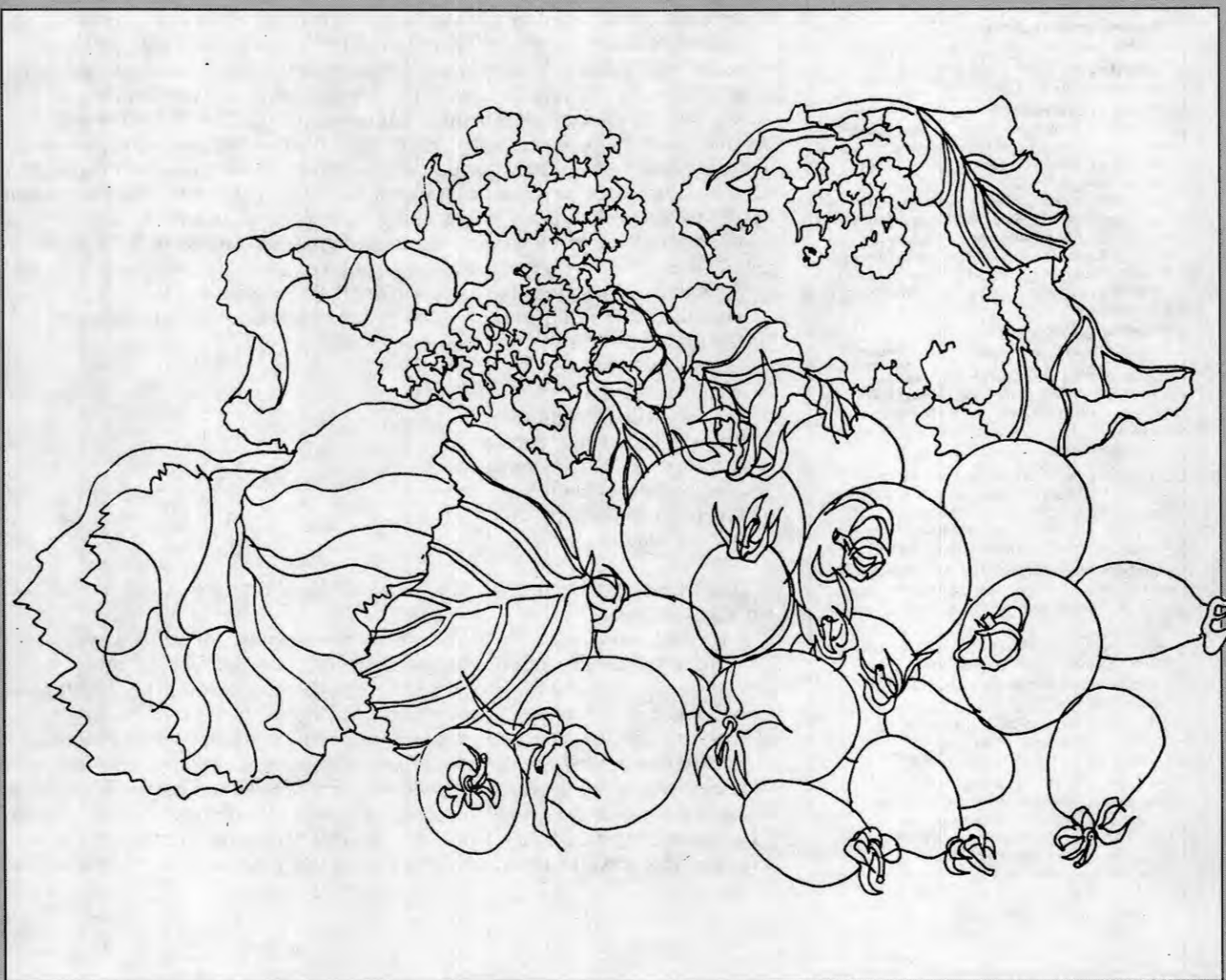


September 1993

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



WHAT SHALL I LEARN OF BEANS OR BEANS OF ME?

THE LOUISIANA RACIAL ISSUES LISTENING PROJECT

SEEING IN THE SILENCE

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

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

• Subscriptions: one year \$21, two years \$40. Add \$6 per year for postage to countries outside the U.S., Canada, and Mexico. Individual copies \$2 each.

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

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

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Among Friends

At the Center

One of the joys of being editor is the rich correspondence I have with our readers. Scarcely a day goes by but something interesting comes in. Being the pack rat I am, I save large numbers of these missives. Sometimes they inspire me to write a column, a letter to a friend, or merely serve to amuse or inform. Here are excerpts I've wanted to share for a while:

First, a piece from Frances Ross of North Bennington, Vermont: "An old Indian Pueblo squaw once said: 'Take your Why? into a spiral and let it go to the center, to the center, to the center—and let it slumber there. When it awakens, it will uncurl itself through the way it went in and give you your answer. For, in the center of the center of the center, where it goes to sleep, is where the Great God-One is.'"

And from *The Acorn* of Live Oak (Tex.) Meeting comes this; can you guess what "It" is?: "It helps the body's immune system, keeps you healthier, cures depression, reduces stress, induces sleep, is invigorating, rejuvenating, has no unpleasant side effects, and is nothing less than a miracle drug. It is all natural. It is organic, naturally sweet, no pesticides, no preservatives, no artificial ingredients, and 100 percent wholesome. It is practically perfect. There are no movable parts, no batteries to wear out, no periodic checkups, with low energy consumption and high energy yield, inflation-proof, nonfattening, no monthly payments, no insurance requirements, theft-proof, nontaxable, nonpolluting, and, of course, fully returnable." Give up? It's very familiar among many Friends—often observed, I should say, at the rise of meeting. The piece was entitled "Hugging."

Then there's this from the newsletter of San Francisco (Calif.) Friends, entitled "Gandhi's Seven Sins":

Wealth without work
Pleasure without conscience
Knowledge without character
Commerce without morality
Science without humanity
Worship without sacrifice
Politics without principle.

And the newsletter editor asks: "What would Gandhi have to say about the United States today?"

I received new perspective on the subject of magazine circulation when I heard a story from Philadelphia Yearly Meeting Friend Bob Crauder. Bob, a frequent traveler abroad, needed to find a way to meet someone at an airport whom he didn't know—in the Middle East, I believe. It was arranged that one of them would hold aloft a copy of FRIENDS JOURNAL for the other person to spot. And you know what? It worked!

Finally here's food for thought. In the newsletter we receive from Friends in Germany, one of my colleagues spotted and translated these words of Mark Twain: *Ehe man anfängt, seine Feinde zu lieben, sollte man seine Freunde besser behandeln* ("Before one begins to love his enemies, one should treat his friends better.")

Enough for now. If I am occasionally slow answering your calls, this may explain.

Next Month in FRIENDS JOURNAL:

"The Third World *Kairos* Documents—a Pacifist Perspective"
"A Quaker Baptism"
"Friends and Capital Punishment"

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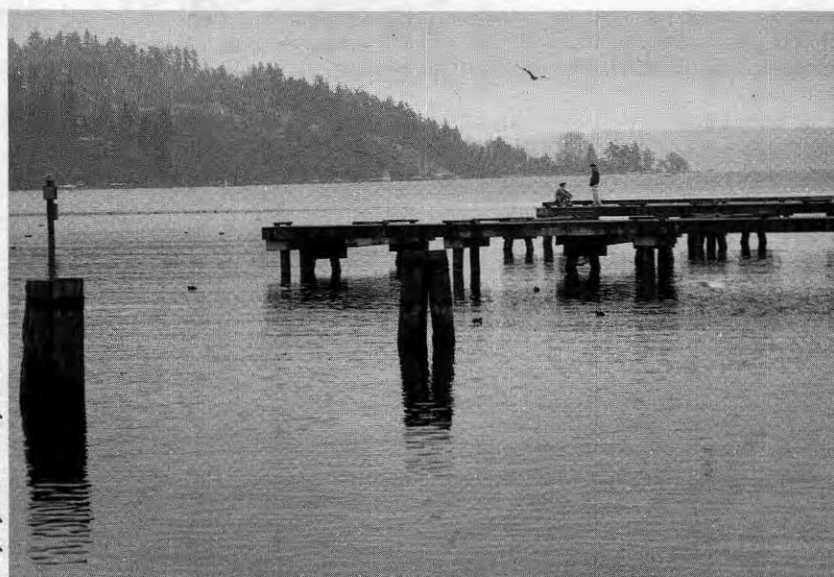
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Cover drawing
by Mary Lou Goertzen

© by Cynthia S. Taylor



How big a vessel?

"How big is the vessel?" asks Pat McBee (Viewpoint Dec. 1992). Rather to my surprise, I have recently been led in worship to understand that my Quaker universalism is Christ-centered. I firmly believe my task is to love the Lady my God with all my heart and mind and soul, and to love my neighbor as myself. Those are large tasks, and I don't really do them very well. I find many other strugglers toward those same ends who don't all call God by the same name.

When Jesus was asked who my neighbor is, he answered by telling the story of the good Samaritan. Samaritans were considered heretics by orthodox Jews, so that is like being in the rural South and telling the story of the good Black Muslim, or coming to Friends meeting and telling the story of the good National Rifle Association member (I know at least one).

Jesus told us that no one can come to the Father except by him, and he was also very clear that the *name* by which we call him isn't important. It is how well we keep his commandments that matters. "As you did it to the least of these my brethren, you did it to me."

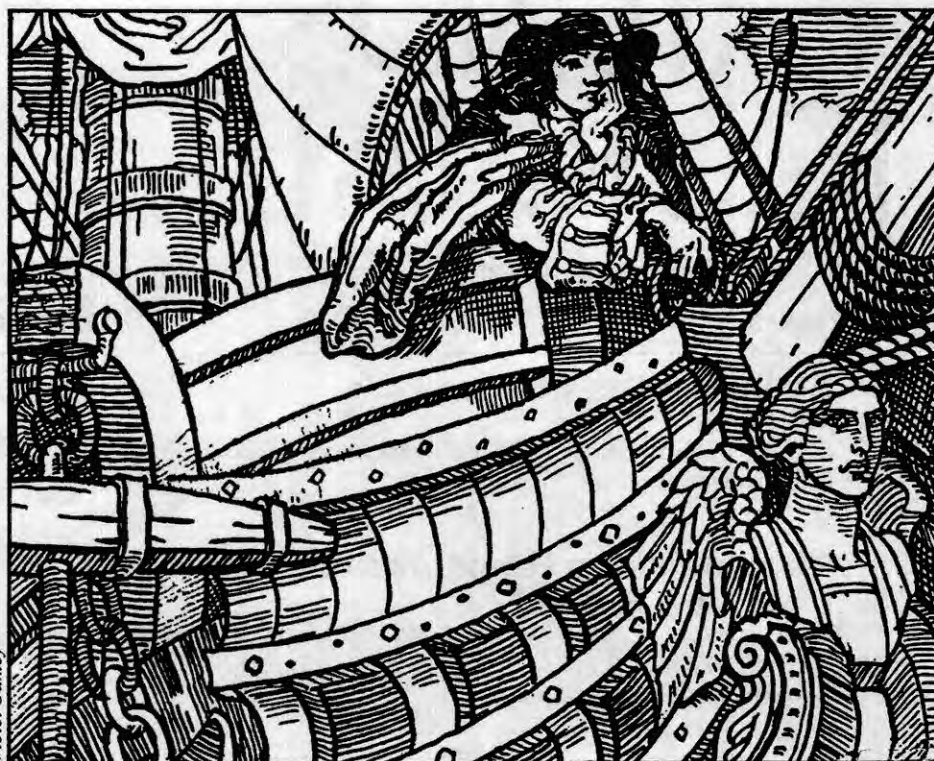
Jesus is one way of learning to love God and neighbor. There are other ways, and what Jesus had to say about that was, "By their fruits you shall know them." I welcome a diversity of approaches to loving God and neighbor because Jesus teaches me to *value* (not just tolerate) diversity. It enriches me, I learn from it.

Different people have different religious needs. For those whose need is to share a uniformity of belief with others of like mind, there are plenty of churches, including Quaker churches.

My religious need is to share a diversity of belief with others who share a common goal but not a common belief. I am grateful to the Religious Society of Friends for meeting that need, both in my meeting and in the spiritual community of Friends General Conference.

Bruce Hawkins
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In the Readers' Forum "How Big Is the Vessel" (FJ June) some people were said to have experienced "gifts" of the Spirit including visions and unseen voices. Since this area is receiving a lot of attention these days (near-death experiences, for example) it deserves noting a recent decision of the American Psychiatric Association to include a new nonpathological category for religious and spiritual issues. That is, the experiences themselves do not subject a person to a psychiatric diagnosis. This



category will be included in the fourth edition of the diagnostic sourcebook, *Diagnostic and Statistical Manual* (DSM). This manual is used not only by practicing physicians but in the training of medical students and the education of other health care professionals.

How will the Religious Society of Friends respond to the official recognition of the validity of spiritual experiences? With our roots in the mysticism of George Fox and early Friends it seems natural that we would be keenly interested. Within a more accepting atmosphere Friends might be encouraged to discuss personal encounters with spiritual phenomena and to explore the effect this has had on their lives. No longer need Friends be faced with the loss of credibility or the possibility of rejection. With the lifting of both the fear and the silence of not speaking their experience, Quakers could contribute to the understanding of the effect the mystical process has on the human body.

Jean Roberts
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I was startled when I pulled my June issue out of the mailbox, and there on the cover was a pot, an image for the Religious Society of Friends. A pot? Shouldn't the vessel image rather be the second definition of a vessel: "a craft designed to navigate on water"? A pot image suggests containment,

perhaps for preservation and isolation.

A craft for navigation stirs images of adventure, challenge, and movement with purpose. Then the primary limiting factor becomes destination or objective, not dimensions. A declaration of intention for voyage sorts out those who may merely want a place to hide or keep their feet dry from those who, with clear-eyed vision, seek to venture into difficult waters, to set their feet on new land. The times of spiritual growth and vitality among Friends certainly were never programmed around desires for safety or inclusiveness for inclusiveness's sake.

The second selective factor for a sea-going vessel is its source of energy. At the center of the vessel is its empowerment, the newness from God. George Fox preached that "the power of God is the Gospel and it is called the cross of Christ." He urged Friends to "Live in the cross of Christ and rejoice in it, which is the power of God." That center of power vibrates in the vessel, and either draws voyagers into its life or precipitates disembarkment. Both negative and positive poles are required to generate a current of power, becoming creative through the transforming element at the center. Without the transformer, no power. Without the Cross, the vessel is becalmed.

No successful voyage can be undertaken without an agreement among the subscribing passenger/crew about their commitment toward the execution of the voyage. In religious terms, that agreement

is usually called a covenant, a clear recognition of commitment and accountability. Herein lies the possibility of maintaining steady direction and sustaining purpose that will enable steering safely through vast waves of restlessness, the epidemic of desire that sweeps the world.

For the vessel of the Society of Friends, then, the question is not how big, how many, or how diverse, but where to—and under what power and commitment.

Shirley J. Stuart
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Subscriptions for all

The editor's Among Friends column in the June issue was much appreciated as usual, but the need for a "family meeting" was distressing to say the least. It occurs to me that our "families" of Friends meetings might like to know of a recent decision of the Orlando Meeting to provide a one-year subscription to *FRIENDS JOURNAL* for every active member/attender except those already subscribed. It was felt that this represented an excellent investment in the media environment of the meeting, and the immediate individual response after the first issue arrived resulted in a corporate awareness similar to having experienced the first of a series of successful monthly forums on current Quakerism.

To learn that this decision was also of great importance to the future of the *JOURNAL* is a byproduct not to be taken lightly. As a longtime subscriber (and *JOURNAL* Associate), I have always been at a loss to understand why it takes some Quakers so long to discover the *JOURNAL*, and in response to Vinton Deming's "tough issues," I think it's now clear that we have a responsibility to impose that discovery upon others! And just think . . . everybody will be thanking each other! While we're thanking the writers by increasing circulation, the editors will be thanking new subscribers and they in turn will be thanking us. What a joyful round robin of Quaker activity!

Brett Miller-White
204 Long Branch Rd.
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Thanks to Orlando Friends, and to those other meetings that are providing subscriptions to members/attenders. It's helping to give us the needed boost! —Eds.

Standing in the way

A common misconception about Quaker business process is that a decision can never go forward if one person decides to

"stand in the way." Inactive members, new attenders, and non-Friends trying to imitate Quaker process often interpret our principle of unity to mean that each individual has veto power over any decision of the community. Nothing could be further from the truth.

"Standing in the way" is not a right which inheres in paper membership or participation in meeting for business. It is rather a privilege granted by the community because it believes that the dissent is grounded in spiritual integrity and not in ego or a power trip. We acknowledge that the Friend may have light the rest of us don't yet see; we wait in love for the Friend to see our light. We are willing to remain teachable in the trust that the dissenting Friend is also teachable.

The word "teachable" stands for the Greek word *praos*, often translated in the New Testament as "meek." A more accurate rendering would be the nautical word "yare," referring to a ship that minds her rudder well. As Emerson put it, "The voyage of the best ship is a zigzag line of a hundred tacks. See the line from a sufficient distance, and it straightens itself to the average tendency." The Spirit leads us, not in a straight line, but step by step, by twists and turns, to incremental stages as we become ready. We are never required to do that which we cannot. Growth in the Spirit means attuning oneself to those step-by-step leadings, as well as having patience with those who are led by a different route.

Difficulty arises when some show themselves not to be teachable, as for instance when they attach themselves to an external "party line," religious or secular, which precludes submission to the Spirit. The meeting may rightly decline to trust such a person. Trust is something that must be earned. Perhaps that is a central meaning of the term "weighty Friend": a person whom the community trusts to "attend to pure wisdom and be teachable."

Esther Greenleaf Murer
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Down Quaker Lane

Reading the *FRIENDS JOURNAL* from cover to cover, I experience a walk down Quaker Lane with Friends' thoughts and their communities. For one who is in the far Northwest and in a growing independent yearly meeting, it is a great privilege to have your magazine.

Thanks to all who contribute to this great effort.

Harold Carson
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Unto Caesar

For many years, I've wondered what is right in regard to the biblical admonishment "Render unto Caesar." At present, my viewpoint is to pay my taxes, as I enjoy at least some things on which the government spends our money.

Supposing I'm an employer and pay my help each pay day knowing that one person may spend a sum on alcoholic drink, another may spend a portion on cigarettes, and yet another may buy a gun because of a possible burglary. It would not be my right as an employer to withhold some of my help's pay because they would be unwisely using some of the money.

In the same way, the U.S. government spends some of my tax money wrongly or unwisely. So, is it right for me to hold back some of the tax money because the government isn't mature enough to refrain from having war weapons?

Meanwhile, we should do what we can to educate the people in our government so they will refrain from doing the opposite of Jesus' teachings.

Edwin A. Vail
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I feel moved to write some thoughts on Robin Harper's "Queries for the Ides of Every April" (*FJ* May). His cluster of broader queries rang a bell with me. "What does our Quaker peace testimony mean to me? What does pacifism mean to me? Are the two synonymous? Does the peace testimony call on me solely to avoid active participation in war and war preparation, or does it call on me to be an active peacemaker?"

Like many Friends, and others, I have in the past withheld one-half my federal tax, only to have it taken in the end. I have come to see that it is easier to withhold taxes for war purposes than to withhold one's fears, ill will, criticisms, bitterness, and even hatred of others. I have noticed that Friends and others who consider themselves pacifist, and may even have gone to prison for their beliefs, still have a great deal of trouble relating to others in a loving, constructive manner and speech, some even carrying deep-seated resentments, like Marley's ghost, which keep them from dealing with present interpersonal problems in a rational manner.

It says in the Bible we are hypocrites if we say we love God whom we have not seen and hate our neighbor whom we have seen. To paraphrase: we are hypocrites to say we love Bosnians or Somalians, whom we don't know, and dislike our neighbor, whom we do. It behooves us to be more

responsible for our thoughts and frame of mind and heart, for it is out of these that the issues of life come.

This is not to say refusing to pay taxes for war purposes is not important. I am saying it is just as important what we think and say about others and ourselves, because we are all connected in one fabric of life, and it is out of our thoughts that our actions and talk flow.

Jane Morgan
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Different Truths

Edward Elder stops short of declaring that evangelicals are demons (*FJ* May), but he clearly implies that since they do not share his point of view (especially about gays) they must be bad somehow. In other words, Elder is "straight-bashing" (if such a concept exists).

I do not believe he ought to hide his gay rights agenda behind Quaker principles or beliefs. Friends principles, which are clearly Christian, are predicated on searching for that of God in others and on searching for the truth. If the Inner Light reveals a new or unexpected truth to me or others about gays, for example, then I need to listen to it. However, he seems to be insisting that the Inner Light listen to him, rather than he to it. While searching for truth clearly is something he would have trouble doing with evangelicals (of any stripe), he is called to do it nevertheless, as are all of us. That other Christian churches may have had trouble with principles we profess is no excuse whatsoever for ignoring them. That some expressions of Christianity have a bad name among, for example, gay rights groups does not release him from his obligation (as way opens for him) to try to correct the record. To pretend evangelical Quakers have nothing more than mainstream Protestants is, despite his master of divinity degree, to say that he or his meeting has *the truth revealed* (emphasis intended). As to reaching out to his oppressors, well, I would have a hard time doing so—so I understand why he would as well. Again, however, this is no excuse for not trying to reach out, except the excuse of pride. How does Elder know that other Quakers have nothing to offer unless he talks to them and spends time with them?

Finally, I do not understand how Quakerism can exist except at the corporate level. Accepting others for what they are—that is, living with people whom we mistrust and who make us uncomfortable—is part of believing all people matter. That means we all have to accept some discomfort in the interest of finding the

Truth. Evangelicals will have as hard a time living with homosexuality as people who are gay will have living with supposedly judgmental evangelicals. If Elder really believes he is somehow doing good by not becoming a member of the Society of Friends, even with its imperfections, he is mistaken. I have had occasion recently to find myself in a small minority during a Quaker function. Although I felt strongly that my view was right, I stood aside partly because other Friends felt differently, but mostly because I refuse to tear down the house because I think one room needs redecorating.

Timothy Lillie
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Reading to children

A good suggestion that has come to me is from Dick Steele of Live Oak (Tex.) Meeting. He sent me an article from a Houston newspaper telling about two grade schools there that have a 20-minute period every morning for reading to the pupils. They are interested in individuals from the outside doing the reading. (This can't be done by meetings or churches, as that would be considered teaching religion in schools.)

This sounds to me like an excellent way to familiarize many children with peace, nonviolence, tolerance, conflict resolution, Native Americans, life in other countries—to mention some. This looks like something especially that senior citizens might be interested in.

As convener of the Peace and Justice Committee of South Central Yearly Meeting, I am on the lookout for information I can copy and send to meetings, so I hope to hear from people.

Emmett McCracken
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Out of contact

The February issue carries a letter from Richard Wager in which he inquires of Ray Deming. I knew Ray well and most pleasantly in our CPS unit at New Lisbon, N.J. Yes, Ray had a brother, in fact a twin, whose name was (is, I trust) Roy. Ray was ordained into the ministry of the Methodist church and served a charge at Third St. Methodist Church, Williamsport, Pa. Subsequently he served in Round Lake, N.Y. His wife's name was (again, is, I hope) Isabel. They met, I believe, at Pendle Hill. The last I saw them in person was at Pendle Hill in the early 1950s. At the time of my most recent contact they had three children—John, Miriam, and Paul. It has been, I'm afraid, some 20 years since I was in touch with them. I, too, would be interested in getting back in contact.

Also in the February issue there is an article by Joshua Brown about what Adirondack Meeting is doing to cope with their disabled members. In Victoria (B.C.) Meeting I am one of those, having a profound hearing loss. Just this morning at meeting I was directed—requested—to sit next to a particular person. She had either volunteered or been asked to minister to my needs by writing down and passing to me the words or summaries of words spoken in meeting. I am far from settled in my own mind about this. It must be a heavy weight on her participation in meeting, and the shuffling of papers a distraction to others. This is yet to be sorted out, but one can only be deeply appreciative for the effort and the sensitivity shown by the meeting, which has already installed a microphone and earphone system for the hearing impaired. (My hearing loss is too great to be benefited by this system.) Hearing impairment is with us increasingly, but is invisible to a large extent.

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FRIENDS JOURNAL welcomes contributions from readers. Submissions to Forum should be no longer than 300 words, Viewpoint 1,000 words. Unless authors request otherwise, names and addresses will be published with all letters.

SEEING IN THE SILENCE



Free Library of Philadelphia

by Rick Seifert

How easy it was to surrender to the silence at my first Friends meeting more than 30 years ago. Call it beginner's luck.

Perhaps 15 of us met outdoors on an arbored deck mottled by California sunshine. The wood-frame house was tucked away in the hills above the Stanford campus.

The birdsong and the rustle of the brittle eucalyptus leaves embroidered the stillness. I envisioned a world encircled in silence that morning. In my youthful enthusiasm, I even experimented in willing a world at peace, a world without Cuban missile crises, political assassinations, and nuclear saber rattling.

Since then, only rarely have I melded

An editor, writer, and lecturer, Rick Seifert is a member of the Fanno Creek (Oreg.) Worship Group.

so easily with the silence. After all these years, centering frequently eludes me, like the answer to some Zen koan. The more I try to grasp it, the more it slips away.

If you are like others I've shared these concerns with, you too have known the same gropings. Fellow attenders tell me that behind their closed eyes is often turmoil. One Friend shared the thoughts of John Punshon in his book *Encounter with Silence*. When it comes to prayer, he writes, we are all at the same stage—the beginning. When we embark on an hour's silence, we never know if we'll be given some depth, or whether we'll once more be "beached on the shallows we knew at the very beginning of our pilgrimage of prayer."

When I escape the shallows, some vision is usually my vessel, like that peaceful, silent world of my very first Friends meeting.

Not long ago, in the silence of a meeting, a train coursed the still landscape of my mind, chugged to a stop at a desolate outpost, let off a few passengers, and then moved on. How like those passengers we are, I thought. Some cosmic train deposits us here (not there, or there, or there) now (not then, or then, or then). This is our given place and time. We make the best of it until we are picked up again to be carried to destinations unknown.

That train traversing the silence became a vehicle for, if not enlightenment, understanding. Through it, I had a metaphor that linked birth and death. I saw life bracketed by arrival and departure. We are only visiting. We pass this way once. We will be remembered by what we leave behind.

I might have explored the image more. It raised questions to be pondered in future meetings. Could it be that the pas-

sengers determine when and where they want to get off? If not, who or what decides? And how much of our legacy is what we arrived with? How much of it is what we create? Obviously, the themes of the questions aren't original; but their context in the meeting, the silence, and the mind's eye is, and so the answers may be different.

During meeting for worship a few years ago, I saw a quiet pool before me. Its dark, still waters were fed by a dozen rills and rivulets—the spiritual tributaries of my fellow attenders. That meeting became an immersion (I'm reluctant to say "baptism"!) in the pond, the commingled waters of Friends. I felt warm and cool currents. I saw the light glint off the surface. I dove down and saw the luminous shafts radiate through the darkness. The pond was alive for me. I felt my image worthy of sharing with the meeting, and so I spoke. The water would spill over the banks at the end of the meeting, I heard myself tell the others. The tumbling streams would flow from the pond until they met again in placid confluence.

Later in the meeting, someone recited George Fox, reminding us of Fox's ocean of Light.

Other meetings have inspired more images. During a meeting outdoors, the singing birds led me to the idea that we should live life as a song, with slow and fast tempos, with melancholy and celebratory passages, with feeling, with gusto.

As varied as life's song is, it should always be sung from the heart.

My images always raise more questions than I can possibly ponder in an hour's silence. They beg me to return to them.

Indeed, for centuries Friends have used metaphor to describe what they have discovered in the silence of meeting. I do not know whether the metaphors appeared in the silence or in the act of describing it. In either case, they are vehicles for sharing.

Douglas Steere has written of the meeting for worship as a "... waiting on God to gather [attenders] inwardly. . . ." Thomas Kelly's image of a gathered meeting was much more vivid: "The Burning Bush has been kindled in our midst, and we stand together on holy ground," he wrote. Isaac Penington arrived at a similar description of attenders: "They are like a heap of fresh and living coals, warming one another as a great strength, freshness and vigor flows into all." And Thomas Story described the peace of God as "a holy canopy over my mind."

If there's a problem with images, it is that the visions themselves intrude on the silence. All begin as "wordless" pictures, but, of course, as

soon as we see them, we attach labels to them, and the human molding and manipulating begin. Disturbingly, the "listening" stops. The images sweep away the very silence that created them.

In times when visions threaten to take over, I often yearn to return to the ineffability of the silence. I have taken to shifting my center from my mind. In yoga fashion, I focus on my breathing. But more recently I have taken up the Islamic prayer custom of touching my right index finger to my thigh, each gentle tap reminding me of the spirit. Touch soothes the mind, I find, erases the words, restores the silence.

If nothing else works, I am encouraged by Peter Hopkins-Keeler's thoughts about the silence. At nine years of age, Peter, a fellow member of our worship group, advised me that I shouldn't be too hard on myself. I needed to remember, he said, that "listening in silence is not like normal listening, not like listening to sounds."

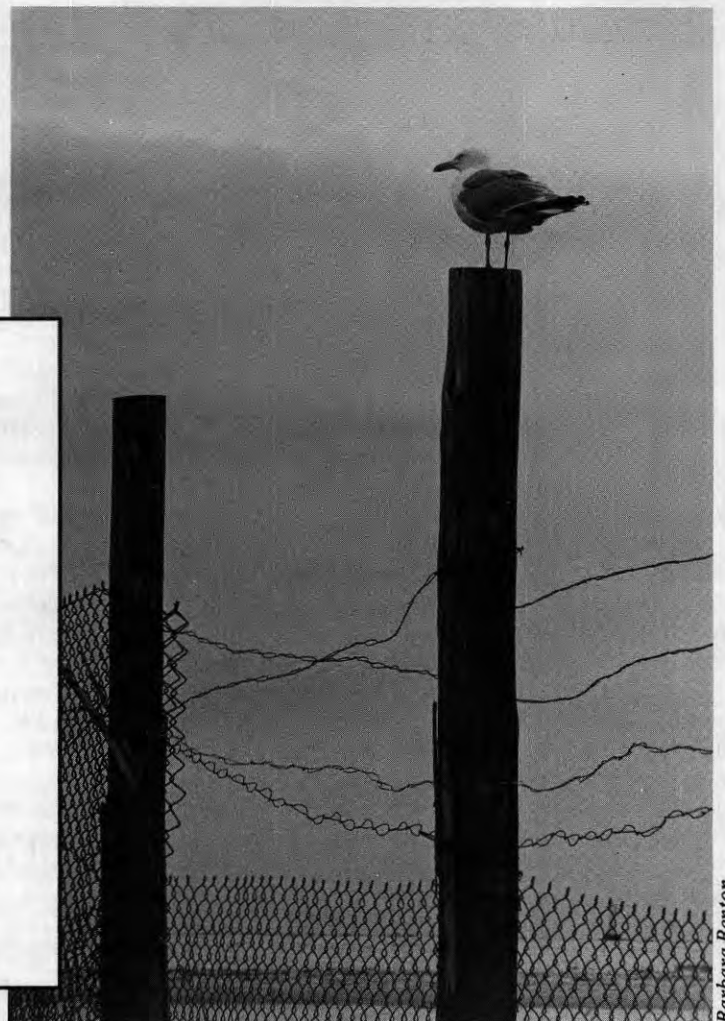
"It's special," Peter said, "a special kind of listening. It's not easy." □

RACHEL CARSON

She came to the habitation of words,
entering their lonely realm,
accepting their silence, listening,
choosing those for low-tide,
for salt smell, for the sound
of water and the softness of fog.
Setting them down in clear sight,
she watched their slow growth to truth
beneath her lucid light.

—Jean Sparks Ducey

Jean Sparks Ducey is a retired librarian who lives in Niles, Mich.

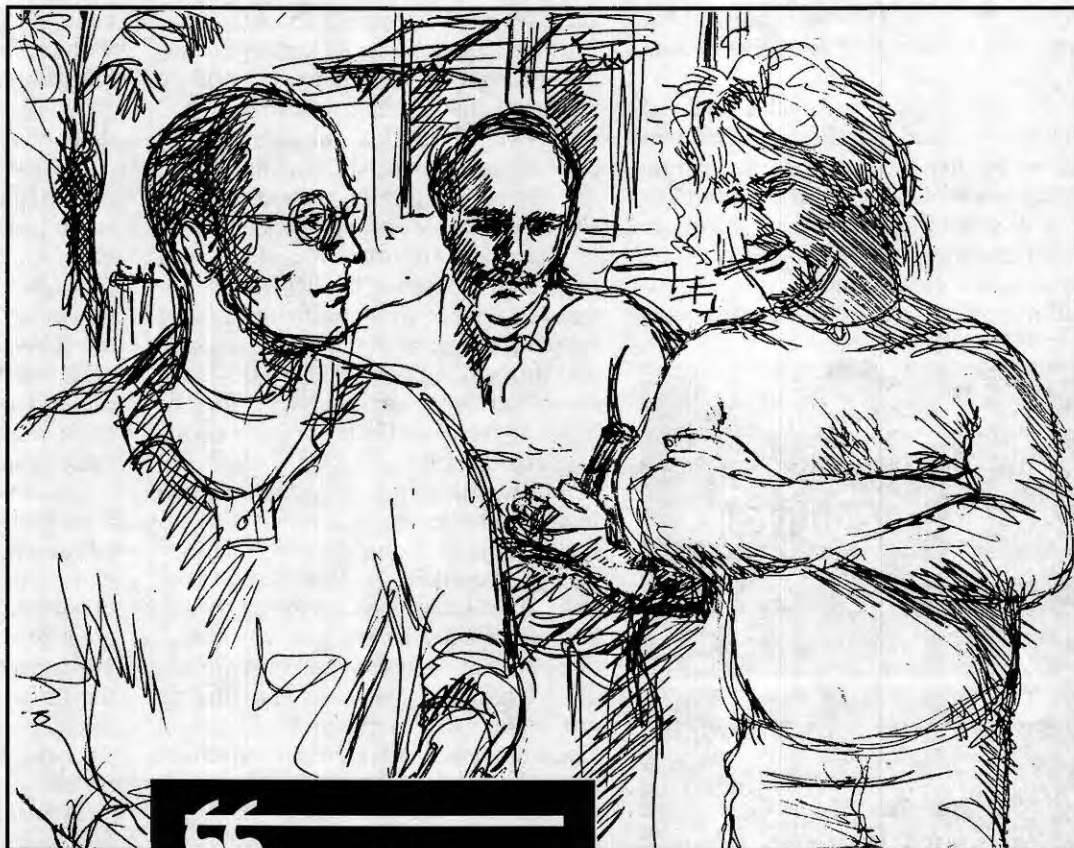


Barbara Benton

The Louisiana Racial Issues Listening Project

by Herb Walters

When David Duke received a majority of the white vote in the Louisiana gubernatorial election, the author decided, as an organizer and trainer, it was time for him to do more in the white community. For three months last year he worked with Baton Rouge sponsors to begin the Louisiana Racial Issues Listening Project. With 26 trained volunteers, they conducted door-to-door interviews and dialogue with people in communities that had high vote counts for David Duke. Forty hour-long interviews were completed by the volunteers, who used a 25-question survey that encouraged respondents to express their feelings, beliefs, and fears about race relations.



Narcissa Weatherbee

“I’m not a racist or anything—but Abe Lincoln should have sent them back to Africa.”

We knocked on the door of a small home in a primarily white, working-class neighborhood in Denham Springs, Louisiana. Denham Springs is in Livingston Parish, the home of David Duke. A young, bare-chested man of about 25, whom I’ll call Jeff, answered the door. Jeff told us to come on in. He lit up a cigarette, and from behind weary eyes said he’d been at a party until late the previous night. He was a little suspicious of us, but generally relaxed and talkative. When my partner, Scott, asked him the fourth question from our Listening Project survey, “What are your hopes and fears about race relations today?” he answered: “I think it’s hopeless. I’m not a racist or anything—but Abe Lincoln should have sent them [African Americans] back to Africa.”

“There’s such a gap between us blacks and whites,” Jeff continued. “We don’t understand each other.”

“What do you think that is?” we asked. “Why is there such a gap?”

“They’re not developed like we are,” he answered. “When you drive through there [pointing in the direction of a nearby black community], it’s like going into Africa. It really is.”

“What has helped create such bad con-

ditions in the black community?” I asked. “Is it just because they’re black, or are there other reasons?”

“Their environment affects them a lot,” Jeff answered. “They don’t want to work. A lot of black people are poor. They need to try to get off welfare. I worked for what I have, and they could work hard and make it too.”

“We’ve got a question later on that talks about people trying to get off of welfare, but who find so many obstacles in their way,” said Scott. “Do you know anyone trying to get off of welfare?”

At this point Jeff talked about a black woman he knew who was trying to get off welfare. “She really wants to work,” he said. “Sometimes she comes and uses our phone and I know she’d like to work, but it’s hard having kids and trying to find a decent job.”

“One of the problems,” Jeff added, “is that so many of ’em down there are strung out on drugs.”

When we asked: "How do your religious or moral beliefs affect your views on race?" Jeff shared some positive thoughts about everyone being equal. He then added a protest against interracial marriages. Furthermore, Jeff didn't think Christians should marry nonChristians. When I asked him if interfaith or interracial marriages should be against the law, he said no. "The Bible is against it, but it's a free country," he said. "People can do what they want."

Regarding the Los Angeles riot, Jeff thought the beating of Rodney King was wrong but that the riots were wrong too. When we asked him about conditions in Los Angeles that had created the anger and frustration that led to the riots, he said he didn't know much about the conditions in Los Angeles but that the rioters

By the end of our interview, Jeff was giving quite different responses than when he began:

“Poor people need help with transportation to get to opportunities.”

lost the respect of the nation by doing what they did. He was surprised to learn that a significant number of whites and Latinos were also arrested for rioting.

Jeff told us that racial tensions exist in Baton Rouge because blacks resent that whites have more. He reflected more on this idea when one of our questions made clear the economic differences between blacks and whites. For example, black unemployment is three times that of white unemployment, and over 43 percent of African American children live in poverty. After giving these statistics, we asked Jeff to think about why such differences exist between whites and blacks. His response was a real breakthrough: "It's partially racial," he said. "You shouldn't hire a black man just because he's black. But if he's qualified, hire

him." He paused and then told us that in his own work, a black man doing the same work he does receives \$3-\$4 less per hour. "That's not fair," he said. "Blacks are almost still in slavery a little."

Little by little our questions about Jeff's personal relationship with specific black people helped him open up and take a much more positive attitude on race issues. We asked him more about the African American woman he knew who was trying to get off of welfare. He said he respected this woman, whom we shall call Sylvia. He and his wife let Sylvia use their phone because she couldn't afford one. It was through talking about Sylvia's situation—the need for a phone, the lack of a car for transportation, and the need for health insurance for her children—that Jeff opened to the difficulties faced by poor people trying to find work. It was in speaking openly about the black co-worker who was paid less, that he began to face the effects of racism on the black community.

The questions that provided facts and research studies on race issues also affected Jeff's thoughts and feelings. "Why," we asked, "is there the perception that white workers are losing ground because of affirmative action, when studies show that whites have an overwhelming advantage?" We cited two studies: one from the U.S. Equal Employment Opportunity office, which showed whites holding a much higher proportion of administrative jobs, both white- and blue-collar; and another from the Urban Institute, which showed that when equally qualified blacks and whites were sent out to apply for jobs, whites were favored in 20 percent of the cases.

Jeff's answer was: "The government wants to make it look like they're helping blacks, but they're really not."

Our questions about the future for black children brought an unexpected response. Jeff didn't see much of a future for them. "Growing up in poverty and racism is the biggest factor influencing the situation," he said.

At one point, Jeff was joined by his wife, whom I will call Wanda. Wanda wandered in and out and added her responses to our questions. She identified strongly with the black woman who was trying to find work. Wanda was ready to work together with blacks and whites to improve their community. "I want to get a Community Watch group going," she said. "It's something we could do that would help us all."

Both Jeff and Wanda were feeling the

sting of our troubled economy. They both felt that instances of corporate abuse such as the savings and loan collapse were critical factors in bringing about our economic problems today. When asked if they saw a tendency to try to blame the poor for the country's problems, they said they did. Like most other respondents to our survey, the strongest point of common interests that many whites felt with the black community was the idea that the gap between rich and poor is growing and that the poor are still being dumped on.

By the end of our interview, Jeff was giving quite different responses than when he began. Racial quotas were still unacceptable to him, but he could support other programs and affirmative action efforts—if they "really help people out." "We ought to be able to see concrete results right there [in the black community] within a year. But people need to be responsible and know how to use these programs right."

His own solution was that African Americans need more access to quality education, and "poor people need help with transportation to help them get to opportunities." Wanda recalled that if her great-granddad saw a black man walking down his road, he would chase him to the far side. "There's a lot of subconscious racism... it's imbedded in people," she said. Jeff nodded his head in agreement.

By the end of the interview, I believe Jeff was clear that the two interviewers he'd been talking to for an hour were supporters of racial equality and justice. Interviewers and interviewees had come together with very different views on race, openly discussing issues usually kept in the closet. Through it all, we questioned, learned, and changed together. Both Jeff and Wanda asked for more information on the racial issues we'd just discussed, and they said they would be interested in continuing to talk to others about these issues. Bienville House, in Baton Rouge, under the leadership of director Skip Gladney, is considering working with Wanda and Jeff on getting a Neighborhood Watch group going in their community. "It's a way we could all work together," Wanda said. A small step forward, but an important step.

Those wishing additional information on the Listening Project may write to Rural Southern Voice for Peace (RSVP), 1898 Hannah Branch Rd., Burnsville NC 28714. □

A Fresh Look at Friends' Testimony on Alcohol

by Robert Levering

Friends have long had a testimony on alcohol, and most yearly meetings have faith and practice statements urging Friends to avoid intoxicants of any kind, including alcohol. But many contemporary Friends are uneasy with this testimony. Some feel guilty about their own drinking and feel such admonitions are unwarranted intrusions into their personal lives. Others may silently applaud the long-standing Quaker testimony because they are teetotalers themselves and/or they've been personally affected by alcohol abuse. But they, too, may be uncomfortable about discussing the issue, concerned they may appear to be imposing their own personal morality on others. So most of us seem to prefer the ostrich approach. Perhaps that's one way to maintain our peace testimony.

I believe we should pull our collective head out of the sand and take a fresh look at this testimony. By looking at the historical basis for it, we can go beyond the personal defensiveness that often characterizes our approach to this subject. More important, we can see how the long-standing Quaker testimony about alcohol can speak to our present-day culture, which so desperately needs to hear our voice on this issue.

FOX AND EARLY FRIENDS

The earliest Friends were not teetotalers, but they had a lot to say about alcohol abuse, beginning with George Fox. One of the earliest entries in his *Journal* relates how Fox refused to sit around a pub drinking ale with his cousin Bradford and another friend. The 19-year-old Fox was so disturbed that professing Christians (or "professors" as he called them) would engage in such vain behavior that he could not sleep that night. This incident sparked Fox to leave home and family and begin his spiritual journey that resulted in what became Quakerism.

Fox expressed concerns throughout

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Robert Spence/Library Committee (London Yearly Meeting)

his life about excessive drinking. And the journals and epistles of other early Friends are filled with condemnations of drunkenness and intemperate behavior, as well as numerous exhortations for Friends to be "sober." It was simply not part of the Quaker character to sit around alehouses getting potted with one's buddies and then repent at the next First Day's meeting for worship. Early Quakers believed "the Power of the Lord is over all" and that one should live his/her entire life in accordance with that Power and Truth. Friends exhorted one another to "be low" and avoid vanities, like social drinking, that distracted one from the Truth.

Early Friends also disapproved of drinking in pubs because of the company one keeps at such places. George Fox even urged Parliament in 1658 to prohibit inns from serving drinks to non-travelers as he thought such places "serve only to seduce the young people to frivolity and folly, and ruin the divine creation."

On a personal level, drinking to the point of getting drunk was thought to interfere with one's openness to the Light.

As John Woolman explained in *A Plea for the Poor or A Word of Remembrance and Caution to the Rich* (1763):

The frequent use of strong drink, works in opposition to the Holy Spirit on the mind. . . . A man quite drunk may be furthest removed from that frame of mind in which God is worshiped, yet a person [who is not] quite drunk inures himself to that which is a less degree of the same thing.

FROM MODERATION TO ABSTINENCE

But early Friends did drink alcohol. In his book of epigrams, *Some Fruits of Solitude* (1693), William Penn counsels:

Rarely drink but when thou art dry; nor then, between Meals, if it can be avoided. The smaller the Drink, the clearer the Head and the cooler the Blood; which are great Benefits in Temper and Business.

As can be inferred from his maxims, alcohol was considered to be one of the "necessaries" of life in Penn's day. It was a more common beverage than water, and there were few alternatives. Refrig-

eration and vacuum packing did not exist, making it difficult to store milk or fruit juices. Carbonated drinks hadn't been invented, and travelers often couldn't rely on the safety of local water. Alcohol was considered to be good for one's health and strength and was the most widely prescribed medicine for a variety of ills. So when Penn or other Friends urged moderation, they were referring to being moderate in the use of something one had no choice about, like food. It is not the same as what people today mean when they advocate "moderation" in the use of alcohol when there are plenty of other beverage and drug options. Early Friends' advice was to avoid alcohol except when necessary for thirst or health. They certainly would have frowned on social drinking like contemporary cocktail parties.

By the end of the 1700s, Quakers began to advocate total abstinence as they no longer believed alcoholic beverages to be one of life's necessities. Part of the reason for this change can be traced to a Quaker schoolmaster and anti-slavery reformer named Anthony Benezet. In 1774 he wrote *The Mighty Destroyer Displayed*, one of the first American temperance tracts. Citing numerous medical doctors, Benezet presented a radical argument for his day. Instead of being beneficial, Benezet insisted that alcohol is "hurtful and dangerous." Since drinking couldn't be justified for health reasons and there were plenty of social and medical reasons not to drink, Benezet advocated total abstinence:

The sorrowful experience of many has taught that there is very great danger of even sober people who use [alcohol] with what is termed moderation, becoming habituated and gradually increasing their strength and quantity, till it proves the ruin of themselves and families. This caution can scarcely be too often repeated, as it has been so frequently the melancholy situation of persons, otherwise valuable members of society.

Instead of drinking alcoholic beverages, Benezet suggested that to quench thirst people should drink tea or coffee or water—"that pure fluid which the benevolent father of the family of mankind points out for general use."

By the end of the 1700s, most yearly meetings admonished Friends against the use of hard liquors (which was by far the most popular alcoholic beverage of the era). By the mid-1800s yearly meetings were urging Friends to avoid beer or wine as well.

FRIENDS AND THE TEMPERANCE MOVEMENT

It was not enough for many 19th century Quakers merely to abstain personally from alcoholic beverages, just as it is not enough for many Quakers today to refuse personally to participate in war. Alcohol abuse created serious social problems, and the Quaker testimony on alcohol has had a social component to it since George Fox's day.

Post-Revolutionary War Americans were downing alcohol (mostly rum, made from imported molasses, home-grown whiskey, and hard cider) in massive quantities. By 1830 Americans over the age of 15 averaged 7.1 gallons of pure alcohol a year (the equivalent of five shots of whiskey or five glasses of wine or five cans of beer a day). We were becoming a nation of drunkards. It was in the context of this national binge that the temperance movement was born, and Friends were to play a vital role in it. Yearly meetings created temperance committees that engaged in educational and political work on behalf of the cause. Many individual Friends worked as leaders or followers in various local and national temperance organizations, such as the Women's Christian Temperance Union.

To place the temperance movement in its proper historical perspective, we should keep in mind that it was considered a progressive reform. There were virtually no controls on the availability of alcohol—and women, with few legal rights, were particularly vulnerable to abuses by alcoholic husbands. Lucretia Mott, whose 200th birthday is being celebrated by Friends this year, gave an address to the Whole World's Temperance Convention in 1853 in which she asserted that "all these great reformatory movements are in accordance with each other," referring to the women's rights, anti-slavery, peace, and temperance movements. Other well-known Friends involved in temperance work included Hannah Whitall Smith, Thomas Shillitoe, Joseph John Gurney, Susan B. Anthony, John Fothergill, and Elizabeth L. Comstock.

It's easy for us today to think of the temperance movement only in terms of legal Prohibition, the disastrous attempt (1920-1933) to outlaw the sale of alcohol. But much of the temperance movement, especially in its early period, was based on "moral suasion." Most of us today see abstinence as a kind of personal moral choice, one that is often at-

tended by a degree of self-righteousness. But that was not at all the basic understanding of those Quakers and other 19th century temperance reformers who advocated total abstinence from alcohol. These social reformers saw the damage being done to society—the deaths, the illnesses, the poverty, the crime—by people who abused alcohol. They believed that by eliminating alcohol from the society, there would be fewer unnecessary deaths, illnesses, poor people, and criminals. So they encouraged people who were not "drunkards" to sign a pledge not to drink, to set an example for those who did have drinking problems. ("Teetotalers" was the name given to those who signed such pledges.)

Elizabeth L. Comstock explained the rationale in an 1874 temperance address. Comstock, an English-born descendent of Margaret Fell, became known as "the American Elizabeth Fry" for her tireless work, visiting more than 100,000 prisoners and thousands more in their sickbeds (including many soldiers wounded during the Civil War). In her temperance speech, Comstock reports that a large percentage of those she visited in prisons, hospitals, or poorhouses were there as a direct result of alcohol abuse. She urged her hearers to sign an abstinence pledge as an example for others, especially those susceptible to alcoholism:

There must be, on the part of Christian people, a fire of love that is willing to renounce personal interests, tastes and pleasures, and, with the blessing of God on our efforts, the drinking usages of the land will be changed.

The temperance movement's educational work had a major effect in making drinking socially unacceptable among most in our country by the early 20th century. And even today, almost one-third of all U.S. adults are teetotalers, another legacy of the temperance movement.

ARE TODAY'S QUAKERS IN DENIAL?

In recent years Friends have done little to bear witness to our historical testimony on alcohol, perhaps partly as a response to the Prohibition debacle. Friends temperance committees have been laid down, and few Quakers have written on the subject. Some might argue that we might just as well let the whole testimony die a natural death.

Ignoring the testimony would certainly be a valid position if Friends were also

convinced that alcohol as a social ill had gone the way of Prohibition. But it hasn't. Indeed, the social problems of alcohol abuse may well be worse today than 100 years ago. For starters, people in the 19th century didn't have automobiles, so they didn't have to worry about drunk drivers. Currently, some 20,000 people a year are slaughtered on U.S. highways because of drunk drivers. (Another 300,000 suffer injuries, of which 84,000 are serious.) Alcohol-related highway accidents are the biggest cause of death for teenagers. Two out of every five in the States are involved in an auto accident involving a drunk driver during their lifetime. And one of every 200 babies born this year will be killed in a drunk driving accident if current trends continue.

Statistics related to other social costs of alcohol abuse are staggering: In addition to those killed annually in our country by drunk drivers, some 90,000 in the States suffer alcohol-related deaths (injuries, liver cirrhosis, and various forms of cancer). Fetal alcohol syndrome is one of the top three causes of birth defects (5,000 F.A.S. children born annually). Alcohol is implicated in half of all hospital emergency room visits, 30 percent of all suicides, and a high percentage of violent crimes: 49 percent of all murders and attempted murders, 68 percent of all manslaughter convictions, 52 percent of all rapes and other sexual assaults, and a majority of all instances of sexual abuse of children. More than half of all battered women are beaten by men under the influence of alcohol. The economic costs of alcohol abuse are equally striking: more than \$100 billion a year is lost due to lower productivity, increased health care costs, and property loss and crime. All researchers of the subject note that most alcohol-related social problems are caused by so-called "moderate" drinkers, not by alcoholics.

It's easy to become numbed when reading such facts. But there are two more statistics to keep in mind: nearly one out of every 10 U.S. adults (17 million people) either shows signs of alcoholism or has a heavy drinking pattern that impairs his/her health or social functioning. Alcohol is a very addictive drug. In a recent survey of addiction, experts in *In Health* magazine, ranked alcohol ahead of heroin, crank (speed), cocaine, and marijuana in terms of addictive potential—but behind nicotine and crack (a form of cocaine).

The other figure worth noting is that one out of every four U.S. citizens comes

from or currently lives in a family that is affected by alcohol abuse. We should keep that figure in mind when we think about how many Quakers have been or are affected by alcohol abuse. It is rarely discussed openly by those involved, because of the social stigma attached, but based on my conversations with members of my meeting and with people in other meetings, I would estimate that the one-in-four figure is a realistic estimate for most Quaker meetings. There are many alcoholics, recovering alcoholics, as well as relatives and close friends of alcoholics in our midst. As Chuck Fager wrote in *A Friendly Letter* several years ago:

While Friends may have all but forgotten to face up to the problem of alcohol abuse, *it has not forgotten about us*. Most adult Friends, of whatever background, could probably count, as I can, several persons and families of their direct acquaintance who have been or are being ravaged by it. If comparable numbers of Friends were being hauled off to jail for refusing to swear oaths or submit to the draft, we would be organizing committees nonstop on their behalf. Our corporate neglect of this reality is, in my opinion, cause for repentance and renewal of a commitment to action.

For us to think of this problem as one that happens only to others, not to us Quakers, is the height of what is known as denial. *Denial* is a term that has gained currency because of the recovery or 12-Step movement, which traces its origins to the founding of Alcoholics Anonymous (AA) in the late 1930s. For alcoholics, *denial* is the refusal to face the reality of their addiction to the drug of alcohol. They falsely believe they can control their drinking and that their problems are not caused by drinking. Just as the alcoholic denies the reality of his/her drinking, so do family and friends. The personal and spiritual dishonesty involved is part of what makes living with an alcoholic so hellish for their relatives and friends.

For Quakers to come out of denial about this issue, we have to acknowledge there is a problem of alcohol in society, including our own Society of Friends. We must be tender toward those who have this terrible addiction or who live or

have lived with it. To begin with, I believe we need to make sure our Quaker gatherings are safe havens from alcohol. Perhaps some Friends who have not been directly affected by this disease do not realize how terribly disturbing it is for other Friends to be in an environment where alcohol is freely consumed. Social drinking is like smoking in a crowded room; the smokers are not the only persons affected.

In view of the effects of alcohol in our society, some Friends might seriously consider developing educational materials for ourselves and our children about alcohol and other drugs. I have been unable to discover any Quaker educational literature for children and teenagers discussing the subject of drugs, alcohol, or tobacco. Besides giving our children no information about the Quaker testimony on the subject, it leaves their education to the society at large—that is, to the mass media and the hundreds of millions of dollars the alcohol industry spends each year on advertising. Drinking is an important issue, often a life-and-death

issue, for our children. For us to be silent about it is a gross neglect of our spiritual duty.

And finally, Friends should consider whether drinking alcohol is consistent with their Quaker faith and other Friends testimonies, like simplicity and the single standard of truth. Refraining from drinking alcohol is certainly the most effective thing an individual can do to help reduce the social problems caused by alcohol abuse. It is not enough to defend drinking alcohol by saying, "Since I don't have a problem, why should I not indulge?" In reflecting on these matters, we might well consider the words of William Penn in *No Cross, No Crown*:

Now there are those who say, why should I be prevented by the other's abuse? But using them adds to a general excess. It excites others to continue in their abuse, by giving them an example to imitate. Principles are not half as forceful as examples. Everyone that pretends to be serious ought to inspect himself. He should try by his example to inhibit the intemperance of others. . . . Therefore he should be so wise as to deny himself the use of neutral enjoyments if they encourage his neighbor's folly. □

**SOCIAL
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MONEY TALKS



by Emma Childers

"Unfortunately, campaign contributions from individuals or organizations are an important factor in election to public office. . . . We believe that the total amount spent in election campaigns should be limited. Campaigns should be financed from public funds."

—Friends Committee on Legislation
Policy Statement on Open Government

Despite the widely reported public disaffection with incumbent politicians, most remain entrenched with the help of political financing practices stacked in their favor.

Among those who chose to struggle against the tide of moneyed incumbency was the Democratic candidate in last year's 52nd Congressional District race in California. Soft-spoken Janet Gastil, a La Mesa teacher and a member of San Diego (Calif.) Friends Meeting, took on Duncan Hunter, a high-ranking Republican member of the House of Representatives. Gastil gave Hunter, a six-term incumbent who is said to have outspent her four-to-one, a run for his money. By Oc-

tober 1992 they were dead even, but it was his ability to continually raise money, and her lack of it, that determined the final outcome.

What prompted Gastil, a former member of the La Mesa Board of Education, and mother of four, to challenge Hunter? First, Hunter had developed a lackluster record in Congress. In 12 years, just three bills authored by him had been passed. And his dismal voting record with regard to issues affecting senior citizens, education, health care, labor, and the environment had caused many former supporters to become disenchanted.

After monitoring his financial contributions, Gastil determined that Hunter had derived much of his support from the military establishment and opponents of choice. However, 1990 reapportionment had modified the district. There were now fewer military installations and less military-related industry. Moreover, there were five college campuses in the district, each with a large number of women voters, many of them pro-choice. Gastil reasoned that Hunter might not be as secure as he had been in the past.

Gastil ran against a Democratic write-in candidate in the primary and won handily, but Hunter's bid for the Republican slot was threatened by his role in the House of Representatives bank scandal. Hunter was said to have written 399 over-

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drafts, a revelation that encouraged two Republican challengers to enter the primary. Despite having little financial backing they garnered 42 percent of the vote. It appeared that Hunter was vulnerable.

The Gastil campaign began planning in earnest. It was figured that winning would require 100,000 votes: five percent of the registered Republicans and half of the voters who had no party affiliation would have to vote for Gastil. The ability to raise funds became critical. Friends, relatives, environmentalists, organized labor, women's groups, civil rights advocates, teachers, and senior citizens were solicited, and money began coming in. But not enough. The newcomer began to encounter an axiom of political fund-raising: if you haven't raised very much money, obviously you're going to lose—so few people will give you money.

However, Gastil had developed a tireless grassroots cadre of volunteers who walked precincts and made phone calls on her behalf. Her message—the need for health care reform, economic revitalization, campaign reform, and responsible deficit reduction—began to attract more attention. More money started to come, and polls in mid-October indicated Gastil was running even with Hunter.

This is where her opponent's ability to raise more funds became important. As a six-term incumbent, he had developed a vast network of financial support. Typical of his contributors was the owner of a

textile mill in South Carolina. This man consistently donates money to House and Senate members who vote to protect U.S. businesses from the competition of foreign goods, as Hunter has done repeatedly in the past few years. This individual may legally donate only \$1,000 to the primary election campaign and \$1,000 to the general election campaign, but so can his sister, his brother, his aunt, his uncle, and numerous other members of this extended mill-owner family.

Hundreds of thousands of dollars poured into Hunter's re-election campaign coffers from families like the mill owner's, the political action committees of various military-related industries, banking groups, insurance groups, and medical special-interest groups. It mattered little if the businesses concerned were in California or Connecticut: the money was just as green.

Hunter used the money effectively. Able to purchase TV and radio time, he ran ads that were untruthful, distorting, and damaging. He falsely claimed that Gastil would impose more gasoline taxes, ban the use of pesticides, steal irrigation water from the Imperial Valley, and eliminate all military bases. The media blitz was successful, and Hunter pulled ahead to win with 52 percent of the vote. Gastil, with a respectable 42 percent, came closer to defeating him than had any former challenger.

Political observers noted the fair and ethical campaign that Gastil waged

against Hunter. A San Diego TV station commented that though she "didn't have the money to spread her name far and wide," she "brought a different sensitivity, a different spirit of competition to the race. She didn't enter the race to play by the same old dirty, dog-eat-dog rules that mark most campaigns."

Gastil did resist the opportunity to launch attack ads with what funds she had. Campaign reform was in fact an issue raised by her campaign. On a more basic level, Gastil sees campaign reform as critical to the survival of effective democracy. What changes would help?

Public financing and campaign spending limits would make a difference, says Gastil, but are not the entire answer in campaigns against a long-term incumbent. The incumbent has the franking privilege, almost automatic access to the media, and name recognition. Thus, even if both candidates begin with the same amount of money, the challenger is still at a disadvantage. Still, Gastil sees campaigns financed with public funds as a significant step in the right direction.

Gastil believes that the playing field will level out somewhat when incumbents are not allowed to serve so many terms. Name recognition will often be more limited, as will the easy media access that the long-termers usually enjoys. In addition, she points out that many chief executive officers and board members have limited terms, and that a fundamentally different kind of person will be attracted to public service if it ceased to be a career.

There have been sporadic attempts in the California Legislature to reform the political system, and several ballot propositions in the last decade have addressed some of these issues. But few legislators and members of the public have been committed to any systemic change.

Assemblymember Lloyd Connelly stated before leaving office in December that the influence of campaign contributions and the growing costs of campaigns remain the "dominant . . . unhealthy force in the Legislature . . ." We know the same is true of Congress. The other concerns that we care deeply about—and work so hard for—are in this sense hostage to the preoccupation with maintaining a system of political privilege through big-money private campaign financing.

Janet Gastil hopes that term limits in the Legislature and Congress will create opportunities for others like her with alternate visions to break this fixed system. We hope so, too. □



San Diego Friend Janet Gastil (left) gave Duncan Hunter a run for his money in last year's congressional race. Hunter was a six-term incumbent who is said to have outspent her four-to-one.

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"What Shall I Learn of Beans

by Diana Wells

Writers can use rejected manuscripts to line the bottom of a bean trench and retain moisture," advises Bridget Boland in *Gardeners' Magic*. This, for me, is an excellent tip, for I not only have a supply of rejected manuscripts but I also grow a lot of beans.

One of the reasons I grow plenty of beans is that they are one of the few vegetables everyone in my family will eat. My children like cucumbers but my mother-in-law won't touch them, having (so she says) been fed nothing else but cucumbers in sour cream with dill for the whole length of a boat trip down the Volga, which she took a quarter of a century ago. My children like "store bought" broccoli but won't accept mine, if I succeed in growing it at all. They do not agree with me that a caterpillar that has lived all its life on a broccoli head has to be composed entirely of broccoli (with perhaps a little oxygen) and really is broccoli. One year there were lots of tiny caterpillars that I, with my less keen eye-sight, had failed to spot, and they have been suspicious of my organic vegetables ever since. They even prefer turgid carrots in cellophane to my stunted ones, twisted passionately around each other like grimy, illicit lovers, or cunningly cleft like mandrakes.

That leaves beans, tomatoes, and lettuce, for the children are not interested in the benefits of carotene and won't eat squash. My mother-in-law, who is 90, prefers bought angel food cake or waffles to most vegetables anyway, and it's no good talking to her about longevity. My children are still at the age when a year is a lifetime. My husband doesn't care what he eats (which wasn't why I married him, though it could have been) so that only leaves me, feeling I should eat fibre before, after, and during every meal, and anything grown in my garden without benefit of poisons. I, alone in my family,

believe my vegetables are not only healthier but somehow *morally* superior.

Like many gardeners I not only enjoy gardening but feel there are moral benefits associated with it. Though probably no less tedious for it, this is not a gardener's fault that is exclusively mine. Most gardeners have a sneaking suspicion they are really better, morally better, than non-gardeners. This is an idea kept alive since Adam delved so happily and briefly in Eden, and things have never been the same for non-gardeners since. The Victorians were so convinced of the moral benefits of gardening that a parliamentary committee could state in 1843 that "the possession of an allotment has been the means of reclaiming the criminal, reforming the dissolute, and of changing their whole moral character and conduct." Some leaders of the time maintained that the only real social reform

necessary was to give the poor an opportunity to garden and they would then cease to drink and to protest the appalling conditions of their lives (but whether from exhaustion or contentment we are not told). Even Charles Dickens, that great social reformer, said gardening "has always been found to be productive of good effects wherever it has been tried."

So when I was asked if I would take a "Fresh Air" child from the city to stay with us during the summer, I think I may have been thinking more of improving the world than of simply giving a little boy a vacation. He, of course, was not in the least interested in the benefits of the country but simply wanted to have a good time. He accepted our fields and woods with cautious reserve and said that, on the whole, he did not like the country because there were "too many bugs."

The first year went quite well, though he and Billy, my son, couldn't have been more different. Billy is quiet and likes reading and making things with his hands. Leroy was never still, never quiet, and he couldn't understand why Billy had no interest in playing ball. We mostly went to people's swimming pools since Leroy wouldn't go near the pond. Billy cried when Leroy learned to dive better than he did, and Leroy screamed when there was a spider in the water, and made Billy fish it out. It went pretty well really, and sometimes they played for hours together. It went very badly once when I promised them both a soda and Leroy said he wasn't thirsty and would play a video game instead. Then he wanted the soda too and refused to leave the store without it. It was about 94 degrees in the shade and I forgot about improving the world and loving each other. A small crowd collected to discover what the large hot woman was trying to do to the small angry boy: she was trying, unsuccessfully, to peel him off the litterbasket to which he clung with arms and legs. By the time we got home I had, to say the least of it, no interest in the future of the world at all. I stomped down to the garden, which is where I usually go to recover my temper, and started tearing at weeds. Leroy followed me.

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Diana Wells is a member of Newtown (Pa.) Meeting and a free-lance writer. She writes regularly for *Greenprints*, a quarterly magazine that explores "the soul of gardening" (Box 1355, Fairview, NC 28730).

Or Beans of Me?"



"You like to grow vegetables?"

I nodded.

"Are those beans for tonight?"

"Yes."

"I like those beans. Those beans are good. Those are the best beans I ever tasted."

Slightly mollified, I asked him if he would like to help me pick them, but he declined, explaining there were probably bugs or snakes lurking in the leaves. He left me to work. I soothed my spirits by filling my basket with perfect string beans, hoeing gently between the rows, listening to the bees and watching them land on the flowers around me. I grow a lot of scarlet runners, which came originally

from America and were taken to England as an ornamental plant in the 17th century. The English learned to eat them as a staple summer vegetable but the Americans have only recently re-acquired a taste for the fat, slightly furry pods and the flat, purple beans. They are, however, no less beautiful for being delicious, and bees and humming birds love the brilliant scarlet flowers.

"What shall I learn of beans, or beans of me?" asked Thoreau, as he hoed and tended what he calculated to be seven miles of bean rows. He worked barefoot until the sun grew too hot and all the day he pondered, "Why should I raise them?" For us, his reflections on what he learned

from the experience are a gift indeed, but I still wonder how he could tend seven miles of bean rows without eating them, for he assures us he exchanged them all for rice or sold them, and that "I am by nature a Pythagorean, so far as beans are concerned."

Pythagoras was not only a vegetarian but eschewed beans completely. This was probably because they were associated with death, symbolized by the black mark on the bean available at that time. It was not until after Columbus that many of our "common" beans came to Europe. These include navy, pea, red kidney, pinto, yellow eye, and string beans, as well as so-called lima beans. These new world beans, we are told by Parkinson, were "more oftentimes at rich men's tables" than the European beans he dismisses as "serving for food for the poorer sort."

Beans had been a poor man's food because mostly the poor have to eat whatever is available, regardless of risk. Until the new world beans became popular, beans were often avoided and sometimes

forbidden as food. The Egyptians considered them sacred and did not eat them. They were used by Romans as voting units and also thrown into fires lit for the dead, for their unpleasant burning odor was believed to discourage the approach of unfriendly spirits. There was some logic too in regarding them with suspicion. Fava beans are associated with a genetic trait that causes some people of Mediterranean descent to have severe allergic reactions. Interestingly, this same trait can give protection against malarial mosquitoes—a connection which, if not sacred, certainly seems fortuitously strange. Lima beans contain cyanide, and some from the Caribbean have so much

they are extremely poisonous. Monardes, who wrote a medicinal tract about plants from the New World in 1571, discusses beans for their purgative qualities. He says, rather ominously, "after the taking of [them], hee muste sleepe nothyng, it is needefull that hee keepe greate watche beyng poured, in all that whiche is to be seen in a man poured maye be convenient."

The poor, however, have often subsisted on beans. American Indians mixed them with corn and squash to complete their protein. Daniel, after being taken in slavery by the Chaldean king, Nebuchadnezzar, refused to "defile himself" with the king's meat and wine but would only eat "pulses and water." To the amazement of the chief eunuch in charge of their menu, those Israelites who followed Daniel's hunger strike soon "appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat," and Daniel himself was soon perceived by the king to be "ten times better than all the magicians and astrologers that were in all his realm."

So beans have often sustained the poor, and that is another reason I grow them. Four rows of polebeans will feed us all summer and fill the freezer as well. I frequently make bean salad with chopped onion, tomatoes, basil, and olive oil, and this was what Leroy had particularly enjoyed.

The second year I went through a good deal of mental agony as to whether to invite Leroy back or not. I asked the woman from the Fresh Air project if she did not think he would be happier in a more suburban setting, with fewer bugs and more children who would play ball.

"You mean you're rejecting him," she said sharply. "That's all he needs."

"No, no," I assured her (and myself). I was certainly not rejecting him. Why, if he wanted to come we would love to have him.

When I heard he was coming I planted an extra row of beans and timed them to be mature when he arrived. I served them the first night.

"O man, these beans, do I remember these beans. . . ."

"I planted them for you," I said.

"You grew them specially for me?"

"I did. I remembered that you like them."

The second year things went better. He was still terrified of insects. He still teased Billy about his diving and Billy still cried. But they played together longer and I could even work in the garden

sometimes. Leroy came down to watch me.

"These are your beans. Would you like to help pick them?"

"O.K." He picked one. He stepped back. "Too many bugs. I'm going up to the house."

Instead of swimming that afternoon we all went on a barge ride, organized by the Fresh Air project. Leroy was pleased to be seeing other children from the city and was particularly bouncy, reminding Billy several times about not being able to dive.

"Well, I'm not afraid of spiders," retorted Billy

"Spiders are dirty. Your mother ought to keep her house cleaner," said Leroy. I knew it was not going to be a very good day but it seemed better when we got to the barge. Leroy is friendly and charming and he immediately sat down next to the woman who runs the Fresh Air project and began chatting. Billy pretended to be absorbed in the scenery. The barge slid slowly along the canal and a guitarist played songs to the children. Leroy sang loudly; Billy gazed stonily at the bank. We came to a sunny stretch of bank and there was a large snake sunning itself on the edge. All the children leaned out and screamed, except Billy who said, loudly

and casually, "Only a water snake. We have those in our pond."

"My, said the woman from the Fresh Air project, "how exciting." Leroy, who had dominated the woman's attention until then, said quickly, "We have snakes in our basement. My brother keeps cobras in our basement. He has ten cobras."

"My, O my," said the Fresh Air lady enthusiastically, "I'd be scared."

"You *don't* have snakes in your basement," said Billy.

"I do too. And one of the snakes had babies. It had 17 babies. No, wait a minute, 18 babies. We have 19, no, wait a minute (he counted on his fingers) we have 29 cobras in our basement."

"My, you're brave," said the Fresh Air lady. "I'd be scared of all those snakes."

"Cobras don't have babies," said Billy loftily, "they lay eggs."

Luckily we arrived back about then. The rest of the day went well and they played happily. They lit a little fire and they told me they were worshipping Pallas Athena. I tried not to seem startled and asked them why.

"Billy said she gives you wisdom in the night," said Leroy. I crept off and left them until bedtime. At bedtime Leroy said he was not going to sleep on the porch.

"You'll be hot upstairs. It's much nicer on the porch."

"I'm not sleeping on no porch."

"What's the matter, Leroy?" I said.

"Billy says there's rattlesnakes. I'm not sleeping on no porch."

"There aren't any rattlesnakes, don't be silly" said I.

"Oh no? You said Mrs. Hearst saw a rattlesnake," said Billy.

"That was a long time ago," I said. "Anyway she was probably mistaken." I was longing to go to bed.

"You said she heard it rattle," said Billy. I wanted to shake him.

"I'm not sleeping on no porch," said Leroy. I wanted to shake him too.

Billy insisted he would sleep on the porch. Leroy began to cry and said he couldn't sleep alone and he wouldn't sleep on the porch. Finally we settled that Leroy would sleep in the playroom, right next to Billy's porch. It took nearly an hour to settle this and I was fed up with both of them. I decided firmly that this was positively the last year I was going to have Leroy to stay. He could swelter in the city for all I cared. What was the point of having a child who wouldn't sleep on a porch? He might just

The beans were ripening, growing a little bit longer each moment I lay there. They didn't fret about the world; they just lengthened slowly into the hot dark night.

as well be in an apartment.

"You're to shut all the doors and windows," said Leroy. I said it would be too hot and he couldn't see Billy if I shut the door.

"You sit with me. Sit with me until I go to sleep."

"Leroy, I'm tired. You're too big for me to sit with you."

"Please. Please."

"Only for a bit."

"Give me another kiss goodnight." I did, rather brusquely.

"Why did you kiss him twice and me only once?" called Billy from the porch. I kissed Billy a second time. Maybe they would go to sleep soon and I could go to bed.

"I won't go to sleep unless you sit with me," said Leroy. I sat on the floor next to him. He didn't like the country. Why did we impose it on him? He was frightened and homesick and it was a pointless project. I was exhausted and annoyed with myself. Annoyed with him too.

"Feel if there are any snakes," said Leroy. "Do you promise there aren't any snakes? Promise me there aren't any snakes in Pennsylvania or I won't go to sleep."

"I can't promise that," I said, crossly. He began to cry.

"Promise there aren't any in your yard."

"I can't do that, Leroy. Just go to sleep and forget about snakes."

"I won't. I won't go to sleep. You have to stay with me all night."

"I really have to go to bed now. I'm tired. There aren't any snakes," I said, "I promise." He began to calm down but he still wouldn't go to sleep and wouldn't let me go. He talked frantically to keep me from leaving.

"You're English, aren't you. You aren't American."

"I'm sort of American. I have an American family."

"But you're not really American, like Billy and me. Are any English people black?"

"Well, of course. Lots of them"

"Are they your friends?" I hesitated.

"They would be if I knew them. I don't know them." I still wanted, more than anything, to get up from the floor and go to bed. He sensed that and kept talking.

"Don't go away. I liked the peacocks at the zoo. [I had taken the children to the zoo.] You know you said that the feathers fell out like hair and Billy said it

would be fun to find a peacock feather in your comb?"

"Yes." I was wondering if he would ever go to sleep. The rest of the house was silent.

"My mother's hair is prettier than a peacock feather." He sighed. "I miss my mother." It was dark now, with only a dim light in the hall.

"I know you do," I said. "It won't be long. We'll get her a present to take back. What would you like to take her?"

"A diamond necklace," he said. "Get me a diamond necklace for her."

"Can't manage that. Golly, Leroy, are you ever going to sleep?"

"Do you miss your mother?"

"Yes, I do. You know, Leroy, I really have to go to bed now. We'll go shopping for the present in the morning."

"Don't go. Please don't go. I know what I want to take my mother for a present. I want to take her some beans. Some of my beans." I was halfway out of the door. I stopped.

"WHAT?"

"Those beans you planted for me. I want to take her some. Can I?"

"You can take her as many as you can carry."

"Hey. Don't go away. If I come next year, when I come next year, will you plant me some more beans?"

"I'll plant you beans every time you come," I said.

"Give me another kiss," he said. "And don't tell Billy." I put my arms around him.

"Goodnight," I whispered. "Billy's asleep and you should be too." His arms were round my neck.

"I'll go to sleep now," he said, "but you know, you should keep your house cleaner. There are too many spiders."

"I can't keep my house clean and grow beans for you," I said. I kissed him again and, for the first time, I really meant it.

In bed I suddenly realized I need not worry about "improving" the world any more. The house was quiet and both little boys were asleep downstairs. Outside, in the dark summer night, the beans were ripening, growing a little bit longer each moment I lay there. They didn't fret about the world; they just lengthened slowly into the hot dark night. I planted them and would probably eat most of them, but their growing was nothing to do with me.

Thoreau had said, "These beans have results which are not harvested by me." I was glad of that. I would plant them, tend them, pick them and eat them. The rest was not up to me. I could sleep. □

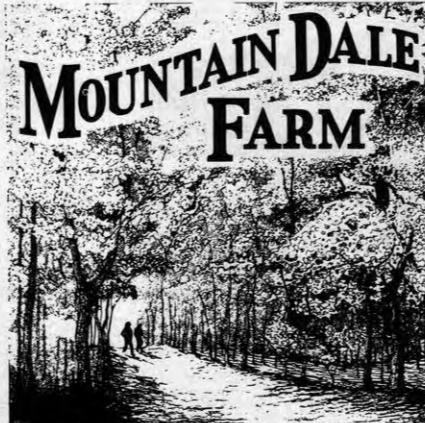


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Southeastern YM

Southeastern Yearly Meeting gathered near Brooksville, Florida, April 2-4, preceded by a retreat on the theme, "Sacred Lives, Sacred Connections," led by Marty Walton and Nadine Mandolang. Together, these two Friends caused us to think prayerfully about our meeting communities. On Saturday evening, the 30th J. Barnard Walton Lecture was delivered by Marty Walton, grandniece of the Friend who established this yearly meeting forum.

The plenary sessions were ably clerked by Kenneth Leibman. Tension arose around the issue of yearly meeting contributions to Friends General Conference and Friends United Meeting. The proposed budget had halved the contribution to FUM, while that to FGC remained whole. Friends expressed discomfort with the discrepancy, and the sense of the meeting was that equal amounts should be given to both organizations, even though the sums would be less than the preceding year. Contingency funds are to be created so that each organization will receive the full amount of income permitted.

A high point of our sessions was the report from Pro Nica, delivered bilingually by Friends from Managua (Nicaragua) Worship Group. The clerk of the worship group, Rolando Solorzano Sandoval, brought warm greetings to us, and Carmen Argenal, man-

ager of Casa Cuaquera, talked about her work and invited Friends to visit. Jon Roise, director of El Centro de los Amigos, was also present. He was preparing to leave this post on May 1, and Friends expressed gratitude for all he has done. Thanks to bilingual Friends, simultaneous translation made it possible for Spanish-speaking Friends to participate fully in the retreat as well as the plenary sessions.

Funding for a SEYM/Pendle Hill Scholarship was also completed during yearly meeting, with checks passing freely to Virginia Redfield, whose concern this has been.

On Friday evening, we participated in delightful Scottish dancing. Saturday evening's activities included the intergenerational sing-along, where songs in Spanish mingled with those in English.

One hundred and eighty-four people attended yearly meeting—the highest number ever. Fifty-one of these were children. Friends were pleased with this representation from our 24 monthly meetings and worship groups.

Workshops, worship-sharing, and interest groups enriched our yearly meeting experience. We welcomed representatives from various Quaker organizations: FCNL, FGC, FUM, FWCC, Friends Journal, and Pendle Hill.

Many Friends also appreciated the surrounding setting of woods, lake, and winding paths—very welcome after long stretches

of sitting. We returned to our homes tired, but feeling bound together in blessed community.

Virginia Redfield

South Central YM

Twenty miles from the site of this year's gathering of South Central Yearly Meeting, the Branch Davidians and the federal government were locked in their deadly confrontation. Friends who gathered for yearly meeting at Bruceville, Texas, 10 miles south of Waco, prayed for all participants in the struggle, and hoped for an outcome which was not to be.

In contrast to this violent drama enacted in the name of religion, SCYM participants had a happy, fruitful gathering April 8-11.

Two of the biggest hits this year were John Calvi, the Quaker healer, and the business sessions.

That's not a misprint. Evaluation forms filled out by attenders rated the business sessions very high. Attenders were responding to a change in SCYM—the addition of a representative meeting which tries to "season items and conduct business on behalf of SCYM between yearly meeting sessions."

The idea, of course, is to streamline proceedings by handling minor matters in representative meeting and presenting more important proposals after "seasoning." This year was a trial run, and those attending agreed to keep it going another two years when it will be reviewed again.

John Calvi spoke to the gathering's theme, "Healing into Wholeness: A Process not an Event." Calvi said that unfortunately many of the people he works with—victims of torture, AIDS, and others who have suffered trauma—can never be whole again, "but they can learn to improve their condition, and sometimes I can relieve some of their pain." He spoke twice to the group, sang some of his songs, and held two workshops which were very popular.

The three-day meeting was well attended and again set a new record for SCYM: 278, compared to 265 last year and only about 70 ten years ago.

SCYM named a new committee to write a manual of procedures for yearly meeting, and laid down a Faith and Practice Committee that had completed queries, advices, testimonies, and core beliefs on a *Faith and Practice* book. In addition, one member has taken on the task of trying to assemble the materials needed for a history of SCYM before memories fade and members die.

SCYM tried another experiment bound to be repeated—a night owl meeting for worship at 10 p.m. on Friday to complement the early-bird worship services. Something for everyone.

Mel Boeger

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Getting Through to Congress—the Friendly Way

Capitol Hill and the White House are awash in letters; phone lines are jammed; faxes and electronic mail deliver messages around the clock. Congressional offices are reportedly receiving twice as many calls this year as last. What's going on?

Some of the outpouring, no doubt, is the response to a new Congress and administration. But the largest source of the increased numbers comes from a combination of sophisticated communications technology with high-powered, high-priced public relations strategies. Special interest groups, from all parts of the political spectrum, are hiring consultants who combine telemarketing techniques with advanced computer and telephone capabilities to manufacture ostensibly grass-roots campaigns. They call up likely prospects, and if the person agrees with their views even vaguely or mildly, they quickly arrange to send a letter to the person's representative or senators. They may even patch the phone call directly through to a congressional office on the spot. Critics say that's not grass-roots, it's astroturf!

Should Friends be concerned about this? At FCNL, we are indeed concerned, especially because some of these practices manipulate people. They also distort the perception of what the public really considers important. How messages are sent—whether by phone, e-mail, fax, or postal service—is not the issue. What's important is whether they express the genuine and heartfelt views of the sender. If the system becomes overloaded with artificially-generated messages, there's a danger that elected officials may begin to doubt and downgrade the importance of *all* their mail, even the most genuine.

What can you do to strengthen authentic grassroots communications with members of Congress?

First, make every effort to meet with your elected officials face-to-face. Direct personal contact is by far the best way to demonstrate your sincerity and concern, your knowledge of and involvement with the issue, and your active participation as a voter. Besides, letters you send following a personal meeting may get more attention. Try for an appointment, with a group of Friends and friends, in the member's local office. Attend "town meetings" or other events where the legislator is speaking, and ask questions from the floor. Encourage others to do the same, and not just once; keep it up.

Make your messages timely and relevant to specific issues likely to come before Congress in the near future. Consult FCNL and



Sue Burrus

other sources about upcoming committee and floor actions. Abstract, general comments, however eloquent, are unlikely to influence legislators very much.

Letters are delivered more promptly if you use senators' and representatives' individual nine-digit zip codes. If you phone, use the office's direct phone number. Your member's local office, or FCNL, can provide these numbers. Get to know the staff in the local office if possible; ask if they transmit constituent messages (not just a tally) to Washington every day. If they do, that might be the best way for you to communicate your views.

Constructive messages that recommend positive initiatives you favor may stand out from the crowd. The professionally-orchestrated campaigns tend to emphasize indignation and outrage.

Finally, make your communications to Congress truly your own unique messages. Refer to events or situations in your own community, or your personal experience, that relate to the policy issue you are addressing. Avoid generalized rhetoric. Send relevant clippings from a local or specialized publication. By doing so, you give added substance to your comments, and also demonstrate clearly that you are writing on your own initiative, out of your own genuine concern. The difference between such a letter and one generated by a high-priced, high-tech campaign will be obvious.

Alison D. Oldham

For more information, ask FCNL for "How to Visit a Member of Congress," and R-389-OTH, "Phone Frenzy in the Capitol," a reprint from the Los Angeles Times.



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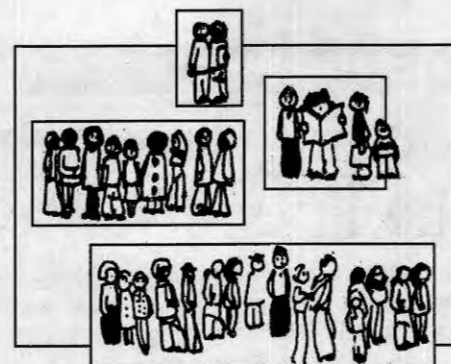
The relationship between evangelism and peacemaking headlined a meeting of New Call to Peacemaking, a cooperative program of Brethren, Friends, and Mennonites, on May 18 and 19 in Chicago, Ill. Lon Fendall, a Friend from Wilmington College, Wilmington, Ohio, addressed the struggle of the poor in Haiti. He displayed a small wooden bell from Haiti inscribed with the words, "No one listens to the cry of the poor or the sound of a wooden bell." "These are plaintive words," he said, "but also words of hope—hope that it will not always be so." A report on the consultation, and copies of papers by Lon Fendall, Ken Sehested, John Stoner, and J.R. Burkholder are available for \$2 from New Call to Peacemaking, P.O. Box 500, Akron, PA 17501.

Canada's Peace Trust Fund Private Member's Bill was not debated in the House of Commons before the House adjourned for the summer. Updating a news item from the August issue of FRIENDS JOURNAL, the scheduled debate of Bill C-414 was forced to yield to pending government legislation. Ray Funk, the Member of Parliament who introduced the bill in March, reported an overwhelming response from the public and was able to present over 2,000 signatures of support. Funk was pleased with the press coverage and said, "This effort has laid a foundation on which we can continue to build, when the Peace Trust issue comes before Parliament again." Voters are encouraged to approach candidates with this concern in the upcoming federal elections. If re-elected, Funk has promised to introduce the bill again and work towards its passage.

Some Friendly artists recently received grants from the Pew Fellowships in the Arts. The winners with Quaker connections include; William Ehrhart, whose poetry has appeared in *Friends Journal*; Sonia Sanchez, a poet who was the *Journal's* Cadbury Event speaker at the 1991 Friends General Conference gathering in Boone, N.C.; and Becky Birtha, a poet and member of Central Philadelphia (Pa.) Meeting. The \$50,000 grants were awarded to both promising and accomplished artists who are at critical stages of their development. (from the June 16 Philadelphia Inquirer.)

Addressing an expanding world population and its possible effects on such Quaker testimonies as right sharing, simplicity, peace, and equality, Baltimore Yearly Meeting's Representative Meeting approved the following Minute on Population Concerns on March 27. The minute reads:

"We recognize rapid population growth to be an important human and environmental problem. While causes and solutions are complex, we endorse the concept of family plan-



ning and efforts to make family planning, education, and services widely available. We feel a special concern for the status of women. We acknowledge disunity among Friends on abortion. We are united in opposing coercion in family planning programs. We urge meetings to study further the problem of rapid population growth and discern how we are to act on this concern as individuals and meetings."

Bethany Theological Seminary, a Church of the Brethren, is entering into an educational affiliation with Earlham School of Religion. The two seminaries will share faculty, students, and some courses in this "covenanting partnership." Under the joint agreement, each will remain faithful to its traditions while finding "synergy" of teaching and curricula. An official groundbreaking ceremony took place on June 27 for the Bethany building, located on Earlham College's front campus in Richmond, Ind.

Woolman Hill has a new team of directors. Mary Ellen Preston takes over as Executive Director, and her husband, John Preston, will be the new Conference Center Coordinator. The two replace Doug Bishop and Bonnie Deutsch, who left the Deerfield, Mass., center on June 30. The departing directors have been credited for the Quaker center's successful expansion of programs and activities.

Stephen and Ingrid Miles have begun two years of volunteer service for the Ramallah Friends Schools in Israel's West Bank. The couple, both active members of North Shore (Mass.) Meeting, departed in July. Aside from teaching, they will also serve as administrative assistants in the areas of development, fund raising, communications, computers, and office management. (from The Iowa Friend.)

Baltimore (Md.) Meeting of Friends, Stony Run co-sponsored its second "Turn-In-The-Guns" program on April 4. A total of 16 guns were turned in through this attempt to reduce the number of firearms in circulation. The event received favorable comments from the media, including an editorial in the *Baltimore Sun* that praised the meeting's efforts.

Bulletin Board

• "Peacemaker Congress 93-94" is a conference Christian Peacemaker Teams and New Call to Peacemaking will jointly hold on December 30-January 2, in Chicago, Ill. The event's theme is, "Christian Alternatives to a Culture of Violence." All participants will follow one of two special training paths, in nonviolent action or transforming initiatives, to improve peacemaking skills. Workshops will address such topics as domestic violence, military intervention in global crises, loss of urban employment opportunities, and hate crimes. Scheduled to address the event are Michael Banks, Julie Garber, and Bill Wylie Kellerman. Susan Stark, a Quaker musician, will also be on hand as a resource person. The registration fee, which does not include room and board, is based on a sliding scale of \$3 per \$1000 of annual income. An early registration discount is available until September 30. To register, write Christian Peacemaking Teams, 1821 W. Cullerton, Chicago, IL 60608, or call, (312) 455-1199.

• "Breaking the Cycle of Violence and Vengeance: Renewing Our Call to Action," is a working conference scheduled for October 14-17 in Louisville, Ky. Sponsored by the National Interreligious Task Force on Criminal Justice, the program's plenary speakers will include Fay Honey Knopp. Action groups will wrestle with topics including: alternatives beyond band-aids; victims, survivors, and healing; women and the criminal justice system; and prison-industrial complex. The program costs \$75 and has a registration deadline of September 30. For more information, contact NITFCJ Conference, c/o Presbyterian Criminal Justice Program, 100 Witherspoon St., Louisville, KY 40202-1396, telephone (502) 569-5803 or (502) 569-5000, FAX (502) 569-8116 or (502) 569-5018.

• "We Can Do It!" Day 1993 will be Saturday, October 23, at Westtown School, Westtown, Pa. This annual skill-building conference helps meeting attendees to better understand and participate in the processes of Quaker meeting. Some of the 40 scheduled workshop topics include Quaker outreach, committee organizing, improving meeting-house libraries, living simply, religious education, exploring the Bible in meeting, and family communication. Run by 150 volunteers from Philadelphia Yearly Meeting, the event is open to all. One-third of the expected 400 participants will be children and Young Friends, so an extensive children's program has been developed. Housing arrangements are available for participants traveling long distances to the conference. To obtain a registration form, contact "We Can Do It!" Day 1993, c/o Marty Smith, Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia, Pa. 19102, telephone (215) 241-7008, or (800) 220-0796.

• The Friends International Peace Festival, sponsored by Wilmington (Del.) Meeting, will take place October 2, from 10 a.m. to 4 p.m. The meeting will serve an international luncheon from 11:30 a.m. to 1:30 p.m. and the Quaker Hill Preservation Society will run tours of historic homes all afternoon. On display at the Festival will be ethnic crafts, international booths, handmade quilting and sewing, home baked goods, and a used book table. Other highlights include a re-enactment of the Underground Railroad for children which allows participants to move between "safe houses" in the Quaker Hill neighborhood, plus a silent auction and white elephant sale, with all proceeds going to charity. Various non-profit agencies such as Habitat for Humanity will also be present. A day of food, fun, and fellowship is promised for all. For additional information, contact Wilmington Meeting, 4th and West Sts., Wilmington, DE 19801, telephone (302) 652-4491.

Calendar

SEPTEMBER

13-22—The "1993 Organizers' Training Program," sponsored by the War Resisters League, will be held at Woolman Hill, Deerfield, Mass. For more information, contact War Resisters League, P.O. Box 1093, Norwich, CT 06360, telephone (203) 889-5337.

17-19—Santa Monica (Calif.) Meeting presents a "Pendle Hill on the Road" retreat dealing with the topic, "Building the Beloved Community." Different sessions will deal with the communities of learning, caring, celebrating, and worshipping. The retreat will be led by Elizabeth Watson. For additional information, contact Cathy Horan at (310) 329-2793.

25—A peacemaker workshop, "Today's Quaker leadership in the face of tomorrow's revolutionary trends," at Pendle Hill, Wallingford, Pa. The keynote speaker will be Steve Kleinberg. To register, write to Peg Lippincott, 3 Rose Valley Rd., Moylan, PA 19065.

OCTOBER

4-7—German Yearly Meeting, Bad Pyrmont, Germany. Contact Lore Horn, Wikinger Ufer 5, DW-1000 Berlin 21, Germany, telephone (030) 391-4867.

6-7—"Nonviolence in a Violent World," a workshop led by George Lakey, in Atlanta, Georgia. The program will study current successful applications of nonviolent actions and strategies from around the world, concentrating on the "state of the art." Contact Consortium on Peace Research, Education, Development (COPRED), George Mason University, Fairfax, VA 22030, telephone, (703) 993-3639.

In October—Mid India Yearly Meeting, at George Fox Hall, Itarsi, India. Contact Christopher Lall, Asfabad, P.O. Itarsi, Hoshangabad, MP, India.

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Narcissa Weatherbee

Books

Prayer: Finding the Heart's True Home

By Richard J. Foster. Harper, San Francisco, Calif., 1992. 276 pages. \$17/ paperback.

Friend Richard Foster has done it again: *Prayer* is as inspired, timely, and usable as *Celebration of Discipline*. Written for those Friends and others who wish to grow closer to God in prayer, the book describes 21 kinds of prayer, each with several methods to choose from.

"I am still a novice in the ways of prayer," the author states in the preface. This statement gives us courage to read on and linger in any of the chapters. Linger, because this is a book to ponder, not to read from beginning to end and put away, nor necessarily to read chapter by chapter. Reading the prayer we feel called to at the moment may well be most useful to us.

The book's format is simple: three parts of seven chapters, each chapter about 12 pages long. Part I is called "Moving Inward: Seeking the Transformation We Need," and is primarily for beginners. The advice is simple and sound: When do we begin to pray? Not when we are successful or better, but now, just as we are, just where we are. "To believe that God can reach us and bless us in the ordinary junctures of daily life is the stuff of prayer," the author writes in "Simple Prayer." Neither Richard Foster nor this reviewer states that beginning to pray is easy—or we would all be pray-ers and this book wouldn't be needed.

Part II, "Moving Upward: Seeking the Intimacy We Need," explores unceasing prayer, contemplative prayer, and the prayer of rest among its offerings. Again, each chapter offers us several prayer methods. For instance, unceasing prayer includes breath prayer, practicing the presence of God, and thinking with love.

Part III, "Moving Outward: Seeking the Ministry We Need," brings our prayer full circle: First we begin to pray and go inward; then we strengthen the inwardness so it becomes an intrinsic part of us; and last we are called to do everything we do for God: to make our lives prayer. An important part of making our lives prayer is to pray for others. Does it work? Yes. On the way to surgery recently, this reviewer was aware that the member of my meeting who is a nurse in the same hospital was praying for me. We had not talked; I didn't know whether she knew I

was there; yet I knew she was praying for me. The next Sunday in meeting she asked, "Did you know I was praying for you?" It doesn't mean we will always get what we pray for. We're not exactly uninterested observers in our prayer! And we don't know God's timing.

In this third section there are chapters on intercessory, petitionary, and healing prayer that may not speak to some Friends, but these are also traditional prayers of the Christian community.

This reviewer would find the book easier to read if inclusive language had been used.

Should Friends read *Prayer*? Yes. Richard Foster notes that God welcomes us home and invites us to be laborers with God; and "the key to this home, this heart of God, is prayer."

Renee Crauder

Renee Crauder is a member and former clerk of Radnor (Pa.) Meeting. She wrote and teaches the course, Prayer: Spiritual Wholeness for Friends Meetings. Renee leads workshops and retreats and is a spiritual director.

In Brief

Simple Living

By Frank Levering and Wanda Urbanska. Viking Penguin, New York, N.Y., 1992. 272 pages. \$21/hard cover, \$10/paperback. As the authors each pursued writing careers in Los Angeles, California, they found themselves concentrating on the material rewards of achievement. Their busy schedules and social obligations left little time for other considerations, and they were not happy. All this changed, however, when the couple accepted an offer to run the Levering family orchard in Virginia.

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Bill Russell/Simple Living



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lives. The book also explores the topics of family, relationships, and contributing to society. Though not a guide, this book is a source of true inspiration for folks wanting to lead simpler, more satisfying lives.

The Continuing Struggle

By C.H. Mayer. Pittenbruach Press, Northampton, Mass., 1989. 184 pages. \$11.95/paperback, plus \$1.50 shipping from Pittenbruach Press, PO Box 553, Northampton, MA 01061-0553. Here is an autobiography of a U.S. labor activist who spent a lifetime fighting injustices of the 20th century. After abandoning a successful coal business in the 1930s, Hank Mayer established himself as a man of integrity for the labor unions. He helped organize laborers throughout the country and later worked for better conditions for migrant workers. He was also part of the civil rights movement and the "back to the earth" movement. The book contains a forward by Scott Nearing, co-author of *Living the Good Life*, and accounts of conversations with other progressive leaders such as A.J. Muste and Eugene V. Debs. Written in an easy-going style, this very interesting story is difficult to put down.

Omnicide, The Nuclear Dilemma

By Lisl Marburg Goodman and Lee Ann Hoff. Praeger Publishers, New York, N.Y., 1990. 176 pages. \$35/hardcover. This book looks at our attitudes about nuclear war, and challenges the myth that aggression and destruction are inevitable responses to conflict. Beginning with an analysis of how society has developed its current desensitization toward the nuclear threat, the authors present findings from studies in the United States and Europe that show the pervasiveness of fear, denial, powerlessness, and a fatalistic world view. They also investigate the link between the insecurities of life in the nuclear age and the increasing rate of youth suicide, apathy, disengagement, and the general devaluation of life without a secure future. The final section is devoted to multi-level strategies for social change. Here, an emphasis is placed on childrearing and educational patterns that incorporate critical thinking and cooperation.

Pain, The Challenge and the Gift

By Marti Lynn Matthews. Stillpoint Publishing, Walpole, N.H., 1991. 235 pages. \$12.95/paperback. Pain is not empty and meaningless: all pain has a gift at its core. This is the hypothesis and theme that runs throughout this self-help book. Marti Matthews, a Quaker from Illinois, uses personal essays and poetic meditations to show the reader how to react constructively to emotional or physical pain. When the language and process of pain is understood, healing can begin.

Milestones

Births & Adoptions

Kahn—*Gabriel Vincent Kahn and Marcus Leo Kahn*, on May 25, to Betsy Kahn and Howard Kahn of Santa Monica (Calif.) Meeting.

Zunes-Wolfe—*Tobin Jonathan Zunes-Wolfe*, on June 15, to Nanlouise Wolfe and Stephen Zunes. Both parents are members of Agate Passage (Wash.) Worship Group.

Marriages

Denzler-Richmond—*Douglas Richmond and Diane Denzler*, on May 22. Both are attenders at Durham (Maine) Meeting.

Muller-Wilkins—*Jesse L. Wilkins, Jr. and Michelle L. Muller*, on June 19, under the co-care of Springfield (N.C.) Meeting and Santa Fe (N.Mex.) Meeting.

Petit-Hurd—*Willard Hurd and Heather Petit*, on May 29, at Media (Pa.) Meeting, under the care of that meeting, of which Willard is a member.

Deaths

Brown—*Robert Fahl Brown*, 81, on April 26, of prostate cancer, at home near Cottage Grove, Oreg. Bob was a member of Eugene (Oreg.) Meeting, having transferred his membership from Santa Barbara (Calif.) Meeting in 1977. He attended Willamette Quarterly Meeting and North Pacific Yearly Meeting where, as with Santa Barbara Meeting, he served as treasurer. His support of Friends included William Penn House in Washington, D.C., and Friends Committee on National Legislation. Born near Eagle, Colo., he won a scholarship to attend the University of Colorado at Boulder, receiving a BS in 1934 and eventually an MS degree in Mechanical Engineering in 1949. He met Constance Peakes in Boston, Mass., while attending Massachusetts Institute of Technology, where he earned another degree in Aeronautical Engineering. They married in Maine in 1938. Bob worked as an engineer and later co-owned and operated a small sporting goods store in Colorado Springs, Colo., before returning to the University of Colorado to teach mechanical engineering for 10 years. In 1957 the family moved to California, where he worked for Martin Marietta until his retirement in 1977. Bob's passion for flowers took the form of Quaker Star roses, now gracing the Eugene Meetinghouse grounds. The humans Bob nurtured also bloom in many places. He is survived by three children, Robert Jr., Christopher, and Aisha Elizabeth Osaimi; seven grandchildren; three great-grandchildren; and three brothers.

DuBois—*Rachel D. DuBois*, 101, on March 30. A member of Woodstown (N.J.) Meeting, Rachel graduated from Bucknell University in 1914 and later received a doctorate in education from Columbia University. Feeling race to be basic to the problem of peace and war, she dedicated her life to ending racial ignorance and prejudice. Perhaps she is most widely known for a technique she developed called "Group Conversation," a method for getting people to cross racial, religious, and cultural barriers, and begin communicating and understanding each other. She wrote several books on the subject and traveled extensively, putting it into practice. Contrary to the popular philosophy of the time that promoted ethnic assimilation, Rachel asserted that differences should be cel-

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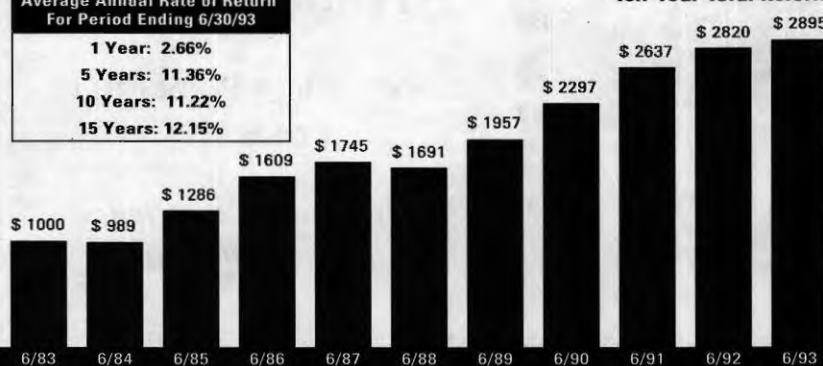
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ebated. Her Group Conversation technique used common experience for people to learn about each other's customs. At New York City schools, she organized festivals based on the music, dance, and food of different cultures and presented plays portraying friction and harmony. In addition to this work, she also founded the Inter-Cultural Education Workshop, Fellowship Farm, Workshop for Cultural Democracy, Livingroom Gatherings, and the Atlanta Dialogue Center. Her experiences included walking with Martin Luther King, Jr. and talking with Eleanor Roosevelt, Jane Addams, and George Washington Carver. She worked with the National Association for the Advancement of Colored People and, in 1951, went to Germany at the request of the U.S. State Department to ease tensions between Germans and Americans. Rachel, who anthropologist Margaret Mead called "the mother of intercultural education," was a deeply religious person who strived to carry out her Quaker principles. One of her favorite ways of explaining everything she did was on a pendant she wore. It said, "It is the not-me in thee that makes thee precious to me." Rachel was preceded in death by her husband, Nathan DuBois. She is survived by three nephews, Edward, Norman, and Walter Davis.

Funston—Margaret Roy Hepburn Funston, 86, on Jan. 18, in Lexington, Ky. Born in Lafayette, Ind., she received a BS from Purdue University in 1928 and a BLS from the University of Illinois. She studied art in Europe and at the Chicago Museum of Art Summer School, and exhibited her paintings at the Hoosier Art Salon. As a librarian at Earlham College in Richmond, Ind., she was a member of the Richmond Art Association, the League of Women Voters, and the YWCA Board. After marrying James Arthur Funston, she became a member of West Richmond (Ind.) Meeting, where she was active in the United Society of Friends Women. The couple moved to Lexington, Ky., in 1983, transferring their membership to Lexington Meeting a few years later. Margaret served on the committees on Ministry and Oversight and for Children's First Day School, bringing her love of people, her wisdom, and her faith to the meeting community. She loved books, fabrics, flowers and the natural world, and felt a deep concern for the environment. She enjoyed knitting, crocheting, sewing, and other handiwork, sometimes designing the pieces she created. Her lively interest in all that was going on in the meeting and the world never left her, nor did her warmth, her sympathy, her bright spirit, and her lovely smile. She is survived by her husband, Arthur Funston; her son, James Hepburn Funston; her daughter, Margaret McCoskey; and two grandsons.

Hicks—Edwin W. Hicks, 85, on Oct. 17, 1992. A birthright Friend and member of Westbury (N.Y.) Meeting, Edwin graduated from George School and Cornell University. His life was built upon an unflagging optimism about the importance of education, in particular Quaker education, hard work, and the innate goodness of people. He felt that reason had to be added to faith as life is lived with meaning. His was a life of service, both within and outside the meeting. Edwin was instrumental in the founding and development of the Westbury Friends School, in which he maintained a vital interest to the end. For years he kept the books for the meeting and the school. In addition, for many years he represented New York Yearly Meeting

on the Board of Trustees of George School and represented Westbury Meeting with the Interfaith Religious Leaders Fellowship. As an alumnus of Cornell, he served as one of the interviewers of potential students from Long Island, N.Y. In the community he was known and respected as a businessman of great personal integrity and benevolence. He was a Rotarian who received the Paul Harris Award. He served as a captain in the Westbury Fire Department and briefly on the community school board. Among the many acts of faith and kindness for which Edwin is remembered was his hosting of the Hiroshima Maidens when they came to the U.S. for reconstructive surgery after World War II. He also was very supportive of a group of displaced Japanese Americans who came to Long Island during this time. Edwin is survived by his wife, Eloise Hicks; three daughters; a son; eleven grandchildren; and his sister, Esther Emory.

Hubbell—*Marjorie Phillips Hubbell*, 102, on May 10, in East Cleveland, Ohio. Born in Longview, Tex., Marjorie was the fourth of eight children. She married Charles Hubbell in February, 1918, and they moved to his home town of Cleveland, Ohio. She was raised in the Episcopal Church, became a Unitarian in 1946, and joined the Cleveland (Ohio) Meeting in 1974 at the age of 83. She was an avid reader and participated in the Great Books program, and occasionally took courses at Cleveland College of Western Reserve University. She enthusiastically discussed psychology, philosophy, politics, and current events. Although from the segregated South, she strived to be free of racial prejudice and raised her children that way. Marjorie was preceded in death by her husband, Charles H. Hubbell, in 1965; and by a daughter, Marjorie, in 1941. She is survived by a son, Charles Hubbell; and two grandchildren.

Liske—*Anna Louise Liske*, 81, on July 24, 1992, in Kent, Ohio. Born in Pittsburgh, Pa., she graduated from Wooster College in 1933, where she met her husband, Ralph Liske. They both attended Oberlin College and Louise earned her teaching certificate in elementary education. She taught kindergarten for 21 years in the Kent City Public Schools. After retirement, she served 12 years as a volunteer on the Kent Planning Commission. She was a weekly volunteer for the Meals On Wheels program and remained active in the League of Women Voters. Her commitment to the



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Bonnie Acker

city and its people, schools, and business community earned her the 1987 Kent Medal for Public Service. The couple became Friends by conviction while in Oberlin, Ohio. After moving to Kent, they joined others in founding the Kent (Ohio) Meeting. For many years, the Liske home served as the meetinghouse. Kent Friends greatly miss Louise's voice in worship and the caring, loving manner, the sweetness, and light she shared steadily with First-day school, and with everyone who came to know her. Louise was preceded in death by her son, Craig, in 1988. She is survived by her husband, Ralph Liske; three children, Anne, Kurt, and Karl; five grandchildren; and a brother, Kenneth McBroom.

Mansur—Ellen Audi Mansur, 84, on Jan. 31, in Jerusalem, Israel. Born into a Quaker family, Ellen was a member of Ramallah Meeting, located in what is now the West Bank. In 1925, she graduated from Friends Girls School, one of the Ramallah Friends Schools where her mother had been a teacher. She attended British Training College in Beirut, Lebanon, before returning to Ramallah, where she taught history, geography, English, and Arabic for the next seven years. She left the Girls School to marry Dr. Jirius Mansur and later raised five daughters. Ellen taught and



Bonnie Acker

oversaw First-day school for over 40 years at the Ramallah Meeting and was a renowned story teller. She also served as treasurer of the Ramallah Handicraft Cooperative for Refugee and Needy Women since the mid-1950s. Ellen always had an open house for visiting Friends, was a generous host, and enjoyed entertaining everyone with her wonderful stories. She was loving and kind—sometimes obstinate—touching the lives of others with a warmth that was uniquely hers. Ellen is survived by three daughters, May Mansoor Munn, Noel Mansur, and Emily Shihadeh; and seven grandchildren.

Classified

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

Audio-Visual



Who are Quakers? VHS video, 27 min., by Claire Simon. Lively, informative, for outreach and education. \$26.50 plus \$3 postage. Quaker Video, P.O. Box 292, Maplewood, NJ 07040.

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Books and Publications

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

Coxes of Southeastern Pa. 1708-1978. Few copies left; \$25. Richardson, (215) 388-8421.

Exercise of Conscience: A World War II Objector Remembers, Harry R. Van Dyck. Prometheus, 1990, hardcover. Now at half price, direct from author, \$12.50 plus \$2.50 shipping. 2521 Glenwood, Denton, TX 76201.

Free. Steps Toward Inner Peace, by Peace Pilgrim. Write: Friends of Peace Pilgrim, 43480 Cedar Ave., Hemet, CA 92544.

Friends General Conference Bookstore annual catalogue available free upon request from FGC Bookstore, 1216 Arch Street 2B, Philadelphia, PA 19107. Come visit us when you're in Philadelphia! Bookstore hours: M, T, Th, F: 9-5. For more information, call (800) 966-4556.

Wisdom and Your Spiritual Journey

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This Song's For You, published by Celso Valley Press. Story of the life and death of a young man who was murdered in 1986 and of how family and friends have coped. Written by his mother, a Quaker. \$12.50 plus \$2 for mailing. Available from Reva Griffith, 5745 Charlotte, Kansas City, MO 64110.

When the bereaved family asks about autopsy, what do you say? An outstanding pathologist can help. *Understanding the Autopsy*, by Samuel B. Burgess, M.D. List price \$22.50 postpaid; professional price \$12.50 (on your letterhead). 108 Medford Leas, Medford, NJ 08055-2226.

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For Sale

Cape Cod. 300-year-old, small, "bowed" roof, Martha Hoxi house on two acres. Adjacent land, guest house, and beach lot also available. Five minute walk to Sandwich Meetinghouse. Write to H. H. VonLaue, Box 576, West Dover, VT 05356. (802) 464-3929.

Peaceable World Murals. Original, by a Quaker artist; acrylic on canvas 10' x 6' with over 20 different nationalities and 40 different animals. Background landscape from British Columbia to Africa. Suitable for home or business (applies to wall with heavy-duty wallpaper adhesive). \$1,900 plus shipping. For 5" x 7" photograph, send \$3 to: Rachel Carey-Harper, Box 585, Dennis, MA 02638.

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Typesetting equipment. Compugraphic MCS 10 with 8400 typesetter, two work stations, four disk drives. Price negotiable. Friends Journal, 1501 Cherry Street, Philadelphia, PA 19102. (215) 241-7116.

Opportunities

Consider a Costa Rican study tour. February 3-14, 1994. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Phone: (513) 584-2900.

Guatemala. Study Español/culture. Individualized instruction. Home stay. Explore women's issues, refugees, poverty, development. Casa 1022 St. Paul Ave., St. Paul, MN 55116. (612) 690-9471.

Guatemala travel-study with Quaker anthropologist retired from 30 years of research/service among Mayan Indians. Twelve days in early December, late February, or 7-10 days over Easter. Robert Hinshaw, 5603 Rockhill Road, Kansas City, MO 64110, or leave return-call message at law office, (816) 842-7600.

Personals

Single Booklovers, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

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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.

Positions Vacant

Couple or individual to help care for three children in Vermont Quaker/Zen family. Housing plus salary. Write: Summer-Vine Community Zendo, 19 Vine, Montpelier, VT 05602. (802) 229-9678.

Director(s) for Woolman House in Mount Holly, N.J., a growing Quaker organization devoted to nurturing the spiritual life of Quakers and others by spreading the message of John Woolman. House, utilities, and contribution toward health insurance costs provided. Ideal situation for couple with some independent income. Job includes maintaining house and grounds and working with program chairpersons, Al and Sue Thorp, on outreach activities. Applicant should be familiar with Quaker principles and have appreciation of John Woolman. Send resume to: P.O. Box 427, Mount Holly, NJ 08060, or call: (609) 267-3226.

Head—Quaker elementary school. Friends School Haverford, coeducational, with 160 students in preschool through sixth grade. Devoted exclusively to developmental elementary education, the school emphasizes academic excellence in an environment based on Quaker values. Founded 1885. Located in Bryn Mawr/Haverford college community of suburban Philadelphia. Write: Search Committee, Friends School Haverford, P.O. Box 30, Bryn Mawr, PA 19010.

New Zealand; resident friends needed. Enjoy living in New Zealand's capitol city for a year, starting after March 1994. Accommodation free in return for care of the Wellington Meeting House and Friends Centre. Not an employment situation. Please contact: Joan Garman, P.O. Box 9790, Wellington, New Zealand.

Thayer House at the New England Friends Home, a senior boarding facility located in Hingham, Mass., is seeking a person or couple preferably retired with many years of social service skills to donate 120 days of free service as acting directors. The Home's Committee of Oversight has determined that they will offer their current administrative staff a sabbatical, 120 days in length, starting January 1, 1994 and ending May 1, 1994. It is vital that the persons offering this friendly service be able to live in the Home (an apartment will be put at their disposal). They must be willing to give his, her, or their time without remuneration in order for the current administrators to rest and recreate as they prepare for the decade ahead. If you feel that you would care to take on a challenge allowing you to use skills you have tempo-

rally set aside, and at the same time allow two very tired Friends the ability to recharge their batteries, please call or write: Mary Eavenson, Clerk Home Committee, 76 Ober Road, Newton, MA 02159. (617) 527-1791.

Rentals & Retreats

Handsome private lodge set in a working orchard, in a town that Michener called "perfect." Eight bedrooms, large living and dining areas, kitchen, sauna, woodstove. Ideal for retreat, conference, reunion, or vacation. P.O. Box 534, Walpole, NH 03608. (603) 756-9800.

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.

S.W. Wisconsin vacation in the country. Gardens, animals, 35 acres woods, and paths. Quiet. Simple guest house. Meals with family (up to four). \$250 weekly. (608) 525-8948.

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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.

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Schools

John Woolman School. Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (916) 273-3183.

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

A value-centered school for 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.

Stratford Friends School provides a strong academic program in 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. The school also offers an after-school reading program, extended day, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (215) 446-3144.

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.

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. Phone: (614) 425-3655.

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.

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Loans are available for building or improving Friends meetinghouses, schools, and related facilities. We are Friends helping Friends to grow! For information contact Margaret Bennington, Friends Extension Corporation, 101 Quaker Hill Drive, Richmond, IN 47374. Phone: (317) 962-7573. (Affiliated with Friends United Meeting.)

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

Transcribing: oral history, family stories, etc. \$3/page double spaced, or \$5/page single spaced. Includes 5.25" diskette of ASCII DOS file and postage and handling. For more information, please write or call: Chuck Freidel, 4004 Third Avenue, San Bernardino, CA 92407-3402. (909) 882-4250.

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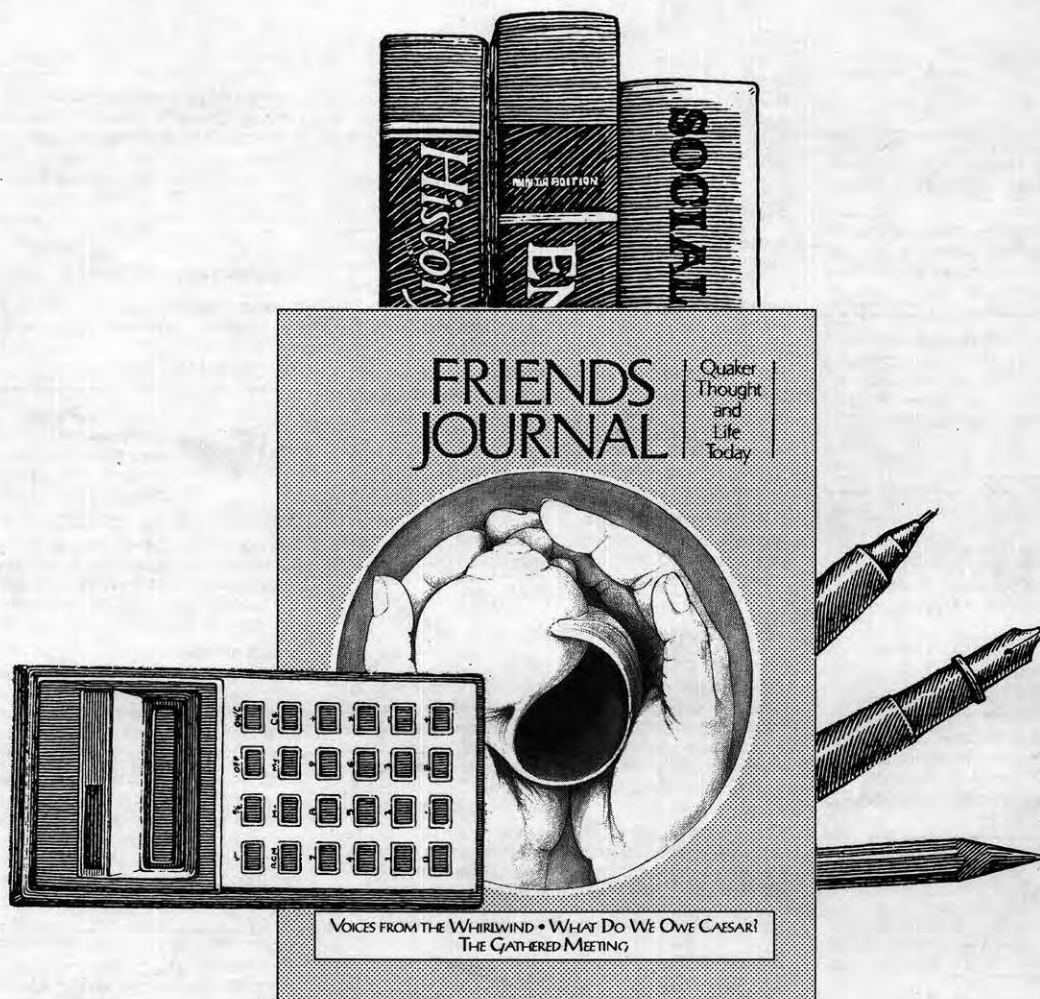
Electrical Contractor. Residential and commercial installation and repairs. (Phila., Pa., suburbs.) Call Paul Teitman: (215) 663-0279.

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

The Leavers (Quaker Performing Arts Project) invites Friends to join us in raising the creative spirit on holiday residential music and drama projects; open to anyone 16 years and over. For more information write to: The Leavers, 8 Lennox Road, London N4 3NW, England, U.K.



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