An Oxymoron: Joyful Suffering
The Quaker Gospel of Original Beauty
In Memoriam: Sister Phi
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Among Friends

Climbing to Higher Places

In mid-May, as we prepared to send our June issue to the printer, Philadelphia was in a state of shock. A community group called MOVE exchanged gunfire with city police, barricaded themselves in a house, and refused to be evicted. Police dropped a “concussion device” on the house, and while millions of TV viewers watched the live coverage, an entire city block erupted in flames. By the next morning, some 60 homes were burned and at least 11 MOVE members—some of them children—were dead in the debris.

That same week another news story attracted far less attention, but its implications are as deadly. It was acknowledged in Washington, D.C., that the Central Intelligence Agency and helped to organize several “counterterrorist” units abroad designed to strike against terrorists who are considered a threat to U.S. facilities. One such group this spring, apparently without CIA approval, set off a massive car bomb in a suburb of Beirut. More than 80 people were killed and some 200 injured. A suspected terrorist leader, target of the attack, escaped unharmed.

What clearer examples could we give as we say forthrightly, violence is not the way to resolve differences! The inevitable result of armed violence is more violence. When police departments arm themselves with sophisticated weapons, including bombs, there is great danger such weapons will be used. And governments that use covert, terrorist techniques become terrorist. Even more significant, when we depend upon guns and terror to force solutions to serious problems, we become less creative in our efforts to seek peaceful, lasting solutions.

At Philadelphia Yearly Meeting this March, during a session on U.S./USSR relations, a Friend urged us “not to be afraid to ask for what we really want” in this case zero nuclear weapons. Later, Winifred Rawlins told of sitting next to a young boy at breakfast who informed her that “there’s a new disease going around. It’s called ‘claustrophobia’ and it means fear of high places.”

“Perhaps,” Winifred said, “our young Friend was right. The claustrophobia induced by the Iron Curtain has made us afraid to climb up to high places and ask for what we really want.”

Friends should say as clearly as possible that what we really want is a world without weapons.

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Look for a birthday surprise in your mailbox next month. The July 1/15 JOURNAL will be an expanded issue to mark the 30th birthday of our magazine. It will contain articles selected from our early issues—our way to remember our past and to thank our readers for their continuing support over the years.

Vinton Deming
In Memoriam: Sister Phi

by Marjorie E. Nelson

Yesterday morning I stopped at the post office to pick up a registered letter from Vietnam. It was from Nguyen Duc Bich, the nurse who worked with me at the American Friends Service Committee project in Quang Ngai during the war. Filled with eager anticipation I opened it as soon as I got to work.

Quang Ngai 8th/12 mo. '84

Dearly remembered Dr. Mai!

I must inform you that my wife, Chi Phi, died at 3:45 on the 6th of 11th month lunar calendar, that is the 28th of 11th month, 1984, after a 3-month illness of liver cancer.

Doctor, please convey this news to all the Quaker brothers and sisters who formerly were here in Vietnam and still remember me. My daughter, Thanh-tra, will explain everything clearly.

I send my heartfelt wishes to your father, you, and your son, Christopher, for good health, good luck, and happiness in the coming Christmas season.

Affectionately,
Nguyen Duc Bich

Enclosed was another letter from Thanh-tra, but I couldn't read it just then. I held the letters in my lap, wept, and weeping, remembered...

She was a little woman; she barely came to my shoulder, but her spirit was limitless; her soul knew no boundaries. It encompassed her family, her neighbors, her country, and even this large stranger, this lady doctor from the United States across the sea.

I first met her husband, Bich, in the local province prison. Imprisoned on suspicion of antigovernment political activity, he was volunteering as infirmary nurse for the other prisoners. Back home, Phi supported the family, made weekly visits to her husband, and badgered the authorities to clear him of all charges. She succeeded; Bich was released and came to work for the Quakers. Phi remained at home in the countryside, looking after the family. On weekends Bich went home with supplies and money, and Phi sent him back each Sunday afternoon with clean clothes, a shopping list, and greetings for us.

Occasionally some of us visited their

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home in Duc Pho. It was a small hut on a barren, dusty patch of earth on the edge of Highway 1. The last time I visited them there, Phi and Bich took us to the back of the hut and pointed toward the emerald hills in the west. "That's the location of our village, our real home," Bich explained. "Before we became refugees."

"Actually, what happened was one day the soldiers came with a big American bulldozer and flattened it," Chi Phi added matter-of-factly. She swept her hand through the air—an imaginary blade obliterating everything before it. "And twice here in the refugee settlement our house has been destroyed. This is the third one. We've become refugees three times." Her hand relaxed into a graceful wave, inviting us inside.

We had to bend our heads to go through the low doorway. Furniture inside was meager, just a large wooden bed, a few stools. As Phi began preparing the meal, neighbors dropped by to chat about village affairs and personal problems, to give information, to ask advice. They called out or knocked and she invited them in. Though her hands were busy, her eyes were always on her visitors. Phi's eyes sparkled at a witty comment, softened with sympathy at a sensitive problem. She asked sharp questions and offered pithy advice. Clearly, she was a well-informed and respected leader in her community.

When our meal was ready, she artfully shooed her neighbors out and set the food on a tray. The huge bed served as both table and chairs. As we sat down to eat, Phi stroked the dark wood of the bed with her hand. "It's an heirloom from Bich's family," she said. "Very old."

Bich's face grew troubled. "It was the only thing I was able to save from my house," he said softly. We fell silent as their eyes looked back—remembering. "It was a very fine house," he said more softly still.

Phi's eyes darted back to our faces. She tapped a serving dish briskly with her chopsticks. "Eat, eat. You've hardly eaten anything. Have some eggs." She lifted the plate of eggs: whites and yolks cooked separately, then carefully shredded and arranged alternately on the plate—simple food served with art and grace. We returned to the present moment, enjoying food and fellowship with friends.

A huge green form filled the doorway. "That car out there belong to you?" Gun first, the U.S. soldier pushed through the door into the small room. Shocked into silence, we sat and stared at the intruder.

Bich stood to answer the man. His shoulders drooped as he shouldered the embarrassment of us all: his own as host—that he couldn't shield guests in his own home from such intrusion—and ours—that a fellow countryman would act this way—and embarrassment even for the soldier that he would barge in so crudely.

"Excuse me, can I help you?" Bich asked in Vietnamese. He spoke French but not English.

The GI ignored him and addressed us again. "What're you doing here?"

Phi sat and held her chopsticks. Her eyes glistened steel.

I wanted to shout at the man, but I didn't. "Yes, that's our car," I said, trying to keep my voice quiet and steady. "I'm a doctor with the Quakers in Quang Ngai and this man, Mr. Bich, works as my nurse. We're here because Mr. Bich and his wife invited us to be their guests for dinner."

"Oh." The soldier plainly didn't understand. Dinners and guests belonged in his world back home with paved roads, picket fences, and electricity, not in a "hootch" in a dusty refugee camp in the middle of a war. He questioned us further while Bich and Phi stood, hapless observers to this unintelligible conversation between foreigners in their living room. Finally he left.

We tried to resume our meal and conversation, but it raveled to a subdued silence. I watched Phi's small, competent hands gather the dishes and clear the food from the "table." She could have moved her family into town with her husband, but she chose to stay with her uprooted community because she was needed there. She and Bich had invited us into their community because they trusted us to understand and respect it. They had honored us. Now our visit had brought further humiliation and embarrassment on them. I couldn't think of anything appropriate to say. Finally we made our polite goodbyes and left.

After I left Vietnam, I corresponded with Bich and his family until the war ended and the Quaker team withdrew. There followed a silence of seven long years. Then the letters from Bich resumed, one or two a year. They were short, filled with greetings to my family and with news of his own. We exchanged pictures of our families: his oldest daughter with her first-born son; Bich and Phi looking happy and relaxed on vacation; Chris and I with my father, whom they had met. In 1983, Bich wrote, "My wife, Phi, is always talking to the children about 'Doctor Mai,' about the woman who, although a Westerner, was so modest, polite, and sensitive..."

Immediately I thought back to my visits with Phi, especially that last one. The Quaker team members had often commented on how courageous and outspoken she was. We knew Bich had been in the Viet Minh in his youth. Therefore, of necessity, he was always scrupulously neutral in his politics and circumspect in his speech during the years we were there. Phi displayed no such reserve. There was a direct and refreshing candor in her comments on society and events around her. Her opinions were noted and respected by her neighbors. She provided a public counterbalance to the ubiquitous propaganda; she kept the record straight.

So now across time and distance, across even the Valley of the Shadow, I remember, Phi, and I greet you. Truly you walked cheerfully and steadfastly over the earth of your native land, speaking to that of God in many of us. With courage and compassion, you helped keep the record straight. Cảm ơn và vính biệt (thank you and farewell).□
Vietnam Veterans Memorial

DALE R BUIS • ANDREW L HENRY • RICHARD C YOUNBEAR •
Row by row across black granite
Walled in Washington earth.
The names bleed white.

DAVID M WINTERS • MOSES WILLIAMS • ANTHONY J GRASO •
Row by row across black granite
The bearded man in green fatigues stands in review.
"They go in the order of their dying."

JACKLIN M BOATWRIGHT • NICK KOKALIS • CHRISTOPHER J BARBER •
Row by row across black granite
"How can I find my boy's name?"
"The man over there with the book . . . like a phone directory."

NEIL B SULLIVAN • ROBERT A FEDEROWSKI • JESSIE C ALBA •
Row by row across black granite
The young man on the stepladder points down his camera.
"I was nine when my brother went away."

JOHN H ANDERSON Jr • GLENN N NISHIZAWA • STEVE GOMEZ •
Row by row across black granite
The old man gathers the girl's shoulders in his arm.
"There's your father's name."

GUSTAV A JOHANNSEN • ALEJANDRO BIRRI BAGASOL • BARRY I RABINOVITZ •
Row by row across black granite
The Illinois mother touches each letter • JERRY LEE DANAY •
"It makes me feel closer."

DONALD T DIONNE Sr • MARY T KLINKER • RICHARD VANDEGEER •
Row by row across black granite
Three nights and three days to say all the names.

—Maxwell Corydon Wheat, Jr.
An Oxymoron: Joyful Suffering
by Rich Van Dellen

Early Christians and early Quakers suffered, yet they radiated a certain joy.

I learned a new word a few weeks ago—oxymoron. An oxymoron is the combination of contradictory words or, as the American Heritage Dictionary says, “A rhetorical figure in which an epigrammatic effect is created by the conjunction of incongruous or contradictory terms.” Examples include: “thunderous silence,” “mournful optimist,” “cruel kindness,” and “detached concern.”

The oxymoron “thunderous silence” is a powerful description of the unprogrammed Friends meeting at its best. I think another oxymoron, “joyful suffering,” also applies to Friends.

Early Christians and early Quakers suffered, yet they radiated a certain joy. Paul and Silas sang in prison. James spoke to early Christians, “Count it all joy . . . when you meet various trials” (James 1:2). Paul said, “I rejoice in my sufferings . . . ” (Col. 1:24), and Peter, “In this you rejoice though . . . you may have to suffer various trials” (1 Peter 1:6). Jesus’ suffering on the Cross ended in the joy of the Resurrection and Pentecost. Robert Barclay visited Quakers in prison on First-day to taste of their joy, Mary Cosby told Friends in her talk at the Friends General Conference gathering in 1984. In more modern times, Thomas Kelly stated that a “fruit of holy obedience is entrance into suffering” (A Testament of Devotion).

Isn’t it abnormal and pathological to enjoy or seek out suffering? Psychiatrists call people who enjoy suffering “masochistic.” We try to avoid suffering and to relieve pain when it occurs. The suffering in my own life, albeit minimal, has not been enjoyable. To me, suffering commonly seems to cause despair and depression, not joy. How, then, do we respond to this seeming paradox, this joyful suffering of early Quakers and Christians?

Early Quakers and Christians did not seek out suffering, but rather sought to follow the Light. Suffering resulted. Still, a noble ideal or action that results in suffering should not in itself make the suffering any easier to bear.

My daughter inadvertently helped give me another possible solution to this paradox. A junior in college, she was home for the funeral of a classmate and friend who died suddenly while jogging. To help her with her grief, I gave her a small booklet on bereavement (Shadow and Light in Bereavement, published by Philadelphia Yearly Meeting in 1959). She was reading aloud from it as we were driving her back to school, and she read the familiar statement of George Fox: “I saw also that there was an ocean of darkness and death, but an infinite ocean of light and love, which flowed over the ocean of darkness. And in that also I saw the infinite love of God.” Could this not be true with suffering? It is not, then, that suffering is enjoyed, but our faith and belief is that suffering can be overcome by joy. Thomas Kelly said it well, writing in the Eternal Promise: “. . . those who go into the travail of today, bearing a seed within them, a seed of the heavenly dimensions of humanity, can return in joy.”

Rich Van Dellen, a physician, is a member of Rochester (Minn.) Meeting. He also wrote “Friends, Holistic Health, and Modern Medicine” (F&J 4/15/82).

The Magic
by Carol Virginia Ferm

I am often met with puzzlement when I try to describe Friends meeting for worship. The small, unprogrammed meetings that I have attended do not lend themselves to pat descriptions. “We sit in a circle in silence, and anyone who feels moved to speak may do so.” A circle? Moved? Silence? Small wonder some people nod incomprehendingly. Yet for me, joining with others in silent worship has been both profound and intimate.

Sharing silence leaves Friends feeling joined and centered in a way that they themselves may not be able to explain. While spoken confidences may be awkward, and spoken words, chosen in haste and comprehended imperfectly, may stumble and falter, silence soothes and binds, sweeping over the trivial, awakening the spiritual. How this comes about is a mystery. I do not propose to explain it, but simply to chronicle my own experience, so inexplicable and fleeting, with the magic of meeting.

A room sits empty, with the abandoned stillness of an unoccupied schoolroom awaiting the arrival of pupils. Somewhere in the building, a door opens, and a breath of outside air precedes the sound of footsteps down the hall. The first Friend enters, putting down the inevitable sheaf of papers, and then straightening, looks about the room, which, no longer deserted, seems expectant. The Friend begins to arrange the chairs, old acquaintances, into a loose semicircle. Soon another Friend arrives. The first smile of meeting is exchanged, a few words are spoken. Before long, more Friends come in and seat themselves, offering smiles and words of greeting to one another.

After some moments, an unspoken agreement is reached; meeting for worship begins.

Silence spreads out over the circle,

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that force, creating within themselves and within the meeting for worship a serenity and a strength. Others come to meeting with needs unfulfilled, with minds and hearts depleted and discouraged. They find renewal and refreshment in the silent acceptance of Friends.

Children, sitting restless, wondering whether the grown-ups, too, are comparing the shoes of everyone present, add their own brightness to the gathering. Too young for long meditation, they are impatient with the lack of visible interaction. And yet, intrigued, they are drawn into the circle by their half-conscious awareness of the older Friends' joining.

My own early memories of meeting are full of the sense of stillness and comfort that enveloped me as I sat fidgeting on my mother's lap. As an adult, my mind still wanders occasionally, straying from the center. But, in returning, I am once again comforted to find that the living silence continues.

Watching people during moments of restlessness, I find that some seem to have a gift for stillness. They sit unmoving, rapt, and silence seems to pour out of them, upholding and sustaining the meeting. Others fall into a deep reverie, then rouse periodically to look out beyond the circle, at the trees tossing their branches outside the window, at the books sitting dusty on the shelves, or at the pattern of the carpet, its own weave seeming to share in the silent rearrangement of thought and feeling. Still others sit poised, drawing their thoughts together to speak and, before they do so, to sense the meeting's readiness for speech.

One might expect speaking in meeting to disturb the silence. On occasion, it may. But within a centered meeting, speaking emerges from the core of the stillness, both a consequence and a source of the connection between Friends. Sitting in the quiet, following my own strand of silence as it weaves in and out of the circle, I am always amazed when another speaks to my thought, drawing it out, complementing, or echoing it. I know then that I have tapped that wellspring of hope: communion with other seekers.

Then, as meeting draws to a close, I experience a sense of returning to myself, as though I have been outside the limits of my own perception. The circle of Friends seems to draw a collective breath... something indefinable is loosened. Friends turn to one another, clasp hands, sharing briefly the acknowledgment that something magical has passed.
For more than a thousand years Christianity has hinged its claim on the promise of redemption from original sin. Like a medicine huckster who must first convince his audience that they are sick before he can bring them the good news of his medicine, the Christian preacher has based his gospel on the assumption that people are essentially sinful and in need of redemption. The good news of their gospel is actually bad news: We are all sinners condemned to death. Only in such a context does the orthodox Christian gospel have meaning. If you don’t feel guilt-ridden, it won’t appeal to you. But in fact, Western culture has been generally neurotic, guilty, full of repressed violence and self-hatred. So the gospel, invented for this culture, has done quite well here. It is not the truth of this gospel, but the fundamentally neurotic condition of Western culture, that accounts for the success of Christian orthodoxy.

Yet there is a more authentic and original Christian message, which was reawakened by the first Quakers and stands not only as the original gospel but the Quaker gospel. It is the “godspell,” the “good word,” that was uttered in the moment of creation when God said, “Let there be light,” and pronounced that it was good. This gospel is the word about our essential goodness. We are created good, blessed, and beautiful in the image of God. And we are good not because of what we have done but
The Quaker Gospel of Original Beauty

simply because we are. Existence in itself is good.

If we have any sin, it is that we deny our essential goodness, and cut ourselves off from the word of creation that flows, from the moment of creation, all around and through us, to make us part of the mystical body of God's logos, the Christ. Our world is good, our flesh is good, our soul is beautiful. Our very center and substance is beauty itself. This is the good word, the original gospel. And for the early Christians who preached it, sin was not an essential negative condition in the human self, a state of original badness. Sin was rather a lack—a lack of attunement with the Word, with the underlying harmony and goodness of the cosmos. How arrogant of us later-day Christians to presume that our sin, which is our creation, is more important to God than our goodness, which is God's.

The real gospel of the Bible is not the word about sin and redemption, but the primal word of creation, by which we are created good in dazzling radiance each moment, as fresh as the first morning of eternity. This more ancient gospel links the word of Christ, the Logos of the Fourth Gospel, with the word of creation in Genesis and with other ancient traditions as well. Scriptures from the Mayan to the Babylonian, the Hindu to the Hebrew, echo the theme of creation through the Word. God creates a living Word by speaking. The biblical creation story in the first chapter of Genesis affirms again and again that this creation is good, pleasing to God. "God saw everything that he had made, and indeed it was very good" (Gen. 1:31). A word is an organized stream of thought and feeling expressed. How could God find his own incarnate thought anything but good?

The first Christians magnified this word of joyful creation in their hymns, some of which are embedded in the text of the New Testament (Col. 1:15f. Eph. 1:3). "In the beginning was the Word, and the Word was with God, and the Word was God... through Him all things were made" (John 1:1, 3). The Greek imperfect tense here expresses, not the big-bang of a single creation-moment, but an ongoing activity. The word of creation is a constant stream of Light and love flowing forth from the silence of the Godhead, first into ourselves, irradiating our feelings and senses, then infusing the world of matter, unfolding its vibrant, luminous energy in every atom, every cell of our bodies, every grain of wheat and sand and star.

Recognizing Jesus as the person who fully opened up to this word of creation, the first Christians honored him as its incarnation and made him their archetype, their pattern—not because he was more than human but because he was humanity fully alive, fully receptive to the indwelling Spirit that would, if allowed, fill us all. "Ye are gods," he said, quoting the Scriptures. And, "If anyone believes in me, these things I do, he shall do also" (John 10:34, 14:12).

Can we open our arms as Jesus did on the Cross, and be as vulnerable to the mysteries of life and death? Can we, like him, experience death and rebirth—not once, but continually? One moment of this openness, this vulnerability to birth and death, can redeem us from all the past. In the words of George Fox:

Now was I come up in spirit through the flaming sword into the paradise of God. All things were new, and all the creation gave forth another smell unto me than before, beyond what words can utter. I knew nothing but pureness, and innocency, and righteousness, being renewed up into the image of God by Christ Jesus, so that I say I was come up to the state of Adam which he was in before he fell. . . . Great things did the Lord lead me into, and wonderful depths were opened unto me; beyond what can by words be declared; but as people come into subjection to the spirit of God, and grow up in the image and power of the Almighty, they may receive the Word of wisdom that opens all things, and come to know the hidden unity in the Eternal Being. (Journal, chapter 2)

This is the good word, the gospel of Quakerism. We should preach it joyfully to a people made sick with the denial of their own goodness. If we would rejoice in this gospel, rather than preaching fear and nuclear Armageddon, we might grow as a church, and we might heal the anxiety-neurosis that is the root of our culture's fascination with violence and war.

But let us never forget that our word grows only when it is grounded in silence—the silence of our meeting. For it is in silence that creation occurs, as a word spoken to an infinite listening. Listening in silence is our openness and vulnerability. In silence we reach our own deep beauty, which is the image of God. In silence we receive the radiance of a new creation.

Only in silence is our doing reduced to being, and we are humbled by a confrontation with our own goodness, which we have not earned or created through our deeds. It is we who are good, not our deeds. Do we have the courage to be silent and listen to our goodness, and hear the terrible judgment of the voice of Christ whispering: "You are precious to me just by being here, just because you are"?
by David Oates

The Lie of Politics

by David Oates

The political season is over at last. The ballots have been counted, the predictions silenced. And, at least in the circles I travel—teachers, fellow Quakers, the various left-leaning people encountered on Los Angeles's Westside—an emotion approaching despair is rampant.

A phone call pulled me from the television on election night. “I'm so depressed,” said the friend. She laughed a little, but she meant it. Her voice was flat and had a where-do-we-go-from-here quality that you associate with people in newscasts who stare at their burned houses or wrecked farms.

In meeting on Sunday, others spoke of their alienation from most Americans, their sense that the nation's values had become so distorted that we no longer held anything in common with them. People struggled to find sense in this overwhelming catastrophe. They did not find much.

It concerns me. In fact, the reaction to Ronald Reagan's reelection concerns me far more than the election itself. The depression that afflicts us shows how far we have all begun to believe the lie of politics.

It is a common observation that politics is theater. We joke about the make-up, the false promises and speeches, the shallow television performances, but we often miss the deeper import of the observation.

Politics, like theater, is fiction. The political theater is set up as a ritual combat in which good guys may triumph over bad guys, the general satisfaction of the audience. This may be a good way to unite and express a people's will, but it is, nonetheless, a mostly fictional reality.

But aren't the stakes real? Of course they are. The presidency is real enough, and so were the differences between Reagan and Mondale. The actual lives of millions of people will almost certainly be affected for good or ill.

But the theatrical production by which we choose our leaders only dimly reflects these realities. It doesn't take much thought to see that the real world can seldom be reduced to a single either-or choice. And it takes only a little sophistication to realize that the choices in U.S. politics are always between two fairly centrist positions.

On the global political spectrum, Democrats and Republicans are very close together, huddled around a consensus that ignores the issues facing the rest of the world: mass starvation, economic development and indebtedness, cultural invasion, ecological devastation, nuclear survival. Whichever side wins, it will make only a fine-tuned change in U.S. actions.

From this perspective, our electoral choice looks, if not unimportant, at least a lot less than cosmic.

Nevertheless the political fiction lures
us into identifying with one side and hating the other. By its structure it leads us to define "our side" as good and the other side as evil (or at least very, very bad). And it has us awaiting a clearly decisive climactic battle between two symbolic gladiators.

In short, the political climax becomes a mini-Apocalypse. For those caught up in it, politics takes on a religious weight and importance. The nuclear issue certainly intensifies this kind of thinking: it seems ultimate, final. But the fictional structure of all politics, nuclear or otherwise, mythically overstates the importance of politics.

"The lie of politics" is a phrase I encountered several years ago in Doris Lessing’s novel Shikasta. It is one of those expressions that has stuck in my mind, puzzlingly, because there seems to be an elusive truth in it. Was Doris Lessing calling for withdrawal from the world? No. There is undeniable importance in wars, social programs, freedoms and repressions, wages and jobs. Quietism and privatism cannot be the right responses to this noisy, messy world. So if politics has a reality, an importance, where is the lie?

I have begun to see that the lie of politics is treating politics as a religion. To elevate the partial truths and poor choices of politics into absolutes confuses what is of merely passing importance with what is of permanent importance. Whether by confusion of the mind or of the emotions, the lie of politics allows the contest and its consequences to matter as if they were moral absolutes. This is a devastating mistake.

People in the United States usually think they are immune. Isn’t "separation of church and state" our watchword? But the formal separation of churches and governments has never gotten in the way of what Senator Mark Hatfield calls "the American civil religion": the almost universal belief that the United States has a special, divine destiny and that God is particularly and intimately involved with our national fate. We write God’s name on (of all places) our money. Our chaplains bless military troops and legislatures. Our leaders voice the stubborn belief that the United States is virtuous and Russia evil, as if both sides were not deeply mixed human institutions of good and ill. Our national belief, though it is not popularly admitted, is that God and country, together, are what make life worth living.

Let’s not be too hard on ourselves: almost every successful state has done the same thing. Throughout history, most monarchs have claimed divine sponsorship—and often divinity itself. Alexander and Julius Caesar are merely the best known of the ancient god-kings; in our century we have had Hirohito and Haile Selassie. In the national churches of Europe the same impulse arises—virtually every one has used religion as an expression of national identity, often creating a special church where the English or Russian or Greek God can be worshiped.

Something in us wants to identify our group with God, to make the two one. The lie of politics, therefore, is making an idol of something mortal. We allow our political contests first to represent and then to replace our religious struggles; we invest one side with godhead, the other with wickedness.

Paul Tillich has written eloquently of how disastrous this mistake is—losing sight of that which is truly of ultimate importance and letting something temporary and provisional take its place. Like any other idolatry, it leads to spiritual emptiness, an aching bewilderment in the heart, a confused question about why life is so empty and vain after all.

The lie of politics infects our public life in many ways. Perhaps people in the United States are least guilty of the Iranian style of outright, literal fusion of the spiritual and the political. In Iran we can see clearly enough the resulting fanaticism and ruthlessness. Evidently God tells us all to be merciful to our fellow human beings—but to give no
quarter to the devil.

Nevertheless, in my district a candidate for U.S. Congress apparently believed he represented God’s side in the election (he was a moral majority Republican and a fundamentalist). At his election-night headquarters, when early returns showed him temporarily ahead, outstretched hands flew heavenward accompanied by cries of “Thank you, Jesus!” This, too, is deeply perverse. So are conclusions that God and Ronald Reagan are somehow in league simply because Reagan won or because he invokes the divinity of the United States more often than other candidates.

The lie of politics makes bad politics and even worse religion. If it meets with success, hypocrisy inevitably breeds under the merciless confusions of wielding power. The experience of the Puritan theocracies in U.S. history only underlines the same dilemmas so badly dealt with by Guatemala’s Rios Montt or Iran’s Khomeini. Deals, half-victories, and brutal necessities don’t go well with spiritual scrupulosity.

But political religion is worst when it meets failure. Here, perhaps, is where the mostly liberal readers of this magazine may find something closer to home. To judge by my fellow Quakers and other political true-believers, the common result of political overearnestness is a deep and pervasive anxiety that extends far beyond the present situation. Political defeat becomes part of an angst that shows that we have wholly lost sight of our spiritual bearings. The temporary rises up and blocks our view of the permanent. Frantic, wearying activism replaces centeredness and right action.

Anxiety is a consuming state, one that does not coexist with contraries like joy or hope. Yet surely, short of the grave, hope is never lost. My friends, though well meaning and “politically correct,” need to remember that even Ronald Reagan is a human being; that even Republicans desire peace and can bring good into the world.

Indeed, history teaches that many conservatives have accomplished progressive steps that more leftward politicians would never have been trusted with. Richard Nixon’s China trip is one example. Tory Prime Minister Benjamin Disraeli’s Second Reform Act in Victorian England is another. Good exists on all sides of politics. Religious despair is a deeply wrong response to elections.

Real spirituality, as I take it, is a greater perspective, an awareness of a larger reality than the one immediately visible. It remembers the sweep of time in which present problems are, after all, just the ordinary stuff of mortal life, not cataclysms at the end of time. Even more importantly, it remembers a stream of pure good will and loving-kindness that flows through all times, good or bad, and through all hearts, correct or mistaken.

Real spirituality does not allow anxiety to blot out the sense that goodness, like evil, is always possible, always on the brink of breaking out all over. But in the fictional combat of political theater, such gritty and essential hope is quite lost. And in the anxious mentality of modern liberals, too often one finds only a crushing sense of the world’s problems.

Whether found in left-wing hopelessness or right-wing zealotry (roles which could easily be reversed), political religion seriously erodes both real politics and real spirituality.

Unfortunately, the political delusion leads to other sad and horrific effects. The waging of war is one of them. Death becomes the ultimate solution to any disagreement. One presumably employs it when the issue at hand is of ultimate importance. But this ultimacy can only apply to the inevitable jockeying among countries when politics is allowed to become a moral crusade. It is permissible to kill evil beings and to exterminate “evil empires.”

At its limit, this attitude produces the present nuclear threat. Astonishingly, nations and people claim the right to destroy all human life, forever, in order to avoid political defeat. The awareness that nations come and go, that today’s burning issues are forgotten tomorrow, seems to be beyond the fully deluded political consciousness.

The political present can become a consuming god, producing raging anxiety and terrible destruction. The only bulwark I know against this mass psychosis is an innermost, a style of living and being that knows the difference between the merely important and the actually ultimate. Goodness and peace are inward qualities of life achievable under any regime or condition. That we also work to make them outward, literal conditions of life must not blind us to the difference.

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daughters and parents. Despite all the good parenting advice, adolescence is not easy for anyone. And I am not as flexible as I need to be.

I regret and fear losing that control a parent exercises by virtue of strength and knowledge when children are young. While I know adolescence is a period for consistency in guidelines and loosening control with progressive widening of the scope of individual decision making, I feel big parts of this parent are being dragged where other parts want to lead.

At a deeper level, there is a greater obstacle than those brought by adolescence itself. That obstacle is my fear. I fear that, in their new freedom, my daughters will reject that which is so important in my life—the life of the spirit of God in meeting for worship. Many Quaker parents experience this. It is painful and produces parental self-doubt and self-recrimination.

This fear is the ground of my anger—and it will be the source of its own fulfillment if I am not careful and sensitive to my actions in this regard. Meeting for worship is important to me in a life-giving way. Through meeting I touch a source of the holy reservoir of God and become connected with others in this holy circle, in the process of God’s acting in the universe. Meeting brings this touch, week by week, sustaining and informing my life.

We have worked hard to introduce our daughters to this source, to permit them to taste its depth and richness. This has been a 12-year process with the usual ups and downs but without the crisis of refusal. As our daughters grow toward adulthood I must face the test of their free choice. The fear that they will reject what is so central to my life gets in the way. Part of me chooses the present comfort of outward conformity to family ritual and tradition. Their free choice does not seem as important in areas so central to my life.

Looking at this situation from outside, it is a cause for laughter in its irony. My own pilgrimage is the story of free choices and some thwarted family expectations. I prize that free choice for myself but would deny it to those I love the most. Part of me would have their lives in conformity to my choices and without thought for the possible future costs.

I know that parental example is the essential teacher of children in spiritual education. I cannot preach what they can clearly see is not connected to my life. Yet I want it both ways. Their freedom to choose and conformity to my desires. The contradiction looms and can become an impacted and chronic condition which poisons our family system.

As I worked on these thoughts in the river of Light in meeting that morning, realization dawned that this is at the core of our family life. Forcing our daughters to attend meeting would destroy the purpose of attendance. As much as I wanted their attendance, I wanted more their progressive freedom to choose in the spiritual life. Not yet knowing how to break the cycle of refusal and demand but appreciating the new clarity, a piece of grace entered the holy circle.

As with grace in all my life, it came particularly unmerited, free, and uncontrolled. It came from a source beyond my parental authority, my education, my past work, and my efforts.

My daughters slipped into seats in the circle in the waning minutes of meeting. It was a long walk in the bitter November cold to the meeting. The circle glowed in the hand of God.

Whether my daughters will decide in the future that meeting for worship is the sure source for their lives that it is for mine, or whether they go their own ways in their spiritual pilgrimages, I do not know and cannot know. Times will be trying and tempers will rise. Events will chain themselves together and, to our surprise, catch us all up in their links. I will be tempted again to force conformity to meeting attendance as my fears rise again. But now I know in a new way. New light has penetrated the fog. I know again and will remember a bit more of the bittersweet taste of God’s grace in the events of my life, sustaining and guiding my decisions and actions and enlarging the scope of my understanding.
George Fox's Opening

As a young man, George Fox was often serious and thoughtful, pondering and questioning the accepted religious beliefs of his time. He despised frivolity for he felt it was worthless in the face of more important goals. He did not fully understand the concept of worship and religion and attempted to seek help from the church leaders. But none could "speak to his condition." Until then he had searched outside for authority, for guidance. He then realized that the authority he was seeking was inside of him, that Christ was inside himself, not in the fancy trimmings of the church.

When addressing an audience during his journey across England as a missionary he said, "You will say, Christ saith this, and the Apostles say this . . . but what canst thou say?" George Fox was referring to the fact that the Apostles and Jesus all had profound religious experiences. But what good does it do the common people merely to repeat the experiences of others? He felt everyone had the potential to have their own direct experience with God.

Direct experience with God is the basic foundation of the Quaker religion. The "Light" within is the presence of God one can turn to for that experience. Silent worship was incorporated because it gives one time to seek that inward Light. The simplicity of life many Quakers have adopted is so that one can focus on that Light rather than be distracted by worldly rituals.

When George Fox had an opening that revealed to him the authority within, Quakerism was founded.

Maria Farnon, 9th grade
Friends Central School

Mpiry Mipy!
(pronounced "Miry Mir")

If we could meet a Russian child today, we would say . . .

What is it like in Russia?
What do you like to do?
What do you think of the U.S.?
Is the idea of war scary to you?
The idea of war is scary to us, and peace would be so much better. Let's do what we can to share the world and make peace together.

Mpiry Mipy—to the world, peace.

Senior First Day School Class
ages 8-12
Nashville (Tenn.) Friends Meeting

The National

John Warner
U.S. Senate
Washington, DC 20510

Dear Senator Warner:
I am 12 years old and in the sixth grade. I am writing to invite you to spend one night sleeping under the National Peace Quilt, which I helped design.

The National Peace Quilt contains 50 squares, one from each state. I designed the Virginia square. The National Peace Quilt is intended to remind senators and other people of the importance of working for peace. The quilt will be on display in the Capitol soon, and all 100 senators are being asked to spend a night sleeping under it. Many have already agreed to do so, and I hope you will too.

Thank you for your attention and please let me know soon whether you will accept this invitation.

Truly yours,
Molly A. Fager
Langley Hill (Va.) Meeting
I Have a Dream

My dream is that there will be no more hunger, no more famine, and no more starvation in the world. It affects the world because then the people would be malnourished and then sooner or later the world would come to an end. The U.S. government and the president of the United States should give more money to the homeless, the poor, and the starved, because a world is not a world without people sharing it. If this happened my dream would be fulfilled. I think that if we would work together we could accomplish the impossible. Maybe we could help the less fortunate. We might be able to bring hope for their lives. I also think that we should become cognizant of people that are waiting for food right now. If we could reach out a hand to the needy we would be a friendly nation to the less fortunate, and the whole world would be a better place to live in.

Kyle Martin, 3rd grade
Plymouth Meeting Friends School

Peace Quilt

Quakers in Alabama, Texas, and Pennsylvania have also worked on squares for the National Peace Quilt.

Anna Leisner, 10th grade
Oakwood School

A Shell’s Story

Put your ear Close to me And listen to My legacy Of rippling waves And sailing ships, Of sandy shores And moonlit dips. Drift away To unknown seas, To rosy sunsets Beyond the trees. I am nothing But a shell Until you hear The tales I tell.

Anna Leisner, 10th grade
Oakwood School

Kyle Martin, 3rd grade
Plymouth Meeting Friends School
REPORTS

Hope for the Future at Philadelphia Yearly Meeting

As I sat in quiet waiting in the midst of almost 500 other Friends at Philadelphia Yearly Meeting, held March 26-31, several overriding themes and “feelings” pervaded my consciousness.

Many issues brought before Friends at Philadelphia Yearly Meeting were concerned with peace. There was a renewed commitment that we should strengthen the United Nations in accordance with Friends’ directions. The Saturday morning session on U.S./USSR relations revealed many innovative avenues to peaceful relations with the Soviet Union, such as exchanging high school students for a year, the Sister Cities project, and the opportunity to take Russian language in Friends schools. Having adopted the proposals of that session, I felt a great sense that peace with the Soviet Union was indeed a possibility. During that session, Charles Price quoted a leader in Moscow as saying, “We should agree to have an equal number of weapons. It’s easy if that number is zero.” During the Saturday session on war tax concerns, Friends struggled with how best to express their testimony of peace. Through much careful, sensitive, and deliberate consideration, the yearly meeting agreed to support (physically, morally, and financially, if necessary) any yearly meeting employee who feels that their conscience has been violated.

A second overwhelming feeling was that there is hope for the future of the world and for the Society of Friends. I learned that the quilt pieces on display were to be sewn together in April and joined with other peace rectangles from around the world, which would then be used to encircle the Pentagon. A beautiful, constructive way to act on the Peace Testimony!

When the Committee on Education and Care of Members reported that Philadelphia Yearly Meeting’s membership is no longer dropping, I felt again a renewed sense of hope. How to get the membership to do more than “bottom out” was a subject addressed by the Outreach Task Force, a subcommittee of the Field Committee. It was exciting and hopeful to see that ideas, materials, and workshops are being formulated to stimulate outreach and growth in our meetings. That we have tremendous potential for expressing our concern and love to others in our meetings was aptly expressed by Sam Caldwell, yearly meeting general.

A Message From the New Zealand Friends Peace Committee

The history of New Zealand’s opposition to nuclear weaponry is of long standing and is consistent. Ten years ago a New Zealand naval vessel was sent to Mururoa to protest French atmospheric testing. New Zealand took France to the International Court of Justice on the same subject. New Zealand has supported and brought resolutions to the United Nations on the NPT and CTB treaties and worked hard in disarmament conferences. However, there has always been a strong opposition to such policies on the basis of fear that we might be left open to attack or suffer a drop in living standards. Also there is a history of reliance on U.S. arms since World War II.

Peace activists here can look back and remember resistance to participation in the Vietnam War, opposition (successful) to setting up an Omega Station to communicate with strategic nuclear-armed submarines, and opposition to other U.S. military intelligence work at Mt. John Observatory. Nowadays there is opposition to the radio spying station at Tangimoana. However, we are as polarized a nation as we can be over these military issues and others such as sports contact with South Africa.

Friends Peace Committee sees all this as a creative struggle, part of development into an independent nation free from colonial attitudes. Therefore, the reaching toward our own national pride, the incidental touching of the live wires of hope for freedom in small neighboring nations in the Pacific, the stimulus of liberation theology, these new movements have both frightened us and filled us with joy. Such cyclones of the spirit seem never to arrive one at a time and often appear overwhelming in the short term. Therefore, we remember our Quaker heritage, the bravery of the women at Greenham Common, the growth of the peace movement throughout the world, and the faithfulness of those who pick up their cross daily. For in a strange way, we have become involved in a larger struggle than we intended and we New Zealanders feel far from heroic or united.

In this situation, at this time, we are drawn to you all and ask for your prayers, not for ourselves, but that God’s kingdom may come on earth as it is in heaven.

Bill Carter
secretary, during the Education and Care of Members report. He said, "We have so many pastors to do pastoral counseling that we can do so much more than one pastor ever could."

Another positive, uplifting sign was that there were so many young people at yearly meeting. Under the direction of Ralph Caldwell, Beth Caldwell, and Scott Morrow, Young Friends either participated in an all-day work camp in Philadelphia or, after viewing a film on the Holocaust, were faced with the question: "Am I my brother's keeper?" Hopeful? Yes, in that our Young Friends are willing to confront and act on such issues.

A third overriding theme of yearly meeting this year was the testimony of the oneness of all people. Under the direction of Barbara Henderson, the theme of the Children's Program was "Love Thy Neighbor." Those who ate in the dining room could look up to see colorful, creative banners illustrating the idea of love from nearly every monthly meeting. On Friday afternoon, yearly meeting grappled with the problem of people in poverty in Philadelphia and surrounding communities, some of whom must spend the night on the street. Constructive, concise proposals on ways to respond to those needs were presented by Diane Allen. The yearly meeting affirmed the soup kitchens and shelters supported by meetings in Chester Quarter and by Mercer Street Friends and pledged financial and personal support to those and other ongoing programs. Diane Allen helped us to see that most homeless people want to work and that nearly 75 percent are deinstitutionalized mentally ill.

I sensed that a miracle occurred at yearly meeting. With our very diverse membership, we actually reached unity on several occasions. Even though most of the proposals concerned our Peace Testimony, we reached unity or we agreed to go ahead with a proposal in only about half of the sessions. The sessions on war tax concerns and universalism were potentially divisive ones that achieved a sense of unity. In other sessions, eventually, however, unity was not reached. The nuclear power proposal and the proposal to provide sanctuary for Central American refugees did not result in a definite statement of support for the original proposal. But even though unity did not occur, few supporters left with bitterness toward those who didn't agree.

More powerful and sustaining than any decision we made was the spiritual support and fellowship which pervaded Philadelphia Yearly Meeting in 1985. Through the meetings for worship, renewed friendships, conversations, laughter, music, shared experiences, and the making of new friends, the essential message of Quakerism was strengthened and renewed.

Martha G. Smith
Would you like to write to a family in the German Democratic Republic? Michael and Renate Pahle are Lutherans who wish to correspond with Americans to help them "to understand the ordinary people in the United States." They have two children, Agnes, age 3, and Ruth, 1. Michael is a stack designer and Renate, a pharmacist. Write to Michael and Renate Pahle, Bienitzstrasse 1, 7033, Leipzig, German Democratic Republic.

On the 40th anniversary of the bombing of Hiroshima, you and your meetings may join the ceremonies at Hiroshima via a telephone link. The World Hiroshima Telephone Project will provide telephone contact directly from Hiroshima's Peace Park to individuals and gatherings throughout the world. For $30, meetings may reserve a telephone line to those gathered for the memorial service in Peace Park. During the 12-15-minute telephone call, the mayor of Hiroshima will be heard delivering the annual Peace Declaration (simultaneously translated into English). In the United States, the call must be made on August 5, although it will be August 6 in Japan. To make a reservation, call the World Friendship Center in Hiroshima, Japan, at 082-251-3529, or write to the center at 5-8-20 Midori, Minani-ku, Hiroshima, 734, Japan.

Honeywell Corporation, maker of antipersonnel weapons used in the war in Indochina, will pay the American Friends Service Committee $35,000 in an out-of-court settlement. The money will provide shovels to help farmers in Laos dig up many of those same weapons, allowing Laotian farmers to cultivate their fields with much less risk of detonating the weapons in the ground.

Honeywell was involved in FBI surveillance activities against nonviolent anti-war activists who were protesting the company's actions. Paid FBI informants reported back to Honeywell. The lawsuit was the first to tie a major corporation into the FBI's massive operations against the anti-war movement. The AFSC joined the suit in 1977, which was filed by the American Civil Liberties Union in Minneapolis.

The AFSC Shovel Project, one of nine plaintiffs in the case, is still active against Honeywell weaponry production.

The editor of Sojourners magazine reports that a delegation of religious and peace leaders delivered a message to the Office of the Secretary of State "announcing that 42,352 U.S. citizens have signed the Pledge of Resistance," a plan for civil disobedience in the "event of a U.S. invasion or military escalation in Central America." For more information, write Sojourners, P.O. Box 29272, Washington, DC 20017.

The 25th anniversary celebration of the Earlham School of Religion, June 9-11, will include workshops, speakers, and a lot of reminiscing. Among the speakers and workshop leaders will be D. Elton Trueblood, Wil Cooper, Miriam Burke, Paul and Felicity Kelcourse, Eugene Roop, Virginia Esch, Charles Thomas, Tom Brown, and Landrum Bolling. For reservations and assistance, write Sue Kern, anniversary secretary, ESR, Richmond, IN 47374.

Visitors are invited to join West Falmouth (Mass.) Meeting on July 14-21 in celebrating the 300th anniversary of the founding of the meeting. Former members or attenders of the meeting, as well as descendents or other relatives of Cape Cod Friends, are invited to share in this time of homecoming. Names of Friends to be especially remembered for their steadfast witness to their faith may be sent to the clerk of West Falmouth Meeting, to be added to the Memorial Registry list. Minutes from other meetings and messages from former members and attenders will be incorporated in the records of the 300th celebration. For more information, write Alta Mae Stevens, 13 Two Ponds Rd., Falmouth, MA 02540.

"Atonement" is the theme of this summer's Quaker Theological Discussion Group meeting July 15-18 at Olney Friends School in Barnesville, Ohio. The three papers to be discussed are "Atonement: A Biblical Study," by Robert Buswell; "Atonement From the Perspective of Historical Theology," by Dean Freiday; and "Atonement and Transformation: What It Means to Be Reconciled to God and to One Another," by James Newby. The total cost per person is $60. For more information, write to QRT, Route 1, Box 549, Alburtis, PA 18011.

The people and government of New Zealand have taken a bold initiative for peace by banning nuclear-armed and nuclear-powered ships from New Zealand ports. Unfortunately there is increasing pressure on the New Zealand government to reverse its decision. Dale Hess, convener of the Australian Quaker Peace Committee, has written that friends in New Zealand have asked for help. People in the United States and elsewhere can send statements of support to New Zealand newspapers and radio and television stations. For a list of New Zealand media addresses, send a self-addressed, stamped envelope to New Zealand Support, FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102.

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Queries or Veiled Questions?

My response after reading “Ten Queries for Quaker Women” (FJ 3/1) was one of sadness. The use of queries is a way to encourage openness and understanding for others and an opportunity to change self. My hunch is that Patricia Kent Gilmore is using them to try to convince women to adopt her “right” answers buried in the queries, and hence, my feeling of sadness.

How much more valuable, for me, would have been a direct clear statement from her, rather than a panel of veiled questions with guilt and shame between the folds. A direct statement may at least be understood more easily; indirect statements are more likely to be misinterpreted—perhaps as I have done in trying to assimilate Patricia’s message.

My hope for people, both males and females, is for each to discover the essential being within and to respond to life from that being: open, honest, direct, clear, intelligent, compassionate, responsible, responsive. Rarely do these qualities arise when a person is clothed in ready-made role models.

Cal Nelson
Hamilton, Ontario, Canada

Melting Pot Discriminates

We are concerned about the consequences of the growing struggle among U.S. ethnic groups for recognition of their contributions. The struggle centers around school textbooks, postage stamp subjects, and such monuments as Ellis Island.

It is notorious that our textbooks neglect the contributions of Amerindians, Swedes, French Huguenots, and even the Spanish, Irish, and Welsh. Why doesn’t some organization mount an “ethnic fairness” campaign? As a relatively independent segment of the population, with members from a great many ethnic backgrounds, why don’t Friends interest themselves more in this matter?

This is not a “Wasp” nation. Let us recognize how mixed are our cultural backgrounds.

Elizabeth Briant Lee and Alfred McClung Lee
Madison, N.J.

No Absurd Quibbling

I wish to congratulate you on the publication of the article “A Quaker Non-Creed” by Arthur A. Rifkin (FJ 4/1). It was a thoughtful, articulate, and concise essay by a man of science on the real meaning of a faith, without all the usual absurd quibbling over literal interpretations of the stories in the Bible. He aims at the heart and core of all the most enlightened religions of history and a commonality which may even be recognized by Taoists or Buddhists, if not Christians. It is an expression of a faith to which one may adhere with pride and conviction and sustenance; and it is a courageous answer to the affected nihilism and agnosticism of our current society, which is fascinated by technology and in love with itself.

Richard Z. Zimmermann, Jr.
Saunderstown, R.I.

This is in regard to “A Quaker Non-Creed” by Arthur A. Rifkin. As a member of the Religious Society of Friends, which espouses nonviolence as a religious value, it disturbs me to read an article by a Quaker that does such violence to our neighbors with so little apparent attempt to understand them or their faith.

Peter Ford
Winchester, Va.

Evangelical Message Misunderstood

Lewis Benson’s article, “The Concern of the New Foundation Movement” (FJ 4/1), on the meaning and duty of witnessing makes many worthwhile points, but I think he misunderstands the modern evangelical message in making the blanket statement that evangelical Protestants only preach the first step of becoming a Christian, that of repentance and the acceptance of Christ.

All effective outreach is based on individual needs, and when people who are suffering are approached, the message must necessarily be one of salvation in spite of the presence of sin in human life. For the outreach to be of genuine value it must then continue to speak to the condition of the new convert or he or she will be left floundering in uncertainty. Thus, follow-up deals with getting to know Christ better, “maturing” in Christ. It is then, during follow-up, that the possibility of human triumph over sin is presented.

A disturbing trend in Quakerism today is our desire to study every religion and philosophy except evangelical Protestantism, which we dismiss after a cursory glance at an outreach tract or a TV crusade service, which only expose us to the first level of the evangelical message. In doing so we miss the discussions of the same ideas that are expressed in Benson’s article—such as the many ways to preach the gospel. These ways are all spoken of by evangelists, as they are all to be found in the Bible, which is where George Fox found them in the first place. If we were to spend time examining other Christian outreach programs, we would see that they deal with all of the issues in

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Benson’s article in turn as need arises during a Christian’s maturing process. Perhaps we have lost sight of the meaning of evangelism, which is to make an individual, personal commitment to God. This is what Quakerism is and always has been. As a new member of the Society of Friends interested in outreach, I was dismayed to be told by members of my meeting that I had no right to preach the gospel of Christ so that others could have the same sense of peace and joy that I know. I’m glad now to find others with the same concern. The crux of this issue is best illustrated by my experience one day when I was attempting to explain to an acquaintance where Quakerism lies in relation to other religious movements. I told him it is usually called a liberal religion and his reply was, “Liberal toward whom?” With spiritual suffering widespread in our society today, I think we could all stand to re-examine the Society of Friends in the light of the active, outreach evangelical movement it once was.

Ann R. Morrill
Taunton, Mass.

Babysitters Urgently Needed

I’m writing to you on behalf of Helen Woodson, of Madison, Wis., who has just begun serving an 18-year sentence for her attempt, along with several others, to disarm a Minuteman II missile. Helen is the mother of 11 children, ages 14–25, most of whom are adopted and disabled. At this time she has asked people to consider offering two or three months of their lives as babysitters for eight of her children. The need is urgent. Perhaps there are Friends in the Madison area who can help fulfill her need. If anyone is available for this great service, please contact: Mary Beth, 634 Spruce St., Madison, WI 53715.

If you would like to write to Helen, please send your letters to the Gaudete Peace and Justice Center, same address as above.

I feel oneness with Helen in her courageous action; to feel at one with the judge who passed this harsh sentence on her is much more difficult for me. But I feel that real peace in the world can only come about through my unconditional love and acknowledgment of all people, not just those who are working and sacrificing for what I feel is right. In this spirit I wrote to the judge who sentenced her. I want my heart to be as open to him as to Helen and her children and supporters. If you would like to write to the judge, please send your letters to Judge Brooks Bartlett, Federal Building, 811 Grand Ave., Kansas City, MO 64106.

I hope that Friends everywhere can reach out to Helen in whatever support feels correct and loving. Thank you.

Joanne Crandall
Ojai, Calif.

BOOKS


Boyer helped me think about two seemingly conflicting sides of the life of the Spirit. One is what he calls “life on the edge,” which is that side that calls us to the solitude of prayer and meditation, where we seek and find our vision of God. The other side of our lives is what he calls “life at the center.” Life at the center is family life, full of the ordinary: cooking meals, washing dishes, diapering babies, helping with homework, nourishing a marriage, answering the phone, and finding our day-to-day personal satisfactions and joys.

How to bring together life on the edge and life at the center? Boyer shows how to combine these two sides and how to discover the spiritual dimensions within marriage, parenthood, and community life. He is a good storyteller who tells stories of a magical night of fireflies, of the birth of his son, of his grandfather, of Mother Teresa and Brother Lawrence. Boyer was raised in the Brethren in Christ Church. He has worked as a merchant sailor, bookstore manager, and researcher and writer. A convert to Catholicism, he and his wife, Pamela, and their three sons live at St. Ann’s Parish in Somerville, Massachusetts, where he and Pamela Boyer are lay ministers.

Brad Sheeks


The striking feature of this at times overwhelming catalogue of women’s status around the world is how the same themes of oppression arise in nearly all societies. A woman’s “free” labor is part of every nation’s bedrock economy. Control over her childbearing and her contact with the outside world, usually reinforced by myths of her necessary subordination to men, is integral to governmental policy. Violence toward women appears to be a severe problem everywhere.

“Once the revolution is successful, we’ll worry about women’s problems.” “How can you spend your time on feminism when women in your country are struggling for daily survival?” The inferior position of women is so pervasive that even to those fighting other injustices, the traditional place...
of women is considered “natural.” Some women, particularly the Irish and the Palestinians, speak of the tensions between feminism and nationalist movements. The connection between repressive governments and the suppression of women jumps out from these pages. The threat of women organizing for change is most visible in Iran, where many feminists are being executed.

Half of Robin Morgan’s book, Sisterhood Is Global, contains extensive reference material. Although parts will be quickly dated, it compiles valuable and hard-to-find information that belongs in both international studies and feminist collections. For each of the 70 countries represented in its 760 pages, the major laws and practices affecting women’s lives are reviewed: marriage customs, prostitution, employment, child-bearing, wife abuse, and libertinism, among others. A summary of women’s historical contributions is followed by a synopsis of the goddesses, saints, and mythic women of that nation’s cultures.

Each country is also represented by an essay written by a leading feminist from that nation. Although these writings are often as depressing as the statistics which precede them, it is encouraging to see the stimulating and sustaining effect of one country’s movement on another. Feminist action in the United States has inspired many others, and in return we are being challenged to face the multiple oppression of women of color.

Jenny Beer


Seth B. Hinshaw’s The Carolina Quaker Experience is the long-awaited successor to Stephen B. Weeks’s Southern Quakers and Slavery (which should have been called simply Southern Quakers), published nearly a century ago. Weeks’s book, for all its value as a comprehensive scholarly work, does not read nearly as well as Seth Hinshaw’s, and it is woefully out-of-date. Carolina Friends and their friends may rejoice, therefore, in the appearance of this new volume, which is not only well researched and written but also beautiful (the result of Mary Edith Hinchshaw’s excellent taste in book design).

When Weeks’s book was published in 1896, Carolina Quakers were in the throes of the most dramatic changes in their history. The anguish of slavery and three civil wars (the first two of which were the War of the Regulation and the American Revolution) fought on home ground had left the southern Friends decimated and impoverished. Post-war Quaker reconstruction and evangelism had worked a dramatic reversal, however, and North Carolina Yearly Meeting was growing rapidly by employing “modern methods” (including increased centralization of authority and evangelism) that were drastically to alter the face of southern Quakerism. The following century witnessed significant growth in the influence of Friends on social institutions in North Carolina, particularly education and farming. It also witnessed the only division to occur among Friends in the state, separating both “conservatives” and “evangelicals” from the larger body of “progressives.” It saw too the new pastoral system and programmed worship become the norm for most meetings.

Seth Hinshaw documents and describes these changes well. He also describes other groups of Friends, including those affiliated with Evangelical Friends Church, Eastern Region, and with Friends General Conference. He includes the meetings of southern Virginia and South Carolina, as well as North Carolina. His discussion of some of the challenges of Friends in the region, especially the social witness of Friends and the crucial area of leadership, is particularly provocative. But the book’s greatest strength is the people it portrays through three centuries of struggle to be faithful to Truth in life and witness. It is a story that needed to be told and deserves to be read.

The Carolina Quaker Experience may be ordered from the North Carolina Friends Historical Society, P.O. Box 8502, Greensboro, NC 27419-0502, for $16 ($14 plus $2 shipping).

Damon D. Hickey

Books in Brief

Nontoxic and Natural: How to Avoid Dangerous Everyday Products and Buy or Make Safe Ones. By Debra Lynn Dadd. Jeremy P. Tarcher, Inc., Los Angeles, 1984. 289 pages. $9.95, paperback. From afghans, which can contain dyes and pesticides (mothproofing) and can be made from plastics (acrylic, nylon, polyester), to yogurt and
kefir, which can contain colors and flavors, it's all here along with "safe" alternatives and brand names/mail order.

Facing the Danger: Interviews With 20 Anti-Nuclear Activists. By Sam Totten and Martha Wescoat Totten. Crossing Press, Trumansburg, N.Y., 1984. 172 pages. $8.95/paperback. In this collection of brief life stories, each activist tells how and why they came to opposing nuclear weapons. Several, including one Quaker, describe how their activism is an extension of their religious beliefs. This book is for those who need inspiration in dealing with and facing the nuclear danger.

Health Through God's Pharmacy: Advice and Experiences With Herbal Medicines. By Maria Treben. Wilhelm Ennsthaler, Austria, 1984. 92 pages. $9.95/paperback. Maria Treben, a 76-year-old Austrian woman, offers her natural herbal remedies and recipes, beginning with instructions on gathering, storing, and preparing herbs and following with descriptions of the 31 basic medicinal herbs. She explains how herbal remedies are a good complement to current medical practices.

Peace and Affluence Through the Multinational Corporations. By Herbert Mertz, Jr. Dorrance, Bryn Mawr, PA 19010, 1984. 312 pages. $14.95. Multinational corporations (MNC), which are "national, non-ideological, and peaceful producers of goods and services," are vitally interested in security, peace, and a stable world marketplace. Therefore, claims Mertz, MNCs are capable of developing a global community and culture. After tracing the history and effects of war, Mertz discusses efforts for peace. He sees MNCs as, is the long term, agents for the attainment of a world state. An assumption is that MNCs will accept social responsibility rather than profit as their goal. Some readers may be unconvinced.

**MILESTONES**

**Births**

Crauderueff—Mary Alice Crauderueff, April 16, to Elaine and Michael Crauderueff of Radnor (Pa.) Meeting. The baby's maternal grandparents, Robert and Renee Crauder, also belong to Radnor Meeting; her great-grandmother, Alice Calm, belongs to Trenton (N.J.) Meeting. Her paternal grandparents, Virginia and Joseph Rueff, live in Elkhart, Ind.

Zendt—Christina Eleanor Zendt on May 10 to G. Harvey and Louisa Hemphill Zendt. Christina's father and her grandmother, Eleanor Jenkins Zendt, are members of Gwynedd (Pa.) Meeting.

**Deaths**

Barnett—A member of San Francisco (Calif.) Meeting, Walter Barnett, 51, on March 24 after a nine-month illness. He received law degrees from the Universities of Texas and Columbia University and studied at the College of Europe in Belgium on a Fulbright scholarship. He worked for four years as legal adviser to the State Department on exchange programs and then taught law at various colleges and universities for ten years. Walter worked as program interpreter for the FCNL in southern California for nearly two years, and he participated with the Catholic Worker communities in Redwood City and Los Angeles, Calif. Walter wrote two books, Sexual Freedom and the Constitution and Jesus, the Story of His Life, and a Pendle Hill Pamphlet. He is survived by his mother, Marguerite Barnett, and two daughters, Beth and Margie.

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**CALENDAR**

**June**

- **8-13**—Rocky Mountain Yearly Meeting at Quaker Ridge Camp near Woodland Park, Colo. Write Jack C. Rea, 29 N. Garland Ave., Colorado Springs, CO 80909.
- **14-18**—Intermountain Yearly Meeting at Ghost Ranch Conference Center, Abiquiu, N. Mex. Write Frances McAllister, 526 Bertrand, Flagstaff, AZ 86001.
- **19-23**—California Yearly Meeting at Rose Drive Friends Church, Yorba Linda, Calif. Write Charles Mylander, P.O. Box 1607, Whittier, CA 90609.
- **20-23**—Lake Erie Yearly Meeting at Oney Friends School, Barnesville, Ohio. Write Isabel N. Bliss, 7700 Clark's Lake Rd., Chelsea, MI 48118.
- **21-25**—Conference of Friends Association for Higher Education, William Penn College, Oskaloosa, Iowa. Joe Elmore, William Rogers, and T. Canby Jones are among the speakers. Write Anne and Nate Shope, P.O. Box 18741, Greensboro, NC 27419, or call (919) 852-2028 for information.

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**It's not too late to meet YOUR Friends at Slippery Rock!**

**FGC Gathering of Friends**

**June 29-July 6**

For information write or call: Friends General Conference 1520-B Race Street Philadelphia, PA 19102 (215) 241-7270

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New T-shirt to be on sale at the Gathering
**Sharon,**
School, sister, Ethel Ormsbee. secretary of the Religious Education Committee. Camp (Iowa) Meeting and participated closely in Iowa Coggeshall-Agnes a retirement center and in a mobile meals program daughter, three grandchildren, two sisters, and two brothers.

For two years she and her husband, Edwin, were responsible for any errors that may occur. 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 **Friends Journal** will not be responsible for any errors that may occur.

**CLASSIFIED**

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<th>Accommodations</th>
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<td><strong>Woodlands Retreat:</strong> Quaker quiet and hospitality. Box 342, West Salem, OH 44597. (419) 635-4369.</td>
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<tr>
<td><strong>Elkmont Guest House and cottages:</strong> Home-cooked meals. Country living. Garden produce. Irene Harvey, RD 1, Box 188, Forksville, PA 18616. (717) 924-9655.</td>
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<tr>
<td><strong>East Park, Colorado:</strong> 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.</td>
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**Milestones**

| **Powell House,** Old Chatham, N.Y., near Albany in Columbia County. Reservations necessary. RD 1, Box 160, Old Chatham, NY 12136. (518) 794-8611. Programs available. |
| **Bed and breakfast near downtown Atlanta.** Reasonable rates; homey atmosphere. Rita Furman, 1310 Iverson St. NE, Atlanta, GA 30307. (404) 525-5712. |
| **Mexico City Friends Center.** Pleasant, reasonable accommodations. Reservations. Directors, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends meeting, Sundays 11 a.m. Phone: 535-2752. |
| **Elk 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. |

**THE GREAT INVOCATION**

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the center where the Will of God is known
Let purpose guide the little wills of men—
The purpose which the Masters know and serve.

From the center which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

This prayer or invocation is being used by individuals and groups all over the world, to invoke spiritual aid and to strengthen constructive forces within humanity. It has been translated into many languages and belongs to no special group, sect or organization, but to you as to everyone.

A booklet explaining the deep significance of this invocation, and also printed wallet size cards, are available free on request from:

**SCHOOL FOR ESOTERIC STUDIES**
40 East 49th Street, New York, NY 10017
**Books and Publications**

**100% money back guarantee if unsatisfied.** Learn how to sell books by mail. Send $8.95 for book to Lido Publishing, P.O. Box 34684-Fnrd, San Antonio, TX 78206.

**Magazine samples.** Free listing of over 150 magazines offering a sample copy—$3.00 a sample. Send stampad, 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, Millford, OH 45156. Proceeds to AFSC indochina programs.

**Books—Quaker spiritual classics, history, biography, and current Quaker experience published by Friends United Press, 101-A Quaker Hill Dr., Richmond, VA 23774. Write for free catalogue.**


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 3-6 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.

Wider Quaker Fellowship, a program of Friends World Committee for Consultation, Section of the Americas, 1506 Race St., Philadelphia, PA 19102. Quaker-oriented literature sent three times/year to people throughout the world who, without leaving their own faith, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their meetings. Annual mailing available in Spanish.

**Communities**

Interested in living in a Quaker community while studying or working in Manhattan? Pennington Friends House, in the Gramercy Park area, is adjacent to the 14th 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 trust, and friendly values. We are now accepting applications for residency. Please inquire at (212) 673-1730, or write Cathi Belcher, 215 E. 15th St., New York, NY 10003.

**For Rent**

Florida condo, Tampa area. One plus bedroom, pool, golf, security. Fully furnished—towels to TV. Seniors, $550/month. (707) 823-1141.

**For Sale**

Lovely country home in a Friends community close to Bulls Head Meeting. Four bedrooms, two baths, family kitchen with fireplace, living room, full basement, large garage, solar hot water, deck on two sides of house. One acre, excellent schools. $96,000, make offer. Clinton Corners, Dutchess County, NY. (212) 268-8397.

Cape Breton, Nova Scotia. Summer home, architect designed, 145 acres on Margaree River. Sleeps six, two baths. Magnificent view of river and Gulf. P.O. Box 482, Penlyen, PA 19422.


Bamboo flutes, recordings, shakuhachi. 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. VOS, P.O. Box 32520, Lafayette, LA 70503.

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. Braham, P.O. Box 164, New Providence, VA 17560. (717) 789-4859.

**Personal**

Singlet? 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) 383-0751, 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 AFSC 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. 60 St., Baltimore, MD 21218. AFSC is an Affirmative Action Employer.


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

American Friends Service Committee seeks Regional Executive Secretary for Great Lakes region. Headquartered in Chicago, region includes WI, MI, IN, IL, OH, KY; extensive travel required. Qualifications should include strong skills and experience in communications, consensus decision making, issue analysis, administration, financial planning, staff supervision. Must understand and agree with Friends principles. Prior AFSC experience desirable. Resumes to Carol McNeil, AFSC, 401 S. Dearborn, #370, Chicago, IL 60605 by July 31. Applicants considered without regard to race, sex, sexual orientation, or disability.
Chairperson for Friends Committee on National Legislation. Interpret work and financial needs of FCNL to constituents in the South. Needed by Sept. 1. Send inquiries or suggestions to David Boynton, FCNL, 245 Second St. NE, Washington, DC 20002.

Chicago-based fundraiser to assist with general fundraising activities with specific responsibility for North Central region programs. Requires familiarity, compatibility with Quaker principles, philosophy, commitment to nonviolent social change, strong communication and administrative skills, ability to travel. Resumes to Karen Cromley, ADSC, 1501 Cherry St., Philadelphia, PA 19102 by June 30. Applicants considered without regard to race, sex, sexual orientation, or disability.

Associate Director of Development. Earlham College is seeking an experienced development officer to join its professional staff. The Associate Director will have primary responsibility for directing Earlham’s annual fund and other current support programs. The Associate Director will also have a key staff role in planning and supporting all phases of the college’s fundraising and constituent programs. Earlham is a distinguished residential college of liberal arts and sciences with over 1,000 students. The college is under the care of the Society of Friends (Quakers). Candidates must have a bachelor’s degree and should have at least three years’ experience in development or a related field. Salary is commensurate with qualifications and experience. Forward letter of application, resume, and names of three references to: J. Brooks Jones, Director of Development, Box 3, Earlham College, Richmond, IN 47374. An Equal Opportunity, Affirmative Action Employer.

Director of Development. Part-time position available, please send resume to Administrator, Friends Fellowship Community, Inc., 200 Chester Blvd., Richmond, IN 47374.

Opportunity for Quaker couple to be houseparents in a foster home under the care of the Virginia Beach Friends Meeting. Please call (804) 481-1300.

Trombone teacher for Friends Music Institute, summer music camp for ages 12-18. Inquire immediately (513) 787-1311, between 8 and 7 p.m. P.O. Box 427, Yellow Springs, OH 45387.

FRIENDS ACADEMY

A Quaker-affiliated, co-educational country day school including over 690 students in grades pre-kindergarten through 8. 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.

The Meeting School is looking for couples interested in creative teaching and houseparenting in a community that operates from a spiritual basis 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.

Live-in director at New England Friends Home, a nonsectarian Quaker facility and retirement home for 14 residents. Applicant need not be licensed but should have managerial skills, innovative ideas, and enjoy being with the elderly. For more information please call Ilse Reich (617) 208-1171 or Meg Moncy (617) 545-1810, or write: New England Friends Home, Turkey Hill Lane, Hingham, MA 02043.

FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102

FRIENDS JOURNAL's new Friendly Flyer is getting off the ground just in time to catch the summer breezes.

Our flyer, an easy-to-throw 9-1/4' blue, green, and white disk, is a great way for you Quaker kids from 7 to 70 to create your own summertime fun—at the beach, in the park, or in your backyard.

For yourself, your family, or as a gift, the Friendly Flyer will come soaring your way for just $4.

Name ____________________________
Address ____________________________
City ____________________________
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Please rush me the JOURNAL's Friendly Flyer.

Our flyers are $4 each ($3 plus $1 for postage and handling) and will be shipped by first class mail.

I enclose ____ for ____ flyers.

FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102
Positions Wanted


Research

Author's inquiry. For an article on Quakers and sexuality I will welcome references, information, and concerns, both historical and current. Peggy Brick, 190 W. Hudson Ave., Englewood, NJ 07631.

Schools


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Since 1938

A Friendly Place To Grow
In Spirit, Intellect, and Self-Reliance
A Coeducational Friends Boarding and Day School
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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 clean, crisp, 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 1098 Piney Woods 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) 767-3903.

June 1/15, 1985 FRIENDS JOURNAL
Summer Rentals


Enjoy the White Mountains in a cabin with electricity.

Enjoy the White Mountains in a cabin with electricity.

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

MEETING NOTICE RATES: 80¢ per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: $5.00 each.

CANADA
EDMONTON—Unprogrammed worship service 11 a.m. 749-9425.
OTTAWA—Worship and First-day school 10:30 a.m. 7 4th Ave. (413) 239-9293.
TORONTO—Worship and First-day school 11 a.m. 60 Lowther Ave. (North from cor. Bloor and Bedford).
COSTA RICA
MONTEVERDE—Phone 51-18-87.
SAN JOSE—Phone 24-43-76, 21-66-69, or 21-03-02. Unprogrammed meetings.

GERMANY (FED. REP.)
HANNOVER—Worship 3rd Sunday 10:45. Keurzirche (Gemeindea.r). Call Sander 629057 or Wolkenhaar 822481.

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

HONDURAS
TEGUCIGALPA—Second Sunday 9 a.m. and when possible. Colonia Los Castanos No. 403. next to Cus-Cus supermarket one block south of and parallel to Bulevar Morazan. Contact Nancy Cady 32-84047 or evenings 32-2191.

MEXICO

SPAIN

SWITZERLAND
GENEVA—Meeting for worship and First-day school 10:30 a.m., midweek meeting 12:30 p.m. Wednesdays. 13 av. Mervet, Quaker House, Pest-Suconnex.

UNITED STATES
ALABAMA
BIRMINGHAM—Unprogrammed meeting for worship, 10 a.m. Sunday CBC, 1519 12th Ave. S. C. Baxley, clerk, (205) 879-7702.
FAIRHOPE—Unprogrammed meeting, 9 a.m. Sundays at Friends Meeting House. 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 318, Fairhope AL 36533.

ALASKA
FAIRBANKS—Unprogrammed, First-day, 10 a.m. Hidden Hill Friends Center, 2655 Gold Hill Rd. Phone 479-3796 or 456-2487.
JUNEAU—Unprogrammed worship group, First-days, 10 a.m. Phone: 466-4469. Visitors welcome.
ITHACA - First-day school, COUNTIES - Unprogrammed Colgate a.m. (summer worship and Fred Feucht, 88 Mountain Rd., first First-day of every month. worship at HILL Meetinghouse Road. MT.

Phone: 264-6960.

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Phone: 264-6960.
Alameda: 2nd and 4th Sundays.

Alexandria, VA: 1st and 3rd Sundays.

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What Is AFSC Doing About Central America?

The majority of Central Americans live in deep poverty, suffering from war, poor nutrition, inadequate health care and education, underemployment, unemployment. Torture, "disappearances," and death squad killings in El Salvador and Guatemala are often the consequences for those who try to better conditions or help others.

To escape the terror thousands have fled for their lives and now face hardship and an uncertain future, displaced within their own borders, crowded in refugee camps in Honduras or other countries, living the lives of the hunted in the U.S. where many are deported back to their countries and grave danger.

The American Friends Service Committee is addressing this human tragedy in both Central America and the United States.

In Central America AFSC has provided:
- medicines, clothing, school supplies and toys, tools, seeds for refugees and displaced persons and those in dire need
- support for training community health workers in areas where there are few, if any, health services
- legal aid to political prisoners and/or their families
- capital for refugee groups to set up workshops or cooperatives in refugee camps
- support for an embattled labor union
- an opportunity for communication between peace and justice groups in the region

In the United States the AFSC
- offers ongoing education and action projects in all nine AFSC regions
- has presented editors and newspeople in every state with AFSC’s “Options for Peace,” a media packet on Central America
- briefs editors and community groups on the situation in Central America using first-hand information
- provides maps, brochures, slideshows and films which graphically document the facts about the U.S. role in the region to a network of national and international activists
- in cooperation with Skylight Pictures, AFSC produced the film WITNESS TO WAR, tracing the journey of conscience of Dr. Charlie Clements from Air Force pilot in Vietnam to doctor behind the rebel lines in El Salvador. To be shown on Public Broadcasting stations
- provides legal defense to Kanjobal Indians from Guatemala who are seeking safe haven in the United States
- has assisted the sanctuary movement in several states.