

July 1997

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



---

*To us, revering  
God means,  
at a minimum,  
having a respect  
for God's creation  
and trying to  
order our lives  
in such a way that  
we live  
respectfully  
within God's  
universe.*

— A Testimony  
on Simplicity



Jesus Among  
the Media

Wholesome  
Poverty:  
A Revolutionary  
Adventure

An  
independent  
magazine  
serving the  
Religious  
Society of  
Friends



**Editorial**

Vinton Deming (*Editor-Manager*), Kenneth Sutton (*Associate Editor*), Timothy Drake (*Assistant Editor*), Claudia Wair (*Editorial Assistant*), Judith Brown (*Poetry Editor*)

**Production**

Barbara Benton (*Art Director*), Alla Podolsky (*Production Assistant*), John D. Gummere (*Guest Designer*)

**Circulation and Advertising**

Nagendran Gulendran (*Marketing and Advertising Manager*), Nicole Hackel (*Circulation Assistant*)

**Administration**

Marianne De Lange (*Administrative Secretary*), Lucinda Hudson (*Bookkeeper*), Henry Freeman (*Development Consultant*), Pamela Nelson (*Development Assistant*), Robert Sutton (*Volunteer*)

**Board of Managers**

Irwin Abrams (*Clerk*), Lucinda Antrim, Paul Buckley, Susan Carnahan, Sue Carnell, Elizabeth Cazden, Helen Fields, Deborah Fisch, Ingrid Holcomb, Robert Kunkel (*Treasurer*), Mary Mangelsdorf, Judy Monroe, Caroline Balderston Parry (*Recording Clerk*), Ruth Peterson, Lisa Lewis Raymer, Margery Rubin, David Runkel, Larry C. Spears, Larry D. Spears, Carolyn Sprogell (*Assistant Clerk*), Robert Sutton, Carolyn Terrell, Wilmer Tjossem

FRIENDS JOURNAL (ISSN 0016-1322) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955).

• FRIENDS JOURNAL is published monthly by Friends Publishing Corporation, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835. Telephone (215) 563-8629. E-mail FriendsJnl@aol.com. Periodicals postage paid at Philadelphia, Pa., and additional mailing offices.

• Subscriptions: one year \$25, two years \$45. Add \$6 per year for postage to countries outside the U.S., Canada, and Mexico. Individual copies \$2.25 each.

• Advertising information and assistance is available on request. Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

• Postmaster: send address changes to FRIENDS JOURNAL, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835.

• Copyright © 1997 by Friends Publishing Corporation. Permission should be received before reprinting excerpts longer than 200 words. Available on microfilm from University Microfilms International.

PRINTED ON RECYCLED PAPER

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

FRIENDS JOURNAL, 1216 Arch St., 2A,  
Philadelphia, PA 19107-2835  
(215) 563-8629  
E-mail FriendsJnl@aol.com

**Among Friends**

# Signs of the Times

Octavio Paz, in discussing alienation, wrote that it is not only the result of social systems, "but of the very nature of technology: the new means of communication accentuate and strengthen noncommunication." I think I get his point. In fact, it strikes pretty close to home.

My son Andrew, now 16, was relaxing recently in the living room. He's so often on the go with his friends that I seized the rare opportunity to initiate a conversation. Andrew, I should say, is a Communicator (capital "C"). He's got more friends than Carter's got liver pills. To facilitate regular communication with as many of them as possible, Andrew has a cordless phone. He's seldom without it. (I think he even has a shower cap for it.)

Well, often during our "conversation" together, usually midway through a sentence, the phone would ring. Andrew, in one fluid motion, would seemingly brush against the phone as if he were whisking a small insect away from his ear, and in a soft voice say "Hey, what's up. . ." and after a few moments, in which I would fidget and leaf through one of the magazines on the coffee table, he would brush another insect away from his ear and resume the conversation with me.

This process was repeated six or eight times until I realized that my best chance for meaningful communication might be for me to ring him up on his private line and maybe have an uninterrupted talk for a couple of minutes. I'd need to be prepared, of course, to experience Call Waiting or even the voice on his answering machine, which is not really him but some computerized voice that says my call is *very* important and please leave a message after the beep.

My son Simeon, now 14, presents a variation on the theme. His passion these days is Roller Blading. In every spare moment, he's with friends, perfecting his skating moves, doing stunts, and hanging out at such places as the front steps of libraries, school playgrounds, shopping malls, and other locations where skaters can jump onto railings and benches and cement abutments and somehow land upright on their feet as friends look on and nod approval. To facilitate easy communication with home base during these outings (to find out when dinner is scheduled, who has left messages on the answering machine at home, where and when pick-ups are scheduled and by which parent), Sim carries a beeper.

Cordless phones, beepers, answering machines, headsets, pocket-sized computers, miniature TV sets. . . . Where's this all leading us? How does our testimony on simplicity fit in, an important theme explored in our current issue? Frankly, I don't know the answer.

I wonder if this is what Octavio Paz was talking about? He might have been thinking too about the phone calls that interrupt good dinner table conversation, the calls where a recorded voice offers a special deal on home improvements or solicits a gift to the police benevolent fund. Or maybe he, too, has had a son who is able to wear a Walkman headset, tuning in to loud rap music while doing his math homework and eating a piece of pizza.

*Vinton Deming*

**Next Month in Friends Journal:**

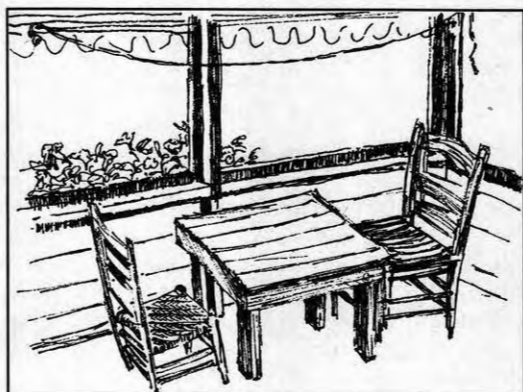
Tending Our Organizational Webs  
On Translation  
Poetry

# FRIENDS JOURNAL

July 1997  
Volume 43, No. 7

## Features

- 7 Jesus among the Media**  
John Pitts Corry  
*Details at 11, following weather and sports.*
- 8 The Persistence of a Quaker Conscience**  
David R. Bassett  
*The founder of the Peace Tax Fund movement tells his story.*
- 11 Wholesome Poverty: A Revolutionary Adventure**  
Clare Hanrahan  
*A revolution of the heart can free us from the war economy.*
- 13 A Testimony of Simplicity**  
*Two anonymous Friends challenge themselves and others to measure our lifestyles and decisions against a global standard.*
- 15 True Love**  
John Calvi  
*Finding love may be accidental, but keeping it is plain hard work.*
- 17 A Call for Racial Justice among Friends**  
Paul Ricketts  
*Here are specific suggestions for creating welcoming, multiracial meetings.*
- 19 Quakerism as a Management Philosophy**  
Christian Pedersen  
*A Friend and long-time businessman suggests queries for Quakers in management.*



Grace Mitchell

## Departments

- 2 Among Friends**
- 4 Forum**
- 20 Friendly Puzzle**
- 21 Reports**
- 24 News of Friends**
- 26 Bulletin Board**
- 27 Calendar**
- 28 Books**
- 30 Milestones**
- 33 Classified**

## Poetry

- 12 On Usefulness**  
Kimberly Hoover
- Be Still**  
Chantelle Bowman
- 16 Anniversary**  
Michael True

Cover art: "The First Seven Days," wood engraving © 1955 by Fritz Eichenberg

## The meaning of marriage

A recent letter in *FRIENDS JOURNAL* (Forum, April) suggested, on the topic of same-sex relationships, that we not "redefine" marriage and concentrate instead on working toward providing equal rights for those in such relationships as a matter of civil rights and as a way to move forward on this contentious matter.

However, I was struck by the thought that those seeking recognition of same-sex unions are seeking to redefine marriage. What is the "definition" of marriage that the writer assumes we all accept exists and that some seek to change? In my experience, those who strongly object to applying the word "marriage" suggest that marriage is by definition a union of man and woman.

In the plain-spoken traditions of our Quaker ancestors, I suggest a working principle. It is not plain speaking to call two identical things by two different names, nor to call two very different things by one name. It follows then that if we are to call same-sex unions "marriages," it can only be because we find in them those same things that are identified with the concept of marriage. On the other hand, if we call them something else, they must be clearly distinct and different from "marriages."

I cannot feel that "union of man and woman" is a very thorough exploration of the meaning of "marriage."

Are all unions of men and women marriages? Obviously not. Nor do I hear Friends speaking to the question, "What is it that dictates that 'man and woman' is fundamental to marriage?" Some would cite the Bible. I am no scholar; I shall leave that debate to others.

To the contrary, I wonder if "man and woman" isn't simply tradition and practice. Tradition and practice are not to be taken lightly, of course, but in the history of this nation we have used the law to codify tradition and practice, and relied on the Bible as an authority to "redefine" marriage in the civil and religious senses a number of times in the past century and a half. In some places and at some times, it has been held that marriage is a union of "a white man and a white woman" and not open to those of other races; or of "a man and woman of the same race" precluding the possibility that "marriage" could exist between people of different races.

In some places at some times it has been held that people of lessened mental capabilities, or people with some illnesses, or people with some genetic or acquired disabilities were unfit for marriage. We probably do not accept such notions today.

They surely are irrelevant to God. If on the other hand one wishes to maintain that there are physical qualities that are requisite to that state, I'd like to hear them stated, their basis made explicit, and examined.

Does marriage depend on the physical characteristics of the people involved? If gender is not solely a physical characteristic, what is it that spiritually distinguishes men from women? Is that distinction relevant to this matter? Does the shape of the bodies of the participants fundamentally determine the quality and nature of the relationship of marriage? What is the link then between those factors?

To me, marriage is a state that exists between two people when they feel that their love binds them together. Marriage involves engagement on spiritual, intellectual, emotional, and physical levels. Characteristics of marriage would include a basic healthiness in which each person often brings out the best things in the other, in which each person depends on, and is in turn depended upon for, support and caring. Marriage fosters growth of each person and growth of the relationship as well. Marriage is an intentional relationship in which people make (in some sense) a durable, special, and exclusive commitment to each other. I believe that God blesses relationships that are of good heart and founded in the love of one for the other.

I reject the idea that "procreative potential" is a fundamental characteristic of marriage, for then we must say that marriages end with menopause, or the potential for marriage does—a meeting could not recognize a marriage involving the infertile, for example. And what of those who marry with the ability, but absent the intent, to create children? Must they too be denied marriage? I doubt that Friends would rest easy with such interpretations.

I maintain that physical characteristics of the participants are quite irrelevant to God's acceptance and blessing. I personally do not see any characteristic of marriage that a same-sex couple cannot, at least in principle, have in their relationship. But that may reflect only my own definition of marriage.

*Phil Oliver*  
Foster City, Calif.

Why can't gays and lesbians accept the term "domestic partnership" for their committed relationships and leave the sacred term "marriage" for the traditional husband and wife?

There are 1,049 reasons why. Those 1,049 reasons were reported by the congressional General Accounting Office

(GAO). While the so-called Defense of Marriage Act was being debated, Rep. Steve Gunderson (R-Wisc.) requested the study of what civil marriage means under federal law. However, the bill became a law before the study was completed.

GAO identified 1,049 federal laws, from the widely significant to the obscure, in which marital status is a factor, even if some of these laws may not directly create benefits or privileges. Categories of the 1,049 laws that refer to marital status include:

Social Security and related programs, housing, and food stamps: These include the rights of husbands and wives and widows and widowers under the Old Age, Survivors, and Disability Insurance program. Marital status also affects a person's eligibility and benefit levels in the Supplemental Security Income program.

Veterans' benefits: These affect the rights and privileges of husbands or wives of veterans, including additional disability compensation for the spouses of disabled veterans.

Taxation: There are 59 provisions in federal income tax law under which liability is affected by a taxpayer's marital status.

Employment benefits: Laws include unpaid leave for employees to care for a seriously ill spouse, death benefits for the spouse of a public safety officer killed in the line of duty, and annuities and lump-sum benefits for spouses eligible under the Railroad Retirement Act, with survivors benefits also available to spouses of longshore and harbor workers.

Immigration: A policy of keeping families intact.

Trade/Commerce: Spouses may receive protection in residential mortgage agreements. Marital status also can affect the income calculations used to determine eligibility for financing under programs such as the Fresh Cut Flowers and Fresh Cut Greens Promotion and Information Act of 1993.

Copies of the 102-page GAO report are available on the Internet at <http://www.gao.gov/> or from the Office of General Counsel, U.S. General Accounting Office, Washington, DC 20548.

Stabilizing families and couples is of such value that society has created a unique web of laws to acknowledge and protect them. Coverage is available only through civil marriage, and no citizens should be denied access to this institution. It is especially important for Quakers to speak out from their religious perspective of support for all human beings.

*Starshine*  
Great Falls, Mont.

## Ignoring centralization

For those enthusiastic about the "covenant" terminology, Douglas Gwyn's "Can't See the Covenant for the Contracts" (*FJ* May) was fascinating. Primitive Quakers might contend that his "notions" have less relevance than the actual experience of companionship with the Creator of the ongoing transformations, involving creativity and destruction, love and hate, order and chaos, fate and randomness. The sharing of such experiences in a gathered meeting has vitalized Quakerism for more than 300 years. Gwyn clarifies how capitalism, technology, etc., are tools that have each developed a dynamic of their own. Centralization also is a tool that has developed its own dynamics. Too often capitalism, technology, etc., are blamed for effects that are primarily the results of centralization. For more than 300 years many cultures have brainwashed successive generations to accept inevitable centralization as part of the package of the human destiny of domination over other species. All counter-cultures valuing bonds within an acquaintanceship group have been, and still are, persecuted. The centralist-decentralist aspects have generally been ignored both by Gwyn and by most other analysts.

*John R. Ewbank*  
Southampton, Pa.

## To a very kind Friend

Whoever you are, thank you for sending me the Friends' Discipline, Baltimore 1902, that had been given to John N. Green. John N. Green was my husband's grandfather. I did not know that the book existed. The family is most grateful to have the volume for our collection. If I knew your name, I would thank you personally. The package containing the book did not have a return address or a note inside.

*Miriam Green*  
316 Rossiter Ave.  
Baltimore, MD 21212-4419

## Medalist

We were pleased to see Philip Noel-Baker included in the JOURNAL's series on Quaker Nobel Prize winners (*FJ* April). However, we want to remind readers of one of his other accomplishments. In addition to the full and productive life described in the JOURNAL, he also won an Olympic Medal. In fact, Philip Noel-Baker is the

Courtesy of William Sessions Limited



**Philip Noel-Baker, at left**

only person in history who has won both a Nobel Prize (for Peace, 1959) and an Olympic Medal (silver, 1500-meter run, 1920).

This breadth of accomplishment in a Quaker role model led Friends School Mullica Hill (N.J.) to dedicate our newest building to his memory shortly after his death in 1982. He has been a strong presence at our school ever since. The dedicatory note, appropriately placed in the hallway between the classrooms and the gymnasium, concludes: "Philip Noel-Baker's life will serve as a constant reminder of the values which we hope to impart to all who enjoy the use of this building."

*John Harkins*  
Mullica Hill, N.J.

## Gun control

For some time it has surprised and troubled me that there have been few, if any, articles or editorials in FRIENDS JOURNAL on gun control. A letter from Greg Barnes in the February issue attracted my attention.

Should we not be taking seriously daily news of a drive-by shooting, a fatality in a mall parking lot, a murder in a schoolyard—just to mention a few sudden deaths in any of our large cities? We read that drugs and gangs are to blame. But it is the gun that kills. Not until we acknowledge that the proliferation of guns has gotten way out of hand will we be able to put an end to the senseless killing of innocent people.

Cynics try to persuade us that any strict law will be circumvented by criminals; yet one can hardly classify as criminals the increasing number of juveniles carrying and shooting guns to kill. Let the sportsmen have their rifles. They do not need assault weapons to kill a deer or shoot down a duck.

*Priscilla C. Hickman*  
Ojai, Calif.

## Another Cuba

Whilst in Mexico recently, we were shown the February issue of FRIENDS JOURNAL, containing two articles about Cuba, written by Tom Colgan and Dorothy Carroll. We read them with great interest, particularly as we had met the authors on the previous evening at a workshop in the Casa de los Amigos where we reported on our two-week visit amongst Friends in Cuba and our attendance at their yearly meeting. To a large extent, we share the conclusions drawn by Tom and Dorothy and would like to add a few comments in the light of our own experience.

We are Quakers from the European, silent tradition. It was not our intention to travel to Cuba as tourists, or to meet with people from official bodies, but to move around on our own, traveling by bus, truck, tractor, or horse and cart, as ordinary Cubans do, all the way from Havana to Las Tunas and Holguin provinces. We visited the five Quaker churches of Puerto Padre, Velasco, Holguin, Banes, and Gibara and shared fully in their life and worship. We weren't able to meet with the Havana worship group, but we got to know four of their number at the yearly meeting.

The question of relationship between this group and the yearly meeting was openly discussed during the business sessions, and we are pleased to report that a clear and healthy basis for cooperation was agreed on. It was stressed that if a programmed Friends church is developed in Havana, this should operate in harmony and unity with the existing unprogrammed group. We also learned that several Friends churches hold once-a-month meeting for worship based on silence and gain a lot from the experience. Indeed, this form of worship was practiced during the yearly meeting itself. These developments lead us to believe that programmed and unprogrammed Friends in Cuba can grow together in a healthy and harmonious way. However, as a note of caution, we feel that it would be good if Quaker visitors from abroad could exercise great tenderness, whatever their personal worship preferences, and respect this pluralistic and delicate aspect of Cuban Friends.

We have to disagree with the official party line quoted in Dorothy's article that "98 percent of the people are in favor of the government." As we interconnected with people everywhere, thanks to our basic knowledge of Spanish, we did not meet anyone in full agreement with the government. While many seemed to

appreciate the efforts and achievements in the fields of health and education, they equally showed a deep concern that the present biting economic restrictions evident in daily life are not solely due to the U.S. blockade or to the loss of East European markets. People wonder about the ultimate use of the convertible currencies that enter the country in a multitude of ways and ask why it is that, whenever socioeconomic conditions worsen in a country, ordinary people always end up paying the highest price.

FRIENDS JOURNAL readers also might be interested to know that in addition to the existing Europe-Cuba Quaker links, programmed and unprogrammed Friends from Miami, Fla., have set up the Cuban Quaker Project to help raise funds for Cuban Friends' initiatives, which include intervisitation and repair of church buildings. Friends in Cuba welcome this kind of partnership because it answers their expressed needs.

Sue Glover and Franco Perna  
Padenghe sul Garda, Italy

## New benefits?

With the arrival of the February FRIENDS JOURNAL, I noticed on the back cover an advertisement for "Cremation, Simple Burial, or Traditional Burial," stressing "New Benefits." In no way do I wish to be interpreted as being against funeral directors. They perform a very necessary and useful function in our society, and they are entitled to make a decent living. One might question the prices that some undertakers charge or that relatives of the deceased are willing to pay. That is a matter of choice, perhaps even a little foolishness. I admit to my bias.

What concerns me most is that the Anna T. Jeanes Fund, as it was set up and has operated for years, is to assist those who might need financial assistance at the time of the death of a loved one who is a member of Philadelphia Yearly Meeting and particularly to encourage the use of cremation. Cremation has a number of practical reasons for its preference besides cost, even more so as we become more and more ecologically minded.

I cannot see how the Quaker concept and practice of service to others allows for the spending of a large sum of money on a funeral when hundreds of thousands of people, all around us, are hungry and ill-housed, some who have no roof they can call their own, and children who lack good education. One could go on.

I suppose one ought not to pass

judgment without knowing all the otherwise pertinent facts. However, it strikes me that whoever is providing this kind of reimbursement of up to \$4,000, even if on a trial basis, really ought to do some serious and deep meditation and hopefully get their priorities in better order. I also have a serious question about FRIENDS JOURNAL accepting such advertising. Is this really promoting the otherwise simple Quaker way?

R. Dean Short  
Havertown, Pa.

## For the record

During the apartheid days, what Friends should be doing about apartheid was controversial. A major part of the disagreement was about the boycott. The American Friends Service Committee policy on this, set by the Board of Directors, was a major complaint of Hendrik van der Merwe. Unfortunately, Hendrik reopens old wounds in his interview with Vint Deming (FJ April). Hendrik is a committed Quaker and has worked hard for years to help create racial harmony in South Africa, but he has a blind spot about AFSC work. I would like to write it off as "just Hendrik," but that leaves Friends and others in South Africa and the United States with unchallenged, erroneous remarks that might be taken as true and misused.

In the interview, Hendrik quotes unidentified AFSC persons as saying, "We cannot talk to the South African government. If we do talk to them, the blacks won't talk to us." In the *Southern Africa Quaker News* of early 1994, I was attributed with saying, "We cannot talk to the regime, because if we do the ANC won't talk to us."

I wrote to *Southern Africa Quaker News* about the quotation. I never said, thought, nor implemented any such policy, nor has it ever been AFSC policy. The implications of both halves of the statement are clearly wrong and clearly rebutted by my personal actions and AFSC policy statements, including the book *Challenge and Hope*. I spoke to "the regime" in the course of AFSC staff or committee work at the United Nations, at the South African embassy in Washington, D.C., and in the AFSC office in Philadelphia. All such contacts were cordial, in spite of clear differences of opinion. At various times when AFSC might have wanted to send groups to South Africa, they did not do so because I and others who might have gone could not get visas. The AFSC does not

allow the U.S. government, nor any other government, to select the membership of our delegations.

AFSC has never built programs around what the ANC or other groups might or might not do. As far as I know, ANC has never threatened to close their doors to AFSC for any reason. That part of the statement manages to denigrate both AFSC and ANC in a single blow.

The June 1994 issue of *Southern Africa Quaker News* carried an apology "to Lyle Tatum for a statement erroneously attributed to him in an earlier edition." It repeated the erroneous quote with some brief comments from me.

This is not a difference of opinion. It is a factual question about what has happened. In addition to the comments above, I have in my files an exchange of correspondence between Asia Bennett and Ambassador Sole of South Africa in 1980 with a carbon copy noted to Hendrik van der Merwe. I also have copies of personal correspondence with Ambassador Koornhof in 1988. I visited Ambassador Koornhof in his office in Washington, D.C. When South Africa was refused a seat in the UN for several years, the Quaker UN Office held a dinner for the South African representative to hear his story. I was one of the Friends concerned with South Africa in attendance. In 1977 I conducted a series of seminars on disarmament for nations at the UN that did not have disarmament programs, and South Africa was invited.

This is the first time I have heard about an AFSC document describing Hendrik as "a friend of apartheid, unacceptable to the black people, Tutu, and Mandela." I will appreciate it if Hendrik or anyone else can supply me with a copy of such a document.

Lyle Tatum  
Westmont, N.J.

FRIENDS JOURNAL welcomes Forum contributions. Please try to be brief so we may include as many as possible. Limit letters to 300 words, Viewpoint to 1,000 words. Addresses are omitted to maintain the authors' privacy; those wishing to correspond directly with authors may send letters to FRIENDS JOURNAL to be forwarded. Authors' names are not to be used for personal or organizational solicitation. —Eds.

# JESUS among the MEDIA

by John Pitts Corry



John D. Gummere

**B**lessed are the poor . . .  
 "Master? Rabbi?"  
 "Yes."

"Some question your concern for the poor. You've been quoted as saying they will always be with us. That poverty is inevitable, without remedy. People also say your campaign for the disadvantaged is being financed, behind the scenes, by certain wealthy women. You've been seen eating and drinking freely at lavish banquets. Would you care to comment?"

*John Pitts Corry is a member of Middletown Meeting in Lima, Pa. This article is part of a series of dialogs between biblical persons and contemporary media.*

*"Blessed are those who mourn, for they . . ."*

"At one party you encouraged women of questionable reputation to bathe you in expensive perfumes. Is this the message you want to send on caring for the less fortunate?"

*"Blessed are the meek, for . . ."*

"You have counseled turning the other cheek to our enemies. While no one is saying that you personally are not a brave man, such a passive response to Roman oppression is seen as cowardly, even traitorous. How do you respond to these charges?"

*"Blessed are those who hunger and thirst for righteousness, for they will . . ."*

"Some say the long nights of prayer

in the hills have affected your mental stability, that you imagine yourself to be some sort of god. What evidence can you give us that you are not, in fact, suffering from delusions of grandeur? Or perhaps a psychotic disorder brought on by a birth trauma, about which there have been rumors?"

*"Blessed are the merciful, for . . ."*

"Neighbors from Nazareth say you are unfeeling and harsh; that you have rejected your own family and closest friends; that you focus attention on yourself, rather than on God and God's Law; that you are tearing apart the very fabric of family and civil life. Your response?"

*"Blessed are the pure in heart . . ."*

"There have been rumors that you visit prostitutes. That you are, in fact, currently having an affair with a woman from Magdala. Do you deny these allegations?"

*"Blessed are the peacemakers, for they . . ."*

"You have been called a demagogue, a dangerous extremist who wishes to overthrow the government and set up his own kingdom."

*"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of . . ."*

"Many say this kingdom of yours is a diversion from the real problems facing the nation. They say it is unrealistic and utopian; that caring for the disadvantaged will raise taxes and stifle individual initiative; that turning the other cheek is cowardly and leaves our women and children defenseless. Would you care to comment?"

*"Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on . . ."*

"Are you suggesting you haven't been given a fair opportunity to express your views to the public; that there is a conspiracy by the media to misrepresent your views? Would you care to comment on the nature of this conspiracy and how it relates to the messianic rumors swirling around your movement?"

# The Persistence of a Quaker Conscience



## The Founder of the Peace Tax Fund Movement Tells His Story

by David R. Bassett

Photo by Ben Richmond

This year marks the 25th year since the introduction of the Peace Tax Fund Bill in the U.S. Congress. I have been involved in the initiation of this legislation, a laborer in the centuries-long effort to establish on earth the type of peaceful world envisioned by Jesus and George Fox. I firmly believe that, on some significant day in the future, some nation will for the first time pass a Peace Tax Fund Bill, thereby establishing legal recognition of the right of conscientious objection to the payment of military taxes. Once this is accomplished, other nations will follow suit. I consider this goal as one of the crucial and route-determining "trail-signs" on the path to that time and place where the world will realize that *ahimsa* (soul-force) is the preferred way to resolve conflict and to govern communities, and where conscientious objection to war and other forms of violence will be considered the norm.

### Benefits into action

*Jesus on the cross; a beautiful child, aged two or three, injured in the London blitz, head bandaged, sitting up in a hospital bed, with bright and questioning eyes; Robert Capa's photograph of a soldier in the Spanish Civil War, at the moment of being hit by a lethal bullet; a dead marine on Tarawa beach.*

These images that derived from my early religious upbringing produced in me an acute feeling for suffering, which remains to this day.

My decision regarding conscientious objection was crystallized in 1953-54, when I was 25 or 26 years old in the year following my graduation from medical school. I had some years earlier come to the view that my first allegiance must be to my religious understanding and beliefs: thou shalt not kill; God is love; love thine enemies; blessed are the peacemakers; there is that of God in every person. I had also internalized Albert Schweitzer's guiding principle of "reverence for life"; and the precept that should inform all physicians, *primum non nocere* ("above all, do no harm").

It was clear to me that if I were to enter the armed forces, I would be subject to military orders and that my principal role

*David Bassett is honorary chair of the Board of Directors of the National Campaign for a Peace Tax Fund. He is a member of Ann Arbor (Mich.) Meeting. This article is reprinted with permission from the April 1997 Quaker Life.*

would be to support the military mission of a particular nation. I realized that I would have to translate my conscientious objection to all war into action. That involved going through the complicated process of obtaining C.O. classification from the Selective Service System (SSS). (That experience taught me lessons in patience and persistence that were important in my subsequent legislative work.) Having finally received the 1-O classification, I next found, as a possibility for my alternative service, the opportunity of working as a physician with the American Friends Service Committee project in community development in Barpali, in rural Orissa, India. I then had to appeal the SSS decision that I should instead work in a mental hospital in Massachusetts. The government finally agreed with my assertion that the work with AFSC met the SSS criterion for acceptable alternative service. Thus, I was spared the prospect of having to accede to the government's directive, or going to prison.

My wife Miyoko and I both served as physicians in the AFSC project, embarking in November 1955 with our six-week-old daughter Helen for our two-year assignment. The experience in Barpali brought us in touch with those who had worked with Gandhi and who had been imprisoned for their nonviolent role in achieving India's independence. The depth of their commitment to nonviolence remains an inspiration to this day.

The experience in India also demonstrated to me in a very graphic way the importance of concentrating one's energies on preventing preventable disease and suffering. This concept determined my choice of life career, moving me to work in the area of preventing atherosclerosis (the category of disease leading to heart attacks and strokes), which is responsible for the largest number of deaths in the industrialized nations.

This orientation as a conscientious objector to war and of preventing preventable suffering impelled Miyoko and me, beginning in 1967-68, to wrestle with the fact that each year we were paying (through our federal taxes) to support the Vietnam War and the military system generally. In fact, some 50 percent of those tax moneys went to support U.S. military systems! One of my most graphic memories of that time was, while working many nights at Queens Hospital in Honolulu, hearing U.S. Air Force jet tankers,

July 1997 FRIENDS JOURNAL

# Where Your Income Tax Money Really Goes

The United States Federal Budget for Fiscal Year 1998

## How These Figures Were Determined

War Resisters League creates these figures each year after the President has presented the budget. Our figures are from a line by line analysis in the Analytical Perspectives book of the Budget of the United States Government, Fiscal Year 1998.

The percentages are Federal Funds, calculated after removing Trust Funds (such as Social Security), which are raised and spent separately from income taxes. What you pay (or don't pay) on April 15 goes only to the Federal Funds portion of the budget. The government practice of combining Trust and Federal Funds (the so-called "Unified Budget") began in the 1960s during the Vietnam War. The government presentation makes the human needs portion of the budget seem larger and the military portion smaller.

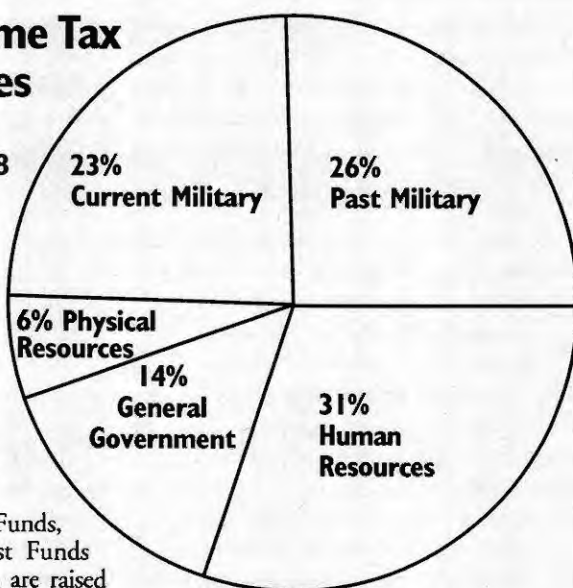
"Current military" spending adds together money allocated for the Department of Defense (\$249 billion) plus the "defense" portion from other parts of the budget. Spending on nuclear weapons (without their delivery systems) amounts to 1% of the total budget.

"Past military" is represented by veterans' benefits plus 80% of the interest on the national debt. Analysts differ on how much of the debt stems from the military; esti-

mates range from 50% to 60%. We use the 80% figure because we believe if there had been no military spending most (if not all) of the national debt would have been eliminated. The government has always found money for war; explosive military spending in the 1980's dramatically increased the debt.

**23% Current Military:** \$293 Billion (Military Personnel \$69B, Retired Pay \$16B, Operation and Maintenance \$92B, Family Housing \$4B, Procurement \$43B, Research and Development \$35B, Construction \$6B, DoE Nuclear Weapons \$11B, 50% NASA \$7B, Coast Guard \$4B, plus CIA \$0.2B, International Security Assistance, \$6B)

**26% Past Military:** \$334 Billion (Veterans Benefits \$41B, Interest on National



Debt [80% estimated to be created by military spending] \$293B)

**31% Human Resources:** \$399 Billion (Education, Health and Human Services, HUD housing subsidies, Food Stamps, Labor Department)

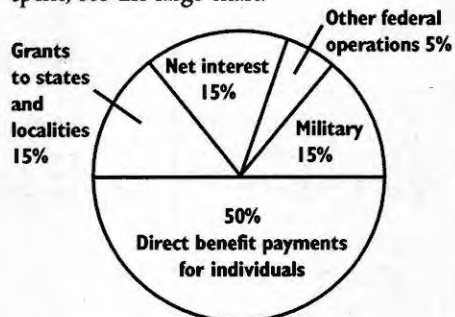
**4% General Government:** \$184 Billion (Government, Justice Department, International Affairs, Peace Corps, 20% interest on national debt, civilian portion of NASA)

**6% Physical Resources:** \$70 Billion (Includes Agriculture, Commerce, Energy, HUD administration/community development, Interior Department, Transportation, Environmental Protection)

**100% Total Federal Funds:** \$1.28 Trillion

## The Government Deception

The pie chart below is the Clinton Administration's view of the budget taken directly from the newspaper. This is a distortion of how our income tax dollars are spent because it includes Trust Funds (e.g., Social Security) and buries the expenses of past military spending in nonmilitary parts of the pie. For a more accurate representation of how your Federal income tax dollar is really spent, see the large chart.



Reprinted with permission from War Resisters League, 339 Lafayette St., New York, NY 10012; (212)228-1450

fully laden with jet fuel, flying over the heavily populated part of Honolulu on their way to Indochina.

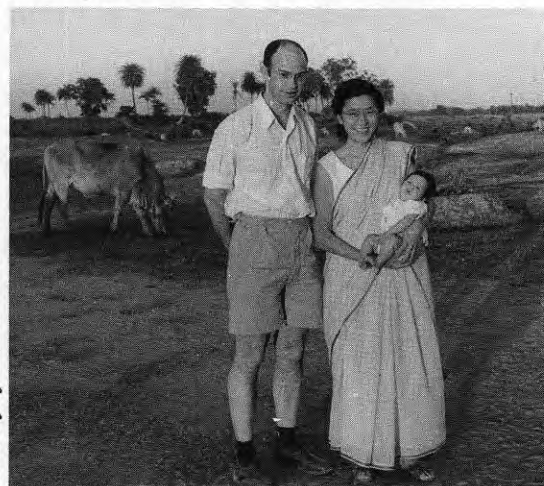
## Conscientious objection to payment of military taxes

In 1968, with the Vietnam War continuing, we moved to Ann Arbor to work at the University of Michigan. We became members of the Ann Arbor Meeting and found there a number of people who were actively grappling with the issue of whether to continue to pay the military portion of federal taxes for a war that we opposed. I came to realize that any nation's military programs are made possible by the monetary resources that, in the last analysis, are extracted from the nation's

citizens by taxation. It also became clear to me that one who was conscientiously opposed to military systems must not allow his or her funds to be used for this purpose. Surveying the pervasive role of

our military system not only in our foreign policies, but in its effects on our economy, our environment, and on the nation's culture and spirit, I came to feel that this issue was central to our times.

Conscientious objection to payment of military taxes is as important to be established as was the ending of slavery and of apartheid and the establishment of women's right to vote. At the same time, I held then, and still hold, the view that the federal government is capable of carrying out many beneficial and constructive programs and that I am willing, indeed obligated, to pay my full share of taxes to



Courtesy of David Bassett

David, Miyoko, and Helen Bassett with AFSC in Barpali, India

support those programs.

I came to know that it would not be enough simply to focus on reductions in military spending by influencing legislators and electing new ones (though this was obviously necessary). The challenge was to extend the right of conscientious objection to war to include not only one's physical body, but also one's economic resources. I knew further that there had been repeated resistance in the U.S. courts to such change and concluded that, while civil disobedience in this area (i.e., war tax resistance) would continue to be essential, the principal focus of attention should be to change the tax laws.

During the year 1969-1970, there was for me a struggle with my conscience, not in regard to what I believe on this issue but whether to take some action and what that action should be. Should I live below a taxable income level? move to Canada? engage in war tax resistance? take our civil disobedience actions into the judicial system? or attempt to change the federal tax laws? Miyoko and I knew that to embark on any of these actions would require great amounts of time and energy; that each course would require some changes and risks, not all of which we could anticipate at the outset; and that none were assured of "success." I knew that to commit the time necessary to move this issue

forward might conflict with my hopes of making progress in academic medicine and in research into the causes of atherosclerosis. We gradually came to the view that it seemed wisest to try to resist paying the military portion of our taxes *and* to begin to take steps to bring about legislative change.

It was the quiet voice of conscience that kept nagging me almost every day, as I found one or another reason not to take some action. Finally, in the later fall of 1970, I phoned Professor Joseph Sax at the University of Michigan Law School and outlined to him the basic idea: the need to change the federal tax laws so as to have Congress grant legal recognition to the *right* of conscientious objection to the payment of military taxes, while enabling the taxpayer to pay the full amount of his or her tax with *assurance* that those tax monies would not be used for military expenditures. Professor Sax sketched out how this might be accomplished. Over a period of eight to nine months, with the assistance of Michael Hall, we began the process of drafting what became the World Peace Tax Fund Bill.

Other Ann Arbor Friends, Joe and Fran Eliot and Bob and Margaret Blood, had been considering drafting a bill. A brief written for them by Thomas Towe (a Quaker law student) proved a helpful

resource. It was not hard to draw together a working committee of seven or eight people during the spring and summer of 1971 to work on this legislation and to take the initial steps in deciding how to bring the bill to Congress, how to publicize it, and how to raise funds. We were encouraged when Ann Arbor's Interfaith Council for Peace decided to support the legislative effort and appointed two very effective members to meet with us on a regular basis.

The World Peace Tax Fund Bill was first introduced in the U.S. Congress on April 15, 1972, with Representative Ronald V. Dellums as the lead sponsor, with nine other cosponsors. The Peace Tax Fund office moved from Ann Arbor to the Florida Avenue Meetinghouse in Washington, D.C., in May, 1975. The bill was first introduced in the Senate in 1977, with Senator Mark Hatfield as its sponsor. In 1985 the bill was renamed the U.S. Peace Tax Fund Bill. A dedicated staff, led for the past 14 years by Marian Franz, has coordinated the lobbying effort. The orientation and the gifts that she brings to her work are evident in her book, *Questions That Refuse To Go Away*.

As I end these reflections, I should take note of the key role played by my wife, Miyoko. Throughout, she has shared my commitment to conscientious objection. As important as any other aspect of my life has been her steady and supportive influence as wife, mother of our three children, and fellow worker. An important image for me also has been her example (and that of her parents and two brothers) of loyalty to high ideals, of service to their community combining dedication and forgiveness, and of hard work. I have recently become aware that finding Miyoko, and our journey through life together, echoes Anne Frank's words, giving expression to that aspect of God that was within her. What she felt, at age 15, is the same source of energy that I sometimes feel, that John Woolman and George Fox and other great souls felt and enunciated, and that is available to each of us.

I close with two questions: Can I be faithful to the peace that Jesus sought to create, and to the Quaker peace testimony, by allowing a portion of my federal tax payment to be used for military purposes? How can I fully support the good and essential roles of government, while being true to my conscience?

## The National Campaign for a Peace Tax Fund

Information on the current status of legislation and a quarterly newsletter are available from the NCPTF office and its educational wing, the Peace Tax Foundation. Individual membership in the campaign costs \$25.

### Some Peace Tax Resources

Available from the NCPTF office:

- *Compelled by Conscience: Why We Need a Peace Tax Fund* (a 20-minute video produced in 1992), rental \$10; purchase \$15.
- National Campaign for a Peace Tax Fund. *Activist Guide*, 1997. 80 pages. \$9.95.
- Marian C. Franz. *Questions That Refuse To Go Away; Peace and Justice in North America*, Herald Press, Scottsdale, Pa., 1991. 103 pages. \$5.95.
- Friends Committee on War Tax Concerns; Linda B. Coffin, editor. *Handbook on Military Taxes and Conscience*, Friends World Committee for Consultation, 1988. \$8.

### The International Movement

International Conferences on Peace Tax Campaigns and War Tax Resistance began in West Germany in 1986 and have been held in a different country every two years since then. The 1998 conference is scheduled to be held in India, and the 2000 conference in the U.S. The conferences have been attended by persons from 16-20 nations in which there is active war tax resistance and 8 nations in which Peace Tax Fund legislation has been introduced in parliament or congress.

### National Campaign for a Peace Tax Fund

2121 Decatur Place, NW  
Washington, DC 20008  
telephone: (888) Peacetax  
fax: (202) 986-0667  
e-mail: [peacetaxfund@igc.apc.org](mailto:peacetaxfund@igc.apc.org)  
web page: <http://www.nonviolence.org/~nwweb/peacetax/>

# WHOLESOME POVERTY

## *A Revolutionary Adventure*

### Investing in Our Future

#### An Investment in the Future of the Society of Friends

With a rich history dating from 1827, FRIENDS JOURNAL is preparing to serve the Religious Society of Friends well into the 21st century. With subscriptions covering less than half the cost of publication, planned gifts are an important way in which Friends can support the JOURNAL and its future work among Friends. Here are ways of giving we ask you to consider:

#### A Gift of Securities

You can transfer your shares to Friends Journal, take the full market value as an income tax charitable deduction, and avoid the capital gains tax.

#### A Gift of Real Estate or Other Property

Avoid the hassle of selling your property, take the full (over)

FRIENDS  
JOURNAL

bility became a moral imperative. Initially I reduced my income to minimize tax liability. Soon it became clear to me that a return to frugality and thrift—free of the consumer addictions that necessitate war—was as essential to the achievement of a just and sustainable global community as refusing to pay war tax. In my efforts to minimize cash needs, I experimented with various lifestyles and means of support. Some of my early efforts to disengage from the mainstream were quite arduous and stressful, and anything but simple. Over the years I have learned to find a balance, accepting a level of comfort that doesn't do violence to my spirit, while managing an assortment of possessions suited to my current circumstance. I've acquired and released many things, many times over, seldom purchasing anything new, and most often making do with the useful discards of our materially glutted culture. There is no shortage of things to arouse our appetite and clutter our lives. Discovering what I truly need and letting go of the nonessential has become for me a revolutionary pursuit, freeing me in ways I could only discover by beginning the process.

When I must work for wages, I do so as an independent contractor so that I can maintain control over tax withholdings. I redirect a fair percentage of cash wages and many hours of volunteer time to support life-affirming projects at home and abroad. Self-employment suits my temperament and has enabled me to develop skills and to pursue interests I may never have had the time for in a conventional career. I've tried to be resilient and open to any honest labor. If I'm asked what I do for a living, each day I can provide a different answer. One day I

*Clare Hanrahan is co-author of the pamphlet Low Income/Simple Living as War Tax Resistance, which is published by the National War Tax Resistance Coordinating Committee. This article is reprinted with permission from the winter issue of Voices, the quarterly journal of Rural Southern Voice for Peace.*

© 1997 Clare Hanrahan

might be gathering and saving seeds for next year's garden or harvesting wild herbs for a winter tea; another day might be spent in household repair, community organizing, or researching and writing a grant for a nonprofit organization. I've learned the wisdom in giving due time each day to labor of the mind and of the body and to quiet reflection that feeds the spirit. I value my free time and open schedule far more than any accumulation of cash or property, security, or prestige. The freedom to choose how I will be with each moment is a gift and a challenge that I count as my greatest wealth.

Living on the edge, more or less, over the years I have honed the skills and nurtured an attitude of wholesome poverty. Meeting basic needs without a substantial cash flow has been least stressful when I've lived within a stable community where interdependence and cooperative values are practiced. But during my

nomadic years I learned to trust in the kindness of strangers and the serendipity of life. I came to value the gifts of the pilgrim spirit and to recognize the importance of the itinerant wayfarer in the lives of the comfortably settled.

I've lived and traveled aboard small sail boats, in a tipi, in rural cabins, and in derelict inner-city housing, trading cleanup and repair for rent. I've made do in the back of an old school bus and afloat on a homemade houseboat on a Mississippi backwater. I've worked in a cooperative shelter for displaced women and children, with room and board as compensation, and I've bartered for home and garden space by exchanging pet and plant care.

My primary transportation is the slow way. As a pedestrian, a bicyclist, and a bus rider, I keep a less frantic pace, and the more personal contact with those I encounter enriches the journey. I can borrow a car or catch a lift from a friend if neces-

sary, and by paying my fair share of the cost, the cooperative way serves each of us.

Nutritious food is available in surprising abundance if one is willing to look to unconventional channels: I've participated in grassroots distribution networks of urban gleanings, intercepting the produce, grains, and other surplus foods otherwise lost. Best of all, I've learned to grow my own food in community gardens and backyard plots whenever I had the opportunity. As a worker-member at the local coop I claimed a significant reduction on food purchases, and by eliminating meat from my diet, the cost of my sustenance is affordable and sustainable.

Insurance against old age, disability, accident, or disease has never been an affordable option, nor one in which I place my faith. Catastrophic illness or accident or the incapacities of age could happen to anyone. Yet time and again, I've been sustained through economic precarity with help that comes at just the right moment. This has happened so often that I live with a trust that keeps fear at bay.

I have learned to lean into the present moment, focused on the work before me, while keeping a well-honed sense of the adventure of it all and a very real faith in the unfolding process. The inherent goodness of the universe has been made visible through the most unlikely of allies, and the travelers I've met along the way have been the wisest of teachers.

Peace Pilgrim, writing in her pamphlet, *Steps Toward Inner Peace*, recalled a visit to a city that had been her home:

In the poorer sections I am tolerated. In the wealthier sections some glances seem a bit startled, and some are disdainful. On both sides of us as we walk are displayed the things that we can buy if we are willing to stay in the orderly lines, day after day, year after year. . . . Thousands of things are displayed—and yet the most valuable things are missing. Freedom is not displayed, nor health, nor happiness, nor peace of mind. To obtain these, my friends, you too may need to escape from the orderly lines and risk being looked upon disdainfully.

Stepping outside the tyranny of "orderly lines" and daring to risk the uncertainties of disaffiliation can make of our very lives a revolution. The way to the just and sustainable global community that we seek will open before us as we walk.

## On Usefulness

one piece of brown paper  
carried the flour home  
oiled the skillet  
cleaned the chapati board  
protected hands from the heat  
and lit the fire

—Kimberly Hoover

## Be Still

The noise can't disguise  
the despair of our souls  
Turn up the volume!  
Change the channel!  
Listen to this CD!  
Watch this video!  
We are all searching for  
the silence of our Selves.

Be still—a moment stands before you.  
Be still—you have so much to hear.  
Be still—let Mother Earth fill your stillness.  
Be still—only then will your Creator speak.  
Be still—Spirit will honor this given moment.  
Be still—and hear that all is well, still. . . .

—Chantelle Bowman  
©1996



*Kimberly Hoover lives in Tallahassee, Florida. Her poem was inspired by a Quaker workcamp in Kenya.*

*Chantelle Bowman lives in the northwest mountains of Georgia.*

# A TESTIMONY OF SIMPLICITY

This article first appeared in the First Quarter, 1997, *Right Sharing News*, the newsletter of Friends World Committee for Consultation's Right Sharing of World Resources program, from which it is reprinted with permission. As stated there, the life choices the authors have made will certainly seem extreme to Friends, most of whom would claim our testimony of simplicity as part of their lives. Their experience is not included . . . as a litmus test for Friends to see how we are doing on the simplicity testimony. It is simply the experience of an American couple who have chosen to focus their lives on what they see as a level of consumption that they deem just. How do other Friends respond to their challenge? How have other Friends understood simplicity, in terms of money and resources, time, and in other ways?

*The authors of this article wish to remain anonymous. As stated by the authors, "We find that both common responses to our life choices (rejection as insane and rejection by pedestalization) have the effect of isolating us from others. We are gregarious people, and we enjoy having friends, so we're not seeking to erect barriers to people simply knowing us for the ordinary people we are. We also see no advantage to attaching names to the article. Let people simply see the ideas at face value and consider if they have any merit."*

**W**hat is the spiritual basis for the lifestyle choices you make?

Our definition of God is that spirit of goodness and love present in the universe. In a very participatory sense, then, God created (and continues to create) the entire universe—animate and inanimate—by breathing, imbuing, infusing each of us with a presence, a dynamic spirit of goodness and love. We have the choice to open ourselves to God by exercising our free will to enter into communion with this spirit. The extent to which we do so is the extent to which we choose to dwell in heaven during the time we spend on earth and thereafter.

With this spiritual foundation, we interpret the person Jesus. Being inclined to get to the heart of things, we find our primary attention focused on a New Testament passage in which someone like us asks Jesus to summarize his teachings in one sentence. Jesus replies (in our words): revere God and love your neighbor as much as you love yourself. Now, there's plenty of other good advice in the Bible, but to our way of thinking, we could spend our whole lives just trying to incorporate these two principles. To us, revering God means, at a minimum, having a respect for God's creation and trying to order our lives in such a way that we live respectfully within God's universe. This means that as just two of 5.7 billion people who currently occupy this planet, we need

to be mindful of our impact on God's creation and try to live in an environmentally sustainable manner.

This theology is the basis for our neo-Luddite option for manual labor and simple tools as opposed to most of the technologies developed in the last two centuries, which by the nature of their manufacture and operation seem to be environmentally unsustainable. We don't consider our lifestyle on a daily basis to be very consistent with our aspirations. But, just because we're not very consistent doesn't mean we're going to give up trying to be better. The option for downward mobility is what's important. The pace should be one that feels sustainable for the long haul, and it varies from person to person.

As for loving our neighbor as much as we love ourselves, this means, to us, taking our fair share of global resources and no more. We define six levels of responsible global stewardship. We live at level two.

**Level One:** The first level is avoiding support for militarism. We cannot think of anything more destructive of both our global neighbors and God's creation than weapons of war. In today's neo-liberal, globalized economy, there are plenty of soldiers. What the military needs is money for high-tech weapons and control of outer space. Regardless of who is in the White House, roughly half of each tax dollar in the United States goes to pay for military activity: past, present, and future. We choose peace through global sharing, not weapons (nuclear or otherwise).

**Level Two:** The second level goes a bit further and says, "Let's divide all the world's income equally among all the world's people." Using United Nations Gross Domestic Product (GDP) and population statistics, this comes to an annual "fair share" of just over \$3,000 per person.

**Level Three:** The third level says, "That sounds fair, but what you're doing is just dividing up an environmentally unsustainable global economy." A friend from Eugene, Oregon, has devised a WEB (World Equity Budget) that rolls back global GDP to 1960 levels, or about \$1,800 per person per year, which is what he chooses to live on as his fair share.



**The first level is avoiding support for militarism. We cannot think of anything more destructive of both our global neighbors and God's creation than weapons of war.**

The second level goes a bit further and says, "Let's divide all the world's income equally among all the world's people." This comes to an annual "fair share" of just over \$3,000 per person.

John Taylor



**Level Four:** The fourth level acknowledges how easy it is to live on a global fair share in the United States, where one can live off the fat of our society by shopping at thrift stores, attending free entertainment events, and receiving subsidized medical care at the low-income neighborhood clinic. Level four challenges us to live on even less than level three, since we have an easier time doing so in a society with a relatively affluent public infrastructure.

**Level Five:** Level five considers the wealth of most Americans' personal infrastructure. For example, we have had the best education and medical care the world can offer. With such advantages (and others), we ought to be able to live on less resources than folks who lack education and have chronic medical problems.

**Level Six:** Level six considers that those of us who are fully able require less global resources for our sustenance than folks with disabilities (blindness, deafness, etc.) and challenges us to take an even smaller portion of the global pie as our "fair share," leaving more for them.

Surely one could think up other areas of responsible global citizenship. Such ideas are met with two common responses. First (and by far the most common), rejection as total insanity. Second, rejection by pedestalization. As Dorothy Day remarked to suggestions that she be canonized, "Don't write me off so easily." By putting someone on a pedestal, we say, "That person is capable of such behavior, but not me." Why not? Did Dorothy Day have some special advanced degree in ethics or a monopoly on goodness? Of course not, and neither do those of us who attempt to embrace Quaker values. But,

when folks commend us for our "inspiring example," we need to keep our behavior in perspective and realize that there is so much more we could be doing to live at a higher level of responsible global citizenship.

*What are some of the life choices you have made? Do they constitute a model or a challenge for other people?*

Since lifestyle choices were central to our values, we discussed such matters thoroughly before deciding we would make compatible marriage partners 25 years ago. One life choice we made was not to have children of our own but rather to spend our lives working for more justice and peace for the children that already existed. Since most people choose to have kids, most of our lifestyle choices seem irrelevant to most parents and are thus neither a model nor a challenge.

Another lifestyle choice we made was to limit our ongoing consumption to level two, about \$6,000 for the two of us, and our annual income to about \$12,000, to remain below the taxable level.

Another choice we made was to pay cash for everything, including cars and houses. We have never used a credit card and hope not to have to. Not only do we object to buying beyond our means, we object to the entire system of charging interest for the use of money. After weapons of war, we cannot think of any system that has caused more misery and income disparity than interest collected on borrowed money. The Bible condemns it clearly. Of course, in objecting to paying interest we also object to earning it. So, we keep the majority of our savings in the

form of non-interest-bearing loans.

Another life choice we have aimed for is to give away each year an amount equal to what we spend on ourselves (love your neighbor as much as yourself). Some years we have done even better. Some years we have fallen short. But, over the last 20 years we have mostly achieved this goal.

*What is the relationship between the choices you have made and Right Sharing of World Resources?*

Our five years of living and working in Africa taught us that the survival of life on this planet depends on those of us in the over-developed world heeding the quiet wisdom of traditional native elders in low-income countries. Providing space in newsletters for such leaders to advise us is a service we appreciate.

We have also chosen to keep the majority of our savings in the form of non-interest loans to American Friends Service Committee and Right Sharing of World Resources. We are impressed by Right Sharing's revolving loan programs to rural women's cooperatives in India and realize that such loans are made possible when some North Americans make non-interest loans to Right Sharing.

Finally, we have chosen to make financial contributions to Right Sharing. It's an exciting byproduct that the less you spend on yourself the more you have to give to others. Of course, our choice to limit our spending has a direct impact on how much we have left to donate.

So, is our lifestyle a model or a challenge for others? We only "look good" in the context of the richest country the world has ever seen. We are part of the tiny portion of our society that rejects values reflected on TV, all the while living our globally upper-class lifestyle on a globally middle-class income level (our level two) and by burdening the ecosystem at a slightly lower level than the average U.S. citizen. We wouldn't say it is anything to get very excited about. But, we all just need to acknowledge our shortcomings and encourage each other to keep trying to live a life of integrity in harmony with the Quaker values we profess. As long as we embrace a global perspective and keep striving to embody the values we profess, there is still hope that Quakers, as a collective body, may one day speak to the condition of what ails this world. □

Dear loved ones,  
I am sending this letter to both of you. You don't know each other, and you are from different parts of the country with no reason to meet. One of you has lost a love and is hungry for another. One of you has found a love without looking and is terrified. Both of you have told me what you're feeling and wonder what to do next. I am sitting here late at night with Marshall asleep beside me and thinking how amazing, threatening, wonderful, and scary is this bizarre thing of true love, of a partner, of the task of giving and receiving intimacy. I am also wondering how I got here, where I am with my love, and what I know about this. I feel like I don't know much, at least not for sure, but I want to try and make a few notes and see what comes out. Actually, I think very little is known about how partners/spouses/lovers work, especially finding them, and that may be the most true thing I know.

First off, I don't think anyone really understands how you get a turn at having a true love. Some folks say you gotta be out there circulating and letting the world know you're in the market. But I was in the market for a long time.

What did I find? More men than Bob Hope saw in Vietnam, but no true love—never. I know some folks have been out there a lot longer than I have, sipping from every fountain and still thirsy. I also know folks who didn't even have to wait long, weren't looking, and BOOM—first try—true love and long lasting. How come? If I knew, I would be flying us all to Paris for the weekend right now. Some folks get great turns at love. Some folks get lousy turns. Some folks get one turn. Some folks get lots. And I know some folks who get none. So how does it work? Nobody knows.

I remember sometime back in June of 1986, I was moaning and griping, "Oh I got no lover! Woe is me! Life is hard enough without being lonely too. Plus, I ain't getting any younger and I wasn't that marketable to start with." So I had a talk with God, and I said, "So, this is my life? No partner? Just dear friends and a life's work of helping people and no one

*John Calvi is a massage therapist specializing in trauma and a Quaker healer with a gift for releasing physical and emotional pain. He is a released Friend from Putney (Vt.) Meeting traveling in the tradition of Quaker ministry.*

# TRUE LOVE

by John Calvi



Surrender to love is  
the hardest work I have  
ever done in my life.

special? Is that really what you have in mind for me? Fine, I accept, but you gotta send more money!" And that's when I gave up. I knew I was very confused about the difference between being in bed and being in love. I knew I had a history of short-term things I thought were love but weren't.

So, what did I have to lose by giving up? Only my confusion. And my painful longing. And being angry at people who barely knew me for not falling in love back. Oh dear, how tacky. A graduate degree in confusion. For years I attached every hurt and disappointment I ever had to these near misses, and that summer, when I was 36, I'd had enough. Enough trouble, enough hurt, and enough not knowing how it worked.

Then one day when I wasn't looking, here comes Marshall just as sweet as you please on the last warm day of summer at the gay swimming hole. He'd never been there. After a couple of dates I knew this was the real thing. I knew because it scared the bejesus out of me. I realized that I was going to have to surrender all the obstacles I usually put in the way and this made me so scared I cried all day.

What did I learn from this? Two things, I think. One—it's like looking for shooting stars. The best way to do it is you go out in a field at night, you lie down, and you don't look anywhere in particular, just up. No focusing on one place. Just taking in the whole sky in general and relaxing. Sort of like saying, "I've been making a life for myself that I want to live and it's a pretty good design in progress and maybe I'm gonna see some shooting stars tonight and maybe not. And maybe the light that my life shines will draw a light towards me."

Two—surrender to love is the hardest damn work I have ever done in my life. In my work, I can help tortured women who haven't slept without nightmares in ten years to relax, I can work in prisons to teach murdering rapists how to give a good massage, but don't ask me to be open and receive the tender loving care of someone who is going to know all my ditty laundry and stick around anyway!

Why is that so hard? Well, I guess I have just been on the road so long I don't know the difference between my feet and my boots. Then here comes someone to offer a foot rub, and I gotta feel how tired my feet are and how long I've been wanting to be touched. I gotta lay down all those other times of disappointment and confusion and let this in without overwhelming myself or anyone else with grief and longing. I didn't learn how to do this at home or school. Did you? It takes a combination of mercy that we give to ourselves. Did you ever know how to do that?

I also know this, though I have to remind myself—loneliness is mean. Not getting the hugs and kisses we all need makes us sick and crazed, and we do all kinds of things we don't want to talk about. We look in places we shouldn't, and we go on about other people's business so we don't have to feel our own burden, and we get too busy to feel. Now, after ten years of being with Marshall, I have to think back for a moment to re-

member how it was not knowing where that next hug or kiss was going to come from and how that made me feel ugly, dumb, poor, crippled, and some days worse than that.

I think being alone is a special kind of pain. Maybe it's one we know well and even get used to. I think it takes a special kind of caring for ourselves to love and embrace that lonely part of us, to kiss that hurt and bring it out into the light so it doesn't fester into some worse monster than it is. To bare that scarred place and give it some special cream and a massage, to know it and own it and feel it. Not to define all our being, but to acknowledge this part of us and love it. I think this makes it the least heavy it can be.

I also think that to have a partner is the hardest ongoing work in the world. As they say, "There is no easy chair of love." I remember the story about the German shepherd who went running down the road chasing after the Volkswagen. Well, he caught it and thought, "Now what do I do?"

I don't think I have ever worked so hard in my life as I have trying to make a good marriage, which I think means the horrible task of unfolding into our best selves, peeling off the old, unusable layers of all that has been gathered and learned over the years that does not honor our best selves. And always there is more to do. There's a wonderful saying in the Talmud: "You don't have to finish this task, but you can't lay it down either."

A few principles come to mind. You have to live together or you'll only scratch the surface of what it can be. You have to believe that it's forever or you'll never really unpack and reveal your essence. You can't jump in the water and then yell about getting all wet.

One of the ways I watch to see how Marshall and I are doing is to notice the joy or delight level. I think it should bounce a bit, move but not ricochet too much. I also think it's a good sign when we are both spending time each week adoring each other and also wondering to ourselves, "How does he put up with me?" A friend observed this about us—"I can tell it's a good marriage because one of you will say 'It's this way,' and the other one says, 'No it's not. It's this way.' And the first one says, 'Really?' So I can tell you don't have too much investment in reality." (Which we all know is highly overrated.)

Something that has been a real shock for me is that I had no idea how deeply I would feel protective of someone else's feelings. On the list of things mother never told me goes the whole concept that when you are partners, a part of you is out there in the world that you cannot protect, and this will break your heart whenever there is danger or even the suggestion of danger. Even though I have spent a lifetime learning, using, and teaching healing, when someone is mean to my man I turn into the Wicked Witch of the West. It is not pretty or logical or desirable, and it has got me in trouble on more than one occasion. But I become full bloom Mafia avenger when someone hurts him. I still wonder at this. It's not OK. It is homework I did not expect.

Another shock is that there always seems to be enough love to deal with even the most enormous hurt or conflict between us. We have tested this reluctantly, unintentionally, and found, to our great relief, that life apart is out of the question. The question is always—what are we going to

do with this obstacle? And like all other traumas, if we can use it for learning, then we can turn pain into wisdom. But it means doing the homework—reaching, changing, and going to new ground without maps.

Sometimes I wonder if this is why so many marriages fail. Where in life do we have any preparation to be shown our worst selves by someone who loves us and understand it as a gift to become better at being who we are? Have we ever learned to love this even from the graceful parent or the talented teacher?

Now it is much later than when I began this wondering, on beyond midnight. The winter sky is clear and bright with stars and the moon. The wind comes now and again to ring the chimes outside the window. I will read this over tomorrow, but I think what little I know about the finding of true love and the work of partnering is all here. I send it as a blessing with much love.

John



## Anniversary

—for Herb and Betty Ann

Daily, we say,  
in spite of the ache of it,  
"I marry you," choosing,  
in the long journey out  
of the self, uncertainty and  
confusion over loneliness.  
In a history of promises  
kept or broken, we will  
to make known the best  
in us: gifts that heal  
and comfort  
like touches in the dark.  
By day, we live the common  
tasks—work, children,  
debts, the evening meal.  
At night, turning into or  
away from one another,  
we dream, then, our separate  
worlds, constellations  
of memory and desire,  
reclaiming thus our  
separate selves.  
Each morning,  
faithful as daylight  
at the foot of the bed,  
I marry you.

—Michael True



William H. Hadley

Michael True is a member of Worcester-Pleasant Street (Mass.) Meeting. His essay, "Peace Within and Without," appeared in the December 1996 issue of FRIENDS JOURNAL.

# A CALL FOR RACIAL JUSTICE AMONG FRIENDS

by Paul Ricketts

As I prepared to attend my fourth Friends General Conference Gathering in Hamilton, Ontario, I was full of excitement. Just thinking about building new friendships and rekindling old ones and worshipping with the lesbian/gay/bisexual community and allies brought a joy to my soul. I remembered past Gatherings—late night discussions in dorm lounges and Friends sharing their stories with each other and singing songs of faith.

I experienced joy being in community with Friends at previous Gatherings but also pain when Friends did not have a clue that their behavior was often hurtful and racist. Many times Friends' behavior was not a reflection of the values they held so deeply in their hearts.

Let me share some of my experiences at past Gatherings.

- Many times at Gatherings, white Friends have explained to me why African Americans need music, music, music—and lots of emotion—in “their” worship. When I asked them what color I was, they looked puzzled and mumbled, “But, Paul, you’re different.” At that moment I became invisible to them as a person of color.

- I feel frustrated when I must justify the Friends of Color Center each year to white Quakers who believe that separatism for any reason is wrong, and when I must explain that the Friends of Color Center provides safe space for us. The goal of having a safe space for people of color is not to exclude white Quakers, but it is

where our souls as people of color can find rest, which will enable us to go back into the Gathering with our spirits renewed.

- The most painful experience yet for me happened in 1996 when I had to explain to young children—mostly white children—why the Underground Railroad is not a game to be played but was a life-and-death struggle for thousands of Africans who sought freedom from slavery.

I realize that by sharing my experiences among white Quakers I am doing something that women, gays and lesbians, and people of color must do often. That is, not only do we assert pride in our identities, but we also have to justify the oppression we experience in communities that are supposed to affirm us.

My experiences at Gatherings have become threads of stories that other people of color have shared, and we have woven these threads into a quilt. Like the AIDS quilt, it represents both pain and healing.

In sharing our stories, people of color have found that we are not alone—that this Quaker faith is our faith, too. Coming into our own power is important because it calls us to speak truth about who we are. When that truth is marginalized and devalued, we turn to our Inner Teacher to give us strength and grace and to help us speak our truth a little louder.

Jesus witnessed his own truth by staying centered when he was pushed to the edge. He listened to the Inner Teacher, where he too found strength and grace to carry out his work.

I think this has been the faith of Friends of color: to stay centered in the Light and then move forward and speak our truth on issues of racism within the Religious Society of Friends.

But the work toward racial justice in the Religious Society of Friends is not the work of Friends of color only. White Quakers have to come out of their own guilt and shame of our history around issues of racism in the Religious Society of Friends. The racism that existed at the time of George Fox, Margaret Fell, Levi Coffin, Lucretia Mott, and Rufus Jones exists today. White Friends should not allow that history to paralyze them. They should use that history as a springboard to move forward on issues of racism.

The work for racial justice among Friends should be spirit-led and begin in our monthly meetings. I led a workshop focusing on outreach to people of color in 1995. As I stated then, I believe that central to our faith as Quakers is the belief that inward life will call us to outward actions.

**THIS HAS BEEN THE FAITH OF FRIENDS OF COLOR:  
TO STAY CENTERED IN THE LIGHT AND THEN MOVE  
FORWARD AND SPEAK OUR TRUTH.**

I believe monthly meetings should focus their work toward healing racism and becoming a multiracial meeting in two areas: pastoral work and prophetic work.

The pastoral work is to help meetings begin defining and exposing racism in the lives of Friends and in our meetings. It simply means cleansing our temples so that the Spirit can move us and guide us in creating inclusive communities of faith. I suggest that pastoral work can be done in “Friendly eights,” peace and social concerns committees, or other small groups in the meeting.

I also suggest queries to help Friends meetings in their discernment on building a multiracial community of faith. Sample queries could include (but are not limited to):

1. What is your relationship to people of color as Quakers and as members of the dominant culture? For example, where do you live, where do you work, and where

*Paul Ricketts is a teacher and a member of White Rose (Ind.) Meeting. He attends Fort Wayne (Ind.) Worship Group.*



**A Quaker co-educational college preparatory day school  
for students in Preschool through Grade 12**

*For more information, please call  
215-886-4350*

## An Introduction for New Subscribers

Friends Journal is designed to nourish the mind as well as the soul with articles on social and political concerns, spiritual journeys, and Quaker news. Our readers enjoy the stimulating articles, sensitive poetry and illustrations, thoughtful book reviews, timely news features, and lively readers' forum. We invite your participation in the dialogue.

**Three free issues — or — 16 issues for the price of 12**

If you enjoy your free issues,  
consider a subscription.

Only \$25.

(Overseas subscribers add \$6 for postage.)

I am a new subscriber. Please sign me up for:

☐ 3 free issues.

☐ 16 issues for the price of 12:

☐ Check enclosed ☐ Bill me Charge my: ☐ MasterCard ☐ VISA

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City/State/Zip \_\_\_\_\_

Phone: \_\_\_\_\_

Credit card no. \_\_\_\_\_

Authorizing signature \_\_\_\_\_ Exp. date \_\_\_\_\_

Return to Friends Journal, 1216 Arch St., 2A, Philadelphia, PA 19107-2835

Phone: (215) 563-8629

**FRIENDS JOURNAL**

do your children go to school?

2. What is the relationship of your meeting to communities of color now?

3. Why do you want to be a multi-cultural and multiracial meeting?

4. What is your history as a meeting with communities of color?

5. What has been your meeting's experience with diversity on spirituality, classism, and homophobia?

Each meeting can continue to add to this list of queries to help Friends find guidance as we move forward on issues of racial diversity.

The prophetic work builds on the pastoral work, as it calls white Friends out of their meetings to start building partnerships with communities of color. Examples of partnerships:

1. Locating your meetinghouse in a community of color.

2. Developing a working relationship with the neighborhood association of the community you are in.

3. Creating a racially diverse First-day school curriculum.

4. Building low-income housing in collaboration with another minority congregation.

5. Volunteering with a minority AIDS project.

Meetings can add to this list as they gain experience in building partnerships with communities of color.

In my experience it is not about the number of people of color in our meetings or how much good work white Quakers are doing, but about trust and building healthy relationships among Quakers and people of color.

Our work toward diversity cannot just happen at Friends General Conference Gatherings or a workshop at yearly meeting, it has to be at the core of everything we do as Friends.

I hope that someday Friends will acknowledge that in worship everybody has different needs—not because of their race but because some people just need silence—or music—or Holy Communion—to experience the Spirit.

I believe that if white Quakers commit themselves to continue working on issues of racism and building partnerships with communities of color, then the Quaker faith will take root and grow and provide all of us with the tools and resources to speak our truth and celebrate the good work that God has begun in us.

□

# QUAKERISM AS A Management Philosophy

by Christian Pedersen

Having been in the competitive business world for some 45 years, with nine job changes, I am now able to look back and wonder about surviving as a Quaker in a tough, bottom-line environment. I have reflected on what I consider important in the person-to-person workings of an organization, regardless of where one is placed in the hierarchy. I have read books on management and management styles, but as well written and instructive as these items were, I never felt that I had arrived at a comfort level that carried into my daily management activities. So finally, like most of us, I figured that I had to do this myself if I was to have any resolution. The approach I used was a series of queries that were applicable to my needs. These are the ones I developed:

1. What is the state of your management area? Is there a feeling of trust among its members? Is there evidence of mutual support? Is there open discussion and healthy disagreement?

2. Are you willing to accept the vulnerability of seeing that which is good in every person?

3. Are you the leader? by acclaim? by power appointment? by serving those in the group? What is leadership?

4. Do you have a full measure of self-confidence? Do you express it in a loving fashion? How do you fire someone?

5. Are you fair with your company? Do you face up to differences in personal beliefs versus company policies? How do you resolve this?

6. Are you a strong competitor, willing to accept the challenge to do the best you can with what you have, where you are?

*Chris Pedersen, a member of Schuylkill (Pa.) Meeting, is a recently retired businessman.*

Do you exhibit grace under pressure? How is your staying power?

7. Are you honest with your colleagues? Do you seek reconciliation where there is mistrust? How do you deal with incompetence? Do you tell it like it is?

8. Do you wait in the Light for guidance? Are you patient enough? When are you clear?

9. Can you so condition yourself that you can be in two worlds at once, part of the Larger Life while being intimately involved in a hands-on problem?

10. Do you understand and accept the fact that success in the silent world may be different than in the non-silent world?

11. Jesus was said to be a perfectionist with a sense of humor. Do you have enough vision to see the humor in your activities? Can you laugh at yourself?

One of the tangible benefits that a "Quaker" approach brings to an organization is the possibility of shortening the lines of communication, but it takes time. It begins with a trust relationship: a person commits to a series of actions and does them. The relationship then grows into a confidence level through a series of trust events. A series of confidence events

then promotes us into a belief relationship, where there is no second-guessing: "I agree with your proposal because I believe in you." Think of the downtime saved!

Business is a vast and complex movement of social services where love is the first motion. It gives and shares not merely goods and services, but life itself. When relationships approach the belief level, we become our most effective selves, and together we are in the flow. □



**BURLINGTON MEETING HOUSE**

**A Quaker Conference Center**

340 HIGH STREET  
P.O. BOX 246  
BURLINGTON,  
NEW JERSEY 08016

Available for day and overnight use

609-387-3875



College preparatory

**Grades 7-12**

& Summer School

*for Students with Learning Differences*

**DELAWARE VALLEY FRIENDS SCHOOL**

730 Montgomery Avenue, Bryn Mawr, PA

Call (610) 526-9595 for info & a video

**DISCOVER QUAKER PHILADELPHIA**

Two-hour walking tours of William Penn's original city of brotherly love, in honor of Penn's 350th birthday.

Send a SASE for schedule to: QUAKER TOURS, Box 1632, Media, PA 19063.

*Calligraphic Art*

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

*Harry R. Forrest*

609-786-1824

**Experiential Designs**

Ellen Brownfain,  
Principal & Friend

415-241-1519

1218 Leavenworth St.

SF CA 94109-4013

Organizational development  
and consulting worldwide

Specializing in team building,  
leadership development and  
diversity training. Ask about  
our upcoming spirit quests...

## Life Experiences

The next generation and those to come need to know your life story. We will travel to you, record you as you share the experiences that have shaped your life, and gather the richness of your memories into a beautiful book—a cherished legacy for those you love.

### The Storehouse Collection

Linda Lyman & Marty Walton  
505 Willow Road, Bellingham, WA 98225  
1-360-738-8599 or 1-800-738-8599

## Excelling

IN A CHANGING WORLD

### FRIENDS SELECT

Pre-K to 12th grade

17th & Benjamin Franklin Parkway  
Philadelphia, Pennsylvania 19103-1284

215-561-5900

### Display Ad Deadlines

Reservations are required for display ads in FRIENDS JOURNAL.

#### September issue:

Reserve space by July 7.

Ads must be received by July 14.

#### October issue:

Reserve space by August 4.

Ads must be received by August 11.

Ad rate is \$28 per column inch.

Call (215) 563-8629

with your reservation or questions.

1216 Arch Street, 2A  
Philadelphia, PA  
19107-2835

FRIENDS  
JOURNAL

### CREMATION

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

For information, write or telephone  
SANDY BATES  
5350 Knox Street  
Philadelphia, PA 19144

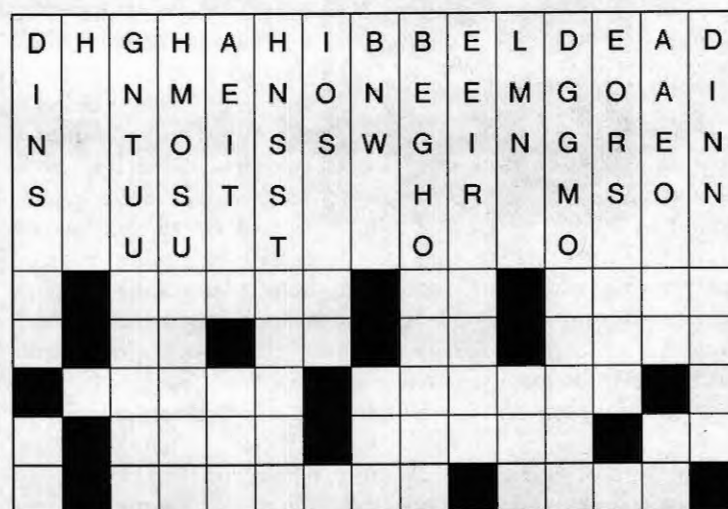
## Friendly Puzzle

# SUMMER PUZZLERS

by Dianne Kubota

To solve a Quotefall puzzle, fit the letters in each vertical column into the squares directly below them to form words reading across only. The letters do not necessarily go in the same order in which they are given. Each given letter will be used once. A black square indicates the end of a word. Words starting at the end of a line may continue in the next line. When all the letters have been placed in their correct squares, you will be able to read the completed quotation across the diagram from left to right, line by line.

These Quotefalls are taken from Hannah Whitall Smith's writings as they appear in Jessamyn West's *The Quaker Reader*.



(Answers on page 23)

## Reports

### Australia Yearly Meeting

Our life in the Spirit is at the heart of our business in Australia Yearly Meeting.

At the beginning of our 1997 yearly meeting, gathered at Hunter's Hill in Sydney, Australia, Jan. 3-11, we learned that the indigenous Wallumedegal people could not welcome us to the land, for they are extinct. We carry our shock as a pain that our love will transform into social witness. At meeting many Friends joined other Australians who wear orange ribbons to symbolize their commitment to racial tolerance, equity, and celebration of difference in Australia today.

We encountered the diversity within the world community of Friends, as well as in our own meeting, as an invitation to understand more deeply the creative expression of the Spirit. There is a growing sense of our place in the wider Earth family of Creation.

Besides celebrating variety, we sometimes found tension. We held this tension creatively, appreciative of the workings of the Spirit in restraining us until unity has been truly achieved. In considering the issue of active voluntary euthanasia, we were sensitive to the sanctity of life and the need for dignity. The sense of the meeting emerged through passion and reflection. Trusting in its direction, we were willing to admit we were not yet in unity.

The world is in want of spiritual nurture. Friends are challenged to consider our openness and response to spiritual seekers and to be alert to the queries of our children and young people. The preparation of an Australian *Faith and Practice* also is an opportunity to think upon our convictions. In the year ahead we invite Friends to let Quaker processes flow into their encounters with the institutions of our wider world.

In the vitality of our children, in the resolve we share for reconciliation with indigenous Australian people, in thankfulness for diversity, in the love for the whole of the Earth community, in our bearing differences with compassion, in the joy and loss of birth and death, we affirm and seek to dwell in the deep wisdom of the Spirit and to follow its leadings.

—Patricia Firkin, Presiding Clerk

### Quaker Volunteer Service, Training, and Witness

We, more than 100 Friends from 19 yearly meetings and other Friends associations and 19 states, Washington, D.C., and Mexico, gathered together in Burlington Meetinghouse, Burlington, N.J., April 18-20, under the leading of the Divine Spirit with a con-

cern to expand opportunities for Quaker volunteer service and witness. We gathered with many of the same goals of the 1980 Consultation on Quaker Service held in Richmond, Ind., with some added concerns. We sought to learn from the past without dwelling on it; to examine how we can build programs that stay Spirit-led and rooted in Quaker spiritual practices and identity. We heard the voices of Friends for whom simple love is the driving force and from Friends whose mission is also to share their Christian faith with others. We are hopeful that we can share our service efforts across these traditions.

Work is love made visible. Volunteer service may or may not change the structures of society, but if we claim to love God and all Creation then we need to express that love through service. Whom does service benefit? This weekend James Hamilton and David Richie showed us a visual example of the mutual enrichment of volunteer service: partnership rather than patronizing, a joining together of communities to solve a problem together.

Several referred to the biblical metaphor of building a house on sand versus on rock (Matt 7:24-27). The sand foundation would be a human vision alone, whereas the rock is the love of a living God and our willingness to be obedient to it. We seek not simply to address social concerns but to find what God calls us to do. "Accountability is the measure of our seriousness," said one speaker, as we began to consider how ongoing oversight is a support for our hopes to keep our service projects Spirit-led.

Quakers also need to recognize and nurture what is unique in Quaker process relevant to service. We see this spiritual process consisting of: 1) waiting; 2) discerning a leading; 3) reaching clearness; 4) receiving oversight and rendering accountability; 5) continuing support; 6) laying down of concern. Other Quaker perspectives for service projects include serving those burdened by poverty; a nonviolent approach; simplicity in style; friendship across divides. There are also Quaker practices that base our work in worship, such as meeting for worship, Bible reading, sharing of beliefs, and evaluation.

As we worshiped together and shared our visions and witness, we laid the groundwork for a North American network to carry forward the concern about Quaker volunteer service brought to us by Illinois Yearly Meeting. The conference accepted the offer of cofacilitators for ongoing communication among participants to move us in the direction of convening an interim steering committee. They will also keep in touch with individuals who agreed to take on specific tasks and responsibilities to make sure that

## Friends'

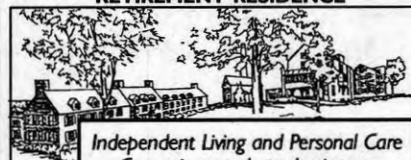
CENTRAL

For over 150 years...

- Excellence in academics
- Respect for the individual
- Community service
- A diverse student body
- Outstanding college placement

Friends' Central School  
(610) 649-7440 ext. 208

### THE HICKMAN RETIREMENT RESIDENCE



Independent Living and Personal Care  
Convenient to shops, businesses,  
and cultural opportunities  
Reasonable • Not-for-Profit  
Founded and operated by Quakers



400 North Walnut Street  
West Chester, PA 19380 (610) 696-1536



- Quality care in the Quaker tradition.
- 42 apartments for independent living, 60 private personal care rooms, 120 nursing home beds.
- Peace of mind. Supportive medical and social services throughout your stay.
- An active lifestyle in a beautiful, graceful setting.
- Meals, housekeeping, transportation, cultural and social activities.
- A history of caring since 1904.

### Stapeley In Germantown

6300 Greene Street  
Philadelphia, PA 19144

Call Carol Nemeroff  
Admissions Director  
(215) 844-0700



*Introducing*

# SHORT COURSES at Pendle Hill

October 19-24

**Tales of the Hasidim**  
*Eugenia Friedman*

October 26-31

**Visual Journaling:  
Discovering the Image**  
*Michael McGrath*

November 9-14

**Spiritual Disciplines  
for Avoiding Burnout**  
*John Calvi*

November 16-21

**The Silent Revolution:  
Change and Diversity in Liberal Quakerism**  
*Ben Pink Dandelion*

November 30-December 5

**Quakers Through Time:  
Friends and the Second Coming**  
*Ben Pink Dandelion*

December 7-12

**The 20th Century:  
Where We Were/Where We Are**  
*Tony Fitt*

Join our community for a week of work, worship and study. Pendle Hill, located on 23 wooded acres near Philadelphia, offers short courses, conferences, retreats and residential study for people of all faiths. For more information and a complete listing please call or write:

Bobbi Kelly, extension 137  
(800) 742-3150 or (610) 566-4507

Pendle Hill Short Courses  
Box F • 338 Plush Mill Road  
Wallingford, PA 19086-6099



everyone knows what everyone else is doing. We were reminded by the ministry of one Friend that we tend to write the script and want God to fulfill it for us. We have to have the strength to dream and the faith to have these dreams broken and remolded in God's vision.

—*Judy Jager*, Clerk  
Quaker Volunteer Service,  
Training, and Witness  
Conference Planning Committee

## Right Sharing of World Resources

The Right Sharing of World Resources (RSWR) Committee met for its annual meeting on March 13 in conjunction with the Annual Meeting of Friends World Committee for Consultation, Section of the Americas, in Morristown, N.J.

The committee made a number of decisions:

1. Queries that will be the basis of a collection of essays on Friends and development were approved. Most writers have been confirmed. It is hoped that the essays will be completed by the end of 1997, with completion of the book in 1998.

2. An array of projects are in process to enhance the educational outreach of Right Sharing. A new brochure has just been printed, the traveling display is completed, the Simple Meal Packet is available for use, the RSWR Web page is partially completed, the bibliography of relevant First-day school resources is being collected, and curricula for RSWR-related concerns is being developed.

3. Outreach into Sierra Leone was approved. This is in response to having received a large number of proposals, the positive experience with the one currently funded project, and the desire to be a part of rebuilding after the civil war. The staff was instructed to visit Sierra Leone and see how RSWR could best respond to the situation and how best to collaborate with nongovernmental organizations (national and international) already working in the area. In addition to the already approved \$5,000 to support one ongoing project, an additional \$10,000 was set aside to support this initiative.

4. Grants to ten ongoing projects were approved for a total of \$32,125. Project work includes: research and development of green fodder production for both human and animal consumption in Zimbabwe; income generating, agro-forestry, and awareness building in India; support of conflict resolution workshops for Burundian and Rwandan Friends in exile in Nairobi, Kenya; and provision of goats that are used to generate income



for local Friends, as part of Evangelical Friends Mission's church planting work in Nepal.

5. Grants to 14 new projects were approved for a total of \$53,000. Project work includes: support of community-building work outside Santiago, Chile; a women-run brick manufacturing cooperative in India; research and development in innovative farming methods, income generating, awareness building, and support of work with abused women in India; and support of sustainable farming research in El Salvador.

It is clear that this is a time of considerable growth and outreach for Right Sharing. The amount of funds available for grants has increased 50 percent in two years and outreach initiatives are being made in Sierra Leone and among Latin American Friends. A range of educational tools are being developed to provide better resources for use in monthly meetings and churches. After three years of work to "retool" Right Sharing, the RSWR Committee is seeing the fruits of its labors. There is renewed interest in and support of Right Sharing as it reaches out to Friends in North America and to grassroots organizations in the Two-Thirds World.

### Answers to Summer Puzzler

(From p. 20)

1. At present I confess a very short exercise in harp playing suffices me.
2. I guess he means us to be good human beings in this world and nothing more.

### Answer to Quiptoquote

(From page 28)

To be like Christ then is to be a Christian. And regeneration is the only way to the kingdom of God which we pray for.

William Penn (1644-1718)  
*Some Fruits of Solitude*

george school

Newtown, PA 18940



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

The college preparatory curriculum emphasizes Friends values and includes:

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

For more information, please contact the Admissions Office: 215/579-6547.

Pax World is a no-load, diversified, open-end, balanced mutual fund designed for those who wish to receive income and to invest in life-supportive products and services. Pax invests in such industries as pollution control, health care, food, clothing, housing, education, energy, and leisure activities.



For a free prospectus and other materials call toll-free:

**1-800-767-1729**

224 State Street  
Portsmouth, NH 03801

<http://www.greenmoney.com/pax>

Pax World Fund shares are available for sale in all 50 states.

The Fund does not invest in weapons production, nuclear power, or the tobacco, alcohol, or gambling industries. Various types of accounts are available: Regular Accounts, IRAs, Educational Accounts, Custodial Accounts for Minors, SEP-IRAs, Automatic Investment Plans, and 403(b) Pension Plans.

Minimum investment is \$250. Send no money. Past performance is no guarantee of future results.

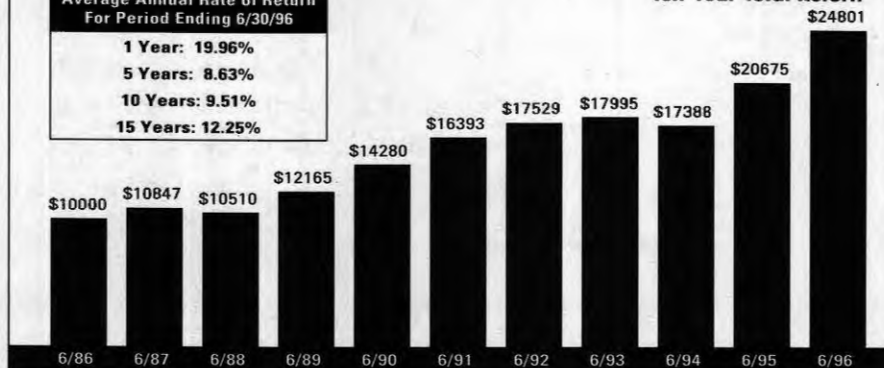
Therefore, with Pax there are social as well as economic dividends.

### A SOCIAL RESPONSIBILITY FUND

Average Annual Rate of Return  
For Period Ending 6/30/96

1 Year: 19.96%  
5 Years: 8.63%  
10 Years: 9.51%  
15 Years: 12.25%

Ten-Year Total Return





**Broadmead**

# Broadmead

**A Friends Continuing Care Retirement Community  
An Accredited Non-Profit Facility**

13801 York Road Cockeysville, MD 21030  
410-527-1900 Est. in 1979



## PENDLE HILL

*Working for Friends ~ Working for Meetings*

**Inquirers' Weekend: Basic Quakerism**

*July 11-13 or November 21-23*

**Young Adult Gathering**

*August 30-September 1*

**Spiritual Nurture of Our Meetings:  
For Members of Ministry and Worship**

*Micky Edgerton & Linda Chidsey/November 14-16*

**Clerking**

*February 13-14*

**The Flame and the Spirit:  
Deepening Our Relationship with God  
So That Our Meetings Can Grow**

*Harvey Gillman/February 8-13*

**For more information on these and other programs contact**

**Bobbi Kelly, ext. 137 at (610) 566-4507 or (800) 742-3150  
Box F • 338 Plush Mill Road • Wallingford, Pennsylvania 19086**

## News of Friends

Priscilla Adams, a war tax resister and member of Haddonfield (N.J.) Meeting, is challenging the IRS in court under the Religious Freedom Restoration Act (RFRA). Her case is the first of its kind to test conscientious war tax resistance since the passage of the RFRA in 1993. Priscilla and her lawyer, Peter Goldberger, will challenge two points covered by the act: the government's use of penalties against war tax resisters for their stands of conscience; and the lack of a government accommodation for conscientious objectors to paying for war (like a Peace Tax Fund). The RFRA states that in conflicts between the government and religious freedom, the government must show compelling state interest and then use the least restrictive means necessary. In this case, Priscilla is challenging the government's lack of recognition of conscience in response to the IRS assessing her taxes and penalties. She and Peter are arguing that under RFRA, the IRS should waive penalties for religious war tax resisters as long as they recognize other forms of reasonable cause for noncompliance with the tax law. They also are stating that the RFRA requires the enactment of something like a peace tax fund for religious war tax resisters who are willing to accept a reasonable accommodation, such as earmarking tax monies for non-warlike purposes in the federal government. The case has completed its earliest procedural stages and will be heard in United States Tax Court. Though no date has been set, lawyers expect a trial date this fall. Priscilla has participated in several clearness committees and is receiving guidance and support from Haddonfield Meeting, the National War Tax Resistance Coordinating Committee, Philadelphia Yearly Meeting's War Tax Concerns Support Committee, the National Campaign for a Peace Tax Fund, and family and friends.

Pacific Yearly Meeting is supporting the rights of same-gender couples to marry and be treated equally under the law with opposite-gender married couples. The yearly meeting approved the following Minute on Equality of Marriage Rights at its annual gathering in August 1996:

As Quakers, some of the reasons we recognize marriages are to affirm the individuals in their choice, to support loving families, and to strengthen our spiritual community. It is also fundamental to Quaker faith and practice that we honor the equality and integrity of all human beings.

Therefore, it is our belief that it is consistent with Quakers' historical faith and testimonies that we practice a single standard of treatment for all couples who wish to marry.

Given that the State offers legal recognition of opposite-gender marriage and extends significant privileges to couples who legally marry, we believe that a commitment to equality requires that same-gender couples have the same rights and privileges.

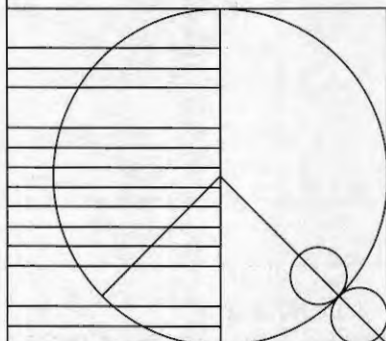
Therefore, we believe that the State should permit gay and lesbian couples to marry and share fully and equally in the rights and responsibilities of marriage.

Andrew Grannell, dean of the Earlham School of Religion, announced on April 14 his decision to resign from his position, effective June 30, 1998. Since becoming the Quaker seminary's chief administrator in July 1991, Andrew Grannell has overseen the construction of a new campus and community building, completed in 1993, and the merging with Bethany Theological Seminary in 1994. ESR and Bethany, a seminary for the Church of the Brethren, now operate in both physical and academic partnership. Andrew is confident that by the time he leaves, the school also will complete its \$2.5 million capital campaign and be near completion of a strategic plan designed to guide the institution into the next century.

The U.S. military budget should be reduced by 80 percent according to a poll conducted by Christian Peacemaker Teams in Elkhart, Ind. The group set up their poll in front of the Elkhart post office on April 15 and asked taxpayers to choose how the government should spend their money. Each participant was given ten pennies to be placed in six jars representing different categories of government spending of federal income tax dollars. The results of the poll, which included 418 participants, had housing/healthcare at 29 percent of allocated spending, education at 26 percent, the environment at 21 percent, the military at 10 percent, scientific research at 9 percent, and the arts at 6 percent. In contrast to the 10 percent allocated to the military by those polled, the actual amount spent on the military comes to 49 percent of U.S. income tax dollars (upon exclusion of trust funds like social security that are separate from income tax). Of this 49 percent, 23 percent consists of current military spending, about \$290 billion, and 26 percent is for past military spending including interest on the national debt and veterans' benefits. Christian Peacemaker Teams is a program sponsored by Mennonites, Friends, and the Church of the Brethren.

## Sustaining Peace Witness: In the Twenty-First Century

Kathy  
Bergen  
Jennifer  
Elam  
Lon  
Fendall  
Dale  
Gardner  
David  
Grace  
Ted  
Herman  
David  
Jackman  
Sally  
King



## Papers from the 1997 Quaker Peace Roundtable

**Pendle Hill  
Issues Program**

Edited with an Introduction  
by Chuck Fager

Mary  
Lord  
James  
Lynch  
Ron  
Mock  
Richard  
Mounts  
Charles  
Nelson  
William  
Newman  
Daniel  
Seeger  
Hendrik  
van der Merwe  
Maya  
Wilson

# Unique Resources for Quaker Witness Today

**Sustaining Peace Witness**  
Bringing together history and  
strategy with theology and  
personal experience, these wide-  
ranging essays offer a unique  
resource for spiritual and  
practical preparation for peace  
work in a new millennium. \$11.95

## All Four Books for \$35

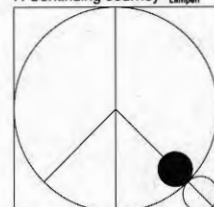
This \$41.80 value is available until existing  
quantities of the Issues Program set are  
depleted. Titles include ***A Continuing  
Journey*** (Papers from the 1995 Peace  
Roundtable), ***New Voices, New Light***  
(The 1995 Theology Roundtable) and  
***The Bible, the Church & the Future of  
Friends*** (The 1996 Issues Roundtable).  
All are edited with an introduction by  
Chuck Fager. Individual titles  
are available for \$9.95

To order call the Bookstore  
**1 (800) 742-3150**

The Issues Program at  
**Pendle Hill**  
338 Plush Mill Road  
Wallingford, PA 19086



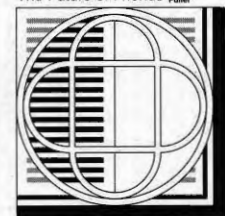
## A Continuing Journey



Papers from the  
Quaker Peace  
Roundtable  
**Pendle Hill  
1995**  
Edited with an Introduction  
by Chuck Fager

Chel  
Averil  
J. William  
Frost  
H. Larry  
Ingis  
David  
Jackman  
Diana  
Lampert

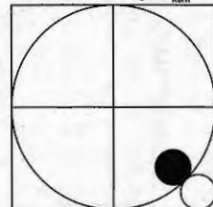
## The Bible, The Church & The Future of Friends



Papers from the  
Quaker Issues  
Roundtable  
**Pendle Hill  
1996**  
Edited with an Introduction  
by Chuck Fager

Elizabeth  
Cadden  
Ben  
Pink Davidson  
Dorothy  
Day  
Georgia  
Fuller

## New Voices • New Light



Papers from the  
Quaker Theology  
Roundtable  
**Pendle Hill  
1995**  
Edited with an Introduction  
by Chuck Fager

Diane  
Coleman  
George E.  
Fuller  
Doug  
Gwyn  
R. Melvin  
Kaiser  
Allen Levenson  
Rien



Educating the whole child,  
fostering intellectual curiosity,  
independence and moral growth  
for over 200 years.

*Age three through twelfth grade*

### MOORESTOWN FRIENDS SCHOOL

110 East Main Street  
Moorestown, NJ 08057  
Phone: 609.235.2900 ext. 227

FRIENDS JOURNAL offers  
typesetting and design services.  
We prepare copy for newsletters,  
brochures, books, posters,  
and other printed works.



FRIENDS JOURNAL  
1216 Arch Street, 2A  
Philadelphia, PA 19107-2835  
(215) 563-8629

## The Meeting School



56 Thomas Rd.  
Rindge, NH 03461  
Phone: (603) 899-3366  
e-mail: office@tms.mv.com

Celebrating our 40th year!  
TMS is devoted to experiential education  
where learning with mind and heart take  
place in a farm and forest setting.

We seek students who accept the challenges  
of living with integrity in a small family  
community based on Friends values, and  
who are willing to take responsibility for  
their educational goals and spiritual growth.

Boarding Grades 9-12.

## Oakwood Friends School

located in the historic Hudson Valley 75 miles north of New York City



**Coed boarding and day school for grades 7-12 and postgraduate**

Rigorous college preparatory curriculum	Small class sizes
Visual and performing arts	Unique Senior program
Strong, nurturing community	Athletic program
International program	Community service

Please contact the Admissions Office: 515 South Road, Poughkeepsie, NY 12601  
(914) 462-4200

## Bulletin Board

•Quaker House in Fayetteville, N.C., is asking monthly meetings around the U.S. to help advertise the organization's toll-free number, (800) 394-9544, which offers assistance to young people who want out of the military's Delayed Entry Program (DEP). Under the DEP, young people sign up for the armed services but do not report for active duty for another 2-12 months. The military uses the DEP to recruit young people when they are still in high school, a time when they are usually quite confused and worried about career, college, and other life choices. Quaker House's free counseling service, part of the GI Rights Hotline, can assist these prospective soldiers in making an informed decision about military service. Quaker House and other military counselors have close to a 100 percent success rate in getting clients out of the DEP. Monthly meetings are asked to consider running a short advertisement about the 800 number in local and school periodicals. Meetings will receive regular updates on the number of calls received from their community. A short training program also is available for individuals interested in providing further assistance in DEP cases. For more information on advertising the toll-free DEP counseling service, contact Quaker House, 223 Hillside Ave., Fayetteville, NC 28301, telephone (910) 323-3912, fax (910) 485-7388, e-mail Quakrhse@foto.infi.net.

•"Peacemaking as a way of life," a project celebrating the 50th anniversary of the awarding of the Nobel Peace Prize to Quakers, is inviting the participation of Friends throughout the world. The goal of the project is to use the commemoration as a stimulus for a worldwide renewal and commitment to peacemaking and peaceful living among Friends, and to nurture in others the idea that each of us can be a peacemaker. "Peacemaking as a way of life" will focus on the period of time between Oct. 31 and Dec. 10, the dates on which the Nobel Peace Prize is announced and when the awards ceremony takes place. The celebration will culminate with a worldwide peace vigil on Dec. 10. The project is being promoted among monthly meetings and educational institutions, and close to 40 schools from a variety of countries including the U.S., Canada, Great Britain, Ireland, and Costa Rica have signed on. Individuals and organizations interested in participating can request more information from Debbie Block, Peacemaking as a way of life, 301 Jacob St., Seekonk, MA 02771, telephone (508) 336-9703, fax (508) 336-2254, e-mail DFB14@aol.com.

•The Sarajevo Project, which is sponsored by the Tampa Bay Peace Education Program of

St. Petersburg (Fla.) Meeting, is an effort to

•“Cultivating the Spirit” is the title for the

## Tell me more

I am interested in ways I can invest in the future of FRIENDS JOURNAL.  
Please send me:

- ☐ your booklet on charitable gift planning
- ☐ a gift annuity illustration for the ages below
- ☐ sample bequest language for my will

Please send the information indicated above to:

Name \_\_\_\_\_ Birthdate: \_\_\_\_\_

Name \_\_\_\_\_ Birthdate: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Telephone: (\_\_\_\_) \_\_\_\_\_-\_\_\_\_\_

Mail this form or call Mike Johnson, toll-free, at (800) 988-1105.

## Calendar

### JULY

15-20—Philadelphia Yearly Meeting, at Allentown College, Center Valley, Pa. Contact Thomas Jeavons, 1515 Cherry St., Philadelphia, PA 19102-1479, telephone (215) 241-7210, fax 576-2096.

16-20—Wilmington Yearly Meeting, at Hiwassee College, Madisonville, Tenn. Contact Rudy Haag, Pyle Box 1194, 251 Ludovic St., Wilmington, OH 45177, telephone (513) 382-2491, fax 382-7077.

17-20—North Pacific Yearly Meeting, at Gonzaga University, Spokane, Wash. Contact Helen Dart, 3311 NW Polk, Corvallis, OR 97330, telephone (541) 484-5586, fax 344-2320.

19-23—Evangelical Friends Church Eastern Region, at First Church of the Nazarene, Canton, Ohio. Contact John Williams Jr., 5350 Broadmoor Circle NW, Canton, OH 44709, telephone (330) 493-1660, fax 493-0852.

19-25—Northwest Yearly Meeting, at George Fox College, Newberg, Ore. Contact Joe Gerick, NWYM, 200 N. Meridian St., Newberg, OR 97132, telephone (503) 538-9419, fax 538-9410.

22-27—Iowa (Conservative) Yearly Meeting, at Scattergood Friends School, West Branch, Iowa. Contact Bill Deutsch, IYM, 1478 Friends End Rd., Decorah, IA 52101, telephone (319) 382-3699.

23-31—The 19th Triennial of Friends World Committee for Consultation, at Westhall College, Birmingham, Great Britain. Contact FWCC, 4 Byng Place, London, WC1E 7JH,

Great Britain, telephone (44-171) 388-0497, fax 383-4644.

25-27—Central Alaska Friends Conference, at Dickerson Homestead, Wasilla, Alaska. Contact Art Koeninger, Clerk, P.O. Box 22, Chitina, AK 99566, telephone (907) 823-2222.

25-27—“Training for Social Action Trainers—Focus on Youth Empowerment,” a workshop led by George Lakey in San Antonio, Tex. Sponsored by Training for Change, formerly Training Center Workshops, the weekend's cost is based on a sliding scale of \$150 to \$350. Contact Diana Priero, Family Violence Prevention Services, P.O. Box 10393, San Antonio, TX 78210, telephone (210) 733-8810, fax 533-3242.

27—August 2—New York Yearly Meeting, at Silverbay, N.Y. Contact Rona Keilin, Field Sec., 15 Rutherford Pl., New York, NY 10003, telephone (212) 673-5750.

29—August 2—Mid-America Yearly Meeting, at Friends University, Wichita, Kans. Contact Bruce A. Hicks, Gen. Supt., 2018 Maple, Wichita, KS 67213, telephone (316) 267-0391, fax 267-0681.

30—August 3—Ohio Valley Yearly Meeting, at Earlham College, Richmond, Ind. Contact Barbarie Hill, Publ. Coordinator, 6921 Stonington Rd., Cincinnati, OH 45230, telephone (513) 232-5348, fax 559-9669.

30—August 4—Illinois Yearly Meeting, at the IYM Meetinghouse, McNabb, Ill. Contact Mary Nurenberg, IYM, 60255 Myrtle Rd., South Bend, IN 46614, telephone (219) 232-5729.



## The FGC Bookstore

*With materials to inform and enrich the spiritual lives of meetings and individuals of all ages*

For a free catalog or to order, call:

**-800-966-4556**

or write:

**FGC Bookstore**

116 Arch Street, 2B  
Philadelphia, PA 19107



*One pathway to peace  
leads right through the  
halls of Congress*

Call 202 547-6000

*Ask how you can help  
bring Friends' concern for  
peace and justice to Capitol Hill*

FRIENDS COMMITTEE ON NATIONAL LEGISLATION  
245 Second Street N.E. Washington, D.C. 20002-5795

Coming to D.C.?  
Stay with Friends on Capitol Hill

**WILLIAM PENN HOUSE**  
515 East Capitol St. SE  
Washington, DC 20003

Individuals, Families and Groups  
\$25 to \$40

Seminars on Current Issues  
for Schools, Colleges, and Meetings  
(202) 543-5560

[dirpennhouse@igc.apc.org](mailto:dirpennhouse@igc.apc.org)



### Henry B. Freeman

Fundraising Consulting for  
Educational Institutions and  
Nonprofit Organizations  
Currently serving Midwest,  
Southeast and East Coast  
clients

**Henry Freeman Consulting**  
713 S.W. 15th Street, Richmond, Indiana 47374

## Hidden in Plain Sight: Quaker Women's Writings, 1650-1700

*Edited by Mary Garman, Judith Applegate, Margaret Benefiel, and Dortha Meredith. Pendle Hill Publications, Wallingford, Pa., 1996. 540 pages. \$20/paperback.*

Early Friends liberated women as well as men not only to preach, prophesy, and travel in the ministry, but also to write. And write the Quaker women did, producing tracts, journals, works of theology, and epistles. At a time when the various religious groups springing forth during the 17th-century ferment advanced their views and defended themselves from attack through a war of pamphlets, Quaker women entered into the contest with a zest and a skill that surprised many of their contemporaries.

Today, these works are mainly found in a few repositories of old Quaker books. As interest in women's history and women's theology has increased in the past two decades, many scholars have lamented that this vast source of important material was largely unavailable to students and to the interested public, including members of the Religious Society of Friends.

A group of four women scholars at Earlham College has responded to this need by collecting some 35 examples of early Quaker women's writings and publishing them in an anthology. Observing that these writings have not been hidden from history in the traditional sense but rather left to languish in archives, they named their collection aptly: *Hidden in Plain Sight*.

This is a resource book. Much of it is not easy reading. To the modern ear, the tracts of prophecy and denunciation sound harsh and unappealing, although they also contain tender passages. The works on theology are more accessible, but demand patient study.

Elizabeth Bathurst's *Truth Vindicated* is a clearly reasoned account of basic Quaker beliefs, on a par with Robert Barclay's famous *Apology*, and contains flashes of poetry: "and so shall be bound up together in the Bundle of the Love and Life in Christ Jesus, and shall grow up in him like Willows in the Water Courses. . . ."

The journals may be more interesting to the lay reader. The experience of Katharine Evans and Sarah Chevers under the inquisition at Malta is a gripping account of early Quaker zeal and martyrdom. Mary Penington's charming *Account of Circumstances* is a delight. The epistles are especially valuable to students of Quaker women's history, giving insight into the struggle over women's meetings that convulsed the Religious Society of Friends in England for the last three decades of the 17th century and led to the official laying down of London Yearly Women's Meeting for more than 80 years.

In the face of this vast labor of love, the reviewer dislikes to quibble. The addition of writings of colonial American Quaker women would have made this a more balanced and useful presentation, especially since several English women scholars have been at work preparing many of the English writings included here for publication. Annotation of the writings would have helped a great deal, and the absence of a subject index seems an unfortunate omission.

Nevertheless, this anthology fills a real need and should be on the shelf of every Quaker meeting and institution, as well as that of every serious student of Quaker history and theology.

—Margaret Hope Bacon

*Margaret Hope Bacon is a member of Central Philadelphia (Pa.) Meeting and the author of several books of Quaker history and biography. She is currently researching the lives of African American abolitionists with ties to Friends.*

## God's Government Begun: The Society for Universal Inquiry and Reform, 1842-1846

*By Thomas D. Hamm. Indiana University Press, Bloomington and Indianapolis, Ind., 1995. 312 pages. \$39.95/hardcover.*

Reform was in the air in the 1840s and radical ideas about abolition, women's rights, diet, hygiene, temperance, pacifism, education, politics, and social order were enthusiastically promoted. A group of Hicksite Quakers in Ohio and Indiana joined with former evangelicals from New England to form the Society for Universal Inquiry and Reform. They established seven short-lived communities in Ohio and Indiana and one at Skaneateles, N.Y., in which they hoped to remake the world by living according to God's laws. There would be no coercive government, no use of force. They all foundered, some in less than a year, because of lack of capital, personality disputes, or an unequal sharing of labor.

Through biographies of the leaders and their roots in Garrisonian abolition, Hamm sets the Society for Universal Inquiry and Reform in the context of Quaker separations, U.S. politics, and other communal movements. In the end most of the leaders drifted back into political action, dropping their non-resistance. Most became actively involved in spiritualism.

At first glance the language and particularities of the Society seem quaint. But a closer look shows many parallels with movements today, common especially among the universalist wing of Friends General Conference. Proponents of the Society held that people are basically good, only society makes them bad. Therefore, all that needed to be done was gather people into communities without coercive rules, and God's kingdom would result. Except it didn't work that way. They left out early Friends' experience of the necessity of continuing inner work to bring one's will into harmony with God's will. Early Friends called it picking up the cross daily. Doug Gwyn has called it the "spirituality of desolation."

This detailed study of a little-known corner of Quaker history might serve as an object lesson of the dangers of seeking a holy community without the inward transformation that makes such community work.

—Marty Grundy

*Marty Grundy is a member of Cleveland (Ohio) Meeting.*

## Quaker Quiptoquotes

by Adelbert Mason

*The following is an encoded quote from a famous Friend. The letters have been transposed for your puzzling pleasure.*

AL UB WCMB XNDCYA ANBE CY AL UB

F XNDCYACFE. FEZ DBTBEBDFACLE CY ANB

LEWG SFG AL ANB MCETZLH LR TLZ

SNCXN SB QDFG RLD.

*Answer on page 23*

## Fritz Eichenberg: A Portfolio of Prints

By Fritz Eichenberg. Orbis Books, Maryknoll, N.Y., 1995. 12 prints. \$20.

Readers of FRIENDS JOURNAL are familiar with the woodcuts of Fritz Eichenberg, since quite a few have appeared in the JOURNAL over the years. In his introduction to the prints of twelve woodcuts in this portfolio, which comprise works from 1942 to 1984, Robert Ellsberg, editor in chief of Orbis Books, mentions that Fritz Eichenberg (1901–1990) was a refugee from Nazi Germany and a convert to Quakerism. Over a period of 40 years, Eichenberg regularly contributed his woodcuts to the *Catholic Worker*. Among the twelve pictures of the portfolio is a portrait of Dorothy Day, editor of the *Catholic Worker*. The only other portrait is of Gandhi, and there is a picture of St. Francis. The remaining nine woodcuts are illustrations of episodes from the life of Jesus or of his words.

Eichenberg was well known for his illustrations of works by Tolstoy and Dostoyevsky. Looking at the woodcuts in this portfolio, the emotional and spiritual impact is very powerful. Not only do the faces of some of the figures express their suffering, but it is also expressed in their postures. The figure of Christ in the midst of the hungry and homeless in some of the woodcuts, although he clearly belongs with them, does seem to give out shining rays of hope. Eichenberg's interpretation of the "Peaceable Kingdom" and of the birth of Christ are among the more positive woodcuts, while most of the others show the suffering of humankind. Eichenberg's spirituality shows through in each of the prints, and I think they have a great deal to say to Quakers. The viewer will readily recognize the distinctive, confident hand of this artist who is able to evoke sorrow, peace, and hope from simple black and white images.

The size of the prints is 11" x 14", and they are ready for framing.

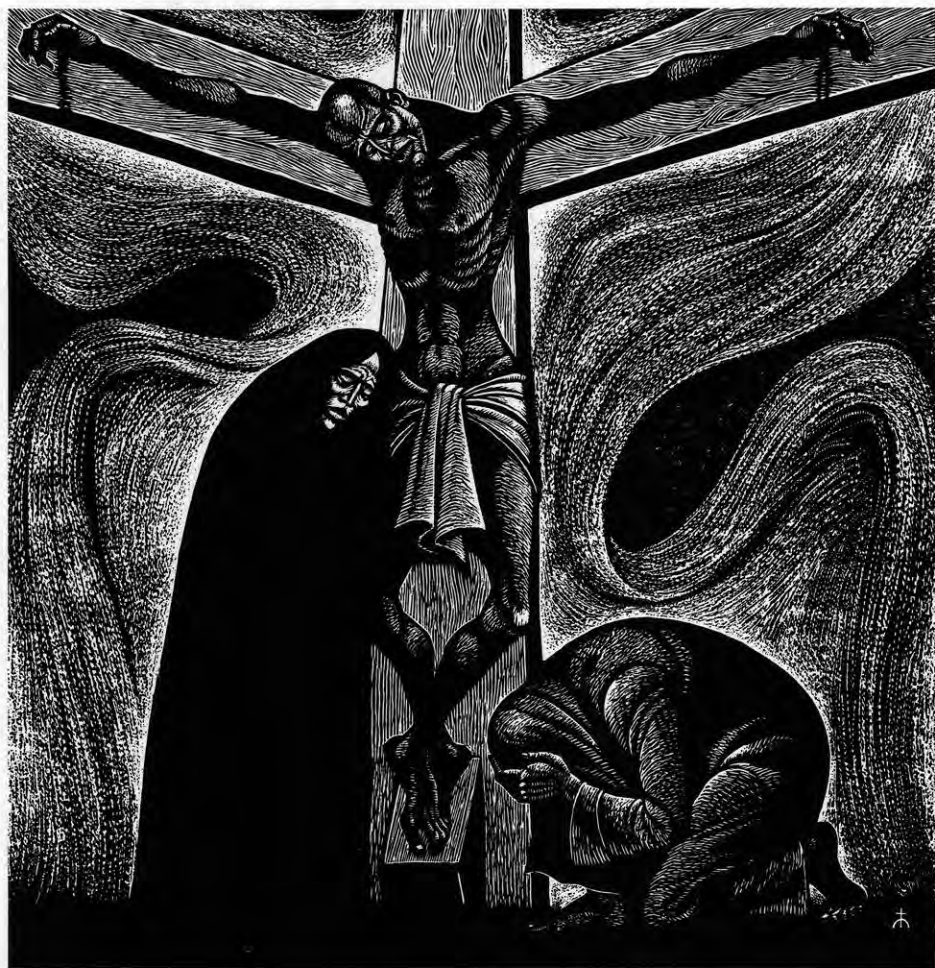
—Ilse Ollendorff Reich

*Ilse Ollendorff Reich is a member of Mount Toby (Mass.) Meeting.*

## Cultural Disarmament: The Way to Peace

By Raimon Panikkar. Westminster/John Knox Press, Louisville, Ky., 1995. 144 pages. \$18.99/paperback.

The deeply spiritual poetic-prophetic prose of Raimon Panikkar leads the reader into new dimensions of Friends' longstanding witness to disarmament. Cultural disarmament



The Black Crucifixion, © 1995 by the Fritz Eichenberg Trust

for Panikkar means abandoning the well-dug western trenches of non-negotiable values, including progress, technology, science, democracy, the world economic market, and government organizations as a necessary precondition for a dialogue of equals with the other cultures of the earth. He is careful to say that those other cultures need disarmament too, but because of the hegemonic character of western culture, acting as a global overlay to all other cultures, this book is confined to a critique of the West.

Panikkar's vision is of a world in which, metaphorically speaking, humans from every cultural tradition come naked and vulnerable to a dialogue that is also a reconciliation. But this isn't a painful, sobersides process; it is rather a joyful, playful, earth-loving dialogue. The author is one of the great classical scholars of our time who has taught in universities on every continent. He delights in the play of concepts, theories, and *praxis*, and dances between languages to show how basic dilemmas and aspirations of human beings (he loves to hyphenate words to remind us of their complex meanings) have been repeatedly identified throughout recorded history. Phrases from Sanskrit, Greek, Latin, and modern Italian, French, Spanish, and German alternate to give the full flavor of the

wide range of cultural perceptions that exists concerning the human condition.

Not only does he have an unparalleled command of languages, he reshapes existing words and makes up new ones (I counted seven I plan to add to my vocabulary) to get precise meanings across. One I would call to the attention of peace activists and scholars alike, for use instead of the much-abused *autonomy*, is *ontonomy*, which Panikkar invented to refer to a plenitude of being in the context of the whole, nicely bringing together the polarities of individualism and community.

The whole book is an adventure in uniting polarities, and the disarmament process he describes is a *creatio continua*; a continuous creation of a highly pluralistic, surging, exciting peace *praxis*; not a new *status quo* but a *fluxus quo*. I recommend it strongly to Friends who are looking for fresh ways to think, pray, and "do" peace.

—Elise Boulding

*Elise Boulding is professor emerita of sociology, Dartmouth College, former secretary general of the International Peace Research Association, and a member of Boulder (Colo.) Meeting now attending Wellesley (Mass.) Meeting.*

# WESTTOWN SCHOOL



*We invite you to discover the value of a Westtown education...  
under the care of the Philadelphia Yearly Meeting since 1799.*

- \*Challenging programs in academics, the arts, and athletics
- \*Strong Quaker presence in student body and faculty
- \*310 day students in grades pre-K through 10
- \*290 boarding students in grades 9-12 (boarding required, 11-12)
- \*Diversity of racial, geographic, economic and religious backgrounds among students and teachers
- \*Weekly meeting for worship and strong sense of community are central to school life.

Westtown School, Westtown, PA 19395

(610) 399-7900

## The ESR Equation:

1. A supportive, Christ-centered, learning community—plus
2. Rigorous academics—plus
3. Diversity of age, race, gender and faith traditions—plus
4. A focus on personal spirituality—plus
5. Many small, engaging classes—plus
6. Opportunities to work closely, one-on-one, with caring faculty—plus
7. A place where family members are included.

It all adds up  
to transformation.

### Earlham School of Religion—

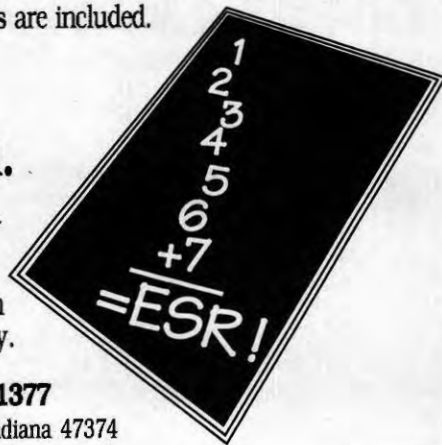
(A QUAKER SEMINARY OFFERING MASTER OF DIVINITY,  
MASTER OF MINISTRY AND MASTER OF ARTS DEGREES)

the right answer for a solid education  
and personal preparation for ministry.



Call Nancy Nelson at 1-800-432-1377

228 College Avenue, Richmond, Indiana 47374



## Milestones

### Births/Adoptions

**Claggett**—Katie Rose Claggett, on Feb. 23, to Susan Claggett and Craig Smith of Third Haven (Md.) Meeting.

**Claggett**—Lawrence Rudolph Claggett, on March 6, to Sally Claggett and John Damm of Third Haven (Md.) Meeting.

**Farr**—Nicholas Edward Farr, on Jan. 30, to Katherine Lipp-Farr and Robert N. Farr, attenders of Friends Meeting of Washington (D.C.).

**Fussell**—Rebeckah Keiper Fussell, on March 17, to Susan Keiper Lauffer and James Taylor Fussell, members of Langley Hill (Va.) Meeting.

**Houston**—Rebecca Durand Houston, on Jan. 7, to Elizabeth Durand and Bill Houston of Chestnut Hill (Pa.) Meeting.

### Marriages/Unions

**Herzog-Thompson**—John William Thompson and Loretta Ann Herzog, on Jan. 25, under the care of Friends Meeting of Washington (D.C.).

**O'Connell-Heffley**—Ronnie Heffley and Bridget O'Connell, on Dec. 1, 1996, under the care of Redding (Calif.) Meeting.

### Deaths

**Brown**—Carroll Thornton Brown, 79, on Dec. 27, 1996, at Friends House in Sandy Spring, Md. Thornton was born in Westtown, Pa., where he graduated from Westtown School in 1934. He graduated from Haverford College in Haverford, Pa., in 1938 and from Yale Forestry School in 1940. He served in the Conservation Corps as a conscientious objector during WWII. Thornton was involved in the establishment of Sandy Spring Friends School in Maryland. After moving there with his family in 1964, he taught math, maintained buildings and grounds, and in 1967 became headmaster. Upon his retirement in 1979, he moved to Brooklin, Maine, and continued his interest in education by serving on the local school board. Thornton became a member of the Eggemoggin (Maine) Meeting. He returned to Sandy Spring to live in Friends House in 1993. He is survived by his wife of 56 years, Margot Wills Brown; two sons, Russell Thornton Brown and Henry Carroll Brown; a daughter, Judith Ann Brown Fletcher; four grandchildren, Russell Brown, Andrea Brown, Christine Wills, and Thomas Wills; and a sister, Caroline Cadbury Howe.

**Coburn**—Forrest E. Coburn, 83, on Jan. 20, in Doylestown, Pa. A beloved member of Buckingham (Pa.) Meeting, Forrest was born in Lake Forest, Ill. He graduated from Northwestern University in Illinois. Forrest served in the Naval Reserve during WWII as a desk officer in the Pacific Fleet. Following the war he held administrative positions with several construction firms in the Philadelphia, Pa., area. In 1948 he married Maia Crane. In 1953 the couple became convinced Friends. They joined Radnor (Pa.) Meeting where they were active until they moved in 1965. Between 1965 and 1975 he was on the staff of Solebury School in New Hope, Pa., where

he was business manager. He used his writing talents as a part-time reporter for local newspapers. Forrest was an early member of what is now the Bucks County Audubon Society. At Buckingham Meeting he served as clerk of the trustees and finance committee and as treasurer. He was active in Bucks Quarterly Meeting, where he served on the oversight committee and its budget and nominating committees. Forrest is survived by his wife, Maia; three daughters, Carolyn Coburn-Allen, Letitia Coburn, and Joy Hundertmark; and two grandchildren, Daniel Coburn Brimmer and Nicole Hundertmark.

**Day—Rebecca Lyn Day**, 36, on Feb. 24, in Des Moines, Iowa, of chronic, progressive multiple sclerosis. Becky was a lifelong member of Des Moines Valley (Iowa) Meeting and Iowa Yearly Meeting (Conservative). A 1982 Earlham College graduate with a BA in biology, Becky studied her junior year in Kenya. She lived in Costa Rica for seven years, working as a teacher at Monteverde Friends School and later as co-director and director of the Monteverde Institute, which organizes graduate scientific study of the cloud forest. In 1989 Becky returned to Des Moines and earned a message therapy certificate in 1991. While studying healing arts and nutrition, her MS symptoms were diagnosed. She was unable to return to Costa Rica because of her health, so she entered a vocational rehabilitation graduate program at Drake University in Des Moines. In 1992 Becky was able to visit her friends in Costa Rica. She then spent two terms at Pendle Hill Quaker study center in Wallingford, Pa., where she heard about "circles of Friends," where people with severe disabilities live in close-knit communities with people of all ages and abilities. She worked to start a similar program in Iowa, now active as Dream Catcher, which plans to build a residential complex. Becky was active as a presidential campaign organizer for STAR-PAC (Stop the Arms Race Political Action Committee), founded by her father, Charles Day. Becky will be remembered as an avid animal lover and horsewoman, as a dream catcher and ceramics artist, as a strong spirit and adventurer. She is survived by her parents, Charles and Ellen (Kathy) Day; a brother, Christopher Day; a niece, Emma Beth Day; and a nephew Conner Day.

**Denoon—Clarence England Denoon Jr.**, 82, on Feb. 6, in Newtown, Pa. Born in Richmond, Va., he graduated phi beta kappa from the University of Richmond in 1934 and received his MS there in 1935. In 1938 he received a PhD in chemistry from the University of Illinois. He later received a DSc (hon.) from the University of Richmond. After several years in research at DuPont and Landers Corporations, Clarence joined Rohm and Haas in 1945. There he held a succession of marketing and management positions. He retired as a senior vice president and as a member of the board of directors in 1976. Later he was a director of Sartomer Industries and Technology Services Corp. and a vice president of Tri Ex Oil and Gas Co. Although much of his professional life was spent in industry, Clarence had a great interest in education. He taught briefly at the University of Illinois and at the University of Toledo, Ohio, and was later a trustee at Buckingham Friends School and George School in Pennsylvania, and at

## SHAPING THE WORLD OF RETIREMENT LIVING FOR 30 YEARS.

*Foulkeways*  
AT GWYNEDD



A non-profit  
retirement community  
and healthcare provider  
operated by members  
of the Religious  
Society of Friends.

Residential Apartments  
Assisted Living/Personal Care  
Skilled Nursing Care

Foulkeways at Gwynedd  
1120 Meetinghouse Road, Gwynedd PA 19436

For more information, call Nancy B. Gold,  
Director of Admissions, at 215-643-2200.



*The Witness*

**"This magazine never  
ceases to amaze me  
with the spectrum of  
the subjects it  
addresses so  
coherently in the field  
of religion; a truly up  
to the minute  
illumination of the  
current social and  
theological problems."**

— Quentin France Kolb  
A reader in Salt Lake City, UT

*The Witness* considers today's societal, cultural and religious issues from a left-wing, Christian, and frequently iconoclastic perspective. Each issue is topical; study guides and back issues are available. For a complimentary copy or to subscribe, call: 313-841-1967; fax: 313-841-1956; e-mail: editor@thewitness.org. \$25/10 issues. Checks, Visa and Mastercard accepted. *The Witness*, 7000 Michigan Ave., Dept. F, Detroit, MI 48210-2872.

## WILLIAM PENN CHARTER SCHOOL

307 Years of Quaker Education

Est. 1689

The William Penn Charter School is a Quaker college-preparatory school stressing high standards in academics, the arts, and athletics. Penn Charter is committed to nurturing girls and boys of diverse backgrounds in an atmosphere designed to stimulate each student to work to his or her fullest potential. Kindergarten through twelfth grade.

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



1897-1997

*It's great to be turning 100. Not all homes will make it.*

Longevity. Could it be our Quaker philosophy of caring for older adults? Or is it our affordable residential services, Medicare & Medicaid Certified Nursing Home, caring staff, friendly atmosphere, closeness to the community, delicious meals, and handsome grounds? Please come visit and decide for yourself. Call 609-769-1500

## Friends Home at Woodstown

P.O. Box 457 • Friends Drive  
 Woodstown, NJ 08098



*Scattergood*  
 FRIENDS SCHOOL

1951 Delta Avenue

West Branch, Iowa 52358-8507



Education research informs us that in order to be effective, **learning must be comprehensive.** Learning must take place within many settings — the classroom, the home, the community, the workplace and at one's place of worship. Scattergood Friends School encompasses all of these elements. Our challenging **college preparatory curriculum** is enhanced by dormitory living, a learning community comprised of students and those who teach, a work-crew and farm program, and Friends Worship. **Value based education** has been the foundation for **academic excellence** at Scattergood since its founding in 1890.

For more information, call 319-643-7628, or 319-643-7600.

World Wide Web: <http://www.scattergood.org>

E-mail address: [SFSInfo@Scattergood.org](mailto:SFSInfo@Scattergood.org)

Fax number: 319-643-7485

the University of Richmond. Clarence was an active tree farmer, planting and caring for thousands of trees in Bucks County. He was also director and later president of Planned Parenthood in Bucks County. He served as a trustee of Wrightstown (Pa.) Meeting, of which he was a member. Clarence is survived by his wife of 55 years, Eleanor Kratz Denoon; and two sons, Ashby E.A. Denoon, and David B.H. Denoon.

**Hendrickson—Edward Middleton Hendrickson**, 85, on March 5, at Medford Leas, Medford, N.J. Edward was born and lived most of his life on the family dairy farm in Crosswicks, N.J. He was a graduate of Westtown School and Haverford College in Pennsylvania. He worked briefly for RCA and then for Delaval, a Trenton, N.J., engineering firm. During WWII he was a conscientious objector and served in the Civilian Public Service. He operated the family farm from 1946 to 1964 and leased the land until 1988. He then sold the development rights to Mercer County Farmland Preservation. Edward also worked as director of the Crosswicks Water Company, the Consumer Water Company, and was a director for the Yardville National Bancorp from 1961 to 1996, when he was named director emeritus. He served as a director for the New Jersey Association for the Insurance of Houses and Barns Against Losses by Fire. Edward was a member of the Mercer County Board of Agriculture and the New Jersey Farm Bureau. A member of Crosswicks (N.J.) Meeting, he was active for many years with the Mercer Street Friends Center in Trenton, N.J., the Burlington Meeting House Project, and Philadelphia Yearly Meeting, where he served on several committees. Edward is survived by his wife of 52 years, Hannah Freeman Hendrickson; a sister, Elizabeth H. Matlack; and three nephews.

**Lucash—Benjamin Lucash**, 82, on Feb. 6, at his home in Marianna, Fla. Benjamin was a member of Arch Street (Pa.) Meeting. He earned his BS in science from Temple University in Philadelphia, and an MS in education and an MS in administration from the University of Pennsylvania. He spent many years as a biology teacher in Philadelphia schools, including 24 years at Central High School. Benjamin was preceded in death by a son, Edwin, in 1987. He is survived by his wife Elenor; a daughter, Geraldine Vander Geest; two granddaughters; a brother; a sister; and several nephews and nieces.

**Otto—George Edward Otto**, 93, on Dec. 18, 1996, in Newtown, Pa. Born in Baltimore, Md., George graduated from Pennsylvania State University and took post graduate courses at Yale University. In the late 1920s he and a partner established a travel bureau to conduct European tours. In 1939 he married, and in 1940 he and a partner started Penn Valley Constructors for custom-built homes. The company is still active and under the presidency of George's youngest son, Jonathan. In 1949 George initiated a campaign to establish a Quaker elementary school, resulting in the founding of Newtown Friends School, where he served on the board and all five of his children attended. George was very concerned about equal housing issues, and between 1955 and 1965 was instrumental in building the first two integrated communities in Bucks County, Pa. He was active in many phases of Quaker meetings, including

Newtown (Pa.) Meeting, of which he was a member. He also was involved with Bucks Quarterly Meeting, Philadelphia Yearly Meeting, Friends General Conference, and Friends World Committee for Consultation. George served on the committee that founded Chandler Hall Nursing Home, now Chandler Hall Health Services, in Newtown, Pa. George and his wife, Ella, served on the board of Pennswood Village Retirement Community as it was established and were among the first residents there in 1980. George is survived by his wife, Ella; a daughter, Olivia Otto Johnston Casement; four sons, Ralph Newlin Otto, Richard E. Otto, Robert S. Otto, and Jonathan E. Otto; nine grandchildren; and one great-grandchild.

**Webb—Eleanor Rachel Brooks Webb**, 76, on March 5, in Baltimore, Md. Eleanor was raised in Rio Grande, Ohio, where she learned to play the violin and piano and developed her love of poetry. She attended Rio Grande College and later Otterbein College in Westerville, Ohio, where she graduated magna cum laude. At Otterbein she was editor of the college literary magazine. After graduating in 1941, Eleanor traveled with an American Friends Service Committee peace caravan. For the next three years she worked with the Ohio Baptist Convention in Granville, Ohio, where she wrote for their publications. She then attended Yale Divinity School in New Haven, Conn., so that she could have the same training that men in religious publishing had. In 1946 Eleanor married George Webb, who she met through her Ohio Baptist activities. They lived first in Toledo, Ohio, then in Raleigh, N.C., while George finished his bachelor's and master's degrees. In 1952 they moved to Baltimore, Md., where Eleanor became very active in the Parent Teacher Association and in the Baltimore League of Women Voters. Travel was an important part of the Webbs' lives. Together they traveled all over the world. Eleanor was an active member of Stony Run (Md.) Meeting. She was superintendent of First-day school during the 1950s and served on most committees of the meeting at one time or another. She also was active in Baltimore Yearly Meeting and Friends General Conference. Eleanor served her yearly meeting on the committee to unite the Hicksite and Orthodox meetings into a single yearly meeting in 1967. Eleanor served on the FRIENDS JOURNAL board of managers for sixteen years, and was for four years clerk of the board. Eleanor was preceded in death by her husband on June 20, 1996. She is survived by a son, Randall Lawrence Webb; a daughter, Alison Elaine Webb Schweiger; two grandchildren, Benjamin and Christopher Webb; and a sister, Anna Benjamin.



## Classified

For information call (215) 563-8629.

55¢ per word. Minimum charge is \$11. Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six. Appearance of any advertisement does not imply endorsement by Friends Journal.

### Classified Ad Deadlines:

September issue: July 14

October issue: August 11

Submit your ad to:

Advertising Manager, Friends Journal  
1216 Arch Street, 2A  
Philadelphia, PA 19107-2835  
(215) 563-8629

## Accommodations

**The Blue Idol Quaker Guesthouse** is an ideal base for you to explore England and discover your Quaker roots. You will be in the heart of rural Sussex near to Gatwick Airport, London, Brighton, and the South Coast.

A beautiful 16th-century house, converted by William Penn, combines a guest- and meetinghouse in spacious gardens amidst peaceful English countryside.

Bed and Breakfast £22pp per night. Contact: Julie and Jonathan Spencer, The Blue Idol, Coolnam, Horsham, W. Sussex RH13 8QP. Telephone: 01144 1403-741241. Fax: 01144 1403-741841. E-mail: 106700.3252@CompuServe.com.

*The Blue Idol—“More than just a place to stay.”*

**Beacon Hill Friends House:** Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All faiths welcome. Openings in June, September. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3624. (617) 227-9118. Overnight accommodations also available.

**Coming to London?** Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for persons traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1B 5JJ. Telephone: (0171) 636-4718. Fax: (0171) 636-5516.

**Chicago—**Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term. Contact: Assistant Director, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066, e-mail: q-house@www.com.

**Quaker House, Managua, Nicaragua.** Simple hospitality; shared kitchen. Reservations: 011-505-2-663216 (Spanish) or 011-505-2-660984 (English). For general information, call Pro-Nica (813) 821-2428.

**An oasis of calm in the heart of London?** Yes, at the Quaker International Centre, where short-, medium-, and longer-term accommodation is available as well as conference facilities. Excellent homemade food. For further information contact telephone: (0171) 387-5648, fax: (0171) 383-3722, or write to: 1 Byng Place, London WC1E 7JH.

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

**NYC—Greenwich Village Accommodation.** Walk to 15th Street Meeting. One-four people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

## Assistance Sought

### Foulke

Descendants of Edward and Eleanor Foulke are planning the 300th Reunion for July 3-5, 1998. Family members should contact Linda White, 4 Maple Drive, Conshohocken, PA 19428. (610) 825-1814 or e-mail at Yorkie.lover@Juno.com.

**Living Situation Wanted—**Vermont student, George School '95, attending Bucks County Community College in the fall desires to live with family, elderly couple, or individual, Newtown or nearby community; can pay some rent, will do chores; pleasant, responsible, references available. (802) 446-2877, call collect.

**Quaker Inner-City School Endowment Fund.** A small group of well-integrated Quaker schools are doing a terrific job in inner cities. Help them raise sufficient endowments for long-term financial stability. For information contact: Imogene Angell, 150 Kendal Drive, Kennett Square, PA 19348, telephone: (610) 388-0935.

## Audio-Visual



**Of Lime, Stones and Wood: Historic Quaker Meeting Houses of the New York Yearly Meeting Region**, by Claire Simon.

Three historic Friends meetinghouses come alive with exciting stories of their past, including the Colonial period and Abolition: Flushing, Nine Partners, and Shrewsbury, N.J. Narrated by Friends who have intimate knowledge of these meetinghouses. Appr. 50 min. V.H.S. \$35.

Also available in V.H.S. video: **Who Are Quakers?** Describes Friends worship, ministry, and decision-making. 27 min. \$29.50, and **Crones: Interviews with Elder Quaker Women.** Quaker women speak unselfconsciously about being Quaker women and their feelings about aging. 20 min. \$18. Excellent tools for outreach and education. All prices include postage. Allow three weeks for delivery. Quaker Video, P.O. Box 292, Maplewood, NJ 07040.

## Books and Publications

**Pastoral Care Newsletter:** four issues per year, on topics of interest to Friends providing care of members: mental illness, membership, marriage, community building. For subscription information or a sample copy, send a stamped, self-addressed business envelope to: FRG/PYM, 1515 Cherry Street, Philadelphia, PA 19102.

**Wine Or No Wine?** Read Bernard Redmont's *Friendly Moderation: Temperance or Abstinence, Friends' Testimony against Alcohol Reexamined*. 13 pages. \$2 + postage from Pendle Hill Bookstore, (800) 742-3150.

Stimulating new resources from Pendle Hill's Issues Program on contemporary issues of Peace, Theology, and Community. These exciting collections of original essays, by some of our best writers and thinkers, can help Friends and meetings renew Quaker faith and witness for the 21st century.

**New Voices, New Light**, papers from the Quaker Theology Roundtable, 1995.

**A Continuing Journey**, papers from the first Quaker Peace Roundtable, 1995.

**The Bible, the Church and the Future of Friends**, papers from the Quaker Issues Roundtable, 1996.

Prices: \$9.95 each, \$7.50 each for three or more copies, plus shipping.

To order: call the Pendle Hill Bookstore (800) 742-3150. MC and VISA accepted. Or write: Pendle Hill Bookstore, 338 Plush Mill Road, Wallingford, PA 19086. And check out our Web page at: <http://www.quaker.org/pendle-hill>.

**FGC Bookstore.** Serving Friends and seekers worldwide with Quaker-related books and curricula for all ages. Materials to meet needs and interests of individuals, religious educators, and spiritual communities. Free catalog of over 500 titles. Religious education consultation. Call, write, or visit: Friends General Conference Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107, M-F 9 a.m.-4:30 p.m. EST, (800) 966-4556.

**Worship in Song: A Friends Hymnal**, 335 songs, historical notes, indexes, durable hardcover. \$20/copy (U.S. funds) plus shipping/handling. Softcover spiral copies at same price. Call for quantity rates. Order FGC Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107 or call (800) 966-4556.

**Without Apology**, a new book by Chuck Fager. Assertive, upbeat liberal Quaker theology for the 21st century. 190 pages, \$11.70 postpaid. Orders: (800) 742-3150; or from Kimo Press, P.O. Box 1771, Media, PA 19063.

**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 catalog.

**Quaker Books.** Rare and out-of-print, journals, memorials, histories, inspirational. Send for free catalog or specific wants. Vintage Books, 181 Hayden Rowe St., Hopkinton, MA 01748. Visit our Web page at: <http://www.ebebooks.com/home/HAINES>.

## For Sale



**Marketplace** available to you! Special Quaker items, commemorative plates, coffee mugs, T-shirts, wood products, Quaker dolls, and more. Write for *New Free Brochure*. Quaker Heritage Showcase, 10711 N. Kittatinny Ave., Tucson, AZ 85737.

## Opportunities

**Consider a Costa Rican Study Tour.** January 29–February 9, 1998, or February 26–March 9, 1998. Write Roy Joe or Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169, or call or fax (937) 584-2900.

**Upcoming Conferences At Pendle Hill**  
**Basic Quakerism**, Jonathan Vogel-Borne and Mickey Edgerton, July 11–13.

**Summer Arts Programs:**  
**Painting as Meditation**, Helen David Brancato, July 18–21.

**Shaping Thoughts and Dreams in Metal**, Gregory Zeorlin, July 25–28.

**Healing and the Arts**, Christine Linnehan, July 25–28.

**Journal-Making and Poetry by Hand and Heart**, Paulus Berensohn, Aug. 1–5.

**The Art of Drama**, Judy Nicholson Asselin, Aug. 1–5.

**Ministry of Writing for Publication**, Tom Mullen, Aug. 8–12.

**The Psalms and Mixed Media**, Nancy Chinn, Aug. 8–12.

**Early Fall Programs:**  
**Young Adult Gathering**, Aug. 30–Sept. 1, special low price.

**Silent Retreat**, Nancy Bieber, Sept. 5–7.

**Toni Morrison's *Beloved*: The Hauntings of Memory**, Linda-Susan Beard, Sept. 5–7.

**Channels of Universal Love: A Woolman Retreat**, Michael Birkel, Sept. 12–14.

**Opening Hearts and Minds**, Bonnie Tinker, Sept. 12–14.

**Evolution of Liberal Quakerism**, Betsy Cazden, Sept. 19–21.

**What Do I Do with My Anger?** Bill Ratliffe, Sept. 26–28.

**Meister Eckhart: Sounding the Depths**, Isabella Bates, Sept. 26–28.

Contact: Registrar, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150, x 142.

**Friends House Moscow** is seeking Friends conversant in Russian to serve either as Friends in Residence or as Interns for periods of one month to a year as soon as possible. Accommodation provided and possibly some subsistence. Opportunities for service include: household management; care and hosting of visitors; conduct of group sessions on Quakerism and spirituality; organization of English/Russian library and information resources; exploration of placing volunteers with Russian organizations; and other support as determined mutually with FHM staff and the Moscow Monthly Meeting. Inquiries in the U.S. to Julie Harlow, (916) 753-6826, 1163 Auburn Drive, Davis, CA 95616, fhmusa@aol.com; in Europe to Peter Jarman, +44 171 609-5560, 57A Anson Road, London N7 0AR, jarmans@gm.apc.org; or directly to the FHM Office in Moscow, +7 095 241-3487 (phone or FAX), fhm@glas.net.ru.

**"Quaker Spiritual Friends for Prisoners Program"** is an opportunity for an individual Friend to become a spiritual friend through writing to a prisoner with the interface of QSF. Does your ministry lie in encouraging your own and your friend's spiritual growth by corresponding? For more information about this program of FGC's A&O Committee, write P.O. Box 75, Kennett Square, PA 19348.

**Southeast Yearly Meeting's Pro-Nica Friends Witness Trips to Nicaragua.** Twice yearly: July 31–Aug. 10, 1997, and Feb. 26–Mar. 8, 1998. Limited to six participants. \$400 covers all in-country expenses, including stay at Quaker House in Managua. Participants arrange own air fare. Learn about current social and political situation in Nicaragua. Visit community groups where Quakers give support to local projects. For information contact Ruth Paine, (813) 821-2428.

**Quaker House intentional community** seeks residents. Share living and meal arrangements in historic Friends meetinghouse. Common interests in spirituality, peace, and social concerns. One- or two-year terms. Directors, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066, e-mail: q-house@www.com.

**Mexico City Volunteer Opportunities:** one-week, service-learning seminars; six-month internships; positions managing Quaker center. Casa de los Amigos, Ignacio Mariscal 132, Mexico, DF 06030; (52-5) 705-0521; amigos@laneta.apc.org.

**Consider investing in affordable retirement property** in the Southern Arizona high desert. Write or telephone Roy Joe and Ruth Stuckey, care of Elaine De Manicor, Rt. 1 Box 170 #11, McNeal, AZ 85617. Telephone: (520) 642-9319.

## Personals

**Single Booklovers**, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (610) 358-5049.

## Concerned Singles

**Concerned Singles Newsletter** links compatible, socially conscious singles who care about peace, social justice, civil rights, gender equity, and the environment. Nationwide. All ages. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242, or (413) 445-6309.

## Positions Sought

**Young, Quaker educator** seeks employment information and opportunities in Denver, Colo., (K-12). Please call (Home) (215) 351-0580 or (Work) (215) 895-1594, or email: sg95zkw8@duvm.ocs.drexel.edu with any comments or suggestions.

## Positions Vacant

**Earlham School of Religion** seeks candidates for **Director of Field Education**, beginning the academic year 1997–98. This position is full-time and involves administration of all aspects of the Field Education program, teaching concurrent weekly seminar, and teaching one other course each year in the area of pastoral ministry (e.g. preaching, worship & liturgy, education, administration, evangelism, etc.). Experience in the use of case studies and congregational studies, as well as demonstrated administrative skills is preferred. Candidates must have a M.Div., experience in pastoral ministry, and be committed to a Quaker understanding of ministry. Residency and significant participation in the seminary's community life are expected.

Send nominations or a curriculum vita and names of three references to Nancy Bowen, Clerk of the Search Committee, Earlham School of Religion, 228 College Avenue, Richmond, Indiana 47374. Review of applications will begin immediately and continue until an appointment is made. Earlham School of Religion is an affirmative action, equal opportunity employer.

**Quaker Southern Africa International Affairs Representative(s):** American Friends Service Committee currently based in Harare, Zimbabwe. Field placement by October, 1997. Traveling extensively in a program area covering 11 countries, develop contacts and initiate dialogue with representatives of church, civic, and government institutions. Coordinate national and regional exchanges and conferences. Provide ongoing information and analysis on key economic, political, and social issues of the region. Major program focus areas include conflict resolution, demilitarization and disarmament, economic transformation, and civil participation in decision-making within new democracies. **Requires:** Compatibility with and ability to represent the faith-based principles defining AFSC's international work, especially in Africa. Three years recent work experience in Southern Africa and/or international experience in informal diplomacy, conflict mediation, or equivalent work that included regular travel in the region. Capacity to communicate with both high-level leadership and with community-based groups and individuals. Demonstrated ability to analyze, interpret, and present orally to public audiences and in writing about one or more of the program focus areas and to relate such regional issues to the broader global context. Experience in organizing group events. Fluency in English, oral and written fluency in Portuguese or French highly desirable. Program planning and administration, and PC skills. This is a senior field position for an individual or couple with an established relationship.

Letter of interest and resume to Elizabeth Stegner, AFSC-HR, 1501 Cherry Street, Philadelphia, PA 19102-1479. Fax: (215) 241-7247. E-mail: EStegner@afsc.org. AFSC is a Quaker organization that includes people of various faiths who are committed to social justice, peace, and humanitarian service.

Enjoy rent-free living! **The Caretaker Gazette** publishes 80+ property caretaking jobs each issue, worldwide. \$24/year. 1845 Deane-FR, Pullman, WA 99163-3509. (509) 332-0806.

**Service Community, Innisfree Village.** Volunteers live and work with adults with mental disabilities on a farm in the Blue Ridge Mountains. Must be 21, able to stay one year. Receive room, board, medical benefits, and \$160/month. Recruiting, Innisfree, Rte. 2, Box 506, Crozet, VA 22932.

**Executive Director** position in shelter for immigrants mid/late fall. Staff management, administration, fundraising, direct service. Spanish-speaking, organized, public speaking skills. Fundraising, religious service experience preferred. Room/board/health insurance/stipend or negotiable salary. Send resume/letter to: Rebecca Smith, Casa Marianella, 821 Gunter Street, Austin, TX 78702.

**The Meeting School**—a small secondary boarding school located in rural N.H. and based on Quaker principles needs faculty for 97–98 school year. Faculty here hold a variety of jobs: houseparenting, teaching, and some administrative or building and grounds work. Currently we are especially seeking singles or couples with experience in teaching math, science, weaving, gardening, or electives. Also seeking a farm coordinator and administrative assistant. Experience with living in community and a genuine love of living with teenagers preferred. Call for more information: (603) 899-3366.

## Head of School, July 1998 Friends School Of Baltimore

Friends School of Baltimore is one of the largest Quaker Schools with 990 students from pre-school through grade 12. It is the oldest school in Baltimore. Families choose Baltimore Friends because of its Quaker values, its excellent academic program that fosters independent thinking, and because it is co-educational.

Byron Forbush, who will retire in June 1998, has provided stable and forward-thinking leadership. Goals for the future are the natural ones to retain the School's high quality as it evolves to meet new challenges—while remaining true to its Quaker values and traditions.

The ideal next Head will have experience from pre-school through grade 12, must identify with the Quaker and academic values and traditions and be a resource for the School's future development. The position requires a community builder who has successful educational leadership experience and strong financial and fundraising abilities.

Please send nominations or applications to: Gilvar & Associates, 29 Concord Square, Boston, MA 02118.

## Real Estate

**Wanted For Purchase Or Rental:** Woodland or country get-away house. Prefer close to Chicago; will consider greater distance. (773) 907-0732 or newedmu@aol.com.

## Rentals & Retreats

**Philadelphia.** Sunny room available in home friendly to bicyclers and Quakers. Share kitchen. Long/short-term rental. Near Penn and Drexel. Short trolley ride to Center City. \$80/week. (215) 387-7962.

**Maine Coast.** Attractive waterfront house near Wiscasset on Westport Island (with bridge). Deck, spruces, small point and cove, peace and quiet. Weekly rates: June \$350, July \$600, August \$650. (617) 696-6353.

**Pocono Manor.** Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends, or by the week, May through October. Contact Jonathan Snipes: (215) 736-1856.

**Long-term negotiable lease** offered on approx. 900 sq.ft. Octagon house on 25-acre "Magic Mountain" with magnificent view. Opportunity participation in Quaker Testimonies: simple living, eco-awareness, social change, spiritual growth in rural setting 60 miles north of San Francisco. Telephone: (707) 823-1583 (evenings) or (707) 823-1712. Fax: (707) 823-1728.

**A Friendly Maui vacation** on a Quaker family organic farm. 20 minutes to local beaches. New stone and cedar building with large octagonal room, skylight, ocean view, walk-in closet, and private bath. Full kitchen, organic vegetable garden, and hot tub. Bed and breakfast or bed and supper: \$70 per day. Weekly and monthly rates available. Write or call Henrietta & Wm. Vitarelli, 375 Kawelo Road, Haiku, HI 96708. Telephone: (808) 572-9205. Fax: 572-6048.

## Retirement Living

**Friends House**, a Quaker-sponsored retirement community in Santa Rosa, California, offers one- and two-bedroom garden apartments or more spacious three-bedroom, two-bath homes for independent living. Immediate occupancy may be available. An assisted-living home, a skilled nursing facility, and adult day care services are also available on campus. Friends House is situated one hour north of San Francisco with convenient access to the Pacific coast, redwood forests, cultural events, medical services, and shopping. Friends House, 684 Benicia Drive, Santa Rosa, CA 95409. (707) 538-0152.



**New England Friends Home**  
Operated under the care of the New England Yearly Meeting, the Friends Home provides a home-like setting for elders in a gracious brick house high on a hill in Hingham, Mass.

The exterior view of the changing New England seasons is breathtaking, and the interior atmosphere of warmth and community is evident to all.

For information about this small and surprisingly affordable alternative to larger, more institutional settings, please call or write: Gretchen Condon, New England Friends Home, 86 Turkey Hill Lane, Hingham, MA 02043, (617) 749-3556.

**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 \$42,000–\$147,000; monthly fees from \$1,205–\$2,437. 500 East Marylyn Avenue, Department F, State College, PA 16801-6269. Telephone: (800) 253-4951.

## KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

All Kendal communities and services reflect our sound Quaker management, adherence to Friendly values, and respect for each individual. Full service continuing care retirement communities:

**Kendal at Longwood**; **Crosslands** • Kennett Square, Pa.

**Kendal at Hanover** • Hanover, N.H.

**Kendal at Oberlin** • Oberlin, Ohio

**Kendal at Ithaca** • Ithaca, N.Y.

Independent living with residential services and access to health care:

**Coniston and Cartmel** • Kennett Square, Pa.

Individualized skilled nursing care, respite care, Alzheimer's care, and personal care residences:

**Barclay Friends** • West Chester, Pa.

For information call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581.

## FRIENDS HOMES West

**Friends Homes West**, the new continuing care retirement community in Greensboro, North Carolina, is now open. Friends Homes West is owned by Friends Homes, Inc., specialists in retirement living since 1968. Friends Homes West includes 171 apartments for independent living and on-site health care services in the 28 private rooms of the Assisted Living Unit or the 40 private rooms of the Skilled Care Nursing Unit. Enjoy a beautiful community in a location with temperate winters and changing seasons. For more information, please call (910) 292-9952, or write Friends Homes West, 6100 West Friendly Road, Greensboro, NC 27410.

## Schools

**Sandy Spring Friends School**. Five- or seven-day boarding option for grades 9–12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 475 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158. E-mail: ssfsinfo@juno.com.

**Frankford Friends School**: coed, K–6, serving center city, northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

Come visit **Olney Friends School** on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Olney is college preparation built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Barnesville, Ohio 43713. (614) 425-3655.

**Westbury Friends School**—Safe, nurturing Quaker environment for 100 children, nursery–grade 6, on beautiful 17-acre grounds. Small classes and dedicated teachers. Music, art, computers, Spanish, and gym. Extended-day, vacation-holiday, and summer programs. Half- and full-day nursery, preK. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

**Lansdowne Friends School**—A small Friends school for boys and girls three years of age through sixth grade, rooted in Quaker values. We provide children with a quality academic and a developmentally appropriate program in a nurturing environment. Whole language, thematic education, conflict resolution, Spanish, after-school care, summer program. 110 N. Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

**Westtown School**: Under the care of Philadelphia Yearly Meeting since 1799, Westtown seeks Quaker children for day (PreK–10) and boarding (9–12). Boarding is required in 11th and 12th grades. Significant Quaker presence among 600 students, 80 teachers. Challenging academics, arts, athletics, in a school where students from diverse racial, national, economic, and religious backgrounds come together to form a strong community of shared values. Financial assistance is available. Westtown, PA 19395. (610) 399-7900.

**United Friends School**: coed; preschool–8; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

**The Quaker School at Horsham**, a value-centered elementary and middle school for students with learning differences. Small, remedial classes, qualified staff, serving Philadelphia, Bucks, and Montgomery Counties. 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

**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.

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

**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 extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (610) 446-3144.

## Services Offered

**Editing and Proofreading**: anything, from book-length manuscripts to occasional pieces, given thorough, painstaking, professional treatment at reasonable cost. Spend your time on something else while I get your work ready for the printer. Edward Sargent, 2147 Bainbridge Street, Philadelphia, PA 19146.

**Marriage Certificates**. Fine calligraphy in traditional plain styles or decorated with beautiful, custom-designed borders. Also **Family Trees** for holiday gifts, births, anniversaries, family reunions. Call or write Carol Simon Sexton, Clear Creek Design, 820 West Main Street, Richmond, IN 47374. (317) 962-1794.

**Arborvitae Tree Care**. Jonathan Fairbanks—Certified Arborist, specializing in tree preservation. Scientific Tree Care, beautifully done. 608 Green Ridge Road, Glenmoore, PA 19343. (610) 458-9756.

We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experience. We seek to obey the promptings of the Spirit, however named. We meet, publish, correspond. Inquiries welcome! Write **Quaker Universalist Fellowship**, 121 Watson Mill Road, Landenberg, PA 19350-9344.

**Mediation Service Associates**—offers a professional alternative for resolving disputes in the areas of Family, Business, Organization, and Real Estate. Call (717) 393-4440 or e-mail: mastros@juno.com or mirrormtn@juno.com. Michael R. Mastros and Barbara J. Spiegelberg, Mediators.



## Fine Line Studios

Marriage certificates, Announcements, Invitations, etc. Do justice to your event with our calligraphy and award-winning graphic design. (800) 763-0053.



## Forum Travel

Quaker-owned-and-managed travel agency. Friendly, experienced service; domestic and international; overnight delivery. (800) 888-4099.

**Marriage Certificates**. Send for free package, "Planning your Quaker Wedding." Samples of wedding certificates, invitations, artwork, ideas, tips, more! Gay and lesbian couples welcome. Write Jennifer Snowloff Designs, 306 S. Fairmount Street, #1, Pittsburgh, PA 15232. Call: (412) 361-1666, any day, time before 9 p.m. E-mail: jsnow@cs.cmu.edu.

**Friendly Financial Services**. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 258-7532 or e-mail JMFS@AOL.com. (Securities offered by Washington Square Securities, 20 Washington Square South, Minneapolis, MN 55401).

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

**Celo Valley Books**: Personal attention to all phases of book production (25 to 5,000 copies). Typing, editing, layout, final delivery. Free brochure. 346 Seven Mile Ridge Road, Burnsville, NC 28714.

**Moving to North Carolina?** Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (910) 294-2095.

**Friends Helping Friends Grow**. Investment certificates are available from Friends Extension Corporation. These investments promote the growth of Friends by providing low cost loans to build new facilities or renovate existing facilities. For information contact Margaret Bennington, 101 Quaker Hill Drive, Richmond, IN 47374. Telephone: (317) 962-7573.

## Summer Camps

**Kids' Pony Camp** (Ages 4–12). Also lessons in riding and horsemanship for children and adults. Available: working student programs; excellent horse care (boarding and training). Pottstown, Pa. (610) 970-1373.

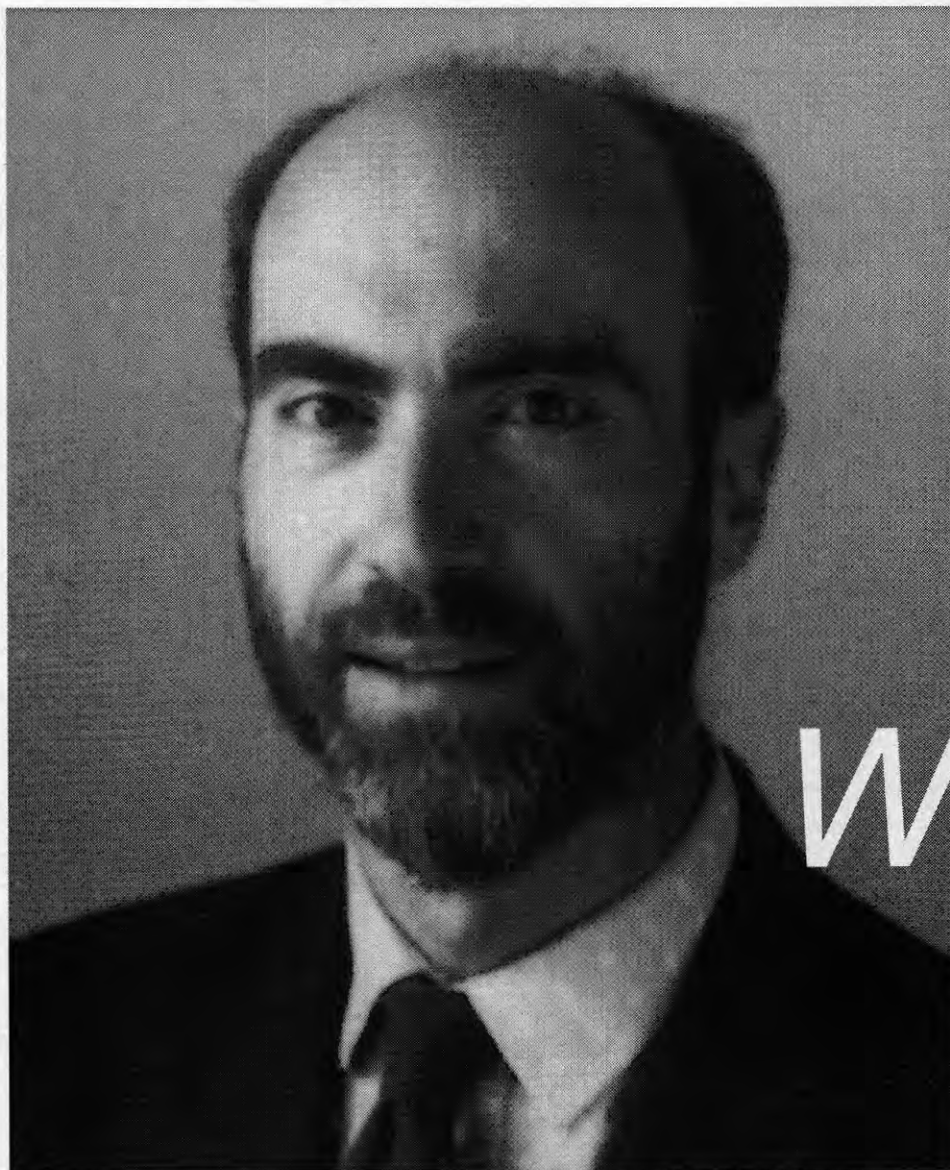
## Summer Rentals

**Prince Edward Island, Canada**. Lovely cottage on water, west of Casumpec Bay. Sleeps 6. \$400 weekly. Available June, July. (607) 387-6253.

**Maine-Cape Split Road Addison**. Comfortable, 5-bedroom, fully equipped farmhouse on private shore with own sand beach and miles of beachland and woodland trails. \$700/week. June–July. (607) 273-7062.

**Berkshire Friends**. Bright, modern, spacious Great Barrington home. Forested country road adjacent to lake. Near Tanglewood concerts, Shakespeare & Company, Rockwell Museum, Shaker Village, dance festivals, summer theaters, art galleries, antiques, Appalachian Trail, spa services. Personalized arrangements to meet your needs. Two guest rooms, private bath—or house rental. (413) 528-6355.

Advertise in FRIENDS JOURNAL



**Words in Time:  
Essays and Addresses.  
A new book by Douglas Gwyn.**

Douglas Gwyn has travelled and ministered among both pastoral and unprogrammed Friends for more than twenty years. In this new collection of addresses and essays (1989-97), he speaks prophetically to current tensions and impasses among Friends, drawing upon abiding Quaker images of "seed" and

"covenant". He urges Friends to go deeper into our spiritual tradition to find renewal and the way forward. Available: October 15, 1997 in paperback, \$7.95. Advance orders will be taken beginning at the FGC Gathering.

**Also Available from KIMO Press**

***Without Apology:***

***The Heroes, the Heritage, and the Hope of Liberal Quakerism* by Chuck Fager.**

Quaker theology with a sense of humor. Upbeat and assertive, *Without Apology* has met with wide praise among readers:

"*Without Apology* is an important addition to any Quaker library... It will repay many times over the provocation its compelling prose offers."

— Larry Ingle

author of *First Among Friends*

"We are impressed by the job you've done ... we both learned a lot from your book."

— Elizabeth & George Watson

**Paperback, \$8.95**

***Un-Friendly Persuasion:***

***A Quaker Mystery* by Chuck Fager**

In this suspenseful story, a luckless mailman becomes enmeshed in a web of sex, million-dollar mail theft and murder. Can a plain Quaker apple farmer rescue him?

*Mystery Books'* Reviewer Bob Nissenbaum calls Chuck Fager "a born story teller," adding "There is no higher compliment a reader can bestow ..."

**Paperback, \$9.95**

***Fire in the Valley: Six Quaker Ghost Stories* by Chuck Fager**

From the war-torn Shenandoah Valley to a peaceful plain school in Ohio, these Friendly ghosts bring Quaker history and culture entertainingly to life, for readers of all ages.

**Paperback, \$7.95**

Order from your bookstore or call 1-800-742-3150 (Mastercard & Visa)

Mail: Kimo Press, P.O. Box 1771, Media, PA 19063

Shipping costs: \$2.75 first book; \$.75 each additional book.

**KIMO  
PRESS**