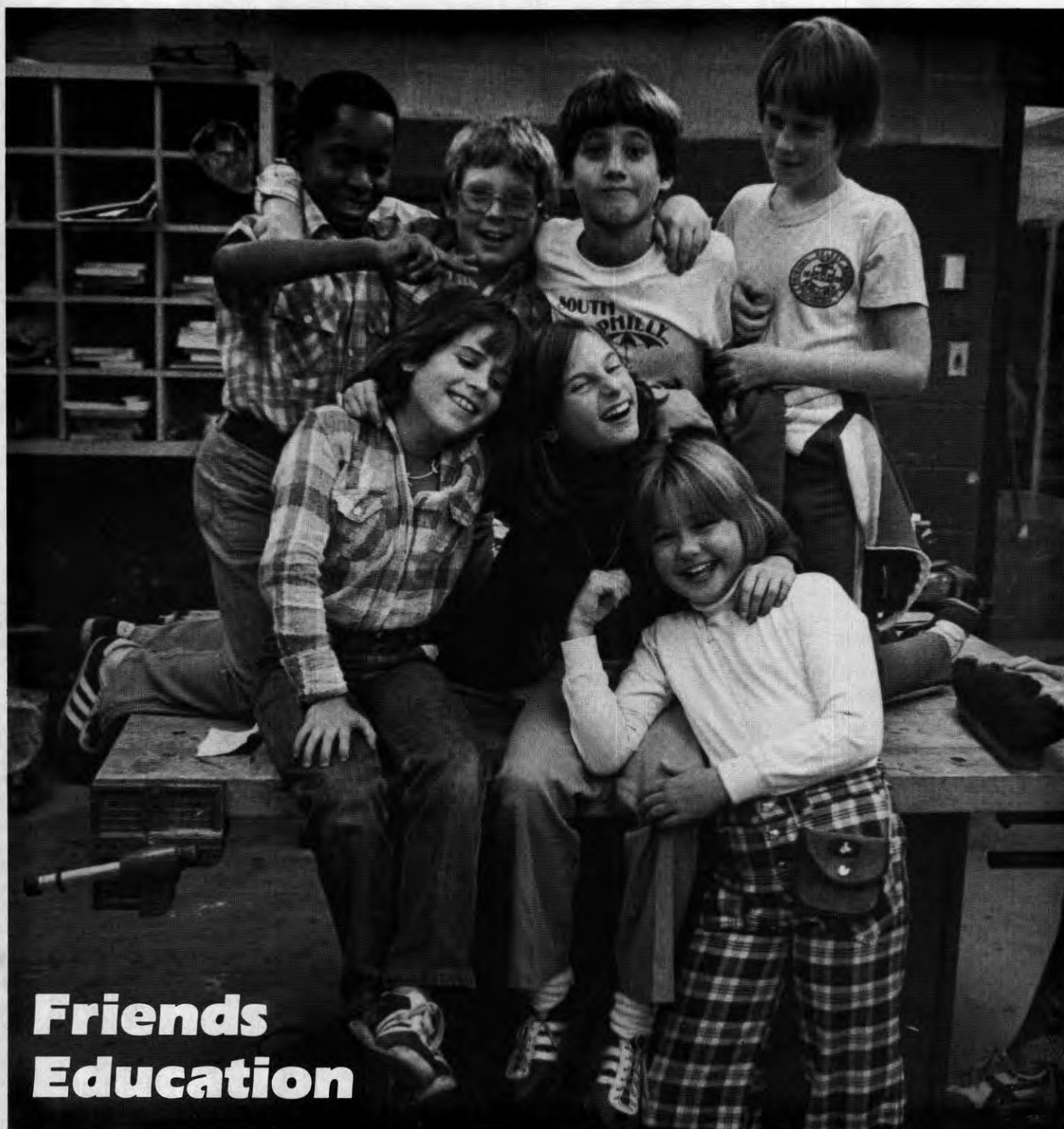


April 15, 1985

Includes the
JUNIOR JOURNAL

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



**Friends
Education**



FRIENDS JOURNAL

April 15, 1985

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Contents

Cover photo courtesy of Friends Select School.

Among Friends: Making Way for Schools

Vinton Deming	2
Shaking Hands James T. English	3
Guests of the Chinese People	
Michael Wiegiers	4
A Child's Peace Richard Eldridge	7
Removing the Barriers to Friendship	
Francis E. Bradley	8
Elitism and Quakerism in Friends Schools	
Kurt Brandenburg	10
Rhythms Remembered (a poem)	
Chris Medvescek	11
Welcome! John F. Gummere	12
On Educational Leadership: An Immodest	
Proposal Ruth Olmsted	12
Living Together, Learning Together	
Kate Kerman	14
The Dialogue Process Marjorie Shore	18
Junior Journal	21
David William Fraser Hi Doty	25
World of Friends	
Schools	26
Books in Brief	36
Milestones	36
Forum	34
Classified	37

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AMONG FRIENDS

Making Way for Schools

This is our third annual education issue. Each year when we start planning the issue, I begin to worry: What if there isn't much response? Will we be able to find enough copy to fill an entire issue?

But I should not have worried. Friends have a great deal to say on the subject. In fact, this year we had a different problem. Where could we fit all the copy that came in? We received display ads, for instance, from 30 schools and news items from many more. So, if your April 15 issue seems a bit "weightier," it is. We added eight pages.

I hope that the dialogue on Friends education will not end on page 40 or wait until next year's education issue. We'll make room for more articles on this important topic in future issues as well. And if you wish to order extra copies of this year's issue, we printed plenty of extras.

When I consider the great diversity of approaches to our children's education, I think of these words by Rufus Jones (he was not writing about schools, but his words seem to provide the proper framework): "God's work, the doing of His will, is extraordinarily inclusive—raising food on the land, ordering a nurturing home, taking care of a child with loving insight, speaking simple truth, spreading love abroad in any spot of the world, praying and working for the Kingdom of God, being heroic in quiet ways, saying the right word when others do not dare, walking straight forward in the path of duty—these are some of the ways of doing God's will."

Vinton Deming



Shaking Hands

by James T. English

Every September afternoon at 3:15 I would stand at one of the main exits to the middle school and say good-bye to the students. There are many ways to say good-bye, but I did it by shaking hands. When I first started this tradition, the students found it amusing. "Are you going to do this all year?" they wondered, submitting politely to my outstretched hand. "What about in the winter?" Yes, I assured them, mentioning in the same breath that I, like they, owned an overcoat.

Now, in February, some students have discovered different exits and avoid me, others walk right by if I don't remind them, and still others are unfailingly loyal to the tradition. Indeed,

James T. English is head of Moses Brown Middle School in Providence, Rhode Island. When not shaking hands, he's busy being a father to his one-year-old and planning backpacking trips.

the way they approach our clasping of hands—our touching, if you will—is as varied as they are. And anyone who works with middle schoolers knows that the only trait they share with any consistency is their variability.

Most of the eighth graders, for example, grin and submit good-naturedly. It is definitely not "cool" to shake hands in the eighth grade, but if the gentleman insists, they will oblige him. After all, he would be hurt if they didn't.

For others it is like everything else in school: a duty. They start to walk by (thinking I will forget if they do), are politely reminded, and then drag themselves over, extend a lethargic paw and give me a loose, vapid shake. One more incursion from the adult world.

A sizable number of students seem to enjoy our ritual. It is check-out time for them, formal closure to the school day, a chance to exchange a brief word or two with the principal and be off. Almost fun, really.

You learn little facts about children when you shake their hands. One of the first insights you glean is that their handshake is not calculated, witting, or in any other way designed to impress. How often have I greeted a student, burdened with book bag, pocketbook, and tennis racket, who has extended her *left* hand for me to shake? Or the emblematic boy—one of whose fists is clutching bus money and the other, ski gloves—who offers me a baby finger to shake as a consolation?

The second thing you learn is that children count on you, even when they dislike the task you represent. On numerous chilly afternoons I have had the clear impression that the recalcitrant handshakers were pleased to see me, even though they would never admit it. Paradoxically, and in the same instant, their gestures seemed to say: "You again!" and "Glad to see you!" This is because most young people, and middle schoolers in particular, act despite (or perhaps, in spite of) the adults around them. Someone once said that adoles-

cents were like bean plants: to really thrive they needed a pole, i.e., an adult, to climb on. A true statement.

If you asked Moses Brown Middle Schoolers why their principal stood outside the door on cold winter days just to shake hands, they would probably wonder themselves. After all, what is a handshake but a brief clasp, a momentary glance, a parting word? Does it mean anything in the greater scheme of a child's education?

I believe it does, but I couldn't explain it unless you came outside one afternoon and joined me. You see, when you shake someone's hand, you not only touch them, you also steal a fleeting look into their soul. And that brief glance tells a lot: Whether Seth passed his science test, if Barbara straightened out the misunderstanding with Mr. Tenney, how Laurel is adjusting to the new school.

Other faces evoke daily minutiae, like telephone messages pinned on bulletin boards: Did Steven get the note from his mother? Is Deana back skating? Will Jeffrey stop by the office to pick up his ski trip refund check? On and on. Every face a different story. And every one a different handshake.

Also, handshaking offers one of those rare interactions a principal has with a student which is relatively neutral. It is not my time to admonish or reprimand. Not my time to be stern. In fact, it is one of those times when I can be playful and joke around with the students. Which permits them to joke too. Last week two sixth-grade girls approached for their handshake, arms outstretched, hands covered in mittens, giggling less than innocently. I hesitated, then took Catherine's hand and got a quick jolt from the wind-up buzzer tucked in her palm. I'm sure it made her day, Catherine who drags herself through my Spanish class.

There is much education that takes place outside the classroom. Shaking hands is a very small part of that, but somehow, in some odd, unclassifiable way, it says to the student: I care. □



Susan Welchman

Guests of the Chinese People

by Michael Wiegiers

Their names and faces have been splashed across the pages of the *New York Times*, the *Washington Post*, and the *China Daily*. For 20 Friends high school students and their seven chaperones it was the event of a lifetime, and for the rest of the world it may be more than just another human interest story. On June 26, 1984, the group from Sidwell Friends School in Washington, D.C., flew to Beijing (Peking) to begin a 19-day journey through China. The trip, which took them to eight major cities, was paid for by the Chinese government.

Sidwell's ties to the Chinese were established in 1982 as the result of tragedy. In January 1982, Sidwell graduate John F. Zeidman died at the age of 20 after contracting viral encephalitis. His great interest in strengthening U.S.-Chinese relations had led him to Beijing Normal University as an exchange student. As a memorial to John Zeidman, the Chinese Studies Program was initiated at Sidwell, with an endowment of more than \$200,000. At the program's dedication ceremony John's father, Philip Zeidman, emphasized his son's belief that the future of the new U.S. relationship with China depends greatly upon the youth of the world. Thus, the Chinese Studies Program, which is open to all Washington high school students, was created to continue John Zeidman's beliefs and hopes.

During the developmental phase of the program, the vice president of Beijing Normal University visited Sidwell. The Chinese sent books, gifts, and visi-

tors, including the mayor of Beijing, Chen Xitong.

But the big surprise came with word from the U.S. State Department that Premier Zhao Ziyang of the People's Republic of China was to visit Sidwell in January 1984. Impressed by his warm welcome, Premier Zhao once again shocked the Chinese class with an invitation to visit China. The next day the students were ecstatic to find that it was not simply a cordial gesture but that, in fact, they were to travel to China.

Wanting to learn more about their unique experiences in visiting China, I visited Sidwell School last fall and talked

that not many people see it." They spent two hours with Premier Zhao, who led them through the inner compound of the walled government complex built during the Ming dynasty. Headmaster Earl Harrison felt that Premier Zhao was "very personal; he opened himself and the inner compound [of the Forbidden City] up to us."

Their trip led them from Beijing to Xi'an, Dazhu, Chongqing, Wuhan, Nanjing, Changzhou, and Shanghai. They saw the features of huge cities like Shanghai, and the agricultural areas outside the cities, such as the impressive terraced rice paddies.



Photographs courtesy of Sidwell Friends School

with several of the students and faculty about their summer trip. I learned, for instance, that when the students and their seven chaperones arrived in Beijing to begin their tour of China, Premier Zhao deemed them "young envoys," and they were treated as dignitaries throughout the country. Traveling in special boats, planes, and buses, they were shown on Chinese television and in newspapers every day.

According to Clinton Wilkins, upper school principal, "the trip was much like a political campaign. We would go from a banquet to a photo opportunity to a short speech to a reception to another banquet. We really saw China in a way



Michael Wiegiers is a sophomore majoring in journalism at Kalamazoo College in Michigan. He was the Great Lakes Colleges Association's Philadelphia Urban Semester intern at the JOURNAL in fall 1984.



Page 4: Premier Zhao Ziyang waves to students and teachers during his visit to Sidwell Friends School. Behind him is Wang Zicheng, also from the Embassy of the People's Republic of China. Below: Sidwell students and teachers greet the Chinese visitors with a welcome banner. Left: Five U.S. students join a family for lunch at a commune outside of Changzhou, China.

More than the scenery, the historical sights, and the technological advancement, the participants seemed to be most impressed by the people of China. They were able to talk with other students, eat in the homes of Chinese families, and talk with people they met along the way.

Sidwell senior Ray Shaw said, "The biggest impression I got as a whole, I would have to say, is with the hospitality and generosity of the Chinese while we were over there. Nobody here seems to understand what a big deal it was for them. They would have students lined up and take the day off just to show us



around classes. They really went out of their way to make us feel comfortable. I didn't think it would be a big deal."

St. Alban's senior fellow Bill Patrick agreed with Ray Shaw: "Nobody expected the incredible welcomes we got. They lined up all these kids along the driveway of their school. They were all applauding. Nobody expected that." Sidwell junior Adam Price added, "We had a lot of time to talk with others. One of the best chances was when we got to take the boat ride. A group of students from Chongqing came along, so we had a lot of chances to talk to them."

The scenic boat trip led them from Chongqing down the Yangtze River to Yichang. They explored ancient Buddhist cliff sculptures at Dazu, and at Xi'an they saw the life-sized pottery army which was buried alongside Chinese emperor Qin Shi Huang in the third century. They were also shown the im-

proved technology being applied in such areas as agriculture and industry.

Everywhere along the journey they saw the influences of China's ancient past, the results of the Cultural Revolution, and China's brightening hopes for the future through modernization. "They showed us many sides of Chinese life and institutional practice in a very small time frame. We saw showcase situations, but we also saw a very wide spectrum of Chinese life," said Earl Harrison.

"I think that one of the differences we could see was that China is much poorer than the United States," said Bill Patrick. "I had never been to a country where the average standard of living is so much lower than that of the U.S." Ray Shaw believed that "the only people we came in contact with were carefully screened by the government, so I do not think our trip ever touched upon the

poverty level or standard of living in China, other than what we saw from a bus window."

Although the trip was highly programmed, Chinese Studies Program director Lucia Buchanan Pierce said, "It was noticeable that each province was different, but there seemed to be a strong underlying cultural unity." She continued, "They are as unified as at any time in their history, and much will be possible." And as Earl Harrison said, "The Chinese people have an assurance about themselves and their culture that allows them to relate on a very profound level of perception and trust. I was affected by the group morale of the people. They were buoyant, forward looking, and appreciative of leadership."

The trip seems to have highly influenced some of the participants. "It was a chance to be in a place so foreign, yet close to my heart. It whet my appetite to return," said Clinton Wilkins. Lucia Pierce, who has studied and lived in the Orient said, "The more that I am away the more I realize my values, my base, and how that fits into another culture. Once you realize your base, you open yourself up." She plans to return for a year or two in the future.

Sidwell's Chinese Studies Program has broadened and now offers a scholarship program which sends two graduates to Beijing Normal University beginning in 1985. In return, two Chinese students will attend class at Sidwell Friends Upper School. The Chinese Studies Program and the trip to China appear to have influenced the students' future study plans. At least 8 of the 13 participants who have graduated are now studying Chinese language or Chinese history in college. Adam Price, a junior, thought the trip had "given me some direction to the extent that I would like to continue with Chinese in college." Adam and others have tried to correspond with some of the Chinese they met on the trip.

Earl Harrison said, "I think the issue here, from a Friends educator's point of view, is whether Friends schools, with a good international outlook, could reopen significant ties with schools in China. That would be the larger question. The purpose of this trip was to increase awareness on the part of the young people to make new things happen in the next generation." □



A student from the Beijing Middle School No. 2 pins a souvenir button on Headmaster Earl G. Harrison, Jr.



Two U.S. visitors pose with three students from Beijing Middle School No. 2 at the Great Wall outside of Beijing.

Photographs courtesy of Sidwell Friends School



A Child's Peace

as other less "peaceful" tasks: Battering a tetherball is no less aggressive than battering a face; arriving at consensus can be more frustrating and, in many ways, less comforting than taking a vote or acceding to a unilateral decision. What, then, is the essence of peace? It may be different to children than to adults, and it is to the child that we might turn to help us define it.

Clearly, to a child, peace incorporates feeling good about one's self. It may be mastering a skill for the first time; being with others he or she likes; helping someone (including pets and wounded animals) on a one-to-one basis; being by oneself in a non-threatening setting, like under a tree, in the meetinghouse, or at home; and feeling important in the presence of others.

While later our definition of peace may encompass social consciousness on a more global and more abstract plane, a child's view of peace may in fact be more religious than an adult's view. At a school like Buckingham Friends, which is a religious school as well as a secular one, perhaps our task is better spent giving the child a centeredness, a moving inward to the point of self where person and God meet. Then, as the child grows in restive and creative ways, the peace that is essentially God working through us can also grow, in ever widening circles, around the center that will always be a child. □

by Richard Eldridge

Like most human endeavors, peace is filled with incongruities, and it is no different at an elementary school like Buckingham Friends School. Consider the following:

—Two posters were hanging outside the seventh- and eighth-grade rooms. One said, "PEACE IS LOVE AND ROSES." The other poster said, "KILL NEWTOWN FRIENDS SCHOOL."

Richard Eldridge, principal of Buckingham Friends School, also serves on the Executive Committee of Friends Council on Education. Although he is now a member of Doylestown (Pa.) Meeting, he was active in Stony Run Meeting and was a trustee of Friends School in Baltimore.

—A parent told me the other day that her child was comparing Buckingham Friends School to the school she had previously attended. "I like the children here better," the child had said. "At the other school, at the end of the day the kids would push me on the way to the bus and say, 'Get out of my way!' Here, at the end of the day, they still push me, but they say, 'Excuse me.'"

—In the Peace Book, written and illustrated by the children in kindergarten, first, and second grades, one child wrote, "Peace is winning a game, and tying your shoelaces for the very first time, and finding your rabbits."

Peace, at least in the external forms of living it, can be filled with the same human range of emotions and motives

Removing the Barriers to Friendship

by Francis E. Bradley

Quakers have had a long tradition of being accused of subversion for their willingness to treat all people as human beings. Friends were in the forefront in treating women as equals, Friends dealt with the American Indians as human beings, many Friends were in the forefront of the abolition movement and later the civil rights movements, and Friends have been consistent in their opposition to war as a means to resolve differences between peoples. I like to think of early attempts

Francis E. Bradley is assistant headmaster at George School. His article is excerpted from a talk he presented at the Free Trade in Ideas Conference in Washington, D.C., September 18, 1984.

by Friends in Pennsylvania to treat all human beings with respect as a basic part of the intellectual support of our Bill of Rights.

This tradition of treating all people with respect has often created difficulties for Quaker schools. But we at George School feel that in order to instill in youngsters the understanding that there can be "that of God in every human being," we must provide our students with opportunities to meet with people the rest of society often perceives as having less than human characteristics.

In this spirit the headmaster of our school led a mission to Germany in 1938 to speak with the German authorities about the treatment of refugees, most of whom were Jewish. We began an affiliation with Moscow School Number

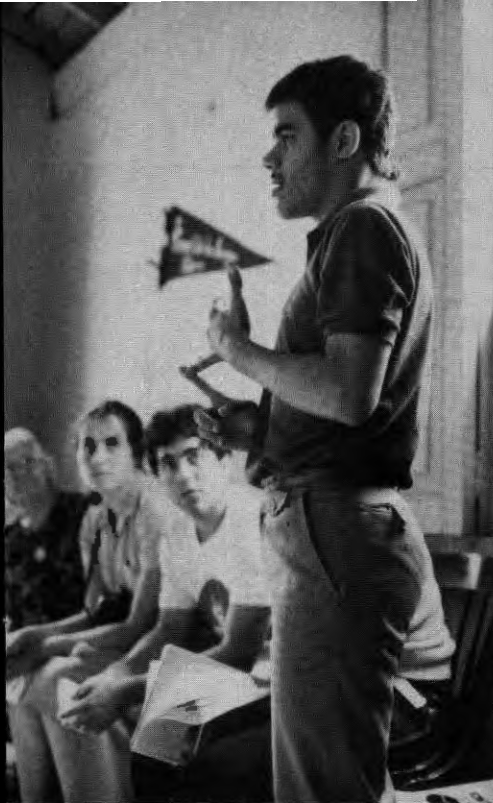
1 in the early 1950s at the height of the McCarthy period. We also began summer work camps in Tanzania, Kenya, and Uganda in the 1960s and 1970s. And now we frequently invite representatives of various groups to speak with our students, including the Union of South Africa, the African National Congress, the state of Israel, the Palestinian Liberation Organization, the State Department, and the Organización Farabundo Martí de Liberación Nacional de El Salvador.

To educate children in a manner consistent with our religious philosophy, it is absolutely essential that we be not only permitted but encouraged in our efforts to provide our students with opportunities to learn about peoples and countries considered to be their enemies.

Bob Rhoads, of Germantown Friends School, and Cheri Mellor, of George School, talk with two young pioneers in Santiago de Cuba. Page 9: Ronnie Arroyo, of Brooklyn Friends School, addresses Friends in Holguin, Cuba. Tod Pitock, of Abington Friends School, and Susan Silcox, of Sidwell Friends School, are seated on his right.



Courtesy of George School



Courtesy of George School

We don't want students to learn this only from books; it's not enough. There is no film, no book, no intellectual or emotional substitute for meeting personally with people to learn of their humanity. We want our students to meet with Russians, Chinese, Vietnamese, Hungarians, Nicaraguans, and yes, even Cubans. We want them to talk, and we want them to share meals, to sing, to dance, and to play sports together.

We can't learn to love our enemies if we are denied the right to meet with them. When we are denied this right we are denied the right to educate our children toward values which we hold sacred.

In 1982 and 1983 we not only brought a variety of speakers to our school but we sent groups of students to England, France, Germany, and Mexico. We also sent groups to the People's Republic of China in both years, and to the Union of South Africa, Botswana, and Cuba.

After many years of trying we finally arranged to take a group of students and teachers to visit various groups of Quakers in the eastern provinces of Cuba. It literally took five years of letters, visits, and invitations to get an invitation from the Cubans that enabled us to do what we wanted to do in Cuba: visit churches, community centers, pioneer camps, and schools.

As we made our final preparations for our trip, the U.S. government imposed restrictions on spending money in Cuba

that made it illegal for us to pay for the things we had so long requested. We asked for a special exemption, and we were refused. Then we asked five headmasters of Friends schools to write and ask for a special exemption for us. We asked two independent school lobbying organizations to request a special exemption for us. Four congressmen and two senators wrote in our behalf as well.

Although we had said our trip had educational and religious purposes, and that it would also promote dialogue between Americans and Cubans, this was not sufficient for us to be granted a specific exemption.

As a last resort, knowing of no place else to go, we went to the American Civil Liberties Union in 1982. They got us a temporary restraining order from a federal judge that legally enabled us to go even though at the last minute, while we were on the plane flying to Cuba, the Treasury Department tried to go back into court to stop us from going.

In 1983 we traveled to Cuba again. We all wrote for magazines, newspapers, and journals and therefore claimed that we were journalists. With the recent subpoena of our travel agent's records we are afraid that we still might be prosecuted.

In 1982, the U.S. government didn't try to stop us from spending money in South Africa or Botswana, even though the internal policies of South Africa make it a clear exporter of violence against its neighbors. Nor were we prevented from spending money in the People's Republic of China, even though the People's Republic usually supports the same revolutionary movements that the Cubans are accused of supporting.

But they did try to stop us from going to Cuba in 1982. They tried to stop us from meeting with Cubans on the streets, where we inevitably spoke of relations between Cuba and the United States.

They tried to stop us from seeing Cubans at play, and from playing with them. They tried to stop us from visiting Committees for the Defense of the Revolution.

They tried to stop us from visiting the Jose Marti School in Holguin, considered one of the best schools in Cuba.

They tried to stop us from visiting churches all over Cuba. But we visited Baptist churches, Presbyterian churches,

Episcopalian churches, and a Methodist church. We also visited five Quaker churches and talked to the pastors about the problems that they were having in dealing with the Cuban government.

We also ate in their homes. We witnessed and shared with them the pride and beauty of their towns. We also witnessed some things of which they're not proud.

How much is it worth to the United States government to cut off this kind of foreign exchange? I wonder, how much security has the 1½ trillion dollars spent for defense bought us?

The latest ruling by the Court has stopped us from any further contact in Cuba. What does it mean for us to be stopped? For the sake of a few thousand dollars in hard currency exchange our children are denied the opportunity to learn firsthand about Cuba. They're denied the important religious experience of dealing on a human basis with people considered their enemies. They're denied the opportunity to build understanding with Communists, which many of us recognize as imperative for the survival of the species.

The Cuban people of all ages and faiths are also denied the important opportunity of meeting and sharing ideas with people from the United States.

Our country is denied insights into the successes and failures of the Cuban revolution. Understanding the Cuban revolution can help us avoid more Vietnams in Nicaragua and El Salvador. And who knows where else?

Before we as a nation commit ourselves to preventing more Cubas, we as a people have an obligation to learn as much as possible about Cuba so we at least know what it is we're trying to prevent.

The irony is obvious to teachers and students: There's a willingness to contort the U.S. Constitution in order to have children recite Scripture in public schools, but there is also a willingness to contort the intent of the Constitution to prohibit children from pursuing peacemaking, possibly the primary message of those same Scriptures.

Many of us in Friends schools would like to know how far we will permit our government to go in denying us the right to educate our children in a manner consistent with our religious heritage as peacemakers. □

Elitism and Quakerism in Friends Schools

How do Friends schools affirm Quaker testimonies and address Quaker concerns in the admission process and in the life of the school?

by Kurt Brandenburg

A letter from William Vitarelli in the September 1984 issue of FRIENDS JOURNAL reads, in part,

Quaker educational policies of the past included four purposes: community, pacifism, equality, and simplicity.

Although Friends schools have consistently been recognized for their academic excellence, they have also tried to include experiences that reflect Quaker commitments. However, it seems that there has been a steady decline in emphasis on the four purposes and an increasing emphasis on the academic purposes. Also, there has been a steady increase in the cost of a Quaker education, thus leading to exclusiveness and elitism.

At its September 1984 meeting, the executive committee of Friends Council on Education discussed concerns raised in the letter and in other quarters about the question of elitism and the place of Quaker testimonies in Friends schools. A small ad hoc committee met in October and again in January to discuss these issues further, having first asked every Friends school and college in North America for a statement of its admissions policy. Twenty-three of the 70 schools replied, and a committee began to sort through the data, trying to get a sense of the answer to the following questions: Given their essentially exclusive nature (by the very fact that they deny admission to some applicants), how do Friends schools affirm Quaker testimonies and address Quaker concerns—in the admission process and in the life of the school? How do we practice, in the face of external pressure or dwindling funds, the principles set forth so well in one school's catalogue?

A Friends school must be responsive to its Quaker heritage. At the heart of this heritage is a concern for human excellence. This must not be construed by a Friends school as an excuse for accepting only the intellectually superior into its

community. On the contrary, the Friends school warmly accepts students with differing aptitudes and inclinations. A Quaker education seeks to develop their unique potentials.

Without exception, responses indicated that those Friends schools strive earnestly to employ the testimonies of equality, justice, and nonviolence—in the admissions process, in tuition aid, in the curriculum, and in the social fabric of the school. Some schools pointed out that the process of recreating the school community each year is necessarily imprecise, often requiring faith and intuition as well as the evaluation of test scores. This observation reverberates at Friends boarding schools, where the "success" of a year often rides not so much on SAT scores as on the prevalence of trust and integrity within the school community.

Three respondents specifically expressed a growing concern about the possibility of their schools' becoming increasingly elite despite all wishes to the contrary. One said,

As our applicant pool has grown by leaps and bounds over the past three years, the range of academic ability of our accepted candidates has narrowed. Our willingness to admit students of diverse academic potential has been somewhat constrained by the numbers and intellectual ability of those who apply. In this sense, despite the fact that we annually admit a number of "risk students," we are becoming more academically elite. Our rapidly rising tuition rates make us more financially elite every year, though our financial aid budget will be greater than ever for this coming year.

The admissions process presents a moral and ethical challenge to all Friends schools: We cannot make it a precise science, and probably would not if we could—which means that with every student admission (as with every school-sponsored program, every purchase of equipment, every teacher evaluation) we accept the responsibility of weighing anew our own goals, desires, and beliefs. To the extent that a school does this in the light of Quaker testimony, it is in fact and spirit a Friends school.

And what better way to aid ourselves

Kurt Brandenburg is co-clerk of the Meeting School in Rindge, N. H., with his wife Claudia Brandenburg. A member of Kennett (Pa.) Meeting, he is on the Executive Committee of the Friends Council on Education.

in our pursuit of fairness, gentleness, honesty, and simplicity than through the honored means of queries? (As far as possible, the following queries are addressed to the individual—teacher, student, parent, trustee, administrator, or friend of the school—but they could also be used in a group setting.)

1. What special quality, activity, or presence can I point to in my school that identifies it for me as a Friends school?

2. Any admission policy excludes certain levels or groups of potential students. What groups does ours exclude? Am I comfortable with this as it now stands?

3. Do we (can we, should we) maintain the same admissions criteria and procedures during periods of full enrollment as during periods of under-enrollment?

4. How does the Peace Testimony find expression in admissions, in our school community, in the curriculum?

5. How does simplicity find expression in admissions, in our school community, in the curriculum?

6. Does silence find a place in the school day?

7. Does meeting for worship (and business) have a fundamental impact on the school, and am I comfortable with faculty and student perceptions of the meeting?

8. How do Friends testimonies and concerns condition the materials and practices by which we promote our school? Am I comfortable with the means and messages by which we "sell" our school to the public?

9. If we wish to explore any of these questions in depth, shall we use Quaker process (speaking from the silence, worship sharing, working toward consensus) for doing so?

These queries, and our encouragement of each school to develop queries appropriate to itself, are the only report our ad hoc committee can offer at this stage. Perhaps the most forthright response to questions involving the practice of Friends testimonies in our schools is to accept each question (e.g., "Are we elitist institutions?") as a gift, an important one. If we are Friends schools, such queries are gifts, and we will know how to use them. ☐

Rhythms Remembered

At
first
it seems
you'll never
keep them up—
Rats.

But through
toss and . . .

chase
you get the hang of it—
Yeah!

Rhythms resurrect
which have always
known how to
juggle and in flashes of
Oops!

In flashes of
prehensile insight
your hands dream
apart from your head
and it feels
like the first time
you rode a bike alone
gliding amazed on a delicate balance
upheld by a force unseen.

Now you don't think but perceive as
you focus your third eye on the True Arc.
Cupped hands faithfully receive the return
of the roundness they are always releasing
and your being rotates around the joyful
Throw!

—Chris Medvescek

In addition to being a fledgling juggler, Chris Medvescek is a journalist, mother, and regular attendee of Pima Meeting in Tucson, Ariz.



Barbara Benton

WELCOME!

by John F. Gummere

In 50 years of rather close association with Friends schools, I do not recall ever having seen in print what I call a proper appreciation of the privilege our school heads enjoy in getting to know parents.

The heads and the parents, to be sure, have a common bond. They believe in our schools and want them to succeed. This makes for a happy relationship, especially since many families have been associated with a school for many years.

These associations lead to strong friendships. I had the privilege in my 27 years as headmaster of making a great many such friendships, and for them I continue to be grateful. I remember one day when a mother came in the front door of the school; she was an old friend, and when I called out "Welcome!" her reply was a cheery, "That's exactly how I feel when I come in that door!"

From the last week of June through the first week of August, parents of boys about to enter their senior year came to see me at 9, 10, and 11 o'clock every day to talk about college plans. I did all the college placement for 20 years. We had a chance—the boys, the parents, and I—to enjoy an hour of planning. Again and again, I would look at the schedule and think how pleasant it would be to see the families who were to come in.

Fortunately, our schools are small enough so that this kind of association can come about in one way or another. It is, of course, priceless.

For me, for 40 years, it has been a continuing source of pleasure. □

Noted author and educator, John F. Gummere was headmaster of William Penn Charter School for 27 years. He is a member of Haverford (Pa.) Meeting.

On Educational Leadership

An Immodest Proposal by Ruth Olmsted

I am a teacher. I've always been a pretty good test taker. As a student, I toed the line except for times when I went overboard and did more than was asked for. I don't believe my schooling made me what I am, even though by now I've spent more than 25 years on one side of a desk or the other. My commitment to excellence has little to do with the drive for grades or with the old (or current European or Japanese) educational lockstep. Yet I think I am as concerned with equipping young students to face the last decades of the 20th century as are the authors of all those reports on education. Although I teach now in a private school, I received a public school education, and I believe my suggestions will speak to parents, teachers, and students in both sectors.

Children are exposed to plenty of competitiveness already; I am inclined to say, too much. They are tested and evaluated without any demystifying information about the other children with whom they are being compared, or the degree to which the tests measure anything other than the ability to take tests. Certainly we owe our children instruction in the skills that will enable them to survive in the present system. But every new generation of children has the potential to become change-agents, and such catalysts are desperately needed in this nuclear age.

Far from suggesting that we directly politicize or indoctrinate our children, I'd suggest that we turn our attention to enabling every child to discover his or her own niche, and to realizing that one's potential is something that remains elusive and tantalizing for all of our lives. To this end, I make these suggestions:

The competition stressed in school

Ruth Olmsted teaches English and humanities in Troy, New York. She is a member of Campus Meeting in Wilmington, Ohio, and is active with the Friends Committee on National Legislation.

should not be "do math better than Russian 12-year-olds" or "be able to recite the names of all 50 states faster than George," or "kill Hudson in basketball." Instilling the ability to challenge oneself, to set attainable goals and urge oneself through the chain of steps toward those goals, and to draw on a variety of resources in seeking answers, is a gift to all children who can be schooled at all.

If "points" are to be given for achievement, they should be available for collaborative work; for percentage of improvement from whatever level the student started, even if she or he started at rock bottom and is still "failing"; for demonstrations of curiosity, persistence in the face of frustration, and above all, concern for others. Some of the most admirable students I've known will never receive recognition under a typical school system: They are good-natured, cheerful, always ready to help, but their grades are abysmal. Sometimes their schoolwork doesn't get done because, after years of disappointment, they've assigned it a lower priority than working with people, or engaging in creative activities, or doing manual or physical projects that they find more satisfying.

The "egghead criterion" for teachers and other professionals needs to be counterbalanced with other human qualities: compassion, patience, under-



Courtesy of New Garden Friends School

standing of human frailties, a sense of humor, experience of difficulties. Why do students often learn more thoroughly from peer tutors than from teachers? Perhaps it's because their peers know the agonies they're going through and can still remember how *they* got past them. This can't be learned from a book. Those already in the teaching profession need encouragement to be more frank and vulnerable about their own weaknesses, and to maintain a lifelong professional habit of taking risks. If they must take additional credits to renew certification, they should study something unfamiliar and enriching; if they haven't been beginners for a long time, they should try a new activity:

learn to play the violin, from scratch; start a mushroom farm in the basement; join a rescue squad; rebuild a car engine. Before any more reports come out lamenting the fact that students who elect an education major come from the bottom quartile of their classes, let's ask why, if being in that quartile means they've had a frustrating time academically, they would choose to become part of that system. The implication that teaching is the last resort of the mediocre is as damaging as the implication that it's only for eggheads ("Oh, you're an English teacher? I'd better keep my mouth shut!"). I personally would rather be attended by a caring doctor who had to study hard to "make the

grade" than by one who was a brilliant student but treated me as "the liver transplant in bed 14."

I am thankful that there are adults who have turned out to be this kind of person anyway, in spite of the counterforces active in so many schools. I want my children, and any of my students for whom it isn't already too late, to develop a sense of self-worth that is based on relatedness with others, with the environment, and with their own spirit, not on artificial quantifying of abilities. Enough overkill, already—stop treating children like warheads. Offer them fun, responsibility, inquiry, frustration, and cooperation. "Lead them out" as human beings. *That's* an education! □



Stephen McDaniel, courtesy of Friends School in Baltimore



Students work at New Garden Friends School (page 12), Friends School in Baltimore (above), and George Fox College (below); a Friends Select teacher takes a dunking at the school's spring fair.

Courtesy of George Fox College

Living Together, Learning Together

by Kate Kerman

A year ago, after teaching our kids at home for 11 years in rural Michigan, we moved with them to the Philadelphia suburbs. It has been a challenging move for us because it immediately removed our favorite reason for home schooling: We are Quakers and the public schools in Fremont, Michigan, cannot be expected to teach our children to be Quakers. So I have spent quite a bit of time in the past several months thinking about the real reasons why I do home schooling with my children. The religious excuse was convenient in Fremont, where there were five parochial schools. It is not so here, where we could choose among a dozen Friends schools representing a wonderful variety of educational approaches.

So why are my kids downstairs doing gymnastics and laundry rather than in a classroom with other Friends and friends of Friends?

First I want to give a reason that is not reason-able. I feel that we were clearly led to home schooling. No matter

how well or how poorly we have accomplished our goals, the process of doing home schooling has increased our contact with God's will for our lives. I cannot trace any really logical sequence that led us here—it was an idea that took hold of me before I had children or had ever heard of anything beyond the concept of using Calvert School curriculum in places where there are no schools. Remaining open to that idea has pulled all of us in directions which were inconceivable when it first presented itself.

I want to say a few negative things about myself and home schooling, mostly in answer to a great many comments I have received about it.

I am not patient. ("You must be so patient to teach your kids at home!") I may be growing toward patience, but it is not a notable characteristic of my personality. Ask my mother. Ask my kids. I look back over the past 12 years and see a lot of impatience on my part, to say nothing of yelling and screaming and pushing. It is not easy being with kids, and I have not made it easy on myself.

I am not burdened by this vast responsibility of teaching my kids. Maybe I should be? ("It is a big responsibility to be your kids' teacher as well as parent.") The premise with which I started out parenthood was simply that I was responsible for the education of my children until they were able to remove that responsibility from me. Contracting with other people or institutions to provide parts of their education has never meant to me that I was handing over the responsibility, but rather that I was making an agreement that my kids could get certain resources that way. In other words, the responsibility never leaves home until the child does.

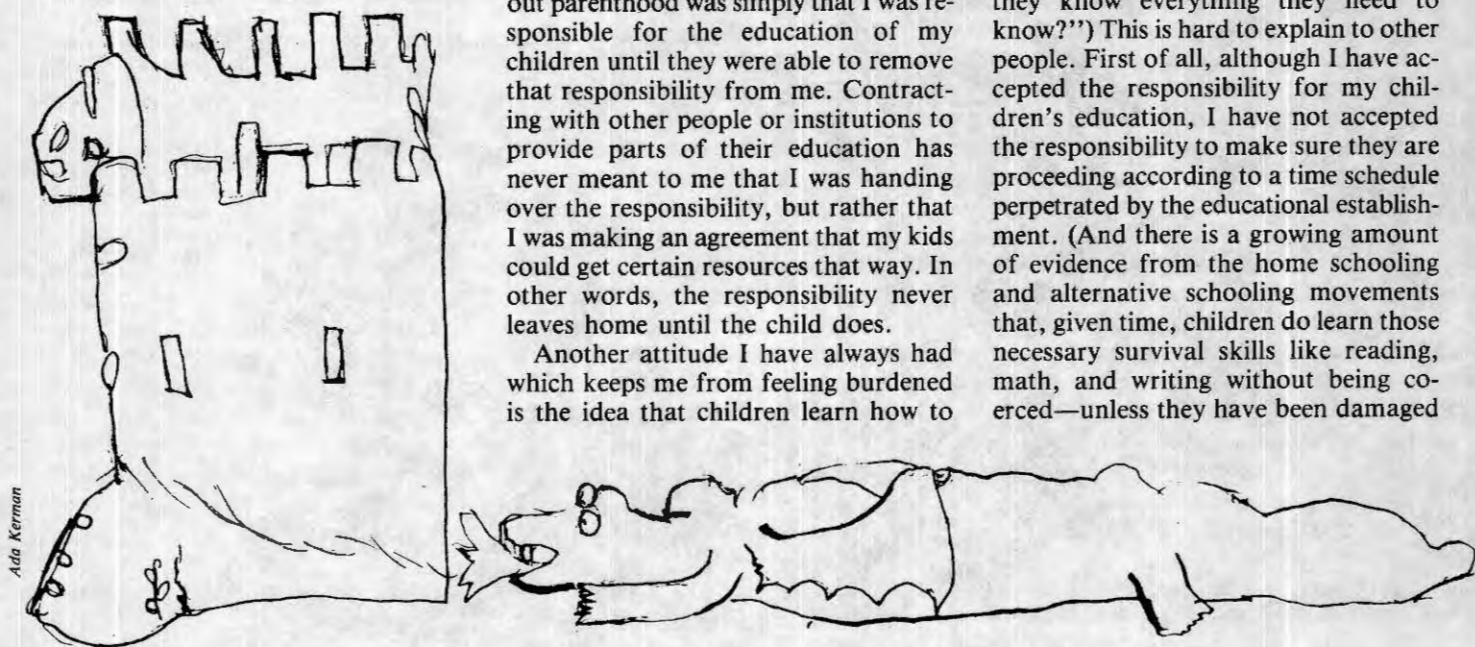
Another attitude I have always had which keeps me from feeling burdened is the idea that children learn how to

learn by watching other people learn. So my husband, Ed, and I have used home schooling as a wonderful excuse to explore new subjects and skills. Often the children get interested in the subject too, but whether they do or not, I am enjoying myself and learning something and they are watching me learn and enjoy. Furthermore, when the children ask questions I cannot answer, we can all take the opportunity to hunt together for the answer. Much of what we do is done side by side rather than as teacher-student.

I do not spend vast quantities of time doing home schooling. ("It must take you a lot of time to teach your kids.") Maybe I should? Time is a very slippery thing, and although we do spend time doing things that look like school (reading, math, writing, computer, etc.), we spend much more time doing things that look like living (cooking, cleaning, laundry, playing games, washing dishes, visiting friends, etc.). And many people overlook the amount of time they spend on having their children go to school—simply getting them ready, making sure that they have their clothing, materials, and books.

I do not put much energy into making sure my kids "get" all the "right" subjects. ("How do you make sure that they know everything they need to know?") This is hard to explain to other people. First of all, although I have accepted the responsibility for my children's education, I have not accepted the responsibility to make sure they are proceeding according to a time schedule perpetrated by the educational establishment. (And there is a growing amount of evidence from the home schooling and alternative schooling movements that, given time, children do learn those necessary survival skills like reading, math, and writing without being coerced—unless they have been damaged

A member of Grand Rapids (Mich.) Meeting sojourning at Media (Pa.) Meeting, Kate Kerman is assistant clerk of Friends Institute. For the past several years, she has been on the Friends General Conference planning committee for young people.



Ada Kerman

by inappropriate pressures and attacks on their self-esteem.) I have learned to trust their own timetables—or perhaps I should more accurately say, I have learned something about trusting their own timetables.

They push and challenge me on this one all the time! This means that I see myself more in the role of a reference librarian than a traditional classroom teacher. I answer questions and connect them with resources, not control the pace of their learning. I do make suggestions at times when I feel they are heading for a big imbalance. This has meant I have encouraged Ada to do more exercise and Hannah to do more academics than they would have chosen for themselves. But ultimately it is up to them. Since they choose their education outside the home, they can choose to fulfill the requirements necessary for those opportunities.

Photographs courtesy of the Kerman family



Clockwise from left:
A visit to a bait farm;
Jesse;
Ada;
a family hike.



They have taken gym classes, music lessons, pottery, sign language, and other things that required quite a bit of discipline and attention to the rules of the group, and have done well as long as the class was of their choosing. Ada attended public school part time for two years in third and fourth grades, and she went along with all rules, schedules, and requirements. We found that there were ideas she hadn't learned—most particu-

larly phonetics that she had skipped over in her system of learning to read. She learned them when she found she needed to know them to do the assignments.

I do not spend much time living in my children's future. ("Do you expect them to go to college? If so, how will they get in?") This is perhaps the most radical idea of all. I realized recently that this is like the new physics idea that energy can be manifested as a particle

or as a wave, depending on how you investigate it. I think our tendency for ourselves and for our children is to see the "wave"—the movement into the future. There is value in this because it helps us see where we are heading. But we can concentrate so heavily on the future that the present is shortchanged.

We all know parents who have chosen a future for their child and pushed him or her so much in that direction

that they cannot enjoy the wonder of the child's present existence. My sense is to find out what the child needs now and enjoy that present process. Ada has plans for the future, but I am particularly struck by how her present works with those plans. She wants to be a writer, a librarian, a mother, and a potter. She is writing, she is volunteering at the library, she is babysitting, and she has a work scholarship that exchanges her assistance with younger children in a pottery class for free lessons. Whether she becomes a writer, librarian, mother, or potter is insignificant. None of those skills will go to waste, and if college is a necessary part of any of them she will go to college—in fact, she may well pay her way through college with some of the skills she is currently acquiring.

My children do not miss the social life in schools. ("What about being with other kids their own age?") They have meeting, friends, other home schoolers, classmates in their various courses, people who share their interests, and neighborhood kids. They get along with each other better than some kids who can easily find playmates outside the home because they spend a great deal of time in each other's company. They now lead a much more active social life than they did in rural Michigan, but even there they were not little hermits. I see them growing into people who make friends according to interest rather than age, and since last June when Ada's 12th birthday party included 20 people aged 2 months to 69 years—all of them her friends—I have given over worrying about her somewhat solitary tendencies! Family life gives children a great many strong lessons in living with people cooperatively, and in this urban neighborhood there can be no danger that my children are being isolated from the "real world."

Having gotten a few of these negatives off my chest, I would like to share a few positives. They relate directly to home schooling, but they are also things to think about no matter what choices we have made for our children's education, no matter with whom or what we have contracted.

Speaking at Philadelphia Yearly Meeting in March 1984, Kathy Schultz of the Children and Nonviolence Committee told us that she has concluded

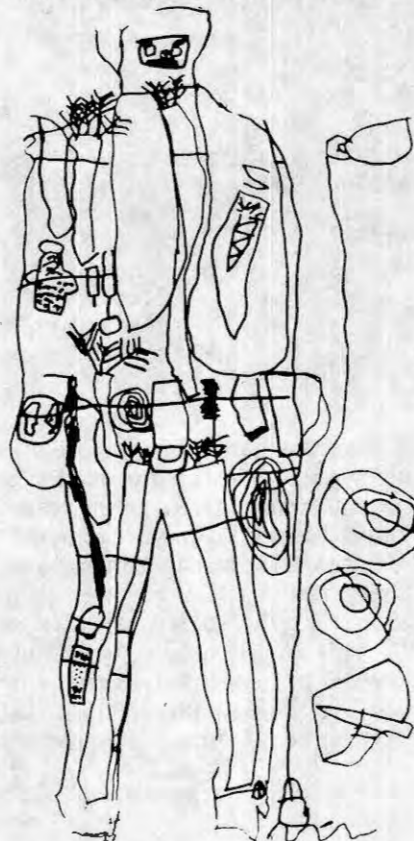
that one of the best ways to help children overcome their fear and despair about nuclear war is to create environments where they have control, where they learn to solve problems and make decisions, where they have a chance to do concrete things toward creating a peaceful world. I am pleased that to some extent we have created such an environment for our children, for I feel that it is appropriate to measure every educational institution against the possibility of nuclear war and consider whether it is more a part of the solution or a part of the problem. To the extent that I can raise my children to feel that solutions start with them, I can have some sense that their education is heading in the right direction. And just as life-threatening illnesses can cause people to live more fully in each moment, I think that the threat of nuclear war should help us as parents to treasure and support our children's present lives and gifts rather than living forever in their futures.

Rather than being burdened with the responsibility for my children's education, I have come to enjoy my response-ability with them. From spelling ("How do you spell 'stop nuclear bombs?' " Jesse asked me yesterday.) to social structures ("I am the leader around here for everybody but Chris and Eric and

Jerome and the big bullies," Hannah reported last week. "Today when things got too wild I just stood up on a chair and yelled 'Quiet!' and they all stopped and looked at me.") to deep philosophical commentaries ("When we go to meeting we should leave a bench for God," Jesse remarked one day. I asked what would happen if all the benches were full. "Well, then we could just sit on God's lap.")—it is wonderful as a parent to have the ability to respond to whatever comes up. As Elise Boulding says in her pamphlet, *The Family as the Way Into the Future*, we are all part of a dance, and the family is the place where the dance from past to future most clearly takes place. And it requires a lot of give and take—response-ability—to do this with any sense of smoothness.

Reading Elizabeth O'Connor's book, *Eighth Day of Creation*, I was particularly struck by her idea of parenthood as being patronage for the gifts of one's children. She uses the image of Mary, having gifts presented to her son by the wise men, most particularly the gift of knowing he was special. She "stored these things in her heart and pondered them." Our children are always giving us clues to their gifts, and we need to ponder them until we see a way to support and nurture those gifts. This idea has helped me bring into perspective the entire thrust of the leading I first felt 13 or 14 years ago. I think that our society and our schools have for the most part ignored the gifts of the children around us, have tried to isolate that tremendous creative energy, have degraded children by seeing them as "cute," and have punished children for asking hard questions and for challenging the places that hurt for us. And when I have felt the burden of my responsibility more than the joy and freedom of my response-ability, I have done all these things myself.

What does it mean to support the gifts of your children? I think the first, last, and most important part of it is to listen to them. By "listen" I mean not merely hearing their words and noises but paying attention to their whole beings—what they do with their time, what excites them, what bores them, what scares them, who they like to be with. This is the only way we can gather information to "store in our hearts." One of the hardest things I have had to learn as a





Hannah Kerman

parent is to listen and be open to my children rather than to spend my time in a teaching, preaching mode. As I write this I am aware of how often I fail at this, but I am also aware of how powerfully I have succeeded at times. And like the Quaker thirst for a "gathered meeting," those successes continually beckon me on.

Once we have really listened to our children's needs, desires, and hopes, I don't think the rest is so terribly difficult. Out of those things come messages that tell us what might support our children's gifts—taking music lessons, working in a garden, having art supplies handy, visiting with certain special people.

I see time as a big factor in supporting children's gifts. Elise Boulding, in *Children and Solitude*, pointed out more than 20 years ago that children in our society might be suffering from what she called "image deprivation." The many images being thrust at children through television, pictures, and schoolwork do the work for children's imaginations, so children can be over-stimulated in one sense while their creative abilities wither. Time to daydream, to picture things inside their heads, to engage their minds creatively, to be open to the Spirit: Children all around us are suffering from this lack of time, and as a result we all suffer from a terrible waste of visions, spiritual strength, and creativity. This is one big reason why we have chosen to have no television in our home.

Once we have encouraged our children to try something we feel might nurture their gifts, our hard job becomes staying out of the results. How often we feel that their success or failure rebounds on us! We long for them to be stars in their chosen gifts, and so we often start to nag and push them along the paths that should be theirs to claim and to explore in their own ways. I struggle with this all the time. I have discovered that supporting my own gifts

is the only way I can step out of identifying too strongly with my children's gifts. As I become more open to my own creativity and spiritual growth, their creativity and spirituality have room to grow without the weight of my frustrated dreams resting on them.

And what are we educating our children for anyway? Are we after more and more knowledge in more and more subject areas? Or are we looking for wisdom? Are we looking for people who can be open to the leadings of the Spirit? In the *Tao of Pooh*, Benjamin Hoff remarks,

It's rather significant that Pooh, rather than the thinkers Rabbit, Owl, or Eeyore, is the true hero of *Winnie-the-Pooh* and *The House at Pooh Corner*. . . . After all, if it were Cleverness that counted most, Rabbit would be Number One, instead of the Bear. . . . And if Clever Rabbit doesn't quite have what it takes, Abrasive Eeyore certainly doesn't either. Why not? You might say that while Rabbit's little routine is that of Knowledge for the sake of Appearing Wise, Eeyore's is Knowledge for the sake of Complaining About Something. . . . After all, what is it about Pooh that makes him so lovable? . . . The ability to enjoy the simple and the quiet, the natural and the plain. Along with that comes the ability to do things spontaneously and have them work, odd as that may appear to others at times.

Isn't it interesting to think how "the simple and the quiet, the natural and the plain" describes so well what we as Quakers feel pulled to? Could it be that we should be educating our children to be "bears of very little brain" rather than wise Owls, clever Rabbits, or complaining Eeyores? What would that mean? Maybe the ability to enjoy throwing sticks in the river, the openness to having hums come knocking on the door, the instinctive use of those things around us to rescue other people (Pooh, you will remember, used honey jars, umbrellas, even a pole he had found lying around to save his small friends Piglet and Roo from various disasters). It may sound as if I am suggesting we simply throw out the traditional academic subjects. I am not suggesting that, but I am suggesting that they be placed in a better balance with the spiritual, emotional, creative, and intuitive skills which have been so severely curtailed in most schools. □

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Harriet Hadley

The Dialogue Process

An Alternative to Censorship

by Marjorie Shore

Pacific Oaks College and Children's School, located in Pasadena, California, was founded by Friends who defined their mission as "education for world peace." Out of this came the commitment to intergenerational life-long learning, diversity within the community, and "openness to new truths."

Part of the educational process at both college and children's school has been the questioning of unfair practices based on race, sex, handicap, age, and so on. In the last few years there has been growing awareness of the disparity between what is taught in the school

and what is available in books for children to support the changes in ourselves and in our society. There has been a growing awareness of the pervasiveness of negative images and attitudes presented in books for children. Certainly, there are books that are timeless and universal in appeal. However, many books present overt or covert messages and illustrations that perpetuate negative images. For those concerned with helping children to feel good about themselves, to appreciate diversity, and to resolve conflicts peacefully, this was a dilemma.

Two points of view emerged, as did mixed feelings. There were those who wanted some way of monitoring what was presented to children, especially in light of our steady turnover of stu-

For the last 3 of her 21 years as a librarian, Marjorie Shore has worked at Pacific Oaks College and Children's School. She teaches a course in children's literature and is developing a peace curriculum for the school.



dent teachers. There were those concerned with possible censorship. It was a delicate matter. Taking books from the shelves was *not* the answer, but neither was uninformed use of overtly offensive books. A forum was needed, a way to hear each other. In true Quaker fashion, the term *dialogue* emerged, and in true Pacific Oaks fashion, consensus came after many long community-wide sessions.

Understanding and accepting the need was one thing; achieving it was another. We were doing something that had never been done before. We decided that the books would be their own best forum for discussion if we attached "comment cards" to them.

The dialogue process has been functioning for more than two years now. If you opened a picture book from the children's library, you might notice a five-by-eight-inch card inside a pocket displaying this message: "This dialogue card is for all members of the community to share critical evaluations and techniques for use of this book; to become more aware of both discriminatory and authentic messages and images." On the card you might read something that begins: "All the boys in the story are active while the girls are passive . . ." or, in large child-like printing, "Why is Cinderella so helpless? She doesn't have to be so dumb . . ." or "I find the illustrations stereotypical . . ."

It was important to involve as many persons as possible and encourage all points of view. It was also important to offer resources for exploring new ways of looking at the subject, such as the *Bulletin on Interracial Books for Children* as well as reviews in *Young Children*.

The dialogue process has offered a means for communication without avoiding issues or resorting to censorship. Information and opinions are available without being imposed. This process is timely, since the children's school faculty is preparing an anti-bias curriculum guide which will include various ways of working with children to counter unfair practices such as stereotyping. Members of the Pacific Oaks community have gained from this experience and have become more acutely aware of the impact of books on the minds and lives of children. □

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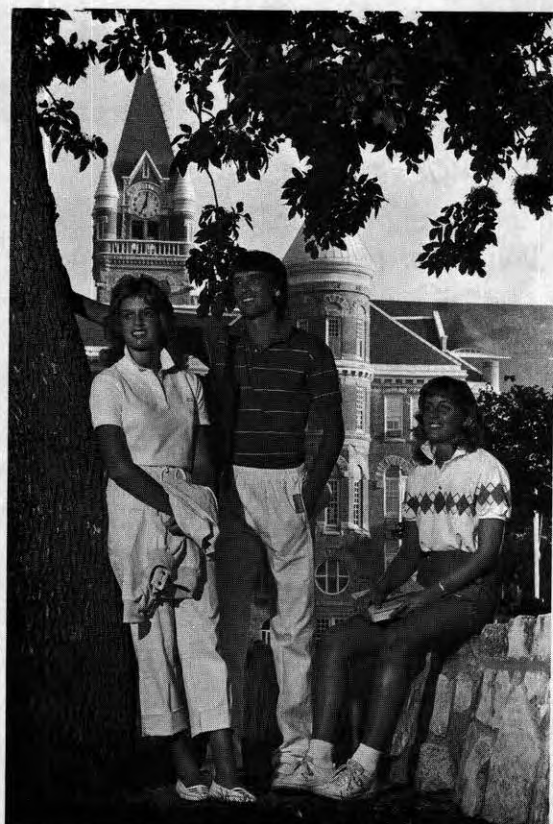
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JUNIOR JOURNAL



Stephanie Kubeck

What a Grand and Glorious Feeling

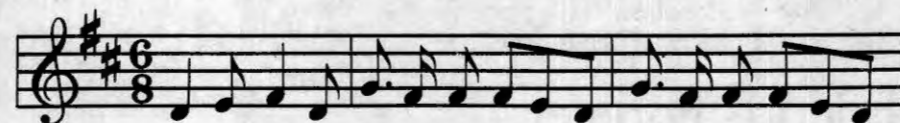
While working or walking for peace it is all too easy to become immobilized by hatred and fear around us. Some of us who have experienced the use of the following song and dance as a closing ceremony to group events have found it to be a simple and powerful demonstration of the blessings of unity among people.

The German round, "Die Abendglocken," or "Oh How Lovely Is the Evening," was joined to the tradition of the German canon dance by Jane Farwell of Folklore Village, Dodge-

ville, Wisconsin. Somewhere along the way new words have given the song and dance new meaning.

Holding hands in three concentric circles, the inner group starts the dance and the other circles follow as in a song round. Circle left with the first part, right with the second part, and for the third, stand in place swinging clasped hands. With dance and song we celebrate; our words and actions choose life.

Bruce O'Brien
Eau Claire, Wis.



1. What a grand and glorious feeling, glorious feeling;



2. when the bells of peace are ringing, peace are ringing;



3. Peace on Earth, Peace on Earth, Peace on Earth.

The Unicorn on the Tightrope

Once upon a time a unicorn went on a tightrope. Unfortunately he fell and the animals all teased him. They told him he was no good. In his heart the unicorn knew he *was* good.

One day a cat wanted to show everyone how good *he* was on the tightrope but he *also* fell. He was able to at least hold on to the wire. He was in a bad spot. The unicorn decided to save the cat. The other animals said that he was a loser and would never make it. Deep inside, the unicorn knew he could do it.

Slowly he made his way to the cat. He was able to bring him safely to the ground. Everyone loved him. The cat's owner praised him and said it took real courage, especially when others were telling him he couldn't make it and that he was a loser. His heart gave him the courage because he believed in himself.

Everyone wanted to meet the unicorn. He was very happy that he had listened to his own heart.

Stephanie Kubeck, 5th-6th grade
West Chester Friends School

Sports and Animal Word-Find

See if you can find the following 20 names of sports and animals. You will find the answers on page 36.

golf	cat
soccer	dog
baseball	bird
hockey	cow
football	horse
wrestling	tiger
boxing	elephant
basketball	rabbit
rugby	bear
lacrosse	parrot

Robbie Corbin, 5th-6th grade
West Chester Friends School

B	E	A	R	S	S	B	F	F	R	U	G	B	Y	M	P
A	F	T	E	E	E	S	B	O	A	S	F	V	S	F	A
S	T	Z	D	T	V	P	U	O	B	I	T	I	G	E	R
E	S	F	B	A	S	K	E	T	B	A	L	L	F	I	R
B	O	X	I	N	G	S	I	B	I	N	A	L	T	E	O
A	T	T	R	P	E	S	M	A	T	F	C	K	E	L	T
L	B	S	D	I	W	E	F	L	T	V	R	S	S	E	S
L	S	T	I	E	V	R	F	L	I	G	O	L	F	P	T
S	I	E	H	O	C	K	E	Y	E	P	S	T	F	H	I
S	O	S	O	S	T	E	B	S	E	R	S	O	H	A	V
E	F	C	A	T	S	I	V	T	L	T	E	P	O	N	E
H	R	E	C	O	W	F	G	O	F	I	S	I	R	T	T
S	O	C	C	E	R	F	F	C	E	A	N	P	S	B	A
W	R	E	S	T	L	I	N	G	R	D	O	G	E	E	O

Just in Case

Jack drifted down Main Street, his hands in his pockets, clutching at the thing he had brought along. Barbra had told him he didn't need it, but he had brought it anyway. It made him feel secure knowing he had it there just in case he met George.

George is the type that one has to be prepared for. He has a habit of popping up out of nowhere.

Jack turned the corner and started down Rosemary Street, "Just four more turns and it'll be over. Maybe I'll be lucky today." He suddenly stopped. What was that noise? He turned quickly to see Benny and "Shorty" Buchalachi heading straight for him. He took off down Pine Road and ducked into Dave's Cafe. There he waited until they passed by.

He stepped out of Dave's and continued down Pine until he got to THAT street, the one where it happened yesterday. Just then he came upon George. They eyed each other for a while, and then Jack whipped out the bone from his pocket. He screamed, "Here boy, go fetch!" The Great Dane bounded off down the street after the flying bone.

As Jack put the mail in the Smith's slot, he thought to himself, "If I can handle George, Benny, and "Shorty," the twin terriers ought to be a breeze!"

Victoria Ames
Sidwell Friends School

Grandma

When days were long, and
each a jewel in my small collection,
My play had led me far,
to green woods,
And needing a place to hide
I thought of grandma.
She was alone that day,
like other days.
Welcomed visitor,
She let me play.
And, for the first time,
I listened to grandma,
her memories,
those faded brown framed ones.
When next I played
I found her house empty,
But for the memories,
I still carry,
in my large collection of them.

Samuel Rosenthal, 11th grade
Brooklyn Friends School



Friends Forever

To have a friend,
A dearest friend,
With a friendship
that won't end,
only extend.

To have a friend,
A dearest friend,
That will always
love and care,
And will . . .
always share.

To have a friend,
A dearest friend,
That *you* care and love.
You think she's in heaven.
But she thinks you're above!

Heather Hook
West Chester Friends School

I Believe . . .

I believe in school
because I go to and I've learned from it;
I believe in turning ten
because I have turned nine;
I believe in my parents
because I trust them and love them
and I know they believe in me, too;
I believe in my friends
because I trust them and they trust me;
I believe in freedom
because I've had it and I like it a lot;

I believe in love
because I've loved people all of my life;
I believe in God
because God made me and the whole wide world.

Bobby Emmett, 3rd grade
Sidwell Friends School

Correction: In the "Meri Kurisumasu" game (FJ 12/15/84), "Kung Hsi Hsin Nien" was given as the Chinese for "Merry Christmas." It should have read, "Ch'ing Chu Sheng Tan." "Kung Hsi Hsin Nien" means "Happy New Year."



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finished."*

Mahatma Gandhi



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FGC offers the following lists: FGC Catalog (new catalog to be available May 15), Youth Ministry, Advancement and Outreach, Posters, Oldies But Goodies, JED Curriculum Flyer (to be mailed as part of May catalog), and Living Light Curriculum (selling out stock). Write to **Friends General Conference, 1520-B Race St., Philadelphia, PA 19102** or call (215) 241-7276 for publications. (215) 241-7273 for religious education.



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David William Fraser: From Health Research to Swarthmore College

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 September 1984 newsletter. —Ed.

If thy newsletter comes by mail, this issue is carried by one of the new health research stamps, and no doubt thee already has guessed the Friendly connection to be exploited this month by Quaker Philately. Thee hasn't? Then we'll mention the two connecting links: American Legion and Swarthmore College.

On the other side of Philadelphia, in a rural neighborhood much like ours, a Quaker boy, David William Fraser (born in 1944) grew up at the bosom of Newtown (Pa.) Meeting. He attended George School, Bucks County's Friends boarding school similar to Westtown. High school to college was a smooth slide from one Friends school to another, but it involved a geographical leap over Philadelphia to our own neighborhood, to Haverford College. Four years later came a sharp right turn, from the liberal arts of Haverford to the rigors of Harvard Medical School. David's subsequent internship at the Hospital of the University of Pennsylvania led him into residency and then chief residency and fellowship in infectious diseases. In 1975 he was lured away to the federal government's Center for Disease Control (CDC) in Atlanta, the agency which is the heart of the health research celebrated by this month's stamp.

In 1976, all over Pennsylvania, people suddenly began to sicken and die of a disease which their various doctors could not diagnose or effectively treat. Within a short time, 29 were dead and 162 others were desperately ill. Although he had only been with the CDC for a year, David Fraser had demonstrated such resourcefulness that he was chosen to head the crisis investigation in Philadelphia.

It didn't take long to find one common denominator of the dead and dying: They all

had attended the 1976 Pennsylvania convention of the American Legion (hence "Legionnaire's disease"), held in Philadelphia's largest and most fashionable hotel. That suggested a quick and easy answer: some food that all had eaten, or some beverage there available. Now began a meticulous search, examining and testing everything in the hotel that guests might have eaten, drunk, or touched. Dead end after dead end, and public panic grew as the mystery deepened.

David, near wit's end, hypothesized that death may have lain in the very air that was breathed, and began what seemed a mad search for everything that air might have touched. An inch-by-inch examination turned up no known agency of illness; however in a remote corner of the air conditioning system was found a tiny colony of an unknown microscopic organism. Tests showed it to be the answer to the riddle, and that answer brought further answers to how Legionnaire's disease might be prevented and how it might be treated. Later examination of cultures preserved from mysterious deaths of the past finally revealed that Legionnaire's disease was not a new disease, but an old enemy that had hidden itself successfully, killing anonymously, until David Fraser, medical detective, was assigned to the case. It still kills, as three recent deaths in the Middle Atlantic states testify, but now it can be identified, prevented, and treated. A member of our meeting, Grace Kight, had a bout with Legionnaire's disease at Christmas 1982, and was successfully treated.

David Fraser, now something of a medical celebrity, moved on to significant work with toxic shock syndrome, and whooping cough inoculations, and to devising a cooperative health plan for Egypt, Israel, and the Sudan.

Meanwhile back in our county, Swarthmore College accepted the resignation of its 11th president, Theodore Friend, and began a long search for its 12th. The search ended in 1983 with the inauguration of David William Fraser. Not all were pleased with the choice. Swarthmore has been headed by a long line of professional educators, all fully

dedicated to the liberal arts, and wasn't it a mistake to bring in a scientist with no professional educational experience? And for those hoping desperately to hang onto Quaker values as a part of Swarthmore's core, would these values not have been corrupted by the new president's years of government service?

Those doubters no longer doubt. In word and deed, David has shown himself to be a man of the liberal arts. And even before his inauguration he took Swarthmore to the forefront of the fight against the present administration's war on draft resisters, and he has put together a plan for their protection on the Swarthmore campus.

It isn't some cold scientist who is leading Swarthmore, but the Quaker boy who grew up in Newtown Meeting, George School, and Haverford College, and then sought out the vocation of saving people from infectious disease. Blessed are they who nurtured his soul at Newtown, George School, and Haverford. We at Concord have children, and also may be blessed for what we do for them and other children of the world.

There was another president, the first of Swarthmore's 12, who was not an educator. He was Edward Parrish, a pharmacist. Soon after leaving his Swarthmore office, he died of malaria on the wild plains of Oklahoma where he was mediating hostilities between the U.S. government and the Kiowa and Comanche tribes. Another Quaker scientist whose mind and spirit soared high above the laboratory. □



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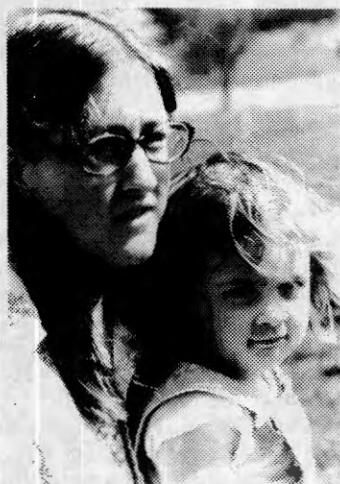


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World of

Peacemakers Invited to Lansdowne Friends School

Meeting the challenge of educating children in a nuclear age can be overwhelming. This year Lansdowne Friends School in Lansdowne, Pa., developed a thematic unit that focused on nonviolent heroes and heroines. Each classroom teacher (grades 1-6) selected a person to study in depth, and an exciting two weeks ensued. A particular effort was made to meet with school community members who have worked as peacemakers: a Quaker who gave up his career as a chemist in an arsenal to become a teacher; a member of the crew of the *Phoenix*, who had helped deliver medical supplies to Vietnam; a Franciscan friar who has devoted his life to working for peace. A thank-you note from a sixth grade student to a speaker reveals the value of the program: "I really enjoyed your visit. . . . I'm glad that there are still people in the world that take a stand for what they believe."

New China Program: Friends World College

The Friends World College China program requires a one-year commitment and involves students as teachers of conversational English at one of two colleges in Jilin Province. The program includes intensive Chinese language instruction in Taiwan and an introduction in Hong Kong to Chinese politics, economics, and society. In exchange for the students' time teaching in Jilin, Friends World College will be accepting teachers from the Chinese colleges for a year of work in the United States.

Teaching Opportunities at Friends Schools in Ramallah

Friends Schools have provided quality education for Palestinian young people for more than 100 years. Friends Girls School is in Ramallah, a historically Christian community about ten miles north of Jerusalem. In the adjacent town of El Bireh is the Friends Boys School. Each of the schools has about 400 students in kindergarten through 12th grade.

Each year Friends United Meeting participates with Friends Schools in choosing several volunteers to work at the schools. Often, though not always, these volunteers are recent college graduates who are seeking service opportunities. The vast majority of the teachers, however, are Palestinians who live in and around Ramallah, many of them graduates of Friends Schools.

Friends Schools

Applications are now being accepted from persons who are interested in teaching at Friends Schools. Applicants should be willing to work hard, have aptitude for teaching, be adaptable to a different culture, have a good grasp of Friends principles, and be in good health. For more information, contact Friends United Meeting, 101 Quaker Hill Dr., Richmond, IN 47374.

Merry Olde England Comes Alive at Earlham

Plans are underway for Earlham College's Old English May Day, a quadrennial celebration of the arrival of spring, to be held on Saturday, May 18. In a college tradition dating back to 1875, some 1,200 students, faculty, staff, and their families will recreate for a day the Elizabethan festivities through song, dance, and general merrymaking.

Earlham's festival is believed to be the oldest continuous celebration of the May Day tradition of its kind on this side of the Atlantic. It draws spectators from all over the country, many of whom return regularly to take part in the revelries. Earlham extends a special invitation to the public to join in the festivities.

Earlham College



in the Ukrainian tradition, baked honey cakes, and learned songs. An art teacher read folktales while students drew pictures to illustrate them.

Upper school students watched films on Soviet life, read folktales, and did research projects on Soviet themes. The film *Dr. Zhivago* was shown.

Throughout the week a series of speakers came to share their experiences and impressions during recent trips to the Soviet Union. An all-school assembly was held at the end of the week, during which every class shared the results of their studies, projects, and activities.

Russian Theme Week Held at Buckingham

The last week of January was designated as Russian Theme Week at Buckingham Friends School in Lahaska, Pa., to acquaint students with Soviet life and culture.

The entire school, from transition class through eighth grade, studied and shared discoveries about the USSR. Some students chose a Russian name, learned greetings, and studied the Cyrillic alphabet. Lower schoolers painted beautiful hard-boiled eggs

Giving in to Wanderlust: Detroit Friends School

A week in May this year has been designated Trip Week at Detroit Friends School. Seniors will travel to Toronto; other high schoolers will go to Chicago or spend a week backpacking in upper Michigan. Middle school students will go camping at a nearby park. Travels last year took high school students to Montreal to study the French language.



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Swarthmore Celebrates Equal Rights Author

A 1905 graduate of Swarthmore College was remembered this past winter with ten days of special events at the college. The events, including speakers, exhibits, and music, marked the 100th anniversary of the birth of Alice Paul, who was the major force behind the passage of the 19th Amendment. Alice Paul, who died in 1977, is the author of the still-to-be-passed Equal Rights Amendment and was responsible for the equal rights declaration in the preamble of the U.N. Charter. Alice Paul's papers are now housed in the Swarthmore College Peace Collection.

Conducting Peer Counseling at George School

Organized in the early 1970s, Students Associated for Greater Empathy (SAGE) has been George School's student-run peer counseling service. SAGE seeks to provide peer support, share information and resources, sponsor workshops, and help avert personal crises. Currently the service focuses much of its attention to supportive, anticipatory counseling in the areas of depression, peer and family relationships, and eating disorders. Dialogue is encouraged about the stresses that generally cause substance abuse.

Baltimore Shares Its Educational Resources

Baltimore Friends School has a long history of sharing its educational resources with the wider community. Two particular efforts at present are the school's summer and Saturday enrichment programs, both offered to Baltimore public school children at no charge. A summer writing program uses a thematic approach for 50-80 children in a six-week program. Young people are helped to build communication skills in a variety of ways: a yearbook is published,



Friends School in Baltimore

an original play is produced, field trips are planned, and computers are used. Well over a thousand children whose families cannot afford the cost of such enrichment opportunities have participated since 1965.

Friends Center at Guilford College

Established by the trustees of Guilford College in 1982, Friends Center in Greensboro, N.C., provides education and information about Quakerism. Coordinated work had begun as early as 1977, with programs initially focusing on educational opportunities for lay and pastoral leaders in North Carolina Yearly Meeting and featuring annual workshops and seminars both at Guilford and in local monthly meetings. Later, seminars led by faculty from Guilford's Department of Religious Studies and by leaders from monthly meetings were added. These programs included historical surveys, 17th-century Quaker thought, and 20th-century Quaker thought. Current programs include liaison with national Quaker organizations and with the Earlham School of Religion.

The Distinguished Quaker Visitor program at Guilford is one of the most exciting offerings of the Friends Center. Each semester, a Friend experienced in the breadth of Quaker thought and services is invited to the campus. Through lectures and classroom visits, the program offers personal perspectives on social and religious issues.

The Friends Center maintains a cooperative relationship with the Friends Association for Higher Education (FAHE), which is located on the Guilford campus. The sixth annual conference of the association will be held June 21-25 at William Penn College, Oskaloosa, Iowa. For more information and registration materials, contact FAHE, P.O. Box 18741, Greensboro, NC 27419.

Studying Real Heroes at Stratford Friends School

What do Thomas Edison and Hans Christian Andersen have in common? They are both heroes at Stratford Friends School in Lansdowne, Pa., where a hero is defined as anyone with a history of learning problems who has become a success. Each year the school selects a "hero" for study. The stories of how these people triumphed over their handicaps and shared their gifts with the world are especially meaningful to Stratford students, all of whom learn differently.

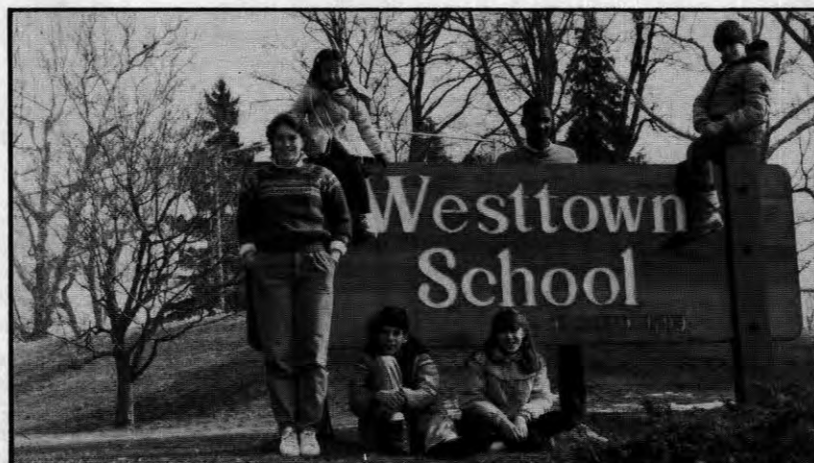
This year the school studied the life and works of the great Danish storyteller. Andersen suffered from what are now called "learning disabilities"; he had great difficulty in school, especially in learning to

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write. Stratford students studied Andersen's life and times, geography and history; read and wrote fairy tales; cooked a Danish feast of meatballs, beets, and potatoes; saw a Ballet des Jeunes performance of "The Snow Queen"; and performed fairy tales using their own puppets and marionettes.

Real live heroes also visit Stratford Friends. An administrator of a local school district and an architect each spoke to the whole school about how they overcame problems similar to those of the students. Their talks inspired many questions, and they reminded the students that they, too, are heroes who will not only overcome the obstacles with which they struggle daily but recognize more and more the gifts they have to offer.

GFC Students Help Govern the College

Twenty-two George Fox College students this year are doing more than just studying on the Newberg, Oreg., campus. They're sitting side by side with faculty and administrators in governing the 94-year-old school.

It's more than just student-level government. The selected students, named by student officers, are full members of the college's administrative and faculty committees and have equal voting rights. The students help set policies and circumstances under which they study and live. They serve on 14 committees and councils.

Community Service: A Variety of Approaches

Abington Friends School, Jenkintown, Pa., was awarded an honorable mention certificate of merit this past year for its work in community service. The award, from the Council for Religion in Independent Schools (CRIS), cited the Abington program as a model for other schools throughout the country. Abington involves students and faculty in a variety of projects, such as work with handicapped children in Philadelphia. Volunteers assist with a swimming program, occupational therapy, and tutoring.

Upper school students at **Wilmington Friends School** are required to complete 50



Abington Friends School

hours of approved, supervised volunteer work within a 12-month period. Students may select a placement from among 120 community agencies in the Wilmington, Del., area. Response from students and parents has been very positive.

Service is also a requirement for upper school students at **Brooklyn Friends School** in New York. Students volunteer at a hospital, a learning center, a museum, a YWCA, and other facilities.

Friends Select School in Philadelphia, Pa., used the idea of service as their theme this year at their annual Friends Day. The entire school participated for the day in a variety of workshops and projects related to service. One workshop, for instance, was conducted by representatives of a rehabilitation hospital neighboring the school. Using blinders, wheelchairs, and role-playing, they helped participants simulate disabilities and spoke of the volunteer possibilities at the hospital. Younger children baked cookies for a hospice, collected toys to be sent to Nicaraguan children, and learned what it is to be homeless.

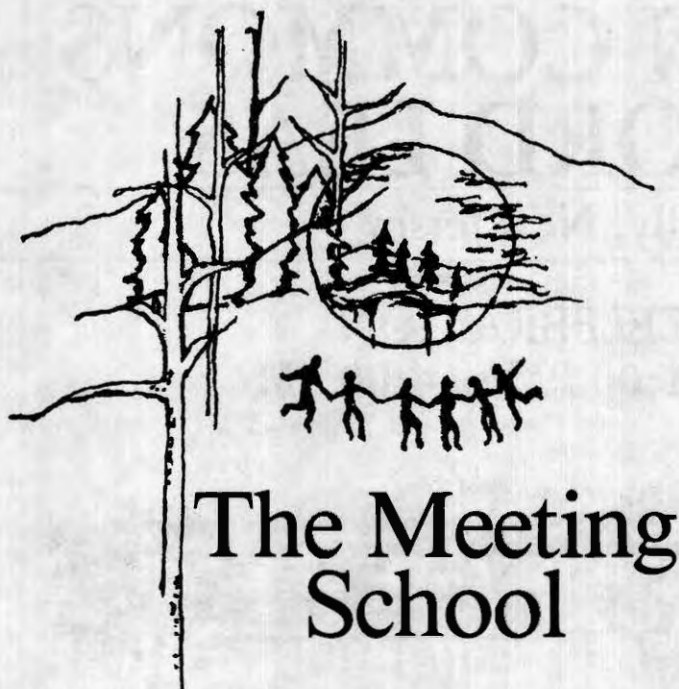
Germantown Friends School, also located in Philadelphia, provides its students with a diversity of community service opportunities. In recent years students have rehabilitated housing, cleaned up graffiti and litter, and worked in a soup kitchen. Students have also done volunteer political or legal work and have traveled to Florida and Puerto Rico to assist at refugee centers.

Since 1978, more than a thousand students from **Westtown School** have volunteered in communities surrounding the Philadelphia and Wilmington, Del., areas. Students have worked with the elderly, the emotionally disturbed, the mentally handicapped, delinquent youth, abused women, and organizations concerned with the environment. Many agencies depend on students to provide services that could not otherwise be provided. Many of the students keep journals of their experiences to share with their classes. Like Abington, Westtown's Service Network received an award in 1984 from CRIS.

Nearly a thousand **Haverford** and **Bryn Mawr** college students have participated in the Eighth Dimension program since it was conceived by students in 1977 as a noncredit



Brooklyn Friends School



The Meeting School

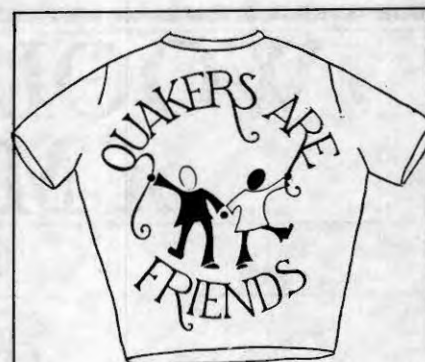
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Mount Holly, New Jersey

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May 4, 1985 — 1:00 PM to 4:00 PM



The first building of Woolman Commons is completed, furnished, and occupied. You are invited to tour the facility and meet with the residents at the official opening of the building on May 4th, from 1:00 PM to 4:00 PM.

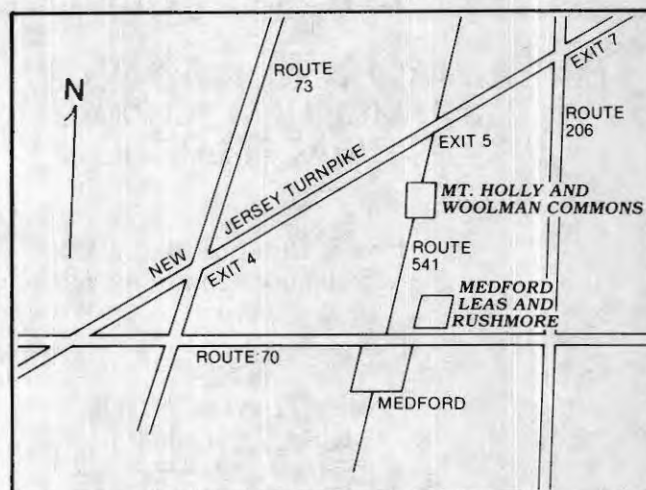
Woolman Commons offers the ideal arrangement for individuals seeking both an active, self-directed way of life and the security of a continuing care contract with full medical care. Residents living in Woolman Commons enjoy independent living—managing their own meal preparation, housekeeping, and utilities, with Medford Leas responsible for the physical maintenance of the facility. The contractual agreement between Medford Leas and residents of Woolman Commons also includes provision for moving into the cottage apartments and the nursing units at the main complex.

The Mount Holly facility, consisting of 21 units with one and two bedrooms, is located near the center of town, adjacent to the Friends Meetinghouse. Ample parking, large garden area, and an attractive community room are provided.

Full medical care is the service that is most desired by those who want to consider Woolman Commons as their future home and complete coverage is provided. Office visits to our physician, referrals to specialists, hospital stays, short- and long-term care in our nursing facilities, physical therapy, and laboratory procedures; all are covered services.

We welcome your inquiries about Woolman Commons. If you are interested in further exploring the concept of independent care, or would like more information on fees (financial assistance available), please contact Edith Doran, Admissions Coordinator, at (609) 654-3000, or plan on attending the Opening Celebration for the first building.

Mount Holly has over fifty buildings listed on the State and National Historic Register, and some of these buildings can be visited during the time of the Opening Celebration for Woolman Commons.



adjunct to the college experience. A wide range of students volunteer with organizations in the arts, cultural affairs, civil rights, health, law, and psychological counseling. More than 200 groups in the Philadelphia area have benefited.

Traveling in the Ministry From Pendle Hill

A grant from a Quaker foundation helped make possible a new course called Traveling in the Ministry taught last fall by Bill Taber at Pendle Hill in Wallingford, Pa. Students in the course consider both the travel and travail of Quaker "lay ministry" across three centuries. Background questions include: What did earlier Friends mean by "qualification" for ministry? What modern forms of "qualified" ministry should be encouraged today? Can we learn from lay ministry experiments in other religious traditions? What other kinds of ministry are as important as or more important than traditional spoken ministry? To what am I being called?

The class is for people who are concerned about the vitality of the Society of Friends and who want to be of service in and through it, whether or not they have recognized a specific inward call to "ministry."

Twelve students took the course and shared in *opportunities* (the old Quaker term for a special meeting for worship held by two people or a very small group, usually in a home). They were invited to hold 16 opportunities across a geographic area from Maryland to New Jersey. From two to four members of the class went on each visit, and their car logged a total of 600 miles.

Pendle Hill has been encouraged to offer the course again in the fall of 1985, this time as an extension course.

Intergenerational Linking at West Chester Friends School

West Chester Friends School in West Chester, Pa., has a unique advantage of being located next to Friends Boarding Home, which provides many opportunities for intergenerational involvement.

Students provide an escort service for older Friends who wish to attend Fifth-day meeting for worship or other programs at the

school. A bouncy child often becomes a considerate companion during such times spent walking together, sitting together in silence, or chatting over cookies and juice.

Older Friends have a storehouse of knowledge and expertise to share with the children. In the younger classrooms they read and tell stories, help work puzzles, or bake cookies. Older students arrange interviews with neighbors and then return to their classes to share the information.

Through the various exchanges it is hoped that young and old will begin to see the similarities that exist between their particular stages in life and to understand that they can share a common ground.

Educating for Peace and Justice at Friends Academy

This past winter, the entire faculty and staff of Friends Academy in Locust Valley, N.Y., held an all-day workshop entitled "Educating for Peace and Justice." It was an opportunity to learn practical techniques for incorporating peace and social justice issues into daily lesson plans at all grade levels and to share views on these topics.

The day began with a presentation by Steve Cary, clerk of the American Friends Service Committee board and former vice president of Haverford College. He spoke of "educating miracle workers," teaching our students faith in the belief that the world can be a better place in which to live and that they can actually have a positive impact in making it better.

Later in workshop groups, 14 basic goals, identified as crucial to any implementation of education for peace and justice, were discussed. The workshops consisted of a practical approach to peace and justice education called the Infusion Method. The method provides for all grade levels and subject matter, a conceptual and value-based framework for learning about the world, rather than an issue-oriented course which taxes an overcrowded curriculum and faculty.

The consensus following the workshops was that important insight had been provided into how to incorporate into the school curriculum the values necessary to educate students on "peace education," not a concept just to be taught but a reality to be lived.

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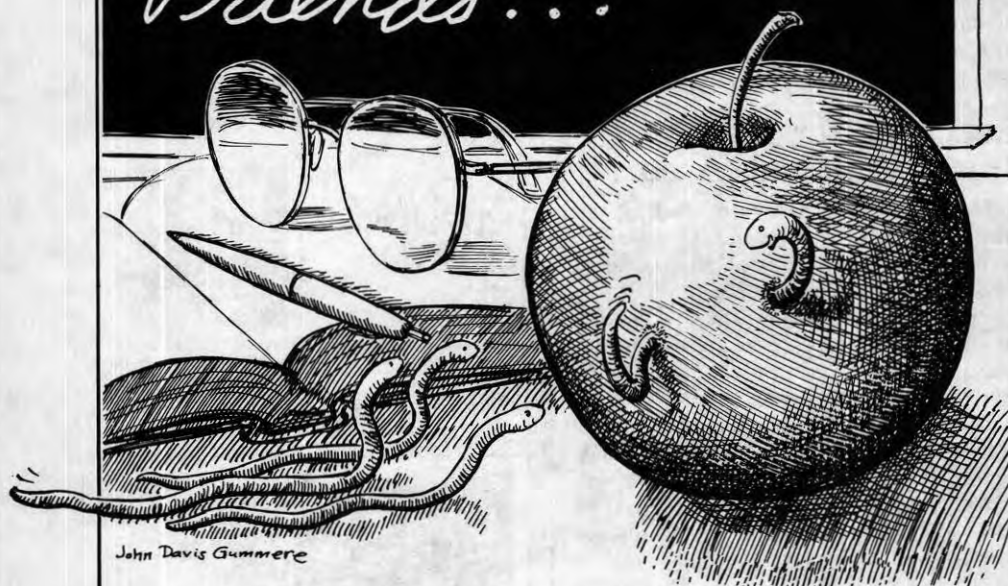
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West Chester Friends School

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This issue may be ordered at half price in quantities of ten or more (just 50¢ each). Orders of from one to nine copies are \$1 each. Won't you consider ordering a bushel to share with others?

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FORUM

Questions and Answers

Dear Mr. Hadley,

I am presently a ninth-grade student and am taking a Quakerism class taught by Max Carter at Friends' Central. I am very interested in the Friends' beliefs and I would like to know more about these beliefs and how they pertain to the Quakers' modern-day life. Can you name two or more emphases that are important to Quakers? Have these emphases changed over the years?

Since you are affiliated with the Friends World Committee, maybe you could tell me if there are certain world issues that Friends should be actively concerned with. Do these issues conflict with the Quaker testimonies? Are some of the testimonies, such as the peace and simplicity testimonies, modified to fit the hectic world of today? Finally, what do you believe modern Friends around the world are like?

I realize these are many questions, and also that you have a very busy schedule. I would greatly appreciate the time you would take to respond. Please feel free to add any other comments of your own interests about the Quakers of today. I'm looking forward to your response!

Elizabeth Robbins
Philadelphia, Pa.

Dear Elizabeth Robbins:

Your letter inquiring about the beliefs of Friends and their relevance to world issues today is quite a challenge. Let me answer as best I can.

It is of primary importance that action taken by Friends should arise from a spiritual base in the lives of individuals or of a group. Action taken may be in the form of words spoken or of deeds done. Our belief that each person can be in direct contact with the Divine Spirit, God, puts upon each Friend the responsibility to maintain contact with God, who is Spirit and Love. All action—whether by words spoken (or written) or by deeds done—is to be taken in a loving spirit.

Two issues in which Friends, and others, need to bear witness are the issues of peace and of justice. This need is to be met in the smallest of social groups—e.g., the family and the local community—and also in international affairs.

To work for peace, a person must perform a reconciling role. It requires a relationship of trust with both persons, or with both groups, in a situation of conflict. Trust cannot exist unless an attitude of caring is readily seen in the person of the reconciler, e.g., caring for all persons in the situation which is the

object of concern.

Where there are differences or quarrels or conflicts in the modern world, there are, more often than not, unjust circumstances. How does a Friend exercise a right role where there is injustice, where there is inequality of opportunity in the social and political aspects of living? Can a Friend be loving to both the oppressor and the oppressed?

Right action is not so easy to determine where great injustice lies at the root of conflict. Certainly the injustice must be pointed out and condemned, but what attitude is to be shown toward the oppressor? It calls for great strength of spirit to love the person but to condemn the deed of the oppressor, and at the same time to be rightly understood by both the oppressor and the person on the short end of the unjust relationship.

The Quaker organization most active today in conflict situations, large and small, is the American Friends Service Committee. In its earlier years—say from 1917 to 1960—its actions were largely to relieve suffering and to play the role of reconciler. Since about 1960, the AFSC has tended more toward emphasis on condemning injustice. And in doing this it has worked to empower persons who are at the bottom, or on the lower rungs, of the ladder in economic, social, and political life. Not all Friends are happy with this approach. In fact, some honestly oppose it. Unfortunately, some Friends consider such action to be more politically motivated than spiritually based, and will give no support at all to the AFSC.

In some 55 countries in the world there are groups of Friends—several thousand in a few countries, but numbers in the low hundreds in most countries. The United States has the largest number in any one nation. In most of these groups there are many Friends actively engaged in the work of reconciliation or of seeking justice for the less privileged. The total Quaker witness is still not strong enough. One might recall the words of the keynote lecture by Hugh Doncaster at the Friends World Conference of 1967, "The world is dying for lack of the Quaker faith in action."

Still, the faith that is in us calls us to have hope, and to work at our best, along with many who have similar faith. God will surely see that our faith expressed in loving service and loving action brings forth good fruit!

Herbert M. Hadley
Philadelphia, Pa.

Fond Memories Shared

I am writing this in remembrance of my father.

William Mackensen discovered Friends in the 1930s, joined, and was an active member of 57th Street Meeting in Chicago. He served as clerk of Illinois Yearly Meeting. He was director of the

first camp for conscientious objectors, Camp Patapsco in Maryland, in 1941-42. Later he was field secretary for the Midwest yearly meetings (General Conference) and after that executive secretary for the Baltimore Yearly Meeting.

My father once wrote a Friend, "If I were remembered and had the choice, it would be for the Vacation Religious Schools." These schools began in the Middle West in the summer of 1943 and continued for some years afterward. That first summer, unable to get gas ration coupons to drive, my father and I covered the area, from Waynesville, Ohio, to McNabb, Illinois, by bicycle (754 miles!). In company with volunteers from the meetings, we brought the children of the little rural meetings a week of fun and learning.

The schools were also set up in the Baltimore Yearly Meeting area. In Washington, my father organized and directed interracial schools and weekend work camps, beginning in 1946, that were among the very first attempts at desegregation in the nation's capital.

After moving to Maine in the 1960s, Bill Mackensen taught philosophy at the University of Southern Maine until he was 78.

He lived with me for the last 5½ years of his life and retained his love of life, his interests, enthusiasm, and humor to the very end.

I plan to do some writing about my father. If there are Friends who remember him and would like to share their memories, I would like to hear from them.

Judith Mackensen Hancock
RR 2, Box 117
South Windham, ME 04082

Improving the Public Schools

What are Friends doing in the field of public education?

I am blessed with a husband whose income meets most of our needs (wants, though, are beyond us), and as I wish to limit the amount of money we pay in taxes that goes for military expenses, I avoid most paid employment.

This leaves me free to work as a volunteer aid in our elementary school library. In our culture, which views children primarily as short and easily gulled consumers, I feel it is important that the children know that someone (besides their parents) cares for them enough to spend time helping them without being paid.

I also work with the PTA, the PAC, and try to attend school board meetings. (This shakes the board up. It has been literally years since a private citizen sat in on open meetings—and she only came twice. Members are startled—almost shocked—to see that someone cares.)

Barbara Harrison
Chestertown, Md.

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Books in Brief

More Special Times With God. By David and Naomi Shibley. Thomas Nelson Publishers, Nashville, Tenn., 1984. 161 pages. \$5.95. Writing and illustrating for children ages 7-12, the authors have recreated various tales from the Bible, primarily for children. In retelling the stories, the authors have emphasized the evangelic background and use the tales as role models for today.

The Sons of the Wind. Edited by D. M. Dooling. Parabola Books, New York, 1984. 136 pages. \$8.95/paperback. A transcription of the mythology of the Oglala Lakota, a tribe of the Sioux nation, *The Sons of the Wind* tells of the Creation and the subsequent appearance of the Spirits and animals; of the Oglala Lakota's concept of time, space, and energy. It is a useful and very readable source on native American mythology.

The Small Community: Foundation of Democratic Life. By Arthur E. Morgan. Community Service, Inc., Yellow Springs, Ohio, 1984. 313 pages. \$10/paperback. First published in 1942 and long out of print, this book will be of interest to community activists, decentralists, and those concerned with the fate of a democratic civilization. Morgan, who was the first chairman of the T.V.A., argues that the ultimate health of a civilization rests on the small community and the family. He describes what community is and how it functions.

The Church Is All of You: Thoughts of Archbishop Oscar Romero. Compiled and translated by James R. Brockman. Winston Press, 430 Oak Grove Ave., Minneapolis, MN 55403, 1984. 110 pages. \$6.95/paperback. The collection of homilies, letters, and interviews commemorates the fourth anniversary of the archbishop of San Salvador's assassination. It is spiritual reading of high quality.

Foreign Policy Choices for Americans. By the Editors of the Foreign Policy Association. Foreign Policy Association, 205 Lexington Ave., New York, NY 10016, 1984. 160 pages. \$5.95/paperback (plus \$1 shipping). This guide to a variety of critical issues in U.S. foreign policy is divided into five areas: leadership, national security, economic and social issues, critical regions, and the United Nations. Relevant background and data are provided, and a synopsis of the current administration's policy is described. Pros and cons of the policy are briefly discussed. The book is useful to those who would like to have these important issues briefly outlined.

Junior Journal Puzzle Answers

B	E	A	R	S	S	B	F	R	U	G	B	Y	M	P	
A	F	T	E	E	S	B	O	A	S	F	V	S	F	A	
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MILESTONES

Births

Crocker-Lakness—James Melvin Crocker-Lakness on October 11, 1984, to Jean and Jim Crocker-Lakness. Jimmy's father is a member of Community (Ohio) Meeting and his mother is an attender there.

Lohse—Nathan Robert Lohse on November 6, 1984, to Kevin Lee and Robin Hoffman Lohse. The baby is a birthright member of Gwynedd (Pa.) Meeting, where his parents and his sister, Gretchen, are members.

Ochis—Cordelia Ochis on December 10, 1984, to Robert and Adrienne Ochis. Cordelia, her parents, and her brothers and sisters, Kevin, Marilla, Hannah, Ethan, and Zerlina, are all members of Darby (Pa.) Meeting.

Post—On February 23, Andrew William Post to Stephen Willis Post and Deborah Post. Stephen is a member of Westbury (N.Y.) Meeting.

Deaths

Balderston—Julia Balderston, 106, in Newtown, Pa., on December 24, 1984. She traveled extensively, living and working in many different places. Transcending the usual options for a female of her generation, she studied in Paris, served as a docent



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at the Metropolitan Museum of Art, worked at an engineering firm in Ohio, and taught at the Peddie School. Julia was especially challenged by the world of art and music, which had been closed to her as a Quaker youth. She was active in the Women's Suffrage movement and was a charter member of the League of Women Voters. She was a member of Newtown (Pa.) Meeting.

Cope—A member of Birmingham (Pa.) Meeting, **Gilbert Cope**, 68, on March 11 after a lengthy illness. He attended Westtown School, graduated from Olney Friends School, and attended the University of Pennsylvania. He worked as a printer, raised chickens, and for a short time edited a magazine on amateur physics. He is survived by his brother, Alfred Haines Cope, and a niece.

Culver—**Rebecca L. Culver**, 39, on December 29, 1984, at home in Alloway, N.J. An active member of Salem (N.J.) Meeting, she quietly pursued a God-centered life. Becky was a teacher by profession and was happiest when teaching (and learning from) children. She is survived by her husband, David A. Culver; her mother, Helen M. Parker; and three brothers, Craig C. Parker, Frank A. Parker, and Mark S. Parker.

Field—**Marion Field**, 97, on January 5 in Detroit, Mich. A nurse and X-ray technician, Marion went to Korea on an AFSC project to help Korean war victims after her retirement from Laguna Honda Hospital in San Francisco. While there she started a nursing scholarship fund for Korean women that is still helping students today. Berkeley (Calif.) Meeting, where she was a member, has many fond memories of her warm smile, her joy in talking to children, her keen interest in other people, and her readiness to help wherever and however needed. Marion is survived by her two sons, David and Robert Green; several grandchildren; and a niece.

Friedlander—**Walter Friedlander**, 93, on December 20, 1984. Born in Germany, he attended meetings of the Pacifist Society with his father in his early teens. During World War I, he was drafted into the German army and was assigned to prisoner of war camps, where he became a counselor and ombudsman for the prisoners. At 29, after finishing his law degree, Walter became a commissioner in Berlin under the Weimar Republic and helped implement new child welfare laws. When Hitler came into power, Walter and his family escaped to Switzerland and then moved to Paris, where he worked with German refugees. Through Quaker relief workers he had met after World War I, Walter obtained a faculty position at the University of Chicago's School of Social Welfare in 1937. From 1944 until his death he was first professor and then professor emeritus at the University of California at Berkeley. Walter was a member of Berkeley (Calif.) Meeting, where he provided a steady, gracious presence. He is survived by his daughter, Dorothee Mindlin.

Gloor—**Ruth Kelsay Gloor**, 82, on January 29 of heart failure. She graduated from Earlham College and then attended Woodbrooke, in England, and the Sorbonne. She taught languages at Wilmington Friends School from 1928 to 1935 and during the summers helped lead European tours. During the 1950s she served on the board of managers of Wilmington Friends School and the Home for Aged Women, now called Gilpin Hall. She also worked with the Red Cross and volunteered for 14 years at Winterthur Museum. A member of Wilmington (Del.) Meeting, she worked with the Sewing Table Committee of Wilmington Friends Fair. She is survived by her husband, Walter Ervin Gloor; brothers, Nixon and Guy Kelsay; and sisters, Mary K. Hartman and Rachel Oesting.

James—**Dorothy Biddle James**, 85, in February at Kendal at Longwood, Kennett Square, Pa. A nurse by profession, she was active in numerous organizations such as the Wallingford Orphanage, Sleight

ton Farms Girls School, Media Friends School, and the Philadelphia Fellowship House Farm. She was a member of Media (Pa.) Meeting and in 1944 was one of the founders of Media Fellowship House, which she served for 35 years. She was also a member of the World Council of Churches. She is survived by her husband, J. Robert James; son, John R. James, Jr.; daughters, Mary J. Hetzel and Carolina J. Herrin; and 13 grandchildren.

Read—On February 11, **James M. Read**, 76, in New York of a heart attack. From 1945 to 1947, he was associate secretary of the FCNL. He was the FCNL's first legislative secretary and worked hard on displaced persons legislation. In the late 1940s he headed the AFSC Foreign Service Section, overseeing extensive relief work following World War II. He was then chief of the Division of Education and Cultural Relations of the Office of the U.S. High Commissioner for Germany. From 1951 to 1960 he was U.N. Deputy High Commissioner for Refugees in Geneva. He was president of Wilmington College from 1960 to 1969, and then worked with the Charles F. Kettering Foundation until 1978. He had been a board member of the AFSC and a member and former chair of the AFSC Information and Interpretation Committee. At the time of his death, he was head of the Quaker United Nations Committee. He was a member of Gwynedd (Pa.) Meeting. Survivors include his three children and his wife, Theresa Dinten Fass.

Williams—**Ruth G. Williams**, 86, on February 19. She was living at the Methodist Home, Elyria, Ohio. After receiving a master's degree in religious education from Boston University, she served as religious education director and then taught history of civilization at Schaeffer College, Oberlin, Ohio. She was a convinced member of Cleveland (Ohio) Meeting. She is survived by her husband, Harold P. Williams.

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Orlando—Cisney House, next to Orlando Meeting, offers (1) long-term sojourning apt. (minimum stay two weeks); (2) short-term rooms (minimum stay five days) for Friends and kindred spirits. Contact Outreach Committee, Orlando Friends Meeting, 316 E. Marks St., Orlando, FL 32803. (305) 425-5125.

Powell House. Old Chatham, N.Y., near Albany in Columbia County. Reservations necessary. RD 1, Box 160, Old Chatham, NY 12136. (518) 794-8811. Programs available.

Washington, D.C. Bed and breakfast in Friendly home. Convenient location. Children welcome. Reservations. Monthly residence also available. (202) 265-4144 eves. and weekends.

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September 1985

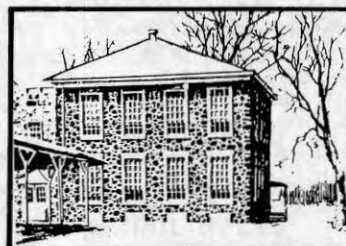
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Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations. Directors, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends meeting, Sundays 11 a.m. Phone: 535-2752.

Woodlands Retreat: Quaker quiet and hospitality. Box 342, West Salem, OH 44287. (419) 853-4369.

Southeast Florida, bed and breakfast. Lake Worth, Fla. Comfortable retreat atmosphere. Walk, bike, trolley to ocean, restaurants, village. (305) 582-4027, 582-1848 (messages).

Estes Park, Colorado. Rustic housekeeping cabins for rent at modest rates. Ideal family vacation; adjacent to Rocky Mountain National Park and recreation facilities. Inquiries to Michener, 4274 Redwood Place, Boulder, CO 80301. (303) 443-0812.

New York City, Penington Friends House, 215 E. 15th St., New York, NY 10003. Friendly lodging at reasonable rates. Single and double occupancy, includes delicious breakfast and evening meal. A country inn in the heart of Manhattan. Call ahead for reservations: (212) 673-1730.

Books and Publications

Magazine samples. Free listing of over 150 magazines offering a sample copy—\$.50 a sample. Send stamped, self-addressed #10 envelope to: Publishers Exchange, P.O. Box 220, Dept. 216A, Dunellen, NJ 08812.

A perfect gift: *Sensing the Enemy* by Lady Borton. Send check for \$14.95/copy plus \$1 handling to: Lady Borton, Box 225, Millfield, OH 45761. Proceeds to AFSC Indochina programs.

Sick of materialism, waste, and greed? Join network developing healthy, peaceful, ecologically sound, and personally fulfilling alternative. Write: Publisher, Box 741955, Dallas, TX 75374.

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

Looking for a book? Free Search Service. Please write: Sperling Books, Dept. F, Box 1766, Madison Square Station, New York, NY 10159.

Communities

Six rural egalitarian communities, established over the last 17 years, invite visitors/members. Integrate the best of urban and rural living! Peaceful, cooperative, self-supporting. Write (\$1 appreciated): Federation, Twinoaks-F5R, Louisa, VA 23093.

Interested in living in a Quaker community while studying or working in Manhattan? Penington Friends House, in the Gramercy Park area, is adjacent to the 15th St. Meeting and AFSC offices, and only 15 minutes from downtown or midtown Manhattan. Recently renovated and undergoing spiritual revitalization, PFH is based on mutual responsibility, trust, and Friendly values. We are now accepting applications for residency. Please inquire at (212) 673-1730, or write Cathi Belcher, 215 E. 15th St., New York, NY 10003.

For Sale

Year-round Cape Breton Island farmhouse with barn and 25 acres. Walk to quiet Northumberland Strait beaches. Located in Mabou Mines, Inverness County, Nova Scotia. Reasonably priced. S. Brehm, P.O. Box 164, New Providence, PA 17560. (717) 786-4589.

House: Ambler-Spring House, Pa., area. Authentic early 1700s Colonial with several additions. Three fireplaces including "walk-in." Two country acres. Good for large family. Minutes from 309 expressway. \$139,500. Call Patricia Ambler, Emlen & Co., (215) 542-8033.

Gatherings

New Foundation Gatherings in 1985. These will be opportunities to consider in depth the Christian message of George Fox and what resulted from it. We have found that this message can change peoples' lives today and speak to the needs of our present age. May 9-12 at Ben Lomond Center, California; speakers: Douglas Gwyn, Teresa Hobday of England, and Max and Lorraine Skinner of Canada. Information from: Cheryl Lynn Larsen, 2947 Grinnel Drive, Davis, CA 95616. June 29-July 1 at Camp Neekaunis, Waubaushe, Ontario, Canada; speakers: Dean Freiday and Terry Smith Wallace. Information from: Fritz Hertzberg, 866 Finch Avenue, Pickering, Ontario, Canada L1V 1J5.

Opportunity

Cooperative/Residential Community to serve as Educational "Center" for Advancement of Cooperatives and Peace being developed on 7½ acres, 6 miles north Berea, Ky. Land available three families who would like to share in this effort. Jack and Connie McLanahan already in residence. 3689 Berea Road, Richmond, KY 40475.

Personal

Single Booklovers gets cultured, single, widowed, or divorced persons acquainted. Nationwide. Run by Friends. Established 1970. Write Box AE, Swarthmore, PA 19081 or call (215) 566-2132.

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."

Classical Music Lovers' Exchange—Nationwide link between unattached music lovers. Write CMLE, Box 31, Pelham, NY 10803.

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.

Single? For peace, social justice? Get acquainted with unattached, compatible, like-minded persons, locally and nationally. Concerned Singles, Box 7737-F, Berkeley, CA 94707.

Positions Vacant

School head: Olney Friends School for 1985-86 school year. For further information write or call: Search Committee, Olney Friends School, Barnesville, OH 43713. (614) 425-3655.

Situation available, as of July 1985 or shortly thereafter, for a Friendly couple to serve as resident hosts for San Francisco Friends Meeting. Inquiries should be sent to: Clerk, Property and Finance Committee, San Francisco Monthly Meeting, 2160 Lake St., San Francisco, CA 94121.

Peace Field Secretary for Haddonfield (N.J.) Quarterly Meeting. ½-time position. Deadline for applications: May 1. To receive job description call (215) 241-7238.

Pendle Hill Cook and Housekeeper openings: Full-time positions available beginning June 1 and Sept. 1, 1985. Apply to Mary Wood, Pendle Hill, Wallingford, PA 19086. Phone (215) 566-4507 by May 15, 1985.

The Friends Council on Education, Friends Center, Philadelphia, seeks a full-time secretary/bookkeeper. Experience, good typing, and general office skills essential. Knowledge of Friends helpful. Opportunity to learn nonprofit bookkeeping, use of word processor. Approximate starting date July 1, 1985. Write or call Ruth Seeley, Friends Council on Education, 1507 Cherry St., Philadelphia, PA 19102. (215) 241-7245.

William Penn House seeks interns for 1984-85 academic year to assist with hospitality, seminar programs, maintenance, office work, and cooking. We offer little cash, but a wealth of opportunity as part of a Friendly presence on Capitol Hill. Contact Lyle Jenks, Intern Search Committee, 515 East Capitol St., Washington, DC 20003, before May 15.

Wanted to assist directors, Casa de los Amigos in Mexico City. Registration and orientation of guests in Friendly atmosphere. Must be able to speak and understand Spanish on telephone. Maintenance allowance. If interested, contact Ellen Gonzalez, Ignacio Mariscal 132, Col. Revolución. 06030 Mexico, DF.

Tender loving care for elderly mother. Cooking, shopping, and light housekeeping with gardening possibilities. Neighborhood of Middletown Meeting and Granite Run Mall, Pa. Preferably a couple. Marianne Kirk House, 129 Magnolia Drive, Levittown, PA 19054.

Research Fellow-in-Residence needed: Pendle Hill is seeking an experienced researcher with proven skills to make an independent study of the history of the Religious Society of Friends in relation to questions of aging. Applicants must have research and writing track record. The Pendle Hill, Swarthmore, and Haverford libraries will be available as well as other rich resources of the Philadelphia area. Housing and meals will be provided by Pendle Hill to include spouse but not children, for up to one year. Health insurance is covered. The Fellow will have full access to Pendle Hill activities. This is an unsalaried staff position but funds for modest expenses related to research are available. For more information, write to: Robert A. Lyon, Executive Clerk, Pendle Hill, Wallingford, PA 19086.

Wanted: Pendle Hill is accepting applications from persons interested in joining its teaching staff in 1985-86. Applicants must be familiar with the range of courses which are regularly included in the curriculum and/or have had personal experience in the community-oriented teaching/learning process at Pendle Hill. All teaching appointments require residency at Pendle Hill and are for a one-year period. Applications should be addressed to the Dean, Pendle Hill, Wallingford, PA 19086, before June 1, 1985.

Wanted: Pendle Hill has an opening in its resident teaching staff for a crafts teacher. Applicants should have desire and ability to make pottery and weaving and other crafts a part of the spiritual journey of students. Residency at Pendle Hill is required, and all teaching appointments are for a one-year period. Applications should be submitted before June 1, 1985, to the Dean, Pendle Hill, Wallingford, PA 19086.

FRIENDS ACADEMY



A Quaker-affiliated, co-educational country day school including over 690 students in grades pre-kindergarten through 12. A strong selected student body, made diverse by our cosmopolitan community and a generous scholarship program, is nurtured by a full- and part-time faculty of 75. Friends Academy, which is over 100 years old, seeks to provide demanding, somewhat traditional but lively, college preparatory, academic, athletic, and activities program within a friendly, supportive atmosphere. Each year we usually seek one or more top-rate beginner or experienced and versatile teachers who are strong in the classroom and competent and willing to coach boys' and girls' team sports. We seek teachers who can command the respect and affection of young people and colleagues. Write to Frederic B. Withington, Headmaster, Friends Academy, Locust Valley, NY 11560.

Director and teachers needed for new early childhood learning disabilities program. Experienced educator required to develop staff and curriculum. Proven ideas and ability to inspire others. Skilled teachers to create caring and challenging classrooms. Send resumes to Mary McDowell Center for Learning, 110 Schermerhorn St., P.O. Box 1160, Brooklyn, NY 11202. An affiliate of Brooklyn Friends School.

Friends Meeting at Cambridge is seeking a replacement for retiring Resident Friends. 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) 876-6883.

The Meeting School is looking for couples interested in creative teaching and houseparenting 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.

Nanny/housekeeper needed for new head of Wilmington Friends school. Responsibilities include full-time care of one child born Oct. 22, 1984, and light housekeeping. Live-in preferred. \$250 per week in addition to room and board. To begin July 1, 1985. Please call (215) 849-5622 or write Dulany Bennett, 126 E. Sedgwick St., Philadelphia, PA 19119.

Positions Wanted

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) 421-2652.

Schools

The Meeting School, a challenge to creative living and learning. A Quaker high school that encourages individual growth through strong academics and an equally demanding emphasis on community cooperation. Students live in faculty homes. Art and farm programs. Co-ed, boarding, grades 9-12 and post grad, college prep. Founded in 1957. Rindge, NH 03461. (603) 899-3366.

Sandy Spring Friends School, Sandy Spring, Maryland 20860, (301) 774-7455. 9th through 12th grade, day and boarding; 6th through 8th grades day only. Small academic classes, arts, twice weekly meeting for worship, sports, service projects, intersession projects. Individual approach, challenging supportive atmosphere. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

Quaker School at Horsham, 318 Meetinghouse Road, Horsham, PA 19044. (215) 674-2875. A friendly, caring environment where children with learning disabilities can grow in skills and self-esteem. Small classes. Grades one through six.

Friends of the Open Road, a Quaker high school offering a year of study and travel throughout America to sophomores and juniors, has openings for staff and students for the 1986-87 academic year. To apply, write Box 74, Franconia, NH 03580.

Services Offered

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Road, Philadelphia, PA 19115. 464-2207.

Office clutter getting you down? Your records organized for efficient retrieval. We also locate information in all subjects, write newsletters, manuals, proposals. Horwitz Information Services, 45 Forest Rd., Springfield, PA 19064. (215) 544-8376.

Do you need typesetting? FRIENDS JOURNAL's typesetting service can give your newsletters, brochures, pamphlets, and meeting directories a clear, clean, professional format that is easily read. We provide fast, friendly typesetting service at reasonable rates. Call us at (215) 241-7282.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Drive, Greensboro, NC 27410. (919) 294-2095.

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Summer Camps

Send in your applications to Friends Music Institute (summer Quaker music camp for ages 12-18) before April 30 and save \$25. FMI, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Musical Friends 19 or older are welcome to Friends Music Institute for adults. A week of sharing music, worship, and community. August 8-14 in Barnesville, Ohio. Write Sally Campbell, 252 W. 91st St., New York, NY 10024. (212) 787-3903.

Summer Rentals

Vacation in Wales. When we're not there ourselves, we let our cozy, ancient (but modernized) fieldstone cottage, located in a green and pleasant Berwyn valley, near Llanrhadr Ym Mochnant, with its famous waterfall. Care-takers Alice and David-John Lloyd will make you as welcome as rich relations. Remote and private, but just four hours from London. \$125 weekly, spring and autumn; \$150 weekly, summer. Car rental possible at low additional charge. V. H. Lane, 7 High St., Katonah, NY 10536. (914) 232-4846.

New Hampshire farmhouse with view, privacy, birds, hiking. Fishing, water sports, horses nearby. Sunapee-Monadnock region. Sleeps 12. Four BR, electricity, indoor plumbing. \$225/week, \$800/month. Shaw (814) 238-0009.

Shelter Island: furnished 3 bedroom, 2 bath, living, dining, electric kitchen with dishwasher, washer, dryer, study; 4 skylights, screened porch and deck, waterfront. Overlooks Friends meeting site. Friends meeting group(s) or family(ies) ideal. 23rd fifth month to 4th ninth month. 8M. (516) 747-6092, evenings, weekends or Box 88, Shelter Island, NY 11964.

Pocono Manor, Pa., near Mt. Pocono and Camelback. Large mountain house suitable for several families. Seven bedrooms, three baths, sundeck with mountain view, walks along swift water. \$300 a week. June 15 through Labor Day. Barbara T. Snipes, Lincoln Highway, Morrisville, PA 19067. (215) 295-2040.

Adirondacks. Housekeeping cabins on unspoiled, spring-fed lake. Swimming, canoeing, biking, wilderness trails, wildlife. Phone (215) 922-8975 or write Dreby, Cranberry Lake, NY 12927.

Damariscotta Lake, Sunset Lodge. Rustic 1-, 2-, and 3-bedroom housekeeping cottages. Fishing, swimming, badminton, shuffleboard. Rates from \$200/wk. Canoes, sailboats, sailboards available. Sorry, no pets. Sunset Lodge, Box 969A, Jefferson, ME 04348. Tel. (207) 882-5484 winter, (207) 549-3077 summer.

Waterfront summer home—Belfast, Maine. Furnished three bedroom, 1 1/2 bath on Penobscot Bay looking east to Castine. Available June-October. Rates per week, peak season \$425; off season \$325. For more information, write (or call) Kriebel, 55 Lovell St., Portsmouth, NH 03801. (603) 431-2137.

Tours

Peace and friendship tour to the Soviet Union, June 14-July 6. Conferences with Soviet peace committees. Full details from Prestige Travel, P.O. Box 17454, Salt Lake City, UT 84117. (800) 821-3997.

Quaker tour to Moscow, Tbilisi, Prague, Kiev. Non-smoking. Sept. 23-Oct. 7. \$1,690. Meetings with Soviets, sightseeing. Send SASE to Teddy Milne, 15 Walnut, N. Hampton, MA 01060, for information.

Vacations



Outer Banks, Avon, NC 27914. (919) 995-4348. Bed and breakfast and/or weaving instruction.

Wanted

House (or land) in quiet setting within 10 miles of Chadds Ford. Three or four bedrooms, two baths. Under \$90,000. Call Ed or Fran Norton (Lansdowne, Pa.) (215) 622-7319.

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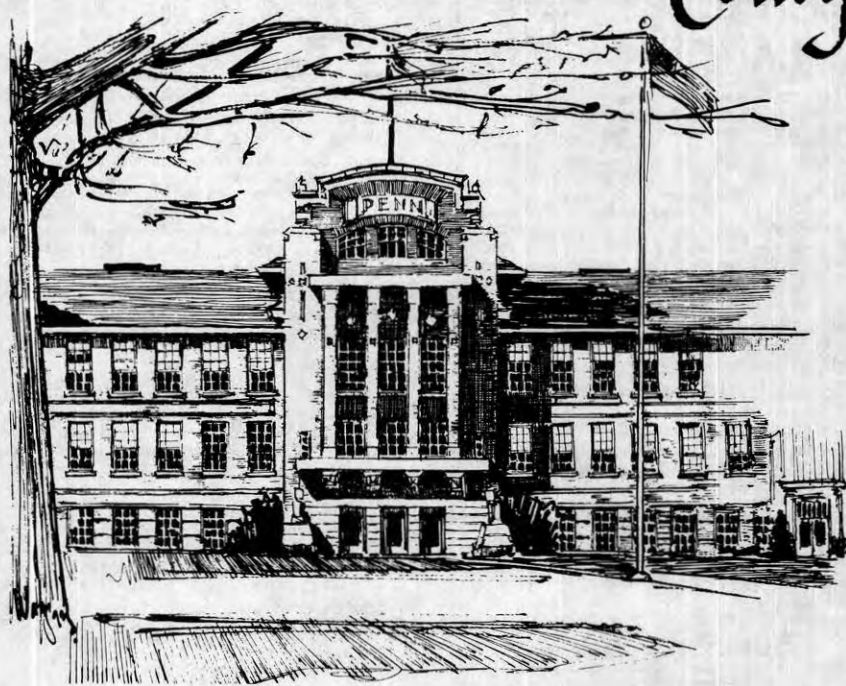
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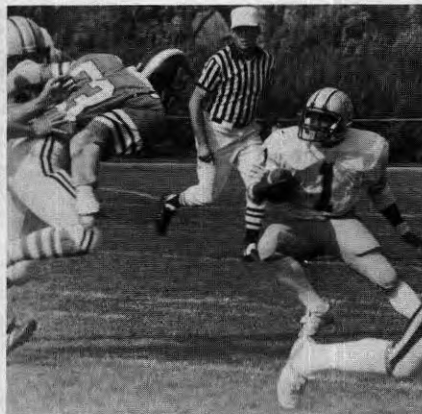
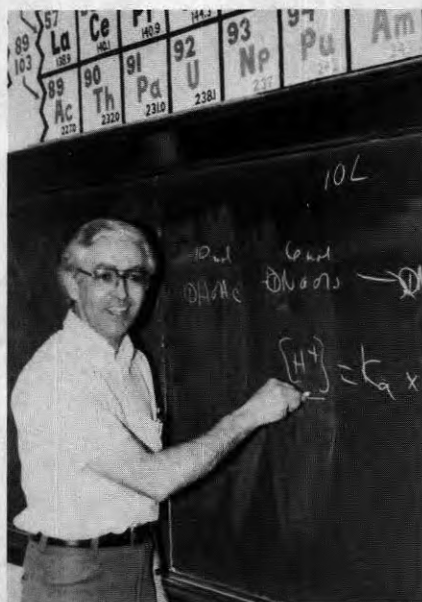
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