Feminism: The CenterPeace

Sonia Johnson
Among Friends: Amanda Kwadi—A Plea for Justice

At about 3 p.m. on August 23, four South African security police entered the office of Quaker Service, Transvaal, a social work organization in Johannesburg under the care of South Africa General Meeting, and arrested Amanda Kwadi, a senior social worker with the agency. Several weeks of inquiries by her family and friends revealed that she is being held under Section 29 of the Internal Security Act. At this time (mid-September) her whereabouts are unknown.

This arrest is not the first for Amanda. In 1979 she was detained in solitary confinement for seven months; in 1981, for nearly two months. No charges were brought against her in either case. Two years ago she was charged with furthering the aims of the African National Congress but was acquitted. Last year she and two other women brought a case against the Minister of Law and Order for wrongful arrest. All three were awarded damages.

Amanda Kwadi’s coworkers describe her as “a person of great vitality and courage,” someone who is deeply committed to improving conditions in her community. She has taken leadership in a number of organizations, including the Federation of South African Women, the Federation of Transvaal Women, the United Democratic Front, and the Civic Association of Soweto.

In June Amanda Kwadi found that she was listed on an assassination “hit list” which included many prominent leaders who advocate change in South Africa’s apartheid system. Despite such threats she continued her community work with determination and courage.

She is only one of more than 2,000 blacks in South Africa who have been placed in detention in recent months. At least 1,000 are still being held, many without formal charges.

Those who wish to express their concern for the welfare of Amanda Kwadi may write to Herbert Beukes, Ambassador, South African Embassy, 3051 Massachusetts Ave. NW, Washington, DC 20008. Cards of support may be sent to Quaker Service, Transvaal, P.O. Box 7205, Johannesburg, S.A. 2000.
The Wind in the Jug

For the Abolitionist Potters of Chester County, Pennsylvania

Bluebird potters, they called you, your kiln-smoke grafting winter onto spring. You had the power to call birds north with a gallon crock, rung by your knuckle, toning the fire-birthed heat to the breeze, that clear note drifting south below the Mason-Dixon line.

Your county’s hills enclose me here the way that sleepers’ knees push up green quilts. In this fieldstone cellar-hole, open to March’s sky, I find your stoneware jug, tamped in a niche one hundred fifty years age. Blue-gray clay hide defines the bulbous dark inside. I sniff the vinegared past, tip to my ear this conch, this echo-holder, stamped by a whorl at the handle’s base. I read you by your thumbprint, potter.

Mahlon Brosius, John Vickers, I hear you in there. My breath across the jug-mouth rumbles. Sound spills from this clay chrysalis like that of distant tumbrels, or your wagons mounded high with straw-packed mugs and porringers. Slaves—runaways—were the heart of your cargo. Scheming their freedom, you trundled them north, Quaker to Quaker, binding the law’s weak wrists with your compassion.

Within these cellar walls I’m centered, like a man who wakes up in a bowl. This stony jug’s the gift of time, and flesh, and fire. Its hand-fixed form now shapes the wind these bluebirds ride and liven with their song. Hold back here, jug, the earth from closing down.

Jack Troy
People of Hope

by Allison Downing

The Celaya family from El Salvador has been living in sanctuary at the Ann Arbor (Mich.) Friends Meetinghouse since early July. The family has been busy learning English, and the four children are attending public schools.

I would never have enough time to write everything I remember and know and think and feel about the Celaya family, after only two and a half weeks of being with them. Perhaps my affection for them is exaggerated because they represent all the suffering of Central America, but my intuition says that they are a very special family.

Their prayers before the midday meal have been an inspiration for me. Any of the children can be called upon to pray (try that in my family!), and prayers are long and eloquent. In every prayer I've heard, the main concern is for those who have no food—"that hearts may be opened and we may share all that we have.'"

At their first meeting for worship, I confessed to them that I wasn't used to all the silence, either. It would have been an occasion for a good laugh (always a relief in a new and strange situation), but Pilar was very serious when she told me that they all wanted to get to know Friends better, and it wouldn't matter what kind of worship service they had. Besides, we decided, silence is international.

Francisca, the grandmother, was described by Raul Gonzales (a Salvadorian in sanctuary in Detroit) as being "like a piece of my country." Her faith in God is incredible—both childlike and wise, simple and profound. It is God, she says, who has enabled her to make it through it all; and there are few grandmothers who have made it through as much.

Aurelio, the father, does not say a lot; he is often seen listening intently at the dinner table, helping to shop for groceries, spading the garden, helping the children work on the bikes, washing dishes, playing baseball or soccer with the children in the park, helping to cook dinner. Aurelio has learned how to do many things. When I asked Pilar how he learned it all, she said, "Life taught him. At age seven, he was out in the street shining shoes." He speaks quietly and with an obvious sincerity. I have never heard him raise his voice. In fact, I have never heard any of them raise their voices. Come to think of it, I have never heard any of them argue.

That brings me to the children, Alejandro, Carla, Alfredo, and Juan Carlos. After watching them get along perfectly for two straight weeks, I asked Pilar whether they were behaving so well because they were in a strange new place. "No," she said, "they've always been this way. They respect each other." She wouldn't tell me her secret, and I'm still waiting for them to fight.

Laughing with Pilar, the mother, has been one of my favorite activities of these three weeks. She has the most wonderful sense of humor, and she always uses it in a kind way. And somehow—perhaps because I have learned some of what she has been through and the faith and courage and love of life which she has—when I'm with her I feel as if my politics and religion and academics are all lined up correctly, and laughter can go straight to my heart.

Pilar has told me more than any of the others about the suffering they have all endured. In El Salvador, she worked as a presser in a clothing factory. The young women would come crying to her when they were mistreated by the factory bosses. She became secretary of complaints and confronted the bosses time and time again without results. When the inspectors would come to check working conditions, the women would be ordered to do an extra good ironing job on the shirts which would be given to the inspectors to buy them off. "I always fought with them," she told me. "That's one of the reasons why we're here."

To end these reflections, I'd like to return to the subject of laughter. I have asked the Celayas how they have been able to laugh after all they've been through. They say they are never sure they will be able to, but they take each day at a time and trust in God. They have discovered that they are still able to laugh, and they thank God for laughter. The fact that the Celayas enjoy laughter so much, despite having seen the worst of humanity, means that they are a people of hope. We are blessed to have them with us.
The Celaya Family Testimony

by Pilar Celaya, translated by Cinder Hypki and Allison Downing

We, the Celaya family, are from San Salvador, the capital city of El Salvador, in Central America. Our country is very poor. It depends mainly on its agriculture: our campesinos cultivate corn, coffee, sugar cane, and cotton. The majority of our people are illiterate; approximately 66 percent of the population cannot read or write because the government has never been sufficiently concerned with education. Most towns have neither schools nor hospitals nearby. Because of this, most of the campesino children who are in need of medical care die before ever reaching the only children’s hospital in the country, which is in San Salvador. The most basic needs of our people are not met; the suffering we endure is the root cause of the struggles of our people.

Those of us here in Ann Arbor, Michigan, are only a small part of a family of ten brothers and sisters, eight of whom are in exile in different countries; one in Guatemala, two in Mexico, and the rest in the United States. We are an even smaller part of the thousands of Salvadorians now living in exile all over the world; entire families like ours flee daily from our country. The last thing they are worried about is putting money in their pockets. Like us, they would rather put their lives in danger in the mountains and along the roads to the border than remain in their homeland in terror for their lives at the hands of the authorities and death squads.

Our family has suffered deeply from the violence of our government in every form: we have been hunted, jailed, and persecuted. Some of us were killed when a death squad opened fire on a group, mostly women and children, in our tiny house at the base of a mountain. During the shooting, two family members were killed and several others were seriously wounded.

The reason for these attacks is only because we allied ourselves with our fellow workers. Six of the many who lived in our house were in some way active in the unions where we worked. In my case, I was chosen to be secretary of conflicts in the garment factory union. We were all conscious of the physical attacks and injustices against us, and yet daily we asked for just pay for our work, humane working conditions, the right to social security and health care, and other basic needs.

The organization, environment, and working conditions at my job were the same as in many other factories. The owners of the factory were a group of North Americans and wealthy Salvadorians. The heads of the departments, mainly North Americans and Japanese, treated us badly, even taking away permission to go to the bathroom during the eight- to ten-hour workday. They would give new employees a contract for a “trial period” of two months, saying that if they proved to be good workers, they would then be given permanent positions. At the end of the two months, they would tell the worker to come back in eight days because the work had just run out. When the worker returned in eight days, there would only be another temporary contract. This cat-and-mouse game would go on for months, during which the employer did not officially recognize this “temporary help,” and could thus pay them sub-minimum wages ($1.50 per day) and deny them severance pay. In addition, young women workers were hired only if they were willing to grant sexual favors to their bosses.

These situations were commonplace, and together with many other injustices, they were reason enough to decide to unite as individuals conscious of our needs and willing to stand up for them. Our efforts provided an excuse for the government to harass and terrorize us with physical violence in our workplace. Many times, the national police or national guard would enter the factories to put an end to our demands and silence our voices. The attack on us in our home was the final blow. We escaped with our lives, were hunted from house to house, and finally we left the country, taking with us only what we could carry, realizing that we would be killed were we to return to either our home or our former jobs.

Our family is here now in the United States, trying to survive in exile because we have faith that God will permit us to return to our beloved country some day. We are comforted and strengthened by the hope that we will find El Salvador once again a free country where true peace exists and where there is dignity and respect for our basic human rights and for our very lives. We are also aware that we must work hard to make this a reality, and we feel that our work must consist of sharing our experiences and the suffering of our people with you. We hope to have sufficient strength to give our message to many people in the United States so that you may understand the struggles of the people of El Salvador.

We ask that you show your support by demanding that your government stop sending arms and advisers to the military in El Salvador. This type of aid only annihilates our struggles and our people. Our country needs economic aid that will truly be used for the basic needs of Salvadorians and not be used instead to kill them. We hope that we can rely on your help and your solidarity with the people of our country.

Gracias a Dios y a ustedes.
Feminism: The CenterPeace

Sonia Johnson was the Friends Journal's Cadbury Event speaker at the 1985 Friends General Conference gathering in Slippery Rock, Pennsylvania. Excommunicated by the Mormon church in 1979 for her active support of the Equal Rights Amendment, she has become known as a feminist, peace activist, lecturer, and author. Her 1981 book, From Housewife to Heretic, is now available in paperback. This article is excerpted from Sonia Johnson's July 1 talk to Friends.

I became a feminist one night in a little Mormon church in Sterling, Virginia. A leader of the church had come to speak to us about why the church was opposing the Equal Rights Amendment. All of a sudden, while I was listening to him, I knew what the women's movement was all about; I knew it in my bones. I'd always really known it somehow. I knew where women really were in this society and in all other major societies in history. I knew where we really were despite all the propaganda to the contrary, despite all the rhetoric, despite all the scrims that have been pulled across our eyes, and I thought that I was going to die of the pain and ecstasy of that discovery. I went out of that room with such a mass of mixed emotions that it's funny I didn't just atomize on the doorstep.

Basically I felt betrayed because, of course, I had been betrayed. All women...
are betrayed; all women are daily betrayed by the voices of the men in power. And I felt so stupid that I hadn't seen this. The powerful always have to lie to the powerless—that's how they keep power. I thought to myself, here I am 43 years old and I thought I was pretty smart. I had thought that it was hard to put something over on me. Hard?—it had been, as my children persist in saying, a piece of cake. I felt like such a total fool. And you know, on the tail of that kind of humiliation always travels anger. Oh, I was so angry. I suddenly understood what has been done to us in the name of God! And underlying those feelings was such sadness, sorrow for the lives of all the women who had ever lived, such sadness for my grandmother's life—she had to die to get some rest. Sorrow for my mother's life. And sorrow for mine and for yours.

But paradoxically, you know, as I talk about this classical feminist awakening, I was stunned with joy. I could barely take in the excitement and happiness of the vision of women waking all over the world, rising like yeast in every race, every class, every ethnic group, every culture, every nation of the world, women rising to save our own lives, and in saving our lives to save all life. I knew that I was standing in the midst of the greatest spiritual revolution in the history of the world. There had never been anything even approximating it. And I was so full of passion to become a part of it. I knew that at the roots of my soul I'd been changed that night and I'd never be the same—the same way that feminism is changing the roots of the soul of the world and the world will never be the same.

In the few weeks that followed this massive experience, out of the longing of my heart and my soul, I made some discoveries. (I really didn't need to make them all on my own. Women have been making them for a hundred years, but I didn't know it. So I thought I had to reinvent the wheel.) On my knees and in my own bedroom I made the first most important discovery: everybody that's been born on this planet for about the last 5,000 years, whether they were religious or not, whether they were conscious of it or not, has believed, until they consciously chose not to believe, that God and men are in this old boys' club together with God as president. And because they are all guys, they have this special understanding; they speak the same language. They're in the locker rooms a lot and in the board rooms together, and God only has to take one look at them to see that they're superior in every way to the rest of us because they look like him. And so he trusts them a lot and loves them a lot. And he wants them to be the emperors, the prime ministers, the kings, the popes, the prophets, and the priests. He wants them to own all the businesses and universities and make all the money and all the decisions and boss all the rest of us around, meaning, of course, us women.

And there we women are, with our faces pressed up against the window, trying to see what's going on in the club; and pretty soon a man comes out. Oh, we're so grateful because we're lonely and we're hungry. We run up to him and we say, 'What's God saying in there?' And he looks at us and he says, 'Ah now,' and he leans up against the pulpit and he says, 'God told me to tell you that he wants you to be sweet and gentle and have a soft voice and never raise it.' And now he's warming to his task. 'He wants you to make my life comfy and cozy, and he wants you to send me out to work every morning feeling just terrific about myself, just waving your pom-poms all the time. Yeah,' he said, 'yeah, that's what God told me to tell you.'

So we've known for a long time that in order to propitiate God, who is the president of the club, we have to placate his cronies, the men. And that, in a thimble, is patriarchy.

Mary Daley says it much more elegantly and eloquently. She says that patriarchy is that as long as God is male, male is God.

When the ERA went down, I realized that even the Democratic party was part of patriarchy. As many Democrats had voted against the Equal Rights Amendment as Republicans, and as many Democrat-controlled legislatures had voted it down as Republican controlled. I realized that those two parties have been in power, about equally, for the past 150 years and that they are on the verge of blowing up the whole place. I vowed, sitting out on the lawn of the state capital the day that the legislature voted down the Equal Rights Amendment, that I would not give any more of my precious woman's stuff; that I wouldn't be in complicity with my own oppression for one more second; that those two parties and that system that they
represented were not to get any more of my wonderful woman's energy. And when I looked around the women's movement to see what women were doing now that the Equal Rights Amendment wasn't there, I lost hope for the first time since I became a feminist, because what I saw was that, as the oppressed always do, we were buying massively into the system. I saw all these women giving all this wonderful energy, all this fresh, vigorous creativity to the very system that is destroying them and the planet. Then I really lost heart.

I'm not the kind of person who can stand to be hopeless very long, because I know that as long as we have hope there is hope, and the moment we lose hope there isn't any hope. And so hope is a quintessential political strategy. And I went about restoring mine by warming myself and rekindling my fire at my friends' spiritual fires. I hopped on a plane to go down to see Barbara Deming in Sugarloaf Key in Florida.

While I was sitting in the plane, a woman came up and tapped me on the shoulder. She said, "You're Sonia Johnson, aren't you?" and I said yes, and she said, "I've just come from an executive committee meeting of the Citizens' party, and your name keeps coming up as a possible candidate for president. Would you be interested?" And I said, "Oh, no, no, that's not what I do." And I forgot about it until a few days later when Barbara and I were making lunch in her kitchen: I suddenly remembered and I said, "You know, Barbara, the most amusing thing happened to me on the way down on the plane, and you're not going to believe this. Someone actually came up and suggested that I run for president." And I started to laugh. She turned and looked at me with the most serious face. And she said, "Well, you're going to do it, aren't you?" It took my breath away because the perfect feminist response always takes your breath away. It's stunning to be taken seriously as a woman.

Well, I went home a better feminist and I went home full of hope. But I didn't go home any more inclined to run for president, and then some Citizens' party members finally persuaded me to do it. It became clearer and clearer to me that everybody in the world is faced with the puzzle of how we are going to survive; how we are going to finally flourish; how we are going to learn what it really means to be human. We have never seen it.

But this is women's time—our time in history and the world. So I ran for president to help women all over the world to be taken seriously enough, to be listened to when we say, "Listen to women for a change. We have to be heard if we are going to survive as a species, if any species is going to survive on this planet. You must now listen to women. We haven't asked much in the past, you know. All we're asking right now is: listen to us and take us seriously."

Men in power say to us all the time, "Now we know you girls have legitimate complaints. And when we get the big problems taken care of, we'll get around to you. But you know the Middle East is on fire, there is a conflagration in Central America, the global economy is collapsing, and there's such tension between the Soviet Union and the United States that at any moment the whole place could just go up in smoke. Honey, when we get those taken care of, then we'll get around to you."

What feminists all over the world are saying is: "No, no, no, you misunderstand feminism entirely; feminism isn't women's rights; feminism isn't an issue. Feminism is the most complete, the most descriptive, and the most inclusive analysis of the human situation that has ever been upon the planet as far as we know, and it is the only alternative world view and philosophy and value system there is. And if we don't begin, all of us, to internalize those principles that come out of women's culture (which is what feminism is), we're going to die."

Those men in power have a very hard time listening, as you can imagine. (When I say men in power, I mean men in power at all levels—in our kitchens, in our churches; wherever there are men, there are men in power.) Those men may look puzzled, so we say to them, "How you treat women is central to solving the problems in the Middle East and in Central America; central to establishing some kind of solid, equitable economic system in the world; central to dissipating the tension between the
And when they still look puzzled, we tell them that the message of the women's movement is this: that the oppression of women is the archetypal oppression, the one upon which all others are modeled, that men raped and subdued and ultimately enslaved women before they went across the river and attacked the neighboring tribes, before they invaded Grenada. They came out of those intimate relationships with women, out of those kitchens and bedrooms (or equivalent thereof in those times) with this kind of modus operandi, with this paradigm. The global patriarchal mind thinks that it's all right—not just all right, but sanctioned by God, natural, and necessary for order—for half the human race to rule the other half with the most incredible violence and political terrorism imaginable.

That's the mind that thinks all oppression is legitimate because, although all oppression is equally vicious and maiming and evil, oppression of women is on a scale and of an antiquity that is unsurpassed and provides the model, the justification, and the legitimizing of all the rest of the oppression. It's all right then, isn't it, if it's all right for half the human race to rule the other half? In every race, every class, every ethnic group, every nation, every church, every office building, every school, every home, every square inch, if that's all right then obviously those oppressions smaller in scale are legitimate. It's all right for one nation to rule another, the rich to rule the poor, the strong to rule the weak, people of one color to rule people of another color. So the message of the women's movement is that it is only in a global transformation in the status of women that there is hope for peace in the world, that there is hope for a world at all.

We haven't seen peace in this world for at least 5,000 years. We wouldn't know it if it walked right up to us and introduced itself. There has been a global war against women, constant, never ending, and never letting up, a war of such proportions and such viciousness as no war that men have ever fought.

Sometimes when I say that there's a war against women, people think I'm speaking hyperbolically. You know, "there she goes again." And they say to me things like, "You know war is a very big word, Sonia, and if you exaggerate, no one is ever going to believe you when you say anything, so you just have to cool it and be credible." And I say to those people that I wish war were too big a word. But, as you know, war is too little a word. There isn't a word for what women have experienced in the last 50 centuries, and if there isn't a word, that's not accidental because if there isn't a word, there isn't a concept, and if there isn't a concept, we can't think it, and if we can't think it, we can't see it, and if we can't see it, we can't do anything about it and everything will go on as usual until we all die.

I tell those people who think that war is too big a word that today, and I don't care what day it is, men raped over 2,000 women in this country. Two thousand women, and that's an FBI figure, so we know it's low. When I'm speaking to 2,000 people I can scarcely see the back of the auditorium. That's 2,000 women every day, day after day, week after week, month after month. And that's too much rape to lay at the feet of bad men, or a few sickos out there. It's evidence that rape is an institution of patriarchy, an essential institution. It has to be there. It's political terrorism. It must be there for male supremacy to continue. Women are strong. We are magnificent human beings. How have we been kept on our faces in the dirt for 5,000 years? By institutions like rape. Even men who do not themselves physically participate in rape are in complicity insofar as they enjoy the privileges of being male.

All the numbers are mounting because we women are getting out of our places; we're waking up. As the enslaved begin to wake, the vehicles of oppression really go into action double-force. So now in this country it is one out of three (it used to be one out of four) females before age 18 that is going to be incestuously assaulted, maybe once, maybe hundreds of times, 85 percent of the time by daddy. And it's not just hundreds of thousands of homes, it's millions of homes in this country, and it cuts across all race, all class, all occupational groups; men everywhere participate regardless of all these factors. That means that right now in homes all over this country, in the school superintendent's home, in the minister's home, in the grocer's home, right now, little girls are being put to bed or are asleep, and daddy, or grandpa, or brother, or Uncle Joe is opening the door and coming in and pulling down the blanket or sheet off that little sleeping body and sexually assaulting that
child. It's an epidemic. And incest is the most profound betrayal of trust that we know of between human beings. There is nothing as spiritually devastating to humans that happens on those battlefields where what men call wars happen. The murder of the soul and of the wholeness of the person that happens in this betrayal is unlike anything that we could find in war. It so confuses, so wounds, so maims, so splits women from themselves that they scarcely ever recover. They are turned in upon themselves in pain and confusion. They often become prostitutes. Ninety-eight percent of prostitutes were incest victims. They become alcoholics. Their lives are falling apart and they don't know why they can't have any joy. But incestuous assault must be there for patriarchy to continue.

Fifty percent of women in relationships with men experience violence at their hands, anything from a slap in the face to murder. Only a few of those murderers are brought to justice. The reason is, of course, that women are the enemy in patriarchy, and not just women but womanly things, womanliness—because we live in a world society that defines men as "not women."

Patriarchy is based on the hatred of women and the attempt to destroy and obliterate all the values that are associated with women. So when people say to me, "Well, Sonia, obviously you must hate men, and you think men are the enemy," I say, "No, you have it totally backwards. Women don't hate men. There's no evidence for this at all. Women have always loved men. Look at the evidence that women love men—look at it. It's everywhere." But it's one of the things that patriarchy does. It blames the victim; it reverses things. So when you hear that women hate men, what you know is that feminists have made men's hatred of women and women's hatred of men visible and it has to be turned around upon us. Women do not beat 50 percent or hurt and violently attack 50 percent of the men with whom they have relationships. We don't massively incestuously assault our little boys so they can't grow up whole, so they can't know who they are, so they can't ever have joy, so they can't be fully human. We don't do these things to men.

Another of the institutions that supports the war against women is pornography, an eight billion dollar industry, making more money every year than all the record and book sales in this country. It's an industry protected by the Constitution of the United States, the greatest document of freedom for men in the history of the world, in which women are not seriously or effectively included anywhere. Pornography provides guerrilla manuals for men to do the things to us that I've been talking to you about. Police will tell you that in almost every single site of rape, incest, and murder there's pornography. It teaches men that sexuality and violence are intimately connected, that women can't get sexually aroused unless they are hurt, and that men can't unless they hurt women. That's one way to keep this system going. Look at all the "snuff" movies; they are increasing and nothing ever comes to court about them, because to keep us down we must be killed.

We know that to be born female in patriarchy is to be born behind enemy lines. The purpose of the women's movement, however, is not to condemn men or instill guilt. Those are both patriarchal ways of being in the world. Women have been manipulated by guilt on a massive scale. We're experts in guilt and we can tell you that guilt is a useless emotion, that it's negative and nothing positive can come from it. This is not an effort out there to make people guilty. The women's movement and feminism are an effort to call forth our greatest courage: to look at the truth—the truth of how we've all been taught to behave toward one another in a way that is non-human, anti-human, and is a part of a virulent and deadly death cult. We need to look at this unpleasant stuff and say: this is what we do to one another and we don't have to do it anymore, and we mustn't do it anymore. It takes incredible courage to look at the truth and say that we now have to do the most courageous, the most risky, the most treacherous, the most revolutionary, the most transformative act that has ever been done on this planet that we know of: we must all learn to love women, to love those humans who are woman, and to love that which is womanly in all people, because those characteristics called womanly are at this time the characteristics which are most human.

If you would like to respond directly to Sonia Johnson, she invites you to write to her at her address: 3318 Second St. S. Arlington, VA 22204. Audio cassettes and videotapes of Sonia's speech are available from Friends General Conference.
God, It's You I Love

by Mariellen O. Gilpin

I have been in a period of spiritual ferment lately. I realized that I could not say that I loved God. I had faith in God; I trusted God; I pray to God a lot. But I couldn't detect that I loved God. I thought about the way that a small child loves whoever loves him or her; it's a reflected love, a love that is a natural response to being loved. And I knew that God loved me, so why couldn't I say, "I love you, God"? I tried, but I couldn't honestly feel love, so I said, "I'm sorry, God, I can't say it yet. I'll do it as soon as I can."

Another factor in this ferment has been the state of my illness. I am currently taking precisely the amount of medication that keeps me from hallucinating—as long as I don't try to hallucinate. I'm trying to train myself to choose not to hallucinate. A few nights ago I was awakened by what I call my physical symptoms, and I was able to turn away from hallucinating. I lay awake for several hours, finding insight into some of the factors leading to my illness. So although I was at some risk, I felt that I could safely not increase my medication unless I had trouble the next night as well.

The following evening I had dinner at a friend's house, and as it became time to go home, I realized that somewhere inside I was anticipating going home and having a good hallucination. I biked home—upwind, with my generator on, so that I was puffing with every turn of the pedals—saying, "Now, God, I understand that I have to learn how to be sane. But please, don't make it more than I can fight tonight."

My most vulnerable time is between 2:00 and 4:00 in the morning, and sure enough, I woke up at 2:30 and my physical symptoms were at their most seductive, in effect saying, "Come play with me!"

I was torn, but then I rolled over in bed, slammed my fist into my pillow—quietly, since it was 2:30 in the morning—and said, "God, it's you I love, not these phenomena!" And I rolled over and went to sleep.

What I seem to be learning is that love is not just a feeling, not primarily anyway. Feeling is how we first find out about love. But it is also a series of decisions—choices—behaviors. And most importantly of all, it is a way of seeing.
Encountering the Teacher

The Beginning of Community

by Thomas H. Jeavons

Last summer I was at a yearly meeting where there was a discussion of Friends education, and one Friend was speaking of the nature of teaching. He said that he had recently come across a definition of teaching he thought was very helpful in this context. The definition, attributed to Parker Palmer, said that “to teach is to create a space where obedience to truth can be practiced.”

I have been entranced with this statement, and the vision it encompasses, ever since. I find the possibility of the existence of “a space where obedience to truth can be practiced” is an enticing, even captivating possibility.

I believe this is what teaching can and indeed should be, especially teaching in a religious context. It is certainly true of the teaching that should be a part of our ministries to one another, and in the teaching that should be part of the church’s ministry to the world.

It seems to me that in the phrase “creating a space where obedience to truth can be practiced” we have an excellent summary of what a meeting should be, and what it should be doing, in the world.

Above all else, a Friends meeting should be a space in which obedience to truth is practiced. It should be a space in which the members make practicing obedience to the truth possible for each other. Ideally, it should be a space in which its members are drawn unflinchingly into the practice of obedience to the truth in word and deed, leaving behind any practice which reflects obedience to anything other than the truth.

And as a result of this, a meeting should, by its presence and activities in the world, be creating a space in which others, persons beyond the meeting membership, are also drawn into obedience to truth. Drawing others into obedience to the truth is, it seems to me, a description of a meeting’s activities, which fully should elucidate the nature of any of the particular forms of service and mission in which a meeting might engage.

Surely, working for peace and justice—trying to get others to respect and honor the dignity and worth of every person, trying to get them to act in ways that preserve life and reflect a full comprehension of the dignity and worth of others—is an effort to draw them into the practice of obedience to truth. Just as surely, when we engage in the work of outreach or evangelization—when we share the “good news” of the joy and fulfillment in our encounter with God, and try to help others understand God’s desire to be accepted in their lives as the creator, lover, and sustainer of all life—this is an effort to draw them into obedience to truth.

If this is what we and our meetings should be about being and doing, we must then ask what is needed to create a space in which obedience to truth can be practiced. I suggest that there are two obvious requirements for creating such a space.

First, we must create a space, an environment, in which truth can be revealed and discerned. Experience shows us that truth can be, and indeed is, revealed in all kinds of situations and environments. Experience also shows us, however, that some environments obviously allow for the discernment of truth far more readily than others; and some environments are far more conducive to the revelation of truth than others. Hence we should be intentional about working to create an environment in which truth can be revealed and discerned. This is an environment in which truth is really valued and appreciated, in which we expect one another to witness to “the truth, the whole truth, and nothing but the truth” in every word and every deed.

Second, we must create a space, an environment, in which we can act upon the truth that has been revealed and discerned. Obviously one is able to act upon the truth in any environment. Again, however, experience shows us that there are some situations which encourage us to act upon the truth and some that obviously do not. We need one another’s support to “practice obedience” to the truth, for this can be difficult.

It can be difficult, sometimes, simply because it is something we do not want or like to do. It may be the truth that a person in our meeting (or in our life) that we may have the most to learn from is also a person we like least, a person who annoys or offends us. Practicing the truth may require that we set aside our feelings and listen to that person to learn what God would have us learn.

To teach is to create a space where obedience to truth can be practiced.

Thomas H. Jeavons is executive secretary of Baltimore Yearly Meeting and a member of Bethesda (Md.) Meeting. He is a regular contributor. His last Journal article, “What Is the Question?” appeared in April 1, 1985.
We need one another's support to "practice obedience" to the truth, for this can be difficult.

(That lesson may, in the end, simply be a lesson about who our "neighbor" is, and how to love them.)

Practicing the truth may involve staying with a commitment to a relationship or situation which has somehow become unpleasant to us since we first entered into it but to which we made a commitment we ought to honor. When we honor such commitments we may discover that God will give us the strength to be faithful as we uphold the virtue of fidelity. Through a willingness to abide in such commitments we learn of the pervasive love of God—"steadfast" and "enduring from generation to generation," the Psalmist tells us—a love that also undergirds and brings joy to our exercise of the virtue of fidelity.

Practicing the truth may involve a calling to serve or work with others in ways that are profoundly disagreeable to us or disputable in the eyes of others. Sometimes practicing the truth will make us unpopular. (Look at Jeremiah or George Fox or someone today who upholds the Peace Testimony in places where patriotism and a willingness to fight for one’s country are seen as one and the same thing.)

Practicing the truth can put us in an uncomfortable place in which we have to challenge the values of our friends or our families. (Look at William Penn or John Woolman or Jesus himself.) Acting upon the truth can cost us our position or our worldly goods or our very lives.

If practicing the truth is a risky business, then creating an environment in which we can act upon the truth that has been revealed to us requires creating a space in which we feel the risks are somehow "manageable," in which we know we are committed to one another, and can trust that commitment will be honored. It means establishing an environment in which we will support one another and help guide one another; an environment in which we are willing to be accountable to one another and practically care for one another; an environment in which we do come to know one another "in that which is eternal" and pray for one another. To create an environment in which obedience to truth can be practiced, we must be intentional.

The fact is, though, that the existence of such an environment is exceedingly rare. Our meetings do not always, perhaps not even often, give evidence of being infused with most of the qualities I just described—at least not with constancy. How might they come to be?

We may all agree that the conditions just described are laudable ideals for us and our meetings, but most of us will plead that while we would like it to be otherwise, to contribute to the creation of such a community and participate in its life requires time and energy beyond what we have to give.

I believe most of us recognize that for our meetings to become such spaces would require a substantial, even radical reordering of the members’ priorities. For this to come to pass, the practice of our faith, exercise in spiritual disciplines and our personal devotional life, our participation in our meeting’s life, and our relationships with its members would have to take precedence over many things that are now deemed more important.

What will move us as individuals to so reorder our priorities? What could cause us to give our preparation for and participation in the corporate life of faith clear precedence? What is the individual foundation and by what personal experience are we made ready, willing, and able to fully participate in the corporate endeavor to practice obedience to truth?

It seems to me there is surely one thing. It is that which the earliest Friends (and many Friends since) asserted was the "sure foundation" of a living and enduring faith. It is a transforming encounter with the "Teacher," the living Christ.

This "living Christ" of whom Quakers have traditionally spoken is such a teacher as described in the definition with which we began. He is one who creates a space in which obedience to truth can be practiced. The witness of the first Quakers, as well as many other Christians through the centuries, is that this is how they experienced Christ. He is the Teacher, the one who reveals the truth, and the one who empowers persons to act upon the truth with constancy.

This Teacher can do this as one encounters him in the most immediate, intimate, and personal ways. It is to such an experience that Fox witnessed when he said that though he was in despair and had given up all hope, when he "heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition,' " his "heart did leap for joy." It is to such an experience that Fox's whole life witnessed thereafter.

However, Christ can also create this space for us in another, less immediate way as well. The encounter with Christ, as the Teacher and as a friend, can create a space in which obedience to truth can be practiced by "re-forming" us personally so that we can be full participants in a true community of faith. Our transforming encounter with Christ should be the beginning of community for us.

Here I can testify personally of my own experience of being brought into a sense of community, a feeling of commonality and unity with others, by what I can only understand to be the love of God and my own transforming encounter with Christ. Indeed, that sense of commonality and a special sense of unity extends for me now in some distinctive ways beyond my own local faith community (the monthly meeting) to bind me with others in many places who share an experience and commitment of faith similar to my own.
I would once have described myself as a fairly “asocial” person; I was able to enjoy the company of others, but often I was just as happy to be alone. Yet in recent years I have found myself frequently experiencing an unexpected and profound sense of connection with and affection for other persons whom I may not have known before at all but now have happened to have a chance to break bread and visit with, to worship and learn with. I have discovered myself in relationship in a joyous way to these persons with whom I share the experience of faith by what I can only understand to be the love of the Author of faith binding us together. This connection is beyond my understanding, yet it seems to be abiding, and certainly is enriching.

It makes perfect sense that Friends have for so long and so often been concerned about and involved in education. At the core of the Quaker vision of the Divine has been the experience of the encounter with God as a teacher. Early Friends spoke frequently of Christ as the “Inward Teacher,” or simply the “Teacher.” Fox defined his own mission in terms of calling people to “receive Christ Jesus . . . in his Light. And I was to . . . direct people to the Spirit by which they might be led into all truth”; and he says (again and again) that “the Lord has come to teach his people himself.”

The traditional Quaker vision in this regard is, as is not uncommon, deeply resonant with a biblical vision. It is a vision, being rooted in the encounter with the Teacher, which calls to mind a story from the Gospel of Mark (12:28-34), the only story in which a “scribe” comes off in a good light.

This is the story in which the Pharisees, and then the Sadducees, are asking Jesus questions meant to ensnare him in some heretical statement. Another “scribe” hears matters of faith being discussed and comes with a question of his own, really wanting to learn. This scribe asks which is the greatest commandment, and Jesus responds with the answer which we all recognize about loving God and one’s neighbor.

Interestingly, this is the only story in which a “scribe” approaches Jesus in an honest and open spirit of inquiry, actually wanting to learn, rather than seeking to trip him up or trap him with a trick question.

I see two strong messages in this story for us. We can see it as an analogy or allegory which recommends the way in which we might best approach, and may most surely profit from, the opportunity to experience the Divine Presence. We should approach inquisitively, attentively, expectantly, yet humbly and ready to learn at the feet of the Teacher.

We might also see in Jesus’ answer an indication of what we can expect or should hope to learn in our encounter with the Teacher—that is to love God with all our hearts, souls, minds, and strength and to love our neighbors as ourselves.

This is the truth of which we can learn, and by which we must be transformed in the encounter with the Teacher. This is what marks the space in which obedience to truth can be practiced. It is in the space where such love is evident that obedience to truth can be practiced. In each encounter with the inward Teacher we will find ourselves bound to others who have known this encounter, for this is the most profound and unifying of human experiences. In this we are given the seed for growing a true community, a “community of faith,” a community which provides the space in which obedience to truth can be practiced.

I am discovering firsthand that a faith community’s role in helping me discern the truth upon which I must act can be penetrating and liberating—providing I am willing to engage in and submit to this process with the community, providing I come expecting to encounter the Teacher and am willing to learn.

A faith community’s role in empowering me to act upon the truth I discern, to practice obedience to truth, can be truly amazing. As I learn to open up to another in the process of discernment, and thus become accountable to and trusting of another in the practice of my faith, I find the risks involved in this much less scary. Knowing there are those who stand with me, who have helped me in clarifying and choosing this course, who are praying for me, who are willing to care for me and those I love if I suffer for my actions, knowing this it becomes much easier to take whatever risks the practice of the truth requires.

I have discovered in an ongoing experience with one faith community that as we commit to do these things I’ve talked about in working with and caring for one another, we do the ground work through which such a space can come into being. Then again, as we root ourselves in disciplines of the Spirit and in worship, we make of our fellowship a space in which the Teacher, the living Christ, can be encountered. We create a space where the Divine Presence is likely to be revealed; and in that, by an act of grace, God immediately creates the space for us to practice obedience to truth.

I am convinced that all our meetings need to become such “spaces.” I believe they can be. However, I am convinced they will begin to become such communities only when we allow ourselves to be transformed by our encounter with the Teacher. Only then can we make the transition from being merely collections of individual seekers to being truly “a people of God,” a people in whose midst the joys and possibilities of the kingdom of God can become real.
Intermountain Yearly Meeting
Supports Sanctuary

Intermountain Yearly Meeting convened at Ghost Ranch in Abiquiu, New Mexico, June 12-16. Elizabeth Watson delivered the keynote address, "Strangers in Egypt." She interpreted the Exodus story historically and theologically, challenging us to nurture all strangers who come among us, especially those escaping the terror of war and oppression.

Intermountain Friends were ready to accept Elizabeth Watson's message, for during a subsequent business session, a minute was approved that urged monthly meeting action on refugee needs, that called for an end to forced repatriation, and that established an Intermountain Yearly Meeting Committee for Sufferings. The minute also affirmed that Friends providing aid to refugees are carrying out the will of the yearly meeting (see excerpt of the minute below).

The Wednesday through Sunday program included daily participation in worship-sharing groups, daily meetings for worship, three sessions for business, reports of the American Friends Service Committee, the Friends Committee on National Legislation, the Friends World Committee for Consultation, and the Friends Bulletin. There were intergenerational discussions and interest groups on 19 topics. For recreation there were a variety of activities: campfires, folk dancing, swimming, hiking, singing, talking, and nurturing ourselves and one another. More than 50 young Friends participated in "Young Friends Yearly Meeting" and 140 children attended Junior Yearly Meeting.

The yearly meeting epistle concluded: "We pray that all Friends may feel the working of the Spirit for Peace and Unity as we have lived it here." Mary Lou Coppock

Sanctuary Minute

The following is an excerpt of Intermountain Yearly Meeting's
Minute on Central American refugees:

After two years of reflection on this issue, it is clear that action must be taken and Intermountain Yearly Meeting therefore makes these commitments and recommendations.

Monthly meetings and worship groups are urged to learn the needs of and support refugees in sanctuary, in detention centers, and on bond awaiting hearings.

Support can include raising bond money and providing legal representation for those in detention centers; providing housing, food, legal assistance, clothing, transportation, educational, emotional, and medical aid for those in sanctuary or on bond awaiting hearings.

Intermountain Yearly Meeting urges our government to pursue a plan for peace in Central America which would promote the resumption of bilateral and multilateral talks. We ask our government to actively support the Contadora process.

Here in the United States we support the passage of legislation such as a strengthened Meakley-DeConcini bill (HR-822, SB-377), which would end forced repatriation of Salvadorian refugees in accordance with the findings of the United Nations high commissioner for refugees. In addition we urge that the bill be amended to include Guatemalan refugees.

Because of Friends' increasing involvement in providing assistance to refugees, Intermountain Yearly Meeting affirms that Friends providing such aid are acting within the tradition of the Society of Friends and are carrying out the will of the yearly meeting with our loving support.

To carry out our responsibility, Intermountain Yearly Meeting approves the formation of a Committee for Sufferings for members and faithful attenders of our member meetings who are or may be facing legal prosecutions or other personal pressures because of their sanctuary ministry to refugees. With the assistance of monthly meetings, the committee appointed by the clerk of Intermountain Yearly Meeting, will take the initiative to identify persons needing assistance, keep monthly meetings informed of the needs within the yearly meeting, request aid, and make available to monthly meetings information about resources for aid.
The crisis in family farm ownership is the basis for a minute passed by Iowa Yearly Meeting in August. The minute asks Friends to recognize the great needs that exist today in agriculture, and recommends eight steps, including urging local meetings to support, spiritually and emotionally, farm families in a financial crisis; encouraging lenders to do all that is possible to keep families on the farm; and urging passage of the 1985 farm bill.

A joint New Zealand-Australian Quaker peace delegation will visit the countries around the rim of the Pacific Ocean to meet with Friends and others interested in peace movement issues. Muriel Morrison and Marian Lyfogt of New Zealand Yearly Meeting and Margaret Clark from Australia Yearly Meeting will visit Hawaii, the West Coast of the United States, Japan, South Korea, and Singapore. They will discuss peace issues affecting the Pacific region and will encourage support for the New Zealand government's ban of nuclear ships. The visit is a chance to inform, encourage, and build lasting links around the Pacific.

A National Anti-Apartheid Protest Day has been set for Friday, October 11, by the American Committee on Africa. Student and community groups are encouraged to schedule appropriate activities for that day. October 11 coincides with Southern Africa Political Prisoner Day, and groups will try to link demonstrating for divestment with campaigning to free Nelson Mandela and other political prisoners. To endorse the National Protest Day, and for more information, write the American Committee on Africa, 198 Broadway, New York, NY 10038, or call (212) 962-1210.

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Are Public Schools Deprived?

Since I have a particular interest in unprogrammed teaching methods, I was delighted (and moved) by Kate Kerman’s article on home schooling (FJ 4/15).

What impressed me most was the way in which, time and again, Kate Kerman managed to put her finger square on some aspect of home schooling that I’d wondered about for years—and then speak to the issues she’d raised with real honesty and wisdom.

Nonetheless, there was one issue which she did not address, and it is an issue which I think would be very important to Friends, so I’m surprised at the omission.

Kate Kerman successfully addressed the question of whether kids are deprived of something by being withdrawn from the community school, but she has not asked whether the community school might be suffering some sort of deprivation.

Home schooling is, after all, an opt-out from the general community. At the bottom level, the parents who teach their kids at home are telling those kids, ‘We don’t want you to think of yourselves as part of the everyday life of this town, or as part of your generation. You’re different. The rest of your generation is the common herd. You’re special. The everyday life of this town is blah. Let the system sink; we can manage without it.”

The Kermans of this world can manage without the system, because the Kermans of this world are intelligent, caring, deprogrammed, inventive people. But what about that common herd they leave behind? Will they sink a little deeper without the Kermans’ buoyancy?

Nor does Kate Kerman tell us about the example she herself is setting. If her kids were in the community school, she’d doubtless play an active role in trying to make that school the best possible school it could be, and all the kids at that school would benefit. Has she found some sort of giving to those kids, those strangers, the community as a whole, to compensate for the absence of that one?

I don’t mean all this as a condemnation of home schooling, but I think Friends who are considering home schooling owe it to themselves to think about these things. And—being so very impressed by the sensitivity Kate Kerman shows in her article—I personally would like to hear her views on these matters.

Marshall Massey
Denver, Colo.

Kate Kerman responds:

Thank you for your thoughtful letter about the question of how our home schooling might affect the local public schools. This is, of course, an issue that any family faces when it chooses a Friends education for their children, whether it be at a Friends school or in home schooling. Historically, Friends chose the route of a “guarded education” for their youngsters, and many of the schools they started were later to become the very public schools we may be pulling out of now.

When my daughter Ada spent two years in public school as a part-time student, my husband and I did volunteer work there. Our work with public schools now is limited to my husband’s work as a children’s librarian in a public library.

I would like to reiterate what I said in my article about feeling that I was called to be a home schooler. I am more and more basing my life energies on what I hear to be my callings. Doing so must mean that I cannot be pulled in too many directions at once, and currently my getting involved in reform attempts in the public schools would pull me off track. I sense in your letter a feeling of scarcity—the idea that if I pull out of this way that society has set up for children to be educated, I am depriving other people. Now I see the world more and more as a place of abundance, and feel that if I reach for exactly what God wants for me and my children, there will be plenty left over for other people who are reaching for what they and their children need. In fact, I have learned so much from other people in my life who have done exactly that, that I cannot help but feel that this way of living is in itself a help to others. And even in terms of education, home schoolers are definitely performing some very useful experiments in teaching and learning which I think will eventually produce changes in other forms of education.

Hirohito Maligned

My thanks to David Oates for “The Lie of Politics” (FJ 6/1-15), which gives us activists much-needed perspective. The discipline of refusing polarization is very hard, but it is vital to our witness that all are bearers of the Light.

I offer one minor correction: Friend Oates says, “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,” virtually asserting that Hirohito’s status as a god-king prior to 1945 was self-proclaimed. Friends will be glad to know that this was not the case; Hirohito, heir to an exalted figurehead position, personally had no illusions of divinity at all. For himself he only wanted the opportunity to enjoy family life, the arts, and his scientific studies of marine biology. He was totally opposed to aid much griefed by Japan’s aggressive warfare, as his chosen title shouwa (enlightened peace) declares, but...
felt that he, like countless "emperors" before him, had no choice but to sign on the dotted line.

Only after the disasters of Hiroshima and Nagasaki did he take his courage in both hands (assassination was a real possibility) and oppose the Alamo-type national suicide that was being urged by the die-hards; for the sake of the people, he pressed for the humiliation of surrender. After MacArthur took over as and Nagasaki did he take his courage in the war, expecting a war-crimes trial and offend the Alamo-type national suicide that was being urged by the die-hards; for the sake of the people, he pressed for the humiliation of surrender. After MacArthur took over as and Nagasaki did he take his courage in the war, expecting a war-crimes trial and oppose the Alamo-type national suicide that was being urged by the die-hards; for the sake of the people, he pressed for the humiliation of surrender. After MacArthur took over as 

Many, Many Thanks

Thank you, David Oates, for clearly stating that liberal political views and Quakerism are not synonymous (FJ 6/15). Thank you, Carol Ferm, for describing the "thunderous silence" of Rich Van Dellen that settles over my meeting, despite the stirrings and stircomers. Thank you, Maxwell Wheat, for tears over the sad futility of war.

Thank you, Alfred LaMotte and Lawrence Spears, for showing that our calling is to be who we are, led by the Spirit. Thank you, Marjorie Nelson, for the portrait of love in others that few of us see in our isolation behind walls of ideology and stereotypes, the lie of politics.

Frank Shutts
Pasadena, Calif.

The Media—the Message

Congratulations for publishing "In What Media Is the Quaker Message?" by Jason Cox (FJ 5/15). His idea for Quaker filmmaking is a seed that should have been planted a long time ago. While reading Daisy Newman's delightful Quaker novel I Take Thee, Serenity, the thought occurred to me that it would make an excellent plot for a movie by and about young Friends.

Jason's mention of a model community suggests that possibly a new Quaker vocational rehabilitation community could be developed to provide the setting, resources, talent, training, and equipment for making creative Quaker historical audio-visual aids, and also videotapes for entertainment and public education. It could also provide marketable vocational skills for Quaker volunteers who wish to be of service in the far corners of the earth, as well as in projects closer to home. Perhaps doing it on an ecumenical basis could extend the base of support and provide a realistic demonstration that a variety of Christians can work together in creating a peaceable kingdom, or at least a movie about one.

Ben Wojan
West Hartford, Conn.

The letter by Jason Cox raises one of the more important issues regarding Quaker (and Quakerly) outreach. My perception of George Fox's missionary activities may not be too accurate, but I have the impression of a media campaign that was in many ways similar to that of the Methodist circuit-riding preacher. If alive today, would George Fox be a TV evangelist? (Or would we be treated to the delightful spectacle of the disruption of a Jerry Falwell show?) Quakers are rightfully chary of proselytization when understood in the narrow, sectarian sense ("join my church and you will be saved if you adhere to the Truth"). However, this kind of activity must be understood in a much broader sense. It must consist of witnessing to our vision of a just and peaceable and loving society not so much, as Jason Cox puts it, by forming Coaltions Against Whatever, but by building and implementing and communicating this vision.

So here is one vote in support of Jason Cox's appeal. I hope that Friends will find in their hearts an awareness that the use of a good thing must not be left to those who are abusing it and that these tremendous resources for communication deserve our loving care as much as do the natural resources of our earth.

Francis J. Coyle
Chapel Hill, N.C.

"In What Media Is the Quaker Message?" reminds me of an experience that continues to haunt me. On a recent visit to three beloved grandchildren, ages seven, four, and one, I was invited to watch Saturday morning cartoons. As we snuggled together on the couch the stories of the good guys getting the bad guys seemed harmless enough, if TV is ever harmless!

Suddenly a commercial break, which seemed endless, showed the Marines doing battle, literally, and we were told that this is the best and most honorable profession a young person might choose. Is this the child-oriented product promised by the networks for children's prime time?

I agree with Jason Cox that "if Friends are to make a peaceable kingdom on this earth, then we must broadcast its possibilities and its realities."

Margaret Thomsen Poffenberger
Brookfield, Vt.

Infant Formula Still Misused

My article on the Nestlé boycott (FJ 12/15/84) closed on an optimistic note—a note that, in light of subsequent events, needs to be modified.

The cause for optimism at the time of publication was joint determination by Edmund S. Muskie's Audit Commission and the Infant Formula Action Coalition (INFAC) that Nestlé was seriously seeking to carry out its commitment to observe the code of the World Health Organization (WHO). It had been widely assumed by health authorities and the public that other manufacturers of infant
formula would follow suit.
That has not turned out to be the case.
As both Muskie and INFACT have independently reported, some U.S. manufacturers are currently taking advantage of loopholes in the code. Beyond that, one U.S. firm and most European and Japanese firms are aggressively marketing their infant formula in the Third World in open defiance of the WHO code. Furthermore, most of the world’s governments are, incomprehensibly, failing to implement WHO standards by enacting appropriate laws. In short, the code is not achieving global acceptance.
The 1980s appears to be a decade in which the goals of the United States and a few other major nations are strongly oriented to the interests of profit-oriented enterprise to the neglect of social welfare. There are, of course, cycles in public tastes and political ideas, so we may hope that international pressures will shift and that local laws will eventually bring about universal observance of the WHO code. INFACT (1701 University Ave. SE, Minneapolis, MN 55414) is a U.S. organization actively engaged in this effort.

Ralph C. Preston
Drexel Hill, Pa.

Anniversary Issue Appreciated
I didn’t plan on spending two hours this afternoon reading the Journal, but your July anniversary issue is great.

Eleanor Hammond
Garland, Tex.

Elwood Cronk’s “Judgment Day in Breeches” (FJ 7/1-15) was written about a man’s struggle against racial bigotry in the 1700s. Cronk wrote the article 30 years ago, and we are still struggling today with this black-white issue. Are we as humans destined to remain unenlightened, living on a primal animallistic level of needing to feel bigger and better than one another?

We know that skin color is an adaptation to one’s ancestral environment. The various shades of color we find among ourselves are a protection from the sun’s rays, and the degree of darkness is dependent upon the amount of melanin (pigmentation) present.

This gift of protection is not meant to be a catalyst for bigotry and hatred. Let us become enlightened in 1985, praying for the strength to hold this gift in the Light and give to it the love it was intended to receive.

Karen Devine
Graterford, Pa.

Ruth Kilpack’s “Hiroshima Maidens” (FJ 7/1-15) reminds us of a delightful phrase used by Yoshie and Sayoko when they lived with us between operations in 1955 and 1956.

We could make no sense out of the phrase. It sent the girls into spasms of giggles and laughter. The phrase sounded like “pendarew-otta mearew.” Eventually it was translated into “Pendle Hill oatmeal.”

It gives an enduring vision of the breakfast line at Pendle Hill. The smiling girls in their kimonos, the smiling servers asking, “Would you like some oatmeal?” The girls, having been always accustomed to accept an offering or a statement from an older person, bowing and nodding and smiling, said “yais.”

At table they observed that a strange white fluid was poured over the gray serving. The taste and consistency appalled them, although somewhat ameliorated by applying a brown powder to the dish. As they had been trained, they managed to finish their bowls.

We came to love one another.
They were amazed that strangers who were not relatives should care for them. And we were overwhelmed that they held no resentment against us for the hideous, unnecessary suffering that we had caused them and theirs.

It was a deep lesson in love. They changed our minds to “a new mode of thinking.” And they changed also. Sayoko’s parents wrote us that she had “opened like a flower.” The whole experience was indeed “a great opening.”

Albert and Sylvia Bigelow
Marion, Mass.

An Eagerness for Peace
Kent Larrabee’s story, “Incident in Leningrad” (FJ 5/15), was very moving. I am grateful for his peace ministry and wish him every blessing.

Our own experience in Leningrad was similar to his, although we were not ostensibly on a peace mission. We were visiting with Friendship Force, and whenever we could, we gave people in buses, restaurants, and bookstores our little cards printed in Russian explaining that we were Friendship Force people and brought a message of peace.

If people did not reject the cards without reading them, the response was always positive. Our Russian was Berlitz, tape-ful, and sometimes people laughed and wrote what they wanted to say to us in Russian to be translated later.

In Leningrad, many people we met spoke English. I remember a man who spoke to us because we were speaking English to each other. He played first horn in the Leningrad symphony. He wanted us to “tell your president that the Russian people want peace.” A physician wrote her message on our opera program. “Tell your president I want my children to grow up. I don’t want nuclear war.”

Kent Larrabee’s wonderful resolution of his conflict with Leningrad police is truly a Quaker experience. How glad I am that people like him still walk the earth.

Phyllis Tyler
Raleigh, N.C.
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WESTTOWN SCHOOL
October 1, 1985 FRIENDS JOURNAL

1969

1982

WITNESS TO WAR

Witness to War. Produced by David Goodman. Directed by Deborah Shaffer. A Skylight Pictures production in cooperation with the American Friends Service Committee. Distributed by First Run Features, 153 Waverly Pl., New York, NY 10014, (212) 243-0600. Color, 30 minutes, 16 mm and video.

Why is there war? Why do innocent people of all ages continue to suffer? Why do some people suddenly begin to question what is happening around them and decide to do something about injustice? Why does the violence in history tend to repeat itself?

These and other questions went through my mind as I watched the film Witness to War, based on the book by that name by Charlie Clements, a Friend who is deeply committed to nonviolence. It was not always so. He used to be a career officer in the U.S. Air Force and flew many missions in Vietnam until he began to feel the immorality of that war and refused to fight. The military responded by placing him in a psychiatric hospital. As a friend of his who was interviewed in the film said, "It was easier for them to say he was insane than the war was insane." The dean of the Air Force Academy was also interviewed as were some of his patients. They give a sensitive portrait of a man of conviction and action.

The film seemed to have three focuses: Charlie and his journey from being a military person to becoming a pacifist; the experiences he and others had in Vietnam; and his more recent experience in El Salvador. One gets a sense of the three parts of this powerful and moving film through interviews with Charlie and readings from the diary he kept while working as a physician in the rebel-held territory of El Salvador, which was often under attack by the military and right wing death squads.

The diary is supplemented by film footage from Vietnam and films which portrayed the human cost of the present war in El Salvador. The similarity between the abuse of the civilian population in both wars is chilling and striking. One remembers the photos of burned children in Vietnam. There is an equally unsettling scene of a Salvadorian child burned by white phosphorus. There are the spotlight planes of Vietnam and the spotlight planes of El Salvador. One of the most moving scenes for me was a Vietnamese woman amidst her crying family and the destruction of her home and community and a Salvadorian mother trying to prevent the death squads from taking her children. Charlie mentions the smell of war in his diary: flesh, fields, and homes.

This is not an easy film to see, but it is one that should be seen, by meetings, by First-day schools (adult and teen-age), by civic clubs, and by schools. It is a film that will help us look at our own lives and actions by reflecting on the journey of Charlie Clements. It will help us look at the question of violence, both military and economic, as well as nonviolence. It will help us learn from the terrible mistakes of the past and will stimulate us to apply those lessons to the war in El Salvador. I hope it will spur us into action.

Phyllis B. Taylor

This is a disturbing book for those of us in the middle class, because the author takes the Bible seriously. The implications of his examples are that throughout the Bible God has opted for the poor and the powerless, and that God continues this stance today. The Exodus narrative is pivotal to this interpretation of the Bible. In Egypt, God interfered with the oppressive actions of Pharaoh and his court, who benefited from the work of the Israelite slaves, and led these powerless people out of slavery into freedom. No wonder, states the author, that Third World Christians feel that "God does not enlighten the powerful but empowers the powerless," and that God continues this stance today. The source of hope for Third World Christians, writes Brown, is that "God takes sides in the struggle and God takes their side." Brown also posits that knowing God is a matter of deed rather than of word, citing Matthew 25:31-46, where those who fed the hungry and visited prisoners will have eternal life, even though they did not know they were ministering to Christ himself when they fed the hungry and visited prisoners.

Friends have known and acted upon the belief that political action must spring from one's knowledge of what God is asking, on how we mind the Light. Unexpected News reinforces that Quaker vision, but from the view of Third World Christians, which challenges deeply our basic assumptions about how we are to live.

Renee C. Cradler


Takashi Nagai, the author, was a nuclear physicist working in Nagasaki at the time of the atomic explosion in 1945. He was a sensitive witness to the event. His book, completed by 1946 and in print by 1949, has never been out of print in Japan. (Some of the original text was censored by the U.S. occupation government.)

Takashi Nagai tells his story straightforwardly from his own personal perspective. Part of the value of atomic survivors' stories is simply their own personal view of what

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My name is Smith. I live in a small house. The house is in the countryside. It has four windows and one door. I visit my father and my mother often. I help them in the large garden. In the garden are flowers and trees. My mother is active and she walks in the forest. My father is old and he stays in the car and rests.


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a deep joy such as she had never experienced before. It was a noble joy accompanied by profound happiness. . . . Meanwhile, Little Bean was entertaining quite different thoughts. Why are these people so light? . . . And yet, as they crawled into those rooms enveloped with fire . . . they experienced a thrill of joy as they had never known. Coming out of the awful heat, they noticed that their cuffs were on fire. Yet they both felt the ecstatic joy of being nurses."

Two small sections of the book deal with the effects of massive radiation and therapy. Since both were written near the time of the explosions, they lack the value of historical perspective. But the power of Nagai's book is in his narrative, not in his analysis. This book is one person's vivid account of his experience in Nagasaki. Although we also need to understand the "big picture" of the atomic explosion, we won't really understand it at all unless we also read personal accounts such as this one.

When you visit Nagasaki, you can join the Japanese in making a pilgrimage to Nagai's hut, where he lived as an invalid until he died in 1951.

Lynne Shivers

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book for the work, Peter Bien writes about the fourfold scheme of the book: Jesus as son of the carpenter, as son of man, as son of David, and as son of God.

To Martin Luther King With Love: A Southern Quaker's Tribute (no. 254) is David W. Pitre's joyous affirmation of the changes in his life that reading Martin Luther King's words produced during and after David's college years. The 35-page pamphlet is also a testimony of a changing South where, increasingly, black and white live together in peace.

Tending the Light (no. 255) draws on author Mary E. B. Feagins's own experiences with the inner Light throughout her life. Seeking to be, as it was in her case, at a very early age.

Can prophecy be caught like the mussels? True prophecy is always the gift of God, but being prepared, willing, and in the right company can help, writes William Taber in the 64-page pamphlet The Prophetic Stream (no. 256). Writing about the major Old and New Testament prophets and relating these to Friends' beliefs about their understanding of faith and action, the author notes that the four key ideas of these prophets—justice, knowledge of God, faithful covenant love, and walking with God—are what Friends are to live by. William Taber suggests that we are all called to be prophets, each according to the gifts given us.

Helen Kylin writes about creativity in When Silence Becomes Singing (no. 258). Silence is a component of creative thought, as well as preparation and investigation. Then these are set aside and a period of rest and waiting occurs, after which creative work may result. In this 36-page pamphlet Helen Kylin also writes about parables as an open-ended way of stating the truth, which leaves the readers free to find answers for themselves.

Kingdon W. Swayne devoted a sabbatical year to wrestling with the concepts of stewardship and simplicity as they apply to Friends today. Stewardship of Wealth (no. 259) is the result of the questionnaire and his own self-assessment. The results, and the questionnaire at the end of the 29-page pamphlet, span various categories of friendly lifestyles in the Philadelphia area.

Mary C. Morrison's latest pamphlet is The Way of the Cross (no. 260). Of the three stories of Jesus' crucifixion, she writes, we can identify most with the account in Luke. The rest of the 23-page pamphlet illuminates that walk to the Cross—how it was for Jesus and how it is for us today. She notes that the walk includes much joy and fulfillment as well as pain and sorrow.

In Interconnections (no. 261) Elaine Freavallet posits that what we do in one part of our lives is reflected in other parts. And moreover, what we do is reflected in other places and in ways we may never know. This is the interconnection between all of us on this earth, all living things, not just people. When we relate to ourselves as the sacred vessels we are, she notes in this 32-page pamphlet, "then we begin to know that all that is in the universe is held together and joined together in the one Life of God."

Pendle Hill pamphlets can be ordered from Pendle Hill Publications, Wallingford, PA 19086. Numbers 251, 254, 255, 257, 258, 259, 260, and 261 are $2.30 postpaid. Number 256 is a double pamphlet which costs $3.80. Numbers 250, 251, and 252 are out of print but can be ordered for $5 each as a photocopy. Pendle Hill pamphlets are also available by subscription.

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FRIENDS JOURNAL October 1, 1985
Books in Brief

How Democracies Perish. By Jean-Francois Revel. Doubleday, Garden City, N. Y., 1984. 376 pages. $17.95. The noted conservative French philosopher and journalist, Jean-Francois Revel recently published a dispassionate analysis of Soviet expansionism and the Western response, or in some cases, lack of response. Revel writes, "The closer we get to the end of the century, the more Communist imperialism becomes the chief problem of our time. Indeed, no other threat to world freedom has endured as long in the twentieth century, and is still unabated." Though many may believe that the threat to freedom may be of a more fundamental nature, How Democracies Perish remains a fascinating book, and perhaps an excellent introduction to contemporary conservative ideology.

Fifty-Seven Reasons Not to Have a Nuclear War. By Marty Asher. Drawings by Lonni Sue Johnson. Warner Books, Inc., New York, 1984. 116 pages. $4.95/paperback. The 57 reasons, including teapots, dreams, mud, balloons, bicycles, and dice, are delightfully illustrated by both line drawings and water colors.

There Are Alternatives: Four Roads to Peace and Security. By Johan Galtung. Spokesman, Nottingham, England, 1984. 221 pages. $35, $10.95/paperback. Distributed in the United States by DuFour Editions, Box 449, Chester Springs, PA 19425. The author, founder of the Journal of Peace Research, examines the present nuclear arms race and why previous negotiations to limit it have failed. Using as an example the politics of six European nations (Austria, Albania, Finland, Sweden, Switzerland, and Yugoslavia), Galtung examines alternative means of establishing national security and coherence and international cooperation.

The Captain America Complex: The Dilemma of Zealous Nationalism. By Robert Jewett. Foreword by William Sloane Coffin. Bear and Co., P.O. Drawer 2650, Santa Fe, N. Mex., 1984. 220 pages. $8.95/paperback. First published in 1973, this discerning and provocative book has been revised and brought up to date. Robert Jewett explores the biblical influence on foreign policy rhetoric and attitudes. The "complex" is both our bane and our promise, for it bears within itself the seeds of its cure.

Poets & Reviewers

A member of Radnor (Pa.) Meeting, Renee C. Crauder has been part of the Central Baptist Church of Wayne's sanctuary task force. She is the Journal's editorial assistant. Lynne Shivers's special concern is building a nonviolent society through strengthening links between peace and social change organizations. She is a member of Central Philadelphia (Pa.) Meeting. Phyllis Taylor, a member of Germantown (Pa.) Meeting, is active with the Pledge of Resistance. She was in Nicaragua as a member of Witness for Peace. Jack Troy is a potter and professor of art at Juniata College, Huntingdon, Pa. His poem first appeared in Pivot magazine, 1981.

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Wider Quaker Fellowship, a program of Friends World Committee for Consultation, Section of the Americas, 1500 Race St., Philadelphia, PA 19102. Quaker-oriented literature sent three times/year to people throughout the world who, without leaving their own faiths, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their meeting. Annual mailing available in Spanish.

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

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Information desired: John Beans and Anna Bean, who bought lots in the Friends Cemetery of Hallmoon Valley, Centre County, Pa., in 1954. Letters to 207 N. 35th St., Philadelphia and 2732 2nd Ave., St. Petersburg, Fla., were concealed. Any information would be appreciated. Elwood Way, Post Maltese, PA 16870.

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

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CANADA
EDMONTON—Unprogrammed worship 11 a.m. YWCA, Southeast room, 10355 100 Ave. 453-9922.
OTTAWA—Worship and First-day school 10:30 a.m., midweek meeting 11:30 a.m. Wednesdays. 13 av. Mervelet, Quaker House, Petit-Saconnex.

UNITED STATES
ALABAMA
BIRMINGHAM—Unprogrammed meeting for worship, 10 a.m. Sunday, 1415 12th Ave. S. C. Bawden, clerk. (205) 879-7021.

ARIZONA
FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver 86082. (602) 774-2489.

ARKANSAS
LITTLE ROCK—Unprogrammed meeting, First-day school, 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 297-9953, 683-8233.

CALIFORNIA
ARCTA—10 a.m. 1920 Zehndner, 822-5615.

BERKELEY—Unprogrammed meeting. Worship 11 a.m., 2615 Vine St. at Walnut, 943-9725.

CHICO—10 a.m. Sunday, 10:30 a.m. a.m. for worship, classes for children. 345-3429 or 345-1741.

CLAREMONT—Worship 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

DAVIS—Meeting for worship, First-day, 9:45 a.m. 345 L. St. Visitors call 752-8824.

GRASS VALLEY—Discussion period 9:30 a.m., meeting for worship 10:40 a.m. John Woolman School Campus, 12565 Jones Ave Road. Phone: 273-6485 or 273-2569.

HAYWARD—Worship 9:30 a.m. Eden United Church of Christ, 21455 Brick St. Phone: (415) 538-1027.

HEMET—Worship 9:30 a.m. 43480 Cedar Ave. Visitors call (770) 877-2797 or 925-2218.

LA JOLLA—Meeting 11 a.m. 7380 Eads Ave. Visitors call 459-9800 or 456-1020.

LONG BEACH—10:30 a.m. Huntington School Orizaba at Euclid. 423-1004 or 391-4066.

LOS ANGELES—Meeting 11 a.m. 4167 S. Normandie. Visitors call 296-0733.

MARIN COUNTY—10-10:15 a.m. Room 3, Congregational Church, 6 N. San Pedro Rd., San Rafael, CA 94903. Call: (415) 381-4456.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 10:30 a.m. Call 375-3573 or 625-7761.

ORANGE COUNTY—Meeting for worship 10 a.m. Nursery, Adel Adult Day Care Center, 601 Hamilton St., Costa Mesa, 92627. (714) 796-7891.

PALO ALTO—Meeting for worship and First-day classes for children 11 a.m. 587 Colorado.

PASADENA—Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. Unprogrammed worship and First-day school 10:30 a.m. 2160 Bledsoe, Sylmar. 360-7635.

REDLANDS—RIVERSIDE—SAN BERNARDINO—Inland Valley Friends Meeting, 114 W. Vine, Redlands. Worship 10 a.m., telephone or program 11 a.m. for information, phone (714) 682-3564 or 792-7766.

SACRAMENTO—Stuyvesant Fellowship, 450 W. El Camino Real, Saratoga, 26032. Phone: (408) 456-9317.

SAN ANTONIO—Unprogrammed worship, First-day school, 11 a.m. 501 N. Main St., San Antonio, 78205. Phone: (210) 299-2487.

SAN BERNARDINO—Unprogrammed worship, First-day school, 10 a.m. 4848 Seminole Dr., Clark, Lowell Tozer, (619) 285-5886.

SAN DIEGO—Unprogrammed worship. First-day school, 10 a.m. 1206 Uncle Sam Rd., Sylmar. 360-7635.

SAN FRANCISCO—Meeting for worship, First-day school, 11:30 a.m. 2160 Lake St. Phone: 752-7440.

SAN JOSE—Worship and First-day school, 11 a.m. 1381 N. College Ave., San Jose. 494-2982.

SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday, Cal-Poly University Christian Center, 1486 Foothill Blvd., San Luis Obispo, CA. (805) 543-3120.

SANTA BARBARA—10 a.m. Marymount School, 2110 Mission Ridge Rd. (W. of El Encanto Hotel.)

SANTA MONICA—First-day school and meeting at 10 a.m. 1440 Harvard St. Phone: 926-4096.

SANTA ROSA—Unprogrammed worship, First day, 11 a.m. 1630 Chalmers, Santa Rosa. (707) 546-3712.

SANTA ROSA—Waterfoot Forest Meeting, Worship, 10 a.m. Phone: (707) 546-3712.

SACRAMENTO—Fellowship, 450 W. El Camino Real, Saratoga, 26032. Phone: (408) 456-9317.

STOCKTON—10:30 singing, 10:45 worship and First-day school, 10:30 a.m. 1041 Morse St., Stockton. 391-3833.

THOUSAND OAKS—Unprogrammed worship, First-day school, 10:30 a.m. 12031 Hillview Rd., Thousand Oaks. 897-2652.

TORONTO, ONTARIO—Worship and First-day school 11 a.m. 60 Lowther Ave. (North from cor. Bloor and Bedford.)

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TEGUCIGALPA—Second Sunday 9:30 a.m. and when possible. Colonia los Castreros No. 403, near San Jose supermercado on block south of and parallel to Bulevar Morazan. Contact Nancy Cedar 32-8047 or evenings 32-2191.

MEXICO
MEXICO CITY—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Marcial 132, Mexico 1, D.F. 535-27-92.

SPAIN
CANARY ISLANDS—Worship group, Pto. Guimar, Tenerife. Ask for “el Yanqui.” Adults welcome too.

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

FRIENDS JOURNAL October 1, 1985
Grimes, 593-6795.
11 a.m. February-June; at Media, 11 a.m. September-January.

MEDIA-Worship 11 a.m. at Media Central Church, 38 S. First St.
Worship 11 a.m., forum 11:30 a.m. meeting, 11 a.m. Sept.-May. Summer phone: (717) 675-2436.

WILLISTOWN-Worship and First-day school 10 a.m. Godshel, J. Warren, 1115 N. 21st St., New Hope, PA 18938.
11 a.m. Summer months worship only 10 a.m. Rte. 413.

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

RHODE ISLAND
PROVIDENCE-Worship for 11 a.m. each First Day, 99 Morris Ave., Providence, RI 02906.

SAYLESVILLE-Worship 10:30 a.m., each First-Day, Lincoln-Great Rd. (Rte. 128) at River Rd.

WESTERLY-Unprogrammed worship school 10:30 a.m. 57 Elm St. (Rte. 30) 598-1284.

SOUTH CAROLINA
CHARLESTON-Worship 10:30 a.m. Sundays. The Christian Family Y. 21 George St. (803) 577-9373.
COLUMBIA-Worship 10 a.m. Presbyterian Student Center, 172 Green St., 29201. Phone: (803) 781-3532.

SOUTH DAKOTA
SIOUX FALLS-Unprogrammed meeting 11 a.m. 230 S. Center, 57105. Phone: (605) 338-5744.

TEXAS
ALPINE-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call (915) 837-2930 for information.

AUSTIN-Forum 10 a.m., worship 11 a.m. Supervised activity and First-day school for young Friends, 3014 Washington Square, 452-1841. David Ferris, clerk, 920-9600.

BRYAN/COLLEGE STATION-Unprogrammed worship and First-day school 10 a.m. 846-6859 or write 754 S. Rosemary, Bryan TX 77803.

CENTER TEXAS-Unprogrammed worship. Call (817) 939-8596 or write 816 Lake Rd., Belton, TX 76513.

CORPUS CHRISTI-First-day school, 10 a.m. 1015 N. Chaparral. (512) 856-4509.

DALLAS-10 a.m. Park NWY., 4434 W. Northwest Hwy., clerk, Dorothy Williams, (214) 375-8886, 376-4187, or 258-0579.

EL PASO-Meeting at 10 a.m. Sunday, Meetinghouse at 1020 E. Montano Blvd., El Paso, TX 79902.Blaise Nelson, clerk, 962-7175.

FORT WORTH-Unprogrammed worship. Call (617) 535-3097 or 926-1526.

GALVESTON-Meeting for worship, First Day. 846-7105.

HILL COUNTRY-Unprogrammed worship 11 a.m. discussion a.m. 914-353-6911.

HILL COUNTRY-Unprogrammed worship 11 a.m. discussion a.m. Schreiner College, Old Faculty Club, Kerrville, TX 78028. Clerk, Don Warrington (830) 853-5366.

HOUStON-Unprogrammed worship 10 a.m., First-day school, 1163 W. 10th St. Meeting for worship a.m. First-day school/adult discussion 9:30 a.m. Phone: 862-8885. Clerk: P. Bell, 564-5805.

Lubbock-Unprogrammed worship at 8am, 13th and 15th Sts. 79410. (806) 797-9797. 747-8230, 796-1905.

MIDLAND-Worship 10 a.m. Trinity School Library, 3500 Woodlawn Cancer, John Savage, Phone: 882-9335.

RIO GRANDE VALLEY-First-day school, 10 a.m. 158th St. and S. Garza Blvd. Phone: 797-9797. For worship and phone: 797-9797.

SAN ANTONIO-Texas Meeting; 11 a.m. Trinity Church School, 3500 Woodlawn School, 1701 Pecos, 2100 N. Broadway, 78227. Phone: 862-8885.

TEXAS Meeting; 11 a.m. Trinity Church School, 3500 Woodlawn School, 1701 Pecos, 2100 N. Broadway, 78227. Phone: 862-8885.

UTAH
LOGAN-Unprogrammed worship, Sundays. 10:30 a.m. Logan First-day School, Children's Home, Logan, UT 84345.

SALT LAKE CITY-Unprogrammed meeting and First-day school 10 a.m. Seventh Day Adventist Church, 2139 Foxtail Drive, Phone: (801) 353-2297 or 582-4357.

VERMONT
BENNINGTON-Worship, Sundays, 10:30 a.m. Monument St., 821-834. Phone: (802) 424-5310.

BURLINGTON-Worship 11 a.m. Sunday. 173 North Street. 1307-458-1293 or 365-3014.

MEAGHER-Burlington Meeting, 417 Water St. at Wheeling Ave. (802) 388-7684.

PLAINFIELD-Worship 10:30 a.m. Phone: G. Denville, (802) 694-2617, or Hathaway, Plainfield, (802) 223-6480.

PUTNEY-Worship 10 a.m. Sunday. 10 a.m. Putney Central School, Westminster West Rd., Putney.

SOUTH STARKSBORO-Hymn sing 10:30 a.m., unprogrammed worship 11 a.m., 321 Winfield St. Off Route 17. Phone Whitefield 256-1218.

WILDERNESS-Sunday meetings for worship in Rutland.
Phone: Kate Brinton, (802) 228-8942, or Len Cauldwell, (802) 485-2565.

VIRGINIA
ALEXANDRIA-1st and 3rd Sundays, 11 a.m. unprogrammed worship and First-day school. Woodstock Meeting House, 8 mi. S. of Alexandria, near US 1. Cell (703) 705-6404 or (703) 780-1053.

CHARLOTTESVILLE-Adult discussion 10 a.m. worship 11 a.m. 1104 Forest St. Phone: (804) 971-4659.

LINCOLN-Goose Creek United Meeting for worship and First-day school in 10 a.m.

MCLEAN-Langley Hill Meeting, 36 School Rd. Phone (703) 228-5417.

SOUTH PATRICK COUNTY-A Meeting for 10 a.m. worship, 11 a.m. First-day School Sunday, 10 a.m. Phone: 759-1910.

WASHINGTON
BELLEVUE-Seattle: Easida Friends Meeting (NYPYM), 4190 15th St. SE. Unprogrammed worship 10 a.m., study Sunday 11 a.m. Phone: 206-223-5610 or 206-223-7005.

OLYMPIA-Worship 10 a.m. except first Sunday each month in Young Women’s, 943-3818 or 357-3855.

SEATTLE-University Friends Meeting, 4001 9th Ave. NE. Silent worship, First-day classes 11 a.m. Phone: 206-547-6440. Accommodations: 932-5439.

SPOKANE-Unprogrammed worship. Contact Jean Fish, (206) 622-7401.

TACOMA-Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10 a.m. First-day discussion 11 a.m. Phone: 206-759-1910.

WALLA WALLA-10 a.m. Sundays. 522-0399.

WEST VIRGINIA
CHARLESTON-Worship, Sundays, 10 a.m. YWCA, 1114 Quaker St. (304) 345-6595 for information.

MORGANTOWN-Monongalia Meeting. Unprogrammed worship and First-day school 11 a.m. Phone John Gamble (304) 598-1767 or Lurlene Soule 595-3109.

FARMERSBURG-Unprogrammed worship group, 422-5299.

WISCONSIN
BELoit-Unprogrammed worship 11 a.m. Sundays, 811 Clay St. Phone: (608) 365-5858.

EAU CLAIRE/MONOMONI-Meeting for worship and First-day school 10 a.m., 11 a.m. 1718 10th St., Monomoni, 54751. Call 205-580-0292 or 332-0304.

GREEN BAY/APPLETON-Meeting for worship and First-day school 11 a.m. Contact Bruce Wilber, clerk, (414) 832-9909.

MADISON-Sunday 9 a.m. and 11 a.m., Friends Meeting, 1704 Roberts Cir., 256-2245, and 11 a.m. Yahara Allowed Meeting, 7733 W. Main Rd., 608-224-5524.

MILWAUKEE—Worship sharing 10 a.m., meeting for worship 10:30 a.m., 3224 N. Gordon Pl. Phone: 253-2111.

OSHKOSH-Unprogrammed worship 11 a.m. Sundays. Call (414) 239-5604 or write P.O. Box 403.

WYOMING
CASPER-Unprogrammed worship in Friends’ homes at variable times. Phone Eileen Haney at (307) 472-3015.
CAST A FRIENDLY GAZE AT THE FUTURE

FRIENDS JOURNAL is now offering the 1986 Wall Calendar to forward-looking Friends. This calendar combines art, Quaker history, and a look at the future in one wonderful package.

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