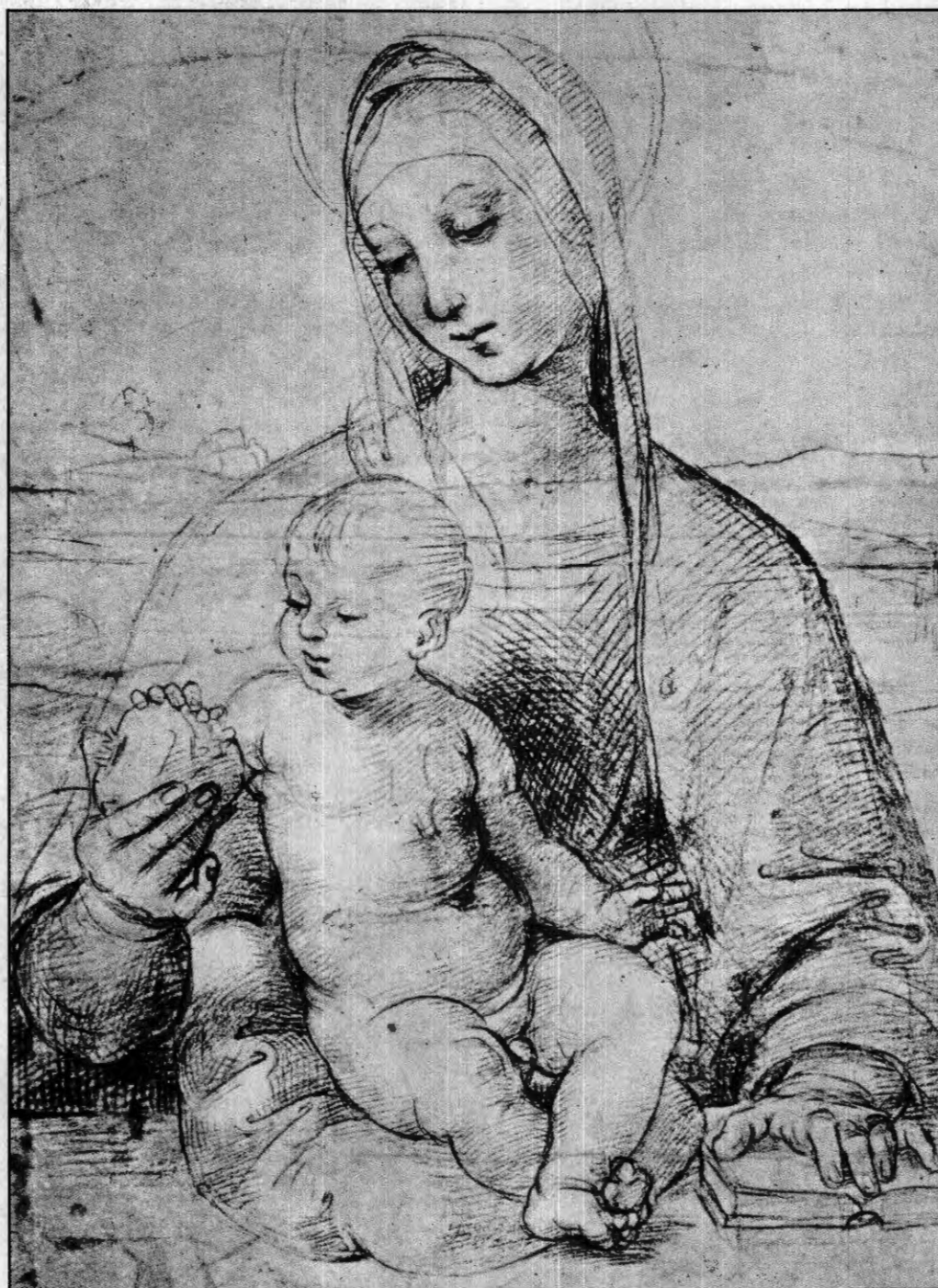


December 15, 1984

Includes the  
JUNIOR JOURNAL

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today





# FRIENDS JOURNAL

December 15, 1984 Vol. 30, No. 19

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Cover art by Raphael

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

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FRIENDS JOURNAL is published the first and fifteenth of each month (except January, June, July, August, and September, when it is published monthly) by Friends Publishing Corporation, 1501 Cherry St., Philadelphia, PA 19102. Telephone (215) 241-7277. Second-class postage paid at Philadelphia, PA, and at additional mailing offices.

Subscription: United States and "possessions": one year \$12, two years \$23, three years \$34. Add \$4 per year for postage outside U.S. Foreign remittances should be in U.S. dollars or adjusted for currency differential. Single copies: \$1; samples sent on request.

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

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

## AMONG FRIENDS

### Like a Warm Cloak

The darkness comes very early now. It presses firmly against our office windows well before the end of our workday. The winter solstice approaches, even as the light-filled holidays of Christmas and Chanukah are near at hand.

I have often felt a sense of wonder at the mysterious contrast of light and dark that surrounds this season. This year in particular the threat of increased violence in many regions of our endangered planet contributes to this sense of darkness that surrounds us. There is a winter solstice of the spirit, if you will, that threatens to encompass us. Yet the wonder of the birth of Christ brings light where there is darkness and helps me to feel hope.

Recently Bliss Forbush, headmaster emeritus of Baltimore Friends School, shared with me this moving reminiscence from another dark time:

A few months after the end of World War II a gathering of Friends, drawn from 14 countries, was in Birmingham, England, to consider what more [they] could do to aid in the reconstruction of Europe. Most of us had spent a day in London surveying the devastation wrought by the bombing. Streets were empty of buildings, though here and there portions of dwellings remained. Bunhill Fields was typical, the green grass with its memorials to religious dissenters was marked by piles of brick and charred timbers. Nearby, the grave of George Fox was undisturbed, but the meetinghouse was gone.

On the last day of the conference a woman from Munich spoke briefly. Early in the war her home was destroyed and she lived in a space cleared in the basement. From time to time she had distributed food and clothing received from Quakers and Church World Service. Her face showed the strain she was under. She was pale and gaunt, and her clothing looked as if it had come from one of the sacks sent to the refugees. Her short description of conditions she had survived ended with the sentence, "God is like a warm cloak!"

The JOURNAL staff join me in the wish that you and your family feel the light and warmth of God's presence in the approaching holidays and in the new year.

Vinton Deming



JOURNAL staff with Mary Dyer statue (left to right): front, Vinton Deming, Jim Neveil, Jeanne Beisel, Barbara Benton, Renee Crauder, Larry Spears, Eve Homan, Karin Spiegler; back, Susan Norris, Ed McCaleb, Phyllis Kline, John Gummere.

# VOCAL MINISTRY

## *Gifts to Be Shared and Nurtured*

by Florence Capaldo Kimball



Helena Seiffert

Vocal ministry is of great importance in the life of the Religious Society of Friends. It is, according to George Fox, one of the ways we may reach that of God in others, and it ought to be nurtured in each of us. Two qualities are of central importance in the matter of vocal ministry: discernment and love. Let us consider them individually.

Vocal ministry should, in some way, always be an expression of God's truth, imparted to us to increase our understanding and to help us as we seek to live more moral lives. Whenever ministry is thus divinely inspired it is truly prophetic, regardless of the nature of the message. Sometimes, a nearly fully formed message may come to the speaker in a flash of insight. At other times, a message may reflect a combination of insight and individual effort, working with and through that which has been given. This process of "coming to grips" need not diminish the validity of the message as divine truth.

Yet there is, or ought to be, a quality that distinguishes a message offered in meeting for worship from most of our everyday communications. The process of making that distinction or recognizing that difference is the act of discernment. Discernment must be practiced by each individual and cannot be done by one person for another, although we can be of great help in nurturing that faculty in one another.

It is useful to ask two separate ques-

tions when we find ourselves in meeting with something that feels like a message. First, we ought to seek to know whether this message is indeed a measure of God's truth. This may involve asking the question directly in prayer. If we discern an affirmative answer to this question, we may then ask ourselves whether this message has been given for us to share. It is useful to ask both of these questions, for it happens that we may discern a positive answer to the first question but a clearly negative answer to the second. This is not so startling if we acknowledge that God may both speak *to* each of us for our own edification or to clarify matters of direct personal concern, and speak *through* each of us to the larger body of Friends. What we must recognize is that discernment is an active seeking process that ought to occur explicitly in every occasion of vocal ministry, for it is discernment that assures that vocal ministry is prophetic, and it is prophetic ministry that can truly reach that of God in others.

Vocal ministry is a form of true ministry. As such, it is only properly exercised when offered in the spirit of reaching out in love to those others gathered in worship. Discerning, prophetic ministry can fail if the minister is not filled with the fullness of love that is expressed through Christ. Ministering in love need not imply that we are addressing our message to specific persons to meet specific needs we feel they have.

In fact, such an attitude would contradict the very nature of prophetic ministry, for it would substitute our personal judgments for those of God. Suffice it for us to be faithful bearers of God's truth without need to know the purposes to which that truth will be used. However, ministering in love does mean that our own thoughts and feelings toward those gathered with us be pure and sincere reflections of real love and concern. Achieving this kind of clearness in our thoughts and feelings also requires discernment and can only truly be done by each person individually. Again, it may be helpful for us to address this question directly in prayer in order to achieve clearness before rising to speak. "Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any hurtful way in me" (Ps. 139:23-24).

But the delivery of vocal ministry is only a part of what occurs during meeting for worship. Another important action for each one present is the process of *receiving* vocal ministry. Although less time and attention is given to receiving a message, in the spiritual life of a meeting it is of equal importance with giving a message. For whether we speak or listen, we come to meeting as active participants not as passive spectators. How does an active listener receive a message? Well, the qualities of discernment and love that are essential to the offering of vocal ministry are also essential to receiving vocal ministry.

In practice, discerning, loving listening ought to begin with an attitude that every message we hear contains some of God's truth and is offered in love and tenderness. Now this may not always be true for every message we receive, but

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it is the only place for us to begin if we are to hear and receive messages with discernment and love. For if we begin with the attitude that a message may or may not represent God's word for us, then the only way to proceed is by critical evaluation of the message, and this process is much more likely to lead us to reject those messages that initially strike us disagreeably. This is a real loss to each of us individually and to the meeting corporately.

On the other hand, it is difficult to reject totally a challenging or disagreeable message if we approach it with the attitude of truth and love. Even if, after receiving and working through a message lovingly and openly, we find that it does not fit in somehow with our own understanding of truth, have we not learned something about both ourselves and the friend who offered that message, something that may draw us closer as members of a spiritual community? Or, if we are given to understand that motives other than love and concern for the worshiping meeting prompted the message, have we not gained some insights that may aid in our own ministry and reaching out to that friend or other friends, and is that not a blessing that may strengthen our meeting community? These gains are ours to be had in meeting for worship but only if we receive each message in love, openness, and tenderness, and consider it with the discernment that proceeds from God.

And finally, through this process, we may find in a challenging or disagreeable message a measure of truth offered in love, something that may ultimately speak to our condition. But discerning vocal ministry, offered in love and tenderness, may fail if it is not received with love and discernment, and that is a very great loss, for it is nothing less than a rejection of God, the word that God would speak to us, the guidance that God would give to us, the comfort that God would offer us. "For I called and no one answered, I spoke and no one listened" (Isa. 66:4).

Consideration of all ministry in the light of discernment and love may lead Friends to new grace and power in both giving and receiving ministry. Let us actively nurture discernment and love in one another in all aspects of our lives so that the whole of our lives may reflect God's work in us and through us. □

Käthe Kollwitz



## by Elizabeth Watson

God comes to us in various ways and in various forms, according to our need. Sometimes he comes like a father, strong and courageous, our protector against the dangers of life. Sometimes, when we experience hurt and disappointment, she comes like a mother, with ample lap and comforting arms to gather us up and to hold us close.

The medieval mystic, Juliana of Norwich, saw Jesus as both mother and father, giving him both male and female attributes. St. John of the Cross, the great Spanish mystic, writing a century or so later, develops the idea of God as the nursing mother in his commentary on his mystical poem, *The Dark Night of the Soul*. He says:

A soul, when seriously converted in the service of God, is in general spiritually nursed and caressed, as an infant by its loving mother, who warms it in her bosom . . . and feeds it with tender and delicate food.

*Elizabeth Watson, of North Easton (Mass.) Meeting, is author of Guests of My Life and Daughters of Zion. Elizabeth travels widely in Quaker ministry. She and her husband, George Watson, spent the 1983-84 year at Woodbrooke. Her article first appeared in The Friend, July 27, 1984.*

Later, he says, the soul must be weaned:

God now, looking upon them as somewhat grown in grace, weans them from the breasts that they may become strong and cast their swaddling clothes aside; He carries them in his arms no longer, and shows them how to walk alone. All this is strange to them, for all things seem to go against them.

When we watch the weaning process going on in our families or in homes we visit, we note that it is often a "dark night of the soul" for the child being weaned. The inviting lap, the cozy one-to-one relationship with the source of food and warmth is no longer available on demand. Nourishment no longer comes effortlessly into the eager mouth in response to instinctual sucking. The child is placed in an uncomfortable high-chair, and expected to master drinking from a cup and eating with a spoon. And there sit the elder siblings at the table, laughing at the baby's awkwardness. And there sit the parents, scolding when the baby makes lovely messes and dumps them on the floor—"Thou preparest a table before me in the presence of mine enemies!"

Learning to walk is equally difficult. "All this is strange," says St. John, "for all things go against them." The child falls. Knees and elbows bruise, and balance and dignity are unexpectedly

# The Weaned Child and the Empty Lap

lost. How good to have the mother, all loving and concerned, come running in response to anguished cries, to gather the child once more on to the familiar lap with loving arms and comforting voice.

I thought of Psalm 131:

Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of its mother: my soul is even as a weaned child.

James Moffatt translates that second verse: "No, I have soothed and stilled my soul, as a mother calms her weaned child; my soul is like a weaned child."

Why did the Psalmist specify a weaned child and not a nursing one? Suddenly I saw why. The nursing child does not know all that lies ahead in the struggle to become an autonomous walker and eater. The weaned child appreciates the security of the mother's lap more, because it has been withdrawn. But not entirely! It is still available in times of need.

The image of God as the mother's lap and we, the weaned children, still having access to that comfort, began to haunt me and to provide material for extended meditation.

Weaning is hard on the mother too. Nursing is a symbiotic relationship; the mother needs the child, just as the child

needs the mother. When all goes well, it is a close, rewarding, joyous experience for both. The mother knows weaning must be done, but the breasts still ache and the arms and lap miss the beloved little body. How good to drop what one is doing when the child cries, and to gather again the dear child, so much a part of her.

But sometimes the relationship is broken too soon. Death may come to one of the nursing pair. Famine or illness may result in the mother's milk supply drying up. The child may be torn from the mother by some cataclysmic natural force, social upheaval, war, or malevolent human being. Sometimes the child's fate is not known, and hope alternates with fear and grief as the months drag on.

At Christmas I read the story in Matthew:

Then Herod, when he saw that he had been tricked by the wise men, was in a furious rage, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under.

I realized: *All the unweaned little boys!* Matthew goes on to quote Jeremiah:

A voice was heard in Ramah, wailing and loud lamentation. Rachel weeping for her children; she refused to be comforted, because they were no more.

My heart grieves for the mothers of Bethlehem, and all the Rachels of the world, before and since. I grieve for the mothers of Africa, of Asia, of Latin America, whose children die of malnutrition or starvation or disease today; for mothers whose children died of dehydration in Beirut in the summer of 1982 when the invading army cut off the city's water supply for several days; for mothers in war zones, in refugee camps, in hovels and huts on every continent.

Lines of Walt Whitman join my meditation. In his long poem, *Song of Myself*, he tells of his great mystical experience looking at a leaf of grass and speaks of the eternal recycling of life. He sees the grass growing from the compost of bodies buried in the soil:

*Tenderly will I use you curling grass,  
It may be you transpire from the  
breasts of young men,  
It may be if I had known them I  
would have loved them,  
It may be you are from old people,*

*or from offspring taken soon out  
of their mothers' laps,  
And here you are the mothers' laps.*

That last line carried my meditation on: "And here you [the grass] are the mothers' laps."

So the earth of our planet receives the bodies of our beloved dead. The eternal "Ground of our Being" gathers up all the lost and unweaned children, all the grieving Rachels with empty laps, and, sooner or later, all of us—earth's vulnerable creatures. We are all part of the woundedness and the healing of this planet, this world of God's: "The eternal God is our refuge, and underneath are the everlasting arms."

It is good to go back to the earth after a long full life, but one grieves for the children and all who die before their time. Let us rededicate ourselves to the more equitable distribution of food and resources, to a disarmed and peaceful world, the peaceable kingdom of Isaiah's vision:

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid and the calf and the lion and the fatling together, and a little child shall lead them.

The cow and the bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox.

The suckling child shall play over the hole of the asp, and the weaned child shall put his hand on the adder's den.

They shall not hurt nor destroy in all my holy mountain:

For the earth shall be full of the knowledge of the Lord as the waters cover the sea.

For Isaiah's vision to be fulfilled, the world will have to change its priorities, and place children ahead of our attachments to the institutions of selfishness and greed. Every child should be wanted, born into a community that can provide food, medical care, education, and nurturing to ensure that every child reaches full potential. But more, the children need a disarmed world. Teachers tell us that many children now fear the world will be destroyed before they grow up.

St. Theresa said that Christ has no hands on earth but ours. God has no ample, comforting, physical lap—male or female—in which babies can be nurtured and fed, and weaned children find comfort and support. We collectively must be God's lap in the world. □

# Gracias a la Vida

by Joyce Balderston

Ann Curtis Kriebel—the name brings to mind happy smiles, big hugs, backpacks, fresh loaves of bread, walks in the woods, dulcimers, songs and singing, weaving, and hours of sharing ideas, plans, and dreams. My earliest recollection of Ann was in Wooster Friends Meeting, in Wooster, Ohio, when she was 11 years old and sitting quietly with her parents. Not having grown up as a Friend, I wondered how a young person could sit so quietly for an hour and what could be happening in that silence.

During the next few years our friendship grew into a treasure as Ann came back to visit us from Westtown, Earlham, Mexico, Costa Rica, Boston, and finally, once again, Costa Rica. Her sudden and unexpected death in November 1983 from an infection has left an empty place in all to whom she was a special person, a special friend.

Ann's Quaker background has roots that date back to some of America's earliest history. Her mother's family have been New Jersey Friends since their arrival in Burlington in 1683. The Kriebels' ancestors were Schwenkfelders, who arrived in Philadelphia in 1734.

At Westtown School Ann began developing her philosophy of simplicity. She struggled constantly, as a young woman, to limit her personal belongings. The verse about not laying up treasures on earth, but rather treasures in heaven became a bright-colored thread that was woven through her life. Her experience as a volunteer with the AFSC in Mexico following her junior year at Earlham and, later, her work in the barrios of Ajusco, Mexico City, for a year after graduation deepened this

feeling. It was in Ajusco that Ann discovered that she had a gift for working with adults, and she began to apply the teachings of Brazilian Paulo Freire, who stressed the importance of an authentic dialogue between teacher and learner. His books *Pedagogy of the Oppressed* and *Education for Critical Consciousness* were basic to her teach-

ing. Jonathan Kozol's *Prisoners of Silence* also influenced her. Ann was teaching *with* the people not merely to or for them. Her goal was to awaken people, to give voice to their longings to become articulate.

After her year in Mexico, Ann went to Monteverde, Costa Rica, a Friends community high in the mountains. She started teaching in the community school where she could use her skills in language, music, and drama. She entered into all the community activities and helped start the Latin American Study Group, which promotes peaceful resolution of conflict in Central America. The Monteverde Coffee House became a natural place for her to try out songs she composed, many of which were about social change.

Her outreach to the Spanish-speaking families of the area stimulated cultural exchange and increased collaboration between the North American Quakers and their Costa Rican neighbors. Ann

Photos courtesy of Howard and Dorothea Kriebel



Joyce Balderston, a Home Start teacher in the Head Start program, worked for the American Friends Service Committee in Mexico in 1964-65. She is a member of Wooster (Ohio) Monthly Meeting.

Top: Ann used this pathway from Monteverde to the San Luis valley, where she worked. Above: A group gathers to sing in San Luis, led by Ann Kriebel.

taught English to the Spanish speaking and Spanish to the English speaking.

In 1980 Ann returned to the United States to teach Spanish-speaking adults in the Roxbury district of Boston. She struggled daily with the values of a high-tech, urban existence and with the difficulty of living simply in a complex society. By the end of the year Ann knew she preferred the sense of community in Monteverde and a less commercial life; but especially, she knew she wanted to have more contact with nature.

When she returned to Monteverde she wanted to work with local Costa Rican families in a way that might encourage them to believe in themselves. She

*continued on next page*



*Ann (center) visits with two friends after a community dinner at Monteverde Friends Meeting.*

## What Is Simplicity?

by Ann Kriebel

**A** late San Luis afternoon, clouds billowing over the mountain-top from Peñas Blancas. I sit on a straight-back, rough wooden chair in the center room of Doña Tina's house, surrounded by her children, grandchildren, and so many friends; all gathered for worship and in expression of love. It is her 78th birthday.

After prayers and personal testimonies of appreciation felt for her, eyes turn to me. Time to celebrate. The "dulce amor"? "A mamá le gusta tanto la música." "Toque algo, Ana . . ."

The dulcimer slips out of its fraying cloth cover. I caress its silver strings. What can I play?

"Simple Gifts." It's a song in English, but I don't know many dulcimer songs in Spanish.

"But tell them what the words mean," suggests Katy, a U.S. friend.

Translation has never come easily to me. I struggle to find words to convey the meaning of this old Shaker hymn.

"Quakers have a testimony about simplicity," I begin in Spanish. "To put material cares aside, and other more important things first . . ."

But somehow, my words ring empty to my own ears. I look at the

snatches of faded colored wrapping paper pasted on the walls, and the sparse but functional furnishings in the dim room. My thoughts then fly to the world atop the cliff above us and the Quaker homes there—their large glass windows and washing machines, dishes that match, record players, and waffle irons.

I wonder what my words can mean to the man across the room, aging rapidly from years stooped over a machete, who still returns every day to a house with a dirt floor in the kitchen and gaping cracks between the uneven wooden siding where rain enters in a downpour. His life appears immensely more "simple" than my own. His eyes betray fatigue and a hint of sadness. There is no delight in his life's material simplicity.

"Pero los cuáqueros son ricos, no?"—Quakers are rich, aren't they?—I can almost imagine him thinking. I quickly change to a different dulcimer melody.

It is a challenge to define simplicity in a complex world of harsh material contrasts, of an inequitable distribution of goods that can't be overlooked. What does it really mean to "live simply"? Will we arrive once we sell our blender and stereo? Does it mean giving up electricity and building an outhouse? Does simplicity come with making our own bread

and granola? Is it really a matter of our material possessions or, rather, a state of mind, heart, and spirit? One of the lines of the song "Simple Gifts" got stuck in my mind: "When true simplicity is gained, to bow and to bend we shall not be ashamed."

To bow and to bend. Perhaps here we may discover a key: the simplicity that comes of humbling ourselves before others and before God. To bring ourselves down to the root level that connects us all, transcending cultural, educational, or economic differences that so often separate us. To allow love of life and of humanity to shine through us. And with this love, to work toward eliminating the huge material disparities which create human suffering, which shape lives so "simple" that there is no joy within them.

True simplicity should connote not poverty but, rather, a richness of spirit, a joy in living, the nurturing of creativity, sensitivity to the natural world, and love for all its creatures. As an expression of this love, this true simplicity, we must then, too, commit ourselves to building a more equitable world—a world in which this simplicity may thrive and be enjoyed by everyone: "And when we find ourselves in the place just right it will be in the valley of love and delight." □



Ann worked with this family and was a good friend of Margarita, the mother.

secured funding for a project in the San Luis valley from Right Sharing of World Resources. With Eugenio Vargas, a resident of the valley whose help and contacts were invaluable, she began a literacy program. Soon health care, nutrition, domestic skills, forestry, artisan crafts, and the study of land cooperatives entered the program.

Ann's projects did not occur in a vacuum. She knew she herself could not give without support from the people she worked with. She needed her friends—people whose minds sharpened hers—and they responded with deep, close sharing. Many came to help her with the project, lending their skills. Most of all, Ann thrived on the reception she got from the people of San Luis; their love and humility pressed so close to the earth that their simplicity of spirit was like water pouring from a rock.

All of Ann's experiences and talents came together in San Luis. The beauty of the valley nurtured her. The projects she undertook had a positive outcome in spite of doubts and dangers. At best Ann could only channel some of the energies poured forth by the people. Her natural leadership and strong ideas had to hook elbows with others rather than monopolize them. In her classes and with the people of San Luis, Ann was the humble listener as much as the dynamo director.

Notes from some of Ann's letters to her parents speak of her experiences:

Ovidio Leiton, who is in my literacy class, stood up and read aloud a two-page report, complete with lists of figures, and

he did it beautifully; I think we are helping to incorporate San Luis into the surrounding zone, if just in terms of serving as intermediaries, setting the stages, making contacts. It's so exciting to actually see fruits already.

We hope to get our San Luis history put together, make copies, and distribute it at least within San Luis. Wonderful and beautiful things are coming out as people recount their lives and struggles. Some bring tears to my eyes. People seem proud of their pasts and eager to tell their stories—and each one is so unique.

Our next project will be a newspaper, *Voces del Valle*, with personal histories, recipes, poems, jokes, drawings, and maps.

I wrote a song about deforestation, which I sang as Guillermo pantomimed it in dancelike fashion. First in slow motion—a campesino sharpening his axe as the words of the song speak of the beauty of the forest. Then as I sing of its brutal destruction, he suddenly changes to fast, violent motions, felling the trees, and then he freezes. There is a musical interlude—the campesino becomes conscious of what he is doing, and begins to reconstruct the forest, planting a tree, and the words speak of hope for the future.

Today we wrapped up the eyeglass project. It was an incredible success. It's so good to hear the bubbling enthusiasm of old folks who are seeing clearly for the first time in years. But it will take time to get used to suddenly seeing San Luis farmers in glasses!

We are beginning to look at bigger issues, thinking toward the future and in what ways we can and want to give continuity to the seeds now sprouting. A lot will depend on the degree of commitment Eugenio, Guillermo, the cooperative, and others feel willing to make. But I feel

good, because I see the door to San Luis slowly opening, growing interest in the zone for its problems, and more people getting involved. We are planning to celebrate our anniversary September 7 (the day of our first class in '82), and this has brought reflection on all that has happened. Sometimes when you're so in the thick of it it's hard to see what's really going on, but then looking back over an entire year, you can say, "Wow!" Yes, something has definitely happened—is happening—oftentimes very intangible, but still evident in subtle ways.

For those of us who knew Ann as a friend it is not difficult to understand why her work in San Luis was having success. For Ann, being a friend was an art—not something to take lightly but something to cultivate, to build; a sharing of life and our changing ideas, goals, and the beauty that exists all around us. She looked for and appealed to that of God in all of us.

Ann's commitment to putting her beliefs into action could inspire anyone. Few could look at this 28-year-old woman as she made her way down into the San Luis valley through the rainy season and miss the joy and excitement that Ann expressed to so many—she had found the "place just right." Her friends and family are sad not only because we miss her but because what she was doing and what she believed gave us hope for a better world. Often now, when I think of Ann, I remember the words to "Gracias a la Vida," one of Ann's favorite songs by Violeta Parra, a Chilean poet and songwriter. As usual the song has more meaning in Spanish, but it expresses the feelings of Ann so clearly:

*Thanks to life which has given me  
so much—*

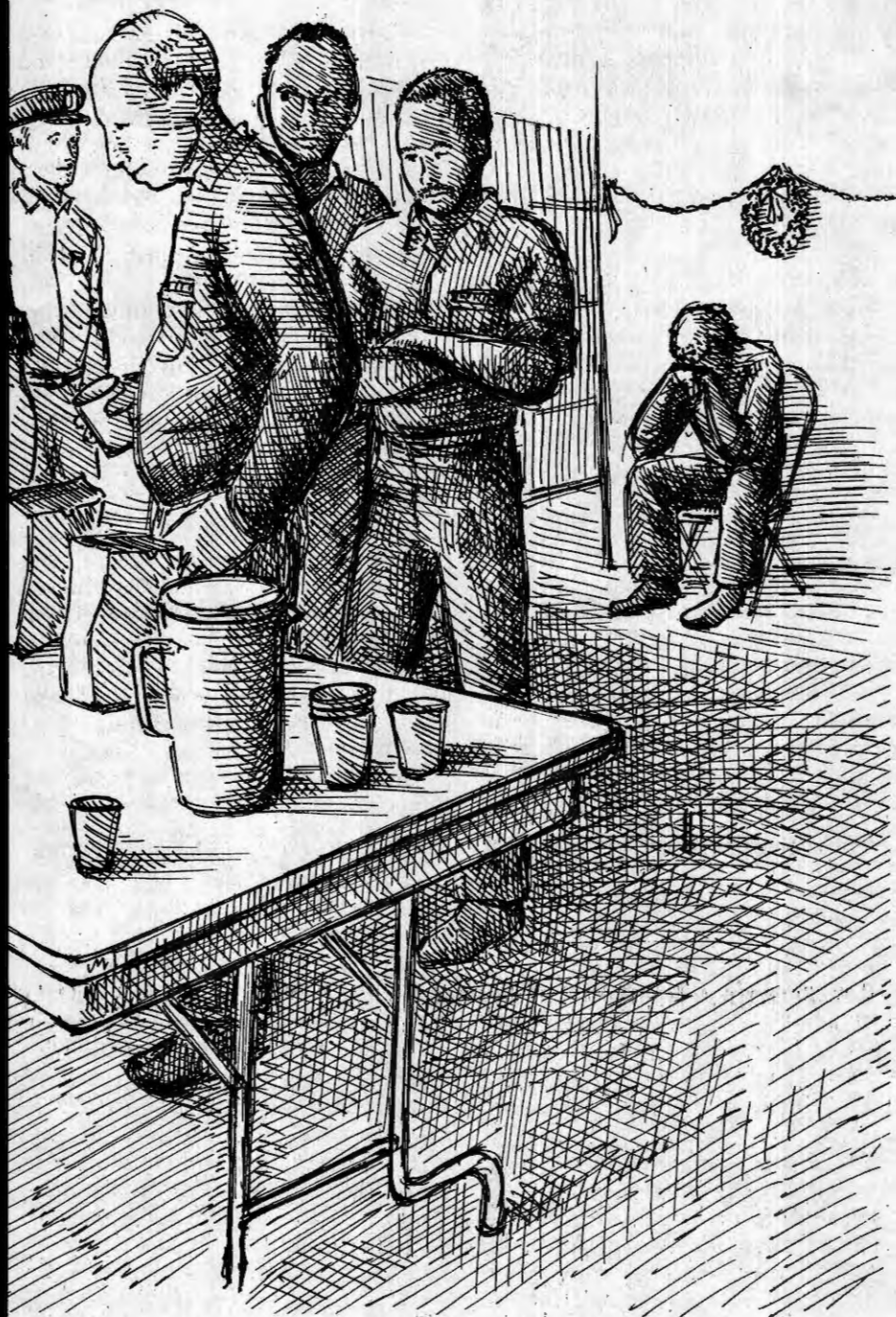
*It has given me two bright eyes  
with which, when opened wide,  
I can distinguish perfectly, black  
from white,  
in the heavens, the starry depth  
and among the throngs those that  
I love.*

*Thanks to life which has given me  
so much—*

*It has given me my hearing which  
in all its depth  
records night and day, crickets and  
canaries;  
turbines, breezes, and the voices so  
tender of those I love.* □

# The Iron Santa Claus

by John Burrowes



**It was an odd form of jollity each year to celebrate with a guard's shotgun in the background.**

**D**ecember is the cruelest month. In prison men shiver in brown cotton and walk bootless in wet snow. It is a time to remember the goodness of home through dry tears.

A December morning full of counseling was almost over when a huge dark-haired, dark-browed man appeared at my office, filling the doorway. He stepped in, sat on the vacant chair, and began to cry.

"I didn't want to come in here. They told me to come." He kept on crying.

"It's all right, Willie. I'm glad you came," I said.

"I done it. A life sentence is what I got. It won't bring my father back. I just don't know what to do with myself."

"I'm sorry, Willie. I have no answers, but you do have friends. I'm one of them." He sat there with a vacant stare on his face. "Willie, do you take any of the courses they offer here?"

"I can't do them. I only went to third grade in school."

*John Burrowes, a former Friends school teacher, is a furniture-maker in Celo, N.C., where he attends meeting. His article on prisoner counseling, "Trust Is the Second Mile," appeared in the October 15, 1983, issue of FRIENDS JOURNAL.*

**Over in the corner sat Willie with tears streaming down his face. He was still thinking of his father and the 30 years ahead.**

"Then what do you do, Willie?"

"Oh, nothin'. Sometimes I watch TV. Sometimes I go to the church service. I can't go to that now. I don't look at things the right way."

"Willie, church is there to help you—especially when you're feeling low. It doesn't shut you out. Did anybody say you shouldn't go?"

"No, I suppose not."

"Will you go to church this Thursday if I go with you?"

"Okay, but how do I know you will be there?"

"Oh, I'll be there."

"Okay."

On Thursday I came back to go to church. The service concentrated on the Sermon on the Mount. My mind turned to the paradoxes of being a Christian in prison—such a land of fear. I looked at Willie sitting next to me. Count out a year in minutes and then let's talk of Christian charity.

When the service was over, I realized that my mind had wandered seriously from the text. I shook hands with the men and took myself to the main gate. As I stood there I remembered other times when I waited for the click of the lock. I was ill at ease. It was odd to be so impatient for the gate while others idled their days away behind the walls, but I had to get out and think. I needed a new means of breaking the crowded loneliness of fear. I caught myself again—seeking easy solutions!

A week passed. Another Christmas would soon be upon us. It was warm again, and there was a gathering of people to plan the prison's Christmas party. It was an odd form of jollity each year to celebrate with a guard's shotgun in the background.

George, the Presbyterian minister, said that he wanted to plan the "bags." Each prisoner would receive two apples, two bananas, five stamps, and a tube of toothpaste.

"Well, just be sure that they all contain the same goods. You know prisoners are just like little children. If there is any difference they will make all kinds of fuss about it," said the sergeant.

We finally agreed to add two oranges and some candy to each bag, and the superintendent agreed to give the party 50 cents per man from state funds.

Bill, the Freewill Baptist preacher, said he wanted to do some praying and preaching at the party, because this was a good chance to save some souls. Several of us said that that wouldn't be right, and Miles, the chaplain, said that it really would not be legal.

"But, I still feel the burden of their souls upon me," insisted Bill. "What if they are damned and I have not done my best for them? They are damned without my help."

"You can talk that way when men come to your religious service, but this is for the whole prison. Some of the men would take offense, and they'd be right," said Miles.

"Well, I can't come anyway," said Bill.

George, the minister, shifted his concern to the music for the party. "What about some good gospel singers or a string band?"

"I know the men don't want to sing carols and they don't want a group from the prison. I think an outside group is the way to go," said a counselor.

George agreed to see what he could find, when Melvin, the prison program director, said, "Don't make it too big a group."

"Why not a big group?"

"You have to think about security. A bigger group is harder to protect."

"I don't understand that."

"The more outsiders we have, the more hostages they have to pick from."

"Don't you have some warning of hostility before a hostage situation arises?"

"Sometimes that's true, but often it happens with no warning at all."

"Then how many are dangerous?"

The superintendent took over and said, "It's true that it can happen by surprise, but we want it to be a good

party. Let's just keep the total fairly low."

"I suppose we volunteers have some notion of the possibilities. Outsiders who come in to sing might be taken by surprise, and we would feel responsible," said George.

"Yes, it's something like that. We don't like to increase the chances too much," said the superintendent. The image of the childlike prisoner faded as our group tried to fathom the truth and falsehood of the idea of security.

On December 17, the day of the party, we came together to lay things out in the dining hall—cakes, cookies, cups of soft drinks, and paper bags full of fruit. The string band was making a huge noise at the far end. When we were ready, 65 men were let in from the dormitory cell on the north side. They came in, in single file.

The first man came by the cakes and took a piece, passed on to the cookies, took two, and started to take a third. "No, that's all you get," said a guard. The second man took a piece of cake and tried to put it back and take a chocolate piece. "No, keep the first one," said the guard.

Then the line began to move through in earnest. I poured soft drinks as fast as I could. I tried to say "Merry Christmas" or something cheerful to each man. I was so busy that I suddenly looked into a face so angry that I choked on the words. I handed out the Coke and turned to serve the next man. I knew I too would be uselessly angry in a moment.

The room was full, and the band was filling the room with sound. Many of the men seemed to be enjoying themselves. Over in the corner sat Willie with tears streaming down his face. He was still thinking of his father and the 30 years ahead.

I went over and sat by him. Willie was all alone in his misery. His passions had gotten him in trouble, but his softer nature had no way of keeping up with his feelings. A young man feels old with 10 years deep and 30 years to go. "One day at a time"; I could think it, but saying it stuck in my throat. I knew I wasn't about to say, "Merry Christmas, Willie."

The sergeant was sending the men back to the cell block. It was time to go. □



Sharli Land (in doorway) visits the home of Pastor Alma Ajo in Velasco.

# Cuba? Si!

by Sharli Powers Land

Cuba?"  
 "Yes."  
 "What were you doing in Cuba?"  
 "Attending a religious conference."

*Sharli Powers Land is an artist and a FWCC Interpretation and Right Sharing of World Resources staff person. She is a member of Sandwich (Pa.) Monthly Meeting.*

"Religion?"  
 "Quaker."  
 "Religion in Cuba?"  
 "Yes."  
 "What do they believe in?"  
 "GOD!"

The U.S. Customs official presented her questions as snide remarks. She did not ask questions I was prepared to answer. She did not ask if I spent U.S. dollars in Cuba. She did not ask if I had been on a farm. She did not even open my suitcase.

Had she opened my suitcase she would have found dirty clothes folded for the anticipated inspection. She would have seen seashells and *caracoles*, gifts from Friends where "no exchange

of goods" was allowed, evidence of a warm green sea out-of-bounds to the U.S. tourist.

At the invitation of Cuba Yearly Meeting, the Friends World Committee for Consultation, Section of the Americas, arranged for four Friends from the United States—Maryann Martens, Earl Redding, Stuart Land, and me—to visit Cuban Friends from August 12 through 27. Our hosts arranged the itinerary. We spent the first week at the Campamento de Familias, an annual family camp held at the Friends Church in Gibara, a seaside town of some 30,000 residents. During the second week we traveled to the four other monthly meetings, all located in city or town centers, and to a few rural chapels.

Family camp was, as its name implies, a camp for families. But singles were welcome as well. Teen-agers and older women in particular filled this category. It was a family reunion for the extended Cuban Quaker family. Each church provided a share of the food and took responsibility for one morning's Bible study. Gibara butchered a pig, whose hairy ears soon added flavor (and texture) to the daily fare of black beans and rice. Rationing made it tricky to save enough food for 136 campers, but to say that there was more than enough hardly does justice to the amount we ate: too much!

Afternoon excursions with the *jóvenes*, young Friends, to beautiful Gibara beaches did not provide exercise sufficient to justify our heavy eating; warm salt water made swimming too easy. Evening activities included a raucous talent show and singing around a campfire.

No matter how much fun we were having, the day ended promptly at 11 p.m. to allow residents of Gibara, and as many as could crowd into living rooms and doorways, an opportunity to watch a popular television serial from Brazil. Having arrived in Cuba with a host of preconceptions, I kept looking for clues as to the meaning of what I assumed was a brilliant piece of propaganda. But the serial was nothing more than a romance.

Romance was much in evidence among the *jóvenes*, but it was the love expressed among family members that most impressed me. How did these close families bear the separations forced upon them by the Revolution? Almost

every person we met spoke of a family member in the United States. We met one elderly woman who told us she is the only member of her family who remained in Cuba. About half the yearly meeting emigrated. Those who remained did so intending to work with the Revolution.

A concern voiced during a discussion we four Friends led on social issues in the United States was what Christian work Cuban Friends can undertake now that their government successfully meets social needs. One Friend suggested that it was too easy to be a Christian in Cuba because hunger and unemployment, problems Stuart Land described



*Cubans and their U.S. visitors share family photographs and materials from Friends groups around the world.*

with reference to the situation of the homeless in Philadelphia, Pennsylvania, did not exist in Cuba. Another Friend said that spiritual hunger did exist.

When we visited Pastor Alma Ajo the day after Family Camp, we found her with her husband and teen-age daughter in the rear of the church in Velasco. Alma Ajo had moved to Miami at the outset of the Revolution, but later returned and attended seminary in Cuba before taking over Velasco Monthly Meeting. Her flock includes the Friends who sit in the front of the church and the chickens that walk happily through the rear.

We visited Pastor Maulio Ajo Berencer, the proud leader of the largest group of *jóvenes*. These young Friends, members of Holguin Monthly Meeting, meet on Monday for Bible study, on Tuesday to explore evangelism, and on Thursday to work on Friends United Meeting's Christian Endeavor program. On Saturday *Las Damas* meet, young and old women alike, and Sunday includes evening choir practice.

Of the five monthly meetings we visited, three were led by young pastors, under 40 years of age: Antonio Barriónuevo of Gibara; Ramon Gonzalez-Longoria of Puerto Padre, Heredio Santos of Banes. These well-trained and committed Friends are the new generation of Quaker pastors in Cuba.

One of the *jóvenes* we met in Holguin hopes to become a pastor after he fulfills his obligation to the state for his secular education. For young Friends born after the Revolution, the anguish of severed family ties is just a dim memory; they have lived all their lives as Christians within a Communist society.

Two young women told us about their experiences in the state-run schools, where atheism is "taught." One woman did not complete her education because she felt that discrimination against Christians was too great. The other formally protested to the government's Christian office when she encountered discrimination, and she was permitted to pursue a medical career. This fall she is beginning work as a dentist.

Rosario Longoria, wife of Ramon Gonzalez-Longoria, interpreted the two experiences as tests of faith. She reported that Christian children usually do better in school than their companions because exemplary behavior is their witness. Friends cannot proselytize, but she converted her own doctor to Christianity after a confrontation with the family planning clinic that recommended the abortion of her fourth child.

While we four waited long hot hours for a taxi to drive us to Banes, Rosario supplied much of the personal information I carried away from Cuba, such as how homemakers cook more than the

quota of five chickens per year (they raise chickens themselves) or what medical services are available (all).

Stuart Land and Earl Redding loved the taxis, which took us from church to church, crisscrossing the province of Holguin. Imported from the United States before the Revolution and held together by ingenuity and determination, these vintage automobiles are reminders that few Cubans own private cars.

The five churches and three chapels we visited were in various stages of disrepair. In Banes a rotted timber looked like it would bring the whole church roof down with it, but benches were crowded the night we visited. Two chapels had no roofs at all and could not be used. (As a result of our visit, FWCC's London office will forward funds for Cuban church repair, thus enabling Friends all over the world to help Quakeros Cubanos.)

Church construction, however, was not the first word on the tips of Cuban Friends' tongues when we asked what special needs they experienced. Increased contact with Friends outside Cuba was the unanimous first response. We were viewed as the vanguard. However, it is difficult to arrange such visits. Our government's trade and financial embargo against Cuba is supported by the Treasury Department's regulations restricting the exchange of goods, U.S. dollars included. So our expenses were borne generously by Cuban Friends. I felt that we stretched our hosts' resources to the limit. Yet, even as we packed to return home, Friends were seeking new opportunities to bring more Friends to Cuba. □

*Friends sing in the church at Gibara.*



# The Nestlé Boycott:

John Gunmore



by Ralph C. Preston

**T**he international boycott of Nestlé products, aimed at stopping the Nestlé Company's promotion of infant formula in developing countries, began in the United States in the mid-1970s and was suspended in January 1984. What can Friends, many of whom participated faithfully in the boycott, learn about social protest as a result of the experience?

Several conditions led to the boycott. Millions of infants suffered from malnutrition and related disorders and many others died because their mothers were persuaded by agents of infant-formula companies to bottle-feed instead of breast-feed them. In general, for infant formula to be safe, it must be mixed with clean, unpolluted water, poured into sterilized bottles, and used by mothers able to read and follow the printed instructions that accompany the formula—conditions often absent in Third World countries.

The protest was sparked by church congregations who felt uneasy about owning stock in formula companies. A well-organized action took shape with far-reaching results. In 1977, the Infant Formula Action Coalition (INFACT) was formed with the stated aim of persuading these companies to change their marketing of infant formula. Its activ-

ities included distributing film documentaries, petitions, and bumper stickers and promoting letter writing and fund raising. As a result, early in the campaign, several formula manufacturers somewhat modified their marketing procedures.

But Nestlé, a Switzerland-based firm, remained obdurate. Leader of the formula business, the company reputedly controlled 40 percent of the Third World market and thus became the focal point of the protest. Later on, strategy narrowed the boycott still further, settling upon Nestlé's Taster's Choice coffee, a product that accounted for a large percentage of Nestlé sales in the United States.

The United Nations World Health Organization (WHO), in collaboration with UNICEF, formulated a code of ethics, the International Code of Marketing of Breast-Milk Substitutes, to curtail the promotion of infant formula in the Third World and to encourage breast-feeding. The adoption of the code was a blow to infant-formula companies, which had lobbied fiercely against the code in the United States. At first their reaction was one of defiance, but almost a year after the code's adoption by WHO, Nestlé agreed to observe its terms. In October 1982 the firm issued a set of detailed instructions to its marketing personnel, indicating how each of the code's 39 specific points were to be implemented.

Nestlé also established the Nestlé In-

fant Formula Audit Commission. Although subsidized by Nestlé, it was given independent status for the purpose of examining complaints about Nestlé's marketing practices. Edmund S. Muskie, former senator and secretary of state, was named chairman of the commission, with nine members—educators, physicians, and churchpeople—to serve with him.

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**A campaign against an entrenched evil may, through intrepid leadership, succeed against overwhelming odds.**

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It was not surprising that INFACT greeted the appointment of the commission with suspicion, regarding it as a public relations gesture by Nestlé. Yet the commission's record as reported in eight subsequent quarterly reports and two press conferences showed it to be tough and objective. It examined and evaluated every complaint and determined the extent to which Nestlé was honoring, or failing to honor, its commitment to the WHO code.

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*Ralph C. Preston is professor emeritus of education at the University of Pennsylvania. He is a member of Providence (Pa.) Meeting.*

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## The boycott showed that a humane cause need not always be a lost cause.

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In January 1984 the announcement of a suspension of the boycott was made by the International Nestlé Boycott Committee and INFAC at a joint press conference with Nestlé and the Muskie commission. INFAC announced it would now exert pressure on three other companies engaged in the same marketing practices of infant formula that Nestlé has renounced. The boycott had achieved its goals and more.

This boycott has shown that a campaign against an entrenched evil may, through intrepid leadership, succeed against overwhelming odds. A humane cause need not always be a lost cause. Yet it was the labors of the Muskie commission that, in the end, proved the decisive factor. It was the commission's unrelenting, meticulous procedures, as revealed in its quarterly reports, that delivered the coup de grâce to Nestlé's Third World policies. Due largely to Edmund Muskie's attitudes and skills as an investigator and negotiator, the controversy moved, as Muskie put it, "from primarily a heated argument between two polarized parties, to a debate at which several responsible parties can rationally discuss the legitimate issues." The appointment of a commission with his quality of leadership set a procedure and a standard that we can hope other industries may follow in their conflicts with social protesters.

The success of the boycott underlined the need for "crying out" positively, broadening the largely negative battle cry of "Don't buy!" As the action evolved, attention was directed to supporting existing efforts to increase literacy in the Third World and to exporting environmental technology that would assist the Third World in devising methods and equipment for sterilizing utensils and cleaning up polluted waters. Without such expansion of objectives, any boycott could become a blind alley.

As Mary B. Anderson stated, "A boycott is not a tool to be used in isolation" (FJ 1/1-15/83).

Did the Nestlé boycott help resolve another question that has troubled many Friends: May a boycott unwittingly cause as much evil as the evil it is aimed at destroying? Jack Powelson is one who answers that question affirmatively. He points out that not all Nestlé products—cocoa, for example—are harmful, and that the welfare of a cacao farmer and his family in Ghana may depend upon the purchase of his product by Nestlé; the family's standard of living could be threatened if a boycott of all Nestlé products even partially succeeded. "Maybe the Ghanaian farmer should be sacrificed, his children left to die of starvation, if a larger number of babies can be saved by being breast-fed. I cannot make my moral arithmetic work that way" (*Holistic Economics and Social Protest*, Pendle Hill Pamphlet no. 252, 1983).

Other Friends feel that such a result is unlikely, that those possessed by this fear have oversimplified the cause-effect relationships in our economy. A list of factors at work in the cocoa industry illustrates the multiplicity of factors affecting almost any industry. Apparently, the stability of the industry and the economic well-being of the Ghanaian farmers and that of their middlemen and "runners" was threatened mainly not by the boycott but by the stiff competition among producers of cacao beans in Ghana, Nigeria, Ivory Coast, and Cameroun. Other factors were the unrealistically high prices of cacao beans; the old and increasingly poor-bearing cacao trees in Ghana; inadequate transportation in Ghana; smuggling of beans; and reduced consumption of cocoa and chocolate in our diet-conscious age due to their caffeine and sugar content. It can be argued that a boycott alone is unlikely to make or break an industry.

The main point for Friends, however, is one presented, in another connection, by Scott Crom, "that sometimes we are called upon to act in certain ways . . . regardless of the consequences" (FJ 5/15/84). This was the conclusion reached by John Woolman in his refusal to buy sugar because it was produced by slave labor. His boycott was based upon his spontaneous revulsion to slavery. The boycotters of Nestlé responded

similarly with fresh, clean consternation and sensitive awareness regarding the callous exploitation of Third World families. "A boycott conveys a moral message," wrote Mary Anderson. "In doing so, it can appeal to that of God in the oppressor" (FJ 1/1-15/83).

Some Friends have withdrawn from social protest because it so frequently has created an atmosphere of violence. Thomas Merton, in noting that Douglas Steere recognized this in the social activist's fight for peace, added: "The frenzy of the activist neutralizes his work for peace" (quoted by Parker J. Palmer, *In the Belly of a Paradox*, Pendle Hill Pamphlet no. 224, 1979). Friends who participated in the Nestlé boycott sought to advance worldwide social sensitivity and thereby halt an evil. Did we also lock ourselves into a power struggle? While confronting the Nestlé firm, did we maintain an inner harmony and humility? Did we seek and submit to divine guidance?

The answers are troubling. In leafing through some of the literature produced by INFAC and in conversation with fiery advocates of the boycott, one senses the presence of self-righteousness, a subtle desire to use moral coercion to manipulate others to join the cause, and a willful determination to force total surrender by the adversary. Leaders of boycotts look upon this criticism as squeamishness. They taunt, "If you can't stand the heat, stay out of the kitchen!" Yet the tradition of Friends to "become sensitive to the covert as well as the overt violence inherent in some of our long-established social practices" (as Philadelphia Yearly Meeting's *Faith and Practice* puts it) remains vital and true. For ultimate victory over evil, the hearts of its agents must be reached. Again, the model of John Woolman's meetings with slave owners comes to mind, and that of Edmund Muskie's faith in the ability to reach the administrators of a corporation blinded by profit.

Victories have been and will continue to be won without violence and in the spirit of mutual regard and charity, showing an alternative to the habitual violent methods of subtle coercion, veiled threats, and bravado. Friends' withdrawal from social protest is regrettable. They are needed to demonstrate this alternative. □



Lorna Kent

## A New Version of an Old Story

# The Little Red Hen

by Gerald M. Weinberg

**O**n the first day of spring the little red hen opened the old barn door, polished up her plow, and said to her friends, "I'm going to plow the field. Who would like to help me?"

"Thanks for the invitation," they said, "but we all have our own things to do." So the little red hen did all the plowing herself.

When all the soil was loose and crumbly, she found her friends and asked, "Now that the soil is prepared, who would like to help me plant the wheat?"

"Thanks for the invitation," came the chorus, "but we all have our own things to do." So the little red hen planted all the wheat by herself, carrying the seeds in her apron and scattering them evenly over the soil.

The soil was fertile, the rain was

plentiful, and the sun was hot. Soon the tops of the wheat turned golden, showing that the time for harvest had arrived. The little red hen sharpened her scythe and once again invited her friends to participate. "Who would like to help me harvest the wheat?" she asked of one and all, and one and all answered, "Thanks for the invitation, but we all have our own things to do."

The little red hen scythed and gathered and threshed and winnowed, and soon there were several piles of wheat in front of her house. "Now I shall grind the wheat," she announced, "and everyone is welcome to assist in the milling." But every single one replied, "That's very nice of you to ask, but we all have our own things to do." And so

the little red hen ground all the wheat into flour by herself.

When the flour was ready, the little red hen decided to bake some bread. "There's a lot of work to do, baking bread," she observed. "Would anyone like to do some of it with me?" But once again, everyone said, "We're truly sorry, but we all have our own things to do."

And so the little red hen worked all alone, and soon there were dozens of hot, fresh loaves of bread cooling on her window ledge. The tempting odor attracted all of her friends from the neighborhood. "Well," said the little red hen, "now that the bread is ready, who would like to help me eat it?" As one voice, they all shouted, "I would."

So the little red hen gave each of her friends one of her wonderful, tasty loaves, and they all had a party that lasted until dawn. The little brown hen brought a tub of the golden creamery butter she had been making, and the little white hen brought a dozen jars of her luscious homemade strawberry jam. The little black hen contributed a keg of the apple cider she had made from her own orchard, and the little orange hen decorated the table with her lovely handmade embroidered table linen.

I can't remember all the other things that were contributed, except that the little yellow duck brought a barrel of extraordinary pickles, and the big white goose brought several gallons of blackberry-walnut ice cream, most of which was gobbled down by the big brown turkey. Even though they ran out of ice cream, there was plenty of bread, and the tiny blue nightingale sang the loveliest songs. Everyone agreed that it was the best party of the season.

Moral #1: It's a fortunate baker who has hungry friends.

Moral #2: We can choose whether our differences will make us happy or miserable. □

*An attendee at Lincoln (Neb.) Meeting, Gerald M. Weinberg has published books on computer programming and systems thinking. "My main concern in life," he writes, "is in helping to create environments in which every person is empowered to fulfill that of God within them."*



Lorna Kent

## The Best Gifts of All

*Every year my grandparents give 12 small, homemade gifts to my five cousins and me, symbolizing the 12 days of Christmas. These gifts mean a lot to me because they symbolize all the values they have taught me over the years. This poem shows all the values they have taught me. I am very grateful to them for this.*

In my first year of life,  
My grandparents gave to me  
Lots of love, caring, and security.

In my second year of life,  
my grandparents gave to me  
The gift of their time willingly.

In my third year of life,  
My grandparents gave to me  
much generosity and sharing.

In my fourth year of life,  
My grandparents gave to me  
The gift of dealing with life patiently.

In my fifth year of life,  
My grandparents gave to me  
The desire to live life joyfully.

In my sixth year of life,  
My grandparents gave to me  
An example of true honesty.

In my seventh year of life,  
My grandparents gave to me  
A sense of my family history.

In my eighth year of life,  
My grandparents gave to me  
A sense of my worth and individuality.

In my ninth year of life,  
My grandparents gave to me  
Memories to recall merrily.

In my tenth year of life,  
My grandparents gave to me  
The confidence to face problems  
without hostility.

In my eleventh year of life,  
My grandparents gave to me  
All of their knowledge happily.

In my twelfth year of life,  
My grandparents gave to me  
All I need for a life of peace  
and tranquility.

*Krissy Nesbitt, class of 1983  
West Chester Friends School*



# JUNIOR JOURNAL



## Meri Kurisumasu!

Can you draw lines to match the correct "Merry Christmas" with its corresponding country?

China  
France  
Germany  
Greece  
Italy  
Japan  
Poland  
Portugal  
Russia  
Mexico  
Spain  
Sweden  
Turkey

Feliz Navidad  
Meri Kurisumasu  
Bono Natale  
Fröhliche Weihnachten  
Wesolych Swiat  
Kung Hsi Hsin Nien  
Joyeux Noël  
Felices Pascuas  
Glad Jul  
Noeliniz Ve Yeni Yiliniz Kutlu Olsun  
S Roshestvóm Khristóvym  
Kala Christougena  
Boas Festas



## A Christmastime Poem

Christmas brings Santa  
and children singing  
"Jingle Bells" and "Silent Night."

Sometimes we sing around the fire  
Sometimes we sing in churches and schools.

Christmas tells that  
Jesus was born.

*Pablo Loescher, first grade  
West Chester Friends School*

## Frost

Frost on the window, frost on the door.  
Frost on the garden where flowers are no more.  
Frost on the fields, frost on the birch.  
Frost even settles on the bird feeder perch.

Frost in the morning, frost on the ground.  
Frost in the sunshine can never be found.  
Frost gives your nose an icy sting.  
Frost will soon leave us in the spring.

*Bobby DeGregorio  
West Chester Friends School*





## How the Holiday Stopped the Hate

There was a planet that had only two kinds of people—white and black. The white people hated the black people, and the black people hated the white people.

Now let me tell you how this came about: On Earth there were two children who had a fight. The parents then argued, and through the centuries, the two families hated each other so much that they forgot the original cause of the hatred.

In the year 2889, descendants of the original children decided to settle another planet. When they landed on the new planet, they decided to work together. But as soon as they heard each other's names, they were reminded of the family quarrel, which had happened so many hundreds of years ago. They had learned to hate each other so much that they built a wall between them that was so strong that a whole army couldn't knock it down and so tall that a thousand of the tallest people couldn't climb it.

On the new planet, they had only one holiday. One citizen of the planet decided that both white and black people should celebrate the holiday together. It was decided that everyone should wear a mask and gloves to hide whether they were black or white.

Since everyone was taught that the other race was evil and that they themselves were good, everyone was sure that they would only be talking and playing with their own race.

The festivities lasted for a week, and on the stroke of midnight on the last day, a gong that could be heard all over the whole planet rang to signal the Unmasking.

To the great surprise of everyone on the planet, the two races were as mixed and intermingled as can be. With the whole country working together, it was no problem to break down the wall. They all lived happily ever after.

Millie Niss, age 10  
Snyder, N.Y.

## Holiday Word-Find

In this alphabet square are hidden 22 words associated with the winter holiday season. They may go up, down, across, or diagonally, and may be forwards or backwards. All are in straight lines. Draw a line around those you can find.

The words are:

Chanukah	Caring	Tree	Family
Christmas	Peace	Candles	Santa Claus
Holidays	Carols	Snow	Menora
Stockings	Kwanza*	Noël	Sharing
Holly	New Year	Ivy	Gifts

For an extra challenge find these words: Giving, winter

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R X W C S O G T S M I O F P N T
T I J V A E U B U K W A N Z A M
A K N C K R D C A R I N G L O I
J S O H I P O H L C N I I V Y H
G L E R G E F E C H Z O F B F O
H O L I D A Y S A H P D T Y G Y
F R L S G C B C T B A X S N E A
A A M T R E N S N O W N I Z R Y
M C B M E N O R A W C V U E H L
I P C A Q R V T S D I K T K X L
L I T S H A R I N G V N I M A O
Y D O R A E Y W E N I P J N W H
V H O P E R A N O W M V K Q G S
C A N D L E S Y T P U L I K R S
    
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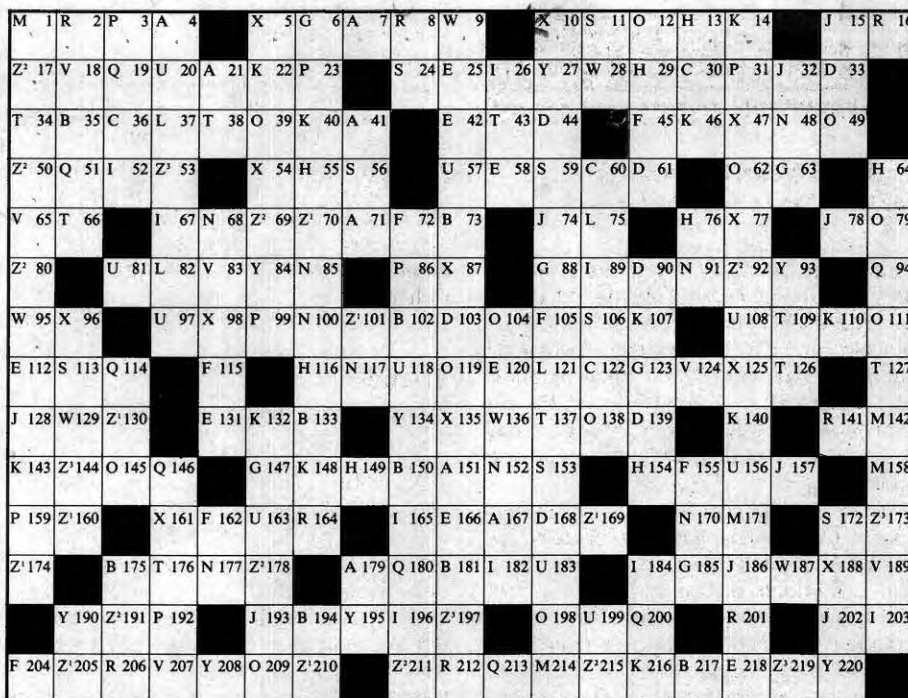
\* Kwanza is a celebration in North America created 20 years ago as an alternative, Christmastime holiday for Afro-Americans. Kwanza focuses on the family and especially on the children. It is celebrated from Dec. 26 to Jan. 1.

Answers to both puzzles are on page 29.

# QUAKER CROSTIC

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

*Elizabeth Maxfield-Miller*  
Cambridge (Mass.) Meeting



## CLUES

A "There's a \_\_\_\_\_ that  
shapes our ends"  
(*Hamlet* V, 1)

B Accord

C Mischievous ones

D "\_\_\_\_\_ ye shall find" (2  
words; *Matthew* 7:7)

E Large national park

F \_\_\_\_\_ freeze, a great  
Quaker concern

G Decadent; exhausted

H Quaker poet of "The Eternal  
Goodness"

I "Ruth, the \_\_\_\_\_"  
(*Ruth* 4:5)

J Esther's King \_\_\_\_\_

K A primitive race of humans

L Common Latin expression,  
\_\_\_\_\_ facto

M Anglo-Indian colony's name  
for tea time

N Goddess on the half-shell

O "\_\_\_\_\_ and the Truth shall  
make you free" (3 words;  
*John* 8:32)

## WORDS

41 21 7 71 151 167 179 4

35 73 102 133 150 175 181 194 217

30 122 36 60

33 44 61 90 103 168 139

25 112 131 166 120 218 42 58

72 105 45 204 155 115 162

6 63 147 185 88 123

154 55 76 64 116 149 13 29

67 52 81 165 182 196 203 26 184

186 128 74 78 193 147 202 32 15

22 40 140 143 14 107 148 110 132 216 46

82 37 75 121

1 142 158 171 214 177

136 100 117 48 170 152 91 85 68

49 39 62 198 104 111 138 145 119

209 12 79

P Government restriction on  
shipments

3 99 86 159 192 23 31

Q "For \_\_\_\_\_ ordained of old  
[the burning place]"  
(2 words; *Isaiah* 30:33)

19 51 213 180 146 114 94 200

R Respects a Frenchman pays  
a woman (French)

2 16 164 141 201 206 8 212

S Elephantine

56 59 11 106 24 172 113 153

T He says to her: "Choose  
\_\_\_\_\_ or me" (2 words)

38 109 127 43 66 126 34 176 137

U College named for home of  
early Friend, Margaret Fell

57 108 199 156 97 20 81 163 183 118

V Half of a quarter

18 207 83 65 124 189

W Soak again to soften (flax  
or hemp)

9 28 187 129 95

X Full of bubbles like  
champagne

47 77 161 125 135 10 87 96 188

98 5 54

Y Non-working evening  
(2 words)

220 195 93 84 27 208 134 190

Z<sup>1</sup> Whole numbers

205 130 70 101 169 174 160 210

Z<sup>2</sup> "Don't \_\_\_\_\_," motto of an  
old American flag (3 words)

50 215 69 211 178 191 92 17 80

Z<sup>3</sup> Largest Alaskan river

197 144 53 219 173

Puzzle answers on page 28.

# REPORTS

## Canadian Yearly Meeting: We Are All One Family

The theme that ran through the 1984 session of Canadian Yearly Meeting like a colored thread was not determined in advance but arose naturally in the course of worship. That theme was embodied in the recognition that "we are all one family," that the relationships that we, as Friends in Canada, have developed among ourselves are strong and lasting.

Yearly meeting sessions, held at Trinity Western College near Langley, British Columbia, August 13-19, were preceded by a three-day retreat organized by the yearly meeting's Ministry and Counsel Committee. Both the retreat and the yearly meeting itself benefited from the presence of Jean and Tony Brown, who brought Woodbrooke-on-the-Road to Canada. Other visitors included Marty Vinson of Lake Erie Yearly Meeting, on behalf of Friends General Conference; Genevieve and Frank Cole of Oregon Yearly Meeting, representing Friends World Committee for Consultation; and Ted Hoare of Australia Yearly Meeting. Their presence reminded us that our family extends far beyond the borders of Canada.

This awareness was reinforced by the reports of our representatives to the wider Quaker bodies to which Canadian Yearly Meeting belongs. Those who had attended the 1984 triennial session of Friends United Meeting shared with us their personal responses to what was, for most of them, a new and stimulating experience. We understood a little more clearly why it is important that Canadian Yearly Meeting, although composed entirely of unprogrammed meetings, should participate in the life of FUM.

The Canadian Friends Service Committee's report and the interest groups and evening sessions focused on specific facets of Friends' work overseas with both native peoples and prisoners. It was brought home to us that there is no peace without justice. We saw the Peace Testimony manifested equally in the experience of one Friend who has helped to mediate disputes between villagers and the military in Guatemala and in the work of another who is supervising a project to provide clean water to thousands of people in Ghana.

Concern for the Peace Testimony led us to decide that the yearly meeting needs a peace education coordinator who will help us all to understand the spiritual and traditional basis of the Peace Testimony. We realized that too often we are caught up in

action and lose sight of the reason for what we are doing.

These variations on a theme were brought together by Jean Brown in her Sunderland P. Gardner Lecture, "Held by a Thread." Using the image of a woven tapestry, in which threads of different color and texture combine to make a harmonious and beautiful pattern, she showed us how our family comes together in all its diversity to make a richer whole.

Christine Lundy

## Friends Ambulance Unit Reunites in England

More than 350 Friends Ambulance Unit alumni gathered for a five-year reunion in England September 22-23. During the weekend at Birmingham University, I was reunited with people I had known and worked with in China.

Volunteers from the FAU's very inception were there. Paul Cadbury (1939) said in a strong voice, "It is the record of good will which has been so noticeable in the Unit. FAU worked with and had respect from armed forces. From Finland, Europe, the Middle East, to North Africa, India, and China, we have had opportunities of showing good will in periods of stress and war. An atmosphere of good will is an enormous part of our testimony."

There were displays of World War I and World War II photos, diaries, a table full of books written about the FAU, and a booklet, *FAU Postscripts*, produced for distribution in 1984, containing reflections of former FAU members on what their FAU experience of 40 years earlier has meant to them. Hanging above the displays was the Chinese red silk brocade banner with white applied Chinese characters: "In Memory of Sincere International Friendship," which AFSC archives had released for the occasion. Memory of friendship? It was more than memory, more than recognition of old friends, more than meeting new friends, more than archival materials; it was a lively crowd of men and women enjoying each other's company, "a real living fellowship," as one there described his actual 1940s FAU experience.

*China in the 1940s: Stanley Betterton fuels FAU's charcoal-burning truck.*



Courtesy of AFSC Archives

On Sunday morning we had a memorable meeting for worship. The spoken messages seemed to well up out of a reservoir of strength, conviction, and concern for others.

The immense energy and vitality filled my mind and heart and remains with me yet. Under that inspiration of "gentle strength," I would be ready to volunteer again for Quaker Service. Or perhaps once we have volunteered, we are forever volunteers in Quaker Service.

Margaret Stanley

## European Young Friends: Gathering Around the Spirit

"Our Faith: Spirit and Expression" was the theme under which 48 European Young Friends from nine countries were gathered, for the third time, at the Château de Charbonnières, France, August 4-11. As special guests we welcomed representatives of the Soviet Youth Organization and a Young Friend from South Africa.

Talks, workshops, and worship formed the framework of this intense and inspiring week. Heinrich Carstens, a German Friend, talked about his personal religious experience and ways of expression; Hugh Pyper, a Scottish Young Friend, illuminated "the Inner Light"; and Tom Bodine gave us insight into Quaker history. Six parallel workshops, over several sessions, gave each participant the opportunity to explore one aspect of the theme in greater detail. The workshop on civil disobedience produced a list of queries to be presented to Friends. Groups that formed spontaneously resulted in activities ranging from yoga to Bible study.

The theme produced in us a great variety of views so that we found ourselves in a state of some spiritual confusion—but Young Friends' openness meant we were enriched rather than divided by this diversity. Meeting Soviet Friends strengthened our belief that personal contact between East and West is essential. Our contact with Vladimir and Nikolai resulted in an invitation to the World Youth Festival in Moscow next summer.

As European Young Friends we hope to improve contacts: more meetings (a spring 1985 gathering in West Germany is planned already) and practical projects of which extended contact with the Soviet Union can become an example. A better use of the crashpad list (a list of addresses of Young Friends who can offer accommodation) and a more active strategy for contact persons are also planned.

Young Friends' desire for an active role in the Society of Friends was expressed clearly in the epistle: "Introduce some colors of our rainbow into the Quaker gray."

Hans Weening

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## World Gathering of Young Friends

*At the Kaimosi World Conference in 1982 some hopes and dreams of another world gathering emerged. Young adults met together often for discussion and prayer about this matter. Eventually a letter was drawn up, read, and approved at the triennial session of the Friends World Committee for Consultation. Such a conference would be strongly supported but not sponsored by the FWCC in order to maintain the autonomy and the unofficial nature of the gathering.*

*Subsequently, two committees were formed: a European group and an American group. Each would have representation from major bodies of Friends. The American committee, for instance, represents Evangelical Friends Alliance, Conservative Friends, Friends United Meeting, independent Friends, and Friends General Conference.*

*Guilford College in Greensboro, North Carolina, was chosen as the site (July 19-26, 1985), and "Let Our Lives Speak!" was adopted as the theme.*

*Yearly meetings have been asked to appoint up to five delegates (prorated, depending on size) so they will have time to prepare for the gathering. Yearly meetings also have been asked to help raise money to subsidize their delegates. Applications are also available for attenders-at-large if a yearly meeting has already filled its quota. Those attending should be roughly between the ages of 18 and 35; and they should be men and women who have an interest in the future directions that Quakerism may take, an ability to share their religious experience clearly and humbly, and a willingness to listen openly and acceptingly to the experiences of other Friends.*

*For further information write to:  
WGYF, P.O. Box 17708, Guilford  
College, Greensboro, NC 27410, USA.*

After much prayer and deliberation, many feel that the time is right for a world gathering of young Friends. A world gathering is a gigantic undertaking, and the expenses in terms of travel, time, and coordinative efforts are immense, especially for ad hoc committees with no formal organizational backing. But in light of the values of such a gathering, the expenses seem minimal. The following are

a few benefits of such a gathering.

The world gathering will be an opportunity for new leadership to develop. The task of cultivating future generations of leadership never ends. If ever a society fails to equip its young to carry on the vision of that society, its future vitality will be severely crippled. So it will be for Friends if we do not actively cultivate forthcoming generations.

At such a gathering, we can gain valuable insight from one another. The Society of Friends may be one of the most theologically diverse groups for its size, and this has been a great source of both joy and pain. We are blessed by the ways in which God has met the diverse needs of people through the diverse groups of Friends. Each group can legitimately thank God for the ways that God is being encountered among other groups of Quakers.

Our pain, of course, arises out of the different ways we talk about the human-divine relationship. In our desire to be faithful to that part of God's revelation which we know to be truth, we often find it difficult to appreciate the experiences of others that are different from our own. What is needed among Friends is not a rash attempt to convert or convince other kinds of Quakers. Our heritage has demonstrated the tragic results of the one-sided approach to witnessing. What is needed is prayerful and tender interaction among Friends who are mature enough to listen to another's sojourn, and then to offer humbly one's own learnings about the life of the Spirit.

Indeed, one of the greatest values of such a conference can be the enriching insights that we gain. Our greatest source of pain is also our greatest source of joy. We can react against our diversity, considering it a foe, or we can respond to it as a friend, seeking to gain enrichment through loving interaction. In doing so we will experience the freedom that comes with being "humble learners together in the school of Christ."

Upon reflecting on world gatherings of Friends earlier this century, one Friend has said that "the Society of Friends . . . has rediscovered, neither easily nor quickly, the truth that it exists not for itself but for the world's healing."

*Paul Anderson*

# WORLD OF FRIENDS

**Chena Ridge Friends Meeting** in Fairbanks, Alaska, has been worshipping since September in its new meetinghouse, Hidden Hill Friends Center at 2682 Gold Hill Road. For many years the meeting met on the campus of the University of Alaska.

**Casa de los Amigos**, the Mexico City Friends center, has been able to help more than 765 Central American refugees. At the casa, the refugees exchange experiences, explore coping techniques, teach skills, receive referral information, and try to begin new lives. Financial donations are needed and can be sent to Casa de los Amigos, a.c., Ignacio Mariscal 132, 06030 Mexico, D.F.

**Rent a bit of Belgium!** The Belgian government has signed an agreement with the French government for the construction of a new nuclear power station at Chooz in France near the Belgian border. To meet the cooling requirements of Chooz, a dam would have to be built on the river Houille in Belgium. The Houille valley is one of the last relatively unscathed valleys of a region with some remarkable ecological features. The building of a dam would change the entire ecosystem, threatening all natural vegetation including the species of rare orchid that grows there.

The nonprofit organization, Areas for Tomorrow, with the support of the ECOLO movement, has bought a strip of land which will have to be expropriated if the dam is to be built. (ECOLO is the ecology party of French-speaking Belgium, with members in the national and European parliaments.) In order to make this procedure difficult, they propose to rent square meters of this land to individuals from as many different countries as possible. You can participate in this action by contributing 100 BF and obtaining a form from ECOLO, 26 rue Basse Marcelle, 500 Namur, Belgium.

**The entire Meeting School community** in Rindge, N.H., is learning Spanish in an effort to develop consciousness of those who live in the Southern Hemisphere as well as the many Spanish-speaking people in the United States.

**The Peace Institute**, a newly created academy of peace, has finally been agreed upon by the U.S. Senate after decades of consideration and several years of difficult campaigning.

In 1977 Mike Mapes, a veteran of Korea, single-handedly started the National Peace Academy Campaign. In June Mapes died of cancer before he had a chance to finalize the campaign, which had grown to 45,000 members. The name Peace Academy was changed to Peace Institute and will operate for the first two years as a grant program advocating peace. It is hoped that it will eventually become a graduate school and research group with facilities of its own.

**A prisoner in Ohio** who is looking forward to freedom in 1985 would like friendship and correspondents. Write to Henry A. Owens, P.O. Box 57-142671, Marion, OH 43302.

**Carolina Friends School**, in Durham, N.C., was one of 60 private secondary schools in the United States (7,000 were considered) to be honored for special excellence as part of the Exemplary Private School Recognition Project of the U.S. Office of Education. A special event (including a presidential address) was held in Washington, D.C., in August to mark the occasion.

**A conference on Quaker camping** is planned for January 8-10, 1985, at Quaker Lake Camp, near Greensboro, N.C. Participants will be able to attend seminars on programming, staffing, camp maintenance, and publicity. The conference is open to anyone interested in Quaker camping and will cost \$35. More information may be obtained by writing Brent Bill, P.O. Box 235, Plainfield, IN 46168.

**Yoon Gu and Shin Ai Lee** of Scarsdale (N.Y.) Meeting will return to Korea after 11 years with the United Nations. Yoon Gu will be head of the Department of Social Work at Han-Shin University in Seoul. He is interested in trying to de-escalate the Cold War with simple, Friendly steps, such as bringing together in the DMZ children from the North and the South, not for competition but for fun; starting mail service through the DMZ so that family members can be traced; and initiating and sustaining nonpolitical exchanges, for instance, between archaeologists and other scientists.

**New hymn texts on world peace** are being sought by the Hymn Society of America. Scripture is a starting point for creating new texts, but "the critical task is to interpret the meaning in a way that touches people's experience today." Texts may be written for existing tunes. All submissions must relate to world peace, and the language used must be inclusive and contemporary. The deadline is February 1, 1985. For more information, write the Hymn Society of America, Inc., National Headquarters, Texas Christian University, Fort Worth, TX 76129.

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# FORUM

## Living the Truth

Leonard S. Kenworthy's article on the spoken ministry (FJ 8/1-15) appealed to me. In John 8 we read Jesus' much-quoted words, "Ye shall know the truth and the truth shall make you free." John also reports that when Jesus was brought before Pilate and asked if he was the king of the Jews, Jesus replied his kingdom was not of this world, or his servants would have defended him to prevent his crucifixion. Jesus had been born to bear witness to the truth and he was steadfast in his witnessing even though it resulted in his crucifixion.

It takes more than just knowing the truth to free us from a sin. Many cigarette smokers know that nicotine harms the health but continue to smoke because they like to, or think they lack the will power to stop. But when they live the truth, instead of just knowing it, God strengthens their will power enough so they can reform their ways. We must live the truth instead of just knowing the truth to get the best results.

Clifford North Merry  
Los Angeles, Calif.

## Separating the Separations

Recent letters to the JOURNAL have revived interest in historical analyses of the Separation of 1827-28.

Some precautions may well be in order. Strong personalities and matters of "church government" played an important part, but so, of course, did differences of doctrine.

The patterns of separation within each yearly meeting were not identical. There were especially differences between New York and Philadelphia.

It is not correct to say that there were no subsequent divisions in the "Hicksite" branch. The 1840s saw some 16 groups variously known as Progressive Friends, Congregational Friends, or Friends of Progress. The Progressive Friends of Longwood, whose yearly meeting lasted until 1940, was probably more widely known than the other groups. Some pertinent references are Albert J. Wahl's dissertation, Temple University, 1951; *Bulletin of the Friends Historical Association*, Vol. X (1920), Vol. 42 (1953); and *Quaker History*, Vol. 52 (1963).

A. Day Bradley  
Newtown, Pa.

## Valuing the Search for Unity

Although I am not a historian, I believe Larry Ingle's article "Writing a History of the Hicksite Separations" (FJ

9/1-15) contains conclusions that are not supported by sufficient evidence. For instance, "In 1955 the two Philadelphia yearly meetings reunited. . . . Starting from different positions they had come to the same point . . . that neither valued nor emphasized the search for unity under the leading of the Spirit" (italics mine).

As a member of Representative Meeting at the time of the reuniting and having visited many of the monthly meetings, as well as having taken part in nearly every session of yearly meeting for over 30 years, it is my observation that it was exactly *because* we valued the search for unity under the leading of the Spirit that the meetings came together.

In addition, both the queries accepted prior to the joining and the statements about meetings for worship and meetings for business of the 1961 and the 1972 books of *Faith and Practice* use almost that language.

I hope that Larry Ingle will reconsider the conclusions he seems to have drawn.

Charles K. Brown III  
Westtown, Pa.

## Thank God for All Food

For the life of me, I cannot understand how vegetarians such as Jennifer Thiermann (Forum, FJ 10/1) can so self-righteously condemn those of us who are sustained by nutrients from animals and fish when they themselves are so callous about taking the lives of plants. Perhaps they would have all carnivorous animals become extinct rather than see them commit grievous sins against others of the animal world?

For me the answer lies in a sacramental approach to life in which one gives thanks to the Creator for that which sustains us, truly appreciating the sacrifice made by the plant or animal. At the very least we ought to respect the varying positions that others have conscientiously adopted.

David E. Nagle  
Perryville, Mo.

## Discharge Is Available to C.O.s

This is in reply to the writer of the letter entitled "C.O.s in the Circle of Friends" (FJ 10/15).

It is impossible to say how many times the process of military members requesting discharge as conscientious objectors occurs every year, although the number is quite likely in the hundreds. The Department of Defense last year released a figure that many counseling groups felt to be too low, and even these numbers were in the hundreds.

Personally, I have counseled several military members who said that they had been influenced by Friends meetings they had begun to attend. It is important for these meetings to understand that when

these men and women enlisted they did not sign over control of their consciences to the military and they are free to allow their religious beliefs to grow and develop.

Occasionally these growing and developing beliefs result in the military member becoming a conscientious objector. A discharge is available to these people, and although the process is long and often tedious, it is usually successful for those who persevere. Meetings that have such men and women in their midst can do them a great favor by giving support and encouragement: Even though the military services would prefer that there be no conscientious objectors among them, neither do they believe that a C.O. discharge should be easily obtainable. Many commanding officers act as if they have been personally hurt by a C.O. who requests discharge, and the result is often assignment to unpleasant duty.

There are several groups who counsel these C.O.s, National Interreligious Service Board For Conscientious Objectors among them, and it is a good idea that military C.O.s be in touch with one of these groups throughout the discharge process.

Charley Maresca  
NISBCO

#### Enlistment Lasts as Long as You Can

I read with interest the letter from the friend who wrote of the military C.O.s attending Friends meeting (FJ 10/15). As an attorney for the Central Committee for Conscientious Objectors, I continue to work with military C.O.s around the world, a surprising number of whom find their way to Friends meetings for support. I am working with one such young man on the West Coast right now.

On the issue of whether a young man or woman who becomes a C.O. after enlisting in the military is breaking a contract, the law provides that when you enlist in the military, your contract incorporates all military rules and regulations. One regulation thus incorporated is the provision that requires the military to discharge service members who become C.O.s after entering the military.

Thus with respect to the issue of conscientious objection, your military contract binds you for the full term of your enlistment, or for so long as you can carry your sword in good conscience.

Jon Landau  
San Francisco, Calif.

#### One Standard of Justice

The article by Jack and Ken Powelson on "The Soviet Union, South Africa, and Us" (FJ 11/1) is just wonderful. It is a breath of fresh air, a shaft of light cutting through the murk. In these days,

when so many people, including Friends, believe that justice depends upon who is being discussed rather than what, it is just wonderful to see a beautifully written piece. It was sensitive, considerate, yet clear in its assertion that Friends should have but one standard of justice that they would apply in all situations. Hurrah! Hurrah! Hurrah!

Paul Johnson  
Thousand Oaks, Calif.

#### Oranges and Eggs: No Comparison

The article by Jack and Ken Powelson, "The Soviet Union, South Africa, and Us," (FJ 11/1) was an attempt to complete the picture of the USSR presented by Mike Yarrow last June. However, instead of completing the picture, the article clouded the picture by comparing the USSR with South Africa.

My objection can be stated metaphorically: Please, don't compare oranges with rotten eggs. No matter how much you might dislike oranges, they are not as bad as rotten eggs.

The struggle for socialism in the USSR cannot be compared fairly with the struggle for white supremacy in South Africa. Yes, the Soviets were betrayed by Stalin, but the overall direction of the USSR is toward equality. Whereas, the single most compelling fact in South Africa is the brutal policy of constitutional white supremacy called apartheid. It is unhelpful to compare the struggle for the oranges of socialism with the rotten eggs of apartheid.

One last point: The USSR supports the United Nations' comprehensive sanctions against the racist regime in South Africa, while the U.S. government virtually ignores those sanctions. Let me recommend the AFSC publication *South Africa: Challenge and Hope* (1982). The book charts the history of the struggle against apartheid, conditions in South Africa, and Quaker involvement there. Your nearest AFSC office could provide you with information about the South Africa Peace Education Project as well.

Bill Withers  
Atlanta, Ga.

#### Call to Refuse the Phone Tax

The Peace Testimony of the Religious Society of Friends has often included refusal to pay war taxes. Claremont (Calif.) Friends Meeting began refusing to pay the Federal Excise Tax on its meetinghouse telephone during the Vietnam War, and still does. Because of the substantial rise in recent years of the portion of the excise tax used for military purposes the meeting encourages and supports those members and attenders who feel similarly led to protest this tax.

Dan Merritt  
Claremont Friends Meeting

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# Trouble in the Family

## A Lot of Healing to Do

Thank you for the set of articles on family violence (*FJ* 10/1). Judy Brutz's survey is an eye opener. I found Demie Kurz's thesis helpful in taking another step toward the heart of the matter: that family violence is initiated by men toward women, and that the reason for this is the inequality of men and women in intimate relationships.

I'd like to offer another area for those who are doing research. In the counseling I've done, it's turned out that men who act violently were treated violently when they were children, in fact their present actions appear to be a recording of what was done to them or what they saw done to a loved one; and that women who "accept" violence were treated violently as children and seem to be caught in a recording of fear that short-circuits their attempts to deal as an equal. These memories have not always been immediately accessible, and thus might not be picked up on a questionnaire.

I see several implications for us as Friends:

Many of our men have a lot of healing to do. (Violence can be healed like any other distress pattern.)

The most helpful response from women toward violent men will move beyond anger and outrage to the powerfully loving position of encouraging men in their efforts to heal themselves.

Many of our women have a lot of healing to do. (The fear reaction can be healed like any other distress pattern.)

It's imperative that we do not pass on to our children the violence we received as children from family members and teachers.

It seems to be possible for an adult to interrupt his or her own impulse to turn violently on a child. However, it doesn't work just to squash the impulse, as it will come back again and again. The violent impulse can be reduced a little each time by taking it out on a pillow instead of on the child, by telling someone about it, and by keeping in mind that there is a reason for the impulse, that the person probably received the same treatment he or she is struggling not to give.

Marjorie W. Smith  
Meadows of Dan, Va.

## When Push Comes to Shove

In her article, "Violence and Inequality in the Family" (*FJ* 10/1), Demie Kurz cites research that indicates that Quaker husbands and wives do not commit the more extreme acts of violence toward each other, but that in the push, grab, and shove category both Quaker men and Quaker women are above the national average. She cites three possible explanations as given by Judith Brutz. I would like to suggest a fourth. Perhaps because of the strong Quaker belief in nonviolent actions, the seemingly more violent acts (slap, kick, beat up, threaten with gun or knife) are not committed. However, since the anger must be channeled somewhere, acts that seem less violent—pushing and shoving—may be committed with more frequency. Everyone experiences anger, but perhaps Quakers are more restrained in their expressions of anger.

It seems to me that we Quakers too often deny our anger—mistakenly thinking that supporting the Peace Testimony means that we should not feel anger. Instead, we need to be clear on the distinction between anger and acts of violence. Peace and anger can coexist. Further, it is our responsibility to help provide ways our members can learn active listening, conflict resolution, and appropriate ways to accept and express anger. We must also learn not to be ashamed to ask for mediation when we cannot resolve conflicts within our families.

Marguerite Hafen  
Fairbanks, Alaska

## Quaker Men: Innocent Until . . .

I would like to respond to Demie Kurz's article. First, in the "push, grab, and shove category," for the national sample, 48 percent of the offenders are women; whereas in the Quaker sample, 51 percent of the offenders are women. This could point to differences in the specifics of violence between the two samples.

Second, in my four years as a Quaker, I have seen a more visible presence of vengeful feminists in monthly meetings and Quaker committees than of macho men.

For these two reasons I think it was prejudicial of Demie Kurz to write, "To understand patterns of violence among Friends, we need data about the specifics of violent episodes. . . . Such data would probably show a pattern of violence being directed primarily by men toward women." Without said data, I think it is an error to assume that

Quaker men are the offenders and Quaker women are innocent.

Third, from my five years in the mental health profession, these are my observations: Family violence is caused by the marriage of pathological personalities; inequality is only a symptom of the problem; neither man nor woman is innocent; passive-aggressive tactics, though less visible, are just as devastating as physical tactics; and in order to reduce or eliminate family violence, we must heal the personalities involved.

John Everhart  
Reno, Nev.

## Taken With a Large Handful of Salt

The authors of the Quaker family and violence articles forget one of the testimonies of Friends, that of truth. Are Friends more violent in their families than the national average or are they more honest? Are Friends more violent, or do tender consciences render memories more accurate?

I feel that psychological studies are rather dangerous. It is particularly hard for people to evaluate their own behavior. Friends should read the "results" of such studies with a very large handful of salt.

Anne E. Barschall  
Brooklyn, N.Y.

## Bringing Violence to Light

David Mace's report, "Violence in Quaker Families" (*FJ* 10/1), though disturbing, is welcome because it challenges us to examine the extent to which we practice our nonviolence in our own homes. Still, I suspect an error in the method by which the National Council on Family Relations determined that there is more violence within Quaker families than in the average family. The research states that Quaker fathers "reported" more acts of violence toward their children, etc. It is my firm impression that, though our religious and philosophical beliefs may not necessarily change our basic personalities, being a Quaker has helped me be more *mindful* of my own faults, and, yes, the violence that lives within me.

For many fathers who have felt the anger and experienced the violence that bursts out from deep within, often toward our children and family members whom we love so much, the only comfort taken is that of denial. Then the violence subsides, but returns again and again during moments of fatigue or frustration until it becomes part of the person's "ordinary" routine. Yet I feel that my very identity as a Quaker and the nonviolent way by which I try to live make me mindful of even the smallest violence stirring within my soul. It is still, sometimes, a struggle to deal with, but grace and faith come to my aid, and

present me with an alternative to denial. So, yes, I can believe that Quakers do indeed report more violence within their families, because we are sensitive to it and mindful of it. We are willing to bring it to Light.

*Gordon Harris*  
Great Barrington, Mass.

### Let's Deal With "Friendly" Violence

Until child rearing and mothering are changed simultaneously with male-female and mother-father roles, there will continue to be violation that leads to violence. Children and Friends are expert at stonewalling and passive resistance techniques that are less easily challenged than outright, overt violence. Until Friends start dealing with noncooperation as a guerrilla warfare tactic within couples and families (as well as within the Society) and with the power of mystification and secrecy which adults have over children, we cannot make progress.

I do not believe there can be secrecy and lack of openness and politeness—and have an end to violation and violence. How open are Friends willing to be about sexuality and feelings?

*M. R. Eucalyptus*  
Kansas City, Mo.

### Spanking: Don't Do It

I was a beaten child (my parental home was not Quaker)—no black eyes or broken ribs, just the standard "spankings" with my father's hand or belt.

I am 32 now and I still have nightmares about the beatings. The memories haunt my life in many negative ways, especially now that I am a parent. To all those parents who find themselves committing violence to their children I advise: Don't do it. Maybe the occasional smack on the bottom doesn't do any harm—if you can truly limit it to that. But if your violence escalates to uncontrolled hitting, you are, in effect, committing torture. I remember well being cornered by my father, the helplessness, the absolute terror of knowing something awful was going to happen to me and that *I did not know the limits to the violence.*

Don't suppose that the occasional spanking does no harm. It almost certainly does. Don't suppose that every other parent does it. They don't. You are in the violent minority. Don't suppose that since you were raised that way and you turned out okay . . . you didn't. You turned out violent. I would say that if you find yourself committing uncontrolled violence to your children, you are mentally sick and should seek psychiatric help quickly.

*Concerned Friend*  
Nova Scotia, Canada

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# BOOKS

**Talking to Children About Nuclear War.** By William Van Ornum and Mary Wicker Van Ornum. Continuum, New York, 1984. 105 pages. \$12.95, \$7.95/paperback.

When I mentioned I read *Talking to Children About Nuclear War*, I was surprised by the number of parents who said, "Why?" When asked to review this book, I quailed. After all, I'd read Nevil Shute's *On the Beach*, and I'd listened to and been infuriated by the media hoopla surrounding *The Day After*.

"Let's let the kids have a childhood; why bring up unpleasant, horrible things?" one businesswoman, a mother of three, told me.

Living upwind of the leaking Indian Point nuclear plant surely lends a certain irrelevancy to any idea that children will not be affected by worries about nuclear war, let alone nuclear accidents. As this book so carefully documents from extensive studies, such as the investigation of the American Psychiatric Association task force, children are already worried about nuclear war and are indeed quite able to read the pronuclear strike force material promoted by the military, which seeks "limited final solutions." When a team of the APA distributed 1,000 questionnaires to elementary and high school students in 1979-80, the written comments clearly pointed out that the imminent threat of nuclear annihilation was already deep within the consciousness of children. Other studies bear this out.

Can the book be used as a starting point for rational discussion to help defuse fear? A number of options are given. As both a parent and grandparent I somewhat reluctantly say, yes, the book is well worth reading.

Jeanne Rockwell

**What About the Russians?: A Christian Approach to U.S.-Soviet Conflict.** Edited by Dale Brown. Brethren Press, Elgin, Ill., 1984. 159 pages. \$6.95/paperback.

Among the many recent studies of the fear and distrust that feed the nuclear arms race, Dale Brown's anthology of Christian insights is unique. Its first chapters on "Who Are the Russians?" brilliantly summarize the historic forces which have molded Russian culture. Then, through the eyes of Americans who have had personal experiences in the USSR, it presents varied impressions of what "the people are really like." The second part deals with our fears of the Russians and includes insightful essays on the arms race and on the issue of human rights. Finally, more than a

dozen Christian leaders address the question, "What can we do?"

Throughout these essays is the persistent theme of searching for alternatives to the dehumanizing image of "the enemy." Emphasis is placed on understanding both the common humanity and the cultural differences. An underlying theme is the need to resolve the very real conflicts between the superpowers if the planet is to survive.

Against the risks of the arms race is placed the potential of a "peace race." "All dissidents, all homeless, all hungry will fare better when the atmosphere is not charged with enmity." Christians in the United States have an important role to play; they have a heritage of faith and hope and of planetary stewardship. The experiences of churches in personal relationships with people in the Third World give strength to the conviction that poverty and hunger can be met through international cooperation rather than through ideological rivalry.

*What About the Russians?* could be used as a resource for church and community discussion. It gives no easy answers. It raises the most basic questions about faith, about witness, and about stewardship.

Robert Cory

**Christian Feminism: Visions of a New Humanity.** Edited by Judith L. Weidman. Harper and Row, San Francisco, 1984. 224 pages. \$12.95.

This ecumenical collection of essays liberates theology from its sexist biases. Rosemary Ruether, Elisabeth Fiorenza, Rita Brock, and Letty Russell discuss feminism and church life and practice, including the issue of the ordination of women. Nanette Roberts, Clare Fischer, Beverly Harrison, and Constance Parvey discuss the lives of women today. The essays are sometimes uneven but always challenging. Rosemary Ruether ends hers with a discussion of feminist "base communities" and the church's structure ideally as one. Elisabeth Fiorenza's article is especially fine, drawing together biblical, ecumenical, and revolutionary perceptions. Rita Brock notes that the male hierarchy in imposing guilt and inferiority upon women forces them into an "unholy goodness." She notes the anti-imperialism of the Gospels, for instance the demons telling Christ, "My name is Legion; for we are many," relating themselves to the Roman military conquerors of Palestine/Israel. Letty Russell speaks of the need for the ministry also to be the janitors and the secretaries, and, to make this point, draws upon her own experience as a minister in Harlem. She adds that we were supposed to have left the pyramids behind in Egypt long ago.

The remaining essays speak of the agony

of injustice women either consciously or in a benumbed state confront daily in their lives, both in the United States and globally. The footnotes give valuable sources for further study, several of the essays referring to Elizabeth Cady Stanton's 1895 *Women's Bible*. Turn to page 38, where a statement made by black activist Anna Cooper in 1892 is given:

The colored woman feels that women's cause is one and universal; and that not till the image of God, whether in parian or ebony, is sacred and inviolable; not till race, color, sex, and condition are seen as accidents, and not the substance of life; not till the universal title of humanity to life, liberty, and the pursuit of happiness is conceded to be inalienable to all; not till then is woman's cause won.

Julia Bolton Holloway

**Better Than School: One Family's Declaration of Independence.** By Nancy Wallace. Larson Publications, Inc., New York, 1983. 256 pages. \$14.95, \$11.95/paperback.

This book offers a fascinating account of one family's home education program. In it Nancy Wallace tells what it was like to send her oldest child, Ishmael, to public school and why she and her husband, Bob, felt they must get him out when they saw how he changed from an eager learner to a child who was "shriveling up before our very eyes." She explains clearly how they dealt with the public school and how they put their own educational philosophy into practice.

I found the book to be well written and enjoyable. It is enlivened by extracts from the family's journals. My main concern is that readers may be overawed by the obvious talent and drive of Ishmael and his younger sister, Vita, who are talented musicians. The book is to be read not as a blueprint for home education plans but as the exciting story of what happened to one specific family when it offered time and encouragement to every family member as they sought to grow and learn.

Kate Kerman

**In a Dark Time.** Edited by Robert Jay Lifton and Nicholas Humphrey. Harvard University Press, Cambridge, Mass., 1984. 154 pages. \$15, \$6.95/paperback.

Robert Jay Lifton and Nicholas Humphrey have put together a remarkable collection of excerpted reflections on war through the centuries of Western civilization, focusing on the images of nuclear war. If they had stopped at that, I would have been left feeling overwhelmed and physically ill by the devastating quotes they have amassed from a broad selection of writers. But they end the book with a sense of hope that it is possible

to resist the image of nuclear destruction because many have resisted destruction through the centuries. They remind us that many have said no to the destructive images of their age and that we, too, can do so.

The authors intend this book to be "an emetic against war" (emetic: something that induces vomiting), to be a provocation in the face of "psychological and imaginative confusion." While this makes the book less useful as curriculum, it could make illuminating reading for those whose grasp of the immensity of the threat of nuclear war leaves them feeling alone and despairing.

While I am reluctant to urge anyone to read a book that made me feel physically sick in reaction to the graphic scenes and ugly thoughts it included, I am also reminded of research done in Pittsburgh, Pa., which noted that those people who felt most able to help bring about a more peaceful world were those people who had the most graphic and gory images of what the world would be like after a nuclear explosion. If we want to be realistic, confrontation with the images of war is unavoidable. If we wish to combine realism with hope, we must continue to seek and act on positive images of what the world could be.

Cheryl Hollmann Keen

## FRIENDLY WORDS

**Constructive Caring**, a 16-page pamphlet by Jo Vellacott, contains suggestions for teaching our children the skills of survival in an unknown future: willingness to share, cooperation rather than competition, ways of resolving conflict. The 32-page pamphlet **Celebration: Friends and Some Aspects of the Struggle for Justice** explores some aspects of the history of Friends and prisons. Author Elaine Bishop focuses on Friends in conflict with the law and Quaker activists. In **Born to Be a Woman**, Lena Ullman shares recollections of her life as a child and adult in Germany in the early part of the century, and her marriage to Richard Ullman. **Observations on War and Other Poems** contains Bonnie Day's well-crafted poems, each with a moral. "Lord, Give Us Peace" is an example of the selections in this 46-page pamphlet:

"Lord, give us peace," they prayed,  
"but victory first,"

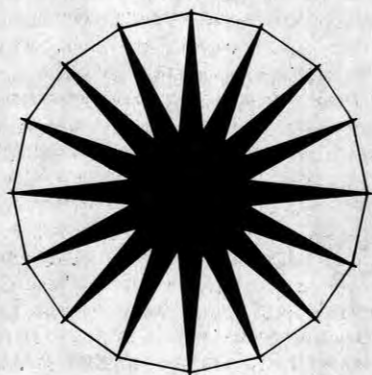
so when the terms are made  
our enemies can be coerced;  
Lord, give us peace," they prayed,  
"but victory first."

The prayer flew up to heaven's door,  
and knocked,  
but found that portal locked.

**Held by a Thread** is an 18-page pamphlet by professional embroiderer Jean Brown. In her 1984 Sunderland P. Gardner Lecture, she explores the warp and woof of the life of the Quaker meeting and suggests ways of interpreting the outer and inner language of Friends.

Each of these pamphlets is published by and can be ordered from Canadian Quaker Pamphlets, Argenta Friends Press, Argenta, B.C., Canada V0G 1B0. *Constructive Caring*, *Celebration*, *Held by a Thread*, and *Born to Be a Woman* are \$2 each plus \$1 postage; *Observations on War and Other Poems* is \$4 plus \$1 postage.

**Correction:** *Surviving Together*, a newsletter published jointly by the Friends Committee on National Legislation and the Institute for Soviet-American Relations, costs \$15 for a one-year subscription.



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## Books in Brief

**Detox.** By Phyllis Saifer, M.D., and Merla Zellerbach. *Jeremy P. Tarcher, Inc., Los Angeles, 1984. 228 pages. \$13.95.* An extremely useful book with programs to help one eliminate as many toxic substances from the body as possible. There are programs to eliminate self-imposed toxins (nicotine, caffeine, etc.) and chapters to help recognize some of the environmental toxins we may not be aware of. There is also a list of chemicals that are commonly added to foods, what their effect on the body is, and how one may eliminate many of these toxins from the diet.

**A Crucial Quandary in Heaven or God and Nuclear War.** By Walter A. McCleneghan. *Order from Walter A. McCleneghan, 8512 E. Virginia Ave., Scottsdale, AZ 85257, 1983. 31 pages. \$1.25/paperback.* The problems of evil, especially the evil of the nuclear arms race, are portrayed in this play.

**Twenty Centuries of Ecumenism.** By Jacques Desseaux. *Translated by Matthew J. O'Connell. Paulist Press, Ramsey, NJ 07446, 1983. 103 pages. \$4.95/paperback.* This history of the Christian church records its many divisions and movements for reconciliation. Every five centuries or so major stresses have led to breakdowns in the church's unity. The ecumenical movement in the 20th century receives special emphasis by the author, who was head of the French Secretariat of Christian Unity from 1970 to 1980.

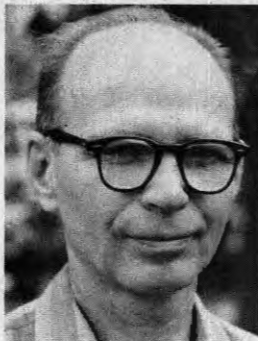
**Trading the Future: Farm Exports and the Con-**

**centration of Economic Power in Our Food System.** By James Wessel with Mort Hantman. *Institute for Food and Development Policy, 1885 Mission St., San Francisco, CA 94103, 1983. 250 pages. \$8.85/paperback.* In the 1980s American farmers are facing the paradox of record harvests and record bankruptcies. James Wessel discusses the reasons in "Wheat for Oil: Is It Really a Bargain?" This informative, well-researched book is for those who wish to understand the connections between American farm economics and the world's food needs.

**The Divorcing Christian.** By Lewis R. Rambo. *Abington Press, Nashville, TN 37202, 1983. 95 pages. \$4.95/paperback.* Lewis Rambo writes of the guilt, pain, frustration, and confusion at his divorce. A minister in the Church of Christ, Rambo's beliefs in the verbal inspiration of the Bible may have inspired an extra-heavy dose of guilt, but the book speaks to all who have been wounded by divorce.

**For Conscience' Sake.** By Solomon Stucky. *Herald Press, Scottsdale, PA 15683, 1983. 240 pages. \$9.95/paperback.* Dedicated to "those in every generation who have struggled to follow conscience in times of war and military conscription," this readable book follows three generations of a Menonite family in Kansas, during three wars, as they examine their beliefs and put them into action.

**The Christian at Play.** By Robert K. Johnston. *William B. Eerdmans Publishing Co., Grand Rapids, MI 49503, 1983. 166 pages. \$8.95/paperback.* In an attempt to find an alternative to both the traditional work ethic and to the hedonism of much leisure-time activity, the author offers a thoughtfully developed theology of play.



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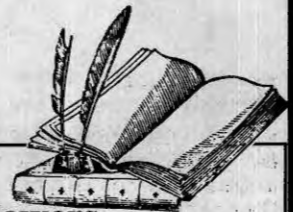
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## Poets & Reviewers

**Robert Cory** is a senior member of the William Penn House staff in Washington, D.C. **Julia Bolton Holloway** is a college professor who works at the Center for Interdisciplinary Studies at the University of Colorado. **Cheryl Hollmann Keen** is a lecturer at the Harvard Divinity School and a member of Cambridge (Mass.) Meeting. A home school teacher, **Kate Kerman** is a member of Grand Rapids (Mich.) Meeting. **Jeanne Rockwell**, an author and a poet, is a member of Bulls Head-Oswego (N.Y.) Meeting.

**Non-Christian Quakers: Their Faith and Message.** By Raquel Wood, Ranan Banerji, et al. *Progressive Publisher, 401 E. 32, #1002, Chicago, IL 60616, 1983. 59 pages. \$4/pamphlet.* Jewish, Hindu, post-Christian (Quaker Universalist), and interfaith (Fellowship of the Friends of Truth) viewpoints are presented.

**Peacemaking and the Community of Faith: A Handbook for Congregations.** By John A. Donaghy. *Paulist Press, Ramsey, NJ 07446, 1983. 44 pages. \$2.95/paperback.* Peacemaking as an integral dimension of the life of faith; peacemaking, prayer, and worship; educating for peace in the congregation, and activities for peace are some of the topics discussed. Although the congregation is possibly Catholic, Friends meetings could find useful approaches and information here.

**Natural Childbirth and the Christian Family.** By Helen Wessel. *Harper and Row, San Francisco, 1983. 300 pages. \$14.95.* The fourth edition of this sensitive and realistic treatment of natural childbirth includes new material on sexuality.

## Quaker Crostic Answers

QUOTATION (from Daisy Newman, *I Take Thee, Serenity*, Houghton, Boston 1975, p. 259): They never voted. Something myterious happened; the Clerk "took the sense of the Meeting," as if she might be taking its temperature without a thermometer. Then she framed a minute. . . . Friends were far from being of one mind. . . . Their search for unity was a religious aspiration.

### WORDS

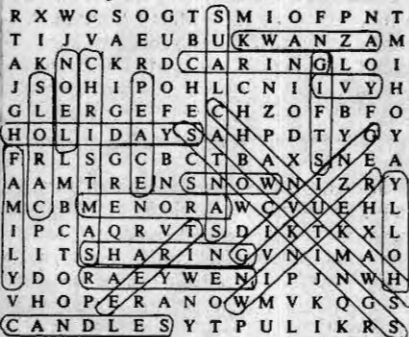
A DIVINITY	O KNOW THE TRUTH
B AGREEMENT	P EMBARGO
C IMPS	Q TOPHET IS
D SEEK AND	R HOMMAGES
E YOSEMITE	S ENORMOUS
F NUCLEAR	T EITHER HIM
G EFFETE	U SWARTHMORE
H WHITTIER	V EIGHTH
I MOABITNESS	W RERET
J AHASUERUS	X EFFERVESCENT
K NEANDERTHAL	Y NIGHT OFF
L IPSO	Z INTEGERS
M TIFFIN	Z' TREAD ON ME
N APHRODITE	Z' YUKON

## Resource

• **Citizen's Clearinghouse for Hazardous Wastes, Inc.**, offers publications concerned with the dangers of hazardous wastes, including "Love Canal: My Story" by Lois Marie Gibbs. A list of publications is available from CCHW, P.O. Box 7097, Arlington, VA 22207.

## Junior Journal Puzzle Answers

### Holiday Word-Find



### Meri Kurisumasu!



## MILESTONES

### Births

**Corson-Finnerty**—Matthew John Corson-Finnerty on September 6 to Susan and Adam Corson-Finnerty. Matthew joins his parents and sister, Susanna, as a member of Germantown (Pa.) Monthly Meeting.

**Van Meter**—Matthew Ridgway Van Meter on September 7 to Laurence and Margaret Van De Water Van Meter of Harpers Ferry, W.Va. The baby's father is a member of Moorestown (N.J.) Meeting.

### Marriages

**Hurn-Mohr**—Daniel Mohr and Marilyn Hurn on August 26 at Ben Lomond Quaker Center under the care of Davis (Calif.) Meeting. Marilyn is a member of Phoenix (Ariz.) Meeting.

**Testa-Houghton**—George Lewis Houghton, son of Sara Houghton Wickersham and the late Willard Houghton, and Dana Davis Testa, daughter of Bainbridge and Virginia Davis, on October 27 under the care of Woodstown (N.J.) Meeting. Dana, formerly clerk of Oklahoma City (Okla.) Meeting, and George both are now members of Woodstown Meeting.

## Deaths

**Allee**—Ann Silver Allee, 79, on September 23 at Coos Bay, Ore. For most of her career, Ann directed branches of the YWCA in various cities across the United States and Canada. She worked for AFSC 1946-47 and in the late 1960s was executive secretary of the C. G. Jung Foundation in New York. Ann, the first student enrolled at Pendle Hill, was a member of Housatonic (Conn.) Meeting. She is survived by her brothers, Joseph R. Silver and Morris W. Silver; sister, Elizabeth Silver Armstrong; and stepdaughters, Barbara Allee Angel and Molly Allee Barth.

**Hutchinson**—Dorothy Hewitt Hutchinson, 79, on November 4 at Rydal Park, Rydal, Pa. Although armed with a doctorate in zoology from Yale University, Dorothy felt drawn by the onset of World War II to a vocation in peace work; at about the same time her peace witness found a spiritual home in the Religious Society of Friends. She and her husband, Cranford Hutchinson, joined Falls (Pa.) Meeting. Dorothy later joined Abington (Pa.) Meeting. In the early 40s she joined WILPF. She traveled and lectured during her tenure as national president and international chairperson of WILPF and figured prominently in conferences bringing together women from the United States and the Soviet Union. Dorothy marched from Selma to Montgomery and participated in a sit-in and hunger strike at the Atomic Energy Commission to support protesters who entered the nuclear bomb testing areas in the Pacific. She

represented the Society of Friends at the first International Interreligious Symposium on Peace in New Delhi in 1968. Dorothy's alma mater, Mount Holyoke College, awarded her an honorary doctorate in recognition of her peace and social justice achievements. She is survived by three children, Hewitt, Evelyn, and Robert; four grandchildren; and one great-grandchild.

**Lane**—Harriett T. Lane, 104, on October 13 at Pine Knoll Nursing Home, Lyndonville, Vt., after a brief illness. She attended West Chester Friends School and graduated from Westtown Friends School in 1899. Harriett's primary interests were her family and the Religious Society of Friends. A member of Poughkeepsie (N.Y.) Meeting, she was active in New York Yearly Meeting and served as a representative to AFSC. She is survived by a sister, Marian E. Thatcher; children, Mary L. Swartz and Richard T. Lane; 7 grandchildren; and 17 great-grandchildren.

**Trueblood**—Virginia Hodgkin Trueblood, 78, on September 13. She attended Earlham College and graduated from Miami University in Oxford, Ohio. Virginia and her husband, D. Elton Trueblood, ministered to many people throughout the world, and in the mid-1970s she taught a course at the Yokefellow Academy based on her travel experiences. She is survived by her husband; children, Virginia Grohs and Henry Zuttermeister; stepchildren, Martin, Arnold, and Samuel Trueblood and Elizabeth Trueblood Derr; brother, Marston Hodgkin; two grandchildren; and several step-grandchildren and step-great-grandchildren.



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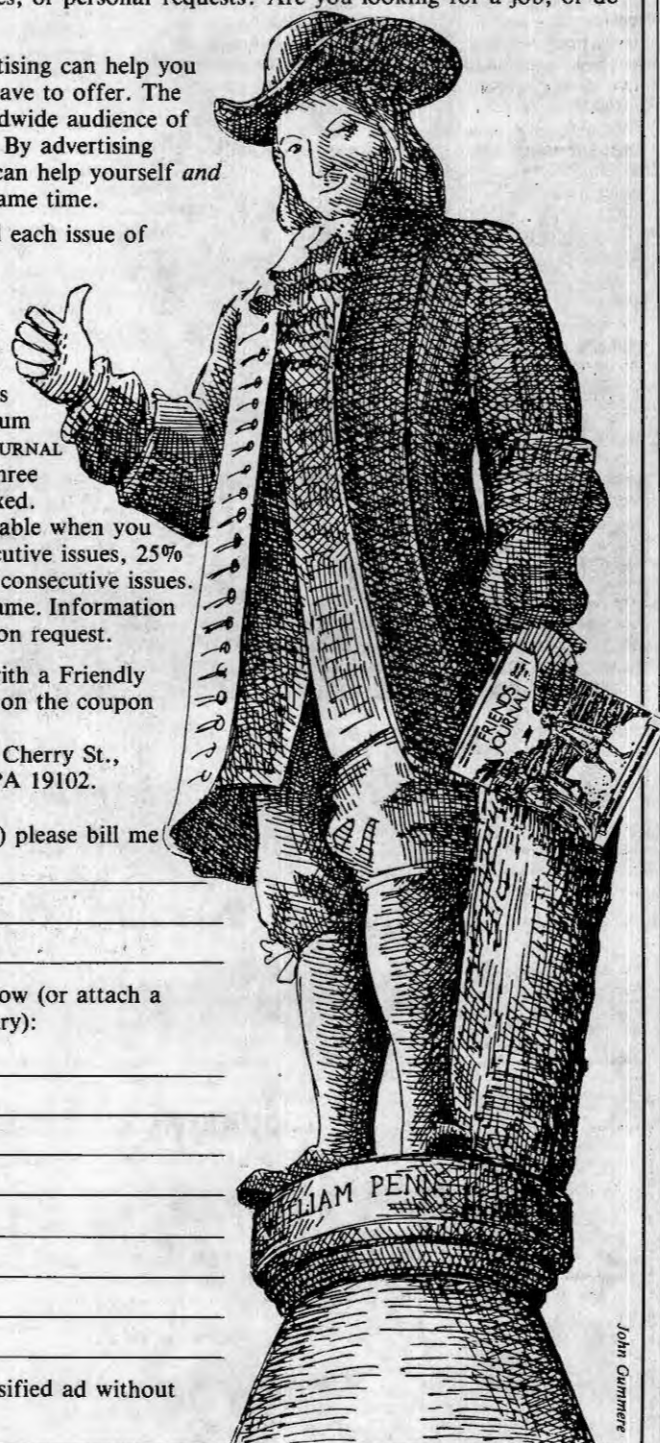
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1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17 <small>John Gervase Whitner, 1907</small>	18	19	20	21 <small>Winter begins</small>
22	23 <small>Robert Barclay, 1648</small>	24	25 <small>Christmas</small>	26	27	28
29	30	31			<small>NOVEMBER</small> 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	<small>JANUARY 1986</small> 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

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