"... but what canst thou say? Art thou a child of Light, and hast thou walked in the Light, and what thou speakest, is it inwardly from God?"
AMONG FRIENDS
Advises for the Winter Weary

Some of you may remember Renee Crauder’s proposed “Query for Second Month: Joy,” which I quoted in my column last year. Once again we are immersed in winter, and some of us, I am sure, are starting to experience “cabin fever” after long weeks of heavy snows and cold weather.

In fact, Renee Crauder has been away from her volunteer desk at our office for many weeks while recovering from pneumonia. This past month she shared these “Advises” with our winter-weary staff: “Do enjoy the snow and brisk air, and stay away from colds, flus, overwork, boring people, lousy movies, bad coffee, and malfunctioning computers.” I trust that most of you can add some Advises of your own.

To lift your spirits let me share some of these gleanings of Quaker humor that have been sent in by readers. After all, Friends, living in the Light shouldn’t always be such serious business.

First comes this for those of you who are starting to plan next summer’s vegetable garden (courtesy of Anne Izard in a recent Foulkeways Bulletin): “And for those rabid raccoons—we heard of three schemes our gardeners used for keeping them out of the corn this year. One gardener tied small nylon bags of human hair on a fence around the patch. Another spread used kitty litter between the rows on newspaper and tucked hair in the top of each ear of corn. A third (and this could not be confirmed) kept two radios going all night on talk stations to persuade the critters that humans were close by. Can it be that Foulkeways helped drive the raccoons mad?”

And then there was the report about a Friend who went to a doctor recently for a cure for snoring.

“Does it disturb your family?” asked the doctor. “Disturb my family,” the Friend exclaimed, “it disturbs everyone in meeting!” (thanks to The Mesa Messenger).

And perhaps you missed this letter by Vera F. P. Day in the Friend several years ago: “The letters about the sex of God remind me of the story of a lady who asked the vicar why he always spoke of ‘men’ and ‘he’ with no reference to the female sex.

‘His reply was, ‘Well, madam, you see, one embraces the other.’

‘“But not in church!” was the puzzled response.”

And finally, for you theater lovers comes this from Ke Makamaka: “A young woman, a recent immigrant to Hawaii, had attended a musical program. On her return, Frieda asked her, ‘What did you see?’

“She replied, ‘I saw No Quaker.’

‘Frieda was completely mystified until, after further questioning, it turned out that she had seen Nutcracker!’

If these don’t help, how about sending along a few of your own favorites?

March 1, 1985 FRIENDS JOURNAL
February's thaw had given my brother, Mark, and me a challenge as we two somewhat elderly males cruised his rural acreage in Indiana. The ground, spongy in places, tested the powerful vehicle's four-wheel drive as my brother had to accelerate suddenly on the slippery incline.

I could see his jaw tighten, the cheek rippling, and he looked as resolute as the most dauntless of schooner captains abreast of some treacherous shoal in a hurricane.

My brother and I had come upon one of those moments of truth, however relative in terms of severity, when human chemistry quickens: We weren't sure of being able to push free a motor vehicle stuck in the woods.

We'd either roll onto a less slick place or probably have to be towed, and the air had a damp chill. The chill's or probably have to be towed, and the ground, spongy in places, tested the powerful vehicle's four-wheel drive as my brother had to accelerate suddenly on the slippery incline.

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We'd either roll onto a less slick place or probably have to be towed, and the air had a damp chill. The chill's penetration seemed to enlarge upon a momentarily precarious human situation.

But modern technology and human skill triumphed, and we did make it up the slope onto firmer ground. My brother stopped the vehicle and dismounted without speaking.

He tramped back to the troublesome spot in the trail, poking it with his cane, appearing to acknowledge the shifting looseness. Pointing, he lifted his gaze to some magnificent hardwoods at the tree line, then he returned to the wheel.

"We came across here earlier today without any trouble," he said. "The first time must have stirred up things enough to form an ooze. There's still a lot of frost in there."

My brother's jaw had unset itself, and his cheek no longer rippled.

We continued along the wispy trail made by his vehicle and by the small tractor sometimes used on periodic inspection trips of wood lots and open places. Our little confrontation with the traction problem now passed, we concentrated on the more reassuring aspects of the excursion.

There were plentiful signs of spring both on the surface and just beneath, and I felt nourished simply by being in the country and feeling relatively undisturbed. Mine was a cluttered mind slowing down and emptying some.

My brother sees his connection with the land, to a large extent, as that of steward and custodian, doing what he can in small ways to enhance the environment's long-term prospects.

I don't think this means he cringes at the idea of cutting timber off his place for commercial reasons. Obviously, the taking of certain resources for human consumption needn't necessarily be in opposition to our highest human expectations and goals. Rather, it's any recklessness in this regard that should be curtailed.

These visits my brother and I have, in which the land is a primary reference point, I think have a way of adding substance to our relationship. I can feel it seeping in around the edges.

While not particularly extensive, our talk was interspersed with observations of life and people in general; and we took note of specific aspects of the land as we came upon them.

At one point we found ourselves on foot inspecting a fence line when my brother asked if I ever thought that this life may be a kind of dream. Partly, I guess he may have been saying he'd had an experience like that or could perceive a realm more complete, transparent, and lifelike than earthly existence itself.

I remember replying that I'd heard the idea expressed before but didn't feel strongly about it at present. Now, looking back, the question clearly presents a more persuasive possibility.

Yet, I'm aware of a strong sense, at least for now, that the work we have to do is right here, directly before us. By all means, one's workplace is this day and forever now as long as we're in this place!

As we headed back to the little farmhouse where my recently widowered brother lives, silence began collecting between us amidst the quiet all around. I had a sense of enfoldment and felt an expectancy coming from my brother's posture at the wheel.

He squinted skyward out the side window.

"Listen," he almost whispered. "That pair of circling hawks we've been watching ... you can hear their cry in flight."

Stealthily, he stopped the vehicle and turned off the engine. The hawks once again flew into view, and we sat there transfixed ever-so-briefly to experience the sound of the hawk's cry in flight.

"There it is again," my brother whispered, urgently this time. "Hear it? And there it is again!"

"Yes," I said in a way to make certain he knew I had. "Yes ... and again!"

There came more quiet between us. "It's like listening for and to God," one of us observed. "You have to be attentive, alert, and accessible."

The other nodded in quiet accord, and we continued back to the house. ———

Now retired, Wilfred Reynolds continues to be active in Evanston (Ill.) Meeting. He has served as clerk of Illinois Yearly Meeting and on the Regional Executive Committee of the American Friends Service Committee.
What Canst Thou Say?

by Richard S. Bear

My title, a quotation from George Fox, is frequently used in theological discussion among Friends. It is popular with those who would prefer not to use Christian language, and it is apt to be used as an authoritative quotation for undermining the authority of quotations. Being uncertain that Fox intended his saying to have the meaning that it seems to have acquired, I decided to look it up, read it in context, and learn what I could about it.

To my surprise, George Fox does not appear to have recorded these words himself. I found them in Margaret Fell Fox's testimony in Fox's Journal, published in 1891. The context of Fox's famous question is a description of her conversion at Ulverston steeplehouse in 1652. This passage has proved to be of such importance to Quaker thought that I quote it here at length:

The next day being a lecture or a fast day, he went to Ulverston steeplehouse, but came not in till people were gathered; I and my children had been a long time there before. And when they were singing before the sermon, he came in; and when they had done singing, he stood up upon a seat or form, and desired that he might have liberty to speak; and he that was in the pulpit said he might. And the first words that he spoke were as followeth: "He is not a Jew that is one outward; neither is that circumcision which is outward; but he is a Jew that is one inward; and that is circumcision which is of the heart." And so he went on, and said, how that Christ was the Light of the world, and lighteth every man that cometh into the world; and that by this Light they might be gathered to God, etc. I stood up in my pew and wondered at his doctrine. And then he went on, and opened the Scriptures, and said, "the Scriptures were the prophets' words, and Christ's and the apostles' words, and what, as they spoke, they enjoyed and possessed, and had it from the Lord." and said, "then what had any to do with the Scriptures, but as they came to the Spirit that gave them forth? You will say, Christ saith this, and the apostles say this; but what canst thou say? Art thou a child of Light, and hast thou walked in the Light, and what thou speakest, is it inwardly from God?" etc. This opened me so, that it cut me to the heart; and then I saw clearly we were all wrong. . . . And I cried in my spirit, to the Lord, "We are all thieves; we are all thieves; we have taken the Scriptures in words, and know nothing of them in ourselves."

My second surprise was that this narrative's centerpiece is a traditional sermon, in that it expounds upon a text from Scripture. Fox quotes Paul (Rom. 2:28-29), then comments on this passage by quoting John (8:12 and 1:9), Paul again (Eph. 5:8), and John once more (1 John 1:7).

Margaret Fell stood up in her pew and wondered, for she had never heard such doctrine before. Why not? George Fox had not said anything that could not be substantiated by Scripture. In fact, he had hardly said anything but Scripture! Yet what he said was news to her and to the whole congregation.

Margaret Fell stood up in her pew and wondered, for she had never heard such doctrine before.

The priestly authority of the medieval Roman church lent to the clergy a power over the laity that is unfamiliar to us today. It was generally thought that the laity must have all Scripture interpreted for them by a trained priesthood. Choice of text and interpretation were subject to scrutiny by persons of power in both the clerical and secular hierarchies, who had a vested interest in the status quo. The aim of both scriptural reading and sermonizing in the churches was apt to be the making of good citizens rather than good Christians. Despite the best efforts of the Reformation, this scenario persisted in Protestantism as well, and indeed it remains one of the primary functions of mainstream Christendom to this day.

Translations of the Bible into the vernacular were strenuously opposed by the authorities; as late as 1536, William Tyndale was strangled, and his body burned, for translating the Scriptures into English. Not until 1611 did the Authorized Version bring the English Bible into general use, 13 years before the birth of George Fox. The impact of its availability contributed greatly to the religious upheavals of the 17th century, as the authorities had indeed foreseen. Yet, even as people began to make new conclusions for themselves about the meaning of Scripture and broke away to form new sects, hierarchical conservatism set in and the power of the professional clergy continued unabated.

When George Fox was troubled, he first sought help from the trained ministry, and had to receive an "opening from the Lord" before he could understand that being "bred at Oxford or Cambridge did not qualify or fit a man to be a minister of Christ." By the time Fox arrived at Swarthmoor in 1652, he understood deeply what the Lord had meant, and at Judge Fell's house he said in reproof to William Lampitt, the curate of Ulverston, that "he could not preach Moses, nor the prophets, nor Christ, nor John, except he was in the same spirit as they were in." This idea was repeated in Fox's remarkable sermon to Lampitt's congregation, which took place on the following day.

It is instructive at this point to read George Fox's own account of that occasion:

I was moved of the Lord to speak to him and the people after they had done singing; and the word of the Lord was to them, he was not a Jew that is one outward, but he was a Jew that is one inward, whose praise was not of men but of God. Then I showed them that God
was come to teach his people by his spirit and to bring them off all their old ways, religions, churches and worship, for all their religions, and worship, and ways were but talking of other men’s words, for they were out of the life and spirit that they were in that gave them forth.

In neither account do I find that Fox was advocating casting aside Scripture and replacing it with our own words. He does not place our words above Scripture, or even on the same level with Scripture. He asks if what we speak in religious matters comes from the same source as does Scripture, i.e., that they are not our words at all but “a word from the Lord.” This is the point on which Fox appears to be original, yet we can find a scriptural source for Fox’s thinking even on this point. He may well have had in mind 1 Cor. 2:12-16.

Now we have received, not the spirit of the world, but the Spirit which is of God: that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth. . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. . . . For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

What, then, was George Fox preaching at Ulverston? He was drawing the obvious comparison which Paul’s text (in Romans 2:28-29) invites: He is not a Christian who is one outwardly, but he is a Christian who is one inwardly, “whose praise is not of men but of God.”

This comparison appears quite obvious to many Christians of our time, so that they may well wonder at the fuss Friends make over Fox’s having called attention to it. But it was not so obvious then, and it struck at the roots of an almost universal pattern of religious thought and life. Professional ministers knew that Fox was putting their jobs on the line; the next time he spoke at Ulverston he was very nearly beaten to death.

When George Fox asks us what we can say, he assumes that we profess to be Christians; that is, that we think we are followers of, and belong to, Jesus Christ. And he is asking us to look within to see if we can pass Paul’s acid test. Do we prefer man’s praise or God’s? For it would really be taking the Lord’s name in vain to talk of being Christians, if Christ does not rule in our hearts.

On the following Sunday after his first visit to Ulverston, George Fox was moved to speak at the congregation at Aldingham:

I declared to the people the Gospel, the Truth, the light of Jesus Christ in their own hearts, which he had enlightened them that they might all come to, that let them see all that they had ever done, and said, and acted, and that would be their teacher when they were about their labors. The priest told me Matthew, Mark, Luke and John were the Gospel, I told him the Gospel was the power of God. If we are but Christians outwardly, we may think that Matthew, Mark, Luke, and John are the Gospel. But if we are Christians inwardly, we will know it is the power of God. Then we will know what we can say, for it will be “a word from the Lord.”
It takes courage to travel in the ministry, particularly when you come from a small, relatively powerless Indian nation in Bolivia to bring a message to the people of the United States.

Last fall Javier Tito spent three weeks on the East Coast and in the Midwest of the United States, sponsored by Friends World Committee for Consultation, Section of the Americas, bringing a message from the 12,000 Indian Friends of Bolivia.

Javier Tito grew up as a birthright Friend. Since 1970 he has been involved in Indian education and has served as director of 29 Quaker schools sponsored by the Iglesia Nacional Evangelica de Los Amigos (National Church of Evangelical Friends) in the Aymaran region of La Paz. He has also developed education programs for Aymarans. He studied educational sciences at the Universidad Boliviana, and received a master’s degree in adult education in Mexico in 1978. He is currently professor of Indian education in the Universidad Pedagogica Nacional de Mexico.

I met Javier Tito at Pendle Hill in Pennsylvania, where he informally talked with students over the dinner table. What struck me immediately about him was a centeredness that seemed to flow from a solid grounding in both his native culture and in the Bolivian form of Quakerism. His dark eyes were steady, his smile was warm, his pace relaxed, his answers convincing.

Although Tito understood English fairly well, he spoke this language with minimum facility, so the conversation was translated by Jenny Whitman, a Pendle Hill student who had been a Peace Corps volunteer in Guatemala.

Q. What is the percentage of Indian people in the total population of Bolivia?

A. The total population is approximately six million people (1976 census), of which 76 percent speak indigenous language. There are Quechuas, Aymarans, Guaranis, and jungle Indian tribes. Although Spanish is the official language in school, we would like to see the native languages used in school so that Bolivia would be like several nations within one nation.

Q. What is the concern closest to your heart?

A. Liberation. This may sound too strong to you, but I feel that the cultures of all the nations in America have grown up over the tombs of Indians. In all
South American countries, the main emphasis is on industrialization. Money from the United States government comes to Bolivia to be parceled out for industry. The goal of foreign aid is modernization of the culture and liquidation of the Indian culture.

Q. How can United States Friends help you?
A. By making people aware of the situation in Bolivia. Modernization and industrialization are the wrong paths. Compare your affluent lifestyle with ours. We don't need so much. I do not agree that those who have more should give up to those who have less. Then the Bolivians would want those things and need those things.

Rather, we wish to preserve our natural resources. We would like United States Friends to put pressure on Congress to stop the industrialization of Bolivia. [As it is now] all efforts of energy and U.S. aid go to a small and very powerful minority that is trying to modernize without asking the Indians how best to help them.

Q. How would you prefer to see the money spent?
A. We would like it to go directly to communities, not through the government. It could go for projects such as improving llama production. Another project is to improve health care, using Indian medicine such as herbs. At present much of the health money goes to the pharmaceutical industry.

Q. Have the native Indian people historically lacked power in Bolivia?
A. You read in history books about the liberator Simón Bolívar, but he did not liberate Indians. The Indians were actually worse off after the independence from Spain in 1825 because prior to that time the Indians had agreements with the king of Spain. After the 1825 revolution, the Spanish people within Bolivia exploited, persecuted, and exterminated Indians. This went on until 1952.

Q. What happened in 1952?
A. The Indian majority of country peasants became so angry that they revolted. In only three days the regular army fell apart. A new constitution was drawn up and Indian people were allowed to vote for the first time. The Indian people also won the right to education. I was four years old in 1952 and benefited from this opportunity.
Although 14 years later the Spanish again came to dominate, the Indians continued to have voting and education rights. However, the right to education does not necessarily mean the opportunity for education.

Q. What was the appeal of Quakerism to Aymaran Indians?
A. The appeal was not one of doctrine. The appeal was that Quakerism represented a chance to escape from a situation that existed. Catholicism had not helped the people and maybe Quakerism would. By the 1930s family life had begun to deteriorate. An effort had been made to wipe out native religion. People had moved to the city and children were denying their Indian heritage. Alcohol had been introduced into the culture.

Quakerism seemed a means to preserve our families. Friends did not drink nor chew coca. Quaker lifestyle put families back together.

Q. What form does Quakerism take in Bolivia?
A. Aymaran Friends (Los Amigos) have their own particular form of Quakerism that is different because of the political and economic situation. Aymaran Friends are searching for what they can do for the Indians, how best to serve their needs.

The National Church of Evangelical Friends in Bolivia

Most Bolivian Friends are native people, Aymarans and Quechus, who live in the central part of Bolivia high in the Andean Mountains, as much as 14,000 feet above sea level. Some Aymarans reside in the region around lovely Lake Titicaca, cradle of their ancient civilization.

Aymarans grow 40 varieties of potato and raise a nutritious grain, quina. They make warm and colorful clothes from llamas’ wool.

These people were introduced to Quakerism by evangelical Friends from Oregon during the 1930s. Between 1935 and 1956, Bolivian churches expanded and formed Iglesia Nacional Evangelica de Los Amigos (National Church of Evangelical Friends), known as INELA.

INELA remained under Northwest Yearly Meeting until 1974, when the yearly meeting of Bolivia was formed. Today there are 12,000 Bolivian Friends. In 1984 Bolivian Friends joined Friends World Committee for Consultation, which is supporting several projects in Bolivia through Friends Service Society for Appropriate Technology of INELA.

Bolivia is ranked second poorest country in Latin America after Haiti, according to the United Nations Economic Commission for Latin America. As Javier Tito says, speaking of the role of Bolivian Quakers, “We cannot limit ourselves to saving souls.”

C.F.

Q. What do you see as the greatest need?
A. Liberation. Although Bolivian Friends are not politically influential, they represent a voice for peace and human rights. Aymaran Friends find the doctrine of liberation compatible with the principles of Quakerism. As Quaker doctrine is constantly renewed and reevaluated, Aymarans are forming their own unique brand of Quakerism—a contribution to Quakerism in its totality.

Q. Is there anything else United States Friends need to understand about Bolivian Friends?
A. Yes. The media is the biggest barrier to communication. Democracy takes different forms in different places. Aymarans have a collective use of the land, but this is not communism ideology at all. Some news media people in the United States say Aymarans are Communist, but this is not true.

Bolivian Aymaran Indians have no resentment or hate towards the United States. They know most people are not informed about what is going on. I have noticed since I have been in the United States that people are open to listening, and that they want to know what is going on. I find that even political people will listen.

Thanks for listening.

by Christopher Hodgkin

"The World Peace Tax Fund bill would amend the Internal Revenue Code to provide that a taxpayer conscientiously opposed to participation in war in any form could have his or her income, estate, and gift tax payments spent for non-military purposes. 

"A percentage of the conscientious objector's taxes, equal to the military portion of the budget, would go to a special trust fund administered by 11 trustees 'who have demonstrated a consistent commitment to world peace and international friendship and who have had experience with the peaceful resolution of international conflict.'"

—from a pamphlet distributed by the National Campaign for a World Peace Tax Fund

The World Peace Tax Fund ranks almost as a motherhood-and-apple pie issue for Friends. Our Peace Testimony stretches back to the beginnings of the Society. Young Friends are normally expected to seek conscientious objector status with regard to the military draft. For a number of years, some Friends have objected to the conscription of their dollars to pay for wars as they have objected to the conscription of their bodies to fight wars. The World Peace Tax Fund now offers a legal basis for conscientious objection to taxation along with the chance to support a national, tax-supported peace fund.

Indeed, a multitude of pacifist organizations have endorsed the fund, including such Friends organizations as the American Friends Service Committee, the Friends Committee on National Legislation, Friends United Meeting,

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Friends General Conference, and various monthly, quarterly, and yearly meetings. Such heavyweight support is impressive. It is also, however, a nagging cause for concern. Quakers have historically, and with good reason, been religious “contrarians.” Often the proposals with the widest support need the closest scrutiny. Truth most often comes on tiptoe and alone. Is there something in this well-regarded and well-supported measure that needs to be more carefully examined?

The pamphlet quoted above lists three principal points in support of the fund. Each, it seems to me, raises serious questions for Friends.

“Since 1940 congressional legislation has recognized that conscientious objectors have a right to alternatives to military service. In like fashion, people with deeply held religious or ethical beliefs against participation in war must have legal alternatives to paying for nuclear and other weapons and the warmaking system.”

This parallel arises whenever the World Peace Tax Fund is discussed. It is on the surface an attractive parallel. Conscientious objection to conscription of the body is recognized; why shouldn't conscientious objection to conscription of the dollar be recognized equally? Unfortunately, they are not parallel for two principal reasons. First, one's person and one's dollars are not the same thing. One's person is a creation of God; one's dollars are a creation of the state. Jesus dealt with the different responsibilities for the two quite succinctly; I do not need to add to his teaching.

Second, military conscription and taxation have completely different scopes. The draft is a single-purpose instrument. It conscripts U.S. men for military duty. It has no other dimension. It is relatively simple to say that one accepts or rejects military service, and therefore accepts or rejects conscription. There is no great complexity. Indeed, those who introduce complexity, such as objecting not to all military service but only to military service in a particular war or particular place, are not accepted by the government as conscientious objectors specifically because they do not accept or reject the single-mindedness of conscription.

The income tax, on the other hand, is a multipurpose vehicle that supports the entire range of programs and activities of our government. Few if any people support or oppose everything the budget does. One tends, rather, to support some things and oppose others. But in the case of the draft, this selectivity of approval does not constitute an acceptable definition of conscientious objection.

The reason we only have conscientious objection to the military is because we only conscript for the military. Assume for a moment that our government conscripted people, as it conscripts dollars, to perform the complete range of government activities. Does anyone doubt that the equivalent of C.O. status would be granted to, say, Catholics to exempt them from performing Medicare abortions? If we conscripted people to teach the theory of evolution as truth in our schools, does anyone doubt that fundamentalist Christians would become conscientious objectors to that service? If we conscripted people to perform death sentence executions, would all citizens perform such duty, or would some seek exemption? Conscientious objection to war is the only conscientious objection currently sanctioned by our government not because there is something special about war resisters but because military service is the only bodily conscription now sanctioned by the government.

To say, therefore, that we should only provide economic conscientious objection to people with a religious or moral (or ethical? or socio-rational? or logical? What are the limits of conscience?) objection to any program that they are obligated to support through their tax dollars is logically and ethically unsupportable. Some might think this would
be a good thing, and indeed there may be some who support the World Peace Tax Fund because it is a move in that direction. But is it a principle which Friends are ready to support without reservation?

"All taxpayers participate in war and war preparations. Because over one-third of every tax dollar is spent for current military purposes, conscientious objectors must either violate their beliefs or violate the law."

The final clause of this argument is, of course, not true. A number of individuals who object to paying taxes for war arrange their incomes and live so that they are not subject to taxation and therefore pay no taxes for war. No law is violated. What this argument really says is that conscientious objectors who are unwilling to undergo economic discomfort in support of their beliefs must either violate their beliefs or violate the law. These objectors would not be likely to impress those early (and not so early) Friends who over the years have suffered a great deal more than economic discomfort in their commitment to Truth.

The simple fact is that any person who objects to paying taxes for war can legally avoid paying them. What they may not be able to do is avoid paying taxes for war without making some sacrifices. It is not the exercise of conscience that is at stake, but convenience. Are Friends ready to endorse a major change in national policy and in the principles of shared representative government to support those whose principles may be less important to them than their comfort? Those who would ask for the crown without the cross?

"Under the World Peace Tax Fund bill, taxpayers conscientiously opposed to war would pay their full share of taxes. The military portion, however, would perform 'alternative service' through a government trust fund supporting peace-related projects."

This argues the principle that one class of taxpayers should be given the right, denied to all other taxpayers, of deciding where their tax dollars should go. This challenges the basic assumption of a representative government. At present, all citizens who pay taxes support all of the programs approved by their elected representatives, whether or not they personally approve of those programs. Virtually everything our government does is approved by some citizens and opposed by others, from military expenditures to food stamps, milk price supports, Aid to Families with Dependent Children, the EPA, and on and on.

Before we abandon the concept that everyone pays for the entire budget, both the parts they support and the parts they oppose, we should consider carefully where such abandonment may lead. War resisters have no monopoly on conscience. Once one religious minority obtains the right to divert its taxes from programs it opposes other groups will surely follow. We can hardly have the effrontery to argue that military objectors should have the only governmentally sanctioned consciences in the United States. Rather, we will have to accept the conscientious integrity of other groups, including those with beliefs very different from ours, and support their rights to the same protections on the use of their dollars as we have received for ours.

One person with whom I discussed this issue declared that I trivialized conscientious objection to war when I equated it with other "less critical" issues. But, on the contrary, I trivialize all religious belief including my own if I deny the integrity of those whose religious convictions lead them to oppose abortion, or deny evolution, or deplore the killing of gypsy moths—all activities supported by our tax dollars.

Perhaps the greatest irony in this issue is that the bill diverts attention from the real issue of peacemaking. The World Peace Tax Fund bill is a special interest bill for a special interest minority. If we truly believe in the need for a national peace effort—and I believe that many individuals who are not conscientious objectors recognize the urgent need for serious new approaches to peacemaking—we should be supporting legislation to add a serious commitment to peacemaking to the budget, legislation supported by all taxpayers, not just conscientious objectors.

Many U.S. citizens not yet ready to reject all defense spending are desperately afraid of nuclear war and would strongly support an active national peacemaking program. But the World Peace Tax Fund allows no role to such individuals. It demands that its supporters renounce all military spending at whatever level as a condition for participating in a tax-supported peace effort. This exclusionary approach reduces the funs and personal commitments that could be available to a nationally supported peace program.

The World Peace Tax Fund claims to protect conscientious objectors to war from having their dollars conscripted for military purposes. But that right already exists. This proposal does not create the right; it makes its exercise painless. The World Peace Tax Fund seeks special privileges for one religious minority that will inevitably lead to special privileges for a multitude of other religious minorities, quite possibly doing serious damage to programs that the fund's supporters consider most important. The World Peace Tax Fund seeks to provide taxpayer support for a national peacemaking effort, but ironically the approach taken may actually reduce the funds that could be made available if such an effort were undertaken as a normal part of our national budget.

There are a number of things Friends should be doing for peace—but supporting the World Peace Tax Fund is not one of them.
Yield and Overcome

by Jill Penberthy

Yield and overcome;
Bend and be straight;
Empty and be full;
A journey of a thousand miles starts under one’s feet.

These lines, written by Lao-tse 2,500 years ago, came to mind as I struggled to figure out how to respond to an Internal Revenue Service computer’s $1,800 bill for taxes, penalties, and interest on my 1980-81 account withheld as a war tax protest. I also remembered a tai chi class in which we were taught to yield with the aggressor, using his or her energy and our own creativity to change the process. I was puzzled about how to use these concepts with the IRS. The computer was not listening to my numerous letters explaining my position as a war tax resister. I was unable to contact anyone within the IRS with whom I could share my witness.

I brought my quandary to Middlebury Friends Meeting in Vermont and asked for a committee on clearness. We gathered at my home and in the silence were moved to initiate a Peace Witness Fund under the care of the meeting that would be transferred to a local bank for seizure by the IRS. The process became one of grace among us and within the Middlebury community.

The committee asked to share the penalty and commitment to peace represented by the withheld taxes. Quaker history bears witness to conscientious objection through tax resistance. We struggled to move beyond resistance to “yielding and overcoming,” and this we did with the guidance of the Spirit.

Letters of purpose were sent to Friends and sympathetic supporters requesting acknowledgment of the commitment to peace and offering a share in the assessed penalty. They were asked to send copies of the purpose to elected officials and the IRS, and to join us on the Green in the center of Middlebury for singing and dancing before depositing the Peace Witness Fund in the bank.

We announced the peace gathering in the local papers—“Everyone is welcome.” At the gathering we distributed leaflets explaining our concern about the present military escalation and preparation for nuclear war. Babies and siblings, parents and grandparents, and retired military men all joined hands on the Green in a dance of peace, recognizing the Light within each of us. “We are all one planet, all one people on earth,” sang a myriad of voices.

During the silence that followed, a professor from France said, “There are people you don’t even know about who are supporting you. Let that be your strength.” Another witness said, “This isn’t happening in my home state. I’ll take it home with me.” A mother with a 20-month-old baby wept and smiled, saying, “I have felt a rainbow of pure emotions, from despair to joy. Thank you.” It seemed as if a beacon of Light shone within and around the circle.

A closing embrace inspired our singing, “Let There Be Peace on Earth.” Our group proceeded up the hill and into the local bank where tellers and customers witnessed our Peace Fund deposit. “This may be the first time people have hugged each other in the bank lobby,” a participant remarked.

A transformation was happening: a change of energy. The aggressor’s coercive force was changed into an opportunity for public commitment to peacemaking. We were yielding and overcoming.
On Taking Away the Occasion for Abortion

by Grace Gibas

The gulf between Quakers who oppose abortion and Quakers who believe women should have the right to decide if they want to carry a fetus to term is wide and deep. I experienced that gulf at the 1984 Friends General Conference gathering. But after listening to both anti-abortion and pro-choice women, I think I see a meeting ground. I believe it is possible for Quakers to agree on legislation and programs that "take away the occasion for abortion."

The debate on abortion began early during the gathering when Friends Journal presented a panel discussion on "The Boundaries of Life." It was apparent from the questions and statements that followed a presentation by panelist Demie Kurz that Friends will probably never be able to achieve consensus on the issue of whether or not to sanction abortion.

When pro-choice people eloquently argued that the very foundation of Quaker practice rests on listening to the voice within and following that voice and that therefore we could not in conscience pursue a course that limited the choice of others, the question from a person against abortion was: "But what choice does the unborn fetus have?"

The discussion continued when Ellen Flanders and Charles Fager announced an afternoon meeting of anti-abortion people. The meeting was also attended by some pro-choice people. Since the purpose of the meeting was to provide anti-abortion people with an opportunity to gain comfort and support from like-minded people in the Society of Friends, where they said they felt like an unaccepted minority, at least some of the pro-choice people decided to leave the meeting. But they asked if there could be a follow-up discussion of ways in which Quakers could come to a meeting of minds on the abortion issue.

As far as I know there was no meeting of anti-abortion and pro-choice people later in the week. But I had a conversation with an anti-abortion person that gave me hope for finding that meeting ground. She said that she doesn't support a constitutional amendment prohibiting abortion and didn't think other Quakers supported the right to life amendment. "It would just drive abortions into the back alleys and risk the life of the mother." This is what pro-choice people also argue.

She also agreed that the anti-abortion Quakers favor less military spending and budgeting more for human services.

I shared her deep and sincere reverence for the life of the fetus. She shared my concern for the life and welfare of the pregnant woman.

Grace Gibas is co-publisher and co-editor with her husband, Andrew, of Circulating Pines, a weekly newspaper. She is a member of Minneapolis (Minn.) Friends Meeting and is on the board of directors of Friends for a Non-Violent World.

March 1, 1985 FRIENDS JOURNAL
The abortion issue is not one Quakers can ignore. It touches women too deeply.

I shared her deep and sincere reverence for the life of the fetus. She shared my concern for the life and welfare of the pregnant woman. We decided we did have a meeting ground. And in her words it was that we act together to "take away the occasion for abortion."

There may be Quakers who support the right to life amendment. But I see no more to be gained in debating it than in continuing to debate anti-abortion versus pro-choice stands. The outlawing of abortion is not the only way in which to discourage abortions. In fact there are many more effective ways that do not victimize the woman by placing the whole burden of preserving life on her. So we need not be trapped by the current assumption, held by many anti-abortion people, I think they would find unfounded. 

I see anti-abortion Quakers as a leaven in the larger anti-abortion movement, where it is common to find people whose interest in the fetus begins at conception and ends at birth. They favor cuts in human services, an increased military budget, and capital punishment—hardly a consistent stand! From my own experience in talking to anti-abortion people, I think they would find some willing to see that there is more than one way to discourage abortion.

The abortion issue is not one Quakers can ignore. It touches women too deeply. This I realized after hearing the stories of two women at the FGC gathering. One had been pregnant and thought she had no alternative but to have an abortion, a solution she has regretted bitterly ever since and an experience that has made her very much against abortion.

The second woman was raped and felt compelled by those around her to give birth and put up her child for adoption. Her tears are still as fresh as they must have been while she underwent her ordeal. She has become an ardent pro-choice proponent.

What kind of legislation and programs would have helped the woman who underwent the abortion? First of all she could have profited from counseling by a caring and objective person to help her examine her options, to encourage her to keep her baby if she desired by making her aware of government programs or other forms of assistance that would make it possible for her to support her child.

Unfortunately a woman faced with an unplanned pregnancy today has fewer economic options than she would have had a few years ago. Under the Reagan administration most of the human services programs that aid women and children have been cut in favor of higher military spending. Women with reverence for life, who must balance the life of the fetus against their own economic dependency or against the impoverishment of their families, need a better option than the proposed right to life amendment.

I believe Quakers inspired by the Peace Testimony and concern for the disadvantaged are already working effectively to "take away the occasion for abortion." When we witness against the wasting of our resources on armaments, when we call for a restoration of funds to programs that give some economic security to women and children we are discouraging abortion.

An obvious need is further research into effective and safe contraceptives and the wide dissemination of birth control information.

Women need day care centers for the children they have chosen to have. They need job training when their children are old enough to be left. They need flexible working hours rather than the standard eight-hour day.

They also need the social recognition that women and children are important and that motherhood is valued. This is not true in the United States today. Even Quaker women who are economically secure feel put down by society because they are "only mothers." How can we ask a single woman faced with poverty and a loss of freedom to take on the added burden of society's disdain?

Rape victims, like the "only mothers," are the products of a society in which women face discrimination. What can Quakers do to prevent rape? Within the Society of Friends discrimination is not felt so violently because Quakers recognize that women have spiritual gifts and family life is highly valued. But on the street, Quaker women are as vulnerable to rape as others. A group of women in Minneapolis has made a strong case for the connection between pornography and rape. Rape is the ultimate extension of the degradation of women. The Minneapolis City Council passed but the mayor vetoed an ordinance defining pornography as a form of sex discrimination. The legal premise of the ordinance was that pornography promotes the systematic degradation of women, thereby undermining their civil rights.

The Indianapolis City Council voted for a similar ordinance which holds those responsible for pornography civilly accountable to those they harm. This is a new concept and is challenged by those who see it as a threat to the First Amendment right to free speech.

I think if Quakers wish to "take away the occasion for abortion" we need to be aware of the ugly pornography scene and open our minds to ways to deal with it. Doing nothing allows a multibillion dollar industry to thrive by selling violent pornography, when women cannot safely walk the streets at night. Pornography, by depicting women as enjoying pain and humiliation and as sex objects to be tortured and killed, dehumanizes them. The right of free speech must be balanced with the right of women to be respected and to be safe.

At Friends General Conference I came to think of those gathered there as a loving family. I've seldom felt so supported and surrounded by love. So there is no doubt in my mind that Quakers differing on the abortion issue can join hands in mutual respect and love, and from our Quaker heritage and strengths find a meeting ground on which we can agree to "take away the occasion for abortion."
Ten Queries for Quaker Women
by Patricia Kent Gilmore

Most of the men I know are scared to death of women today.”

These words spoken by a young television newsman at last year’s Women in Communications luncheon in Denver suggested to me some queries women Friends might be putting to each other in 1985.

1. Have we rationalized female expression of anger about men as somehow healthy, thereby lessening the chances to break new ground?
2. Are we sensitive to the age-old striving of men to express what might be called “the male principle”? In our rush to point out the dangers of macho do we fail to support some of the noble expressions of maleness?
3. Do we blame society’s and women’s ills on male oppression and assume that affirmative action, comparable pay, or even a constitutional amendment will solve our problems?
4. Are we sensitive to the feelings, views, and priorities of women outside the women’s movement who do not share our understanding? Are we respectful of women in other cultures, especially within our own country, who believe that sexually differentiated roles are more supportive of stable families?
5. Are we guilty of encouraging well-educated women to find self-fulfillment outside the home to the point of denigrating child care and homemaking as somehow not good enough? Do we support and encourage the full-time homemakers among us? Are we open to the option of simplifying our lives when that might allow us to staff the home front?
6. Are we sensitive to the growing army of latchkey children who are dependent on television for their values and sense of the culture, as well as for a baby sitter? Do we take the time to react to television’s content, especially as it affects our children and their peers?
7. Are we as concerned about the wages of our child care providers as we are about our own work compensation? For example, do we pay our sitters the minimum wage?
8. If we are concerned about sexist language, do we take care that we are not condescending or critical of others who do not share this concern? Are we just as concerned about simplicity, clarity, and accuracy of expression?
9. Are we careful to avoid putting so much energy into uniquely women-related issues that we sacrifice opportunities to come together on the larger issues of reconciliation and world peace?
10. Finally, do we seek to build bridges between men and women in these days of sexual conflict, rather than contributing to the conflict?

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Poetry

Untitled

To define God
is to limit the infinite
and perhaps even take
some smile
out of the Light.
To define God
or let God be defined for me,
takes out some of
the Glory,
some of the Mystery.
To have God define me
takes out some of
my humanness,
for if God is constantly peering
over my shoulder—
Then God can surely see
why I make mistakes,
and how I learn from them.
And if I don’t, God will
see why I don’t.

But it is not so much
God seeing me
as me seeing God.
Smiling at a raindrop,
or hugging the cloudy, wet
and full-of-soot sky,
not knowing why
there is joy in my heart
but just thanking the world,
and any God who happens
to be smiling with me.

—Helen G. Forsythe
woodthrush

my feet welcome the day
with their steady,
slow pace
from these long and quietly held dreams,
a song steps forth, not to be
held back by any unnatural force
(life! the common denominator,
sings in my head and dances my
heart around)
I try to search out words, in the way
that my feet search out the sure
pavement. It's of no use: the morning
is for a kind of thought one need
only breathe
this morning's grayness is beautiful
the birth of light begins
stealthily, steadily
and reaches through my own darkness
—charlotte mcguiry smith

Communion in Meeting

Lord, we thank you
for your gift of the warm, living silence
where our souls,
distracted by everyday hurry and stress
may come to rest and await divine repair.

Thank you for the quiet presence
of your love
manifesting itself in tranquility
and healing.

Thank you, too, for
the spirit of union
that binds us to one another
and close to you, our center,
our hub, from which life's many spokes
reach out toward the world's rim of need.

As we wait upon you in our meeting for worship
thank you for reminding us of the needs of others;
may we show our love for you by responding
as best we can within our
strengths and capabilities. Amen.

—Katherine Paxson
**Quaker Philately**

**The Vietnam Veterans Memorial Stamp**

by Hi Doty

The author, a member of Concord (Pa.) Friends Meeting, writes a monthly feature entitled “Quaker Philately” for the Concord Monthly Meeting Newsletter. The columns draw timely Quaker connections to the commemorative postage stamp affixed to that month’s newsletter.

The following piece is reprinted with permission as it appeared in the January 1985 newsletter. The Journal will reprint others in coming months. —Ed.

Let us go back in memory, back in time to the middle years of the Vietnam War, when only a few Americans were ready to stand up against the giddy exhilaration of a smashing foreign war, where by nothing more difficult than blasting a “gook” rabble, we were going to stop communism in its tracks. Remember those days? And let us go back to a particular place and event—the southeast corner of the courthouse in West Chester, Pennsylvania (traditionally our local Hyde Park), where a band of pacifists were gathered to read over the loudspeaker, hour after hour, a list of Americans dead in Vietnam. Remember that day and place? Many readers will, for that pacifist band was peppered with Concord (Pa.) Meeting faces.

Remember the angry counterdemonstrators who ringed our band—the well-dressed men and women with their mutterings of “Communist fellow travelers” and “ought to be locked up,” and the knot of Pagans in their “colors” gathered just across Market Street, sometimes revving their motorcycles to drown out the readers, sometimes shouting threats to ride us out of town? Remember how the public address system suddenly went dead, and word came that the chairman of the county commissioners had ordered the police to prevent its being plugged into any other electric source? After that, remember how quickly we hoarsened, shouting without the public address system, as each took a turn to read a page of names? Best of all, remember what gradually happened to those curious noncommitted people who stopped to listen? Those thousands of dead, called out one by one, began to speak to those uncommitted, who soon were muttering their own mutters of support, and returning taunt for taunt with the bike riders across the street. They hadn’t become instant pacifists, but they were signaling that suddenly the average American was ready to turn against the war in Vietnam.

How long ago that was, and how much has happened to all of us since. That death list grew tragically longer before we cared enough to stop the war, but finally we stopped it by overwhelming popular demand. All of the presidents who led that war are dead or living in disgrace. The super-patriotic chairman of the Chester County Commissioners, who turned off the P.A. system, has served his federal prison term for accepting bribes and is living in quiet retirement. The return of our men and women from Vietnam has revealed that death was not the only danger to which we sent them, and the unluckiest of them...
crowd our hospitals, prisons, and drug therapy programs, and spill out to join other street people huddled over steam vents. Time deals with us all. Not all of the Concord Friends in that long-ago band still live, and those who do are not as nimble and strong as on that day. Battlefield or geriatric ward, the same scythe cuts us all down.

Back in those days of chauvinism, it wasn’t usual for a peace demonstration to attract onlookers. It was more usual for passers-by to cross the street, and what drew the neutrals, who stayed to be convinced, was the shouting out of the names and addresses of real people. The body count had stopped being numbers, and had turned into individuals, identified one by one, by the thousands. Warhawks wished the dead to be laid collectively and anonymously on the altar of patriotism, but here, in public, the names of individuals were being shouted: “Dale Whitney, Ottumwa, Iowa, dead in Vietnam... Isadore Levine, Boston, Massachusetts, dead in Vietnam...” On and on.

Previous wars have been swiftly followed by victory monuments and cenotaphs to glorify the struggles and honor the dead, but officialdom was not sure what was appropriate when our mechanized army was driven from the field by a rabble of “gook” peasants and children and grandparents. And so the festering matter lay for many years, slowly cooling down, awaiting its time. At last that time has come. Now it is possible for us all to pay our respect to those who died in Vietnam. There is no victory monument, for there is no victory, but in Washington a long, deep, empty grave has been cut into the earth, lined on one side with stone, and into this wall of stone has been carved an echo of those hoarse words shouted one day long ago at the courthouse: “Dale Whitney, Ottumwa, Iowa, dead in Vietnam... Isadore Levine, Boston, Massachusetts, dead in Vietnam...” Finally we all agree, peace-nik and warhawk alike, that we wish to acknowledge, name by name, each of these 58,022 Americans who died.

Thy newsletter this month is carried by one of the new Vietnam Veterans Memorial stamps. Look into that stamp and thee will see the grave and the wall, and visitors with their eyes to the stones, reading the inscriptions, “Dale Whitney...” multiplied 50,000 times.

Unfortunately, the memorial is incomplete, and always will be incomplete, for it lacks its second wall, on this side of the walk, to memorialize those other thousands of precious lives which were lost in Vietnam. Reading from the wall that isn’t there: “For Coh, age 8, bayoneted at My Lai, Vietnam... Tan Oea, age 85, incinerated by incendiary bomb, Tram Bo, Vietnam...”

Meanwhile, in Central America...
News From U.N.O.

The Convention Against Torture

by Cynthia Obadia

October 24, 1985, will mark the 40th anniversary of the founding of the United Nations. With the following article we begin a series of brief reports on key issues before the U.N., issues that need Quaker support. —Ed.

During the 39th General Assembly of the United Nations, which took place this past fall, the Quaker U.N. Office in New York concentrated its efforts on issues concerning disarmament, economic development, and human rights. Out of this wide range of issues, perhaps the most positive event of the 39th session was the adoption of a Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment.

Although the practice of torture has been outlawed through Article 5 of the Universal Declaration of Human Rights and Article 7 of the International Covenants on Civil and Political Rights, certain countries felt that there was a need for a legally binding instrument that would intensify efforts to eliminate torture. Sweden first introduced the idea of establishing an international convention against torture in 1977, and the U.N. Commission on Human Rights was given responsibility for its drafting. In March 1984, after seven long years of negotiations, a draft was submitted to the General Assembly for its consideration.

The importance of the Convention Against Torture lies in its judicial potential. By establishing this convention, states and other organizations will be able to use it as a legal tool to work toward the abolition of torture. For the first time in the history of human rights legislation there is a system of universal jurisdiction. This system ensures that each state that is a party to the convention is obliged to bring the case of the offender to the country's competent authorities when the offense is committed in the territory of that state, or when the victim is a national of that state, if the state wishes. Otherwise the person can be extradited only if another country requests his or her extradition for the purpose of prosecution. The system of universal jurisdiction ensures "no safe haven for torturers." Another important aspect of the convention is the creation of the Committee Against Torture, which consists of ten experts who will oversee the implementation of the convention.

If you are as idealistic as I am, you may well assume that the adoption of the convention will mean the elimination of torture. However, this will not occur unless all countries, both those that practice torture and those that do not, agree to be bound by the provisions of the convention.

The U.S. government has a history of supporting U.N. human rights initiatives until they are adopted but then failing to ratify them. It has not yet agreed to be bound by the Covenants on Civil and Political Rights or the Covenants on Economic, Social, and Cultural Rights, which together form the International Covenants on Human Rights. In addition, the United States has not ratified the Convention on the Prevention and Punishment of the Crime of Genocide or the Convention on the Elimination of All Forms of Racial Discrimination.

We want the U.S. Senate to ratify the Convention Against Torture. Please write to Secretary of State George Schultz, Bureau of Human Rights and Humanitarian Affairs, Department of State, Washington, DC 20520, to congratulate him on the U.S. support of the convention and to encourage the administration to submit it to the Senate for ratification as soon as possible. Also, write your senators to urge their support for the ratification of the convention.

If you have any questions about the convention or if you want a copy of the text, please write to the Quaker U.N. Office, 777 U.N. Plaza, New York, NY 10017, or phone (212) 682-2745.
This summer’s conference of the Quaker Theological Discussion Group will center on the theme of “Atonement.” The conference will be held at Olney Friends School, Barnesville, Ohio, July 15-18. For more information, write John McCandless, Rte. I, Box 549, Alburtis, PA 18011.

The future of the family farm is being addressed by the Interfaith Action for Economic Justice. Its Family Farm Project is developing a network of individuals and organizations in a campaign to influence the 1985 farm bill. For more information on how to join, write IAEJ, 110 Maryland Ave. NE, Washington, DC 20002.

Costa Rican Friends Molly and Miguel Figuerola traveled across the United States this past year visiting meetings, showing their slides, and talking about Central America. CASAL, a committee of Monteverde Meet-

ing, has spent over $20,000 on projects for refugees in Costa Rica, Nicaragua, El Salvador, Honduras, and Mexico. Tax-exempt contributions designated for CASAL may be sent to Friends World Committee, Section of the Americas, 1506 Race St., Philadelphia, PA 19102.

The third annual women’s retreat for New England Friends is scheduled for March 29-31 at the Common in Peterboro, N.H. For details, contact Ann Barclay, 7 Griggs Ter., Brookline, MA 02146. (617) 232-3115.

Leroy Baker, a young inmate without a family, is seeking letters from anyone interested in sharing his or her time. Write to Leroy Baker #148-297, P.O. Box 45699, Lucasville, OH 45699-0001.

Signatures of war tax resisters are being collected by the War Tax Resistance National Ad Campaign for placement in newspaper ads in 1985. For sign-up sheets or information on war tax resistance and life-sharing funds, write to the WTRNAC, 402 S. Glenendale, Ann Arbor, MI 48103.

A Peace Tax Fund has been established by Friends United Meeting. The FUM general board established an escrow account this past fall into which war tax resisters who belong to FUM may deposit taxes withheld from the government. Should the IRS take action against the depositor, the money may be withdrawn later. Income generated from the fund will be used to finance FUM peace and justice programs. For more information, write FUM Peace Tax Fund, 101 Quaker Hill Dr., Richmond, IN 47374.

Sixteen sanctuary workers were indicted early this year as part of the government’s effort to slow down the growing sanctuary movement among U.S. religious bodies. Among those indicted was Pima, Ariz., Quaker Jim Corbett (FJ 8/1-15/84). He was quoted in the January 16 New York Times as follows: “The government is basically going to have to put the church in prison to stop the sanctuary movement... We’ll continue to do what we can to provide a protective community to Central Americans and we’ll do it just as openly as ever.”

The Center for Constitutional Law in New York is preparing a lawsuit to enjoin the government from making further arrests. San Francisco Meeting and several other meetings around the country are litigants in this case.

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Not Concerned With Numbers

I read with some interest the article by Albert Hernandez, “Speaking to the Quaker Condition” (FJ 1/1-15), in which he deals with the earlier item in the Wall Street Journal about Quakers and their decreasing numbers.

It seems to me not very commendable for Friends to carry on public advertising to increase membership (aimed at whatever group). Our appeal should be made by the integrity of our witness for peace, social concern, truth in government, and our emphasis on the Living Christ that can speak to our needs.

Seeking new members is not necessarily proselytizing. It is only that when we attempt to take people away from one segment of the church to join with us. There are plenty of unchurched people who might do well to consider the Quaker approach to life, to religious questions, and to the solution of personal problems of confusion, self-worth, direction, and values. For all of us there should be that continuing search for a better way of life, being well assured that there is a better way.

As Friends, our primary concern should not be numbers but bringing more of the Divine into our secular lives and the challenge of seeking the Way, the Truth, and the Life, that “Abundant Life.”

Ernest H. Weed
Deer Isle, Maine

Thanks for Life

You’ll be glad to know that Anne Kriebel’s work (“Gracias a la Vida,” FJ 12/15/84) in San Luis continues with unbelievable (almost) workings. A book for children she had written in Spanish has been published in Costa Rica.

Joyce Balderston
Lakeville, Ohio

Shedding the Evil Cloak

Edwin B. Bronner’s article, “Commitment for Conscience’ Sake” (FJ 1/1-15), was informative about Quaker history and rewarding because it dealt with the evil of anti-Sovietism.

Since 1917, after military intervention by 14 nations failed, an ideological cordon sanitaire of anti-Sovietism was instituted and perpetuated between the Soviet Union and Western countries. Generations of scholars were brought up on biased literature. Today we find
words used to describe it in the article. On the contrary, its emphasis is on openness, inclusiveness, and respecting the validity for others of their religious path. We in the Quaker Universalist Fellowship consider ourselves essentially seekers of the Truth, not prescribers of final answers or solutions. We cannot be a-Christian or anti-Christian and still be Universalist.

Actually, many Quaker Universalists probably share the same main concepts which shape Ron McDonald’s “liberating religion”: acceptance of the paradox of both individuation and the interconnectedness of everyone and everything, and awareness of the world’s sources of conflict and of the evil within, while recognizing the innate goodness and wonder of all life and of the God within.

Peter Rabenold
St. Leonard, Md.

I disagree with the claim Ron McDonald makes in his article that universalism is “apologetic.”

Universalism is a liberating religion, as Ron McDonald defines “liberating,” because it “encourages us to grow more deeply, see more keenly, and live more at peace with others and with ourselves.” In pointing out the value of a religion that liberates, there is no need to cast aspersions toward Universalists. Rather it would seem to be in the best interest not only of the Religious Society of Friends but to humankind in general if more individuals could develop a Universalist’s appreciation for the wisdom of the various religions that have come down through the centuries, along with an openness toward continuing revelation in whatever form it may take.

A Universalist approach, not only to religion but to life, seems to be our best hope against the impending nuclear disaster that will be the result of exclusive, legalistic, and apologetic thinking.

Carole Hope Depp
Goochland, Va.

Ron McDonald’s article contains some helpful caveats for both the Universalist and the New Foundation movements among Friends today. But to reduce the efforts of these two movements to “apologetic religion” does not grasp their best intentions and accomplishments. As one who also has been involved at different times in both movements, I know that they do not arise from a “negative, frightened starting point.” They have originated from a genuine experience of liberating grace—the liberating experience McDonald describes.

When these movements try to describe and define this experience, and call others to it, it is not necessarily a defensive act. It is the important process of finding the language that best fits the experience, so we may better understand and talk about.

Daniel Wade
New York, N.Y.

Suffering in East Timor

In March 1984, 133 prominent Portuguese from all sides of Portuguese society sent a letter to President Reagan about East Timor, which said, “We have no knowledge of any public or firm denunciation made by Your Excellency nor do we know of any measures taken to put an end to this deeply inhuman situation,” and reminded the president that he is uniquely well placed to intervene on behalf of the rights of the East Timorese, because “most of the armaments used by Indonesia are of U.S. origin.”

In the nine years since Indonesia invaded East Timor, approximately one-third of the total population of East Timor has died; yet their plight has gone almost unnoticed.

This tragic situation can be changed—if people everywhere are prepared to speak out for peace and justice for the people of East Timor.

If any friends or other readers would like to write to me, they are very welcome to do so, as I think East Timor is not an issue which has received much publicity in the United States.

Jonnie Herrera
M.S. 212, Oaky
Queensland 4401
Australia

Apologetic Religion?

I am writing as a Quaker Universalist in reference to Ron McDonald’s article, “Apologetic or Liberating Religion” (FJ 1/1-15). I think Friend McDonald, in developing his thesis of “liberating religion” misunderstands and misinterprets Quaker universalism.

As I understand it, Quaker universalism is not dogmatic, legalistic, restrictive, negative, or exclusive—all
it with one another. Thus, the language naturally forms community.

The important thing about these communities is that through shared language and self-understanding, they can become social forces in a way that is impossible for isolated individuals acting out of private self-understanding. Ron McDonald's rubric of "apologetic religion" completely misses this crucial point. And his description of "liberating religion" does not go beyond the private sphere.

Of course, it must be allowed that in both of these movements people may lapse into defensive polemic against "the other side." Yet a lively dialogue between Christian particularity and universal commonality may yet produce that same explosive power for good that once burst forth in early Quakerism. Of course, the dialogue cannot, will not, take place only through theological abstractions. It will develop, as it has already, around issues of concrete social and spiritual concern among Friends.

Ron McDonald first attacks two forms of modern Quakerism that he identifies as "apologetic" religion. These forms he names "universalism" and "a strongly Christian-oriented Quakerism." His opposition to them is based upon several common qualities, he states, namely, that they are exclusive, legalistic, and apologetic. It appears to me that he fails to understand them; but more to the point, one finds that the "liberating" religion that he presents is certainly "guilty" of the same three characteristics! Examination of the article shows that his so-called "liberating religion" is itself exclusive in "being different and separate from rival points of view." It is legalistic in the sense of "being unwavering about certain beliefs" (his own), and apologetic in that he develops at considerable length his "verbal defense" of his own "rightness" and his criticism of "other's wrongness!"

Finally, a challenging concept to which the author gives considerable attention holds that only what one does can be considered morally good or bad, not the inner intention, desire, character. The goodness or evil of a person, in other words, is measured only by his or her actions. One may condemn what a person does but not the person because, as McDonald states, we too are full of evil!

Once is guilty before God (if not by moral standards) at this central point, not only if one morally. As people think in their hearts, so are they. Friends have believed that in our search for and response to the inner Light the evil in ourselves is weakened and the good is "raised up." This is the heart of right living, which leads to proper behavior. And as this is reached, then and only then is inner peace found.

Calvin Keene
Lewisburg, Pa.

Giving and Receiving Are One

Florence Capaldo Kimball in her article, "Vocal Ministry: Gifts to Be Shared and Nurtured" (FJ 12/15/84), discusses the importance of receiving as well as giving ministry in meeting for worship and concludes beautifully, "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."

On reflection I realize that I came to total agreement with her conclusion following a somewhat different path. First of all, I am unsure that there is such a thing as "giving" and "receiving" ministry in a Friends meeting. I am inclined to lump both together and conclude that they are, in fact, one. Unlike a sermon in church, Quaker ministry does not come to us fully developed and polished. Rather, it is part of the spontaneous, continual, corporate search for Truth that is at the heart of a gathered meeting for worship. When a meeting is gathered and those present are in true spiritual harmony, spoken messages as well as silence and listening are a part of that harmony. Surely none of us is so arrogant as to be convinced that we can convey God's message with complete and perfect precision. Surely we are not so intolerant that we write off a message from someone else as irrelevant to our own search for Truth.

A recognition of this helps me to listen to each message in the spirit of love.

Irving Hollingshead
Boyertown, Pa.

Setting a Good Example

It seems to me something very important needs to be added to Norma Jacob's very good article on gambling (FJ 12/1/84). Of course it's hard to define where risk stops and gambling starts, but even if I think I know where to stop, what about the example I might set for others? Gambling can be as addictive (in some cases) as alcohol and drugs and affects those of high intelligence as well as low.

Isn't this the main reason that it is considered evil?

Alfred J. Geiger
Jacksonville, Fla.

March 1, 1985

FRIENDS JOURNAL

Thea Wolf, then a young German-Jewish nurse, went to Alexandria, Egypt, in 1932 to work in the Hospital of the Jewish Community. A year later, Ada Aharoni was born in Cairo—one of then nearly 100,000 Egyptian-born Jews whose ancestors had been in Egypt for nearly 2,000 years. For 15 years, they lived together in the Land of the Pharaohs, but they never met until 1978. When they did, it was in the land both had long since adopted as home: Israel.

This collaborative effort, the fruit of that first meeting, is an autobiographical account of Wolf’s years in Egypt serving not just Jews but Arabs as well. And along with Wolf’s own recollections, as told to Aharoni, Aharoni puts into the mouths of hospital patients stories and vignettes from her own experience. Together, the two women offer a unique and poignant glimpse into a world little-known and, sadly, now gone—for in 1948, when Israel and the Arab nations first went to war, Egypt expelled its Jewish population, and what we see now is only the enmity and hatred of nearly 40 years of war.

And that is why this book is so important. It shows a society in which Arab and Jew lived peacefully side by side—indeed, intermingled—working together cooperatively. During the 1930s, for instance, many Egyptians, including police and port authorities (often at considerable personal risk), even helped to rescue European Jews from the Nazi Holocaust. This and many other tales herein related attest to the fact that Arabs and Jews are not predestined to be adversaries. Implicit throughout the book is the notion that, given real efforts at tolerance and understanding, such peaceful cooperation might again come to be. This is a book not just of history but of hope.

W. D. Ehrhart


Perhaps you have been curious about the lives of John Woolman and George Fox but lacked the time and patience to labor over...
their copious writings in the 17th- and 18th-century language. Or you may have wondered about the roots of Quaker beliefs and practices. It is now a happy fact that 315 pages will carry you through 400 years of Quaker history. For those who appreciate the intellectual, social, and political ferment of the 17th and 18th centuries, there is the intellectual, accessible and contemporary. The Quakers were but one of many groups that rose to challenge the stronghold of the established church. It is through masterful editing that Douglas Steere has made the 17th and 18th centuries very high indeed. "Yes," his companion replies. "Quakers take a long time to make up their mind."

That Quakers have maintained institutional stability over the centuries, while other mystical groups have been unable to strike a balance between the inner journey and worldly involvement, may be due to the Quaker tradition of continual seeking in a center of service. There is a rational humility in George Fox when he refuses to blame his jailers, asserting that they had no alternative course of action. These early "convinced" Quakers are unusually sensitive to the dilemmas of those who still bear the sword, still trade in slavery.

Many years of research and reading are embodied in the labor of love, Quaker Spirituality. It is far more than a series of political and religious writings, with its vast picture of the Society of Friends working for three centuries to see that the "autonomy of the soul be protected and safeguarded."

Patricia Waddell


Is another history of the development of mental hospitals really needed? The author raises this question, and points out that previous works have not dealt adequately with the problems of mental disease from the point of view of the patient and the patient's family.

Focusing on the career of Thomas Story Kirkbride, the Quaker physician who directed the Pennsylvania Hospital for the Insane from 1840 to 1883, the author examines many aspects of mental disease treatment and their relationship to society in general. Her access to the voluminous correspondence in Kirkbride's files, particularly from patients' families, gives a unique opportunity to produce a definitive study. Further, Kirkbride's close contact with other "asylum-keepers" and his extensive writings dealing with all aspects of mental hospital care are a rich source.

Kirkbride was one of a group of asylum superintendents who pioneered the transition from jail and almshouse care of the mentally ill to real hospital care. In doing so, they accepted a fairly rigid code of asylum construction and management which was a real advance but which in later years became a source of severe criticism for not permitting innovation and progress. Kirkbride's "generous sympathy with all that suffer" and his refusal to differentiate between the care of the rich and the poor contrast with his lack of scientific curiosity and his use of
physical restraints and drugs. He firmly believed that all mental disease was curable and that "moral treatment" administered promptly would effect the cure, viewpoints which seem quite simplistic even for the mid-19th century.

The author takes us through these problems in a well-written, detailed work. Very extensive notes and statistical tables are given at the end of the book, making the text easy to read. Kirkbride's Quaker conscience and sympathy and his rigid adherence to his concepts shine through at every point.

Samuel B. Burgess

Resources

- The National War Tax Resistance Coordinating Committee offers a listing of area contacts on war tax resistance for a SASE and a War Tax Alternative Fund Resource Packet for $5. Write to NWTRCC, P.O. Box 2236, E. Patchogue, NY 11772.

- A Study/Action Notebook on Torture is available from American Christians for the Abolition of Torture for $3.50 plus $1 for postage. Send to ACAT, 6117 Germantown Ave., Philadelphia, PA 19144. Phone: (215) 849-7450.

Poets & Reviewers


CALENDAR

March

4—"Alice Paul and the Struggle for Women's Suffrage," a free program in honor of the centennial of the birth of Alice Paul, who wrote the Equal Rights Amendment, at 7:30 p.m. at Arch Street Meeting House in Philadelphia, Pa. Program will feature Margaret H. Bacon, Mildred Scott Olmstead, and a filmed interview with Alice Paul. Sponsored by Philadelphia Yearly Meeting Women's Committee. Call Betsy Balderson, (215) 241-7226, for information.

5—"Third Party Payment: Medicare and Medi-gap Insurance," a program sponsored by Philadelphia Yearly Meeting Committee on Aging, 10 a.m. to 12:30 p.m. at Arch Street Meeting House, Philadelphia, Pa. For more information, call Betsy Balderson, (215) 241-7226.

9—Annual gathering of the Quaker Universalist Fellowship at the Brooklyn Friends Meeting. Registration and lunch, $10; dinners, $5. Overnight hospitality available. Write Henry Koster, 1256 E. 10th St., Brooklyn, NY 11230, for information.

Books and Publications

Recently moved to Memphis, Tenn. Miss contact with friends meeting. Are there other friends here? Call evenings. Laura Bowman, 382-4866.


Martell's offers you friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving lunch daily. Saturday and Sunday brunch. American-Continental cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 83rd St., New York City. (212) 861-6110. "Peace."

If your peace group would like a twin English peace group please write to Genia Goetz, Full Circle, Chapeltown, Devon, England, TG13 8AA.

Classical Musics Lovers' Exchange—National link between unattached music lovers. Write CMLE, Box 31, Pehtam, NY 10903.

American Friends living in Riyadh, Saudi Arabia, would like to contact others in the area. Write: Ayoub, College of Science, Box 2455, King Saud University, Riyadh, Saudi Arabia.

Positions Vacant

Powell House. Assistant to the director, to begin mid-May 1985. For information write or Daniel P. Whitney, RD 1, Box 180, Old Chatham, NY 12196; (518) 794-8911.

Summer opportunity: Responsible, energetic couple for housekeeping/caretaking services in exchange for use of cottage on unspoiled lake in western Adirondacks. Additional employment negotiable. Phone (215) 922-9297 or write Dredy & Loxley Court, Philadelphia, PA 19106.

Friends Meeting at Cambridge is seeking a replacement for retiring Friends Resident. This full-time job, for one Friend or a couple, starts September 1985 or soon thereafter. Salary and living quarters included. If interested please send resume and a letter explaining your interest in the position to Friends Meeting at Cambridge, 5 Longfellow Park, Cambridge, MA 02138. (Phone 617) 579-9883.

The Meeting School is looking for couples interested in creative teaching and houseparentsing in a community that operates from a spiritual base and from the Quaker values of simplicity, trust, and nonviolence. Grades 10–12. Accredited by NEASC. Send inquiries to Claudia and Kurt Brandenburg, The Meeting School, Rindge, NH 03461. (603) 899-3366.


Administrative Secretary, Friends Meeting of Washington (D.C.). The meeting seeks a person thoroughly familiar with Quaker faith and practice to oversee the maintenance of property; manage the business activities; supervise its employees; and arrange for use of buildings and facilities; and aid in extending meeting services to members, attenders, visitors, and the wider community. Full-time position. Application forms available upon request. Applications close March 15, 1985.

Send resume and cover letter to: Personnel Committee, Friends Meeting of Washington, 2111 Florida Ave. NW, Washington, DC 20008.

The Peace Center of Connecticut needs a full-time director for its staff. This ecumenical enterprise, a program of the state's Christian Conference of Connecticut, is devoted to bringing issues of peace and justice into the daily lives of Connecticut citizens through the support of a Connecticut coalition to prevent nuclear war. The director needs a deep commitment to peacemaking in all of its biblical and theological dimensions; organizational experience, skills in program administration, fundraising, marketing ability, and interest in working with existing organizations (both religious and secular) which have a commitment to peace and justice. For more information, please call Carole B. Bourn at (203) 278-3192.

Arthur Morgan School—new staff members needed for housekeeping, cook, bookkeeper, English, outdoor program, science, and social studies for junior high boarding/day students, located in the Black Mountains of North Carolina. Students and staff members share in cooperative work programs and a simple lifestyle. Send resume to Joyce Johnson, Arthur Morgan School, Rte. 5, Box 335, Burnsville, NC 28714. (704) 675-4282.

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Quaker couple seeking purposeful work. Husband, Ph.D. in Political Affairs/Philosophy, Wife, M.A. in Education. Experience in teaching, administration, writing, research, counseling, organizational development, etc. Have much to offer intellectually and spiritually. Write: Wheeler/Firman, 5505 Acorn Ct., Greendale, WI 53129. (414) 262-2662.

Summer opportunity for Finnish girl, 17, to help family with children. Write David Richie, 154 E. Main St., Moorestown, NJ 08057.

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MEETINGS

A partial listing of Friends meetings in the United States and abroad.

MEETING NOTICE RATES: $8.00 per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: 66 each.

CANADA
EDMONTON—Unprogrammed worship 11 a.m. YWCA, Sorinomat room, 10305 100 Ave. 423-9292.
OTTAWA—Worship and First-school 10:30 a.m. 9½ Fourth Ave. (819) 232-9923.
TORONTO, ORONTO—Worship and First-school 11 a.m. 60 Lowther Ave. (North from cor. Bloor and Bedford).

COSTA RICA
MONTEVERDE—Phone 61-18-87.
SAN JOSÉ—Phone 44-23-76, 21-66-89, or 21-03-02. Unprogrammed meetings.

GERMANY (FED. REP.)
HANNOVER—Worship 3rd Sunday 10:45, Kreuzkirche (Gewinniedsaa). Call Saner 628057 or Woonkenaar 822481.

GUATEMALA
GUATEMALA—Bi-weekly. Call 67922 or 681259 evenings.

HONDURAS
TEGUICAPALPA—Second Sunday 9:30 a.m. and when possible. Colonia Los Casados No. 403, near Su Casa supermarket one block south of and parallel to Bulevar Morazan. Contact Nancy Cad 232407 or evenings 322191.

MEXICO
MEXICO CITY—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Marianico 132, Mexico 1, D.F. 535-27-52.

SWITZERLAND
GENEVA—Meeting for worship and First-school 10:30 a.m. midweek meeting 12:30 p.m. Wednesdays. 15 pv. Merivellet, Quaker House, Petit-Suconnex.

UNITED STATES
ALABAMA
BIRMINGHAM—Unprogrammed meeting for worship, 10 a.m. Sunday, CBC, 1519 12th Ave. S. C. Boydley, clerk. (205) 876-7021.
FAIRHOPE—Unprogrammed meeting, 9 a.m. Sundays at Friends Meetinghouse, 1.2 mi. east on Fairhope Ave. Ext. Write: P. O. Box 319, Fairhope AL 36533.

ALASKA
FAIRBANKS—Unprogrammed, First-day, 10 a.m. Hidden Hill Friends Center, 2650 Gold Hill Road, Phone 479-3769 or 456-2467.
JUNEAU—Unprogrammed worship group, First-days, 1 a.m. Phone: 568-4409. Visitors welcome.

ARIZONA
FLAGSTAFF—Unprogrammed meeting and First-school 11 a.m. 402 S. Beaver 86602. (602) 774-4399.
McNEAL—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: (520) 642-3792.
PHOENIX—Worship and First-school 11 a.m. 1702 E. Glendale, Phoenix 85209.

TEMEPE—Unprogrammed, First-days, 9:30 a.m. child care provided at: San Rafael Chapel, ASU Campus, 85281. Phone: 967-6540.
TUCSON—Pima Friends Meeting (intermountain Yearly Meeting), 730 6h St. Worship 10 a.m. Barbara Elbirand, clerk. Phone: (602) 299-0778 or (602) 857-3050.

ARKANSAS
LITTLE ROCK—Unprogrammed meeting, First-school, 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 297-9893, 663-8283.

CALIFORNIA
ARCATA—10 a.m. 1920 Zehnder, 822-5615.
BERKELEY—Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut, 843-9725.
BERKELEY—Strawberry Creek, 2450 LeConte, P.O. Box 5055. Unprogrammed worship 10 a.m.
CHICO—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children, 345-3429 or 342-1741.
CLAREMONT—Worship 9:30 a.m. Classes for children, 727 W. Harrison Ave., Claremont.
DAVIS—Meeting for worship, First-day, 9:45 a.m. 345 S. St. Visitors call 735-3924.
FRESNO—1st a.m. Chapel of CESP, 1360 M St. 222-3796. If no answer call 237-3030.
GRASS VALLEY—Discussion period 9:30 a.m., meeting for worship 10-40 a.m. John Woolman School Camp, 12585 Jones Bar Road. Phone: 273-6485 or 273-2960.
HAYWARD—Worship 9:30 a.m. Eden United Church of Christ, 21435 Birch St. Phone: 493-0368.
HEMET—Meeting for worship 9:30 a.m. 43480 Cedar Ave. Visitors call (714) 927-1767 or 925-2818.
LA JOLLA—Meeting 11 a.m. 7380 Eave Ave. Visits call 459-0600 or 456-1020.
LONG BEACH—10:30 a.m. Huntington School Grizabra at Spaulding. 434-1004 or 631-4066.
LOS ANGELES—Meeting 11 a.m. 4167 S. Normandie. Visitors call 286-0730.
MARIN COUNTY—10-10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., San Rafael, CA 94903. Call (415) 381-4456.
MONTEREY PENINSULA—Friends meeting for worship, Sundays, 10:30 a.m. Call 375-3837 or 625-1761.
ORANGE COUNTY—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 796-7961.
PALO ALTO—Meeting for worship and First-days. 11 a.m. 957 Colorado.
PASADENA—Grange Grove Monthly Meeting, 520 E. Orange Grove Blvd. Unprogrammed worship and First-school 10 a.m. Phone: 792-6223.
REDLANDS-HILLSIDE-SAN BERNARDINO—Inland Valley Friends Meeting, 114 W. Vine, Redlands. Worship 10 a.m. dialogue or program 11 a.m. For information, phone (714) 662-5364 or 792-7766.
SACRAMENTO—Stanford Settlement, 650 W El Camino near Northgate. Meeting 10 a.m. Phone (916) 452-9317.
SAN DIEGO—Unprogrammed worship, First-days, 10 a.m. 4848 Seminole Dr. Clerk, Lowell Toner. (619) 286-5886.
SAN FERNANDO VALLEY—Unprogrammed worship, First-days, 9 a.m. 15056 Blodoe, Sylmar, 360-7635.
SAN FRANCISCO—Meeting for worship, First-days, 11 a.m. 2160 Lake St. Phone: 725-7440.
SAN JOSE—Worship and First-school 11 a.m., discussion 9:30 a.m. 1041 Morse St. 286-3093.
SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday, Cal Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA 93405, (602) 543-3120.
SANTA BARBARA—10 a.m. Marymount School, 2130 Mission Ridge Rd. (W. of El Encanto Hotel).
SANTA MONICA—First-day meeting and First-school 10 a.m. Phone: (310) 731-2561.
SANTA MARIA—1st school and meeting at 10 a.m. 1440 Harvard St. Phone: 828-4069.
SONOMA COUNTY—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1771 for location.
WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University Yard, 517 Hillgard (across from UCLA bus stop). Phone: 220-1230.
WHITTIER—Whitfield Monthly Meeting, Administration Building, corner Placent and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 666-7538.
**NEW YORK CITY**

- **First-day school** 11 a.m.
- **First-day worship** 10 a.m.
- **First-year worship** 10 a.m.
- **Weekly worship** 10 a.m.

**NEWark**

- **First-day school** 11 a.m.
- **First-day worship** 10 a.m.
- **Weekly worship** 10 a.m.

**New York**

- **First-day school** 11 a.m.
- **First-day worship** 10 a.m.
- **Weekly worship** 10 a.m.

**Pennsylvania**

- **First-day school** 11 a.m.
- **First-day worship** 10 a.m.
- **Weekly worship** 10 a.m.

**Ohio**

- **First-day school** 11 a.m.
- **First-day worship** 10 a.m.
- **Weekly worship** 10 a.m.

**Oregon**

- **First-day school** 11 a.m.
- **First-day worship** 10 a.m.
- **Weekly worship** 10 a.m.

WILLISTOWN—Worship and First-day school 10 a.m., Goshen Warren Rd., D.O.I.

WRIGHTSTOWN—First-day school 9:30 a.m.; worship 11:30 a.m. Summer months worship only 10 a.m. Phone: 413.

YARDLEY—Meeting for worship 10 a.m. First-day school follows meeting during winter months. North Main St.

RHODE ISLAND

PROVIDENCE—Meeting for worship 11 a.m. each First-day. 98 Morris Ave. Phone: 245-7441.

SAVILEY—Worship 10 a.m. Each First-day. Lincoln-Great Rd. (Rte. 128) at River St.

WEST JERSEY—Unprogrammed worship 11 a.m. First-day school 9:30 a.m. Mill Ave. 509-1264.

SOUTH CAROLINA


COLUMBIA—Worship 10 a.m. Presbyterian Student Center, 1702 Green St. 29201. Phone: (803) 781-3532.

SOUTH DAKOTA

SIOUX FALLS—Unprogrammed meeting 11 a.m. 2007 S. Center, 97105. Phone: (605) 338-5744.

TENNESSEE

CHATTANOOGA—Worship, 10:30 a.m., followed by discussion. (615) 327-1805.

CROSSVILLE—Worship 9:30 a.m.; discussion 11 a.m. Calvary Primitive Baptist Church, 130 E. Chestnut St., Crossville, TN 38555. Phone: (423) 775-5003.

KNOXVILLE—Worship 6 a.m., 10 a.m., 1 p.m., 6:30 p.m., 11 p.m. and 1 a.m. Sunday, 9:30 a.m., 11 a.m., 1:30 p.m. and 7:30 p.m. Monday through Saturday. Phone: (615) 456-5342.

KNOXVILLE—Worship, 9 a.m., 11 a.m., 6 p.m. 11:00 a.m. and 1 a.m. Sunday, 9 a.m., 11 a.m. and 1 p.m. Monday through Saturday. Phone: (615) 456-5342.

LOGAN—Unprogrammed worship, 10 a.m. Logan Public Library. Contact Al Carlson 563-3345 or Allen Stokes 752-2711.

OREGON

SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m. Seventh Adventist Church, 2139 Foothill Drive. Phone (801) 583-2287 or 562-4357.

UTAH

BELMONTO—Unprogrammed worship 11 a.m. Sundays. 811 Clary St. Phone: (801) 285-4336.

EAU CLAIRE/MENOMINE—Meeting for worship and First-day school, Sunday, 10 a.m. 1718 10th St., Menomonie, 54751. Call 235-5882 or 835-0084.

GREEN BAY/APPLETON—Meeting for worship and First-day school 11:30 a.m. Contact Bruce Willever, clerk, (414) 827-7175.

LA CROSSE—Meeting for worship and First-day school, 10 a.m. Contact Bruce Willever, clerk, (414) 827-7175.

MILWAUKEE—Meeting for worship and First-day school, 10 a.m. Contact Bruce Willever, clerk, (414) 827-7175.

OSHKOSH—Unprogrammed worship 11 a.m. Sundays. Call (414) 333-5804 or write P.O. Box 403.
The FRIENDS JOURNAL tote bags have returned from the farthest edge of the universe to brighten an often dark world.

Available once again through this Friendly outpost, these attractive tote bags are made of celestial blue duck cloth with matching web handles. Silk-screened in lunar white is the universally spoken phrase: "I read FRIENDS JOURNAL. Does thee?"

This 13-by-13-inch bag has a pleated 3-inch bottom that makes carrying your "star stuff" a breeze. Our JOURNAL tote bag can help you get through this star trek we call living without finding your belongings lost in space. Just $8 will send one speeding to your home.

Please rush me the Friendly tote bag.

Tote bags are $8 each and will be shipped at no extra cost by first class mail. The tote bags are just $6 each when ordered in quantities of 10 or more (a good fund-raising item for your Friends meeting or school).

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