but the lingering feeling is readiness to belong to and share the future with Friends everywhere.

(from the Germany Yearly Meeting Epistle, written by Hellmut Stegmann, Hans-Ulrich Tschirner, and Lore Horn)

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Life of the Meeting

How to Respond to Violence?

by Barbara Schultz

During introductions on a recent First Day, Noel Brotherton, age six, raised the question of how one responds to violence. He described a situation in which he has been cornered a number of times in the boys' bathroom by a bully. He said, "This has probably happened to some of you. What did you do?"

Noel's question became the topic for sharing on the following First Day and led to a profound spontaneous worship-sharing experience. These are among the responses to the question, "How do you respond when confronted with violence?"

- One Friend told about being arrested and jailed for civil disobedience.
- Another told of a family rule created to deal with sibling fights: He who hit second started the fight.
- Another described being hit by police at a peaceful demonstration.
- Another refuses to let racial slurs go unchallenged.
- Several Friends described the power of

Barbara Schultz lives with her husband and three-year-old son in Chico, California. This article is reprinted from the Chico Friends Newsletter.

the witness role in stopping public violence. A young Friend encountered a man beating a woman on the street. The young Friend approached, uncertain of what to say until she got close. She said to the man, "I can't stand here and watch you do this." He stopped.

• Not all of us knew how to respond to violence. Some said they would hide; another asked, "How do I respond to racial hatred expressed by a child when it feels like it is a deeply held conviction?"

There were many thought-provoking responses, impossible for me to capture all of them. As I've reflected on the sharing, I am reminded of the Lenten Desert Experience, the vigil at the Nevada Nuclear Test Site in which Quakers and others have been involved. The brochure for the Lenten Desert Experience begins with the following statement: "Prayerful presence on either side of the test site fence is a significant witness." Some of the suggestions that follow would provide good responses to Noel's question:

Nonviolence Covenant of the Nevada Desert Experience

As a participant, I agree to abide by the following nonviolent discipline, and as part of the preparation for this witness, I will reflect on these commitments:

1. We will harbor no anger, but suffer the anger of the opponent.*

In the Manner of Friends

by Judy Lumb

Many years ago in the interval between discovering I was a Quaker and making a commitment to Atlanta (Ga.) Meeting, I was an irregular attendee. One week in my life had been particularly rough, with underlying issues erupting into overt hostility everywhere, so I went to meeting seeking peace and quiet.

As the meeting began, I heard whispering behind me. I assumed a parent was trying to quiet a child. But the continuously whispering voice was a middle-aged woman talking to herself. It became more and more noticeable as the group settled into the silence. I could not understand what she was saying, but the longer she continued, the stranger it seemed. In an effort to quiet her, someone sitting next to her gently laid a hand on hers, but in the process, the woman's purse spilled

on the floor. In the midst of the confusion, the clerk opened the door, signalling time for the children to leave for First-day School. They tiptoed through the loose change, lipsticks, compacts, wadded tissues, and candy wrappers, as they quietly left the room. The contents of her purse were retrieved, and she was kindly escorted outside the room.

Just as we were sitting down again, another middle-aged woman rose and began an angry, hateful, political tirade (I later learned both women were unknown to members of the meeting). After listening politely for several minutes, the worshipers began to get agitated. A man asked if "the lady could please address us after the meeting for worship." But then she turned her hatred onto him and Friends, saying, "I thought Quakers were supposed to be loving and accepting, and here you are rejecting me and telling me I cannot speak my mind here."

A further attempt to explain that this is a meeting for worship and we would gladly listen to her concerns in the hour following worship went completely ignored, and she continued her tirade. A man with a Quakerly

Judy Lumb is a member of Atlanta (Ga.) Meeting and lives in Belize, Central America. This article is reprinted from Atlanta Friends Newsletter, Seventh Month 1992.

2. We will refuse to return the assaults of the opponent.

3. We will refrain from insults and swearing.

4. We will protect opponents from insults or attacks.

5. If arrested, we will not resist.

6. If arrested, we will behave in an exemplary manner. We will not evade the legal consequences of our actions.

7. As members of the nonviolent demonstration, we will follow the directions of our leaders.

8. Our attitude as conveyed through words, symbols, and actions will be one of openness, friendliness, and respect toward all people we encounter, including police officers and Nevada Test Site workers.

9. We will not damage any property.

10. We will not bring or use any drugs or alcohol.

11. We will not run or use any threatening motions.

12. We will carry no weapons.

13. We will not engage in symbolic blood-pouring.

14. Plans for our activities are shared with authorities.

*The word *opponent* is borrowed from Gandhi, and it is meant to indicate one with whom we are in opposition, but whom we do not consider to be an enemy. □

trim, gray beard stood silently with his arms folded, and several others scattered around the room joined him. Immediately, the woman sat down, looking mortified. I was amazed at the power of the silence, when verbal requests had no effect at all.

Soon a child came screaming up to the doors outside the meeting room. Several parents of youngsters ran out to see what was the matter. When the crisis was over and they returned, the meeting settled into an uneasy silence for the first time, with only 15 minutes left in the appointed hour of worship.

A young woman (we later learned she was attending her first Friends meeting) said, "The ways of the Lord are strange to me. I don't know what is going on here, but I embrace it to learn from it."

There was an audible corporate sigh of relief, which led to a rich, gathered silence. I had gone to meeting to escape the hostility and confusion of my world, but instead experienced an intense demonstration of Friends' response to the hostility and confusion.

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•Sponsor-a-Student is a program to provide scholarships for young people at Ramallah Friends Schools on the West Bank. The school offers education, with Friends values of mutual respect, tolerance, and commitment to nonviolence and community service. Although the school has traditionally been committed to diversity, enrollment of young women has especially suffered as a result of economic difficulties in the Occupied Territories. Cost for sponsoring a student in grades one through six is \$800 a year; in grades seven through nine it is \$900 a year; and in grades 10-12 it is \$1,000 a year. The school is under the auspices of Friends United Meeting. Donations (made payable to FUM) may be sent and inquiries made to Ramallah Friends Schools, 864 Weisgarber Rd., N.W.,

Knoxville, TN 37909, telephone (615) 584-3131.

•Encampment for Citizenship is sponsoring a six-week residential program for young people interested in social issues and bettering their communities. Intended for high school-age people, it is multicultural and uses workshops and community service projects to develop critical thinking and leadership skills. This summer's program will take place July 5-Aug. 14 in the San Francisco Bay area in California. Cost is \$2,400, with scholarships available. There is a \$35 application fee after March 15. For information, contact Encampment for Citizenship, 2530 San Pablo Ave., Suite B, Berkeley, CA 94702, telephone (510) 548-8908.



Encampment for Citizenship

Calendar

MARCH

Early March—Cuba Yearly Meeting, in Holguin, Cuba.

10-14—Alaska Annual Gathering of Friends, at Noorvik, Kotzebue. Contact Robert Sheldon, Box 687, Kotzebue, AK 99752.

12-14—"Outreach: The Practice of Spiritual Hospitality," at Pendle Hill, led by Dorothy Carroll Lenk and Harvey Gillman. Focuses on ways to attract newcomers, hold their interest, and help them feel at home. Cost: \$150. Contact Extension Program, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086, telephone (215) 566-4507.

12-14—Journal writing workshop, led by Molly Duplisea, a retired teacher and member of Orono (Maine) Meeting, at Woolman Hill, in Deerfield, Mass. Cost: \$85. To inquire, call (413) 774-3431.

18-21—Annual Meeting, Friends World Committee for Consultation, Section of the Americas, at San Antonio Hotel, Ciudad Victoria, Mexico.

24-28—Philadelphia Yearly Meeting, at Arch Street Meeting House, Philadelphia, Pa. Contact Edwin Staudt, 1515 Cherry St., Phila., PA 19102,

telephone (215) 241-7210.

26-28—Family Music Camp at Quaker Center, Ben Lomond, Calif. Offers singing, instrumental, and dance activities, some coupled with meditation and play. Costs range from \$15 for children to \$90 for single adults. Fee includes lodging and vegetarian meals. Limited scholarships available. Contact Quaker Center, Box 686, Ben Lomond, CA 95005, telephone (408) 336-8333.

31-April 4—Southeastern Yearly Meeting, at Lakewood Retreat Center, Brooksville, Fla. Contact Vicki Carlie, 3112 Via Dos, Orlando, FL 32817, telephone (407) 678-1429.

APRIL

2-4—Quaker Lawyers' Weekend, at Pendle Hill, led by Nancy Black, a lawyer from Baltimore, Md., who has worked as a Peace Corps volunteer in Iran and as a trial lawyer for the Equal Employment Opportunity Commission. Participants will address alternatives to litigation and the tension between professional and spiritual lives. Cost: \$150. Contact Extension Program, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099, telephone (215) 566-4507.

•A legislative seminar on lobbying Congress for a national peace tax fund will be held April 21-23 at the William Penn House in Washington, D.C. Sponsored by the National Campaign for a Peace Tax Fund, the seminar will help participants learn to talk to members of Congress about conscience and payment of war taxes. After participants have visited their members of Congress, there will be a debriefing, discussion, and entertainment. The morning of April 23 will be used for the annual meeting of NCPTF. For information about costs, reservations, and program details, contact NCPTF, 2121 Decatur Place, N.W., Washington, DC 20008, telephone (202) 483-3751.

•Recipes are being sought from Quakers around the world for an international Quaker cookbook. Friends are asked to spread the word to those they know locally or abroad. Publishing will be done by Serenity Press, which published *Daily Readings from Quaker Writings Ancient & Modern*. The editor, Linda Renfer, says recipes may use either metric or U.S. measurements, with historical or personal comments welcome. Black-and-white sketches are also needed. Contributors will not be paid for submissions, but each recipe will be published with the contributor's name, address, and meeting, with the contributor's permission. Submissions may be sent to Serenity Press (Cookbook), 131 Meadow Lane, Grants Pass, OR 97526.

•Copies of the EZ Peace Form, an alternative income tax form, are available from the AI-

2-4—Friends Desert Witness, "To Take Away the Occasion of All Wars," during the Lenten Desert Experience at the Nevada Nuclear Test Site. Cost is \$50, covering meals and floor sleeping. Program includes worship, worship-sharing, a film, a vigil, and a panel discussion. To register, send a check payable to Nevada Desert Experience, c/o Scott Johnson, P.O. Box 815, Sebastopol, CA 95473.

8-11—Bolivia Amigos Central Yearly Meeting, at Ciudad Viacha, Bolivia.

8-11—South Central Yearly Meeting, at Green Family Camp, Bruceville, Texas. Contact Dan O'Brien, 1007 N.W. 32nd St., Oklahoma City, OK 73118, telephone (405) 521-8720.

Easter Week—El Salvador Yearly Meeting, in San Salvador, El Salvador.

Easter Week—Honduras Yearly Meeting, at San Marcos, de Ocotepeque, Honduras.

Easter Week—Peru-Inela Yearly Meeting, at Puno, Peru.

15-19—Ireland Yearly Meeting, in Dublin, Ireland.

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ternative Revenue Service, 339 Lafayette St., New York, NY 10012, telephone 1-800-955-PEACE. The Peace Form has a similar format as IRS forms, with a section for figuring one's tax share, a section that shows the percentages going to various government programs, and a section in which one can indicate where to redirect one's tax contribution. Forms are to be returned to the Alternative Revenue Service so it can announce the number it receives and the amount of taxes redirected from financing war to providing for human needs. Copies of the EZ Peace Form are free, although contributions to the project are appreciated.

•The Pacific Northwest Gathering of Lesbian and Gay Friends (Cabrini Retreat) will take place this year on June 11-13 at Camp Colman, near Tacoma, Wash. This is the 11th annual gathering of sexual minority Friends from western Canada and the north-western United States. All sexual minorities from Quaker meetings, their partners, and minor children are invited. A limited number of openings are available for sponsored guests who do not fit the above categories. Contact Ross Barnhart, 11310 Fifth Ave., N.E., Seattle, WA 98125. Anticipated average cost per person is \$53.

•Calling all tunesmiths: The John Woolman Memorial Association is looking for a song about John Woolman to use in a First-day school curriculum on the life and beliefs of Woolman. All ideas are welcome. The song could be an original, or could be a borrowed tune with new words, like "The Lucretia Mott Song." Ideas may be sent to Miriam Schaefer, c/o Al and Sue Thorpe, John Woolman Memorial, P.O. Box 427, Mt. Holly, NJ 08060.

•Women-Church Weavers of Change will hold their third annual conference on April 16-18 in Albuquerque, N.M. They will explore women's spiritual and social experiences and develop strategies to deal with injustices in institutions. More than 2,200 participants are expected, with more than 100 speakers, artists, and presenters, who will deal with the central themes of spirituality, economics, violence/healing, and education. Among the speakers will be Meinrad Craighead, Rosemary Radford Ruether, and Elisabeth Schüssler Fiorenza. The conference was initiated by a coalition of groups rooted in Catholic tradition. It is intended to help women of diverse religious, racial-ethnic, and sexual orientation reach across barriers toward transformative action. For information, contact Women-Church Weavers of Change, Conference Central Offices, P.O. Box 1025, Melrose, MA 02176, telephone (617) 662-2102.

Called to Serve: Volume I, The Papers of Martin Luther King, Jr.

Senior editor, Clayborne Carson,
University of California Press, Berkeley,
Calif., 1992. 484 pages. \$35.

This first volume of Martin Luther King, Jr.'s papers begins with a 100-page introduction to the first 22 years of King's life. Included are a detailed chronology of King's activities in this period, many photographs, and a genealogy. Three sets of documents follow: childhood (1929-1944), the Morehouse College Years (1944-48), and the Crozer Seminary Years (1948-1951). Some of the papers King wrote at seminary are quoted verbatim and demonstrate the evolution of his religious ideas toward a Protestantism far more sophisticated than that of his father. The evolution of his political and social ideas are less evident.

The editors repeatedly illustrate King's plagiarism and do not try hard to defend it. They admit: "The lack of adequate citations and quotation marks obscured the extent to which King relied upon the work of others." They add: "His academic papers do contain passages that meet a strict definition of plagiarism—that is, any unacknowledged appropriation of words or ideas."

Coretta Scott King established the Martin Luther King, Jr., Center for Non-Violent Social Change in Atlanta, and she did the political work necessary to create the federal holiday commemorating his birth. She also deserves credit for initiating the process of collecting and publishing "the entire universe of documents" relating to her husband. This became the Martin Luther King, Jr., Papers Project, which the editors reveal is now a "small-scale social movement," with offices at Emory and Stanford universities, a paid staff, dozens of undergraduate and graduate interns, and a formidable budget contributed by numerous foundations. Clayborne Carson became director of the King Project in 1985. Thirteen more volumes of his papers are promised.

One among hundreds of footnotes: Martin Luther King, Jr., was born Michael Luther King—the name of his father, "Daddy King." After his father visited Germany in 1934, he returned to Atlanta and identified himself with the founder of Protestantism. He used the name, Martin Luther King. Michael Luther King, Jr., went along with his father's name change, but his old friends continued to call him "Mike" or "M.L." Michael Luther King, Jr., did not alter his birth certificate in Atlanta from Michael to Martin until July 1957.

Called to Serve is not a volume destined for popular reading. The first 22 years of King's life were formative, but not uniformly

exciting. The editors had many documents from which to choose, but those not chosen must have been even less interesting than those which were. The reader regrets that the editors have not discovered some of King's sermons from his Crozer years. These would have been more revealing than his term papers on Mithraism, Mahayana Buddhism, late Judaism, or eschatological hope.

This volume will, however, appeal to the growing number of world citizens who read everything about King, as well as to scholars and others who cherish verbatim documents and their provenance, chronologies, and cooperative scholarship in this computer age. For every document reproduced, a few in King's handwriting, a dozen more exist and are cited from the project's computer database.

In the autumn of 1950, King's New Testament professor, Morton Scott Enslin, made this confidential evaluation of his student: "He will probably become a big strong man among his people." In this period King wrote an "autobiography of religious development" for one of his classes. In four pages—reproduced in type and also in facsimile in this volume—King reveals that "my call to the ministry was not a miraculous or supernatural something; on the contrary it was an inner urge calling me to serve humanity."

Homer A. Jack

Homer A. Jack first met Martin Luther King, Jr., in 1956. He attends Swarthmore (Pa.) Meeting.

In Brief

Lindley Murray, Quaker Grammarian

By Stephen Allott. Sessions Book Trust, York, England, 1991. 86 pages. (To order or inquire for price, contact Pendle Hill Bookstore, 338 Plush Mill Rd., Wallingford, PA 19086.) Lindley Murray is most famous for his *English Grammar* text, which greatly influenced 19th-century writing. His English guide was used widely on both sides of the Atlantic and helped pioneer the textbook pub-



Lindley Murray: Quaker Grammarian

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lishing field. Murray was a well-known and influential Quaker in both the United States and later in England. Stephen Allott has compiled an interesting account of this man through details of his life, extracts from his life's story, *English Grammar* text, and unpublished letters. The book is an excellent addition to the recorded history of Quakers.

The Greens and the Politics of Transformation

By John Rensenbrink. R & E Miles, San Pedro, Calif., 1992. 305 pages. \$14.95/paperback. In recent years, voters have become increasingly discouraged with traditional politics. The Green Party, however, offers something different. Appearing in West Germany in the early 1980s, this movement is solidly grounded in its political agenda of nonviolence, grassroots democracy, ecology, and feminism. The Greens, already established in Europe, are now gaining support in the United States, too. The book provides a history of the Greens here and looks at what problems face the party today. John Rensenbrink has been an important figure in the U.S. Green movement; he provides an excellent analysis of the country's difficulties and what Greens feel must be done.

Blessed Are the Peacemakers

By Audeh G. Rantisi with Ralph K. Beebe. Zondervan Books, Grand Rapids, Mich. 1990. 172 pages. \$8.99/paperback. This simple autobiography offers insight into the Palestinian experience as do few written works. An ardent nationalist who nevertheless understands the historic suffering of the Jews, the author accepts Israel as a state, but not as an occupier of the West Bank and Gaza. The book features maps, a chronology, and historic references, yet the story is primarily a personal one. It tells of Audeh Rantisi's life as a clergyman, husband, father, educator, director of a Christian home for boys, and deputy mayor of a West Bank city under foreign military occupation. It describes his youth, the friendship and support he received from others (including a number of Quakers), his religious and academic training in Great Britain and the United States, and his deep faith in Christ. Although his evangelical brand of Christianity may seem a bit tiresome to Friends who identify with a more universalist spirituality, it is this profound testament of faith that gives the book its power. His use of biblical references from the very land on which he writes and his attribution to divine will of help in difficult times is inspiring to even the most cynical reader. It is profound writing and calls for all of us to seek peace and justice in the Middle East.

Resources

•Tensions over individual authority and group guidance in matters of belief and spiritual discipline are familiar to Friends. How far can individuals within the Quaker community of faith diverge without destroying that community? How can we discern common meanings from different paths?

These questions are addressed in the No. 77 issue of *Quaker Religious Thought*. Articles by Dan Seeger and Joshua Brown discuss controversies in New York Yearly Meeting about "goddess worship," or incorporating female images of the Divine in our spiritual life. Responses by Anne Olsen of North Carolina Yearly Meeting and Mary Morse of Northwest Yearly Meeting use reflections on Scripture, experience, and history. Offering a 17th-century reference point, R. Ward Harrington summarizes Robert Barclay's "The Anarchy of the Ranters."

Issue No. 77 is available for \$4 a copy. A subscription to *Quaker Religious Thought*, a journal of deeper faith dialogue among Friends, costs \$16 for four issues, \$30 for eight issues. Write to QRT, 128 Tate St., Greensboro, NC 27403-1837.

•To provide information for parents and teachers, the Peace Resource Center at Wilmington College has a list of resources dealing with subjects ranging from military recruitment in schools to peace studies curriculum to global resources for international topics. For a listing, contact the Peace Resource Center at Pyle Center, Box 1183, Wilmington, OH 45177, telephone (513) 382-5338.

•A historical journal of Quakers in southern New Jersey is available for \$17. The book, entitled *Salem Quarter*, includes histories of currently active monthly meetings—Greenwich, Mickleton, Mullica Hill, Salem, Seaville, Woodbury, and Woodstown—as well as meetings that have been laid down. It contains many family names and references to historic places, with photos, sketches, and an index in 428 pages. To get a copy write to Salem Quarterly Meeting, Religious Society of Friends, Sylvia Armstrong, Coordinator, P.O. Box E, Hancock's Bridge, NJ 08038-0263.

•*Crayon power* is a way for children to communicate their concerns about the environment to people in positions of power. A coloring book is available with pictures about such things as global warming and water conservation. On reverse of each picture is an address of a decision-maker to whom the colored-in messages may be addressed. Contact Jennifer Ley, P.O. Box 34, Jersey City, NJ 07303-0034.

•Two leaflets with specific information about the U.S. government are available. The annual *U.S. Congress Handbook* contains phone

numbers of House and Senate committees, the White House, and Cabinet departments, as well as numbers for places where bills and committee reports can be ordered. The book costs \$6.95 and is available from People of the American Way, 2000 M St., N.W., Suite 400, Wash., DC 20036.

The second leaflet gives dozens of toll-free "hot-lines" of government and private organizations on many topics. To get a copy, send \$1 and a self-addressed, stamped envelope to Public Citizen Hotlines, P.O. Box 19404, Wash., DC 20036.

•*Prayerfulness: A Monthly Guide to Spirituality* is a 63-page book with 31 days' worth of thought-provoking quotations, poems, and short essays. Each is followed by a page with a suggested focus for reflection, with blank space for the reader to make notes. The author and publisher is John C. Morgan, whose articles have appeared in *FRIENDS JOURNAL*. He is a Unitarian Universalist minister who frequently attends Friends meetings. Cost of the book is \$6, and it can be ordered from the author at 228 S. Franklin St., Wilkes Barre, PA 18702, telephone (717) 825-8717.

•The booklet *Stride Toward King Day: A Letter from New Hampshire* is a publication by the New Hampshire office of the American Friends Service Committee. The booklet documents the effort to establish Martin Luther King Day as a holiday in that state. New Hampshire is the only state that has not adopted a state-wide holiday to commemorate the civil rights leader's birthday. The author of the booklet is Arnie Alpert, New Hampshire program coordinator for the AFSC. Cost is \$1; orders may be sent to the AFSC, New Hampshire Office, P.O. Box 1081, Concord, NH 03302.

•Copies of the transcript from the hearing on the Peace Tax Fund bill are available by writing to your congressional representative. The hearing was held on May 21, 1992, before the Subcommittee on Select Revenue Measures, on H.R. 65, H.R. 1733, and H.R. 1870. The hearing was attended by several hundred Friends, Mennonites, Brethren, peace activists, and pacifists of all faiths. It was the subject of an article in the August 1992 *FRIENDS JOURNAL* ("A Matter of Conscience: The Peace Tax Fund Hearing in Washington, D.C."). The hearing received more than 2,300 letters of written testimony from people across the country, from which a selection is published in the transcript. Some of the voices are from *FRIENDS JOURNAL*, Friends United Meeting, the American Friends Service Committee, a number of yearly meetings, and many other denominations and organizations.

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Milestones

Births/Adoptions

Adair—*Ian Lovett Adair*, on May 30, 1992, to
Melissa Lovett-Adair and Christopher Adair, of
Humboldt (Calif.) Meeting.

Ailes—*Kathryn Allison Ailes*, on Nov. 1, 1992,
to Shirley Dodson and Rich Ailes. Shirley is a
member of Middletown (Concord Quarter, Pa.) Meet-
ing; Rich is a member of Providence (Pa.) Meeting.

Dzierlenga—*Daniel Hari Dzierlenga*, on Dec. 5,
1992, to Donna and Gary Dzierlenga. Donna is a
member of Live Oak (Tex.) Meeting.

Hancock—*Robert Arthur Hancock and Thomas
Oliver Hancock*, on July 3, 1992, to Laura and
Peter Hancock, of Dunblane Meeting in Scotland.

Leeser—*William Alexander MacLure Leeser*, on
Dec. 18, 1992, to Tracy and Alexander Leeser,
who attend Princeton (N.J.) Meeting. Alexander
is a member of Byberry (Pa.) Meeting.

Nussbaum—*Emily Joyce Nussbaum*, on Dec. 8,
1992, to Debbie and Michael Nussbaum, who
attend Live Oak (Tex.) Meeting.

Puleo—*Cristofer David Martinez Puleo*, adopted
on Oct. 2, 1992, by Lenore and Frank Puleo.
Frank is a member of Staten Island (N.Y.) Meeting.



Marriages

Barnes-Rozdilsky—*John Rozdilsky and Kristi
Barnes*, on July 18, 1992, under the care of
Salmon Bay (Wash.) Preparative Meeting.

Bourget-Tabb—*Eric Tabb and Jeanne Bourget*,
on Aug. 29, 1992, a ceremony of commitment in
the manner of Friends, under the care of Univer-
sity Meeting, in Seattle, Wash.

Conner-Ford—*Peter Ford and Aimee Conner*,
on Aug. 29, 1992, at Multnomah Meeting in
Portland, Oreg.

Crane-Bonin—*Mark A. Bonin and Linda Anne
Crane*, on Aug. 22, 1992. Linda is a member of
Manhasset (N.Y.) Meeting.

Doherty-Miller—*Steven Miller and Paige
Doherty*, on Jan. 9, in Houston, Texas. Steven is a
member of Live Oak (Tex.) Meeting.

Edwards-Bridges—*Keith Bridges and Colleen
Edwards*, on Aug. 29, 1992, under the care of
Santa Monica (Calif.) Meeting.

Frank-Cross—*Andy Cross and Barbara Frank*,
on Aug. 8, 1992, under the care of Multnomah
Meeting in Portland, Oreg.

Storm-Friedel—*Chuck Friedel and Trudy Storm*,
on Aug. 23, 1992, at Inland Valley Meeting in
Riverside, Calif.

Gottlieb-Lewis—*Steven Lewis and Deborah
Gottlieb*, on Aug. 1, 1992, at University Friends
Meeting in Seattle, Wash.

Kelly-Kent—*Clarence Cooke (Keni) Kent and
Carol J. Kelly*, on May 16, 1992, under the care
of Redwood Forest (Calif.) Meeting.

Layton-Rodin—*Joshua Rodin and Dennis
Layton*, on July 11, 1992, under the care of La
Jolla (Calif.) Meeting.

Pecora-Renville—*Maurine Renville and Ann*

Pecora, on June 20, 1992, under the care of Albu-
querque (N.M.) Meeting.

Taylor-Kersey—*Walter Kersey and Frances Tay-
lor*, on June 20, 1992, under the care of Sacra-
mento (Calif.) Meeting.

Deaths

Bacon—*Lorraine Graham Bacon*, 93, on Nov. 1,
1991, in Cherry Hill, N.J. She was born in Phila-
delphia, Pa., and married Edward A. Bacon in
1920. They had three children: Edward, Jr.,
Lorraine, and Ellen. She transferred her member-
ship from Friends Meeting of Washington, D.C.,
to Miami (Fla.) Meeting in 1964. She encouraged
young families to become part of the meeting by
helping provide space for First-day school and
helping with upkeep and maintenance, eventually
donating space for a Friends School. In later years,
she lived next door to the meetinghouse and do-
nated much time and many resources to the meet-
ing library. She is remembered by Miami Friends
as a person of dignity, generosity, a lover of peace,
with a keen sense of humor. She is especially
remembered for the personal interest she took in
young people, her ability to know people's needs,
and her caring ways of addressing those needs.
She also contributed to the local work of the
American Friends Service Committee. In 1981 she
moved to Connecticut to be near her family, and
later to Cadbury House, where she died.

Bieber—*Edna May Child Bieber*, 86, on Dec. 29,
1992, in Gwynedd, Pa., of complications follow-
ing a stroke. She was born and raised in Philadel-
phia, Pa., and educated at Friends Central School
and Swarthmore College. In 1928, she married
Victor R. Bieber, who became a convinced Friend.
Together they revived Exeter (Pa.) Meeting, which
had been laid down in 1899. She helped develop
membership and worked on restoring the historic
meetinghouse and grounds. Throughout her life,
she was involved with animals, breeding and judg-
ing Norwegian Elkhounds for 50 years. She worked
with the University of Pennsylvania in finding a
procedure to detect progressive retinal atrophy,
which causes blindness in dogs. She and her hus-
band owned a dairy farm, where they developed
an outstanding herd of Guernseys. She was also an
enthusiastic amateur architect, restoring colonial-
era homes. She is survived by two children, Wil-
liam J. Bieber and Susanne B. Sauer; two brothers,
John S. Child and Stanley G. Child, Jr.; three
grandchildren; and three great-grandchildren.

Gordon—*Clara P. Gordon*, 81, on Dec. 20, 1992,
of a cerebral hemorrhage. Born in New York City,
she graduated from Wellesley College and worked
for the Westchester County Social Services De-
partment and later for Travelers' Aid. She then
moved to Maplewood, New Jersey, where she and
her husband, George Byron Gordon, joined Sum-
mit Meeting, and where she lived for the rest of
her life. In the meeting, she was involved with the
Peace and Service Committee and the religious
education program. For many years she volun-
teered at the New York City office of the Ameri-
can Friends Service Committee. She is survived
by her husband of 60 years; three children: William
J. Gordon, Patricia Chick, and Anthony C. Gordon;
and two granddaughters.

Lenoir—*Lora Deere Lenoir*, 64, of Pima Meeting
in Tucson, Ariz. Highly trained and educated in
law and political science, she applied her organi-

zational abilities to areas where people needed help, motivated by principles of faith from Quakerism, Christian Science, and the Unity Church. She was a founding member of the Interfaith Coalition for the Homeless and helped organize Operation Deepfreeze, a program to locate, transport, and shelter homeless people during cold winter nights in Tucson. Among her many other involvements were helping Indian children on Arizona reservations, serving on the Tucson Ecumenical Council, in Church Women United, as a board member of the Southern Arizona chapter of the American Civil Liberties Union, and as president of the state board of the League of Women Voters. She held a doctorate in international law from Radcliffe, with many academic honors, and had contributed to law reviews. She is survived by three sons: James Carter Lenoir, Robert Lenoir, and William J. Lenoir; two daughters: Lora Jean Rabura, and Katherine K. Knepper; two sisters: Harriet Deere Ashbrook, and Mabel Deere Mawn; five grandchildren; and one great-grandchild.

Lindley—Lawrence E. Lindley, on Nov. 28, 1992, in his hundredth year, a much-loved member of Media (Pa.) Meeting. Born and raised Quaker in Indiana, he graduated from Earlham College with a degree in science and went to work as a scientist in soil survey for the U.S. Department of Agriculture. That career was interrupted by World War I, when he went into alternative service with the American Friends Service Committee, helping build temporary houses for French refugees. Upon his return, he married Amelia Ruger, and they went to Oklahoma to work among the Indians. In 1925, they moved to Philadelphia, Pa., when Lawrence became assistant secretary of the Indian Rights Association, which worked to protect legal and human rights and improve the welfare of American Indians. In this role, he and Amelia traveled throughout the country, visiting Indian reservations. Lawrence became general secretary of the organization, a position he held for 25 years. He wrote and published extensively on the subject of Indian interests, and he spent time in Washington, D.C., talking to legislators and officials about the needs of Native Americans. He also served on the Indian Committee of the American Friends Service Committee and of Philadelphia Yearly Meeting. In 1967, Earlham College awarded Lawrence Lindley the honorary degree of Doctor of Laws for his work with Native Americans. He is remembered by Friends as a person of great depth of spirit, whose service was derived from his loving care of others. His life made a profound impression on those who knew him, and he brought a quiet modesty from his roots deep in the soil, a Quaker farmer's son whose heart went out to those in need.

Meacham—Charlotte Cannon Meacham, on Jan. 8, after a long illness. She was a resident of Friends House and a member of Redwood Forest Meeting in Santa Rosa, Calif. Born in Tennessee, she attended the University of California at Los Angeles and worked with dust bowl migrants through the YWCA. She married her husband, Stewart, in 1938, and they traveled through the South for two years, where he was field examiner for the Labor Relations Board. Trained as an artist, Charlotte also studied community relations. She and her family became Friends when she was doing volunteer work with Hungarian refugees for the American Friends Service Committee in

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New York City. In the early 1950s, she worked in community health education in India when the family was there on a mission. In the United States, she became an AFSC staff member, working first on housing and later on prison issues. She helped write *Struggle for Justice: A Report on Crime and Punishment in America*. She and Stewart directed the Quaker Seminar Program in Southeast Asia. In Australia, Charlotte organized a seminar on Aboriginal rights and published *Listen to the Aborigines*. Upon retirement, she and Stewart became the resident couple at Honolulu (Hawaii) Meeting, where they helped in the struggle for native Hawaiians' health and land

rights. Failing health brought them to Friends House in Santa Rosa in 1984, where Stewart died. Charlotte continued to participate in activities at Friends House and Redwood Forest Meeting. She is survived by a son, Stewart; his wife; three grandsons; and many friends around the world.

Scanlon—David George Scanlon, 90, on Oct. 25, 1992, after a long illness. He had a distinguished career as a scholar and author in international education and African studies at Columbia University. He was a representative in Nigeria for the American Friends Service Committee during the Biafran-Nigerian civil war, and he made many other trips to Africa doing educational work and

as an appointee of UNESCO. He moved to Cape Cod, Mass., where he became a much-loved professor of history and director of an international studies program. He transferred his membership from Summit (N.J.) Meeting to Sandwich (Mass.) Meeting and became a regular attendee of Yarmouth (Mass.) Preparative Meeting. He was appreciated for his gentle, loving nature, generosity of spirit, and keenness of intellect. His warmth and kindness won him the affection of hundreds of students and colleagues, as well as people in his meeting. He approached his final illness with uncomplaining courage, exemplifying for others the power of a life lived in faith.

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Ann Arbor Quaker House Community: small, cooperative, Quaker values. Needs part-time resident host(s). Single or couple. Free lodgings. Summer vacancy also available. Contact: A. Remley, 1012 Pomona, Ann Arbor, MI 48103. (313) 747-9220.

Consider a Costa Rican study tour. March 4-15, 1993. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Phone: (513) 584-2900.

Craft Consignment Store looking for quality, hand-crafted items; especially dolls, animals, and quilted items. All sizes, all costs, all quantities. Send photo, description and cost to: Emma Jean, P.O. Box 554, Meetinghouse Road, Ambler, PA 19002-0554. (215) 628-0887.

Interested in forming group to do social service work in Middle East or northern India with children. Special interests: arts, story telling, gardening. Reply: Friends Journal, Box 110, 1501 Cherry Street, Philadelphia, PA 19102.

Looking for a change of pace for your family and business? Century-old unprogrammed meeting invites Friends and friendly-minded people to consider the Midwest advantages: comfortable and economical housing, good medical facilities and schools, accessible electronic communications, cultural and recreational activities, low crime rate, one hour from medium-sized airport, no traffic congestion, clean air, lots of space. For more information, please contact: Beth Wilson, 4342 Pierce Ave., Paullina, IA 51046. Phone: (712) 448-2215.

War Resisters League Training Program for Organizers, August 13-22. Woolman Hill, Mass., \$300-\$500 sliding scale. WRL, 339 Lafayette St., New York, NY 10012. (212) 228-0450.

Work camp opportunity for high school students. Work on a service project with homeless, with a low-income housing organization, or a Quaker agency, and live in community at Pendle Hill. Working in the Light: Exploring Friendly Service in Philadelphia runs July 7-17. Call Irené at 1-800-742-3150 for details.

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

Concerned Singles Newsletter links compatible, socially conscious singles concerned about peace, social justice, and the environment. Nationwide. All ages. Since 1984. Free sample: Box 555-F, Stockbridge, MA 01262.

Free monthly newsletter about Maitreya, the returned Christ. Contact Conrow, RR1, Site 11, Comp. 82, Chase, BC, V0E 1M0, Canada. Wish correspondence with Friends already tuned in to Maitreya.

Senior letter writers wanted. Tired of junk mail and sweepstakes? Let's start a pen-pal group of Senior Friends for fun and sharing. Send SASE and short note

of ideas to: Leilani Greenly, 5 Alder Ct., Willits, CA 95490.

Positions Vacant

Administrative Assistant
Friends Center at Guilford College
Position available June 1, 1993

Friends Center at Guilford College seeks an administrative assistant to work with the Friends Center/Campus Ministry Coordinator to: implement fund-raising activities, provide administrative coordination for Friends Center programs (including Quaker studies seminars, campus Quaker visitors, and the Quaker Leadership Scholars Program), work with campus ministry programs (including small groups, newsletter publication, forums, emphasis weeks, and work camps). Qualifications: Master's degree and experience and/or interest in fund-raising and experience in developing religious life programs preferred. Skill in oral and written communication and a commitment to interfaith dialogue. Preference given to active members in the Religious Society of Friends. Salary: \$18,000-\$23,000 with benefits. Full-time position. Application procedure: send resume and names of three references to Max L. Carter, Office of Campus Ministry, Guilford College, 5800 W. Friendly Ave., Greensboro, NC 27410. Consideration of applications will begin March 1, 1993. Decision hoped for by April 15, 1993. Guilford College is a coeducational, Quaker, liberal arts institution. An affirmative action/equal opportunity employer.

Administrative Assistant sought by National Campaign for a Peace Tax Fund, a nonprofit organization in Washington, D.C. Full-time position in three person office. Includes office management, dictation, processing mail, publications production assistance, maintaining files, database management, some accounting. Previous office experience necessary. Knowledge of Macintosh helpful. To start in May. Contact Marian Franz before April 1 at: NCPTF, 2121 Decatur Place NW, Washington, DC 20008. (202) 483-3751.

American Friends Service Committee, in Philadelphia, seeks: 1) Associate Executive Secretary for Information Services (head of department) to oversee interpretation, presentation of work and witness of AFSC to many and varied publics. Requires experience in news production; experience in supervision, management, editing; deep understanding of, agreement with philosophy of AFSC and Religious Society of Friends. 2) Director of Information, responsible for AFSC relations to national-level news media; placement of AFSC news, perspectives, story ideas. Requires minimum five years media experience as reporter, editor, producer, columnist, or wire service writer; knowledge of AFSC and/or RSOF desirable. Both start late spring. Send resume: Lydia Wilcox, AFSC, 1501 Cherry Street, Philadelphia, PA 19102. AFSC is an Affirmative Action Employer.

Arthur Morgan School. Small, alternative junior high boarding school in mountains of N.C. seeks house-parents. Especially seeking individuals skilled in teaching (science, social studies, arts), maintenance, or book-keeping. Consensus process, simple living, intimate community of staff and students. For information and openings, contact: John Zakelj, AMS, 1901 Hannah Branch Rd., Burnsville, NC 28714. (704) 675-4262.

Child care. Bed/bath suite in quiet Boston-area home in exchange for 15 hours of child care/week. Please call (617) 964-9775.

Old First Reformed Church offers volunteer "hands-on" experience in urban ministry. Includes working with homeless, summer day camp, jobs program, urban work camps, and congregational activities. One year commitment begins September 1, 1993. Housing, stipend, insurance. Send resume to: OFRC, 153 North 4th Street, Philadelphia, PA 19106.

Intern position-AFSC Washington Office. Starting September 1, 1993, this full-time, paid, ten-month position is usually filled by a recent college graduate. The intern will assist in varied program and interpretation work on AFSC issues and with Davis House, an international guest house. Applications close March 31. AFSC-Davis House, 1822 R Street NW, Washington, DC 20009. (202) 483-3341.

Friends Native American school seeks Friends teacher for male bonding in upper grades. Ideal opportunity for service by a retired couple young in spirit. Academy located in southern Alabama. Contact: Headmaster at (205) 829-9993.

Legislative Interns. Three positions available assisting FCNL's lobbyists. These are eleven-month, paid assignments, usually filled by recent college graduates, beginning September 1, 1993. Duties include research, writing, monitoring issues, attending hearings and coalitions meetings, and maintaining files. Applications close March 15, 1993. Friends Committee on National Legislation, 245 Second Street NE, Washington, DC 20002. Phone: (202) 547-6000.

Catoctin Quaker Camp, a program of Baltimore Yearly Meeting, is looking for skilled outdoors people who are willing to serve on their staff. Catoctin Quaker Camp is a summer camp, located in western Maryland, which has an emphasis on outdoor adventure programming, and where spiritual, and emotional growth are our most important goals. Applicants for this position should be 21 or older, have good interpersonal skills, be acquainted with planning backpacking and canoeing trips and feel comfortable setting up and attending to top belayed rock climbing pitches. Other helpful skills include white water canoeing, life guarding and caving. Interested friends should contact us immediately. Contacts: David Hunter and JoAnn Coates-Hunter, 160 Cypress Street, Providence, RI 02906. (401) 351-7924.

Need counselors and cook for small, Quaker-led farm camp. Skills in life guarding, nature, pottery, shop, farming are useful. Emphasize simplicity, peace, environmental awareness. For children age 7-12. Carl and Tim Curtis, Journey's End Farm Camp, Box 136, Newfoundland, PA 18445. (717) 689-2353.

Needed immediately: couple or single person to host, cook, and housekeep at a small guest farm and retreat center in Green Mountains of Vermont starting April, 1993. We are open May 1 to November 1. We'd like someone who enjoys people-caring, animals, gardening, nature, and early mornings. Must be non-smokers, non-drinkers. Please respond in writing with resume or letter about yourselves to: Ann Day, P.O. Box 31, Waitsfield, VT 05673, or call (802) 496-3527 evenings.

Spend a year in Washington as an intern, dividing time between William Penn House, a Quaker seminar center, and another Washington peace organization. Room and board at William Penn House, small stipend and health coverage included. College graduates interested in peace and the political process may apply. Flexibility, initiative, people skills, willingness to work hard required. Begin September 1. Send cover letter and resume by May 15 to: Director, William Penn House, 515 East Capitol Street, Washington, DC 20003.

Summer employment. Exciting opportunities available. Work in beautiful Adirondack park at private children's camp in lake and mountain district near Lake Placid. Unique national and international clientele. Some department head and division head leader positions open. Also available: tennis, athletics, sailing, waterskiing, swimming, wilderness trips, dramatics, nurse, and office. Family accommodations; children O.K. Good salary. Write Michael O. Humes, 107 Robinhood Rd., White Plains, NY 10605. See display ad, p. 27.

Summer positions in UN-affiliated, international youth program. Exciting work and training opportunities for individuals with youth/intercultural experience and skills in global education, leadership training, counseling, conflict management, ropes course, studio arts, performing arts, EFL, adventure, or environmental studies. Also support service positions. Stipend, room, board. June 18-August 20, 1993. Non-smokers. Contact: Leila Baz, Legacy, Rt. 4, Box 265-FJ, Bedford, VA 24523. (703) 297-5982.

Smell the pines and feel the cold water at Friends Camp, South China, Maine. We are seeking counselors with at least one year of college and skills in one or more of these specialties: amateur radio, music, crafts, ceramics, sports, drama, sewing, maintenance. We also need a cook, assistant cook, nurse, WSI. Write or call Susan Morris, Director, P.O. Box 84, East Vassalboro, ME 04935. (207) 923-3975.

Summer volunteer(s) needed at William Penn House, a Quaker seminar center on Capitol Hill. Four or eight week period, July-August. Hospitality duties, including housekeeping chores, some office work. Contact with public, including international visitors. Individual or married couple. Room and board provided. Send letter of interest, including any related experience and dates of availability by May 1 to: Director, William Penn House, 515 East Capitol Street, Washington, DC 20003.

Vermont Adventure: The Farm and Wilderness camps seek cooks and counselors for a nine-week summer program. Skills in cooking, farming, canoeing, hiking, swimming, carpentry, and crafts. Quaker leadership, diversified community. Write or call Carla M. Mazzarelli, Farm and Wilderness, HCR 70, Box 27, Plymouth, VT 05056. (802) 422-3761.

Rentals & Retreats

Bald Head Island, N.C. Lovely panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wrap-around deck, electric golf cart. 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (215) 699-9186.

Beach-front, end-of-road hideaway. Gorgeous views, private beach, in Mattapoisett, Mass. Sleeps four; amenities. May-September, weekly-monthly. (508) 753-0874 evenings.

Downeast Maine. Modern house overlooking Taunton Bay. Four bedrooms, 2 1/2 baths. Fully equipped including washer, dryer, dishwasher, large deck. Available June 21-August 9. Two weeks, \$1,500; one month, \$2,800. Call (215) 545-3586.

Downeast Maine. Secluded cabin on shore in National Wildlife Preserve. Sleeps four. All conveniences. \$500 plus utilities for two weeks. Mid-May to October. (215) 649-7037.

Explore George Fox's territory. Lake District, Yorkshire Dales. Friend welcomes paying guests at her small hill farm. Excellent food. Peacocke, Dummah Hill Farm, N. Stainmore, Kirby Stephen, Cumbria CA17 4DZ, England. Phone: 07683 41218.

Free vacation in Vermont with use of house and car in exchange for dog and cat sitting. Any eight days in 1993 spring or early summer. Send your preferred dates to: Schlicher, P.O. Box 36, South Londonderry, VT 05155.

Friends Southwest Center. Reasonable accommodations, R.V. facilities, mild climate at 4,200 altitude in southeastern Arizona. Telephone: (602) 642-3547, 642-3451.

Furnished house for rent, Durham, N.C., June 1993-August 1994, mile from Duke, two bedrooms. \$850/month, graduate student can rent room. (Environmental writer/teacher on sabbatical 93-94 looking for sailing/fishing/wilderness adventures.) Susan Schmidt, (919) 286-0369.

Large country house, five miles from Cambridge, U.K. for rent. Two-three weeks, April or summer. For details: The Old Rectory, Landbeach, Cambridge CB4 4ED U.K. (44) 233 861507; fax: (44) 223 441276.

Mid-coast Maine. Spacious house sleeps eight. Deck overlooks pond. Beautiful woods, saltwater cove. Fine canoeing. Beaches, island ferries, theaters, concerts, Friends Meetings, \$600-\$800/week. Weekends spring, fall. Dam Cove Lodge, P.O. Box 235, Bath, ME 04530. (207) 443-9446.

Mount Desert Island, Maine. Rustic shore-front cottage. Seven-bedroom, two-bath. Spectacular mountain/island view. Twenty minutes to Bar Harbor and Acadia National Park. Available July 31 until September 4, \$1,250/week. Rebecca Marvil, (303) 499-4566.

Pocono Manor. Rustic mountain house. Seven bedrooms, sleeps 15, large mountain view deck, full kitchen, large dining room, access to hiking trails, cross-country and downhill skiing, ideal for groups, retreats, families. Year-round week and weekend rentals. Contact: Jonathan Snipes, (215) 736-1856, or 493-3664.

Prince Edward Island, Canada. Secluded seaside cottage. Private beach, warm swimming, excellent birding, bicycling, fishing. Regain contact with the natural world. Completely equipped. Reasonable. Available late June and July. (215) 399-0432.

Prince Edward Island, Canada. Follow the blue herons to clear skies, berry picking, fresh seafood, warm swimming, and private picnics on miles of clean sand beaches. Splendid view from new bay-front cottage. 1 1/2 baths. \$550 per week. Available late June through late August. (413) 586-8528.

Southern France. Old stone house, quiet village near Avignon, beautiful, historic region. Two-bedroom, equipped kitchen, dining/living room. Sunny terraced yard, trees, nice view. Fr. 6,000/mo. June-Aug.; Fr. 4,500/mo. Sept.-Oct. (as of 11/92: US \$1150/850). Marc Simon, Rue Tour de l'Oume, 30290 St. Victor la Coste, France, or: Simon, 217 High Park, Buffalo, NY 14226. (716) 836-8698.

Summer cottage in Rufus Jones' country. Lakefront cottage, two bedrooms, screened sleeping porch on China Lake in south-central Maine, one hour to Maine coast. Available for weekly or monthly rental June-August; \$300 per week, \$800 per month. Two week minimum preferable. Contact: Marilyn Clark, 5405 Purlington Way, Baltimore, MD 21212; phone: (410) 435-8683.

Rentals or Hospitality Needed

English Friends, family of four, seek rented accommodation in Boston area or possible house exchange about 10 days in April. Please phone Chris or Sue Myers: (44) 327 843354, or fax: (44) 223 441276.

Retirement Living

Foxdale Village, a Quaker life-care community. Thoughtfully designed cottages complemented by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and university environment. Entry fees from \$38,000-\$120,000; monthly fees from \$1,110-\$2,040. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

The Harned. Lovely old house and carriage house on quiet, residential, tree-lined street south of Media, Pa. Meals served in main house. Short walk to train. Eleven units. 505 Glenwood Avenue, Moylan, PA 19065. (215) 566-4624.

Schools

Global Friends School offers high school academics within the context of real-life experiences, basing studies around service projects in multi-cultural setting. Tentative spring itinerary: Refugee Sanctuary (Texas/Mexico border), Monteverde Cloud Forest (Costa Rica). Admission to this new Friends' boarding school limited to eight students. Come explore with us today! Global Friends School admits students without regard to race, color, or national or ethnic origin. Please contact: Corinne Joy, Global Friends School, Box 429, Blairsville, GA 30512. (706) 745-5701.

Olney Friends School. A safe, caring, value-centered, educational community for students in grades 9-12. A college preparatory curriculum emphasizing a belief in the individual and his/her own abilities makes Olney a positive environment in which to live and learn. 61830 Sandy Ridge Road, Barnesville, OH 43713.

United Friends School: coed; K-6; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

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 regardless 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.

Junior high boarding school for grades 7, 8, 9. Small, academic classes, challenging outdoor experiences, community service, daily work projects in a small, caring, community environment. Arthur Morgan School, 1901 Hannah Branch Rd., Burnsville, NC 28714; (704) 675-4262.

Stratford Friends School provides a warm, supportive, ungraded setting for children ages 5 to 13 who

learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for five-year-olds is available. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (215) 446-3144.

A value-centered school for elementary students with learning differences. 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

Electrical Contractor. Residential and commercial installation and repairs. (Phila., Pa., suburbs.) Call Paul Teitman: (215) 663-0279.

Friendly financial planning. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments are my specialty. Call Joyce K. Moore, Registered Representative, John Hancock Financial Services, (215) 258-7532.

Old house carpentry. Repairs, renovation, restoration of homes, meetinghouses, schools in Philadelphia, Pa., area. Quaker references, 17 years experience, fully insured, Will Stanton (215) 399-1914.

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 OUF, Box 201 RD 1, Landenberg, PA 19350.

Wedding Certificates, birth testimonials, 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.

Summer Camps



Camp Woodbrooke, Richland Center, Wisconsin. A caring community; ecology, campcraft. Quaker leadership. 34 boys and girls; ages 7-12; two or three weeks. Jenny Lang, 795 Beverly, Lake Forest, IL 60045, (708) 295-5705.

Friends Music Camp, for ages 10-18, offers a fantastic experience of growth in music and Quaker community. For information: FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311 or (513) 767-1818.

Sunapee Arts Camp. Drama, crafts, pottery, photography, lake. Daily string and flute classes. Co-ed, eight, five, or three weeks. ACA. Individual programming with creative staff for campers 8-14. The Carpenters, Box 177, Georges Mills, NH 03751. (603) 763-5111.

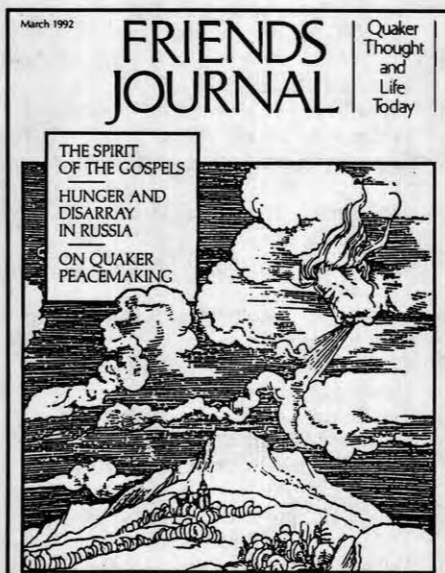
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FRIENDS JOURNAL

1992 Index

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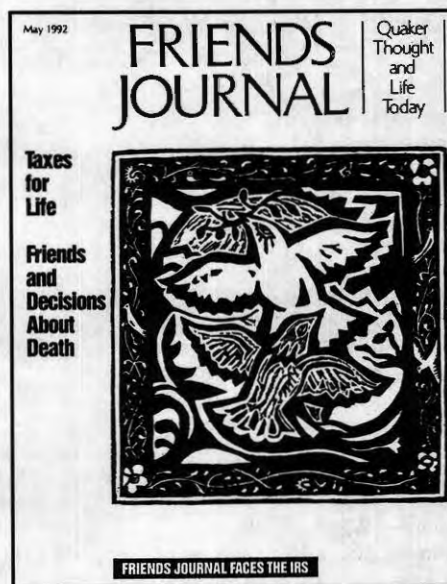
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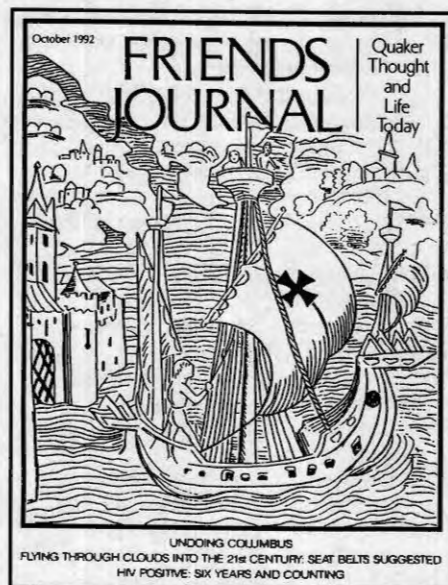
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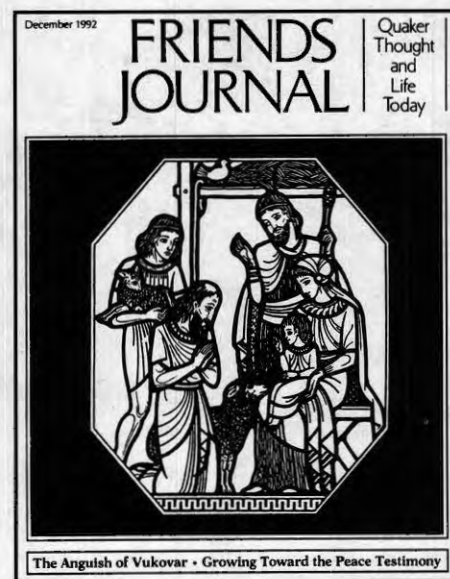
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