

May 15, 1985

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today





FRIENDS JOURNAL

May 15, 1985

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Cover photo by Barbara Benton.

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AMONG FRIENDS

A Trail to Two Cities

I reclaimed my midwestern roots this past month when I took a brief trip to Minneapolis and St. Paul, Minnesota. My reason for traveling to the Twin Cities was twofold: to participate in the Planning Committee meeting for the Friends General Conference Gathering of Friends to be held in Northfield, Minnesota, June 28-July 5, 1986; and to meet informally with some of the JOURNAL's readers and contributors who live in the Twin Cities area.

The Planning Committee meeting went well. It was good to meet FGC representatives from around the country. A theme was chosen for the 1986 gathering ("Many Roads, One Journey"), and work is well underway in the Twin Cities area to prepare for the arrival of a large body of Friends from around the country. The 1986 gathering, by the way, is the first to be held in Minnesota—and the farthest west that the FGC has scheduled such an event. So Friends should mark their calendars now and begin to make plans to attend this important gathering.

It was also a delight for me to meet a number of JOURNAL readers from the Twin Cities area. We have nearly 200 subscribers living in the area. I spent a stimulating evening talking with about 100 Friends and returned home with many ideas for ways in which we might improve the magazine.

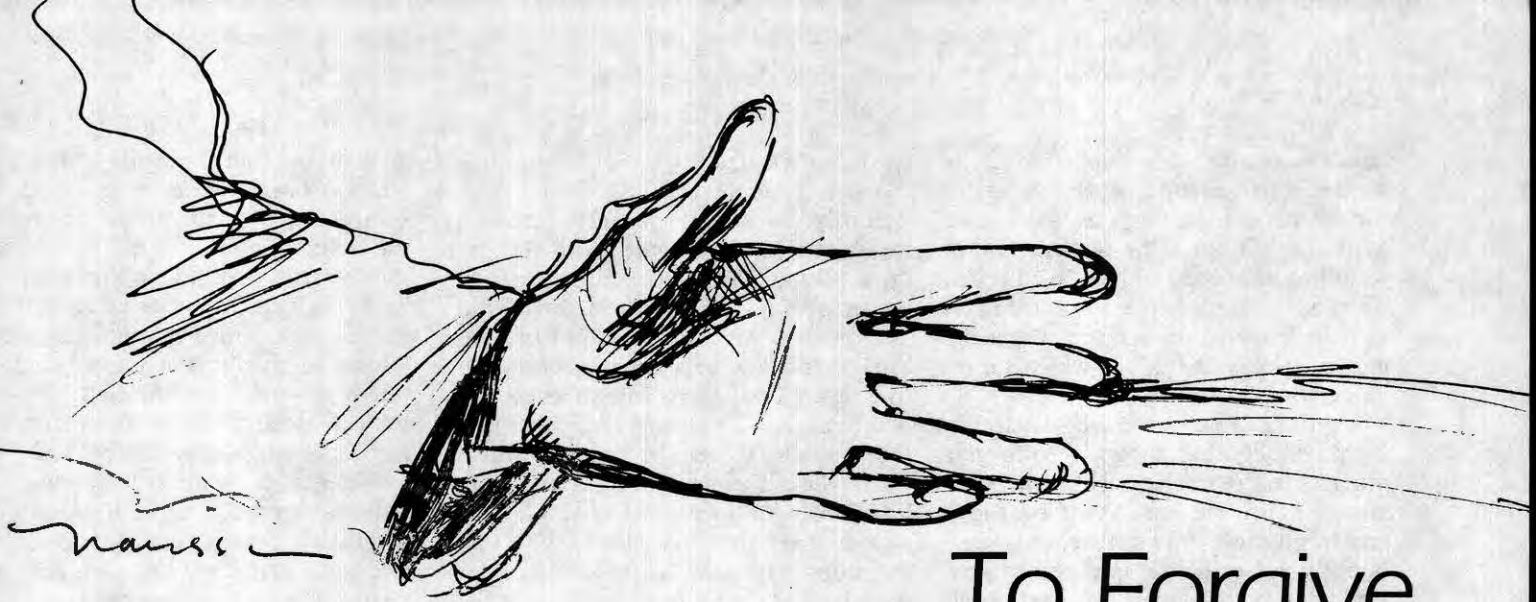
I came home as well with strong impressions of a vital and growing community of Friends in the Twin Cities. In addition to the two largest meetings—Minneapolis and Twin Cities (in St. Paul)—there are several other meetings and worship groups in the area. These Friends, though relatively small in number compared with other church bodies, are making important contributions by witnessing to their social testimonies. They have been very active in their support for the peace and sanctuary movements.

As I reflect on my visit I remember this poem submitted by Ames, Iowa, Friend Margaret Stanley, whom I met during my visit:

*What do I know
of love?
I know.
I know.
Even in the
darkest dark,
God's light—
spark by spark—
makes
invisible
seeds
to grow.*

Vinton Deming

May 15, 1985 FRIENDS JOURNAL



To Forgive

by Patty Levering

Forgiveness is not a topic Friends consider very often. Community is a much more popular topic. But if community is to work, forgiveness is necessary, because we often act in ways that hurt others and spoil relationships. Forgiveness is what can heal the brokenness that results.

Last year I saw a friend mistreating another friend of mine, and I couldn't understand why she had behaved that way. But I didn't ask. I felt a wall grow up between us even though we still used words that suggested we were friends. Because of what she did to my friend, I decided she really didn't like me either and wanted to interact with me only if she were in control; but I didn't find out from her whether my notions were correct. On the surface everything seemed fine, but underneath I felt angry and hurt. I tried to deny the anger, cover up the hurt, and pretend that all was well, but it wasn't. Not until I started to learn about forgiveness did this situation begin to turn around.

We know that in such conflict situations no one is innocent, that in a broken relationship the need for forgiveness is mutual. We understand that all parties to the conflict have worth regardless of any wrongdoing. We realize that forgiving another is not a syrupy-sweet denial of past pain or a

cover-up of true feelings. All this knowledge helps, but the real problem is how to put it into practice. What does it take for us to break through blocks such as pride, hurt, shame, and anger? And what about temptations such as self-denial (denying one's own dignity, feelings, or rights) and self-flagellation (punishing oneself as a way to solve the problem) that keep us from true forgiveness, a forgiveness that heals and reconciles?

Such a breakthrough requires a transcendence of oneself—a transcendence I find possible only in relationship with the divine. The story known as the parable of the unforgiving servant (Matt. 18:23-35) illustrates what I mean. (I recommend reading this story in the Jerusalem Bible because parallel phrases stand out and parallels are worth noting.) A parable, by definition, cannot be summed up, only told. Because it is intended to affect and challenge those who hear or read it, I will tell the story, pointing out details that affected me as I read it in search of an understanding of forgiveness.

The main characters in the story are a king and two servants, but it is the first servant with whom Jesus' audience and we ourselves identify, especially when we realize the tremendous amount of his debt. We are told it was 10,000 talents, a sum greater than the annual income of Herod the Great, which was not more than 900 talents. Translated into our money, the sum was approximately \$9,000,000. Clearly the debt was absolutely beyond the ability of the servant to pay. The king threatens to sell him, his wife and children, and all that he

had, but the total would not begin to cover the debt.

The servant begs his master to give him time and he will pay all. Our sympathy is stirred. His begging for mercy makes sense. But what he tells the master he will do—that is, pay all—indicates either desperation or an unrealistic assessment of his situation—a clue that the servant may have another kind of problem.

We expect disaster. Instead, the master sees the servant's situation, has pity on him, and forgives the whole debt. He doesn't suggest the servant can pay later; he doesn't reduce the amount or change the terms. He cancels the debt—just because he has pity on the servant! When we consider the size of the debt, that response is a surprise.

Then the servant, who has just left his master, meets a fellow servant who owes him a tiny amount, something like \$15. When that servant makes the same plea for mercy that he had just made to his master, the first servant refuses him and has him thrown in prison. That response is a bigger surprise. When he has been forgiven so much, how could he be so unmerciful?

Our initial response is to focus on the unwillingness of the first servant to forgive. We may identify ourselves with his behavior or we may see ourselves as far more loving. Either response misses the self-transcending possibility to which this story points. The reason that the servant did not forgive his fellow servant is that he had not truly accepted the forgiveness that was offered him. Three bits of evidence point to this conclusion. First, saying he will pay all suggests he

A member of Clear Creek (Ind.) Meeting, Patty Levering will graduate from the Earlham School of Religion in June 1985. She has a special concern for reconciliation among Friends and others, and she is a member of the FGC Ministry and Nurture Committee.

hasn't recognized the extent to which he was indebted. Second, when the master cancels his debt, he expresses no word of thanks. It seems he doesn't realize what has happened to him. And third, when he meets his fellow servant, he acts as if he is trying desperately to get the money to pay the debt—which he no longer owes!

If we are to know the self-transcending possibility that allows us to forgive others, then our relationship with God matters. How we can know God's love and forgiveness I'm not sure, but it certainly involves being open to the possibility. Have we closed off that possibility of experiencing the divine? If God is real for us, is our view of how God relates to us too limited? Can we know God's compassionate forgiveness and acceptance of us as we are, or have we assumed that we can never experience divine love because we can never be good enough for God?

The indebtedness of the servant I connect with our human brokenness,

with our wrongdoings. For a long time I tried, probably not altogether consciously, to become perfect. Needless to say, I haven't come close to that goal. What has happened are experiences of God's forgiveness, love, and acceptance. And so, instead of becoming perfect and expecting others to do the same, I have seen myself as having worth despite my wrongdoings and have been willing to see the same in others with whom I am in conflict. Experiencing God's forgiveness has given me the freedom not to pretend that I didn't do anything wrong or, at the opposite extreme, that I am terrible. Facing the truth of the situation in all its complexity and working toward reconciliation has become more possible.

When the master learns that his servant has refused to forgive his fellow servant, he is angry. Had the servant realized that he had been forgiven, he could have responded to his fellow servant in freedom, with the same kind of understanding, compassion, and for-

giveness he had received. Instead, the relationship between them, which had been set right by the master's forgiving the debt, is now broken. The servant then receives punishment similar to what he had given the other servant. He is turned over to tormenters. In the image I have of his punishment, he is closed up in the prison of himself, tortured with condemnation for his inadequacy, his lack of independence and self-sufficiency, his inability to pay the debt.

It may seem that accepting God's forgiveness is a simple act of piety. (Skeptics might call it self-delusion.) But this part of the parable suggests that God's forgiveness results in humans forgiving one another. Any other understanding of or response to divine forgiveness is false. The master said, "I canceled all that debt of yours when you appealed to me. Were you not bound, then, to have pity on your fellow servant just as I had pity on you?" (Matt. 18:32-33). So, if our relationship to God matters, it is because it affects our ability to live

Jelly Beans



by Isabel Champ Wolseley

The four of us were new Christians when we ran across the verse, "If your enemy is hungry, feed him" (Rom. 12:20, RSV) during our family Bible reading.

Our sons, seven and ten at the time, were especially puzzled. "Why should you feed your enemy?" they wondered.

My husband and I wondered, too, but the only answer John could think of to give the boys was, "We're supposed to because God says so."

It never occurred to us that we would soon learn why by experience.

Day after day John Jr. came home from school complaining about a classmate who sat behind him in fifth grade. "Bob keeps jabbing me when Miss Smith isn't looking. One of these days when we're out on the playground, I'm going to jab him back!"

I was ready to go down to the school and jab Bob myself. Obviously the boy

was a brat. Besides, why wasn't Miss Smith doing a better job with her kids? I'd better give her an oral jab, too, at the same time!

I was still stewing and fuming over this injustice to John Jr. when his seven-year-old brother spoke up: "Maybe he should feed his enemy."

The three of us were startled.

None of us was sure about this "enemy" business. It didn't seem that an enemy would be in the fifth grade. An enemy was someone who was way off . . . well, somewhere. (Exactly where, however, remained a bit vague.)

We all looked at John, but the only answer he could offer was the same one he had given before: "Because God says so."

"Well, if God says so, you'd better do it," I told John Jr. "Do you know what Bob likes to eat? If you're going to feed him, you may as well get something he likes."

Our older son thought a moment. "Jelly beans!" he shouted. "Bob just loves jelly beans!"

So we bought a bag of jelly beans for him to take to school the next day. We would see whether or not enemy feeding worked.

That night we discussed the strategy

Isabel Champ Wolseley's article first appeared in the April 1984 issue of Pulpit Helps.

with others.

This part of the parable also suggests that whether we accept divine forgiveness makes a difference—a hard word, because we Friends probably would rather believe that our being closed to God's word does not matter. If we accept the forgiveness offered to us, we experience freedom, love toward others, and willingness to forgive. When the offer is made to us and we choose not to receive it and live it, then we do not forgive others and we suffer the pain and torture of having to be perfect, having to protect ourselves from being run over, having to make everything right by our own efforts. We are free to choose not to accept God's forgiveness, but it does make life harder and the transforming possibility more elusive.

To forgive is not easy. Facing the conflict between ourselves and others can be painful. But reconciliation—the restoration of community—is the direction of hope and life. We must pursue that hope and life. □

to be used. When Bob jabbed John Jr. in the back the next time, John would simply turn around and deposit the bag of jelly beans on his enemy's desk.

The next afternoon I watched and waited impatiently for the yellow school bus to pull up, then dashed out the door to meet the boys before they got even halfway to the house.

John Jr. called ahead, "It worked, Mom! It worked." His little brother claimed responsibility, "Hey, remember it was me who thought it up."

I wanted details: "What did Bob do? What did he say?"

"He was so surprised he didn't say anything—he just took the jelly beans. But he didn't jab me the rest of the day!"

Well, it wasn't long before John Jr. and Bob became the best of friends—all because of a little bag of jelly beans.

Both our sons subsequently became missionaries on foreign fields. Their way to show friendship with any "enemies" of the faith was to invite the inhabitants of those countries into their own homes to share food with them around their own tables.

It seems "enemies" are always hungry. Maybe that's why God said to feed them. □



Richard Wurtis

Who Gathers Honey for the Hive

Each within his little wall of wax
hears his own music
follows his own orders
though all wear identical uniforms

We try to ignore the central buzzing
which is continual monotony
the queen is only a rumor
everyone has stopped believing

The wide world of flowers remains
we all carry our golden bags
each one fills his own alone
flying back to a little cell

The cells fit together like crystals
keeping each apart with a little sweet
there is the loneliness of partition
the perfection of wax worlds

—Robert Wiltsey
Dedicated to P. M.



Quaker With a Hammer

by Vern Rossman

That is the title my six co-conspirators gave me as we met to plan our disarmament action—"Quaker with a hammer." The action took place on Thanksgiving Day 1983

Vern Rossman, a member of Beacon Hill (Mass.) Meeting, is now serving a three-year sentence at Danbury Federal Prison after being convicted with the Griffiss Plowshares Peace Witness in 1983.

at Griffiss Air Force Base, where we put dents and holes in the bomb-bay doors of a B-52 bomber being refitted to carry between 12 and 20 nuclear-tipped cruise missiles. We also poured our blood on it and painted "320 HIROSHIMAS" on the side.

My friends sensed somehow that "Quaker" and "hammer" do not go together and that's the reason for the nickname.

Above: The Griffiss Plowshares and supporters parade in front of the Syracuse, N.Y., Federal Building after their trial ends in June 1984.

Right: Vern Rossman, facing camera, with Daniel Berrigan (left) and co-defendant Dean Hammer at the time of their sentencing.



Let me try to explain why, as a Quaker, I felt called to take up a hammer, and why, in our time, such radical actions are necessary.

Plowshares actions are characterized by the symbolic and the actual beating of swords into plowshares. We believe that disarmament can begin by converting at least one weapon or part of a weapon. We splash these genocidal monstrosities with our own blood to label them, to expose them for what they are.

There have been 11 of these actions since the fall of 1980, and six in the last 12 months, including our own. In one recent action, two Oblate priests, a mother of 11, and an Ojibwa Indian used a jackhammer to convert part of a Minuteman missile silo and radar attachments near Kansas City.

Twenty-eight of us from these six actions are now in prison awaiting trial or are out on probation, including two in West Germany. As far as I can tell, I am the only Quaker.

Our actions arise from a loose federation of groups called the Atlantic Life Community, inspired by the work of Dorothy Day and the witnesses of the Berrigans. Many in the Atlantic Life Community work at feeding the poor and homeless through Catholic Worker Houses or similar organizations. We believe in simple living, often living with the poor, and see our peace witness as both attempting to prevent the destruction of the world and bringing the Good News of abundant life closer to the poor.

In addressing the question of Quakers and hammers, we first need to talk about clearness. Ours was an action in which we had elaborately and at length examined and prepared our consciences. I believe in the clearness committee and have used it myself in preparation for past actions of civil disobedience.

In this case, because of the possible prosecution of conspirators by the government (even people who merely knew of the action in advance), the Griffiss Plowshares Seven had to serve as our own clearness committee. In six retreats of two or three days each we tested and prepared ourselves and planned our action.

We held daily Bible study, prayer, and liturgy. We spent several days questioning one another, exactly as a Quaker clearness committee does. We compared

our beliefs and practice of nonviolence and found we fully agreed that none of us could or would do anything to endanger or even threaten harm to another human being. Moreover, we agreed that we would never raise our voices in anger but would speak softly and try our best to show only love to security, police, prosecution, judges, and jailers. We put to the test the religious foundations of

our beliefs, our personal maturity, and our willingness to bear the consequences of our actions, including its impact on family members.

We are four women and three men, ranging in age from a nursery school teacher of 22 to my bearded 57 years. We are an extremely diverse group in both experience and personality. By the time the retreats were completed we

A Modest Proposal to the Court

by Daniel Berrigan

Suppose that in a small German town, in 1942, there was brought before a judge a group of accused troublemakers. They had been rounded up by the police at a rather dirty, smoke-ridden, heavily guarded camp near the town. There, according to the charge, they had paraded in death masks, leafleted, shouted sentences about "genocide," refused to move when so ordered. They had even poured over the gates of the camp a "red substance which they declared was their own blood."

The defendants annoyed the court exceedingly. Their indignant voices rose up through the hushed air. The camp, they declared, was a vast extermination mill where the children, women, the aged and ill were routinely slaughtered like cattle; their flesh processed into soap, their bones into buttons, their hair into upholstery, their teeth into pendant ornaments. A use had been found for "human life devoid of value." So went their accusation.

The camp commandant took the stand. He was, he declared, all but speechless; such garbled nonsense! The camp, one among many such instruments of the fatherland, was, in fact, performing certain tasks under the immediate supervision of the department of defense. Tasks inti-

mately connected with the security of the people. "These dissenters must be mad," he concluded. He fell still.

Thereupon he was questioned by the defense attorney. He answered, stern, impeccably polite. He could reveal exactly—nothing. No detail of work, production, numbers of workers, wages. No information relative to the camp. Security demanded secrecy in a time of grave national crisis.

Would he comment on the fallout of peculiarly filthy, acrid smoke, drifting on the town when winds were southwardly?

He would not. National security.

Would he deny in court, under oath, that crimes against humans were being planned or executed in the camp?

The blue eyes of the commandant widened. "National security aside," he declared in ringing tones, "I summon my honor, my love for the fatherland, to declare solemnly that no crimes are contemplated or executed under my jurisdiction."

Now to imagine the outcome of all this is not difficult. In high places the vigorous life always prevails over the bizarre truth. This is how the high and mighty retain both height and might. The judge's decree invariably goes like this: It is *dignum et justum*, moreover, *aequum et salutare*, that the military rest its gigantic iron-shod hoof squarely on the jugular vein of humanity. No foreign heel can be allowed to threaten this precious body, so who but a grumbler or a malcontent would complain? Let us,

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A Jesuit priest active in the peace movement, Daniel Berrigan is a founder of the Catholic Peace Fellowship. He is a poet and prolific writer. His article is excerpted from his statement in court following a civil disobedience action at the Pentagon in 1977.

had been welded into a powerful spiritual unity; we had become true co-conspirators in the original meaning of "breathing together."

Along the way we examined anew all the theoretical and practical arguments for and against taking up hammers. We concluded that all who understand the urgency of the threat of nuclear annihilation, the way such weapons are

already killing by their very existence, and the deep psychological and spiritual damage they are causing to our young people are called to undertake the most radical action possible *consistent with the nonviolent love of God*.

We concluded that these genocidal weapons are "non-property." They fall within no definition of property, having no useful or proper function,

and our hammering on them would bear witness to the fact that they have no right to exist.

I think Quakers who are critical are concerned that people will misunderstand our using hammers, that many will think of us as terrorists or violent people. This did not happen to any significant degree. Even the most extreme critics in the Syracuse, New York, area, where our trial was held, saw us more as vandals than as terrorists. We have seen many of those who were willing to listen changed during our trial or subsequently. Those who were not changed were those who would not have listened even if our action had been less radical. Their hearts were already hardened into the military-security mold.

It is important to keep in mind that in all Plowshares actions the amount of damage has been limited in order that such actions may be understood as symbolic. There were no guards at Griffiss that morning; everyone knew we could have destroyed seven unguarded airplanes. And we could have gotten away as easily as we came in.

More of a problem to me than hammers was the secrecy involved. Quakers are open and truthful and believe in acting in the Light. But I came to recognize that the Plowshares actions also concern Light. We are determined to carry the Light into the very center of darkness, the very belly of the beast, in order to expose the evil that is taking place there. So we did climb over a cattle fence and walk across a golf course and into the unlocked, fully lighted, unguarded hanger. Then we waited for over an hour. When no one came, we went and found security to arrest us. We are fully confident that by giving ourselves up to arrest and by conducting ourselves in a soft-spoken and loving way, we more than overcome the initial negative impact of secrecy.

Defendant Clare Grady, in her testimony, referred to the biblical passage (Ezek. 33:6) which says that if the watchman sees the sword coming and fails to sound the trumpet, he is guilty of the blood of the people who perish.

We would not maintain that all must join in Plowshares-type actions. But we do insist that all must wrestle their consciences to a decision now, soon, and sound the trumpet in the loudest way possible *consistent with their understanding of divine, nonviolent love*. □

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therefore, be grateful for national security, inconvenient as it may be, for inhibiting excessive freedom.

But imagine for a moment a different judge, another outcome. Imagine! This extraordinary Dachau judge (alas, he is pure fiction), rises from his seat, abruptly halts the proceedings, announces that the commandant, the accused, and himself are to proceed immediately to the camp precincts. He, too, has smelled a mysterious odor on the wind, had wondered: if such a smoke lay on the air, what were the fires like?

Now, admittedly, our story has taken an absurd turn. What magistrate anywhere in the world would accept the word of a few deviants against the sworn evidence of a clean-cut, respectable officer? This is unthinkable: our imaginary judge took no one's word about an event conflictingly reported. No, he merely said to himself, I can smell, I can see, I will smell this thing out. I will not

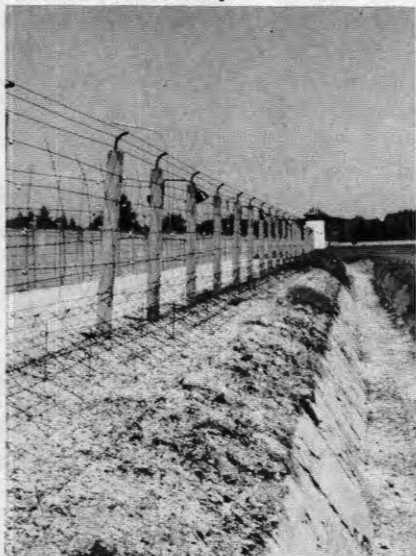
decide for the military because they are proud and assured, or for the dissenters because they appear to be conscientious. I will judge for myself—which is, after all, what a judge is for. I will follow my nose.

Let us follow this remarkable personage, as he rises from the seat of judgment. What he found at the camp was indeed monstrous; the smoke led him to the fire, and the fires to that horrible combustible matter, human flesh. He then shouted aloud. His decree and sentence fell like the crack of doom. He was heard. He revealed a crime. He saved lives. He restored a degraded judiciary. He also, beyond a doubt, paid for all this.

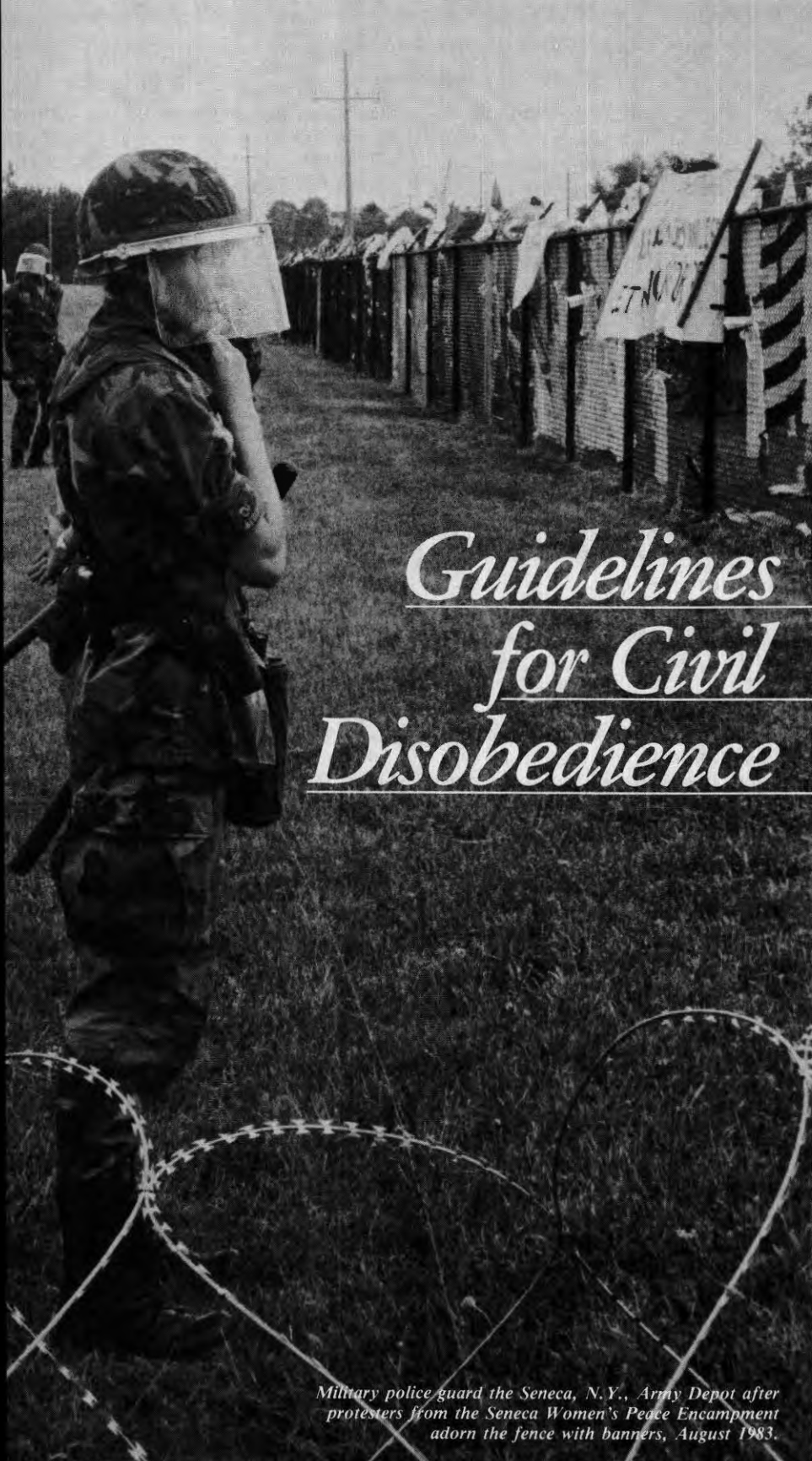
Today we ask you, judge, do you smell what we smell? Is it true that by Nuremberg statute, as well as domestic law, that it is a criminal act to conspire to commit a crime? Come with us to the camp. Judge for yourself. If but one judge would demand the production of evidence of intent, prior to any attack on the United States, utterly to destroy the cities of Russia and China, if files revealed the construction of weaponry to carry out such an intent—what then?

We say the conspiracy is underway. The weapons are concocted. The plan is well advanced. But we by no means ask you to take our word. We ask you to demand evidence, which we claim is in the files of the Defense Department, of a criminal conspiracy against humanity. We claim that the most horrid crime in the history of humanity is being planned there. . . . Our proposal does seem modest enough, relative to the proper dignity of humans, namely, that doctors heal, that teachers teach, that judges dispense justice. □

The concentration camp in Dachau



Mary Teeling-Gumiere



Guidelines for Civil Disobedience

Military police guard the Seneca, N.Y., Army Depot after protesters from the Seneca Women's Peace Encampment adorn the fence with banners, August 1983.

The American Friends Service Committee has developed a new statement of principles and guidelines related to civil disobedience. The following is taken from the AFSC board statement. It emphasizes the Society of Friends, rather than the AFSC, in the hope that Friends' consideration of this matter may prove stimulating and helpful to our wider Quaker family. —Ed.

Civil disobedience as understood by the American Friends Service Committee is a conscience-based, heartfelt action which, while in violation of the law, reflects and draws on our religious convictions.

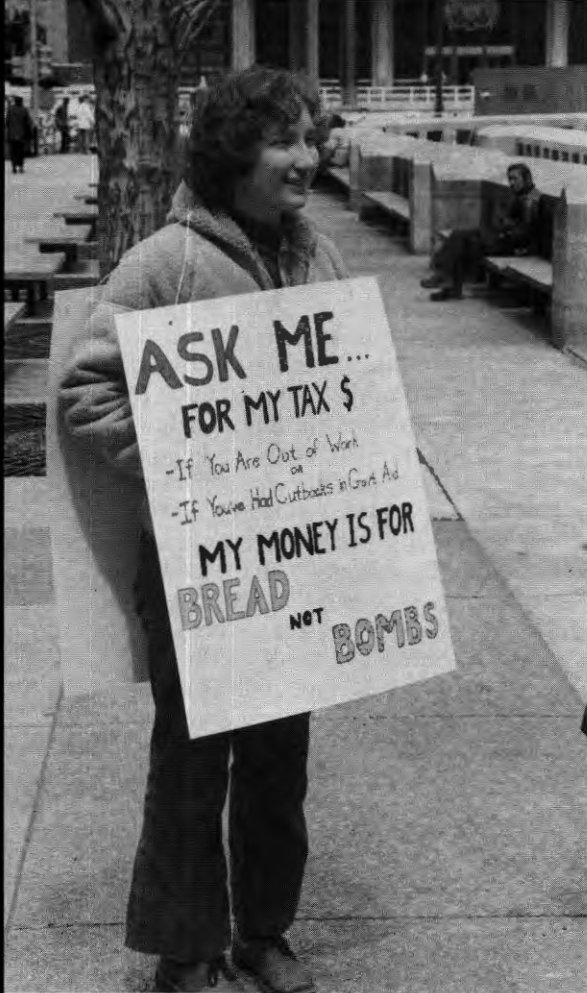
Friends believe in a society of laws. We respect, and at times have participated in, the painful struggle to build a body of domestic and international law to enable the human family to live in justice and peace. Improperly motivated or carried out, civil disobedience will undermine this process and encourage lawlessness. This happened in the 1920s, when many people in the United States defied Prohibition laws for purely selfish reasons. But the history of the use of civil disobedience in Gandhi's campaign for Indian independence, in the U.S. civil rights movement, and in the cause of freedom and justice by the Society of Friends over 300 years—to name three examples—makes clear that when rightly used, civil disobedience strengthens the rule of law by making law more worthy of respect.

When contemplating civil disobedience, therefore, we should be aware of its potential for good or ill. Before undertaking it we should carefully examine our options, our motivations, and our attitudes. It should be undertaken not lightly but only when there appears to be no other practical option within the law. There should be no element of selfish advantage in the violation; a discipline of nonviolence should be observed; and one should be willing to suffer without complaint the punishment that society may exact. Civil disobedience so undertaken does not subvert the rule of law.

In undertaking civil disobedience, or indeed any dramatic public action, the challenge is one of perspective and humility. Daring actions growing out of the frustrations of desperate times can lead to a distorted sense of our power and place in the scheme of the universe. Civil disobedience can become purely a technique overused and detached from its spiritual roots. Actions undertaken routinely can run counter to the practice of civil disobedience as a disciplined act of the individual conscience and as an expression of faith.

The following are suggested categories of civil disobedience, drawn from the experience of Friends, the AFSC, and kindred groups or movements. The

Michel Avery/courtesy of American Friends Service Committee



A tax resister at a vigil in Philadelphia, 1983

Terry Foss (courtesy of American Friends Service Committee)

categories are titled by some immediate motivating factors, though all proceed from conscience. Most real-life situations are probably a combination of types of action.

1. **Holy obedience.** This is a clear-cut case of a direct conflict between obedience to God and obedience to government. Here we have no choice; we must choose with Peter: "We must obey God rather than men" (Acts 5:29). For many Friends this was the situation with military service prior to the option of alternative service. For some individuals this is now the situation with taxes for the military. Friends working with refugees could feel themselves in this situation if they were asked to shelter an undocumented immigrant who would be in danger if deported.

2. **Limited options.** Several options have been tried and failed. The issue is one which is felt very deeply by the individual or community, and alternative approaches have not been identified.

3. **Moral statement.** The evil being perpetuated by government is felt to be of such magnitude that civil disobedience is the best moral response.

These actions tend to be symbolic in nature. The AFSC decision to send supplies to Vietnam despite government prohibition might be one example; others might be the Friend who refuses to send in \$1 of the federal income tax due, or a group blocking the entrance to a munitions factory.

4. **Lifting the issue to the public view.**

The only way one sees to focus public attention on a wrong being perpetuated is to become involved in civil disobedience. This sense led to many of the non-violent actions of the civil rights movement of the 1960s. A major sustained campaign emerged, involving civil disobedience at points. It incorporated in its course, holy obedience, last alternative, and moral statement as its immediate motivating factors. Overall, it had a moral authority which sustained the creative participation of people with varying levels of experience with non-violence and civil disobedience.

5. **Situational response.** The civil disobedience in this case is unpremeditated, but a situation arises in which it seems the correct response. A group of parents could be visiting the Justice Department with a grievance on enforcement of civil rights law. The official becomes angry and calls in the police to clear the room. The group spontaneously sits down. Rosa Park's decision to remain seated in the "white section" of the bus is another example.

In these typologies, civil disobedience runs the range from holy obedience, where there is little or no consideration of consequences or educational value, to the movement of the spirit in a group which acts spontaneously in

the face of hostile or uncaring actions, to "lifting the issue to public view," where the act of civil disobedience is planned and its educational value is of central significance.

The following queries may be useful to Friends as they consider entering into civil disobedience:

1. Do we have direct and profound knowledge of the situation being challenged and experience-based perception and sense of identification with the struggle involved?

2. Does the action hold the potential for a quality of communication with others that may move their consciences and cause them to rethink their positions? Does it reflect acknowledgment of the infinite worth of those in authority whose policies and practices it challenges?

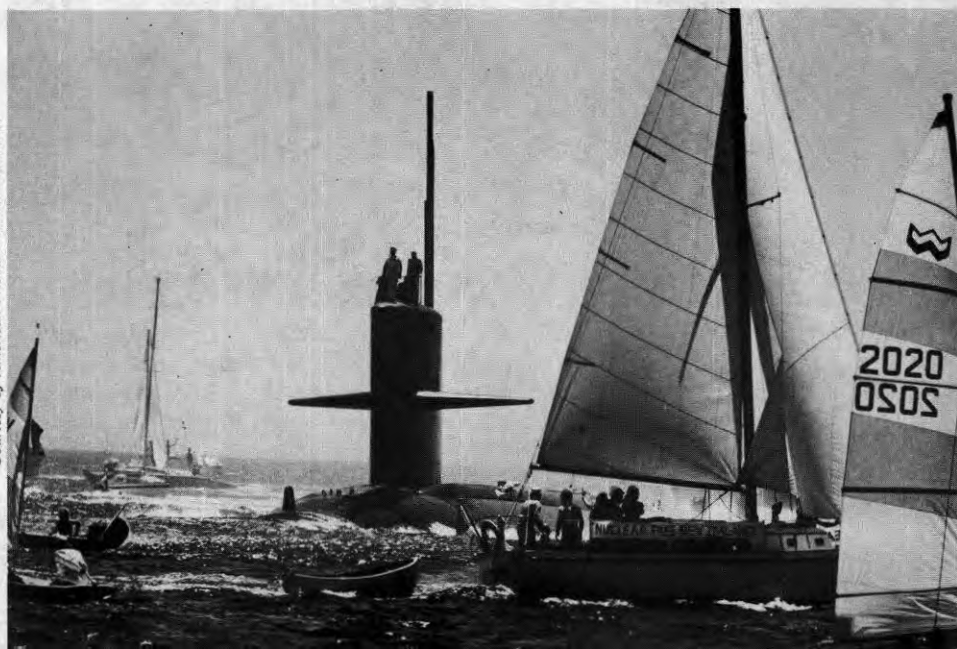
3. What disciplines of nonviolence—inward matters of faith and spirit and outward matters of training and knowledge—undergird the action?

4. Have all other options been explored and, to the degree possible, tried? Or is this a situation in which the evil being perpetuated is of such magnitude that civil disobedience is felt to be the best moral response? If the latter, does the proposed action deal with the above queries to the degree applicable?

5. Is the will of God, as it is revealed to us, so eminently in contradiction to the existing law that we have no choice but to violate the law?

6. Are those committed to undertaking civil disobedience prepared to accept in good spirit the penalties that society may impose for breaking the law? □

A fleet of protest vessels blocks the approach of a U.S. nuclear submarine during its visit to New Zealand, 1973.



Courtesy of American Friends Service Committee

A Call to Come Home



Jack E. Boucher

by Christopher Stern

I grew up in the local Friends meeting. When I started attending at a young age, many kids came to the meeting. I found new friends in Sunday school and eventually had a regular group to hang around with. As we became teen-

Active in the New Foundation Fellowship, Christopher Stern is working to recover the early Quaker message for today's Friends. He is a member of Rockland (N.Y.) Meeting.

agers, we all got caught up in the "hippie movement." We lost interest in Quaker meeting, something none of us understood, and became more involved in the "do your own thing" ideas of the day. So unfortunately did many other Friends both young and old. This was not a good time for Quakers in spite of the unifying aspects of protesting an unpopular war.

At this time, older meetings were still living in the shadow of the mending of the Hicksite-Orthodox split and new meetings were being formed on the anti-war, pro-peace issues rooted in a highly intellectual, liberal philosophy of religion. Neither of these types of meetings could speak to the needs of a lost generation of youth. Many young Friends left and went into fundamentalist or alternative lifestyle religions. We were all looking for our identity and for our place in a crazy, mixed up world. We went searching, not knowing where to look or even what we were looking for.

I headed north in search of independence and a job and soon settled in New Hampshire. It was exciting to be on my own, and caught up in the challenge of supporting myself, I was happy for a while to live in the present and not think about the future. This was a time of real, personal growth. I enjoyed being close to nature; it always made me feel close to God. Yet with this new independence and all this beauty around me there was still sometimes a noticeable emptiness inside, and I found this inner need began to intrude more and more on my peace of mind. About three years later, at age 21, I began to try to look ahead, and I could not see where I was going or for what purpose I was living.

I spent a great deal of time that year looking for a new and more permanent direction. Music had always been a part of my life and the more I looked, the more I realized that I should let this creative part grow. I decided to study music, starting with the string bass. I jumped into my new work with a great deal of energy and dedication, feeling a deep sense of purpose and fulfillment that has never left me since. After one year of private lessons I was able to enter college for serious study.

Nevertheless, with this new accomplishment and direction, I still often felt the same emptiness inside. Why? What was missing? I found that I could not run away from this inner need. I could not fill it with my accomplishments, relationships, or any of the things society offers. (Was it this same *need* that early Friends were trying to meet when they spoke of "answering that of God in everyone"?) My life was not empty, but still there was a void inside me. I began to ask questions.

I sought advice from many people. Those that began to interest me the most were my friends who had become Christians. They were different from the "zealots" who used to come to the high school hangouts, trying to get us to accept Jesus as our personal savior by using the threat of hell as their argument. We have all seen and heard too much about this type of Christianity, and it has hurt many of us so much that we turn off to any mention of Jesus. It was not this type of witness that reached me. My Christian friends kept a loving and gentle witness that eventually reached through many walls and warmed my heart. They showed me by their lives an example of the love of God, and I was drawn deeply to them. While in my second year of college I opened my heart and asked Jesus in a very simple way to come in and dwell in my heart. This was a very deep and rewarding experience that led me to a feeling of being loved by God and Christ in a way that cannot be described in words. My heart spilled over with an inward joy, and I felt that a step had been taken in the right direction, for it was inwardly confirmed. The emptiness began to be filled.

Where should I go? What should I do? I was full of excitement and anticipation and in great need of guidance. I started reading the Bible. I started praying to God, I started changing deep inside. I wanted to find out all I could and went from one church to the next with the question, "Who will lead me and be my guide in this new faith?" Some churches said that they would be this guide, others said that the Bible would be my teacher. Though I loved the Bible and learned a lot each time I read, I still somehow felt there was more. I kept searching, I kept reading the Bible, I

kept praying.

When I was visiting home one weekend I took an old book off my father's bookshelf called *The Rise and Progress of the People Called Quakers*, written by William Penn. At this point I had been to almost every Christian church around and had not found one that I could call "home." I did not know where to go next when I started reading this book by William Penn. At first I found it pretty dull reading. After all, who cares about those old Quakers? As I made my way to the back of the book I found a tract Penn wrote in defense of early Quaker beliefs called "A Key to Distinguishing the Faith Professed by the People Called Quakers." This title interested me and I read on, not thinking that I would be likely to find anything new. Instead, I found that I had never heard or read anything like this before, and the words seemed to ring deeply as truth in my heart. I was truly shaken by this experience. I had never heard anything like this mentioned in a Quaker meeting. I had never seen so many important religious questions addressed as well. Never, never could I have imagined that in my own roots was this kind of a living, vital faith and that here in my heritage I would find the answer to my searching question, "How am I to be led and guided in this new relationship with God and Christ?"

I began to go back to Quaker meetings once in a while, searching for more clues. A man in my home meeting, who had also found help, guidance, and strength in the powerful faith of early Friends, gave me a copy of George Fox's *Journal*, which I still have. It turned out to be one of the greatest gifts I have ever received. I found the *Journal* difficult reading at first, but after I had read more of the Bible I began to understand it better. I was powerfully reached by this account of a young man struggling to find a way through his troubles and temptations. Fox's great opening touched me deeply. He heard a voice saying, "There is one, even Christ Jesus, that can speak to thy condition." I found this to be true. But there was more. Fox had found Jesus to be alive and present, able to help him through his troubles and temptations. Through this experience and others he saw that Jesus the Christ can be a living, present, and active inward teacher and guide to

all people who open their hearts to follow him.

As I continued to read the *Journal*, I saw that to Fox and the early Friends it was this risen and present Christ who was the true light that enlightens the consciences of all people. The purpose of their ministry was to turn people to Christ that they might come to know his work in their hearts and consciences and turn and follow him. The early Friends called their work "turning people to Christ their teacher." As I continued my reading I became convinced that it is possible to know God and Christ in this way. Penn and Fox were turning me to Christ my teacher today. What did it all mean? Was I becoming a birthright, convinced, born again, fundamentalist, charismatic, evangelical Christian Quaker? By no means! I was becoming deeply reached by early Friends' simple faith that Christ has come to teach his people himself.

As I became convinced and opened my heart to this radical faith, my life began to change. I caught the vision of a people, a community, that seeks to hear and follow Christ together. The more I read, the more I was able to see that it was this radical early faith and vision that brought about the early Quaker community. This faith was the source of our early testimonies, meetings for worship and for business. It was this same faith that changed the lives of the early Friends and had a strong impact on the world around them. I began to ask as they had, "Does not our world need such a faith today?"

The whole world cries out in desperate need to find a way back home to seeking God's guidance and strength. The vision of early Friends is a vision of a people coming home to seek God's guidance and council together, waiting in the faith that where two or three are gathered in his name, Jesus Christ will be in their midst, their leader, their teacher, their living prophet and guide. It is a simple faith that carries life-changing consequences.

My new faith is not without struggles, but my hope continues to grow—hope that lies not in the ability of human beings to solve their own problems but in the ability and power of God to reach into and change the hearts of people everywhere, calling them home to Christ their inward teacher. □



John Davis Gummere

Incident in Leningrad

by Kent R. Larrabee

It was September 1982 and the last afternoon that I was scheduled to be in Leningrad. I had visited the War Memorial there, the Hermitage, the Summer Palace, a factory, the Leningrad Peace Committee, a working-class sauna bath, and the seminary of the Russian Orthodox church; but I had been procrastinating over the activity

A retired social worker and psychotherapist, Kent R. Larrabee is currently carrying out a peace ministry. He is a member of Philadelphia (Pa.) Friends Meeting. His last article in FRIENDS JOURNAL was "A Quaker Meeting in Moscow?" (FJ 5/1/83).

about which I was most concerned—passing out my peace leaflets. I was a little scared because I wasn't sure what might happen. I had written the leaflet in Helsinki, Finland, and had it translated into Russian, a language which, incidentally, I do not speak.

Nevsky Prospect is the name of the main street. It was there, in the heart of the downtown area, that I finally took one leaflet out of my knapsack and passed it out to a man who was walking along the crowded sidewalk. He took it, but instead of walking off with it, he stood right there in the middle of the sidewalk and read it. I was surprised that others stopped to see what he was reading and then began reading over his

shoulder. Well, I thought, this is going pretty well. So, gaining courage, I took the other 19 copies that I had with me and passed them out to others who were walking along.

Within ten minutes, more than a hundred persons had surrounded me. I couldn't believe what was happening. I had been backed up against one of the buildings and the crowd had grown so fast that it completely blocked the sidewalk. The atmosphere had become electric with interest, curiosity, and concern. I was feeling deeply moved. As time went on, the crowd got larger and larger. They blocked not only the sidewalk but part of the street. People would take the leaflet and then gather in a cluster to read it, sometimes going over it twice. Then they would pass it on to another group of people who were waiting. As the crowd grew larger, I realized that I couldn't do anything about it. It was a spontaneous happening, so I just stood there and watched and marveled.

In the leaflet, I had spoken about my 2,300-mile walk for peace to the Soviet border, about my three children and my Quaker background. I then spoke about how the peace movement in the United States was growing and concluded by saying, "I must speak up to my government about getting rid of all nuclear weapons. And you must speak up to your government. If we don't do that, we are all going to perish."

At one point, a man wearing a cap started working his way through the crowd to come up to where I was standing. Apparently he wanted to shake my hand and tell me something. He was an older man and he couldn't speak English. But when he finished, I was told what he had said as we shook hands: "We're glad to know that in the United States there are people who believe in peace as much as we do." I tried to hide my tears.

Ten minutes later, a handsome young Russian fellow, about 23 years of age, also came through the crowd to shake hands with me. He spoke perfect English, a common skill among the younger generation in the USSR. He held in his hand a book that he had gone off to buy after he had read the leaflet. He said, "Here, I have a book for you. It is all about my city, Leningrad, and it is written in English." Across the flyleaf he had written "For my American friend"

and had signed his name and his wife's name. I shall never forget his warm, eager smile as I thanked him.

Finally, after nearly an hour, the police came. The crowd parted and four officers came up to me. Without a word, they took me by the arms, and putting me in their car, they hustled me off to the police station. They brought me before the head sergeant, and the first thing he wanted was to read my peace leaflet. While he was doing that, I took the liberty of emptying the contents of my knapsack out on the table since I suspected they would want to see what I had there. Immediately, they noticed that I was carrying a lot of papers written in English: letters, reports, peace pamphlets. They became suspicious and went to the telephone to call in a couple of translators. When these men arrived in about five minutes, everyone left the large front room of the police station and went into a back room, presumably to try to figure out what to do with me.

I was left all alone and no one was guarding me. I stood there wondering, Would I spend a night, or maybe a week, in a Russian jail? Would I be deported? I hoped that wouldn't happen, but I had no idea of what was coming. Suddenly it dawned on me that what I needed to do was take that whole situation and hold it in the Light—to turn it over to God and not worry about it. So I sat in a chair and tried to do just that, meditating silently.

Finally, they came back in and the interpreter came up to me and said, "Here are your papers. You are free to go." At that point, I stood up and looking into the eyes of between 15 and 20 officers, I said, "I want to congratulate the police department of Leningrad for doing a good job. You did the right thing. I was causing a big commotion in your city and blocking traffic." Then I paused and said, "I think you have a fine police department."

Saying this broke the ice, and then they all wanted to shake my hand and they wanted my autograph. It was such a switch. Before, they were being very formal and very serious. Now they suddenly became friendly and relaxed.

They then insisted on taking me in their police car to where I needed to go. As I left, we shook hands again, and I felt that I had made some good friends with the Leningrad Police Department. □

A VISIT WITH CONSERVATIVE FRIENDS

Returning to Quaker Roots

by Greg Doudna

Conservative Friends may be the purest surviving form of early American Quakerism.

Outwardly, they continue many of the traditions and customs of Friends of earlier days in their use of the "plain" language and the plain or near-plain dress of some older members. Inwardly, meeting for worship is held on the basis of silence, without music or hired ministers. And their peculiar combination of conservative values—refusal to participate in war, deep dependence on the sober leading of the inner Light, and the use of scriptural texts from memory when speaking—mark them as both Universalist and evangelical—and yet neither. They are not quite at home with any but their own.

As I attended unprogrammed Friends meetings over the past four years in Eugene, Oregon; Arcata, California; and Tulsa, Oklahoma, where I now live, my encounters with Friends deepened my interest both in Quakerism and in the conservative Quaker origins of my father and the Doudnas before him. All of us trace our origins to Barnesville, Ohio, where Doudnas have been part of Ohio Yearly Meeting (conservative) since its beginnings in the early 1800s.

And so to widen my encounters with Friends and learn more about my Doudna origins, I went to Barnesville this past August to attend Ohio Yearly Meeting.

It is one of only three conservative yearly meetings still in existence, and I am told it is more "conservative" than either Iowa or North Carolina—that is, least adapted to the worldly ways of the larger body of Quakerism.

Although Greg Doudna was raised in a family that historically has been prominent in Ohio Yearly Meeting (conservative), he came to join Friends on his own during his travels in the western United States. Greg recently moved to Ashland, Oreg., where he attends Rogue Valley Preparative Meeting. He manages his own window cleaning business.

Yearly meeting members gather each year at the meetinghouse constructed for that purpose in 1878 on the campus of Olney Friends Boarding School in Barnesville. Because of the school's 108-year history, because it represents the greatest financial outlay of Ohio Yearly Meeting, and because most of the yearly meeting's members were graduated from it, the boarding school occupies a very high place in the hearts and concerns of yearly meeting.

The campus has a special history for me. The graveyard immediately adjacent to the Barnesville meetinghouse contains the graves of "John Doudna—Ancestor of all the Doudnas," and that of Sarah Doudna, his wife. It was at the boarding school that my grandfather, Willis Doudna, who was working on the school farm, met my grandmother, Hannah Hoyt, who was working in the school kitchen. The nearby Somerset (or "Ridge") Meetinghouse, where Doudnas (all old now) predominate, is where my grandfather attended meeting in his childhood.

My visit introduced me to some of the lasting values of Ohio Yearly Meeting. Its predominant strength is in its elders, and the awareness of this brings real sadness to some of its older members.





Friends gather at Ohio Yearly Meeting, 1976.

They recognize that there are few young members to carry on the traditional ways which mark conservative Friends. It brings a sadness to me, too—given this recent return to my roots—to think of Ohio Yearly Meeting being absorbed into the larger body of Quakerism and the distinctive Wilburite ways lost.

During my visit, I learned that attendance at the meetings for business averaged between 60 and 100, with perhaps 150 on the final First-day meeting for worship. The decline in membership is clear when comparing these numbers with the following newspaper account in 1878, the first year of the meetinghouse:

By careful estimate, it is believed the house will seat 1,200 people comfortably; but its crowded condition Sunday morning and afternoon, when public services were held, leaves no doubt that at least 1,500 were present, the afternoon meeting being rather the larger one. But through the kindness of the ushers, all—with a few exceptions—were provided with seats, every available space being occupied, even the steps leading to the galleries. The order and quiet were remarkable—not a single instance of disorder occurring.

Every Friends meeting in the country would do well to observe Ohio Yearly Meeting business sessions. The ones I attended began with from 20 to 30 minutes of silent, unprogrammed worship;

then, out of the silence, the clerk rose and introduced the first item for consideration.

In a slow, methodical way, items were raised and discussed, and a minute representing the sense of the meeting was composed by the clerk and approved. There was no rush, and much use was made of silence between speaking. Yet business was conducted more effectively than in many other Friends meetings in my experience. This was due in large part to the skilled clerking of William Cope and the decentralized participation of the meeting as a whole.

When a Friend rose to express a thought or an opinion that represented the minds of others present, I heard voices arising from different parts of the room simultaneously: "I approve." "So do I." "I approve, too." A similar response of perhaps a dozen or more voices scattered throughout the meeting, verbally affirming approval, would follow the clerk's reading of the minute he was composing as the group dealt with a matter. Other times, Friends would suggest corrections to the clerk's minute, or there would be further speaking to the matter until it expressed the true sense of the meeting. Often interspersed with the affairs of business at hand would be simple silence and sometimes a spoken message on a spiri-

tual matter. This is a reflection of all Friends' regard for business meetings as, in fact, "meetings for worship in which business is conducted," and not as if worship and business, with its concerns over money and material affairs, are in separate spheres.

I have often thought that for Friends to do business and actually function for 300 years without authority of office or voting to make decisions for the group would be unthinkable for most of society. Yet, Friends have done so. Not without problems, certainly; but it stands as a marked example through a test of time that the seemingly impossible can be made possible and real.

Such a method of corporate decision making—by listening to the voice and leadings of every person who feels called to speak, and letting a gathered sense of the meeting form in its own unpredictable and timely way—must be developed over time with experience. Ohio Yearly Meeting's conservative Friends have had 171 years of experience. This is a resource which newer Friends everywhere would do well to observe and learn from. Even the world at large might do well to consider experientially applying, perhaps in small ways at first, the ways of conservative Friends in business affairs and, perhaps ultimately, in the affairs of government. □

REPORTS

South Central Meets the Need for Draft Counselors

Acres of bluebonnets, Indian paintbrush, and other wildflowers carpeted pastures and roadsides as Friends gathered in Jacksonville, Texas, over Easter weekend for the 24th session of South Central Yearly Meeting. The spirit of God as revealed in the springtime renewal of life was a recurrent theme of the meeting.

Both keynote speakers found reason for hope despite the darkness and despair evident in many parts of the world. Damon Hickey spoke to the inner dimensions of our lives, urging us to seek for Easter eggs in the meetinghouse—or surprises of the Spirit. Steve Klineberg discussed the results of a recent poll sponsored by the *Houston Post* and Rice University. These seem to indicate that public opinion is moving slowly toward an acceptance of the fact that we are only a small part of a global society and that political decisions must now be made within that context. "This is no time for despair," Steve remarked. "The Quaker message is more relevant than ever."

Friends were stimulated by a number of workshops, including "Letting the Spirit Flow in Meetings for Business," "Quaker Mysticism," "What Have Quakers to Say to the Mainstream Religions?" and "Mother Earth Heart Medicine Show" given by Marybeth Webster, a traveling Grandmother for Peace.

Although the dominant social concern of South Central Yearly Meeting continues to be the violence and suffering in Central America, we also considered the problem of the scarcity of draft counselors in our area. This need will be met by volunteers from each of the quarterly meetings who will be trained as draft counselors in order to establish a network. Training will be conducted by the AFSC-TAO peace office. A letter-writing session was held, with Friends being especially encouraged to write letters of support for the DeConcini-Moakley bill.

The meeting was enriched by the presence of a larger number of children than usual. The children's program featured a number of activities designed to promote intergenerational sharing. These included a game entitled "Find a Quaker Who" and Polaroid picture taking of groups of Friends of quite different ages. Saturday Fun Night included singing, a Quaker Quiz, and skits planned by the children. The Young Friends presented an amusing and perceptive version of a Friends meeting, during which one young Friend continually repeated the plaintive refrain, "But is it in the budget?"

An award of \$500 from the Kloepper-Kenny Scholarship Fund was given to Corinna Rodgers to pursue a Quaker education at Earlham College. A special award of \$200 was presented to Letty Coffin to help with her expenses in attending the Quaker Youth Pilgrimage. Aware of the fact that the future of our Society depends to a large degree on the nourishment of our young people in Quaker beliefs and values, yearly meeting was happy to be able to support these deserving young women.

Yvonne Boeger

FWCC Creates New War Tax Concern Committee

Action taken at the 1985 Annual Meeting of the Friends World Committee for Consultation, Section of the Americas, held in Ann Arbor, Michigan, March 15-17, gave birth to a new committee, the Friends Committee on War Tax Concerns. Sponsorship of the FCWTC followed two broad-based consultations the FWCC initiated in 1984 on questions of conscience raised by the use of Friends' taxes for war and war preparations. Drawing upon decades of experience with conscientious objection to conscription, representatives of all Quaker organizations formed the FCWTC to prepare a series of papers for discussion and to organize regional conferences and a conference for Quaker employers on the complex issues involved.

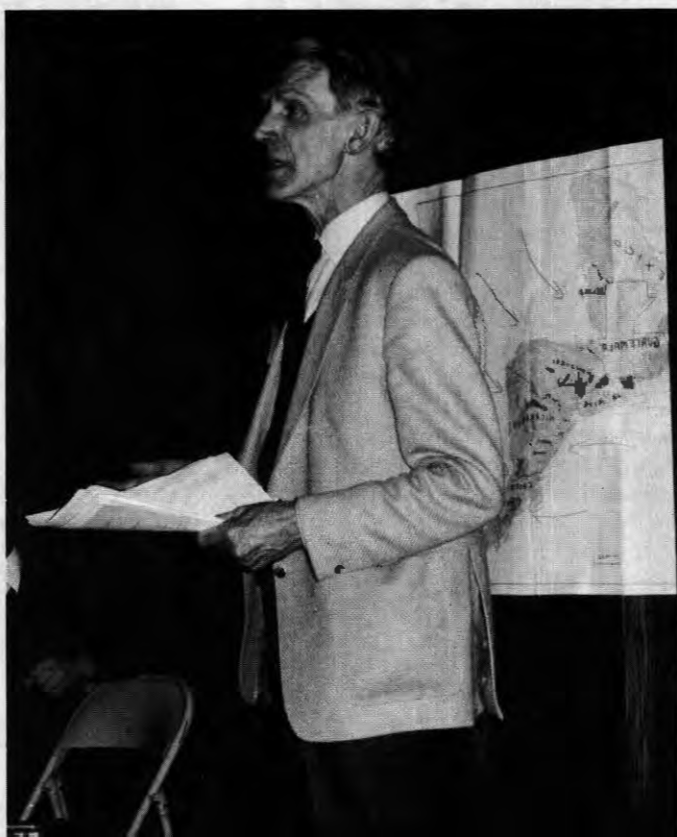
Program committee meetings, oral reports, and discussion groups covered the gamut of FWCC programs: Right Sharing of World Resources, International Quaker Aid, Quaker Youth Pilgrimage, and Wider Quaker Fellowship. Perhaps the most popular discussion group was "Finding the Unity That Makes Us a Religious Society." COAL (Comité Organizador de los Amigos Latinoamericanos) reported on plans for the FWCC triennial, scheduled August 1-9, 1985, in Oaxtepec, Mexico.

Anticipating Oaxtepec, Friends appreciated the annual meeting's attention to Latin America, which included an evening program, "Economic Development in Latin America and Issues of Human Justice," with presentations by chairman of the FWCC Joseph Haughton, of Ireland Yearly Meeting; Roger Naumann, representative at the Quaker United Nations Office in New York; and Nelson Salinas, former executive secretary of COAL. There were also slide reports of Friends' visits to Cuba and Bolivia. Monteverde Friends Meeting in Costa Rica was welcomed into formal affiliation with the FWCC, and the annual meeting enjoyed the presence of a delightful young member, Gonzalo Cabrera, from Bogota (Colombia) Monthly Meeting, currently a student at Olney Friends School.

As the guest of Ann Arbor Friends, the FWCC shared the celebration of the 50th anniversary of Ann Arbor Friends Meeting, which provided an evening of warm fellowship. It was noted that Ann Arbor Meeting was started under the Friends Fellowship Council, once a part of the FWCC.

The movement of the Spirit in worship and business sessions wove the diverse mix of Friends, representing 28 yearly meetings and groups throughout the Section of the Americas, and three from beyond the section, into a unified body, FWCC.

Sharli Powers Land



FWCC Chairman Joseph Haughton, of Ireland Yearly Meeting, addresses the 1985 Annual Meeting of the Friends World Committee for Consultation, Section of the Americas.

Bill Bliss

WORLD OF FRIENDS

Donations of scholarly books are needed for Hanshin University in Korea. Yoon-Gu Lee, a Korean Friend and the first member of Seoul Friends Meeting, is now professor of social welfare at Hanshin University. The university was founded just a few years ago without government support, and Yoon-Gu Lee has found a great need for books in social sciences, social administration, social policy, U.S. economic and social history, philosophy, English and German language, and literature. Friends offering books are invited to list them with titles, authors, and dates of publication, and to send the list (not the books) to C. Lloyd Bailey, Korea Concerns Committee, 1187 Post Road, Scarsdale, NY 10583.

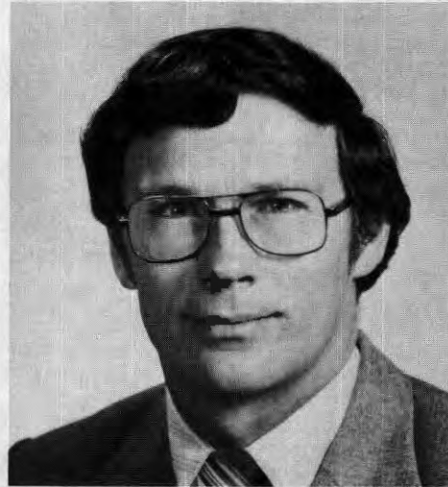
Violent wrestling on television is now a major form of sports entertainment, according to the National Coalition on Television Violence. An NCTV study found that illegal tactics intended to maim or injure outnumbered acceptable wrestling techniques three to one. Studies showed that even when the viewers are aware that the professional wrestling is faked, harmful effects are noticeable: a decrease in social affection and an increase in hostility. NCTV suggests that professional wrestling be required to follow collegiate wrestling rules. The effects of watching collegiate wrestling are not harmful to the viewers because of the lack of anger and desire to hurt and because a much greater level of good sportsmanship exists.

The Internal Revenue Service seized a trailer and a station wagon from Karl Meyer of Chicago during the night of February 26. Early the next morning two IRS officers came to his door and served him with a levy for \$20,160 in frivolous tax return penalties and a "Notice of Seizure" for the vehicles they had already removed. In 1984, Karl Meyer, a long-time peace activist and pacifist, filed a daily protest tax return to the IRS—365 in all. On the day after the seizure, about 30 supporters joined him in a protest demonstration at the Chicago IRS office. Meanwhile, he has been taking public transportation to his work as a carpenter.

Interfaith Action for Economic Justice's five-point antipoverty agenda for 1985 calls for eliminating or radically reducing poverty in the United States. It believes this can be accomplished by fashioning a needs-oriented foreign policy, securing tax reform with par-

ticular attention to justice for the poor, passing a farm bill that preserves the family farm, and moving toward a just solution of the international debt crisis. Interfaith Action will pursue these goals through direct lobbying of Congress and through the education and mobilization of churches and synagogues throughout the country. For more information, write to IAEJ, 110 Maryland Ave. NE, Washington, DC 20002-5694.

The new president of Earlham College will be Richard J. Wood, who is currently a vice president at Whittier College in California. In 1966, after receiving a Ph.D. from Yale



University, Richard Wood joined the Earlham faculty and became a full professor of philosophy in ten years. He also has been deeply involved in multidisciplinary efforts in undergraduate education. On August 1, Richard takes over from Lawrence Leland, who has been acting president for the past year. Richard is a member of First Friends Church of Whittier.

Imprisoned conscientious objectors around the world are the focus of attention by Amnesty International (AI) during Youth Year of the United Nations, 1985. Amnesty International works for the release of those individuals who fall within AI guidelines adopted in 1980, which state that a conscientious objector to military service is "a person liable to conscription for military service who for reasons of conscience or profound conviction arising from religious, ethical, moral, humanitarian, philosophical, political, or similar motives refuses to perform armed service or any other direct or indirect participation in wars or armed conflict."

While there has been a marked increase during the past decade in tolerance toward conscientious objection to military service, AI is concentrating on 14 countries in which persons continue to be imprisoned for this stance: Cyprus, Finland, France, Democratic Republic of Germany, Federal Republic of Germany, Greece, Hungary, Israel, Italy,

Norway, South Africa, Switzerland, Turkey, and the USSR. Friends wishing to aid individuals imprisoned in these countries may do so through their local chapter of Amnesty International.

A U.S. Quaker is among the new staff appointments to the World Council of Churches in Geneva, Switzerland. On June 1, Elizabeth Ferris, currently assistant professor of political science at Lafayette College in Easton, Pa., will begin her new assignment as refugee study and interpretation secretary in the Commission on Interchurch Aid, Refugee and World Service.

The Pocket Bomb Shelter is the newest defense against nuclear attack. After Deputy Defense Secretary T. K. Jones said that all that we need in order to survive a nuclear attack is enough shovels and some dirt, several physicists invented the Pocket Shelter as an alternative. The "personal" blast and fallout shelter, stored in a small cardboard box, contains a bag of dirt, a small plastic shovel, and complete instructions for use in the event of nuclear attack. All profit from shelter sales will go to support disarmament. To order your very own shelter, send \$4.50 to Gimme Shelter, Box 1361, Falls Church, VA 22041.

A lawsuit against the U.S. government has been filed by four Friends from Baltimore, Md., who contend that using tax dollars for U.S. military operations in Central America is immoral. Sheldon Clark and Lucy Clark of Sandy Spring (Md.) Meeting and Edward Synder and Dorothy Snyder of Adelphi (Md.) Meeting claim that their money is being spent illegally "in support of acts of violence against innocent and helpless persons in El Salvador and Nicaragua." The lawsuit asks for the refund of the couples' share of tax refunds spent in those two countries in 1982 and 1983—\$6.08 for the Clarks and \$22.16 for the Snyders. The suit has already cost about \$6,000.

The Rise of Christian Conscience, a national conference of Christian nonviolence and civil disobedience sponsored by Sojourners Peace Ministry, will be held in Washington, D.C., May 25-28. Seminars will be given on the various streams of Christian conscience now active in the churches, including Witness for Peace, the sanctuary movement, the Pledge of Resistance, and war tax resistance. The conference will also include a day of training in nonviolence for those preparing to commit civil disobedience on the following day, when the group will hold prayerful nonviolent vigils at six symbolic places in Washington. Christians from all traditions are invited to participate. Write Sojourners Peace Ministry, Box 29272, Washington, DC 20017.

FORUM

Who Shall Live?

Grace Gibas's compassionate article, "On Taking Away the Occasion for Abortion" (*FJ* 3/1), moves certainly in the right direction of overcoming the conflict between abortionists and anti-abortionists. But how far can we reasonably hope to eliminate all the occasions, any more than we can hope to eliminate all the "occasions" for war rather than war itself (by realistic pacifist solutions)?

In the meantime we might do well to remember the conclusion of the working party (which included Henry Cadbury) that issued the report *Who Shall Live? Man's Control Over Birth and Death* for the American Friends Service Committee: "On religious, moral, and humanitarian grounds we arrived at the view that it is far better to end an unwanted pregnancy than to encourage the evils from forced pregnancy and childbirth. At the center of our position is a profound respect and reverence for human life, not only that of the potential human being who should never have been conceived, but also of the parents, the other children, and the community of man."

It should also be noted that Albert Schweitzer, the main proponent of the ethics of reverence for life, did not oppose abortion.

Herbert Spiegelberg
St. Louis, Mo.

"Taking Away the Occasion for Abortion" surely calls for a Quaker witness.

No law can assuage the pregnant woman's agonizing decision whether to bear a child conceived by man's lust inflamed by the "multibillion dollar industry" of pornography. The Supreme Court cannot change society's increasing insensitivity to the moral standards of the sacredness of motherhood and the honor of the home.

This will only come through a concerted campaign to restore to boys and men, as well as to girls and women, a profound sense of the responsibility of parenthood. State support for single mothers, job training, and day care centers cannot absolve wholly those who bear unwanted children. Let us not hesitate to have wide-open discussion of this worldwide misunderstanding of personal liberty—in home, church and

school, and media. I speak as a 94-year-old clergyman, father of six, veteran of World War I, who has not observed the above standards and has experienced the results.

Allen H. Gates
Lombard, Ill.

It is interesting and appropriate that Grace Gibas wishes to place the emphasis "On Taking Away the Occasion for Abortion." That makes it all the more regrettable that she does not fully acknowledge the point made by, among others, Daniel C. Maguire, professor of moral theology at Marquette University: "It became ironically clear to me that the women working in this abortion clinic [visited by the Catholic theologian] prevent more abortions than the zealous pickets demonstrating outside" (*Ms.*, December 1984).

Mutual respect would have required a more complete and less distorted picture of actual abortion counseling than Gibas offers us.

Jeffry Larson
Hamden, Conn.

Only a Women's Issue?

Patricia Gilmore, in "Ten Queries for Quaker Women" (*FJ* 3/1), raises some questions that I agree need to be addressed, but I wonder why they are directed only to women? I see caring for children and world peace as issues for *all* of us. Isn't it just this dichotomy that is part of the problem, i.e., that caring for children is thought to be a "women's issue," and peace in the world a "men's issue"?

I suggest that before we address these questions, we need to understand that women's anger is against a patriarchal mind-set that devalues women and women's work (particularly the rearing of children) and keeps us all from being fully human. It follows that patriarchy is at the root of violence, in that it condones making one group of people the "other," less than human, thereby justifying domination.

My hope lies with those women and men who are breaking out of the patriarchal mentality, who are seeking to dismantle the whole system of inequities and raise up a new system that doesn't rank people according to value—men over women over children—but rather respects the uniqueness of each. I look forward to the day when men will be just as angry as women about the injustice that patriarchy has perpetrated on us all, and will join with women in breaking new ground. When that happens, affirmative action, comparable pay, and an equal rights amendment will be obvious steps in demanding justice. Harder questions about children's rights remain, as Patricia Gilmore points out.

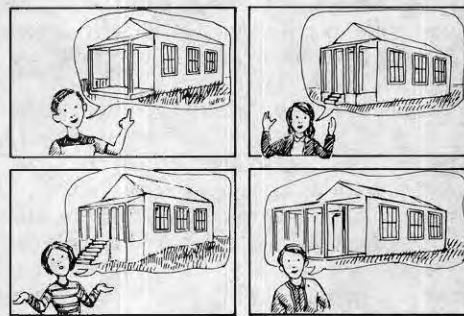
Peg Copeland
Wallingford, Pa.

Consensus: Means or End?

I certainly agree with David Peerless in his article, "Consensus: A Dangerous Practice" (*FJ* 3/15), that we must be leery of decisions reached by consensus.

But the practice of Friends meeting for business is not to arrive at a consensus. Its purpose is to allow God to speak to the issues considered.

George McPherson, Jr.
Rolla, Mo.



I am writing partly in response to David Peerless's article on consensus, which I found to be thoughtful and striking.

The fewer birthright Friends we have and the more readily we accept new members without question, the more Quakerism becomes an individual, do-it-yourself religion. We have left behind tradition and use consensus as a means to reach decisions of convenience.

How many Friends still believe in divine will? And how many believe that we can find it?

Susan L. Phillips
Baltimore, Md.

Meeting Supports the Homeless

You mention support for the homeless in the *JOURNAL* (World of Friends, *FJ* 3/15). Stony Run Friends Meeting in Baltimore is involved in several projects to assist the homeless. For three years we have had a special project which has given a total of \$9,000 to Marian House, primarily a residence for women released from the Women's House of Detention. Members of our meeting prepare and serve dinner once a month for Viva House, a shelter for women run by the Catholic Worker. We also contribute financially to the Women's House of Detention; My Sister's Place, a day-time shelter providing safety, comfort, and advocacy for women; and to the Women's Housing Coalition, which sponsors two long-term shelters for women. Stony Run also has an emergency budget of \$1,100 which is administered by the Social Order Committee. The money is used to help prevent evictions and provide tuition for nurses aide courses and other

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We are interested in hearing what other meetings are doing, especially if any meetings are starting their own shelter.

Nancy Gideon Clark
Baltimore, Md.

Responding to Violence Among Friends

I applaud the courage with which the author of "Can Our Meetings Respond to Violence Among Friends?" (FJ 3/15) writes. For a long time, I too have witnessed Friends' poor response generally to real hurt among members or attenders. Except for those who dealt professionally with violence, despair, and hurt—and sometimes, even among them—there was clearly lack of understanding and unwillingness to respond creatively and positively to the hurting person.

On a few occasions I have shared with other Friends the need of a Friend in our midst, only to see that Friends did not respond with loving care, but with discomfort, withdrawal, and sometimes antagonism!

It seems that, among many Friends, to have problems is something to be ashamed about, so that the last person we confide in is a fellow Friend for fear of the usual pharisaic response—a patronizing, "we know best" attitude.

For personal nurture and caring, I have consistently sought out persons who are not Quakers, for I found among my non-Friend friends genuine warmth and less concern about appearances and more concern about me as a person.

Ruth Crutchley
Sandy Spring, Md.

I appreciate the courage and strength it must have taken you to write your letter entitled "Can Our Meetings Respond to Violence Among Friends?" I too am disappointed at the way your "situation" traveled through the meeting without your consent. I wonder, however, what you would recommend your meeting to have done.

Two ideas come to my mind. One possibility is to have members available to come to your home and sit with you through your child's outbursts. Alternatively, Friends could offer their homes to you to use as you would need, to remove yourself from your home for your self-protection. Or are these suggestions completely off the track?

If you could please write to FRIENDS JOURNAL again, with comments on how you would have wished to have been treated by your meeting and on other actions which could be taken even now to help, I know I and many others would like to learn even more from your experience.

Alexa Fraser
Madison, Wis.



I would like to respond to the "Name Withheld" letter. I sympathize fully with the woman who wrote the letter, whose son battered her regularly, and I think that the issues she has raised are very important. Our meetings need to make sure that we foster an atmosphere in which our members feel nurtured and safe and able to get the support needed when confronted with violence, grief, or any other emotional struggles.

I do feel, however, that her indictment of her meeting might have been a little unfair. It takes two sides to make any situation work. It seems from her letter that she resisted opening up to her meeting, refusing to talk with most members of the meeting about her problem. And, without talking to them about it, she jumped to the conclusion that they were embarrassed and uncomfortable to have her around. This may be true, but I would suggest that perhaps they felt she did not want their help or sympathy.

It is extremely important that we keep open the lines of communication—even if it means we have to take the first, second, or even third steps. I think this woman cheated herself of the love and support she could have had if she had let her meeting share her experience. And I think the meeting missed the chance to love and support a member by tacitly agreeing with her silence.

Karen Centomain
Princeton, N.J.

As a victim and survivor of family violence, I think it is vitally important for the Society of Friends to recognize, accept, and support those of us who have, in spite of such abuse, committed our lives to another and, one hopes, better way, the way of nonviolent conciliation and peaceful conflict resolution.

As a small child, I was rejected by my mother as not being what she wanted in a daughter. As I grew older and developed quite differently than she expected, the violence toward me escalated; I was subjected to violent psychological tirades and hair pulling, to being kicked and knocked down, to having my hands burned over the stove,

etc. Mother was clearly a disturbed individual, full of self-hatred. When my father intervened, she turned on him with great violence.

I developed very young and became the victim of my brother's incestuous predilections. The only protection afforded me was to become a prisoner in my locked bedroom until my father returned from work in the late afternoon. I could not leave it even to go to the bathroom. My mother, who worked outside the home, only increased her vilification of me and insisted that I was trying to make trouble for my tormented and tormenting older brother.

In those days there were few resources or help for such troubled families, especially socially prominent ones.

The result of all this was to convince me *successfully* that there was some terrible flaw in me, my person, my mind, my body, and my soul. I was totally unworthy of respect and courtesy, and undeserving of personal happiness. It has taken a lifetime to begin to feel that I too have a right to exist, that God placed me here for a reason that makes sense, that one day I may be loved by my friends, family, and children *just as I am*. In raising my own children I have had problems of control, but *because* of my commitment to the way of life offered by Quakers, I did not in turn become a child abuser.

However, I too have encountered this withdrawal by Friends when these matters are discussed or when I mention my past; it is *not* enough to have professional help (which I have had periodically since my youth); one must also feel loved and welcomed in the Quaker community.

Patricia Quigg Smith
Danielson, Conn.

Although I am not a member of the Society of Friends, I subscribe to the JOURNAL. At present I am a seeker and I write in order that I may learn. I was interested in the letter "Can Our Meetings Respond to Violence Among Friends?" I can understand what the writer was trying to do in fulfilling a commitment to a difficult child. Also, I realize that the confidences shared with chosen individuals should not have been passed on to others. But beyond these two courses of action (saying "I understand" and maintaining confidences), what responses would have provided the writer with meaningful support? Also, would the actions fulfilling this person's needs necessarily have provided solace for others in a similar situation?

Joan Cooney
Albany, N.Y.

Let's Get Together

Some years ago when Henry Cadbury was an attender at Pacific Yearly Meeting, held that year at Willamette

University in Salem, Oregon, we were reminiscing about when we first met, which was in France during the First World War.

There were some 600 men and women from England and the United States in Europe at that time doing relief and reconstruction work with the American Friends Service Committee. (The red and black star I wore in 1918 said "Friends War Victims Relief"—the title of British Friends Service.)

Henry said to me, "There are not many of us around still"; so we checked and found nine veterans in attendance.

A few years later I could find only three.

At the World Conference of Friends held in Oxford in 1952, T. Edmund Harvey put out an invitation for a reunion and gathered 40 or 50 of us.

I think that if I make it to Pacific Yearly Meeting this year, I and possibly Edward Wright will be the only survivors from this area.

I am beginning to feel a bit lonely, and I would welcome a response from any Friends from that illustrious *équipe* who are still about. Better still, come to my 90th birthday party on September 21, this year. I would love to see you.

Floyd Schmoie
Kirkland, Wash.

She Showed the Way

I want to inform you of the pleasure Betty Barnhart received by reading her article on death and dying ("Clearness Committee for Dying," *FJ* 2/1) in your publication.

She died in peace on February 27, with the peace of God within her.

R. O. Barnhart
Santa Cruz, Calif.

Form a Discussion Group

Thank you for your review (*FJ* 3/15) of *Taking Charge of Our Lives*. I would like to share a possible antidote to Helen Zimmermann's feeling of being overwhelmed by the book, brought on by the "vast numbers of questions fore and aft of each section."

I found myself reacting similarly when I first read the 1977 *Taking Charge*; here were so many new questions I hadn't ever considered! I brought these feelings and two representative lists of questions to my neighborhood women's network and invited members and their families and friends to a discussion group in my home. About ten of us met biweekly for six months, and our unhurried exchange of opinions, feelings, values, and information enriched all of our understandings, and eased the "bulldozer effect."

Joan Bodner, editor
Taking Charge of Our Lives
San Francisco, Calif.

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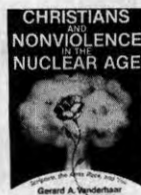
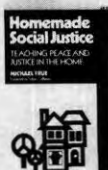
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In What Media Is the Quaker Message?

Marshall McLuhan wrote some 20 years ago about the power of the media to change lives and realities. His slogan was "the medium is the message." Simply put, he stated that the communicative method (books, radio, television, film, etc.) revolutionizes everything. For example, when television came about so did TV dinners, school teachers trained to be entertainers, commercialized politics, and electronic evangelism. Even war changed. Vietnam was the first television war. Many historians believe the reason so many Americans were against the war was that they got tired of seeing it on the six o'clock news.

In the midst of all this change, I believe Quakers have remained in the "Gutenberg Galaxy" (the print domain). Most church denominations have a radio, television, and film commission or a communications department that broadcasts their values. Electronic evangelists have seized the television medium and much of the right-wing vote. In the meantime, Friends sit in the stillness, hoping for a change in the national consciousness. But how?

Most Friends meetings have a "Primitive Baptist" consciousness when it comes to outreach. If it is predestined that you come to meeting then you will. Quakers, so afraid of proselytizing, confuse outreach with overt evangelization. The New Orleans Friends Meeting has been in New Orleans for 40 years, yet I constantly surprise people when I tell them there is a Quaker assembly here. One Sunday our meeting discussed its role within the community. I refused to participate because I don't see how a meeting can have a role in the community when the community isn't even aware of its existence. Why can't we be in the yellow pages? Instead, we have been in the newspaper approximately once every three years.

I use New Orleans Meeting as an example because I am so familiar with it. But I know that New Orleans is not alone. I remember reading an article in FRIENDS JOURNAL about the difficulties a Friend had in finding meetings all over Britain ("Will the Rechabites Do?" FJ 3/15/84). Most townsfolk had no idea there was a Quaker meeting in their town (including the clergy).

Should we be surprised when God

and country are equated with right-wing religion, and that the populace is much more influenced by electronic evangelists to vote for violent alternatives while the Quakers practice their quietism?

Most Quaker response is *defensive*. Friends wait for others to move, and after they have done much damage then we start our protest movements. We drag ourselves out and shake the dust off ourselves and then form a Coalition Against . . . It has not reached the average Quaker's consciousness that we are at war. It is a war of ideas. A war of truth. If the truth sets you free, then how will you know the truth unless someone tells you?

Do we have any truths to broadcast? The Quaker tradition recognizes that no one has the Truth. Yet does that mean we have come to no truths? We are losing the war. Quakers are in danger of becoming a religion with all the persona of an eccentric wilderness sect. When I tell people in New Orleans that I'm a Quaker, I get one of two responses: "I thought y'all died out 200 years ago," or "How many wives do you have?"

I am an independent filmmaker and taught media courses when I taught high school. As a filmmaker I know the importance of that medium. I also know how hard it is to get a project off the ground. One needs funding and group support.

I therefore suggest that Friends set up a Quaker Media Network and that all interested Friends (media supporters and filmmakers) write to me: Jason Cox, c/o Quaker Media Network, 706 N. Wilson St., Metairie, LA 70003. An ongoing support group (financial and moral) can be formed.

If Friends are to make a peaceable kingdom on this earth then we must broadcast its possibilities and its reality. We must let people know about our vision—that it can be done. Let's share our vision and not keep our light under a bushel. People want peace but have no vision of how it can be attained. Quakers do. Let's use all media, including model communities, to show that peace can be a lifestyle, a reality, not just a dream.

Jason Cox
Metairie, La.

FILMS

Witness. Produced by Edward S. Feldman. Directed by Peter Weir. Distributed by Paramount Pictures. Technicolor, 112 minutes.

Witness uses great cinematography, effortless acting, and a funny, somewhat formula story (not to mention sex and violence) to disguise its morality-play theme, one with which Quakers are eminently familiar: might versus right.

Australian director Peter Weir (*Gallipoli*, *The Year of Living Dangerously*) delights in unfolding his theme in clear *Everyman* contrasts: 18th-century Amish morality versus 20th-century permissiveness; clean country versus dirty city; good guy versus bad guy; pacifism versus violence.

Police captain John Book (Harrison Ford) is called in to investigate the murder of an undercover cop that takes place in Philadelphia's 30th Street Station. There is one witness to the crime, Samuel (Lukas Haas), an eight-year-old Amish boy who is traveling with Rachel, his young, widowed mother (Kelly McGillis). With Samuel's help, John Book discovers who the murderers are; they, in turn, find out that he knows; and John flees with Rachel and Samuel to hide on their farm in Lancaster County, Pennsylvania.

The grittiness of Philadelphia gives way to waving fields of wheat. Filming entirely on location, here Peter Weir starts to paint with a different palette: the colors are subdued and belong in an old painting. The camera lingers on the beauty of the land and the quiet humor and plain clothes of the Amish. Now it's John's turn to be the stranger in a strange land, and the audience is treated to John's discomfiture and incredulity much like Samuel's wide-eyed first glimpses of the big city. John dresses in Amish clothing, keeps Amish hours, and milks a cow. In the memorable barnraising scene, John almost

redeems himself with the Amish, and especially with his rival for Rachel's affections, Daniel Hochleitner (Alexander Godunov), by proving that he can work hard and well.

But even as Book gains respect and understanding for the Amish, nothing has changed for him. He still doesn't understand the grave consequences of teaching Rachel, to whom he is attracted, to dance or showing young Samuel how to handle a gun. In a scene that most Quakers can appreciate, John accompanies the Amish on a buggy ride into town (where the nearest phone is), and a bunch of young rowdies try to provoke the Amish men into fighting. One bully decorates Daniel with ice cream, and John, who no longer can control himself, bashes him in the face. Daniel attempts quickly—not entirely successfully—to squelch the gleam of satisfaction in his eyes.

But when John's show of violence leads his pursuers right to him, John, used to commanding and wielding a gun, tries to take charge. But the Amish aren't impressed with guns, and they will do things their way no matter what. While the end of the movie is particularly suspenseful and violent, I believe *Witness* can be called a violent movie in the way that *Gandhi* can be called a violent movie. It's hard to portray nonviolence without also portraying violence.

The movie is very entertaining, and ultimately we can enjoy it in spite of doubts about whether the Amish are perfectly captured on film or whether Hollywood, by wanting to portray the Amish, has violated their privacy. (Indeed, what group has Hollywood portrayed perfectly or not exploited?) If *Witness* does nothing else it shows that the world desperately needs the Amish example, needs to look at itself in a small Amish mirror. Although the Amish do not seem to have any desire to serve as examples, Quakers do. And *Witness* may have gotten this Quaker testimony across to more people more clearly than Quakers themselves have for a long time.

Eve Homan



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FRIENDLY WORDS

The Seeker, published twice yearly, is the magazine of the Seekers Association, which "aims to encourage the personal and corporate search for truth in a spirit of free and reverent inquiry, a spirit devotionally strong as well as intellectually honest. It seeks to relate religion to the study and experience of modern life and to provide fellowship among its members." An annual subscription of £1 (international money order) is payable to Treasurer Brenda Fischel, 57 Eton College Rd., London NW3 2BU, England.

Introducing Elias Hicks is a condensation of the 1956 biography *Elias Hicks, Quaker Liberal* by Bliss Forbush. Norma Jacob prepared this 32-page pamphlet (\$4) to give a new generation of readers access to the life and work of a man whose name is attached to the series of separations that started in 1827 among Friends in the United States. **The Shackletons of Ballitore**, a 22-page pamphlet (\$2.50) by Caroline Nicholson Jacob, tells the story of a Quaker family in Ireland and the school they founded and ran from 1726 to 1836. Both of these pamphlets are published by and are available from Friends General Conference, 1520-B Race St., Philadelphia, PA 19102.

Larzac—A Victory for Nonviolence, a 43-page pamphlet by Roger Rawlinson, is one of a series called "Nonviolence in Action." It tells the successful story of farmers in the Larzac area of France who struggled to keep their land when the army wished to take over the region. In **Bridging the East-West Divide**, a 48-page pamphlet with a 4-page bibliography, members of Quaker Peace and Service's East-West Committee share Quaker experiences, information, and perspectives. These two pamphlets (each less than \$3) can be ordered from Quaker Peace and Service, Friends House, Euston Road, London NW1 2BJ, England.

In **The Light Within and Selected Writings of Isaac Penington**, extensive selections from the writings of this early Friend and contemporary of George Fox are once again in print. Isaac Penington, one of the chief writers who explained and defended early Quakerism, also wrote excellent spiritual advice, which arose from his own deep religious experience. This 69-page paperback is available for \$3.50 from the Tract Association of Friends, 1515 Cherry St., Philadelphia, PA 19102.

Around Europe, the newsletter of the Quaker Council for European Affairs, covers the European dimension of issues that concern Friends. It reaches more than 2,500 Friends and others in nearly 50 countries. A year's subscription is \$15, payable to Friends World Committee for Consultation, 1506 Cherry St., Philadelphia, PA 19102.

There Is a Unity: Quaker Thoughts on Racial Justice, edited by Peggy Heeks and Martin Wyatt, is a 36-page pamphlet in which racial prejudice and racial justice are looked at from the highly personal views of eight British Friends. Jack Dobbs, in the 20-page pamphlet **The Desert and the Market Place**, makes a plea to Friends to deepen their experience and practice of prayer. Suggestions for involving older children in Bible study are the focus of **The Spiritual Quest**, a 113-page paperback by Meg Chignell. **The Two Cinnas: Quakerism, Revolution and Poetry** is the text of the 1984 Swarthmore Lecture by Laurence Lerner. The Quaker testimony of nonviolence is challenged in this 57-page paperback when contrasting views are explored but not resolved. Cecil Sharman's **Servant of the Meeting** gives 47 pages of suggestions for business meetings and clerks that apply especially to newcomers. Two publications for younger readers are from a historical series that looks at Quaker lives and witnesses: **Geraldine Cadbury 1865-1941: The Problem of Deprived and Delinquent Children**, a 10-page pamphlet by Maggie Goodrich, and **Daniel Wheeler: Quaker Adventures in Russia and in the South Seas in the Early Nineteenth Century**, a 29-page pamphlet by John Ormerod Greenwood. Also by Maggie Goodrich is the 29-page pamphlet **All About Ourselves**, which lists activities for children ages 5-10.

Each of these pamphlets is published by Quaker Home Service and is available at local Friends bookstores or from Friends Book Center, Friends House, Euston Road, London NW1 2BJ, England. Prices will vary according to the currency exchange rate.

In **Seekers Meetings**, Adda Dilts shares nine lessons or classes she developed over the years as she took on the task of introducing new seekers to Quakerism. The 24-page pamphlet is available for \$2 from Sally Rickerman, RD 1, Box 201, Landenberg, PA 19350.

Ruth Fawell speaks about **Facing Old Age With Courage** in a 12-page pamphlet available for \$3 from Woodbrooke, 1046 Bristol Road, Birmingham B29 6LJ, England.

To have a notice of any recent Quaker publication appear in *Friendly Words*, send a review copy and complete ordering information to the attention of Eve Homan, FRIENDS JOURNAL.

BOOKS

The Myth of Black Progress. By Alphonso Pinkney, *Cambridge University Press, New York, 1984. 193 pages. \$16.95.*

In many ways, this is a strange time in the history of black and white relationships in the United States. In recent years, we have seen striking successes by individual black Americans in fields ranging from arts and sciences to politics and economics. We have seen the first black astronaut and the first serious black candidate for the presidential nomination of a major political party. And yet, at the same time, we have seen a marked upsurge in incidents of racial violence and terrorism, a deterioration in the economic prospects of the black underclass, and the rise to power of political forces seeking a rollback of the hard-won gains in civil rights and affirmative action. These forces mask their true objectives under the ruse of providing true "equal opportunity." They claim that special legislative, judicial, and executive public policy provisions in support of black Americans are no longer needed because we have moved from a "race conscious" to a "color blind" society in which all individuals are now free to be equal. They maintain that public and even private policy provisions for aiding blacks have in fact damaged them and thus worsened our racial problems.

As history often tends to be viewed as the story of victors, in the wake of their political victories, these advocates have attracted widespread support for their views in sometimes surprising circles. Even a few conservative black economists and policy analysts have subscribed to one or another variant of their thesis of "the declining significance of race" (which is the title of one such recent book by black author William Wilson).

Alphonso Pinkney's book comes as a refreshing antidote to all of this. He provides a realistic overview of the current depressed status of blacks in a cogent presentation of facts and statistics illumined by a caring feeling for the people about whom he writes. While giving full credit to the significant individual advances many black Americans have made in recent years, and the increase in the black middle class, he provides example after example of the many ways in which the lives of even the United States' most successful blacks are still restricted by our unresolved racial dilemma. He thus refutes the position that race is no longer a salient issue in the United States, or one whose significance is declining very rapidly.

His approach examines the roles of all the various black and white participants in the debates over black progress. He examines racial attitudes, trends in black versus white

income, occupations and employment, class structure, and health, education, and welfare to determine where we have been and discern where we may be going. His book provides a number of refreshing new insights into such areas as the impact on blacks of recent social program cutbacks, and an historical perspective on recent racial history.

His analysis of recent changes in the overall political climate and their impact on black-white relations has special relevance for Friends, who have also been affected by these recent societal trends. His clear articulation of urgent human needs that are still unmet can help regenerate the drive of those Friends still moved to seek a newer world.

Alphonso Pinkney's book clearly shows the need to "speak truth to power," even to a president who carried 49 states.

James A. Fletcher



Pieta, © 1955 by Fritz Eichenberg

Dorothy Day and the Catholic Worker. By Nancy L. Roberts. *State University of New York Press, Albany, 1984. 226 pages. \$36.50, \$12.95/paperback.*

First sold on the streets of New York City in 1933 for a penny a copy, the *Catholic Worker* marks its 50 years of social justice activism and the personalism of its founder, Dorothy Day. Passionately concerned about the life of the poor, she used her great journalistic capability in the eight-page monthly paper to deal with both "the everyday and the ultimate." Early in her life she believed that journalism was the social activist's prime tool. One could use it to "move the heart, stir the will to action; to arouse pity, compassion, to awaken the conscience." And this she did until her death in November 1980 at the age of 84. Few lives are so devoted and so consistent.

Though Dorothy Day became a convert to the Catholic church in her youth, her



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influence extended far into the Protestant world on the issues of complete pacifism and nonviolent, direct action as well as hierarchy versus individualism or personalism, which she defined as "the most active form of responsibility." Through the pages of the *Catholic Worker* over several generations, Dorothy Day reached Quakers who share her passion and sense of responsibility in all these matters both through war and peace.

For 35 years the great wood engraver, Fritz Eichenberg, has contributed his work both to FRIENDS JOURNAL and to the *Catholic Worker*. It is a strong link that binds the two papers together in a remarkable wedding of art and faith, symbolic of the efforts to bridge the chasm that has long separated the Catholic church from those of other beliefs.

Quakers as well as Catholics have resonated to the words of Dorothy Day written 50 years ago: "But when wars arise or even rumors of wars, the first thing that is killed is conscience. And there is the supreme crime and tragedy of war, not the killing of the enemy but the killing of conscience."

This reviewer, who has read the *Catholic Worker* for nearly 40 years, is grateful to Nancy L. Roberts for the book's sweeping coverage of the 50 years of drama that has unfolded on the Lower East Side of New York. She has captured the spirit and the historical background of that revolutionary period. Simple in its structure, the book is complex in following the intricate strands of the *Catholic Worker's* impact on individuals and institutions, including the Catholic church itself. At the same time the book is scholarly in approach and well documented. The work of Ade Bethune and Fritz Eichenberg enhance its pages.

Ruth Geibel Kilpack

Books in Brief

Everybody's Guide to Homeopathic Medicines: Taking Care of Yourself and Your Family With Safe and Effective Remedies. By Stephen Cummings, F.N.P., and Dana Ullman, M.P.H. *Jeremy P. Tarcher, Inc., Los Angeles, 1984. 312 pages. \$8.95/paperback.* The history, rationale, and principles of homeopathy are followed by sections on specific diseases: fever and influenza; colds, coughs, and related conditions; childhood illnesses, and so on. General home care, homeopathic medicines, and most importantly, what is beyond home care are discussed. The book includes a glossary, a materia medica, a list of suppliers, a bibliography, and an index.

Men of Business and Politics: The Rise and Fall of the Quaker Pease Dynasty of North-East England, 1700-1943. By M. W. Kirby. *Allen & Unwin, Inc., Winchester, MA 01890, 1984. 167 pages. \$25.* A thorough social, economic, and political history of the Pease family, whose industrial and commercial interests included railway building, locomotive construction, coal and ironstone mining, limestone quarrying, iron founding,



Poets & Reviewers

A member of Boulder (Colo.) Meeting, **James A. Fletcher** has special concerns for civil rights and economic development for blacks. **Eve Homan**, the JOURNAL's assistant editor, is an avid moviegoer who has taken several film courses. **Ruth Geibel Kilpack**, now retired, is a former editor of FRIENDS JOURNAL. She is a member of Concord (Pa.) Meeting. **Robert Wiltsey**, who lives in Santa Barbara, Calif., teaches high school and is a "fearless" watercolorist. A prize-winning poet, **Naomi Yarnall** had been working on this unfinished poem for many years; it was found in her printer after her death (see Milestones).

woolen textiles, urban development, and banking. The Peases exerted a form of oligarchical political power which, at its height, was as all-embracing as the traditional landed influence it replaced. After 1850 there was a decline of "Friendly discipline," a notable aspect of Victorian Quakerism which cannot be divorced from the accretion of economic and political power.

Creating a Global Agenda: Assessments, Solutions, and Action Plans. Edited by Howard F. Didsbury, Jr. *World Future Society, Bethesda, Md., 1984. 346 pages. \$14.50/paperback.* This anthology of essays, written on a variety of subjects ranging from "Reducing the Nuclear Peril" to "Responses to a Technological Age," emphasizes developing and presenting a solution, rather than analyzing the problem.

Poverty and Economic Justice: A Philosophical Approach. Edited by Robert H. Hartman. *Paulist Press, Ramsey, NJ 07446, 1984. 261 pages. \$10.95/paperback.* This anthology begins with such secular thinkers as Adam Smith and proceeds through T. R. Malthus, William Godwin, David Ricardo, Thomas Paine, John Stuart Mill, and such religious writers as Walter Rauschenbusch, Pope John XIII, and Reinhold Niebuhr. The final section deals with contemporary attempts to solve the problem of poverty.

What Are They Saying About Scriptures and Ethics? By William C. Spohn, S.J. *Paulist Press, Ramsey, NJ 07446, 1984. 148 pages. \$4.95/paperback.* This study is about the use of Scriptures in ethics, not the ethics in Scripture. "Scripture is too rich a document to be used as a quarry for moral lessons." Six approaches to the use of Scripture for moral guidance are summarized: as the command of God (Karl Barth, Rudolph Bultmann, Dietrich Bonhoeffer); as moral reminder (Josef Fuchs); as call to liberation (Gustavo Gutierrez); as response to revelation (H. Richard Niebuhr); as call to discipleship; and as basis for responding love.

MILESTONES

Births

Brown—*Eliza Brown* on January 12 to Baird and Carol Hadley Brown. Eliza's parents are members of Central Philadelphia (Pa.) Meeting, and her mother serves on the FRIENDS JOURNAL board.

Moore—*Emma Cecilia Milburn Moore* on March 6 to S. Thomson and Sarah Milburn Moore. Emma's mother is a member of Friends Meeting at Cambridge (Mass.). Her great-grandmother, Lucy Karr Milburn, is a member of Montclair (N.J.) Meeting.

Marriages

Langford-Seagraves—*James A. Seagraves* and *Maris Clymer Langford* on March 23 under the care of Doylestown (Pa.) Meeting, where the bride is a member.

Lauve-Snyder—*J. Robert Snyder* and *Delia Brower Lauve* on August 25, 1984, in the First Congregational Church in Worcester, Mass., where Robert is pastor, under the care of Worcester-Pleasant Street (Mass.) Meeting. Delia is a former member of Acadia (Maine) Meeting.

Malarka-Meyer—*Isaiah Meyer* and *Mairin Malarka* under the care of Berkeley (Calif.) Meeting, where they are members. Mairin is a former member of North Branch (Pa.) Meeting.

Deaths

Blackburn—On February 23, *Lorena Young Blackburn*, 90, in Sandy Spring, Md. She attended Olney Friends School and graduated from Westtown School. She also attended Oberlin College. She and her husband, William J. Blackburn, were long-time members of North Columbus (Ohio) Meeting. Lorena was active in the civil rights movement and peace concerns. In later years she lived

The Edge of Nothing

I who write take flight
from physical being,
from mirror's ruthless view:
layered Avon make-up,
thin hair and dental bridgework,
glasses I can't play Ping-Pong with
or music without.

Where is the precious rosebud,
the girl of twenty-two
with no wrinkles and great legs?
Illusions? Aspirations?
Aroma of dry petals
fading in a dusty bell jar
drifts from parlor shelves.

at Friends House retirement community near Sandy Spring. Lorena, whose family was always of primary importance to her, is survived by three sons, William, Thomas, and Walton Blackburn; a daughter, Mollie B. Graves; seven grandchildren; and her sister, Florence Carpenter.

Brown—*Harper Glover Brown*, 78, on March 9 at his home in Carmel Valley, Calif. Poet, teacher, and counselor, he was a man of vast interests and accomplishments. He taught at Wellesley College, Colby College, the University of Texas, and Tyler School of Fine Arts at Temple University. In the mid 1940s, he taught at Pendle Hill for a year and a half. Harper's poetry and essays have appeared in both British and U.S. magazines and newspapers, and he frequently contributed to Quaker publications. His many humanitarian projects extended from Haiti to his hometown of Cleburne, Tex. Harper was a member of Monterey Peninsula (Calif.) Meeting and is survived by his wife, Eve Tartar, and a sister, Miriam Keeler.

Hoag—A beloved member of 15th Street (N.Y.) Meeting, *May Hoag*, 103, on February 24. She had retired at 65 to teach in a New York City school. In 1977 she retired to the Metuchen in Plainfield, N.J.

Holland—*Gertrude Green Holland*, 90, peacefully in her sleep on April 11 at Bryn Mawr Chateau, Bryn Mawr, Pa. Holly graduated from Temple University in 1914 and then worked as a registered dietitian until her marriage. She was active in local and statewide Republican women's organizations and her local Women's Club. She was a member of Merion (Pa.) Meeting. Holly is survived by her sons, Stanley Green and David Holland; her daughter, Trudell Brown; five grandchildren; three great-grandchildren; and three brothers.

Irish—*Betty Ruth Osborn Irish*, 65, on March 24 in Minneapolis, Minn. She received a B.S. degree from the University of Colorado in 1942. In 1951 she joined the Society of Friends as a member of University (Wash.) Meeting. She was active in a Friends' worship group in Delaware, Ohio, in the late '50s and in Chapel Hill (N.C.) Meeting in the early '60s. Since 1963 she has been one of the pillars of Twin Cities (Minn.) Meeting, serving on committees for religious education, advancement, and fellowship, and most recently as co-clerk of Ministry and Counsel. With her husband, Donald P. Irish, she co-directed an AFSC work camp in Tennessee in 1951 and a senior camp in Zumpango, Tlaxcala, Mexico, in 1967. For the last

I who write spend foolishly
on awful clothes.
I talk a living streak
and never get the dishes done.
A real bore. Me. Old.
HUG ME
HOLD ME
KISS ME
MISS ME
I'm on the edge of nothing.
I hate to leave you.

—*Naomi Yarnall*
(unfinished poem)

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several years she volunteered for Friends for a Non-Violent World in Minneapolis. Betty lived a rich, simple life with great generosity of spirit. She is survived by her husband; daughters, Terry Ann, Gail Lynn, and Sharon Lee Irish; a sister, Jeanne Osborn Irish; and two granddaughters.

Meacham—Stewart Meacham, 74, on March 24 in Santa Rosa, Calif. A graduate of Davidson College and Union Theological Seminary, he worked for the National Labor Relations Board from 1937 to 1946. After World War II, he served as a civilian labor adviser to the commander of the U.S. occupation forces in Korea. From 1952 to 1954 he was a Methodist missionary in Delhi, India. He also worked with the Amalgamated Clothing Workers Union in New York City, including direction of the Hillman Foundation. He joined the AFSC in 1957 as director of the Labor International Affairs Program. He headed the AFSC's Peace Education Division for 11 years and was Quaker International Affairs representative in Southeast Asia for 4½ years after that. In 1968 he went to Hanoi and helped arrange for the release of three U.S. airmen who were prisoners in North Vietnam. In 1970 he received the annual Philadelphia Peace Award. He had been a member of Central Philadelphia (Pa.) Meeting and then transferred to Honolulu (Hawaii) Meeting, where he and his wife directed the meeting's Friends Center. Stewart is survived by his wife, Charlotte Meacham, and his son.

Morgan—Henrietta Stephen Morgan, 81, on November 18, 1984. She was a member of Croton Valley (N.Y.) Meeting. Survivors include her husband, Kenneth; a son, Thornton; a daughter, Audrey Hollifield; and five grandchildren.

Seaver—David Burleigh Seaver, 53, suddenly on April 1 at home in Philadelphia, Pa. Although he graduated from Haverford College in 1956, his attendance there had been interrupted because he

was a non-registrant during the Korean War. David taught briefly at Moorestown Friends School and then taught at Germantown Friends School for 14 years. For the last 10 years he had worked with patients and students at the Philadelphia Child Guidance Clinic. He was a member of Germantown (Pa.) Meeting. He is survived by his wife, Jennifer Hawkins, and their son, Matthew T. Seaver; by his first wife, JoAnn Tuttle Seaver, and their sons, Benjamin T., Paul G., and Timothy W. Seaver; by his brother, Paul S. Seaver; and by his parents, Margaret and Benjamin Seaver.

Smith—Bertram Joseph Smith, 68, on December 22, 1984. After receiving his Ph.D., he worked as an industrial psychologist for the Air Force and General Electric and then taught management at Drexel University until his retirement in 1981. He was active in the American Association of University Professors and was past president of the Pennsylvania AAUP. Bert was a member of Falls (Pa.) Meeting and served on Overseers, Peace and Service, and Property and Finance committees. He was also a member of the Board of Directors of the William Penn Center. During 1984 he worked for the Philadelphia Yearly Meeting Committee on Aging. He is survived by his wife, Lois Smith; son, Scott; and sister, Rosemary Larsen.

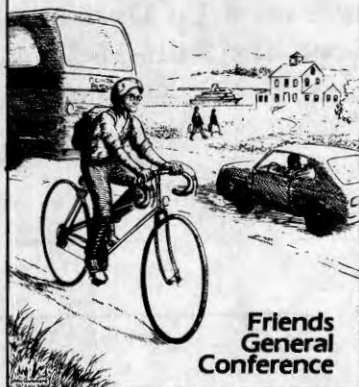
Yarnall—Naomi Heritage Yarnall, 70, in Dunedin, Fla., on April 13. A birthright member of Mullica Hill (N.J.) Meeting, she later belonged to Seaville (N.J.) Meeting and, since 1980, to Clearwater (Fla.) Meeting. Her ministry at Clearwater was sensitive and caring, and she represented the meeting in several ways with Southeastern Yearly Meeting. Naomi held two degrees from Bucknell University and did further study at Hahnemann Hospital, Philadelphia, Pa., to become a medical technologist. For ten years she taught piano. She was an accomplished poet and devoted naturalist.

Naomi is survived by sons, Wayne and Robert Yarnall; four grandchildren; and sisters, Ruth Stanton and Esther Wright.

Yarrow—C. H. (Mike) Yarrow, 74, on April 15 at home after a long illness. He graduated from Cornell and received a Ph.D. in political theory from Yale in 1938 and then began a long association with the AFSC, first as director of the Penn-Craft self-help housing project, then as director of a CPS camp in Glendora, Calif. He served as associate secretary of the American Section of AFSC from 1952 to 1958, and then became executive secretary of the North Central Region. From 1963 to 1973 he was secretary of the International Affairs Division of AFSC, and his experiences then served as the basis for his book, *Quaker Experiences in International Conciliation*. Mike served on the boards of both AFSC and FRIENDS JOURNAL. During his career he taught political science at the University of Mississippi and Allegheny College and conducted research on the integration of religious and racial minorities on U.S. college campuses. A member of Mountain View (Colo.) Meeting, he had been instrumental in helping start New Haven (Conn.) Meeting. Mike is survived by his wife, Margaret Norton Yarrow; three children, Michael, Douglas, and Burr Yarrow; and four grandchildren.

Milestones announcements should be brief, be no more than a year old, and include Quaker activities and affiliations. Unless items submitted are typewritten or printed legibly, the JOURNAL will not be responsible for any errors that may occur.

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Resources

• **The Workbook**, a quarterly magazine containing information about social concerns and environmental questions, as well as reviews of nonfiction books from small presses, is available for \$12 a year from Southwest Research and Information Center, P.O. Box 4524, Albuquerque, NM 87106.

• **"The Business of America . . ."** is an award-winning documentary which looks at this country's corporations, industrial change, and communities as shown through the lives of two Pittsburgh steelworkers. The 45-minute, 16-mm film can be purchased for \$650 or rented for \$65 (\$550 purchase, \$55 rental for 3/4" u-matic) from California Newsreel, 630 Natoma St., San Francisco, CA 94103.

• **God and Caesar** is a quarterly newsletter for those concerned about conscientious objection to military taxes. A minimum contribution of \$7 is requested by the Commission on Home Ministries, General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114.

• **Nuclear Winter News**, a new publication which focuses on the condition of the world after nuclear war, is available from the Center on the Consequences of Nuclear War, 3244 Prospect St. NW, Washington, DC 20007.

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Elkmont Guest House and cottages. Home-cooked meals. Country living. Garden produce. Irene Harvey, RD 1, Box 168, Forkville, PA 18616. (717) 924-3655.

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

100% money back guarantee if unsatisfied. Learn how to sell books by mail. Send \$8.95 for book to Libb Publishing, P.O. Box 34654-Frmd, San Antonio, TX 78265.

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.

Search and research service access to British libraries/archives for the overseas researcher. Write M. L., BCM Box 1555, London WC1N 3XX, England.

Annotated book list for children 3-8 years. High quality books that reflect respect for children's ideas, flexible thinking, cooperation; intergenerational. Send \$2.50 postpaid to Open Connections, 312 Bryn Mawr Ave., Bryn Mawr, PA 19010.

Communities

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.

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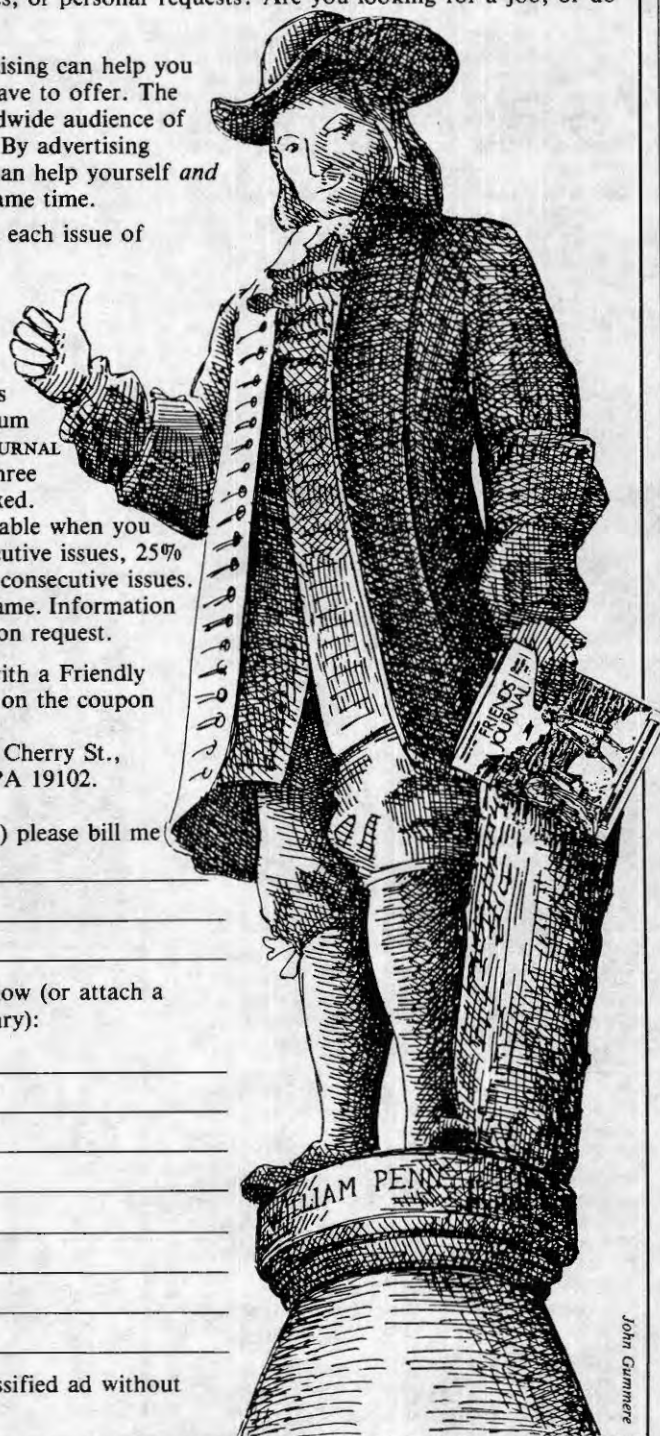
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Florida condo, Tampa area. One plus bedroom. Pool, golf, security. Fully furnished—towels to TV. Seniors. \$550/month. (707) 823-4141.

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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.

Monteverde, Costa Rica. Beautiful home and guest house set on 35-acre, self-sufficient farm. Reforested for timber and fruit harvests; vegetables, etc. Near Monteverde Cloud Forest Reserve—in Quaker community. Write Hollander, Apartado 549, San Pedro Montes de Oca, San José, Costa Rica, or phone: (505) 256-0328.

DECmate model 278A-AS computer with RL278-EA dual hard disc drives. Like new—used only two months. Available for inspection. Call FRIENDS JOURNAL, (215) 241-7278.

Bamboo flutes, talking drums, shakuhachis, kalimbas, recordings. Deep sounding, peaceful, various tunings. Send two stamps: Box 273, Mountainview, HI 96771.

Tied down by your telephone? Our 25-ft. modular telephone extension cord will give you the freedom you desire! Just \$2.99 plus \$1.00 p&h. VDS, P.O. Box 32525, Lafayette, LA 70503.

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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.

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

Office manager/bookkeeper sought by National Campaign for Peace Tax Fund, 2121 Decatur Pl. NW, Washington, DC 20008, (202) 483-3751, to begin July 1. Some experience required. For information or to apply, contact Marian Franz, Executive Director.

American Friends Service Committee seeks Regional Executive Secretary for Middle Atlantic Region, based in Baltimore. Responsible for overall administration, program operation, personnel and budget administration, interpretation of the AFSC activity in MAR, contact with Friends. Requires commitment to goals and procedures of Friends and AFSC; strong administrative, supervisory, communication skills; experience in program development; experience with AFSC (staff or committee) or similar organization. Appl. deadline Aug. 30. Contact: Search Committee, AFSC, 317 E. 25th St., Baltimore, MD 21218. AFSC is an Affirmative Action Employer.

Conflict Resolution and Community Mediation Specialist for Friends Suburban Project, Philadelphia Yearly Meeting. Office location: Concordville, Pa. Experience in training, conflict resolution, and program development required. To start approximately Sept. 1. Deadline for applications: June 30. To receive job description call (215) 459-4770 or 241-7238.

Summer staff urgently needed. For Friends camp, South China, Maine. Cook, W.S.I., nurse, or E.M.T., crafts, nature, music. Applicants must be 18 or older. Period of employment 6/17-8/18. For information write or call director: Susan Morris, Dept. FJ, P.O. Box 1329, Martinsville, IN 46151. (317) 342-4542.

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.

Media-Providence Friends School is seeking a Head. We are a caring, coeducational day school of 200 students, pre-K through 12, established in 1876. Previous administrative experience in Friends education is preferred. Position available July 1, 1986. Send resumes and letters of reference to Clerk, Search Committee, 490 S. Old Middletown Rd., Media, PA 19063 by Sept. 15, 1985.

War Tax Concerns Coordinator for Philadelphia Yearly Meeting. Full or part time. Deadline for applications: June 30. To receive job description call (215) 241-7238.

Administrative Assistant for Testimonies and Concerns, Philadelphia Yearly Meeting. To start approximately July 15. Deadline for applications: June 15. For job description call (215) 241-7238.

Pendle Hill staff opening. Full-time maintenance work. Two experienced persons needed for grounds and building maintenance/improvement. Ability to solve technical and practical problems and contribute to Friendly community living. Openings to be filled as soon as possible. Apply at once to: Head of Maintenance, Pendle Hill, Wallingford, PA 19086, or call (215) 566-4507.

Olney Friends School is looking for an experienced, dependable cook, to work in a loving Quaker community. Apply at Olney Friends School, Barnesville, OH 43713 or call (614) 425-3655.

Arthur Morgan School—new staff members needed for houseparenting, cook, bookkeeper, English, outdoor program, science, and social studies for junior high boarding/day students, located in the Black Mountains of North Carolina. Students and staff members share in cooperative work programs and a simple lifestyle. Send resume to Joyce Johnson, Arthur Morgan School, Rte. 5, Box 335, Burnsville, NC 28714. (704) 675-4262.

Associate Director of Alumni Relations—Full-time position with responsibility for coordination of the college's Alumni-Admissions Program and provision of supportive services for alumni volunteers in a variety of college programs. A bachelor's degree and related experience are required. **Assistant Director for Alumni Programs**—Half-time position, with responsibility for planning and implementing all on-campus events for alumni. A bachelor's degree and related experience are required. Applicants should send a resume to Patricia Appel, Director of Alumni Relations, Box 3, Earlham College, Richmond, IN 47374, by May 15, 1985. Earlham College is an equal opportunity, affirmative action employer.

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.

Pendle Hill Extension Secretary needed: Full-time position available Sept. 1, 1985. Administrative position with major responsibility for planning and implementing Pendle Hill's extension program of weekend conferences and retreats, lecture series, summer sessions. For job description, contact Robert Lyon, Pendle Hill, Wallingford, PA 19086 by June 1. (215) 566-4507.

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

Art teacher seeks full-time position in a Quaker school. Experienced in elementary and secondary teaching. Ready to relocate. Please call or write: Holly Bentz Coia, RD 1, Box 261, Buffalo Mills, PA 15534. (814) 842-3428.

A young Friend seeks a position in Public Accounting. Has passed the exam, needs experience. Please write: W. W. Savage, 3421 Morrell Ave., Philadelphia, PA 19114.

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.

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.

Summer Camps

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

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.

Vermont this summer? Comfortable housekeeping cabins. Secluded Friendly atmosphere. South-central Vermont. Hiking, swimming, boating. FJ Box D-784. (207) 942-7255.

New Hampshire farmhouse, peaceful location. Swimming, fishing, hiking, canoe. Convenient to North Conway shops and restaurants. Furnished two bedroom by the week, \$150. Donald Smith, 115 William St., East Williston, NY 11596. (516) 742-3699.

South Newfane/Marlboro, Vermont. 200-year-old farmhouse and barn surrounded by hayfields and stream. Four bedrooms—fully equipped. Music festival, Putney Friends Meeting, swimming, horseback riding, canoeing, sailing, tennis, and all summer enjoyments nearby. Minimum rental—two weeks—\$200 per week. Malcolm Smith, 65 Castle Heights Ave., Tarrytown, NY 10591.

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.

Enjoy the White Mountains in a cabin with electricity, running water, fireplace, swimming, hiking. Lucille Koenig, Thornton, PA 19373. (215) 459-0742.

Santa Fe, New Mexico! One bedroom to let for one month, August-September. \$425, furnished, near river in quiet canyon, close to historic Plaza. Prefer nonsmokers, pet and plant care required. (505) 988-4157, before 8 a.m., MDT.

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.

Vacations



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

Wanted

Professional couple, Quakers, seek small house or apt. within commuting distance of N.W. Washington, D.C., for one to two years beginning May/June 1985. Will consider renting, buying, caretaking; rural or urban area OK. Privacy, quiet essential. We are experienced homeowners and gardeners, with excellent refs., no children. S. Allen, RD 1, Box 349, Underhill, VT 05489. (802) 899-3430.

Friendly Jubilation!

On April 15, 1985, FRIENDS JOURNAL was honored by the Associated Church Press for excellence in the field of religious journalism. FRIENDS JOURNAL received highest honors in the following categories within our class (denominational magazine under 10,000 circulation):

Feature article: "Our Enemy Is Not People," an interview with Lady Borton by Karen Cadbury (FJ 11/15/84). Judge's comment:

An effective interview informs the audience not only about the subject matter but about the interviewee, as well. "Our Enemy Is Not People," an interview with Lady Borton, is a very effective piece, indeed. We learn not only about the peoples and cultures of Southeast Asia, we can't help but share in the feelings of love and warmth Lady Borton has for the people and the land. A beautifully written piece.

Reader response: "Forum" (FJ 5/15/84). Judge's comment:

One measure of the reaction to a story is the number of readers who write to the publication responding to the article. By allotting six pages to letters, and in one case, a small article, the FRIENDS JOURNAL clearly has represented and responded to its readers' needs and interests. Writers from different parts of the country aptly discuss every side of the important but controversial issue of war taxes.

In addition to these two major awards, FRIENDS JOURNAL received honorable mentions in the following two categories:

Poetry: "Recognizing Dawn" by Alice MacKenzie Swaim (FJ 1/1-15/84)

Editorial: "Doing the Unthinkable" by Vinton Deming (FJ 10/1/84)

We appreciate the recognition given to us by our colleagues within the Associated Church Press. Most of all, we offer our sincere thanks to you—our loyal readers. It is your continued support and enthusiasm which inspires us to do our best.

Cheers to you, Friends!